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# The Open Door

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

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**The Supreme Mission  
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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 .. .. .   | Gizo, 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.                             |
| Nurse EDNA WHITE .. .. .        | Roviana, British Solomon Islands.                             |
| Sister GRACE McDONALD .. .. .   | Gizo, British Solomon Islands.                                |
| Nurse Muriel STEWART .. .. .    | Gizo, British Solomon Islands.                                |
| Sister RUTH GRANT .. .. .       | Roviana, British Solomon Islands.                             |

##### NATIVE MISSIONARIES.

|                              |                                   |
|------------------------------|-----------------------------------|
| Rev. NAPATALI FOTU .. .. .   | Simbo, Roviana, Solomon Islands.  |
| Rev. PAULA HAVEA .. .. .     | Roviana, Solomon Islands.         |
| Rev. BELSHAZZAR GINA .. .. . | Roviana, British Solomon Islands. |

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### THE OPEN DOOR.

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Probert Chambers,  
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# The Financial Position of the Missionary Society.

## A PLAIN STATEMENT.

The Board of Missions has given most careful consideration to the present financial position of the Missionary Society. It desires to point out to all subscribers to the General Fund and especially to those who have given generously and sacrificially to the S.O.S. Appeal that the position of the Board to-day is aggravated by the increasing financial difficulties in the Dominion and by the prospect of a further considerable decrease in the income from the Mission Field. This decrease is entirely accounted for by the serious decline in the price of copra, the staple product of the Islands. In 1928 the income from the Mission Field amounted to £4,955, but in 1930 it dropped to £3,041, a decrease of nearly £2,000. Another decrease is anticipated this year. The present exceedingly heavy debt of the Missionary Society amounting to £15833, makes it imperative that there shall be a reduction of Annual Expenditure of at least £2,500. The Board cannot see how this can be effected except by the withdrawal of workers from the Field unless the Mission Synod can show some other way and this seems impossible.

The Board has also decided to recommend a reduction of 10 per cent in the salaries of all Missionaries, both European and Native, and of Officials at the Home base, provided that no European Missionary's stipend is reduced below the New Zealand Conference minimum. The only exception will be that of the doctors, whose salaries are already all too small. Economies in other directions are being made on the Mission field and in the Mission Office in New Zealand.

While there has been quite an encouraging response to the S.O.S. Appeal, it is quite apparent that it will not be sufficient to do more than assist in tiding over the difficulties of the present year and leave next year untouched. The probability of a drop in the income for the General Fund this year from some Circuits has had to be taken into account.

In view of these facts, no other course can be taken but to reduce expenditure very considerably and this unfortunately can only be accomplished by a reduction of staff. The Board has therefore been compelled to resolve on the withdrawal of one missionary and also that Dr. James, who comes on furlough in November, shall not return to the field. It is only after a most careful survey of the position and with the greatest reluctance and the keenest regret that the Board makes this decision. It is hoped that this may only be temporary and that when the present depression has passed the staff may be restored to its previous strength.

The Board recognises that it may be the case that some who have contributed or promised to contribute to the S.O.S. Appeal Special Fund in the North Island did so with the mental reservation that their gifts or promises were in anticipation of and conditional on the Mission Board being able to fulfil one of the objects of the S.O.S. Appeal, viz., the avoidance of the necessity of withdrawal of workers. The Board wishes it to be understood that any such contributor if he or she so desires may by communicating with the General Secretary vary or cancel the promise or contribution. The Board would, however, remind contributors that while their contributions may not have effected the desired object in regard to the withdrawal of workers their contributions will materially assist the other object of the S.O.S. Appeal, viz., the placing of the Mission in a more satisfactory financial position.

The Board thanks all who have contributed so generously to the S.O.S. Special Fund in the North Island where the appeal has already been made, and now appeals to the members of the Church in the South Island to contribute to the S.O.S.



Fund with a view of rendering all possible assistance to the Missionary Society in this time of great difficulty and anxiety to those who are responsible for the administration of our Foreign Mission business.

The reports from the Field bring information of openings in all directions for the appointment of native teachers, particularly in the Bougainville section of the District. Ministers, Nurses, Teachers and Deaconesses are waiting here at the home base ready to proceed to the front when the Church is prepared to find the money required.

The Board appeals to the whole Church to make our Missionary work a matter of earnest prayer.

E. D. PATCHETT,  
President and Chairman of Board.

W. A. SINCLAIR,  
General Secretary.

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## Itinerating on Bougainville.

### HEALING THE SICK.

#### Splendid Work of the Native Teachers.

By Rev. A. H. CROPP.

**T**IOP is a beautiful island, but has a fly in its ointment! One should say flies! Millions and millions of them. When we first started our work there years ago they were that bad that the "Saga's" crew named Tiop the "Fly Village."

Tiop is a piece of flat land, which, at high tide is an island, but at low tide is a part of Bougainville. It is about half a mile long and about two hundred yards wide. The village is at one end of the island, and is a large one. Approximately two hundred and fifty people are resident on the island. Since Mr. Metcalfe's residence there, a new road has come into existence, from the Mission Station at the end of the village, to the landing place at the opposite end of the village. We have read of the Appian Way and the Via Dolorosa, the latter name often being applied to our rather steep path at the Skotolan station, Buka, with its two hundred steps up the hill. We await with interest the new name for the new Tiop road. "Risky Road" would suit, for the boys have left standing alongside this path, several very tall cocoanuts, their heads being right over the roadway. They are probably sixty feet in the air. Natives say that the cocoanuts do not fall except at night, and

certainly, although many villages have tall cocoanuts near them, one seldom hears of people being killed by the falling nuts. But the saying is a fallacy, proved by the writer with almost fatal results, and he never walks immediately under tall cocoanuts now, for upon a day a sixty foot tree shed a nut which was that near to his nose in its descent, that a small hurricane was experienced as it fell with a thud and a thwack to the ground, and rolled its way along the path.

