

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. J. R. METCALFE	Bambatana, Choiseul, via Faisi, 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. E. C. LEADLEY	Roviana, British Solomon Islands.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.

MISSIONARY DOCTOR.

"One offering to go when we can send him. When shall it be?"

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Bambatana, Choiseul, via Faisi, Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Sister ADA LEE	Roviana, British Solomon Islands.
Nurse VERA CANNON	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.
Rev. NATHAN KERA	Bambatana, Choiseul, via Faisi, Solomon Islands.

Add "Methodist Mission" to every Address.

"THE OPEN DOOR"

Editor: Rev. A. H. SCRIVIN,
Probert Chambers,
Queen Street, Auckland.

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Probert Chambers,

Queen St., Auckland C.I.
Will agents kindly remit direct to Rev. W. A. Sinclair and thus prevent confusing these sums with those intended for the General Fund.

The New Zealand Children's Missionary Paper.

"THE LOTU"

Editor: Rev. E. P. BLAMIRE

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VOL. XIV., No. 3.

PUBLISHED QUARTERLY.

The Open Door

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

DECEMBER, 1935.



Sister Lina Jones.

Photo: T. H. Ashe, Onehunga.

"A Great Door & Effectual is opened unto us"

ST. PAUL.

Price: ONE SHILLING Per Annum.
Posted, One Shilling and Sixpence.



Men's Ward. Out-patients. New Central Block. Women's Ward.

The Helena Goldie Hospital, Bilua, from which, through shortage of funds, we have been compelled to withdraw our doctor and nurses.
2/6 ADDITIONAL per annum—a fraction more than a halfpenny per week—from our 25,678 full members would enable us to send back the doctor and nurses and also fill the vacant station at Teop.

Legacies.

From time to time friends of Missions have included in their wills Bequests to the Methodist Foreign Missionary Society's Funds. The following form for such a testamentary gift should be brought under the notice of the Solicitor drawing the will or codicil:—

FORM OF BEQUEST.

TO THE METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND.
I GIVE UNTO THE TREASURER OR TREASURERS FOR THE TIME BEING OF
THE METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND THE
SUM OF POUNDS
STERLING, TO BE PAID OUT OF MY PERSONAL ESTATE, IN AID OF THE
SAID SOCIETY, AND FOR WHICH THE RECEIPT OF SUCH TREASURER OR
TREASURERS SHALL BE SUFFICIENT DISCHARGE.

During 1933 upwards of 26,000 treatments were given in this hospital, and the average number of cot cases was 55.

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From the Mission Office.

Return of the General Secretary.

The Rev. A. H. Scrivin is expected to reach Auckland on December 9th, after his visit to the Mission Field. He will be welcomed home at a special meeting of the Board of Missions, and the Officials of the Women's Auxiliary to be held in Pitt Street Church Parlour on December 11th. Mr. Scrivin last wrote from Rabaul in New Britain, when Mr. Goldie and he were engaged in interviewing Government officials and the administrator of the Mandated Territory. They were also seeing as much as possible of the work of the Methodist Mission in that district. He states they had a very happy Synod at Buka with encouraging reports of increased membership. Finance also was on the right side, expenditure being slightly less than the allocation and income above the estimate.

A Magnificent Gift.

One of the finest gifts which has ever come to our Missionary Society is that of £2628 from Mr. Samuel Gorman of Nelson, and from the estate of his late wife, for medical work in the Solomon Islands. This magnificent gift should surely inspire others who are possessed of the means to go and do likewise. It will bring encouragement to the workers on the Mission Field, and to all at the Home base who are eager to see the medical work resumed on a large scale. Our appreciation of the life and work of Mr. Gorman and of his late wife appears in another column.

Dr. A. G. Rutter.

A Medical Travelling Scholarship has been awarded to Dr. A. G. Rutter who is at present house surgeon at the Napier Hospital. The Executive Committee of the University of New Zealand has made a special grant for the scholarship. Dr. Rutter has had a brilliant career as a med-

ical student, and is a volunteer as a Medical Missionary for our Mission Field. It is to be hoped that the way may soon open for a Doctor to be appointed to the Solomon Islands. We extend our hearty congratulations to Dr. Rutter.

A Faithful Worker.

Sister Lina Jones who is at present on furlough in New Zealand will return to her work at the Head Station in January. A trained school teacher, she has now given nearly twelve years to educational work on the Mission Field. She has charge of the kindergarten with a roll of 119 children and assists in the general work of the school which has a roll of 180, apart from the kindergarten. In addition to this work she superintends the Sisters' Home where fourteen boys and girls are in residence. The Mission is served very faithfully by a band of devoted Sisters.

Legacies.

A legacy of £500 for the Foreign Mission Fund was left by the late Mr. Sampson Uren, of Timaru, and previously of Central Otago. Through the recent death of Mrs. Uren the money now becomes available to the Missionary Society. Information has been received of a legacy of £55 for the Foreign Mission Fund in the estate of the late Mary Burdett Thomson of Coromandel.

Date of Closing Accounts.

Special attention is called to the date of closing Missionary accounts viz. January 15th. All money must be in the hands of the Missionary Treasurer by that date. The Annual Meeting of the Board of Missions will be held on Wednesday and Thursday January 22nd. and 23rd. when every aspect of the Missionary work of the Church will be reviewed.

Mr. SAMUEL GORMAN.

Mr. Samuel Gorman was born in Horn-don, St. Marytavy, Devonshire, of godly parents. Even yet the memory of his sainted mother is a hallowed influence in his life. His parents were lifelong Method-ists, and as a lad he was sent to the Sun-day School. In his early teens he went to

declaring the "unsearchable riches of Christ."

He then secured a position with Nobel's Ltd., which firm is now merged in Imper-ial Chemicals Industries. One of the No-bel brothers was the founder of the Nobel Peace Prize for humanitarian and peace



Mr. Samuel Gorman and the late Mrs. Gorman.

