

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. J. R. METCALFE	Choiseul, via Gizo, 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. E. C. LEADLEY	Roviana, British Solomon Islands.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.
Rev. D. C. ALLEY	Kieta, Bougainville, Mandated Territory of New Guinea.

MISSIONARY DOCTOR.

"One offering to go when we can send him. When shall it be?"

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Bambatana, Choiseul, via Faisi, Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Nurse EDNA WHITE	Gizo, British Solomon Islands.
Sister ADA LEE	Roviana, British Solomon Islands.
Nurse VERA CANNON	Roviana, British Solomon Islands.

NATIVE MISSIONARIES.

Rev. NAPATALI FOTU	Simbo, Roviana, Solomon Islands.
Rev. PAULA HAVEA	Roviana, Solomon Islands.
Rev. BELSHAZZAR GINA	Roviana, British Solomon Islands.
Rev. NATHAN KERA	Bambatana, Choiseul, via Faisi, Solomon Islands.
Rev. ERONI KOTOSOMA	Tiop, Bougainville, Mandated Territory of New Guinea.
Rev. USAIA SOTUTU	Buka Passage, Bougainville, Mandated Territory of New Guinea.

Add "Methodist Mission" to every Address.

"THE OPEN DOOR"

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

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The New Zealand Children's Missionary Paper,

"THE LOTU"

Editor: Rev. E. P. BLAMIRES

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The Open Door

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

SEPTEMBER, 1936.

Rev. A. H. CROPP.

"A Great Door & Effectual is opened unto us"
ST. PAUL.

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From time to time friends of Missions have included in their wills Bequests to the Methodist Foreign Missionary Society's Funds. The following form for such a testamentary gift should be brought under the notice of the Solicitor drawing the will or codicil:—

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THE METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND THE
SUM OF _____ POUNDS
STERLING, TO BE PAID OUT OF MY PERSONAL ESTATE, IN AID OF THE
SAID SOCIETY, AND FOR WHICH THE RECEIPT OF SUCH TREASURER OR
TREASURERS SHALL BE SUFFICIENT DISCHARGE.

THE OPEN DOOR

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New Zealand.

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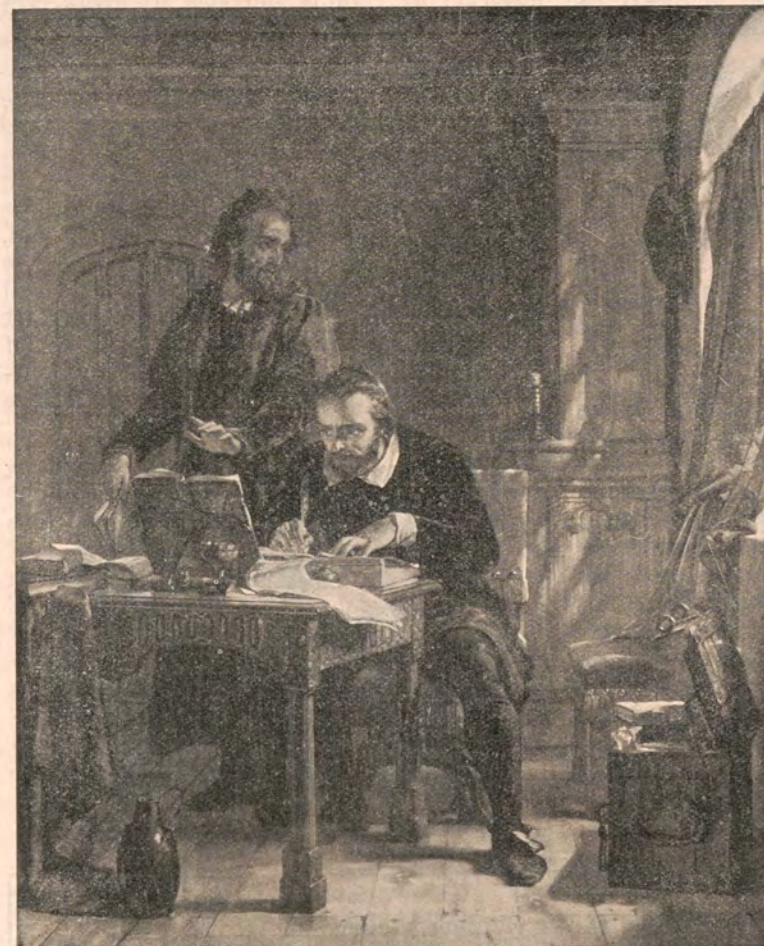
Martyrdom of William Tindale—400th Anniversary

We are in grave danger, in these fast-moving times, of underestimating the greatness of our heritage and forgetting the price our fathers paid in winning it for us. How often do we pause in wonder and gratitude at the priceless gift of the

Open Bible and of the labour and scholarship, pain and patience, glorious courage and steadfast faith of the men who made this heritage ours? The 400th Anniversary of the Martyrdom of William Tindale—the first man to translate the New

Testament into English from the original—is a peculiarly fitting time to think on these things. As might be expected, the British and Foreign Bible Society features this important occasion, and its London Committee has issued a special pamphlet "Salute to Tindale." From the same source comes another delightful pamphlet entitled "A Lamplighter," written by the Rev. F. W. Boreham, D.D., and from it we quote concerning Tindale's exile, work, and death.

"He becomes an Exile. Two things, however, are now clear. The first is that the people of England are hungry for the Word of God in their mother tongue; the second is that it is out of the question to attempt such a publication in London. This being so, he must brace himself for another painful wrench. Tearing himself from the homes in which so many delightful hours have been



WILLIAM TINDALE TRANSLATING THE SCRIPTURES.

By Courtesy of British and Foreign Bible Society.

spent, he sets sail for the Continent.

He translates the Scripture into English. And on the Continent he knows of at least one kindred spirit. Martin Luther is hard at work translating the Scriptures. "Would to God," Luther cried, "that this book were in every language and in every home." Mr. Tindale decided to hasten to Wittemberg and talk things over with the man who was shaking the very foundations of Europe. It is a pity we have no classical painting of that historic meeting.

Luther and Tindale! The German Bible of to-day is the most enduring and most glorious monument to Martin Luther; the English Bible of to-day is the most enduring and most glorious monument to William Tindale. And here, in 1524, we see the two men spending a few memorable days together.

The rest of the story is well known. We have all chuckled over the way in which Tindale outwitted his old antagonist, the Bishop of London. The New Testament in English is at last complete. But how is it to reach England? The ports are closed against it! The book is contraband! Yet, in crates and casks and cases, in boxes and barrels and bales, in rolls of cloth and sacks of flour and bundles of merchandise, the Testaments come pouring into the country.

