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Mrs. Blauvelt

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



Let us Pray . .

IN EVERYTHING GIVE THANKS:

Offer thanks—

- (1) For our calling as Christians to share in the work of missionary evangelism.
- (2) For the many co-operative missionary agencies at work to-day.

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One in Christ Jesus

Between Ascensiontide and Pentecost, the Editor's thoughts turn naturally towards the Great Commission, given by our Lord. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Commission was given before the Ascension of Christ and began to be fulfilled on the Day of Pentecost.

Scripture links the commandment to evangelize and baptize with the threefold name. The Muslim acclaims God as One. So does the Christian, but at the heart of our Gospel, there is a recognition of Diversity, even in Unity. May it not be that there is in the diverse activities and callings of Christian people a reflection of the immense range and comprehensiveness of Divine Activity through the people of God, whom He has called into His Church?

But into the divisions that separate Christian people today there has intruded much that is not of Divine origin or intent. Sin is here too. No one who looks upon a primitive people, presented at once with conflicting doctrines both claiming infallibility, can doubt this.

MISSIONS AND THE ECUMENICAL MOVEMENT:

Nevertheless, for more than a century there has been evidence of a growing together of the missionary arms of the various Christian Churches. Ever since William Carey projected his scheme for a meeting at Capetown of missionaries and home base representatives from Europe and America there has been the desire for fuller co-operation. The late John R. Mott gave this movement its greatest impetus and drive that has resulted in fifty years of ecumenical conferring. Edinburgh (1910), Jerusalem (1928), Madras (1938) and Willingen (1952) are all milestones on the way. From the first there has been consultation on the practical issues of the presentation of the Gospel, the confronting of other faiths, and on educational and medical work. There has also grown up with the years an intense interest in the theological basis of Christian Missions. In that respect, Willingen Conference, left many questions unanswered. There has come to be a closer and closer link between this movement, fostered by the International Missionary Council and the Ecumenical Movement at large, as represented today by the World Council of Churches.

LIMITS OF CO-OPERATION:

Throughout, co-operation has been severely limited between the missions of the Churches that today participate in the Ecumenical Movement and the many

Christian bodies outside it. Foremost in point of numbers, comes the Roman Catholic Church, with its far-flung missionary orders. There is perhaps more co-operation with Roman Catholics in practical matters and in joint action on public issues, and in relation to governments in mission areas, than many imagine. But with such deep doctrinal cleavages there can hardly be much activity in common when it comes to the evangelistic work. Roman Catholics do not recognize us as arms of the true Church at all; much of their teaching appears to us today as heretical, and their ceremonies tinged with paganism.

There is also the great body of churches and missionary societies broadly comprised today in the 'Evangelical Fellowship.' These include many small and some larger and well established missionary societies, with whom our workers often share a fellowship in the Gospel, but who do not share our growing concern for the Church.

The alarming aspect of this matter is the greatly increased activities of the sects, many of them originating in America and backed by considerable financial strength, with a zeal that we covet for many of our own people, who are today entering into open competition in more and more areas of the world with the long standing work of devoted missionaries and societies.

It is clear that the issue of co-operation between the various churches and missionary groups is a live one today. The further question is our contentment with co-operation only, or our search for the evidence of the unity that God willed for His Church. These are the issues examined afresh in the articles published in this number of "The Open Door."



"From north and south and east and west,
When shall the nations, long unblest,
All find their everlasting rest,
O Christ in Thee?"

Unity and Co-Operation

By Bishop Stephen C. Neill, former Anglican Bishop of Tinnevely, India, and now Editor of "World Christian Books." Abridged from an address to Swanwick Conference of Missionary Societies of Great Britain and Ireland, as published in the "International Review of Missions."

There has been much talk in recent years in missionary circles about co-operation, and about unity; and a general opinion seems to have grown up that there is between these two good things a direct and evolutionary relationship, so that it is possible to pass from the one to the other without any abrupt transition; and that, if only we could have a steady increase in co-operation, we should wake up one morning to find that we had attained to unity. This I believe to be a mischievous illusion; and so much of our missionary thinking over the past forty years has been based on mischievous illusions that it is desirable that this, like others, should be brought out into the light, strictly tested and shown up for what it is. The view which I wish to maintain is that co-operation and unity are both good things, but that they are strictly incommensurables, since they belong to different dimensions of existence. The relationship between them is roughly the same as between chalk and cheese. I contend similarly, that there is no direct and uninterrupted process by which co-operation can pass over into unity; but that, since these two belong to two different orders of being, the transition from one to the other can only be of the nature of what Kierkegaard called an existential leap.

Co-operation has already a long history in our missionary enterprise. Some of the earliest examples of it are to be found in co-operation between the missionaries of the L.M.S. in South Travancore and those of the C.M.S. in Tinnevely. But it is over the last forty years that co-operation has really thriven and flourished; we have brought into being a vast range of organizations



Dr. Leslie Weatherhead, President of the British Methodist Conference, photographed five years ago with a veteran Fijian Methodist.

from the International Missionary Council and its associated committees down to local regional Christian Councils, which exist simply to promote and facilitate co-operation, and their success has been so great that to-day we simply cannot imagine how we ever got on without them.

EXAMPLES OF CO-OPERATION.

This very success has tempted us to shut our eyes to those areas in which co-operation cannot be attempted, or in which it does not work. It may be worth listening a few instances out of many in which conflicts of principle have made co-operation impossible or have caused it to break down.

One might have thought that translation of the Bible was an area in which we could all conscientiously work together. But, in point of fact, the Santal country has long had two versions of the Scriptures, because leaders of the various missions could not agree as to the rendering of the word "God." Cases are also on record in which Baptists have found it impossible to join in the work of Bible translation, because of their choice, as the equivalent of 'baptize' and 'baptism,' of words which appeared to exclude the possibility of that witness which Baptists feel themselves specially called to render.

Christian literature should be another profitable field of co-operation, and in 'World Christian Books' we seem so far to have been successful in producing volumes which are widely acceptable across the range of the denominations; but everyone knows that, when we get on to the doctrines of the Church and the Sacraments, it will be impossible to produce one generally acceptable book, and we shall probably have to fall back on the device of having several books from different confessional points of view.

We have all watched with pleasure the development of such great joint educational enterprises as the Women's Christian College at Madras, India. We sometimes forget that the distressing and unsolved problem of intercommunion, which for us rears its head periodically at ecumenical conferences, is present in such institutions every Sunday.

It would be tedious to lengthen the list. But these examples serve to remind us that co-operation is possible only in areas where no strongly held principles are involved, and that it is likely to be impossible or to break down in the presence of strongly held principle, or of a sharp diversity of strongly held principles. Sometimes, even where principles diverge, compromise is possible, as where, in a union institution, it is agreed that the problem of intercommunion shall remain unsolved, and shall not be too sharply raised by any of the co-operating groups. But evidently this involves evasion of a problem, or at least postponement of its consideration, and does not carry us any nearer to a solution.

READY FIELDS OF CO-OPERATION.

If this analysis of the situation is correct, it may prove useful to indicate some of the fields in which co-operation is, or should be, always possible between Christian bodies, and some others, in which, though co-operation is more difficult, it is likely to be always desirable. We may think first of the relationship between missions and governments, where the common interests so heavily outweigh individual concerns that it would seem to be clearly to the advantage of missions and churches to work together, though even here we find

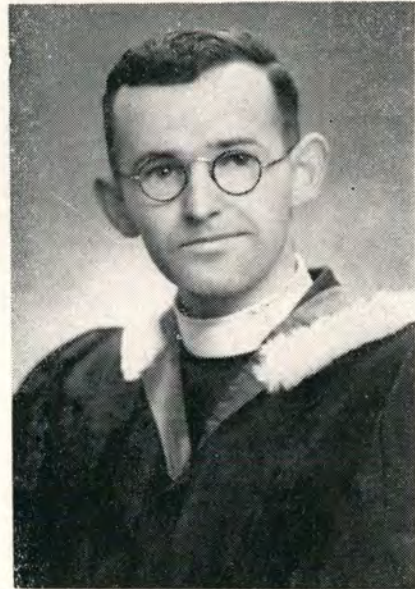
that there are some Christian bodies which find it difficult to work with others. The field of missionary study may serve as a second example. There are still so many questions to which we have to answer simply, 'We do not know,' that evidently it can only be to the benefit of all that resources should be pooled, and that the experience and discoveries of each should be made available for all. Christian literature, Bible translations and theological education, within such limits as I have indicated above, are suitable fields for co-operation. If the Protestant missionary societies were less resolutely wedded to the idea of their own autonomy, I would add planning. But if one compares the prompt and decisive action which the Roman Catholic Church is able to take in relation to an emergency with the leisurely, unco-ordinated and ineffective methods with which the non-Roman Catholic churches are still content, one is liable to be reduced to despair, and I am afraid that it will be a very long time before the International Missionary Council is accorded such authority, in guidance and direction as, in my opinion, it ought to have.

