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REV. G. T. MARSHALL,

27 Kenneth Avenue, Morningside,
Auckland.

Printed by the Unity Press, Ltd., Commercial Printers, Cor. Kingston and Federal Streets, Auckland.

VOL. VIII. No. 3

Published Quarterly

The Open Door

The Missionary Organ
of the
Methodist Church
of N.Z.

DECEMBER, 1929

NURSE CORALIE MURRAY.

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THE OPEN DOOR.

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Copies are supplied by appointed agents in the Circuits at 1/- per annum; single copies posted at 1/6 per annum.

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VOL. VIII. NO. 3.

DECEMBER 16, 1929.

PUBLISHED QUARTERLY.

*The Missionary Organ of
the Methodist Church of
New Zealand.*

From the Mission Office.

Progress of the Campaign.

In a few weeks after the issue of this number, the Missionary accounts for 1929 will close, and the result of the special appeal for £20,000 will be known. At this time of writing there is still a long way to go before the objective is realised. Unless some large contributions are made in the dying weeks of the year, it is now fairly evident that the goal will not be reached. A challenge has been thrown out by Mr. Fleck, of Riverton, to the Church in Otago and Southland, that on condition that the Missionary income of last year in that district is increased by £500, he will give the same amount. Strong efforts are now being made by the Circuits to claim this promise. Every Missionary Secretary is urged to see that every available pound is collected, and that all money is in the hands of the General Treasurer not later than January 15th.

The Returning Missionary Tide.

Under the above heading an interesting article appears in a recent number of "The Methodist Recorder." Reference is made to the amazing movement among the caste people of India towards Christ. Outcasts in immense numbers are being received into the Church. In West Africa great harvests of souls are being reaped. Doors are being reopened in China. The Mission field to-day is making a call unequalled before in its encouragement and insistence. There is no shortage of workers for the work except in the case of doctors.

Difficulty of Finance.

The writer of the article goes on to say. "A review of finance does not afford equal satisfaction. The situation is serious; it gives ground both for regret and anxiety. What are the causes of this failure and backwardness? We

can scarcely attribute it to lack of the means of knowledge. Missionary information was never so accessible as to-day. Trade depression will suggest itself to everyone. It cannot be more than a partial explanation. In America charged to satiety with money, the Missionary Societies a little while ago were taking measures of drastic and disastrous retrenchment. Our national expenditure on pleasure and sport has increased beyond precedent." This description of the financial position of Missionary Societies is equally applicable to New Zealand.

Resort Again to Christ.

The article proceeds, "Some have been prepared to affirm that the Missionary service of Methodism is being sustained by a maximum of monetary contributions on a minimum of motive. They would even suggest that the almsgiving of the Church is disproportionately greater than its faith and convictions. This is dangerous ground; for who can fix the ratio between a quality of the spirit and a national offering. We take a sure stand when we ask that all shall resort again to Christ. Only as the Church at home finds something unique and universal in Him, will she have the desire and the power "to preach the gospel to every creature." This is the only sure ground on which to base the missionary appeal.

Banga Plantation Debentures.

Information was given in our last issue of the debenture scheme in connection with the financing of the Mission coco-nut plantation at Banga, in the Solomon Islands. Applications have been received from a considerable number of persons for debentures and it is hoped that by the end of the year, at least half of the amount required viz., £6,000 will be in hand. Debentures are in series of £25, with a currency of seven years, bearing interest at 5½ per cent. Full information may be obtained on application to the Mission Office, Probert Chambers, Queen Street, Auckland.

The Dew on the Fleece.

By Rev. J. F. Goldie.
President of the Conference.

The success or failure of the special appeal to the Church this year will be full of significance. The one will express the will of the Church to her servants on the field to "carry on"; the other an order to "retreat." Success will mean that the Church is determined, in obedience to her Lord's command, to preach the Gospel to "all the world" by pushing on with the work in that little bit of the world committed to our care in the Pacific. The other will mean a cry to "halt,"—a confession of weakness, of failure in the face of the enemy, and of defeat.

It is well to look honestly in the face what the decision of the Church will mean. Let us look at the dark side first.

If failure, what?

If the Church fails her Lord in this, it means that without doubt the retreat will be sounded on the Mission Field. The ugly words "retrenchment" and "withdrawal" must be heard immediately, and all parts of our work seriously hindered. The Industrial Work of the Mission in the Solomons has been self-supporting for years, and so that part of our work will not be so directly affected. It would be useless, however, to carry on this manual training except as an adjunct to the intellectual and spiritual work, and so every department of the Mission work must suffer.

Our *Educational Work* will be crippled. The ever-growing needs of our work in Bougainville, Buka, and Choiseul, as well as the necessity for keeping our older station well manned, require the extension of our Training College. The very brightest and best of the young manhood of our native Church is offering for this work, but we will be compelled to turn these enthusiastic young fellows away. It means also that the long overdue Training College for girls must be indefinitely delayed, and the training so essential for girls who are to become the wives of our Catechists and Teachers and Native Pastors denied them. What this means to our work it would be difficult to over-state. It also means that our village schools must remain in their present unsatisfactory state, as better equipment in the way of staffing and material will be impossible.

Our *Medical Work* will be crippled. No department of our work has won such universal commendation as the fine work carried on by

our doctors and nurses. It will not be possible, however, with our present resources, even with the Government Subsidy, to equip and maintain two hospitals with fully qualified medical men and staffs of trained nurses. If ruthless cutting down of expenditure is the decision of the Church, it is fairly certain that one of our hospitals will have to be closed, and the second medical man withdrawn from the field. This humiliation will have far-reaching effects, and will mean great loss—eternal loss, for such loss can never be recovered—not only to the Solomons, but to our New Zealand Church.

But more than all, our *Spiritual Work* will be crippled. However healthy and vigorous a tree it can be pruned to death. A strong spiritual life means *growth* and progress, and to check that growth unduly means death. The shock to the Native Church when our nakedness is discovered to the people there, it would be difficult to exaggerate. When we asked for the Solomons, we made certain promises, and, relying on our good faith, the Native Church gave itself into our care and keeping, and I speak with all frankness when I say that the New Zealand Church will stand disgraced if we fail to fulfil our pledges to the Australian Church and to our native brethren. The effect on our workers, white and black, will be disastrous, when it is learned that the order is to retreat. It will take all the heart out of them to tell them that their sacrifices have been all in vain, and that stations which have been opened up with great difficulty and danger will have to be closed again, to tell them that our Missionaries and Sisters in Bougainville and Buka—reduced in numbers and depressed in spirit—must go on living in little leaf humpies without comfort or convenience, and, worse still, that they must turn a deaf ear to the piteous appeals for help that come to them from the heathen round about, that the blind of heart who have lost their way must continue to stretch out their hands to us in vain, and be allowed to continue their stumbling away amid the grotesque delusions that make life a hideous nightmare, and death itself a leap into the dark. The sick must be allowed to suffer and die without help. The dark, sad eyes of the lost may continue to haunt our waking and our sleeping hours, but will look to us in vain. To these the lamp of life must still be denied.