"Very well," retorts the Bishop, "if we cannot ban the books, we'll buy the books and burn them!" He does so, only to discover, as soon as the flames of his famous fire have died down, that, in buying them, he has provided Tindale with the wherewithal to print a larger and better edition.

We have all experienced the thrill of this brave adventurous career. He was harassed; he was excommunicated; he was driven from pillar to post; he was hunted from country to country; he was shipwrecked; he was betrayed; he was imprisoned; he was tortured; and, at last, he was sentenced to a shameful death.

And we have all felt the pathos of that

last letter of his. He is still in the prime of life; but he is worn out and decrepit. Living in his damp cell at Vilvorde, awaiting the stroke that is to emancipate his soul for ever, he reminds his friends that the date of his execution has not been fixed and that winter is coming on. "Bring me," he begs, "a warmer cap, something to patch my leggings, a woollen shirt, and, above all, my Hebrew Bible."

"Above all, my Bible."

The words are eminently characteristic. He lived for the Bible; he died for the Bible; and he mounted the scaffold, and, looking forward into the future, he saw the time when the Bible would be read in every city, town and village throughout the land.

It is our privilege and responsibility to speed the Word that, at such a price, has been made available to us. By the translation work of our Missionaries and the help of the British and Foreign Bible Society parts of God's Word have been made available in six different dialects in the Solomons, and it is to extend this wonderful work that we seek your aid. Some of us have been privileged to see the joy of those who receive this Word of Life for the first time. No greater gift is possible. May the sacred memory of how Tindale and others served and suffered stir us to greater efforts to ensure this priceless boon for all men.



Mission House at Teop—Native built.

"Tindale died a martyr's death on 6th October, 1536, and at the four-hundredth anniversary of his passing we do well to honour his glorious memory."

From the Field.

Bougainville and Buka Students.

We have now in residence at Roviana 18 Bougainville students. Seven from Siwai, seven from Buka, and four from Teop. They are a fine lot of lads and very keen. They seem very happy, and very keen to learn. Of course we are giving them extra attention, as we will only have them for three years. —J. F. Goldie.

Learning the Ropes.

I have been on the move a great deal this last month. Four visits to Kieta Hospital to get injection permit were necessary, as they had to be made on consecutive Thursdays. We missed the first through weather delay. In between we visited Buin, and again were interrupted and had to rush back one night with a man who blew his hand off with dynamite. Nasty weather gave us a bad trip, and the dinghy broke loose in the storm and was lost. Another week we went in behind Kieta to all those villages. Great country, isn't it? And those mountains! Then we did the Te Anaka District on last return trip. This week-end will see the completion of our tour of the Teop district. So I have a good idea of the work now. It seems that the Teachers have done very well with so little supervision these last several years. Of course the standard requires raising all round, and we need more experienced Teachers, but that will come. More boys are coming in to the School. Mr. Voyce has given hundreds of injections, and we met some nasty cases in many villages. The smell was terrific, and once Mr. Voyce was sick afterwards.

Mrs. Alley has also been busy in Teop and has won the confidence of all the folk. They flock after her now, and she is well versed in the joys and sorrows of this community. —D. C. Alley.

Ministry of the Sisters.

I think I told you I sent five bonnie little children out at Christmas, and all are doing well. I have fourteen now under three, and the youngest is five weeks old.

I am very pleased with the new building for the girls; it is 42 feet long and 20 feet wide. One end we partitioned off for the much-needed workroom. Now they

can sew, make mats, baskets, and string bags, without having to move them every time they leave them, as they had to do on the verandah.



Do you like my dress? A little Solomon Islander. £3 per annum supports me. Will you help?

Photo: Sister Lina Jones.

I have made 13 visits to the different out-stations by canoe since February, giving injections of N.A.B., especially to children with yaws, holding sewing meetings, visiting the sick, etc. I always enjoy these outings and the people are always so pleased to see us.

We are just getting over an Epidemic of very bad colds and severe headaches. Ben, who is in charge of the out-patients' department, kept me busy making cough mixture for the crowd.

Mr. and Mrs. Metcalfe have been away for the past three weeks, visiting the out-stations between here and Senga.

—Ethel McMillan.

Petats, with villages of Buka and adjacent islands, have suffered from whooping cough epidemic, and there have been a number of deaths among the babies. I have been so thankful for the mon (native canoe) — which was in constant use while the trouble was at its height.

Many thanks for your good wishes and hearty assurances of the prayers of the Church at home. That thought always gives one confidence.—Elizabeth Common.

More Extracts from the General Secretary's Solomon Islands Diary.

Sunday, August 4th.

Morning Lotu at 7.

Band played hymns, etc., 10.30-11.

Great Service at 11 a.m. Church unable to hold the people. Wonderful congregational singing and a choir of about 50 students rendered the anthems, "This is the Day which the Lord hath made," and the "Hallelujah Chorus." The Chairman, Mr. Leadley, and Boaz Suna extended to me a hearty welcome. The Chairman also read (in Roviana) the greetings from the President and the Board of Missions. With a full heart I responded to the welcome and told of the joy it was to be in the Solomons and see something of the great work that has been accomplished. I also told them of the growing sense of responsibility in New Zealand and assured them of our interest and prayers. A great service with the Spirit of God very manifest.

Afternoon service at 3 p.m. Looked into Sunday School on the way. School well graded into small classes each under a separate teacher. Sister Ada Lee and Nurse Cannon in charge.

Service conducted by Chairman, full Church, Five baptisms (infant). Chairman read the Service and I baptised. I preached on the need of Prayer and Sacrifice that we may lead others into the Light. The Choir sang three anthems.



Cutting Copra,
Bilua.

Photo: by the Editor.

It was a fine service.

At the evening Lotu which lasted from 7 to 8, two more anthems were sung by the choir. A number of the students recited verses of Scripture. This is the usual procedure on Sunday evening.

All the white staff met for afternoon tea on the Chairman's verandah—a regular Sunday afternoon event.

A splendid day, leaving a powerful impression of the effective work being done.

Monday, August 5th.

Morning Lotu, 5.30.

Visited Kindergarten, School, and College again.

In the afternoon went into Kindergarten and saw the eight students who assist overhauling the equipment under guidance of Sister Ada Lee.

Went on to hospital and had good talk with Nurse Vera Cannon about her work there. She and Mrs. Leadley are doing splendid work, and are ably assisted by three native assistants and a native (half-caste) nurse.

