

St. Mary's Hospital

VOX. IX. No. 3.

Published Quarterly.

The Open Door

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

December, 1930.



Mens Ward—Senga Hospital.

"A Great Door & Effectual is opened unto us"

ST. PAUL

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THE OPEN DOOR

Names and Postal Addresses of Missionaries, Missionary Sisters and Lay Missionaries.

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

Rev. J. F. GOLDIE	Roviana, British Solomon Islands.
Rev. V. Le C. BINET	Gizo, British Solomon Islands.
Rev. J. R. METCALFE	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. A. A. BENSLEY	Gizo, British Solomon Islands.
Rev. TOM DENT	Patutiva, Marovo, British Solomon Islands.
Rev. A. H. CROPP	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. A. H. VOYCE	Kieta, Bougainville, Mandated Territory of New Guinea.
Rev. F. H. HAYMAN	Roviana. British Solomon Islands.

MISSIONARY DOCTORS.

Dr. E. G. SAYERS	Roviana. British Solomon Islands.
Dr. CLIFFORD JAMES	Gizo, British Solomon Islands.

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Gizo, British Solomon Islands.
Nurse LILIAN BERRY	Roviana. British Solomon Islands.
Sister MAY BARNETT	Gizo, British Solomon Islands.
Sister ELIZAZETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Sister JEAN DALZIEL	Roviana, British Solomon Islands.
Nurse EDNA WHITE	Roviana, British Solomon Islands.
Sister GRACE McDONALD	Gizo, British Solomon Islands.
Nurse Muriel STEWART	Gizo, British Solomon Islands.
Nurse CORALIE MURRAY	Gizo, British Solomon Islands.

NATIVE MISSIONARIES.

Rev. JOELI SOAKAI	Roviana, Solomon Islands.
Rev. NAPATALI FOTU	Simbo, Roviana, Solomon Islands.
Rev. PAULA HAVEA	Roviana, Solomon Islands.

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THE OPEN DOOR.

Editor: Rev. W. A. SINCLAIR,
Probert Chambers,
Upper Queen Street, Auckland.

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"THE LOTU"

Editor: Rev. E. P. BLAMIRE

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

VOL. IX. No. 3.

DECEMBER, 1930.

PUBLISHED QUARTERLY.

From the Mission Office.

Close of the Financial Year.

The financial year of our Missionary Society closes early in January. The amounts already received from circuits point very clearly to a largely decreased income this year. Not only is the financial stringency evidencing here at the home base but also on the Mission Field. Owing to the unprecedentedly low price of copra, the income from the native church must be much less than in the last few years in spite of the fact that increased quantities of gift copra are being provided by the native people. These things are creating a very serious and difficult position for the Missionary Society. The Board of Missions can only disburse the amount of money with which it is supplied and must not go further into debt. Our missionary work is seriously hampered through the present burden of debt. Unless the position improves before the financial year closes, the Board at its Annual Meeting will be compelled to consider drastic retrenchment and the withdrawal of workers from the Field.

Prompt Action Needed.

Serious though the position is at present, something may be done even at this late hour in every circuit to increase its missionary contribution. There are doubtless many members in most churches who have not been asked to contribute. A plain statement of the urgent need and an appeal to these, would, in many cases, produce a substantial subscription. Then there must be hundreds of missionary boxes lying in the homes of our people which have not been called in and opened for many years. Diligent search should be made for these. Will all ministers and

circuit missionary secretaries get busy at once in these and other ways. All money in hand should be forwarded immediately and not held in circuit accounts to keep down overdrafts.

The President of the Conference.

REV. A. N. SCOTTER

Appeals for the support of the whole Church.

In this time of stress, we are being challenged by the needs of the Solomons to review our expenditure. Men and women in the Islands are giving their devoted service amid weakness and difficulty for the evangelising of thousands of people who are without the blessings of Christianity. The Christian natives themselves are anxious to assist financially but are finding their efforts largely paralysed by the extremely low price of copra. Can we continue our obedience to the call of Christ? Can we make economies that will enable us to adequately support our Mission Field? While money is being wasted around us in pleasure and dissipation, our Faith demands self-denial and self-sacrifice. From His Cross, Jesus is challenging the reality of our love for Him and for the needy Islanders for whom He died. Let every Methodist home and every Methodist Church become a centre of believing prayer for the giving needed for the Kingdom of Christ. "How much owest thou?" "Bring ye the whole tithe into the storehouse."

A. N. SCOTTER,
President.

How Tabipuda spent his Money.

By the Rev. V. Le C. BINET.

BEFORE CONVERSION.

When the Chief Liliboe was killed in the raid which he made on Senga on July 17th, 1919, assisted by 200 followers, it was Tabipuda who was mainly responsible for keeping up the feud. He argued that his Brother Biliki (who had accompanied Liliboe) had not been killed in fair fight, so Tabipuda set out to avenge his brother's death. For this purpose he, with others' assistance, dealt out sundry native monies to the avenging agents.

The Missionaries stationed on Choiseul often visited Tabipuda in order to persuade him to give up his murderous designs, but they were always met with a savage scowl, whilst a gun stood conveniently at Tabipuda's elbow.

On one occasion he was told that the missionaries were going to Vurulata to persuade the people there to give up fighting. "I'll shoot them all if they don't fight," was the angry retort.

Peace-making efforts seemed to be futile, but prayers continually ascended to the throne of grace that peace might yet come to the Island.

A man named Karoso came one day to the Mission House to ask if he might be allowed to kill just one man—and that would be the last. The Missionary pleaded with him to give up the idea—but Karoso would not listen. He had already accepted Tabipuda's "jiku" (a piece of native money), to which others had also contributed, and he could not turn back. With the help of an assistant named Lemani, the unfortunate victim was decoyed, and slain.

To the native mind, this death expiated the crimes perpetrated by their enemies, and the Rev. J. R. Metcalfe seized the psychological moment to bring the leaders of the opposing tribes together at the Mission Station on August 8th, 1921, and peace was secured.

Koroso, Lemani and Tabipuda were arrested by the Government. Koroso was hanged, the other two escaping the gal-

lows by the skin of their teeth. Lemani succumbed to a natural death some years ago, Tabipuda served a term of imprisonment at Tulagi. He was visited by the missionaries, and he acknowledged his folly of the past and resolved to live a better life.

AFTER CONVERSION.

When discharged, Tabipuda proved to be as good as his word. He became a member of the Church and did his best to establish a Mission Station among the very people whom he had threatened to kill if they refused to fight.

Meanwhile Hosea, for that is his new name, takes a great interest in the Lotu, and conducts family worship in his own little village night and morning, and leads his people in generous giving at the Annual Thanksgiving Service.