Millom, Cumberland, to his brother. There was no Wesleyan Chapel near and the good people used to meet in cottages. At one of these cottage meetings the growing boy experienced the "warmed heart." Soon he became a Sunday School teacher and local preacher. In the latter capacity the young man had often to walk many miles to his appointments and experienced great joy in

objects. It was Mr. Gorman's duty at this time to attain a first-hand knowledge of explosives and their action.

In 1877 Mr. Gorman came to New Zea-land as the pioneer of this business, and travelled in the interests of his firm. On his first visit to the West Coast he stayed at Nelson over a week-end and was kindly received at the Methodist Church. As

Nelson was central he decided to make it his head-quarters for the whole Dominion. In 1884 he was united in marriage to Miss C. M. Lucas, of the well-known Lucas fam-ily of Nelson, and only last year they cele-brated their Golden Wedding, which was the climax of fifty years of happy married life. Through all those years, by regular attendance, willing service and generous gifts, they gladdened the heart of every minister appointed to Nelson. It was in February of this year, while Conference was in session, that Mrs. Gorman was called Home. Still in a beautiful sense they remain partners in their gifts.

In Methodism Mr. Gorman has always been a Connexional Man. While loyal to the local Church, his interests have been Dominion-wide, and even beyond.

Twenty-five years ago he retired from business. Accompanied by Mrs. Gorman, he has attended many Conferences and both have greatly enjoyed them. Mr. Gor-man was greatly respected, all the more so perhaps because he was a quiet member. His great wish is to attend one more Con-ference if that be possible. His face is to-wards the future, where his dear wife has preceded him. On the beautiful headstone erected over the grave are the words

"Until We Meet Again."

Mr. Gorman has been a life-long ab-stainer, a by no means easy thing for one who has been a "traveller." From the very first until they died he helped his parents, and God prospered him, making it pos-sible for him to make his many gifts to all good causes. He still delights to help in God's work and appreciates the privilege of doing so. Most reluctantly has he con-sented to this appearing in print, and has done so only that it may be a stimulus to someone else to help in God's work.

Mrs. Gorman was devoted to the Church from infancy. She served as Sunday School teacher, as a member of the Choir for many years, and as a collector for the Sunday School Festival year by year. She was an active member of the Women's Missionary Auxiliary from its inception until her death. Even at the last, when she could not attend, she did not fail to send financial support. She loved the Church and was loyal, and while able con-stant in attendance at public worship. When she was really past coming, she would still make the effort and be greatly disappointed if she could not attend. Her quiet faith and her consistent life were a strong witness to the reality of the Gos-pel.

REPORT OF THE METHODIST MISSION HOSPITAL, TONU, SIWAI.

For the quarter July-September, 1935.

	July	August	September
No. of inpatients	66	50	76
No. of inpatient treatments	4226	2488	2764
No. of outpatients	86	59	163
No. of outpatient treatments	2642	2793	3822
No. of injections	103	58	106
No. of treatments on outstations	1936	2968	2984

Diseases Treated.

The following diseases were treated: Malaria fever, yaws, rashes, colds, swellings, ear and eye diseases, abscesses, cuts and burns.

During the quarter the hospital building has been completed, and drugs and patients transferred thereto. A new kitchen has also been erected for the use of patients. Two orphans have been brought to the Home during the quarter. One died within a few days, and the other is doing well. This one makes a total of nine orphans in the Home.

A. H. VOYCE,

October 1st, 1935.

The General Secretary's Travel Diary.

(The General Secretary, the Rev. A. H. Scrivin, has just completed an official visit to the Solomon Islands Mission Field.)

July 29th.—Arrived at Gizo about 8 o'clock on a glorious morning. Chairman came aboard and gave us a warm welcome.

Transhipped to "Tandanya" and met the crew and other natives, including Silas Lezetuni, a prominent chief and mission teacher of the Vella Lavella Circuit. Mr. Silvester had come across from Bilua by native canoe in 2 hrs. 40 mins., and met us on the "Tandanya." He returned late in the afternoon, and, after tea, the chairman, Mr. Metcalfe, and I, went ashore for evening Lotu—about 40 present, including Gina and his crew, who had crossed from Simbo by whaleboat.

July 30th.—Lotu on "Tandanya" at 5.30 a.m. Left for a hurried visit to Bilua with stores. Met by Mr. and Mrs. Silvester, both of whom look well and are very happy in their new work.

Viewed copra shed and store and walked up through the plantation to the hospital. Pathetic in the extreme to see this fine medical plant lying idle. The new central block is splendidly adapted for the work and well equipped. God grant that it may soon be utilised again to alleviate sickness and suffering. Some of the native wards are falling into disrepair. Three native medical assistants were at work, having just given a number of injections and

dressings.

Walked on up the hill, all the time through the plantation, which is an excellent one, the trees bearing abundantly. A great many nuts were on the ground ready for gathering and drying.

After morning tea we returned to Gizo towing the "Bilua," which is to undergo engine repairs. We are due to spend some time in the Vella Lavella Circuit later. Reaching Gizo about 4.30 p.m., the Roviana and Choiseul goods were shipped, after which we enjoyed tea, followed by evening Lotu.

July 31st.—After 5.30 Lotu and our morning swim, we left for Roviana. Passed through lagoons made very beautiful by scores of small coral islands covered with luxuriant growth. Here and there a coconut plantation with its orderly rows of palms marked the hand of man. We own a tiny islet in Hawthorne Sound, on which stands a small iron store. The steamer used to call here and the mission goods landed.

Stopped in the Sound to deliver goods and mail for some of Lever's employees. One of the managers came aboard to tell us that his little girl had been bitten, the previous night, by a very large centipede, and was so bad that they had sent to Roviana for help. The girl, however, had



Mission Sawmill at Kokengolo, Roviana.

made a quick recovery and help was no longer needed. Further down the Sound we met the "Wanganui" with Nurse Cannon aboard, hastening to respond to the call, and Nurse returned with us on the "Tandanya."

