

**M**ISSIONS are the *Front Line* of the Church's Campaign for the supremacy of God's Kingdom over all the nations of mankind

*The Front Line must advance!*

**SOME FACTS YOU SHOULD FACE :**

The Church in New Zealand is responsible this year for raising - - - -	£13,500
The Mission Church in the Solomons is undertaking to raise - - - -	£3,000
On June 15th the Treasurer had received	£1,065
On June 15th the Bank Overdraft stood at	£6,735

**OUR NEED PLEADS FOR YOUR HELP !**

*What shall your Gift be?*

When God loved He loved a *World*  
When God gave He gave a *Son*

**URGENT.** Will Circuit Superintendents and Circuit Secretaries see that any money in hand, however small the amount, is forwarded immediately to the Treasurer, Rev. G. T. Marshall, Mt. Albert, Auckland? Every Pound forwarded helps to keep down the overdraft and saves interest

# The Open Door

THE MISSIONARY ORGAN OF THE METHODIST CHURCH OF NEW ZEALAND

*"A great door & effectual is opened unto us"*

Price: One Shilling per annum.

Posted, One Shilling and Sixpence.

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PUBLISHED QUARTERLY

## Editorial Notes.

### Our Publications.

We have to thank our readers for the cordial reception and the generous support given to our new Missionary publications. Nearly 5,000 copies of "The Open Door" were published, and this was scarcely sufficient to supply the demand. The children's paper, "The Lotu," has been accorded an equally

hearty reception. No less than 6,000 copies of this little paper have been distributed through the Sunday Schools, and many additional orders are coming to hand. Our support of Missionary enterprise must be broad-based on a knowledge of the needs of the non-Christian world and the wonderful triumphs of the gospel amongst pagan and heathen people. Dr. Pierson has said:



Rev. A. H. Cropp and Fijian Party, Pioneer Workers on Bougainville.



"Facts form the fuel with which our Missionary fervour is fired and fed." And there are wonderfully inspiring facts to be related in connection with the work on the Mission fields to-day. We hope to supply, from time to time, just that information which will lead all our members to give intelligent and consistent support to our Missionary funds and work.

### Our New Responsibilities.

Our New Zealand Church has assumed a great responsibility in undertaking the control and support of the Solomon Islands Mission. The supply of workers to staff the field is practically assured. The financial outlook is not so assuring. The minimum amount required from the Church in New Zealand for this year's administration of the Mission district is £13,500, being about £800 more than was contributed by the Church last year. Present indications are that this amount will not be realised. The country is passing through a period of financial difficulty, and many who have contributed generously to our funds in the past are unable to give on the same scale to-day. Some of our most Missionary Circuits, which have made special efforts to reach last year's standard, have with regret returned much reduced amounts. But we must not economise on Missions first. We must give to the point of sacrifice so that the work on our new Mission field shall not suffer. Unfortunately there is every prospect of reduced income from the Mission field also. The severe slump in the price of copra, the staple product of the Solomons, greatly reduces the ability of the natives to contribute, however willing they may be to give to the Missionary collection. We are persuaded, however, that the Missionary spirit is so strong in our New Zealand Church, that when the facts are known and the need is realised, there will be a great outburst of generosity.

### Aggressive Work.

This year marks notable advance in connection with the Evangelisation of the Solomons. The staff of workers has been considerably increased. Pioneering work has commenced on the island of Bougainville, where there is an immense heathen population. In the interior of this island there are probably thousands who have never seen a white man. Cannibalism is practiced, and all

the vile things of heathenism abound. Into the midst of a people like this, the Rev. A. H. Cropp and his band of Fijian helpers have gone. There is every promise that the triumphs of the gospel as seen in Fiji, Papua, and the Christianised portion of the Solomons will be repeated here. Advance has also been made on the island of Choiseul, where there are thousands of un-Christianised natives. Here for long years there have been tribal wars and much bloodshed. Largely through the efforts and influence of our Missionaries peace has been happily brought about. The Rev. Vincent le Binet has established a new Mission Station in the midst of these people, and we may look for good results here also. Surely work of this sort is worthy of our best support.

### Medical Missions.

In another column a brief report appears of Nurse Berry's work amongst the sick and suffering, and the Rev. R. C. Nicholson makes a strong plea for Medical Missions. The Board of Missions is anxious to develop this aspect of its work. Several nurses have volunteered for the Mission field, and a medical student pledged to devote his life to work in the Solomons is in training in the Medical School in Dunedin. In the early days of Missionary work among a heathen people, the way to their hearts is found through the healing of their diseases. It has been well said that a Medical Missionary is a Missionary and a-half. He may be even more than that. Jesus was a Medical Missionary, ministering to the bodies as well as the souls of men. We are persuaded that there will be much sympathy amongst our people with work of this character. Here is an opportunity for some of our men of wealth to establish a well-equipped hospital in the Solomons.

### Cheaper Than Battleships.

Which has the greatest effect upon the civilisation and happiness of mankind—missionary work or the battleship?

Somebody in America has been calculating that all the missionary work carried on by the churches of U.S.A., reaching into 16 countries and 4,000 cities, and engaging 24,000 missionaries and 100,000 native workers, is carried on for less money per annum than it costs to build a battleship. The same is true of British missions.

## Medical Work in the Mission Field.

By the Rev. R. C. NICHOLSON.

In the Souvenir number of "The Open Door," the leader of our pioneer party for Bougainville strongly advocates the training of intending missionaries in the use of medicines.

The present article is an attempt not only to emphasise the need for this training, but also to stimulate interest in the matter of supplying our Solomon Islands Mission Field with a qualified Doctor and an up-to-date Hospital.

It must be pointed out that the primary requisite for successful work on the Mission Field is the confidence of the natives. To win this confidence is the missionary's chief concern. By personal experience the writer has proved that the best method is medical work. In going amongst a completely heathen people he found that their minds were too dark to appreciate the Gospel Message. They wanted to believe in him before they would believe in his story. On realising this he was thankful that he had taken a practical course in Anatomy, and had had two years in the Casualty Room of the Melbourne Hospital. For a considerable time it was necessary for him to travel by native canoe up and down a dangerous coast in order to dress wounds and relieve pain. Ugly gashes on arms and legs were stitched, bones were set, callous ulcers were treated. This work the natives understood. In response they gave him their complete confidence and goodwill. It will be seen, therefore, that a knowledge of the use of drugs, First Aid, and of minor surgery is an essential element in the training of missionary candidates.

