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(The Story of Daniel Bula)

BY R. C. NICHOLSON

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Printed by the Unity Press, Ltd., Commercial Printers, Cor. Kingston and Federal Streets, Auckland.

VOL. IV. No. 2

Published Quarterly

The Open Door

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

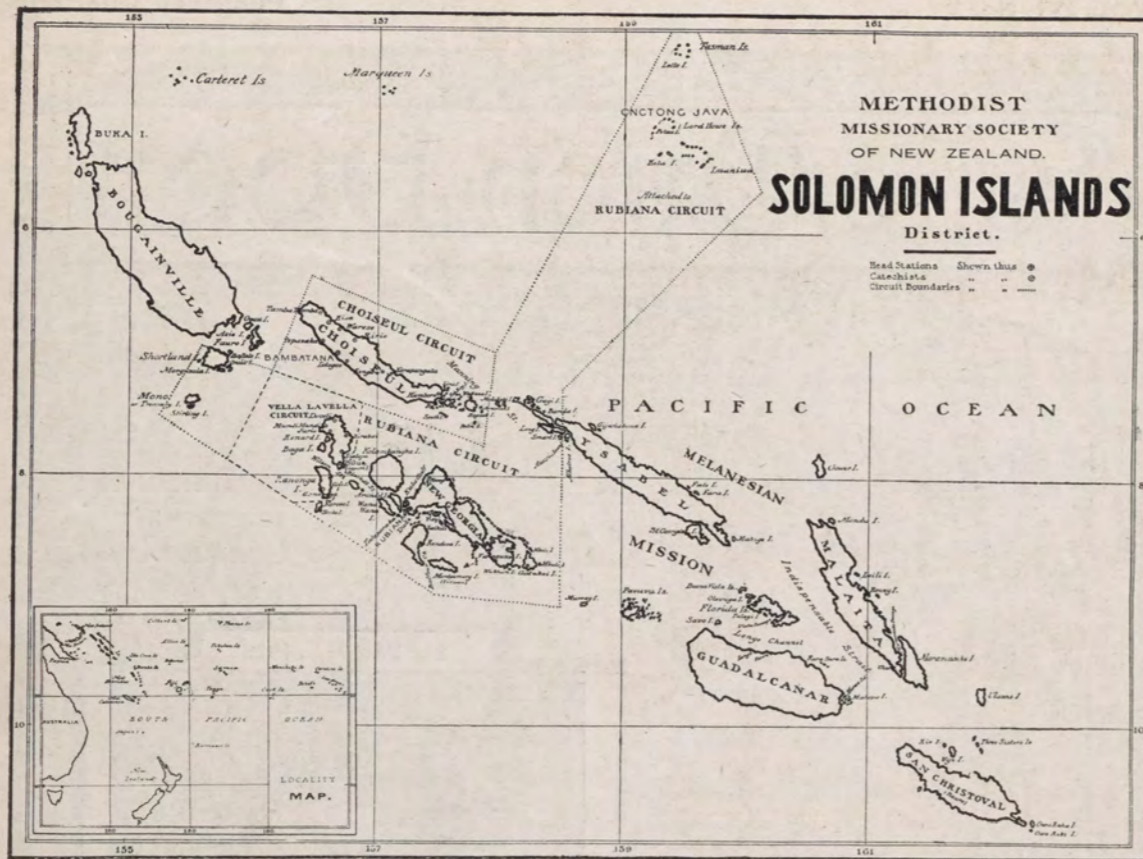
SEPTEMBER, 1925

REV. TOM DENT, MAROVO.
Solomon Islands Missionary Deputation for the South
Island.

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

UNITY PRESS, AUCKLAND

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THE MISSIONARY DISTRICT OF THE NEW ZEALAND
METHODIST CHURCH.

THE OPEN DOOR.

Editor: Rev. W. A. Sinclair,
Probert Chambers,
Queen St., Auckland.

Copies are supplied by appointed agents
in the Circuits at 1/- per annum; single
copies posted at 1/6 per annum. Orders
and remittances to be sent to

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Missionary Objective for 1925 :
A "Higher Level" Income.

MINIMUM AMOUNT REQUIRED : £15,000
AMOUNT RECEIVED LAST YEAR £11,832

An all round increase of at least 25 per cent. is urgently necessary.

FAILURE TO REACH THE AMOUNT REQUIRED THIS YEAR WILL MEAN
NOT ONLY AN ARREST OF EXTENSION WORK BUT RETRENCHMENT
AND POSSIBLE WITHDRAWAL OF WORKERS ALREADY ON THE FIELD.

Such a course will be a humiliation to the whole Church.
Every Circuit returning a decreased income is assisting to
create another deficiency, and another deficiency will create
an exceedingly serious position.

This Field is Our Responsibility as a Church.

The work in the Solomons is prospering, particularly on the island
of Bougainville, beyond the expectations of the Rev. J. F. Goldie,
Chairman of the District. *Shall we allow it to suffer for lack
of Funds?*

There is no lack of Volunteers, both men and women, for the
Mission Field.

What are YOU Going to Do About It?

Are you an Annual Subscriber? If not, will you immediately send
a subscription to your Minister or the Circuit Missionary Secretary?

THE CONFERENCE EXPECTS THAT EVERY CIRCUIT WILL THIS
YEAR DO ITS DUTY!

"What hath God wrought!"

A furlough-time review.

My first term on the Mission field is just completed and furlough-time has come, and as I look back on my three years' stay in the Solomons many thoughts enter my mind.

What has struck me most, you ask?

Surely it is that there is no mightier power of transformation than the Gospel of our Lord.

To see what it has done on this one Mission field alone is to be filled anew with the wonder of it.

In a short space of time, less than a generation of years, heathen have become heralds, cannibals have changed to class-leaders, pagans have become preachers, and in many instances, savages have put on saintliness.

