

The Open Door

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

JUNE, 1931.



WAITING.

"A Great Door & Effectual is opened unto us"

ST. PAUL.

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

THE OPEN DOOR

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

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

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

MISSIONARY DOCTORS.

Dr. E. G. SAYERS	Gizo, British Solomon Islands.
Dr. CLIFFORD JAMES	Gizo, British Solomon Islands.

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Gizo, British Solomon Islands.
Nurse LILIAN BERRY	Roviana, British Solomon Islands.
Sister MAY BARNETT	Gizo, British Solomon Islands.
Sister ELIZAZETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Nurse EDNA WHITE	Roviana, British Solomon Islands.
Sister GRACE McDONALD	Gizo, British Solomon Islands.
Nurse Muriel STEWART	Gizo, British Solomon Islands.
Nurse CORALIE MURRAY	Gizo, British Solomon Islands.
Sister RUTH GRANT	Deaconess House, Christchurch.

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. W. A. SINCLAIR,
Probert Chambers,
Upper Queen Street, Auckland.

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Orders and remittances to be sent to

Rev. G. T. MARSHALL,
27 Kenneth Avenue,
Morningside, Auckland.

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. BLAMIRES

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 Methodist Church of
New Zealand. . . .

VOL. X. No. 1.

JUNE, 1931.

PUBLISHED QUARTERLY.

From the Mission Office.

S.O.S. SPECIAL HELP FUND.

The attention of all our readers is specially directed to the following resolutions which were unanimously adopted by the last Conference:—

- (1) That an S.O.S. appeal be sent out to provide a special HELP FUND of £5000, sufficient to cover the difference between the estimated ordinary income and expenditure for this year, amounting to £2000, and to prevent the withdrawal of workers from the Field and also to assist in placing the Mission in a more satisfactory financial position.
- (2) That the financial position be reviewed at the end of July and if the result of the S.O.S. appeal be not then regarded as sufficiently satisfactory, certain workers be withdrawn from the Mission Field.

The Board of Missions has given careful attention to the necessary preparation for the appeal and the following arrangements have been made:—

- (1) Sunday, June 21st, is to be a Day of Prayer throughout our whole Church for our missionary work and for the success of the appeal.
- (2) June 21st to July 26th is to be a month of special appeal for the S.O.S. Fund.
- (3) July 19th to July 26th is to be a week of Self-denial for the Fund in the North Island.
- (4) Contributions to the S.O.S. Fund are not meant to take the place of the ordinary Annual Subscription, but are to be supplementary.

During this special month the General Secretary will be engaged in meeting Circuit Missionary Committees, Secretaries and collectors and in interviewing those who are able to give an extra contribution for the Fund, over and above the usual subscription. It is hoped that many will be able to go this second mile. Already a considerable amount has been promised. Many have given right up to the point of sacrifice to save our Missionary work. The Pitt St. Church trustees, Auckland, have promised to give £100 a year for three years on condition that workers are not withdrawn from the Mission Field. This is a fine lead for others to go and do likewise.

Are there 2000 people in our Church who will this year give an extra pound to save our Missions? Are there 200 people who will give an extra five pounds to prevent the recall of our much valued medical workers? Contributions may be sent direct to the Mission Office, Probert Chambers, Queen St., Auckland, and will be credited to the circuit from which they come, or may be sent through the usual circuit channels. The smallest amounts will be gratefully welcomed as well as the largest amounts.

“We are Not Going to Let Our Missions Down.”

THE MISSIONARY APPEAL IN THE EARTHQUAKE AREA.

The General Secretary has recently returned from a visit to the earthquake area in Hawke's Bay. The destruction wrought by earthquake and fire in Napier has been fully described in the daily papers by word and picture but without a visit to the stricken area it is impossible to conceive the ruined condition of the business portion of the town. What the earthquake failed to destroy, fire destroyed. Hastings suffered severely in the destruction of most of its principal buildings but escaped largely the ravages of fire. Where our fine new Church stood, not one stone is left upon another. Many of our people have suffered the loss of almost all their property. In a magnificent way the people of these devastated districts are facing the difficulties of the position. The spirit of the people is excellent and a rebuke to the spirit of depression so evident in other places. It takes disaster to bring out the finest qualities of a people. The missionary services on Sunday and the missionary meetings which followed had crowded attendances and the offerings were of a most liberal character. The offerings on Sunday and week-day at Napier amounted to nearly £20 and at Hastings they were £21. The Church leaders said: “We are not going to let our Missions down.” Our church people have their backs against the wall but they have their faces turned towards a brighter future.

The Old Order Changeth.

The Rev. A. A. Bensley sends the following account of a recent visit of the old-time warriors and head-hunters of Roviana to their former enemies on Vella Lavella.

A VISIT OF PEACE.

WE had a very happy visit from the Head Station, Kokeqolo, last week. The Chairman arrived with the Tandanya crowded with singers and instrumentalists from Roviana. The College choir with Paula Havea and Gina's village choir all came, as well as the Brass Band. A fine programme was presented on the Saturday evening, which was chiefly arranged by Gina and comprised selections by the choirs, mouth organ and mandolin band, hakas, dances, and some humorous items including Mother Hubbard, Johnny Schmoker and A Little Farm Well Tilled, etc. Needless to say it was all very much enjoyed by the local people. The Hallelujah Chorus, the Gloria, Lift Up Your Heads, were all splendidly rendered. The Chairman took the morning service and Paula Havea took the afternoon appointment. Refreshments were provided for the visitors in the shape of a roast bullock, Christmas pudding of the native variety, and plenty of bananas and pine-

apples. This was a most happy event and we hope it will not be the last of its kind. The occasion served also as a farewell to Paula Havea, who leaves for Tonga next week, and also to Gina and some helpers, who leave for Lord Howe shortly. We at Bilua hope to make some sort of a return at Easter time when we have issued a challenge to a cricket match. These happy exchanges differ somewhat from what a similar descent in force would have meant a few decades ago.

