

"CONCERNING PERPLEXITIES, PARADOXES AND PERILS IN THE SPIRIT-LED PATH"

By the Rev. A. S. WILSON.

"A Book of great value." Handsomely bound, clearly printed, 28 chapters of over 27,000 words. (Printers: Scott & Scott Ltd.)

A fine gift book to a friend, Christian Worker, Minister or Missionary. Read this Review by the "Australian Christian World," 10/2/33:—

This book makes no pretence to be a contribution to theological literature, but it is a valuable contribution to devotional experience, holiness of heart, and helpfulness towards the victorious life. It has seldom, or ever, been our privilege to read a book on Scriptural Holiness that has been so clear, so concise, so balanced, so searching, and at the same time so helpful as is this author's message.

The Spirit-filled life is a primary essential, we are told, and makes all the difference in our sense of vital issues in experience. More, "The Spiritual life cannot become experimental until faith appropriates in full the provision of God's grace in Christ."

This great experience is not a luxury, but an utter necessity for triumphant living. Very pertinent and searching is the chapter entitled "Are We Filled"? It is significant that we are neither saved nor sanctified by what we give up; it is by what we receive.

The steps necessary for this fruitful life are clearly set out. (1) Cleansing. (2) Abiding. (3) Obedience. The author knows how to use his Bible to purpose. The educational value of the book is great. The explanations of perplexities and paradoxes are simply excellent and invaluable; no one will be in doubt as to the Spirit's methods after reading the chapter on "Filled and Refilled."

Mr. Wilson handles with adequate psychological insight, and also with adequate spiritual teaching and assurance such subjects as "Temptation," "The Bias to Sin," "Crisis and Process," "The Fight of Faith," "Sin and Sins." The explanations and teachings in these chapters are amongst the most searching, lucid, and best we have ever read for anyone seeking Scriptural Holiness, and the Holy Spirit's victorious power.

The author asks "How many have placed the imitation of Christ as their ideal? But a lofty ideal may ennoble but it does not necessarily enable." He also states "It is not by imitation, it must be by reproduction, not my holiness but His made mine by faith."

We are very wisely warned against the perils that meet us in the Spirit-led life. "God wants us to trust, not in supernatural experiences, but in Himself. Not in raptures but to trust just Himself." We are told tolerance of defeat is dangerous, laxity in the devotional life is fatal. The failure to testify what God has done for us is disastrous. "Testify to the Lord, testify to your fellow Christians, testify to your own heart and to the devil."

The book is full of guidance, inspiration and good things for those seeking to lead the Spiritual life. Everyone striving to know by experience what holiness is, how to obtain it, how to guard it, how to perfect it in Christ Jesus, should simply get this book at once, and make it a daily companion in their spiritual pilgrimage.—A.H.

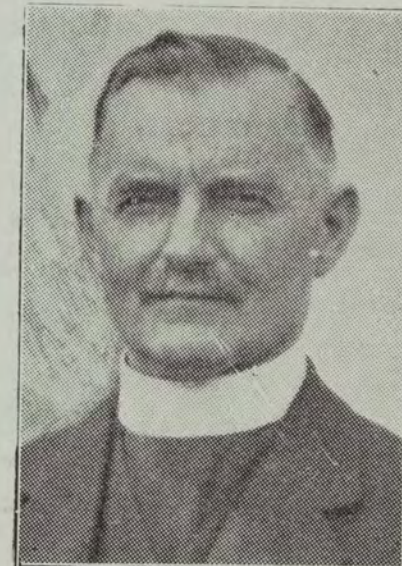
His Grace Archbishop Averill, Primate of New Zealand, says of this book: "I have read 'Concerning Perplexities, Paradoxes and Perils in the Spirit-led Path' with pleasure and profit. It is a valuable contribution.

This book may be ordered (with or without accompanying remittance) from the Author, 24 Pentland Avenue, Mt. Eden, or from booksellers.

The Open Door

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

June, 1933.



REV. W. A. SINCLAIR.
General Secretary for Foreign Missions
(1919-1933).

"A Great Door & Effectual is opened unto us"

ST. PAUL.

THE OPEN DOOR

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

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

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

MISSIONARY DOCTOR.

Dr. E. G. SAYERS	Gizo, British Solomon Islands.
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MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Bambatana, Choiseul, via Falsi, Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Sister GRACE McDONALD	Gizo, British Solomon Islands.
Sister RUTH GRANT	Roviana, British Solomon Islands.
Nurse ISABEL STRINGER	Gizo, British Solomon Islands.
Nurse MAY BARTLE	Gizo, 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.

Add "Methodist Mission" to every Address.

THE OPEN DOOR.

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

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

Orders and remittances to be sent to

Rev. G. T. MARSHALL,
27 Kenneth Avenue,
Morningside, Auckland, S.W.1.

Will agents kindly remit direct to Rev. G. T. Marshall 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

is issued quarterly, and is supplied to Sunday Schools in fives or any multiple of five, at the rate of £2 per 100 per annum. Single copies 1/- per annum

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

VOL. XII. No. 1.

JUNE, 1933.

PUBLISHED QUARTERLY.

From the Mission Office.

The new Editor greets the readers of "The Open Door": may we enjoy a rich and fruitful fellowship in these pages. Let us keep steadily in mind that our great objective is the winning of the Western Solomons for Jesus Christ. To this end let us work and faint not.

Rev. and Mrs. T. Dent.

It is with sincere regret that we announce an intimation from the Rev. Tom Dent to the effect that he expects to retire from the Field at the end of his present term—November, 1934. Mr. Dent has rendered splendid service to our Society in the Solomons for eleven years, and Mrs. Dent has even a finer record with sixteen years' service.

The Rev. A. A. Bensley has already notified the Board that he also expects the present term to be his last on the Field. This double retirement in 1934 will mean a serious loss to our work. In missionary work nothing can take the place of experience. The new worker, to be effective, has not only to adjust himself to new conditions, learn the language and something of the natives' point of view, but also has to gain the confidence of the people. The native is not quick to give his confidence. He waits and watches, sometimes for years. It is for this reason that the man of long service means so much to the work.

ROYAL THANKS.

At the concert given in Auckland recently by the Tongan Choir opportunity was taken by the Chairman, Rev. E. D. Patchett, to express the sorrow and sympathy of our Church at the death of Princess Fusibala, the young and beautiful sister of the Queen of Tonga. A wreath of everlasting flowers was handed to the Rev. A. N. Wood, M.A., B.D.—leader of the Choir—to be forwarded to Queen

Salote. The latter's gracious acknowledgment is just to hand.