The development of these and other possible forms of co-operative effort is feasible and honest, only if it is constantly borne in mind that co-operation implies that there is no clash of principles earnestly held (and there are few subjects of theology or practice on which principles are not so earnestly held by one or other group of Christians as to make co-operation difficult), or that principles can, without prejudice to honesty, be for the time being put in cold storage, or be allowed to co-exist without conflict. Insistence on this element of honesty is not superfluous at this time, when there are before us so many specious suggestions that we should try to act 'as though we were already one.' This idea was put before us powerfully in William Paton's famous memorandum sent out during the war. In the Kingdom of righteousness, there is no place for 'ifs' and 'buts', but only for the forthright and uncompromising acceptance of the facts as they are. We are not one. To pretend that things are other than they are will no whit help to make the tragedy of our divisions less poignant than it is. We may and must recognize that these divisions exist within a framework of unity in Christ such as makes co-operation possible, and encourages us to hope that division is only a transitory phenomenon that cannot for ever resist God's purpose to bring together all things into oneness in Christ. But as long as the divisions are there, let us look them sternly in the face, and not be party to any well-meant attempt to turn mountains into molehills.

Firmness on this side must not lead us into error on the other side, as though co-operation were all that we needed, and nothing else required to be sought. I sense this danger in developments in the World Council of Churches. The foundation of the World Council has given us a new instrument of co-operation such as has never existed before in the history of the Church. God has given to the World Council in its early years an unparalleled opportunity for co-operative action in service to those who are in need. The new spirit of respect for denominational loyalties, combined with frankness in discussion, has made inter-church meetings possible and profitable, though not always unaccompanied by friction. All this is so new and wonderful that some in all the churches are asking, "What more do we need?"

ON TO UNITY.

But in truth it is the experience of co-operation itself that drives us forward to face the problem of unity. The moment that we move out of the neatly fenced paddock within which co-operation without tears is practicable, the moment the question of principle is raised and principle clashes against principle, we find



Rev. A. A. Brash, Secretary of N.Z. National Missionary Council.

that there are only two possibilities before us—either we must draw back from co-operation, or we must take the existential leap into the far more exciting, perilous and exacting world of union. This may well be illustrated from the point at which in the past co-operation may perhaps be judged to have been most successful—comity. Successive comity agreements have done outstanding service in correcting the astonishing confusions of earlier days, in setting limits to the wasteful procedures of overlapping and the scandals of sheep-stealing. Even at its best, comity failed to solve many problems; but it might have been accepted as a permanent solution if only Christians would stay where they are! But they do not; and the splendid progress of Christian education has made Christians if anything more mobile than other people.

In Papua, comity was enforced not by missionary agreement, but by the strong hand of the Government. All went well as long as Papuans were simple tribesmen living in their remote valleys; all was changed when Port Moresby grew into a considerable modern town and acted as a magnet to draw together Christians of various denominations. The Anglicans had to face the question of whether it was fitting that those so recently brought out of darkness and the shadow of death should be sentenced to live for ever in the twilight of Congregationalism, or whether steps should be taken to lay on for them, even in Port Moresby, the full radiance of Anglican high noon. Out of this situation grew, as a matter of history, the Australian proposals for church union.

Co-operation is best served by not raising untimely questions of principle. Co-operation thrives on compromise. Co-operation leaves undisturbed the sovereignty of all the contracting parties. Co-operative efforts can be dissolved without rancour when it seems to any or all of the contracting parties that they have outlived their usefulness. It is perhaps not too unkind to apply to co-operation words which have been used by Bishop Newbigin of plans for church federation—that they are an attempt to secure the blessing of unity without paying the price of penitence. In the higher world of unity none of these things is true.

FRUSTRATIONS.

When men set out on the quest for unity their first impression is that it is a flowery path. Experience at first meetings is the same as that of all of us at our first appearance at an ecumenical conference—joyful and delighted surprise at the extent and range of the things we hold in common. This is rapidly followed by arrival at the foot of the hill Difficulty. There are matters on which we differ; the resolution of the difference is not so simple as we had supposed. Naturally we hold strong convictions on certain points; it is disturbing to find that others hold contrary opinions which are just as strong as they are wrong-headed. We have rational convictions; it is disturbing that they are so often countered by the irrational prejudices of the other fellow, and that arguments which to us are pellucidly convincing seem to carry no weight with him at all. Frustration follows hard on delight. Here there is nothing for it but to let the differences be expressed as sharply as possible, and then to dig deeper, since reconciliation is possible only at a far deeper level, in Christ Himself who is the source of all that is good and living in the Church. Both independency and episcopacy have been received by faithful people as gifts from the Lord of the Church; it is He alone who can manifest how the values of each can be conserved within a single structure. But this process is long and difficult, and often those who pursue it find themselves near to despair. From which point we may proceed to three other remarks which I wish to make.

FEATURES OF UNION.

1. When the point of union is reached, it is felt by those who attain to it to have come as a gift from God Himself, and not in any way as the result of human wit or wisdom. 'This is the Lord's doing, and it is marvellous in our eyes.' Perhaps it is this sense of miracle that most distinguishes true unions from those more superficial compromise unions which are in truth the fruit of human contrivance.

2. No union can be achieved without loss as well as gain. It is impossible that in any union the traditions of all the uniting churches should be continued without diminution. And union will never come at all so long as men are calculating their possible losses; when it has come, those most concerned, while facing frankly the losses that union has entailed, are wont to say that, in comparison with the gains, those losses are nothing to be accounted of.

3. No union can be achieved except at the price of death. I was speaking not long ago to a friend about Anglicans in South India, and he said to me, 'There are no Anglicans in South India now.' It is true; if union comes, all those great and venerable names, to which we are dearly attached—Methodist, Presbyterian, Anglican and the rest—cease to exist, and we have to be content with 'mere Christianity.' It is this which most churches fail to face when they enter so jauntily on the way that leads to union; and, when they perceive what is involved, they tend to draw back in obedience to the deep-rooted instinct of self-preservation. But there is no other way; and we have the best of reasons for knowing why that is so.

A SUMMARY.

So we come to the conclusion of our argument, which may be expressed schematically as follows:

- Co-operation must never be sought for the sake of unity;
- Co-operation may be sought only for the sake of co-operation;
- Unity must never be sought for the sake of co-operation;

Unity may be sought only for the sake of unity.

Co-operation is practical, indeed pragmatic. It is concerned with economy in the use of resources, with wise planning, with avoidance of redundancy and waste, with efficiency and effective working. All these are admirable and Christian aims; we are charged with the responsibility of being faithful stewards, and, since the resources at our disposal are, and always will be, infinitesimal in comparison with the work to be done, the Lord is not glorified by a casualness or incompetence in the use of that which He has given.

But we must guard against the illusion that the growth of co-operation and the multiplication of the organs of co-operation will of themselves lead us a step nearer to unity. And yet, when this has been said, it must be added that, like most precious substances, co-operation produces by-products, and one of its by-products is a tendency towards union. When we co-operate, we come to know one another. With such personal knowledge many ancient prejudices are dispelled. When we come to trust one another, we grow impatient of the barriers which ecclesiastically divide us, though loyalty to our respective churches may forbid all attempts to over-leap or to circumvent the barriers. The Church of South India would never have become a reality if in the long course of the negotiations the leaders of all the churches had not become firm and trusted friends; the cumbrous wheels of constitution-writing were lubricated by that oil of gladness that is poured out where Christian men dwell together in amity.

Conversely unity must never be sought for any other reason than that it is the will of God. We have had experience of unions attempted, and even achieved, on other ground, such as practical convenience to think of somewhat ungainly carpentry, or of the 'untempered mortar' of the prophet Ezekiel. Still worse, some have presumed to defend the South India scheme on such irrelevant grounds as pastoral urgency, the need of presenting a united front in the face of the non-Christian world and so forth, "and vacant chaff well-meant for grain." The only reasons for seeking unity are that God is one and that Christ is one, and that He prayed that His Church might be one. Here all else is irrelevant; only on this basis can irreconcilable traditions be reconciled, and a true organic unity grow out of the 'disiecta membra' of the separated Christian bodies.

Yet union, even at its embryo stages, does bear lovely fruits of co-operation. Even churches which are moving steadily towards unity ought not to behave 'as if they were already one.' The church has not in general approved, when those engaged to be married have behaved as though they were already married. But, if we are to be married soon, there is all the excitement of finding and furnishing a house, and planning the home that is so soon to be. And if we really are soon to be one Church, there are now already so many things that we can delightfully do together, and so set the example to churches less fortunately situated than ourselves.

So, though I maintain as firmly as ever that the relationship between co-operation and unity is disjunctive, we may yet find that each plays gracefully into the hands of the other. As Christians we are concerned with both, and we should not find this too difficult; for, as being risen with Christ, we are called to live simultaneously and without confusion in two different universes, and not to think of the one in the categories that apply to the other. If we learn to think of co-operation and unity in such terms as these, we may find that the problem of the true relationship between them can be solved with the utmost simplicity in the words of the Lord Himself: 'This ought ye to have done, and not to have left the other undone.'

The Limits of Co-Operation

By **NORMAN GOODALL, D.Phil.**, Secretary of the Joint Committee of the International Missionary Council and the World Council of Churches.

