

## Under Other Skies.

### The Prince of Wales and Christians.

The visit of the Prince of Wales to Lahore in February was made memorable by the assembling in his honour of Indian Christians from all parts of the Punjab, many of whom had seen service in Mesopotamia. Canon Guilford, who writes in *Eastward Ho* of their arrival, says: "Those who saw them *en route* from the station will not soon forget the sight or their jubilant cry, not of 'Gandhi ki jai' (Victory to Gandhi), but of 'Prabhu Yisu Masih ki jai' (Victory to the Lord Jesus Christ)." On Sunday, in the Lahore Cathedral, he says that "after the English service was over the Prince walked down the long lines of assembled village Christians, and in a kind and unassuming way received their obeisances, while he stopped and shook hands with, and asked a few questions of, each of the white-robed Indian clergy, who were in charge of the various contingents. The graciousness of the Prince will never be forgotten by these hardy, toil-worn villagers."

### Sunday Officially Recognised.

Tokyo newspapers announce the imperial recognition of Sunday as a national day of rest throughout Japan, and as a result of the influence which Christianity is exercising today in a non-Christian nation. The Government has been for years officially committed to a partial recognition of the Sabbath. On that day imperial offices were closed, schools given a holiday, big banks did not open for business, and many persons ceased their labours. Country labourers in Japan work long hours with no day of rest, while workers in cities usually keep one or two days out of each month. This class now does not know what to do with Sunday. As a result motion picture theatres have sprung up with great rapidity in the small villages, and do a big business.

### Stirring Scenes at Paotingfu.

Many a visitor to Paotingfu since the Boxer days has been reminded of the Latin saying, "The blood of the martyrs is the seed of the Church." It is widely known that General, now Governor Feng, traces his conversion to the impression made upon him, as a young sol-

### GATHERED FROM MANY SOURCES.

dier in the crowd that was attacking the Presbyterian compound, by the Christlike act of Miss Morrill, who, just before she was killed, tore a strip from her skirt to bandage the head of a little Chinese boy who had been hit by a stone thrown by the mob.

When John B. Ferguson visited Paotingfu last summer, he saw eighteen young people received into the Presbyterian Church, and heard a striking address by Dr. Liu, a young doctor in General Feng's army, who had been a student in Paotingfu, as had also his wife, a very beautiful girl, who died recently. One of his listeners, a young physician in the Paotingfu hospital, who had married a Christian wife, but who was not a Christian, came and asked to be baptized. He declared that since he had heard the appeal of the young doctor from General Feng's army he could no longer deny his open and whole-hearted allegiance to Jesus Christ.

### "We Want Mr. Jesus."

In Haidarabad the need for catechists is as urgent as ever. Mr. Posnett recently received the following touching appeal from the outcaste village of Mancheppa:—

"TO PADRE POSNETT SAHIB.

"DEAR FATHER.—We are like children lost in the dark jungle, and our lamp has gone out. Your teachers visited us and told us of Mr. Jesus, and we learnt many dancing songs (action songs), and our young men danced with small sticks (with which they beat the time), and our women learnt to sing the story of Mr. Jesus.

"When we were all dying of influenza the teacher came and did never counted help, and saved too many of us, never fearing anything.

"So then we threw away all the idols from our houses, for we had a mind to worship Mr. Jesus. But we have no lamp in this dark jungle, for the teacher lives far away, and we earn only 3 pence in the shilling. If only teacher comes to live here he could give us plenty help. We are putting this petition at your feet."

(Signed) "MUSKURI RAYANNA,  
The Village Guard.

"SUNKURI RAJALINGHAM,  
The Village Tax-gatherer.

"BAGARI POSHEGA,  
The Luggage-carrier."

Mr. Posnett adds: "Scores of villages and thousands of poor outcasts are petitioning me for teachers to lead them to Christ. WHAT AM I TO DO?"—*The Foreign Field.*

THE WOMEN'S MISSIONARY CONFERENCE  
THE STARTING OF MISSIONARY WORK ON A HEATHEN ISLAND  
BY MRS. J. F. GOLDIE.

# The Open Door

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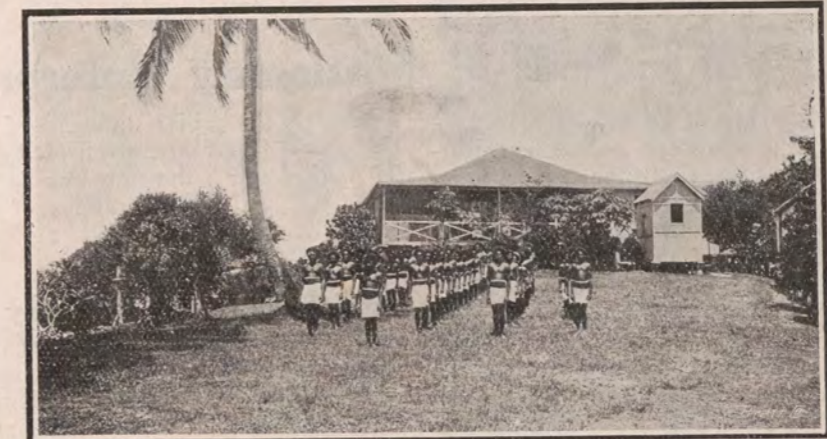
## Editorial Notes.

### The Close of the First Year.

The first year of our Missionary independence as a Church in New Zealand is fast drawing to a close. It has witnessed considerable development and extension on the Mission field. New stations have been established among heathen people; the number of workers has

circuits in the North Island report a decreased income, there being a drop of over £1,200 as compared with last year in that island.

The campaign in the South Island is now in progress, and it is hoped that the South will to some extent atone for the deficiencies of the North. The amount asked from the



THE MISSION HOUSE AT KOKENGOLO.  
Squad of Native Boys at Drill.

been increased; the setting up of a wireless plant has brought the missionaries into touch with the outside world, and altogether the record is one of which we have no reason to be ashamed. At the home base the year has been one of financial stringency. The majority of

Church in New Zealand this year is £13,500, an increase of £800 on the amount raised last year. The Church in the Solomons undertook to raise £3,000, but owing to the continued depression in the copra market, it is feared that that amount will not be realised.

Accounts close on January 15th. We trust that friends of Missions will see that we are saving from reporting a serious deficiency in the first year of our missionary responsibility for the Solomon Islands.

### Death of Daniel Bula.

In another column an account will be found, from the pen of the Rev. A. A. Bensley, of the passing of Daniel Bula. Daniel was the first Christian convert on the island of Vella Lavella. For several years he has been a teacher amongst his people, an able and earnest preacher, and the right hand support of the missionary, first of Mr. Nicholson and then of Mr. Bensley. He was a living evidence of the power of Christ to change the heart of a savage, and out of the most unlikely material to make a man of the Christ spirit. He was a man of great beauty of character, faithful in the discharge of duty, absolutely dependable, loyal to the Mission and the Missionaries. During his visit to New Zealand a few years ago he made troops of friends by his gentleness, his winsomeness of character, and his evident sincerity. His death is a severe loss to the Mission. The suggestion has been made that there should be a permanent record of the story of his life and work, and it is hoped that it may be possible to arrange for

## Striking Vindications of Missionary Enterprise.

### An Indian Judge's Testimony.

The great Hindu judge, Sir N. Chandavarkar, is quoted in an article in the current number of the "Modern Churchman" as having said: "India is being converted. . . The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought." It is a striking tribute to the progress of Christianity in India—one of the most striking I have ever seen—and it indicates what is undoubtedly the most momentous and significant outcome of Missionary effort. This gradual permeation of a whole society, this modification of every phase of the thought of a country, cannot be expressed in statistics or registered schedules. In the same article an eminent Japanese statesman, the late Count Okuma, is quoted to a similar effect: "Although Christianity has enrolled less than 200,000 be-

lievers, yet the indirect influence of Christianity has passed into every realm of Japanese life." This effect which the Christian faith is having upon the ancient civilisations of the East is truly described as its best modern vindication.—"Methodist Recorder."