The effect on the Church at Home I will not touch. It will be said by some that the Church is unequal to the task, that the financial strain is too much for our people. It is not for me to reply to that. It is a matter for which we must answer to God. Thank God there is another side of the picture.

What success means.

I cannot think for a moment that our great Church will let us down. There are thousands praying for the success of this great effort, and not only praying, but giving to the point of sacrifice. This sacrifice will not be in vain. It will mean that the *Home Church will be greatly blessed*, if there is anything in the statement that "it is more blessed to give than to receive." Love never loses in giving of its kind, and I have had many evidences of this in our circuits. If this effort succeeds it will mean a spiritual uplift for the whole Church.

It will *put new heart into our brethren on the field*. It will inspire with new courage the devoted men and women who—regardless of selfish interests—are spending and being spent in the front line of our great offensive against heathenism. I speak out of the fulness of my own experience when I say that of all human aids this is the most strengthening and enheartening—to realise that at the Home base the love, sympathy, interest, and prayers of the Church are with us in the struggle. In this fresh evidence of our faith the Native Church

also will feel the essential oneness of God's great family, and know that the confidence and affection of their native leaders have not been misplaced. It will mean being able to respond to the appeal of those who sit in darkness and in the shadow of death, the giving of liberty to the captive, the opening of the prison to them that are bound in the chains of gross ignorance and filthy superstition. It will mean the making of *men*,—the lifting of heathen men, women, and children from darkness, ignorance, and fear, and from the grotesque and horrible delusions about the spirit work that curse their existence and make life simply one long evasion of death. To see these poor slaves of darkness rise to a new life,

With flame of freedom in their souls,
And light of knowledge in their eyes.

It will mean the consolidation and strengthening of the positions already gained. The *extension of our educational work*, and thus the more effective staffing and equipment of our Training College, Circuit Institutions, and Village Schools. It will enable us to establish the much-needed Girls' Training School, where our Christian girls will receive an education equal to that of the boys, and be instructed in Homecraft, Mothercraft, and other essential things to fit them for the future as happy wives and mothers.

It will also mean the better equipment of our *Medical Service*. At present our medical men



THE SAW-MILL, AND THE "TANDANYA" IN DRY DOCK AT ROVIANA.

[Photo: Sister Lina Jones.]

and nurses are labouring under great disabilities, and, although giving of their very best, cannot be expected to render as effective service as they could under better conditions. Proper buildings, transport, and other necessary conveniences could be provided, and so a fine service rendered better still. Better equipment must mean increased efficiency all round.

Last, but not least, success will prove to the world that the Church is taking her job seriously, and that this is her loyal response to the command of her Lord, "Go ye into all the world." It would be a great and public recognition of His Sovereign Lordship—a public profession of our faith in Him, and our confidence in the efficacy of His Gospel. I need not to be reminded that the success of this effort means strain and sacrifice on the part on the part of

"I Can See."

Thomas has been operated on for cataract, and with a couple of pounds given to me whilst on furlough, and handed to Dr. James, a fine pair of spectacles has been bought for him.

Dr. James took me to see Thomas.

"Do you know who this is?" asked the doctor. "It is the minister," he replied.

Then, addressing me, he said, "I can see."



MAKING THE BLIND TO SEE.

[Photo: Rev. V. le C. Binet.]

the Church. I know it, and that is why I think it will succeed. Our people are in the main loyal to Christ, and do not shrink from self-denial. There is no effective service without sacrifice. The old words "bless" and "blood" are very closely allied—sacrifice proves sincerity. A politician the other day asked me what impact the Church was making upon the world, and said that the world was waiting to see sincerity evidenced by sacrifice. "Except I see the print of the nails," I will not believe, said one of old, and the world is saying that to-day. If the sacrifices asked of the Church were made by *all* its members as are being made by some, the windows of Heaven would be opened and blessing beyond our capacity to receive be ours. The world would sit up and take notice, and the Kingdom of Heaven be brought down to men.

By Rev. V. le C. Binet.

What simple words were these, and yet the tone in which they were said, spoke of the new world which had sailed into his ken.

"I can see."

There was pride—pride that he was like others who could see.

He was thankful—thankful to Him, whose servant had touched his eyes and made him see.

I remember several years ago, when I was visiting Thomas' village, how he groped his way along the path, and when he came near me, he said, "I want to see."

"A doctor will come one day," I answered.

And Thomas would go away with that promise ever impelling him to hope for the light that had been denied him.

"A doctor will come one day."

When the doctor *did* come, Thomas wanted no one to ask him to go—although he was 60 miles away from the hospital. He went—and waited—until the doctor took him in hand, removed the obstruction, and kept Thomas' eyes bandaged for quite a long time—so it seemed—until the day came when his sight was tested.

"I see! I see!" he exclaimed.

And everyone who comes near him he scrutinises, calls them by their names, and says, "I see! I see!"

And as we remind Thomas of the Spirit of Christ who has impelled doctors to live and work amongst people such as he, we can imagine his eyes turned towards the hills and saying, as did his namesake of old, "My Lord and my God."

Across Fiji's Biggest Island.

By Miss I. Hames.

"Across Fiji's biggest island," you say, "that doesn't sound much. I suppose they stroll over after tea." And yet, when we planned it, we called it a walking tour. There were four of us—Miss Griffin, of Suva, and Misses Weston, King and Hames, of Davuilevu and Dil-kusha. We talked quite a lot about it. We did not intend to walk all the way from coast to coast, but from Nadarivatu in the hills near the northern coast to Vunidawa, where we could get the Rewa River passenger launch. That would be sixty miles. We bought ointment and sticking-plaster for blistered feet and sand-shoes with heels, and took good long walks each day to get ourselves in training. We had been spending two weeks at the Rest House at Nadarivatu, where our annual conference of sisters and missionaries' wives had been held. But, like Mark Twain in his *Tramp Abroad*, "at the last minute we changed our minds," and hired horses for the first part of the journey.