Reaching Kokengolo about 2 p.m., we were welcomed by the Rev. and Mrs. E. C. Leadley and Sister Ada Lee and a number of chiefs and people, in addition to the students of the District Institution. The students, under Boaz Sunga, formed a guard of honour and looked very smart in their white loin cloths and red sashes. The band was there also and played very creditably.

Having inspected the guard of honour, we looked over the sawmill, store, and boatshed. Everything beautifully tidy and in good order.

The "Ilake" is undergoing repairs and the engine of the old "Hilda" has been installed. When in commission again the "Ilake" should make a very useful boat for Choiseul, where she is to be stationed.

The Station itself is on a hill, and we reached it through a fine avenue of trees about a quarter of a mile long, planted in the early days of the mission. After a rest in Mr. Goldie's hospitable home, we walked round the Station inspecting the College Hall, School, Church, and Hospital, and then visited the Sisters' Home and Tutor's House. The buildings all show signs of the financial stringency in the lack of paint, but are well kept. We also visited the students' dormitories

which are of sawn-timber frames, fibrolite walls, and iron roof. They are airy and well kept, but need paint.

At the evening Lotu the Chairman spoke words of welcome to Mr. Metcalfe and me.

August 1st.—Morning Lotu at 5.30. After breakfast, visited Kindergarten and School, the former being under the capable direction of Sister Ada Lee, Sister Lina Jones being on furlough, and the latter of Rev. E. C. Leadley. Both Kindergarten and School are well graded, there being eight students as teachers in the former and twelve native teachers in the latter. Order and discipline were excellent, and the equipment is quite good.

The educational work carried on at our Central Institution is of a high order. Great credit is due to the Chairman and his colleagues who, through the years, have brought this work to such a high standard. This educational centre is exercising a profound influence on our Mission District through those who graduate from it as teachers. This influence extends beyond the borders of our own district, and is evident in the fact that every native clerk employed by the British Solomons Administration was educated at Roviana.

The main school is divided into eight classes. In addition to the supervision of these classes and their native teachers, Mr. Leadley also directs the Teachers' Preparation Class. The school hours are 9 to 11 each week day except Saturday.



Mission Sawmill at Kokengolo, Roviana, and Native Workers.

John Wesley, one of the scholars, was recently awarded a large Silver Jubilee Medal for excellence in school work.

The Theological Students, in addition to the school hours mentioned above, continue their studies, under Mr. Leadley, each day from 11 to 1.

In the afternoon it was my privilege to attend Mr. Goldie's weekly Class Meeting. Having attended it, one can understand Mr. Goldie's joy in this meeting. The church was full, some of the members having travelled for two days to be present. These very distant members only attend on the first Thursday of each month. Old chiefs were present who, years ago, frequently led their people in head-hunting raids. After I had addressed the meeting, testimonies were invited, and it was a great experience to hear these people bear witness to the Love that has constrained them and to the Light that has scattered their darkness.

August 2nd.—Visited the College and heard a student preach a trial sermon and conduct the service. Two students had been appointed to lead the criticism and a good many others followed. The critics were very candid and, I was informed by Mr. Leadley, gave the preacher a bad time—as is the way of most theological halls. The preacher was a Choiseul student who was conducting his first trial service at Roviana—the whole service being conducted in the Roviana dialect, which is entirely different from Choiseul. His appearance and voice were

quite good and, although I could not understand a word of what was said, there was wonder in my mind and praise in my heart that, here was a young man whose father was a primitive savage 30 years ago, able and eager to preach the gospel in two languages.

In the afternoon the Chairman and I walked over our Roviana property consisting of 200 acres, of which about 150 acres are planted with coconuts now in full bearing. The students work the plantation in time not occupied by school and other tasks. They are paid for this work, and out of the money they earn (which varies with the price of copra) they buy their own clothing, etc.

August 3rd.—Visited Tovetove—once a sacred place—about two miles from Kokegelo, to see the idol Reresana and a cairn where skulls are kept. This is the last place where heathen worship was carried on in Roviana. Reresana has lost his head, arms, and feet, but parts of these were on the ground and we were able to reconstruct him sufficiently to get a photo. The killing stone upon which the sacrifices were slain is also there.

For a long time only two worshippers were left. One of these complained to Mr. Goldie that, although he had been attending Lotu for 20 years, he had not been asked to join the Church. Mr. Goldie replied that he knew of his trips to Tovetove, and if he would worship the True God aright, he must first give up the false. (To be continued.)



Kindergarten children at drill at Kokengolo, Roviana.
Sister Ada Lee in charge.

First Impressions of a Mission Field.

By Rev. J. H. HASLAM.

After having spent all my years in the Dominion without ever going beyond its waters, the prospect of seeing Fiji, and seeing it in connection with a great missionary celebration, had for me all the thrill of anticipated romance. For once in my experience at least I found anticipation exceeded by reality.

In order to view things in as true a perspective as possible, I read as widely as I could the story of the Fijian mission. Nothing could exceed in horror the early chapters of that story, and I wondered how the contrast in the conditions of to-day would strike me. After travelling extensively over Fiji, and meeting the people under normal conditions as well as under the special conditions of a Centenary celebration, I can only say that the change wrought through one hundred years of Christian mission work is truly marvellous. Time and again the words of St. Paul came to mind, "the power of God unto salvation." Nor was I the only one to be so impressed. His Excellency the Governor of Fiji, in his address at the farewell service of the Centenary celebrations, said that while watching the previous evening the "Blackbirding" meke (to which I shall refer again), he could not help thinking of the extraordinary changes that had been brought about in Fiji by one hundred years of missionary enterprise and sixty years of government.