### Lord Selborne's Testimony.

The following testimony to the value of missionary work by the Earl of Selborne appears in the "Church Missionary Review" for June: "It is not possible for an Englishman to travel through Nigeria without pride in the splendid work accomplished in twenty years by his fellow countrymen, Government officials, engineers, traders, and missionaries. . . In West Africa, as elsewhere, it was the missionaries who were first in the field and who have done more than any other agency to turn the native from barbarism into sound channels."

### The Rev. A. J. Small, of Fiji.

The retirement of the Rev. A. J. Small from the chairmanship of the Fiji district is an event of more than ordinary interest and importance in the work of South Sea Missions. Mr. Small has given 44 years of his life—the whole term of his ministry—to the Fiji Mission, and his record is one of distinguished and efficient service. For 23 years he has occupied the difficult and exacting position of chairman of the district. Although retiring from the chairmanship, he is not retiring from the work in Fiji, and he hopes to give several more years to his loved work among the Fijians. The "Pacific Age," which is published in Suva, where Mr. Small resides, devoted a leading article to his retirement, and bears testimony to the great influence he has exerted amongst people of all creeds. It says: "To attempt to give an account of the arduous labours which he has performed with cheerfulness and zeal during his tenure of his various offices would fill a book. What he has been to the Mission is best judged by a contemplation of its high status in the Colony, and we can say, without fear of contradiction, that he is respected and loved by all who have come into contact with him, whatever their race, creed, or colour."

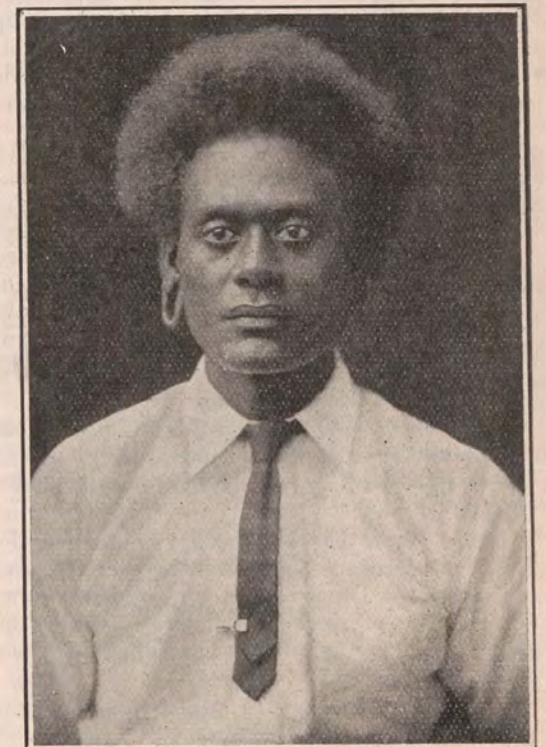
## The Passing of Daniel Bula. By the Rev. A. A. BENSLEY.

Since about midnight (September 29-30) my mind has been filled with the sense of a great personal bereavement. This sense is the more poignant because its cause was so unexpected and unthinkable. I am realising now how greatly I learned to love Daniel Bula. At every turn I look for him, but he is not there. He was my stay, I leaned upon him, and through him I was getting to know his people, their language and customs. He was always so keen that I should learn, and he was ever so courteous in the help he gave. Dan was white in everything but his skin, and the best quality of white. And I have known him but a few months. Those who have known him and worked with him for years will be desolated by his passing. The beautiful spirit he displayed, his utter devotion to Jesus Christ, his sense of right and justice, his amazing chivalry, and that wonderful face of his, so often lit by the smile that played upon it! His life is the most powerful Christian apologetic I know. Though he was but 28 when he died, he saw savage killings, and he predeceased many who engaged in head hunts and all the revolting superstitious of heathenism. Yet he was rather like the rare product of generations of Christian experience. He revealed all the little delicacies of a refined gentleman. Always his manners were irreproachable. The love of Christ was always a wonder to him, and it was that Love that transformed a young heathen into a "very perfect knight." He had gathered round him a number of boys whom he had collected from various places—orphans, not-wanted, cast-offs, and he was training them for a shining life.

Since his death I have learned something of the beauty of his home life, which he conducted in a way that would shame many who ought to be his teachers. No wonder his young wife, Rini, is heartbroken. Never will I forget the sad, sad hour of his passing and the subsequent harrowing expressions of the grief of his people. There is a pathos in it that wrings the heart! As he was fighting for his breath, Rini was crying piteously, "Daniel Bula! Daniel Bula! you can't go, you have not finished your letter to Nikolo; I will have to send it as it is." "Minister, who will stand with you on Sundays now and translate for you? Minister, who will look after the boys when you have to

go away, who will look after your house now?" "Who will get up in the middle of the night when the cat is getting your chickens?" (A few nights before his death Dan had gone out and saved the lives of some of our poultry.) "Daniel Bula you can't go, you have to go to Dovele to help the people there." (On the day of his death he was to have gone up the coast to encourage some of the people who have had many trials.) As she looked round at his little boys squatting about the room, she said, "Who, now, will be your father?" Please God, I will! Ah, it was sad, sad!

And so we buried him! Among the waving coconuts near where the sea touches the shore. In the cool shade among the green things. Near by the seas often thunder on the reef, but it is quiet where we laid him. Their force has been spent on the coral barrier, and here they gently lap the shore. The gay birds up among the tall trees, fly and scream, and the cicada-chirrup the whole night through. We must set



Dear Daniel Bula

up a stone. His friends are many, and would like to help. The Sunday afternoon before he died, he preached on the words, "Our Father." He preached splendidly then, but he could tell us more now. "Our Father." They ought to be cut into the headstone, "Enevo Mama."

He had been feeling out of sorts for a few days, but went about his work. Once or twice he complained to Rini about a pain in his side. On Wednesday night, September 27th, he watched me doing some photography, and was much interested in the results, because I had photographed him among his little boys. Then he went in and commenced to write a letter. This kept him up for some time, and he had a touch of ague when he went to bed. He was intensely devoted to the work of the place and, sometime in the very early morning, he went down to the beach to see if the boys were watching the fire in the copra drier. At 5 in the morning he was delirious, and, as soon as she knew, Sister took charge and began measures for reducing his burning fever. It was not until the following morning that a free perspiration was evident, and his temperature was reduced. Then he was conscious and smiled in response to our remarks. His temperature would not stay reduced, however, but was up and down with rapid changes during the whole of that day. I had to quieten him with a little morphia he was so agitated and in such pain.