The Palace,
Nukualofa, Tonga.
30th May, 1933.

Rev. E. D. Patchett,
Chairman of Methodist Church
Auckland District, Auckland.

Dear Mr. Patchett,

Please accept my very sincere thanks for your kindly letter of sympathy with me on the death of my sister.

I also thank you for the beautiful wreath which was sent by you per the Tongan Choir.

May I ask you to express my gratitude to the Ministers and members of our Church for their sympathy with me and my people in our great sorrow.

Yours sincerely, S. TUBOU.

Resignation of Sister Lilian Berry.

At the last Mission Board Meeting, the resignation of Sister Lilian Berry, notification of which had been received by the then General Secretary, the Rev. W. A. Sinclair, came under the consideration of the Board, and was ultimately accepted with very deep regret, and an expression of sincere appreciation for very devoted service for the past eleven years was recorded.

Those of us who have seen Sister Lilian Berry at work have been struck with the whole-hearted devotion with which she has faced very difficult and trying situations. It was mainly through her efforts that the first hospital building was erected at Roviana, and self-sacrificing zeal has been the dominant characteristic of this devoted nurse in her efforts to combat disease and suffering.

Lonely vigils by the sick, journeys through the night, fighting almost single-handed widespread epidemics; such labours as these have sapped her strength.



SISTER LILIAN BERRY
and Some of Her Orderlies.

But her love for the native people is such that she would return by the next boat to the scene of her labours if she were permitted so to do. Her concern is that a nurse be quickly sent to take her place. Her health will be all the more quickly restored when she knows the vacancy has been filled.

We pray that Sister Lilian Berry will renew her strength and soon be fit for any further service to which she may be called.

—V. le C. BINET.

The Chairman's Welcome Home.

Mr. Goldie arrived yesterday. We were delighted to see him looking so well. He seemed glad to get back. There was a large gathering of natives in war-canoes of all sizes who welcomed him at the steamer's port and our Mission schooner and these war-canoes, together with the smartness of our Mission boys, very much impressed the large number of passengers who were aboard the "Mataram."

To-day we have had great services. There were as many people outside the church as there were inside! Several of the chiefs and myself spoke words of welcome to Mr. Goldie, and the choir sang a couple of anthems, there were four baptisms, and then Mr. Goldie replied, telling us something of what he had been doing whilst in New Zealand, and conveying the messages of the New Zealand Church to the workers and people on the Mission Field. In the afternoon Mr. Goldie gave us a detailed account of his travels and referred to the early days of the work: of what has been accomplished and of what there still remains to be done.

It is rather significant that this is also the Mission Anniversary, as Mr. Goldie arrived in the Solomons for the first time on May 23rd, 1902. We all wished Mr. Goldie "Many Happy Returns of the Day."

The day's worship ended with Lotu at 7 o'clock, when, as a grand finale, the choir sang "The Hallelujah Chorus." It made a perfect ending to a very happy day.



Native Teacher and Some of His Schoolboys.

The Lotu Ship's Cargo.

The Place—the British Solomon Islands. The Time—April, 1933.

The Steamer has come and gone again and we are on our way back from Gizo, and are making for Kokeqolo, Roviana.

The mission ship, the "Tandanya," is wending her way along the coast of Kolobanara, an island mountain nearly 5,000 feet high, and the top of which, seen from a certain angle, looks for all the world like Queen Victoria lying in state.

Ahead of us is New Georgia, whilst to the right are the islands of the Wana Wana district.

It is a peaceful morning—warm, of course! The waters are only disturbed by the movement of the vessel or by fish darting out of the water here and there.

What a mixed cargo we have on board! Rice and meat, biscuits and fuel, mail and folk! Folk, cargo? Yes, cargo, indeed!

There is the ship's crew, a number of women returning from Hospital with newborn babes, others once sick now returning home quite cured of their various illnesses, a wandering sheep retracing his steps back to the home fold, a few native trippers, and then myself, the only white-skinned person amongst the lot!

We hail from all parts: Munda, Roviana, Marovo, Vella Lavella, Choiseul, Mono, Fauro, England!

Just look at one or two of us.

Here is Hare (Harry) Raenao. He is the native skipper of the boat. Age about 65, as far as we can reckon. He could tell a few good tales of life in the old days when he lived in a bush village on Kolobanara and joined in all the "merry-making" of those strenuous times! For the past forty years he has been sailing the boats of white men in these and other waters, and probably could find his way round blindfold! He is still very active and dependable and always ready and willing. He looks a youthful figure from the rear in his blue shorts! He is always busy: at sea, guiding the vessel; on shore, sail-making, painting, repairing. He complains of aches and pains at times, but is still very youthful in spirit.

Or see there: Timothy Loe. He is the

native chief engineer and very proud of his position and very careful of his engine. He has had charge of the engine from the time she was installed nearly 17 years ago and looks after it as though it were his first-born. He is a handy man and always ready in an emergency. Never once has the engine absolutely refused to go for any length of time. (Timothy is quite a good local preacher.) He is keenly interested in the engines of the steamers and likes to style himself Chief Engineer and his several assistants 2nd, and 3rd Engineers, as the case may be, a la the "Mataram." He came to me for a couple of shillings and put his 2s. on the counter. He got the pipe!

And over there is Philip Belakao. He calls himself the mate. He likes to set the course by the compass. Whether he really understands the meaning of this is another question. But he is a good sort and never tired.

Or look at the crew generally. A smart lot of boys: keen on their job, and capable, too. Making a joke of the heavy lifting and carrying work that is their portion. Out in all weathers and delighting in keeping the boat looking like a drawing-room.

And yet another from the group: Mr. Goldie Sakiri! A name to be proud of, especially the first part! He is Mr. Goldie's chief cook. I must let Mr. Goldie sing his praises or otherwise. He is the rightful chief of our Mission island of Bethlehem. But if there is a larrikin then it is Sakiri. His parents insisted on his being baptised "Mr. Goldie": I suppose "Goldie" did not sound quite respectable enough.

Yes, and there is Alphaeus Alekera. He is a brother of Gina. He should make a useful teacher one of these days. He is a good scholar, a student in the Training College, quite a fair preacher, a fine singer, a mighty cricketer and chief cornet player in the Brass Band.

And Solomon Dakei is aboard. He has been on Choiseul for the last four months. He intends to hide in the cabin as we get to the wharf at Kokeqolo, in order to

spring a surprise upon Marama Dent, who does not know that he is returning to-day!