On the very day that this is being written Tabipuda has told the missionary that various sums of native money which he had in former days deposited in a sort of Avenging Agents' Bureau was now lying idle, and would remain so, for he would never recall it, because it was tainted with the avenger's blood-lust.

A man from his village recently became very angry over some trifling matter, and in his anger cut down three native almond trees belonging to a man of another tribe. The latter complained to the minister, and a meeting was called, the accused being questioned with regard to the trees. Hosea spoke up for the man, saying: "He acknowledges his guilt and he is sorry for what he has done. I suggest that he pay 5/- for every tree that he has demolished."

The complainant in the case, however, said that he could not accept so small a sum, a pound or thirty shillings a tree being more adequate to the damage done.

Ultimately 10/- a tree was agreed to, and Hosea Tabipuda produced a roll of silver from his bag, and because his friend had not wherewith to pay, Hosea himself paid it all.

A Native Medical Helper.

AISAKI (Isaac) PITAKOMOKI.

By Rev. A. H. VOYCE.

One of the finest aspects of the medical centre of the mission work in the British Solomon Islands, superintended by the exceedingly capable Dr. E. G. Sayers, who is also a very apt teacher, is the training of native medical practitioners, who, though their medical knowledge is limited, will surprise one with the extent and variety of that knowledge. At least I judge that will be the case with most people as it has already proved to be the case with several, including the European medical assistant in charge of a Government patrol through this district. This is really



Dr. James and Nurses of Senga Hospital.

the latest development of our mission activities, and is one capable of great and very acceptable extension.

The first and only native to be sent out under this system is a CHOISEUL native, by name **Aisaki Pitakomoki**, who received his earliest training as medical orderly under Sister Lilian Berry, and who since the arrival of Dr. Sayers had been **his chief native medical helper**, and who later was doing a good deal of the work in the out-patients department at Roviana, and who also helped in the work among the lepers.

This lad keeps charts, treats pneumonia cases, and has also cared very efficiently for a European patient, who came under his direct care during the period before I arrived back in Siwai from furlough.

Aisaki was sent in to Siwai after Synod 1929, so has been here during the period of my furlough in N.Z. The Rev. T. Dent brought him into Siwai during the latter part of December 1929, and since Mr. Dent returned to his work in the British Solomons, Aisaki has built a very fine hospital, substantially constructed in an approved style entirely of native materials, consisting of a dressing room, a dispensary, two fairly large wards, the whole with a wide verandah running right along one side of the building. The dressing room is well fitted with shelves for the medicines, forms round the walls for the patients to sit on, and everything kept spotlessly clean. The dispensary also is worthy of note, well constructed stock shelves, with the drugs neatly placed in their proper order, all neatly labelled.

Orderly Arrangements.

Down one side of the wall there is a row of shelves containing dressings, bandages, gauze, lint, clean empty jars ready for immediate use in an emergency, boracic lint, medical instruments of the simpler type, including dentists' forceps, douche cans, hot water bottles, drug scales, thermometers, and many other useful things for his work, including temperature chart books. There is a place for everything and everything in its place.

Aisaki is very methodical and proficient in keeping records of his patients and their diseases, and the treatment that he administers etc.

As regards in-patients there have not been many as yet. The people here are accustomed to go away to their houses in the bush when they are ill, and Aisaki has had this trouble that when anyone has been in the hospital, very ill, then the rela-

tives of the sick person come and carry him away to that house in the bush.

However he has had a few in-patients, and they have been treated quite successfully. There have been cases of pneumonia, bad fever, ulcerated legs, and one bad case of a mission girl who was cut on the face by another native, which case was later taken away to the government hospital in Kieta after 7 stitches being put in, as they were afraid of some complications. I send you a sample page out of his chart book to show more of his methodical way, giving the pulse rate as well as the temperature chart, whereon the crisis is very clearly shown.

Patrol Work.

I might mention that the hospital building measures about 50 x 30 feet. All around the outside of the building is planted the attractive and clean tree-foil or Japanese clover.

Aisaki is also training a local mission boy as his assistant, and the training that this boy is receiving (and indeed has received) will fit him to occupy the station here and carry on with the medical work whilst Aisaki does the work from time to time that I plan for him to do. When I asked Dr. Sayers if he could let me have such a boy, I explained that I desired that he should patrol all about our district from time to time doing what medical work he could, and endeavouring to send the bad cases to his centre here, and also whilst patrolling in this way to help in the village schools in a teaching capacity. Besides this I plan that he shall at the same time whilst in the various teachers' villages give to the teachers some elementary instructions as regards the treatment of the commoner ailments. This is a big programme, but as soon as we get settled down properly I intend to start him off on this by accompanying him to the various centres, and helping him to do his work in the best possible way.

There has recently been a great epidemic of some type of sickness like the 'flu or pneumonia, right throughout the district, some centres having been more badly hit than others. In some centres the loss of

life has apparently been heavy. Amongst others we have lost one of the local Siwai boys who was doing good work as a temporary teacher, and also three from off our station here, besides quite a number from down in the local village, but we have got off lightly compared with some other places.

Incidentally as I came through Kieta, I stayed with the medical assistant who recently patrolled this district, and he said that we had a very fine native medical worker in Aisaki.

List of monthly treatments given by Aisaki in the half year ending June 30th,



AISAKI (Isaac) PITAKOMOKI
A Native Medical Helper.

1930, being the first six months of his work here in the Siwai district.

December 19th to 31st, 1929.	278
January, 1930.	268
February, 1930.	507
March, 1930.	432
April, 1930	818
May, 1930.	625
June, 1930.	177

This report clearly defines the height of the epidemic which swept through this

district during the months of February, March, April, and May of this current year, showing 818 treatments for April, the peak of the epidemic.

Bougainville,
June 22nd, 1930.

Dear Mr. Voyce,

I should like to place on record my appreciation of the care and attention received from Isaac Pitakomoki during my recent illness. Shortly after my arrival here, both legs became badly infected as a result of severe sandfly bites, and in addition I had two bad attacks of fever. I feel sure that under Providence



"It wont hurt you."
Dr. James performs a minor operation.

I owe my life to the faithful and unremitting attention of Isaac, who was assisted by Topas, a Petats lad. For something like ten days (night and day at one period) treatment by fomentations was persisted in whilst the malaria complication was also treated, with very gratifying results. The efficiency of this capable and unassuming lad is fine testimony to the excellent medical training he has received at Kokeqelo under Dr. Sayers, and Sisters Lilian and Edna. In making this little acknowledgement of Isaac's cheerfully rendered assistance it is a pleasure to think of him as a former pupil of mine at Roviana.