## Missionary Table Talk.

Sister Elizabeth Common, a fully qualified Plunkett Nurse, has completed her course of training for the Mission field, and will leave for the Solomon Islands shortly. Half the cost of her support is being found by the Methodist young women of Dunedin.

Nurse Saunders, a certificated hospital nurse, has been accepted for the Mission field, and will leave with Miss Common for the Solomons, probably in February.

Nurse Trott has also been accepted by the Board of Missions for Missionary service, and will enter the Deaconess' Home early next year for further training. In addition to these, no less than four other nurses have offered for the Solomon Islands.

A trained Kindergarten teacher is needed for the head station at Kokengolo. Who will volunteer for this piece of Christian work?

At midnight he knew the end was near, and shortly after one in the morning he passed away. The shock was very great because we thought that at midnight and early morning he would reach a crisis and the fever would abate. The possibility of his death did not occur to us, for it seemed unthinkable. We were all stunned and bewildered and could not realise what had happened. On Sunday we held our usual services. In the morning I made some broken reference to his passing. It was very difficult for me to speak, and I kept looking for Dan, who always stood near me to translate. The people sat as though stricken, as, indeed, they were. In the afternoon Sister spoke of his wonderful record of faithful labour, his shining example of love and service. One of the boys said he was their great chief, and now what would they do? He was intimate with every family, he was counsellor and adviser in all land matters. All, even old men, were content to follow him, for there was wisdom in his decisions.

Our Church has suffered a very great loss, and in the name of the Church, I have spoken such words to Rini as I could. Will you all pray that, though he is dead, there will be no loosening of the bonds that bind the people together, but that young men from his own kith will arise to carry on his work?

Mr. J. W. Court, the lay treasurer of the Missionary Society, has presented a Delco lighting plant to the new Mission Station at Senga, on the Island of Choiseul, where Mr. Binet is doing such excellent work. This is the second Delco plant Mr. Court has given.

Permission has at last been given for the installation of a wireless plant in the Solomons. This is the first wireless station to be established on any Mission field in the Pacific. The wireless plant, a sawmill and a printing press, soon to be possessed by our Mission District, have been made possible by the great gift of a generous Auckland layman.

The second annual meeting of the New Zealand Board of Missions will be held at Auckland on Wednesday and Thursday, January 24 and 25. In addition to the members of the Board resident in Auckland, the following are

members, and will attend the annual meeting:—Mrs. G. Bowron (Christchurch), Mrs. H. E. Pacey (Palmerston North), Rev. S. Lawry and Mr. W. L. Thomas (Christchurch), Mr. E. Rosevear (Dunedin), Rev. E. Drake and Mr. B. J. Lynneberg (Wellington), Rev. W. Beckett (Waimate), Mr. E. Dixon (Hawera), Rev. W. Grigg (Wanganui), and Rev. W. W. Avery (Waitara). Business of great importance will come before the Board.

Sister May Barnett (Bilua, Vella Lavella) writes:—"The people have just finished building a two-roomed leaf house for sick men and boys, and it is to be opened with a short service. They are going to build a similar house near to the Sisters' Home for the women folk. There has been a lot of sickness lately, and we nearly always have one or two regular patients."

In a letter to the General Secretary, the Rev. A. A. Bensley says:—"We have been passing through rather an anxious time, but I am hoping things will resume the normal now. A week after Daniel's death we lost another faithful station boy, and on the Sunday following I buried still another at Barakomo, the village near here."

## The New Spirit in India.

Let three stories recently told by Missionaries from India make their own impression.

A little while ago four men met in a railway carriage in India. One was a Christian, the others Hindus. Suddenly rounding a bend of the line, they saw the holy river Ganges crowded with bathers. The Christian said: "And do you *really* believe that there is cleansing from all sins to whomsoever washes in the river?" The first, a priest, said: "Yes." The second Hindu replied that somehow or other the gods would prevent impenitent people who had no intention of amending their lives from reaching the water. The third Hindu said: "Sir, your question is an old one; in fact, it was asked nearly four thousand years ago by one of our goddesses. She questioned the ancient god, who said: 'Now, you are asking me something. We will descend to the earth and test it. You shall be my widow, and I shall be the corpse of your dead husband. You shall wail and beseech the passer-by to touch me, saying that the gods have revealed to you that if a sinless man touches me I shall come

"Good gifts are coming in for our annual offering, and I am hoping that, in spite of the poor price of produce, we will do fairly well."

Miss Parkin, who has been engaged in orphanage work in Fiji for several years, has returned to New Zealand.

The Rev. J. F. Goldie, writing of Sister Stanford, who is shortly to be married to the Rev. J. R. Metcalfe, says: "She has been one of our most valued sisters, entirely unselfish, and devoted to her work. She has literally fulfilled the injunction to 'seek first the Kingdom of God and His righteousness,' and I can testify that she has always put the interests of Christ's Kingdom before personal comfort or convenience. I part with her as a sister with great regret, and am only reconciled to this loss by the fact that she is coming back to labour with us again in our efforts to win the Solomons for Christ."

The General Secretary, the Rev. W. A. Sinclair, recently gave a lantern lecture on his visit to the Solomons to a large Maori gathering at Otamake. The people were greatly interested in the pictures and the story, and an offering of over £3 was taken up.

By Rev. H. RANSTON, M.A.

to life again.' They did this, and the first man to come was a priest. He listened to the supposed widow, and put out his hand to touch the body, but withdrew it at once. He was afraid to risk it, for there was just the chance that the bathing in the sacred river had not cleansed him from *all* sin. Next came a temple attendant, and he too dared not risk it. Then came a chamar, an outcast. 'Gladly,' said he, 'would I do it, but I am an outcast, unclean, defiled.' Then a sudden joy illuminated his face. 'I am unclean, but I will bathe in the Ganges; *then* shall I be without stain.' He plunged into the waters, came forth, and touched the corpse. And immediately the celestial visitants ascended to heaven in a chariot of fire."

Now, so far the Christian had heard nothing fresh. The story was an old one repeated thousands of times by mothers to their children. But the Hindu went on: "You see, sir, it is not the waters of the Ganges that cleanse; *it is the faith of the sinner.*" Now, what does this mean but that, all unconsciously perhaps,

the Hindu had been influenced by Christian thought? For undoubtedly he was giving a typical Christian interpretation to an old pagan legend.

The second story was heard from the lips of an Indian Moslem by one of our Wesleyan missionaries. One day, the Moslem said, Moses was asked by a poor man to pray to God that he might have a son. He did so, and three years later, when passing that place, he saw a little boy playing in the sand. "So God answered my prayer," was the proud utterance of Moses. The reply was disconcerting: "No; our little son came, not in answer to your prayers, but to those of a beggar-man who happened to pass by our tent." The pride of Moses was touched, and petulantly he asked God why He had preferred the prayers of a beggarman to his own. The answer was seemingly irrelevant: "Get me a pound of flesh; I need it." Moses went the round of the people of Israel, and to his disgust no one was willing to give it. At last he met the old beggar-man, and asked him. He said: "If Allah needs it He shall have it." And with his knife he cut it off, gave it to Moses, who immediately laid it at the feet of God, Who at once said: "Now you know why his prayers were preferred before yours. You were the sort of man to go round asking others to give their flesh, but he gave his own."

