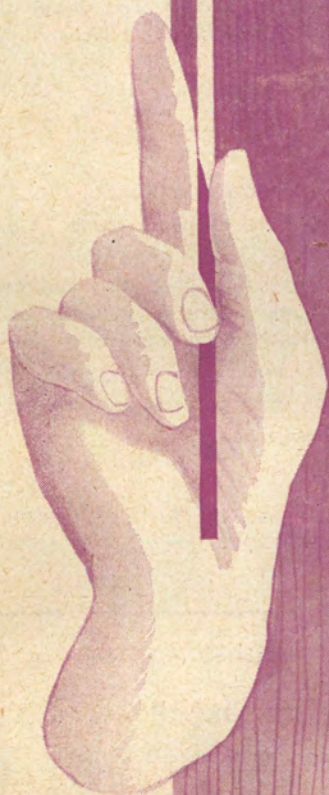


Mrs. D. L. ...

THE OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



"A Great Door and effectual is opened." 1 Cor. 16:9

JUNE, 1961

Burton

THE CONTINUING PRESENCE . . .

Jesus — "I go unto My Father but the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things."

And when the day of Pentecost had come, they were all filled with the Holy Spirit.

And I heard a great voice from the throne saying "Behold the dwelling of God is with men. He will dwell with them, and they shall be His people, and God Himself will be with them."

The ancient martyr Ignatias declared of the Holy Spirit:

"It is He which giveth eloquence and utterance in preaching the Gospel; it is He which openeth the mouth to declare the mighty works of God; it is He which engendereth a burning zeal towards God's Word, and giveth all men a tongue, yea, a fiery tongue so that they may boldly and cheerfully profess the truth in the face of the whole world."



GIVE THANKS TO GOD . . .

- That He has given us His Holy Spirit.
- That He abides in this world in the household of faith.
- That He is the Lordly Giver of life and the abundant source of all creative energy.
- That His work is known to us in the skill of the craftsman, the wisdom of the thinker, the creative power of the artist, writer and poet, the ability of the physician, the teacher, the organiser.
- That He is our Immanuel—the Spirit of Christ.
- That without the Holy Spirit we are nothing and can do nothing.
- That our part in His work is faithful obedience.

May the Spirit of the Lord rest upon us; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and the fear of the Lord.

VOL. XLI, No. 1. JUNE 1961. PUBLISHED QUARTERLY

Our Contributors This Issue

Hubert de R. Flesher is Vice President of the Methodist Church of New Zealand for 1960-61.

Stanley G. Andrews is General Secretary of Overseas Missions. Joeli Zio is a minister of the Methodist Church in the Solomon Islands.

E. Clarence Leadley is President Elect and recently visited Roviana Circuit at the request of the Board of Conference.

THE OPEN DOOR

Price 2/6 per annum

Posted 3/- per annum

The Missionary Organ of the
Methodist Church of
New Zealand

A NUMBER FEATURING THE CONFERENCE OF PACIFIC CHURCHES
AND MISSIONS

THE PILGRIM CHURCH

WALKING BY THE SPIRIT

(Galatians 5:16-25)

One vivid blackboard illustration of Galatians at the recent Conference of Churches and Missions in the Pacific pictured the pilgrim Abraham setting out staff in hand. Salvation history continued, showing the tablets of the law, and history's central point in the cross, and the crown. The other half of the picture showed a new pilgrimage. This time a band of pilgrims set out in company and over their heads was the dove, the symbol of the Spirit.

Our study leader made several significant points. The walk of the Christian pilgrim is not alone. His walk is a day by day, step by step one. The true Christian pilgrimage is no frantic scramble by human effort. It is the sustained effort of Christian people who have faced the Cross and who live under the Spirit.

This number of THE OPEN DOOR appears following Pentecost — Whitsunday. It carries new reports of a disturbing movement in the Roviana Circuit, for which the Spirit's authority is invoked. More hopefully, it carries the report of the recent Conference at Malua, where duly appointed representatives of the Pacific Churches and Missions sought together in prayer and Bible study a word of the Lord for their Churches and peoples. As they were dismissed, Bishop Lesslie Newbigin bade them return expectantly, awaiting God's word for their individual situations, and prepared to walk by the Spirit, and find his way through the modern days.

So in the bafflement of these days, when so much affrights and appeals, and in which the nerve of effort could so easily be cut, let us await the empowerment and direction of the Spirit. Until then our human efforts are unavailing.

*“By Thine unerring Spirit led,
We shall not in the desert stray
We shall not full direction need
Or miss our providential way;
As far from danger as from fear,
While love, almighty love, is near.”*

— Charles Wesley.

OUR VICE PRESIDENT'S MESSAGE:

NEW DIRECTIONS

March, 1961, brought forth the withdrawal of South Africa from the Commonwealth. At that time it was reported in the Press that the following statement had been made in South Africa by the Dutch Reformed Church "Whites and non-whites shall not worship together in our Churches in South Africa." Such a statement naturally causes us all some concern. We should look at our own position.

We in New Zealand are less than twenty-four hours flying time from shores where millions of non-white people live. Many of these are suspicious of us. Most are undernourished, not only physically but also spiritually.

We New Zealanders are handsomely endowed. We have an incredibly high standard of living and unbounded prosperity. We have been held up to the world as a model of racial peace and equality. Is there still justification for this? Are we standing still resting on our laurels? Do we as Christian New Zealanders concern ourselves with racial problems not only in New Zealand but also in South East Asia and the Pacific?

We have a responsibility to our less fortunate neighbours. We must learn to give more and share more. There is a challenge here to all of us particularly to our young people.

Our fathers learnt the lessons of initiative, independence, courage and equality and passed them on to us. We must not be satisfied with our lot. We must continue to plan, to work and give for our non-white neighbours here and abroad. They



**Mr. Hubert de R. Flesher,
M.A., LL.B.**

Vice President of the Conference

are close to us. We can say we are people of the Pacific and South East Asia.

Beyond this area lies China and Communism. We must make friends of our neighbours. We must share with them what we have.

Today there are many organisations which are giving practical help to our neighbours. They are worthy of our support. Our Church's particular fields are known to us all. Even though our Solomon Islands Church is slowly moving to become an independent unit, there are still other fields in which our assistance is needed. The establishment of Solomon Island Methodist Church will not relieve us of our responsibilities.