On the first evening of our trip we descended into a canyon, at the foot of which was a village. Great, grey rocks formed part of the opposite cliff. Here and there big trees covered with bright yellow leaves, made wonderful splashes of colour. At the bottom ran a gurgling stream, the head-waters of the Wainimala, which later flows into the Rewa, and on its banks stood the pretty village of Nasoqo.

The people had been told of our coming, and received us with the usual Fijian courtesy and dignity. We bathed in the little stream, ate boiled fowl and yam and then slept on the Fijian beds. There is an indescribable charm about a Fijian village. The large, cool houses, with their great posts and rafters and their mat-covered floors, the smiling hospitality of the owners, the willing service, the anticipation of one's wants more than outweigh the monotony of boiled fowl, the difficulty of making anyone hurry, and the rats.

We passed through three of the scattered villages of Colo North before we crossed the boundary into Colo East. Many of these villages are partly Methodist, partly Roman Catholic and partly Seventh Day Adventist. On all those miles of bush tracks we saw only one other European—the Seventh Day Adventist missionary, riding home to Nadarivatu from Nasoqo. We always feel that it is a pity that these people, good and devoted workers though they are, have come and broken up the unity of the little scattered villages of the hill country of Fiji. There would be better village and vernacular schools in Colo North if there were not these divisions.

Neither Colo North nor Colo East has yet received the benefit of the appointment of a child welfare nurse. One felt that it would



A HOUSE IN A HILL VILLAGE IN FIJI.

[Photo: Miss King.]

be a glorious work for a nursing sister who could ride a horse and who did not mind hardships. We were very interested to find that echoes of the child welfare work of other provinces had reached every village we visited. In one, the people told us that they were trying something quite new. It was merely an experiment; they could not say what the results would be. They had been doing it only two months; but they were giving in a trial. They were bathing their babies every day! In others we heard of retired native nurses, now married, who had been empowered to watch over the care of the babies in their own villages.

At Nubumakita, farthest from civilisation, a small boy, clad only in a singlet, had made himself a ukelele from a small kerosene tin. His name was Zerubabel. There were loud calls for Zerubabel to come and entertain the visitors, and after some coaxing he came. He had cut a round hole in the middle of one side of the tin; and stretched four wires from end to end.

Wairuarua is the furthest inland village from which bananas are exported. Bamboo rafts can be floated from there. There were evidences of more money in this village than in those we had left. The *Tofua* was leaving Suva for New Zealand that week, and the bananas had already been collected and taken to Suva.

Friday's Journey took us past a banana-packing station. We saw hundreds of bunches of

rejected bananas—even whole raft-loads, left by the side of the river to rot. Whether they had arrived too late for the buyers, or were below standard, or too mature, I do not know.

We were shown all the points of interest. As we passed a steep cliff, we were told the story of the catechist who tried to commit suicide over it. His wife had been late with dinner, and angry words had ensued; so to "trouble her" he had jumped over the cliff, then clutched at the trees and saved himself. As a consequence, he lost his position as catechist. Though it happened years ago, the people of Colo East are still laughing over the story.

We passed miles of rich, undeveloped river flats. It is surely desirable that Colo East boys enter our Navuso Agricultural School and learn to make the most of their valuable land.

Friday evening brought us to civilisation, a Government station with a District Commissioner, a telephone, a post office, a native hospital, a gaol, a provincial school for Fijian boys, and a daily passenger launch to Nausori. Saturday took us thirty miles down the Rewa, past more native villages, dairy farms, Sugar Company estates, small Indian holdings, another Government station, Navuso Agricultural School, the Rewa butter factory, and the Nausori sugar-mill—to Davuilevu. And so ended an exceedingly enjoyable holiday.



RINGING THE BELL, HEAD STATION, BILUA, SOLOMON ISLANDS.

[Photo: Rev. A. A. Bensley.]

Ivan Clifford James.

On June 24th, 1929, great interest was evoked at the Mission Station at Sasamunga, on Choiseul, when it became known that that morning a son had been born to Dr. and Mrs. James.

Many of the people came dressed in their Sunday best a week or so later to inquire after the baby. Sister Muriel, who had been indefatigable in her attention to both mother and child, was soon bombarded with questions as she held the baby up for inspection.

"Is it a boy?" they asked.

They were assured it was.

As they looked at his face and hands and feet they inquired: "Is he white all over?"

Again they were answered in the affirmative.

"What nice, white hair?" exclaimed one little girl.

Everybody was proud of the fact that the baby had been born on Choiseul, especially Tamipoonda, the savage warrior of former days. "He is a Solomon Islander—not a New Zealander. He belongs to us. He will one day be our Minister," and such-like comments could be heard from one and then another.

None would venture to touch the fragile

form of the little white baby—except one girl, whose name was Grace. She stooped and kissed his feet. Her elders frowned darkly at her for her presumption—yet was it not a gracious act? At any rate it reminded one of an incident which happened many many years ago in which a woman figured, and who was frowned upon by her neighbours for her so-called presumption.

A woollen shawl crocheted (in anticipation of the happy event) by Ivan's grandmother (Mrs. James, Senr.) has been provided to keep the baby warm—for the wind can really blow cold at night in the Solomons. Marjory—a little orphan girl from the Sister's Home—put out her hand to touch the shawl, when she was instantly checked by one of her elders: "Your hands may be dirty. Leave it alone. Go away!" So Marjory went away—and returned with her hands washed, and touched the fringe of the shawl.

Actually the first white visitors to see the baby were the Government Acting-Resident Commissioner (Mr. Barley) and the Government Chief Medical Officer of Health (Dr. Hetherington). And they came from the East—and paid their respects.

—V. Le C. Binet.

Daffodil Bulbs.

Dear Mr. Editor:

I am again offering my surplus daffodil bulbs to assist our medical mission work in the Solomons. During the past five years I have received, and passed on to the F.M. Treasurer, £191 7s. for this worthy purpose. As I am leaving Eltham next April I am desirous of considerably reducing my stocks of bulbs, and am hoping to raise £100 this season. Anyone wishing to receive a good collection of choice daffodil bulbs should send a special donation for medical missions, and bulbs at least equal in value to the donation will be sent to donors. £25 has been received or promised to date.

In order to prove that this is an offer of good bulbs the following opinions, expressed by representative growers, may be of interest. The Rev. S. H. D. Peryman, who has received bulbs each year for several years, writes:—"Some of my success this year has been due to those medical mission bulbs of yours sent me last year. That Eltham soil of yours certainly produces the goods all right."