In this case also thus far, the story was an old one. But to the amazement of the missionary, the man went on: "*That beggar-man who gave his own flesh was Jesus Christ.*" What is this other than a testimony to the sure working of the Spirit of Christ in circles ordinarily antagonistic to official missionary effort?

Dr. and Mrs. F. Howard Taylor, who were released recently after being captured by bandits in China, are spending the summer in America. One of the brigands was so impressed by Dr. Taylor's Christian testimony that he sent word to his wife and children to go and be baptised at the nearest mission station.

India's women are making their voice heard more and more in demands for reform. They are forming political societies and are holding crowded meetings. Outrages committed by British officers on Indian women in the Punjab in 1919 and never adequately punished have added fuel to the flame.

The third story is of Krishna. The old legends say he became incarnate upon earth to revenge himself on an uncle he hated. Krishna is the Hindu god of love. The most disreputable stories are attached to his human adventures. A sensual, revengeful, lustful god—that is he.

Now for the story. Passing by the hut of a poor woman, the missionary saw the figure of the disreputable love-god, and in order to get into conversation with the woman, he asked whom it represented. To his intense surprise, she answered: "Why, don't you know, That is baby Krishna the god who out of tenderness came to live among us poor folk. A cowherd hid the little thing in his cottage, and every day the rich folk rolled by in their grand carriages, little guessing who it was that played on the ground. But we knew that it was the great God who had come down to us out of love."

No wonder the missionary was thunder-struck. Not a single thing was true as applied to Krishna. What could it signify other than that these people were attributing to their god the divine qualities of the Babe of Bethlehem?

What do these three stories mean? They show that the Christian religion is slowly, but surely leavening the thought of India. The old legends are being re-cast and re-interpreted under the influence of the Spirit of Jesus. And that means that, great as the work is of our organised missions, outside these altogether there is a Divine Power in operation that is reaching out to and transforming even the popular religious ideas of the people. And do not the last two stories suggest that the one religion which has as its centre a God who suffers for man out of love and pity shall one day capture the hearts of the whole world?

#### THE OPEN DOOR.

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## The Starting of Missionary Work on a Heathen Island.

By Mrs. J. F. GOLDIE.

Let us follow our first Mission schooner on one of her trips to Choiseul in the year 1905.

The Bondi was a small sailing vessel of three tons capacity, with a tiny cabin where the chairman generally kept a box or two of dynamite for blasting passages, and sometimes for dynamiting fish. It was too impossible to sleep in this tiny cabin, so the chairman slept on a table made in two sections, which fitted on top of the hatch.

If we have luck we should reach Kuboro (pronounced Kumboro) in a couple of days, but if not, we may be a couple of weeks just drifting about in the terrific tropical heat, waiting for the wind.

Kuboro is a wild, strongly fortified village in the hills at the furthest point of Choiseul. The trip before this, Mr. Partington, the then Government official at Gizo, accompanied the chairman in this miniature sailing vessel to this same village; and they had rather a nery experience in more ways than one. The place was apparently deserted when they arrived, so they started climbing the mountain in search of the village. Some of the police boys followed on behind. They found that the mountain was one series of fortifications, and soon became conscious of many eyes watching them, for the whole mountain side was full of hidden men, watching their every movement. The police boys completely lost their nerve, and begged the two white men to return to the ship, but Mr. Goldie knew that retreat meant certain death, and forced the party on. They were glad when they eventually reached the vessel in safety. On their return they ran into a gale, and for four days held on for dear life, their only food being an occasional cabin biscuit, helped down by a drink of water.

The people of Kuboro were hostile for a long while. On one occasion, when the Rev. Ray Rooney accompanied the chairman in this same little vessel, he thought he would make the most of the opportunity, and hold Lotu with these people, as Kuboro was part of his district. There were only men present, all armed, and the chairman so arranged the congregation that they were all in front of him; even so, when Mr. Rooney asked him to pray, he said: "Oh, no

Ray, you pray, and I'll watch." He was really wise, for while Mr. Rooney was praying a fierce-looking, angry savage poised his spear, and rushed at Mr. Goldie as he aimed it. For some unaccountable reason the chairman burst out laughing, and rushed towards the native, who was so astonished that he ran for all he was worth into the adjacent bush. The congregation rapidly dispersed, and our people were again glad to get away from Kuboro, for there was trouble in the air.

A few months afterwards, Muna, a splendid Samoan, begged to be left at this place. He laughed at his homeless, friendless condition as he smoked his cigarette, and said good-bye to his "chief" and his friends on the "Bondi." He lived at this place, sleeping anywhere, living anyhow, trying to establish the Mission. We were much distressed when he was brought home to us helpless with physical weakness, but still undaunted in spirit—still smiling. These wild people, in a fit of anger had tied him to a raft, and cast him adrift without food or water. There was a kind Providence watching over Muna, for after two days of drifting, he was picked up by a passing native boat, and, instead of killing him, these boys befriended him, and brought him about eighty miles in their little skiff home to us. We were horrified when we thought of the sharks and alligators which might so easily have ended Muna's unselfish career. It was not long before Muna was again doing pioneer work.

At this time the Rev. Rabone Rooney, Mrs. Rooney and their small son Gordon were living on this same island of Choiseul, but at Babatana. They had made this a beautiful station, and were doing a fine work among the people—caring for them and loving them. Mr. Rooney at this time was just beginning to translate a few hymns and portions of Scripture, and even in those days had a good day school and Sunday school and well-attended Church services. It wasn't exactly as peaceful as it sounds, though, for the island (except for the school boys in Babatana) was in the throes of a terrible inter-tribal war. We often marvelled at the endurance shown by Mrs. Rooney, the only white woman in that part of our district. After about ten years of life on Babatana, just before Mrs.

Rooney returned to Australia, a perfect wreck, a raiding party was sighted nearing Babatana. All was tense excitement, especially as night drew near, and the Babatana boys up in the look-out saw the canoes creep nearer and nearer in a sinister line. Mr. Rooney took up a position at the front door of Mrs. Rooney's bedroom, and an old carpenter named Clare stood ready at the back door, one holding a pigeon gun and one another weapon, prepared to protect Mrs. Rooney and little Gordon. While they were anxiously waiting, a boy from the look-out came and whispered in Mr. Rooney's ear, and his wife, immediately alert, begged to know what he had said. Imagine her disgust when Mr. Rooney, with a man's usual superior tone, said testily: "O lie down and go to sleep, Mabel!" We laughed, as we had so often done before at these wonderful men who could go through the strangest experiences in this lordly,



THE COCOANUT FRINGED SHORE.

careless fashion. There wasn't any blood shed on that occasion, because the raiders discovered that their movements were being watched—that Babatana was prepared—but not long after, just a very short distance up the coast, they left a trail of dead behind them.

Fancy a white lady living in that atmosphere for ten years! Is it anything to wonder at that she is still feeling the effects of those years of nerve strain? But those ten years were not wasted. There has come a great change to Choiseul. This fighting, which continued years after the Rev. Ray and Mrs.

