

# Methodist Missionary Society of New Zealand.

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# The Open Door

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

September, 1930.



Prow of War Canoe.

"A Great Door & Effectual is opened unto us"  
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## THE OPEN DOOR

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Rev. J. R. METCALFE .. .. .	Buka Passage, Bougainville, Mandated Territory of New Guinea.
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Editor: Rev. E. P. BLAMIRE

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the Methodist Church of  
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SEPTEMBER, 1930.

PUBLISHED QUARTERLY.

## From the Mission Office.

### The Missionary Ladder.

All who are interested in our missionary work are watching very intently the climbing of the Missionary Ladder by the missionary income. That it climbs very slowly, far too slowly, must be admitted. A much higher rung would have been already reached if all circuits would forward promptly money in hand and would refrain from the bad habit of retaining missionary money in circuit accounts to lower circuit overdrafts: forgetful of the fact that money once given for missionary purposes no longer belongs to the Circuit and that the Missionary Society is paying interest on overdraft also.

The existing financial depression is being reflected in the returns which are coming to hand and those responsible for financing and managing our missionary work are experiencing many anxious moments. We appeal to all our Church members to give quickly and to give sacrificially.

An amount of £15,000 is required to meet the commitments of the year. For several years the income has been insufficient to meet expenditure and any further addition to the present large deficiency will necessitate drastic retrenchment. We have faith however to believe that our people, recognising the claims of the Mission Field will deny themselves in order to provide the required amount.

The low price of copra will affect the income on the Mission Field adversely but we may depend on the native church doing everything possible to maintain the high standard of giving of previous years.

### Volunteers for the Field.

When the church in New Zealand took over the work in the Solomons it was anticipated that there would be no real dif-

ficulty in financing it but that the real difficulty would come in staffing the field. Just the opposite has been the case. There is not, and never has been, any lack of volunteers. At present five ministerial probationers are prepared to go when the Church needs them. Four certificated school teachers are among those who have offered themselves for service overseas. A young engineer with very fine qualifications is keen to serve in the Solomons. An experienced doctor has offered his services as a voluntary worker. For all this we are profoundly thankful. To give life and to join service is infinitely more than to give money.

### Week of Prayer.

During the past month the Board of Missions summoned the whole Church to a week of prayer for our missionary work and workers. We have been pleased to learn of the manner in which the request was responded to in many circuits but may we plead for a continuance of prayer not only for our own field in the Solomons but very specially for Christian work in India and China where conditions at present are adverse and difficult. At every public service, prayer for missions should find a place. The week-night service affords a fine opportunity for missionary work to be remembered in prayer; while at family worship and in private devotions the claims of a needy world should ever be with us. Will all our people pray for an outpouring of the Spirit on the workers and the native church in the Solomons and for generous and sacrificial giving at the home base.

### New Map of the Mission Field.

The new map of our Mission Field is now available.



## PADE BULE.

(The House of Peace, Senga.)

By Dr. CLIFFORD JAMES.

**M**AY the 31st was a great day at Senga! And the sun joined in the fun as well. He rose full and round from out of his bed below the horizon.

The New Hospital was the attraction of the day. And no small or mean attraction either as it stood there in the sun, its ridge-pole reaching a height of 27 feet from the ground. It stands as a monu-



The head-man of a village who waited five years for a teacher.  
Photo—Rev. J. R. METCALFE.

ment in Senga. It commemorates the death of enmity between the different factions of the community, and in imagination, one can read the Epitaph—

**The Men of Senga are at Peace.**

Our arrival at the scene was the signal for crowds of people to arrive, each bring-

ing a floral tribute to Mrs. James and Sister Muriel. Old men, little children, youths and maidens, all brought their gifts of gaily coloured flowers, beautifully tinted leaves, or sprigs of berries. These were hastily arranged in bowls, pots, medicine measures, jugs etc. Then the sun brought his tribute of light, which he sprayed on the masses of blooms.

The piano, which is seeing something of life these days, led the singing, and after prayer, the school boys sang an anthem. By the way, everybody in Senga is a child until he gets married. One has the choice therefore between married bliss or eternal childhood.

The event of the gathering was the speeches from the chiefs. These men have been the cause of much strife and hatred amongst the people, so I adjusted my auditory apparatus, grabbed a piece of paper and waited.

First came David Vuvulena, a fierce bad-tempered individual with one or two front teeth missing. He addressed us in dogmatic manner, saying, "We are glad the Doctor has come. The Love of God has sent him. We are glad that we have built this hospital. We signed a paper in the church that we would cease strife and live peaceably. People now will be able to come to the hospital for treatment, knowing that it is situated in a village where peace reigns."

Next should have come Wili Paruku, but he sent an apology saying that he was sick. I did not believe this tale, and as soon as possible, set off to find Wili.

The next speaker appeals to the part of our anatomy where pity and sympathy live. He is an old man, bent and crippled. He has once been a great powerful warrior. He has great breadth of shoulder and depth of chest. His face now spells suffering and shows the marks of passing years. "I have been glad to help a little with the hospital, but I am weak and old now. I am glad to be here and wish to help where I can," were the brief words of Boaz Kukuti.

Vavaqala, a younger man with a pleasant smile, said that he was glad the Doctor had come, and that the hospital had been finished. He wants to help in the work of the hospital.