Mr. A. Chrystall, winner of the North Island Amateur Daffodil Championship this year,

writes: "I have been growing daffodils in close proximity to the Rev. Avery for the past six years, and have closely watched his methods and results. He has been, during these six years, wonderfully successful, both in the immense growth of good, healthy foliage, and in his show records. This year since flowering, I have visited his garden, and I do not remember ever having seen such a wealth of beautiful green daffodil foliage." Every grower knows that strong green foliage means healthy and vigorous bulbs.

Mr. Guy L. Wilson, the noted Irish grower, who has recently toured the Dominion, and visited most of the leading growers classes mine with two or three other gardens as the healthiest daffodils he has seen in New Zealand.

It will be a great convenience if donors will send their donations or give notice of their intention to do so before the end of the year. Bulbs will be lifted about Christmas, and forwarded to donors early in January. Donors of £1 and upwards will receive a collection of good exhibition varieties. Donations should be forwarded to Rev. Wm. W. Avery, P.O. Box 100, Eltham.

—Wm. W. Avery.

Dr. Bromilow of Papua.

By Rev. G. T. Marshall.

The autobiography of Dr. Bromilow, anticipated in the account of his golden wedding, which appeared in the June number of *The Open Door*, has been published, and proves to be one of the most interesting missionary books of the year. It is called, *Twenty Years Among Primitive Papuans*, and reveals the writer and subject as a broad-minded, large-hearted, brave, capable, and withal cheerful man. He has produced a book which, besides being full of missionary information and incidents, is a tonic and an inspiration to all who are interested in the increase of the Kingdom of our Lord.

We in New Zealand have many links connecting us with Papua and Dr. Bromilow's work there. When he went with the pioneer party in 1891 we were a part of the Australasian Missionary Society which sent him, and with him went a New Zealander, Rev. S. B. Fellows. In after years, Revs. M. K. Gilmour and A. H. Scrivin, two notable missionaries, went from us to the same field, and are labouring there to-day. The work there furnishes a parallel to the work we are doing, among a similar people, in the Solomon Islands. The work on our field shows similar progress and success if allowance be made for the shorter time that has elapsed since its commencement.

Dr. Bromilow's first missionary service was rendered in Fiji, where he was stationed from 1879 to 1889. This was a preparation for the more responsible work of chairman of the district in the pioneer work in Papua. In Fiji he became a friend of Thakombau, once a monster of cruelty and vice, but at that time a sincere Christian, as notable for saintliness as he had been for wickedness. Thakombau died and was buried during Dr. Bromilow's residence in Fiji.

After two years of service in Australia the call came to work in Papua, by which name is designated the British portion of the great island of New Guinea. The Methodist Church took up the work at the invitation of Sir William Macgregor, the Administrator of the newly-acquired territory. London Missionary Society and Roman Catholic Missions were already established and spheres of labour were now assigned to the Anglicans and the Methodists.

The portion allotted to Methodism was a small strip of twenty miles of coast-line on

the mainland, and numerous and populous islands, including the D'Entre-Casteaux Group, the Trobriand Group and others. The archipelagic character of our field involved much travelling by water and many dangers, but had compensations in accessibility, healthfulness and beauty.

The Missionary party was unusually large, including four ministers, one lay missionary, and twenty-two South Sea Island teachers, twelve of whom were accompanied by their wives. The island of Dobu was chosen for the headquarters of the Mission, and proved to be a wise choice. Then followed the usual accompaniments of the founding of a Mission—house-building, the choosing of stations for ministers and teachers, the slower work of learning the language, which had not been reduced to writing, and the more difficult work of convincing the people that these newcomers were friends, the persuading of them to abandon their evil practices and the communicating to them of the knowledge of God and of salvation.

The work went on through much suffering from malaria and, as they learned afterwards, in the midst of danger from the natives, who had suffered seven years earlier from the raid of a "black-bird," and thought that the presence of a few unarmed whites was an opportunity for revenge. The peril was arrested by two of the leading warriors, who counselled delay, saying, "If they are good to live with we will adopt them into the tribe, and if not, we can kill them when we choose."

Mr. Bromilow was afterwards adopted by the Edugaula tribe, the most numerous and warlike on the island of Dobu. He was also received into the exclusive Kula Order, "a very high honour and final title of nobility." He seems to esteem these distinctions as highly as the degree of Doctor of Divinity of the University of Aberdeen, which was conferred upon him for reducing the Dobuan language to writing and translating the Holy Scripture into it.

After seventeen years of service in Papua the state of Mrs. Bromilow's health made a return to Australia necessary. There were at that time two thousand baptised adult church members within the area of the mother station of Dobu, many schools, and a training institu-

tion with sixty male and fifty-one female students.

Twelve years were spent in the home work and then in 1920, in consequence of the shortage of men, caused by the war, Mr. Bromilow went again to Papua, and completed the twenty years of which his book speaks. He found Samarai, the port of entry for Dobu, formerly a breeding

ground for mosquitoes, a greater and healthier place: "The swamp had disappeared—drained, filled in, and levelled, while the *anopheles annulipes* had been so completely banished from the whole island that the only fear of malaria now is its introduction by a visiting ship"—a type of moral cleansing which has been effected in the hearts of many Papuans.

Missionary Table Talk.

Any Agent who has copies of *The Open Door* for June last left over will oblige by sending them to Rev. G. T. Marshall.

Belshazzar Gina, a native Solomon Islander, who has been a student at Wesley College, Paerata, Auckland, for two years, has been nominated as a candidate for the native ministry in the Solomon Islands. If accepted by the forthcoming Conference he will be the first Solomon Islander to become a native minister.

Mr. Fleck, of Riverton, Southland, has offered to give £500 to Foreign Missions on condition that the Otago-Southland district increases its contribution of last year by a similar amount. Strenuous efforts are being made by the circuits in that district to claim this generous promise.

Nurse Coralie Murray left by the November boat from Sydney for the Mission Field where she is to assist Dr. Clifford James in the hospital at Bambatana, Choiseul. Her dedication and farewell took place in connection with the Women's Missionary Conference in Auckland. She is a fully qualified hospital nurse and an active Church worker.

Sister Ethel McMillan is now on furlough in Australia. She has rendered excellent service for many years on the island of Choiseul, especially in connection with the case of orphan children. She is due for extended furlough as she has over-stayed considerably the usual term of service.

The Rev. J. F. Goldie, President of the Conference, has completed his extensive tour of the Dominion in the interests of our Foreign Mission work. Much information has been given, new interest has been aroused, and the result should be seen in increased income. After attending Conference, Mr. Goldie will return to his post of duty in the Solomons.

Nurse Lilian Berry, after completing a round of deputation work, is to take a refresher course of two months in the Christchurch Public Hospital. She will then return for a further term of service on the Mission Field.