Rooney left us, has at last ceased, and the chief instrument used was a Choiseul boy, who, when a baby, was brought by our Roviana head hunters to Roviana as a slave. Our fighting men brought back, among many others, the heads of this baby's father and mother, and the baby was adopted by one of our chiefs, and, when big enough worked in the factory at Sisieta, making shell money. This little boy, "Tozaka," was allowed, when old enough, to come to school, and afterwards to the Training Institution, for he developed a strong Christian character, and showed much ability. About three years ago he was sent by the chairman as a teacher back to his own people, to whom he was an absolute stranger. We heard many stories from the Rev. Vincent Le C. Binet of Tozaka's devotion—of his tireless energy—how he disdained the slow method of travelling by canoe, and walked overland, sleeping under a

tree, or a rock, or anywhere, visiting these hostile chiefs—how he courted death, never caring. He just crept into the lives of these warriors, who were bitter enemies, held Lotu with them, influenced them against their wish, and eventually broke down this deadly feud. There was a wonderful native ceremony when Peace was ratified. To Emosi Tozaka the Peace was incomplete until these chiefs, who had only lived with a burning desire for vengeance, went with him to Babatana and took part in the great thanksgiving service. How I wish we could have heard them sing "Praise God, from Whom All Blessings Flow!"

## Under Other Skies. GATHERED FROM MANY SOURCES.

### Gandhi's Advice to Missionaries.

At a gathering of Indian Christians and British missionaries, which was held before his imprisonment, Gandhi was asked how Christians could make Christianity a real force in the national life of India. He replied: "I would suggest four things. First, that all your missionaries and Indian Christians should begin to live as Jesus Christ did. Second, you should all practice your religion without adulterating it or toning it down. In the third place, I would suggest that you should emphasise the love side of Christianity more, for love is central in your religion. Another suggestion I would make is that you should study non-Christian religions more sympathetically in order to find the truth that is in them, and then a more sympathetic approach to the people will be possible."

### A Leper's Sacrifice.

Rev. A. H. Bestall, writing in "Without the Camp," the magazine of the Mission to Lepers, says: "All through the years we have, in Burma, found spiritual recreation in our leper work. Always trying in its association with loathsome disease; frequently disappointing in many ways; yet no brighter gleams of encouragement and hope have been emitted from any sphere of work than those that have shone from this wonderful and smitten area of our mission field."

One such "gleam" is the following story of a service in the Home for Lepers, at which the work of the British and Foreign Bible Society was described. The collection amounted to nearly ten shillings, though eighty Burmese lepers present were all very poor. Among the coins was a rupee, which was put in by one of the poorest of the lepers. When asked how he would find enough to buy food when a third of his month's curry allowance went in a moment into the collection, he said: "No matter; I will eat less; I want my money to do good."

### Chinese Christian Soldiers.

"By coincidence or otherwise, the most effective fighting units in China to-day are certain divisions under two generals whose divi-

sions have almost literally been 'eating up' the Christian Scriptures. A few weeks ago General Chang Tso-lin, of Manchuria, was reported to be holding an impregnable position near Peking. General Feng Yu-hsiang, the Christian Governor of Shensi, led his army out of remote Sianfu, hurled it against Chang's Fengtien troops, and drove the invader back to Manchuria. Almost every soldier in General Feng's army carries a Testament, and the officers nearly all own leather-bound Bibles. More than that, they have set a style for the people, who on every hand are buying the book that has made an army not only tolerable, but decent and likeable.

"In Southern China the influence of Christ is also manifest. The Christians of Canton decided that the city needed a moral clean-up. The gambling joints and lotteries were notorious. The Churches sought Government co-operation in the campaign, and Governor Chen was prudent enough to capitalise public opinion. The result was a purity campaign and a clean-up not complete, but noteworthy. The Christian forces achieved this with the aid of a good Governor. The Christians decided to carry their welfare work into the barracks. The churches and a school of blind boys contributed \$122.00, the Bible Societies supplied Bibles, and with the co-operation of the Y.M.C.A., 1,500 New Testaments were presented to the men of one of these brigades before they broke camp. Chen Chung-ming's troops are now in control at Canton, and order has been restored."

"Soldier" in China used to be a synonym for 'Sinner' of the worst sort; everyone hated the troops and dreaded their coming. Since the Bibles have gone into the camps and the armies began to 'get religion' things have been better. If Li Yuan-hung succeeds in holding the country together and in establishing order from Peking to Canton, he and all China will owe much to Generals Feng and Chen and their Bible-reading armies."

### The Religion of Chinese Soldiers.

Near Shekow, in Central China, where the seminary of the United Lutheran Churches of China is located, there were stationed 3,000 Chinese soldiers commanded by Colonel Li.

He is said to be a devout Christian. Once he came to the Lord's Supper with several hundred soldiers. His campaign-hardened men approached the altar in the most solemn manner. Under the direction of the officers and the congregations he also provided for daily instruction in the Bible, and the soldiers attended in detachments. Every noon a signal was given to break the drill, and then all the soldiers bowed their heads for five minutes in silent prayer for China. Who can measure the good that must result to a country where such things are done?

## Building a Mission House.

It is exactly two years ago that we in this Choiseul Circuit had the pleasure of a visit from the Rev. W. A. Sinclair and Mr. J. W. Court. At the time of their visit to Senga a state of war existed between the tribes, and the people lived cooped up in their barricaded villages. The boys and girls rarely had the opportunity of going down to the beach, whilst the women never went to their gardens without an armed escort of their menfolk.

When a temporary house for the minister was built just after they left Senga, peace had not yet come to the island, and, as in Nehemiah's time, "everyone with one of his hands wrought in the work, and with the other hand held a weapon."

A great transformation scene has taken place during the last twelve months. Peace, through the instrumentality of the preaching of the Gospel of the Lord Jesus Christ, has come to these people, and they are living, literally, in a new world. They have now built their houses along the beach, whilst the old wooden pallisades formerly surrounding the barricaded villages are falling down, to be left lying there, as they are no longer required. The young boys may now be seen making rafts and putting out to sea, whilst the girls take advantage of low tide and stand for hours on the reefs looking for delicate sweet-meats in the shape of fish. Never before in their life's history have they been allowed to do that, on account of the armed enemy ever lurking near.

The energies of these former fighting men have been directed into peaceful channels, and when they knew for certain that a white missionary was to be stationed amongst them they set to work to build him a house that would

## The Missionary Problem in India.

Missionaries are increasingly recognising the wisdom and justice of making the native Indian church rather than the foreign mission the centre and medium of Christian activity, trusting more fully Indian brethren and according them wider responsibilities. Just as in the political sphere, so here *the* great and clamant need of the present and the future is a spirit of frank and friendly co-operation.

By the Rev. V. le C. BINET.

accommodate him and his wife and child. Like the walls of Jerusalem in Nehemiah's time, this house took 52 days to build. It has three rooms, the dining room being 19 by 17 feet, and there is a verandah around three sides of the house. As in the days of that great patriot referred to, so on this occasion the people who helped to build the house had a "mind to work," and chiefs and women took a hand in the construction also. There was no need to ask the King's permission to cut down the necessary timber in the forest, as everything is available to the one who wishes to make use of it—with the exception of the sago palm leaf, with which the house is usually thatched. For this material permission has to be obtained from the owning chiefs before it can be taken. Some chiefs demand payment for this leaf, but it will be interesting to you to know that both Christian and heathen chiefs presented the Missionary with all the leaf he required for the thatching of his house. Practically all the material used in the building of the house was given, and the labour also. It cost the Missionary Society two or three packets of nails and a bag and a-half of rice! The new house has been joined on to a smaller leaf house, which was built earlier in the year, so that we have now a house containing in all seven rooms.

