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PUBLISHED QUARTERLY.

The Open Door

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

March, 1933.



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the Methodist Church of
New Zealand. . . .

VOL. XI. No. 3.

MARCH, 1933.

PUBLISHED QUARTERLY.

From the Mission Office.

The New General Secretary.

By a hearty and unanimous vote the Conference appointed the Rev. A. H. Scrivin, General Secretary of the Foreign Missionary Society, in succession to the Rev. W. A. Sinclair. Mr. Scrivin comes to this important office after eighteen years' experience of missionary work in Papua in connection with the Methodist Missionary Society of Australasia. In 1932 he returned to the Home work in New Zealand, being appointed to Hastings. He takes up the duties of the office at a very difficult time when almost all missionary societies are confronted with acute financial problems. The prayers of the whole Church are asked that he may be strengthened to carry the heavy load now placed upon his shoulders.

The Retiring General Secretary.

The Rev. W. A. Sinclair, the retiring General Secretary, was appointed to this office in 1919, when the Church in New Zealand was contemplating undertaking responsibility for a portion of the Mission Field in the Pacific. In 1922, the centenary year of the New Zealand Methodist Church, the Solomon Islands Mission District was transferred to New Zealand, and for the last eleven years the Church in the Dominion has provided the necessary funds and workers for that Field. During this time there has been considerable development and extension of the work, the staff of workers has been increased, extension work has been undertaken on the islands of Choiseul and Bougainville, medical work has been established and the beginnings of a native ministry have come into existence. Financial difficulties have lately slowed the pace, and during the past year have necessitated retrenchment and the withdrawal of valuable

workers. The return of better times should lead to a renewal of the aggressive policy adopted by the Board of Missions during the first decade of its work.

Thanks.

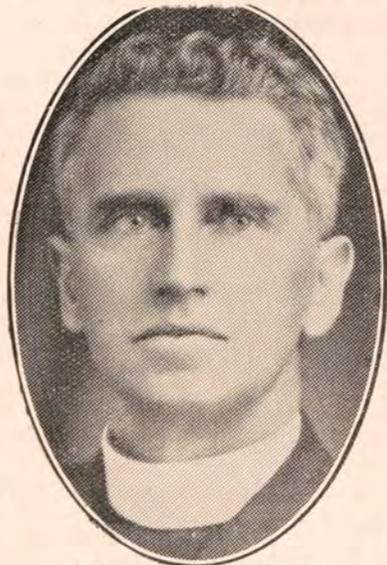
With this number of "The Open Door" the Rev. W. A. Sinclair retires from the position of Editor, a position which he has held since the establishment of the paper. He desires to thank all who have assisted him in what has been a labour of love. Despite depression, the circulation has been well maintained. He asks for loyal support to be given to his successor in this and in all the work of the Missionary Society. His best thanks are given to the Ministers of the Church, District Committees and Secretaries, Circuit Committees and Secretaries, and all the many helpers who have made his fourteen years of office a pleasurable experience. He would specially mention the General Treasurers, the Rev. G. T. Marshall and Mr. A. J. Buttle, who have so heartily supported him in his work.

Rev. J. F. Goldie.

The Rev. J. F. Goldie, Chairman of the Mission District, is at present on furlough in New Zealand. He has attended the Conference in Auckland, and will spend the month of March paying a hurried visit to several of the more important North Island circuits, meeting the officials and workers of the Church in conference about our missionary responsibilities in the Solomons. After a short visit to Australia he will leave Sydney on May 3rd for a further term of service on the Mission Field. It is just 30 years since Mr. Goldie commenced pioneer work in the Solomons. His is a great record of missionary service. He has been accompanied in Auckland by Mrs. Goldie.

The President of the Conference Appeals to the Whole Church.

SOON after our New Zealand Methodist Church became an independent body, we took over from the General Conference Board full responsibility for the important Solomon Islands Mission. This did not prevent our continued interest in other Methodist Missions both in the Southern Seas and in many other parts of the world, but we legally adopted this comparatively young and pioneer Mission as our own child, and until it reaches maturity, it is our duty and privilege to provide for its spiritual and material needs, and to guide its development. We have sought to fulfil our obligation by sending to this field some



REV. A. J. SEAMER,
President of the Conference.

of our ablest young ministers, deaconesses, teachers, doctors and nurses. It was a comparatively easy matter to adopt such a lusty child, and it has been a great delight to watch its development. When it approaches, and commences to pass through the adolescent stage, its spiritual and material needs will become increasingly insistent, and guidance through suggestion and affection more urgent.

Times are hard. Retrenchment is talked of at every street corner. Children should to-day be denied luxuries and indeed such

retrenchment may prove highly beneficial to their development, but guardians should live on a crust of bread themselves, before they see their children lacking essential provision for their development. Our Solomon Islands Tribes are our children in spiritual and moral matters. We are also keenly interested, because of the inter-relation of these matters with their spiritual development, in the general education, physical health, and economic development of these our spiritual children. In prosperous days we have very rightly put considerable strength into these auxiliary activities, and it would be wrong for us even in these days of economic difficulty, to discontinue them. However, we may be compelled to limit them to what the evidence provided by our Leaders in the Field indicates as essential matters.

We were fortunate in having present as a member of our Conference in Auckland the Chairman of our Solomon Island District, the Rev. J. F. Goldie, whose long and wide experience of those Islands, and its people, is so unique.

Religious education is the paramount duty and privilege of our Mission in its capacity as spiritual guardian, but the general education and economic development of a people is primarily the duty of the State—the Church providing the spiritual impetus. Where no State Educational system is organised and Missions are providing satisfactory leadership in this matter, it should be increasingly the privilege of the Government to assist in such work. Well-established precedent in other South Sea Islands justifies the hope that eventually this feature of our Mission work will be shared by the Government concerned.

In our growing mission, our workers are seeking to supply simple food for the primitive intellect as it exhibits hunger, and are also seeking to encourage simple standards in their life. We commend our Solomon Islands Mission for its efforts to give to these native people the equipment necessary to adapt themselves to the comparatively gradual changes in their environment caused by their contact with Western culture.

The Rev. J. F. Goldie Appeals to the Home Church.

THE Methodist Church has reason to be proud of the Missionary triumphs in the South Seas. In the first place we glory in the fact that our Missionaries have always been the Pioneers to savage lands—our Church has never gone into territory already occupied by a sister Church. We have reason also to glory in the wonderful success which has in every place followed the preaching of the Gospel. Undeterred by difficulties and dangers, the heralds of the Cross have gone from island to island preaching Christ, and miracles have followed wherever He has been lifted up. The blind in heart receive their sight, the lame walk, the lepers are cleansed, the deaf hear His voice, the dead are raised up, and the poor have the Good News preached to them. It is barely a century since our first missionary landed in these South Sea Islands, and to-day a great army of black and brown-skinned people—numbering over 200,000—call themselves Methodists. This great adventure has been wonderfully owned and blessed of God. The child races are being “saved” in the widest and best sense of the term.