The Medical Missionary is pre-eminently the best type of Christian worker. His work is the nearest possible approach to that of our Lord and Master, Jesus Christ. The true aim of missionary work is to make Christ known to the heathen, and nothing so completely reveals the Christ spirit as medical work. Because this form of work has proved to be one of the most effective methods of touching the heathen heart, it has become a necessary department in the equipment of all important Mission Centres. The Medical Missionary aims at opening a Dispensary and erecting a Hospital. For this he needs assistants, and is compelled at once to begin the training of natives. This kind of work is of great educational value. And better still, it is a magnificent method of winning

heathen men and women for Christ. In healing the sick the Medical Missionary means not only to relieve bodily suffering but to reveal the Grace and Goodness of God, to touch responsive chords in darkened hearts, and to win from them appreciation of the Divine Love. The Medical Missionary has a unique opportunity for awakening interest in the Gospel Message. The moment he sets foot in a native village he is master of a language that all can understand. His patients are susceptible to his influence. He may have scores of out-patients in the villages. Upon each a positive impression for good may be made. They trust him. Trust begets trust. Others are led to trust him too. But his work in Hospital is even greater than in the villages. Picture a heathen man for weeks, or it may be months, under the direct care of the Medical Missionary. Think of the mutual understanding and sympathy which springs up between a true physician and his patient. What a wonderful experience to the native! The Medical Missionary's skill and friendliness cannot help stimulating interest in him and in his Message. The appeal to the best in the patient is irresistible. A missionary may preach the Gospel and be regarded as one who makes preaching his trade. The heathen man may say of him "He is paid to preach to us." But let the missionary heal his bodily ailments in the Name of the Christ and he will then be led to believe not only in the missionary but also in his Message of Redeeming Love. Through the avenues of sympathy and trust opened by healing the sick, the Medical Missionary finds an approach to the dismal diseases of the heathen soul and is able to lead it to a greater Physician—EVEN THE CHRIST. May the Methodist Church of New Zealand soon send out to the Solomons its own Medical Missionary.

"There are two theories of the Christian Church: one that it is a fort, and its members guards, and their chief duty is to hold the fort and keep the forces of evil from making any fresh encroachments. The other theory is that the Church of Christ is an army of conquest that cannot be satisfied with present achievements, that will never rest satisfied until the orders of our Commander-in-Chief have been literally obeyed."—J. CAMPBELL WHITE.



## Medical Mission Work under Difficulties.

Nurse Berry writes:—"I wish you could see my dispensary. I have the spare room in the Sisters' home, and have shelves and cupboards, and it looks really nice. I have a two-roomed leaf hospital, which meets the present requirements. The beds are like table-tops, which rest on benzine cases. Benzine tins cut down are used for washing-basins. A large case makes a cupboard for my medicines, and this locks. We are making the best use of what we have got and get a good deal of fun out of inventing new uses for the things which we have at hand. Mr. Goldie is away at Bougainville, or at least he hoped to get there; so when he returns I will get him to purchase a box for my medical outfit. I expect to get a steriliser by next boat, and shall be glad to have it, for we have to sterilise bowls and instruments in a kerosene tin, on an open fire, outside, and on a wet day, which is frequent, it is very

## Missionary Table Talk.

"The Lotu," the Children's Missionary Paper, has been published. Six thousand copies have been distributed through the Sunday Schools of the Dominion. The editor, the Rev. E. P. Blamires, is to be congratulated on turning out a paper that will be eagerly read by the young folk of our homes and schools. It is hoped that every Sunday School will support this new venture of our Church.

Nurse Trott, a fully-qualified Plunket Nurse, has been accepted by the Board of Missions for the Solomon Islands Mission Field. She is at present on the staff of the Karitane Hospital, Wanganui, and next year will enter the Deaconess House, Christchurch, for further training.

The Rev. J. R. Metcalfe is due for furlough next year, and will act as Missionary deputation in New Zealand. Mr. Metcalfe is at present stationed on the island of Choiseul, where he has done good work.

A box of lantern slides has been received from Mr. Frank Denton, of Wanganui, for use in the Solomons. The Rev. N. Turner has also made a contribution of slides for the same purpose. They will be greatly appreciated by the natives when they are shown by a lantern which was presented by the Taranaki Street Church Musical Helpers.

awkward, also for a night midwifery case. We have only a lantern to light the hospital, and the other night I had a hæmorrhage case and had to put in five sutures by the light of an old lantern, so I have asked the New Plymouth Auxiliary to supply me with an electric torch and refills, so that I will be able to do my work satisfactorily. I treat on an average 18 patients daily. People from as far up as Bethlehem frequently come for treatment, and on a Sunday after Lotu we have a crowd of casuals. I am keeping a register of daily patients, diseases, births, deaths, marriages.

"I wish you could see the verandah full of patients, waiting from 6.30 a.m. to 8.30 a.m., and from 4 to 6 p.m. each day. Many come to look on, and it is as good as a play to watch their faces. One must see the funny side as well as the sad. I am very happy in the work."

The Rev. A. A. Bensley writes:—"We are both in love with the place and the work, and hope long to stop here. Sister May Barnett is assisting in the work among the girls, and has adapted herself splendidly to the strange conditions of work. Soon after arrival she had rather a bad day or two of fever, but since that she has been fairly well."

The Rev. Dr. Carruthers, ex-President of the General Conference of Australasia, writing to the Rev. W. A. Sinclair, says:—"You have made an excellent start with your missionary work; and that in every way. By the large reinforcements you have sent to the field, by the well-organised appeal you are making, and now, by the excellent matter you are putting into your Missionary Magazine. I am glad you are getting out of the old ruts and are starting out on new and promising paths. May much success attend you."

"A Friend of Missions" has sent £2,500 to the Women's Auxiliary (England) to clear the debt brought forward from last year. The income to June 10, with that gift, was £16,055, £500 more than at the same time last year. Who in New Zealand will follow this excellent example and clear our Missionary Society's debt?