It will be interesting to you to know that the walls are thatched with a different kind of leaf, locally known as "rambeer," and sewn with cane. The leaves are over six feet long, and some three to three and a-half inches wide. They grow near the water's edge. (In translating the word "bulrushes," of which Moses' ark was made, a Missionary in the district has

used the word "rambeer," which gives the native a good idea of the material used for Moses' cradle, and may also give the white man a good idea of the material used for the house.)

Betel-nut wood is usually used for the floor, but other material was available for the Missionary's house.

Shakespeare anticipated our position three hundred years ago, when he wrote: "It's an ill-wind that blows nobody any good." Over two years ago an ill-wind blew an American schooner, with a cargo of sawn timber, on to an uncharted reef fifty miles away from here. In course of time the vessel broke up, and a good wind blew, and the cargo of the wrecked vessel floated all around the island of Choiseul. The people saw the floating timber, and, thinking it a waste of good material to let float past, salvaged it. Some of it was left to rot on the beach, weather and worms playing sad havoc with it. Other of it was better stored, and some of the people's houses were floored with it. Believing that a white Missionary's house would look better with a timber floor, a score of natives gave the timber they had salvaged, and there it lies—properly stored away from weather and worms—until the owners come to claim it, which, of course, we hope they won't.

The house was practically finished on September 20th, and on the 21st it was officially opened and dedicated. The date is a significant one—a day of eclipses—for this house eclipses everything we have seen in the nature of leaf houses in this part of the world, and the builders are very proud of it. It stands prominently on the hill of Jijapili ("Ginger-pilly") near the site where fighting had previously taken place. It stands to-day as the emblem of God's peace and the memorial of a people's love.

## Reasons for Medical Missions

Christ was a Medical Missionary. He was the succourer of bodies as well as the Saviour of souls.

Christ commissioned His disciples to heal the sick.

There is a great dearth of trained physicians and nurses in non-Christian lands, millions of people being beyond medical and surgical aid.

P.S.—The people here at Senga have no pocket money given them wherewith to purchase loin-cloths, and some of them present a very shabby appearance. If the ladies of New Zealand who are connected with the Foreign Mission auxiliaries wish to know what they might do, I venture to suggest that dresses for the women and loin-cloths for the men (two yards long) would be greatly appreciated by the people, not only of Senga, of course, but those to whom we, as a Missionary Church, minister in this district.

Medicines, such as Boracic, Bates' Salve, Iodoform, Iodine, Kerol or Lysol, Sulphur, Vaseline, are all used for native sores. Cough Mixtures, Eucalyptus, Salts, are always in demand; whilst Quinine, of course, holds the unenviable position of being the most sought-after drug to cope with the white and black man's most dreaded pest, the malarial mosquito and its bite.

Slates, exercise books, pads and envelopes are continually being asked for, and there is an ever-increasing mail between the different stations, which testifies to the ever-increasing absorption of knowledge on the part of these people.

Toys, such as rubber balls, tennis balls, cricket balls, footballs, bats, etc., etc., are also acceptable to these people, who, in this particular locality, are just beginning to learn to play innocent games. Previously they played with weapons, having sham fights with one another when the real enemy was not available.

It was our hope that we might have been able to give each woman a new dress here at Christmas, and each man a loin-cloth—and we are "still living in hopes."

The Apostles were medical missionaries.

There is untold suffering in non-Christian lands due to superstition and ignorance of the elementary principles of surgery, hygiene and sanitation.

The doors of many closed lands have been opened through medical missions.

Many homes closed to other Christians have been opened to the Christian physician.

Multitudes have been converted to Christ and their lives have been transformed through the ministry of medical missionaries.

## The Animistic Religions. No. II. By Rev. G. T. MARSHALL

I propose to deal in this paper with an objection which a Bible reader might make to the description of the animistic religions given in the last issue of the OPEN DOOR. There is no doubt a difference between the modern attitude towards other religions and the attitude of the Hebrew prophets towards the idolatries of their day, but in this particular modern knowledge and Biblical knowledge can be easily reconciled. To-day we view the religions of animistic peoples for the most part, with amused toleration. We regard their quaint rites and superstitions as only childish; or if we are of a scientific turn we enquire curiously into their ways of thought, and try to get acquainted with their inmost minds. The scientific investigation which is such a feature of the present day has not overlooked the primitive man, and much good has come of its researches. It has discovered that he is a man in all essentials like ourselves, and it has been wisely suggested that everyone offering for Government service among a native people should first take a course of study in Anthropology, that he may be able to take a sympathetic interest in the people with whom he will live. It has also been found that man is essentially a religious being. A belief in the supernatural is inevitable. Animism shows us, not men seeking God and arriving with difficulty at a conception of the Divine, but rather men who have had the supernatural thrust upon them. They would like to shake off their superstitious fears, but cannot. It shows that men cannot rest in a materialistic interpretation of the universe. The tree cannot be regarded as simply furnishing the man with food, with a pillar for his house, with thatch for his roof, with clothing from its bark; it has a soul; a spirit dwells in it: so thinks the uncultured savage. In bringing these and similar things to light, scientific investigation has rendered great service.

But something more than this sympathetic understanding of the primitive man is needed if we are to be good missionaries. This necessary element is provided by the Hebrew prophets, though at first sight they appear to be animated by anything but the spirit of the missionary; indeed, they had it only in part; "that they without us should not be made perfect." Their attitude towards other religions was one of scorn and fierce indignation, but it must be remembered that they had no commission to preach a gospel to alien peoples; the time for

that had not come. They had to keep their own people from falling into the idolatries of the nations around them, and it proved a hard task. Hence the wickedness and folly of idolatry were ever prominent in the prophetic message.

The prophets had heard God saying: "My glory will I not give to another, neither my praise to graven images." They took up God's controversy with the nations, as loyalty bade them, and said: "Do not I hate them, O Lord, that hate Thee? And am I not grieved with those that rise up against Thee?" Jesus manifested the same zeal for the glory of God. His was not merely a humanitarian mission. He came to promote the rights of God to the worship of mankind. He represented Himself as the Son sent by the Father to receive the fruits of the vineyard which were wrongfully kept back by the wicked husbandmen. He cleansed the temple. He taught us to pray: "Hallowed be Thy name." From Christ the recognition of the rights of God has passed to the Church, which acknowledges universally that Christ "by His one oblation of Himself once offered, made a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Thus the zeal of the prophets is vindicated while we obtain a new outlook upon the world from the Cross of Jesus Christ. The old abhorrence of sin remains and is intensified; the claims of God to our sole worship are recognised; but an enthusiasm of humanity is also enkindled in the heart by the manifestation of God's love to men, and we exclaim:

Oh that the world might taste and see  
The riches of His grace.