Evening Lotu, 7 p.m.

Tuesday, August 6th.

Morning Lotu, 5.30.

Left Roviana for Gizo, with Chairman, on "Tandanya" about 8.30. Reached Gizo about 2 p.m. and wrote for mail until late in the night.

Wednesday, August 7th.

"Malaita" arrived at Gizo southward bound about 7 a.m. and sailed again at 10 a.m. Went aboard and met Mr. Cropp, Senr., Captain and Miss Hamilton of Choiseul, etc. Captain Hamilton arrived in Solomons more than 50 years ago, and for a long time has been a good friend to our Mission.

Left Gizo about noon and reached Bilua soon after 2. Some misunderstanding about day of our arrival, Silvesters not expecting us until Thursday. After afternoon tea inspected station and plantation—380 to 400 acres planted in coconuts which are in splendid bearing—a first-class property, being a grant from the Colonial Office that cannot be disputed. Good herd of cattle.

Pathetic to see doctor's house and Sister's Home unoccupied and the hospital buildings (native) falling into disrepair. Doctor's house is a fine building on a beautiful site, built 2 or 3 years ago. Sisters' Home is an older building—erected 1921—and is in need of a good deal of repair.

Kekoso—about 2½ miles from hospital (our property is 3½ miles long). This station, established by Dr. Sayers, isolated, but beautifully situated in magnificent bush. There were more than a dozen lepers under the Doctor's care, and most of them cured. At present two bad cases—Abel and Esau. Abel has been blinded by the disease, has lost part of most fingers and some toes, and has loathsome sores, and Esau is also a nasty case. Abel is a beautiful Christian character. Between them they keep their little station in excellent order, and are attended regularly by Jobi Mundaka—native medical assistant. This young man Jobi was recently imprisoned for two months for not paying his tax, and one hospital assistant was left with all the work of the hospital and the lepers on his hands. No white missionary was in residence at the time. A letter to Mr. Goldie from the Government Official would have been sufficient for the tax to be paid, but this young man rendering such great service to the community was hustled off to gaol. It is a



Doctor's House, Bilua.

Photo: by the Editor.

The Church is an excellent native building in a good state of repair. Native building used for School and morning and evening prayers also in good repair, as are also most of the teachers' houses.

Evening Lotu, 7. Received family welcome from students, etc., and spoke briefly.

Thursday, August 8th.

Morning Lotu, 6.15. Visited Senior and Junior Schools. Visited Leper Station—

scandal that boys rendering such service as medical assistants and teachers should be taxed at all.

We had short but beautiful fellowship with these lonely lepers, comforting them and commending them to God's tender mercy and care. The Chairman and I engaging in prayer. I remarked on the neatness of the station, and Abel replied that it was not easy for him to do much

to keep the place nice on account of his blindness. I answered that there could always be beauty in the heart if Christ were there, and he replied with glad confidence that he knew it and constantly

took comfort in the words of John 14. Came away with conviction more deeply rooted that we must replace our medical staff at earliest possible moment. My heart greatly stirred.



The Leper Hospital, Kekoso, near Bilua. Lepers on the right.

Photo: by the Editor.

Anniversary Services at Vella Lavella.

By the Rev. A. W. E. SILVESTER.

We celebrated the Anniversary of the foundation of our Mission last Sunday. I believe it was the first official celebration on Vella Lavella. Our hearts were thrilled, our souls inspired, and the Love, Light and Power of the Gospel of Christ filled the hearts of these Children of the "Islands of the South Seas." All available sleeping quarters were taxed to the utmost, and even the top of the copra dryer was used as a dormitory. All but three teachers were able to come in, although the weather was atrocious for canoe travelling. For two days we had to hold Lotu in the Church as the School was too small. On Sunday the Church was packed to the doors, and didn't the people sing! Some were not able to get in, but they stood outside and joined in the Service of Praise. I took the morning service and the afternoon service was conducted by Eroni Lipa of Ranongo. In the evening we had a Service of Song and eight choirs took part. The Church echoed with the strains of well-known anthems, and the evening closed with

the "Hallelujah Chorus" in Tongan, the Doxology and Benediction. Monday was a day of recreation. Some of us had to work, but the joy of service thrilled every heart. During the morning the canoe races were held, but many interviews and superintending the killing of a beast made me miss a lot.

In the afternoon we played cricket. The teachers and yours truly suffered an overwhelming defeat at the hands of the school boys. For our side's sake I will refrain from telling you the score. A wonderful spirit of fellowship was manifested, and we did enjoy ourselves. In the late afternoon we had native dancing, which was excellent, while Vonunu boys made their contribution all seated on the cricket pitch with the exception of the three musicians and leader who were on a form. A splendid Lotu crowned our celebration, and next day many teachers returned to their villages in great heart, although some canoes could not face the weather, as the South East season had started with a vengeance.

First Step in Re-opening the Helena Goldie Hospital.

NURSE EDNA WHITE MAKES A START.

I found when I got here that it was just like coming home, and I find it hard to realise that I was absent 3½ years. At first I missed the other workers and used to feel very sad to see so much of hospital empty, especially when one realised its possibilities, but settling into my house and sorting out everything at hospital kept me too busy to grieve. There were no in-patients when I arrived, but I soon began to get some—not chronic cases, but acute ones—and most of them have kept me thinking; they have had symptoms of more than one disease, and in two or three cases I've had to treat them for three things, hoping that one of them would be right. How I've longed for a Doctor to run his stethoscope over a few chests and tell me just what was the trouble. You'll be very sorry to know that Oscar (native medical assistant) is in hospital at present very ill and I am unable to diagnose his case. He has acute pain in his chest, just like pleurisy, but no sign of a cough, and is running a high temperature and pulse, and also has vomited quite a bit. Now complains of pain over his whole body. He's a marvellously good patient. And it is just three weeks to-day since we buried his dear wee baby boy, 2 months old, who died from broncho-pneumonia I think.

He was a bonny baby and they called him Edward after Dr. Sayers. It was a great upset.