The Fijians have received the Gospel, and it has so completely transformed their lives that it seems impossible for the present generation of young people to imagine what the life of their ancestors was like two or three generations ago. We visitors, in making reference to the Fiji of the past, referred to the darker side of that life with a reserve dictated by consideration for the feelings of the people of to-day, but Fijian speakers delivered themselves without any such reserve respecting the cannibal and other degrading practices of their ancestors. The very openness of their speech convinced me that their imaginations took in but meagrely the awful horrors of that past. Several illustrations of this leap to

mind. Let me mention two that occurred in Suva after the cruise of the Katoomba to some of the outlying islands. During the demonstrations in Albert Park there was staged on the ground a drama, one of the horrible scenes of the early days.

Tanoa, father of Thakombau, wishing to entertain some visitors according to custom, sent his "butcher" out to secure food in the shape of human flesh. With some attendants he captured a number of helpless women who were fishing on a nearby reef, and brought them to Tanoa. News of what was purposed was brought to Mrs. Calvert and Mrs. Lyth, the wives of the missionaries nearest at hand, and these ladies made all haste to prevent the slaughter of these captured Fijian women. Many of them had been already clubbed when the ladies arrived, but their courageous appeal saved the lives of five.

Briefly that is the story which was enacted before us, the part of Tanoa being taken by a young lady who is a direct descendant of Tanoa. The point of my illustration is this: when the "victims" were being clubbed in dramatic form there was much laughter among the young Fijians present, but when these "victims" were being offered in ceremonial fashion as "food" to Tanoa, not only was there loud laughter from the young Fijians, but the "victims" themselves shook with laughter as they lay dramatically "dead" on the ground. The tragedy of early mission days made comedy for the youth of to-day. The other illustration of my point was furnished at the concert in the presence of His Excellency the Governor. A number of school boys were performing the meke in which were depicted the dread incidents of the bad old "blackbirding" days.

The quiet of a Solomon Islands village was broken by the cry that a sail was visible on the horizon. Fears were aroused, and precautions were taken for safety; but in spite of these the "blackbirders" sneaked ashore, captured boys and smuggled them into bags, and made off with them in the vessel to Fiji, where

they were doomed to work in the sugar-cane fields, with no hope of ever returning to their homeland. There was not the least evidence that the youthful actors in this meke had any idea of the anguish that the practice of "blackbirding" occasioned. Their meke afforded scope for acting, which they thoroughly enjoyed. The newspaper report indeed described it as amusing and well received by the audience!

As we were driving across Viti Levu shortly after my arrival in Fiji, the Rev. T. N. Deller told me what one of the old men had said in a class meeting just a short while before. The old man reminded the young people that they should serve the Lotu with the utmost devotion, because it was the Lotu that had changed everything in their lives for good. "You young people have no idea what life was like when I was a boy. You can go to bed to sleep in peace, not afraid of anything. When I was a boy I was afraid to go to bed to sleep. I never knew if I would be alive in the morning."

After a day on one of the islands, the Rev. S. J. Gibson and I sat down together for a chat on the deck of the Katoomba. Mr. Gibson was a missionary in Fiji before he became one of the ministers of our Conference. He opened the conversation by saying, "I have been noting my impressions of the change that has come over Fiji in the forty-five years since I left it." "Well," I asked, "what is the summing up?" "The people are healthier, their skin is cleaner, there is no trace of the abominable practice of bandaging the heads of children to make them take a certain shape, and, best of all, EVERY TRACE OF FEAR HAS VANISHED FROM THEIR FACES."

It gave me a thrill to take my place to speak on the spot where the Revs. Cross and Cargill had landed, on Lakemba, one hundred years before, on October 12th, 1835. I thought of these men coming ashore from a cutter under promise of protection which might easily be dishonoured: I thought of the daily life of the people they had to witness in those dark pagan days: and the contrast in our landing immediately arose in my mind. We came ashore from a palatial liner to a people who were extending to us a

genuinely warm welcome, rejoicing that we had come to take part with them in the opening of a beautiful church erected to the memory of the brave pioneer missionaries, and giving evidence in their lives of what the Gospel had come to mean to them. Said an old Tongan resident of Lakemba at the early morning service on the beach: "Don't look at my clothes; look into my heart, and see what the Lotu has done for me."

In a brief but moving speech on the Rara at Somo Somo, the Rev. W. R. Poole told of a conversation he once had with an old Tongan woman at the foot of the banyan tree near us. "I can remember as a little girl," she said, "seeing this spot (where we were gathered) covered with the remains of a cannibal feast." Somo Somo, in the first days of the mission, outdid the rest of Fiji in fiendish pagan cruelties, and for a while the station had to be abandoned. To-day one is confronted with the spectacle of lives changed by the power of the Gospel, and with the absence of anything to remind one of the horrors that were part of the daily story one hundred years ago. Gratefully the heart utters its praise, as the century passes in review—

"Glory to Thee whose love hath led us on,
Glory for all the great things Thou hast done."



New Cross and Cargill Memorial Church,
Lakemba, Fiji.

The Vital Breath of Methodism.

A NATIVE CLASS MEETING.

by the Rev. A. H. VOYCE.

The monthly class meeting at Siwai, Bougainville, when the teachers gather from the outstations for a time of fellowship at the Central Station, fell due during the visit of the Rev. A. H. Scrivin. His presence, and the interest such a visit naturally creates, caused a much larger gathering to meet together than is usual.

The meeting was of especial interest in that, during the early part of the service, 47 adults who had been duly prepared, were baptised by Mr. Scrivin and received as members of the Methodist Church.

Many of these candidates for baptism had been serving as teachers, some of them for years, and so the day was the crowning of their service in the cause of the Christ. Many others were students on the stations at Tonu, and girls from the home—and a smaller percentage were villagers from various parts of the district who had been on trial in their village homes, and deemed worthy of baptism. Two fine young men were the first fruits from the great Buin District, to be received into the Methodist Church.

To the minister and others it was an inspiring sight, and a glad day, to see so many known so intimately, accept the full responsibility of membership in Christ's Church. Words of counsel and helpfulness were addressed to these newly-baptised Christians by the minister and by the Rev. A. H. Scrivin. The meeting for testimony followed, when amongst the 40 people who found opportunity of speaking, were about 15 who had just received baptism, many speaking publicly of their desires to follow Christ, for the first time.