Are the heroic and romantic days of missionary enterprise over? The leaders of our Church say NO. The Methodist Church of New Zealand has always had a noble part in this glorious work, and has never shuddered at or shirked the sacrifice involved. Her sons and daughters have always been in the forefront of the battle against gross and cruel heathenism—and are in the front line to-day. Our Church is called to more heroic sacrifice to-day than ever in her history. Can we stand up to it? Troubles press in upon the Church in the Home land as never before. Anxiety, poverty, and very real distress, are our common lot in this beautiful Dominion; the needs of the work at home are very pressing, and our human resources are well-nigh exhausted. The distress is universal, and our dark-skinned people in the Solomons have not escaped, but have been called upon to suffer terribly. Yet their faith in God, and their faith in the Methodist Church of New Zealand has not been shaken. They have continued to make sacrifices. They have given without

reserve themselves and all they possess in the hope that the work of the Church they love should not suffer. Our Missionaries have gladly suffered reductions in allowances, and yet have continued to make noble gifts from their depleted resources for the work of God. To them has come words which they never expected to hear—words such as “retreat,” “retrenchment,” “recall,” and for the first time perhaps in their experience, the fear of defeat has crept into their hearts. The Christian Missionary with the shepherd’s heart,—perhaps more than any other servant of the Christ—has learned that “without shedding of blood there is no —” From their experience they can fill in the missing word. They would never have done the work they had set their hands to if the hands of these servants of Christ had not, like the hands of the Master, borne the print of the nails. Heathenism is not easily overcome. Victory means the victory of self-sacrificing love. Now they fear for the work, and such a fear is but natural. The fear of having to yield up advanced strategic positions which have been only won and held at the sacrifice of health, and sometimes even of life itself. Some are doing now the work of two men in the hope of keeping the “thin red line” from breaking. Already in our mission field no less than six places are vacant, but as yet, thank God, we have yielded no ground. We are holding on, but our work is suffering. Our medical and educational work is being carried on under conditions that make the best results impossible. We are almost afraid of asking the Mother Church in New Zealand to make yet further sacrifices for her work in the Solomons, but we are sure that our people will come to the rescue. We do our Methodist people the honour to believe that they will not suffer the work of God to fail. The noble-hearted women of Methodism have always done splendidly. Will the Church as a whole this year make a really heroic response to the cry of the infant Church, which we have called into being in our Mission District, in its deep, deep, need, by earnest prayer, by sacrificial effort, remembering that “Love never loses in giving of its kind.”

The General Secretary's Appeal.

THE retiring General Secretary has asked me to add a word to the Foreign Missionary Appeal. It is the first of many that I shall make for this great cause and it is made, as the subsequent ones will be made, in the assurance of a sympathetic hearing. The retirement of the General Secretary



REV. A. H. SCRIVIN,
Newly-appointed General Secretary.

is an appeal in itself. Such able and devoted service calls for determination on our part to see that, as far as we are able, none of it is allowed to fall to the ground. When I went to Dobu, twenty years ago, I soon became acutely conscious of the

presence of Saragigi (Dr. W. E. Bromilow). He was there in a remarkable way helping and inspiring the people: in the village, the garden, and the council of the church the cumulative influence of his life and service was manifest. In all my work he was my ally. But this influence was also a challenge—a challenge to maintain the great work so well begun, to carry on the high tradition. We must accept the challenge of Mr. Sinclair's fine service and devotion in a similar way. It is our privilege and responsibility to see that the work goes on.

It is true that these are difficult days and many are under the weather in material matters, but we are still rich in the grace that is in Christ Jesus, and my special appeal is that you daily remember those yonder in the Solomons, who know not His name. Secure a list of the names of the Missionaries and Missionary Sisters and pray for them and their work every day. These men and women represent you in a special sense, and the work they do is your work. They train, guide, and inspire the native ministers who are, in the main, those who carry the message of life to their fellows. When Carey went to India he told those who were sending him that he was going down into a pit with a rope around him and they were responsible for holding the rope. The rope that will keep Mr. Goldie and his colleagues from falling is prayer—passionate, eager, constant prayer. Take hold of that rope, and keep hold, remembering that according to your prayer and faith, so shall it be with those yonder for whose salvation we are responsible.

A. H. SCRIVIN.

HOW MUCH OWEST THOU UNTO THY LORD?

In What Way Can We Help to Give the Answer?

- (a) By setting aside a special time of prayer during the next few weeks, that we may be rightly led in His way.
- (b) By definite intercession, that the needs of the year in life and money may be met.
- (c) By helping and encouraging the collectors and sharing their task.
- (d) By deepened interest in the Missionary Meetings and the endeavour to make them the best possible.
- (e) By setting aside some extra gift—a gift of love—in memory of Christ's love.

Christmas at Buka, 1932

GREAT GATHERINGS

By REV. A. H. CROPP.

THE policy of the writer has always been, in regard to native life and customs, to tread warily, and to introduce anything new very slowly and carefully. Christmas was known to a good many of the Buka and Bougainville natives before the Methodist missionaries came, but the natives had learnt its value through the medium of the local plantations and administration stations, and of course it conveyed to them no spiritual meaning whatever. Christmas was merely a time when a couple of holidays were given the plantation labourers, and a feast was provided for all who cared to gather at the various stations. Why did the white man hold Christmas? It was all a mystery, but it was very decent of the white masters to give a feast. Then the Methodist folk came and tried to explain how that the white man, even if he did not believe in Jesus Christ nor worship Him, kept His birthday with holidays and feasting.

Christmas at Buka has been characterised by a gathering, increasing in numbers each year, on the island of Petats, the island near our station where we have our biggest village and hold most of our celebrations. This year there must have been about 700 folk gathered in the Petats village. All the Buka teachers had come in, bringing with them some of their adherents, and for the first time quite a number of maidens from Saposia, an island 23 miles away, came in. The Buka natives have been very wary of letting their women and girls travel about. They keep very careful watch over them at all times. It was quite encouraging to hear that several of these maidens wished to make a break-away from their old customs and stay on the Mission Station for training. So far, with but one exception, only girls from Petats Island have come in to the Girls' Home. But these things will come gradually—by patient prayer and right treatment of the girls.