The Rev. C. W. Posnett, Wesleyan Missionary in India, cables the joyful news that 5,400 people were baptised last year in Haidarabad.

Mrs. Grainger Hargreaves, who was given a cordial welcome home, gave an interesting report of the Women's Auxiliary in New Zealand and Australia, and of the desire to keep in touch with the Women's Auxiliary at home.

In 1840, the Baptists of North Carolina separated on mission and anti-mission lines. The former numbered about 24,000, and the latter 12,000. Fifty years later the anti-mission Baptists of the State were still about 12,000. But the missionary Baptists had increased to 300,000.

The English Baptist Missionary Society secretaries have received a letter which proved to be a sixth chapter in a very striking missionary romance. A candidate for missionary service unable, for health reasons, to be accepted for work abroad, went into business at home with the sacred resolve that all the profits he might make should go to "fill his place" on the foreign field. Year after year he has sent a remittance accordingly, every year a larger sum, until the amount sent last week reached £3,500. Thus it comes about that the man who

## As Others See Us.

A large number of letters have been received from far and near, conveying congratulations on the first issue of "The Open Door." We venture to make a few selections.

"The first number of 'The Open Door' is just to hand. Accept my sincere congratulations upon the get-up and contents of the same. It deserves a wide circulation, and ought to be a great help to you in your work."—(Rev. J. G. Wheen).

"Will you accept my congratulations upon the souvenir issue of your missionary paper. I do like the broad way you have so interestingly included all branches of your organisation, and the close contact with the field that pervades the issue."—(Miss Gibb, Secretary of New South Wales Women's Auxiliary).

"I am commissioned by the members of the Hastings Auxiliary to convey to you their very sincere appreciation of the new

"stayed at home" is now paying the cost of ten men on foreign service. Such cases are rare, but when they come they light the road for many days.

The Rev. J. F. Goldie, Chairman of the Solomon Islands Mission District, was suffering from a severe attack of malarial fever when the mail left on August 22nd.

The Rev. V. le C. Binet is now settled in his new leaf house at Senga, on the island of Choiseul. He received a right royal welcome from the natives.

The Rev. E. S. Harkness, of Taranaki, late of the Free Church of Tonga, acted as Foreign Mission deputation in North Canterbury. His addresses were much appreciated. Opportunity was given at the meetings for questions to be asked.

The Rev. M. A. Rugby Pratt, of Dunedin, has recently returned from a visit to the Friendly Islands, where he went upon the invitation of the Rev. J. B. Watkin, the President of the Free Church of Tonga. Mr. Pratt was most cordially received by the members of the Free Church, and was much impressed by the fine work that is being done by that Church. It still remains Methodist in doctrine and polity. Upon his return, Mr. Pratt met the Board of Missions in Auckland, and gave a most interesting account of his visit.

missionary magazine. It must have cost some thought and effort to bring it to the standard you have done. It certainly is interesting, and there seems something personal about it. The only regret is that we do not get it oftener."—(Mrs. Smith, Secretary Hastings Auxiliary).

"Let me take this opportunity of congratulating you on the first number. It is splendid in its get-up, and in its articles. The President's article on "The Entrusted Seed" is one of the finest bits of spiritual literature I have read."—(Rev. R. C. Nicholson).

"The Methodist" (Sydney) says:—"Our New Zealand Methodist friends are entering upon their new missionary charge with characteristic vigour and courage. Much as we in Australia may regret the severance of the Solomon Islands from our own missionary association and control, we cannot but rejoice that the New Zealand connection is



going to be for the furtherance of the Gospel among the still unevangelised thousands of natives in those Island groups. The last New Zealand Conference sent quite a strong reinforcement of missionaries, lay missionaries, and missionary Sisters, and has projected a policy of advance that will challenge powerfully the missionary spirit of the New Zealand Church. This is altogether to the good all round—good for the mission field and no less good for the home church. We have just received the first number of the missionary organ of the New Zealand Church. Characteristically—and properly—the mission authorities have broken away from the old

## The Great Change in Tambipoonda.

By the Rev. VINCENT le C. BINET.

Mr. le Binet has spent several years on the Island of Choiseul. He has made repeated attempts to bring about peace among the warring tribes. These efforts have at last been crowned with success.

After spending six months furlough in Australia, we are now returning to the Mission Station at Choiseul, in the Solomons.

We arrived at Tulagi, the seat of Government, yesterday afternoon. It is the first port of entry from Australia, and from the deck of the steamer it stood out in picturesque array, the "slender coco's drooping crown of plumes" giving the decorative finish to the prospect before us. Here at Tulagi is the residence of the Government Commissioner; a hotel, a hospital, a wireless station, a gaol, a courthouse, and a gallows are also here.

I was on deck when a black boy, with fuzzy hair and wearing a khaki loin-cloth, a red sash, a leather belt, and a smiling face, came up and said: "Sa noe Boveo?" ("Are you well, Chief?"). I assured him I was. It was Samson Qorapuku, one of our Choiseul boys, now occupying a position of trust with the Government at Tulagi, being store-keeper for the Native Constabulary. I was

name of 'Missionary Review,' and have adopted the new and striking title of 'The Open Door.' Even a name counts for something. Publicity agents are always out for striking head-lines. We venture to think that 'The Open Door' will, by its very name, challenge attention and excite interest. And if the title is good, the contents are in keeping. The get-up of the paper, as regards printing and material, is capable of improvement. But for variety and effectiveness of contents we have seen nothing to surpass our newly-fledged New Zealand friend. We congratulate its editor, and wish him much success in his literary advocacy of the great cause of Methodist missions."

very anxious to hear news of several Choiseul natives who had been arrested by the Government. There was Tambipoonda, for instance, who had kept the feud alive on Choiseul after the Chief, Lilliboe's, death, and who had sent a man named Karoso to kill a Senga man in exchange for the death of his brother.

"Is Tambipoonda in gaol?" I asked.

"He is a prisoner," said Samson, "but enjoying a certain amount of liberty. He is usually working on the tennis court, near the hospital."