Mrs. Binet, after a lengthened stay in New Zealand, proposes to leave Sydney by the February boat to join her husband at Bambatana. Their son, Grenville, is to be placed at Wesley College, Paerata. Mrs. Binet has benefited very considerably in health by her long furlough. She has rendered very valuable service in deputation work in the North.

The Rev. A. H. Voyce is now due for furlough, but he has delayed it at the request of the Board of Missions, to enable him to be in the Dominion at a time suitable for deputation work. He will probably be present at the Conference in Wellington. Mr. Voyce has made a fine pioneer missionary in Bougainville.

The General Secretary has received a radio from the Rev. A. A. Bensley, Acting-Chairman of the Solomon Islands Mission District, stating that the missionary income for this year amounts to the splendid sum of £4,700. This is not a record, as last year the income was over £5000, but when it is remembered that the contributions are almost altogether in copra, and the price of copra this year has been exceedingly low, the result gives great cause for thankfulness.

The Rev. W. W. Avery, of Eltham, reports that his "Daffodil Fund" for medical mission work in the Solomons amounts to £51/15/- for this year. Orders for next year should be placed at an early date. In this way a worthy cause will be helped.

Army Service Corps.

(Always Supplies Come.)

By Mr. Graham Slater.

One of the reasons why the income of the Foreign Mission Board of our Church does not adequately suffice for the work is because many of those who feel most the urgent need of the work are not in a position to give as liberally as the cause deserves. The heart is willing, but the purse is not long enough.

During the special services and functions in Dunedin in connection with the departure of Dr. and Mrs. James to the Solomons last year, a suggestion was put forward that an organisation should be formed among the men of the Church which would establish a means by which those who wish to give more assistance than their purse allows, will be able to do so in service instead of cash. It was thought that there are many opportunities of securing gifts for our hospitals which could be taken advantage of by keen workers organised for the purpose, and while the primary object of the scheme was to give the people of Dunedin an opportunity to stand solidly behind Dr. James, and see that he secured all he required for his hospital, there is no reason why it cannot be extended to other centres and other objects.

At present we look for our Mission income to the members of our Methodist Church, and although they are the people primarily liable, for one reason or another, they are not altogether equal to the strain. Why not, then, go beyond the membership to augment the funds? Certainly, you say, but how to do it?

In tackling the question there are two propositions to bear in mind. The first is that Medical Mission work has a far greater appeal outside the Church than evangelical mission work. Although to our missionary leaders the medical work is only a means to an end, one step in the winning of the native races to Christianity, there is no doubt that the business man who has not looked deeply into the question sees more virtue in the medical work than in the other. For some reason the man in the street thinks that the devotion of a lifetime to this work calls for more sacrifice in the case of a doctor than it does in the case of a missionary. There is no sound basis for this attitude, but it is apparent, and there is no reason the writer knows of why it should not be made use of.

The second proposition is that it is easiest to touch a business man (or any man for that matter) where his own interests lie. A business man can be readily interested in Medical Mission work, but perhaps not to the point of contributing in hard cash, and there will no doubt be a certain diffidence on anyone's part in asking a stranger to the Church to contribute to the

funds. There should not be the same reluctance to ask for donations of goods and to the manufacturer or importer the fact that his own particular line of goods can be of use is the link which fastens his interest to the work.

As was facetiously remarked at the inauguration of this scheme, it would be worth a case or two of soap to a man to be able to say that his is the only brand of soap used by the hospital authorities of the Solomon Islands. Seriously speaking, however, there is not the slightest doubt that there is a certain satisfaction to a business man in making a donation of goods which is not felt in the case of a gift of cash. This is not only theory. It has been tested and found good in practice. Moreover, by this means, a more handsome donation is secured at less apparent cost to the giver. Another point which makes collection of goods easier is that merchants, both wholesale and retail, very often have on their shelves stock which is unsaleable except at a sacrifice. Soft-goods become shop-soiled, hardware acquires dents and scratches; the usefulness is unimpaired, but the market value has gone. How much easier to give them to Mission work with a good conscience than to sell them at half-price to a bargain-hunting public.

While much can be done in the business world, there is also plenty for the tradesman and the handyman to do. These doctors of ours in the Islands act as medical superintendents, senior surgeons, house surgeons, office staff, controllers of stores and dispensers all in one. They handle literally hundreds of patients daily, and travel round in launches looking for more, and yet we hear of them having to stop work to make splints out of packing-case material. Where are the wood-carvers among us? What a hobby for a leisure hour! Our doctors have not a leisure moment! What about your leisure moments?

ORGANISATION.

Sufficient has been written to indicate the work that is waiting. Now a word or two as to the organisation.

This scheme was introduced under the name of an Army Service Corps. The reasons for choosing such a military title were, first, that it is distinctly the functions of an Army Service Corps which it is desired to undertake, the gathering together and transferring to the front of the necessary supplies for the Army in the field. Then it was hoped that by organising on military lines, the usual paraphernalia of similar civilian enterprises could be ignored—the chairman and the secretary, the reading of correspondence

and minutes, the notices of motion and amendments, and the endless discussion could be cut out as far as possible. The organisation for an Army Service Corps comprises:—

(1) An officer commanding in the field, who will issue orders. How gladly either of your doctors in the field will jump at the offer of this post, and when all their needs have been met, there are the Missionary Sisters whose needs for kindergarten and educational work among the children must be great. Then the missionaries themselves, while their requirements are not so many and varied as the doctors', have many long-standing needs to be fulfilled, which they know the Mission Board funds have no hope of supplying. What a blessing to be able to feel there was another unofficial source of supply to which they could apply for aid.

(2) A quarter-master general for each corps. His function is to keep in touch with the O.C., receive his orders, transmit them to the company commanders, and see that they are fulfilled.

(3) A company commander in each circuit, who will require the usual attributes of a company commander—keenness, a capacity for hard work, and a spirit of leadership which will inspire his followers.

(4) Men—just men, who will require no special attributes of any kind but a healthy interest in Mission activities and a great desire to get on with the business. Men who will come forward and record themselves without waiting to be asked personally, who will give their company commanders a note, not only of their names, but their line of business, their trade, their hobby, and where their influence lies. This information must be passed on to the Q.M.G. so that when orders arrive, it can be seen where are the men who can make the goods, or else where are the men whose influence can secure the goods.

Here is a vital point. The Q.M.G., in consultation with his company commanders, will require to select the right man for the job.

FINANCE.