MALUA - - 1961

CONFERENCE OF PACIFIC CHURCHES AND MISSIONS

From April 22 to May 4, there took place at Malua Theological College, 12 miles from Apia, Western Samoa, the first Conference of Churches and Missions in the Pacific. The Conference, sponsored by the International Missionary Council, followed four years of consultation and planning.

QUI ETES VOUS?

Not all who went were prepared for the complexities of the Pacific situation. Quite fifty languages were availed of in turn as the medium of the mealtime grace. For most, however, the lingua franca was English. Since members from Tahiti and New Caledonia spoke

There are still millions who require our help. We must not let up.

We no longer speak of the "Foreign" Missions—we speak of Overseas Missions. Today our Overseas Missions Department is not just concerned with the conversion of the heathen. It now organises programmes of Christian Witness, education, medical and pastoral care and economic and social welfare within overseas countries to which our missionaries, ministerial and lay, are appointed. This is work we can all share in and assist.

Because we are members of the Methodist Church we believe in the universal fatherhood of God and we believe that all men are brothers. Therefore we hold that no natural distinction of race or colour can annul or affect this relationship.

We must examine our position again, satisfy ourselves that we are doing all we can to further the work of our Overseas Missions Department.

H. de R. FLESHER.

French, a running interpretation had to be provided. In the commissions and Bible study groups attended by these members most remarks had to be rendered in both French and English.

Very wisely, the Conference had a leisurely beginning—until people had established their own means of understanding at mealtable, in common room, and around the grounds. A well prepared "Who's Who" ("Qui Etes Vous") helped introduce us to each other.

Most members travelled by chartered aircraft from Nandi (Fiji) to American Samoa. Then followed "Operation Polynesian Airlift" to Western Samoa. In smaller aircraft this took a day and a half. Some islanders had left their homes a month earlier and had followed circuitous routes. Other members and consultants left London and Geneva only three days earlier. The Rev. Itubwa Amram of Nauru, who was to have addressed the conference on rapid social change in the Pacific, was prevented by the strike among the phosphate workers from reaching Malua at all. "He has given a very good address by not being here," observed another member.

Altogether 57 members (35 of them Pacific Islanders), 9 consultants and 8 observers came. Three Asians came: U Kyaw Than, Associate General Secretary of the East Asian Christian Conference; the Rev. Ardi

Sujatno of East Java, and the Rev. Ban It Chiu, now Home Secretary of the Australian Anglican Board of Missions.

The Rev. Joeli Zio represented our Solomon Islands Church and the Rev. Roland Barnes the Highlands of New Guinea. The Rev. S. G. Andrews, General Secretary of our Overseas Missions Department was one of the observers.

The genial and effective Chairman of the whole Conference was the Rev. Dr. John Havea, head tutor of Tupou College, in the Free Wesleyan Church of Tonga.

SAMOAN HOSPITALITY

Both Sundays, Conference members went out two by two into the villages to both Samoan Church (L.M.S.) and Methodist Churches. On the Saturday, the Samoan chiefs honoured the conference by the king kava ceremony, entertainments and a traditional feast. Those attending included the Head of State, the New Zealand High Commissioner, members of the U.N. commission who later observed the plebiscite on the new Samoan constitution. The Prime Minister (the Hon. F. Mataafa) was



METHODISTS AT MALUA

Standing (left to right) : Mr. Sultan Ali (Fiji); Mr. Misiel Kisiu (New Guinea); Rev. Wiliame Mougaloa (Tonga); Rev. Simon Gaius (New Guinea); Rev. Setareki Tuilovoni (Fiji), now Chairman of the Conference Continuation Committee; Mrs. M. G. Wyllie (Australia); Rev. R. J. Maddox (Chairman of the Samoa District); Rev. Dr. John Havea (Tonga), Chairman of the whole conference; Miss Alison Down (Fiji), secretary of the conference; Mr. Stephen Naukalia, Papuan teacher serving in New Guinea Highland Mission, Rev. S. G. C. Cowled (Chairman of the Fijian District); Rev. C. F. Gribble, General Secretary of the Methodist Overseas Missions, Australia.

(In front) : Revs. L. D. Fullerton (Chairman, Fiji Indian District); S. G. Andrews (General Secretary, Methodist Overseas Missions, N.Z.); R. L. Barnes, Chairman, Papua New Guinea Highlands District; Mr. Enosi Baloiloi, Papua, Mr. Tala Mailei, Samoa; Rev. Joeli Zio, Solomon Islands.



Study time at Malua.

supported by his wife, herself the only woman member of the Conference.

The two host churches were the Samoan Church (L.M.S.) (i.e., the church that has grown from the endeavours of the London Missionary Society in Samoa), and the Methodist Church. The people of these two churches provided entirely the food and other necessities of life for all who attended the Conference. We understand that this is the first ecumenical conference for whom the entire hospitality burden has been borne by the host churches. Members were housed four by four in the students' cottages provided by the Samoan Church (L.M.S.) for their theological college.

WHAT THEY SAID:

"The church must remember," said the Rev. Ronald Orchard of London, "that it is not here to cement society together, but to help make evident in the life of society the most revolutionary fact of all, that this is 1961 A.D. (the year of our Lord)."

The Rev. J. P. Kabel (Presbyterian) of Dutch New Guinea, and Bishop Lesslie Newbigin spoke on the ministry. The dominant theme was that all church members share in the ministry. The test we must apply to the work of the ordained minister is "how well do his church members perform their secular work in the world."

The Rev. Leonard Alufurai, Rural Dean of Malaita, described the way in which the Gospel has now been taken into many villages by the Solomon Islands members of the Melanesian Brotherhood.

The Conference quickly found common problems: legalism in church discipline; isolation; many languages, and great distances.

But significant differences also appeared: in some areas, the traditional communal life is so strong that its values, its structure and its divisions become those of the Church, which often includes 90% of the people as regular worshippers. But, elsewhere, the old pattern has broken

down, as a result of migration and education. "The coconut curtain has been opened, and things in the Islands will never be the same again." Yet the Islanders who have lost the security of the past are bewildered by the prospects before them.

It was in this connection that the Rev. Samuela Raapoto of Tahiti pleaded for more guidance for parents bringing up children in this new age. The Rev. Ta Upu Pere of the Cook Islands contended that young people should be given their rightful place in the church family, by acceptance on a basis of equality and respect.

