

Mrs. Hayman.



THE OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



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

DECEMBER, 1961

Burton



The CROSS and the descent into Hell
began at BETHLEHEM

— N. A. Birtwhistle

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THE OPEN DOOR

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The Missionary Organ of the
Methodist Church of
New Zealand

A NUMBER ON THE MOTIVES OF MISSION

PIOUS MIRTH

"To take life with real seriousness is to take it joyfully, for seriousness is sad only when it is superficial."

(*"Oxford Book of Carols"*—Preface.)

A Ceylon friend spent one Christmas in an American home. He was impressed by the readiness shown to invite overseas students to share in family festivities. When home again he was asked about the religious significance of Christmas in America. He commented, "There was not much of it . . . It emphasised family reunion, feasting, holidaying, it was an event highlighted by fun and gaiety but devoid of much inward joy." A stay in one of our homes might have provoked the same comment.

Our churches overseas have much to give to us; we can begin now to be receiving churches. In China and Ceylon there were great differences in the way Christmas Day was observed, but in both countries Christmas and Easter saw the largest congregations of the year in our churches. In China, the shops remained open, the business of the town went on much as usual, but Christians took a day off and spent the day in church. In the morning, there was a long service — really three services in one. First, there was a service with carols, lessons and sermons. Then there was a service for infant and adult baptisms: the children born during the last few months were all baptised at this service, and adult converts — there

always were some — were baptised as well. Finally, there came a celebration of Holy Communion. Early in the afternoon there was a communal feast — a Christmas dinner shared by the congregation together; in the evening there was either a Christmas party or a concert for all. In either case a nativity play was part of the programme.

In the Solomon Islands, a tradition has long been established of large gatherings in and around the Church to mark Christmas and Easter, and the Christian people come from far and near. While it is easy for this to degenerate into mere joy in assembly it affords a real opportunity for Christian teaching and fellowship.

Whether we are merry at home or in church, or both, we are merry because He who came is He who overcame; we live in joyful hope because "hope is the only state of mind for a race for whom God has condescended to stoop and die and rise again" (Charles Kingsley). A serious view of the world sets the great act of redemption in the centre of history and of life. We need no excuse to be merry. If ours is the mirth of real piety, it is to be ours at all times and in all places . . .

Adapted from KINGDOM OVERSEAS.

MISSION IN THE BIBLE

UNIVERSAL RELIGION

The roads between East and West were well trodden in successive migrations of peoples when the purposes of God narrowed down to a single man, Abraham: "Get thee out of thy country unto a land that I will show thee: and I will make of thee a great nation: and in thee shall all the families of the earth be blessed." Thus the patriarch went out in obedience into the unknown and, in the train of that act of faith, have followed enrichment and blessing for the whole world. Going back further still to contemplate the origin of all things, spoken into being by the creative word of God, the Hebrews glimpsed again something of the implications for universal religion of the daring idea that all life is derived from God and stands within His eternal purpose. Pre-occupation with the difficulties and perils of their early years did not allow for much interest in the divine intention for those outside Israel but, as the Hebrews came into close and sometimes violent contact with other peoples, the question became urgent. It was Amos the prophet from the wilderness of Tekoa who first testified to the existence of a universal moral law to which all nations were subject and in transgression of which they were accountable to Israel's God. Moreover, the idea of a divine election involved more than the choice of the Hebrew people. Had not God brought the Philistines from Caphtor (Crete?) and the Syrians from Kir even as He had brought Israel from Egypt? Prophetic religion thus came to look for the day when the worship of the God



Rev. Daniel Palavi and his wife Vasiti and two of their children.

of Israel should be universal and the earth should "be filled with the knowledge of the glory of the Lord, as the waters cover the sea." In one of the most remarkable passages of the Old Testament, Isaiah depicts the superseding of old enmities in the offering of a common service to God: In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

THE LIGHT TO THE GENTILES

The sufferings of persecution and of war, however, turned the Hebrews toward introspection and isolation. Far from seeking the welfare of the Gentiles, they looked for their overthrow and destruction. Alone amongst his countrymen, Jeremiah pleaded for a more liberal attitude. When asked by the exiles in Babylon whether they should fight their way back to Jerusalem and its worship his reply was rather that they should stay where they were, seek

the peace of the city and pray for Babylon. Then suddenly there appeared on the political horizon a new conqueror, Cyrus the Persian. To Deutero-Isaiah, the prophet of the exile, this was a dramatic sign that the judgements of God were abroad in the earth and that Cyrus, unknown to himself, was the divine instrument of deliverance. Israel, in her captivity, had suffered double for all her sins, reaping the harvest of her earlier folly but also, in the good purposes of God, adding a further portion of suffering as a service to Him. The exile thus brought new insight into the nature of Israel's missionary vocation as a light to the Gentiles. It could only mean that salvation is the divine intention for all men: "Look unto Me, and be ye saved, all the ends of the earth." In exultant mood the prophet depicted a herald going before the returning exiles: "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth," the Old Testament proclamation of the gospel of the Kingdom. Israel did not respond to the prophetic vision but, on her return, withdrew behind the walls of national pride. The ruthlessness with which policies of exclusiveness were deliberately put into effect led to the passionate protest of the book of Jonah with its recall to the ministry of reconciliation. The motivation for this mission is none other than the divine compassion for a people morally illiterate and even for their cattle. "Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

THE DIVINE MISSIONARY:

Mission is thus rooted in Old Testament thinking but not in practice. Proselytism did become a feature of Hellenistic and Diaspora Judaism but more to win Gentile favour than to fulfil the divine commission. Even the Community of the Dead Sea Scrolls betrays no missionary interest. In the fulness of times, however, God spoke to the need of men in the Word become flesh. Though He found His home in Israel, Jesus came as the divine missionary to be the light of the whole world. He entered Galilee preaching the gospel of the kingdom of God calling upon men to repent and to believe. At Nazareth in the Synagogue He claimed that the dreams of the prophets at last had been realised and He applied to Himself the words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, deliverance to the captives, and recovering of sight to the blind." Frequent reference is made in the Fourth Gospel to His being sent into the world, a mission of rescue and of healing that He willingly accepted from the Father. He gathered twelve disciples about Him, to be the nucleus of the New Israel, that He might send them forth with authority to preach and to heal. In terms of a divine strategy, this mission was first to the prepared community of Israel but then, as though turned toward the Cross, it widened out to the larger world: "I, if I be lifted up, will draw all men unto Me." There on the Cross the powers of darkness were ranged again Him but were driven back in defeat, wherefore, says Paul, God has highly exalted Him and given Him a name that above every name, Lord His claim afresh upon the total life



of man and of the universe itself for in Him all things cohere. On the ground of this universal authority, the commission is given to the Church to go out into all the world with His good news to men, to proclaim the hour of grace and to summon men to encounter. Set between the ages, the Church declares that the Kingdom of God has come and has yet to come in its fulness and she herself lives in the tension between the two in confidence in a risen and victorious Lord and by the powers of the age to come. The condition of Christ's abiding presence within is the perpetual outgoing of the Church on her world mission.

LOVE THE DYNAMIC:

The purpose of mission is the recovery of the whole life of man and of the world, there being no distinction between the local and the wider mission and no separation between an individual and a corporate salvation. The Church's mission is one.

But wherein lies its motivation? It is to be found not in humanitarianism, not in any projection of human idealism, not even in obedience to an external command. The Church's mission is a response to the divine mission expressed in the coming of Jesus Christ and supremely in His atoning act of self-giving upon the Cross. What other adequate motivation could there be but the eternal love which at Golgotha leapt out in history taking the initiative to bear the need of the world? Identified with sinful humanity Jesus offers Himself in perfect obedience and in Him it is God Who reaches out to reconcile men to Himself. At the Cross a new humanity arises as men, united to Him by faith, die to the old order of selfish existence and life. The experience is individual as rise to the newness of resurrection Christ dwells within the human heart, thinks through human minds and acts through human hands but also it is corporate since to be in Christ is to be in the fellowship (*koinonia*) of His Body the Church. Through His Church, Christ becomes visible to the world and makes His impact upon human need through acts of His presence, Christlike service (*diakonia*), and through the communication (*martyria*) of the word of grace and of life. To be in Christ is to share in the blessings of life gathered beneath His Kingdom but also to participate in His sufferings for men, a mission that shall continue until that day His Kingdom is universally acknowledged and God shall be all in all. The motivation of mission resides finally in the compassion and concern of the divine intention for all men. It is expressed in the willing and imaginative response of those who are in Christ.

—John J. Lewis.

THE HOLY SPIRIT OUR MOTIVATION OF MISSION

THE HOLY SPIRIT AS THE IMPULSION IN MISSION :

Immediately after the Holy Spirit came upon the Apostles they began to proclaim Christ to men "out of every nation and language," and the Spirit enabled them to speak so that men understood. This is surely intended to denote that the primary work of the Holy Spirit is to enable those in Whom He dwells to preach Christ to all men. It is surely significant that in Acts only one speech after Pentecost is addressed to believers; the rest are missionary sermons.

The Spirit is undeniably the motive power which actuated the Apostles in all their dealings with men. Immediately He was received by the Apostles He created in them the irresistible necessity to communicate the Gospel. "We cannot but speak that which we have seen and heard." (Acts 4:20). It is passing strange that we have not long before realised that throughout Acts the primary work of the Holy Spirit is that of enabling those to whom He comes to convey to others the faith they have received. He is revealed as a Spirit of Redeeming Love, actuating those in whom He dwells, urging them to seek salvation of others rather than their own personal sanctification.

The Holy Spirit is indeed a sanctifying Spirit, and this brought out most clearly in St. Paul's Epistles, but the first sign of the Spirit's presence among men in the Acts is His activity for the salvation of others. His sanctifying influence in the individual is a second and later sign.

This concurs with the revelation of the Holy Spirit in the Gospel for there the first mention of Him occurs with reference to His share in the redemption of mankind as the Agent in the Incarnation of the Saviour. Only later is He revealed as the Purifier, the Revealer of Truth, the Comforter, the Strengtheners.

The Holy Spirit gave to the Apostles a profound conviction that men could not live without Christ. He persuaded them that there was nothing of more vital importance than the preaching of the Gospel. This is surely the burden of St. Stephen's speech as well as that of St. Peter. Sin is a universal fact that through Christ alone can be forgiven. Men are urged to be baptised but baptism is no longer regarded as a symbolic washing away of known sin; it is baptism into Christ. It is the entrance into a new spiritual state, and possession of the Holy Spirit assures men that they have entered this. It brings men into touch with Christ, the Source of all Truth, Grace and inexhaustible Life. For this reason men who had repented and been baptised by John the Baptist must repent again in a very different way and be baptised with the Holy Spirit. What men needed was not merely sorrow for past sin and a resolution to amend, but the acceptance of the Lordship of Christ resulting in the gift of the Holy Spirit.