Saturday (Christmas Eve) was given up to games, dancing and the usual feast. Ten pigs lost their breath, about 150

'possums were hauled down from their cosy camps in the trees, the sugar-cane patches on the Mission Station were raided and loads of sweet juicy cane taken over to Petats (it is quite musical to hear 40-odd youngsters sucking sugar-cane!), taro, sweet-potato, drinking-coconuts, and other foods were cooked and loaded on to the huge platform that had been erected in the village centre, and out of the way of the hungry dogs, lest they, too, celebrate Christmas in their own way!

Then the dances and games proceeded. One must dance to get up sufficient appetite. Pork tastes better and sweet-potato settles firmer if danced a little! So they danced and played games, some of which were native and some introduced. Some years ago we introduced prize-giving, but we found it was fatal to the native's pleasure and created more discontent than happiness. The native dances were very interesting and were enacted with enthusiasm, and quite a humorous incident was supplied when a band of tiny boys, led by a youth of about 10 summers, started in opposition to some older folk and tried to drown their war-cries with cries of their own.

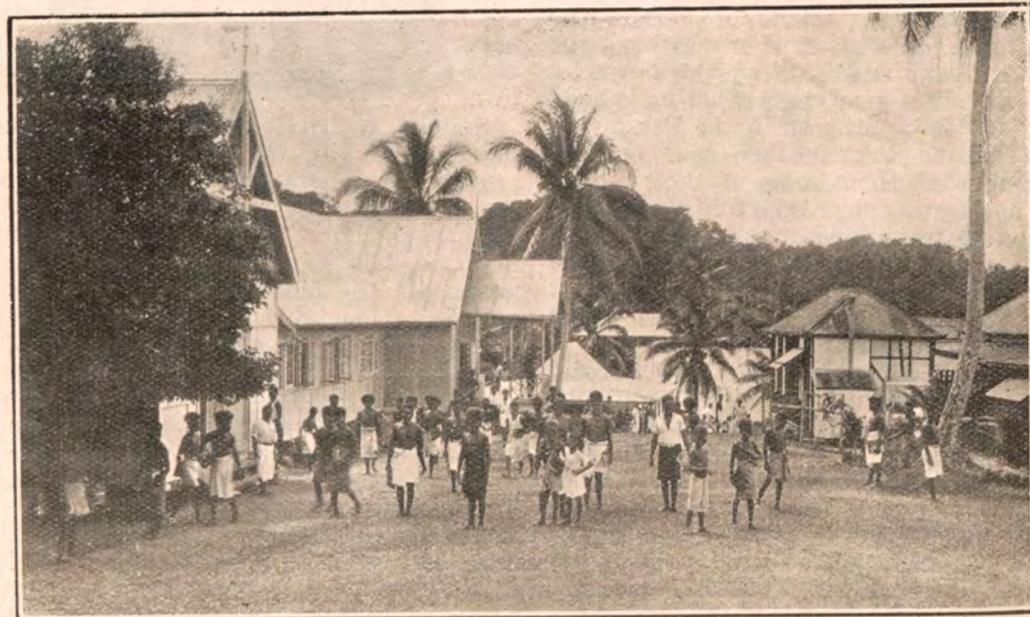
Sunday (Christmas Day) was a great day for us. In the morning we had a crowded service at the Skotolan Station. At mid-day the Communion Service was held, when all our teachers and a few other baptised folk gathered together to commemorate the Master's death and resurrection. Then we held our big service at Petats Island. The church held about 300. The other 400 stood around the sides and doors. The singing of our people is not up to the standard of the Head Station—but there's hope! Heaps of enthusiasm and plenty of sound make up for much. Two infants, children of teachers, were accepted into the visible Church by the usual method, and showed their objection to that method by raising their little voices in protest. Then come the baptism of older people. Several boys who had been "holding the fort" as temporary

teachers in Konua until some teachers from our Head Station came up, presented themselves for baptism and were accepted into Christ's Church. Jilohin, the leader of the Konua teachers, is a fine lad. A year ago he was baptised and sent out as a teacher in Konua. Whilst I was in New Zealand he pioneered several places in Konua, some of them 12 or 13 miles inland and about 2,000 feet high, and boys were sent by the Fijian catechist to start in these villages. Mr. Voyce also took a boy inland and installed him when he visited Buka. When I went on furlough there were but four teachers in Konua, our wild and pioneering district. When I returned to Buka I found 13 in Konua! And most of the candidates for baptism were from these 13.

There had been no time to hold Buka's annual gift offering before Synod on my return from furlough, so at the close of our Christmas service we held our belated

Thanksgiving. We expect little, prayed for much. Our expectations were exceeded, for thirty-two pounds and thirteen shillings were handed in, natives from villages which had not contributed before handing in a few shillings out of their scanty store, for the work of extending Christ's Kingdom. Times are hard in New Zealand. They are hard also for our people here. It is almost impossible in some cases for our natives to get the Government head-tax, let alone support the growing work of our Mission in this large and populous district.

A couple of days afterwards two of the new teachers stationed in Konua were married to girls trained in the Girls' Home, and then all returned to their respective villages and duties, happier, I believe, for the annual gathering, and wishing a little wistfully that such gatherings might be more frequent, even if they did have to go without pork and 'possum.



School Buildings at the Head Station, Roviana.

What Missions Owe to Sir Ronald Ross.

THE MAN WHO BROKE THE POWER OF MALARIA

THERE was a time, within the memory of many of us, when missionaries went to West Africa taking their lives in their hands. Many of them knew that the chances were "fifty-fifty" that they would be dead or invalidated home within a year.

Of our first 300 missionaries sent to West Africa, over 80 were not spared to complete a year's service. There were tragic times when a whole party died off, one after another. Such blows were overwhelming, and although they called forth amazing heroism on the part of the men and women who volunteered to go out to fill the vacant posts, they nevertheless seriously hindered the work.

In the early days in the West Indies our losses were almost as serious as in West

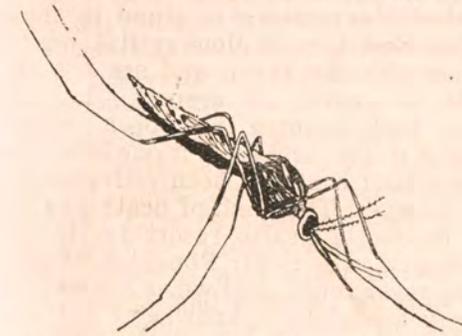
was the real culprit. The mosquito was, of course, well known and dreaded as an irritating little pest. It was deemed advisable to build mission houses away from swamps and if possible on hills, so as to be above the region of "noxious vapours," and mosquitoes were less numerous there! Those men were wiser than they knew; for they were getting out of the way of their unsuspected foe. Quinine had long been known as a good medicine when one had fever, but it was not used as a preventative. As the years passed, quite a number of scientists investigated the subject, and a few of them obtained valuable clues. It was Ronald Ross who at last solved the mystery.