WORSHIP:

The use of the W.S.C.F. Hymnal "Cantate Domino" contributed richly to the corporate worship of the conference. Members just fitted into the College Chapel, where morning and evening prayers were led by members from different church traditions. New Zealand was represented by the simple direct messages of Archbishop Lesser.

On the second Sunday, members of the Conference of the local Samoan congregation joined in the service of Holy Communion, using the liturgy of the Church of South India. Bishop Newbigin presided and the sermon on Galatians 3:28, "Ye are all one in Christ Jesus," was delivered by the Rev. Kanapi Faleotese of the Samoan Church (L.M.S.). Perhaps the most moving part of the service was the observance of the primitive church custom of the "Peace", where by the clasping of hands, neighbours in the service symbolised that they were in love and charity with each other.

BIBLE STUDY:

The Epistle to the Galatians was the subject of the daily Bible study. This epistle had been chosen so that the

nature of salvation might be studied afresh and the nature of Christian liberty examined by representatives of churches that appear in some ways to reflect their primitive taboos in a present day legalistic and negative church discipline. Discipline is necessary, but our churches are to exert it in a pastoral redemptive way, rather than punitively.

Without doubt the Conference was led in stimulating and simple fashion each morning by the Rev. Hans-Ruedi Weber, Executive Secretary of the Department of the Laity of the World Council of Churches, and a former missionary in Indonesia. The use of vivid blackboard diagrams helped us to grasp the salvation history that is Paul's theme in writing to the imperilled churches of Galatia. Commencing his study with Paul's own handwritten summary of his argument in chapter 6 verses 11-18 (was this what the recipients first read as they unrolled Paul's letter?) Mr. Weber led us through the significance of such themes as "Baptized into Christ", "Sons of Abraham," "The Law," "The Cross," "Justification," "Walking in the Spirit," "Christian Freedom."

In the groups, time was allowed for private work, and full participation encouraged from indigenous members. On two mornings study circle members were asked to produce a catechism, wherein they were asked to answer in simple contemporary English, understandable to the non-Christian, questions such as these: "What is the basis of our new life in Christ?" "How does the new life manifest itself?" "What therefore must be erased from the life of MY Church and its members?"

— S. G. ANDREWS

REPORTS FROM MALUA

Before the recent conference of Christian Churches and Missions in the Pacific, held at Malua Theological College, Western Samoa, the Churches themselves had suggested five topics for special consideration. These were: The Ministry; The Unfinished Evangelistic Task; The Relevance of the Gospel to Changing Conditions of Life; The Place of Young People in the Life of the Church; and The Christian Family.

Practically every commission of the Conference reported that it had time only to open up the allotted topic. Hence, clearly, the most important decision of the Conference was to arrange for the continuation of its work.

CONTINUATION COMMITTEE:

The Conference set up a continuation committee to carry forward the studies and discussions now commenced, and to consult the Churches as regarding the development of co-operation among them. Each member of the continuation committee is allotted, as his portfolio, one of the subjects discussed at the conference. The committee is authorised to act for a period not exceeding five years. Well before the expiry of that period, the Churches in the Pacific and the World Council of Churches are to be consulted re arrangements for furthering the work. Provided their respective Churches agree, the following have been appointed as the continuation committee:

CHAIRMAN: Rev. S. A. Tuilovoni
(Methodist), Fiji.

A. Ministry: Rev. A. G. Horwell
(Presbyterian) New Hebrides.

B. Unfinished Task: Rev. L. Alafurii
(Anglican) Solomon Islands.

C. Changing Conditions: Rev. M. A. Ledoux
(Evangelical Church)
New Caledonia.

D. Young People: Mr. Stahl Mileng
(Lutheran) New Guinea.

E. Christian Family: Mrs. Fetau
Mataafa (L.M.S.) Samoa.

This committee is to consult the Churches constantly regarding its work. It is not authorised to make public pronouncements.

Thus, the Conference recognized that the main responsibility for continuing the work of the Conference rests on the Churches that have been represented at it. But, clearly help in doing this will be necessary. The Conference, therefore, requested help from the International Missionary Council to enable the continuation committee to meet from time to time. A further request is that, if possible,

Mr. Sultan Ali and the Rev. S. A. Tuilovoni (both Methodists of Fiji) with the Rev. Stuart Craig of L.M.S. Headquarters, London.



the I.M.C. appoint a secretary to live in the area and provide funds for his travel. The secretary would be a living link between the Churches and assist the continuation committee.

KNOWING EACH OTHER:

"This first Conference of Churches and Missions in the Pacific strongly desires that the churches in the South Pacific should speedily learn to know one another more fully, to work together more closely and to trust one another more readily. It recognises that this will call for a new attitude of mind within the Churches, and a willingness to meet and work with other Churches without distrust. It is considered that this is necessary if the responsibility we share together to proclaim the one Lord is to be rightly discharged."

Continuing this resolution and message to the Churches in the area, the Conference listed five ways in which the churches may get to know each other:

(a) Inviting fraternal delegates to assemblies and synods. (The Rev. Joeli Zio of the Solomons is one of a number already invited to go on from the Conference to Tonga to be present at the Methodist Conference there).

(b) Inviting pastors to share the life of a neighbouring church for a few months.

(c) Inviting youth delegates from other churches to share in youth activities. (Our Church in New Zealand is one that has received an invitation for four young people to go to the Methodist youth camp in Fiji in August of this year.)

(d) Arranging consultation of youth leaders.

(e) Arranging for leaders' of women's groups to meet and discuss

ways of co-operation with men in the total life of the Churches. (Considerable discussion took place about the dangers of sectionalising the life of the Church; it was agreed however that in general men dominate and control the life and work of the Churches in the Pacific area.

WORKING TOGETHER:

Six ways were suggested:

(a) In given areas, the youth groups of the churches might co-operate more. Mention was made of the commencement of Student Christian groups in a number of schools and colleges.

(b) Where there is a felt need for church secondary education, the provision could more readily be made on a co-operative basis.

(c) Staffs of theological colleges might help each other.

(d) Radio has come to nearly every Island group. Christian radio programmes could more be arranged in co-operation.

(e) Regional Christian councils might be formed. One already exists in Papua and New Guinea.

(f) Joint evangelistic efforts may be made in centres of population. (In most Pacific Islands, the main denominations have zoned their rural work. It is in the centres of population that people of the various communions meet together).