The service was an inspirational one right through—and it was difficult to interrupt the numbers who were desirous of testifying. The native tutor at Tonu was greatly rejoiced in seeing so many of those with whom he daily contacts in school and at work, accepting the name of Christ in baptism.

Another teacher stands to tell how years ago a doctor offered him a much better position from the point of view of remuneration—but this boy stated that

he had a very big work on hand, as a preacher of Christ, and refused to consider leaving it for any worldly gain. He has been for nearly 20 years a teacher in Siwai.

A newly-baptised lad, who is serving 100 miles away over the mountains as a teacher, states his insufficiency, but also his determination to keep on keeping on in service. Another tells how he serves, not in the sufficiency of his own strength, but in that of his Master's.

Another says, "In prayer I will seek His strength, for the Lord, being my shepherd, will watch over me."

Again another is stating that he knows not what of success or failure lies ahead—but God knows, and He does all for the best.

Another teacher from the British Solomons, who has suffered much in the cause of Christ, refers to the Love of God being like the rain (which was by now falling rapidly), which falls to give life to all things, stating that he was not strong in the service of Christ, but God's love was for him, as for others.

A local teacher who has suffered much persecution and hindrance of late, spoke of the "people of darkness" having felled trees across his path, but that he was not afraid. He made the most of his metaphorical reference to attempts to block him and turn him back, showing how he was not afraid of any anger of such enemies of Christ's cause—but that he would ever stand in awe of God's ways of dealing with him.

Another, who is doing some real pioneering work very successfully over in Kieta district, told how in all his life, in his work or play, or as he travelled about, he felt God very near.

Another, who has been persecuted and falsely accused before Government officials, of whom an official wrote, that "complaints that he had used militant methods and spread false reports, were found to be entirely without foundation," said great joy filled his heart, not because of his faith—or because of his wisdom and learning, but because of God's love

for him. Though he had been charged in the court of native affairs, though he had met with sickness, and though he was not of sufficient understanding for God's work—yet he possessed the weapon of prayer, and God's promises of help were precious because He "never fails" in time of need.

Another, who serves in one of our farthest and loneliest stations, told how evil reports were spread to his village, that all who accepted the Methodist Lotu would perish in "Hell fire." When his troubled people questioned him as to the truth of these evil reports, he replied: "Who knows! The Lord of Heaven alone knows and He will not cast away those who love Him, for He is Love. We shan't know the hereafter until we pass from

our present existence."

Another expresses wonder at sitting together in the same building with a high chief—the Rev. Mr. Scrivin. Such behaviour could not have happened in the old days—it being "not done" for commoners to sit with the high ones of earth. But the Lotu changes all such customs, and to-day black commoners, were sitting as brothers, with the "great white chief."

Another, with a baby in arms, tells simply and earnestly of her faith, and expresses her pleasure at the visit of Mr. Scrivin, because of its helpfulness.

So the meeting went on for 2½ hours, without becoming dull, and was eventually reluctantly closed by the singing of a glad Hallelujah song.

New Hospital at Tonu, Bougainville.

The first hospital building was put up in 1929 when Isaac Pitakomoki came from the Helena Goldie hospital as a medical worker. This year the building was leaking badly and it was very evident that a new hospital must be erected immediately. So it was no surprise to the minister, when after several informal discussions regarding rebuilding, Isaac brought the matter up at the Quarterly Meeting.

But the meeting was faced with a problem. The Synod allocation to this district for "buildings" for this year was £2 and every building on the station required repairs, and some new buildings were urgently required.

So the minister pointed out the impossibility of financing the "building" allocation, and made an appeal for the teachers to consult with their people, and build a new hospital free of cost. This they did, and after consultation, the matter of securing building materials was divided up amongst the various villages. The building was to be erected in an easterly-westerly direction—and it was agreed South of Tonu should supply all the material required for the house south of

the main ridge pole, and the villages to the North of Tonu the remainder. The students and teachers were to bring in and erect the main framework.

This was successfully carried out through a period of months. Crowds came in on appointed days bringing the leaf for the roofing from as far afield as 10 miles. A number of R.C. villages assisted in the building—for in this hospital R.C. adherents, as well as Methodist and Pagan peoples, receive equal attention. Eventually the building was completed and divided up into three wards and a dispensary.

The building is 50 x 30 feet—very substantially built, and completed without any charge to the mission. Isaac and his two assistants are justly proud of their new hospital, and are always on hand to care for any sick folk from near or far.

A new kitchen has been built also to accommodate the numerous inpatients when conducting their culinary preparations. The old hospital is to be dismantled, and an outpatients' department and special room for the giving of injections, built in its stead.

—A. H. VOYCE.

Eroni Kotosoma.

Pioneer of Tiop.

by the Rev. A. H. Cropp.

About the year 1919, the Chairman of the Solomon Islands District visited the training college in Fiji and appealed for helpers for the Solomons. Among those who responded was a young man named Eroni Kotosoma. He was being trained for a teacher in Fiji, but hearing of the need in the Solomons, he offered himself and his abilities for the work of spreading Christ's Gospel of love among his darker skinned and darker minded brethren in the islands of the Solomons.

Eroni's parents were not pure blooded Fijian. His own features told one that. He had the heavy countenance and the build of the Tongan, and his hair was much straighter than the Fijian's. One of his parents was a Tongan, the other a Fijian. Eroni was born in the Lau group of Fiji. Many of the natives of the Lau group have Tongan blood in them, and they are proud of their ancestors from the east.

Eroni's offer of service in the Solomons was accepted, and he and two other Fijians, after a short stay in Sydney, came on to the Solomons. He had married a Fijian nurse named Loata, a bonny girl who had much ability in caring for native mothers in their distressing time of childbirth.