When an opportunity presented itself I got ashore and made my way to the court, and saw a man at work. Could this be Tambipoonda, on his hands and knees, cutting away the little tufts of grass with a pair of shears? The last time I saw Tambipoonda was on Choiseul nearly two years ago. He had been the great obstacle to peace on the island. I had seen him in his own little hut, with a gun always at hand, unshaven because he owed somebody a grudge. A scowling savage he was then, who barely deigned to listen to the Missionary who tried to persuade him to give up his warlike tendencies.

I was not too sure how Tambipoonda would receive me. He had always strenuously objected to my efforts for peace, and he had always known me to be unsympathetic with his efforts for vengeance.

The figure before me looked up. The

scowl was gone, his chin was shaven, and a subdued face looked up into mine.

"Sa noe, Tambipoonda?"

"It is well, Chief," he replied. (He had never called me Chief before, I remembered.)

"How long have you been here?"

"This is the eighth moon; the ninth moon is yet in the heights of space."

"Where is Karoso?" (Karoso was Tambipoonda's agent in a murderous assault on a Senga man.)

"He has been hanged."

"Hanged!" I exclaimed. And I wondered how Tambipoonda himself managed to escape such a fate.

"Yes," he repeated, "he was hanged nearly three moons ago."

"Do you keep well?"

"No, Chief; I am always sick."

"But you get plenty of food."

"Yes, plenty of food, but it is the food of sin; it is not sweet to me. Since I have been here I have had time to think. I am getting my deserts. I believe now that the Missionary's words are true. It is now my intention to do the will of the Missionary, and to follow

the Lotu. Are you returning to Choiseul, Chief?"

"Yes."

"To Bambatana?"

"No; to Senga."

There was a silence for a moment. Tambipoonda's deadliest enemies had lived at Senga, where the people lived in barricaded villages. On one occasion, not more than fifteen months ago, Tambipoonda, himself, had organised a company of his warriors, and had reconnoitred the villages, but had had to abandon his project.

"I have often thought of you," I continued, "and prayed for you, Tambipoonda."

His face softened, and his eyes, I thought, grew moist.

I wished him "Good-bye" at length, and he took my hand as I said: "Banara ma manani namu." (God bless you.)

When he and I may meet again I do not know. But what I do know is this, that Tambipoonda evidenced a real change of heart. And that is the thing that matters.

## Pioneering on Bougainville.

By the Rev. A. H. CROPP.

Mr. Cropp, with the party of Fijian teachers, has now commenced work on the island of Bougainville. The population of this island is estimated by Government officials to be between 80,000 and 100,000.

About the end of June the "Taudanya" arrived at Mono, and we went with her to Bougainville. Landing at Buin, we sent off two boys to bring down our native teachers, who are stationed at Siwai, so that we might have a conference about the new work. The two teachers walked the thirty miles, bringing with them about forty boys from their villages, and also the chiefs of their villages. These people walked all that way to signify their desire for the gospel, and for us to settle amongst them. The "Tandanya" departed for the south, and next day we picked up the Siwai natives and started off for their home thirty-five miles up the coast. We had a little trouble in getting them aboard, as being bush boys, only about half of them could swim, and we had but a small canoe. The surf at Siwai gave us a good deal of trouble also, but eventually all were landed safely. We walked over 30 miles and visited over three villages. The paths are

grand and the scenery beautiful. The bush is full of villages. The rivers near the coast are muddy, and are full of alligators, whilst inland they are clear, cool-running streams free from alligators. The vegetation is most luxuriant. In the whole of the three villages we only found two or three boys over the age of fourteen years without either native ringworm or huge tropical ulcers.

The villages are all surrounded with a six feet fence, which, the boys said, was to keep out wild pigs. The gardens are also fenced. The houses are small, and are on piles, about five feet from the ground. They have only one room, the kitchen being under the house. The people are most scantily clothed. The women folk have only a strip of dirty rag or leaf about six inches square for a covering. The men boast of a piece of dirty calico. They all promised to send their young folk to a place about forty miles away if we decided to make that our headquarters. They also promised to build a church in two of the villages before we return. The two teachers have offered to take me up to the mountain villages right away inland when next we visit them.



## The Australasian Mission Fields.

The New Department which was set up at the last Annual Meeting of the Australasian Board of Missions, has evolved a scheme which is already proving of great interest to the girls and boys. The objective is to lay a line of half-pence from Australia to Fiji, to help all their Missions. Rolls of half-pennies have been printed, and are made up into lengths of 5, 10, and 20 yards. The girls and boys use these as collecting receipts, giving to each person who subscribes a number of printed half-pennies equivalent to the amount of money received.

A "New Level" campaign has been commenced in Victoria to permanently increase the Missionary income. The Home Church in Australia is this year asked to raise a sum of not less than £80,000. This means almost the doubling of its offerings. The task before the Church is to work and pray for "A new level of intelligent interest, a new level of intercessory prayer, a new level of sacrificial giving."

The Australasian Missionary Review is now issued quarterly, and there is a quarterly issue for the children, whilst once a quarter there is a special educational number published for Ministers. The editorship is now in the capable hands of the Rev. J. W. Burton, and the numbers already issued are full of interest and are splendidly got up.

Miss Marjorie Gault, M.A., Dip. Ed., has gone to join Miss Morrissey at the Teacher-training College at Davuilevu, Fiji. Miss Gault is a daughter of Mr. Henry Gault, of Hawthorn, and a niece of Dr. E. L. Gault, and she will assist Miss Morrissey as an honorary worker in the important task of training the students who are to become school-teachers.

Miss Jocelyn McCallum, M.A., daughter of the Rev. A. McCallum, General President, has gone to Fiji as an honorary worker. In all probability she will be one of the teachers in the Girls' School at Matalo, Ba. Miss McCallum has done a brilliant course at the University, and is placing her gifts of education and knowledge at the service of the Church in Fiji.

The Rev. Simioni Momoivalu, a Fijian Minister, who returned to Fiji on furlough,

after twenty-five years' service in Papua, told the story of his work to an evening congregation at the College at Davuilevu. Eight of the students volunteered for Papua. Two theological students at the Friday night class meeting also offered for foreign service. They are both sons of native ministers, and may go next summer.