However different co-operation may be from unity, I cannot equate it with actions and processes which we pursue because they are 'practical, sensible, economical' and no more. Co-operation is not co-existence in a passive sense. It is a staying together and growing together in a fellowship of the Spirit which is dynamic. The great gains in co-operation have not been merely in things done but in truth perceived and in grace received. We have perceived in one another and through one another's traditions and loyalties more of the manifold grace of God and the life of the Church catholic. By the same grace we have been quickened to a sense of need for something more than co-operation alone can give.

Our special concern is with those forms of togetherness which

- (1) link us with denominations other than our own.
- (2) involve some crossing of national as well as denominational lines.
- (2) commit us to some common action as well as discussion. But co-operation in its wider reference—covering all forms of togetherness—has its bearing on our theme, and whatever else may be said about the present situation it is, in fact, one in which the area of co-operation has become greatly extended and the instruments of co-operation have enormously increased.

CO-OPERATION BETWEEN CHURCHES.

I move beyond co-operation within the denominations to the big field which specially concerns us here—ways of togetherness between the denominations. Our primary concern is with the British Conference and with comparable or similar bodies which, whether or not they are members of the International Missionary Council, exist to promote co-operation in the world mission of the Church. But again we cannot deal adequately with our specific concern without noting more illustrations of the fact that the area of co-operation has become greatly extended, while the instruments of co-operation have vastly increased. In Britain, for example, little more than ten years ago there was no British Council of Churches. Some of its activities do not directly touch the field of the Conference of British Missionary Societies, but the deeper it penetrates into the nature of, and justification for, any of its activities, the more surely it touches depths where there also lie the roots of the missionary enterprise and the ground of our co-operation in it. In addition to this and in the very nature of things, some of its most important and time-consuming activities lie in realms where joint action with the British Conference has proved imperative, such as the International Department and the Department of Inter-Church Aid and Service to Refugees.

ILLUSTRATION FROM AFRICA.

The gains attaching to this development (and this British situation has its counterparts elsewhere) are indubitable. But once more, these instruments of co-operation need people, resources, time. No area com-

mittee of the British Conference is more active or more important than the Africa committee. It has now become a common experience for certain members of that committee (Africa secretaries of societies with a full load of responsibilities in their own societies) to be required to serve not only on the Africa committee and its occasional sub-committees, but on the International Department of the British Council of Churches, the Standing Committee of the Department and the Race Relations Group of the Department. Some of the same people are also required to serve on the Kenya Advisory Group to the Inter-Church Aid Department of the B.C.C. But that is not all. The International Department is the British Commission of the Commission of the Churches on International Affairs (C.C.I.A.), sponsored by the World Council of Churches and the I.M.C.; while the Inter-Church Aid Department is the British agency for the W.C.C. Division of Inter-Church Aid and Service to Refugees. Some of these same people are needed on C.C.I.A. and World Council Inter-Church Aid Division. The number of those needed is smaller, but in the nature of things they are the key people on their subject and the total demand on them has become very serious indeed.



Highlands Co-operation. No lower age limit.

CO-OPERATION IN THE W.C.C. and I.M.C.

I am going to allude only briefly to the largest and most notable factor in the present co-operative scene—the World Council of Churches. In treating it briefly I take knowledge and appreciation of it for granted, as I certainly do not need to elaborate the significance of this very notable feature of the ecumenical movement. I will only remind you of one or two effects and implications of it for such bodies as the British Conference and the I.M.C., of which the Conference is a part.

1. It has been clear from the inception of the W.C.C. that a Council of Churches could only be true to its nature and calling if it concerned itself with the mission of the Church. From the beginning, therefore, there has been an inherent necessity for the W.C.C. to move into the field of thought and action of the I.M.C.

This has been acknowledged in the special association of the W.C.C. and I.M.C. which has found expression in the Commission of the Churches on International Affairs, in the work of Inter-Church Aid, in the East Asia secretaryship and in study operations. There has been an inherent necessity behind these developments, this widening of the area of co-operation in matters which touch the purposes for which this missionary conference exists. But in order to do this, instruments and organizations have become necessary; and these have required people, resources, time.

2. A World Council of Churches must seek to represent all areas of the world; its member churches must be drawn from Asia and Africa no less than from Europe and America. Moreover, since some of the most significant 'growing-edges' of the Church—its sharpest frontier situations—lie in Asia and Africa, the participation of churches from these countries becomes the more important. Again this necessitates the Council moving into great areas where hitherto the instruments of co-operation have been those chiefly associated with the missionary movement in its historic form.

A particular illustration of this fact shows signs of becoming a major issue. It has to do with the operations of Inter-Church Aid. The vitality of the World Council has from the beginning been bound up with a very practical programme of co-operation. During the decade of its 'process of formation' there was the great ministry to prisoners of war and the preparatory work for Christian reconstruction in Europe. On a still larger scale there emerged the work of the Division of Inter-Church Aid and Service to Refugees. This last phase has meant moving beyond Europe into Asia (the Middle East, India, Pakistan, Korea, Formosa, Thailand, Hongkong, Malaya) and most recently into Africa—into the Kenya emergency.

This has been done in consultation with the I.M.C. and an attempt has been made to restrict these Inter-Church Aid operations to so-called 'emergency' needs; but missionaries know better than most other people that in vast areas of Asia and Africa some of the most acute human needs are also chronic; a state of emergency is normal. While the present emergencies are bound up with current events, they are rooted in the history, culture, economics and religions of these great areas of human need. This fact is being realized by the W.C.C. with fresh force; and its Inter-Church Aid Division is asking itself whether it has not a permanent task—expressive of the Church's 'diakonia'—in these realms.

This scene and its problems, alas, are not new to the missionary movement, and the W.C.C. is realizing that it has much to learn from the earlier experience of missions and churches in this field. But it also approaches the problem from, to some extent, a new angle; it can widen the area of co-operation in ministering to great human needs. But to put all this in its right setting, to avoid confusion, overlapping and mistakes, requires organization, people and time. The demands of co-operation are limitless.

FELLOWSHIP IN CHURCH AND GOSPEL:

How far is any given form of togetherness "fellowship in the Gospel?" I want to bring within the orbit of this question two features of the Christian scene today which, at first sight, seem far removed from one another but which are not as unconnected as we sometimes assume. The first is the call to unity in the Church as the point of deepest fellowship in the furtherance of the Gospel. The second is the challenge of those 'Evan-

gelical' groups which are ecclesiastically non-co-operative and which are forming their own ecumenical instruments of co-operation through such agencies as the World Evangelical Fellowship.

Now in the earlier years of the present co-operative movement—in, for example, the more formative years of the British Conference—I think the participants had no doubt that all their co-operation was 'fellowship in the Gospel.' Many of them (though not all, of course) were the more sure of this because theologically they could separate the terms 'Church' and 'Gospel' more easily than most of us can now do. There could, therefore, be deep fellowship in the Gospel without too great a concern for church relations; or without bringing into the field of consultation great questions of Faith and Order. Most of us recognize that this earlier assumption was not enough. Fellowship in the Gospel requires full mutual participation in the Fellowship of Grace.

Now the 'Evangelical' groups do not, of course, put the emphasis of their criticism and challenge in the same place. For them fellowship in the Gospel is fellowship in the proclamation of the great Gospel notes—judgment, mercy, the atoning work of Christ and the coming again of our Lord. Only as these things are made more explicit, in the doctrinal basis and requirements of an ecumenical organization or as the ground and end of an act of co-operation, can there be real fellowship in furtherance of the Gospel. Their charge against many of us is not only that there is ambiguity about our stand on these things, but the nature of much of our co-operation, the subjects discussed, the use made of men and money, fall short of an absolute and urgent concentration on the proclamation of the Gospel to dying men.

Now I am convinced that there is more in the normal business of the W.C.C. and I.M.C. than this kind of criticism recognizes; more that is deeply related to and arising out of the great Gospel words of judgment, mercy, redemption, the coming of Christ and the consummation of the Kingdom, than these friends of ours recognize. But this particular challenge remains one which needs heeding in any reassessment of priorities. At what point, in what ways, on what terms is co-operation fellowship in the furtherance of the Gospel? If it is co-operation in 'diakonia,' is it really giving the cup of water in Christ's name or is it sponsoring secular activity under Christian auspices? If it is togetherness for the purpose of staying together, is it staying 'in Christ'? If it is togetherness for the sake of growing together, is it growing in Christ? If it is togetherness to the end that we go together, is it crystal clear that we go on the mission of Christ and His Kingdom?

Such questions as these may, I think, point to the criterion by which we re-define our participation in co-operation; but if this criterion encourages any limitation in the extent of co-operation, it requires acts of togetherness at an even greater depth than hitherto—a depth which must be limitless as our obedience to Christ and our Fellowship in Him.

Only co-operation at this depth justifies giving time to it, setting men and women apart for it, allowing some things to die in order that co-operation may be as spiritually deep as God would have it be. Only co-operation at this depth will further and not retard the unity and mission of the Church.

(Abridged from an address at Swanwick Conference of Missions, Societies of Great Britain and Ireland, published in "International Review of Missions").