And the mothers there! Bless them! The talk of them! Women all over! But their care of their new babies is delightful to watch. I threatened to have all the babies put ashore at Gizo before we set off unless the mothers promised to remain quiet on the journey. Quiet! I might as well have talked to the moon.

And here am I! Am I really awake or am I dreaming? It is 11 years this month since I first came this very same way on my arrival in the Solomons. And to-day, I feel as though I have been here all my lifetime: it all seems part and parcel of my very existence.

Yes, the steamer has come and gone again and we are wending our way back to Kokeqolo, Roviana: a queer cargo, but thanks to the coming of the Gospel, a very happy one indeed.

I wonder what it really was like 30 years ago, when Mr. Goldie first came here. How different the atmosphere!



DINGHY CARVED OUT OF THE SOLID.

This photo. is just to hand from the Rev. A. A. Bensley, of Bilua, Vella Lavella, who writes: "It shows a fine dinghy, 14ft. by 4ft. beam, which has just been com-

How dangerous to journey in these very waters then! What "spirits" lurked in the nearby islands on the right! What "souls" existed on Kolobanara and New Georgia then! What sanguinary tragedies troubled these placid waters in those old days! To journey as we are doing to-day, impossible, not to be thought of! Fightings without and fears within!

But the old, old Gospel has come: that Gospel of a baby-born King; of a miracle-working Lord; of a crucified Christ; and of a risen Saviour! And so to-day we are peacefully wending our way back to Kokeqolo: the Lotu ship, carrying a Lotu cargo: brothers and sisters all in Christ: whether white or black. All saved by the same Christ: all sheltered by the same Love, and all rejoicing in the same Hope!

A queer, motley cargo we may be, but a happy family, in truth!

Take ship my soul!
Joyous launch out
Upon new seas!

—T. Dent.

pleted on the station by the two boys taken with it. It was cut out of one log and is well shaped, planed, and painted, and is now ready for work."

The Rev. W. A. Sinclair

The whole Church regretted the necessity, through ill-health, of Mr. Sinclair's retirement from the office of General Secretary for Foreign Missions, which he had filled with distinction for fourteen years. We trust that his retirement will not mean the cessation of his valuable contributions to "The Open Door." Appreciation of the great service he has rendered our Society finds expression in the following unanimous resolution of the Conference, and in a tribute from the Mission Synod:—

"That on the eve of his retirement from the position of the General Secretary of the Foreign Mission Department and from the work of the active ministry, this Conference places on record its appreciation of the distinguished services rendered to the Church by the Rev. W. A. Sinclair. Both as a Circuit Minister and the Head of a Department, Mr. Sinclair has served the Church with ability and fidelity.

"The quality of his work is a reflection of the quality of his character. In all

things he has been faithful. With unselfish devotion he has ever striven to promote the interests of the Kingdom of God. The steady and continuous development of the Missionary enterprise of the Church in the Solomon Islands is, in large measure, a tribute to his able and enthusiastic advocacy of the sacred cause of Missions in the home Church. The Mission Board, the Mission Staff and the Conference regret that the time has come for his superannuation and pray that many years of happy retirement may be left before him."

Tribute from the Mission Synod.

"The Synod having learned that the General Secretary of Missions, Rev. W. A. Sinclair, who has filled this position since the transfer of the Mission to the New Zealand Church, is to retire at the coming Conference on account of a severe breakdown in health, desires to place on record its appreciation of the services of the General Secretary, and its sympathy with him in his sickness. Under the Secretaryship of Mr. Sinclair the Mission in the Solomon Islands has expanded marvellously, and but for the world-wide financial stress, and the anxiety caused by this—which has probably led to his breakdown—he would have continued in this position to see yet greater growth. The Synod, on behalf of the Native Church in the Solomon Islands desires to express sympathy with the General Secretary in this break in his long term of service, and trusts that in the quietness of retirement and rest he may yet be able to assist greatly in the developments of the future. We pray that God may grant this, and also that Mr. Sinclair may be sufficiently restored to health to yet give many years of quiet service in this great Cause."

* * * * *
"No easy hopes or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will, and soul."

(Sursum Corda—"Lift
up your hearts.")



Carrying the dinghy, rough-hewn, from the bush.

Circuit Secretaries Foregather.

By W. S. MACKAY.

WHAT might be regarded as an unique function took place on Wednesday, 26th April, at the Y.M.C.A., Auckland, when Revs. A. H. Scriven, General Secretary, and E. S. Harkness, District Secretary for Foreign Missions, T. R. B. Woolloxall, E. C. Leadley and 14 laymen, mainly Circuit and Church or Local Secretaries representing Auckland city and suburban churches, sat down to dinner: after dinner they adjourned to a room in the building for a conference on their varying methods of planning the Foreign Mission campaign.

One circuit secretary reported that a list of all circuit members was made up, a number allotted to each, the number being put upon an envelope: A circular letter was sent to each member, his numbered envelope being enclosed along with the literature provided by the Foreign Mission Department, and all members were invited to enclose their contribution in the numbered envelope and to return same to the circuit secretary; any who did not respond and who were known to be in a position to give were canvassed. This method had met with great success; the circuit occupies a high position for its contributions to the Department.

The circuit secretary for another circuit stated that every year a Circuit Committee which met twice annually was set up to organise respectively the Home Mission and Foreign Mission appeals. This committee made all arrangements for Pulpit Announcements of the F.M. Sunday Services and Annual Meetings, fixed chairman for and arranged for a report to be given at the latter meeting; arranged also for the distribution of the literature supplied by the Department and for a covering circular letter, if deemed advisable, to be placed directly into the hands of church members, either at the church or through the post; recommended the Leaders' Meetings to appoint or re-appoint local or church secretaries and collectors; and to arrange for the canvass of church members by the collectors as soon after the Annual Meeting as possible. In one church in this circuit 89 per cent. of the church members were direct subscribers to the

Fund, and the average for the circuit was 80 per cent.

In both of the foregoing circuits the collections for Foreign Missions were received by the secretaries and banked by them in the name of the Department, and the bank slip was sent to the General Treasurer of the Fund. No Foreign Mission money was allowed to go into the Circuit Fund, but the Circuit Steward received a note of the amount of the collections to enable him to make up his financial statement. At this point of the meeting some criticism of the methods of some circuit stewards in using Foreign Mission money for circuit purposes and thus causing the Department to pay a large amount of interest on overdrafts was expressed, and every secretary present was urged either to adopt the method of the above circuits, or to request the circuit stewards to pay over to the Department promptly the amounts collected.

