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The Open Door

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

DECEMBER, 1932.

**SPECIAL
WOMEN'S
NUMBER**

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THE OPEN DOOR

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MISSIONARY SISTERS.

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Nurse LILIAN BERRY	Roviana, British Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
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THE OPEN DOOR.

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Editor: Rev. E. P. BLAMIRE

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From the Mission Office.

Future Mission Policy.

The financial difficulties with which the Board is confronted, necessitating withdrawal of European workers, has led to a consideration of future Missionary policy and the advisability and possibility of placing more responsibility on the Native Church. The following resolution has been sent to the Mission Synod for its full consideration, and report to the Board of Missions:—

"That, having completed the first decade of responsibility for the Solomon Islands Mission, and in view of the altered conditions of to-day, the time is opportune for full and thorough consideration of the policy of the Mission, particularly with regard to—

1. The responsibility of the Native Church with reference to the future and the best method of developing and strengthening a sense of this responsibility.
2. The staffing of the Mission with—
(a) European Workers;
(b) Polynesian and Native Workers.
3. The medical work and the training of Native medical workers.
4. The educational work of the Mission, spiritual and technical."

RETIREMENT OF THE GENERAL SECRETARY.

The serious illness of the Rev. W. A. Sinclair, General Secretary, in the early part of the year, and his continued indisposition, have prevented him taking any active part in deputation work. Acting under medical advice he has been compelled to confine himself to the office and editorial work. He has therefore intimated his intention to retire from the position of General Secretary in 1933.

APPOINTMENT OF GENERAL SECRETARY FOR 1933.

Very careful consideration has been given to the question of the appointment of a successor to the present General Secretary. The Board approached the Revs. A. N. Scotter, F. Copeland, and A. H. Scrivin, requesting them to allow their names to be submitted to Conference in harmony with the custom of submitting three names when appointment has to be made to a Connexional office. Mr. Copeland declined to allow his name to be submitted.

The Board has therefore resolved: "That the following names, now placed in alphabetical order, together with any others that may be added by the Synods, will be considered at the Annual Meeting of the Board with a view to the submission of a nomination to Conference:—

Adolphus N. Scotter.
Arthur H. Scrivin."

The Rev. J. F. Goldie, Chairman of the Solomon Islands District, will leave the Mission Field on furlough on December 23rd. After spending some time in Melbourne with his family, Mr. Goldie will attend the Annual Meeting of the Board of Missions and the Conference in Auckland about the middle of February. He will only spend two or three weeks in deputation work, as he feels he must not be long absent from the Mission Field in these difficult times.

The Rev. A. H. Cropp, writing from Buka after his return from furlough in New Zealand and Australia, states: "The Fijian teacher and his wife and band of helpers had not only kept the religious work going but had got nine young boys on to the station and had placed out seven of our Buka boys as teachers in Konua, the wild part of Bougainville."

Who Was Phebe?

ADDRESS (ABRIDGED) GIVEN AT THE DEDICATION OF
NURSE BARTLE.

By Rev. V. le C. BINET.

NURSE J. M. BARTLE.

Nurse J. M. Bartle has been appointed a nursing sister at the Mission Hospital at Bilua, to take the place of Nurse Edna White, who recently returned to New Zealand. Her dedication took place on November 10th in the Pitt Street Church, Auckland, at a service conducted by the Rev. E. D. Patchett, assisted by the Rev. W. A. Sinclair. The dedicatory address was given by the Rev. V. le C. Binet.



NURSE J. M. BARTLE (Sister May).
Recently appointed to the Mission Hospital,
Solomon Islands. *Bilua*

Nurse Bartle received her training at the Auckland Public Hospital. She obtained her medical and surgical certificate in 1928; her midwifery at St. Helen's, Auckland, in 1929. She received her Plunket training at the Karitane Harris Hospital, Dunedin. She has also had three years' experience in the Te Kopuru Hospital, North Auckland. She has been closely associated with Christian Endeavour work and other forms of Christian service.

Nurse Bartle left Auckland for Sydney on November 11th, en route for the Solomon Islands.

AT the close of Paul's Epistle to the Romans may be found, in the Authorised Version, an Editorial Footnote, in small type: "Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea."

Phebe—a woman's name! Then it was a woman who had the honour of conveying this precious document all the way from Corinth to Rome.

And who was Phebe? There is a reference to her in the last chapter of the epistle: "Phebe . . . a servant of the church." A "servant": the Revised Version has an alternative rendering for that word in the margin which, we find, has been incorporated in the text in our Book of Offices: "A deaconess of the church." Besides being a deaconess, however, Paul refers to her as a "succourer of many, and of myself also." Phebe may not have been a professional nurse, but she evidently had some natural nursing ability which found scope for its expression in ministering to the aged Paul, and for which he was very grateful.

The distance from Corinth to Rome is 400 miles as the crow flies. And it was by a woman's hand that this epistle was safely deposited within the keeping of the Christian Church at Rome. It reminds one of a great relay race—and that is really what Christianity is; and women have ever been prominent in taking their share in passing on the torch of Gospel light to others.

Phebe was one of these, and in undertaking this journey, a long and arduous one in those days, she encountered, first, rough seas; secondly, rough surroundings; thirdly, rough companions; and she met all three by those qualities of character which are indispensable to every missionary worker, namely, intrepidity, adaptability, and spirituality.

I. She met with rough seas (the small sailing boat in which she travelled having to negotiate the Straits of Messina), and every missionary worker, especially in the South Seas, will meet with rough seas, literally and figuratively. That there are real dangers to be faced has recently been made obvious to us all by the regrettable news of the wreck of the new motor-ship, the "Southern Cross"; a loss to our brethren of the Melanesian Mission which evokes the sympathy of every member of the Methodist Church.

Storms at sea also hinder regular communication from our fellow-workers in other parts of the District, and sometimes months elapse before we can get news from our friends, and our own food supplies occasionally get held up.