Yours Sincerely,
J.H.L.W.

What is Changing India?

By DELAVAN L. PIERSON
(Editor—"Missionary Review of the World.")

"What is the greatest force that is working a change in India to-day?" During our ten weeks' visit in Indian cities and villages this was the question we asked on many occasions—of college presidents and students, of fellow travellers on railway trains, of Indian pastors and business men, of doctors and lawyers, of women in various ranks of society, of Moslems and Hindus, of Christians and those of no religion. Naturally the answers were many, but none denied that India is changing and will change more radically.

A few years ago, we read much about "The Unchanging East," and there were many who held that caste and customs, tradition and religion were fixed in India and could not be overcome. On the grass of a college campus, I sat talking with a group of students—coming leaders in India. About half of them were Hindus, and some had caste marks on their foreheads. The other half were Moslems and Christians. "What do you think of caste?" I asked. "It is disappearing," they replied. "Is it found in the College?" "No, not now," was the reply. "Do all students eat together?" "Yes, with very few exceptions." "What has brought about the change?" "Many things," was the reply—"education, athletics, modern transportation and travel, modern industry, the influence of Mahatma Gandhi, but most of all the teaching of Christ."

A few years ago, and even to-day in some colleges, Hindu, Moslem and Christian students refused to play together, eat together or even study together.

"What do you think of Christ," I continued.

"He is my Saviour," responded a Christian fervently.

"He was a perfect man," said a Hindu.

"He is my ideal," said another Hindu.

A Moslem poet and well-known lecturer of North India, said to me: "All religion is the same. We all worship God and we all honour Christ. As St. Paul said, we should all be of the same mind." A prominent Moslem editor remarked in my

hearing, in an address to Moslem students: "The Koran teaches that all prophets are on the same level; none is above the others. Mohammed, Christ, Buddha and Confucius are equal." A Brahman physician, an official of a recent National Indian Congress, said: "All religion is the same. We all worship God. Caste is fast disappearing. We are all brothers."

Such sentiments would have been considered rank heresy by Hindus and Moslems a few years ago, and would have led to the accusation that he who uttered them was a Christian. Now, the danger is that the dividing line between Christianity and Hinduism, and between Christianity and Islam, will be made indistinct if not obliterated in the minds of adherents of all three religions. Hinduism would be willing to add Christ to its list of gods, if only He did not claim supremacy.

"The great danger to-day," said a Christian professor in a government college, whom I met casually in a railway train, "The great danger to-day is that of emphasizing the common ground of the great religions as more important than the differences. The unique features of Christianity are its essential characteristics. The points of divergence must be emphasized rather than the points of agreement."

India is changing—slowly but surely. When we look for outward conversions to Christ on the part of Moslems and educated or caste Hindus, they are few, far too few, but the attitude of Indians toward Christ has changed immeasurably.

We have frequently been asked on this visit, "What do you think of the work in India?" We can only say—that when we look at the multitudes, the problems and the adversaries, we are tempted to feel that they are too many for us. So they are. But when we look at the spirit-filled workers who are here, at the results already accomplished, and more than all, when we look to God and His promises and consider the Power of Christ and His Gospel, we can only say—we thank God and take courage. The harvest is great but the labourers are few. As a remedy Jesus Christ said to His disciples: "Pray ye . . . go ye . . . give ye."

CHINA'S PRESIDENT A CHRISTIAN.

The news has been received that General Chiang Kai-Shek, President of the Nationalist Government of China, has received Christian baptism and has joined the Methodist Episcopal Church.

Mr. Kenneth MacLennan, Secretary of the Conference of British Missionary Societies, said on Saturday: "It will be a great encouragement to the friends of China in the West to see the President take such a clear stand on the strength of his inmost convictions. It may either end his political power or it may stabilise the Nanking Government. Few Christian baptisms have required more courage."

Rev. Nelson Bitton, Home Secretary of the London Missionary Society, and a friend of President Chiang's wife's family, said: "This is renewed evidence of the quiet growth of Christian conviction in China. We hear of brigandage and tragic set-backs in that country and are inclined to forget China's steady forward movement. Nevertheless, it is a courageous act."

Rev. W. A. Grist, China Secretary of the Wesleyan Methodist Missionary Society, said that the President's action will favourably influence Chinese opinion towards Christianity and raise the status of the Chinese Christian Church. It will, however, undoubtedly stimulate further hostility on the part of the Communist Party in China.

Rev. W. H. Aldis, Secretary of the China Inland Mission, said: "I am both delighted and amazed, but we cannot help connecting it with prayers for China. This definite stand may lead to a great reaction in China against Communism."

Mr. Gurney Barclay, China Secretary of the Church Missionary Society, said: "Both Chiang Kai-Shek and his wife have already shown their great sympathy with our work, and now we rejoice to welcome him in the closer tie of common allegiance to Jesus Christ."—British Weekly.

* * *

Blot out "foreign missions" from the life of a church, and its own pulse will beat more slowly, its activities grow less, and its income for its own work diminish. No; world evangelisation is not a millstone round the neck of the home Church: it is rather a source of inspiration and power.

God and the Lotu-man of the Solomons.

By Rev. TOM DENT.

What do our Lotu people think of God? These black-skinned brethren of ours, only separated by a generation of years from all their head-hunting activities and instincts, what do they really think of God in their hearts? I often wonder what the story of the Gospel actually means to them, as I look upon crowds of them from the pulpit.

And as opportunity has offered, I have asked many of them individually, what God is to them: what they know of Jesus Christ in their hearts.

Maybe, to a number of them, He is a Something they cannot explain: Whom they do not even perhaps understand: in cases, do not even try to understand—and can one wonder at that, amongst this child race?

At the same time, I believe, He is intensely real to very many of them and their whole conception of what the Lotu means is wrapped around what they think and believe God has done and can do for them, and what He expects of them. Let me illustrate from several out of many concrete examples I have come across in my work out here in the Solomons.

NEW LIGHT AND PEACE.

Talking one day with one of my boys—a lad of 16 or 17 years of age—I asked him what he thought of Jesus Christ, deep down in his heart: what did Christ mean to him? And the boy replied that he was born in the Lotu and had grown up with all its influences about him and had taken a lot of it as a matter of course. But quite recently there had come into his heart and mind the desire for a closer knowledge of Christ. He felt that the Lotu was intended to mean something to him himself: that there was a stand he must take personally in his attitude towards Christ. He had sought this by prayer and reading and living and that Something had come into his heart, bringing new light and peace and happiness!