THE MINISTRY:

In general the tendency in the past has been to recruit older men of proven experience and select these for ordination. This system has contributed to the stability and maturity of the ministry, but it is a dangerous system in a time of rapid social change. The general trend now is to seek younger men who can be given



The Rev. Dr. John Havea of Tonga-Chairman of the Conference of Churches. His elder brother, the Rev. Paula Havea, once served in the Solomons.

a thorough training and serve for a longer period. Both the inner sense of call and the action of the Spirit in moving the Church to call a man are important factors.

In the past the ministry has been supported only partly in cash and partly by provision of garden land and areas of coconuts. Increasingly the part-time minister cannot give proper preaching, teaching and pastoral care. The Churches are urged to face realistically the problem of support of the fulltime ministry.

In the matter of training, the churches were urged to do all in their power to raise the standard of train-

ing in their existing colleges. In addition, a proposal was recommended to a meeting called just after the Conference by the Officers of the Theological Education Fund (of the International Missionary Council). This proposal envisages the establishment of a central theological college in the Pacific area, to which selected graduates of the existing colleges might go for more advanced training.

A NEVER FINISHED TASK:

Every generation in its turn requires to be evangelised, and today so many of the people of the Pacific are young. (45% are said to be under 15. In the Western Solomons, 54% are reported to be under 18.)

Nevertheless there are whole peoples yet to be evangelized: considerable pockets in Micronesia and New Caledonia many thousands in the highlands of New Guinea, and considerable Asian groups also. 200,000 of the Indians of Fiji are non-Christian. There may well be one million non-Christians still living in the Pacific. Close consultation is sought with the East Asia Christian Conference especially relating to the use of radio, films, literature and drama, including the possible use of Pacific islands dances as a means of carrying the Gospel story.

CHANGING CONDITIONS OF LIFE:

These changing conditions relate mainly to the replacement of truly communal living by the individualistic wage economy; with this change comes the growth of towns. In 18 months the floating population of Port Moresby increased from 500 to 1500 persons. Developments such as these result, for example, in the uncertainty in the Christian use of money and the things it buys. While thankful to

God for all the gifts that help us to live healthy and useful lives, we are in danger of trusting in material things alone. The most precious things in life cannot be bought with money. We must learn also to accept material goods, new techniques and greater prosperity as gifts of which we are the stewards, with responsibility, first to God, then to the community in which we live, and to those in other lands, whose state of poverty must claim our active attention.

With the coming of self-government to Pacific people, it may well be the task of the Church to encourage her gifted people to regard politics as their vocation. The Churches should support by prayer and sincere study the efforts of those who enter this field of understanding.

Secondary education is now widespread in the Pacific, even though primary education is by no means universal. Some hundreds of young people are out of the area attending universities overseas. After a debate, the Conference agreed unanimously to request the Governments of the Pacific (through the South Pacific Commission) to consider the establishment of a South Pacific University.

YOUTH WORK:

Although there was a demand for the recognition of young people as persons in their own right, the emphasis was on youth in the Church and in its mission, both in the Islands and abroad. Though more detailed aims were also listed, these were summarised as being generally "to prepare young people for life in the world as members of the household of faith."

A section of the report listed some issues for Pacific youth today. Some



U Kyaw Than of Burma, youth consultant to the Conference, and Bishop Lesslie Newbigin, General Secretary of the International Missionary Council

considered that there was need for the listing of issues for the Churches themselves in relation to youth. The main problems confronting Christian youth in the Pacific stem from inadequate education, from political and social change, and from relations with the opposite sex.

The Conference called on the Churches to consider these issues courageously. To do so would require advising young people in political principles, industrial relations, and in the whole field of marriage.

Each Church is urged to meet with their young people's groups in the hope of finding together ways in which young people can take an active and purposeful share in the whole Church fellowship.

SPECIAL VISIT TO ROVIANA

THE PRESIDENT ELECT REPORTS

At the request of the Overseas Missions Board, last Church Conference approved a special visit to Roviana Circuit by the Rev. E. Clarence Leadley. When he was designated as President Elect, it became all the more fitting that Mr. Leadley should represent the Conference at the ordination of the Rev. John Bitibule (reported in our last issue). But his previous knowledge of the Roviana people and their language, plus his well-known personal qualities had already fitted him to observe and enquire into a new movement that has arisen and spread through this oldest circuit of the Solomon Islands District. What follows is adapted from Mr. Leadley's own report to the Overseas Missions Board.

I spent much time in a concern to understand the new form of worship, now accepted and practised in 17 of the Roviana villages. I tried to approach this matter with an open mind, and I must confess that some early impressions gained by conversation with those adhering to our traditional forms had to be modified. At the same time, some of the new manifestations were worse than I had thought, in particular the mass religious hysteria.

There is little doubt, I think, that there has been a revival of sorts. Portions of the new worship are fairly innocuous—the use of flags in church, simultaneous individual prayers said aloud, religious drill in and outside the church. The most disturbing feature is the mass suggestion, which leads certain people at every service (morning and evening every day of the week) to indulge in hysteria. Usually, during the singing, arms are raised, bodies begin to sway, loud cries are uttered, which seem to be agonized prayer. By the time the hymn is over, a portion of the congregation is reeling about in the centre of the church, falling sideways against the walls, or headlong to the floor. At night, with a village church lighted by perhaps three tiny oil lamps, the scene is something like Dante's

Inferno. I did not feel any happier, when I saw children of tender years, jerking and crying with the rest.

Unfortunately, these people are quite sure that these things are a manifestation of the Holy Spirit. They claim that the early Methodists did these things and that therefore they are true Methodists.

There is no doubt that John Wesley looked for something like this as a result of his preaching. "Heart work," he called it. In these visible signs he saw the fruit of his preaching to the sinners of his day. Later he was to warn against such extravagances, as when, in 1775, he wrote to a preacher, Jonh King, "Scream no more at your peril. God now warns you by me, whom He has set over you. Speak as earnestly as you can, but in a moderate voice."

In his book, "Battle for the Mind," Dr. Sargent warns that "there can be no Protestant revival while the policy continues of appealing mainly to adult intelligence and reason, and until Church leaders consent to take advantage of the normal person's emotional mechanism for disrupting old behaviour patterns and implanting new."