There are young people in our midst who have work on the Mission field in view, and are preparing themselves for it. We thank God for this. We wish them to consider carefully to what work Christ calls them. It is not primarily philanthropic or humanitarian. It is a ministry of reconciliation between God and men. It should be understood that God is wronged when anything or anyone is feared or loved more than He. The Missionary goes forth as God's champion to right this wrong; but he goes in the spirit of love, with no harsh or offensive message. He can say to his hearers what Paul said to the Athenians: "The times of ignorance God overlooked: but now He commandeth men that they should, all, everywhere, repent."

## WOMEN'S PAGE

## M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand

### President's Letter.

DEAR AUXILIARY WOMEN,

Our M.W.M.U. Conference has come and gone, and those of us who were privileged to attend have experienced a great uplift and inspiration. The beautiful City of Auckland smiled graciously upon us. The Women's Auxiliary welcomed us, and showered kindnesses upon us all the time of our stay. Pitt Street Church shed its hallowed influence around us at every meeting. The Missionary General Secretary said gracious words of welcome and encouragement on behalf of the Board of Missions. Other ministers bestowed greetings on us, and the crowning benediction was a most solemn and beautiful Sacramental service, conducted by Dr. Laws and the Rev. W. A. Sinclair. We appreciated all these good things to the full and then was added to us over and above the "good measure, pressed down, and running over," of a visit from Mrs. Goldie, whom someone has happily named the "White Queen of the Solomons." What seeing and hearing her for ourselves has meant, I think none of us can adequately tell. We are only profoundly sorry for every Auxiliary woman who could not be there to share our joy. This great privilege we owed to the enterprise of our Auckland ladies, who were not afraid to ask such a great boon from Mrs. Goldie, who, for the sake of the people she loves so well, gave once more liberally of her time and strength, to come and tell us of the needs of our dark-skinned sisters in the Southern seas. Nothing else could so have stirred us as to see for ourselves the frailty and daintiness of this intrepid little lady who has done such heroic things, endured such terrible loneliness, braved such great dangers, *just for love*—love of the poor, needy people—love of her husband—love of God. Some of the stories she told us will be repeated by her hearers over and over again at meetings and in private conversations, and so we will do our best to share the information and inspiration we gained. When we said farewell to Mrs. Goldie, we received a promise from her that some day she would come again, and try to see more of New Zealand, and meet more of the Missionary workers. We on our part

determined to keep this promise steadily in view, and to work unceasingly to make it possible from a monetary point of view. So here is an aim for us all to work and pray for until it comes to pass.

At this Conference we were glad to see Sister Eleanor Dobby, who told us again about the Maori work in Hokianga. She, too, fully appreciated the great privilege of meeting Mrs. Goldie, and it is a delight to think that she will have this bright memory to cheer her on some of her lonely and difficult journeys this coming winter.

The Rev. A. J. Seamer also spoke to us on the Maori work, bringing with him the Rev. E. Te Tuhi, who said a few telling words. Mr. Seamer made a most touching finish to his appeal by setting on the table a bright and bonnie little Maori girl, and saying: "Isn't she and others like her well worth saving?" As we looked at the bright eyes, sunny smile, and well cared-for appearance of the beautiful child, we agreed that Mr. Seamer could not have made a better appeal if he had spoken all day.

Some important business was done at this Conference, of which you will receive information later in the usual Circular Letter.

Two new Departments were formed, dealing with "Correspondence" and "Boxes" respectively. The new Constitution and Annual Report will be printed, all Auxiliaries receiving copies.

The usual votes of thanks were moved with grateful reference to the comfortable rest room provided, the fresh flowers every day, the sympathetic playing of the hymns by Miss Reid, the kind entertainment furnished by our kind hostesses, and last, but not least, the wonderfully interesting and beautiful Missionary pageant arranged by Miss J. Buttle and Miss Carr. The closing prayer, fittingly offered by Mrs. Dellow, one of our oldest members, brought a very memorable Conference to a close. So with thankful hearts we take up the new year's work, feeling assured that the God who has brought us so far will not forsake us, but will be with us to the end.

With cordial greetings to all Auxiliaries, yours in the good work,

MARY E. BOWRON.

### Conference Echoes.

Old Sol smiled genially upon us Auxiliary Women as we gathered in the Church Parlour of Pitt Street Methodist Church, Auckland, on the morning of October 24th, 1922. Indoors the atmosphere was also sunny and bright as we greeted old, well-tried friends and comrades, and welcomed new ones. The opening hymn of praise was sung with all our hearts as we thought of the many blessings granted us during the year just past, and the brief period of devotion was characterised by deep feelings of gratitude. After the roll call, our good friend Mr. Sinclair spoke kindly words of welcome; then the business was proceeded with. Much interest was shown in the reports from the different auxiliaries, which all gave evidence of steady growth. It was a great encouragement to the leaders to see the keen interest of every delegate. All the sessions were fully attended, and great punctuality was observed.

Of course the "great event" of the Conference was the presence of Mrs. Goldie. At 2.30 p.m. of the second day she took her seat upon the platform, and the only way to adequately give expression to our joy at having her in our midst was to sing the Doxology, which we did as with one voice, and a mighty song of praise rose to our God. In a few heartfelt words Mrs. Dellow welcomed Mrs. Goldie, and presented her with a bouquet. As the wee lady rose to her feet she was clapped to the echo. Looking upon the frail little figure, it was hard to reconcile it with the tales of wondrous achievement which we have all heard connected with the name of Mrs. Goldie. In a beautifully simple manner she gave us a glimpse of her early days in the Solomons. "I did no preaching," she said; "no wonderful work—I just lived with the people and loved them." But when she told to what lengths that love had carried her we almost gasped. Picture her with her small body, but mighty spirit, defying not only the native chiefs, but the "powers that be" represented by the police, when they surrounded the Mission House demanding the return to a chief of a young girl who had fled to Mrs. Goldie to escape the unspeakable horrors of her slavery. For three days Mrs. Goldie locked herself and the young girl in a room, refusing to sacrifice the girl declaring that they should only take her over Mrs. Goldie's dead body. And eventually victory was hers. So in the many other tales she told, the indomitable spirit shone out,

giving an inkling of how the seemingly impossible had been accomplished. The chief reason she continued her work in the Solomons in the face of great difficulty and loneliness, was that she might bring joy and gladness to the faces of the women, who when she first went among them were never seen to smile—their lot was so hard and cheerless. Now hope has entered their lives, and round the Mission stations may be seen every day groups of happy laughing women and girls, who are eager to help in the work of saving others.

*Golden Days* was the term applied by Mrs. Bowron to the Conference time, and Thursday was the shiniest day of all. Nine-thirty a.m. found people—many besides the delegates—quietly taking their seats in the historic old Pitt Street Church in readiness for the Communion service to be conducted by the Rev. Dr. Laws.

With that deep hush subduing all,  
Our words and works that drown  
The tender whisper of Thy call,  
As noiseless let Thy blessing fall  
As fell Thy manna down.

So we waited for the blessing which we knew would come if we asked aright. There seemed to be a hallowedness and an atmosphere of sanctity in the still building, and when one noticed the tablets and memorial windows, was it to be wondered at that the influence of those saintly lives was abroad in the Church? After the hymn "Here, O My Lord," Dr. Laws read the service, and, assisted by Mr. Sinclair, administered the Sacrament. It was a sacred time. The inner joy of the service could be felt radiating from our minister, and after the final prayer we sat awhile feeling we would fain "prolong the brief, bright hour of fellowship with Thee." The peace was carried away with us, and to each one there that will be a memorable hour. Would that the sanctity of that service could be wafted to each member of our auxiliaries—we should be quickened in sympathy and stronger for work.