* * * *

Miss Hannah Dudley who passed away recently in Auckland was the pioneer missionary in connection with the Indian work of the Methodist Church in Fiji and for many years her name was associated with that Mission. The memory of her great service has become a tradition amongst the Indian people. One of her adopted children took her name and Mr. Raymond Dudley is now a student at Trinity Methodist Theological College, Auckland.

The First Book in Petats-ese.

Reducing a Language to Writing.

The following introduction to a booklet, (now being printed in Auckland by Mr. Smethurst) entitled "100 Short Lessons in the Life of Christ," has been written by Rev. A. H. Cropp of Buka.

"These 100 short stories, comprising the life of Christ, were written originally in Fijian by some unknown author. There is probably no English edition of them. They were translated some time ago by Mr. J. H. Waterhouse from the original into Roviana, the language of the head Mission station, in the British Solomons.

Usaia Sotutu, the Fijian catechist at the Buka Mission Station, has now helped to translate into Petats-ese. Usaia was among the pioneers of the work in our church on Buka, and it is fitting that the printing of the translation of such a fine little work, should crown his zeal and courage for the Master. It will be the first book printed in Petats-ese. Our thanks are due to friends in New Zealand for their help in making this translation available to the Buka people.

Sister Elizabeth Common, when on furlough, spent a few hours in Mr. Smethurst's printing works, getting an insight into the art of book binding.

While there she handed in a translation of the Lord's Prayer from English to Petats-ese.



The General Secretary makes a new friend on Bougainville.

The Lord's Prayer in Petats-ese, a language of the Island of Buka.

Nu Hasur a Touh

A Tama mulam te ka ni Anian, a sol tamulo e hajiji no; a pinaholak tamulo e la nam; a hakaj tamulo e boak a nam tar pinapo hovot tua no i Anian; Elo ma haso em elam e roman a kanen doman; Elo ma qom a si elam a taukat a nomi tamulam, tua no elam mei ta si me ia katun e kat a homi no elam; ma qom lu ia lam tar hiemus, Elo ma hatoai elam tar a mani ka e nomi; a pinaholak a ka i tamulo, a hirig a ka raeh e koru, a poaj me ta hen i kap au.—Eimen.

Missionary Table Talk.

Miss Ruth Grant.

Miss Ruth Grant, who has been received as a Missionary Sister for work in the Solomon Islands, left Auckland by the s.s. Marama on June 5th for Sydney en route for the Mission Field. She is booked to leave Sydney by the s.s. Mataram on June 10th. Miss Grant is a certificated school teacher and is appointed to the head station at Kokengolo. She is supported by the Young Women's Bible Class Movement.

* * * *

Rev. J. R. Metcalfe.

The Rev. J. R. Metcalfe has been the Missionary deputation in the North Island this year. He has just completed a round of two months' visitation of the circuits. He has had an interesting story to tell of work in the north-eastern portion of Bougainville. Mr. and Mrs. Metcalfe will be returning shortly to the Mission Field and will assume the superintendency of the newly constituted circuit, Bougainville and Buka.

* * * *

Dr. and Mrs. Sayers.

Much sympathy will go out to Dr. and Mrs. Sayers who have been prevented from returning to the Mission Field at the time arranged owing to Mrs. Sayers having contracted diphtheria. Mrs. Sayers is making good progress towards recovery and it is hoped she may be sufficiently well to travel by the July steamer.

* * * *

Rev. G. T. Marshall.

The many friends of the Rev. G. T. Marshall, the very efficient General Treasurer of our Missionary Society, will regret to learn that he has been laid aside for some time owing to a somewhat severe illness. He is slowing building up and soon expects to be able to resume full work.

* * * *

Sister Lina Jones.

Sister Lina Jones is due for furlough this year and her arrival in the Dominion is soon expected. Sister Lina has done excellent work at the head-station in spite of much bodily weakness. It is hoped that a few months' residence in New Zealand will fit her to return to her much loved work among the children of the Solomon Islands.

A Gift from Afar.

A very acceptable contribution of £25 to our Missionary Fund has been received from Mrs. Smalley from Edinburgh. On learning of the earthquake damage in Napier and Hastings, she thought of the lessened missionary income in those places this year and her gift was an expression of her desire to assist an old circuit of her late husband. Mrs. Smalley is the widow of the late Rev. J. S. Smalley who was for many years a Methodist Minister in the Dominion.

* * * *

Pitt St. Church Trust and S.O.S.

The trustees of the Pitt St. Church have promised £100 a year for three years to our Missionary Fund in response to the S.O.S. appeal on condition that workers are not withdrawn from the Mission Field. Our best thanks are tendered to the Pitt. St. Church trustees for their generous gift.

* * * *

A Broadcast Address.

The address which Dr. Sayers gave recently at a Sunday evening service in the Taranaki Street Church, Wellington, was broadcast. It was distinctly heard in all parts of the Dominion and made a deep impression on listeners-in. Almost immediately the Rev. T. R. Richards, the minister of the Church began to receive contributions for the medical work of the Mission from sympathetic hearers, the sum of nearly £30 being received in this way. Great are the possibilities of radio.

* * * *

Their First Sacramental Service

The Rev. A. H. Joyce who is at work inland on Bougainville writes: "On the morning of Maundy Thursday we had our usual Lotu at six thirty o'clock, which on this day was followed by a sacramental service in the native tongue at eight o'clock, the first service of its kind ever held in this district. It was a time of inspiration to all of us who had the privilege of gathering there at the Table of our Lord. The teachers and their wives, and the baptised nucleus of the Church in Siwai were there. The majority had never before witnessed such a service so everything was somewhat strange."

Other Missions in Other Lands.

By Rev. A. LIVERSEDGE.

DURING a recent pilgrimage to England it was my privilege to witness two memorable Foreign Mission celebrations. The first was in Sheffield, where the United Methodists were holding their Conference Missionary Meeting in the imposing Town Hall. Not a seat was vacant. The keenest interest centred upon the Rev. Grice, the recently-appointed Foreign Mission Secretary, and Secretary-elect of the coming United Methodist Church of England. He had just returned from a tour of the Mission fields abroad, and gave some impressions of the situation in China.