Very little finance is required. Packers and forwarding agents can be found ready to assist. The Union Steamship Coy. will carry missionary goods free to Sydney. The freight from there to the Solomons is the only outlay. It is not suggested that goods should be bought except where an appeal for a gift has failed, but an offer of a substantial cut in price is received instead. Then if the quotation is better than the Mission Board could obtain, go ahead and buy if little outlay is required. It is not desired, however, for a reason to be mentioned shortly, that much buying of goods should be done. The little finance needed, it is suggested, can be obtained if each company commander secures in his own circuit a promise of a shilling a quarter from, say, 12 to 20 members

(quite apart from their Mission donations, of course). This shilling subscription should not be looked on altogether as a membership levy, as people should be free to join for service without even this monetary obligation.

The foregoing should supply all that is necessary to enable people with sufficient interest in the work to take hold of the idea and fill in the details for themselves.

A word of warning is necessary, however.

It is not desired that any money whatever should be diverted from the ordinary channels of Missionary subscriptions. The primary need of our Foreign Mission work is for more money, and the people who should have the spending of the money are the Foreign Mission Board. To divert money into other channels is worse than useless, and if the scheme outlined above shows any tendency in this direction it should be checked at once. This corps is for people who have already given all they can afford to give, and still feel the urge to do more. Members should be told plainly that the service given through the corps is extra, and does not in any way discharge their obligation as members of the Church to give what they can to Mission funds. Again, donations of goods should not be sought in such a way that they will be substituted for donations of money. Get the goods where the money would not be forthcoming, from those people who are of the Church but not in it, and from the great army of others who are in no way connected, but can still be reached by the ingenuity of the Army Service Corps.

A little discretion is needed also as to what to send. There are many hospital requisites in crockery and hardware which constantly tend to wear out. There are many supplies, such as lint, gauze and bandages, linen, etc., which constantly need replenishing. These are the safe lines. For anything else, get in touch with the doctors first, and see what they need, otherwise useless duplication may arise. Where there are so many needs, endeavour to choose those which are most urgent, rather than those which appeal to popular fancy. By a wise discretion here, the efforts of the Corps will tend to relieve the strain on the Mission Board more than they otherwise would do.

ARTICLES REQUIRED IMMEDIATELY.

Hammers, saws, chisels and all usual tradesmen's tools. A set of plumbing tools to enable a handy man to do his own repairs. Soldering irons, solder, etc.

Spades, hoes and rakes (no long handles), small trowels and forks, rolls of wire netting, kettles, pots, kerosene-burning lamps and heaters, Primus stoves (plenty of burners), enamel basins, bowls, buckets, feeding cups and mugs.

Linen, sheets, calico, tape, towels, muslin, cheese cloth, butter cloth.

Gathered from Many Sources.

"The finest things in Gandhi's character are those first preached by Jesus Christ."—*Dr. E. Stanley Jones of India.*

"The Christian Church to-day faces decay, due to inertia. It needs new life."—*Mahatma Gandhi, quoted by Dr. Jones.*

Dr. Somervell went out on a great adventure when he sought to climb unconquered Everest. Yes, but later, he found in India a greater adventure still, that of being a medical missionary.

A praying church at home means a conquering church abroad. Nothing so much encourages the missionary as the knowledge that those at home are bearing him up on the wings of their prayers. James Gilmour said, "Unprayed for, I feel like a diver at the bottom of the river with no air to breathe; or like the fireman with an empty hose in a burning building."

The real rival to-day of Christianity is not any other religion, but secularism. That is true of Asia and Africa as it is true of Europe and America. The task of the Church throughout the whole world is here seen to be one—to uphold and proclaim the one religion which can exist alongside of modern scientific civilisation, and dominate it.

The Rev. Charles W. Posnett reports concerning the 366 High Caste Hindus who were converted in the "Tiger's Den":—"I have just had sad news from the Tiger's Den. All those brave High Caste Hindus who confessed Christ three months ago have had to face the loss of all things for His sake. They have been forcibly robbed of all their lands, and the armed servants of this chief have prevented them from ploughing and sowing. He knows that this means absolute starvation for them all in a few months, for they live entirely by their agriculture, and he is determined to drive them either to submit or to leave the village. It is the martyr's test; Christ or the village goddess. They can regain all if only they will deny their Lord. Thank God not one of the 366 has

failed. They have all given a fearless and faithful witness. Yet every day their suffering families are in a worse plight.

How to Win Hindus.

Many years ago a few discerning missionaries in India prophesied that the direct attack on caste Hinduism through education would end by defeating itself, and that the sure way to success was to undermine the whole system of caste by winning the outcaste people to Christ.

Everywhere there are increasing signs that this was a true prophecy. The Bishop of Dornakal has pointed out that the winning of large numbers of low caste agricultural labourers in parts of his diocese has revealed to their caste masters the marvellous power of the Gospel, and that this has resulted in numbers of the latter becoming Christians.

The Wesleyan Methodist Mission in Hyderabad has had a similar experience in the neighbourhood of Medak, Hyderabad. The movement has gradually grown, and, in spite of very severe persecution, it has steadily gathered strength. First fifteen, a few months later fourteen, and a year later eighteen, were baptised.

In 1928 one hundred and twelve caste Hindus were baptised, followed by three hundred and sixty-six in one village and fifty in another. The year ended with the baptism of ninety more. At the present time six thousand caste people are being prepared for baptism. Movements of this nature show the power of the Gospel to-day as clearly as any movement in history has done.

Has the day not come for concentrating the resources of Christian missions on evangelistic work throughout India? Should not the Gospel be carried as a challenge to Muslim and Hindu alike in no unmistakable terms? All should be told that "*No man cometh unto the Father but by Me.*" That is either true or not true, and we shall be doing a supreme disservice to India if we pronounce that message in any faltering tone, or allow the spirit of compromise to cloud the issue in the Indian mind. The antagonism that exists between Muslim and Hindu is the crux of India's problem to-day; and it would disappear in a common loyalty to the world's only Saviour.

—"World Dominion."

The Late Rev. J. G. Wheen.

The news of the passing of the Rev. J. G. Wheen, of Sydney, will be received throughout the Dominion with deep regret. Mr. Wheen was one of the most distinguished ministers of the Australasian Methodist Church. He was twice elected President of a State Conference and only quite recently retired from the position of President of the General Conference of Australasia. He was a forceful preacher, a courageous leader and a wise administrator. But it is principally as General Secretary of the Australasian Methodist Missionary Society that he will be remembered. Considerable advance was made in missionary work in the Pacific during his occupancy of the office of General Secretary. When it was definitely decided that the Church in New Zealand was to have its own mission field in the Solomons, Mr. Wheen did everything possible to facilitate arrangements. Some years ago he visited New Zealand for deputation purposes and there will be kindly memories of him in many places. We mourn his loss and tender our sincerest sympathy to his relatives and to the great Church in Australasia, which he so faithfully served.