As early as 1880 Laveran, a Frenchman, discovered the malaria parasite in human blood; it was Ross who discovered the malaria germ in the stomach of the mosquito. For two and a-half years he carried on his researches without success. He microscopically dissected and examined large numbers of mosquitoes, but could find no trace of the germ, until it began to look as though the mosquito idea was entirely wrong. At last, in 1895, he got hold of a species of mosquito he had not before seen—the "Anopheles." He dissected it, and then made his great discovery.

Here is his own account of that romantic hour:

"I could find nothing, and was just on the point of throwing up the whole thing and abandoning the inquiry, when I observed on the wall of the stomach of the mosquito what my acquaintance with the anatomy of mosquitoes told me was a new object. So fagged was I with the day's work that I did not grasp the importance of the discovery. I went home and to sleep. When I awoke, my mind seemed to awake also, and it flashed upon me that I had the clue."

Ross was something of a poet, and that wonderful day, in the first flush of excitement over his discovery, he wrote these lines:



THE DREADED ANOPHELES MOSQUITO.

The Anopheles rests on its front two pairs of legs with its body and hind legs poised in the air. It usually has a few spots on its wings.

Africa. In India and other fields the loss of life was less serious, but the workers there did not entirely escape the ravages of what was then called "the climate."

In those days it was commonly believed that malaria and other tropical fevers were caused by noxious vapours, a deadly miasma, arising from the ground. The word malaria means "bad air"—from the Italian "mala aria." It was thought that the very act of pushing a stick into the ground released these vapours. No one for a moment suspected that the mosquito

"This day, relenting, God
Hath placed within my hand
A wondrous thing; and God
Be praised. At His command,
Seeking His secret deeds
With tears and toiling breath,
I find thy cunning seeds,
O million-murdering death."

It was found that the mosquito itself is not normally malarious. But if it bites a person suffering from malaria, the germs enter its system and develop in its stomach. Then, if that mosquito bites a healthy person it passes on the germs to him. Once this great discovery was made, it was followed up by continued investigations. It was found that only the "Anopheles" mosquito could convey the malaria germ, and not all of those are infected.

In 1899, Joseph Chamberlain, then Secretary of State for the Colonies, and determined to have the whole subject of malaria thoroughly thrashed out, appointed a Royal Commission of medical experts to investigate the subject fully. This Commission reported that almost certainly there is no way of contracting malaria except by the bite of the "Anopheles" mosquito. But not every bite gives malaria.

The mosquitoes breed on the surface of stagnant water—such as pools, swamps, backwaters of sluggish streams, drainage pools, old empty tins or pots, or in water in the gutters of house-roofs. Great efforts have been made by cleaning out puddles, draining stagnant pools, and prosecuting people who leave round their houses empty tins in which water can stand. The result is that the once-dreaded "white-man's" grave, if it has not yet become exactly a health resort, has at any rate lost most of its terrors. We have very few deaths nowadays. All this we owe to Sir Ronald's great discovery.

The most remarkable and romantic example of ridding a country of malaria and yellow fever is Panama. For ages that tragic isthmus was a veritable land of death. Old Spanish gold-seekers, Drake and his Elizabethan sea-dogs seeking to waylay the gold-trains and sack Spanish towns, generations of pirates and buccanniers, nineteenth century treasure hunters en route for the gold-mines of California

—multitudes of these fell victims in that terrible region. It has been said that when the Panama railroad was made, every sleeper laid down cost two human lives. Then came the French Company to construct the projected canal. From the first death dogged all their efforts. We now know that it was the terrible little mosquito, and not "miasma" that defeated the great project of the engineers. De Lesseps was beaten, the Company became bankrupt, and the canal scheme was abandoned. Then the United States Government took up the task. President Theodore Roosevelt determined that the canal must be made, and it was made. What was the secret of the U.S.A. succeeding where the French had failed? It was Ronald Ross and his great discovery. The Americans began by waging relentless war upon the mosquito. It cost them many millions of money to do it. But they did it, and to-day Panama Canal Zone is practically free from mosquitoes. It is a very wonderful experience to stand in the old French Cemetery of Monkey Hill, near the entrance to the canal, and see the thousands of graves all around. In recent years that country has been renamed "Mount Hope," and from it one looks down upon a land that has been delivered from the scourge. This land of death has actually become a health resort for tourists. Humanity owes to Sir Ronald Ross a debt it can never repay, and we as a Missionary Society gratefully acknowledge our share in that debt.

Sir Ronald's visible monument is the Ross Institute and Hospital for Tropical Diseases at Putney Heath; but his real memorial lies in the fact that (in the words of the Prince of Wales) as the conqueror of malaria, "he made a third of the world inhabitable."

—"The Foreign Field."

* * * *

"The Maori Quartette."

The Misses Hames, Weston, Tolley and Griffin, New Zealand teachers on furlough from missionary work in Fiji, left by the "Niagara" on March 7th, on return to their work in Fiji. They are popularly known in Fiji as "The Maori Quartette."

Sister Ethel's Work on Choiseul.

OF the Australian Missionary Sisters who were appointed to the Solomons before New Zealand assumed sole responsibility for the District, Sister Ethel is the only one left on the field.

Fortunately, we still retain two other Australian lady workers in the persons of Mrs. Dent and Mrs. Metcalfe—but, whilst they still do a good deal of a Sister's work, they have the further responsibility of a husband to manage, and consequently they have ceased, officially, to be Sisters.

When the Rev. and Mrs. V. Binet left Choiseul for furlough a year ago, Sister Ethel was the only white worker left on that large island. Her nearest white neighbour was 35 miles away—but such isolation never had any terrors for her. She has the care of a dozen or so of big girls, who are being trained in various domestic arts, and when they return to their own villages they are able to impart the knowledge which they have gained, and to utilise it for the benefit of their own women-folk.

At the Sister's Home, too, are a number of little black orphans, who, had it not been for Sister Ethel's care, would undoubtedly have perished through neglect, or sickness, or heathen custom.

The Sister is also a certificated midwifery nurse, and from all parts of Choiseul the women will travel—by canoe or on foot—to receive Sister Ethel's expert attention. The many lives she has saved it is impossible to compute. The newly-born babies require special attention besides that which is given to the semi-permanent occupants of the Home and Orphanage.

She holds a weekly sewing meeting for the women-folk of the district near by, and here they are taught to sew, and to make their own garments. Besides this, she will often conduct a Sunday service in the church, and occasionally she will find an opportunity to visit a village and to minister to the needs of the people.