Dr. J. F. Wilkinson (a Collins Street specialist, and a well-known Methodist) has been visiting Fiji. The Rev. C. O. Lelean was speaking to the students in the College at Davuilevu on witness-bearing, basing his remarks on Sadhu Sundar Singh's life. He pointed out that every Christian should be an advertisement for the Great Physician. To make the application more pointed, he asked: "Why does not Dr. Wilkinson advertise?" "Perhaps he hasn't the money!" was the unexpected reply.

The Rev. Harold Chambers has been appointed to the Rewa Circuit in Fiji. His father, the Rev. W. J. Chambers, was for many years a missionary on that very station in Fiji, and is now Chairman of the New Britain District. Mr. Harold Chambers goes to his work, therefore, with unique equipment. He can commence immediately, for he is familiar with the Fijian language and customs; and the glamour has gone from his eyes; he knows "things as they are," and yet is glad to offer his life in this service.

### A Message from Mr. J. W. Court Lay Treasurer.

The Conference at Bamatana, Choiseul, outlined a bold progressive programme, which has been approved by our N.Z. Conference.

In a remarkable way men and women of high calibre have already volunteered, and gone from New Zealand, Australia, Tonga, and Fiji.

Modern equipment has been provided, and much more will soon be arranged for.

Surely it will be a serious blemish on our record if we allow our first year as a separate Mission to close with a debit balance.

The returns so far indicate a falling off.

## Our Mission Field in the Solomon Islands

### THE STORY OF THE FOUNDING OF THE MISSION

[Adapted from an article by the Rev. J. F. Goldie in "A Century in the Pacific," edited by the Rev. J. Colwell.]

Not long after work was begun at Roviana Mr. Goldie visited the island of Simbo, 50 miles away. The people of Simbo are first cousins to the Roviana natives, and not much difficulty was experienced in establishing a teacher there.

The next station opened was Bilua, on the island of Vella Lavella. Mr. Goldie conducted the first Christian service on this island on Sunday, March 19, 1904. The people were wild and savage at that time, but the mission party was well received, and Ratu Aparosa, a Fijian, was left as a teacher. He soon made his influence felt all over the south end of Vella Lavella. In 1907 the Rev. R. C. Nicholson was appointed to this station, and great progress was made. It is the story of Roviana over again. In 1911 Mr. Nicholson was married to Miss Bessie Lancaster, of Victoria. Mrs. Nicholson has made a vast difference in the lives of the women of Vella Lavella.

Mr. Goldie first visited Choiseul in August, 1904. On entering into negotiations with the natives of the south end of the island he narrowly escaped losing his life. The people of Varese were induced to receive a teacher. A few months later another station was opened at Kuboro, and in May, 1905, the Rev. S. R. Rooney landed at Babatana. He had a difficult and dangerous task in the midst of a people noted for their deep cunning and savage character. His shelter for the first two weeks was a native hut, 10 feet by 8 feet, with walls 3 feet high. By that time a leaf house had been built. In this he lived until his own residence was erected and he was joined by Mrs. Rooney. The opposition of the tribes was great, and attempts were made on his life, but by God's grace he and his brave wife won through.

In 1904 also, Mr. Goldie first visited a tiny group of islands lying about 250 miles to the north-east of the head station at Roviana. The place is merely a coral atoll, and the length of the group is about 40 miles. So flat are these islands that they can only

be sighted from the masthead a few miles off. The mission party visited Pelon and Lua Niu, and tried to persuade the people to receive a teacher. The opposition, however, was too great. The following year there was no better success. Mr. Goldie tried again in 1906. This time he had with him two native teachers, Semesi Nau, a Tongan, and Pologa, a Samoan. When it was evident that the opposition was as keen as ever these men offered to remain. The risks were explained to them, and they were asked had they considered all that it involved? They replied: "We have thought of all these things, the distance from help, and the risk, and we have also considered what Christ has done for us. If it is God's will that these things should come to us our lives are His." They remained, with an open boat as their abode, an old sail to shelter them, with provisions and medicines, and anchored in the lagoon. It was three months before they got permission to land. At the end of the third month an epidemic broke out, and the superstition of the King and Priests connected this epidemic with the treatment they had given the two missionaries. After consultation the teachers were brought ashore and a house built for them. The tide turned in their favour, and in a short time the Lua Niu folk were nominally followers of the lotu, and many of them were converted.

The lot of the women in the Solomons is a hard one. Work among them was started by Mrs. Goldie and Mrs. Rooney in 1903. After Mrs. Rooney's removal to Choiseul it was carried on by Mrs. Goldie for several years. Sewing and mat-making classes were formed at various centres, and in her little boat, with a crew of native girls, Mrs. Goldie went all over the lagoon, attending the sick and instructing the women and girls. The fruits of these efforts are also seen in the number of clean, bright Christian wives and mothers seeking to lead their off-spring in the way that leads to life. The work has been long and difficult, but it has not failed; and to-day in every village we hear the laughter of clean-faced children and happy mothers coming to welcome us as we approach their

*Ontong Java*



homes. These are the women who, sullen, lazy, and dirty, fled at the sight of us years ago. In 1909 the work of Missionary Sisters was commenced at Roviana. Miss M. Davey and Miss Keyte were the first appointed. The latter returned almost immediately, but Miss Davey remained and did splendid work amongst the women. In 1912 Miss Gartrell and Nurse Yandell were appointed. They were very successful. There are now six Sisters on the field. We look on this part of our work as most important, for the women have the making of the home and the training of the children.

As one result of missionary effort and civilized government, the natives cannot follow their old occupations. The head-hunting raids, the heathen feasts, the long and tedious ceremonies connected with the practise of ancient superstitions, these have gone. To get the best from these people we must teach them to be industrious, honest, clean, and self-reliant, and, if need be, self-sacrificing. We must show them how to apply the new standard of conduct and the moral code we have brought to them. We must



Gumi, a Native Chief, Father of Boaz Sunga.

teach them to translate Christian creed into Christian practice.