Co-Operation in Our Highlands Mission

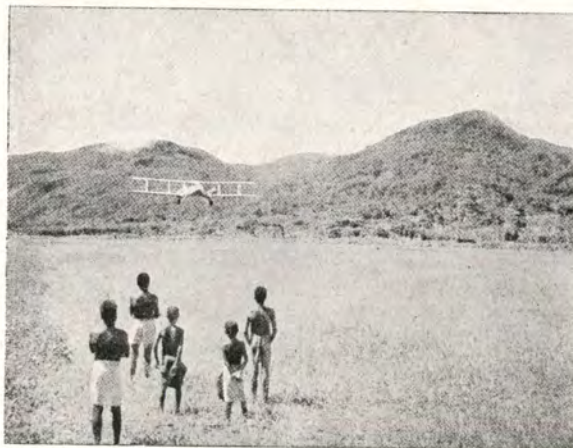
By the REV. GORDON H. YOUNG.

(Mr. Young's visits to Amberley and Leigh Camps and his circuit deputations have commended him and his work to our people. Here we have a "special request" article from his pen, dealing with our theme of Co-operation as it applies to the pioneer situation in the Highlands).

The Territory of Papua and New Guinea is inhabited by one and a half million people in all stages of development. The areas vary from those with eighty years' culture contact to those only now being opened. For example, our official New Guinea District was opened by the pioneer missionary, George Brown, in 1875. Our new field in the Southern Highlands was commenced as late as 1950.

Co-operation is essential in the development of this vast Territory. We therefore acknowledge with sincere thanks our indebtedness to the officers of the Australian Administration; to members of the Lutheran Mission (New Guinea); the Missionary Aviation Fellowship; and to the Unevangelized Fields Mission for assistance we have received from them.

For Methodists the most striking evidence of co-operation is found in the presence there of Methodist workers from seven churches: Australia, Germany, New Zealand, as well as New Guinea, Papua, the Solomon Islands and Tonga. The Rev. David Mone, who so many New Zealanders met last year, is now also on our Tari station.



White Man Comes to the Highlands.

CO-OPERATION IS IMPERATIVE:

Even in this modern age of air and radio communications, new areas are not opened without difficulty. Relationship between all white men and the indigenes are of the utmost importance, especially during the initial period. The individual Administration Officer and missionary means far more to the native people in these less advanced areas than the name of the organization which he represents. Hence there is real value, when we are able to eliminate disunity and become partners in a common task.

ADMINISTRATION-MISSIONS CONFERENCES:

Conferences between the Administration and Missions are held every two years at Port Moresby. One is due in November of this year. These provide the opportunity for frank discussion between senior administration officers and missionary leaders, and incidentally among the missionary delegates themselves, on all matters pertaining to the development of the Territory and the welfare of the people. This definitely results in a greater measure of understanding between all concerned. It is in accord with the enlightened policy of the Administration for the advancement of the area as a whole.

LUTHERAN CO-OPERATION:

The assistance given by the President of the Lutheran Mission, New Guinea, the Rev. Dr. J. Kuder, and members of his staff, is surely a manifestation of the Spirit for our common good. Much of our ordering is done through their supply house at Madang; it is their

Cessna aircraft that makes many of our flights; our workers have often received accommodation and help on their stations. This relationship has obtained since the inception of our Highlands Mission and has helped us very greatly.

Pilots and members of the Missionary Aviation Fellowship continue also to render us valuable help. They inaugurated the Aviation Department of the Lutheran Mission at Madang. Since then they have established their own "programmes" at various other centres. They give a fine service, despite the difficulties of aviation in the Highlands.

RELATIONSHIPS AT TARI:

Missionaries of the Unevangelized Fields Mission entered the Tari areas shortly after ourselves. Since then we have enjoyed fellowship with them. They have shared with us the valuable language research undertaken by their Mr. and Mrs. W. M. Rule. We have an understanding with them as to the direction of our extension work, and look forward to working on in an atmosphere of mutual assistance.

A country can hardly be developed without unity among its people; this is all-important. The deliberate attempts of some sections of the community to nullify the efforts of others is to be regretted; sectarianism is dangerous and can only cause confusion, mistrust and even chaos.

We give thanks therefore for every evidence of co-operation in the Highlands, for we believe in unity sought in obedience to the revealed will of God and in deep concern for both the purity and the missionary outreach of the Church.

OUR OVERSEAS MIS

REASONS FOR SATISFACTION:

1. Though much rebuilding and new building work remains in front of us, there has been great progress in the last five years. Our workers are better housed and freed somewhat from building cares to concentrate on their spiritual tasks.

2. Translation work is proceeding in five languages in the Solomons; new books are coming off the press.

3. Medical progress continues, notably in the first discharge of former leper patients.

4. In the Highlands, the first "teachers' stations" have been opened, out from Mendi and Tari.

MOTIVES FOR URGENCY:

1. An increasing, awakening people, whose young folk especially present the Church in the Solomons with a challenge to new evangelistic effort.

2. The need for leadership training to be intensified: e.g., developments in the District Training Institution and opening of District Girls' School.

3. The vast opportunities awaiting Christian missions in the New Guinea Highlands.



Five Solomon Islands teachers, four of them married have gone as overseas missionaries to the New Guinea Highlands. Burley and Muriel Mesepitu are now stationed at Was, out from Mendi. These workers are maintained by the Solomon Islands Methodists.



Philip Mutona, one of 300 catechists, pastors, teachers, medical dressers. The giving of Solomon Islands Methodists is adequate to the support of these workers.

LATE INCOME 1955:

Since the March (Annual Report) number went to press, amounts received to augment the 1955 appeal funds have included: Pukekohe, £111; Hokianga, £27; Marchwiell Union, £14; Upper Hutt, £18 (additional); Willowby, £67; Tauranga, £113 (additional).

Each sum is expressed to the nearest pound.

MISSION APPEAL 1956

The Rev. Aisake Yula of Fiji, minister to the Methodists of the important centre of Honiara. One of seven workers from Fiji or Tonga who serve our mission.



The Rev. John Bitibule, wife and family, recently appointed to help in Buka Circuit. We have two such Solomon Islands ministers.

WHY MORE MONEY IS NEEDED:

1. There are growing opportunities before us at present not only in the Highlands, but in the Solomons too:

E.g., the development of work at Gizo and Honiara.

2. Costs are continually rising. Missionaries' allowances alone have recently increased by a total of £1000 annually. Fares, freights, overseas costs must be met or the work be restricted.

Last year, our circuit giving rose 10%. A 20% rise is fully needed.

ORDINARY ESTIMATES: OUR REQUIREMENTS—

Solomon Islands	£33,686
Papua-New Guinea Highlands	2,200
Home Base: Ordinary and Special	3,318
	<hr/>
	£39,204

OUR EXPECTATIONS—

Solomon Islands:	
Offerings	7,370
Government grants	1,815
Produce	3,093
Sundry income	835
	<hr/>
	13,113
New Guinea Highlands:	
Government Grant	126
New Zealand:	
Circuits	16,609
(Average of last 3 years)	
M.W.M.U.	3,350
Grants, interest	3,750
Increase necessary	2,256
	<hr/>
	25,965
	<hr/>
	£39,204

All amounts stated in N.Z. currency.

Co-Operation in the . . . Solomon Islands

By the REV. J. R. METCALFE, Chairman of the Solomon Islands District.



Rev. J. R. Metcalfe.

The Solomon Islands are often spoken of as the Cinderella Group of the Pacific, meaning that though possessed of great natural wealth they have been left behind in the struggle for progress by the other Pacific Groups. This long straggling Group of over 800 miles, studded with islands large and small, high and low, with a population of about 150,000 when including Bougainville and Buka, the New Guinea Section of the Group, does not lend itself to co-operation and unity. To this geographical problem must be added its unfortunate political history.

When the European Nations were annexing the Globe, the Solomon Group became a pawn in the game. The British and French made their presence felt in the South Pacific, later to be followed by the Germans. Traders went where profits were possible, and moral standards left much to be desired. In 1889 the Nations were having a cold war in Apia Harbour, Samoa, when a hurricane came. One of the results was that Britain ceded Heligoland and Samoa to Germany, obtaining Ysabel, Choiseul and the Shortland Group in exchange, but leaving the Northern Solomons, Bougainville and Buka still in German hands. In 1893 the British Government declared a Protectorate over the part of the Solomons then occupied, to which the above mentioned were added in 1900, thus definitely establishing the political division of the group and making permanent a fortuitous dividing line, robbing the people of the Western Solomons of what little unity and co-operation they previously possessed. This continued after 1918 with Australia in the place of Germany, and still continues to halt progress and development in what could be a wealthy community. At the present time the residents, native and white on both sides of the border, are suffering from regulations meant for the welfare of the people, but which, as carried out and enforced by some unimaginative officials, prevent freedom of relations between people of a common heritage, lowering their morale and depressing their spirit, without in any way assisting in the development of the country.

RELIGIOUS CO-OPERATION.