I have a small babe in my charge now. Gina sent her over from Simbo, as her mother died at her birth. She was six days old when I got her and had been two days travelling by canoe, so journeyed early in life, didn't she? She seems to be a strong, healthy little mite, three weeks old now, and doing well. She is a big tie for me though, as I have only one very young nurse girl to help me. I have had a married cook boy, but his wife has been away, and he's away to bring her home now; I am hoping that she will assist him in the house and then she can help mind baby. Hilda (the nurse) and I are living at hospital in the meanwhile. I think this European hospital building is the most compact building one could wish for; very well planned and easy to work. I have cleaned and sorted the two cupboards of instruments, about 260 in number, and found them all in good order. I have opened a few abscesses and drawn a few teeth (loose ones I confess) and that is the extent of my operating. We have had three babies born in hospital to date and more are coming; it is gratifying to find the women coming from the more distant villages to be

confined at hospital. I thought the health of the people seemed fairly good when I arrived, but I am finding a lot of yaws and we have been right out of N.A.B. for quite a while. The Government who usually supply it ran out and are a long time replenishing their stock. Mr. Goldie is buying some for us to use in the meantime. It is so essential and so very costly, sad to say.



Native Medical Assistants, Bilua.

Photo: by the Editor.

—Edna M. White.

Dr. Allen Rutter Sails for England

INSPIRATIONAL FAREWELL GATHERING.

Remarkable for its inspiration and wide representation was the meeting held in Pitt Street Parlour on Wednesday, July 29th, to bid Dr. Allen G. Rutter God-speed on the eve of his departure for England. It was convened by the Board of Missions, and associated with the Board were representatives of the M.W.M.U., Young Women's and Young Men's Bible Class Unions and Men's Fellowship. The President of the Conference occupied the chair, and on behalf of the Church throughout New Zealand assured Dr. Rutter of our deep concern in the restoration of the Medical Unit in the Solomons and of the special interest of the Sunday Schools. The Rev. E. D. Patchett, speaking for the Board of Missions, mentioned Dr. Rutter's brilliant career and stressed the significance of the fact that each volunteer so far in our medical work has been a man of outstanding qualifications. Mrs. H. E. Pacey (a welcome visitor from Wellington), Mrs. A. H. White, and Miss E. M. Rishworth spoke on behalf of the M.W.M.U., Mr. R. Thomas for the Men's Fellowship, and Miss M. Waddingham and Mr. S. Brooker respectively for the Young Women's and Young Men's Bible Class Unions.

The speakers stirred the meeting by the confident assurance given to Dr. Rutter that the various organisations represented were definitely behind the Board of Missions in the effort to fully re-establish the Medical Unit in 1938. With-

out exception, they realised the great need in the Western Solomons for a doctor, rejoiced that God was so definitely leading such an outstanding and consecrated man to this high service, and pledged the prayers and all possible support of those they represented.

In an impressive reply, Dr. Rutter stated that he was deeply moved by the occasion and greatly inspired by the representative nature of the gathering. He was grateful for and encouraged by the loving assurance of prayer and friendship. In various ways he owed much to every organisation represented in the meeting and thanked God for the fellowship and inspiration of the Church. In outlining his call to Missionary service, he made clear with quiet but real eloquence, how God had put His hand upon him and how what had seemed to be, at the time, tiresome delay had but further revealed God's guidance and the fact that He has a clear and definite way for all who are willing to follow.

Dr. Rutter stated that his plans, as far as he has been able to make them, are to proceed to Edinburgh to work for his F.R.C.S. and then to London to prepare and sit for the Diploma of Tropical Medicine and Hygiene. He then hopes to join the staff of one of the big hospitals for further post-graduate work and return to New Zealand in 1938.

The President closed a very inspirational gathering with prayer and the Benediction.

Help us by your prayer and financial support, to send Dr. Rutter to the Solomons when he returns from England in 1938.

Special Medical—Send the Doctor Back.

The following special Medical contributions have been received since the last issue of "The Open Door" and we acknowledge them with gratitude:—

M.W.M.U.	5 0 0	Levin Ladies' Guild	10 0 0
Anonymous, Dunedin ..	10 0 0	Miss Bendall	1 0 0
Anonymous	1 10 0	A. E. J.	10 0
Wednesday's Prayers	10 0	Friend, Taupiri	1 0 0
Kaponga-Eltham	10 0 0	Anonymous, Avondale ..	5 0
Fielding Junior B.C.	1 0 0	J.G.	1 0 0
Auckland East	1 0 0	Anonymous, Hamilton ..	2 0 0
Anonymous	1 0 0	Mrs. I. K. Rogers, Kio Kio	10 0 0
D.M.R.	10 6	Anonymous	5 0
Mrs. J. H. Blackwell (per		Geo. Dennis, Enfield	10 0
Kaiapoi Circuit, Special) ..	50 0 0	M.W.M.U., Wellington ..	1 0 0
Mrs. A. R. Winstone	5 0 0	Te Awamutu ..	3 19 9
M.W.M.U., Petone	3 5 0	Christchurch	2 0 0
M.W.M.U., Anonymous, Dunedin	5 0 0	Woodville	5 0 0
Mr., Mrs. and Miss Sinclair ..	2 0 0	Fairburn Ladies' Guild	10 0
L. A., Palmerston North ..	1 0 0	Fairburn Bible Classes	1 0 0
J. T. Burrell, Palmerston North	3 0 0	Miss E. Miller, Broadwood ..	10 0
Anonymous, Milton	15 0	M.W.M.U., Roxburgh	1 7 6
E. H. Logan, Geraldine ..	1 0 0	.. Ruawai	5 0 0
M.C., Epsom	1 10 0	Mangamaire Bible Class,	
J.C., Havelock	2 0 0	Pahiatua	15 0

Debt Reduction.

Previously acknowledged ..	5193 6 10	Thorndon Circuit	10 0
Anonymous, Pitt Street ..	1 0 0	Z.Y.X.	10 0
Wellington Y.W.B.C.	2 1 4	Anonymous, Avondale	5 0
M.W.M.U., Ashburton	6 5 0	Miss L. White, Riverton ..	2 10 0
Anonymous, Ireland	100 0 0	E.P.B., Paekakariki	5 0
Y.W.B.C.	2 0 0	Canterbury Young Women's B.C.	
"Thanks be to God"	11 0	Union	6 15 0
C. C. Sanford, St. Alban's ..	10 0 0		
Mrs. J. H. Blackwell (per		TOTAL	£5376 9 2
Kaiapoi Circuit, Special) ..	50 0 0		

The Rev. A. H. Cropp.

We gladly welcome to New Zealand the Rev. A. H. Cropp, who arrived in Wellington on July 31st, to do deputation work in the Nelson, North Canterbury and South Canterbury Districts. For more than fourteen years Mr. Cropp has done outstanding work as a pioneer on Bougainville and Buka, he being our first resident white Missionary in that important part of our Solomon Islands District.