Eroni and Loata were appointed by the Chairman to a small island named Tiop, which is on the north east point of Bougainville. Theirs was a pioneering task, and several years passed away before any substantial result of their work was seen. But the foundations of a building are usually deep and strong, though covered up and hidden, and the effect of Eroni's and Loata's work later began to show itself. The beginning was very small, but to-day we have a band of enthusiastic boys and girls, strong in the Lotu, rich evidence of the quality of that pioneering work done by these two Fijians.

Toward the end of Eroni's first term of service, Loata had an attack of black-water fever, and soon after their return to Fiji she passed away—Bougainville's

first Christian martyr, slain not by the hand of heathen man, but by a minute and powerful germ. Eroni's grief was heavy and the Mission suffered a severe loss. Eroni stayed a couple of years in Fiji and then responded again to the call of his people on Bougainville. On his return this time to Bougainville, he brought with him a bright and plump young lady, who was reputed to be of high social standing among her people in Fiji. After a term of nearly six years these two devoted and faithful workers are departing for Fiji, happy in their mind that the Mission, though severely distressed for funds, is willing to have them return to their work on Bougainville after a short furlough in Fiji.

Eroni is an outstanding character. Though a little hasty and self-assertive in his temper, probably through his Tongan blood, he has a happy disposition, and his steady, persistent work around Tiop has been most effective. Of course there have been other workers on Tiop, Mr. Metcalfe having been there for about five years, and to Mr. Metcalfe much is due, especially the large growth of the Tiop station. But we remember Eroni as the pioneer of those parts, and much of the extension work in the outlying villages is due to him. He laid the foundation, and it was a good foundation.

A day or so ago, the Chairman of the District brought the General Secretary of the Society to Tiop, and instead of being greeted by a disreputable, dirty, noisy crowd of natives—which was Eroni's reception years ago—a crowd of clean, enthusiastic natives stood on the shore respectfully greeting the visitor, and later showed their appreciation of his visit in various ways. Cannibalism disappeared from Bougainville some years ago, but heathenism and savagery still persist in many parts, and it is through Christian agents like Eroni that the Gospel of Christ is established and heathenism overcome.

Romantic Tonga.

In 1793 the London Mission Society made the first attempt to convert the people, but the attempt was most disappointing. Three missionaries were murdered, and the others finally gave up the task as an impossible one.

On 28th June, 1826, two Wesleyan ministers landed in Tonga, and worked through an unforgettable 18 months. Then a ship brought a third, but they warned him not to stay; to convey to the Mission Board in Sydney the hopelessness of the task, and to arrange for their speedy removal lest they be murdered. The Mission Board, however, said "No retreat." When the ship returned it brought new men and money. Nathaniel Turner and William Cross were the two great men sent to support the despairing missionaries and to persuade them to begin

Queen Salote.

Queen Salote recently visited Sydney and underwent a serious operation. After convalescing at the home of the Rev. J. W. Burton, the Queen left to attend the centenary celebrations of the Methodist Mission in Fiji. As Tongans were among

again. Within two years the battle was won. Had the Church retreated at that period it would have been defeated in the South Seas. Soon a boat load of Tongan Christians set out to evangelise the Samoans. When God touched the heart of the great King George Tubou I. he threw into his work for the cause of Christianity all the energy and prowess of the battlefield. When he decided to allow himself to be taught to write, it was found that his hand, owing to early battles, would not close on the pencil. Next day he attended the school with his finger lashed to the pencil, and thus he learned his task. This was the king that gave constitutional government and freedom to his people. His descendant, Queen Salote, the reigning Queen, is no less fitted to govern, and is wisely guiding her people to prosperity.

the first Christian missionaries in Fiji, it was peculiarly appropriate that Queen Salote should be present at the festivities. **The Crown Prince of Tonga.** It has been arranged that on completing his studies at Newington Methodist College, Sydney, her son, the Crown Prince, will go to either Oxford or Cambridge. Prince Taufa'ahau (who is named after his famous ancestor, King George Tubou, the first king of a united Tonga) is eighteen years of age, and has already won a reputation as an athlete. He is anxious to study law, and it is for that reason that he will proceed to England.

Prince Taufa'ahau performed his first public duty by representing his mother at certain Methodist religious ceremonies in Melbourne.



The Queen of Tonga and her son, Crown Prince Taufa'ahau.

Methodist Women's Missionary Union.

COMING OF AGE CONFERENCE.

The twenty-first Annual Conference of the New Zealand Methodist Women's Missionary Union opened in the Whiteley Memorial Church at New Plymouth on Wednesday morning, October 23rd, with the Dominion president, Mrs. W. H. Duke, Dunedin, in the chair. After a short session of prayer led by Mrs. F. Thompson of Christchurch, 72 delegates answered a roll call by Miss E. Purdie, Dunedin, Dominion Secretary. Twenty-three of the delegates were attending their first Conference. Welcoming the delegates, Mrs. Duke said the Conference was rather more historic than other Conferences because it was the twenty-first meeting. It was fitting that it should take place at New Plymouth, which was an historic district with close associations with missionary enterprise in New Zealand. Mrs. Duke referred to the work of the Rev. John Whiteley, and said she had visited the monument erected to his memory on the spot where he met his death.

Mrs. Duke extended a special welcome to those delegates who were attending Conference for the first time. To all delegates she said she hoped they came in a spirit of prayer, to wait upon the guidance of God in all their deliberations, and that they would get a wider vision of the work of the Union to communicate to their branches. An invitation from the Ashburton branch to hold the Conference there next year was accepted.

Arrangements for the social side of the Conference were in charge of New Plymouth members. The lounge and lunch room had been decorated with masses of Iceland poppies, azaleas and rhododendrons, by Mesdames L. Bellringer and J. Gibson.

Synopsis of Activities.

With the annual report of the executive was incorporated a synopsis of auxiliary reports. There were 57 auxiliaries this year compared with 62 last year. Riverton (Southland), had affiliated and an auxiliary had been formed at Bluff. The membership stood at about 2843. The increase of 163 was due largely

to extension work at Auckland and Wellington.