Again, one of our married men who has been in the Lotu since its coming to the

Marovo and who consequently knows what the change from darkness to light really means to these people, gave me this experience of his. He said to me: "I was climbing a coconut tree, one day, when I slipped and fell to the ground, a distance of 20 to 30 feet. Just before I touched the ground, it flashed through my mind that God could save me from being seriously hurt and perhaps killed. I had asked Him that same morning, in my usual prayer to Him, that He would take care of me throughout the day and keep me from all harm. I would trust Him now to preserve me. When I regained my feet after the fall, I found that I was not in the slightest degree hurt. "God does take care of us," he asserted.

A CHRISTIAN HUSBAND.

Here again. Just as amongst white husbands, some of these black husbands sometimes find that they have taken to themselves a lady with a somewhat fiery temper! Of course, the vice versa applies!! One such husband, a fine Christian character, came up to me one afternoon, holding his arm and almost crying, both with pain of body and pain of heart. It seems that his 'better half' (?) had become jealous for some reason or other and had flown off the handle at him. And not only with her tongue but with her teeth as well and the man was bitten quite badly too!! "But," I said, "didn't you defend yourself? Didn't you give your wife a good hiding for doing this"? And he replied, "How could I? I am a Lotu man. Christ suffered for me. God has freely forgiven me all my sins and the Bible tells us to pray for those who spitefully use us. I couldn't hit my wife back again or I should feel I was hitting God and His love towards me." !!!

THE CHRISTIAN HOPE.

Yet again. One of our Methodist teachers had lost one of his children by death—a bonny little fellow of 6 or 7 years of age. I was trying to comfort the broken-hearted parents, and broken with sobbing,

the mother said to me, "Don't be angry with me Mr. Dent, I am not crying as a heathen mother cries. I am not sorrowing without hope, but my heart is sore and my tears seem to ease and soften the aching wound there. My little child has gone back to God Who gave him to us and I only want to be worthy of meeting our boy again in our Father's Home."

And now, just one more. One of our older Christian men had met with serious trouble in his home-life: a similar trouble would have shaken the faith of many a white man. But this black-skinned brother said to me: "My way seems very dark in front of me. I feel I cannot see and I feel very lonely. But I know I do not walk alone. God is very near to me at this time. The night is dark, but the light will come. The light will come. There will be the morning!"

God is to these folk. He is the God of Love. Wonderful, wonderful love: guiding and keeping and helping them all the time—and they know it and realise it.

Well might they sing and well could they sing:—

"This, this is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as His power,
And neither knows measure nor end."

Missionary Table Talk.

Sister Jean Dalziel, after several years of faithful service in the Solomons has resigned from the work on account of family claims. She has returned to her home in Christchurch.

Belshazzar Gina, who is so well known in the Dominion and who has been accepted for the native ministry, is to be supported by the Epson Sunday School, Auckland. Since his return to the Solomons he has been receiving medical training under Dr. Clifford James.

Dr. E. G. Sayers is at present on furlough in the Dominion after three year's strenuous service on the Mission Field. He will be returning to the Solomons early in the new year.

Nurse Edna White and Sister Grace McDonald are also on furlough. After visits to Women's Auxiliaries in various places they will

leave for the Mission Field early in 1931.

A legacy of £100 has been received in the estate of the late Mr. Bridge of Feilding. Notification has also been received of a legacy of £350 in the estate of the late Mrs. Eastabrook of Dunedin.

The Port Albert Home Mission Station has for many years been a generous contributor to our missionary funds. This year, despite financial depression, its contributions will probably reach that of last year, viz., £94. By the sale of flowers, arum lilies and daffodils, the sum of £30 has been raised this year. Much of the credit for this fine result is due to Mr. Bennett the enthusiastic Missionary Secretary.

The president of the Conference, the Rev. A. N. Scotter has rendered most valuable service this year as missionary deputation in the Nelson district and in Southland, as well as in various places in Canterbury. His visit to the Mission Field has supplied him with a fund of information which makes him a first class deputation to the home churches.

The Rev. W. W. Avery of Birkenhead, Auckland has been one of our most acceptable speakers on the missionary platform, and is everywhere welcomed as a deputation. He has quite recently returned from a visit to the circuits and home mission stations in North Auckland.

The following missionaries are due for furlough next year:—Revs. J. R. Metcalfe, T. Dent, A. A. Bensley and F. H. Hayman, also Sister Lina Jones.

"No first-class African wants to be a white man. . . . Every educated Negro wants to be a first-class Negro, not a third-class European. . . . The superiority complex is doing a tremendous lot of mischief in Africa. . . . When I am worried, I go on my knees and I talk to God in my own tongue. . . . I plead with the Christian Church to make Africa the first Christian continent. . . . For God's sake give Africa Christian leaders."

—J. E. K. AGGREY.

From "Aggrey of Africa," by Edwin W. Smith.

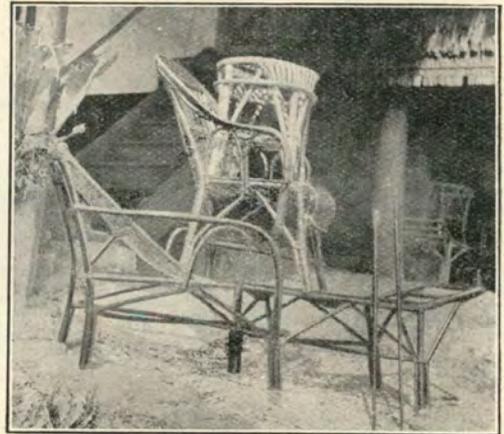
Education on the Mission Field.

WHAT IS BEING DONE IN THE SOLOMONS.

By Rev. F. H. HAYMAN.

FOR those who are not in touch with actual methods of Educational activity among retarded peoples, the following summary may serve as a starting point for this article. It may be taken as typical of the Educational work among all backward races. An attempt is made to place a trained teacher in every village or group of villages, whose size warrants it. The duties of this teacher are those of village evangelist, pastor, leader in orderly living and cleanliness, inspirer in the active and useful life, and most important of all, the teacher of the young. As the contacts of the white missionary with the scattered villages of his large circuit are slight, the village teacher occupies a place of the most vital importance, and the village school is a point of the highest strategic value. It may fairly be said that as a Mission, we stand or fall with the efficacy or otherwise of our native teachers. In these schools the foundations of the lotu are laid among the bright, perky youth of the Solomon Islands. The child is taught to read and write in the vernacular. This opens up to him the Hymn Book, the Catechism, and such Scripture as has been translated. Elementary Arithmetic is taught, and efforts are now being made in some Circuits to encourage the teaching of a little English. Our ministers add to their tasks, which are legion, those of the school inspector. They are expected to guide and direct the work, and to pick out suitable village school boys who will be willing to undergo further training. Every white missionary conducts a higher grade school known as a Circuit Training School, where promising pupils who look forward to the native teaching service as their life work, are prepared for entrance to the Central College on the Head Station. There are Circuit Training Schools at Bilua and Bambatana, the Head Stations of the Vella Lavella and Choiseul Circuits respectively. Then the Kokeqolo Day School at Roviana, and the Patutiva Day School in the Marovo Lagoon, which are both under European supervision, are recognised as Circuit Training Schools. As to actual curriculum, these schools at present confine themselves to Scripture and Moral Training, the Vernacular, English, and Arithmetic. Cir-

cuit Training Schools have been commenced at Skotalun on Buka, and at Siwai on Bougainville. This extreme western end of our field however, lies in the Territory of New Guinea, which is under Mandate to the Federal Government at Canberra. So far we have not been permitted to bring students from the Mandated Territory into the British Solomon Islands Protectorate, for training at the Head Station.