Baptism of the Spirit

In the first few verses of Acts the baptism of John is contrasted by our Lord with the Baptism of the Holy Spirit, "John indeed baptised with

water, but ye shall be baptised with the Holy Ghost not many days hence." (Acts 1:5). In the first sermon of St. Peter the Holy Spirit is promised to all who are baptised in Jesus Christ for the remission of sins, "and ye shall receive the gift of the Holy Ghost." (Acts 2:38). When St. Paul met at Ephesus certain disciples who had been baptised into John's baptism he declared, "John indeed baptised with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is on Jesus, when they heard this they were baptised in the name of the Lord Jesus. And when Paul had his hands upon them, the Holy Ghost came upon them." (Acts 19: 4-6).

In all the preaching of the Apostles there is, however, a grave and solemn note. To reject Jesus is to forfeit the remission of sins. Many verses could be quoted, such as "Beware lest that come upon you which is spoken in the prophets, 'Behold ye despisers, and wonder and perish.'" (Acts 3:39).

It was the Holy Spirit which made the Apostles missionaries and sent them out to convert the world. Missionary zeal does not grow out of intellectual beliefs, nor out of theological argument, but out of love. If we do not love a person we are not moved to help him by information that he is in need; if we do love him we require no proof of special need to urge us to help him. The Holy Spirit teaches the Apostles that men need Christ. They themselves know that Christ is an absolute necessity for them. When once the Holy Spirit reveals Christ to a soul he knows he can no longer live without Him. Looking out on the world he sees that in heathen lands men are living



Rev. J. F. Cropp newly appointed to the Solomons.

in sin and out of his own experience he declares that they are perishing in their ignorance. Looking at some who do not know Christ he acknowledges that they live far superior lives morally to his before he knew Christ, but he sees also that in heathen lands men are perishing in sin because "the wages of sin is death." The Spirit is quick to recognise and welcome the least sign of goodness in sinners. A cup of cold water appears to him as a sign of kinship with Christ. "In every nation he that feareth God and worketh righteousness is accepted with Him." It is only when we begin to imagine that because some heathen live nobler lives than many nominal Christians we are absolved from responsibility for the proclamation of the Gospel to them, and only when we ignore the fervent zeal of the Apostles in the preaching of the Gospel, that the Acts is incomprehensible. If we imagine that any idea of the sublimity of heathen

morality, or religion, absolves us from the duty of proclaiming the Gospel, we are really deposing Christ from His throne in our own souls. For if we concede that men can manage without Christ, we must inevitably sooner or later regard the Saviour as a luxury for our own souls, and further, if they can live without Christ why cannot we?

Many say, "Leave the heathen alone. They are all right as they are." When we speak and think thus, we are treating the matter of salvation exactly as if Christ had not come at all. We are adopting a pre-Christian attitude. It was true that before Christ came, the only way of salvation lay in keeping the Commandments. After Pentecost, instead of asking any seeker after salvation to keep the Commandments, he is now advised to "Believe on the Lord Jesus."

Through Christ Alone

Before Christ came no belief which men ever held was superior to Judaism, no philosophy has ever equalled that of the best Greeks. Had either of these sufficed Christ need not have suffered. The Apostles were sure that neither the monotheism of the Jew, nor the philosophy of the Greek could effect salvation.

If the suggestion that the morality of the heathen world or its philosophy absolves us from the duty of proclaiming Christ with breathless urgency is anything more than an excuse for laziness, if it really represents our belief, then it is a deliberate turning away from Christ to another Gospel.

When men have done that in their own souls, it is not surprising that they find this pseudo-gospel

sufficient for others. Christianity then becomes merely a system of ethics, a little better than others perhaps, for after all it is one we ourselves have chosen, but not essential, and therefore of insufficient importance to justify our disturbing the ancestral beliefs of others. Such ideas, though widely held, have nothing in common with the teaching of the early Apostles. They are a flat contradiction of the Book of the Acts, and a denial of the Spirit there revealed as the Spirit of Christ and of God. Christ declared, "I, if I be lifted up from the earth will draw all men unto Me." His arms are still outstretched to embrace all men. If we can say with St. Paul "I live yet not I, but Christ liveth in me," our arms, too, of necessity must embrace the world.

The Churches of the Middle East and Africa perished soon after the rise of Islam, mainly because they had neglected the Holy Spirit, had lost their missionary vision, were self-centred and institutionalised. Let us take the Church of Persia as an example. This Church had not merely survived the relentless persecution under the Sassanid Kings extending over two centuries, but had actually grown in the days of persecution. The power of the Holy Spirit was seen in the conversion of not merely executioners and persecutors, but also of drunkards and profligates. These wondrous miracles of the Holy Spirit's power were a tremendous inspiration to the whole Church and the Holy Spirit impelled it to go forth to win the whole country for Christ. When the persecution ended the Church had practically conquered the whole of Persia.

In the next 200 years before the coming of the Muslim armies, the

Church became self-centred and increasingly involved in its own affairs. It no longer sent missionaries to win the remaining pagans in Persia and made no attempt to evangelise its eastern neighbours, India and Afghanistan, nor did it attempt to win the Turks in the north. It veritably hummed with activity of one kind or another, building churches, monasteries and other institutions, and the life of the Church was centred in an impressive programme of attempt at sanctification, prayer three times a day, self-flagellation, etc., but it no longer saw the drunkard redeemed or the profligate reclaimed and when the Muslim armies came and conquered Persia in a few short months, the Christians were horrified to discover that the Muslims were more assiduous in the performance of rigorous religious duties than they were. They prayed five times a day, their month of fasting put to shame the so-called fasting of the Christians, their pilgrimage was far more arduous and their self-flagellation for more painful, than that of the Christians. In a short while the Church, which was now but a caricature of what Christ meant His Church to be, perished so completely that for 800 years or

more there was no known Christians in Persia, and only this year the first Persian bishop for over 800 years was consecrated.