Miss H. Adams, Dunedin, Honorary Treasurer, presented the statement of accounts for the year. Contributions received amounted to £2582/6/3, an increase of £131/18/10, after deducting the amount contributed to the debt reduction Fund. For salaries £1942/10/4 was received, and £2243/10/- was paid out.

A Gift of £115 was made to the Mission Board. The Solomon Island Girls' School account had risen to £657/13/6, £25/13/- being added this year. In the accumulated fund the excess of assets over liabilities was £2726/18/-.

The report and balance sheet was adopted. The year had been one of steady work for the auxiliaries. Though there had been difficulties to meet, all reports finished in a state of hopefulness and determination. Messages of good wishes for the success of the conference were read from the Rev. J. H. Halsam, President of Conference, Miss A. Firth, Dominion Secretary of the Methodist Young Womens' Bible Class Movement, from the Rev. G. I. Laurenson, Assistant Superintendent of the Home Mission Department, who expressed thanks on behalf of the Mission Board for the Special work of the Union in supporting the Kurahuna School and the group of Deaconesses in the Maori work, and from the Rev. W. A. Sinclair, acting-Secretary of the Foreign Missions department.

Mr. Sinclair advised that the Board recommended a change of Name from "Foreign Missionary Society" to "Overseas Missionary Society." The Conference approved of the suggestion. He expressed the appreciation of the board for the Auxiliary work for the Missions, and his own regret that he could not come to New Plymouth, which was once a circuit of his. Personal messages were sent by the Rev. J. Goldie and the Rev. A. H. Scriven, general secretary. The Rev. F. Copeland chairman of the Taranaki—Wanganui district, extended a welcome on behalf of the districts. Mr. Copeland said he was

happy, as Minister of the historic Whitely Church, to welcome the delegates to a town particularly rich in Methodist Associations. He referred to the landing at Moturoa in 1841 of the Rev. Charles Creed, first minister of the Church at Taranaki. He said he was proud to be one of the unbroken chain of Ministers to hold office since then.

A feature at the afternoon tea was the cutting of a large twenty-first birthday cake, given by Mrs. W. Cannell, wife of a former minister of the New Plymouth circuit. Mrs. Bowron, first president of the Union, before lighting the candles on the cake paid a tribute to the work of Mrs. H. P. M. Berry, another foundation member and one time Secretary of the Union, and the work of Sister Mabel Morley. At night the delegates assembled in the Church for a thanksgiving and rededication service and to listen to

The group discussion on District Working and discussion in open Conference was held. The findings of this and other important matters will be circulated to all auxiliaries and branches. Sister Lina Jones, who is on furlough from the Solomon Islands, gave a very interesting account of her work and the work of other Sisters in the Islands. At the evening session Sister Ivy Jones, whose work lies in Auckland and the surrounding districts, made a big appeal for the Maoris. The latest estimate of the Maori population was 75,000. In the Auckland district every tenth person was either a Maori or a half-caste. In the Methodist area of the district there were 15,000 adults and 22,000 young people, and among these people there were working 8 ministers, 43 Maori workers and 10 deaconesses (European and native). Sister Ivy drew a vivid picture of the conditions under which



School out! Kokengolo, Roviana.

a resume by Mrs. G. Bowron of the work of the Union during the last 21 years. Mrs. Bowron gave brief details of each conference and showed how improvements were made in the organisation. The rendering of the Duet "When I Survey" by Mesdames H. Nicholson and Gandell followed by the Communion, brought the first day at Conference to a close. The "Call to Prayer" at 9.30 Thursday morning led by Mrs. Stockwell on "Come ye yourselves apart," was a season of great help and preparation for the days of deliberations.

some of the natives live.

Following the service in the church a social gathering was held in the Hall, which was well filled. The programme was arranged by Mrs. R. L. Cooper and was very enjoyable. Mrs. C. E. Taylor was our leader at the "Call to prayer" on Friday morning and spoke on "Intercessory prayer." The Report of Literature and Gleanings department and synopsis of N.Z. sisters' reports are to be circulated. The Y.W.B.C. Movement report was given by Miss Lorna Hodder.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

PRESIDENT'S QUARTERLY LETTER.

Dear Fellow Members,—

On my way home from Conference in New Plymouth, I had the pleasure of meeting a number of our members in Nelson and Blenheim. The Nelson Auxiliary kindly arranged an afternoon, when members from Richmond Stoke and Hope were present with them, and I was able to tell them the decisions we had reached at Conference.

Mr. Gorman, who with his late wife have done so much for our Overseas Work, was also present. He sent a message to all our members, telling us to keep on with our work; that it is because we stick to it that we are able to achieve results. Mr. Scrivin, in his message to Conference, says he is greatly encouraged and inspired by all he has seen of the work in the Solomons. The work compares most favourably with that carried on in other Mission Districts and that it is a great privilege for us to be associated with this wonderful work. He goes on to say: "It was pathetic at Bilua to see our fine Hospital and splendid plant lying idle and the large native wards empty." He tells of the extreme urgency there is for the re-appointment of a Nursing Sister to Bilua.

This is a matter which is very near the hearts of our M.W.M.U. members. We are exceedingly anxious to see this work recommenced, and sincerely trust that when the Board meets in January funds will permit of this.

We decided at Conference to make it our objective to contribute £1200 to Overseas Missions this year. We gave this sum last year. The need is so great that we would fain do more, and we are confident all members will do their utmost.

I read recently "Every need is a call to prayer," and that great needs are often the receptacle of God's bounty. God is waiting to give, but sometimes His plan

for us is to be achieved by means of pleading prayer.

It was decided that our Auxiliary year should end in July instead of August, to give more time for the Executive officers to prepare reports and Balance Sheet and allow our Hon. Auditors more time, so that this year we must raise our income in eleven months. This will need thought and prayer and consecrated giving.