Tiop village is gradually being improved. The improvement is due partly to the introduction of our British Solomon Island teachers. With them came improved house building methods, and several of the new houses in the Tiop village are very neat and substantial, and a great improvement on the old style. The old method is to build a long narrow house on the ground. When night comes a fire is made inside, and each sleeps on his plank a few inches off the ground, and near the fire. Toward morning the night becomes pretty cool. Not many natives in the villages have blankets, consequently, if the fire goes out, the sleeper wakes up with a cold back, and one is not surprised to hear that most old men have rheumat-



ics—indeed, many do not reach the old-man stage! The Administration tried to make all natives build off the ground on account of its unhealthiness, with pigs and dogs sleeping in proximity. With the raised house one escapes the delight of sleeping with the pig, but gets more rheumatics, as fire making is more of a problem for the native in the raised house.

The Tiop people enjoy the privilege of good food. To a native a perfect diet is taro and fish, and plenty of each. Both of these together with other native foods are available to the Tiop native. The reefs teem with fish life and the soil on the mainland is very fertile. Shellfish abound in the strip of sand around the island, and in a few minutes a dipper full of a small species of pippy can be obtained by simply scraping in the sand, where they are literally in thousands, and seem to multiply very quickly, as they are used quite a lot by the natives. Turtles are also numerous in the water near by, and two were caught whilst we were staying there.

We have thirteen teachers stationed in the Tiop District. It was my duty to visit each of the villages where a teacher was stationed. After holding services at the Tiop village on the first day of the week, we left on the second day for two of the villages close by. Our equipment for the short journey consisted of a bite of lunch, an umbrella, some ampules of N.A.B. and the necessary syringe, etc., and good spirits inside us!

At the first village we came to the teacher had a host of children for "shoots," the name the injections of Neo-Arseno-Billion are known by here. His place was in order, and he seemed to be following the path of duty. After a few words of encouragement we passed on to a village a couple of miles further, and higher up the hills. Here Eroni Lipa and his wife Loa, who was one time a nurse in the Roviana hospital, are stationed. They had their place very neat and clean, Japanese clover covering the ground and rows of zinnias and balsams making quite a bright show. We did some more "shoots" here and were then regaled with the usual gift of a drinking cocoanut, which is very refreshing when one is hot and thirsty.

The next teacher's place was literally in

the clouds. We toiled up an ever ascending path until we came, after an hour's climb, to the top of a hill, some two thousand feet high. The view was tremendous. Although it was hazy, Tiop Island, some seven miles away and two thousand feet below us, looked like an emerald with a fleecy edge set in a sea of blue. The line of white surf continued down the coast, and with the green forest running down to the water's edge, made a picture most entrancing. Peter, the teacher, informed us that when it blew hard he could not sleep in his hut, as it rocked about on the mountain top. In the blow he would creep out and try to get a little sleep in the cook-house at the back, which, being low built escaped the bulk of the gusts. Practically every child in this village of the mountain top had yaws, and we were some considerable time with injections.

The next day we went first some little distance down the coast in the little



Eroni Kotosoma and his wife, Fijians in charge of the work at Tiop during the absence of Mr. Metcalfe on furlough.



"Saga," and then, passing through a European owned plantation, climbed a hill to a village occupied by another of our teachers. The people of this village, through the message going astray, had no news of our coming, and we were able to do but a very few "shoots" there. This was a new place, having been started some few weeks before our visit.

Down a ravine, across a swiftly flowing cold stream and up the side of a precipice, and we were at village number two in this part. Pandapio, an electric light boy of Roviana, held sway here. He and his wife and baby were well and happy, and the clean neat house with its shelves for crockery etc., and the orderly garden near by, proclaimed his industry. Panda is doing well. Here we heard of more villages up in the hills who want a teacher. Quite a number of people came for injections, and after promising to take the teacher's wife and her baby for a visit to



Interior of the Mission House at Tiop.

—Photo, Rev. J. R. Metcalfe.

Skotolan, we left for the "Saga" anchored at the beach some two miles away. On arriving there we found the decks piled high with the leaves of a river palm, which is excellent for roofing native houses. The Tiop catechist had made hay whilst the sun shone, and had brought with him a band of boys, and they had cut a pile of leaf in our absence. Before leaving I had a glimpse of a small hut on a nearby island in which a European had, two days previously, unbeknown to us, breathed his last, blackwater fever having claimed another victim.

On Thursday we again boarded the lit-

tle Mission yacht, and went down the coast to a place some twenty miles away. Here I also took the opportunity, after inspecting the village and teacher's premises, to do some medical work, but a child breaking loose its leg from its father's hold, kicked the N.A.B. syringe and broke my only needle, fortunately not in its flesh! Here was a fix! Plenty of N.A.B., a good syringe, and no needle. Numanuma plantation was nearby, and early next morning we ran over and begged a couple of needles, which the manager kindly gave us. So off back to Teiraka and then along the road to a newly occupied village in the bush. On the way we passed a roaring stream which, by its sulphurous taste seemed to come straight out of the Balbi volcano at the back.

Loloki was the last teacher to be visited, and his place was the last to be started, but we judged the teacher's house to be the cleanest and neatest we had seen. God bless these teachers is our prayer. They have come not for position nor for financial gain, for they have given up much. But they have come for the sake of the Gospel which saved them and which they believe will save others.

We returned to Tiop station and stayed a few more days. On the Monday morning the Tiop people and those in villages near by, gathered together for injections. The fame of N.A.B. soon spreads, and often one is confronted with a man who had an earache or toothache, and who believes N.A.B. will clear away all these. Even ringworm and scabies patients have asked for a "shoot" quite confident that the wonderful fluid will clean up a dirty or dusty scaly skin. One old fellow who came had nearly all his finger-tops gone and some of his toes had dropped off, a fit subject perhaps for a lazaret! What a work there is for the qualified doctor in the islands. Another man had an enormous sore which smelt like—well, like a large tropical ulcer usually smells, only largely so. Who can describe such things? One wishes at those times that he were devoid of the sense of smell. The loathsome stench lingers in one's nostrils for days. In all, we did over three hundred injections in the Tiop district, which, we hope, will be for the better bodily health of our parishoners there.



## Mark Pivo and His Work.

A SOLOMON ISLAND TEACHER'S SERMON.

By Rev. A. A. BENSLEY.

MARK is one of the native teachers residing on the Station at Bilua to assist the Missionary in his work. He is one of a fine family and his services to the Mission are faithful and loyal. Mark's duties are many and varied. He teaches in the school and takes charge of the outside work when the Missionary is away. Mark is a preacher of no mean order and he sometimes goes off on Sunday in his canoe and conducts services at some village either on the island of Vella Lavella or else that of Ronongo. Occasionally he takes a service at the Head Station and the Missionary has an opportunity of listening, but this does not happen often. It happened last Sunday (June 21) and the sermon was worthy of remark. Mark is very earnest and preaches with fervour and eloquence. I will give a brief resume of his address.