Solomon, the teacher at Senga, a short, bright man, with big round eyes and an air of capability and practical management about him, said, "We are very glad to see the Doctor, his wife and Ivan, and Sister Muriel." There was a suspicion of moisture about his eyes as he spoke. He spoke with sincerity. "When I saw the innumerable number of boxes and packages being unloaded from the boat, and taken along to the hospital, I realized that Medical work was really going to begin in our village. Sometimes as we were building this hospital, we could not really believe that at last we were going to have a Doctor here. The Doctor has promised to stay here some months, and for those months, we will be happy. When he goes away, we will be sad again. I thank God for medicines, ministers, doctors, and nurses who have come to do us good. We are weak and foolish, but we are trying to be better and stronger."

As he spoke of the packages being unloaded, I thought of the remark of a planter at whose house we called. He said, "Hallo! What's this? The Ark?" when he saw our laden boat.

The last man was Johnnie Hopa, the Director of the building operations, and the first teacher at Senga, 1915. He is a rough but cheery individual, and one who has left a name in this village. "There are many kinds of flowers here, and there are many kinds of material in the make-up of this hospital, and many kinds of people worked at the building of this hospital, strong and weak ones, energetic ones and lazy ones, but we are all glad to see the Doctor. This building is a high one, but the first building I built here was so low that I could not stand up in it. The Love of God leads us up and up and into a bigger and higher life."

I replied that neither Sister nor I liked the native name for a hospital. ('Pade moro' means 'House of sickness'). But we were going to call this fine building the 'Pade Bule' (House of Peace, because when I looked at it, I would always know

its message "The Men of Senga are at Peace." Then, too, I want to give peace to those who suffer, but above all, I want the peace of God to dwell very really in our 'Pade Bule.'

Ivan James, our "White Solomon-Islander," pulled the tape which allowed the doors to fall open, and the "Pade Bule" was ready for business. Everyone received a card in memory of the opening, and we sang "Light of the World."

### Postlude—

Wili Paruku, the absent speaker, and the real cause of all the quarrelling, was supposed to be sick. I set out to find him. I put my head inside the door of his hut, and by the way, one does not always know what to expect when one does so. There



School boys at Skotolan, Buka.

—Proto: Rev. A. H. CROPP.

he was. A sullen surly individual, though less so than when I last saw him. I asked after his sickness. He nervously tried to cough, but neither he nor I were much impressed with the result. We mutually gave up the idea that he was sick. I asked him what he had intended to say had he been at the opening. He said "The same as David." The next hut contained a smoky fire. I found a woman lying on the dusty floor. She was ill with pneumonia. "Who is she?" "My wife" he replied. "Strange" I thought, "That our first patient after the opening of the hospital should be the wife of the chief who had said, only a year before, If we have a hospital here, our village will always be full of sick people. We do not want one."



## Choiseul's New Accomplishment.

By the Rev. V. Le C. BINET.

In company with Marama, I am on board our little Mission launch, the "Hilda" (named after the daughter of the Rev. S. R. Rooney, our pioneer Missionary stationed on Choiseul from about 1905 to 1915).

We are returning from a four days' pastoral visitation to our out-stations which lie on the south-eastern end of this large Island, and I have been impelled to take my writing pad on my knee and the stump of a pencil in my hand and make a note of a remarkable discovery. Perhaps to others it might not appeal as such, but I feel that I ought to record my own im-



Billy.

pressions, which may not be without interest.

Sitting in the stern-sheets of our little craft are half-a-dozen school boys who form our crew on this occasion, and on the lap of one of them reposes a Methodist Hymn Book, with all the tunes printed in Tonic Solfa.

The book is opened at the Section entitled "The Holy Spirit," and their atten-

tion is concentrated on No. 244. And as I write I hear the wonderful harmony of the four parts of "St. Beuno," for one of the boys, reading at sight, has helped to teach the others, and they are practising the tune, which seems to appeal to them very much.

Not having this hymn translated, I set about the task there and then, but it is not easy. For instance, the latter part of verse 3:

"Until this earthly part of me,  
Glows with Thy fire divine,"

is untranslatable. But I must get at near to it as possible. So with the assistance of the crew, I attempt the task. We have a word for "glow," of course, but to adopt its literal equivalent in the vernacular for this particular verse would only mutilate the sense. At last I have found what I want,—

"Mo subo tai tai punuqu,

I have been able to retain the metaphor of a glowing fire, but more than that—It is a fire that keeps burning under the influence of the Breath of God.

And now they scan again the newly translated hymn, and sing the words to the new tune, their harmonious voices keeping time with the beat of the launch's engine.

Then this morning at Patu Vide two new tunes were sung to us, taught by our teacher, Nathaniel Tani, out of the Tonic Solfa Edition of the Methodist Book. But not having new translations for his new tunes, Tani resourcefully seeks suitable metres among the hymns already known, and printed in our local Hymn Book, and for the time being "Belmont" supersedes "Miles' Lane," and "Aurelia" retires in favour of "Missionary."

And where is Patu Vide? Why, it is the locality from which sprang the redoubtable Liliboe whose very name inspired fear and terror in the hearts of our Senga folk some twelve years ago. And by means of his Tonic Solfa, Tani has taught

Liliboe's tribe to sing a better Name and a Mightier Conqueror:

"All hail the power of Jesu's Name!"

But I have more to say about this matter of the people's new acquirement.

When Marama returned from an extended stay in Auckland last March, she brought with her a copy of "Lest we forget Gethsemane"—a piece which Miss Brooke had sung at several Missionary meetings, and the printed score being unobtainable, Miss Mabel Reid copied it out into the Old Notation.

I have but a smattering of Tonic Solfa, but have a little knowledge of Old Notation. By some means or other I managed to transcribe the Old Notation into Tonic Solfa, and wrote it on the blackboard. When the Teachers from the out-lying Mission Stations came in for the Quarterly Meeting, and having a spare afternoon, I asked Marama to come down to the Church to watch the vocalising and evolution of the song as yet written very amateurishly by me on the blackboard, hidden for the time being out of sight until the moment I required it.