Two engagements were announced at Conference—Sister Ivy Stanford to Rev. J. R. Metcalfe, and Sister May Mansfield to Rev. T. Dent. We congratulate both these ladies, and wish them much happiness in their new spheres. We are very thankful that their interest and influence will still be with the work they have done so faithfully and well in the past.

Conference had its sad moments, too. When we were told of the death of our old friend

Daniel Bula, it came upon us with a great shock, and we are very sorry for Mr. Bensley and the other workers at Bilua, where Daniel's faithful service and loving spirit will be greatly missed. We sincerely hope his fine example will long be remembered and followed.

### Extension Work.

Auxiliaries, please note. Two new Departments have been established:—

CORRESPONDENCE.—Under the Misses Cannell and Haydon (New Plymouth). These ladies are to gather news from Sisters' letters, etc., and distribute it among the Auxiliaries. Will all of you please send any letters or extracts from letters of general interest that you may receive from Sisters or Missionaries on the field to Miss Cannell, who will get them copied and sent round to the Auxiliaries, so that all may benefit?

BOXES FOR MISSIONARY SISTERS.—Under Mrs. Smethurst, Auckland. Mrs. Smethurst will organise the packing and shipping of boxes in Dunedin, Christchurch, Wellington and Auckland. Auxiliaries may send parcels to these centres, whence they will be forwarded to the Solomons to the Rev. J. F. Goldie. Parcels should be clearly ear-marked with the name of the Sister they are meant for. Any further information can be obtained from Mrs. Smethurst, 3, Ladies' Mile, Remuera, Auckland; or Mrs. F. Thompson, 103, Leinster Road, St. Albans, Christchurch.

### Finance.

The Executive Treasurer reports the receipt of the following sums:—Hawera, affiliation

fee, 17/6; Waitara, for S. Berry, £3; Waitara, special gift, £3 14/-; Christchurch, for H.M., £30.

### Auxiliary News.

FROM WAITARA.—Mrs. Avery reports that on returning from Conference she gave a drawing room meeting at her house, when she told about what was done in that "Upper Room." There was a fine attendance of about sixty ladies, who showed great interest. A plate at the door for free-will offerings resulted in the generous sum of £3 14/-, which has been sent to the Executive Treasurer as a special gift for extension work. Will someone else take a leaf out of Mrs. Avery's book? It was a very memorable Conference, and deserves to be widely talked about.

### Special for Auxiliaries.

Will you begin *at once* to plan to send a delegate to the next Conference, which is to be held at Timaru?

Will you make a definite effort this year to increase your membership?

### Question Box.

Who gave an interesting account of the New Zealand Women's Auxiliary upon reaching her home at the other side of the world?

What Society reports a gift of £2,500 towards Women's Missionary work?

What is the meaning of "Sa noe Bovoe"?

(Answers in last number of OPEN DOOR.)

### Sunday School in Korea.

Christianity in Korea never before faced an opportunity so rich in spiritual possibilities. New believers are crowding into the churches, new groups are springing up, new schools are being organised, new reform movements are being launched, new Sunday Schools are being planted everywhere, and great interest in all forms of Christian activity is being manifested. This year all churches have united in a special Sunday School year, and have adopted identical plans for the Sunday School campaign. The

first National Sunday School Convention was held in Seoul, November 4 to 14, and twelve other conventions were held in twelve important cities of the country following the Seoul Convention. Rev. J. V. Thompson, who is being loaned by the Methodist Church in the United States to aid in the training of teachers for the enlarged work, reports: "We have just opened a School of Methods in Seoul for all of Korea, and the enrolment is over 1,000, with more applying."



### Pioneering on Bougainville.

The Rev. A. H. Cropp writes:—We have been all round Bougainville and Buka, and have finally decided to settle at Petats. It is a beautiful little island, and although there are not too many people on it, yet it makes an excellent centre for the north and west of Bougainville. There are thousands of people on the western slopes of the mountains of Bougainville, and even more on the smaller island of Buka. We have obtained one of the best anchorages in Bougainville.

Another island which took my eye was Tiop, on the north-east of Bougainville. Tiop has, I believe, the largest village in Bougainville.

It has also an excellent harbour. There are 65 houses in one part of the village and about a dozen in another part close by. A very large coral reef near by affords splendid fishing for the natives, who seemed to be more indolent than those of other parts. Unfortunately, it is not a centre, as there are but few villages round about. They want a teacher, and I may settle one of the Fijians there. It would make an ideal island home for a white missionary. The natives, like those of the other villages about here, have but little clothing. The men usually have a calico for a covering, and the women three or four strips of grass. They are fairly healthy, but horribly dirty.

### A Fakir's Therapeutics

Miss Hull, of the Bagnan Medical Mission, India, describes, in the "Indian Witness," a Hindu Sadhu who had made his way to her town, measuring himself on the ground like an inch-worm, writhing and contorting as if a maniac. The whole road was blocked with the crowd. People were wiping dust from his feet and eating it, kissing his feet, rubbing and marking themselves with dust he gave them, or carrying away cakes of mud made by him from the dust of the public road.

"When I protested that the dust probably contained infection, the bazaar merchants rose up against me."

Meanwhile the fakir smoked hemp and blew the smoke in the faces of the crowd. Questioned as to his curative powers, he answered:

"I do not say that I can cure disease. I can't. But the people come and demand something, so I give them some dust."

### China's Present Need.

The Hon. Joseph Buffington, Senior United States Circuit Judge, who has recently returned from a six months' visit to China, says in answer to questions as to the value of Confucianism as a moral force:—

The Confucianism of China, of which I have been a deep admirer, has failed to build up the one thing that is vital to China to-day, and that is a trusted Chinese officialdom. Some men in official life have ideals of service and integrity, and are of a personal character all they should be; but I found everywhere a widespread mistrust in China of their officials, highest and lowest—a disbelief in their honesty

—and this conviction is so widespread that one cannot but believe it has foundation. Coupled with their disbelief in the fruitage of ages of Confucianism, I found a deep-seated trust in the fruitage of character-building which a few decades of Christian school, college, university, and church had produced in Christian-trained Chinese. Coupled with this confidence in such men, I found in the thoughtful Chinese mind the belief that there must be for China some help from outside herself and her old-time beliefs, and that nothing but Christianity and the character based on Christian teaching and Christian environment was the thing that would answer China's need.

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### Editorial Notes.

#### Our First Year.

The financial statement presented to Conference shows a very considerable deficiency on our first year of missionary responsibility for the Solomon Islands District. The deficiency is due to decreased income in New Zealand owing to severe financial stringency, and to decreased income from the Mission District because of the

slump in the price of copra, which limited the giving power of the natives and reduced very considerably the returns from the mission plantations. The Conference rightly refused to take a pessimistic view of the position, believing that the present year will show greatly increased income from both the home churches and the Mission District. The financial outlook is much brighter in the Dominion, and the copra



MORSE SIGNALLING.

At the Opening of the New School Buildings, Kokegolo, Solomon Islands.