It was reported by one church secretary that 25 of their members had missionary boxes, and that the best missionary meeting held in their church every year was that in which these missionary boxes were brought in and publicly opened and the amounts announced under the number attached to each of these boxes.

Varying methods are adopted. Some churches find that by sending to each member the literature provided by the Department, and enclosing an envelope for subscriptions, a generous response is elicited, whilst other churches obtain better results by a personal canvass of the members.

Some methods which have been found successful were suggested, viz., A. Missionary Tea; each church in the circuit furnishes a table named after a circuit on our Mission Field; prominently displayed on the table are the names of workers in that circuit. Greater interest had been created by Missionary Dialogues, Plays, and Tableaux given by the Sunday School children; Quarterly Missionary Talks in the Sunday School; a Map of the Solomons in the Sunday School. Young people some-

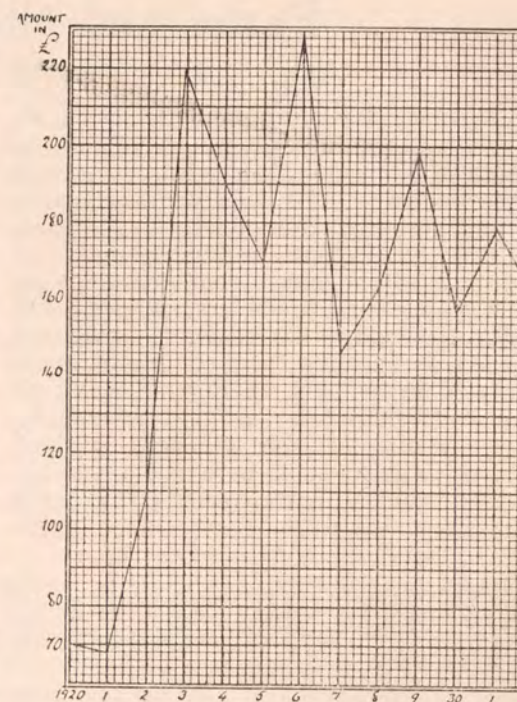
times read or recite suitable Scripture passages at the Annual Meeting, or sing a missionary hymn.

In one circuit, Orphanage children are busy during the year making little articles for sale, and a Sale of Work or Fair held annually yields £25 to £30.

Members Transferred to Other Circuits: It was suggested that circuit secretaries should advise the Circuit Secretary of the circuit to which the member had removed the name of the member and the amount of his subscription.

Two circuits were mentioned in which some years ago the amounts subscribed to Foreign Missions was doubled and even trebled by the adoption of more effective organisation. A circular letter had been sent in which a promise slip was enclosed and all members were invited to state the amount they intended to subscribe weekly, monthly, quarterly or annually. Those who did not respond were canvassed by church officials. The people have been educated in giving, and figures could be produced which show, without a doubt, that the circuit funds have, during this same period, advanced in the same ratio as Missionary contributions. This would seem to disprove the fallacy that a vigorous prosecution of the Home Mission and Foreign Mission effort seriously affects the Circuit Funds. Experience has proved that if you educate our members to give liberally to these funds you educate them at the same time to give to circuit and other funds. A Missionary Church is a prosperous church.

It was an informal meeting, in which we sat and discussed in a very informal manner all the above and other topics, but all felt that it had been well worth while. Secretaries were urged to organise the effort more effectively and to realise the great issues that are involved in the effective or non-effective methods by which the work is carried out. Will it be necessary to make further retrenchments on our Mission Field? Perish the thought! I am convinced that our Methodist people will show by their renewed interest and practical gifts they are determined that our present staff will be maintained and the work vigorously prosecuted.



THE VALUE OF CONSECRATED ORGANISATION.

This graph has been drawn for us by Mr. G. G. Hancox, M.A., M.Sc., Foreign Mission Secretary of our Cuba Street Circuit, Palmerston North, and illustrates in a striking way the great impetus that missionary giving receives from capable and well-organised effort. The splendid increase from £68 to £220 in 1923, and £228 in 1926, was due almost entirely to consecrated and well-organised effort.

WANTED URGENTLY.

Fully qualified nurse, under 30 years of age, for mission work in Solomon Islands. Methodist preferred. Splendid opportunity for high Christian service. For particulars apply Mrs. H. Nicolson, 54 Apuka Street, Brooklyn, Wellington; or Foreign Mission Office, Probert Chambers, Queen Street, Auckland.

Easter and Other Occasions.

BILUA.

ON Good Friday morning at 7 o'clock we gathered for our Easter service and the Church was well filled with our local people and other folk who had come with the teachers for the quarterly Meeting. The day was spent quietly by most of us, many of the boys from school going off to pay visits to their villages. On Easter Saturday the teachers gathered with the Missionary for a communion service, and after that there was much to do in discussing their various village problems. Many of the teachers wanted supplies to take back with them and almost all wanted slates, pencils and chalk for their school work.

listened enthralled to the wonderful story of the empty tomb. Later in the day, one of our native Catechists, Silas Lezutuni, preached with power and fervour to an undiminished congregation. In the evening we listened to parties of natives from various villages who had prepared special choral numbers. It was a busy but happy day—the great day of victory for the Christian Church, a victory now shared by thousands of black Christians throughout the islands of the seas. After the afternoon service a choir of our boys gathered in the hospital grounds and sang some of our great Easter hymns to the large number of native patients.



GIRLS IN TRAINING.

On Easter Sunday, at 6.30 a.m., all the members of the white staff came together to celebrate the Last Supper of our Lord before the work of the day began. From the service Dr. Sayers and his nurses went to their work in the hospital and the rest of us to the duties of the day. There was a full Church at 11 o'clock, and the singing did one's heart good. It was a most attentive congregation, and they

On Easter Monday morning there were weddings—three young couples lined up before the minister, the girls all bright in shining raiment and anointed with hair oil and scent; the boys almost choked with collars and ties. After the weddings some of the staff left for a day's change in the "Bilua," which was spent at the residence of a neighbouring planter.

Dr. Sayers continues unremittently his

work among the sick folk, and his home has been turned into a hospital for quite long periods. A plantation manager, his wife and their little son were there for some time. The mother was not at all well, but the baby was the No. 1 patient. Though his house was well filled with these extra folk he had to make room for still more when an Adventist missionary arrived with his wife and three children. The youngest child, a boy of about four years, was dangerously ill with cerebral malaria, and he and his mother had to be accommodated in the Doctor's home, while the father and the other two children found hospitality elsewhere. All this is most inconvenient and often embarrassing to the Doctor and his wife. Mrs. Sayers manages splendidly through it all, and she is glad to be taking her share of the burden of her husband's work.