Letters recently received from her point to the very busy life she leads—"Dear Marama," she writes, "you remember me telling you about a girl coming in from

Sepa in distress. . . . I have been with her for five days; have not had my clothes off for five nights. . . . Mr. Metcalfe arrived last Tuesday. He brought me my [gift] boxes, and I am delighted with the contents. Such a lovely lot of old linen and some new material for the babies and the midwifery cases. It just arrived in time, as I am having a very busy time. . . . The girls are making a new dress each. They like a new dress for Christmas Day."

Later.—"Here I am again. I was up all night with Salote and Mary. Rachel Zataru, from Sepa, came in. . . . Our household numbers 40. . . . We have 19 babies, Marama; you can imagine the wash we have. The boxes arrived. I would never have had enough for this rush had they not arrived. . . . It was just as well I had Stephen down on the Plan for yesterday's service. I knew I would be busy this quarter; only put my name down once in three or four weeks. The girls are busy washing. It is a beautiful morning. I do hope it keeps fine. It is also the village sewing class; such a number have been coming lately, getting ready for Christmas, I suppose. . . . Tabuqila got up and gave her testimony last Thursday. She spoke so nicely.

"Oh! Marama, such a downpour! No warning. Isn't it too bad? . . . Rain! Rain!! Rain!!! You should see our place. Hardly a dry spot anywhere; the creeks are flooded. . . .

"Gina's house is finished. It looks so nice. The cookhouse has to be put up yet. . . .

"Remember me kindly to all inquiring friends.

(Signed) "Ethel McMillan."

* * * *

Sister Lilian Berry.

Sister Lilian Berry is at present in New Zealand on furlough. She has given eleven years of faithful service to the work in the Solomon Islands.

Our Responsibilities on Bougainville.

THE STORY OF A MISSIONARY TOUR.

A REPORT from the Rev. A. H. Voyce is just to hand relating to a tour which he recently made across the islands of Bougainville and Buka, which occupied five weeks of strenuous effort, and the journey involved:

12 miles by motor car
127 " " boat
60 " " canoe
558 " on foot

A total of 757 miles.

Space forbids the printing of the report of 7,000 words *in extenso*, but a few extracts must suffice to indicate the arduous work undertaken by our missionaries in the pioneering districts of Bougainville and Buka (a similar report having reached us from the pen of the Rev. J. R. Metcalfe some short time ago, which has since been published), and such reports indicate the splendid opportunities which are ours for extending our work still further afield.

The map of the islands, published by our own Missionary Society, shows us where the chief places are situated which are mentioned in the report, such as Siwai, Tonu, Kieta, Tiop, and Skotolan on Buka—which gives some idea of the ground covered by this intrepid missionary. The following are extracts from the report:—

Fri., June 17.—I set out to go to Bakarag. I was accompanied by my own carriers, and a large number of Siwai natives who were going to visit relatives and friends who were indentured on the large plantation at Numanuma, and who were glad of the company of their minister on the trip over the mountains, through what is generally called by Siwai natives, "the place belong big poison," that is, the poison area, or the place where the local natives are credited with superhuman powers in the use of magic. I, too, was glad of the company of the 18 or 20 natives, for they helped to make the loads of my carriers lighter. We spent the night at Bakarag, where our teacher has done very well. He has increased his number of adherents, and his station was a picture. I conducted service at night, when, on account of there being so many with me, we could not get them all into the church.

Sat., June 18.—Next morning we got away at daybreak, after a brief lotu, passing through the village of Sovere. From there I went on to another of my stations, Taroba, and found the place in excellent trim. Some of our followers got lost on their way to this station, and we had a two hours' wait for them. Then, after some lunch, we got away for a place called Purunavia, at the commencement of the foothills, ready for the crossing to Kieta.

Sun., June 19.—We were up at five o'clock and had a service by lamplight, when I preached on John 14:1, and at the first streaks of dawn we were away to cross the ranges to Kieta. We got to Kokore, a village well up on the mountain-side, by about ten o'clock, and after a meal and a good rest we pushed on. I thought we were never going to reach the top, for the mountain seemed summitless. However, about two o'clock, amidst misty rain and mountain fog, we did reach the top, so, after waiting long for the boys, and there being no sign of them, I decided to move on. The pass on this track, which is the road surveyed by the old German Expedition, is 5,600 ft. Just as going up, I thought I should never reach the bottom, and as there was no water to drink on the road between Kokore, where we stopped for lunch, and a stream near the bottom on the far side, there is no need for me to emphasise how much water I really drank when I did eventually reach it, nor how I sat and wallowed in the beautiful cooling stream. From this Kuei stream I pushed hurriedly on and reached Rumba, the headquarters of the Seventh Day Adventist Mission on Bougainville, and there I was heartily welcomed. Mr. and Mrs. Gray were very kind to me and to my boys.

Mon., June 20.—Mr. Gray, having occasion to go into Kieta, volunteered to take me and my boys in, so that I might do my business quickly.

Tues., June 21.—After lotu, we set off for the north, and found that the sandflies on this coast can bite just as hard as those on the Siwai beach, and, as we had to travel along the sand nearly all day, I developed one long and one short leg, and found at night that I could not put a finger in between the sandfly bites on my bare legs. (The one long and one short leg of course was due to walking on a very steep beach, which was mostly composed of soft sand.) All day long in

the burning sun we walked round this Roroana Bay, and just at sundown reached the Mabiri estate.

Wed., June 22.—Left at six o'clock for Arigua, where we arrived in time for breakfast. After breakfast we pushed on to Tenekau for lunch, and then on to Numanuma, where we spent the night. This is the largest coconut plantation in the Territory of New Guinea, and the manager, Mr. Thomson, with whom I stayed, took me for a long drive in his car over the estate.

Thurs., June 23.—At six o'clock I was setting out for Teuraka. (We had left most of our followers behind at Numanuma.) On the way we got "bushed" for a while, and then got into some quicksands, and just past this along a very rough stony beach, exceedingly hard to walk on because the stones were all loose and slimy. At Teuraka we were glad to have a rest. This is the southernmost of the Tiop area stations. From here on there was a good road. Arriving at Tiop, I was at first unknown as I passed through the village on my way to the Mission House, dressed as I was in shorts, singlet, shoes and hat, but as I came up to the village compound, Eroni Kotosoma, the Fijian catechist, ran out, saying it was Mr. Voyce, and a Siwai boy, who is at school there, ran to greet me. Mr. Metcalfe greeted me with, "So you've come, have you, your highness?" Then there was a much appreciated bath. Later lotu, dressed as I was, for my boys did not arrive until afternoon of the following day, and Mr. Metcalfe had nothing to fit me! The Metcalfe family, including little Elizabeth, were all very well and full of life. The Methodist Church in this district is prospering immensely, but more of that anon.