Although China was suffering from five chronic evils he had had glimpses of a new idealism. A crisis had come in the realm of religious education. The Chinese should not be blamed. They must have a national cultural education of their own. Yet we held to our view. The Mission teachers would carry on as long as they could teach the children religion in their schools. The young students of China appeared to be turning away from all religion. They were trusting to science. Still, he believed Christ would ultimately rule China. They had made one of the greatest contributions to the New China in the work of their schools. China could not do without the help of Christian Missions.

Passing from the North of England to London I beheld a gathering of an entirely different character. Wishful to study the Anglo-Catholic movement in the Church of England at close quarters, I had become a visitor-member of the Congress. It met in the Albert Hall, an immense circular building with accommodation for ten thousand people. The hall was full at special sessions; on one evening, with men only. Nothing impressed me, however, half as much as did the great missionary meeting addressed by overseas Bishops. Robed in variously coloured vestments, some fifteen stalwart men moved in slow procession through the hall to their places on the platform. From strange and distant parts of the

world, they had come. Each man had a magnificent voice, which he used to tell a glowing story, a story of triumph in the face of overwhelming odds. It was an enlightening and uplifting experience. Speedily I lost sight of the towering wooden cross behind the speakers; forgot their coloured vestments; saw only soldiers of the Living Lord, eager to battle at His bidding against evil. These men were surely comrades of mine—however unacceptable their theory of the Church may be to a Methodist minister.

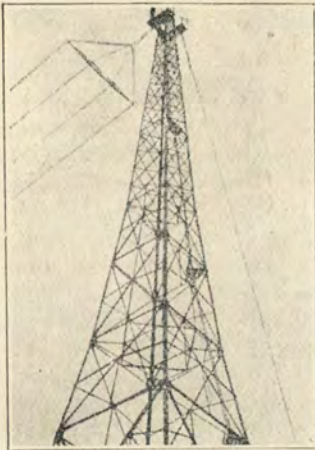
Here was the Archbishop of the West Indies, telling how a long-enslaved people were getting a race consciousness at last. Sexual immorality was their greatest problem. Yet to this negro community had been given an absolute equality of race: all worship together. Justice too, is administered with absolute impartiality. Higher education was available to all able to use it. They were building up real Christian character. A moving appeal for voluntary women workers followed: the native women and girls must be lifted into Christian purity.

The Bishop of Japan said that the only missions from England to Japan were Anglican and Salvationist: although America had thirty-seven denominations represented. They were requested to open Mission Schools, and were disseminating translations of Christian literature, particularly the Life of Christ.

"What was once known as the 'White Man's Grave,' said the Bishop of the African Gold Coast, is now known as the 'Black Man's Resurrection.'

The Bishop of New Guinea declared he had seen love and devotion performed in a way he never expected to see in his lifetime. It was a joy to the whole church to know that the Australian Church was sending out men to such a place.

It was left to the Secretary of Congress to utter words of deep signification for members of all denominations. He said: "The Missionary work of an Anglo-Catholic churchman and churchwoman must never be a *sideline*. It must be marked with the sign of the holy cross."



Broadcasts

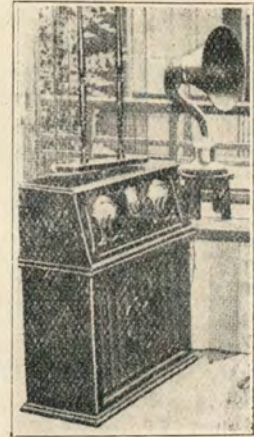
FROM

The Mission Field

The Methodist Church in New Zealand Listening in

1931

ENHEARTENING NEWS



“In Journeyings Oft.”

CIRCUIT VISITATION ON CHOISEUL.

By the REV. VINCENT LeC. BINET.

WE had had Christmas at Sasamunga so thought we should spend New Year at Senga and visit the numerous villages along the coast on our return.

So we packed up our folding beds and mattresses, and collected our stores together which would last us for a month or so, not forgetting medicines.

At last we were all packed up, everything put aboard the launch, and on Monday, December 29th, we set out for our 100 miles' journey round to Senga.

We anchored and slept at two or three places on the way. The weather was good, though the sea was not too calm, and our little craft rolled, and we rolled with it until we were bruised black and blue with the tossing we had.

We were a mile within sight of Senga, negotiating a tricky passage, when a wave caught us broadside on and the launch heeled over. There was a rattle of tins and cases, but she recovered herself.

The box containing the batteries which gave life to our engine had been tilted over to an angle of 45 degrees but the even beat of our little engine proved that no immediate harm had resulted.

Eager hands ashore took up our packages and we were once more ensconced in our Senga home, and glad to see Solomon and Abel, our teachers, who are doing

good work here.

Being New Year's Eve, there was a great crowd assembled in the church at night. The new incandescent hanging lamp—which had been purchased by the schoolboys by diving for trocas shell—shed its beams afar, and the brilliant light streamed through the Gothic windows of the church as we approached.

The change the Lotu has made.

Only those who knew these people in the past, living then in the crowded barricaded villages in the hills, with their weapons at hand, could adequately appraise the change which the Lotu had made—for here they were seated, and clothed, and in their right minds, dominated no longer by the legion of demons which formerly possessed them.

The spell of the Gospel instead was upon them, and here they were drawn together to thank God for His mercies of the past years, and to look upon the birth of a new year which was ushered in with a song of hope and praise.

Some strange duties.

Translation work, pastoral calls, village visitation, the opening of a new church 50 miles further on, making up preaching plans for our 30 teachers, etc., took up a good deal of one's time, whilst there were

numerous interviews concerning Baptisms, Marriages and Funerals; also family squabbles to be settled, land matters to be enquired into, village improvements "committee meetings," and even consultations as to the disposal of skulls!

In visiting an out-station named Gagara, we had a local boy at the helm whom we thought knew the passage well, but our steersman contrived to sit our little craft right on top of a "nigger head," and upon this pointed rock we pivoted, the advancing and receding waves giving the boat the required impetus to make the crew and passengers very uncomfortable, if not a little scared, as she heeled over dangerously, now this way and now that, until our waiting congregation ashore gallantly waded into the water, and pushed the vessel off the rock into deeper water.

When they had changed their wet clothes we had service.