In a figurative sense, too, rough seas are negotiated in learning the language, and at first mistakes are bound to be made. Patient acquirement over a long term of years is required before misunderstandings can be entirely eliminated.

II. Phebe adapted herself to the rough surroundings which were hers as she undertook this long journey from Corinth to Rome. And missionary workers, far from the amenities of civilisation, must have the faculty of adapting themselves to their new surroundings. For instance, the hospital where our sister is to take up her duties (apart from the doctor's house, which is an European building), is built of native material. The wards have no corrugated iron roofs, but they have corrugated, wooden floors! Floors that are made from split betel-nut trees, tied to the joists with cane, and moving about on such floors can be very tiring for the missionary nurse.

The climate tends to sap the energy of white people, and, besides, one's temperament may sometimes be affected by it, and in this connection it may not be amiss to quote Dr. Smellie's words: "The best Christians have need to bear with one another; to provoke one another's graces, and not their passions. . . . Well disposed and slow to wrath I should be, even with those who irritate me and frustrate my designs."

III. In her travels Phebe met with rough companions, who criticised her religion and scoffed at her mission. We, too, will meet with such-like criticism, but our Divine mandate, and humane considerations as well, will not allow us to "leave the native alone," and we have allies among unprejudiced observers who commend and support the work of Missions.

We have, too, to contend with native prejudices, which tend to ruffle us. Again Dr. Smellie has for us a word of exhortation: "There is no real love without much patience. . . . For three whole years Christ had infinite patience with a handful of peasants who were backward pupils, slow to grasp His doctrine. Yet He never blamed them, never gave them up. . . . There is my glorious Pattern, my great Exemplar."

So engrossed in our duties we may be as to become unconscious of His presence—as we see it so well depicted by a modern artist who has drawn, set in the centre of a modern city, the form of the thorn-crowned Christ, bowed under the weight of the cross, but everyone passes by unheeding—everyone except a woman, and she wears the uniform of a nurse. Her contact with suffering has not made her heart callous. As she turns with a look of sympathy upon the Suffering One, her sensitiveness to His presence is well portrayed by the artist, who thus pays a fine tribute to the nurse's great profession. With distressing fidelity, however, he exposes the aloofness of the majority.

The cry of our hearts must be as that of the Greeks of old: "We would see Jesus."

"We would see Jesus: this is all we're needing;
Strength, joy, and willingness come
with the sight."

In conclusion, then, as a message to the Church in the Solomons, we would adapt the words of St. Paul; "We commend unto you our sister, Nurse Bartle, who is a servant of the Church in New Zealand; that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you; for she herself also hath been a succorer of many. . . ."

The Hospital at Bilua, Solomon Islands.

THE WORK OF THE NATIVE BOYS.

By Nurse EDNA WHITE.

THE rising bell at Bilua goes at 6 a.m., and it is then that the hospital assistants (four of them) go on duty. The fifth has been up for about half an hour getting the patients' bath water heated. This is done in the copper when there's water to spare (which there isn't most times), the alternative being sea water heated in kerosene tins.

As in most hospitals, the first duty in the wards is the taking of temperatures. In the men's wards these usually are taken by the boy in charge, and it is gratifying to note that our native assistants quickly learn to read a thermometer correctly. The taking of pulses is not so easily



Photo: Nurse Edna White.
Native Assistants in the Mission Hospital,
Bilua, Solomon Islands.

learned, but the boys persevere until a fair degree of accuracy is attained.

When temperatures are finished, washing of patients begins. Those who are convalescent enough go to the sea for a bathe. Others not so far advanced in convalescence wash themselves, while the remainder are sponged by the assistants, the Sister helping where required. Then follows changing of bed linen where necessary, and tidying of beds. One cannot say "bed-making" when the bed is merely boards, and the bedding a sack covering the boards, a white sheet, a pillow and a

cotton blanket, which usually remains folded up underneath the pillow.

Dressings come next, and sweeping and washing of floors, polishing of kettles and primus stoves, and the giving of medicines. Breakfast is at 8 a.m.

While the ward work has been proceeding, the boy who heated the bath water, commonly designated "the cook," has washed and cooked the rice for patients and assistants. The ration for patients is $\frac{3}{4}$ lb. per day, and for the assistants 1 lb. daily. The cook has to measure this out. It is usual to have only two meals a day, but biscuits are available for a midday snack when hunger demands. Tinned meat, $\frac{1}{4}$ lb. per patient and $\frac{1}{2}$ lb. per assistant, is issued twice weekly. Usually about 50 per cent. of the patients are fed by relatives and friends living in the vicinity of the hospital. Hospital caters mostly for folk who come long distances and who have no friends near hospital. These patients rarely come without a supply of food, but as a rule it proves inadequate. A fine friendly spirit prevails among the patients, no matter where they hail from, and they readily share their food rations with one another. We are particularly pleased at the way the newcomers are always made to feel at home by the other patients in the hospital at Bilua.

Our cook is responsible also for the washing of hospital linen. He often manages to find one or two helpers among the convalescent patients, and he needs them. More often than not the water for the washing, as well as for other purposes, has to be carried from the tanks up the hill at the white people's residences, about a quarter of a mile distant, and quite often when the tanks are getting low the washing has to be taken to a spring in the bush a good half mile away. Apart from the cooking and washing, the cook sees to the wood pile, keeps the copper clean, the cook-house tidy, and is responsible for the cleanliness of the dispensary floor, table, and polishing of scale pans and weights.

Then, too, between the hours of 6 and 8 a.m., the Out-patient Department is kept

busy. Two boys usually work here. At these hours we have only "return visits," i.e., patients who previously have been seen by doctor and treatments ordered. Children and adults from the nearby villages and people staying at the beach comprise these numbers. In-patients are often discharged to Out-patient Department for continued treatment. All names and treatments given are entered into the Out-patient Book. Here cuts, abrasions, ulcers and small abscesses are dressed and treatments are given for eye, ear, nose and throat troubles.