His text was from Rom. 12:20, and I wondered at first what he would make of it but I was not left wondering long. "If your enemy hungers feed him, if he thirsts give him drink," etc., or in Mark's language, "Melai novo kana ta o laupa, Niaeva vo, melai kabare o eva, kativa kama ju."

He said this was a strange thing and he asked the old men in the congregation if they had ever heard of such a thing, if they used to do that sort of thing to their enemies. No, of course not, you tried to starve them out so you could kill them. This is the new way. Then Mark proceeded to illustrate the new way and he brought a wealth of material to his task, revealing a fine and intelligent knowledge of Scripture.

"Here is a man lying wounded on the road, thieves have pounced on him and robbed him. Two priests walked by and they did nothing. (Mark rather hastened over this as he did not want to try to explain why the Churchman did nothing. He said they loved the man because they were priests but they passed along). Then came an enemy of the wounded man. What do you think he did? You would have

said, 'Ha, here is my old enemy and I've caught him bending, now I'll finish him off.' He did not do that. He saved him and took care of him. He fed him and gave him drink.

Then here are Paul and Silas in prison and God sends an earthquake which opens all the doors of the prison and makes it possible for them all to escape. The keeper thinks they have gone and he is about to kill himself. What would you have done? You would have said, 'He has kept me shut up in prison and has beaten me, if he wants to kill himself, well, let him.' But Paul did not say that but called out to him and the man came running to Paul, and then Paul fed him, he fed the man's soul and he was baptised.

Then there is Jesus. God looked down from heaven and saw all the people living in sin and he said, 'I love them.' But he did not say that and do nothing. No, He sent his Son and His Son lived and taught and at last the people caught and killed Him, but as He was dying He said, 'Lord lay not this sin to their charge for they know not what they do, forgive them.'

We could not do this. Perhaps we could not do it yet, but we are learning. It is the new way. We sometimes treat our missionaries as though they were our enemies. We do not always obey them, we disobey and hurt them. They do not go away. No, they say, 'We have come to feed these people, we have come to give them drink, so we will not go away.' We must all learn this new way so that we too may teach others. This is not a work for the missionaries only, but a work for all, old and young.

You know about the man who had three sons and he told them to go out and look for some task to perform and come back and report. To the one who performed the highest task he would give a valuable heirloom. The first one went away and worked for a man for a long time and when the man wanted to pay him he said, 'No, this I do for love.' The second went away and saved the life of a little girl who



was drowning in a torrent. The father told these two they had done no more than their duty. The third said he came across his enemy asleep and in his sleep he had rolled to the very edge of a precipice. He crept up and caught firm hold of him and then woke him. The two talked and made peace. The father blessed his son and said, 'The heirloom is yours, you have saved your enemy.' "

We who heard Mark were helped, but helped mostly for this reason, that if the

first generation of native converts have got such a grasp of the teaching of the law of Love and are able to teach their own people in this way, then our Mission has far from failed. Mark will have to take a good deal of the station work in hand when the Minister goes on furlough. Our people will remember all these native teachers and pray for them individually that their work may abound more and more.

## Medical Work on Bougainville.

### A SPLENDID RECORD.

**T**HE Rev. A. H. Voyce sends month by month a report of the work which is being done at the Methodist Hospital at Tonu on the Island of Bougainville. The work is carried on by the Rev. and Mrs. A. H. Voyce and Aisaki Pitakomoki, the native doctor boy who has shown such wonderful ability in ministering to the physical needs of the people of the Siwai District.

Appended are the reports for the months of May and June of this year.

#### MONTHLY REPORTS OF METHODIST HOSPITAL, TONU, SIWAI, KIETA.

May and June, 1931.

No. of treatments at hospital 1326 1367  
Details:—

|                         | May | June |
|-------------------------|-----|------|
| Inpatients .. .. .      | 52  | 58   |
| Tropical ulcers .. .. . | 29  | 30   |
| Malarial fever .. .. .  | 28  | 24   |
| Abscesses .. .. .       | 1   | 3    |
| Tinea imb. .. .. .      | 36  | 17   |
| Various .. .. .         | 68  | 16   |
| Eye diseases .. .. .    | 2   |      |
| Cuts, etc. .. .. .      | 7   | 5    |
| Centipede bite .. .. .  | 1   |      |
| Ear diseases .. .. .    | 2   | 2    |
| Broken legs .. .. .     | 1   |      |
| Heart .. .. .           | 12  | 4    |
| Bronchitis .. .. .      | 2   |      |
| Spleen .. .. .          | 2   |      |
| Kaskas .. .. .          | 5   | 4    |
| Paint .. .. .           | 5   | 11   |
| Injections .. .. .      | 27  | 65   |
| Broken radius .. .. .   |     | 1    |

|                          |   |
|--------------------------|---|
| Stomach diseases .. .. . | 3 |
| Yaws .. .. .             | 8 |

Inpatients were drawn from 13 villages, while injections were given to people from no less than 20 villages.

Two orphans have been cared for, but for weeks they have had to go on short rations. The milk gave out and the recommendation of the Medical Officer in Kieta, to use coco-nut milk in case of shortage had met with little or no success. The application to the Government for some milk for native child welfare has not been productive of fruit. At present we are right out of milk, and the orphans are existing on taro, sweet potatoes, both mashed, and sugar and water in lieu of milk or coco-nut milk.

Two confinements have been attended to in hospital by Mrs. Voyce, assisted by teachers' wives as nurses. Both successful; all patients doing well.

Drugs are very short, and it is with regret that we are compelled to record that scores of patients have had to be sent back to their villages, on account of there being no drugs to treat them with. It is with hope that we look to the Public Health Department of this Administration for help in this way for the work being done here should be backed up in a practical way by the Department.

The hospital grounds have been kept in perfect order and further areas of native foods planted by the patients, under the direction of the doctor boy.

(Signed) A. H. Voyce.



## Wider Still and Wider.

### A MESSAGE TO CHRISTIAN YOUTH.

By Rev. E. P. BLAMIRE.