Faith now grows where before there was fear; love has replaced lust; peacefulness has supplanted passion; consideration of others has come where before there was cruelty to others; whilst old-time head-hunters are becoming Christian love-hunters. Surely ours is a great gospel, indeed! And too, as it works through instruments such as the Rev. and Mrs. J. F. Goldie it will always continue to do these things. No one in our home Church has the least idea of the solid foundation work laid by these two people. There are hundreds of natives who would lay down their lives if needs be, for either of these two; to such an extent are they loved and trusted. I have been privileged to labour in the Marovo portion of the Roviana circuit, and when I remember that only 14 or 15 years ago the people of this particular part were some of the cruellest and filthiest and laziest as well as the most immoral of the tribes of these Islands, I stand amazed at the transformation seen to-day.

In our Marovo district there is now a Methodist membership in eleven villages of over 700. The day schools contain over 300 scholars. Quite a few "boys" have been sent on to the Training Institute at Roviana and some are already out in active work.

By Rev. Tom Dent.

You would find our villages, on the whole, clean—fine churches, good houses, well-made roads and cleanly kept paths. The Lotu is the throbbing centre of the village life: the live hub of this dark-skinned people's universe. I wish you could slip into our class-meeting some times and hear the testimonies given by some of these children in the faith.

I hang my head in shame to think my own "showing of the marks" has been such a poor one, considering the influences of good that are behind my life, as compared with my brethren of the Solomons.

I wish you could drop into our Local Preachers' class some Friday morning, or look in on our girls at their sewing class, or spend a day in school with us, or accompany us on some of our pastoral visitations.

Medical work claims a good deal of our time, but is always worth while, for again and again, we reach the heart through caring for the body. Law and order now prevail where before there was lawlessness and lust and savagery. The day of miracles is by no means past; every day bears evidence to a miracle of grace in some one or other of our Marovo villages.

Christianity has made this people generous to a degree. About £3000 was raised on the field itself last year for the support of the Mission work. Add to this the time and free labour given to the building of new churches, teachers' houses, and to general village improvement, and there comes to one the thought that a people who are so ready to help themselves are worthy of all the help the Church can give to them.

We are a happy family in the Marovo; entering into double harness has given a fine filip to the work. Our entirely native-built parsonage leaves little to be desired; our new church at Patutiva is said to be the finest in the Solomons: days and weeks and months, occupied with Lotu and school and medical work, with pastoral visiting, village improving, and plantation managing, pass away, quickly and happily.

Despite attacks of malaria, of soakings, and long journeys in native canoes; beds of boards, meat, etc., out of tins and sundry other minor troubles, life flows merrily along.

One is constantly filled and thrilled with the wonder of it all, and amazed that there should still be those in this dear old world

of ours, who have no time for the things of God: who cast scorn upon the Person and work of One called Jesus Christ.

If it were only for what the Gospel has done and is doing in the Solomons, the sacrifice of Christ has been worth while, and we are constrained to exclaim: "What hath God wrought!"

Impressions of New Zealand.

Farewell!

By the Rev. V. Le C. and Mrs. Binet.

Our furlough is over, and we are on the eve of returning to our work in the Solomons. Our sojourn in the North Island has been a most pleasant one, and the nine and a half weeks' Deputation Work allotted us has given us the opportunity of seeing many parts of this beautiful and fertile young country.

The wondrous scenery in the environs of both the old and the new capitals of the Dominion—which was made accessible to us by the kindness of many friends with their motor cars—we shall not soon forget.

The caves at Waitomo illuminated by innumerable glow-worms, the uncanny thermal regions of Rotorua, and the frigid dignity of Mount Egmont have cast a spell upon us.

There is no doubt in one's mind that a great future lies before the Dominion of New Zealand, which, despite its present small population, has already made its mark in the world's markets, especially in the dairy industry. Surely this land is a modern Canaan—a land flowing with milk and honey.

The hospitality which was accorded us at every stage of our journey during our Deputation Work made our task a real joy, and we must here acknowledge our thanks to the General Secretary and also to the several district secretaries for the suitable arrangements made for our itinerary.

It was a positive pleasure to tell to interested audiences something of Mission work among the men and women, and the boys and girls, of the Western Solomons, although at times the wintry weather affected the attendances. But even then there were some who said that they had forgotten their cold feet as they followed the exploits of the Missionary in tropical Choiseul among the warriors who are turning to the light.

We have been delighted to hear that several have promised to increase their subscriptions. On the other hand, we have been now and again somewhat taken aback by the self-complacency of others who imagined that if they, as a Church, did as well this year as last, they would do very well—forgetting that more missionaries and missionary sisters are still needed to cope with the work in the Western Solomons, and that this fact increases the responsibilities of the Church at home.

We note the increased interest taken in the despatch of Auxiliary Boxes. It was our pleasure to look in on packing day recently at Pitt Street, and to find a multitudinous array of articles that would delight not only the Missionaries on the Field, but their native people who at Christmas especially seem to look forward to some tangible proof of Santa Claus' interest in them. Old linen was there in abundance for our medical work—so that now the Missionary will not have need to tear up his shirt with undue haste in order to bind the wounds of his patients.

The medicines that we saw being enclosed assured us that the 25/- allocated for each box, had been wisely spent, and will help furnish the Missionary with very essential supplies.

We understand that in all there are four despatching depots in the Dominion, and each depot is to send each missionary and missionary sister a box. If the large boxes we saw being packed at Pitt Street are any criterion of the boxes being sent from the other depots, with their valuable contents, including the special parcel of medicines allocated by the Conference of the Women's Methodist Missionary Union of New Zealand, then the hearts of the missionaries will indeed be made glad this Christmas, and the Auxiliary

gifts this year, it would appear, would eclipse anything that has ever been sent before.