It was the writer's privilege last year to spend several weeks with Mr. Cropp in the Tiop and Buka Sections and to see much of the excellent work being done there. We climbed mountains, waded rivers and sailed the seas together in the process of visiting numerous Teachers' Stations. We also spent some time at Skotolan—the head station of the Buka Section—where Mr. and Mrs. Cropp and Sister Elizabeth Common have their home. The work at Skotolan is splendidly organised and full of promise. Outstanding among the Teachers' Stations is Petats—an island opposite Skotolan—where a really remarkable work is being carried out under the leadership of a British

Solomon Islands Teacher.

The story of the opening up and establishment of Mission work among a primitive people, the learning and reducing to writing of strange dialects and subsequent translation of God's Word; gathering and training students for the Native Ministry; the medical work; the building and repairing of houses, boats, etc., and the hundred and one other tasks that fall to the lot of a pioneer Missionary in a primitive country; is strange and wonderful and will fascinate the audiences that gather to hear Mr. Cropp, as on Sunday and week-day alike he tells of his experiences and the remarkable way in which God has owned and blessed the work. He will illustrate his lectures with interesting curios.

We confidently bespeak the prayers and loyal support of all our people for this outstanding Missionary and the cause he advocates.

Mrs. Cropp who, through the years, has been a loyal and able helpmeet to her husband, is, with the children, spending furlough with her mother in New South Wales.

Odds and Ends.

By E. C. LEADLEY.

Our work on the Head Station at Kokegolo falls into a fairly regular routine. Unlike the missionaries in other places, we seldom get away from the Station on visits to other centres. Consequently there is not much that is new or interesting to report, as the ordinary round of school, college and preaching work has been portrayed often enough before. This article, therefore, takes the form of "a little of this and a little of that," mixed up in the hope that it will prove palatable to some who read our missionary paper.

The other Friday, one of our Choiseul students was going through the ordeal of his trial sermon. Taking "Healing" for his subject, he used as an illustration the following story, which sheds light on the way in which the new is mixed with the old in the minds of many natives. There was, he said, in the Hospital, a young man who was very sick. An old man came to him who professed to be a native healer, and he offered to "press" the boy and cure him for £2. "Pressing" seems to be a kind of massage, apparently with some marvellous power, no doubt a gift of the spirits. The boy, however, had no money, and his relatives, when notified, were likewise without the means of paying for the treatment. So they said to the old man, "We have no money, please be a Chris-

tian and press the boy for nothing," "No," he replied, "I must be paid or I cannot do it." In spite of persuasion, he refused to press the lad, unless he first had the money, so in the end the relatives said, "We have no money to pay you, but the boy is taking Sister's medicine. We will, therefore, leave him in Sister's care. If he gets better, all right. If he dies, the will of God is best."

The result of the treatment was, that the boy recovered. If he had been pressed he may have been pressed to death. Under the circumstances, it is fortunate that the relatives were pressed for money, and unable to pay the healer (?).

Sister Vera had a patient a little while ago who received a bottle of medicine for his kidney trouble, with instructions to take a dose three times a day, and to come back at the end of the week, when the medicine was finished. However, the old man turned up the next day with an empty bottle and a broad smile, and asked for some more.

It was, he said, very nice and sweet' so he drank the lot on the first day!

The School and College Term Examinations are approaching. The former begins on June 9th, and the latter on June 16th. The school exam. consists of two papers



Mission House, Bilua.
Rev. and Mrs. Silvester
in foreground.

Photo: by the Editor.

in English and one in Arithmetic. The College exam. consists of Theology, History, Geography and Drawing. The marking of the papers is a big job, and cannot be left to the native teachers of the various classes, if for no other reason than that they themselves are by no means experts in "English as she is spoke." No wonder, either, for was there ever such a funny language for metaphors, idioms and the like? Class 2, translating into Roviana the sentence, "A plain-looking woman came to the door," said confidently, "A woman came to the door and looked out over the plain." The same class, reading about a grumbler who was at length forced to "hold his tongue," took this quite literally. A teacher, translating the pathetic story of a little baby who was nearly drowned in a flood, but "who soon came round, etc," said, "the baby soon became circular." The Plunket System again, we suppose.

Next week we are expecting a number of boys from Bougainville and Buka. They are to attend school and college here, and be trained as teachers in order to take the Gospel to their own people in those islands, where the boys from this end of the Group are not allowed to go. They will bring with them two or three new dialects to add to the collection here at the Head Station. At present, the number of dialects spoken by the boys who have come from various places is at least 15, but Roviana is the lingua franca, which is soon picked up by those who come here, and is used in school and college. I suppose that in addition to these 15 dialects we should include the worst, pigin English, which is in itself a mixture of words from many languages and dialects, English(?) predominating, as in the sentence, Bel belong me, he sore too much (i.e. My tummy is very sore.) With the addition of, say, three Bougainville and Buka dialects, we ought to be able to put on a good Biblical play called but I won't insult your intelligence by telling you. Any babe'll tell you.

We had the pleasure of welcoming Mr. and Mrs. Alley and Sister Edna when they arrived here on the last steamer. They

were given an opportunity to speak to the people at the morning service one Sunday. The church was packed with visitors and local folk, while parents with babies for baptism formed a double row in front of the pulpit. The people were especially thrilled by a violin solo given by Mrs. Alley. Visiting at the beach with Marama a day or two later, she was greeted by many old people who had been given a full account of "the lady who played the savana," (or as we would say, the thing-amijig.)

The people were greatly pleased to have Paul Havea back among them again and Paul seemed very glad to be back, notwithstanding the fact that seven of his children have been left behind in Tonga. Only one, a smiling cherub of a baby, is with them now.

May 23rd was Anniversary Day. In 1902, Mr. Goldie and his fellow missionaries began work here. This year and also last year, he was away on Anniversary Day. The local people always bring gifts of fruit and vegetables on the morning of that day. This year, the long line of people came to our house, entering by one verandah and leaving by another and depositing their gifts on the floor in a heap, which rapidly grew in dimensions. There were pineapples, native potatoes, yams, talo, paw paws, plantains, a live fowl (looking rather upset), a few eggs (which had to be parked in a separate place), and oranges. With a few of the teachers we stood by while the gifts were made, and then offered a little prayer of thanksgiving, not so much for the things, as for the spirit in which they were given.

Anniversary Sunday was a very happy day. The church was crowded, there being a number of small boys wedged in the pulpit, while many people were outside. It was a day of inspiration and blessing to us all.