Whilst the Solomon Group has not suffered by a plethora of religious societies such as can be found in the New Guinea Highlands, it has more than enough earnest, enthusiastic Christians who fail to respond to the Master's call for "oneness." The Roman Catholic Church was the first in the field, but retired for a time after cruel treatment at the hands of the natives infuriated by the wickedness of white traders. Later the Melanesian Missionary Society entered the Group and held on in spite of the martyrdom of Bishop Patteson and others. The Western Section of the Group was not settled by any Church about 1900 when the Roman Catholics entered Bougainville and Buka and crossed the then German border line to establish their work in the Shortlands and Choiseul. The Methodists landed at Roviana in 1902, and at the same time the South Sea Evangelical Mission entered Malaita and Guadalcanal to assist in the rehabilitation of the "kanakas" returning from the Queensland Sugar Plantations. Later the Seventh Day Adventists declared their call to preach to the ones and two anywhere and everywhere. A Gentleman's Agreement re. spheres of service was arranged between the Methodists and the Melanesian Mission and the S.S.E.M., but no such arrangement could be made with the Roman Catholics and the Seventh Day Adventists. Whilst we regret the lack of co-operation between the Churches, we rejoice that there has been, and is, much friendliness amongst the personnel, and absolute oneness in the desire to help the Solomon Islanders.

PROGRESS AMIDST DIFFICULTIES.

Great distances, sparse population and expensive transport have all worked against full co-operation. Many of the islands rarely saw a Government Official, and Conferences of any kind were conspicuous by their absence, before the Japanese War. Just prior to the War, the British Solomon Islands Government arranged for Mr. W. C. Groves, an educationist with considerable experience of New Guinea conditions, to undertake an investigation of education in the Solomons, and report on the best way to co-ordinate the efforts of the various Missions and Government. Mr. Groves' visit was heartily welcomed by all, and his Report satisfactory to most. It was the foundation for the joint effort which is now well established.

In the post war period Government has realised the need for closer co-operation with the Churches. Mr. Gregory Smith, the Resident Commissioner, approached the Missions to form a Church Council to co-operate with the Government in Educational, Medical and Welfare Work. Unfortunately all the Churches were too absorbed in rehabilitation to find the necessary time, and we Methodists had the added disadvantage of being the farthest from the centre of affairs at Honiara. Moreover with the High Commissioner for the Western Pacific resident in Suva, it was exceedingly difficult for Government Officials to make headway, with the result that one educationist after another retired disillusioned.

At last in 1952 the Colonial Office transferred the High Commissionership from Suva to Honiara and Sir Robert Stanley did not spare himself in his efforts to bring about a closer alignment between the Missions,

the Missions and Government. Co-operation is now fully established in the Educational and Medical Services. It is a pleasure to meet the members of other sections of the Christian Church at the various Conferences, and occasionally join in social fellowship with the leaders. No Church Council has yet met but the prospects are good since the newly appointed Anglican Bishop is fully aware of the need. We thoroughly enjoy fellowship with him. Our sole contact with the South Sea Evangelical Mission is in Honiara where we have a Fijian Minister caring for the youths from the Western Solomons and from Fiji. The S.S.E.M. leaders are most helpful but we have not been able to bring the Westerners and the folk of Malaita and Guadalcanal together, in a satisfactory fellowship. No blame can be attached to the white leaders for this disappointment. The Seventh Day Adventist workers are very helpful in all good deeds, but, unfortunately, their rigid legalism makes full fellowship and co-operation impossible. The same applies even more so to the members of the Roman Catholic Church. Many of our people are greatly indebted to the Roman Catholic Medical Services; in Educational Work we have very much in common; in matters of the spirit we are just not there.

ADMINISTRATION — MISSIONS CONFERENCES IN NEW GUINEA:

After the war with Japan Mr. W. C. Groves was appointed as Director of Education for the New Guinea Government and he has been the mainspring in the direction and development of the Conferences of the Administration and Missions. These Conferences commenced in 1945 and have now grown into a large biennial gathering of about 50 representatives from 34 different Church Societies. Although very costly, and deprecated on that account by many white folk, the general opinion of both Government Officials and Mission Workers, is that these Conferences are an invaluable avenue of understanding. It has been my privilege to attend two of them, and I have been thrilled by the genuine friendliness of all representatives and have enjoyed conversations with people of a very different outlook. It was a pleasure to form a deputation with leaders from the Roman Catholic and Seventh Day Adventist Churches, to Government Officials on the question of the Border Line between the two Sections of the Solomon Islands Group. We received every courtesy and very satisfactory arrangements resulted. Now, eighteen months later, we are again faced with this Border Line problem presenting a set of circumstances quite inimical to the wellbeing of the the Solomon Islanders on both sides of the border. At the Conferences the Government places its plans before the Mission Leaders and listens to their views. It is a splendid experiment in a friendly approach to the solution of knotty problems and the evident high tone throughout, augurs well for the future.

GUADALCANAL:

For some years the people of Aola, a coastal village on Guadalcanal begged our late Chairman to send them a teacher. Mr. Goldie made it quite clear to the people that Aola is not within the sphere of influence of the Methodist Church. He asked the leaders of the Melanesian Mission and the South Sea Evangelical Mission to approach the people and take charge. This they attempted but with no result. The people were obdurate. Finally, having fully discussed the position with the other Church Leaders, and receiving their consent, a teacher was sent and work of a restricted nature began. Even before the Rev. J. F. Goldie retired the Aola people had opened up work in the bush villages and were seeking recognition. This the South Sea Evangelical Mission strongly objected to, since they

had a number of villages in the vicinity. The Rev. T. Shepherd was therefore asked to make a patrol in company with the S.S.E.M. Pastor, W. Clark. This he did only to find the people adamant. In spite of this the Methodist Synod declared that its work is limited to Aola and the other villages cannot be recognised as Methodist. In our view it is more important to keep on friendly terms with fellow Christian workers than to claim villages which others can administer with ease and efficiency, and whose Gospel has the same power as that preached by us. This attitude is causing some heartburn, but how can the Methodist Church hope to lead in co-operation and efforts for unity, and take over work in areas ceded to other Societies? On reading the "Isles of Solomon," I was amazed to learn that the Aola people were the ones, when in Fiji, who first appealed to Methodist Missionaries to send men to their land. After 50 years their descendants still make the same request, under very different conditions, in spite of the Gentleman's Agreement!!!

PRESENT PROSPECTS:

As to the future, Government undoubtedly wishes to work hand in hand with the Missions, and is anxious that Missions should do the same amongst themselves. On the chief facts of the Christian Faith, the different Denominations are largely agreed, but there are some matters which protrude and become unduly emphasised, which makes full co-operation impossible. There is no immediate possibility of this condition passing, but if there is to be an indigenous Church of the Solomon Islands, there must be considerable introspection within the different Missionary Societies, a greater simplicity of Worship, a readiness to forego the exaggeration of form and a much more earnest search for the spirit, with a truly humble approach to the fellowship of all believers.

I firmly believe that the coming of the High Commissionership to Honiara has improved the moral tone of the Solomons and the prospects for closer co-operation between Government and Missions, and amongst Missions. I fail to see why in New Guinea, the friendly, helpful atmosphere of Port Moresby cannot be carried to Bougainville and Buka, to develop a permanent atmosphere of co-operation between the two Sections of the Solomon Group. If that could be done Cinderella, (B.S.I.P.) would be given a chance to "Come-out."



Mr. Niven Ball, now serving as carpenter under the Order of St. Stephen, at Skotolan, Buka.

Some Christians of Asia

By REV. ALAN A. BRASH,

Secretary of the National Missionary Council and the National Council of Churches.

The Churches of Asia are inviting the Churches of Australia and New Zealand into closer fellowship and co-operation with them. This invitation, expressed at the recent Consultation at Bangkok under the auspices of the World Council of Churches, is being conveyed to our New Zealand Churches through the National Council. Very great issues are involved, and the Council and the Churches are giving very close attention to those issues. It is quite inappropriate to suggest here ways and means by which that invitation will be met. Meantime we all need to know something more about the Christians of Asia who are inviting us to get to know them and co-operate with them. I cannot speak authoritatively of many of the Asian Churches, but would merely like to share as widely as I can, some particular impressions which I have received.

The Christians of Asia are wide awake to the evangelistic challenge which confronts them. In Bangkok I shared a dormitory with Dr. Kay Il Sung of Korea,



Indian Women at Prayer.

who told me that he is a theological teacher in a College in Seoul where there are 600 theological students. Their building has been twice destroyed by war, and now they meet in tents. The Korean Church, with 250 of its ministers killed or missing in the war, and 350 Churches totally destroyed, is still able to select its students from double the necessary number who offer their lives. In a country where one-third of the population are refugees, there is no material incentive tempting men into the ministry. It is the call of God to proclaim the Gospel.

In mid-Java the Javanese Christians are baptizing between 1,500 and 3,000 Moslems into their Church each year. This is unique in the world. The Javanese Church, now 30,000 strong in an area of Java containing 20 million people, has doubled its membership since 1949. In Jogjakarta I visited a Church seating 1,000 people which has to have three Services each Sunday morning to accommodate the congregation. In Demak in mid-Java there is the most sacred Mosque of Indonesia to its 70 million Mohammedan inhabitants. In that town two great missionary societies of the West have completely failed to establish a Christian congregation, but the Javanese Christians have a congregation of 130 people there, and I had the privilege of worshipping with them. They are situated in the most fanatically Mohammedan area of Indonesia and yet they are the most joyful Christians I have ever met. Their services are conducted by elders (all under 30 years of age) in order that their Pastor can act as a missionary and be completely freed for his evangelistic work.