Then after a few words of introduction, the blackboard was placed on the easel, and then I let them go as well as they could by themselves.

To me, with practically no knowledge of Tonic Solfa, the effect seemed almost uncanny.

The cold, white chalk marks on the blackboard had become transfigured into symbols of harmony; within 15 minutes the church was filled with melody; they had got hold of the tune; then the tune got hold of them!

It was soul-stirring!

"Miraculous!" exclaimed Marama.

The discovery of such dormant capabilities among these people belongs to the Rev. John R. Metcalfe, who, with infinite patience and care and characteristic thoroughness, taught his school boys how they might sing from Tonic Solfa. Our colleague is now doing pioneer Missionary work on Bougainville, and when we had

the privilege of visiting this practically virgin field, we found a blackboard with the mystic signs of Tonic Solfa written upon it. Are the Bougainvillites destined to become the rivals of our Choiseulites in this their new accomplishment?

Of course, we have always been more or less conscious that these folk had voices—but that they could so readily and successfully learn to sing *at sight* from Tonic Solfa has been a revelation, and certainly a very pleasing discovery to the Choir Conductor, whose duties were once so onerous and fatiguing—for one had had to sing every part in teaching our folk—and when one whose voice is normally bass has had to soar into the higher registers which the alto parts demanded, it subjected the vocal organs to a strain which they could scarcely bear.

But what do we do now?

We copy the Tonic Solfa on the blackboard, and Presto! the harmony is instantly and simultaneously known and sung.

We have also discovered in our short experience that hymns taught *per media* of Tonic Solfa are more accurately sung than by the old way of merely listening to the tune, instead of, as now, reading it with the eye, and the ear employed as an auxiliary aid.

Then again, our people have found a new recreation in trying over the thousand and one tunes which Tonic Solfa brings within their ken.

We on Choiseul also have an advantage over our Tongan brethren. The numerals 1, 2, 3, etc., had to be substituted for the ordinary Do, Ra, Me, etc., because in the Tongan language, so we have been told, these represented too many swear words.

I would not like to say off hand, that we absolutely escape from the difficulty ourselves, but if there be any profanity it is swallowed up in melody.

May the blessing of all who have been benefited by Tonic Solfa rest upon the Inventor, the Teacher, and the Propagandist of the system, say I.



## Three Buka Customs.

By Rev. A. H. CROPP.

**E**ACH place in the islands of the Pacific has its customs, some of which are peculiar to that place alone. The New Britain people have a method of fishing with huge cane traps anchored out at sea by a cane rope and a cane basket filled with stones.

Siwai, in the South of Bougainville, has a custom of making large rough-hewn drums and putting them, a dozen at a time sometimes in a large native hut called in Siwai-ese a "kapasa", and in the Pidgin English a "house qaramut." The native drum is perhaps universal in the Pacific. On Buka there are some very well made ones. But the Siwai custom of putting a number of these drums in a hut by themselves is probably not found elsewhere. The writer has heard a tattoo on these drums. It is very impressive. They start beating the small ones first very quickly, then the tenors join in, and the beating grows slower. Then the bass ones come along and the beating becomes still slower and still louder. And then the sub-bass or super-bass start, the beating by this time growing very slow and very strong in volume. It can be heard for miles. Simple messages such as "The feast is on" or "An important person is coming" or "A person is dead" can be sent, but the messages are very limited. On Buka they were used principally for dances. We use them also as a church and school bell.

### Three Native Customs.

Buka and the North of Bougainville have three native customs which, probably, are not found elsewhere in the world. They are, (1) the wearing of the tall leaf hat by the boys before their initiation into manhood.

(2) The covering of the face of the women with the leaf umbrella hat or mat, when a close relation is near by.

(3) The fishing with leaf kites.

### Peculiar Head-gear.

With regard to the boy's hat or the "Buka hat" as it has been called by the

European community here, each male member of the tribe must, if he is later to marry, wear one of these hats. Some keep them on for a year or so, some for a much less period. On the islands off the West coast of Buka, the custom is dying out and the hat, as worn by the North of Bougainville boys, is never seen. Some of the children from these islands, who are resident on the Mission Station, have worn a kind of substitute for two or three days, hiding away in the bush whilst it is on. It is the custom that no women folk must come near them when the ceremony of putting the hat on is being gone through. In olden days, if a woman came



Hat of a Buka boy.  
Photo—Rev. J. R. Metcalfe

near, she was killed. And even if a boy had his hat off for a moment and a girl appeared, she would lose her life. Whilst this hat is being worn the hair is allowed to grow until sometimes it reaches the middle of the back. Neither hair nor head must be washed all the time the hat is operating, and one can imagine the filthy state of the boy's head after a few months of hat-wearing. The hats are sometimes beautifully made, being woven with coloured pieces of leaf and native string. Unworn ones are a curio much sought after by the tourist. Those which have been



Native head-gear of Buka women  
—Photo: Rev. A. H. Voyce.

worn are burnt with great ceremony, and are never seen as curios, and besides, the tourist with the least sense of decency would naturally shink from contact with the worn article! It is a sight to see a dozen boys with these hats on cutting the grass on a plantation, with their heads twisted up so as to preserve the dignity of the hat.