**W**HEN a youngster with an apple gives his mate a bite we see, in a very elementary form, the missionary spirit. It is a sharing business. All selfish living is narrow. Real life comes as we push out the boundaries of broad-minded sympathy to ever-widening circles—"Wider still and wider."

This spirit has unlimited capacity to grow and to multiply with compound interest. "There is that scattereth and yet increaseth."

Dr. Koo tells how he worried about himself and his own desire for success until



REV. E. P. BLAMIRE.

General Secretary of the Young People's Dept.

his nerves broke down and the doctor ordered him two years rest. Then he discovered Christ's way of losing life to find it. "Only as you forget yourself in the service of others, and in great causes and in God Himself" said he "do you find your own life truly enriched."

A boy joins a Bible Class. He is now in with a group to give and take. He gains the team-spirit, and subordinates his individual desire to that of the group. The class joins the Union, and contributes to

district needs. In that way the Camp is organised, and the wider service leads to fuller life. The Union joins forces with other district unions in a Dominion-wide Movement. Further achievements are now possible. A travelling-secretary is put on the road, and our Bible-class privileges come to be shared by others as new classes spring up all over the country. The movement further sends its representative overseas, and a Bible Class man becomes a medical missionary in the Solomon islands. (And while the young men here think of Doctor Ted. Sayers, the young women may apply their thought to Ruth Grant, who has gone forth as missionary-teacher). We give and we pay, but we are not impoverished. Somehow by the law of the Kingdom it comes back to us. "There is no gain except by loss." We are "little New Zealanders" while we see not past our country. When our hearts grow big enough to help another land over the sea, the very possession of the greater heart is an enrichment of our own life.

Just very rarely does one find a missionary interest that is "crankey," and while keen on something "foreign" shrivels up any compassion for needs nearer home. The normal healthy Christ-like spirit is sensitive to all human need. As someone stated it—When your arm gathers strength to strike a blow for God in the heart of Africa, you are all the stronger to strike for Him in your own land. The more familiar figure is in the statement that "the light that shines the farthest shines the brightest nearer home."

Are we interested only in our special Bible Class missionaries? No, as a part of the church we desire to take our share in all the work of our missionary society. And in these days of financial strain, and burden-bearing and S.O.S. appeals, we shall use our ingenuity and resourcefulness and strength to make the position good for all we are worth. I believe I speak for both our Bible Class movements



when I speak a reassuring word to the Missionary Secretary and the Mission Board and the Staff on the Field, and say "You may count on us to do our bit."

"Wider still and wider!" Whatever we do for New Zealand and the Solomon Islands, whatever help we give at missionary meetings and on the subscription lists, it will need for its truest motive-power to find its setting in a Christ-like love for the whole human family. The real human brotherhood is universal. A passage in the Wisdom literature of the Old Testament bears this translation: "He hath set the world in their heart." That may have a wider application to-day than when it was written. Indeed, when you and I read "God so loved the world" in

John iii:16, we ought to see far more meaning in that than ever was possible to the apostles.

"Wide as the world is Thy command,  
Vast as eternity Thy love."

Some critics whom we ought to respect declare that insularity and complacency are distinct weaknesses in our New Zealand thought and life. If that be true, shall we allow it to remain so? We who are learning to share something in the heart of Christ, who are glimpsing His visions of a kingdom, and who are not frightened, only challenged, by His Cross, must leap to the opportunities of our day, accept the difficult tasks, and refuse to restrict the enterprise—His Kingdom has no frontiers.

## Anthropology and Missions.

By Rev. G. T. MARSHALL.

**B**UNYAN in "The Holy War" has a shrewd illustration of the relation between science and the gospel.

The captains on their march to subdue the revolted city of Mansoul "happened to light upon three young men that had a mind to go for soldiers: proper men they were, and men of courage and skill, to appearance." Their names were Mr. Tradition, Mr. Human Wisdom, and Mr. Man's invention. They were listed into the army and continued with it until the war was well begun, when there being a sally from the city upon the rear of Captain Boanerges's men and these three fellows happening to be there they were taken prisoners and carried into the town. After being imprisoned for a while they were asked if they would serve against their former captains and answered that they did not so much live by religion as by the fates of fortune and that they were willing to serve the enemies of the great King. That, in brief, is all that Bunyan tells us of these worthies.

It is noticeable that he does not represent them as accomplishing anything either for or against the gospel. He shows that they may be on either side and that

the contest between good and evil is determined by other forces than the notions which are set forth in the name of science, which, if not tradition, yet is certainly Human Wisdom and Man's Invention.

We do not decry science. It is a most



The Mission House at Tiop—Native built.  
—Photo, Rev. J. R. Metcalfe.

honourable word. Facts must always be respected but that which is presented to us as science is not only facts but inferences from and theories based on facts and it is in these that the changeable and uncertain elements are to be found.



Thus Anthropology assists our mission work when it increases our interest in backward peoples and shows us, as it does, that they and we are brothers, but when the anthropologist tells us that missions are a superfluity and an impertinence then we can address him in certain sacred words and say, "Thou savourest not the things that be of God, but the things that be of men." We tell him further that he is going beyond his science in making that statement.

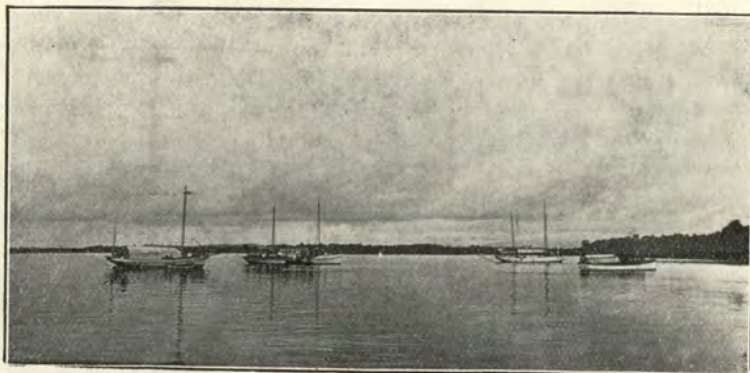
The anthropologist, like the missionary, deals with primitive peoples but the aim is different. The anthropologist is there simply to observe and tabulate his observations; the missionary to alter and amend the peoples lives. The missionary is apt to dwell on the darker aspect of native life; the anthropologist minimises it. To him the so-called savage is a decent fellow. He is care-free and cheerful, kind and generous to his kindred with whom he shares everything he has; he is often strictly honest; often hospitable to strangers and so forth. All this is true. We are told that to find the "liberty, equality and fraternity" that was the ideal of the French Revolutionists we must go to primitive man, for, as civilization advances restrictions multiply, inequalities of wealth and station become glaring and as a consequence jealousies and hatreds increase.