The Church's only guarantee of permanence is obedience to Her Lord, for this ensures the constant presence of the Holy Spirit, without which no Church can live. Had the Church in Persia remained a missionary Church it would have been constantly inspired by the miracles of conversion occurring within and beyond its borders, miracles which are the irrefutable proof of the presence of Christ amongst His people. Islam, Hinduism or any other non-Christian faith cannot counterfeit such miracles, and must inevitably be impressed by them. It was the failure of the Church of Persia to be faithful to her primary task of proclaiming the Gospel in the power that was responsible, more than anything else, for the inability of the Church to convince the Muslims that God dwelt within her. Very soon Christians themselves lost faith in their own mission to the world, and succumbed to the dynamic faith of the energetic Muslims who were keen to carry their faith to the ends of the earth, even at the cost of their own lives.

— Charles W. Haskell

**Miss Joyce Rosser,
Secretary to the
New Guinea High-
lands Mission,
with her class of
women. Among
such people bap-
tisms have taken
place this year.**



NEW LIFE IN THE SPIRIT

OSLO 1961 AND WORLD METHODISM

This was the first occasion on which a World Methodist Conference was held outside the English-speaking world. The conference was splendidly organised and was in itself a tribute to our Methodist Church in Norway, which officially numbers only 12,000 members. Bishop Odd Hagen, the Bishop of Scandinavian Methodist, gave an excellent lead to his people, and in welcoming the delegates emphasised the family nature of Methodism and the fact that although we do not all use the same forms of worship, and of worship and of government, we are one people. The Oslo Conference was really a great family reunion. The claim that Methodism has a strong ecumenical character is supported not so much by the attendance of approximately 1,500 delegates, but by the fact that they represented fifty nations. Some of the small groups of Methodists from behind the Iron Curtain, and the younger churches of Africa, whose countries are experiencing new-found political freedoms, brought a freshness and vitality to the many encounters we had in small groups and person-to-person discussions.

A WORLD COMMUNION

The handbook of information on World Methodism reveals that world membership is 19,086,426, and the world Methodist community is estimated at 41,455,030. The interesting point about these statistics is that, of the total world membership figures, 13,611,336 are members of

the American Methodist Church, which gives American Methodism approximately 2/3 of the strength of world Methodism.

The conference was not a deliberative assembly, so there was very little discussion or debate at the full conference level. Its purpose was inspirational and for the increase of fellowship among Methodists. There were many high points of inspiration in addresses and meetings, but fellowship on a person-to-person basis was difficult to achieve because of the size of the conference, and the physical conditions prevailing.

NEW LIFE IN THE SPIRIT

The theme of the conference was "New Life in the Spirit" and this was dealt with under four main headings —

1. The Lord and Giver of Life.
2. The Family Life of the Church.
3. The Church in the Life of the World.
4. Methodism in the World Church.

The Conference programme was very exacting, and it was impossible to attend every session. A typical day consisted of the following:

Meeting at 9.15 a.m. opening with devotions, then two main theme addresses with a question period. The question period was usually too short.

We had a break at 11.15 a.m., and assembled again at noon till 1.30 p.m. In this period we had the

option of attending a study group to deal with certain prepared questions on the morning address, or to listen to two further addresses on the "Methodism-in-Action" series, or to attend the Bible Study group under the Rev. Rupert E. Davies.

Then at 4 p.m. another lecture on the principal theme, and at 7.30 p.m. two further lectures.

The evening lectures were usually translated into Norwegian because of the attendance of a number of Oslo citizens. This tended to lengthen the meetings and of course the whole day. The best that I could manage for a daily effort was six addresses and a study group, or alternatively seven addresses.

WITNESS OF THE SPIRIT

Bishop Arthur Moore in his address "Witness of the Spirit" warned of the danger confronting the established Church. He said, "Once we have size and skills we are tempted to perform our work on the strength of those resources."

Frequently we were reminded that church leaders and members tend to talk excessively about our problems, and too little about the power that God makes available to dedicated people.

The question was asked as to why modern Methodists have lost the conviction that our forefathers possessed. Are we as sure about Christ as they were? Would not less formality open the way for a more rapturous experience of Christian worship and living?

These questions and many more were brought before us. Would we become new people if we experienced again the assurance of sins forgiven?

Dr. Rupp reminded us of the fact that all earthly forms of the Church have their time, and that the only authentic contribution of Methodism to the Church Catholic is her spirit, the most vital thing that we have to give in the lives of our people.

WORLD MISSIONARY STRATEGY

Dr. Eugene Smith of the U.S.A. appealed for greater co-operation in missionary strategy. He claimed that the modern missionary family must be more inter-racial and international in character. He then listed three requirements :-

1. To work always within the terms of local initiative.
2. To work in the regional ecumenical pattern.
3. To work in the global situation.

One of the most precious tools in the modern missionary programme is inter-Church Aid. With 26,000 of the world missionary force from the U.S.A. he pleaded for a broadening of the sending base to the world fields.

Is it true of our experience of the faith as Professor Coulson put it?

"The pressures from below drive us up to God, and that if we would act wisely we must have a picture of God before our eyes."