We have done a little in this direction. On the head stations we have plantations which find employment for school-boys from a distance. Here they are taught the best methods, and they learn the value and dignity of honest labour. The students are also taught carpentering, which is immensely useful to them on stations of their own. On the out-stations we insist on the converts undertaking some form of service. Where the chief is a member of the Church, he is taught how to organise the work of his people for the general welfare. In this way the Christians form themselves into bands of workers ready, if need be, to do evangelistic work. They are making model villages and improving the conditions under which they live. They are learning how to utilize their idle lands, and are making plantations of food and coconuts. These are their own property. The mission has no other reward than the knowledge that these people, emerging from heathenism, are learning how to make the best of their lives.

Mr. Goldie concludes thus:—

“We began this work amongst a purely savage people in May, 1902. No track had been blazed, we were the pioneers. We held our first Synod on the island of Nusa Songa in July, 1902, and compiled our statistics for Conference. We had little to report: Churches, none; schools, none; and so on. At the Synod of 1913 we reported: Churches, 31; other preaching places, 28; catechists, 14; local preachers, 19; class leaders, 10; Sunday-schools, 19; Sunday-school scholars, 826; native members, 511; native members on trial, 524; adherents, 6,625. These figures represent something though not everything, for there is much that cannot be tabulated. The medical work and the child-life saved cannot be entered in returns, but they count for much in the lives of the people. The languages of Roviana, Choiseul, and Vella Lavella have been reduced to writing for the first time; and portions of God's Word, the catechism and hymns, translated, are given to the people, in addition to a short Life of Christ in the Roviana language. We are thankful to that God who has guided and blessed us in past years. We look forward with confidence to that time when the Solomons shall, from one end to the other, have the light of the gospel given them.”

## ARSHALL

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## The Animistic Religions.

By Rev. G. T. MARSHALL

The subject is of interest to us because the religion of the Solomon Islanders is of the kind called Animistic. I have no knowledge of their particular mythology, but I deal now with the genus, not the species. By Animism is meant the attributing of life to inanimate objects and natural phenomena. It is difficult to enter into the thoughts of a people in a different stage of culture and probably much that is written on the subject is only conjecture; but there is no doubt that the primitive man regards objects around him as animated by a spirit similar to his own. We speak of an angry sky and know that we are using a figure of speech, but the primitive man believes that he is looking upon a veritable incensed deity. He regards the sky "as possessing emotional, volitional, and actional potency like that he himself possesses." To quote again: "Animism gives a soul and a will to mountains, rivers, rocks, trees, stones, the heavenly bodies, the earth, the sky."

Each has its separate god, or is itself a god, and the man must sacrifice to the river before he launches his canoe upon it, and to the tree before he cuts it down, while even his cooking utensils have souls, and are buried with him for his use in the future life.

It is a slightly higher stage of culture when the god is conceived as a presiding deity. Thus Apollo was the Sun-god of the Greeks, but he did other things besides the controlling of the course of the orb of day. In the case of this god we see how Animism among an artistic race may take on forms of grace and beauty, while with the savage it is usually grotesque or horrid. These deities being creations of the human mind are, for the most part, like their creators, revengeful, unmerciful and vile, and their worship debases and degrades the worshipper.

In addition to these gods of fixed habitations there are, according to the primitive man's conception, multitudes of free spirits which are let loose to the discomfort of mankind. Thus a spirit may enter into a man and give him the gripes, or into a stone (which the man would prefer) without appreciable results. According to Animism there are lords many and gods many. God is Immanent, piecemeal, in the universe, but there

is no unity, no divine holiness and no supreme control, and the animist's life is restricted on all sides and full of fears.

To the man with this belief the missionary comes with the revelation of a transcendent God. He tells of One who is "above all and through all," who sustains and controls all things and with whom evil cannot dwell. His hearer learns that there is unity in the world instead of chaos; one supreme Will over a multitude of contending forces; a God, moreover, in whom he can hope.

The unity thus reached is, in its turn, broken up by the belief in the Three Persons in the Godhead. It is true that the Missionary does not begin his teaching with the Nicene creed; probably he never reaches a point when he finds it necessary to present that ancient symbol to his converts; but he does not get far with his story before his pupil learns that there are a Father and a Son, and by the time he is prepared for baptism he has learned something of the gracious Three, the Father, the Son, and the Holy Ghost, each of whom has his part in the redemption and blessing of mankind. He has come to know that the Deity is not simple but manifold, not a unit but a family. Knowing that the Son of God died for the sins of man, he feels the greatness of the divine love, and the Unseen is no longer full of terror for him. The truth of the gospel has a wonderful adaptability for simple minds, and thousands rejoice that the darkness is past and the true light now shines upon them.

It is among animistic peoples that Christianity has won its swiftest and most striking triumphs. It was the Christian faith, as sketched above, that supplanted the animistic religions of Europe in earlier times. Among its most notable victories in modern times may be mentioned those witnessed in Madagascar, in Uganda, in Fiji, and in the Solomon Islands, as far as they have been occupied. To evangelise thoroughly the 200,000 inhabitants of the Western Solomons, in say ten years, is a task well within our power, but, to do it we must bend our energies to the task and must not slacken the interest with which we have taken up the work. We have begun well, and under favourable auspices, and we will continue as we have begun, God being our helper.



WOMEN'S  
PAGE

M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand

DEAR AUXILIARY WOMEN,—

Will you all please take note that the Annual Conference of the M.W.M.U. is to be held this year in Auckland, from October 24th to 27th, both dates inclusive. Those Auxiliaries sending delegates—and I hope you will all send at least one—must communicate in good time with the Auckland Auxiliary Secretary, Miss Parkinson, 22, Pencarrow Avenue, Mt. Eden, letting her have the names and addresses of ladies who will be attending, and stating whether they will require hospitality. It is very important to give early notice, for the matter of hospitality is difficult to arrange these days.

The conference bids fair to be full of interest. Mr. Sinclair and Mr. Seamer will both be present if all is well, and there will be two or three new Auxiliaries to hear about. We also hope to have a letter from Mrs. Hargreaves, and perhaps a message from Mrs. Goldie.

The Auxiliary movement grows so fast that we feel it will soon be necessary to consider different methods of work, which may perhaps cause some more alterations in our Constitution. Altogether we feel sure that any Auxiliary sending delegates will be well repaid by the information and inspiration such delegates will bring back to the meetings.

We have not yet been deluged with the items of interest for this page which were asked for in the Souvenir Copy of this Magazine, Mrs. Ballantyne being the only correspondent so far.