### Queer Hats.

The women's leaf hat or umbrella is a different affair. It is more like a leaf mat about three feet by two feet, and with the two foot end doubled over to each corner and the end then sewn up. When worn it gives the impression of a New Zealander when he doubles the corner of a cornsack in and then places the bag over his head as a protection from the rain. Although the women folk keep these hats on when it is raining, or when the sun is rather too fierce, that is not the natural use of the hat. The article was made primarily to protect the wearer from the glances of her brother or her uncle, or some other male relation. Why, no one seems to know. The writer is of the opinion that it is the result of lessons learned from consanguineous marriages and their evil results, hence the taboo to even look at a close male relation. The women folk wear these hats in church. At one time

the Fijian catechist on Buka made an attempt to get the women to leave them outside the church, and the writer was surprised to find, on his return from one of his long trips, a number of native ladies attending church with loin cloths worn over their heads! It is our policy, whenever we find a native custom that is not evil, not to interfere with it, and our native women look rather picturesque sitting in their part of the church with their striped hats on, and with more than half their number nursing fat infants...the new generation, and the nucleus for the Methodist Church on Buka in the days to come!

### Strange Kites.

The leaf kites are made from the leaf of the sago palm tree. These kites are made like a high narrow triangle, with the centre of the base cut well up. They have two lines attached to them. The lines are made from a long thin creeper which hangs down from the branches of trees. The end of one line is attached to the kite and the other end is kept in the hand of the fisherman sitting in the canoe. One end of the second line is fastened to the kite, and the other end hangs in the water. On this end is fastened a piece of cobweb. This is no ordinary cobweb, but a special kind found in the bush. It is collected by twirling a small forked stick around in it. The web thus collected is then made up into a ball and tied to the end of the line. Near the reefs there is a



The Mission House, Sktolan, Buka.  
(Semi-native).  
—Photo: Rev. A. H. Cropp.



fish something like a "long-tom." It is from two to three feet long and is about as thick as a garden hose. It has a long sharp snout ending in a spike, and also has a long mouth full of sharp teeth. It is most ferocious. When suddenly frightened it leaps out of the water and skims on the top with only its tail in the water, something after the fashion of a flat-bottom outboard-motor speed boat. It can cover fully fifty yards in this way, never once immersing its body, and is a never ending source both of wonder and amusement to anyone seeing him volplaning in this manner. The cobweb on the end of

the line is lifted up out of the water by the kite, but soon pulls the kite down again by its weight, and the continual flopping of this piece of web entices the long fish and he jumps at the cobweb thinking, perhaps, it is a small fish in distress. His long beak, or his long sharp teeth get caught in the web and the kite is hauled in, and then the other line with its struggling yard of fish on the end. The boys usually open the mouth of the fish and then place its tail in it, tying its jaws together, and making it hors de combat in the unequal fight of toes versus teeth!

## Questions We Ought to Answer.

1. Why should Christian young people be interested in the world programme of Christianity? Has the foreign missionary enterprise any single definite aim?

"We believe in a Christ-like world. We know nothing better, we can be content with nothing less.

We believe that men are made for Christ and can not really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

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.

Since Christ is the motive, the end of Christian missions fits in with the motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ as the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

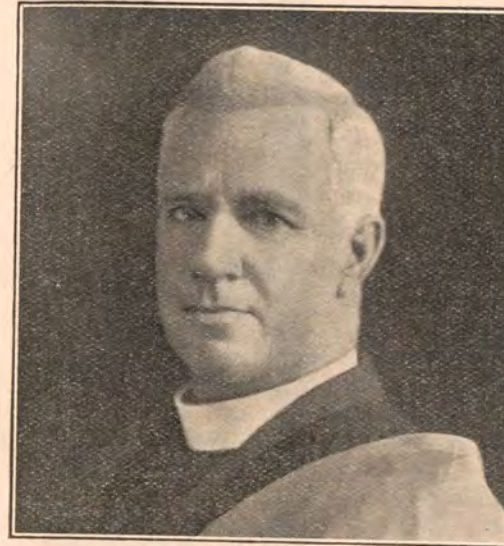
2. Are we justified in assuming that the non-Christian religions are inadequate to meet the deepest needs of men?

"We rejoice to think that because in Jesus Christ the light that lighteneth every man shone forth in its full splendour, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus, we recognise as part of the one Truth that sense of the Majesty of God which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the vision for contact with ultimate reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral code in the Universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilisation but do not accept Christ as their Lord and Saviour.

While we would not deny the elements of worth existing in other religions, we are convinced that Christianity alone can supply what the world requires. In Jesus Christ we have the example of perfect personality, in His Gospel of the Kingdom the expression of perfect human society: in His Spirit the power by which mankind can be individually and corporately transformed.

## Some Distinguished New Zealand Missionaries.



Rev. J. W. Burton.  
General Secretary, Methodist Missionary Society  
of Australasia.

THE Methodist Church of New Zealand has given some distinguished missionaries to the South Seas. Chief among them was Dr. George Brown, who, after spending some years in Samoa, was the pioneer missionary in New Britain. Later he was associated with the commencement of missionary operations in New Guinea and the Solomons. For several years he was the General Secretary of the Methodist Missionary Society of Australasia and was honoured by being appointed President of the General Conference of Australasia.

The Rev. W. Slade who rendered splendid service in Fiji was a New Zealander.

The Rev. M. K. Gilmour, Chairman of the Papua District, who has given over a quarter of a century to that Mission Field, and the Rev. A. H. Scrivin who is doing good work in Papua are the gift of the Dominion Church to Papua.