At the beginning of the present century, the Bible Society Versions, published or circulated, numbered 363; they now number 593. The entire Bible, in 144 languages, the New Testament in 138, one complete book of Scripture in 311, a total of 10,128,087 Scriptures, were issued.



SKOTOLAN MISSION BOYS PREPARING THE XMAS PUDDING.

(Photo: Rev. A. H. Cropp.)

Why Should I?

I. Why Should I Study Missions?

1. Because my education is sadly deficient if I am ignorant concerning the most important work in the world.
2. Because a study of missions will increase my faith in Christ. Missions is God at work.
3. Because I cannot otherwise grasp the full mission of the Church.
4. Because I cannot discharge my duty without informing myself on the subject.
5. Because I must be intelligent on missions in order to stimulate others.
6. Because I need this study as a preparation for my own life service.

II. Why Should I Give to Missions?

1. Because it is the best paying investment of money.
2. Because of the joy and blessing that come to the giver.
3. Because I am a steward of the money that God has intrusted to me.
4. Because I am put to shame by the liberality of converts from heathenism.
5. Because it is God's will that missionaries should go, and that I should help to send them.

III. Why Should I Pray for Missions?

1. Because the world needs prayer.
2. Because missions have always prospered as believing prayer has increased.
3. Because God has conditioned the success of missions on prayer.
4. Because the missionaries and converts ask for Christian prayers.
5. Because I am told by Christ to pray.
6. Because the prayer of faith is answered.
7. Because Christ is praying for those for whom He died.

IV. Why Should I be a Missionary?

1. Because Christ is the only Saviour.
2. Because multitudes have not heard of Him and are dying in their sin.
3. Because doors of opportunity are open.
4. Because the cry for more helpers is urgent.
5. Because Christ says, "Go ye."
6. Because Christ gave up everything that I might be saved.

—Adapted from *The Outlook of Missions.*

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Our President's Letter.

Christchurch, Dec. 1929.

Dear Auxiliary Friends:

Another M.W.M.U. Conference has come and gone with its days of business and Christian fellowship. And we can again thank God for the growing spirit of unity and friendship among our members very manifest in all the gatherings.

Out of about fifty-four delegates twenty-two were at our Conference for the first time and to each of those there came much education and inspiration, and we are hoping great things from this accession of fresh enthusiasts.

There were at least two special reasons why this should be, as it was, a good Conference. First, the presence with us of two devoted Missionary ladies, Mrs. J. F. Goldie and Mrs. V. Binet. I am sure, as the days go by, the faces and words of these our leaders and friends will glow in our memories with an ever-increasing radiance and prove an undying inspiration in days of commonplace monotony. Secondly, we were privileged to assist at the dedication of and farewell to the latest recruit to the ranks of our Solomon Island nurses, Miss Murray, who is to be a helper in the Choiseul Hospital under Dr. James. Her bright personality inspires hope and confidence as we think of her, and pray that she may have strength for her great task of living a Christian life before the people—as well as helping to cure their bodily ills and relieve their suffering.

Sister Lilian Berry, too, had wonderful experiences to relate of work among the sick and suffering at Roviana. While to listen to Sister Netta Gittos, telling of the children under her care at Ratana, was to realise fully how wise it was to send her to do that exceedingly difficult work.

A good deal of business was discussed, and one or two new responsibilities undertaken. We resolved to ask the Home Mission Board to allow us to adopt Sister Ivy Jones with her welfare work among Maori girls living in or around Auckland. This step was very popular with members of Conference and Sister Ivy herself was delighted. The extra amount re-

quired for her salary will be in the neighbourhood of £140. Let us, therefore, lose no time in planning for the necessary increase in our income.

We are also to approach the Wesley College Trust and ask for a piece of land in the Three Kings' Estate to be set apart for a Maori Girls' Training College.

With regard to the Training College for native girls in the Solomon Islands, Mrs. Goldie's speech roused much enthusiasm, resulting in the determination to do as least as much for it as we did for the Helena Goldie Hospital, and pledge ourselves to raise £500 in the next two years. I think we may regard these two new responsibilities as definite steps forward, and I am sure the delegates who heard both ventures fully explained, will be able to awaken enthusiasm and action in the various auxiliaries; so let us all lose no time in planning how to provide the necessary means of accomplishing our object, always remembering that the right way to begin is to ask God's blessing on our plans.

We have now another nurse who has a claim upon our sympathy and prayers. No one present will ever forget the simple but dignified dedication of Nurse Murray to the work, on the occasion of our Vesper Service. As we all knelt together at the Lord's Table and shared the tokens of His great love, our hearts warmed to the young sister who was then giving herself to walk in the path of healing and blessing that He trod while on earth. Many prayers, I am sure, will follow her day by day. Let us add her name also to those already on our Prayer Cycle. May I also earnestly beg your special prayers for the work and workers on the head station in Mr. Goldie's absence. We should remind ourselves that while he is in our Dominion his own people are left without his guiding hand and inspiring presence.

One matter for regret we had during Conference. Some of our weaker auxiliaries have been obliged to relinquish their usual meetings, and the women's missionary work has languished in consequence. We are very sorry that this should happen anywhere, for we are convinced that a real live Auxiliary is a

strength and not a weakness to any Church. Here is an extract from a recent missionary report:—"Foreign Missions have been a tonic to the faith and service of the Christian Church. Asking always for a greater effort and a larger output, they have at the same time increased the ability of the Church to serve, enriched her by discovering still greater treasures in her resources, and quickened her faith in the presence and activity of the Holy Spirit in the world today. Giving has not impoverished but has enriched. Serving has not weakened, but strengthened. Extending has not dissipated, but intensified her love."

Wishing you all a very happy Christmastide, and an even greater power of service in the New Year.

I am, for the Union Executive,

Yours sincerely,

Mary E. Bowron (President.)

M.W.M.U. Conference.

There gathered in the Pitt Street Church parlour on Tuesday, October 22, at 10 a.m., about 60 delegates from all parts of the Dominion.

The Union President greeted the delegates, the Rev. E. Drake welcomed the Conference on behalf of the Church, and soon we settled down to business.

The appointment of Mrs. Metson as minute secretary, Mrs. Armitage and Mrs. Moor as reporters, and a Resolutions Committee was the first business.