In Kalimantan (Borneo) I visited the Theological Seminary in Bandjarmasin where 15 students are training. They have no other ambitions than to journey back up the wild Borneo rivers from which they have come, as ministers of Jesus Christ. Life for them will be primitive and difficult, and they live in a country where if a man lives to the age of 60 it is regarded as quite noteworthy. They are trained in a Seminary where the son of Professor Karl Barth was until recently on the staff. They are filled with the enthusiasm of the true evangelist.

In Singapore I was escorted by Mr. Khoo Siaw Hua, a Christian layman who gave up his business in the prime of life to devote his energies to recreational and Bible study classes in the prisons of Singapore. Last year 45 of the people attending these classes were baptized into the Christian Church, and he is hopeful that this year the number will be greater.

With £200 provided from New Zealand, the Singapore Council of Churches has put into operation a van, fully equipped for providing film programmes throughout the city. At least 50 people are known to have become members of a Church directly as the result of this van in the last 12 months.

There are many other characteristics of the Asian Christians about which I could speak and there are many who can speak far more authoritatively than I, but I am completely convinced that the Christians whom I met have an alertness to the evangelistic challenge confronting all Christians today, which we in New Zealand need to acquire far more urgently, than the Asian Christians need the kind of things that we can contribute to them.

About People—

MOVEMENTS OF MISSIONARIES:

May 18 was a major departure day for our missionaries after furlough. From Christchurch went the Rev. Alistair McDonald with Mrs. McDonald and their three children on their return to Choiseul. The McDonalds have spent their furlough between Southland and Northland; they have been widely called on for meetings and services in addition to Mr. McDonald's official deputation recently completed at Auckland.

From Auckland the same day went the Rev. Gordon and Mrs. Cornwell and their three children. Mr. Cornwell has completed a deputation tour of South Auckland and part of Taranaki-Wanganui Districts. With the Cornwells there flew to Buka, Mr. Niven Ball of Masterton, the second carpenter to go out this year under the Order of St. Stephen.

Dr. G. E. Hoult has been on furlough at Dannevirke, where he temporarily filled a position on the staff of his former hospital. He has had wide professional and personal contacts in many parts of the Dominion, and has freely spent himself in addressing services and meetings. Dr. Hoult left Auckland by air for Fiji, early this month, in order to visit the Makogai Leprosarium there. This visit, which should have great value for our work in the Solomon Islands, is being made possible through the generosity of the Lepers' Trust Board.

Workers due shortly from the field on furlough are Sister Davinia Clark, whose resignation shortly takes effect, and Sister Rewa Williamson, who is due home in August.

REV. G. H. YOUNG:

Many letters have reached the General Secretary from all districts visited by Mr. Young on deputation. His addresses both at Amberley and Leigh Camps, followed by his visits to circuits in Hawkes Bay-Manawatu, South Auckland and Auckland Districts, have all been well received. We are confident that they have had considerable value in imparting an understanding of the Highlands Mission to our New Zealand Methodist public. The Board is grateful for the guidance afforded by Mr. Young on the occasion of the meeting called to consult with him regarding Highlands policy. Mr. Young also left New Zealand on May 18th. He will address further deputation meetings in Victoria before returning in July with Mrs. Young and their children to the Highlands.

Mr. Young desires to thank one and all who assisted him and showed him kindness during his visit to New Zealand.

WORLD METHODIST CONFERENCE:

The President of the Conference, the Rev. M. A. McDowall, leaves next month with Mrs. McDowall to attend the World Methodist Conference at Lake Junaluska, North Carolina. Among the other representatives are two who are closely linked with the work of overseas missions. Our Lay Treasurer, Mr. G. S. Gapper, and Mrs. Gapper, are in England, prior to going on to U.S.A. for the Conference. The Rev. W. E. Allon Carr, District Foreign Mission Secretary for Auckland, and a member of the Board, is another representative.

NEW NURSING SISTER:

Miss Audrey Highnam, whose present home is at Remuera, has recently been accepted for service next year as a missionary nursing sister in the Solomon Islands. Miss Highnam was first received into membership at Trinity Church, Napier, trained as a nurse at Wanganui Public Hospital, and for her maternity certificate at Hill Jack Hospital, Dunedin. She has been accepted for the six months' midwifery training at St. Helen's Hospital, Auckland, following which she will be available to go to her missionary service.

Whilst further nursing applications are coming forward and will probably be adequate to supply our 1957 staffing needs, we have so far had no word from a suitable experienced woman teacher to assist Sister Ada Lee in the new Solomon Islands Girls' School. The need for this worker is present and urgent. We also need a further junior teaching sister for the Solomons next year.

Australia has secured the male teacher required for the Highlands Mission. Our Board is considering how best to fulfil our promise to supply a fourth worker in our Highlands team.

LENTEN OFFERINGS:

The Lenten services at Upper Riccarton had a missionary flavour about them. The services were held in the Anglican and Methodist churches alternately. In the Methodist Church (the preacher being the vicar), all offerings were devoted to the New Guinea Highlands Mission, to which the Anglican vestry also made a £5 donation. Riccarton likewise made a donation to Anglican overseas missions.

ANONYMOUS DONATIONS:

Where receipts can be sent, we no longer publish acknowledgments of special private donations which reach our head office. On occasions, anonymous letters come, enclosing donations which cannot so be acknowledged. Recently we have had such anonymous donations of £100, £35, £25 and £5. Thanks are accorded to the donors.

PACIFIC SERVICE:

Miss Rita Griffiths, recently of Putaruru Circuit, and formerly of Fiji, returned last month to the service of the Methodist Mission there. After a year's experience in India, Miss Griffiths is to take charge of a new Methodist secondary school for Indian girls at Lautoka, Fiji. Up till 1950, Miss Griffiths was headmistress of Dudley House School, Suva.

Miss A. M. Griffin, who retired in 1945, after some thirty years of missionary service in Fiji, has recently been on a "working holiday" there. She has been in charge of the new Lautoka venture, till the arrival of Miss Griffiths.

Mr. and Mrs. G. E. Beckingsale, of Takapuna, left last month, with their family, for Samoa, where Mr. Beckingsale has accepted a teaching post with the Methodist Mission. Till recently, he has been on the staff of Takapuna Grammar School and has been Circuit Steward at Takapuna.

Who's Who on our Mission Fields

REV. G. G. CARTER:

Members of the Christian Youth Movement (Methodist) should now need no introduction to the Rev. George Carter, who has been one of their special representatives in the Solomon Islands. Their other representative, whom they support, is Sister Pamela Beaumont.

George Carter is one of a number whose interest in the needs of Pacific Islands people was quickened by war service in the New Hebrides and the Solomons, where he served with the First Field Ambulance, N.Z.M.C. Following the war, he went to Christchurch to continue university studies, in which he qualified as M.A., Dip.Ed.

His call to educational mission work overseas followed a record of experience and growth in the life of the Church, mainly in Birkenhead Circuit, though he had lived earlier at Invercargill and Epsom.

Mr. Carter's first appointment in the Solomons was as principal of the educational centre opened after the war at Koau in Buin Circuit. The work there has since been redistributed between other mission stations. It was from Koau that he offered as a candidate for the ministry, the first European candidate to come forward from the Solomon Islands Synod of our Church. Mr. Carter spent 1952 at Trinity College, Auckland, returning on probation to the newly formed Teop Circuit, East Bougainville, where he has since remained. He was received in 1954 as a minister in full connexion and ordained at the last Church Conference at Dunedin.

Like her husband, Mrs. Carter went out a trained teacher and a qualified local preacher. She was formerly Miss Nancy Scott of Wanganui East. She has shared fully in her husband's work in both appointments. The Carters have three children, Ian, Judith and Ann.

SISTER EDITH JAMES:

Sister Edith writes from Tari, New Guinea Highlands: "One of God's greatest gifts to me was a Christian home where earliest memories were of Church life, Bible stories and sound teaching, by example, of Christian ethics."

A teacher's family moves often, but the James children found their niche and their friends in church life. The roving spirit was also firmly implanted in



Sister Edith James.

early years, so that Sister Edith has sought nursing training and experience in various towns. This she has now a wide circle of friends, whose prayers for her work she greatly values.

Most primary education was her own father's direct responsibility. After secondary course at Stratford Technical High School, a home science course had been planned, but the passing of Mrs. James meant for Edith taking over home responsibilities. "It was a more practical home science course," she now writes. Our worker acknowledges a great debt to an aunt who took over the motherless family of five.

Sister Edith did not choose her career. It was chosen for her by the circumstances of war. Those circumstances were used of God to guide our Sister into the nursing profession.

General training at Wanganui was followed by maternity training at Hastings, a year as sister at the Otaki Sanatorium, Plunket training at Dunedin, then service at Balclutha, Nelson and Te Aroha and two years in charge at the Greenlane tuberculosis shelters. As field officer with the Child Welfare Department, Sister James moved from Auckland to Masterton, whence came her offer of missionary service.

Even with acceptance for overseas work, training did not cease. Midwifery training came first at St. Helen's Hospital, Christchurch, followed by the Summer Linguistics Course at Melbourne and George Brown College course at Sydney. What a record of qualification now dedicated to the service of the primitive Highlands people at Tari.



Rev. and Mrs. G. G. Carter.