Or would we say with Dr. Stanley Jones, whom I was privileged to hear in Honolulu? "My faith in God is not something I lean upon, but something that lifts me up toward God."

— Alan A. Dingwall.

SURVEY OF OUR MISSION OVERSEAS

ANNUAL BOARD MEETING

In presenting his annual survey of the world background against which our own overseas programme as a Church is conducted, the Rev. S. G. Andrews told the members of the Overseas Missions Board annual meeting of the recent consultation arranged between representatives of British Methodism and representatives who came specially from the daughter churches of British Methodism in 26 overseas missions districts. He selected three aspects of their study and developed them in relation to our own programme.

Despite the resurgence of other world faiths, a practical materialism is the prevailing philosophy throughout for world. This year, for example the Commonwealth Technical Training Scheme was used, in the Solomons, to set before young people the prospects of service in modern technology. This immediately posed a dilemma for young people already considering devoting their lives to the full-time service of their Church. Time was when there were fewer openings for other than church mission workers there. Now higher pay and greater prestige attach to all sorts of government and commercial employment.

Like ourselves, the British Methodist Missionary Society is facing problems in recruiting, training and retaining staff. The former sense of lifetime commitment to missionary service is often lacking today. The younger churches desire missionaries still but are often uncertain as to how to use them when they come. Having appointed Miss Patricia

Jacobson as homecrafts teacher, our mission still lacks nurses and men and women teachers. Too few people are offering themselves for the work of Christ and His Church overseas.

Standing, as we do, on the threshold of a new relationship with the Church in the Solomons, we were bidden as a Church to hear for our encouragement of the new relationships between the British Church



Sister Audrey Highnam, returning to Choiseul this month.

and many of their daughter churches overseas. The British President has recently been to Ghana to inaugurate the Methodist Conference there, under an African President. Ghana Methodism is virtually self-supporting, drawing only £6,000 from Britain last year against £140,000 raised locally. But finance must not be the only yardstick, for in another overseas district

which raises only £2,800 annually and is supported to the measure of £15,800, autonomy is also being planned.

The General Secretary reminded the Board that these developments were no longer remote from the Pacific. Western Samoa which attains to political independence next year hopes shortly to have a Methodist Conference. The first national chairman, the Rev. Setcreki Tuilovoni, has just been appointed as titular head of our whole Church in Fiji. A Conference is in the offing there also. The Methodist districts in the Solomons and New Guinea are moving towards a closer relationship, marked by conversations on educational policy and the openings of the Raorongo Theological College. Politically, New Guinea has received an elective constitution for the first time. One of our Roviana laymen is now a member of the new (nominated) legislative and executive councils of the British Solomon Islands Protectorate.

The Board which met on October 26th and 27th under the chairmanship of the President of the Conference, the Rev. B. M. Chrystall, was attended by distant as well as Auckland members. Highland's District business was presented by the General Secretary, and the Solomon Islands District was represented by the Secretary of the Synod there, the Rev. A. H. Hall. Other missionaries present by invitation were the Rev. G. D. Brough (substitute member), Dr. Gerald Houlst and Sister Audrey Roberts and the Rev. J. F. Cropp (missionary designate).

Withdrawal and Resignation: Further point was given to the need for continual missionary offers by the acceptance of the resignation of Sister June Hilder (to take effect late

next year) and of the notice of withdrawal at Conference 1963 by the Rev. Gordon Cornwell. On the other hand, the Board resolved to continue the employment of Mr. R. C. Fleury after his marriage. This marks a new departure, as previously all our carpenters have been single men.

Appointment: As separately reported, Miss Patricia Jacobson has been appointed to succeed Sister Beulah Reeves as homecrafts teacher at Kihili Girls' School.

Highland Business: With joy, the Board received the news of the baptisms at Tari and Mendi and the progress of the extension work at Nipa. A letter from the Acting Chairman (the Rev. C. J. Keightley) was read, setting forth some of the frustrations of the staff, due to vacancies and the inability to take up all new opportunities. The Faith and Order Committee is to be asked to look into the pattern of the indigenous ministry that may emerge in the Highlands, and the need for the provision of adequate pastoral and sacramental ministry to the new converts.

Solomon Islands Business: The following synod recommendations were endorsed for presentation to the Conference: the ordination of the Rev. Samson Pataaku and of Job Kotoava; the candidature of Matthew Beaso and Misake Tarurava and their entry with Leslie Boseto to the new theological college at Raorongo, near Rabaul; circuit status for the Marovo section of the Roviana circuit; support for one year for the Rev. Allen Hall so that he may complete the Roviana Old Testament; adoption of the new district constitution and of the questions to be dealt with at each annual synod. Most of these matters are

**Baptismal
Group,
Tari.**



approved subject to the endorsement of them by the Conference.

District plans for celebrating the Diamond Jubilee of the mission next May were considered and given general approval. These involve a visit by the President and certain others to the District. Leave of absence for twelve months was granted to Sister Audrey Grice who hopes to take the course in the School for Christian Workers. The appreciation of the Board was accorded to Sisters Beulah Reeves, Audrey Roberts, and Thelma Duthie, who are leaving the service of the mission, Sister Thelma after ten years at Kkesu. It was noted with appreciation that the Boys' Brigade Movement would be sponsoring Gordon Siamia for training next year in New Zealand; his time divided between the School of Christian Workers and B.B. training. Esau Tuza who has spent 1961 at Wesley College, will transfer for 1962 to the School for Christian Workers. Arrangements were approved for the resumption of his work overseas by Dr. Gerald Hault, following medical treatment in this country.