Unless urgent cases, the new patients come at 9 a.m. each day. Station boys requiring out-patient treatment attend at that time also, for they are attending school in the early morning. Seeing new patients can occupy a whole morning; sometimes most of the day is given up to them. Often large numbers come for injections for yaws. The assistants can very ably assist doctor with the giving of these injections as well as do all the preparing for them and the clearing up afterwards. The help they give with interpreting is very considerable.

Work in the wards recommences at 9 a.m. Dressings are finished, massage given, patients shaved if necessary, tables and cupboards are scrubbed, plates, cups and spoons are cleaned, and everything assumes a well-cared-for aspect. When the ward work is finished there is weeding, planting of grass and clover, wall building, path making, water carrying and numerous other jobs to claim the attention of the boys.

All hospital dispensing is done on the premises, and one assistant spends a fair amount of his time helping in that department.

At midday usually two boys go off duty and the rest finish up at 1 p.m. They all return in the afternoon and work various hours to make a total of eight or nine hours on duty daily.

The usual routine of ward work is gone through in the afternoon, and the Out-patient Department is open again from 4 to 5.30 p.m., and for station boys from 7 to 7.30 p.m. When the wards are slack

the outside work is continued in the afternoons.

A duty sheet, setting forth each boy's work, is made out monthly. A change-over of duties is usually carried out at the end of this period. In this way the boys get an insight into the work of each department of hospital. Each boy understands that although he has duties that he may consider his own special work he can be called upon at any time to help in any department as occasion warrants. When this is necessary, invariably the assistance is rendered cheerfully and willingly, and we often marvel at the ready response we get from them all in emergency cases.

A timetable is made out weekly, thus regularly changing the hours that each boy works. One is always on duty in the evenings, the others are usually off duty for the day by 6 p.m. This boy's last regular duty is the taking of evening Lotu in the wards. Two hymns are sung and a prayer offered. This is never missed. In emergency cases where the staff are prevented from attending, the patients themselves take it.

There is no regular night male assistant, but one is always "on call," and whenever necessary one is detailed off to do "night specialling." The boys get a half-day a week off duty, and only half the staff work on Sundays after out-patients' hours, which are from 7 to 8 a.m. only.

They are paid at the rate of £6 per annum the first year, £9 the second, and £12 the third. This year they have had the 10 per cent. cut.

Do you think they earn their wages?

* * * *

Hughie Wheatley, a Solomon Island boy who was educated at Wesley College, Pae-rata, passed through Auckland recently on his way to Suva, Fiji, to enter the medical school there for a course of four years' training in medical work. On completion of his education he will return to the Solomons as a medical practitioner to work among his own people. Since leaving Wesley College, Wheatley has been teaching in the school at the head station at Roviana.

The Education of Native Girls.

A PRESSING NEED.

By Rev. F. H. HAYMAN.

A SURVEY of education among almost any group of retarded peoples reveals immediately a disparity as between the training of girls and the training of boys. Largely because of the prejudices of the native peoples, governments have at first neglected the girls, until they found they were merely wasting time and money. The Fiji Government established the Queen Victoria School for Fijian boys in 1906, and up to 1926 had brought six more schools into being, all for boys. In the Northern, or Arab, area of the Anglo-Egyptian Soudan, the Government, at the time of occupation (1899), concerned itself with the education of boys, but it was not till 1920 that the Department gave any real consideration to the training of girls. For many years the Arab boys of Zanzibar have received education, and the experiment of a girls' school was undertaken with some trepidation in 1927. However, Their Highnesses the Sultan and Sultana have lately graced the annual prizegiving with their presence, and the future of the school is assured. Here it would be well to note that amongst most backward peoples, co-education is well-nigh impossible after adolescence, and in Moslem lands, because of ancient custom and prejudice, is impossible at any age. Now, all over the world, governments which deal with native peoples are realising the urgent need of training the girls as well as the boys.

Some ask why education is the work of the Missions. The answer is that our best and most lasting work is done among the young by a system of Christian education, suited to their outlook and environment. Governments are usually interested in secular education, but Christian people believe that to superimpose materialism upon the old demonism of the people is merely to make confusion worse confounded. Hence, in nearly all cases, Christian Missions pioneer educational services. Later, the administration is pressed into doing something for its native taxpayers. An Education Department is established and schools are erected, but the bulk of

the work is done by the Missions, with small grants-in-aid from the Department. Up to the time of the 1926 Education Commission in Fiji the Methodist Mission had 684 schools for native Fijians, and the Government had seven. At this stage, however, Missions usually find themselves in difficulties, for several reasons, and these difficulties react directly upon the training of girls:

1. Missions are concerned with character-building by means of Christian education, hence they cannot always spend the time on the secular subjects in which the Government is particularly interested. Where grants-in-aid are paid by the Administration, they are assessed on the efficient showing of the pupils in these secular subjects.

2. The Missionary bodies are usually desperately handicapped for funds with which to procure adequate staff, buildings, and equipment. The writer has oft looked with envious eyes at the annual budgets of some of the Government native schools of Africa, and of the more advanced of the Pacific Islands. In the Solomon Group, the Administration is just commencing to interest itself in native education, but so far there is no Education Department, and there are no Government schools.

The missionaries themselves are facing vast tasks with only the tiniest of skeleton staffs. The work grows and grows, and the staffs do not grow in proportion. At the present time they are decreasing. The workers find themselves compelled to be doctor, nurse, teacher, farmer, carpenter, engineer, boatman, road maker, town maker, as well as spiritual adviser to their people. They cannot be full-time teachers of secular subjects. Hence they find it difficult to reach just the standard of efficiency in those class-room studies which is required by the Administration if grants-in-aid are to be paid.