The Missionaries count on YOU to stand behind them. Pray without ceasing. Give as God has blessed you.

Mary Ballantine and her Memorials.

By SISTER INEZ HAMES.

A small tombstone in the Ba Cemetery in Fiji marks the grave of a New Zealander—Mary Ballantine, who gave seventeen years' splendid service in Fiji, and in 1918 died here.

Many New Zealanders appear never to



Fijian Women and Child. Former and future Scholars of Matavelo.

have heard of her. But in Fiji there are few who do not know her name. In our church at Nailaga there is a beautiful stained glass window to her memory. But the real memorial there is in the hearts of the people who knew her. For sixteen years she had charge of the Matavelo Fijian Girls' Boarding School, and with all the strength of her remarkable personality, her skill and her great love, she served the many girls in her care. She

had many difficulties—lack of equipment, a backward people, the downward pull of sordid environment. The tone of her school had to be made. To help the school funds she taught the girls laundry work, and her school took in washing.

Miss Ballantine died, but others took up the torch. Matavelo now has two hundred girls, half of them boarders. Under the capable management of two Australian ladies, the girls receive an all-round training in academic and domestic subjects. They are a very happy family. Their school-rooms, dormitories, and grounds are models of order and cleanliness. The girls learn to cook, to sew, and to make mats, and they also grow all their own food. Their singing is a delight.

By the terms of Miss Ballantine's will, a sum of £100 was left "for the education of Fijian girls." This formed the nucleus of a fund which was gradually collected for the establishment of a large Central Girls' School to serve the whole mission district of Fiji, and to which selected girls could be sent from all circuits.

In 1934 the Ballantine Memorial School was officially opened by Sir Murchison Fletcher, Governor of the colony. It is situated on a beautiful site near Suva, and is better equipped and more adequately staffed than circuit boarding schools. Fortunate indeed are the girls who attend it. The principal is also a New Zealander—Miss Frances Tolley of Feilding. Selected girls are trained as teachers. Others are sent to Suva Hospital to train as nurses. All receive a splendid training suited to Fijian needs. Fiji hopes for great upliftment through the training of its girlhood.

Anniversary of Peace on Choiseul.

By the Rev. V. le C. BINET.

In the Australasian "Missionary Review" of the month of November, 1919, there appeared an article which was headed: "Fighting on Choiseul." About 200 warriors under the Chief Lilliboe had surrounded the barricaded village of Gingerpilly in July of that year, and the

brave but misguided chief had entered through the secret doorway, and directed his fire upon the Methodist Church building which the teacher, Joni Hopa, had built. But fortunately, Joni had overslept that morning, and had not called the people to worship, so no casualties

were recorded on the side of the gallant defenders. Lilliboe, however, was mortally wounded, and his followers fled from the scene of battle as soon as they knew their leader had fallen.

Several women from a neighbouring village were overtaken and put to death, and the Chief Kukuti vowed vengeance.

Journeys and interviews, involving many days of argument and many miles of travel, were undertaken in an effort to bring the various factions to reason, but



The Chief Lilliboe

the obduracy of some of the chiefs made us almost despair of ever seeing peace established. White and black, however, still laboured both in effort and in prayer for the consummation of peace. We were frowned at, scowled at, and even threatened by those whose ideas of "honour" were barbaric in the extreme. One chief actually came to the Mission House and requested that the Missionary should give him permission to kill just one man—then all would be settled and peaceful.

The Chief Korasa would not be dissuaded. . . . He was later arrested by a visiting Government officer, and executed for murder at Tulagi. Tampipoonda was also arrested, but was let off with only



Teachers' Houses, Bilua. Photo: by the Editor.

two years' imprisonment. When we visited him at the jail, he was a very subdued individual. He acknowledged his folly of the past, and promised that if he ever got back home again he would follow the "Lotu." . . . He was true to his promise . . . but I am anticipating.

So unsettled was the state of Choiseul some 18 years ago that the Government had threatened to land native troops and guns—and preparations were already in progress, when representations were made by our Chairman, the Rev. J. F. Goldie, to the Government, and the punitive expedition was not carried out. Arrests, however, were made of two or three of the men mainly concerned, but there is no gainsaying the fact that the peaceful penetration of the Gospel of Christ among the people was the decisive factor in their conversion from a warring to a peace-loving people.

The Rev. J. R. Metcalfe chose the psychological moment to bring the tribes concerned for a settlement of their differences at Bambatana, our Head Mission Station on Choiseul, and on the morning of August 8th, 1921, fleets of canoes from both easterly and westerly directions brought the rival parties together. Captain Turner's visit from Tulagi coincided with the meeting of the chiefs and warriors, and so the Methodist Mission and the British Government were happily identified together in a peace gathering that was formally ratified by the leading chiefs.

Most of these chiefs are Christian men today, and have Christian teachers in their villages. Friendly visits are paid, and hospitality shown towards each other who previously were armed against one another—for the peace made 15 years ago has never been broken.

To God we give all the praise for the wonderful change He has made on Choiseul.

The Place of the Bible in the World To-day

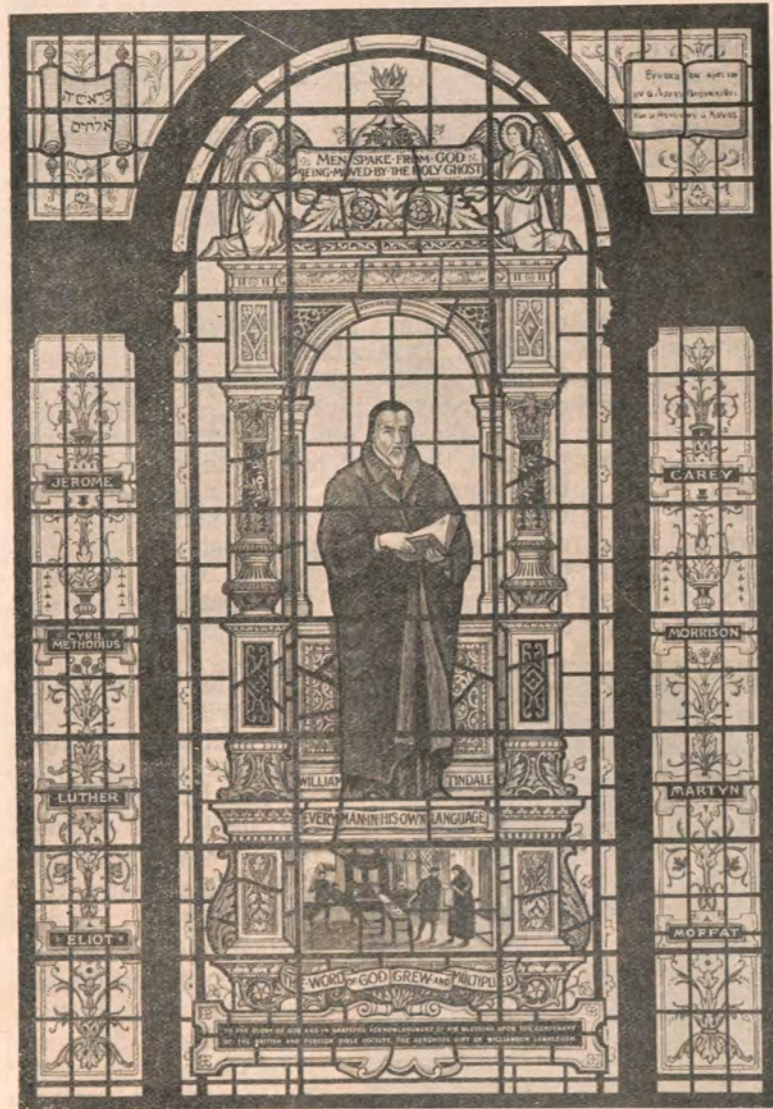
A TRIBUTE TO TINDALE.