For these reasons the new building, which we expect to arrive in a day or two, will be greatly welcome. On two occasions lately I have called at the hospital, when Dr. Sayers was in the midst of an operation. You should see the operating theatre! Sometimes he has to suspend his work as shutters have to be closed to keep the driving rain off the patient and instruments, and he probably

has to complete by means of an electric torch or kerosene lamp. Many operations have been performed lately and many sufferers relieved. Dr. Sayers has been doing a lot of work by means of regional anaesthesia, thus obviating the risks sometimes met with in using a general anaesthetic. For the first quarter of this year the daily average of in-patients was 55, 61 and 77 respectively, and the out-patients have averaged almost as many. Such figures illustrate the amount of work done by the medical staff. A fine new native building has just been erected for out-patient work, but it lacks flooring. The native flooring of split palm is not procurable except at a distance and, as the "Bilua" has been undergoing some repairs, the transport of material has been difficult.

The "Bilua" was taking in too much water for safety, and we had to investigate. A Chinese carpenter was engaged, and we discovered quite a large hole alongside the keel at the foot of the mast. Some stone or reef had been touched on an occasion and the copper slightly damaged, with the result that the very destructive marine "white ant" had got to work. The "Bilua" needs to be stripped of her copper and thoroughly examined.

—A. A. BENSLEY.

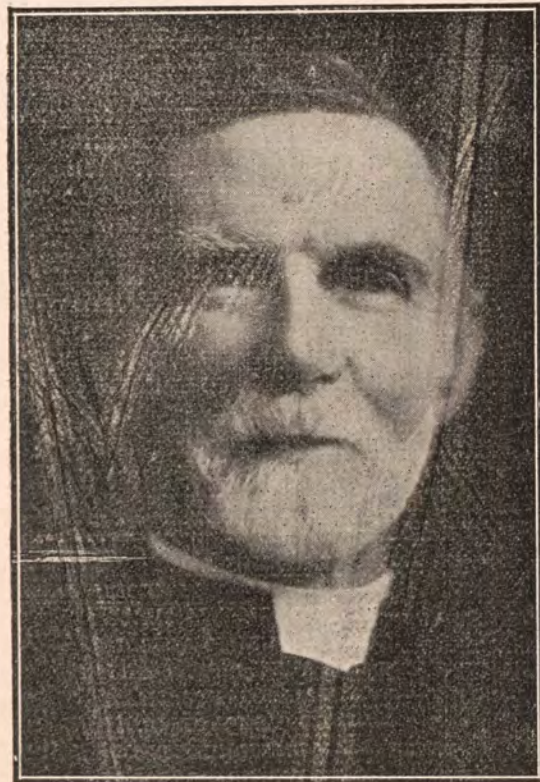


THE FIRST CHURCH.

Congratulations.

REV. G. T. MARSHALL'S 80th BIRTHDAY.

OUR many readers throughout the Dominion will join with us in hearty congratulations to our beloved Clerical Treasurer, the Rev. G. T. Marshall, who



REV. G. T. MARSHALL.

on April 10th attained his eightieth birthday. It is a matter for great thankfulness that, in spite of his advanced age, and some natural decline of physical powers, he is still able to continue with unimpaired efficiency his responsible work as F.M. Treasurer.

This office he has held with conspicuous ability for 14 years; and for two years previously he held the joint office of F.M. Secretary and Treasurer.

Of a loving and gentle disposition, and fired with missionary zeal, Mr. Marshall has proved himself a man of sound judgment, methodical habits, and business ability. A mercantile experience prior to his entering the ministry has stood him in good stead. The extent of the fund, and the intricacy of the various accounts, together with the work in conjunction with the publication and issue of "The Open Door" and "The Lotu," the problems arising from the recent and still persisting depression, have rendered the office of Treasurer no sinecure; and we have been fortunate, indeed, in having so faithful and competent a Treasurer.

The Rev. W. A. Sinclair, who has just retired from the office of F.M. Secretary, has frequently borne grateful testimony to the value and thoroughness of Mr. Marshall's work.

This important connexional service has been an interesting sequel to a gracious and fruitful circuit ministry of thirty-four years, during which the Rev. G. T. Marshall greatly endeared himself to his people, and left behind him in each circuit fragrant memories and a hallowed influence. In all his work he has enjoyed the loving and effective co-operation of his devoted wife.

In congratulating him upon becoming an octogenarian, while still able to render his Church such valuable service, we all pray he may be long spared to his family, his friends and to the cause he loves so well.

S. GRIFFITH.

"The Good Earth."

By REV. G. T. MARSHALL.

"THE Good Earth" is the title of a story of Chinese life by Pearl S. Buck. Mrs. Buck has always lived in China, except for the time she spent in the United

States, when she was being educated. She writes with a full and sympathetic acquaintance with Chinese character and ways. The book is not written in the in-

terests of missions, but it has a missionary bearing.

The authoress narrates the history of one Wang Lung from his marriage as a young man to extreme old age. The wife chosen for him is an ungainly, silent woman, but she proves a real helpmate. She works with him in the field, bears his sons and one daughter who, though feeble-minded, is her father's pet and the object of his constant care. He is fairly prosperous until reduced to poverty by a terrible drought that comes upon the country, but so attached is he to his land—"the good earth" of the title—that he will not sell it to save himself and his family from starvation. He manages to make his way to a distant city and there contrives, in one way or another, to subsist until a lucky find of a hoard, overlooked when bandits ransacked a mansion, enables him to return and rebuild his house. From this time on he increases in wealth and adds acre to acre until he becomes the rich man of the district and owns the great house to which he had gone as a young man to receive a slave-girl as a wife.

Wang Lung is a likeable man. He shows the industry, perseverance and practical sagacity which are the proverbial virtues of the Chinese. He is kind to his wife for the most part, but when she grows old he taunts her with her ungainliness and takes a second woman into his household, and in his old age he adds a third. He honours his father, and though himself hardly able to stagger along through weakness, he carries him to the railway on his back, Aeneas-fashion, when he is fleeing from the famine. He nourishes a worthless uncle and his wife but he does this chiefly "to save his face," and he supplies them with what opium they desire that they may die the sooner. The only religious usage mentioned is the burning of incense before two rude images in a kind of temple on his land, but he spits on them when they fail him in his extremity.