The above general considerations directly affect the education of girls. Missions, with their Christian viewpoint, have gen-

erally recognised that the training of girls should keep pace with the training of boys, but in actual practice the peculiar difficulties involved have caused a serious lack in the girls' work. In South Sea Missions it has been found possible to have co-education up to adolescence in the little village schools where the pastor-teachers gather the children. This is true of the Solomons. We find, however, that the attendance of the girls is very spasmodic, as they make such useful home drudges. Then they are almost invariably withdrawn by their parents after puberty has been reached. The native teacher himself can do very little special work with the girls, and only a small percentage of the teachers' wives have had the advantage of training in our Sisters' Homes. They are just village girls themselves. It is just in this matter of higher training that we have to acknowledge, with the keenest regret, that the work among the girls does not keep pace with that of the boys, as far as numbers are concerned.

Here it would be well to state that boys and girls are brought from the villages on to our European stations for training. The girls are housed in our Sisters' Homes, or in some cases in the Mission House; the boys are housed in dormitories, and they all attend the Circuit Training School. Over and above this there is special work for each sex. In the Sisters' Home itself our girls learn to be cleanly, orderly and industrious, and they receive instruction in sewing, cooking, housecraft, mothercraft, and in their native arts and crafts. But, most important of all, in contact with our magnificent women workers, they learn how to live, and learn what the Christ-life means.

Yet on our European stations we have to admit that we do not touch one quarter the number of girls that we do boys. Let me make it plain, however, that this is through no fault of our fine band of women workers, the Sisters, and the missionaries' wives. These heroic women are bearing the most impossible and backbreaking burdens in an unthinkable climate. More and more I marvel at the loads they bear. The reason for the fewness of the girls is not hard to find. It is finance. It is only in residential institutions that we can

counteract various unfortunate village influences, and give the required special training for our girls. But we cannot increase the number of our girls on our European stations without increasing the number of our Sisters, who are already labouring all the time at breaking point. As to native women helpers, we are still in the pioneering stage, and suitable reliable women, free and willing for this work, are almost impossible to find. One other matter concerning finance should not be overlooked. Boys can be brought on to a station, and can partially earn their keep by being set for a certain time each day at monetarily productive work, for example, in plantation or workshop. Hence there are usually a hundred boys on the Head Station at Roviana. Girls cannot be given such labour, and it is a sad thing that for such a reason our girls' work should suffer.

As for the future, it is urgent that we should attack the problem with vigour and vision. The Central Girls' School is a clamant need. It should be placed in the hands of a properly qualified lady principal, with assured status in the Mission District. It is assumed, of course, that she would have those other qualities so necessary in dealing with native girls. Then the work in our Sisters' Homes should be extended by the provision of a Home Sister, whose work among the girls would not be distracted by the large amount of general work which our Sisters have to do: medical work, class-room work, village work, etc. In this way the number of girls could be increased to 30 or so, and these Homes could act as feeders for the Central School.

* * * * *

"Do you say, a Christian England first? You cannot get that Christian England without a Christian India. **The world is a single front.** You can never get rid of the slums of Birmingham so long as there are slums left in Bombay. The cheap stuff will find its way round somehow, and drag down the levels of human life at home. When the natives meet together to consider a universal eight-hour day, they find that they cannot forget India and Japan. Labour is international."—"The Indian Outlook."

Women of the Solomons.

AS THEY WERE.

By Rev. V. le C. BINET.

THE lot of a woman in the days of heathenism, especially in the Solomons, was far from an enviable one.

To be born a girl condemned her at once to a life of inferiority, hardship, and servitude.

The girl would have to accompany her mother to the garden, and there weed her taro patch, make preparations for further planting, and, having dug up with a stick a quantity of the taro, the natives' staple food, she would drag her weary way back to the village, often a distance of some miles, and, reaching her own leaf hut, would deposit her heavy load upon the ground with a sigh of relief. With the firewood which she had also brought with her, she built up a fire, on to which many stones were placed. Having peeled the taro, it was placed among the stones which had been made hot by the fire, and thus roasted.

When the girl was 16—a little more or less—the father would negotiate a deal with a young man of another village, who, if he could furnish a goodly supply of native shell-money—six or seven pieces—was promised the girl. If, however, the sum demanded was not forthcoming, a bigger offer from another prospective son-in-law might be considered and accepted. The girl would then be told by her father, or chief, to go to the village where she would meet her future husband, perhaps a man she had never yet seen. Protests and tears were of no avail. There was no special marriage ceremony, the payment of the money by the bridegroom being the main feature of the contract.

The expectant mother, with her own hands, assisted by a few other women (for it was taboo for men to help, and even the husband was prevented doing so by a heathen custom), would build her own "maternity ward" out in the bush, for at such a time as this she could not remain in the village. What terrible huts these were where two precious lives were to be precariously sheltered for ten days!

One or two of the village women would be in attendance, and so long as matters

took their natural course, all was well, but a complicated situation, needing special care and attention, would occasionally arise, and the women, ignorant of the first principles of nursing as understood by white folk, would be quite helpless.

The mother might die, and the child survive, and often it has happened that the child has been cremated alive alongside the body of the mother—possibly on account of some heathen superstition, but in some cases because no means were apparently available to maintain the life of the infant.

In the case of the mother surviving and the child dying within ten days, this occurrence was interpreted as a sign that the spirits were angry and must be propitiated. Practically the whole of the population would make an exodus from the village concerned. This meant that often the mother was left without any help when she most needed it. Eventually a return was made after the father had made ample compensation to the chiefs with shell-money for the disturbance he had unwittingly caused. If that compensation was not paid, then his gardens—the bulk of the work of which had been done by the unhappy wife and mother—would be destroyed. Retaliation often took place, and again the chiefs would be in honour (?) bound to make reprisals. An inter-tribal war might easily ensue.