It was now time to commence our return journey of a hundred miles, and we decided to visit all the villages possible. The north-westerly winds were blowing, but came up more strongly about 10 o'clock in the morning. By rising early, we could escape the headwinds, "sneaking" along the coast—as local expression has it—and getting in an anchorage before the wind rose. This we did, spending a night or two usually at each place.

At Ririo, the teacher's wife was very ill and weak, and no one seemed to be looking after her. (Her ailment, according to an old custom, made it taboo for people to go near her, and a number had left the village on that account, although there was nothing infectious). Marama took measures at once to revive the listless patient. A hot stimulating cup of tea was given, then a search for eggs. No, there were no eggs. The next morning, however, the old church was demolished and three hens' eggs were found in the ruins. These were commandeered and converted into invalids' diet.

The patient came to see us off when we left, with tears of gratitude in her eyes.

An unusual marriage feast.

Our teacher at Saleinadu started his new church two years ago, and hopes to complete it this year. He has scouted the neighbourhood for scholars, and old and

young may be seen learning their alphabet and reciting their lessons.

Here I performed a marriage ceremony and gave a little talk on the Marriage Supper of the Lamb, prefacing my remarks by saying that a wedding feast in the white man's country, and also in Palestine in the days of our Lord, followed a wedding service.

The rather stoutish bridegroom must have taken this as a hint, for immediately after the service he was running all over the place, accompanied by a score of youngsters, chasing a fowl, and later brought the captured hen to me.

"But why a hen!" I asked, "when you have roosters here whose laying propensities are absolutely nil?"

"A bird in the hand is worth two in the bush," sagely remarked Marama.

"It won't take them long to get another," I remarked optimistically. "Let this one go, Gideon."

So Gideon let the hen go, and once more the chase was on, the roosters finding the nearby bush a very convenient place to hide from their pursuers. It must have been five hours later, the perspiring bridegroom made his second presentation, which I accepted without demur.

At Malainain a boy came to us with a centipede bite, and we treated it to the best of our ability and the patient had a good sleep, and was about the next morning again.

At Mamarana services were held on the Sunday, and several people were baptized.

People with fever, etc., were rendered assistance, and the sick visited. One old man said: "I was at death's door when you arrived, but when you prayed with me my sickness was surprised out of me. I am much better now."

It is such testimonies as these, indicating belief in prayer and its efficacy, which encourage us so often.

Saved from the gallows.

A day or so later we were at Jivoko, and here we met an interesting character by the name of Nanabuaju. Many years ago he had committed murder, and some 12 years later had been arrested for the deed, and found guilty, and sentenced to death. We petitioned the Government on his behalf, and after some months' detention he was liberated.

Doings in Inland Bougainville.

ARRIVAL OF NATIVE TEACHERS FROM NEW BRITAIN.
ENHEARTENING NEWS.

THE Rev. A. H. Voyce writes:—At new year time we had a further feast, and sports. We also had our quarterly meeting. Then early in the New Year, we opened a fine new Church in the Ruhuhaku district. The hospital has been filled



An old time warrior and chief who is now a Lotu man.

lately with a lot of cases, this last month being the record since opening day, there being over 1400 patients. The hospital has again been inspected by the Government Medical Officer, who expressed his delight to the District Officer and myself regarding the state of things there, and regarding the qualifications of the doctor boy.

Then the month has been made notable by the arrival of three fine, well educated,

New Britain teachers in this district. They are all married and each has a child. They are I believe the first New Britain natives to leave the confines of their own society, and if that is so they are the first foreign missionaries to go out from that Society. They received a great welcome here in Siwai. Within a week or ten days of their arrival, there were six applications for the three teachers. One party came to Tonu to ask for a teacher to go at once to their village, but found that I had gone some ten miles up into the mountains for a few days. Instead of waiting until I returned they sent an emissary away up there to see me, with the result that on my return journey, I made a deviation and visited their village, and to-day there is a house nearly finished for the teacher to go into. Our cause has received an impetus from their coming, and it has certainly broadened the outlook of our peoples, now they are learning much about our sister field in New Britain. This is all to the good. One of the new men is a teacher of ten years standing, well known to Mrs. Voyce and myself, as is also his wife. The others are teachers of two years standing, and all their wives are trained girls. I think they will make good here. They are certainly energetic workers, with plenty of initiative. We hope that this step is only the beginning of a much greater assistance to be received from New Britain.

The District Officer and his assistant have to-day paid a visit of inspection to our school and station, as is usual annually. In the past the inspection has just been in the nature of a walk around the station. This year however, Mr. Townsend from the New Guinea mainland is relieving, and he made a very thorough examination, and indirectly expressed great satisfaction with everything. He and his assistant, Mr. Pitt, patrol officer from Kieta, first examined the hospital, the building itself, the outpatients ward, the dispensary, the day books, injection books, charts, etc., the

men's ward and lastly the women's ward. Then he came to the school, and inspected class by class, examined the work done, the work being done on the blackboards, the teachers, the new school under construction, asked questions regarding the number of hours schooling given per week, the food for the students, the numbers, etc. He found that 17 hours instruction were being given weekly, that there were 61 male students on the station, that five of them were married, and there were three children, making a total of 69, plus 6 single girls in Marama's girls' home, and two orphans, totalling altogether 77. He examined also some of the handicrafts being done by some of the natives, carpentry, and native arts and crafts. Then he examined the girls' school, and the work being done there under Mrs. Voyce's instruction, with the help of teachers' wives, namely school work, mat making, bead work, sewing and dressmaking, and fancy work and basketry.

I think he went away pleased with what he saw, though being the Government inspector he didn't pay compliments. Whatever his opinion it will be used in his report to his superiors.

I have commenced a monthly class for

teachers, where I am teaching English, and they are all very enthusiastic about it.

We had our monthly class meeting yesterday, and though many were absent on account of the District Officer's tax collecting, the church was packed and many spoke who had not previously spoken in class.

* * * *

A BICYCLE FOR THE NATIVE DOCTOR BOY.