A writer in the Journal of the Polynesian Society, who lived for some months in Ontong Java, says: "No community can be said to be immoral as anyone who

has had the smallest anthropological training well knows." Yet he tells of practices that are decidedly immoral according to Christian standards. Perhaps his statement is justified by St. Paul's principle that sin is not imputed where there is no law. The words of Jesus are the basis of Paul's statement. He said: "If I had not come and spoken unto them they had not had sin: but now they have no cloke for their sin." His presence throws the search-light of holiness upon unrecognised sin, makes it manifest and gives the opportunity of repentance and a new life.

The anthropologist says, "No community is immoral." The Christian says, "All have sinned." Their standards differ as well as their aims. The Christian sees all men joined together in a brotherhood of guilt and all heirs of a common salvation, and he would have all know Jesus and be saved.

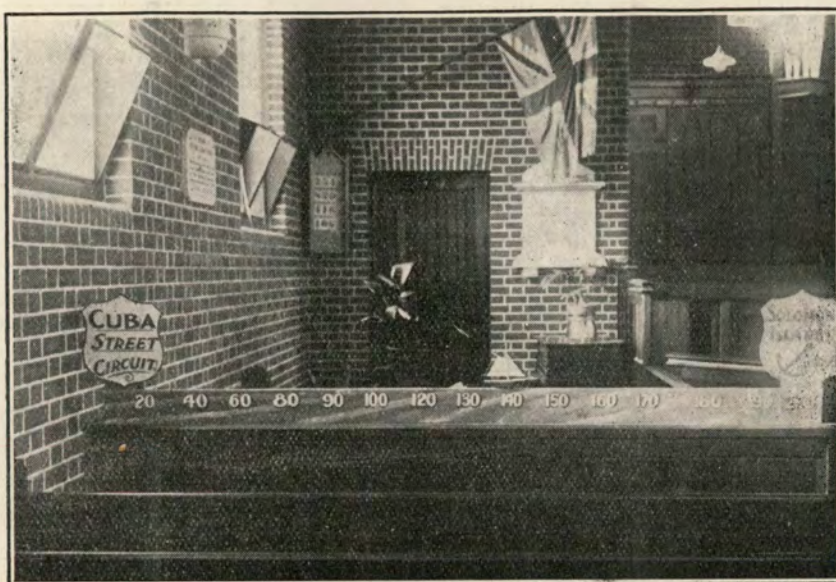
Further, primitive men are not left alone in their primitive condition. The native races are exposed to the pressure of an alien culture against which they cannot maintain their own customs and beliefs. It has been well said that their virtues are in a state of unstable equilibrium. That indeed can be said of all of us. The only rock foundation for character is Jesus Christ. Therefore we should tell all men of his coming into the world, of his death and resurrection, and of the work wrought in the heart by the Holy Spirit which He imparts to those who believe in Him.



**MISSION BOATS AT ANCHOR AT KOKENGOLO, ROVIANA.**

From left to right:—The Bilua, Hygeia (Government Medical boat), Tandanya and Te Karere.





Method of registering the missionary income at Cuba St. Church, Palmerston North.

## A Mission Ship.

Cuba St. Methodist Church, Palmerston North, has devised a novel method of registering the growth of its Missionary income for the year. The Rev. J. D. McArthur, the Minister of the Church, sends the following description of the Missionary vessel as seen in the above picture.

THE purpose of the contrivance is to keep graphically before the members of the congregation the progress of the Foreign Mission effort as far as the Circuit is concerned. During the effort it has been my practice to make frequent reference to the Missionary work of our Church, and usually, follow that by calling a boy or girl from the congregation to put the boat on to the figure reached by the giving, up to that Sunday. Our Circuit Foreign Mission Committee meets before the morning service and the Secretary, Mr. Hancox, reports to me the amount received during the previous week. Occasionally I have asked Mrs. Hodder, President of our Palmerston North Auxiliary to move the boat, occasionally also Mr. Hancox. At the end of the effort we

make a ceremony of removing the placard, indicating that as we have no further 'cargo' to send to the Solomons, the boat is now withdrawn from her 'run,' and laid up until the following season.

Regarding it's position in the Cuba St. Church, I think that it was placed just there as all present could see it plainly, but, as you can see, one has only to look above and beyond it to the 'Roll of Honour' and the flag, and thus be reminded of those from the Circuit who responded to the call of King and country during the Great War. The Hymn board is also visible: this was placed in it's present position since the boat was located where it is, but a text could be made out of this: our thanksgiving, and our response for blessings received.



## A Missionary Sister's First Impressions.

INTERESTING LETTER from SISTER RUTH GRANT.

(Sister Ruth Grant who is a certified teacher, is supported by the Methodist Young Women's Bible Classes of the Dominion).

**F**IVE weeks ago to-day I arrived here, after ever such an interesting time aboard ship. Usually the trip is most unenterprising, but not so this time. There were about thirty tourists aboard, doing the round trip, and the Captain organised expeditions and picnics and the like for their benefit. Then, the morning I left the ship, we ran on to a reef—more entertaining for us than for the Captain, undoubtedly. That same morning, I was pressed into service as bridesmaid at the wedding of a girl who had come up on the steamer. Altogether it proved quite an exciting day—for the Solomon Islands.

Our house here is on a hill-top. From the front verandah, we look out over the top of a coconut plantation, to the still waters of the Roviana Lagoon. This is studded with palm-green islands, and is fringed by a reef which widens in parts into islands. Then comes the darker blue of the channel, and beyond rises the mountainous island of Rendova. The eastern end of Rendova is Rangitoto exactly—except that it is about three times as high. One rarely seen Rendova in the same mood twice. At sunrise and sunset it is especially beautiful.