A woman, a few days after childbirth, would be at work again in her garden, her baby being left in the care of a village girl until the mother's return many hours after. Later on, the child, now from two to four years of age, and still unweaned (!), would be carried to the garden, and the sight has been often met with of a woman with a load of taro on her back returning from her garden with a young child perched on top of the load, whilst the man walks leisurely behind, chewing betel nut or smoking a pipe, guarding his wife and family with axe and shield, which he carries in case of an enemy attack.

The husband, however, might fall ill. When he sensed that it would prove

fatal, he occasionally contrived—possibly through some agent—to have his wife's food poisoned, that she might not only be prevented from becoming another man's wife, but to accompany him, and serve him, in the spirit world.

Or she might be accused of causing his illness, and perhaps his death, by sorcery. The peelings of a betel nut, or banana, or other food taken by an individual, would be surreptitiously acquired by the woman and buried in the ground. This was the method practised, and which, according to the natives' idea, worked a fatal spell upon the desired victim. The suspected wife would be seized by the man's relations, and her two hands brought together whilst her wrists were lashed tightly with wet cords and the accused was hung suspended from the branch of a tree for many hours. As the cords dried, they would cut still deeper into the flesh. When she "confessed" she was let down, sometimes suddenly with fatal results; (two women some years ago were dragged over sharp coral until one expired); or she might be mercifully left to recover from the swellings and abrasions caused by the rope and allowed to suckle the child, who had been left all night without attention during the mother's inquisition.

Widowhood itself seemed to be treated as a crime, and the "criminal" was by custom sentenced to a year's solitary confinement in a dark, partitioned-off corner of the house. Her hair was allowed to grow and was matted with dirt. Nor was she allowed to wash for many months. Food would be mechanically handed to her, for she was not allowed any social intercourse.

When twelve months had elapsed, her chiefs (generally her late husband's brothers) would negotiate with a prospective husband, and the sum demanded having been handed over, the woman would once more be treated as a new member of the tribe into which she had been purchased—but her children—especially if they were girls (for girls were always good assets)—would not be allowed to accompany the mother unless they, too, were paid for by the prospective step-father.

As the woman grew older, her visits to the garden would grow less and less, until at last she would sit disconsolate in her

house—often neglected, living in dark and wretched discomfort—until at last death released her from her loneliness.

AS THEY ARE.

Noah Goza, the Christian Chief of Sape, was much distressed. His wife Eva was suffering much from a disease locally known as "makomako," her limbs being swollen and aching, whilst here and there over her body were terribly disfiguring sores. It was impossible for her to go to the garden. The children had to be bathed, and the food must be procured from the garden—and Noah undertook to do these duties himself. Bathing the children was not usually recognised as a man's work, and it was quite different to fighting the Chief Liliboy and all his mob from Vurulata, but since the Missionaries had brought peace there was no enemy to worry about. So he had time to attend to these essential matters—to get food and to keep the children washed and clean—for were not his two sons, Shem and Ham, baptised into the Christian faith?

Some of Noah's heathen neighbours passed by as the children were being washed outside the leaf hut.

"What?" they exclaimed. "Bathing the children, Noah? Fancy doing woman's work!"

"My wife's ill," Noah explained. "She can't bath the children, and can't go to the garden; so I'm doing it for her."

"Why should you do it?" they asked. "Why not send your wife back to her people if she can't do her job, and—get your money back!"

Noah, the ex-warrior of many fights, straightened himself.

"No," he said quietly, in reply, "I married my wife in the Lotu, and before God and the Christian congregation I vowed to have and to hold her, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part," he quoted.

The men slunk away, murmuring against these new fangled notions, whilst Noah continued with his domestic tasks.

Some months elapsed, when, at the Mission Station, a great deal of excitement occurred, for a new missionary Sister had been sent by the people of the New Zealand Church, and she had brought with her some new medicines—some which were

swallowed, and others which were injected by means of a hollow needle.

Already people were talking about the benefit which they had derived, and it reached Noah's ears. A discussion followed with his wife.

"If I could only walk a little," she said, "I would try to go to see Sister Lily, but it is too far for me. I can't walk that distance"; and a feeling of despair almost overwhelmed her.

But if Eva could not walk the new Sister could, and she went visiting the villages, taking with her her medical equipment, and found in Eva a good subject for her attention.

It was some time later that the patient found that she could walk a little by means of a stick, and visit the Sister on the days set apart for out-patients.

Gradually the sores healed, swellings disappeared, and all pain left her—and eventually she once more resumed her duties at home and in the village, and in the garden—Noah bearing his share of

the load.

A year ago Eva whispered a message in Noah's ear. "It will mean a long walk for you," he replied, "but I would sooner trust you with a Missionary Sister than with anyone else at such a time as this."

Undoubtedly, it was a long way where the Maternity Hospital was situated—right across the island at Sasamuga; it meant many miles along the sandy beach, then over hill and dale, rivers had to be waded through—but Eva struggled on, until her objective was reached three or four days later.

Sister Ethel received the new patient, and sympathised with her for the long, tiring walk she had had.

The Mission launch happened to be going round to Senga, so Eva and her little baby boy had a lift all the way from Sasamuga—a sea journey of 100 miles.

Noah is proud of his little son. He has chosen his name—which is Japheth, of course.



MRS. H. E. PACEY.
President Women's Missionary Union.

THE NEW PRESIDENT.

Mrs. H. E. Pacey, the new President of the Women's Missionary Union, has a fine record as a Christian worker in the Dominion. For several years she was an active worker in the Helping Hand Mission in Auckland, being associated there with the present General Secretary of Foreign Missions. Since then, in Auckland, Palmerston North and Wellington, she has served her Church faithfully. From the early days of the Auxiliary Movement she has been closely connected with that work, having held important offices in it. She will be sustained during her term of office by the prayers of a large body of Christian women in every part of the Dominion.