In considering the use to be made of the story for purposes of missionary propaganda we cannot say that such a sordid life cannot be lived in Christian lands. Alas! the avarice and lust represented here are too prominent within the borders of

Christendom. We might place "The Good Earth" alongside Galsworthy's "Forsythe Saga"—and it is worthy to be compared with that great work—and there is not much to choose, from the moral and religious standpoint, between Wang Lung and Soames, the Man of Property. Both conform to the conventions of their place and time, but it may be affirmed, without arrogance, that the conventional standard of the Christian land is the higher of the two.

The difference is that where Christianity prevails there is a light from above which makes manifest the evil that exists and shows a way to something higher and better. "Confronting the vulgarities of every day shines always a vision of Prefection." Kipling has spoiled a noble hymn by a line about "lesser breeds without the law." If he meant, as he probably did, "less privileged peoples" without the law, then he was right. It is an advantage to have the law of the Ten Commandments and Christ's higher law. With the law is offered the power to fulfil it, and through the Holy Spirit's energies a man can fulfil what God requires.

Wang Lung goes on his worldly way, not knowing of anything better. Bring him within the influence of the Gospel and maybe he will accept it, will in his turn become its servant and the end be numbered with the saints in glory everlasting.

Postscript.

Mrs. Buck, the author of "The Good Earth," is the daughter of American missionaries, the wife of a missionary, and a missionary herself. Addressing 1,200 Presbyterian women in the Hotel Astor, New York, she indicted many missionaries for ignorance, moral arrogance, pride of race, and lack of simple charity. Yet she concluded thus: "There was a quality in them I wanted for myself, a content I needed for my own heart. Let me be just; in even those I did not admire there was a quality of sincerity in so far as they could understand, and there were morality, honesty, and simple virtues, but priceless. I came to see there were more really good people among the Christian group than in any other, whatever their failings. Wherever there was a sincere

Christian I might find it is true, a stupid man or an insensitive or an ignorant man, or even an arrogant man, but I found a good man in the accepted sense of the word. Here was something. It is much that a man is honest, sincere in what he believes, morally decent."

Dr. T. L. Koo, in a circular on affairs

Silas Lezutuni and Family.

Silas is one of our Catechists in the Vella Lavella Circuit. He is also one of the principal chiefs of Vella Lavella, and Government representative for his district. Silas came under the influence of our Mission as a lad of about 12 years, and spent the first few years after his conversion with Mr. Goldie at Roviana. Returning to his own island, he entered the Circuit Training Institution at Bilua,

in China, addressed to our General Secretary, refers to the utterances of Mrs. Pearl Buck on missionaries in China. He says they are neither just nor kind, are too sweeping in their nature, and liable to give a wrong impression to the people. It is possible that he has not seen the conclusion of her address, as quoted above.

and later came back to Roviana as a student in the District Training College. For some years he has been our Catechist in charge of the work at the western end of Vella Lavella. At present he has the oversight of many teachers' stations, and his own village of Jurio—with its fine church, which is his gift—is a model of happy, cleanly, village life.

V. le C. BINET.



SILAS LEZUTUNI AND FAMILY.

Our Responsibilities on Bougainville.

THE STORY OF A MISSIONARY TOUR.

By REV. A. H. VOYCE.

The first part appeared in the March number of "The Open Door."

Fri., July 1.—After lotu and the giving of N.A.B. injections we again set out for the beach, via Bei, and set out for Kesa, and then went on to Tegas, where I also gave injections. I gave many injections at Tanamal and Hankok, and then conducted the fine big lotu at Tanamal, after which I got to bed, tired out.

Sat., July 2.—At dawn I got away for Liman-koa, where I conducted lotu, and then gave injections. Then on to Tegas again, and thus back to Kesa. We left Kesa about 11 a.m. in a big gale of wind and a heavy sea, and many times in the two hours that it took us to cross Canola-hafen, I thought that the little mon would be swamped, but the boys kept steadily on, and after two hours of very hard pulling, and constant bailing, we reached calm water, and went ashore for a rest and a meal, and also for a swim, which was very refreshing. From there onto Skotolan was easy going.

Sun., July 3.—We got away from Skotolan, and on to Poka for service, and then to Tug, where after service I gave many injections. Then across to Matsugag, where we had a very fine service, which was interrupted toward the close by a very heavy gale of wind. After service, and the giving of numerous injections, we had a fine sail to Petats in Uzziah's canoe. Here there was the usual crowded service, and, afterwards, 50 injections to give. By this time it was late afternoon, and, unfortunately, a very heavy wind right ahead for the trip home, so we had to beat a good deal, and had a very rough and unpleasant trip, not devoid of excitement when several boys were tossed into the ocean when, in a sudden lull in the gale the outrigger of the canoe was lifted right up into the air. That night the wind howled all night, and many times I thought that Mr. Cropp's house, which, situated on the very top of the hill, was getting the full force of the wind, was going to be blown down. Of course, I hardly slept, for the house rocked and shook all night, reminding me continually of a Siwai earthquake. Next morning the damage was very evident, hundreds of bananas and pawpaws blown down all around the house, boys' house roofs ruined, and the shelter blown off the wharf (at the bottom of the hill) into the sea.

Mon., July 4.—I left early for Novanek per mon. Here the teacher's wife had died just a few days prior to my arrival, apparently from cerebral malaria, or something kindred.

Tues., July 5.—At 4 a.m. we got away in a canoe, for Soraken. Whilst at breakfast here I learnt that there was an opportunity of a trip down to Kunua that night, which would save me a 25-mile walk. After breakfast I went round to Sapos, and later back to Soraken (to sleep on their schooner) after listening in to the wireless from Sydney, and learning that the two German airmen had been found, and that Jardine had been elected captain of the English Eleven.

Wed., July 6.—The boat got away at 1 a.m., and after a choppy trip arrived at Kunua at dawn. (Visits were paid to Koatoroi, Kakarei, Sepekura, Orohari, and Kepui.) From here (Kepui) it was a long walk back to Koatoroi in the late afternoon, tired and hungry, for we had had no lunch, excepting a piece of native pudding (which the Chief of Sepekura gave us) made of mashed taro, coconut oil, and almond nuts. It was very nice, but too rich for one to eat much of it.

Thurs., July 7.—After lotu, I set out again, and visited Totsiavi. Went on to Keokeoroi. This struck me as a fine centre, and nice and clean. From here on to Soakevi was not a very long distance, and here the teacher appears to be doing good work. Here, too, there are a number of hamlets. Here I was able to see the native boys in a specially-built house in the bush, away where the women folk would not see them, and here for the fulfilling of some native ritual, they had removed their upis (native hats which are worn with their long, matted hair stuffed inside), and were sitting in the shelter of this house, or booth, with the long, matted hair hanging down their backs and around their shoulders. I wished that I had brought my camera, for it was a sight that might be seen very rarely, so I was informed. Kunua is the real home of the weird custom of wearing the upi.