While the income and expenditure statement revealed a small surplus

for the year, some concern was expressed with the balance sheet over the large sums represented by stocks and district advances in the Solomons. These sums had the effect of reducing the amount of cash available for special expenditure. While the ordinary estimates were approved, the special requests of the Solomon Islands District Synod had to be reduced somewhat. The ordinary estimates themselves provide for an expenditure of £57,726, of which £40,900 will be drawn from New Zealand. Of this £4,100 will come from the M.W.M.U., and £29,500 from the Connexional Budget. The Department has been greatly assisted this year by the regular and full contributions from the Budget Committee. This means of course that the response from the circuits has been larger than ever before.

Help for Medical Recruits :

As part of its Jubilee Year programme The Mission to Lepers is introducing a scheme of financial assistance to young men and women who will take a medical course and join its staff. Full details may be had from the Rev. M. H. Feist, Box 8579, Auckland, C.3.



FOR THE PEOPLE NEXT DOOR

N.C.C. 1961 CHRISTMAS APPEAL

The 1961 Christmas Appeal of the N.C.C. "For the People Next Door" is launched with the full endorsement of every member Church in the Council. The Appeal was sent to every one of the 1400 congregations in the middle of October with the offer of free literature and posters advertising the Appeal.



The Christmas Appeals have been launched annually in New Zealand since 1947 but only in the last few years have the Churches given special emphasis to it as an expression of their growing concern for the Christian and human cause in Asia. Last year's Appeal was for a target of £35,000 and was oversubscribed by more than £10,000 by nearly 1,100 congregations. This year's target is £45,000.

Inter-Church Aid in which the New Zealand Churches participate through this once-a-year Appeal, is now a world-wide fact particularly among the member Churches of the W.C.C. Churches everywhere are not only meeting their own requirements and reaching out in denominational missionary enterprises but are also acting ecumenically in the meeting of human need through Christian channels. In this way, of course, they are strengthening the Christian witness to the power of the Gospel. It is estimated that Churches related to the W.C.C. now contribute something approaching thirty-million pounds a year in goods and money for the purposes of Inter-Church Aid.

The projects to be supported by the 1961 Appeal have been chosen from the Asian Listing of the W.C.C. This means that they have come from a list made up when each

Asian N.C.C. answered the question — what are the three most urgent un-met needs in your area? There is special emphasis on the provision of scholarships for the training of future leaders, there is widespread service to refugees, there is the strengthening of the evangelistic witness of the Asian Churches at many points and there is the endeavour to provide for the sending of five strategic missionary workers to Indonesia. In New Zealand the selection of projects is made by the N.C.C. Commission on Overseas Mission and Inter-Church Aid, on which the Methodist Church is represented by Mr. S. N. Roberts and the Rev. S. G. Andrews.

The full list of projects for the Appeal is as follows:

Emergency Grants in times of disaster.

Mr. and Mrs. Dudley Mander
Five workers for Indonesia.

W.C.C. Service Programme for refugees.

E.A.C.C. Annual Assessment;
student work in Asia.

India — Village Industries Project, Tamilnad Polytechnic in Nazareth, South India.

Indonesia — Leadership Training in eleven centres.

Japan — Midnight Mission, Rural Training Centre.

Formosa — Mobile Medical Units.

Burma — Tuberculosis at Pan Long.

Ceylon — Residential School for Mentally Retarded children.

Hong Kong — Self Help and Vocational Training, Student Work Projects, Re-settlement of Drug Addicts.

Pakistan — East Pakistan Rural Co-operatives,
West Pakistan Anti-TB Programme.

Arab Refugees.

Korea — Amputee Project.

Malaya — Training new Village Workers.

Vietnam — Scholarships.

Internal Missionary Council — Special Projects Fund.

One of the most important aspects of the Appeal is the provision of a sum of money which is allocated by the N.C.C. through the following year in response to emergency appeals, for example, when there is an earthquake in Chile or Algiers, a war situation in the Congo or Angola, a flood disaster in Burma, or a typhoon in Japan the Christians in the local situation in responding to the need send an Appeal for help to the World Council and thus it goes round the world. It is of tremendous significance that by means of the Christmas Appeal of the N.C.C. the Churches in New Zealand have a method by which they can respond together and immediately. The amount sent in such cases varies between the equivalent of 1,000 dollars and £1,000 but it is of particular value because of the immediacy with which it can be made available. This year, for example, 1,000 dollars were voted to Tongan hurricane relief.



The funds received by the N.C.C. from the last Christmas Appeal have all been allocated in terms of the projects advertised and full and faithful acknowledgments have been received in every case. The detailed position has already been made available to all Church and daily papers in New Zealand.

CLEARING BOX 5023

FRITZ KREISLER WRITES . . .

"I was born with music in my system. I knew musical scores instinctively before I knew my A.B.C. It was a gift of Providence. I did not acquire it. So I did not even deserve thanks for the music.

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement. I am constantly endeavouring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread — some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. In all these years of my so-called success in music we have not built a home for ourselves. Between it and us stand all the homeless of the world."

— "Cathedral Chronicle,"
Auckland.

NEW WHEELCHAIR FOR SOLOMON ZAKELE :

Solomon Zakele, a crippled patient at Ozama Leprosarium, writes to say "Thank you" for a new wheelchair given from New Zealand. "It is an amazing thing to me the love of you people in New Zealand. Thank you very much for the wheelchair. My new wheelchair is very comfortable. I wind it round. It is so easy and not hard like the old one. Thank you very much for your great love."