This is the second occasion on which Mrs. Pacey has filled the office of President of the Women's Missionary Union. Associated with her is a band of capable women forming the Dominion Executive, with headquarters in Wellington.

Glimpses of the Work of the Missionary Sisters.

EXTRACTS FROM ANNUAL REPORTS.

Fifteen Months Without Seeing a White Woman.

Sister Elizabeth Common writes:

Synod decided that during Mr. Cropp's absence on furlough the Sister should be at Siwai. Sister's work at Buka includes medical, midwifery and school work. In the medical, Sione, a Roviana trained hospital boy, proved a real helper, while Usaia, the Fijian, was equally so in school.

Of the value of training alike for teachers and their wives, only those here to see things as they are, can estimate. New Mission stations are continually being opened up. The pioneer teacher needs a trained wife to help him. Then, as he takes his place as a leader of the community, she is prepared to do the same in the women's sphere.

Before my arrival in Siwai, Mr. Voyce and his teachers had been working hard, with the result that I found the "House with the four gables" awaiting me. The house provides two rooms for midwifery and a nursery, in addition to my own and the girls' rooms. The midwifery department is not popular—only two cases treated to date, but the nursery is full. Do you catch the connection? We have reason to suspect a high mortality in childbirth, consequently our increasing number of orphans. Last December there were four babes in residence, to-day there are eight. In addition, three small children and seven girls.

Some time ago the Public Health Department offered to grant us case for case of condensed milk supplied by the Mission for Baby Welfare work. Relying on this we did not order largely, and one of our cases being over-carried on the Island boat, we ran very short of milk. It was then I realised how isolated Siwai is, and understand something of the difficulty Mrs. Voyce has encountered in her work. Once Mr. Voyce took a special journey on foot all those long weary miles to Kieta to get some milk, to keep the orphan babies alive. Many of these babies were rescued from death and brought here, for infanticide is treated very lightly by the natives

in many districts. Now the Government is waking up to the fact and dealing rigorously with the offenders.

There is a great work waiting the Sister who comes to Siwai. There is opportunity for her to match her courage and devotion with that of Mrs. Voyce, who has given her time doing Sister's work here, and in that work has forgotten to be lonely, though for 15 months never seeing another white woman.

A Sister in Charge of a Circuit.

Sister Ethel McMillan writes:

Last October the medical staff left, and a week later 'flu broke out. My family of 25 all had it. Mr. and Mrs. Binet cared for them and only lost one woman. A number of women died around the island, and as a result eight wee motherless babes were brought to me. There are 24 now in the home. Of these 11 are babies, 7 just beginning to walk, and the others will not be long before they try; five girls returned to their villages after two years' training, and five more came in. One girl left a month ago and is to be married to one of the hospital boy nurses when Mr. Goldie comes. I could never do what I do were it not for the help of the girls.

I take alternate Sunday morning service, and Sunday School every Sunday afternoon. There are classes for dress-making, fancy work, mats, baskets and string bags, every afternoon except Saturday. The weekly trips in the canoe to out-stations ceased in June. I had midwifery cases unable to be left, but I hope to take up the work again as soon as possible.

I opened two new teachers' houses, one boys' house and a building erected by the Pande people, where they will meet for prayer, morning and evening. Hosea Tambe Punda, the chief who refused to give up fighting and was gaoled in 1921, is now a Christian and leading his people to Christ.

Since Mr. Binet left I keep the books, hold combined fellowship every Thursday, teachers' quarterly meetings, and numerous interviews with teachers and people.

Women's Missionary Union.

ANNUAL CONFERENCE.

THE eighteenth Annual Conference of the Women's Missionary Union was held at Wanganui during the last week of October. The President of the Union, Mrs. J. F. Hill, occupied the Chair. There were 59 delegates present representative of Auxiliaries in every part of the Dominion.

The annual report revealed a membership of 2778 as against 2797 last year. The number of Auxiliaries still stands at 53.

The Treasurer reported an income of £2642 being only £20 less than last year. This was considered most satisfactory in face of the difficult times now prevailing. The estimated expenditure for 1932-33 is £2600.

Nearly all Auxiliaries reported having sent boxes of gifts to the Solomons and parcels for the Maori work. The Gleanings Department reported an income of £51, eight new boxes having been placed during the year. Ninety boxes valued at £268 were sent to the Solomons and a wonderful assortment of goods to the Sisters at work among the Maoris.

Four district Conventions had been held during the year at Auckland, Feilding, Wellington and Christchurch.

It was decided to hold the next Conference at Dunedin.

Up to £150 was specially voted for the building of a house for Sister Elizabeth Common and her native girls at Buka. A grant was also made for the purchase of a sewing machine for the Helena Goldie Hospital.

The new President, Mrs. H. E. Pacey, was installed in office. Appreciation was expressed of the excellent work of Mrs. Hill, the retiring president.

The singing of 'Blest be the tie that binds' brought to a close a happy and successful Conference.

RETIRING ADDRESS BY MRS. J. F. HILL.

EXACTLY a year ago the W.M.M.U. Conference was in progress in Christchurch. Each year brings its problems, its items of special interest, its comparisons, its new schemes, its disappointments and successes.

The meetings held in Wellington of the Executive have been crowded with interest, and all have felt that this work upon which we are engaged and which is spreading continuously, will never lose its appeal to the women of our Church.

If I have boasted about anything during the year, it has been in connection with the outlook of our members. I believe that the women who work and pray most earnestly and successfully for the missionary cause are also the most earnest and energetic workers in all other departments of Church work. If members of Conference present to-day will question themselves on this point, they will know whether my boasting is justified.

All departments of Church work should be connected by a bond of sympathy and understanding, and the bond between the Y.W.B.C. movement and the M.W.M.U., the two organisations of the Church entirely run by women, is a matter which gives the Executive cause for satisfaction.