Let me also remind you about the boxes to be sent to our Sisters. Last year our Sister in the Solomons received thirteen boxes from Australia—we shall have to work hard to keep up a supply like that—and if we do not, there will be a sad lack of material, garments, etc., and the Sisters may be tempted to regret being parted from the Australian Auxiliaries. Surely New Zealand women will rise to the occasion. Any parcels may be sent to Auckland or Christchurch to

be included in the boxes going from those places.

With cordial greetings to all Auxiliaries.

Yours in the work,

President M.W.M.U.

MARY E. BOWRON,

**Mrs. Goldie—An Appreciation.**

To those interested in Methodist Missions in the Solomon Islands, the name of "Goldie" is surely one to conjure with! To the looker-on the "conjurer" is a miracle-worker! Possessed by the love of God, possessed by the Spirit, and by the power of God, Mr. and Mrs. Goldie have indeed wrought miracles for God and the Solomon Islanders.

Picture a slight, nervous little lady, wearing glasses, and with a soft voice—sipping tea and talking of embroidery stitches as she fashions her girlie's dainty frock. This is the little lady—who nearly twenty years ago—a girl-bride, left home and kindred to find herself in her life's work—among cannibals and head hunters! To see her "tininess" the wonder is she was not "gobbled up"! But like Mary Slessor in Africa, Helena Goldie became the Great White Queen of the Solomons. You could hardly imagine that this slip of a woman has been the able co-adjutor of the Chairman of the Solomon Island's District, seconding from the very first her husband in all that he did for the physical, intellectual, moral and spiritual welfare of the people. For all time, the women and girls of the Western Solomons will bless the day that ever she came amongst them, breaking at her Master's feet her alabaster cruse, and pouring out the rich fragrance of a devoted life.

With the heroism born of a great love, those clever tiny fingers have sawn off septic joints—stitched gaping wounds—staunched hæmorrhages, delivered babes and saved countless mothers. Indeed, she has been surgeon, physician and nurse, literally 'A Saviour from death unto life' of hundreds of those dark-skinned men and women—girls and boys. All this in addition to the keeping of her husband's heart and home—the care of

her own three girlies—the organising of the work among women and girls both near and far—the friend of the Sisters—the courteous, kindly hostess to missionaries, traders, and visitors. To teach all day in the school, to play the organ, to lead and to teach the singing, to visit in the villages, to translate the Scriptures, the catechism, the hymns and other literature, betokens mental capacity of no mean order, and yet all this, and much more, has "Marama Goldie" given as her glad gift to God, and her loved Islanders.

Is it any wonder that in her Melbourne home her heart grows sick with longing still to be doing?

With all this wonder-working power, the wonder remains that God could so use so fragile a woman. Now in the home field, and often attacked by malaria, her speech and her pen still inspire all who come in touch with her. Her indomitable spirit remains undaunted.

Have we caught the spirit of this missionary heroine, whose name is already emblazoned on the scroll in letters of gold, and whose love and whose life live in the hearts of those she has so richly blessed?

**Letters from the Field.**

Extracts:—

From Mrs. A. A. Bensley, Bilua, Vella Lavella:

"Your Sunday will be cold and wintry. Here it has been a scorching hot day! Beautiful, of course, but hot!! You would love this place. It is prettier than Roviana. The house is the ordinary kind of mission-house; three rooms in a row, verandah all round, except at one end, where it has been made into a study. Double French windows open on to both back and front verandahs from each room.

"Kitchen, store, bathroom, and a room for our cook-boys run off at right angles from the back verandah.

"From the front verandah we have a lovely view right from the door—beautiful tropical growths, hibiscus, millions of loveliest zinnias; then, as if it were just at the foot of the hill, the sea seems to stretch almost from our door right away to Kolombangara—with its rugged, shaggy head almost always mysteriously veiled in heavy clouds. Soon the clouds will be a blaze of colour, as it is nearly sunset-time. From the back-door the hill slopes gently to where it is crowned by a very pretty native church;

cool and inviting-looking, with its irregularly cut spaces for letting in the light and air. Back of that the coconuts and kapok trees and other tropical growths are sharply outlined against the silvery grey of the evening sky. The grassy slope up to the church is also carpeted with zinnias. It is exquisitely beautiful, and so restful and peaceful. One corner of our verandah is a riotous mass of purple bougainvillia, which, like some other tropical flowers seems to glow with a brighter, more alive colour in the shade than in the sun.

"You would love it all! How about a visit?"

From Sister May Barnett:

"You will no doubt have learned that I am really stationed at Bilua, Mr. Nicholson's old station. Until now there has only been one Sister, but there is plenty for two to do. We have fifteen girls, and a baby, to mind and train, as well as outside work, such as teaching in school, visiting in the villages, and tending the sick.

"Daniel Bula is on this station, and is a big help. No one really knows all he has done and is still doing for the work of God here!

"I do not find the heat too trying yet; the mosquitos are my chief worry. They have been very troublesome lately; of course mosquitos mean fever, and everybody gets that. I have had it, but am feeling splendid at present. I am taking quinine as a preventive; I do want to keep well. . . . Please remember me to all enquiring friends."

**Intercession.**

The members of the Women's Auxiliaries have fixed 2 o'clock on Sunday afternoon as the prayer hour for their work and workers.

"The weary ones had rest, the sick had joy that day,

And wondered how.

The ploughman singing at his work, had prayed

God help them now!

Alone in foreign lands, they wondered how

Their feeble words had power.

At home the Christians, two or three had met

To pray an hour.

So we are always wondering, wondering long,

Because we do not see

Some one, unknown perhaps, and far away,

On bended knee."



## Glimpses of our Missionaries at Work

The Rev. A. A. Bensley is beginning to feel at home at Bilua, Vella Lavella, and is working hard acquiring the somewhat difficult language of that island. The following extracts from his letters are full of interest:

### Caring for the Sick.

"Soon after arriving here (Ranonga) we got to work with lysol, hot water and bandages. There were some filthy and offensive sores requiring urgent attention, and we could not feel comfortable until we had got them dressed and covered with clean bandages. I wonder if our people in New Zealand know how valuable to us are the old garments they so often destroy. Please don't destroy any fabric that after being thoroughly washed may be used as a dressing. I am sure that the various branches of the Women's F. M. Auxiliary will always be glad to collect parcels of such goods and forward them to the field."