Examples of cane furniture and other articles made by the boys at Petats.

THE CENTRAL COLLEGE.

The culminating point of the Educational work is the central College on the Head Station at Roviana. Ideally this institution would receive as entrants, only those who have been previously trained at a Circuit Training School. In actual practice however, many are received direct from village schools. This not only increases the difficulties of grading, but considerably lowers the standard of work which may be attempted. The curriculum consists of Scripture, Catechism, Church History, Homiletics, History, Geography, English and Arithmetic. As soon as the task can be undertaken, an important addition should be a course in Methods of Teaching and Class Management. This would necessitate the reorganisation of the Kokeqolo Day School as a Practising School. All our students will eventually have to under-

take that most difficult of all teaching, sole-charge work.

THE UNTRAINED TEACHER.

The writer has followed with keen interest and warm heart, the growth of the New Zealand Council of Religious Education. In the Solomon Islands we stand off somewhat from the stream of current events. It may be that we can view some things in truer perspective for that very reason. The formation of the Council, and the daring venture of the First Conference, have seemed to us one of the most tremendous experiments in co-operation yet achieved in the much loved land of our birth. It has seemed to us that political events and even economic affairs have been overshadowed by the birth of this organisation. Bye and bye both the political and the economic situation will be different, because such a venture of faith was made in the beautiful old University buildings in Christchurch in September, 1929. But this leads to the observation that some of the problems which confront the Council, do not confront us here. We are confronted with the matter of the untrained teacher, and with all the ills of sectarianism. In addition we have a language problem which makes co-operation with other bodies difficult of achievement. Among the writer's own students, eight different languages are spoken. We are not however confronted with the word "secular" in the Education Act. At present the Government has no Education policy, and there are no Government Schools. Small subsidies are paid to industrial training centres in the Missions. Apart from this, the various religious bodies bear the whole burden of their Educational policies. We are thus free, within the limits of our man power, and our money power, to make what we will of our schools.

NEED OF CO-OPERATION.

It is well sometimes to get a bird's eye view of our task. The latest Blue Book of the British Solomon Islands Protectorate, gives the area of the Group as 14,600 square miles, with a native population of approximately 150,000, or about 10 to the square mile. It will be seen that the group is very sparsely populated. The various Missions claim the following of adherents:—

Melanesian Mission	18,343
South Sea Evangelical	8,350
Methodist	8,100
Roman Catholic	7,722

Seventh Day Adventist .. 2,850

Though it would appear that there is scope for co-operative work, yet each mission trains its teachers, and carries on its Educational work in isolation, and often in competition. There is room for all the Christian activity represented by all the bodies indicated above, for it will be seen that a large percentage of the native population is as yet scarcely touched. We do not need to go to Bougainville in the Mandated Territory to find heathen people. One could wish that some such experiment in co-operation as took place 15 years ago in South China, with the formation of the Union Theological College, could be attempted here. In the matter of the preparation of textbooks, co-operation would be invaluable. A pooling of the Educational resources of the various Missions must eventually lead to a large release of power in the name of the Master.

THE AIM OF THE MISSIONARY.

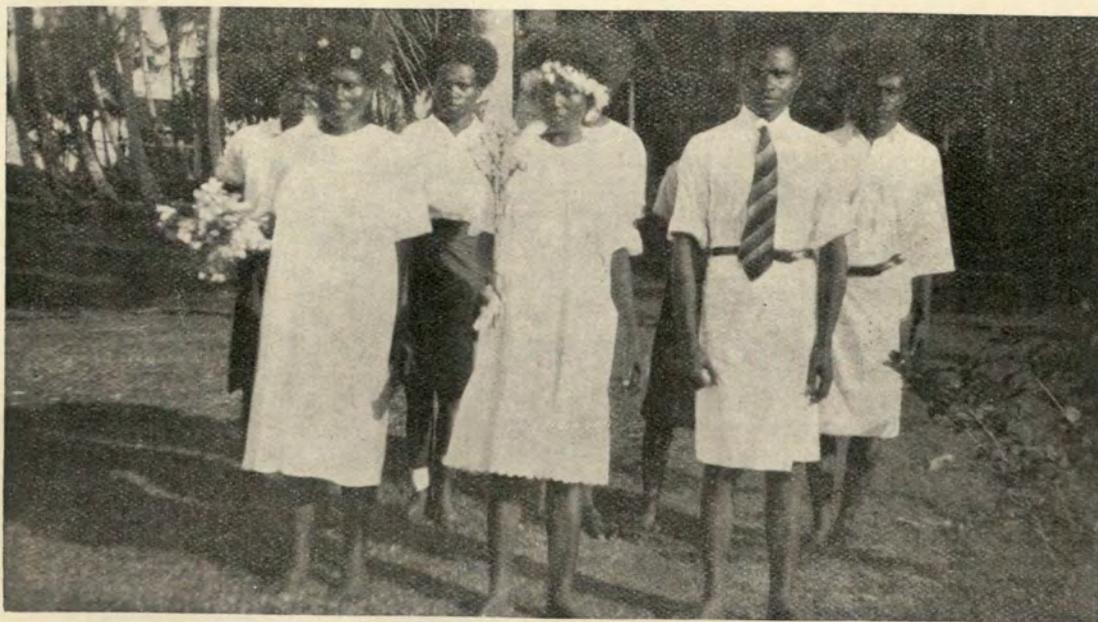
This in an age which formulates aims and plans ahead. It is impatient with the opportunist who rears a makeshift structure to meet an emergency, ascribes some divine mana to the sorry creation, and insists that it shall exist in that form for all time. Above all in Educational work, we dare not build without plan. What is to be our aim among these "Children of the Sun," so like ourselves, yet in an environment and with a future so vastly different. Our aim is certainly not to turn them into little Europeans. Modern far-seeing missionary statesmanship is emphatic on the point that each race, as a race, has its contribution to make to the sum total of human achievement. Probably India has yet to teach the world that man is a spiritual being. The soul of Africa is beginning to blossom. Men like Dr. Aggrey have much to teach us. Just what China's genius is, we do not know, but there is stupendous power for good or ill, pent up in China's millions. The Department of Public Instruction of the Bureau of Education in the Philippine Islands is sorry now that it attempted to turn ten and a half millions of Filipinos into little Americans. It is making heroic and effective efforts now to remedy the defect, by trying to aid their development toward the best possible type of Filipino. Incidentally it is not forgetting that man is a religious being, which quality cannot be neglected if Education is to be psychologically sound. So we are not concerned to make little Europeans of our Solomoni brothers. Again our aim is to be far different from what