Even on dark days there are gleams of sunshine, and I think that we should not feel discouraged even though our income has dropped a little, for the outlook of the Union must be bright when we hear of the young people of our churches becoming interested in the training of the children in the backblocks and in heathen lands.

There is always something fresh to learn. Missionary Sisters, whether they have been long resident or are new to their work, have different outlooks, and their letters reveal something of the conditions on the Fields and the blessings which they shower on people who have no light to shine on their path that they may walk uprightly.

Whilst acknowledging fully the splendid service given, the nursing skill, the home-making, the village visiting, the instruction in sewing and other arts, the teaching of games to give healthy exercise and to encourage the team spirit, the schooling and the hygiene are all wonderful, but the most beautiful feature of the whole scheme is the spirit which actuates our Sisters—the missionary spirit—the power given

them to serve, the power to forget self, the faith, hope and love which enable them to carry on, so cheerfully, in spite of hardship, of long hours of tropical heat, of malaria, of absence of any luxury or entertainment. We must realise the beauty of character of those who sacrificially spend the best years of their lives in unselfish service.

Let us not be so lost in admiration of our Sisters that we leave almost all the duty and privilege of service to them. Though so much is done, and so much interest taken, we, as Auxiliary women, must not rest content. There is not one of us who is doing so much that she cannot do a little more—perhaps not in active service, but by prayer, by forethought, by a few lines written or book or paper sent—by preparation in making a meeting more beautiful and attractive, by a well-chosen hymn or song, even by cheery words spoken to those who are feeling that life is drab. It is true that "we can go a long way when we are tired." How easy it is to say at the beginning, "I will do my best," but does it not mean continual en-

deavour to keep up to the standard towards which one is aiming!

"Except the Lord conduct the plan
The best concerted schemes are vain
And never can succeed.

We spend our wretched strength for nought,

But if our works in Thee are wrought,
They shall be blessed indeed."

The work to which we have put our hand is a glorious one, and we have every reason to carry on with good heart.

This year the building of the Sister's house and the appointment of a nurse for the Helena Goldie Hospital have been our new objectives, and hopes run high that Nurse Bartle, who is to leave New Zealand shortly for the Solomons, and the house to be built at Buka will mean, in the first place, a full and efficient nursing staff for Dr. Sayers, and in the second place, a home where Sister Elizabeth Common may train her girls.

Let us never cease to thank God for brave women who, lantern in hand, are shedding the pure light of the Gospel along dark roads.



EXECUTIVE COMMITTEE OF WOMEN'S MISSIONARY UNION.
Back Row—Mrs. Smethurst, Mrs. Maunder (Treasurer, M.W.M.U.),
Mrs. Edwards, Mrs. Lynneberg, Mrs. Balding.
Front Row—Mrs. Richards, Mrs. Nicolson (Secretary, M.W.M.U.),
Mrs. Hill (ex-President, M.W.M.U.), Mrs. H. E. Pacey (President,
Women's Missionary Union), Miss Crump.

IMPRESSIONS OF THE WOMEN'S CONFERENCE.

By Mrs. G. Bowron.

The eighteenth Conference of the M.W.M.U. has come and gone, with its opportunity for the glad renewal of old friendships and the making of new ones.

As the delegates set out on the homeward journey at the close of three days of close application, everyone seemed satisfied that the time had been well spent in reviewing the work of the past year and planning for further effort during the year to come.



GROUP OF SISTERS PRESENT AT THE WOMEN'S CONFERENCE.

Back Row—Sister May Barnett, Mrs. Binet, Sister Mildred West.

Front Row—Sister Irene Hobbs, Nurse Edna White, Sister Atawhai.

The members of the Executive are to be heartily congratulated on the efficient way in which the business was presented and carried to a conclusion.

Our charming President, Mrs. Hill, filled the chair in a very gracious manner, while keeping perfect control of would-be tedious and lengthy speakers. Our Secretaries and Treasurer each gave abundant evidence of special business ability, and

showed a good grasp of the problems as they came up for consideration. Those of us who are older in the work heaved a sigh of relief as we realised that the interests of our Union were perfectly safe in younger and more efficient hands, and feel that we can be quite satisfied to relinquish some at least of the cares and responsibilities to younger women so well fitted to take our place. The presence of a representative from the Y.W.B.C Executive emphasised the welcome fact that the bond between Auxiliary and Bible Class workers grows stronger as time goes by.

The river city smiled her sweetest upon us and delighted more senses than one by the sight of her noble river and the perfume of her beautiful flowers, and as we bade farewell to each other we felt we had passed one more milestone, and had one more great reason for sincere thankfulness to our Heavenly Father, Who had again given us such rich treasures of inspiration and fellowship for our enjoyment and encouragement.

FURTHER IMPRESSIONS OF CONFERENCE.

By Mrs. Frank Thompson.

Some of the outstanding impressions of the eighteenth Annual Conference of the M.W.M.U., held from October 25th to 28th, are the beautiful weather that prevailed, the hospitality of the Wanganui folk, the excellent arrangements made by the local Auxiliaries, and the interest of the members of the two Wanganui societies, who came each day to dispense, expeditiously, morning and afternoon tea, and who remained interested listeners of the business of the Union.

Links between the B.C. and M.W.M. Unions grow apace. The Wanganui B.C. girls provided a dainty supper and a good musical and elocutionary programme at the opening social. The N.Z.Y.W.B.C. Union sent an exceedingly fine representative in Mrs. Steptoe, who not only gave a survey of B.C. affairs but strengthened the bond by her interest in Conference matters. The members noted also with pleasure the passage of B.C. girls of ability and with training in their Union to the ranks of the M.W.M.U., as evidenced by the presence of three of them as officers

of the present N.Z. Executive, who presented their reports and statements as to the manner born. Miss Enid Saunders, who acted as Minute Secretary, is a member of both Unions, too, and is an acquisition to both. The older members of the Auxiliaries are thankful beyond measure that the drift in this direction has commenced so auspiciously—long may it continue.