FAITH AND DISCIPLINE

The General Secretary had prepared three studies for Synod based on thoughts from the Conference

study in Samoa. We who could not go to Synod decided to have a Day of Prayer here at Tonu to pray for our representatives. We also dealt with the studies in turn. Stephen Iroro, whose father was one of the early Mono missionaries to these parts led the discussion on the first study. There was freedom and sincerity as we discussed ways of improving our church witness, the possibility of some changes in our services, etc. I was glad to see some get out pencils to jot down good ideas . . . ideas that other teachers had proved workable . . . After a short break for fresh air, we considered the second study. In discussing the marks of the true Christian we suddenly found ourselves talking about one of the hardest things . . . "mikais," witchdoctors. "This will always be a problem till all the mikais die," said one, but young mikais are starting practice all the time. "The mikais will always be there as long as there are people willing to pay them money for their services," said another. The atmosphere was tense as the teachers were reminded that Christ is Lord and that ought to show His power to the people through their lives.

In our third study many useful points about discipline were discussed and what should be punished and how. I was glad to hear them reaffirming that the teachers were the ones who must lovingly and even at the cost of practical help lead the erring to repentance and renewed faith. A time for testimonies was followed by the sharing together of the Sacrament of Holy Communion

— Pamela Beaumont, TONU.

ABOUT PEOPLE

CONFERENCE :

Over 350 Methodist representatives gathered at Auckland on November 1st and following days. The Rev. E. Clarence Leadley, a former missionary to Roviana, was inducted to office as President of the Conference. Conference was noted for the unusually large number of people who participated in debate. The public sessions included a Methodist Rally on the Sunday evening, when the Rev. B. M. Chrystall addressed a packed Town Hall and Concert Chamber on the Oslo Conference of World Methodism. At the Conversation of the Work of God, Bishop Raines of Indiana, Chairman of the Board of Missions of our Church in the U.S.A. gave an outstanding message. The same day, in the Overseas Missions business, the Conference heard briefly the Revs. Allen Hall and Gordon Brough and Dr. G. E. Houlst and received Miss Vivian Mamupio of the Solomons and the Rev. Tupu Maea of Samoa. The Rev. James F. Cropp and Mrs. Cropp were set apart to their missionary task in the Solomons.

HIGHLANDS CHAIRMANSHIP :

The Rev. R. L. Barnes, Chairman of the Papua New Guinea Highlands District, was recently declared medically unfit to return to his work at Tari. This decision is a sore blow to our work as well as to Mr. and Mrs. Barnes themselves. They will be taking up work in a Queensland Circuit. There is now an urgent vacancy in the ministerial staffing of the District. At the request of the Australian and New Zealand Methodist Overseas Missions Boards, our Conference has recently appoin-

ted the Rev. C. J. Keightley the new Chairman of the Highlands District. Mr. Keightley, who has been acting as Chairman this year, will take up his appointment after his current furlough, commenced at Wellington on November 22nd.

MOVEMENTS OF OTHER WORKERS:

Sister Audrey Grice arrived last month on furlough, to be followed by leave of absence to enable her to take the course at the School for Christian Workers. Sister Beryl Grice is returning to Choiseul, departing from Auckland on the 9th of this month. She will accompany three children of missionaries, and three Solomon Islands students who will be spending Christmas in the Islands.



Sister Patricia Jacobson

Following leave of absence, and study in Britain and New Zealand, Sister Audrey Highnam returns on 15th December from Auckland to resume her nursing work in Choiseul.

Illness expedited the furlough of the Rev. Gordon and Mrs. Brough. Mr. Brough is prescribed rest follow-

ing his attack of hepatitis, but hopes to visit the Youth Conference at Feilding.

Sister Pamela Beaumont is due at Christchurch just prior to Christmas. After ten years of service as a missionary sister, Sister Pamela has now also fulfilled the requirements and been accepted as a deaconess by the recent Conference.

Sister Patricia Jacobson of Tauranga, newly appointed home-

craft teacher to the Kihili Girls' School, will depart by air from Wellington on January 26th.

REV. A. H. HALL :

Mr. Hall was given permission by the recent Conference to reside this year in New Zealand and pursue the translation of the Old Testament into Roviana. It is expected that Mr. and Mrs. Hall and their family will reside in the Bombay Circuit and render some preaching service there.

Wanted Overseas

- Our Overseas Missions Programme needs further workers. The Solomon Islands Synod cabled :
" Stationing cannot be final without more staff."
These are needed

Two Triple Certificated Nurses Men and Women Teachers

**Our Australian Church also continues to appeal for a
Doctor for the Indian Women's Hospital at Ba, Fiji.**

In addition, our Church in Fiji and Samoa is constantly appealing for **secondary teachers** to serve with our church education programme there. New Zealand provided one such graduate teacher this year. Other vacancies are now reported.

Full details about all these vacancies may be had from
THE GENERAL SECRETARY,
Methodist Overseas Missions Department,
Box 5023,
AUCKLAND, C.1.

- Enquiries about future service will also be welcomed

OUR M.W.M.U. PAGES

Greetings All. The M.W.M.U. Conference held in the Wesley Church, Wellington, had a good representation from every District with 138 women attending 45 of them being first-timers.

We would like to record sincere thanks to the Wellington Executive team who carried through detailed preparations so efficiently that the smooth running of the Conference was assured.

A civic welcome was tendered by the Mayor, Mr. F. J. Kitts. Then greetings from sister Churches were extended to the Conference, speakers expressing joy in having the opportunity of being present to affirm the unity of the churches in the great missionary task especially in the women's organisations where our work follows much the same pattern.