In the home we have a family of fourteen, beside we three Sisters. The ages range from ten months to seventeen or eighteen years. Fascinating youngsters they are, too. And as impish as it's possible to be. Just before lunch to-day I came upon young Naomi carving up someone's Sunday frock with a pair of scissors, and you really should see wee Amy regarding the morning with a "Now, how to amuse them to-day?" look in her eye. Amy is a veritable pixie, except for a certain bull-like roar with which she is oftentimes pleased to entertain us. The bigger girls are here for training. The small ones are nearly all motherless bairns.

"Daylight saving" obtains here with a vengeance—the bell for morning Lotu rings at 5 30 a.m. at which hour we hastily clutch some clothes, and stumble down our hill and up the next. It isn't

very light at that hour! After Lotu, breakfast, then prepare to open Kindergarten at 7. Kinder. is dismissed at 8.45, and school begins at 9. I was to have taken over a class—the oldest pupil of which is not over thirty—this week, but plans have been rather upset by news that Sister Grace may have to go to Bilua in the near future to relieve there. Sister Grace was here for some months with Sister Lina, and has been carrying on kinder. in her place. She is also in charge of the Sunday School and of the home, and half a hundred other things. I've been helping where I could, but, of course, I'm only just beginning to find my way about, and the language difficulties are legion still. We are hoping that she won't have to go for at least another steamer, if not longer. Sister Lilian has her hands overflowing with Hospital, village visiting, the garden, and the herd.

On Thursday afternoons, a special children's Lotu is held. Sister Grace is not very familiar with Roviana, so, since Sister Lina's departure, Gina has been taking it for us. Gina has been away the last two Thursdays, and Boaz, a chief of these parts, has been pressed into service. Evidently he doesn't enjoy the honour greatly, because both days he has included in his prayer, an earnest petition for Sister Grace and me, that we very soon learn to speak the Roviana tongue! One awful Thursday Gina asked—leaving no way of escape—that I speak to the children, while he interpreted for me. He interprets splendidly, but speaking through an interpreter is not a little disconcerting. May Boaz's prayer be answered! soon!! very soon!!!

On Saturday afternoons, we generally go for a tramp or a picnic. It involves taking the entire family, but we manage to enjoy ourselves quite thoroughly. Twice we have climbed hills, one of which hills, by the way, rejoices in the name of Paerata! A fortnight ago we picniced on an island in the Lagoon, and managed to run on to two reefs in the process of getting



there and back. But that sort of thing is all part of the day's fun.

The weather this week has been positively wintry. The wind has even managed to uproot several coconut palms—quite a feat. It's delightfully cool, though.

Wednesday last I met my first snake. One of the girls weeding near me in the garden put her hand on it—possibly you heard the yell in N.Z. It was not a large snake, and it wasn't a scrap interested in us, but the folk here are very nervous of the beasties, I'm told. Lizards of all shapes, sizes, and shades are very com-

mon, in fact, there are usually two or three running round my room. They make rather a thud when they drop on to the floor, but otherwise they are quite good company. I'm sick to death of ants. Would anyone like a few million, duty prepaid.

We've just discovered that there's to be a 5½-weekly steamer service from this trip on, so we are all working at top speed to get our mail and orders ready. It will be absolutely thrilling to see some mail again.

## Missionary Table Talk.

Nurse Coralie Murray arrived in Auckland on August 24th from the Solomon Islands. Nurse Murray had scarcely completed two years of service when the claims of home necessitated her return. This is much to be regretted as she was rendering excellent service under Dr. James on the island of Choiseul.

The Rev. A. A. Bensley has also arrived in the Dominion for his third furlough. He will act as Missionary Deputation in North and South Canterbury and Otago-Southland Districts and probably in North Auckland. Mr. Bensley has done excellent work as successor to the Rev. R. C. Nicholson at Bilua on the island of Vella Lavella. We wish him a happy furlough among his own people.

The Rev. and Mrs. R. J. Metcalfe are now back at their post of duty at Tiop on the island of Bougainville after furlough in New Zealand and Australia. Mr. Metcalfe has now served eleven years on the Mission Field. A photograph of his neat parsonage, of native material appears in another column.

The Rev. Tom Dent who has been paying a visit to his aged mother in England returned via Canada. He was accompanied by Mrs. Dent. While in England Mr. Dent arranged for the printing of the Gospel of St. Mark in the Marovo language, and the Teachers' Help in the Roviana language.

The S.O.S. Appeal has penetrated afar and has brought responses from England, Scotland, Cook Islands, New Guinea and from remote parts of the Dominion.

Sister Lina Jones is also on furlough in Christchurch. She has done excellent work for more than eight years at the head station at Roviana, particularly in connection with the School. Sister Lina is at present receiving medical attention. It is hoped she will benefit so much from this that her return to the field will be assured.

Dr. and Mrs. E. G. Sayers left in July on return to the Solomon Islands after an extended furlough in the Dominion. It is hoped that the establishment of the Helena Goldie Hospital on a central site will be taken in hand at an early date. An amount of £2440 has been set aside for this purpose, but much more will be needed before anything worthy can be erected in the way of suitable buildings.



Members of Quarterly Meeting at Bambatana, Choiseul.—Photo, Rev. V. LeC. Binet.



## A Quarterly Meeting at Choiseul.

By the Rev. V. LeC. BINET.

WE have now 33 stations on Choiseul, and recently we had a combined Quarterly Meeting, Good Friday and Easter Sunday services, besides a week's Refresher Course for the teachers, and the celebration of the Sacrament.

One print which I enclose is a snap of the members of the Quarterly Meeting. We had representatives from both sides of the Island, involving over 30 out-stations.