### Teaching the Teachers.

"The work on the station goes on satisfactorily. I am starting a class for our boys to help them in preaching. It will be for the study of passages of scripture, the drawing-up of the structure of a sermon, and

sermon delivery by possible teachers. There is a lot of work to be done on the station, and I cannot take as much time for teaching as I would like. We have not access to unlimited labour, and our plantation is rapidly increasing in productiveness. Lately we have been making a lot of copra. The Chairman has sold anything up to 50 tons at a price which is satisfactory under the present condition of the market. At present I am developing still further, and the boys will be planting a lot of food for themselves, so, in a few months, the working expenses will be a little lighter. We are in want of more teachers."

### A Life Worth Living.

"This is a beautiful and fascinating land, and, in spite of the fever that occasionally wrings all the energy out of one, there is no thought of a change of address on the part of the Missionaries here. Out here, shut away amidst the silence, we cut no figure in large affairs, but are humbly seeking to implant the principles of Christian living among these natives so lately won from savagery. We come to them directly, and try to touch away their uncleanness. Our work



Volunteers for the Solomons from Tonga.

is abundantly criticised by those who think more of coconuts than human souls. Whether what we are doing is to abide depends largely upon factors not directly under our control. We may cleanse away the disease and teach the people to read, we may bring to them the light of the Gospel of Christ, but if the Government is more concerned about taxes than common justice, if the men with which they come into contact bear little resemblance to what they expect as the product of a Christian civilisation, if the fact of all our separating rivalries, our animosities, our shams and our hates—if these things come to them like the rumblings of distant thunder or the angry beat of the

surf on the reef, how will our work endure? The best can be achieved only as we advance generally. When our corporate life becomes such that our great social sins wither and perish, when commercial honesty and public probity become the rule, when all our relationships are grounded in human love and kindness and men seek each others good, and there is no such thing as 'class,' then our work will not be as water poured out on the sands. We must all advance together. We must all help each other. We are influenced by what you are doing. If you create such a social atmosphere that such iniquities as the drink traffic will become impossible, we, too, will feel the moral uplift."

## Peace Day Anniversary on Choiseul.

By Rev. VINCENT  
LE C. BINET.

On August 8th, 1921, Peace came, by the grace of God, to this Island of Choiseul. It was thought fitting by the white staff of missionaries to commemorate the event, and on the morning of August 8th, 1922, the Marama, with Sister Ethel and her girls, got busy in decorating the native church at Sasamonga. The boys also took a great delight in bringing contributions from the bush. They had never, to any extent, decorated the church before, and their idea of decorating had the distinction of being decidedly unconventional. When asked for a few bushes, they brought in young trees about 25 feet in height. But these could not be discarded; they were utilised to form an arch over the pulpit, and one or two others were suitably placed elsewhere. Ferns, palms, crotons, and wild orchids, were ruthlessly torn away from their natural surroundings to pay homage to this Day of Peace. Splashes of red flowers—hibiscus, berries, and many others—brightened up the general scheme of decoration. A large sign hung prominently at the apex of the arch over the pulpit bearing the word "BUKE" (PEACE) in white letters on a red ground, whilst the Union Jack covered the table in front of the rostrum. The church had never been so gorgeously decorated as this before, and one of the girls, apparently possessing a romantic imagination, asked if anyone was being married, to which the reply was given that Senga and Vurulata had come to some mutual understanding.

The church was well filled with resident and visiting Solomon Island Methodists, who

followed with marked interest the brief outline of the feud between the Senga and the Vurulata tribes as it was given by the Rev. Vincent Binet, and also the last stages of the struggle and peaceful settlement as given by the Rev. J. R. Metcalfe.

Three of the Native Christian teachers said a few words at the close. Nathaniel Tani remarked that for the past week a storm had been raging at sea, but to-day a remarkable calm had been experienced. It was typical of the occasion which was being celebrated that day. It was indeed Peace after Storm. Stephen Gadepeta said that Peace had come in answer to prayer. Samson Oraino declared that what had seemed so impossible to man had been made possible by the power of God.

The hymns for this service had been specially chosen, and it was an inspiration to hear the dulcet tones of the young boy and girl trebles and altos, backed up by the euphonious tenors and by the still more robust basses as they sang Kipling's "Recessional," the New Zealand National Anthem, "Rock of Ages" to a new setting, and other hymns. Several special pieces were also rendered, including "The Sinner and the Song," the invisible choir responding at the psychological moment with impressive effect.

This first anniversary of Peace was also to be commemorated by the Senga people themselves, but up to the time of writing no news has yet come to hand from that station. We believe that the commemoration of this day, especially at the two chief stations on the Island, will serve to cement the bonds of Christian fellowship and goodwill between the churches on this large island of Choiseul.



## 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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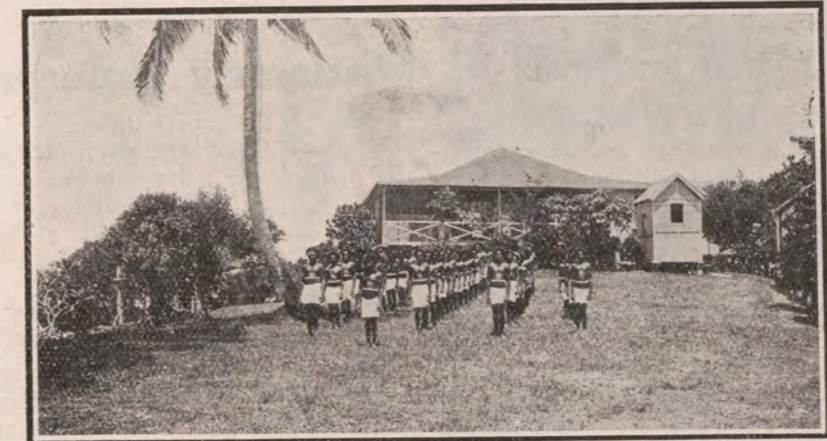
## Editorial Notes.

### 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.