Fri., June 24.—I rested, waiting for my "togs" to arrive, as they did that afternoon, the boys having spent the night at Inus. Also I had developed some nasty sore and blistered toes, which needed attention.

Sat., June 25.—Set out early to see some of the mission work that is being done in stations around Tiop area. I went first through the village of Teasuke, behind Tinputz plantation, and here one of our teachers is building a church. From there I went on to Teobuhin, where a Tiop boy is teaching and doing good work, for he has a village that is the key to the back country. I also visited Teoporoporo. On my way home I took another track into the hills and saw the very fine village of Namasora. It is the key village to the back country.

Sun., June 26.—I preached in the Tiop church

at 7 a.m., and afterwards set out in company with the Fijian catechist for Vainana, a key place to the back country. I am emphasising the value of these key places to show that the Methodist Church has great opportunities in the Tiop area, if we do not betray our trust by removing the white man from there. Whilst I was there a request came in from a village further back, asking for a Methodist teacher. This call is from an area that is only now being taken under control by the Government, and in the near future I think we may expect very many such calls, for the people are now seeing the value of having a teacher in their villages, and we must have a minister on the spot to deal with the many calls that are sure to come.

Mon., June 27.—At 6 a.m. I left for Namatoa in the mountains, about 2,000 ft. up, where there is a very fine station, also an important key to the back country, and particularly to the large district of Taunita.

Tues., June 28.—I left early for Tinputz. From here on to Umum, via Raua and Baniu was a very hard afternoon's work, and we arrived at Umum after dark. I conducted lotu here after we had had some food.

Wed., June 29.—After six o'clock lotu we got away for Buka Passage, and after a very long, tiring walk, arrived at Bonis Plantation about 12 o'clock. Whilst having lunch here, Mr. Huson, who has a plantation next to Skotolan, came in with his boat, and I was fortunate to get a trip to Skotolan, via Buka Passage office, and Matias Island. Going out of the passage just before dark, and rounding the "Cape Horn" of Buka, we had a pretty rough passage, but arrived safely on the wharf at Skotolan about 8.30 p.m. We called out to the boys, who were having a singing practice in the church, and there was great excitement as they raced down the hill to greet us, asking how we had come, and expressing the usual native amazement when they learned that we had walked up from Siwai. We were very tired, and were glad to get some tea, and away to bed.

Thurs., June 30.—After lotu, I went to Poka village by canoe, and gave injections, after which I went back to Skotolan to lunch, and then got away per mon to Bei, from where we walked inland to Hapan, where I slept the night, after conducting lotu. In the middle of the night my bed started to give way, and I heard cries of consternation from some boys who were sleeping underneath, so we had to take it down and I spent the remainder of the night on the floor. (To be continued.)

A Trip to Choiseul.

By Rev. A. A. BENSLEY.

WE do not like taking trips to Choiseul. We like getting there and seeing the people and meeting with Sister Ethel and all that sort of thing, but we do not like the journey across. It takes a whole day or a whole night, just whichever one prefers, that is, when things are fairly normal. There is a reef about five miles from the coast of Choiseul which must be negotiated in a good light. It is wise to treat reefs with respect and not to despise them as the manner of some is, as boat repair bills indicate (though such people are not members of the Mission staff). Dr. Sayers likes to get across as often as possible as he is much needed. Last time we went we tried night travelling on the way home and we got such a buffeting that we vowed we would stick to the daylight in future. For 3 or 4 hours the going was good and we began to think of a record trip, then it came, thick and heavy and frequent. After a couple of hours or so of this the engine went phut. In the midst of squalls and a croaking engine I remarked to Doctor that when we returned home to New Zealand we would buy a yacht, and he agreed, and suggested that we choose this kind of weather for our pleasure jaunts. This time we had good weather and though we did not make record trips, we had uneventful crossings, which is much better. Doctor had all the records when he began work next morning. We arrived in time for the people up the coast to be notified, and quite early, medical work was in full swing. With brief intervals for meals supplied by Sister Ethel, the work went merrily ahead till after six in the evening. About that time Doctor Sayers threw himself on a chair on Sister Ethel's verandah and said, "I have just seen my 166th patient." This was not just rushed work. A record was taken of each case and of the treatment given. Out of the 166, injections were given to 116. Injections for yaws were given to infants and adults. Then there was the dental work and at least 20 teeth were extracted. Well, this was a good day's work but as Dr. Sayers remarked, "The benefit that will result from those 116 injections

will be enormous." Well, we went to bed on the Bilua, and, when the moon rose about midnight, some of us rose also, and got going for home. The return trip also was quite good, part daylight and part moonlight.

Since arriving home, the medical work has been heavier than ever and the staff are having a trying time. There are two white patients; one was almost blind with acute island eye trouble, and the other is a case of paralysis. We have no accommodation for white patients, no means of feeding them except meals brought down from the Doctor's house, no beds even, except some of ours carried down for the purpose. The hospital accommodation was taxed to its limit, when yesterday evening the Adventist vessel came in with 30 more patients. The Chairman has sent two beds up from Sydney for the white patients, but there is no ward for them. The financial difficulties are still with us but the sick call loudly for help. As the result of the careful medical supervision hundreds of the people are now receiving, the decline in the population which has been so dark a problem for years, has now ceased to become a problem in some areas and a really definite rise in the figures has set in. What could be done with greater resources? Yet the Doctor is afraid to spend a penny for even the bare necessities, because of what the budget may reveal at the end of the year. We dare not say to our people at home, "Give more," "Sacrifice more," as we know hundreds of loyal Methodists are facing the spectre of want. We want you to know what your gifts are doing.

* * * * *

"Herein lies the Christian motive; it is simple. We cannot live without Christ, and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied."

—"The Jerusalem Message."

The Conference Missionary Meeting.

SURELY it is a very healthy sign when one sees the missionary spirit so well in evidence as manifested by the hundreds of Methodists who partook of tea on Thursday, February 23rd, and who later packed every available seat in our Pitt Street Church, in Auckland.

The President, the Rev. A. J. Seamer, who took the chair, very aptly reminded the large audience that, whereas at one time two distinct Missionary meetings were once held in connection with Conference, one for home and the other for foreign missions, now both were held the same evening, for they were so inter-related that separate meetings for each at our Annual Conference gathering were not justified.

The Home Missionary Association and the Maori Mission representatives took advantage of the occasion to honour their chief by presenting him with illuminated addresses, and the "Haka" given so spontaneously by our Maori friends was much appreciated by those present.

The senior Maori Minister, the Rev. Robert T. Haddon, gave a characteristic powerful address, in which he urged for closer co-operation between pakeha and Maori.