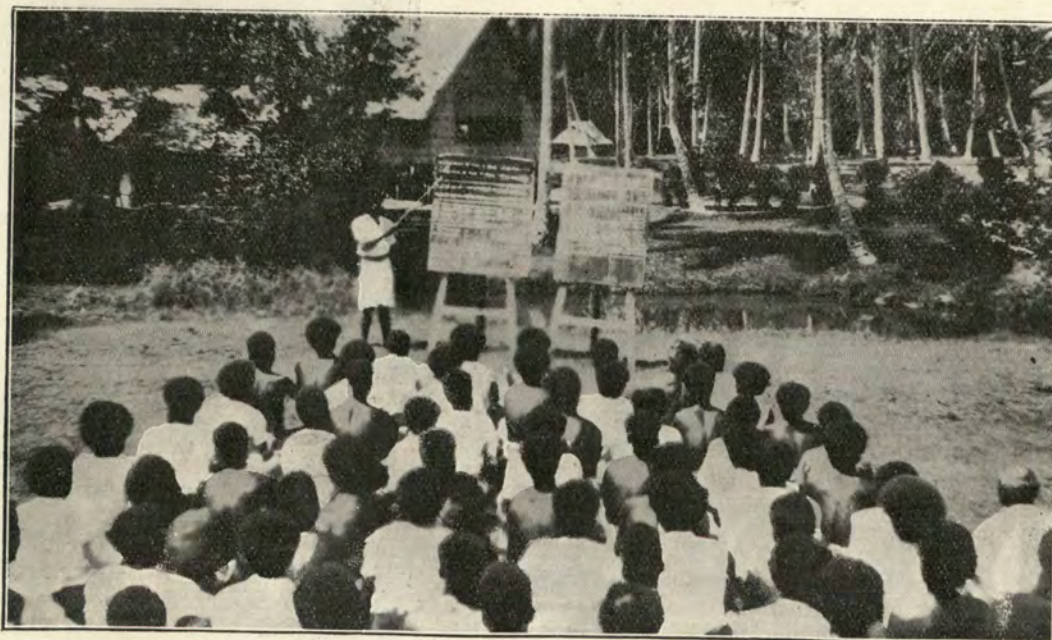
A new feature introduced in our course—and that is the planting of Tongan yams, which I think was a very practical item in the curriculum. As many of our people depend solely upon the taro plant as their staple food, and sometimes the crops fail, the introduction of a new vegetable for Choiseul in the form of the large yam should have very practicable results. Planting yams involves hard work, but this can be done by the men, whilst the women can still look after the taro, as they have always done.

You will be able to see by a second print that a Tonic Solfa lesson is in progress. The Rev. J. R. Metcalfe was the originator here of this method of reading music,

and his mantle has fallen upon one or two of our more intelligent school boys, who in turn instruct their fellows. In the print, two blackboards are used to accommodate the anthem: "Lo, my Shepherd is Divine," from Burnham's Book. After a short time, the harmonious strains of this beautiful anthem were borne upon the breeze right to our house on the hill. The harmony seemed perfect. And we listened to it, amazed. The time of the piece sung, generally needs a little re-adjustment by the missionary—for this is evidently the present choir's "bete noire."

Later on in the week Dr. James gave the teachers some tuition on medicines, each teacher returning home with a goodly supply of the most urgent drugs.

I must not omit to say that we had a wonderful time at the Sacramental service for the native teachers only, who had attended a preparation class the day before. We seemed to realize the Presence of Christ, and we trust that the representatives of our 33 stations on Choiseul will return to their homes more fully and better equipped as members of the Church militant on earth.



A TONIC SOLFA LESSON: "Lo My Shepherd is Divine." —Photo, Rev. V. LeC. Binet.



## Things Worth Mentioning.

### AN UNSELFISH SUNDAY SCHOOL.

The Hastings Sunday School has undertaken the support of a native teacher on the Solomon Islands. This is a particularly worthy thing when it is remembered how grievously the Church has suffered in Hastings. Not a vestige now remains except the concrete foundations of the fine brick Church in which a splendid congregation formerly gathered. The Hastings Church leaders say: "We will not let our Missions down despite our own grievous losses." A Church with a spirit like that must have a prosperous future.

\* \* \* \*

### CHILDREN'S SELF-DENIAL.

The Intermediate Department of the Mornington Methodist Sunday School recently concluded a series of lessons on William Carey. In order to give opportunity for practical expression, the children were invited to make some sacrifice themselves in order to help the missionaries in the Solomon Islands. Quite a number responded to the suggestion, the offerings representing car parts, pictures and batts (a real act of sacrifice to a fun-loving boy or girl). The sum of fifteen shillings, representing the amount thus given, plus a subsidy of equal amount was forwarded to the Mission Office for the S.O.S. Fund.

\* \* \* \*

### IN SUPPORT OF GINA.

When Gina left New Zealand to become a Native Minister in the Solomon Islands, the Epsom Methodist Sunday School made itself responsible for his support. This meant raising £20 annually. It was done by a collection in the School on the first Sunday of the month. There was a shortage of £5/10/- towards the end of the year and it was decided to hold a "Silver Sunday," when a silver offering was sought. At noon on the day selected a steady rain set in and the prospects of a good attendance and therefore of a good collection were poor indeed. After shortened school, the whole of the Scholars, together with the Bible Classes, assembled and the silver offering was received. The Rev. E. D. Patchett, President of the Conference, related incidents in the life of Gina, humorous and serious. The Secretary was able to announce an offering of £5/14/-, including 10/6 from the Epsom Methodist Children's Home and 11/3 from the Primary Department, although only 31 scholars out of 80 were present. Well done Epsom.

The children of the Epsom Orphanage are interested in the work of the Missions. A sale of goods was recently held at the Home with the result that £7/10/- has been sent to the Missionary Treasurers. The children all helped in the effort, the boys by undertaking extra duties in the house in order to release the girls to give time to the preparation of fancy work and other articles for the stalls. Many friends contributed goods and then came and assisted in making purchases. The children support a little native girl in the Solomons.



DR. KOO.  
East meets West.

\* \* \* \*

### EXTENSION ON BUKA.

The Rev. A. H. Cropp writes:—We have started work up on the North West coast of Buka. But to do it we had to take one of the Skotolan staff and the Petats teacher. Not only are we now short-handed at Skotolan, but we have to work Poka and Petats from Skotolan. Oh, where are the teachers! Konua, the most barbarous part of Bougainville is in my Buka district, and I cannot see a hope of starting it. It is the only untouched part of Bougainville. It was there that two massacres occurred a couple of years ago. After eight years here we have but one Polynesian teacher, four Bilua boys, three other British Solomon boys, and three Buka boys.



# WOMEN'S PAGES

# M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

## Our President's Letter.

Dear Auxiliary Friends:

The time is drawing near for the Annual Conference of the M.W.M.U., which this year is to be held in Christchurch from October 27th to 30th. This gathering becomes more important each year as the number of our Auxiliaries increases. Arrangements are now well in hand and we can promise those who attend a very interesting and profitable time. We are hoping to have the Revs. W. A. Sinclair and A. J. Seamer at some at least of our meetings, and Sisters Lina Jones and Ivy Jones are to be our guests. Both are sure to have a fascinating story to tell. There are several important subjects to be discussed, and alterations to our Constitution to be decided upon. We urge every Auxiliary to send at least one delegate, thereby keeping in touch with the latest developments of our work. The Auxiliaries in the South Island especially should not neglect this opportunity as Christchurch is so much nearer than any of our Auxiliary centres in the North Island.