In conclusion we would specially record our appreciation of those of our friends who have interested themselves in our son. The kind offer the Rev. J. R. and Mrs. Nelson,

of New Lynn, to become the guardians of our boy, who is now in his ninth year, and is just commencing his schooling, has enabled us both to go back to the Field feeling assured that the boy's best interests shall be safeguarded by his new-found friends.

News from Far-Off Bougainville. "The Work Progressing by Leaps and Bounds."

The Rev. H. G. Brown who went out to the Mission Field last year and is stationed on Bougainville, writes:

"There are dozens in this neighbourhood who simply can't come to school or Lotu because they have nothing to wear. We do our best to clothe them, but a probationer's stipend doesn't go very far, still the work is progressing and is full of encouragement. More workers and especially more native workers are urgently needed.

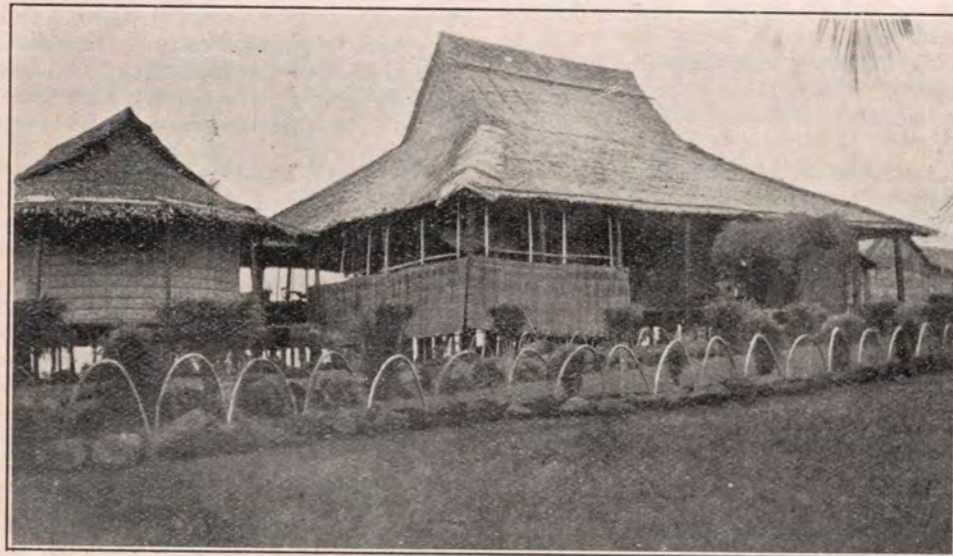
Loata (the Fijian nurse) has been very ill. For three months she was confined to her bed with black-water fever. She and Eroni, her husband, have now gone for a holiday to Mr. Cropp's station."

After a lengthy visit to Bougainville, Mr. Goldie reports that the work is progressing by leaps and bounds, that it is going ahead like wide-fire.

The Rev. A. H. Cropp who is doing such fine pioneer work on the large island of Bougainville writes:

"Mr. Goldie has just been here and brought with him some of the band. Oh, the joy of the children of Petets! They have not got over it yet. With staring eyes and open mouths they listened most intently whilst the members of the band played piece after piece. The "music" was appreciated so much that a deputation twice waited on Mr. Goldie to persuade him to allow one of the members of the band to stay. Buka has never in all its history heard such a thing before, and the 'Music' as they call the band, will never be forgotten."

"We have fifty boys under sixteen years of age resident in the Mission Station, and others will probably be added as soon as the ground is fixed up. There are in addition to this about 150 others attending the school."



REV. AND MRS. TOM DENT'S HOUSE AT MAROVO.
A Native House, but very nicely built.

The Jubilee of the Methodist Mission in New Britain. *Article*

By Rev. G. T. Marshall.

In 1875 when the Methodist Mission in New Britain was inaugurated, the group of islands of which it is the largest was practically no man's land, for though it had been taken possession of in the name of His Majesty George III., in 1666, there was no occupation of the land and, at the time named, there was no white resident. So great was the general ignorance of the country that when the Australasian Board issued its circular announcing the new mission it could only say, "We believe that the islands are occupied by people of the Papuan and Malayan races." "We are informed that the population is large," and so forth.

Dr. George Brown has the honour of having suggested this forward movement, the first new mission since the Australian General Conference took over the work of the Methodist Church in the South Seas. He was also the first missionary on the field. He sailed from Sydney in April, 1875, travelling by way of Fiji to pick up native teachers to assist him. He obtained six married and three single men. These were warned, both by Mr. Brown and by the Administrator, of the risks they ran from a tropical climate and also from the character of the natives. They answered that they understood the perils they would have to face but were quite resolved and were going of their own free will. Sickness attacked Mr. Brown before he reached New Britain and he might have been excused if he had returned to Sydney by the vessel that took him there, which was what the Mission Board expected him to do, but he remained, stationing the teachers at various places and, after a while, fetched Mrs. Brown and his children from Sydney.

In 1878 the great tragedy in the history of the mission occurred for it was in that year that Sailasa, one of the teachers from Fiji, and three young Fijians who were with him, were killed and eaten by the natives. The event brought a perplexity to Mr. Brown which few missionaries have had to face. He writes:—"The murder was not in any way connected with their position as Christian teachers, nor was it caused by any feelings of enmity against the lotu. They were killed simply because they were

foreigners, and the natives who killed them did so for no other reason than their desire to eat them and to get the little property they had with them." The murderers were boastful and truculent and threatened with the same fate the remaining teachers and the few whites who were in the neighbourhood. Taleli, the chief who had instigated the murders and had killed one of the teachers with his own hand, sent word to Mr. Brown that he had not eaten all his yams but had reserved some to eat with his body. The teachers were preparing to make reprisals, so were the whites and so were the natives whose teachers had been slain. The question was should Mr. Brown go with the expedition or should he remain in his tent. He decided that action was necessary for the protection of those under his charge and that it was his duty, as leader of the people, to go at their head. There were some anxious moments during the "campaign." Some ten men were killed, several villages burned and fears of further murders were banished. Taleli made his submission and paid the fine exacted from him, but lived to commit more murders until his own end came in 1891.