From here it was a very long and hard walk up to Koaka, mostly through heavy rain and mist. However, we eventually reached the village, which is fairly high up, and found that according to the natives we had reached a dif-

ferent dialect. From here I went on to see the centre called Asiburui, where the people were asking for a teacher. I found there were three hamlets, and arranged to leave a teacher here. Then returned to Koaka, in very cold rain. Here we slept (or tried to sleep), but it was too cold, the house being without walls, and about 9 o'clock the boys got up and went under the house to sit for the remainder of the night around a fire, trying to keep warm. Sounds strange, I suppose, for a story from the tropics!

Fri., July 8.—We got away at dawn and crossed into the district of Ahon (a different language), and about 8 o'clock arrived at Aso. After breakfast, we set out for Tovavi, near the beach, and it was a very long, rough walk. The station here was nice and in good order. Then on to the beach, and here I had a talk with the teachers before leaving them, spoke to them of the importance of the work in Kunua and Ahon, and then left them, and set out along the road and the beach for Soraken. That night I slept at Soraken.

Sat., July 9.—I went to Saposa. Had a good look around, and also around other islands of the Tiop people. I had the opportunity of inspecting their old cannibalistic feasting place, called Quinim, which is at the base of a huge banyan tree. Here there was an old forked branch of dead hardwood tree called Kuila (now broken somewhat) on which human victims used to be ceremonially cut up. This piece of hardwood is called Rekas, and was also the official tally-pole, or record of the victims, and on it I counted 66 notches, some very old and nearly obliterated, but others not of very ancient date. The people told me that in another part of the village there was another piece of wood that had been broken off Rekas, and it also had a lot of notches. Also, still another piece had been burnt by someone who had ceased to venerate this sacred object of old time and custom. Whilst standing there I could not but think of the difference Christ makes. There are four boys from this island of Saposa, two of them amongst their old tribal enemies. The tultul of Saposa, who is hardly a middle-aged man yet, remembers being given "long pig" to eat, and being told to eat it, that it was pig, and he said he found it good. He it was, too, who told me in the presence of a boy whom I was taking down to Kunua to place as a teacher, and who told it with somewhat of a sneer, "the young fellows are going all over the place with the Lctu fashion." Truly the old order changeth, giving place to new; Christ is being made

triumphant, and heathenism is losing her power.

Sun., July 10.—At 6 a.m. we had service, and I preached to a good congregation, after which I went to Soraken for breakfast, and from there I was taken across to Po plantation in the launch, and from there walked on to Umum, where I had a brief rest, and then went on to Baniu plantation. Here I spent the night.

Mon., July 11.—I got away at 6 a.m., and on to Raua. From here I took the trip up to Rugan-hafen coffee plantation, some 6 miles up into the hills, at an altitude of 800ft. Up here in the tropics (in New Guinea, at least) it is refreshing to get away from the ubiquitous coconut, and to-day all eyes are on coffee; for this is an experiment on a very big scale. I went down again to the coast, and on to Tinputs estate, where I spent the night.

Tues., July 12.—Arrived at Tiop on the day I had set.

Wed., July 13.—Injections given.

Thurs., July 14.—The "Poseidon," Government boat, arrived, so I had a lift to Kieta.

Fri., July 15.—Arrived Kieta.

Sat., July 16.—Did further business, collected mail, etc., and then started out for home, via Rumba, the Seventh Day Adventist station, and then on to Kupei Goldfield, where I arrived after dark, after having got lost several times.

My boys arrived later at the field by moonlight. That night I sat around the open fire (don't forget, an open fire here in Bougainville), and talked with the good folks there (who are great Church workers in the Church of Christ) until 1 a.m., and then I retired to rest underneath two blankets, a sheet and a heavy rug! and in the tropics!

Sun., July 17.—Very wet; so prevented making even a Sabbath day's journey, but had to remain indoors at the mine. An open fire again was very welcome. At about 2 p.m. the weather cleared a bit, so I had a service in the boys' quarters, which was attended by my good hosts, and which service I conducted in pidgin English, for there were people present speaking six different languages. It was a very queer service I am sure, and certainly conducted in a very queer place.

Mon., July 18.—I set out for home by another route. We crossed the ridge above the mine, 3,800ft., and then went on over hill and dale, through Moronei and Rapira villages, and back on to the old German road at Kokore, and then down to Damara in heavy rain, arriving at dusk, wet through, and all our bedding in the same condition. Here we spent the night.

Tues., July 19.—Next morning we set out at daybreak, hoping to cross the Ieba River (which we managed to do, although it was in high flood). We had to get bush vines across first, carried by an intrepid mountain guide who was with us, after which we safely negotiated the stream. From there was a long journey on to Taroba over flooded rivers and swamped roads, and I reached there about 1 p.m., but hearing that "Marama" was very sick (which later I found was much exaggerated), I told the teacher that the boys could sleep there when they arrived (which they did), and I would press on and try and reach Tonu. However, I soon realised that the floods on this side were very much worse than on the other coast, and they interrupted me a good deal. At one place I found the Government Rest House, cook house, big drum house, etc., all gone in the flood waters, along with a grove of coconut palms. I ran a good deal of the way to Baisi, but got caught there about 4 p.m. in heavy rain, so was unable to proceed to Tonu, another 18 miles further on. I perforce had to spend the night on a native teacher's mat, adorned in one of his singlets, and using a lavalava as a blanket.

Wed., July 20.—Away straight after lotu to endeavour to get to Tonu, though I was somewhat doubtful, for during the night we had had a very heavy electrical and rain storm. We had to journey through virgin bush to the Uhai River, which is the boundary between Siwai and Baisi, and the bush was in a terrible state. We found that several branch streams had broken away from the Uhai River and were

difficult to cross, though so small, so I gave up all hope of crossing that day, but pushed on to see the river. It was an amazing sight, for where the river used to be was piled up with huge boulders, and sand, and giant forest trees that had been uprooted and thrown here. The river-bed was piled up with this debris, but the river had gone. We saw where it had washed away into two steep cliffs on the north side, where the three islands that used to be in the bed at this section had all vanished, and where the river used to be was now a vast stretch of sand, etc. We could hear the river roaring, and found that it had shifted its course to about a quarter of a mile further south, where through virgin bush it had washed out a new bed for itself. It was utterly impossible to cross, so whilst we rested I set stones and sticks at the water's edge, to see whether it was receding, but we soon found that it was rising rather rapidly, so had to hurry back north, to cross those various branches, which had risen so much that we had to get "bush ropes" out to enable us to cross.