— Leper Finance —

Leprosy occurs both in the Solomon Islands and in the Highlands of New Guinea. For years our missionaries have been engaged in leprosy work. Our main centre of leprosy treatment in the Solomon Islands is at Ozama Island, near Bilua, Vella Lavella. The workers in charge there are Dr. G. E. Hault and Sister Joy Thompson.

OUR LEPER FUND:

Over the years, many donations and legacies have been received for our leper work. Last year, our income from these sources was £522.

LEPERS' TRUST BOARD:

Recently a cheque was received for £7,500 from the Lepers' Trust Board, through its secretary, Mr. P. J. Twomey, M.B.E., of Christchurch. £4,000 was for the new leper relief vessel, now being built. So far, £19,500 has been received from the Lepers' Trust

Board for that purpose. The total cost of the vessel will be about £20,000.

£3,500 of this year's grant is for our general work of leprosy detection, care and prevention. Since 1942, the Lepers' Trust Board has granted us £26,250 in all for these purposes. Our work has been helped immeasurably thereby.

MISSION TO LEPERS:

This long established Christian mission, of which the New Zealand secretary is the Rev. Murray Feist, gives great assistance to missions, including Methodist missions, in Asia and Africa. It does not normally support work in the South Pacific area. Earlier this year, however, a £2,000 'Eightieth Anniversary Grant' has been made to our Foreign Mission Board. This has been thankfully accepted and will be applied to leper work in the Highlands of New Guinea.

BUYING UP THE OPPORTUNITY

"Vital Interlude" in Jamaica

Time: Wednesday, 4.45 p.m.

Place: Radio Jamaica, No. 1 Studio.

The Methodist choir sings two verses of
O for a thousand tongues to sing
My great Redeemer's praise.

The Methodist announcer speaks:

"This is the umpteenth edition of Vital Interlude, a broadcast message brought to you by the Methodist Church of Jamaica. This afternoon, the Governor of Jamaica, Sir Hugh M. Foot, who is a member of the Methodist Church, and the son of a great Methodist layman, will speak to you." So another message is delivered and the fourteen minutes interlude is concluded with prayer, announcements and a hymn.

Since 1952, Vital Interlude has been a regular feature in the weekly radio programme. The speakers have been Ministers, Laymen, Deaconesses and Laywomen. Lady Sylvia Foot, Sister Jessie Kerridge, Miss Carmen Lusan of the Y.W.C.A. and Mrs. Armon Jones, the widow of the late Rev. E. Armon Jones (who was for many years chairman of the District) have given grand messages. Recordings from London, by Rev. H. Watkins Jones, D.D., Professor H. Cecil Pawson, Rev. W. E. Sangster, D.D., and the Rev. Colin Roberts, were put over in a series of four consecutive broadcasts and made a wonderful impression.

Listeners from all parts of Jamaica write to tell us how much the word of encouragement and challenge means to them. From the far west in Savannah La Mar, and the far east in Port Antonio, from the north coast Montego Bay and Falmouth, and in the hills around Brownstown and Blackwoods, groups of folk gather around their wireless sets to hear our message. Invalids, and aged folk, business people just home from work, the sick in our hospitals and in the T.B. Sanatorium, groups in the elementary schools look forward to this Message from

Methodism. Over radio diffusion various people in milk bars and rum bars hear the word. Some weeks we have the Gospel in song, when a mixed Methodist choir sing a selection of Charles Wesley's grand hymns; another week a girl's choir or a male choir will provide the music. At other times we find a quartet, duet or solo more effective and practicable.

Here is just one comment from the numerous letters we receive. "Please find enclosed a small amount (£1/1/-) from X as our donation towards the Methodist Broadcast. We wish a long and fruitful life for Vital Interlude; we shall send whatever we can for this great work. We look forward to 4.45 p.m. on Wednesdays, and the voice that says 'Good evening, friends,' and your 'Good Night and God Bless You.' Do keep it up."

There is no space to quote from many letters, but we are conscious of the great opportunity and many have been the responses from some who have had little touch with the Methodist Church.

It all began at Synod with Mr. James Fyffe—known in the District as our beloved "Jimmy"—an officer in the Government Audit Department, but one who gives practically all his spare time to the work of the Church, as auditor, humorous stores to the Methodist Record, and active promoter of all good things. He moved a resolution that we should buy time on Radio Jamaica, which has gone over to Commercial Broadcasting. The resolution was unanimously carried, and with faith we launched the New Venture. On Wednesday at 4.45 p.m. we get a cheap rate; our expenses amount to about £150 per annum. Many of our people would naturally like us to broadcast at a more popular hour, but the cost would be doubled. When we are assured of a larger income we will seek a time which will give us the chance to reach a larger public. Meanwhile we are "buying up the opportunity" and the message is reaching many in need of the Word. We look forward to making great use of this medium during the Evangelical Campaign.—Philip Romeril in "The Kingdom Overseas."

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

44 Buller St.,
New Plymouth.
June, 1956.

Dear Readers,

"A PRAYER."

O God, Who hast called men and women out of darkness into Thy marvellous light, we would give Thee thanks. Give us perseverance in Thy work. May we have insight into Thy leading and seek to love and obey Thee.

Through the medium of this letter I wish to express on behalf of the Dominion Executive, our grateful thanks to all Auxiliary Members for their splendid co-operation and loyal support to our Missionary Movement during the past year. One realises just how much the M.W.M.U. means to our Methodist women in N.Z., unable as we are to serve on the Mission Field itself, yet having the desire to keep alive the Missionary Spirit. By our prayers and sacrificial giving we are able to help others to give forth the Gospel message to win men and women for the Kingdom of God.

We are very happy to state that in one district they have 22 more Gleaners, in another 15, and another 9,—so the work goes on. We again thank the Gleaners' Secretaries for their enthusiasm and the Gleaners themselves for their support to our Missionary cause.

Extracts from Mrs. Shepherd's letter are as follows:—

Recently, Joy, Myra and I took the services for the Women's Day of Prayer. Joy had a very muddy walk to Sambora which is about 1½ hours' walk from here, and Myra biked to Maravari, and I took the service here. At each service the teachers' wives and some of the village women took part as well. All three services were well attended. The order of service was translated into Bilua and Roviana and sent round to all the local villages.

What a treasure we have in the Bible, and how often we take it for granted. If we who profess Christ as Lord had the same faith and enthusiasm for Christianity as the Communist has for his creed, it would be Christianity and not Communism which was marching through Western Asia. It is because we as individuals are failing to reach the masses that these "isms" have such a hold in so many countries. I'm sure we all realise this and yet the majority of folk around us are still indifferent to the Church and its claims. God's love for mankind is just the same,—it is we who are failing.

So far our Island folk are untouched by outside influences but who knows what the future will have for them. There are thousands of acres of land covered in bush and a very small population on most of the Islands. It is not surprising that some of the heavily populated countries cast envious eyes this way.

Hospital wasn't so busy, but since Wednesday we have made up for lost time. Kodika from Barakoma was admitted with pneumonia and malaria. She was sick in the village for four days and has been in hospital for four days and is still a very sick girl. Yesterday we admitted little Gordon from Pusiasama with

Malaria and Broncho-pneumonia. Both he and Kodika have enough whistles, grunts and squeaks to qualify them for entrance to the National Orchestra! I let Doris listen with the stethoscope and her eyes nearly popped out as she listened to all the queer noises. Gordon is a bit better today. A new babe arrived a couple of nights ago. One of the girls say it has three teeth so must investigate. We have another wee scrap of just over 4 lbs. who needs extra care. He is snug in his cot and the mother leaves him there most of the day. Usually they nurse them nearly all the time.

The Ozama Church is coming along nicely but there will be the usual delay because of lack of materials."

The Dominion Executive recently had the opportunity of meeting with the Rev. S. G. Andrews and Sister Edna White. We found this to be of great value to the M.W.M.U. as a whole.

"Let us serve not in the way of eye service as men-pleasers but as servants of God, doing the will of God from the heart, with goodwill, doing service as unto the Lord and not unto men."

Yours in Christian Love, URSULA SYMMANS.

DISTRICT COUNCIL REPORTS.

Northland.—The District Council met on February 29th, when Mrs. Metcalf took devotions. 16 members were present, representing five auxiliaries. Mesdames A. Kent and F. Baker were welcomed and a minute's silence was observed in memory of the late Rev. J. H. Allen.

The President gave an interesting and humorous address on a visit to Fiji some years ago. The Treasurer remitted £95 to the Dominion Treasurer last quarter.

Waitemata.—District Council met at Birkenhead Church on 19th March. Mrs. Carter, President, conducted business session and devotions. Reports were given from missionaries in the Solomons and all were glad to hear that Rev. Geo. and Mrs. Carter, also Sister June Hilder (all from Birkenhead Circuit) were settled down after their furlough.

Rev. R. Allen was welcomed to the afternoon meeting, and he spoke on his experiences as a Youth Director, and also of the problems facing the Church today.

Franklin.—About eighty ladies representing seven auxiliaries met at Wesley College, Paerata, for the Easter meeting.

The inspirational Communion Service was conducted by Rev. E. M. Marshall, Headmaster of the College, and Rev. L. Divers of Pukekohe. Sister Gwen Meyer of the Presbyterian Maori Girls' Hostel in Auckland told of the very real help given to the Maori girls who live at the Hostel and how many of them benefit all their lives from the Christian teaching they receive. Mrs. Thomas read a greeting and a message from the Dominion President. After lunch a Garden Party was held in the College grounds, when the sum of £13 was raised.