In 1879 Mr. Brown had to return to Sydney for medical treatment and had to leave Mrs. Brown on the island because the small vessel in which he travelled had room for him only. He left the work in the charge of Rev. B. Danks who was then a new arrival. He was back again in 1880 to find that the mission staff generally had suffered severely from sickness in his absence and that two of his children had died. Thus the foundations of the mission were laid in affliction and sorrow.

The work went on though workers died or had to return. A mass movement took place in 1890. It was reported that at Kurumut hundreds of naked cannibals thronged the church and stood outside in the compound. Those outside could hear no word of the service but would rise and sit and kneel as they saw those inside the building. Then, the service over, they would eat a little food which they had brought with them, rest a little and then tramp back many miles to their homes. Rev. Thomas Campness, of

"Joyful News" fame, sent out two missionaries from England, Mr. and Mrs. Pearson, to assist in gathering in the harvest from this whitening field. Financial straitness prevented the Society from taking full advantage of the opportunity.

Rev. W. H. Cox, chairman of the district, who has been connected with the mission since 1901, speaks of the progress made and the work done during the last twenty-five years. He says, "Since 1901, counting all whites who have served the district in any capacity, together with the wives of married men, I have seen no less than one hundred and seven workers join the staff, of whom eighty-two have since permanently retired." At present the list gives us nine European ministers, eleven missionary sisters, five lay-missionaries, and three native ministers (Fijian and Samoan). The native agents number three hundred and twenty-three.

Mission work shares in the advantages of the material progress that has been made in the group. Protection to life is now afforded by a settled government. In 1884, during the parcelling out of the earth among the European powers, New Britain became a German possession. The missionaries speak of the German administrators as friendly towards their work and their rule as, generally speaking, wise and just. But their ways were German and not British, and in order to promote the best possible understanding between the government and the mission, German Methodism was invited to send workers. Among those sent was Rev. H. Fellman, who was at one time chairman of the district. During the war the territory was seized by the British, and is now being administered by Australia under a mandate from the League of Nations. The transition has its difficulties. To quote Mr. Cox again: "It is no small undertaking to completely change the administration of a territory of this nature, complicated as the question is by the presence of a backward coloured population estimated at almost 400,000."

The means of transit are greatly improved. There are over two hundred motor vehicles in the territory, and even the mission possesses two. Motor launches take the place of rowing or sailing boats. Horses and sulkeys are found on every station where they are needed though it is still true that in mountainous country, and in special circum-

stances, foot travelling must be resorted to, particularly in new areas. Every important government centre has a wireless plant so that our missionaries are not isolated as they were in the early days. Nevertheless climatic conditions and the ever-present malaria are sufficient to test the devotion of those who are set apart for this work; in addition to what workers for God meet everywhere, men's slowness of heart in believing what He has said and their greater slowness in acting upon the word when it is accepted by them.

Rev. W. H. Cox adds:—"We celebrate the fact that the mission was founded fifty years ago, but let it not be forgotten that in many villages where we are working to-day it is less than fifty months since we started, and whole circuits have been established within the past twenty years. And more than that, let us keep in clear view the fact that there are many scores of thousands of people in the territory in precisely the state of barbarous darkness that Dr. Brown found in 1875. A score of new missionaries could be placed at once, to say nothing of Missionary Sisters and others, and then the field would not be occupied. For fifty years we have been at work, and vastly more remains to be done than we have attempted."

There are many links between the New Britain Mission and ourselves. From 1875 to 1922, when we took over the Solomon Islands and became a separate Missionary society, we, with the Australian Conferences were jointly responsible for the Mission. Dr. George Brown, the pioneer missionary, was converted and received into the ministry in New Zealand. We have been visited at various times by Revs. Danks, Cox and other workers who have come as missionary deputations. Rev. F. B. Oldham, after eight years work in New Britain, was appointed to circuit work in New Zealand. Rev. J. A. Crump, an enthusiast for industrial missions, went out from New Zealand, and is in New Zealand now. Our work in the Solomons is of a similar character and among a similar people; we have difficulties and hopes and prospects in common, and, with a true fellow-feeling, can congratulate our brethren in New Britain on the point at which they have arrived in their work, and pray that the progress of the future may be as great as that of the past, and the harvest much more abundant.

Missionary Table Talk.

The Rev. and Mrs. V. le C. Binet are returning to their work in Choiseul by the same boat. They leave their only child, Grenville, behind in the care of the Rev. and Mrs. J. R. Nelson, of New Lynn, Auckland. They have rendered excellent service in the North Island as missionary deputation. Mr. Binet is taking back with him a receiving set which will enable direct communication to be established with him from the head station. A great saving of time should be effected in this way.

The Rev. and Mrs. Tom Dent, now on furlough, are welcome visitors to New Zealand from the Solomons. Mr. Dent has completed three years of service, but Mrs. Dent has spent eight years on the field, where, for several years she was a missionary sister. They are proving a very popular deputation and their addresses, singing, and exhibition of island curios, are interesting large numbers of people more fully in missionary work.

The missionary meeting at Ngaio, in the Johnsonville Circuit, is always of a unique character and is representative of both Home and Foreign Missions. Mr. Lynneberg writes of the meeting this year:—"We actually got in hard cash and two good promises redeemable within a month, £97. We had two American sailors with us and they gave one dollar each. I expect our total to Foreign Missions from the Johnsonville Circuit should be about £110."

The Treasurers of the Foreign Mission Fund acknowledge with thanks the receipt of a legacy of £400 from the estate of the late Mrs. Sowden, of Christchurch, and formerly of Dunsandel in the Leeston Circuit. Mrs. Scotter, wife of the Rev. A. N. Scotter, secretary of the conference is a daughter of the deceased lady.