one might suppose is the aim of much of our materialistic "Western" Education, even though it is the fashion now, to lay down a character-basis in the Syllabus. We may now think of Educational "results" in terms of balanced, well-developed well controlled personality, hence we realize that that Education is not scientific without religion. Education is for character building and the highest character possible to man is that of Christlikeness. The aim which we must formulate is not that one may get on in life, but that one may get on with life, i.e., that one may know how to live. Apply this principle to our Solomon Island people, and we may say that the aim of our Education is to fit them to live the fullest possible life in the environment in which they find themselves. This will mean the retention of whatever is of value in their ancient culture. It will mean the active life, the productive life, the cleanly life, the thoughtful life, the devotional life, in short the life which sets as its goal, the measure of the stature of the fulness of Christ.

EVERY MISSIONARY A TEACHER.

The question may well be asked. Is an Education system of large dimensions the work of the Mission? We may agree that in a more or less highly developed country like New Zea-

land, Education is the business of the State, the inalienable religious heritage of the child being safeguarded by some co-operative scheme in which Church and State take part. But this does not always hold good in an undeveloped country where revenue is small, and the Education Department, if it exists at all, is the Cinderella of all the departments. Mission work is Educational work. Every Missionary may lead to the conversion of a cannibal king, and turn him into a lay preacher, but he is a very poor lay preacher. His whole training and outlook fit him to be a much better cannibal king. Could you but look within, there would be revealed a dark, dark mind. Again and again the Canaanites of darkness come up to possess the land, which has been but partially conquered. But give me the child. In his or her life is the most hopeful and lasting work done. The beauty and the grace and the strength of the Christian character can only be cultivated through the long years from childhood up. If the evangelisation of the Solomons, it may fairly be said that it is not taking place at all. Is an extensive Education System the work of the Mission? The answer must be that the extent of the Mission is the extent of the Education System.



Matthew and Nellie on their Wedding Day.

Missionary Policies iv.

By Rev. G. T. MARSHALL.

In the contrasts between various Missionary Policies which have been dealt with in these desultory papers there has appeared no strict line of demarcation but one policy has faded into the other as do distant hills to persons of defective sight. For example, no advocate of the Indigenous Church would recommend a missionary to land on an island, preach to the people and immediately go away to another; nor would any supporter of established missions maintain that any people must be ministered to, in perpetuity by foreigners. In the same way there is no very definite contrast between the two policies that we bring together now.

"Faith Missions" is the term applied to missions where there is no appeal made to men for funds but to God alone. Missions and other enterprises have been attempted on these lines and have failed, but others have been successful, sometimes in a marked degree. Muller's Orphan Homes furnish a notable instance. George Muller was asked if anyone could run a similar institution on the same principles and he replied: "Yes, if he was called to it." He considered that he had a special vocation to manifest to his age that God answers prayer.

That we are not to look for one invariable method in work for God is shown by our Lord's procedure. When he sent out his disciples for the first time he told them not to provide themselves with either money or extra garments, but later (Lk. xxii:36) he told them to equip themselves for their mission. Undoubtedly in the latter case he meant them to trust in God as fully as when they took nothing with them.

The China Inland Mission, so well known and so highly esteemed, is conducted on the principle of appeal to God alone. It holds meetings but takes up no collections at them. It publishes what it is doing and what it wishes to do but its resource is prayer. It is able to report a good year for 1929 when many of the missionary societies found themselves in straitened circumstances. The income for that year

was £221,685, that being £36,000 more than in any previous year. In Australia, in spite of the financial depression the second best year was experienced, the total being £11,768: so much may be wrought by prayer!

It is not to be supposed that in the church missionary societies it is all work and no prayer but it would be well if prayer were more prominent in their proceedings. We may assume that the members of the Mission Board, of district and circuit committees, with all collectors and workers are men and women of prayer, who desire all their work to be begun, continued and ended in God. He alone knows how far that is the case.

The offering of petitions upon one's knees is not the only form of prayer. Prayer is an attitude towards God of desire, expectancy and confidence, accompanied by a sense of dependence on Him. The prayers of Old Testament times were mainly in dumb show. The offering of sacrifices, the incense, the pouring of water upon the ground and the like were the people's prayers and were accepted of God. We in these days can be more articulate in our intercourse with God as those to whom a fuller knowledge of his love and his purposes has been granted and may formulate our desires and present them to Him for His merciful consideration.

As those interested in our missionary work we are concerned with the spirituality of our church life at home, for this reacts upon the Mission Field as the work on the field re-acts at home. We note, as one of the most encouraging features of the religious life of our cities, the small groups of men and women who meet to pray for themselves, for the community and for the world. Their meetings are spontaneous expressions of their consciousness of the spiritual perils and necessities of the times. Our Lord recognised group praying when he said: "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in

heaven." We are encouraged here to present definite petitions. For the most part our prayer energy is expended on generalities. If two agree as touching anything that they ask they will have considered it together and will ask for what is reasonable and likely to be granted. We may perhaps read this into our Lord's promise.

Can we "organise" ourselves in that kind of praying? We have special difficulties in our work. Our indebtedness involves the payment of about £1000 per year in interest, and is a matter of serious concern. Let us take that to God in prayer.