But the difference between the Roviana version of this sort of thing

The Overseas Missions Board thanked both Mr. Leadley for his careful and diligent fulfilment of the special task committed to him, and his circuit (Auckland South) for releasing their minister for five weeks of special work. The following resolutions on the matter were also approved and commended both to the home and overseas churches:

"The Board learns with appreciation of the efforts being made by the Chairmon and staff at Munda to continue the programme of the Mission in the face of the recent disruptive practices. The Board assures the staff of its prayerful concern, and commends the loyalty of those village people who have continued in unbroken fellowship.

"The Board urges the staff to strive as far as possible to persevere with the people concerned, bearing with them and making every effort to hold them in the fellowship of the Church.

"The Board also feels that there is a challenge here to the Church to re-think our forms of worship. The Board shares with the District in a measure of responsibility for the difficulties that have arisen. We cannot merely stand off and criticise, but must be prepared to help with the rise of an indigenous form of worship. Accordingly we invite the District to consider the possibility of setting up a small committee to review the forms of worship in the Islands Church, with a view to the gradual introduction of forms, which are both an expression of the Holy Catholic faith and of the indigenous needs and practices of the people."

and Wesley's is that although people in their guilt and fear of hellfire cried out and fell to the ground under his preaching, they did so only once or twice. Having reached terminal collapse, they were directed to the boundless saving love of God and given a sense of forgiveness and salvation, which they gladly accepted. They were then gathered into class meetings, so that they could be built up in the faith. As against this, some Roviana people practise this hysteria day after day. Small village groups accept this as the normal pattern of worship.

However to do them justice, it must be said that they claim that when the person has been sufficiently purified, the hysteria will cease. There is some evidence that where the movement first started the more violent manifestations are dying out.

In assessing this practice, it should be noted that whereas Wesley, after the person's collapse, implanted new ideas of love, sobriety and righteousness in his converts, most of these Islanders involved receive no new ideas save some peculiar ones of the leaders, together with some notions of personal righteousness, e.g., don't swear and curse any more.

I am sure that the message of this new cult to us is that there must be a more emotional emphasis in Solomon Islands worship. In the older circuits of the Solomons, the worship follows a wellworn rut, and is considerably dull. Often there are some wellworn phrases, long sermons and little congregational participation. This accepted pattern has been disrupted by the emergence of this cult. Its rapid growth in the oldest circuit of the district, where the traditional pattern of worship has endured longest, goes to show that some people are ready for a change.

Both before my visit and during the conferences that followed my tour of the villages concerned, the attempt has been made to counter this movement by emphasizing the teaching of St. Paul on the fruits of the Holy Spirit. We had the advice of Dr. Williams of Trinity College, who emphasized the need to "sit in" with those who practised this cult and try to understand them. In a cable received whilst I was overseas, he urged that we should counter the movement only by stressing the manifold manifestations of the Spirit, Paul preferring those leading to edification. (I Cor. 14). Unfortunately those who follow the new cult are convinced that the whole of their movement does edify. They regard the repeated hysteria as a real sign that the Holy Spirit is working in their hearts. The people have always looked for a fairly strong directive from the missionary, but while they are prepared to accept it in matters as varied as medicine and engineering, they are now refusing it in the realm of the mind.

We did gather the leaders of this

movement and some of their critics together in one conference. But, except for the appeal for as much unity and concord as the situation would allow, little seemed to be achieved. Naturally the missionaries themselves have been under considerable strain, but though goaded by one or two of the leaders of the movement, the Chairman has consistently refused to cast off any of the affected villages.

He and I feel very strongly that we must go more than the second mile if necessary to hold the people in the fellowship—visiting their villages, even when it is not possible to have service; giving an eye to school and medical work; paying the teachers who are doing their job, and encouraging the people to share in the "Vinariponi" (gift day) by which the Church in the Solomons has helped over the years with the cost of the work. It is the old story of LOVE having to suffer and hope and wait. It is my earnest wish that this policy will be consistently followed in the difficult days ahead.

OUR GENERAL FUND

Despite generous gifts and grants to our special funds, our lifeline is the general giving of our people. Last year our circuits gave £24,138 for the work overseas (1959 total £22,784). From February 1st, the general fund will be mainly dependent on the new connexional budget. We have been encouraged by the response to date.

OVERSEAS MISSIONS SUNDAY :

Hitherto most North Island circuits

have observed overseas missions Sunday during the first half year. In this and following years, the deputations will continue to visit circuits during the course of the year, but, in view of the connexional budget, and the need for the whole country to move in step, it has been decided that Overseas Missions Sunday will be observed in the second Sunday of October. The literature will be distributed before that time, and each circuit will be asked to make its own arrangements for the day. Obviously some local variations of date will be necessary.

FROM SOLOMONS TO SAMOA

The Rev. Joeli Zio writes about his visit to Samoa as representative of our Solomon Islands Church to the recent Conference of Churches and Missions. In the days of German control of Western Samoa, people from Bougainville and Buka were settled as labourers there, some remaining to this day. Former Samoan missionaries to the Solomons are also still remembered. These factors helped to quicken local interest in the visit of a Solomon Islands Methodist.

I found that God was with me from the beginning of my journey to the end of my destination, that is, Malua, Western Samoa. I should say that there was a generous and a gracious hospitality to us until the last day of departure from Malua.

On 23rd April, all the delegates were chosen to go to various villages. My appointment was at Toamua. I asked the pastor there the meaning of the word "Toamua," and he said it means "first hero." I was very pleased to know that, because my mind suddenly turned to the words of Jesus, "Be of good cheer, I have overcome the world." I preached there twice. The singing of the congregation was led by the organ, or the xylophone, played by two young boys. I gave the story of how the Gospel came from Australia,

Tonga and Samoa to the Solomons in 1902. At 3 p.m. I spoke about the words of Jesus which say "that they may have one fold and one shepherd."

Next day when we began the Conference, I felt that it was in God's plan to fulfil the words of scripture "They shall come from the north, south-east and west." The thing that strikes me most is the aiming to be united, as in the prayer of Jesus in John 17 "That they will be one as we are one."

It is not an easy task, but we hope that it will happen in the lives of the people, because it is already there in God's plan: One God — one faith — one baptism — one fold — one shepherd — one foundation — one mansion, even Christ Jesus Himself.



The Rev. Ta Upu Pere of the Cook Islands, Mrs. Mata'afa of the Samoan Church (L.M.S.), and the Rev. Joeli Zio of the Solomons.