In our last number an appeal was made for a bicycle for the native doctor boy, **Aisaki Pitakomoki**, who is doing such wonderfully fine medical work on Mr. Voyce's station in inland Bougainville. We are pleased to be able to report that a new bicycle has been given by the Messrs Scott of Auckland. It has been provided with all necessary accessories and some spare parts. Our best thanks are extended to the generous donors. The bicycle will enable the doctor boy to visit the distant parts of his extensive district in greater comfort and will also save much time on the journeys. Although he will only have a bush track on which to ride, there are long stretches quite suitable for a bicycle.

Earthquake in the Solomons.

MUCH DAMAGE DONE.

Rev. A. H. Voyce writes:—

On Easter Monday we had a very severe earthquake which did considerable damage through this district, in that it caused the destruction of hundreds of native houses, brought down many slips, and gave everybody something to think about. There was only one casualty so far as I know, but that was of a serious nature. Our house never suffered at all, which says much for the solidity of construction. Neither my father nor I have ever felt as severe a quake in New Zealand. Our church suffered a little.

Silas Senu, and his wife **Salome Tami**, new arrivals from the Marovo Lagoon, are stationed at Sikurai in the hills, and on the day of the quake, they were sitting on the verandah of their house, which is

about 6ft. from the ground. The quake was very sudden, and threw them both to the ground, leaving the house standing at an angle many degrees from upright. **Salome** was thrown to the ground and unfortunately broke both her legs at the calves. Word was sent down by night, and reached the doctor boy here (**Isaac Pitakomoki**) sometime during the night. The word brought down was not very explicit, so without troubling to wake us up, **Isaac** sent two of his assistants up to the scene of the accident, and they arrived back next morning, with improvised stretcher, and I found that they had done a fine piece of work in temporarily setting both legs in splints. Now under the care of the doctor, she is progressing very favourably.

A Missionary on Tour.

WONDERFUL OPENINGS ON BUKA.

WAITING FOR TEACHERS.

By Rev. A. H. CROPP.

ON the 25th March, the "Marsina" appearing off the Buka coast on her appointed day, we hurriedly packed our things on board the "Saga" and hurried down to Soraken to get our mail for the South away by the steamer, and to clear our few goods from the customs. What was our delight to find Mr. J. H. L. Waterhouse on board the "Marsina." Mr. Waterhouse has spent many years in mission work in three of our mission fields and is always interested in mission work. We were glad when he consented to stay awhile at Buka before going into Siwai collecting flora for the Kew Gardens in England. He was able to visit all our Buka stations, where he was universally a favourite with the natives.

After clearing and obtaining our goods at Soraken, we went around to Saposia, an island with an ideal anchorage. Here a Bilua boy is stationed as teacher. The bulk of the Saposia people live on this lovely island, but many more are resident on the islets which lie scattered around the lagoon. Saposia is an excellent position for a doctor as it has a fine access to the Government station, is healthy and is about the most central place of our Bougainville and Buka work. We did some N.A.B. injections here, had an evening service, and then next morning ran out the eight miles to an island named Hon, (the Turtle), where another Bilua boy had been placed for some weeks previously. These patient folk on Hon had waited about six years for a teacher. We were greeted by the genial chief, and after hurriedly giving injections and seeing that everything was going well, we said our good-byes, and started off back to Buka. As there is no anchorage at Hon, the "Saga," with the boys in charge, had to stand off and on, whilst we were ashore. **Pitiable lack of Teachers.**

Whilst giving injections at this place, we learnt of several openings on the Kunua coast of Bougainville, just oppo-

site to this island of Hon. For many years I have wished to start here, but the pitiable lack of teachers has balked our plans, as we could not even keep going villages quite close to us. Kunua is at present the only large pioneering district left on Bougainville. With but one exception no European has been any distance inland here. Some time ago an intrepid American in charge of the "France," a schooner engaged in the Whitney scientific expedition, rushed through Kunua to the summit of Mt. Balbi, (over ten thousand feet high) and back again to the coast. No one has followed him. No mission is at present operating inland. The Catholic Mission started a station on the coast and gave it up. Recruiters have landed on the coast, gone a few miles inland and then hurriedly returned. Not very long ago two massacres occurred there. The hill tribes came down and wiped out a few of the coast boys. But what an opening for us if we only had the teachers! Our own institution is new and but ill provided for training teachers. Where are the teachers? is our constant cry.

Soon after our return to Skotolan we left again in the little "Saga" to visit one of our stations which is on the North coast of Bougainville. Here another Bilua teacher is stationed. This teacher had finished his neat little hut, and a church had been completed. It was our duty to perform the opening ceremony of the church. After the service, we did the usual injections and then left on Sunday morning for Petats, our main village, where we arrived in time for the evening service. The church at Petats holds about three hundred packed tight in, and two hundred and fifty to three hundred usually come. The Petats service is the most inspiring of our Buka services. From this large village the bulk of our Mission boys have come, and all the girls at present in residence on the Skotolan station are from this large village. At present the

village is without a teacher.

Lost Opportunities.

Some months ago the requests from the North West coast becoming so insistent, we sent two teachers there; the teacher from Petats and Moikui, and one of our staff at Skotolan. Malamala, the Petats teacher, was our first teacher produced at Skotolan station. Years ago he was the writer's cook and from that humble and menial job entered the school with a view to becoming a teacher. Whilst stationed at Petats he did excellent work, and under him the village improved a lot. Moikui was a Mono lad who had spent a number of years at the Roviana school. He was invaluable on the Skotolan station, helping in the school, and leading the boys in their garden work and also on the one hundred acres of coconut plantation we have here. But who else could we send to the North West coast? There was no-one else available, and these two boys were the only ones we could spare, hoping to carry on ourselves their work on the island and on the Skotolan station.

On our arriving at Tanamal on the North West coast of Buka, we had a most delightful reception. Crowds of grown-ups and children were waiting on the beach to greet us.

Shooting the Breakers.

We settled Moikui at Tanamal with its expectant and waiting crowd, and, packing our things into a local canoe, and with a Tanamal boy for a steersman, shot the breakers in the narrow passage of tumbling water which led into the calm and shallow water behind the shore reef. Sister Elizabeth braved the breakers and survived also the walk back along the beach in the hot sun. The "Saga" returned to her anchorage some eight miles down the coast, leaving us either to tramp along the sandy beach or travel by canoe in the still shallow waters between the land and the shore reef.