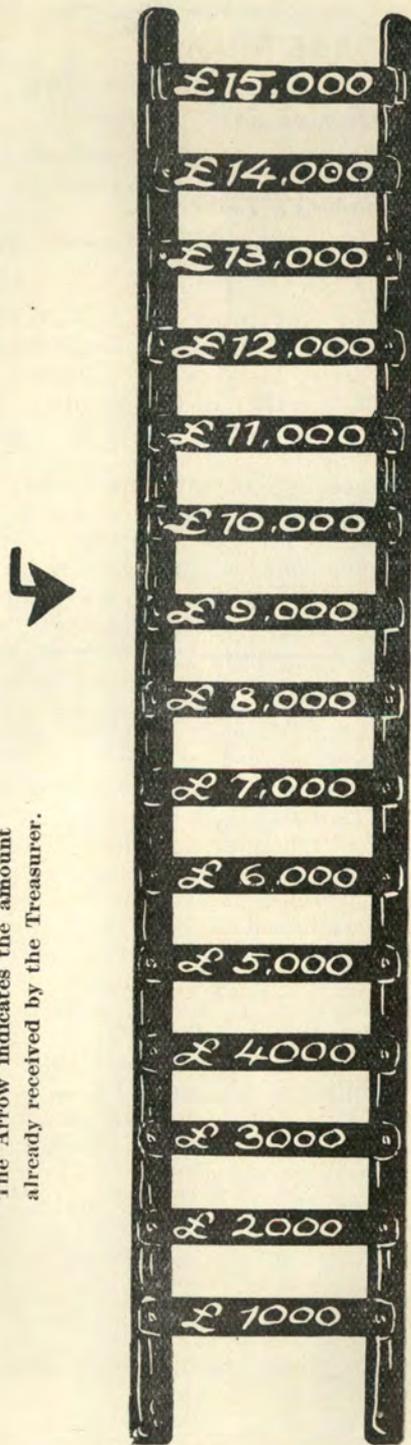
Failing group praying let all our friends put a petition in their daily prayer on behalf of our Foreign Missionary Society, for the Mission Board, for the workers at home and on the field and for the native church.

* * * * *
WHITE MEN AND THE NATIVES.

Dr. Sayers writes, taking exception to certain statements made by the President of the Conference in a recent issue of "The Open Door." The statements are these: "Almost the only white men who do not despise the islanders and hinder their enlightenment are the Missionaries. The only examples of clean living that they see are among the representatives of our church, and when they visit the Dominion they are surprised to see so many white men who are good."

The doctor thinks these statements too sweeping. He says that he has received much kindness and hospitality from the white people in his travels. He points out that in the College at Roviana there are two pictures on the walls. They are enlarged photographs of two old traders who were good friends of the mission and helped in its establishment. Dr. George Brown, in his autobiography, speaks of the assistance given to our workers by the traders and the Australian Board of Missions wrote specially and thanked two of them for their kindness and help.

The President, in his reply, is sorry if he over stated the case. He admits that Dr. Sayers has had a wider experience of the people of the islands than he has had himself and is glad that he has been shown so much sympathy and kindness. He recognises that there are good and bad men everywhere.



The Arrow indicates the amount already received by the Treasurer.

OUR MISSIONARY LADDER.
 £15,000 needed this year.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Our President's Letter.

Christchurch, Dec., 1930.

Dear Auxiliary Friends:

Early in November the M.W.M.U. held its Sixteenth Annual Conference at Napier and as we look back we feel that those day spent together in the beautiful spring sunshine were full of inspiration and encouragement.

The increase in our membership and the number of Auxiliaries is a matter for thankfulness, and the fact that in spite of hard times our income has more than kept up to that of the previous year gives us a sense of security in taking up responsible tasks that have been waiting for long.

We were glad to endorse the action of our Auckland friends in their endeavour to bring our plans regarding the training of young Maori girls to a successful issue, and we trust it will not be long before the Training Home has a "local habitation and a name"! To this end we hope all friends throughout N.Z. will rally round us with substantial help, and that each Auxiliary will do its share in providing the regular maintenance required.

We are very thankful to record that our Wellington Auxiliary friends are prepared, at the end of 1931 to take up the responsibility of the next Executive. Mrs. J. F. Hill has been nominated for Union President, Mrs. Nicholson, Secretary, and Mrs. Maunder, Treasurer. These ladies will, we are sure, with those they choose as their committee form a strong and efficient team, and being centrally situated should be able to keep well in touch with Auxiliaries in both North and South Islands.

Interest always centres round any of our Sisters who are able to attend Conference—this year Sister Iris Foster represented the Home work while Sister Grace McDonald and Nurse Edna White were our guests from the Solomon Islands. Un-

fortunately an attack of malaria laid Sister Grace on a sick bed, thereby depriving us of the pleasure of hearing her speak. Sister Edna however, generously took her place and gave us a second chance of hearing one who had previously charmed us all by her thrilling account of what it means to be a nurse in a Solomon Island hospital.

All three Sisters expressed their appreciation of the opportunity given by attending Conference to form more personal friendships with many Auxiliary workers, thus strengthening the bonds that unite us all. The attendance at each meeting right through the Conference was most encouraging, and to see the keen attention always forthcoming as each succeeding question was introduced made one realise that our movement has succeeded in gaining the interest of a steadily growing number of our Methodist women.

Our Napier friends earned our grateful appreciation of the excellent organisation which made this Conference one of the most successful we have ever had.

Early in November Sister Elizabeth Common joyfully set out on the first part of her return journey to Bougainville. Several friends were able to get down to the wharf at Auckland to see her off and wish her "God Speed." How glad we are to see the keen desire to return to the work which each of our Sisters manifests, when after several months of rest and change, they are fit once more to face the trials of the climate and the difficulties of the work. Let us never forget our part of loving sympathy and the daily remembrance of them at the Throne of Grace.

News just to hand tells us that Sister Jean Dalziel is on her way home, having been summoned suddenly owing to illness in her family. This means unfortunately that Sister Lina is left the only Sister at the Head Station. She too will need very special sympathy and interest in our prayers.

So let us—with gratitude for the past, cheerfully resolve to do our part at home while our sisters on the Field grapple with the problems and shoulder the duties that come to them day by day and that sometimes seems so formidable, calling for all the endurance and courage they can supply.

Soon the holiday season will be upon us, so while expressing the thanks of the Union Executive to all the friends who in so many ways support our work, we send them all the best of good wishes for a happy Christmas and a bright and prosperous New Year.

I remain,

Yours sincerely,

Mary E. Bowron.

* * * *

METHODIST WOMEN'S MISSIONARY UNION CONFERENCE.

The Sixteenth Conference of the Women's Missionary Union was held in Napier, commencing on October 7th. One telegram of greeting bore the wish that this might be the best Conference yet, and as we came to the end of the Conference and saw the difficulties one by one smoothed away in perfect harmony, we felt that his wish had been fulfilled.

Each morning session commenced with a devotional period. Mrs. Pacey's subject on the first day was "Fidelity," and on the following days Mrs. Hill spoke on "Friendship" and Mrs. Cunnold on "Practical Religion."

The Sacrament of the Lord's Supper was the crowning service of the Conference and the presence of God was realised in a very special manner as the Rev. W. G. Slade spoke on the wonderful love of God.

Opening of Conference.