The Rev. J. W. Burton M.A., was a candidate for the Ministry from the Master-ton circuit. He received his theological training at Prince Albert College, Auckland, and after spending a few years in circuit work, he responded to the call to the Mission field and was appointed to

Fiji, where he laboured among the Indians. Returning to New Zealand he spent a term in the New Plymouth circuit. He was then appointed Conference Missionary Secretary for Victoria. By his able advocacy of the Missionary cause he did much to develop the Missionary spirit and to increase the Missionary income in that State.

Mr. Burton is to-day the General Secretary of the Methodist Missionary Society of Australasia, with headquarters in Sydney. In this position he carries a heavy load of responsibility in connection with the great work of that Society in the South Seas and India. Mr. Burton is an outstanding missionary advocate and is the author of several missionary works. Although now associated with the Church in Australia he still has a warm place in his heart for his former Church in the Dominion.

### DR. E. G. SAYERS.

Dr. E. G. Sayers, our first medical missionary, after more than three years' strenuous and successful service in the Solomons, is now on furlough in New Zealand. He will receive a warm welcome home and very particularly from the members of the Young Men's Bible Classes, who have taken a great interest in his work and have provided his salary. The doctor will not be able to do much deputation work as he will doubtless desire to take a refresher course in one of our hospitals.

### DEPUTATION ARRANGEMENTS IN THE SOUTH ISLAND.

In the absence of a deputation from the Mission Field, the Rev. A. N. Scotter, President of the Conference is to be the Missionary Deputation in the Nelson District and in Southland. The President will be able to speak from first-hand knowledge as he has visited the Solomons.

The General Secretary, the Rev. W. A. Sinclair is devoting two months to the North Canterbury, South Canterbury and Otago Districts. He is delivering a lantern lecture dealing with Samoa, New Guinea and the Solomons.



### Missionary Table Talk.

Nurse Edna White and Sister Grace McDonald, after three years of strenuous work on the Mission Field have arrived in Auckland on furlough.

Sister Elizabeth Common has, for health reasons, been granted extended furlough until October. She is benefitting so much from rest and change in the Dominion that there is every reason to believe she will be in good health to face a third term of service in the Solomons.

Miss Ruth Grant of Auckland has been designated for appointment to the Mission Field. Miss Grant is a trained and certificated teacher and an active Church worker. The date when the appointment is to take effect will depend upon suitable financial arrangement being made by the Board of Missions.

The late Mrs. Cuming of Christchurch has provided in her will for a legacy of £50 for our Foreign Mission work. Our people are, more and more, remembering our Missions in their wills.

The Board of Missions is taking steps to cooperate with the Methodist Missionary Society of Australasia to secure a visit from Dr. Stanley Jones to these Southern lands in 1932. Dr. Jones is well known as the author of "The Christ of the Indian Road," "Christ at the Round Table," etc.

The Missionary Society of Australasia has suffered severe losses through the wreck of two of its boats, the 'McBride' in North Australia and the 'Bromilow' in Papua. Unfortunately several natives lost their lives when the 'Bromilow' went on a reef, and the missionary in charge, the Rev. Mr. Lassam was only saved after drifting for several days on a raft.

The Rev. and Mrs. A. H. Voyce arrived safely at their station in inland Bougainville after a long journey via New Britain.

The last letters from the Mission Field report the visit of the Rev. J. F. Goldie, Chairman of the District, to the Bougainville end of his far-flung circuit. This would involve several day's travel in the 'Tandanya,' the Mission schooner.

The Arrow indicates the amount already received by the Treasurer.



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

### The Women and Girls of Buka.

By SISTER ELIZABETH COMMON.

It is a pretty sight, on a bright Sunday morning, to watch the fleet of small canoes glide out from the Island of Petats, over the calm blue waters, bringing the people to worship at the Mission church at Skotolan. They come early, for Lotu begins at 8.30 a.m., and before that, sores must be dressed and medicines given.

The women and children usually pay an early Sunday morning visit to the Sisters' Home. They will walk un-announced into our dining-room, and remain to watch that entertaining sight,—a Sister breaking her fast. At first it requires some grace to proceed, regardless and unself-conscious; but one realizes that they are not rude,—only curious as to the manners and customs of the white woman. When our girls first come to live with us, they very frankly study us; and it would be foolish on our part to resent this, seeing that the curiosity is mutual. One day while combing my hair, I perceived in the looking-glass a semi-circle of girls standing behind watching operations; and presently I heard this comment from Flora, "She is making a road in her hair."

I have nowhere heard more hearty singing than in the church at Skotolan. All unite in the hymns from the tiniest toddlers up. "Out of the mouths of babes" seems to find literal interpretation there.

On fine Sundays we all enjoy the round of services. At the conclusion of Lotu at Skotolan, we go on board the "Saga" and proceed to several villages, Poka or Tug, Majugan and Petats. We take our kit of medicines along, and are often able to help sick and suffering ones at the various places. A goodly number of the Mission boys accompany us to help with the singing; and all the way along, they sing hymn after hymn until it becomes truly "a day of praise." Where time permits, we visit the village folk in their homes; for after all, one becomes best acquainted with them there. Our last place of call is Petats, where there is a fine large native

church; and the congregations give no cause for complaint, as most of the people attend Lotu regularly. The population of this island is 300.

School is held every week-day, Saturday included. Usaia, the Fijian teacher, and Moikui, another teacher who was educated at Roviana, help with the teaching. In the absence of the Sisters from Buka, Usaia's wife has been assisting also.

There are over 70 children on the roll, the majority being boys.