The population along this small stretch of coast is enormous. All around the coast of Buka the population is thick, but here it is more so. They are a well fed people. Fish are obtained from the reef, night fishing with torches being the preferred method. Pigs abound and supply the necessary fat of the food diet. Taro and oth-

er tubers are in abundance in the large gardens a little back from the beach. All the villages are on the beach and are easy of access. This coast is the home of the large planked canoe. Each year excursions are made in these canoes to Nisan atoll for the ubiquitous pig, Nisan being a special breeding place for this animal. These pigs are bought with spears, native saucepans and calico, but seldom with European money.

We settled Moikui at Tanamal with prayers for his success, and Malamala at Lontes. Since then we have made numerous visits to this coast and have given them another teacher, a boy from our Skotolan school. Our last visit occurred a day or so ago and it was our delight to find that each teacher has added to his adherents in lotu and to his pupils in school. On this last visit Mr. Waterhouse accompanied us and became a great favourite with the children, delighting them with dental gymnastics which only those who have lost their original teeth and gained others can become proficient at! Probably the best symbol of their appreciation of his genial spirit was a request from a host of children at Tanamal that he should stop and live with them.

Facing Difficulties Cheerfully.

The constant visitation of the district one is working in takes up a considerable amount of time, but one's association with the teachers, their Christian spirit in the midst of trials, and the gradual improvement in the village life, are all bright spots which encourage one. So our appeal goes forth to New Zealand. You are having your overloaded time. The earthquake and worldwide financial depression must have seriously affected one's mood and spirit, Christian saint though he be. We pray for you. Our boys pray for you. And will you keep on helping our folk here, and spread the Gospel with its enthusiastic spirit further afield? We will go on living in native huts as we have done for years if you cannot provide better. We will risk the fire that might easily happen through a careless and irresponsible native girl, if you will only keep the Gospel moving, and bettering these poor heathen folk and the thousands of children, for whom Christ died and rose again.

Pioneering on Bougainville.

VISITING HIGH MOUNTAIN VILLAGES.

By REV. A. H. VOYCE.

I MUST write and tell you about my trip ere the vividness of the experiences fades, for the trip was of more than usual interest, and was one of exploration as well as of mission enterprise, for we travelled over ground never before trodden by European feet, over those high mountain peaks, to that district of primitive people previously visited by Parug, our native teacher. They were asking that a teacher might carry the light of the LOTU to that place, so I went in order to see the district, and the conditions, and the extent of the population, ere I could in any way consider sending a teacher to them.

I planned the trip carefully knowing that we had to go high up into the mountains, and hung off a week on account of the rain, then set off one fine Tuesday morning, when the weather seemed to have cleared, and showed every prospect of being fine for some time. However, we were to be disappointed, for as you shall hear we got some bad drenchings. We reached MIHERO the first day, stayed on David's station, which was now, in contrast to my last visit, in perfect condition, with a new rest house up, and new squared posts being cut for his new abode.

The second day we reached Iru in the TUPI district, dry, and in good fettle. Here we were as usual rushed with food as soon as we arrived. There is never any difficulty to purchase food in this mountain area. Parug too was well and fit, and eager to make the trip, though he prophesied bad weather.

Thursday morning we had Lotu very early and got away after some breakfast of mugki (food cooked the previous night, and eaten cold) at about six a.m.

All went well until about mid-day when we had reached the base of the very steep climb over the peaks. Here we did not wait for any food, for time was too precious. We came to some native gardens at the top, from where we got a very fine comprehensive view across the Siwai and Nagavisi plains, right out to the ocean which seemed a very long way off. All around the sites of villages and gardens were distinctly marked by the smoke of fires.

The Vale of Wailing.

After a long climb we came to a place where there was a rough shelter, half fallen down.

Some time ago a HITA man was murdered on the Uhai river by a man of the TUPI tribe, and the deceased's tribal relatives were carrying their dead clansman with the intent to hold the cremation ceremony on the top of the mountain. However, the dead man's corpse was too heavy for them to take him to the top, the ascent being far too difficult, so here on the ridge in this vale between two mountains, they built the funeral pyre and cremated him, wailing to their hearts' content, with the echoes of their wailing being flung back at them by the wall of rock opposite. So there, far from the abode of man, is the last resting place of that warrior who was foully done to death. The natives of this part of Bougainville scrupulously attend to all ceremonies regarding the disposal of the remains of their dead.

The Summit of Silence?

Again we ascended, climbing almost perpendicularly, over the roots, etc., with yawning chasms hundreds, and in some cases probably thousands of feet deep on either side, for we were journeying on a ridge. Every 50 yards or so, being absolutely tired out (and wet through into the bargain) I would sit down in the wet to rest, and in some instances just stretched out in the rain until the poor lads carrying all the bundles, caught us up, when we again rested for a time.

At a certain given spot our guide told us that from here on, until he told us we may talk again, we were to maintain silence, for all talking was sternly forbidden, this being the particular domain and abode of Hogig. This spot is not very extensive, and it is right at the mountain summit. The belief is that, should people talk when passing through that spot, that some one of the party, or some one of the village from which that party comes will die. Such silence is always rigidly observed by all the peoples of these parts, but I am afraid these station lads did not show very great respect for the domains of Hogig, the chief heathen deity of all these south Bougainville people. At any rate they did not respect the taboo on speech, for they talked and joked (although they were tired out) right through this sacred area.

The Nectar of the Gods.

Having reached the peak, or as far up the

peak as the trail lay, we passed through a valley that lay between this peak and a further one. This area is covered with a species of huge wild banana similar to those in Siwai, but being on the average much bigger, and with black outside shells. In the centre is a small spring, which is also taboo, said to be the special property of Hogig. I drank from it, and in my exhausted state, it certainly was as the nectar of the Gods, for I was done and so were the boys. I admit they were very cold, but when I invited them also to taste Hogig's spring, they declined on the grounds that being frozen already, a drink of icy cold water would make them more so. However, I fancy there was the element of superstitious taboo in the restraint.