THE PRESIDENT APPEALS

OUR HELP

TONGA FUND

Early in April the President of the Conference, the Rev. B. M. Chrystall, opened a special fund to help our Tongan Methodist Church to meet the emergency caused by a disastrous hurricane that struck the islands of the Hapaii and Vavau groups during March. Numerous churches and school buildings were destroyed. The people themselves suffered grievous loss to houses and crops, and will be short of income till their coconuts and bananas are fully bearing again, eighteen months hence.

In these days of "inter Church aid," Christian people of one land respond promptly to the needs of Churches in other lands. In the Pacific, a similar disaster on the island of Niue won quick response two years ago. This time, the National Council of Churches has voted 1,000 dollars from the Christmas appeal to help Tonga. Our Methodist people will feel an added claim on their generosity because the Tongan Church is one with us in the Methodist fellowship. Over the years numerous Tongan missionaries have served in the Solomons.

Our Australian Church, with whom the links are even stronger, has so far raised £10,000 for the hurricane fund. As we go to press, £700 has been contributed in New Zealand. At the request of the President, the Treasurer of the Methodist Overseas Missions Fund, Box 5023, Auckland, C.1., is receiving contributions.

OTHER SPECIAL FUNDS

Thanks are accorded all those individuals and groups who supported the Fraternal Workers' Fund, opened by the last Conference. The interim target of £200 has now been exceeded and £100 despatched overseas. Further consideration will be given to this matter by synods and conference.

At the request of the Solomon Islands synod, an Overseas Scholarship fund has been opened by the Board to assist the District in sending overseas young people who may benefit by special training and return to serve their people through the Church. The Synod itself raised over £500 to support Esau Tuza in his study in New Zealand.

LEPERS' TRUST BOARD

Our very good friend, and sympathetic supporter, Mr. P. J. Twomey is once again visiting the Pacific. He will call in the Solomon Islands during July and can be assured of a warm welcome there.

This year, altogether grants totalling £12,500 have gone to our work from the 1960 appeal of the Lepers' Trust Board. £5,000 is for our general medical and leprosy work in the Solomons; £5,500 more is for the maintenance, insurance and other running costs of the vessel "Ozama Twomey"; and £2,000 is to equip the dispensary at Sege provided for us last year.

CLEARING BOX 5023

EASTER CAMP AT BANGA

Altogether we had a very interesting gathering at Goldie College, led by our minister and the four teachers. Our choir sang a new song, "How Great Thou Art," and we used the revised version of the Roviana hymnbook, learning about 30 hymns suitable for Easter. Marama showed a film strip of the Calvary story, and another night, Mr. and Mrs. Hall gave a flannelgraph demonstration about the passion week.

On the Thursday we killed a big fat ox, and this was divided among the missionaries and campers at Kokenggolo and Banga. Each boy brought his own potatoes, and everyone did very well for himself in every way. At noon on Sunday, after the main Resurrection service we had our friendship, good life feast, when Mr. and Mrs. Fawcett Kay were present with some of their boys. Their Bellona choir sang to us in the service. On Monday we took part in the sacrament of Holy Communion when 11 boys came forward to accept Christ at the communion table. During our study circles we discussed sixteen questions about the Easter story.

—Alexander Kaletia.

My brother, you must help us in your prayers at all times; thus we can learn the true meaning of the Bible to teach and to help all the people who remain in darkness. Many people in the south of Bougainville stay yet in darkness, not knowing what is truth and right. Some folk want very much to forgive sins by the blood of fowls. They didn't believe the true blood of Christ, which was

shed on the cross. The Bible tells us that the blood of bulls and goats could not and did not take away sin.

—Jacob Neewai.

EASTER CAMP AT MUNDA

Forty-one girls and eight women from six villages gathered at Munda on Thursday, March 30th. Our Lotu wcs held at seven o'clock. Marama Carter opening our service. The three sisters was join too. When we finished our service, Sister Beryl tells us what groups are we. On Friday, when we finished our breakfast, the leaders go to their groups and study the Bible. At eleven o'clock is our big Lotu, and Mr. Carter take the service. At 2 p.m., we study again. At Saturdaywe take another study at 9 o'clock. At two o'clock p.m., we play games and races, and all of us were happy about that. At night we had a concert. On Sunday morning the groups that their turn to cooking they wake up at 4 o'clock, and all the foods were taken up the hill where Mr. and Mrs. Carter live. We had our lotu at sunrise, and when we finished our lotu all who came to lotu had breakfast together on the hill. At Monday morning, all the groups had some work to do. After that we all join to our farewell service and Mr. Carter took it and he give each of us a little scripture book. We were all happy about Easter camp, because it is our first time. Altogether there were 84 girls. Romans 8:28: "And we know that all things work together for good to them that love God."

—Ivy Bui

(Mrs. Ivy Bui is a mother in Israel for our Church near the head station).

ABOUT PEOPLE

"STAMP LADY" PASSES

The members of Wesley Missionary Guild, Wellington, wish to share with the readers of THE OPEN DOOR, a tribute to the late Mrs. B. F. Gardiner, who recently passed away at her home at Seatoun.

For many years Mrs. Gardiner was known as our "Stamp Lady" and through her efforts and those of the helpers whom she inspired, over £1100 was raised for our missionary work by the sale of used stamps.

Surely this was a record for such service. We are indeed thankful for the wonderful devotion to this work given by Mrs. Gardiner, even through her long final illness.

REV. J. F. CROPP

The Overseas Missions Board recently decided to request the next Church Conference to designate the Rev. J. F. Cropp for overseas missions and to station him in the Solomon Islands District. Formerly a teacher, Mr. Cropp is now at Greendale, his second ministerial appointment. Mrs. Cropp was formerly Miss Meriel Beaumont, a director of the Christian Education Department.

SYMPATHY

Recently the sympathy of the Mission Board was extended to two overseas workers who had suffered bereavement: Sister Mary Addison in the death of her father, and the Rev. Daniel Palavi of Vella Lavella Circuit, whose infant daughter had died quite suddenly.

RESIGNATIONS

The Board has accepted the resignations of Mr. R. A. G. Baker, and of Sister Audrey Roberts. Sister Audrey and her fiance, Mr. Rodney

Fleury, were congratulated on their recent engagement. Sister Lorraine Flowers, serving under our Australian Mission Board at Yirrkala, Northern Australia, has also become engaged.