The first evening at Conference we held a Thanksgiving and Rededicatory service. Three of the early members of the Union took part. Mrs. Hodder read the Scripture, Mrs. Pacey led us in prayer, and Mrs. Bowron, the first Dominion President, who has attended every Conference, gave an excellent resume of events during the twenty-one years. We have indeed cause for much thankfulness for the way God has led us and for the women he has called into this work.

Sister Lina told of the development in the School work; her first term was one of beginnings, the second consolidating, and now in the third term they have seen results for their labour. The boys who have had training in School and College have gone out as teachers, and are in turn training others.

The annual report of the Box Department showed that much good work has been accomplished. A special letter of thanks is to be sent to Mr. and Mrs. Smethurst for the loving but arduous work they do in this connection. Letters just to hand from Sister Ethel and Mrs. Leadley both say they are looking for boxes very shortly, and that they will be most welcome, as they are needing so many things.

With every good wish for Christmas.

Yours very sincerely,

H. LILIAN DUKE.

Dunedin, November, 1935.

The medical fund was discussed and £159 was to be sent to the following:—£25 each to Mr. Silvester, Sister McMillan and Sister Common; £24 to Mr. Goldie; £20 to Mr. Voyce; £10 each to Revs. Metcalfe, Leadley and Cropp, and £10 to

Sister E. Dobbie for expenses of tour.

A comprehensive vote of thanks was moved by Miss E. Pearce, and so ended a very fine Conference. Delegates departed with "Information that meant Inspiration."



Mission Hospital, Men's Ward, Outpatients' Room and Dispensary, Kokengolo, Roviana. Sister Vera Cannon and Staff.

The Common Bond.

"The Common Bond" is the title of an excellent booklet issued by the British and Foreign Bible Society. It deals with the Scriptures as a bond of union among men, and also gives some particulars of the work of this indispensable Society during the past year. The author mentions the things which separate the nations, such as difference of language, environment, tradition and the like and then enumerates those which, in an increasing degree, unite them. These are a common humanity, one over-arching sky, and to-day, facilities of travel, the cinema, broadcasting, a science common to all civilised nations and a great literature. Chief among the unifying influences is the Bible. It is not only a common bond between living nations but through its agency we are able to realise our oneness with past ages, the people of God having had their faith nurtured, through the centuries, by His Word.

During the past twelve months the

immense number of 10,970,609 copies of the Scriptures or parts of the Scriptures have been distributed and fourteen new languages were added to the Society's list. Among the latter mention is made of the translation of St. Mark's Gospel into Petats by our own Rev. A. H. Cropp. The income of the society from all sources was £366,782. Of this sum New Zealand sent £5,331.

The booklet is full of interesting incidents from the reports of the Society's colporteurs illustrating the value of their work and the saving power of the Gospel.

—G.T.M.

DEBT REDUCTION.

The sum of £400 is still required to complete the amount needed to claim a special promise of a gift of a second £100, when £5000 for the Debt Reduction Fund is reached. Who will help to claim this promise?

SIDELIGHTS ON THE WOMEN'S CONFERENCE.

It was a wonderful Conference. Everyone welcomed us except the weather, which seemed to weep at our coming—and that continuously. We just accepted it and were quite happy.

Miss Lorna Hodder speaks: "It gives me great pleasure as a member of the other body, the Young Women's Bible Class Union, to offer my sincere congratulations to the members of the Methodist Women's Missionary Union on attaining their majority." As buoyant youth thus voiced their seniority, we all as right-minded grandmothers felt becomingly grateful and youthful.

What a fine body of women our leaders are! The high spiritual tone of all the sessions, the wonderful devotional periods each morning, the uplifting talks from the leaders, created such an atmosphere that everything following had to be in keeping."

A happy incident during Conference was the cutting of the 21st birthday cake which was given by Mrs. Connell, so well known among Taranaki Methodists.

MISSIONARY FINANCE.

The Rev. G. T. Marshall writes: "I venture to suggest that in the case of considerable gifts to our Missionary Society, money for expenditure, say in yearly instalments, is better than money invested, for the following reasons: (1) Reductions in the rate of interest have made investments less profitable, and some authorities predict further reductions. (2) Investments are apt to disappear in financial crises, bringing institutions depending on them in difficulties. Great changes in the financial system of the world are not unlikely. (3) The China Inland Mission has refused endowments from the beginning and God has signally blessed its operations. (4) If assured of additional income of several hundred pounds for, say, four or five years, the Mission Board might consider the sending of a doctor to the field immediately.

MISSIONARY DAFFODILS.

"The Rev. Wm. W. Avery will have a fine lot of surplus daffodil bulbs to dispose of at the end of this year. Any money received from sale of bulbs, after paying expenses, will be deposited with the Foreign Mission Board, free of interest, and thus assist in keeping down the overdraft, and reducing interest charges. Mr. Avery has contributed over £500 to the F.M. Fund, and other Church Funds from this source. He guarantees exceptionally good value in bulbs, and has received hundreds of letters from satisfied growers all over New Zealand, while every year at many daffodil shows from Kaikohe to Invercargill numerous awards go to blooms produced from these mission bulbs. Liberal discount in extra bulbs will be given on all orders. A collection of choice bulbs makes an ideal present. Orders should be to hand by the beginning of January. Lists of available bulbs will be supplied on application to 46 Brighton Street, Roslyn, Dunedin, N.W.2. This is an excellent opportunity to beautify the garden, and help a good cause."



Mrs. W. H. DUKE,
M.W.M.U. Dominion President.

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. J. R. METCALFE	Bambatana, Choiseul, via Faisi, 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. E. C. LEADLEY	Roviana, British Solomon Islands.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.

MISSIONARY DOCTOR.

"One offering to go when we can send him. When shall it be?"

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Bambatana, Choiseul, via Faisi, Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Sister ADA LEE	Roviana, British Solomon Islands.
Nurse VERA CANNON	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.
Rev. NATHAN KERA	Bambatana, Choiseul, via Faisi, Solomon Islands.

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Editor: Rev. E. P. BLAMIRE

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