By the Rev. A. T. Thompson, M.A., B.D., General Secretary for the Commonwealth of the British and Foreign Bible Society.

There may seem at first blush but little connection between William Tindale and the place of the Bible in the world to-day. A little reflection, and a little closer examination of the facts, will reveal in a striking manner how close that connection

really is. In the Bible House, London, the headquarters of the British and Foreign Bible Society, is to be found a remarkable library, which is perhaps without parallel in the world. It is the library of a single book—the Bible. It contains over 16,000 volumes, and every volume is a Bible or a portion of the Bible. They embrace at least 800 languages or forms of human speech, including the languages spoken by at least seven-tenths of the human race to-day.

In that library is a window called "the Window of Thanksgiving," a plate of which appears on this page. The features presented in that window, besides the elements of symbolism it includes, record a wonderful piece of history. Let us touch upon the symbolism first. In the top left-hand corner is a little scroll on which certain Hebrew words can be distinguished. They are the opening words of the first chapter of Genesis—"In the beginning God," and are intended to represent the Old Testament. In the right-hand corner you see an open book on which a few words in Greek are printed. These words form the first chapter of the Gospel according to St. John—"In the beginning was the Words," etc., and are meant to represent the New Testament. Between



THE WINDOW OF THANKSGIVING AT THE BIBLE HOUSE.
By Courtesy of British and Foreign Bible Society.

the two scrolls, kneeling on the cornice of an arch, are two angelic figures, holding a scroll on which are the words, "Men spake from God, being moved by the Holy Ghost"—a symbol of inspiration. Then appears in the centre, between the columns which support the arch, a full length figure of the great English translator, William Tindale. On each side, at regular intervals, on the outer lights, are certain well-known names—Jerome, Cyril and Methodius, Luther and Eliot to the left, and Carey, Morrison, Martyn and Moffat to the right. What is the meaning of this picture? The window is designed to give place of honour to the greatest translators of the Holy Scriptures in the history of the Christian Church. It might be that other names should occupy a place on that window to make the story complete, but the names that are there have been so placed, in accordance with the verdict of those who are best able to judge, and whose opinion was sought in the matter. Whatever difference of opinion there may be as to the name and place of the world's greatest translators of Scripture, there can be little question as to the central place, and full-length picture of William Tindale, at least among English-speaking people and English translators of Scripture. When one looks carefully at the list of names it is found that Englishmen are in the majority. They were readers of the English Bible, the Bible of which Tindale is the maker. They caught their first inspirations, their spiritual life, and service were supported and sustained by that book. Is not their work as translators, giving to the people amongst whom they laboured the Word of God in their own tongue, but an extension, in a very real sense, of Tindale's own

work? We contend that it is. And when one extends the list, and makes examination of the vast work of translation in the vernacular, although much comes from the hand of devoted non-English-speaking translators, and we thank God for their labours given in so many cases to fellow subjects of our own Empire, one is struck by the great proportion of translation work that must be credited to the English readers of the English Bible. Cannot we see again in this a wonderful extension of Tindale's own work, or work that must be reckoned as amongst the fruits of his labours?

But we look at the situation from yet another point of view. The work of Bible circulation throughout the world to-day is of vast proportions. Although there are non-English-speaking societies engaged in this noble enterprise, and although their labours are equally commendable, yet, again, the overwhelming proportion of the circulation is carried on, and maintained, by the English-speaking societies, and the English-speaking peoples of America and Great Britain. Again, undoubtedly, it is the readers and lovers of the Bible, of which Tindale is the maker, who are moved to carry forward this great work which truly gives the Bible its real place among the peoples of the world to-day. His ashes may rest in the soil of Flanders, and give Vilvorde a name in history, but his spirit marches on and lives in every endeavour to give the Word of God in every tongue until that day when "all peoples, nations and languages shall serve Him . . . whose dominion is an everlasting dominion, and His kingdom that which shall not be destroyed."

—"Tindale and the English Bible."

AUXILIARY NOTES.

Wellington Women's Missionary Auxiliary held their Annual Meeting in Wesley Church Parlour on August 14. Mrs. Pacey presided. Mrs. Nicholson (Secretary) in giving the Annual Report showed the membership to be 390 and the funds to be generously supported.

The treasurer, Mrs. Denby, presented the balance sheet. Receipts totalled £352/14/11, an increase of £56 on last year's donations, the sale of stamps realising £6.

Auckland held their 28th Annual Meeting on

the 17th inst. in Pitt St. Schoolroom. With the forming of seven new branches, the number now stands at 25 with a membership of 724, while the total income amounts to £596/15/4. A large number of parcels and generous donations of money had been forwarded for the Christmas boxes. Mrs. A. White was elected President for a fourth year, and Mrs. Lewis was appointed correspondence secretary in succession to Miss Pearce, whose resignation, on account of another appointment, was received with regret.

—M.S.C.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Dunedin,
August, 1936.

Dear Fellow Members,—

In the last issue of "The Open Door" there was a very interesting article by Mr. Cropp on Taunita, a part of Nothern Bougainville. In it he tells of the need of the people there.