Sister Jean Dalziel, who was delayed in leaving for the Mission field owing to the illness of her mother, left Sydney on September 12th, by the Melusia for the Solomons.

The report of the British Wesleyan Missionary Society shows that West Africa is the most responsive Mission field in the world. There, during the last 25 years, Methodist missionaries and West African ministers have baptized over 90,000 adult converts. Last year 5,300 converts were received into church membership. Mohammedanism is now making comparatively little progress there.

On the French Ivory Coast of West Africa some twenty or thirty thousand people who have been won for Christ by the Kroo prophet, Harris, are waiting to come into the Methodist Church, and additional workers are being sent out to assist in gathering in this rich harvest.

Dr. Mott will be visiting New Zealand next year in the interests of Foreign Missions, and the Student Christian Movement. A great welcome awaits him.



Photo: Miss Lina Jones.

PINE-APPLES GROWN AT MAROVO.

Note the weight! and Bananas.
The Boy—One of Mr. Dent's house boys.

An Adventure in the Solomon Islands.

Told by a Missionary.

It is very interesting, when one comes to think about it, how many different modes of locomotion the preacher utilises in the discharge of his sacred duties. Personally, since I commenced the serious business of preaching the Gospel, I have ridden my bicycle through the snows of an English winter in the Midlands and also through the scorching heat of the goldfields of West Australia, sometimes encountering dust storms which almost suffocated one, and filled one's mouth, and eyes, and nose and ears with its reddish dust. One's discomfort was accentuated by the fact that water was usually scarce in the West, and half a dozen baths, one after the other, were necessary if one desired to emerge immaculate. I have ridden on horse-back for miles across the sand-plains, and along the rabbit-proof fence to minister to a handful of devoted farmers who had met together to "praise God from whom all blessings flow." Many a time have I boarded a timber train, with its open trucks, and sped through the hewn forest until a camp of sleeper cutters was reached, and held a service among them.

Trains, trams, motor-cars, ferries in towns and cities have also been brought into requisition, besides Shank's pony, but as yet I have not found the need of an aeroplane. Motor-launches, sailing boats, rowing boats have also served me, but for a real touch of romance a large Solomon Island canoe, decorated stem and stern with mother-of-pearl, is hard to beat.

The other morning I wished to pay a visit to a place some ten miles away. I borrowed a large canoe which could accommodate about a dozen boys. I sat in the centre, whilst the boys occupied the remaining space, and with rhythmic motion dipped their paddles in the water, which flashed back the light of the sun as they appeared momentarily uplifted, to be plunged back deftly into the foaming sea. The prow of the canoe bounded up and down as it negotiated the rolling waves that met us. After a time the romance and the glamour of the scene faded into a far-away perspective of the imagination, cramped legs and a hot sun taking the foreground of a very "impressionistic" picture.

After three hours' more or less hard paddling we reached an island where coconut trees grew in profusion, and here we stretched our legs and quaffed the "milk" of the coconut. After a brief rest we pushed on once more. We had not gone very far before we found ourselves near some dangerous breakers. "Well," I thought to myself, "it is fortunate that I learnt to swim at home in Jersey, for I have got a chance to swim ashore if anything happens here."

I had hardly reflected upon this before a huge wave came along, which the two steersmen, fore and aft, were able to avoid, but another came so swiftly that we could not adjust our position in time, and it struck us broadside on, overturned the canoe, and tipped us all out into the water.

I struck out for the shore whilst some of the boys, who could all swim, hung on to the canoe, and righted it, and eventually brought it to shore. I reflected that although I had my clothes and boots on, it seemed to affect my buoyancy but very little in the water. There were cries from the boys: "Save the minister! Save the minister!" and they surrounded me to come to my help, but I replied that I could swim. They had better save the canoe—that couldn't swim. One boy, however, persisted in keeping close to me, and when I struck out again for the shore I kicked him on the shin. With remarkable *sang froid* which surprises me even now as I think of it, I stopped swimming, and, treading water, offered an apology to my would-be rescuer, who accepted it with a smile which revealed two rows of beautifully white teeth reminding me of the lines: "As a sable cloud turns forth her silver lining on the night."

Once more I struck out, but I found that I was making very little progress. But the shore could not be much more than fifty yards away. "Rather awkward," I thought, "if this had happened in mid-ocean." Although the weight of my clothes caused me no difficulty in floating, there was no doubt that it hindered my progress.

Once or twice the question would occur: "Can I reach the shore after all unaided?"

I was getting tired. There was now no doubt in my mind that I could never be borne to shore without making a very determined effort to get there—and so a determined effort I made. Once I thought I had got in close enough to stand, but on trial I found that my toes just tipped the bottom, and I must, perforce, swim further in to get ashore. Using the breast stroke, and putting all my energy into it, I at last got to fairly shallow water, but the undertow was strong, and I was nearly borne back along with it. Then I tried to stand. I had not felt the weight of my clothes before, but now, as I gradually lifted myself above the surface of the water, it seemed as though a score of hands were clasped around my body, trying to drag me down. The water had saturated my clothes and filled every "pocket." Its weight was tremendous, but as I rose it rushed out of the recesses of my attire.

At last I stumbled ashore.

The boys had recovered nearly every paddle and bit of timber used for seats, and we afterwards resumed the interrupted journey. The sandwiches which a thoughtful wife had prepared for me, with cheese and biscuits wrapped nicely in a serviette, and all so neatly placed in a tin, had to be thrown away, to be consumed by sharks and alligators—if any.

We reached our destination, and found a few people willing to take a missionary.

The boys cooked a few bananas for me, and with a little rice the pangs of hunger were satisfied, and my thirst was quenched with a coconut drink.

I had no change of clothing, so returned home as quickly as possible, but for several days I suffered the consequences of my involuntary sea-bath.

A Star of Hope in the East. The St. Francis of Japan.