We were glad to see Sister Lina Jones looking so well when she arrived here on furlough. The long voyage from the Solomons to Sydney is sometimes an advantage—those long quiet days at sea, a short stay at the Blue Mountains and a leisurely journey from Auckland home, all helped to build up our Sister's health again. She is now under the care of a specialist recommended by Dr. Sayers, and we hope that with treatment and further rest she will in good time be able to take up again her valuable work in Roviana. In the meantime Sisters Grace Macdonald and Ruth Grant are keeping the School and Kindergarten going.

We are sorry to have to report Sister May Barnett's resignation on the score of ill-health. This is indeed a blow to us, for

Sister May had done remarkably fine work in training so many of the native girls in home and mother craft. To-day in villages far and near her girls are showing the example of unselfish and Christian lives, in well tended homes, and well cared for children. Sister May has promised to try and hold on until Mr. Bensley returns from furlough, but she needs help as soon as possible and we are looking for some one to go to her assistance. Please pray that we may be guided in our choice.

Then too, Sister Coralie Murray has had to resign because her mother needs her at home—So you see there are plenty of matters to discuss at our conference and we need the wisest minds among us to take counsel together.

From North Auckland comes cheery news of extensive work. Mrs. Court has paid a visit to some of the Circuits with the welcome result of one new Auxiliary at Paparoa and a Branch of Ruawai at Naumai. In these and other places we are finding that our young ministers and their wives are helping our work very much and we appreciate it accordingly. This encourages us and sets us dreaming of great things in the future. A shadowy vision of a Federation of Methodist women fascinates some of us.

Miss Carr's many friends will rejoice to hear of her slow but sure recovery. We can ill miss her wisdom and judgment from our Counsels and trust that very soon she may be able to take up again the work she loves so much.

The M.G.T.H. is forging ahead and promising to be a most effective channel for the work and prayers of all our members, and a means whereby we may demonstrate the reality of our desire to help and serve our Maori Sisters. The decision of the Management Committee to make Janie Taylor, one of the elder girls in the Home a kind of assistant to the Matron, was, we think, a very wise one; and those of us who know Janie feel that her influ-



ence will be very good and helpful for the younger girls.

Any lady who has the means and desires to serve her country and generation could do so most effectively by sending a suitable Maori girl to this Home, in which we aim at fitting the girls to be Christian citizens, wives, and mothers.

Now I must close. This will be the last Quarterly Letter from my pen. Mrs. J. F. Hill of Wellington will be our next Dominion President. You will all I am sure, surround her with the love and prayers which have been my strength and inspiration through these last three years, for which I thank you from my heart. I pray that our Union may ever stand for Christian love and fellowship among the Methodist women of New Zealand, and that the work in the Solomons and among the Maoris may become more successful as the years go by.

With warm thanks for all your co-operation,

Yours sincerely,  
Mary E. Bowron.

\* \* \* \*

#### AUCKLAND NOTES.

Some of the Branches have been enjoying the privilege of listening to Mrs. W. J. Williams. The writer heard one address. Full of sympathetic understanding of the intimate worries and difficulties of life, there is something in her words and charm of manner that tug at the heart-strings. To take the humdrum as well as the beautiful in a deaconesses life, and make music of it, is a fine achievement. Even the simplest themes are made to glow with beauty. "It is sometimes complained that the M.W.M.U. seems to stand for £. S. D." said the speaker—"Yes, but what does £. S. D. stand for—Love, Sacrifice, Devotion"—and in her own winsome way she so puts the claims of the work before her hearers that £. S. D. really becomes the above attributes.

In many branches "Bring and Buy" tables are much in evidence to raise funds for the Delegates Fund.

Box packing is going on apace—some of the Christmas boxes are already on their way.

Goods are coming in well, but "still there is room."

At the last Council Meeting the love and sympathy of the members was expressed to Miss Carr in her continued illness, and they "said it

with flowers." Violets are tokens of faithfulness—so a posy of these, with the good wishes of all went to 33 Grange Road.—A.E.C.

\* \* \* \*

#### WELLINGTON.

The Thorndon Circuit Branch Auxiliary for the fourth successive year, carried out a programme of work and pleasure in June when the members of the Y.W.B. Classes of Molesworth Street, Karori and Northland met in Molesworth Street B.C. room to roll bandages for hospital use in the Solomons.

Each month, ladies of the Church in which the Auxiliary meeting is held, provide a plain afternoon tea, and cakes, flowers, seedlings, etc. are on sale. With the fund derived from this unbleached calico is purchased. A day convenient to the 3 classes is decided upon and all the girls are invited to tea by the Auxiliary members. Tea is a merry meal, and afterwards, the calico is torn into strips and rolling commences. A winder has been lent by the St. John's Ambulance Society and with this many bandages are rolled, also dozens by hand, all firm and hard as well behaved bandages should be. After the tearing is finished and whilst the girls carry on, a talk is given by someone interested—Mrs. Patchett—Miss Annie Tocker—Miss Hopkirk. Miss Denton (depot manager) reads extracts from Missionary Sisters' letters which tell of their appreciation of the gifts received every Christmas.

The Bandage Evening has now become a habit, formed during Mrs. Patchett's presidency; and may it continue just as long as the need exists. It is a sign of sympathy between the B.C. girls and the Missionary Auxiliary members of which Sister Nicholls and Sister Ruth Grant are the living links.—L.H.

\* \* \* \*

#### NEAR AND FAR.

Readers may remember Nurse Clark of the Boy's Orphanage, Fiji. A recent letter received is from India, where Nurse Clark is relieving Sister-in-Charge of the Australian Mission Hospital at Azamgarh, North India. She went to spend her furlough with a sister, and in the Christmas holidays many mission stations were visited. When about to return to Fiji, she had a cable message asking her to remain in India for 12 months or more. The Hospital is doing splendid work among the Indian women and children. There is no European doctor for nearly 100 miles.



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