At one period on the ascent the rain ceased for a few minutes, and we looked down on a great bank of cloud, where nothing else was to be seen. On the descent we passed some well constructed shelters, round in shape, having been used by opossum hunters when they slept out on the mountains. In one of these shelters I rested for a time.

Welcomed by the Hill Dwellers.

At length we reached the outlying gardens, and here we cut down some of that fine sugar cane, and having had no food since 6 a.m., and after a hard journey, I was desperately hungry, so I chewed some sugar cane. At most times to me it was dry woody stuff, but to-day I found it to be exceedingly luscious.

We then went on to the village of Avenia, whence we had despatched some Iru people from the mountain side to tell of our approach, they being far better mountaineers than we, and able to travel much faster. The chief of the village came to meet and greet us. We received a ready welcome. To reach the village we passed through huge gardens of sweet potatoes, sugarcane, bananas, and plantains, taro and yams. In the valley beneath there could be seen another village, whilst away on the mountain side, about a mile away could be seen yet another village.

Here in this mountain valley, the coco-nut palm, betel-nut palm, sago-palm, breadfruit trees, almond nut trees, etc., will not grow. However, they have an abundance of food, I would almost say an over abundance. They brought us food in plenty, ripe bananas and very fine taro.

The people are finely built, well proportioned, cleanly, and intelligent. I saw no ulcers. They

are a very industrious people too I should imagine. I secured for an axe a very fine and very big basket used for foods at feasts.

We slept at AVENIA for two nights, and then all of a sudden the weather cleared up, so we made up our bundles, and made a dash for it. However, we had not got more than a start on the ascent of the mountains before the rains and mists came on as bad as ever. We got wet through and through again and again.

A mild bit of excitement was caused on one occasion just above the vale of wailing, when I caught the sole of one of my shoes, which had come loose, in a root, and the shrub I had hold of with my hand broke, with the force of the jerk, and I went headlong down the bank, which here was fortunately not very deep, else worse might have happened than merely something to talk about, because Misi Woisi fell over the mountain. That night we spent in a shelter at the bottom, instead of trying to break records. We sang and told yarns, and then had Lotu, and slept as best we could in the cold. Next morning just as I started out I got a sprained ankle, which was not so bad whilst I kept on walking, but once I rested it got stiff and took some oiling up again. We arrived at Iru about 10 a.m., and after a swim, had lunch and then a service when I spoke on the story of the prodigal, pointing out how delighted God our Father is to welcome home any of his wandering ones, also how instead of waiting for them to return home of their own free will, he sends out his helpers to seek them even across great mountain ranges into places where the people have never heard of Him. Next morning we had breakfast at daylight, and got an early start as I expected to have a bad time with my sprained ankle, but after a mile or two I was alright. We had to travel through rain again, so it was not surprising surely that after arriving home about midday, I went down with a bad ankle, discharging ear, very bad cold right through my body, bad eyes, caused by the cold, and various scatches, etc., which began to fester.

ST. AUGUSTINE'S CREED:

"A whole Christ for my salvation, a whole Bible for my staff, a whole church for my fellowship, and a whole world for my parish."

The Open Door in the Solomon Islands.

By Rev. G. T. MARSHALL.

The Open Door of the title is not this magazine but the opportunities for evangelization and service which we have in the Solomon Islands in contrast with the closed or partially closed doors in certain countries.

TIBET.

(1) Tibet is almost wholly closed to missionary work. Something is being attempted in the North East where Tibet and China meet but no Tibetan is allowed to become a Christian. Recently one man who confessed faith in Christ, was murdered and another was sentenced by the Lama to death by torture. He was sewed up in a wet zak skin and then exposed to the sun. The contraction of the skin caused awful agonies until he expired at the close of the day.

CHINA.

(2) The Nationalist government of China has taken a stand unfriendly to Christianity in spite of the baptism of Chiang Kai Shek, the President. It requires all schools to be registered and come under government control and has issued this among other regulations: "A private school, founded by a religious body, is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. No religious exercises shall be allowed in primary schools." This has caused much perturbation among Missionary Societies. The China Inland Mission has decided not to register any of its schools under these conditions though the government has declared its intention of closing every school that will not register. Other Societies appear to be waiting in hope of some mitigation of the position. One writer sees some good likely to arise from the action of the government. He says, "it will mean the more definite focussing of missionary energy on the direct preaching of the Word."

Further than this the Chinese government will grant passports to students to study abroad only upon the condition that they will not include any religious subjects in their studies. This strikes us as a wanton interference with individual liberty. China is evidently taking a leaf out of Soviet Russia's book.

TURKEY.

(3) In Turkey the restrictions upon missionary work are still more stringent. "Only in dealing with individuals who are at least eighteen years of age, and not in institutions, is the missionary legally free to present Christianity in any way he may think fit. Some members of the mission have found the restrictions too hampering, and have gone home or are engaged in work outside of Turkey. But there remain nearly one hundred active missionaries in Turkey to work out their salvation in fear and trembling, though with prayer and much hope The missionary's object is to live Christ before the men and women with whom he is in daily touch He preaches Jesus not by name, at the sound of which hearts grow hard, but by those good works which lead the beholder to glorify God." Here is missionary work under strange conditions! The Missionary without his main reliance, the Word of God! The soldier going to battle without his sword! It is however not altogether without Biblical precedent, for St. Peter says that husbands who obey not the word, may without the word, be gained by the behaviour of their wives.

(4) Contrast, with these things, the liberty we have in our mission field where no legal restrictions hamper us in our work. The relation between church and state is a vexed question upon which we cannot enter here but when we consider what is happening in other parts of the world and the rising tide of secularism everywhere we may be moved to greater diligence in the work we have in hand.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Our President's Letter.

Christchurch, June, 1931.