Previously, boys only were resident at the Mission, but with the arrival of Sisters, it was possible to begin work amongst the girls also. My heart always thrills at the thought of those four brave Petats girls who first fared forth on the great adventure, leaving their homes and village to trust themselves to the Sisters. They must have found life on the Mission strange after the free-and-easy ways to which they were accustomed, but they proved adaptable. Others have joined them, and at present 12 are in residence with Mrs. Cropp. In a letter received yesterday, she writes that she finds them most helpful, and is very pleased with their work. A previous mail brought news of the marriage of Puta, one of the older girls, after nearly 18 months spent at the Mission. She married Malamala, who has been with Mr. Cropp since the early days of the Mission, and was one of the first four converts baptized. These two belong to a distant village, and it was Malamala's wish that Puta should come and receive some training to fit her for becoming a teacher's wife. Great excitement was caused by this, the first Christian marriage to be celebrated in connection with the Mission at Buka, and for which the marriage ceremony was translated into Petat-ese.

At first there was, in some quarters, misunderstanding of our purpose in training the girls. One man said he would not send his daughter to Skotolan as he wished her to marry! We explained that our object was not to make nuns of them,



but to fit them to become better wives and mothers.

Early betrothal is customary among the people of Buka. Several girls now in residence with us are betrothed.

The women of Buka are disposed to be very friendly towards us, but our chief hope lies with the girls. It is our objective to train them and educate them to keep pace with the boys of the Mission. In many ways the life of the women is hard. She is the burden-bearer. Loads that we white women could scarcely raise an inch from the ground, are carried on her back long distances. In fishing, working in her garden, sewing together the leaves for sleeping mats for her household, cooking, tending her children,—so her days pass. She can paddle a canoe, chop and carry firewood, produce her crop of yams or taro, and after carrying it on her back for miles, drive a bargain for the sale of the same.

You would distinguish the woman of Buka by her picturesque head-dress, a long hood reaching to the waist, and made of long flax-like leaves sewn together in strips, usually of red and natural colour, and decorated with fancy stitchery in red or black. It not only serves for protection from sun and weather, but is worn in conformity to a custom. A Bukan woman may not look on certain of her male relatives, and, as a Turkish woman veils her face, so she conceals herself behind her hood at the approach of the forbidden ones. When for coolness or greater freedom she casts it aside, it must remain conveniently near to be hastily donned if necessary.

A very bright and winsome helper in the work amongst the girls, is Margaret, Usaia's wife. She is a half-caste Fijian, and always converses with us in English. She has a well developed sense of humour, and I close this article by quoting from her letter:—"Dear Sister, I hope you are all right, and I hope you still thinking of Skotolan. Don't think of the motor car and train, and the big shops and houses and all of the nice things. Do think of our big shop, and mail boats (native canoes) here and the fresh tin meats."

"Our big shop" refers to a Chinese trading store up the coast.

With such inducement to return to Buka, do you wonder that I am glad the Doctor tells me I may go?

### OUR FIRST CHRISTIAN MARRIAGE ON BUKA.

By Rev. A. H. Cropp.

WE have at last placed out our first Buka teacher. He, Malamala, has been on the Mission Station for a number of years. He was my cook boy years ago when we first started the Skotolan Station, and has proved himself a lad with a real good Christian character. His fiance came on to the Station some eighteen months ago and showed herself to be a good mate for him. We married them at Petats a couple of weeks ago in an overcrowded church. It was our first Christian marriage. The church had been decorated with more enthusiasm than care and was perhaps a little overdone. But I do not think it mattered. We are eagerly watching our boys for our next teacher. We require the Christian boys who have been chosen as trainees, to go through the following routine before they are allowed out as teachers:—

- (1) To be a successful student in the school.
- (2) To have a period in leading the children in their work in the garden and cleaning up the station.
- (3) To spend some time in the medical department and to gain some slight knowledge of a few of the simpler medicines.
- (4) To be able to preach.
- (5) To be able to teach some of the things they have learnt in the school.

In this latter connection we have used the school at Petats Island nearby as a teachers' training school. We have also drafted out a school book in Petats-ese for the use of teachers. Malamala has gone through each of the departments and has acquitted himself well. Of course the standard required is not as high as a European one, nor as high as that on older Mission Stations.

We pray for the improvement in our boys and girls of a Christian character, that they may use all for Christ's Kingdom.

## Missionary Policies III.

By Rev. G. T. MARSHALL.

"THE Indigenous Church," is the title of a pamphlet by Sidney J. W. Clark, issued by the World Dominion Press.

Mr. Clark retired early from business to devote himself to the study of missionary principles and policies. To this study he gave about twenty years of his life and then his health broke down as a result of his arduous labours. He visited most of the great mission fields of the world, some of them many times. His studies led him to a criticism of ordinary missionary procedure and a constructive policy indicated by above title. This policy is advocated by the World Dominion Movement also.

The title does not explain itself. It has nothing to do with origins. The Church is an exotic in every land except Palestine. The Gospel does not spring up by any law of spontaneous generation but is found only where it has been taken. By an indigenous church is meant a church "self-supporting, self-governing and self-propagating." The bringing into being of such a church has long been recognised as the end of missionary endeavour. The missionary's work is to train his converts to be able to do without him as soon as possible. But Mr. Clark and those who think with him say that this principle has not been kept in mind sufficiently and practical effect has not been given to it in the general policy of missionary societies. It has been the disposition of the missionary to "dig himself in;" to erect a permanent house for himself instead of putting up a moveable tent. In China in particular large medical and educational institutions have been established which the native church, now it desires independence, is not able to handle.