Mr. Toyohiko Kagawa, is one of the most notable personalities in Japan to-day. The hope of the future, so far as the East is concerned, is to be found in Christian leaders such as C. T. Wang and General Feng in China, and Kagawa in Japan. Kagawa is sure that love is the key to life and the way to God, and he preaches it fearlessly to the workers in Japan as well as to the masters and officials with whom he comes into contact. Last year he preached for 144 successive nights to the working class people in very crowded churches. Frequently many had to wait outside, and he had to address them afterwards at a special meeting. The following interesting account of this remarkable Japanese Christian leader appeared in a recent number of the British Weekly, from the pen of Mr. Basil Matthews.

AN AMAZING LIFE.

Toyohiko Kagawa, a frail wraith of a man, yet the greatest living Christian force acting upon the Industrial Revolution of the East, is visiting England.

Hailed as the St. Francis of the Japanese

slums or as the Gandhi of New Japan, denounced by the Bolshevists as a reactionary, yet thrown into prison by his Government as a revolutionary, a novelist whose "Across the death-line" sold 300 editions in two years, yet who lives in a tiny slum tenement and throws all the "royalties" into his work, a passionate Christian evangelist, a brilliant strike organiser, the editor of several periodicals, doing six men's work with bodily powers crippled by consumption, Kagawa is a unique force in the Christian ranks of to-day.

Born in Kobe, in 1888, he was cradled in opulence. His father was one of the founders of the great steamship company the Osaka Shosen Kaisha. But the father embarked on a career of fast living and financial gambling. The family fortune he—aided by his eldest son—soon hurled to the winds. At this stage a rich and benevolent uncle adopted the boy Toyohiko, who developed an insatiable thirst for new knowledge. So the boy sought out an educationist, Dr. H. W. Myers—a Methodist missionary in Japan—who is

intellectually and spiritually the father of Kagawa. In Dr. Myers' boys' Bible class Toyohiko became an enthusiastic Christian, and literally hurled himself into Sunday-school and Church work with a force that Dr. Myers has described as "positively embarrassing."

Graduating from "middle school," Kagawa told his uncle he wanted to become a Christian minister. The fat was in the fire with a vengeance. The uncle was furious, the boy inflexible. The uncle threw the boy out of the house. Homeless, he turned to Dr. and Mrs. Myers and lived with them; but tuberculosis at this time developed and it seemed that his career was at an end. "Twice," Dr. Myers, says, "he was at the very point of death, and once I sat up all night with him, in the hospital, because the doctor thought he might pass away before morning."

Kagawa recovered, however, and took an open-air treatment in a tiny cottage rented to him by a fisherman for fifty cents a month! Living with simple poor people, the "big brother" of all small boys and girls, he developed his passion for and knowledge of the people. With patched-up lungs he went back to Kobe, graduated in the Theological College, and went down to the pestilential Shinkawa slum which stands in horrible eminence as being only third from the top in infant mortality in the whole world.

A Self Sacrificing Life

A mere catalogue of the things he has done since then makes one gasp with amazement. That his frail body has lived through it is a modern miracle of the triumph of spiritual vitality and will. Preaching at 5 a.m. to the labourers pouring into the humming factories and mills (most of which never stop night or day, Sunday or weekday, from year's end to year's end), and at 5 p.m., when they return (and others go in), he in between pays innumerable visits to the poor (washing, bandaging, feeding), and has established and run (in conjunction, in some of the affairs, with his young wife) a night school, a sewing school, a toothbrush factory, a dormitory for out-of-works, an eating house, the Western Federation of Labour, (launched in 1919), a Labour College at Osaka, a free hospital and dispensary. His labour organisations confront the terrible

conditions into which the swift growth of cotton, silk and other factories in the Far East has drawn millions of workers from the villages into newly developed and dreadful slums. He loathes Marxian Communism as materialism incarnate.

He has written already a small shelf-full of books, ranging from "The Psychology of Poverty" and "The Discussion of Liberty to Organise Unions" to "Controversies on the Life of Christ," "A Study of Jeremiah the Prophet," "The Religion of Jesus and its Principles," and his astoundingly successful novel which is autobiographical; and has founded and largely edited the *Labour News* and the *New Womanhood*, with another paper for the small peasant farmer. He has sent and supports personally a Japanese missionary to the head-hunting tribes of Formosa.

His philosophy and practice of life is summed up in a short paragraph. "My chief work is the building and rebuilding of the Human Temple. It is the Carpenter Jesus alone who is able to do this work. I am helper and servant to Him. The material for this building is Life, Labour and Liberty. Economics and religion are one. Without God there is no economics and no life, for God is Life Eternal."

Our Medical Mission.

Dr. Sayers and the School of Tropical Medicine.

Dr. E. T. Sayers who is to be our first medical missionary in the Solomons is at present on the staff of the Wellington Public Hospital. After very careful consideration the Board of Missions has decided that he should have special training with regard to tropical diseases and accordingly Dr. Sayers will leave in November for London where he will attend the School of Tropical Diseases. The session is a short one of three months. After gaining some experience in other directions in England, he will return to New Zealand, and after visiting the chief centres to create interest in the medical work, he will leave for the Mission field towards the end of next year.

Causes of the Anti-Christian Outbreak in China.

China is very much in evidence at the present time, and it is difficult to understand all the influences that are at work there. Dr. Hodgkin, secretary of the National Council of the Churches of China, speaking at a Conference of British Missionary Societies at Swannick, told the Conference that the main causes of the present outbreak of anti-Christian feeling are, in the order of their importance the following:

(1) The age-long attitude of suspicion and doubt in regard to the foreigner, foreign things, and especially foreign religion.

(2) An inferiority complex. There is today in China an abnormal psychological situation brought about by the action of the foreign nations who had gained their power in China by methods which were often open to question, and which involved dealing with China in a way that made her feel she was not being treated as an equal.