Uxxvln 1 June 1956

THE OPEN DOOR

Bay of Plenty.—Representatives from the Te Puke, Rotorua, Tauranga, and two Matamata groups met at Convention at Matamata on 6th March.

A welcome was extended by the acting President, Mrs. Reeve, and Mrs. Bell opened with devotions. Business proceeded with mention for the urgent need of an assistant for Kurahuna, also an assistant teacher for Sister Ada Lee.

A satisfying increase in finance was shown over the quarter. A letter of greeting was received from the Dominion President and Executive. Communion was dispensed by Rev. C. Bell. An interesting talk was given by Mrs. Bensley on her trip to the Solomons Jubilee. A vote of thanks by Mrs. Climo concluded a joyous day of fellowship, the devotional periods being the highlight of the day.

Thames Valley District Council was held in the Mackay St. Methodist S.S. Hall, Thames, on February 13th. Mrs. Eastwood, President was in the chair, and Mrs. H. Marshall, Vice-President, led devotions, reading from John 15:9. "As the Father hath loved me, so I have loved you." Directing our thoughts to the season of Lent and Easter. We must have love in our hearts for all people or our prayers avail nothing—love to help all kinds in every land, especially in our own land. India, China, Africa, Japan, and all the Islands of the seas, New Zealand with its Moori folk, need prayer day and night. If ye love ME keep my commandments. Love your neighbour.

Reports showed a growing interest in Mission work, the Treasurer's report showed £50/5/1. Letters were read from Sister Edith James and Mrs. Keightley.

South Auckland.—Cambridge was the venue for Annual Convention and a representative gathering met in the Church. Mrs. Hutt, president, was in the chair, and after greetings and roll call, the Easter Offering of £56 was dedicated. Afternoon session commenced with devotions led by Mrs. Raynor, and a vocal duet by Mesdames Fairweather and Raynor. Highlight for the day was an address given by Rev. G. H. Young of Australia, pioneer missionary to the new field in the Highlands of New Guinea. Twenty-eight workers are already living in comfortable houses built of local materials—almost all supplies must be flown in from the coast, but bread is home made and vegetables and fruit home grown. In spite of language difficulties medical and educational work of great value to the people is being carried out.

After the prayer session afternoon tea was served. A perfect autumn day helped to make this an inspiring and happy occasion.

Hawkes Bay-Manawatu combined for Convention at Dannevirke on April 12th.

Mrs. C. E. Taylor, President of Manawatu Council introduced the morning speaker, Dr. Hoult from the Solomon Islands. He told of his call to the work, and of some of the good that has already been accomplished. In spite of primitive buildings and lighting, and sometimes untrained helpers, many lives have been saved through difficult operations and careful nursing. As more amenities are available even more will be done, always with the ultimate aim of bringing the natives to know and love the Lord Jesus Christ. He paid tribute also to the U.S.A. for sending some expensive medicines to the Mission free of cost.

The afternoon address was given by Rev. Gordon Young, chairman of the New Guinea Highlands Mission. He told us that there were seven nationalities in their twenty-eight workers, and he referred to them as a small United Nations. We learned of some of the difficulties of learning the new languages and translating them into writing, and of the extreme primitiveness of the people.

Wairarapa Annual Convention was held at Masterton on April 17th. 42 answered the roll call.

At the afternoon Convention the Easter offering was received and dedicated, followed on with a Prayer session. The speaker was Dr. Hoult, who read a passage from St. Luke's Gospel. Dr. Hoult spoke of the physical and spiritual needs of the people and told us that on an average they were more healthy than the New Zealanders. Their biggest problem at the present time is T.B. which is very prevalent. In ending his address, Dr. Hoult told how he came to take up this great work and how he knew that God's guidance had been with him all the way.

Wellington.—At District Council meeting on April 30th, Mrs. Riddell, President, read a message from the Dominion Executive. Mrs. Field conducted devotions, her theme being "Do stay with us." At the afternoon Convention the Rev. S. G. Andrews gave an enlightening talk on the work done by the Sisters in the Islands. Easter Offering amounted to £149/17/5.

Nelson-Marlborough.—Thirty-two answered the roll call at District Council meeting at Stoke.

At District Council on April 30th, at Nelson, Communion was conducted by Rev. C. O. Hailwood and Rev. John Grundy gave a short address. £96/12/1 has been forwarded to the Dominion Treasurer this quarter. Mrs. Toomer, from the Stoke Auxiliary who is N.Z. President of the W.C.T.U. gave a short talk on the work of the National Council of Women, which is not an association but a Union of women's organisations, and remits on all manner of subjects may be sent on to Parliament. Francis Willard founded both the W.C.T.U. and the World Council of Women.

North Canterbury.—Annual Convention opened in the Sydenham Youth Centre on April 10th, presided over by Mrs. Fiebig, 120 members present. The Rev. P. W. Parr, Christ's College, gave an excellent address on life in Korea, seen from a padre's viewpoint. Mrs. A. L. Sutherland told of her life as a doctor's wife in the Puniab, tracing the development of missionary work there. The Rev. Peter Stead gave the address on the "Seeming Stranger on the Emmaus Road" — not a stranger really but our friend. Communion followed, conducted by Revs. A. K. Petch and P. A. Stead.

South Canterbury.—Waimate was the meeting place for the annual convention. The Communion service was conducted by the Rev. A. P. Dorrian, his subject the parable of the great supper. In the afternoon, Mrs. Dorrian opened the session with an Easter message: "Christ is Risen." Mrs. J. Barnett, guest speaker, gave an account of the auxiliaries at work since 1902.

Otago.—Annual Convention was commenced in Roslyn Church with Holy Communion, conducted by the Rev. G. R. H. Peterson, assisted by the Revs. O. M. Olds and B. M. Chrystall. At this service, the Easter Offering of £13413/5 was dedicated. At both afternoon and evening meetings the speaker was Mr. Chrystall. He spoke first of the Deaconess work in the outlying areas, stressing the loneliness and dedication of these women. In the evening his subject was the need for unity between Maori and Pakeha.

Missionaries' Addresses:

SOLOMON ISLANDS DISTRICT.

All AIRMAIL for the following missionaries should be addressed:

*Methodist Mission,
Barakoma Airfield,
Vella Lavella,
BRITISH SOLOMON ISLANDS.*

SURFACE MAIL:

*Methodist Mission,
P.O. Gizo,
BRITISH SOLOMON ISLANDS.*

ROVIANA CIRCUIT:

*Rev. J. R. Metcalfe
Rev. A. H. Hall, M.A.
Dr. G. E. Hoult, D.T.M. & H.
Sister Mary Addison (Nurse)
Sister Norma Neutze (Nurse)
Sister Effie Harkness (Teacher)
Sister Audrey Grice (Teacher)
Sister Olive Money (Secretary)
Mr. J. M. Miller (Joiner)
Mr. R. A. Mannall (Engineer)
Mr. W. R. Sharples (Carpenter)*

VELLA LAVELLA CIRCUIT:

*Rev. Trevor Shepherd
Sister Myra Fraser (Teacher)
Sister Joy Thompson (Nurse)
Mr. D. G. Peterson (Carpenter)*

CHOISEUL CIRCUIT:

*Rev. D. I. A. McDonald
Sister Lucy Money (Deaconess)
Sister Jessie Grant (Nurse)
Sister Nancy Ball (Teacher)*

BUIN CIRCUIT:

ADDRESS for Buin Circuit:

*Methodist Mission,
Kihili, Buin,
South Bougainville,
TERRITORY OF NEW GUINEA.*

*Rev. A. H. Voyce
Sistery Ada Lee (Teacher)
Sister Merle Carter (Nurse)
Sister Pamela Beaumont (Teacher)*

TEOP CIRCUIT:

ADDRESS for Teop Circuit:

*Methodist Mission,
Kekesu, Teop,
Sohano, Bougainville,
TERRITORY OF NEW GUINEA.*

*Rev. G. G. Carter, M.A.
Sister Thelma Duthie (Teacher)
Sister Rewa Williamson (Nurse)*

BUKA CIRCUIT:

ADDRESS for Buka Circuit:

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Skotolan, Buka Passage,
Bougainville,
TERRITORY OF NEW GUINEA.*

*Rev. G. A. R. Cornwell
Sister June Hilder (Nurse)
Sister Norma Groves (Teacher)
Mr. C. V. Wills (Carpenter)
Mr. N. G. Ball (Carpenter)*

PAPUA-NEW GUINEA HIGHLANDS MISSION.

*Rev. C. J. Keightley Tari via Goroka, Territory of New Guinea.
Sister Edith James (Nurse) Tari via Goroka, Territory of New Guinea.
Mr. G. T. Dey (Carpenter) Mendi via Goroka, Territory of New Guinea.*

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*Mendi: Rev. G. H. Young, Mr. D. A. Johnston, Miss E. F. Wilson, Sisters E. J. Priest and Lydia Mohring.
Tari: Rev. R. L. Barnes, Sisters J. Walker and Elisabeth Kessler.*

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