It is said further that the training given to converts promotes dependence in them rather than independence, and they would often do better were they left to themselves earlier. The church in Madagascar is quoted as an example. Left, through the expulsion of the missionaries within ten years of the date of planting, and self-sustained for a period of twenty-five

years, without financial help or any missionary guidance whatsoever, it nevertheless increased tenfold during that period and that in spite of dire persecution.

The promoting of indigenous churches is necessary, for the world cannot be evangelised by the multiplication of mission stations in accordance with the present policy, simply because the resources at the disposal of the churches are not sufficient for the purpose.

It is argued that the people to be evangelised to-day have as great natural intelligence and capacity as those among whom St. Paul established churches in his day. This is undoubtedly true if the Solomon Islanders who have visited New Zealand are specimens of their race. We are slowly experiencing a needful revision of our estimate of the coloured races. They are unlike us but not inferior.

Mr. Clark would have indigenous churches organised as soon as a few converts are made in any place. It is recognised that they must be true converts, possessing the principle of the new life in Christ. Otherwise the planting of a church will be as futile as the planting of a dead stick. At this point a question emerges which the missionary must answer. Do his converts possess this life? Have they the knowledge of God that the gospel brings to men? In some cases the change is unmistakable. A number of years ago a Maori probationer, in the Auckland Synod, was asked whether his people profited by his ministry. He answered, "How can I tell? I cannot see into their hearts."

Instances of successful indigenous churches are given, from time to time, in **World Dominion**. One story must suffice.

A small independent church was founded in 1914, in the slums of Changsha, Hunan. The missionaries had decided that ancestral tablets must be burned and secondary wives put away. A Christian Chinese gentleman could not agree that the foreigners had acted rightly in these respects and decided to open an independ-



ent preaching hall in the slums of his native city for the purpose of teaching the doctrines of Christ. With his own money he built a compound at the end of a poverty stricken street, with rooms for himself and his family, a hall for meetings and space for a little school. Leaving his comfortable home, he spent the rest of his life there, bequeathing the work to his son. The latter, also a Christian, and an expert engineer, trained in America, followed in his father's footsteps and went with his family to live in this slum. He has had to teach in the city schools in order to earn money for the enterprise.

A few years ago the students of the city vowed that they would break up any religious meeting that the Christians ventured to hold. They came to this little independent church in the middle of the evening service but before anything could occur a big boy in the congregation stood

up and said to them: "This is the Chinese Jesus teaching and no foreign mission: you cannot harm a Chinese church," and the invaders faded away. The indigenous church had an advantage there.

On the other hand, the isolation of such a church cannot be good for it or for the general interests of the Kingdom of God, and while Chinese ancestral rites may be blameless the lowering of the ideal of marriage to the Chinese standard must be wrong. Probably Mr. Clark would say: "To his own Master he standeth or falleth," and would consider that the good of the movement more than counterbalanced the evil.

The student of Missionary principles who would pursue the subject further should read, "Missionary Methods: St. Paul's or Ours?" and "The Spontaneous Expansion of the Church," both by Rev. Roland Allen.



THE NEW MAP OF THE SOLOMON ISLANDS.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's Missionary Union of New Zealand.

OUR PRESIDENT'S LETTER.

My dear Friends,

What an enchanting thing a map can be! How many fascinating journeys one can take in imagination while poring over a map! Especially when a friend has recently passed that way in reality!—Some such thoughts come to us as we are told of the new map of the Solomon Islands that has lately been prepared for the use of the Methodist people of New Zealand. I know very well that many Auxiliary members have been anxiously looking forward to having one of their own, and I am sure they will hasten to procure one. They can be obtained from Rev. G. T. Marshall Auckland, or Rev. A. N. Scotter, Christchurch. Those that are made to fold up for convenience in carrying will be most useful to leaders who speak at different meetings, and those mounted on linen with rollers will be good to hang up at home or in schoolrooms, and as we use our Prayer Cycle we can better visualize the needs of our Sisters if we have a clear idea of their locality.

Since the last issue of the Open Door our Union has had the pleasure of seeing the auspicious commencement of what promises to be a real live Auxiliary in Waimate. Several factors go to make a successful Auxiliary and Waimate seems to be blessed with nearly all of them. Able and devoted guidance stands well up in the list and our friends have that in their officers. Their President brings knowledge, charm and tact to the task—and all the others are endowed with gifts above the average; so we are freely and confidently looking for gratifying results to their labours. It is comparatively easy to begin a piece of work, but the test comes when the initial enthusiasm wanes somewhat, the novelty wears off, and fresh inspiration is needed. It is not the beginning of a march that counts so much, nor the successful completion when

the goal is reached amid rejoicing, but the steady plodding in between. So our prayers and our good wishes go to our new comrades, that they may persevere in well doing and soon become a great inspiration to others in their district.

We regret to have to report the resignation of Sister Vivian Adkin, before her first term of service in the Islands was completed but trust that she may find scope for service in other channels.

In contrast with this disappointment I am glad to be able to tell you that a very suitable candidate has come forward for the post of assistant to Sister Lina Jones, at Roviana. Miss Ruth Grant seems in every way eminently fitted for missionary service. She is a trained teacher, a B.C. enthusiast, and is supported by the most excellent testimonials from many who know her well and have proved her work. Her medical certificates also are satisfactory. She is not yet however free from obligations to the Education Department, but we are hoping some arrangement can be made for her release.

We are pleased to welcome home for their first furlough Sister Grace McDonald and Nurse Edna White. It is a rule of our Executive that a Sister on Furlough must have first of all a good rest—which no one will deny she richly deserves—so we hope no thoughtless people will ask either of these Sisters to address any meetings, large or small until after they have been two months in their Homeland. After that, however, everyone should seize the opportunity of hearing their story—for information at first hand is too valuable to be lightly missed. We wish these two fine workers a most enjoyable and beneficial holiday.