(3) A reaction from all tradition and external authority which has been stimulated by the visit and influence of Bertrand Russell from England and Professor Dewey from America.

(4) The direct and indirect influence of Russian Bolshevist propaganda.

(5) The efforts of a serious group of people who are looking for spiritual satisfaction and do not find the answer to their need in Christianity.

These causes had already found expression in many ways before the recent outbreak of violence—in the production of a large amount of literature attacking Christianity in the breaking up of schools, in the formation of anti-Christian societies such as the band of students in Changsha who had bound themselves under a curse not to enter any Christian school or hospital or institution of any sort.

The situation is one of peculiar difficulty for the Chinese Christians. Fortunately they are not left to the fellowship of their local communities alone, but they have behind them this National Council of all the Churches. And the Council is facing the situation in a way that must provoke our admiration and hope as to the future. It has decided to enter at once upon a thoroughly sympathetic inquiry into the causes of the anti-Christian movement, it has called the Churches to careful and humble self-examination before God, and it has issued a challenge to a Forward Movement along lines suited to the present position striking the three great notes of truth, freedom and love.



X PARSONAGE, PATUTIVA, MAROVO LAGOON.—RESIDENCE OF REV. AND MRS. TOM DENT.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

OUR PRESIDENT'S LETTER.

Dear Fellow-workers,—

The dates for our M.W.M.U. Conference are October 28th to 31st inclusive. I hope you have all read our Union Secretary's report in the "Methodist Times," and thus know that we are indebted to the Dunedin Auxiliary for their kind invitation to meet in conference this year. The personnel of this conference will be unprecedented, for it will be the first time that we shall have had the advantage and joy of having with us, as members of our conference, Sisters who went forth from our Methodist Church in the Dominion to our own special field, and who will, we hope, be with us during their furlough after three years' strenuous service.

The first-hand experiences Sisters Lillian Berry and May Barnett will have to relate to us, as also the spiritual uplift and inspiration that we are sure the Conference will be to all, who attend, should more than repay for any special effort entailed in the sending of special delegates to the Conference. Sisters' Reports of work on our Home Mission Field will also be read. An added attraction will also be the presence of Sister Eleanor Dobby. We do praise God for answered prayers on Sister Eleanor's behalf, for she has made a splendid recovery, and hopes to share in the good things of Conference. Her sisters who had come up to Taheke to be with her during her illness, returned south at the end of July, and on the day of their departure, two sacks of old clothing arrived from Maungaturoto. So she says she "had no time to be lonely." She reports too, that at her last Women's Christian Temperance meeting thirteen new members joined. She hopes that very soon now all the Maori women in Taheke will be members of the W.C.T.U. She has also had some very good times with the boys and girls in the Taheke Sunday School, who sing beautifully, each taking a part in the harmony.

It is hoped, too, to find some time for discussion upon some of the following suggested topics:—

1. District Committee work;
 2. Can we support another Sister to work among the Maoris?
 3. Should all our Sisters have maternity before going to the Foreign Mission Field?
 4. How far should we go in sending special gifts to our Sisters in the Foreign Field?
- Will you intercede for the Divine Benediction on our Conference? Will you make a special effort to send a delegate to the Conference, and unite with us in seeking a clearer vision on our Women Work for Women?

Very sincerely yours,

A. C. STEVENS.

News of the Home Work.

Wellington.

One of the most popular Methodist gatherings in Wellington, is undoubtedly the meeting when the Women's Auxiliary makes its annual appeal. This was proved on Thursday, July 16th, when in spite of the cold and stormy weather of one of Wellington's worst days, the Wesley schoolroom was filled to the doors.

Rev. W. Greenslade presided, and Mrs. Pinfold welcomed the guests. Afternoon tea was provided, musical and other items rendered, and the presentation of a sewing machine was made to Sister Lily White, who was on the eve of leaving for the Solomons to take up work as a nursing Sister. The president, who made the presentation, expressed the regret of the members at losing Sister Lily, who had been so loyal to the Auxiliary, and also their joy at her willingness to serve on the Foreign field. A parting gift of money was also presented to Sister Lily from the Girl's Junior Bible Class, Hataitai. A collection of £60 was taken up and the meeting was then closed by Rev. A. N. Scotter.

High Tea was served in another room at 6 p.m., to all who wished to remain to the Concert at night which was as great a success as the afternoon meeting had been. The schoolroom, which was beautifully decorated,

was much admired; the financial results proving highly satisfactory. The members of the Wellington Auxiliary step out into their New Year of work with thankfulness and courage.

Dunedin.

The members of the Young Women's Missionary Movement of Dunedin are still faithfully contributing their share towards the salary of Sister Elizabeth Common every year. Some time back they hit upon a novel way of raising some of the money. They set their bright wits to work and organised a "Spring Evening." The previous Sunday invitations were put into the pews of the Church and when the evening came a goodly company gathered. The schoolroom was decorated with rainbow-coloured streamers and lamp shades. Masses of spring flowers were collected from friends with sunny sheltered gardens and sold during the evening. A suitable programme of good music, etc., was gone through and a charming tableau was staged by Six girls, representing different spring flowers, beautifully dressed in paper and most artistically grouped. The golden Narcissi and Daffodils made a brave show, the bright decorations lent a cheerful note and a good financial result left a warm and satisfied feeling in the hearts of those who worked so well for the success of the effort.

Gift Day at our Auxiliary—Oamaru.