Mrs. Frank Thompson presented a very fine report, showing steady progress. The objective of an Auxiliary in each circuit has not yet been attained, but the membership has increased by 94, the grand total being 2,549.

Blenheim, as a result of its majority efforts, has increased its membership from 20 to 45, and Feilding from 66 to 89. Wellington celebrated their majority by establishing five branches. Christchurch has now six and Auckland 16 branches. Tatanui has lapsed, but Manaia, Kaponga and Woodville are affiliating. At Southbrook, where a Young People's Auxiliary has been formed, great interest has been taken.

Mrs. Thompson was congratulated upon her splendid report, which was adopted. Mrs. Purchase presented the financial statement, showing an income of £2,522 5s. 9d. and expenditure of £2,388 15s. 2d. This has been a special year as so many Auxiliaries have celebrated

their majority with thankofferings. Several special gifts have been received, and two Christchurch ladies are paying the salary and travelling expenses of the nurse to work with Dr. James.

Sums have come in during the year of £36 15s. for the Solomon Islands Girls' School and £42 5s. for the Maori Girls' School, making a total of £131 17s. 10d. for the former and £96 11s. 6d. for the latter.

The synopsis of the Auxiliary reports was listened to with great interest, the salient features of each being well brought out. Some of the smaller Auxiliaries are doing well with their boxes and cards. This department, under the secretaryship of Miss Waddingham, with 230 boxes and 27 cards, realised £86, an increase of £25. In the future this will be worked under a new name, not definitely decided by Conference.

All Auxiliaries appreciate the Sisters' letters sent out by the Literature Secretary, whose work will be simplified somewhat by the use of a typewriter.

The President, in her address, spoke of the work of the year, of the results of the District Convention at Christchurch, where delegates gathered in Study Circles, taking "The Song of the Excellent Way," by Shafto. She urged the value of prayer and consolidation. The presidents are the leaders, and upon them the responsibility rests. The time was coming when the Union should take the full responsibility of the Sisters. At present we pay the salaries, but the Mission Board has further obligations. Miss Bates, of Hawera, spoke of the Convention at Eltham, arranged by Mrs. Avery, of the value of the meetings, and of Mrs. Goldie's presence and inspiring addresses.

The report of the Box Department, presented by the indefatigable Mrs. Smethurst, showed that 114 boxes had been despatched from the depots to the workers in the Solomons, these being valued at £365 5s. 2d.; also two boxes of sterilised linen.

A resolution in regard to the Medicine Fund reads: "That this Conference instructs the Executive to hold all moneys coming in for the Medicine Fund, and that it be decided at each Conference what shall be done with the same." This year the sum of £133 had been sent to the Foreign Mission Board, with the request that £50 be sent to Burroughs, Wellcome and Co. for the use of the workers on Bougainville.

A feature of the Conferences is the time of devotion each morning before business be-

gins, and these have proved indeed a help and inspiration leading us nearer to the Throne of Grace. Miss Somerville's subject was "Joy," Mrs. Harkness spoke on "John Did No Miracle," while Mrs. Taylor led us very near to His presence.

Our Minute Secretary so beautifully recorded these devotional talks that it was decided to have them typed and circulated.

Other resolutions passed were:—

(1) "That Auxiliaries consider during the year the revision of the Constitution — two members from Auckland, Wellington, Christchurch, Dunedin and Palmerston North—being a Committee, the matter to be considered at next Conference in Napier."

(2) "That we request the Mission Boards to support us in the desire that all Auxiliaries be represented on the leaders' meeting and Quarter Boards, and that the Union have an official delegate at the Conference of our Church."

The open meetings on the afternoons of Conference were well-attended.

Mrs. Goldie, in her quiet, charming way, told of incidents in the earlier days in the Solomons, and we saw the faces of the sad little wome nand smileless girls changed to a brightness and radiance that the love of Christ alone can bring. Laughter took the place of fear, and we realised the worth-whileness of Christian Missions, and the devotion and love of the pioneer missionaries. As Mrs. Goldie spoke on the need for a school for the girls and of the loving service of such girls as Leah, the hearts of all were deeply moved, and a spontaneous offering of £30 was promised for the School. It was decided to raise £500 in 2 years, and to urge the Foreign Mission Board to expedite the erection of the School. Mrs. Binet told us something of the work of Sister Ethel McMillan on Choiseul. After a long term of service she is now on furlough in Australia.

Sister Lilian Berry, home for her second furlough, thrilled us as she spoke of the cases treated in hospital by the skill of the doctor and the nurses, and she told of the load of responsibility lifted from her shoulders when Dr. Sayers arrived and took charge. There was great improvement in the hospital buildings, and the girls and boys are proving themselves capable assistants in the hospital work.

It just remains to tell of the social evening on Tuesday, and of the farewell to Nurse Murray on Friday afternoon.

The musical items on Tuesday night were of a high order. Lady Gunson, just returned from the Homeland, was in happy vein as she told of the social and industrial work that she had seen. Supper was served, old and new friendships were re-established, and a very happy and enjoyable time was spent.

There is always a tinge of sadness in bidding farewell, but the prospect of the great work lying ahead, and the privilege of entering upon it made the occasion also one of joy. With words of love and God-speed, with solos by Mrs. Binet and others, and a social cup of tea, we speeded the parting guest, and our prayers follow her as she enters upon her new sphere. A small gift was made by the Auckland friends.

Thus closed our fifteenth Conference. With remembrances clustering around us of all the hallowed times together, we bade the departing delegates a safe return to their homes and Auxiliaries, and we go forth with renewed courage and determination to continue our part in this His glorious work.

The Naval Officers Objection.

One day in a hotel near Poona I sat beside a naval officer, an infantry major and a sergeant-major. The naval officer said:

"Why don't these missionaries stay at home and mind their business? Why do they come out here and worry these people?"

It was the time of the Armenian massacres, and there were rumours that the British fleet might be ordered to Constantinople. I turned to the officer and said:—

"Suppose that you were ordered to take your battleship to Constantinople to-morrow, and I were to say, 'Why don't you stay here and mind your business? There is no sense in your going to the Bosphorus.'"

The man's eyes flashed as he said, "I would tell you to mind your own business; if we are ordered to go we must go, even if every ship is sunk and every sailor killed."

"Quite right, my friend," I replied, "I have marching orders, not from any human government, but from the Divine government. My command is to preach the Gospel to every creature. India has one-fifth of the population of the world, and the primary question is not what the cost is but whether I am going to obey the command of my Lord and Saviour."

—Robert P. Wilder.

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