The Rev. John F. Goldie, Chairman of the Solomon Islands District, reminded his hearers that all missionary effort paved the way for civilisation. The "unknown gods" worshipped by the Solomon Islanders indicated the religious instinct inherent in these Melanesian people, and their beliefs, though somewhat crude, were capable of adjustment to the higher appeals which Christianity made to them.

The development of the whole personality was the objective of all true missionary effort. Suppression of the individuality of the native was alien to the genius of Christianity, and, for his part, the Chairman said, he welcomed the initiative often displayed by the developing mind of the native Christian, even though the views expressed sometimes conflicted with his own.

The pioneer missionary's first task was to reduce the language of the people to

writing and this, coupled with the school work, not only directly assisted in the conversion of the native people to Christianity, but was an important factor in their education, enabling them to occupy positions of trust in the Government service and also elsewhere. All the Government clerks employed at the present time in the District had passed through the Mission schools. A number of boys had had some medical training, and were doing most commendable work, especially on the the large island of Bougainville.

Gina and Kera, well known to Methodists at home, were both engaged in missionary work on Choiseul, and were exerting a wonderful influence upon the people in their respective areas.

The work of the white missionaries and their wives, the doctor, the nurses, and the sisters was all conducing to one end—the ultimate establishment of an indigenous church in the Western Solomons.

Before the meeting closed, the ex-President, the Rev. M. A. Rugby Pratt, made sympathetic reference to the General Secretary, the Rev. W. A. Sinclair, who was retiring on account of ill-health, and expressed the hope that a visit to his sons in England would result in Mr. Sinclair's full restoration.

Both Mr. and Mrs. Sinclair were given a farewell luncheon, prior to the meeting, which was attended by a very large company of members of Conference.

* * * * *

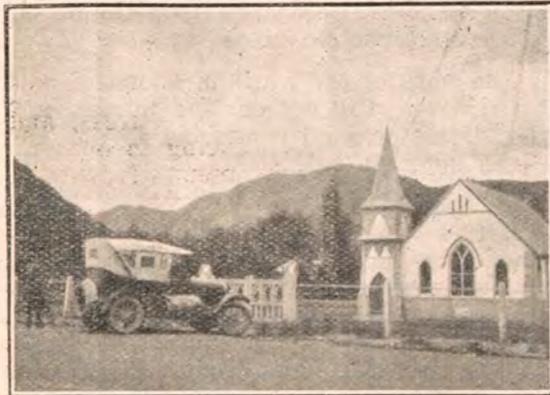
"The suffering of women is only paralleled by that of little children. One of the most pressing problems of India's health is that of the appalling infant mortality: it has been estimated that between 200 and 250 babies out of every thousand die in the first year of life. It has been calculated that every year more than two million Indian babies die, while of those who survive many grow up weak and feeble from unhealthy surroundings during infancy."

Deputation Work in North Auckland.

By Rev. V. BINET.

HAVING already covered 4,000 miles in the North and South Islands on deputation work, immediately after last Synod the Rev. J. W. Parker took me, with my lantern gear, in his car to Warkworth, and in this circuit I held some very well-attended meetings. Despite the depression, it is refreshing to know that this circuit has done three times better for Foreign Missions than it did last year.

Kaukapakapa, Woodhill, and Waimauku were duly visited, after which I entrained for Wellsford, en route to Port Albert. What splendid enthusiasts for Missions



The Centenary Church, Kaeo.

we have here! The social hall was scarcely large enough to accommodate all who came to the lantern lecture.

Some good meetings followed later in the Paparoa Circuit, and eventually I arrived at Moerewa. By special permission, the lantern lecture was given in the Anglican Church, where a large and appreciative audience gathered.

On Sunday, December 4th, I preached at Kawakawa in our own Methodist Church, where a good congregation had assembled; personally, I experienced a great blessing at this service. In the afternoon Pakaraka was reached, and the service was conducted in a private house. In the evening I addressed the congregation in the Anglican Church at Ohaeawai.

The Rev. Vernon Thomas drove me to my various appointments, and assisted at the services.

The Revs. Dr. Ranston, W. Walker, and W. Avery were visiting the North about this time as a missionary deputation, and I had the very great privilege of joining the party for a few days. I have not sufficient space allotted me in this issue of the "Open Door" to adequately describe what was to all of us a most enjoyable and memorable tour. (A more fully detailed account, written by one of our party, occurs in the "Methodist Times" of February 4th, 1933.)

Prior to our evening meeting on the Monday night at Russell we had the opportunity of visiting several historic sites connected with the signing of the Treaty of Waitangi, and the following night I had the privilege of giving my lantern lecture in the Centenary Church at Kaeo before a keenly appreciative audience.

The sacred cairn at Wesleydale was visited on the following day, where a brief service was conducted. As we stood on this spot, we seemed to realise more than ever we had done before the perils through which the early missionaries—Anglicans as well as Wesleyans—had passed amidst hostile native tribes in order that they might plant Christianity in New Zealand, and by whose efforts and influence also the signing of the Treaty by the Maori chiefs was brought about. I am afraid that the average man appreciates but lightly the work and worth of those intrepid pioneers by whose labours great benefits were secured in which every member of the community shares to-day.

The Maori school at Te Pupuke was visited, and the singing of the scholars, under Mrs. Goldsbury's direction, was a great treat to us all.

On the Wednesday night I was at Mangonui; the next night I was at Waimamaku, and in each place appreciative congregations were taken in imagination for a trip to the Solomons, and introduced to some of the workers and the work

which was being done. In very few places up North was electric light installed, but by means of a fully-charged car battery, and a special bulb, the slides were shown clearly on the screen.

I might mention in passing that the car battery was always ready when I arrived, and I cannot speak too highly of all the brethren who helped to make the deputation work successful, and if it had not been for the Rev. W. Avery's car, and his expert knowledge of the roads, many of the places up North could not have been visited. The organisation of the whole trip, involving arrangements for visiting the historic sites, accommodation and hospitality for the members of the party,



The Cairn, Wesleydale, near Kaeo.

reflects great credit upon the brethren concerned, and although a number were in the throes of examinations, they willingly did what they could to make the trip a successful one. Especially do these remarks apply concerning our movements on Friday, December 9th, which was the most thrilling day for us, because we were expected at the Waima Maori Settlement, and this meant over an hour's ride each way on horseback. Under the historic oak

we held a service, and then later a Maori feast was spread before us. What a great time we had!

Then our chauffeur rushed us through the Waipoua Kauri Forest to Dargaville—where the party broke up.

I had a meeting at Pukehuia that night, and the next day I was back at Dargaville. In this circuit we had some enthusiastic meetings. It was interesting to visit Te Kopuru, for this is the home of Nurse Bartle, who is the latest recruit to the Solomons.