Dear Auxiliary Friends:

What a beautiful time of year the Autumn is! Cool, sometimes sharp nights, and glorious sunny days, and all the deciduous trees clothed in splendour! All our parks and squares and many private gardens just one blaze of golden glory! But soon, with every gentle breeze and more vigorous east wind the leaves come floating down

"Yellow and black and pale and hectic red"

The days draw in and now is the time to get busy preparing the contents of the boxes we send to our workers in the Solomon Islands, which are such a boon to our Sisters and missionaries' wives. Garments are still needed, principally to help native teachers in the villages, where there is no Sister to teach the girls to sew, and the gift of a dress encourages the native women to keep clean and take a pride in their appearance, as well as making it easier for them to attend Lotu. If you look at the new map you will see how many villages there are with a teacher and it is a simple problem in arithmetic to reckon just how many garments can be used. Let us remember also to send articles that can be used by the Sisters for the Christmas Trees that are such a joy to the people; also plenty of writing and sewing materials.

I am glad to say the Young People's Missionary Auxiliary at Southbrook is still busily at work making scrap books, toys, handkerchiefs etc., for the kindergarten work of Sisters Lina Jones and Elizabeth Common.

Our Sisters working among the Maoris are also glad of help in the shape of used clothing, books, etc. The Auxiliaries in the North Island are better able to supply this need than those in the South Island as railage expenses are too heavy for the latter. The matron of the Maori Girls'

Training Home at Onehunga would be glad of warm garments for her girls this winter.

Speaking of Sister Lina reminds me that she will soon be in N.Z. enjoying a well earned rest. She has had to wait quite a long time for her furlough and I am afraid will be very tired indeed. May I bespeak for her your prayerful sympathy. Mrs. Bensley, the wife of one of our missionaries is also at home on a long furlough owing to delicate health. She and her little son Michael have a tiny shack near the sea and we hope the long rest and the healthful breezes will set both up in health and strength again.

Miss Ruth Grant, the Y.W.B.C.'s "very own" Sister is on the point of leaving New Zealand to take up teaching and kindergarten work at Roviana. I am sure you will all follow her career with the keenest interest and add her name to your prayers.

The Maori Girls in the Kurahuna Training Home at Onehunga are doing well. All Auxiliary women feel that the establishment of this Home is a matter for great thankfulness to God, and pray that through its agency many of our Maori sisters may find the Pearl of Great Price, a saving belief in the Lord Jesus Christ.

So far we do not know exactly how much is coming in annually through the Auxiliaries for maintenance, but we need more annual subscriptions of £1/1/-, as well as more weekly pennies.

I am glad to report that some of the ladies in Cromwell, Otago, are thinking of starting an Auxiliary there. In Blenheim Mrs. Stockwell is endeavouring to interest the ladies in neighbouring Circuits. Let us all help them by sympathetic thought and prayer.

All the Easter offerings will be in by now. The leaders in two of our chief Auxiliaries are very thankful for the good response made by their members. At such a time as this when all are feeling the

scarcity of money and there is so much unemployment and even dire poverty, those of us who are able must do our utmost to keep up our income, and God will bless the efforts and sacrifices made. Let us all betake ourselves to earnest and steadfast prayer, knowing that this is the only way to meet the trials that lie so thick around us.

With thanks for your interest and co-operation in our glorious work,
I am on behalf of the M.W.M.U. Executive,

Yours sincerely,
Mary E. Bowron.

* * * *

DUNEDIN NOTES.

We are glad to have our beloved President with us again, although our very capable Vice-President Mrs. G. Davies, has steered our barque very efficiently during Mrs. Duke's absence.

A pleasant little function was held when Mrs. Duke invited the Executive members to meet Miss Ruth Grant at morning tea. A brief half hour was all we could have of Miss Grant's company, as she was en route for the north from the Southland B.C. Camp, but it gave us an opportunity of meeting our new Sister. We feel sure that she will do good work in the Solomons and we wish for her years of faithful service for the Master.

We were privileged in having Dr. Sayers at our recent Auxiliary meeting. He gave us a most interesting account of a trip to a distant island, outlining the preparations required, the routine of the work when their destination was reached, and the division of the sick in groups, according to treatment required.

A marvellous amount of work is done in this way and we realize what it would mean for the Solomon Islands to be without medical aid. We must work and pray that resources still untouched may be made available to carry on the work which Christ asks of us.—A.F.W.

* * * *

AUCKLAND NOTES.

Pitt St. Schoolroom was again filled for the Annual Easter gathering, with Miss Somerville presiding over an enthusiastic company. A thrilling story of the work of a woman lay preacher was told by Sister Rita Snowdon, who has laboured in the back-blocks and bush

camp of the King Country. Riding many miles on her motor-bike (christened John Wesley) she forded rivers, travelled rocky roads, holding religious services under many adverse circumstances. Sista Rita is now in our Social Service Mission. Her energy and zeal will surely "lift up the fallen, and care for the needy." The offering was £111, a record in Auckland; it has now reached £119 and the work needs it all.

Our latest missionary Sister, Ruth Grant, is spending her last weeks at her home at Karaka. She sails on June 5, and leaves Sydney on June 10. Our prayers follow her.

Our branches have held Garden Parties and other functions with the object of assisting in the maintenance of the Maori Girls' Home, now in full swing at Grey St., Onehunga.

Mr. and Mrs. F. Thompson left Auckland in April by the "Niagara" and were farewelled by some of our members. We trust that both will be greatly benefitted by their trip Home.

Branches are reminded that now is the time to get the Boxes ready for the Sisters in the Solomons. Let us see that the goods are in plenty and the Boxes well filled when they are packed in the beginning of July.—A.E.C.

Miss Graham of Birkenhead is on furlough from the Regions Beyond Mission, where she has laboured for about twenty years. She told the local Branch something of her work at their meeting recently.

* * * *

THE PRESIDENT OF THE CHINESE REPUBLIC A CHRISTIAN.

In our English "Foreign Field" of December last we have this statement: "All our readers who are watching the current of events have been impressed by the bold and courageous action of Chiang Kai Shek, the President of the Chinese Republic, in making a public confession of the Christian faith by receiving baptism at the hands of a Chinese minister in an American Methodist Church in Shanghai. In the midst of reports of the alarms and ravages perpetrated by the Communists in the Yang-Tsze Valley, and stories of barbarities and cruelties inflicted on whole cities, the announcement is made, that the most prominent citizen of the Chinese Republic has become a member of the Christian Church."

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