Although it was July and midwinter, you would have thought Spring had already arrived if you had taken a peep the other day into our bright and cheerful schoolroom which had been transformed into a pretty drawing-room with cosy chairs, softly shaded electric lights and charming decoration of masses of Spring flowers sent from the North Island for the occasion. A large map of the Solomon Islands and a portrait of Sister Elizabeth occupied a prominent position. Best of all, however, was the warm welcome from our President and Secretary and the cheery greeting of friends. After depositing our gifts in an adjoining room we gave ourselves up to enjoyment listening to a short Missionary talk on the privilege of helping on such a glorious work, good musical and elocutionary items and partaking of a dainty afternoon tea. An examination of the parcels brought revealed a generous supply of useful articles for the Boxes, including 40

tins of condensed milk which will be specially useful to our Sister in caring for the little brown babies. The Medicine Fund will also benefit to the extent of £3. About 60 ladies were present and all expressed themselves pleased with the afternoon.—(Well done, Oamaru!)

Letter of acknowledgment from Miss Lina Jones.

Roviana, Solomon Islands.

"Your letter and the boxes are to hand. I thank the contributors to the boxes most kindly. The organ was an object of great interest. I began teaching the children a new song, intending to take the organ to school to teach them the ^{time} when they knew the words; so the organ went to kindergarten this morning and great was the excitement. The children were so interested listening to the organ that they wouldn't sing, so I had to tell them there would be no more organ unless they sang. That was effectual! When K.G. was over they rushed to view the organ again at close quarters. It was a wonder to be sure!! I gave the bandage-roller to Sister Lillian and I will make good use of the other things including the music-books. I recognised some of the articles as those Miss Trott would have brought with her, and while I was glad to get them I felt sorry she was not able to come to make use of them herself in this work. Again, I thank you very much—I greatly appreciate your work."

(P.S.—The organ was provided for Miss Trott by the Waimate and Timaru ladies.)

Extract from Mr. Binet's Letter.

"We appreciate very much indeed your efforts of the past year in providing us with gifts for our people. . . . The contents of the boxes are now a great improvement upon former ones. Practically every article sent is of value—*especially soap*; we teach the people to be clean for they are naturally filthy. It is 'taboo' for a widow to have a bath until many months have elapsed since the death of her husband. We are trying to break this 'taboo' but it is very difficult."

Take Notice, Auxiliary Women!

The next Conference of the M.W.M.U. is to be held at Dunedin, October 28-31 (inclusive). This will be a *great* opportunity to get into touch with many leaders of our

work from all parts of the Dominion, also to hear first-hand information from workers on both Home and Foreign Mission Stations. *Sisters Eleanor Dobby, May Barnett and Lillian Berry* are expected to be present, and will speak. Let every Auxiliary send at least one delegate. South Island Auxiliaries especially! The Dunedin friends must be notified at once how many to expect.

Beginnings of Auxiliary Work in N.Z.

II. Canterbury :

In 1907 Rev. Wm. Slade, who was in Christchurch on Foreign Mission work, called a meeting of ladies in the Durham St. Church to consider the advisability of forming a Women's Auxiliary. Though the meeting was not large it was sufficiently enthusiastic to make a start, and Mrs. Bowron was asked to become President; Mrs. Newman, Secretary; and Mrs. H. Bull, Treasurer.

The next meeting, addressed by Mrs. T. E. Thomas of Dunedin, was held in the Church Parlour, which was filled to overflowing with ladies who manifested much interest. Mesdames Overton and Seed were elected vice-presidents, who with Mrs. Bowron still retain their office. Miss Gaarder was made corresponding secretary, holding that position for three years when she was succeeded by Miss Alice Borrowes. In 1909 Mrs. Borrowes became treasurer in place of Mrs. H. Bull, and in 1916 Mrs. Newman relinquished her office of secretary, having served most efficiently for a period of 8½ years. She was succeeded by Mrs. Batland, who was no whit behind in faithful and capable service. Under such fine leadership the work has made steady progress from its inauguration. The

A striking summary of the peculiar aims of different systems and religions :

Greece said, "Be moderate; know thyself."

Rome said, "Be strong; order thyself."

Confucianism said, "Be superior; correct thyself."

Buddhism says, "Be disillusioned; annihilate thyself."

Hinduism says, "Be separated; merge thyself."

Mohammedanism says, "Be submissive, bend thyself."

Shintoism says, "Be loyal; suppress thyself."

Judaism says, "Be holy; conform thyself."

first annual meeting was graced by the presence of Rev. Dr. and Mrs. Bromilow, when the enthusiasm reached high-water mark.

The first Christmas gift box was sent to New Guinea the following year—and permission was obtained from the quarterly meeting to distribute Easter offering envelopes; the response to the first appeal being about £17. In 1910 Miss Mabel Graham, a fully certificated teacher, was chosen for the first Sister and sent to work among the Indian coolies at Dilkusha, Fiji, and she has laboured faithfully and well in the same field ever since, winning the love and loyalty of her people and the highest esteem of her co-workers and the Mission Board in Sydney. The Canterbury ladies have always been proud of their first Sister, and severed their connection with her, when the new field was taken over, with the utmost regret. In 1911, an orphan in Mrs. Gilmour's Home in New Guinea, was adopted by the Auxiliary and called Bauroni after its president. Then the Auxiliary had been in existence over two years, it was decided to work for Home as well as Foreign Missions and an annual contribution has been sent to the General Home Mission Fund ever since. One year £25 was contributed to the new church at Methven, and a little later, the same sum was given to a new church at Hawarden.

In 1913 Methodist Union brought the Auxiliary in touch with our Primitive friends at Cambridge Terrace, the ladies of whose Missionary Society joined us in a body, to the great advantage of the Auxiliary, several of our best workers and notable leaders having come from that Church.

(To be continued.)

Modern materialism says, "Be industrious; enjoy thyself."

Modern dilettantism says, "Be broad; cultivate thyself."

Christianity says, "Be Christ-like; give thyself."

Half a century ago New Britain was entirely heathen. After 50 years of work by the Methodist Mission there are 313 churches, six native ministers, 509 local preachers, 6,600 church members, 9,433 Sunday-school scholars, and nearly 40,000 church attendants, in addition to the staff of white missionaries and scholastic and industrial teachers.

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