At Chase's Gorge I met with toheroas for the first time in my life. They may put their tongues out at one, but their palatableness compensates for their rudeness.

Into the Ruawai Circuit we were driven by the Rev. W. J. Court, where I had meetings at Arapohue, Tokatoka, and at Ruawai. At the latter place we had a splendid gathering—and to me it was a fitting climax to my nine months' deputation work, during which I had travelled, all told, 5,417 miles—by train, tram, steamer, ferry, launch, rowing boat, motor ship, motor car, motor bike, on horseback, and on Shanks' pony—in the interests of our Missionary enterprise in the Solomons.

* * * *

The Late Mrs. Metson.

Mrs. Metson, the wife of the Rev. B. Metson, has been called to higher service. Her removal has left a vacancy in the ranks of Auxiliary workers that will not be easily filled. At the Union Conventions as devotional leader, minute secretary, and on business committees her services were in great demand and were cheerfully rendered. In the early days of the Christchurch Auxiliary her business acumen and foresight were of incalculable benefit, and on her return after years of absence she filled the position of President of the Central branch with exceptional ability until the demands of the Relief Depot in her district made it necessary for her to relinquish that office. Wherever she went Mrs. Metson radiated an atmosphere of kindness and goodwill, and the lives of her co-workers are richer and fuller through association with her.

WOMEN'S
PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Our President's Letter.

Dear Friends,

Between now and the time of going to press the Annual Meeting of the Foreign Mission Board will meet, to be shortly followed by Conference.

These meetings will be more than ordinarily important for the Church both in its work at home and the field abroad. May God lead the Board, and may the Board lead the Church, and may the Church give its wholehearted support. I shall pledge the women of the Church to this, with knowledge that they will not fail.

"Our doubts are traitors,
And make us lose the good we oft might win,

By fearing to attempt."

In reading the magazines of other Missionary organizations I am impressed with the emphasis being placed on the urgent need of training and educating the girls in the less favoured lands.

In the "Women's Work" "English Methodist Women's Magazine" one missionary writes thus:—

"The position of the girls in this colony is the greatest appeal I know to the Women of Christian England. Here is not only a magnificent field for Women Missionaries; but we may add that if neglected every part of the work will suffer.

In the "Lightbearer" (Sudan United Mission) we read:—"The education of girls affects native life more surely than any other type of education, and this is a Christian responsibility. Christian Schools are an effective agency."

We as a Union look upon the training of girls as part of our special work and I sometimes wonder are we doing all that should be done in this connection. We cannot speak too highly of the work done by our sisters and missionaries' wives. They have had very fine results, and girls trained by them are doing excellent work as the wives of teachers in the out-districts. We would like to extend this work.

In a letter received quite recently from Mr. Cropp we are told that Mrs. Cropp has twelve girls living in her kitchen anxious for teaching and training, and



Sister Ethel McMillan and the Children in the Sisters' Home at Bambatana.

several others waiting to come; this is a piece of heroic work.

Last Conference money was donated for the building of a house in the Buka district, specially for the training of girls under the direction of Sister Elizabeth Common. The work has been suspended in the meantime pending the reconstruction of the Foreign Mission Board's policy.

The M.W.M.U. Executive take this opportunity of extending a very cordial welcome to the Rev. J. F. and Mrs. Goldie. Mr. Goldie's presence amongst us will bring inspiration and encouragement: we are counting on meeting him in Conference about matters of vital interest to our work. Let us be much in prayer that his labours will be richly blest.

Easter offerings for missionary service has become part of our work. In making this appeal for a thank-offering on Easter Day, I am conscious that with many it will mean real sacrifice. As our thoughts circle around the Cross, we realise that Jesus was the Great Liberator of womanhood; and in gratitude we present our sacrificial thank-offering in order that Jesus may be made known to the women who still sit in darkness. The people in the Solomons are making great sacrifice to help themselves; their giving to the work this year has been wonderful. May I appeal to every Methodist woman to do her part by taking an envelope and thus presenting her gift on Easter Day.

Our Treasurer received this note a week or two ago: "Enclosed find £2 from Morinsville Circuit; my dear wife asked me to send this amount on to you a few minutes before passing away to the 'Better Land.'"

One of our members whose last thought was for the needs of others.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Yours very sincerely,
MARGARET W. PACEY.

MESSAGE FROM MRS. GOLDIE TO
THE WOMEN OF NEW ZEALAND.

My dear Auxiliary Friends—

An unexpected, wonderful thing has happened to me, for, as you see, I am again in this beautiful country sending a greeting to you.

Auckland had on its most gorgeous dress to greet us and smiling women's faces were first on the wharf with beautiful flowers sent in your name for which I thank you. Your kindness is greatly appreciated by us both.

This visit is to us a sad one, for we miss the presence of one who was very dear to us, one who gave years of devoted, able service to our work, whose great-hearted, affectionate understanding was of inestimable value to us. Auckland can never be quite the same to us without Jeannie Buttle. We miss her voice, and feel conscious of her wherever we turn. For her life of devoted service we shall always be deeply grateful to God.

How I wish I could hire a 'plane and fly from the North to Invercargill and see you all once again, also the many fine young women with whom I came in contact as I wandered through both Islands.

May I send my special love to all at Hastings and Napier? How I admire your invincible spirit!

The last years have been difficult in many ways and our hearts are deeply stirred when we remember what you women have accomplished in the name of the Christ for the Sisters and others away in the Solomons. We realize the result has been achieved by hard work and sacrifice and we hope your love will be rewarded an hundredfold and that even as you gave, you were blessed in the giving. You have loyally done your part in helping the lonely Man of Sorrows bear the burden of His children in the Solomons.

With loving greetings to you all,

Yours sincerely,
HELENA GOLDIE.

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"WRITE TO REED."

"AN OUTLINE OF CHRISTIANITY."

Have you secured your set of "An Outline of Christianity"? We have already sold about 300 sets. There are only a few hundred left, and when we have sold these it will be unobtainable anywhere in the world, as we have all the remaining stock. There is a set for you, because we are offering it on such varied and easy terms that everyone may be suited. "Brother Juniper" said: "Amazing value. A phenomenal book bargain. Get it, and you can give away the other half of your library. £8 offered for £2/15/-" and an Auckland purchaser, writing soon after, said: "The praise of Brother Juniper is none too great."

A Methodist minister (Rev. Ken. A. Robinson, Rakaia), writing recently, said: "I appreciate 'An Outline of Christianity' with an intense, growing satisfaction. My

friends exult over its profuse illustrative value. In no other books is reading so richly valued. Its value is the price of a library!" and a lady says: "Words cannot explain how glad I am at having these books."

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