REV. R. L. BARNES

On his way to the recent Conference of Churches and Missions in Samoa, the Rev. Roland L. Barnes, Chairman of the Papua New Guinea Highlands District, visited New Zealand briefly. Mr. Barnes has been in charge of the



Rev. R. L. Barnes

work at Tari since its inception, and Chairman of the Highlands District for the past twelve months. We are glad to report, that, though his return to the Highlands will be somewhat delayed, Mr. Barnes has made a good recovery from his recent serious illness. During his Auckland stay, the Highlands Chairman preached at Takapuna and Pitt Street Churches and addressed Trinity and Wesley College students. He met Board members and friends at a special gathering at Auckland.

BEFORE AND AFTER FURLOUGH

Sister Myra Fraser returned in April to Roviana and the Rev. Philip and Mrs. Taylor and family to Buin in May.

Mr. Gordon Dey, who travelled by sea from New Guinea, took up immediately a series of meetings in the Hawke's Bay-Manawatu District.



Mr. Gordon Dey.

STEPHEN GADAPETA : Last quarter on page 14, we carried a picture of Sister Lucy Money with Stephen Gadapeta, holding copies of the newly published scriptures in Bamatana. Word has just come of the recent death of Stephen, pioneer convert and evangelist among the Choiseul people. We are asking the Rev. J. R. Metcalfe, who was long associated with Stephen to write his story, and this will appear in the September OPEN DOOR. Just now, we give thanks to God for the life and ministry of his faithful servant.

THE GENERAL SECRETARY

The Rev. S. G. Andrews has spent half the current quarter visiting Fiji Tonga and Samoa, partly on holiday, and partly to attend the recent missionary conference in Samoa. Since his return, Mr. Andrews has been visiting the Wellington and Auckland Districts.

ACCOUNTANT APPOINTED

We are glad to announce the appointment of Mr. Bruce Smith of Porirua Circuit as Accountant to the Solomon Islands Mission District. Mr. Smith gives up a responsible post in business to come to the full-time service of the Church. Mrs. Smith (nee Miss Barbara Mullan) is a member of the Order of St. Stephen. We expect that Mr. Smith will take up his appointment in August.



Nathan Sipisong, of Siwai, Buin Circuit, newly sent forth by the Church in the Solomons to work in the New Guinea Highlands Mission.

OUR M.W.M.U. PAGES

Greetings All,

Such happy and encouraging reports of District Conventions have been coming to us. It is evident that leaders and councils have put much time and thought into preparing a worthwhile programme for the long day, when so many women travel long distances to attend. The inspiration and knowledge received from such days of fellowship do so much in stimulating the interest in Missions that we would like to say **WELL DONE** and thank you.

Let me pass on to you some helpful and challenging words of Bishop **LESSLIE NEWBIGIN**. He says perhaps we have been wrong in making a sharp cleavage between the Church and Missions — the Church has a total **MISSION** within the parish, within New Zealand and overseas. We have a task as wide as the world. You and I are part of this mission.

We need ever to be examining our organisations to see if they are in danger of becoming ends within themselves, and not strategic tools to win men and women for the Kingdom of God. Christianity at its heart is neither a creed nor a ritual nor ethics. **IT IS A PERSONAL RELATIONSHIPS WITH JESUS CHRIST.**

Everything in the Church gets its significance from that connection. The Church was called into being for two purposes: one to form **A WORSHIPING COMMUNITY** — a fellowship bound to God in love and worship; the other to be a **WITNESSING COMMUNITY** — which will continue Christ's work on the earth. Perhaps in the past we have placed our emphasis on the first, and now we realise afresh the second "called to be **WITNESSES.**"

This is the vision which we must get in the Church. The vision of our need to carry the Gospel within our own parish, our own land and beyond our shores, beginning where we are and reaching out across the World.

Letter from Sister Lesley Brown

I have just returned from a trip up the Taunita Valley. Sister Thelma and I were away from Ke'keau over a week. We left here Friday mid-day on bicycles on the first part of the journey to Inus Plantation where we spent the night with Mr. and Mrs. Mason. Looking back I think that four-hour trip to Inus was the hardest, possibly because we did not start out early in the morning when we were fresh. True we were able to ride through the plantations, but a good part of the way was along the beach and through bush where there are numerous fallen trees to lift the bike over. The tide was high so that meant the sand was soft and we were unable to ride over it. There were of course several rivers to cross, after one village a man came with us and carried our bikes over two rivers for us for which we were grateful.

Saturday morning early we were on our way, one of Mr. Mason's boys took us two miles by tractor until we were out of the plantation. We had five boys with us as carriers, all our belongings packed in haversacks. Different from the British Solomons where we use a suitcase and travel by boat. I walked up the river to Teabonna where we have our central School, the trip took five hours with an hour out for rest. I lost count of the times we crossed the river, some times it was so swift that I

found it difficult to keep my feet even with a boy helping me. Thelma tells me that water only to the waist is quite low.

There are places of indescribable beauty along the river, but it was not wise to gaze at the scenery on that slippery track while walking. Sunday we were stiff and sore and were glad of a restful day. Thelma took lotu at night.

On Monday while Thelma was busy at school I took an hour's climb to a village of 60. There was no one sick but I gave injections of Triple Ang. to the pre-school children and babies. I took a short service using a flannel-graph and the teacher's wife translated my talk to the people.

My programme each day for the rest of the week followed much the same pattern, visiting the villages, seeing the sick and giving injections to the children, and in spite of language difficulties giving to these isolated people a little understanding of a Father's love and care for them, I hope.

Now we are having school holidays and nearly everyone is away working, so we are very quiet and already I am looking forward to my next trip into the mountain villages.

Surely we on the home-front feel it a privilege to have a small share in the support of these faithful workers serving in the mission of the Church. Your prayers can help too remember.

Yours in happy service.

AMY E. RICHARDS

WOMEN'S WORK AT ROVIANA

During the past year there has been much to concern us about the division in our church in the Roviana Circuit and at times the picture looks

very grim but here is perhaps another side to the picture which will help to show that there is growth and life in our church as well.