Thurs., July 21.—We heard of the damage that had been done. It was the worst flood within the memory of many people. One whole hamlet of houses had been washed away, with the loss of all native valuables. No lives lost. We crossed fairly easily this morning, and I reached Tonu before mid-day. Here, too, the flood had played havoc, had ruined all our kindergarten material, for it was washed into the Kindergarten School, many feet deep.

(THE END.)

"Missions."

By the Rev A. B. CHAPPELL, M.A.

This book has been written after un-availing search prolonged and far-reaching, for a "foreign missions" handbook suitable for the Methodist Bible Class Leadership Training Course. It is issued by the Dominion Committee in the hope that not only will this particular need be thus adequately met, but a wider purpose be also achieved.

It is no mere compilation. Although necessarily dependent to a valuable extent on a full range of authoritative records and surveys, it has its own approach to the subject, its own thesis, and its own contribution of original research. While Methodist activities, Pacific events and New Zealand interests are given consider-

able place and emphasis in accordance with the immediate purpose of its writing, this regard to proportion is made to serve rather than hinder the broad outlook of the theme.

Mr. Chappell has firmly vetoed all suggestions that he should be paid for its production, and the cost of printing is borne by the Methodist Bible Class Unions, in the expectation that receipts from sales to many besides trainees in the nine-subject diploma course will speedily meet the outlay.

Care has been taken with the formation of the book—its size of page, style of printing and binding, etc.—so that it can

(Continued on Cover.)

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

President's Letter.

Dear Friends,

Doubtless you have seen in the Foreign Mission Appeal that Mr. Scrivin has been reminding us as a Church that we sought the responsibility and privilege of the Solomon Islands District.

Remembering that we were insistent concerning our own Field, it seems to me our responsibility is accentuated; the difficulties and problems of these days are a challenge to the whole Church that we do not fail.

The natives are a very fine example to us; they are meeting the problems with greater devotion and real sacrificial giving. The increase in their donations for the past year speaks for itself.

The M.W.M.U. are pledged to their part in winning for Christ the women and children of the Solomons, and it has been, and is, a very great privilege to stand behind the devoted workers who have gone forth to establish Christ's Kingdom in these fair islands.

We have eight Sisters in the Solomons, and six Deaconesses working amongst the Maori women and children, all of whom are giving magnificent service, with very fine results.

We have just received Sister Elinor's annual report, a very wonderful record of work done. Sister has paid 305 visits in the homes of the people, has had 535 callers at her home seeking help and counsel; then she has regularly taught in Sunday Schools, opened new ones, organised guilds, taken services, and baptised children. You don't wonder that she is a "Woman greatly beloved." One mother recently called to see Sister and said, "My children will never forget you; you have taught them to know God," the greatest gift that could come to any home.

I am anxious for the women of our churches to realise how great a work our Sisters are doing, and I appeal to everyone that we do not fail our Sisters ("our representatives") nor the peoples amongst whom they are working.

We have come to the time of the year when we begin to collect goods, school requisites, garments, prints, bandages, soap, etc., for our annual boxes. With the growing demands of the work in the Solomons many more native teachers are being sent out to evangelise their own people. Mr. Goldie, when here, stressed the need for goods, materials and school requisites for these teachers. Knowing the need, I am sure every Auxiliary worker and church member will do her utmost to help in this important branch of our work.

May I again say how much the workers and the Native Church appreciate the loving devotion and great help given by the different Auxiliaries.

Wellington Auxiliary has just celebrated its 25th anniversary. Auxiliaries right through the Dominion will join in warm congratulations to our Wellington friends. A special Thanksgiving service was held on Sunday, 14th, and on the following Monday a great social gathering, when records of the work done were given by Mrs. J. F. Hill.

The Executive of the M.W.M.U. are beginning to plan for the Annual Conference, which is to be held at Dunedin this year. It is expected Sister Ethel McMillan, of Choiseul, will be with us, probably Mr. Voyce from Siwai, and Mr. Scrivin. Will members join in praying that the Conference may be days of inspiration and helpfulness.

Thanking all for continued loyalty and devoted co-operation,

Yours sincerely,
MARGARET W. PACEY.

NOTES OF AUXILIARIES.

Auckland has realised what our Church Itinerant System means in the removal of its President—Mrs. Avery—to Dunedin. The newly-appointed President, Mrs. A. White, together with the Secretary, Miss Pearce, are proving their capabilities for their positions. The 25th anniversary of the Auxiliary is being observed this month with a Devotional and Communion

Service in the morning, a luncheon, and a social afternoon.

* * * *

Nurse Edna White, who rendered such splendid service in the Solomons, is maintaining her usefulness here, both as a nurse and as a speaker at many of the Branch meetings.

* * * *

Wellington is to be congratulated upon attaining its 25th birthday, reference being made to this in our President's letter.

* * * *

Christchurch is older by a few months. The celebration of their 25th birthday was a very fine, yet unique, function. Not only had the Auxiliary attained this honour, but the President, Mrs. Bowron, had been their leader since the formation, and her interest is still as keen, and her knowledge of matters missionary is maintained. Her name is honoured and loved by all members of the Auxiliary in the Dominion.

* * * *

Otago Auxiliary was established earlier than the others, so may be looked upon as the elder sister. They have sustained a loss in the passing of Mrs. Peter Christie, one of the most faithful workers. She was for fifty years a member of Trinity Church and choir, keenly interested in Missions, which cause she most liberally supported. Mrs. Christie has left a bequest to the Dunedin Auxiliary for the work she loved. Her memory will live in the lives of many who have received her word of cheer and hand-clasp of welcome.

Let us pray more earnestly for the work in the Solomons; if our workers out there have been lessened, and we have had to retrench, yet the privilege of prayer is still ours—"More is wrought by prayer than this world dreams of." Pray on!

M. S. CARR.

"MISSIONS."—(Continued.)

be sold at a low price. This allows no margin of profit even if the whole issue be placed. Any good word commending it to the Christian public will be appreciated, as a service to the spread of missionary knowledge and enthusiasm.

Already it is suggested that, by extension and modification with due heed to ampler requirements, the book should be made still more serviceable for other communities and communities. In view of this possibility, the writer will welcome any helpful hint or criticism.

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SEPTEMBER, 1933.



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