The presence of our Sisters from the Islands is always an inspiration and help. The three days were such crowded ones, or Conference would fain have heard much more from Mrs. Binet, Sister May Barnett and Sister Edna White, but we had to be content with the knowledge that in N.Z., for the present, these returned folk, with their record of wonderful work, are one of our most valuable assets for rousing interest and spreading the knowledge of the work. Sister Atawhai's account of her work in the King Country was illuminating.

Though there were difficult situations to be faced at times, discussions in committees and in open sessions were carried out with patience and friendly feeling—made possible by the spirit of Conference, engendered by the belief in prayer and faith, which formed the atmosphere of the devotional sessions and which culminated in the beautiful Communion Service on the last morning.

THE LIGHTER SIDE OF CONFERENCE "Snappy Pars."

The Napier Auxiliary members seem to thrive on a diet of "bread and butter only."

In a discussion raised as to the advisability of refreshments at our meetings, more than one delegate gave it as her considered opinion that afternoon tea does "draw."

"Poor dears! they haven't 150 pence to bless themselves with"! This was the comment made by a respected delegate in answer to a question she thought some one might raise—"Why should not the Foreign Mission Board supply the £150 for Sister Elizabeth's house?"

Sister Atawhai, when addressing the Conference, saw several ladies whose husbands, she said, "I like as ministers, but not as lecturers."

Who would like a sitting of eggs from Kurahuna fowl-house? The nine hens laid 1,405 eggs this year.

On "greetings from Kurahuna" being announced, someone (a gentleman) was heard to remark "Kurahuna! Where's that?" Second gentleman—"Don't you know? It's a small auxiliary outside Masterton."

Was the Box Organiser quoting John Oxenham when she told us that perspiration, as well as inspiration, is needed to get anything done?

An interesting study in contrasts presented itself when a missionary's wife—very fair in colouring—sat near a dark-skinned sister, and a very tall one next one of diminutive size.



DELEGATES TO THE WOMEN'S MISSIONARY CONFERENCE AT WANGANUI.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

PRESIDENT'S QUARTERLY LETTER.

Dear Friends,

It was with very real regret that Conference accepted the resignation of Mrs. J. F. Hill as Dominion President. Mrs. Hill has served the Union with conspicuous ability, and we are going to miss her gracious leadership. However, there is some compensation; Mrs. Hill is finding it possible to retain her seat on the Executive.

Reviewing the year's work, we have cause for great thankfulness and encouragement. There is steady progress in all departments. The Secretaries' and Treasurers' reports were excellent, concise and full of information.

As we listened to the reports and returns from the Auxiliaries, we realised that much effort and great sacrifices had been made to meet the demands of the work. More and more the women of our Methodist Church are realising the importance of missionary work among women and children. Conference has left us with thankful hearts and a greater desire to do our utmost for the bringing in of Christ's kingdom.

The future is ours, we go forward confidently, knowing that "Our Redeemer Liveth," and in Him there are limitless resources.

Difficulties and problems confront us; but do not these constitute a challenge to our courage, faith, and loyalty. It means more effort, greater sacrifice, and certainly more effectual praying; but it is all so worth while.

Our Methodist Women's Missionary Union is a "Fellowship of Service," and has proved that it is by small fidelities this world is to be cleansed and saved.

The presence of Sisters from the Field gives an added interest to the Conference. We were privileged to have in our midst Mrs. Binet, Sisters Edna White and May Barnett representing the work in the

Solomons, and Sister Atawhai Wilcox representing the Maori work. Each gave appealing addresses, telling of their work, Sister Edna White speaking of her experiences and work in the hospital. Nursing the sick and relieving pain, inspiring hope, caring for infant life have made great demands, but Sister Edna is deeply thankful for her opportunity and has loved her work and the people amongst whom she laboured.

Sister May Barnett told us of her work amongst the children, girls and women. Sister May has given ten years of splendid service, and to-day girls trained and guided by the Sisters are wives of teachers, doing good work helping their husbands in the out districts.

Mrs. Binet brought us to Choiseul, with its achievement and needs. We regret exceedingly that it has been necessary for these sisters to return to New Zealand, and we place on record our thankfulness and appreciation of the devoted service given.

£150 has been donated by the Conference for the erection of a house for Sister Elizabeth Common, who is labouring in Bougainville. It will now be possible for Sister Elizabeth to do more effective work for the girls and women in that district.

Our prayers and thoughts surround Sister Bartle as she journeys to the Solomons to help Sister Isabel in the hospital work. We trust our sister will find much happiness and joy in her work.

Other reports are sent forward dealing with different aspects of the work: but before I close the Conference desires to place on record its great appreciation of the work of the Rev. W. A. Sinclair, Foreign Missionary Secretary. His retirement from office is a matter of very sincere regret. In our women's work Mr. Sinclair has helped us at all times with his ready co-operation and wise counsel. Mr. Sinclair has upheld the traditions of our beloved Church, and has filled his office

with dignity and efficiency. Mrs. Sinclair has been a very ready helper and has in every way helped to make Mr. Sinclair's work possible. We trust the enforced rest will bring back renewed health and many years of happy usefulness.

The Union Executive expresses its thanks to all members and friends for their support and help to the work.

If we go forward with unfaltering faith and steady zeal we shall see the dawning of a brighter day.

"Happy we live, when God doth fill
Our hands with work, our hearts with zeal;
For every toil, if He enjoin
Becomes a sacrifice divine,
And, like the blessed spirits above,
The more we serve, the more we love."

With love and best wishes for a Happy Christmas and Bright New Year,

Yours sincerely,

MARGARET W. PACEY.

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