Today I have had two women up to see me and both were bubbling over with happiness over the way they had spent their week-end. They were two of a group who had spent the week-end visiting some of the villages on Rendova island. Two men had gone to take services and the women had gone to begin women's meetings. They had been greeted with enthusiasm and were overwhelmed at the response of the women. In one place the women had given £4 10s. to help towards buying sewing materials as they realise it is quite an undertaking for us to supply sewing materials as they realise it is quite an undertaking for us to supply sewing materials for all the groups especially at the rate they complete the articles. As well as sewing they had taking a service and had taught the women games and songs. In another village the Methodist women had a sewing class in the morning and then at night by the light of two big lamps had gathered in the S. D.A. women to join with them and had another class.

Perhaps this might not seem so very special but the great thing is that this is the effort of the women leaders of Munda. No European has yet visited these villages to organise these women's meetings; the women have gone themselves and have gathered the women in and begun this work. I will have to pay a visit there soon and in the mean time I am kept on the go organising at the home end. These same women leaders willingly give an afternoon when required to cut out the numerous garments that are needed for each village and this is extra to

REMEMBER! MEN AND WOMEN TEACHERS NURSES

Are still required for God's work in the Pacific

- There is an urgent need for a
DOMESTIC SCIENCE TEACHER

Enquire of the General Secretary,
Methodist Overseas Missions Department,
Box 5023,
AUCKLAND, C.1.

the women's group in their own area. Last year they begun a similar meeting at Roviana island and still send representatives once a fortnight to help the women there. I intend that Nusa Roviana women shall go next month to visit and help in these new groups so that by helping others they will themselves be strengthened and the work will grow. All the garments which are made are sold and the money raised goes towards the fund for a new church at Kokeqolo.

The women leaders of this Munda area are certainly very alive and aware of the need of the women to build up the church in this place. We have a leaders' meeting once a quarter, or more frequently if the need arises and the women are continually thinking of new ideas which will help to build up the church in their area. I could fill pages with examples of this but will content myself with just a few.

This year at Easter we held a Bible Class camp for girls at Kokeqolo. There were girls from several villages gathered here. Some of the women were chosen to lead the study groups and it was a joy to see the way they themselves gained new understanding. The girls had been organised into preparing and cooking their own meals — no small task with about 100 girls and some of the women

who came to the Good Friday services and had looked wistfully at some of the activities and study groups from a distance decided that they too could have a share in the camp by offering to do the cooking. No less than 16 women turned up at day-break the next day to prepare the food and cook it—and all without the prompting of any European.

On February 17th together with women all over the world our Solomon Islands women joined in the services for the World Day of Prayer. Throughout the District there must have been at least 30 different groups meeting and reports from those who led the services speak of the enthusiasm of those who attended and the real feeling of unity in prayer. We have been able to send a gift of £18 to the British and Foreign Bible Society as a result of the offerings given on that day.

Yes, working, playing, dancing, worshipping and praying, the women are taking a vital place in the life of the church. There is much to do yet and there are many disappointments to face but surely a small group who earnestly desire to build up the Church and are willing to give everything they can towards that end will triumph and their influence will be a power for good in these islands.

Nancy P. Carter

MISSIONARIES' ADDRESSES

WORKERS FROM NEW ZEALAND, TONGA AND FIJI

SOLOMON ISLANDS DISTRICT

ROVIANA CIRCUIT: Surface and Airmail—Methodist Mission, P.O. Munda, BRITISH SOLOMON ISLANDS.

Rev. and Mrs G. G. Carter
Rev. and Mrs. A. H. Hall
Rev. and Mrs. Aisake Vula
Rev. and Mrs. Iliesa Buadromo
Dr. G. E. Houlst
Mr and Mrs. J. S. Gatman*

Mr. R. C. Fleury
Mr. J. K. R. Freeman
Sister Myra Fraser
Sister Gladys Larkin
Sister Beryl Grice
Mr. and Mrs. B. D. Smith (newly appointed)

Also Rev. and Mrs. A. C. Watson, Box 36, Honiara, British Solomon Islands.

VELLA LAVELLA CIRCUIT: Surface and Airmail: Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

Rev. and Mrs. Daniel Palavi
Sister Joy Thompson

Sister Norma Graves

CHOISEUL CIRCUIT: Surface and Airmail—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS

Rev. and Mrs. D. I. A. McDonald
Sister Lucy Money

Sister Audrey Highnam (leave of absence)
Sister Audrey Roberts

BUIN CIRCUIT: Surface and Airmail—Methodist Mission, Kihili, Buin, South Bougainville, TERRITORY OF NEW GUINEA

Rev. and Mrs. P. F. Taylor
Sister Ada Lee, Kihili
Sister Baulah Reeves, Kihili (leave of absence).

Sister Pamela Beaumont, Tonu
Sister Marv Addison, Tonu
Mr. and Mrs. Ovin, Baleidaveta, Kihili

KIETA CIRCUIT: Surface and airmail—Methodist Mission, Roreinang, P.O. KIETA, TERRITORY OF NEW GUINEA

Rev. and Mrs. John Taufa.

TEOP CIRCUIT: Surface and airmail—Methodist Mission, Kekesu, Teop, Wakunae Free Bag, RABAUL, TERRITORY OF NEW GUINEA.

Rev. and Mrs. G. D. Brough
Sister Kathleen Shaw

Sister Thelma Duthie
Sister Lesley Bowen

BUKA CIRCUIT: Surface and Airmail—Methodist Mission, Skotolan, Buka, Bougainville, P.O. SOHANO, TERRITORY OF NEW GUINEA

Rev. and Mrs. G. A. R. Cornwell
Sister June Hilder

Sister Audrey Grice

PAPUA—NEW GUINEA HIGHLANDS DISTRICT

(For reasons of space, New Zealand workers only are listed below)

NIPA CIRCUIT: Surface and Airmail—Methodist Overseas Missions, Nipa, via MENDI, TERRITORY OF NEW GUINEA

Rev. and Mrs. C. J. Keightley,

TARI CIRCUIT: Surface and Airmail—Methodist Overseas Missions, TARI via GOROKA, TERRITORY OF NEW GUINEA.

Sister Edith James
Mr. G. T. Dey*

Miss Joyce K. Rosser

*On furlough in New Zealand.

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Editor "The Open Door": Rev. S. G. Andrews.

Editors "The Lotu" (Children's Missionary Paper): Rev. E. C. Leadley and Sister Lina Jones.

POSTAGES: Airmail letters: Territory of New Guinea: 6d. a half ounce.

British Solomon Islands: 9d. a half ounce.

Airletter forms: 6d. each in both areas.