You will be glad to hear that 18 boys, 6 from Buka, 4 from Teop and 8 from Siwai have arrived from Bougainville for training at the College at Roviana. When we think of the numbers in Bougainville who have not yet heard the Gospel, we do thank God that these boys are anxious to be trained and fitted to go back and take the message of God's love to their own people. Let us remember them as they take up their studies. They have to learn the Roviana language before they can take lessons.

Both Mrs. Leadley and Sister Ethel write of an epidemic of bad colds and coughs. Out of 35 in the Home, Sister said 32 had colds and she was making cough mixture by the pint both for the Home and sick folk in the village.

Mr. and Mrs. Metcalfe had left for a month's visit to various out-stations on the Island.

Both Mrs. Leadley and Sister say what a joy it is to them to visit in the villages. Sister says the way has opened for her to visit some of the out-stations again, and she and some of the girls and boys go on a Wednesday whenever possible. It must be an encouragement to the village folk to have these visits.

They visit the sick, give injections, hold a short service and a sewing class where ever they go. She goes on to say how wonderfully the injections act. A little boy was brought to her one week covered from head to foot with yaws. She gave an injection and when the Mother brought him back the following week there was not one to be seen. Think of the suffer-

ing they are saved. It is to help provide for these cases that we ask you to help with the Medical Fund.

They have a new Dormitory for the girls at Bambatana, and Sister says it is lovely.

They have a fortnight's holiday from School and College at Roviana, but the holiday for the teachers seemed to consist in a change of work rather than a rest, many jobs waiting for a convenient time were attended to.

Conventions.

Auckland held a very helpful day and the friends in Wanganui and Hawera are planning for a District Convention on Aug. 19th, and Dunedin intends having a special day's meeting on August 20th. May God's presence be richly felt in the various gatherings. Marton has decided to branch out as an Auxiliary. They have been a branch of Wanganui for some time. We are sure that as they take on greater responsibilities they will find much joy in service. In a Home paper, I read of a school whose motto is: "Knit together in Love and Service." This is what we desire for all our membership. We ourselves are weak and frail, but we have a great God who has wonderful resources. May we draw more and more upon Him for strength.

We have come to the end of another year's work. For all the mercies that have been vouchsafed us, and for the measure of success that has attended our efforts, we give God thanks, and trust Him for guidance in all we are planning for the future.

There are many open doors waiting. May we be enabled to take up the challenge and go forward.

In loving fellowship,

Yours sincerely,

H. LILIAN DUKE.

A LADY BEAUTIFUL LEAVES NEW ZEALAND.



Mrs. W. J. Williams.

"Friend after friend departs, who has not lost a friend,

There is no union here of hearts that hath not here its end."

These lines have been haunting me ever since I said Good-bye to Mrs. W. J. Williams who has just left New Zealand after 36 years of a beautiful life of Christian Service amongst us.

One early memory of her stands out vividly in my mind; it was at a missionary breakfast held at Durham Street during Conference about 30 years ago. There were only a very few women present, and I was privileged to be one. After breakfast, the speeches were prefaced by the singing of "Oh! For a Thousand Tongues" to the old tune Lydia, and Rev. W. J. Williams was precentor. This alone was a thing to remember — The volume of melodious sound from so many fine voices — Then "Sister Olive" rose, I shall never forget her as she stood — tall, slender and pale, in uniform and bonnet, which suited her so well,—and pleaded for a definitely forward step on the part of the Methodist Church of New Zealand. She told some of her experiences as she attended the Magistrates Court, and heard one destitute and neglected child after another dealt with. "Oh! friends," she said, "it is high time we Methodists had an Orphanage of our own!"

Well, that breakfast was epoch-making. As a direct result a campaign was set on foot which among other things resulted in the establishment of the Deaconess Institution, and later the Orphanage in Harewood Road.

During Mrs. Williams' residence at 25, Latimer Square, as Lady Superintendent of Deaconess House, was the time of my closest association with her, and then it was that I learned to appreciate her keen mind, never-ceasing activity and most delightful sense of humour; and I also found out a very few of her wonderful ministrations to all who came to her in need and never went empty away. And there is nobody who has the welfare of the Women's Missionary work so close at heart as Mrs. Williams. During the time when the M.W.M.U. Executive was situated in Christchurch, the meetings were held at Deaconess House, Mrs. Williams being present whenever possible, and we benefited greatly by her wise council and enterprising spirit; a Federation of Methodist Women is still one of her dreams.

What a perfect wife she was too! her service to her husband was nothing but joy to her. We who looked on would sometimes think her reward would come first, but she rejoices that to the very end she was able to support and comfort her husband in every extremity.

Well, she, valiant soul, has left us, and if we never see her loved face again, her brave spirit will unceasingly continue to influence all who ever came near her; and wherever she is she will still have "A heart at leisure from itself, to soothe and sympathise."

—M.E.B.

NOTES.

Wellington women held their Annual Thanksgiving Service in Wesley Hall, which was beautifully decorated.

Mrs. Pacey (President) presided over a large gathering, and the Treasurer (Mrs. Denby) received the donations from each of the nine branches. Rev. P. R. Paris spoke on the establishment of Methodist Overseas Missions in Antigua in the West Indies. This was the direct outcome of the work of John Wesley. Solos rendered by Mrs. Nicholson, L.A.B., were much enjoyed. Donations amounted to £88.

Christchurch women are looking forward to the visit of Rev. A. Cropp. They rejoice that the income for this eleven months is just a little above last year's.

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. J. R. METCALFE	Choiseul, via Gizo, 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. E. C. LEADLEY	Roviana, British Solomon Islands.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.
Rev. D. C. ALLEY	Teopasina, via Kieta, Bougainville, Mandated Territory of New Guinea.

MISSIONARY DOCTOR.

"One offering to go when we can send him. When shall it be?"

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Gizo, British Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Nurse EDNA WHITE	Gizo, British Solomon Islands.
Sister ADA LEE	Roviana, British Solomon Islands.
Nurse VERA CANNON	Roviana, British Solomon Islands.

NATIVE MISSIONARIES.

Rev. NAPATALI FOTU	Simbo, Roviana, Solomon Islands.
Rev. PAULA HAVEA	Roviana, Solomon Islands.
Rev. BELSHAZZAR GINA	Roviana, British Solomon Islands.
Rev. NATHAN KERA	Bambatana, Choiseul, via Faisi, Solomon Islands.
Rev. ERONI KOTOSOMA	Tiop, Bougainville, Mandated Territory of New Guinea.
Rev. USAIA SOTUTU	Buka Passage, Bougainville, Mandated Territory of New Guinea.

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