The President, Mrs. G. Bowron welcomed the delegates. Twenty five Auxiliaries were represented by forty-five delegates. Twenty-one Auxiliaries were unrepresented.

The Secretary's report was presented by Mrs. F. Thomson. Reference was made to the influence exerted by Mrs. Goldie in her visits to the Auxiliaries, and also to the fine deputation work of Mr. and

Mrs. Voyce. The membership of the Union stands at 2942 as against 2632 last year; and the number of Auxiliaries has increased from 43 to 48. District Conventions have been held in Auckland, Palmerston North, Wellington and Christchurch. The tea was provided at the Church Conference in Wellington and a sum of £9 in this way was raised for the Solomon Islands Girls' School.

The Literature report presented by Miss Beck showed that 174 copies had been sent out of each of the President's letters, 117 copies of each of the Sisters' letters and of Dr. James' letter.

Greetings were received from Mrs. Goldie, Mrs. Dent and several of the Sisters.

An invitation to hold the next Conference in Christchurch was accepted.

The financial statement was very satisfactory, the income being £2592, an increase of £70 on that of the previous year.

The President, Mrs. Bowron, delivered a very fine address touching on all the phases of the work, concluding with the following sentence: "Our own personal preparation alone can fit us to be used of God."

Maori Girls' Training Home.

Matters in connection with the Maori Girls' Training Home were discussed and the following resolution carried: "This Conference decides that the time has come to take a forward movement in connection with the establishment of a Maori Girls' School, also that the purchase of a property in Auckland be endorsed and that the Auxiliaries co-operate in bringing this project to a successful issue; that the M.W.M.U. have complete control of the administration and that the property be held in trust for the M.W.M.U."

The Auckland Committee was strengthened by the appointment of the following: Mrs. Hodder, Mrs. Hill, Mrs. Duke and the members of the Union Executive in Christchurch.

Miss Ruth Grant.

It was reported that Miss Ruth Grant of Auckland had been designated for work in the Solomon Islands. It was agreed to accept her as a Sister to be supported by the Union. Arrangements were made for

her further training before proceeding to the Field.

Box Department.

Mrs. Smethurst reported that 111 boxes valued at £362 had been sent to the Mission Field. It was resolved to resort to the old method in connection with the Medical Fund and to place £15 to the credit of each Missionary and £7 to the credit of each of five Sisters at Burroughs', Welcome, Sydney.

Social.

Though the work of the Conference was strenuous, not all the time was given to business. A welcome social was tendered to the delegates on the first evening and each morning and afternoon, the ladies of Napier dispensed refreshing cups of tea.

Open Forum.

One evening was devoted to the Open Forum when questions were answered by the Executive.

Prayer.

The last session was devoted to consideration of the place of prayer in our work. The subject was introduced by Miss Jessie Buttle in a striking paper and the whole atmosphere of the meeting was charged with the presence of God.

Mrs. Bowron summarised the work and results of the Conference; Mrs. Armitage and Mrs. Avery expressed thanks to all who had assisted to make the Conference a great success and so another memorable Conference was brought to a close.

* * * *

AUCKLAND NOTES.

The B.C. girls entertained the local Auxiliary recently. The Pitt Street Schoolroom was gay with flowers, and as the members of the two movements mingled together, there was a happy spirit of co-operation and friendliness, and a very enjoyable time was spent together.

The little church at Henderson was the scene of bustle and activity on November 12, when friends from Glen Eden and New Lynn gathered to hear Nurse Edna White speak of her work in the Solomons and Mrs. L. Clark tell of the Napier Conference. Mrs. Smethurst addressed a few words about boxes. Miss G. Brooke was most happy in her songs.

Mrs. Armitage led a particularly good meeting at Mt. Eden on November 13, with a map of the Solomons before us. Four members spoke on—the missionaries, the sisters, the doctors, the nurses, and our responsibility. We were introduced to each member and their sphere of work pointed out. Miss J. Buttle gave her talk on prayer and we came away feeling that we must not only "keep on praying" but may learn how to receive.

* * * *

WELLINGTON NOTES.

The Women's Missionary Auxiliary arranged an "At Home" in Wesley Church Parlour on 31st October. The room was set out with small tables covered with pretty tablecloths on which was an array of tempting dainties and vases of flowers—yellow being the colour scheme. The interest, however, was centered in the reports of the Napier Conference, presented by the delegates. Mrs. L. J. Clark told about the officers and their work. Mrs. Gamble gave a resume of the business finalised. Mrs. Watson reported on the devotional part of the proceedings and Mrs. Balding on the Communion Service. Mrs. Clark (Ngaio) told of the 105 gift boxes valued at £362, while Mrs. Nicolson reported on the entertainment of delegates. On the motion of Mrs. Harkness, Mrs. J. F. Hill was heartily congratulated on being appointed President elect of the Union. Music and tea added to the afternoon's enjoyment.

This plan of providing a pleasant opportunity for hearing the Conference reports has been carried out for the last three years.

* * * *

CHRISTCHURCH AUXILIARY NEWS.

Bright sunshine and a gay little breeze greeted a group of cheerful Auxiliary leaders who gathered one afternoon recently at the home of our President at Cashmere to meet Sister Grace McDonald, who was staying at Mount Pleasant with the Misses Beck and Welsman. Sister Grace was looking very much better than when she was in Napier. The ladies formed a circle round Sister Grace and kept her busy answering questions with only a short interval for afternoon tea. They touched upon almost every phase of a Sister's work and the time passed away only too quickly. During the afternoon engagements were made for the Sister to address Branch meeting at New Brighton, Addington, Cashmere, St. Albans, Papanui and Cambridge Terrace.

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"Paipera," Auckland.

With many thanks for the opportunity and good wishes to Sister Grace for a happy holiday the ladies took their leave, remarking that after all there is nothing like a personal interview with a Sister for stimulating enthusiasm and acquiring information.

* * * *

DUNEDIN NOTES.

Birth tea, and a gift afternoon, when Dr. Sayers was an honoured guest, have been two of our outstanding meetings. The Young Women's Missionary Movement with a membership of only about 12 have paid this year's donation of £60 towards the support of Sister Elizabeth Common, and have next year's amount in hand! Could not similar societies be formed in other cities?

One enthusiastic B.C. member got the members attending the district meeting to bring along gifts suitable for the Mission Box as per list which she had typed out. Result—a fine collection of useful gifts sufficient to fill a box for Mrs. Dr. James.

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Telegraphic and Cable Address: "Nomolos, Auckland."

Correspondence should be addressed to Rev. W. A. SINCLAIR.

Letters containing remittances should be addressed to

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Assistant Secretary: Miss BECK, Deaconess House, Latimer Square,
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