Sister Elizabeth Common's health is slowly becoming re-established. At present she is in the South to attend the Christchurch District Convention and to visit relatives. Sister Netta Gittos is also



progressing well, and Sister Iris Foster is supplying for her at Ratana Pah where she is enjoying teaching the children. I think these are all the items of general interest to mention at present, so thanking you all for your interest and co-operation,

I am, on behalf of the Executive,  
Mary E. Bowron.

September, 1930.

\* \* \*

#### AUCKLAND NOTES.

Thursday, June 19th of this year will be long remembered as Auckland's first District Convention in connection with M.W.M.A.'s. About 200 busy women, gathered together at 10 30 a.m. for a Communion service at Pitt St. Church, was an inspirational sight and the service was thought provoking and inspiring. The same number listened to Rev. W. A. Sinclair and Rev. E. T. Olds in the Church Parlour, and afterwards met at luncheon in the school room, when fellowship and conversation cemented many newly formed friendships, and renewed many older ones. Then later, the talk from our Maori delegate, Mrs. Birch, deepened our desire to do something to help and train our Maori girls. We are still trusting this hope will be consummated in the near future. We are glad to know that Sister Elizabeth Common is fast regaining strength, and trust the coming springtime may act as a further tonic.

Mr. and Mrs. White, of Trafalgar St., Onehunga, are enjoying life again—Sister Edna is with them and with us—looking bright and bonny, if a trifle more slender. May this well earned furlough be a glad and happy one. Sister Grace McDonald is recuperating on her brother's farm at Putaruru after three busy years in the Solomons.

Another Auckland girl is casting her thoughts towards the Solomon Islands. Workers are needed there, and we hope finance will soon permit her desires to materialise.

—A.E.C.

\* \* \*

#### WELLINGTON NOTES.

July 24th was a day to be remembered when we celebrated our Thanksgiving Day. In the afternoon about 100 listened to a devotional address by Mrs. Peryman. Mrs. T. R. Richards

presided and musical and elocutionary items were rendered. Thanksgiving offerings amounted to £83, from all branches.

The evening saw a fine gathering when a missionary pageant visualising women's work among the Maoris and in the Solomons was beautifully arranged. The tableau, "The Light Bearers" was most effectively staged, and showed the far-reaching results of the work of missionaries, deaconesses, nurses, teachers, doctors, in carrying the light of the gospel. Tiny 'black' girls with lighted candles sang and the whole procession carried lighted candles round the hall at the close. Another tableau showed the medical work. Mesdames Coventry, Clayman, Ashworth, Kemp, Misses Tonks and Carty and Nicholson and Messrs. Howe, Strong and Watchman greatly contributed to the enjoyment of the evening.

Taranaki St. Circuit Branch held its first birthday party on June 17. A special collection for Solomon Islands Girls' School amounted to £3.

#### DISTRICT CONVENTION AT PALMERSTON NORTH.

"Be not afraid of that which is new."

District Conventions in connection with our M.W.M.A. work are still in the experimental stage, and many feared, and not a few doubted, when it was proposed to hold one in Palmerston North for the women of Hawke's Bay-Manawatu District. Thank God, however, there met in Palmerston, a band of women who were not afraid to adventure along an untried path, and, as a result of their initiative and planning a most successful Convention was held.

A consciousness of the presence of the Master was felt throughout, the opening devotional exercises conducted by Rev. I. C. Draper created a fine spiritual tone. Mrs. Pacey presided and graciously welcomed delegates from all parts of the district.

We were favoured in having our N. Z. President with us, and how we loved her. We listened with rapt attention as she spoke of our responsibility in regard to our sisters in the Solomons and in her clear, concise way, made us see afresh the opportunities we have. We were pleased to have the Rev. W. A. Sinclair with us as he spoke of past achievements, present problems and future possibilities in our Solomon Islands work.

Many, at this Convention were introduced to Study Circle methods, and all felt that the fellowship and interchange of thought had indeed

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helped.

Through the result of accident Sister Netta was unable to speak to us, but Mrs. C. E. Taylor gave echoes of her talk at the Auckland Conference. A social gathering afforded pleasant relaxation from business sessions. A Communion service on the second morning was a hallowed time of strengthening and refreshment.

Although many miles away, the consciousness that our friend Mrs. Hodder was with us in spirit and thought, helped, although we missed her very much.

All who were privileged to be present would say to those who have not so far ventured—  
"Be not afraid of that which is new."

\* \* \*

#### BOOK REVIEW.

"Thomas Birch Freeman" by F. Deaville Walker, (S.C.M. 5/- net) is one of the best missionary biographies of the many published at the present time. This remarkable man was the son of an African

father and an English mother, was born in Hampshire and became the greatest pioneer missionary West Africa has ever known. The book contains vivid descriptions of the barbaric splendour of the As-hantian king, the cruelties of human sacrifices, the repeated depletion of the missionary staff through malarial fever, the blood-thirsty Amazonian warriors of the King of Dahomey and the wonderful welcome given to the missionaries by the people. It is a book of extraordinary interest and should have a place in every school library.

The author has compiled this record of a little known man from reports sent to the Wesleyan Missionary Society, private letters, and missionary notices not now available to the general public. One is led to think of the story which will one day be gathered from the letters which are sent to our General Secretary from the missionaries and sisters on the field.

—G.T.M.

Space to let on this page—Apply to Rev. G. T. Marshall.



# Methodist Missionary Society of New Zealand.

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December, 1930.



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