On Wednesday evening for the Missionary Rally we were privileged to have as guest speaker, the Rev. B. M. Chrystall, B.A., President of Conference, who took as his subject, "The World and the Mission of the Church."

Mr. Chrystall said his first and most important impression of his trip abroad was and always will be "people people, everywhere. We in New Zealand have no appreciation of the population explosion in the world today.

It was the youthfulness of the Asian and African world in contrast to the Northern and European countries which was so striking.

These young countries are going to be impatient with the conservatism of the older peoples — already

a revolution has taken place in a country where for centuries youth has been taught to respect age.

His next impression was of the appalling poverty in contrast to the wealth and extravagance of the few.

With regard to religion his next impression was that life is being lived on the surface level, and much of the deep rooted way of life is being squeezed out of man's way of living. More and more it seems to be wealth that counts, with less and less regard for spiritual values.

Is the Christian faith going to survive with so much emphasis on material things.

Nevertheless there are signs of renewal of interest in the religions of the world. Man is beginning to examine again the basic fundamentals of the faiths in which he was nurtured. It is difficult to assess, but it is everywhere. Buddhism and other religions are growing in proportion to the increase in population, but the Christian Church is not growing proportionally. Why is the advance so slow? Why does the church appear to have lost its drive?

What is it that Christianity has that no other religion has? We believe we have something unique. Christ is the Key, He is Truth that is found nowhere else. It was reserved for Jesus Christ to manifest a Heavenly Father whose love embraces all, and to whom we come only through Jesus Christ. He has the offer of pardon and Life.

This must always be the mission of the Church.

— Amy E. Richards

M. W. M. U.

THE INSPIRATION OF CONFERENCE. 1961

As we return to our homes from yet another M.W.M.U. Conference, we ask ourselves:- "What is it that we take away with us?" . . . Is it the memory of those we meet, old friends and new? . . . Is it hearing the reports given by our Deaconesses and Sisters of their work among the women and children? . . . Is it the thrill of hearing how much money has been raised by our Union? . . . Is it the fellowship in Christ we find so sweet?

It is all of these things, but they are impressed on our memories by the inspiration given through the men and women who led us in our devotions.

The hymns we sing. "Jesus Thou Joy of Loving Hearts, Come let us sing of a Wonderful Love, Jesus Thy Wandering Sheep Behold, What Shall I Do My God to Love, Now Let Us see Thy Beauty Lord, O God What Offering Shall I Give to Thee."

The prayers of Thanksgiving and Dedication.

The opening remarks of our President as she spoke to us of the story of the Centurion who came to Jesus and said "My servant is sick." Jesus hearing the concern in his voice answered at once "I will come and heal him." Christ made no stipulation about the manner in which our prayers should be made, our manner of dress or where or when. If the heart is right then our prayer is acceptable to God. At any time in any place we can pray and He will hear. He is a spirit and sees into the soul and that is why He went at

once to heal the servant, but He heals not only the body but the mind and spirit. We could all use David's prayer "Create in me a clean heart, O Lord." Nothing can separate us from the love of God.

The Prayer and Praise Session led by Rev. Thea Jones was a reminder of the Beauty of God revealed in Jesus Christ.

His patient Endurance
His Humility
His Generosity
His Inclusiveness
His Command

Intercessions were made for . . .

Our Maori people
Our Maori workers
Our Solomon Islands and
Highland people,
Our Solomon Islands and
Highland workers
Endurance for ourselves and
all servants of the
Gospel.

Sister Audrey Roberts who has returned after three years service spoke to us about her work. Some of the things she remembers are the forming of the Methodist Women's Fellowship, the faith of the women in the nurses and their gratitude for all that was done for them. The young people are keen to get on and to learn and are being trained as nurses and dressers. Their appreciation of the interest and concern of the Missionaries and their interest in the Home Church. We need their prayers as well as they need ours. The forming of a Christian Endeavour which is led by the

people and an Order of St. Stephen which is to be started. All these things are preparing them to take more responsibility in their own land.

Sister Mary Sealey's theme was "Our Service for God" and she pointed out that each one has some gift which is used in the power of Love will indeed be blessed. The Holy Spirit working in us can do great things. Sister told us of the need for showing concern and love for our Maori friends and challenged us all to work for the Kingdom of God. We witness through personal service.

She thanked the women for their gifts and paid a tribute to Rev. E. Te Tuhi who said that to know God is to have faith.

On Wednesday evening the Missionary Rally was held in the Wesley Church Taranaki Street, when the Rev. R. Thornley was in the Chair. A Samoan choir rendered two groups of hymns in their own language, and Mr. Graham Richards, son of our President, sang a Calypso version of the Lord's Prayer. I am sure we found a new beauty and a new emphasis in the well-known words. The President of the Church Conference, the Rev. B. M. Chrystall, was the speaker and his subject was "The World and the Mission of the Church."

Why is Missionary advance so slow? Is it because time and energy are used in administration and education and not in Evangelism? Is it a failure in understanding and a loss of the missionary concept?

THE SLENDER MISSIONARY FORCES. — There are 42,000 Missionaries in the whole world; 40,000

of whom are from the white races; 20,000 of these are from the U.S.A. Slender forces, yes! But — with five loaves and two fishes Jesus fed thousands. Though few in numbers the Church is established throughout the world, and God can use those few with the support of the Home Church.

The pre-Communion address given by the Rev. C. O. Hailwood was a modern version of the impression made on each of the characters mentioned in the Bible who were present when Jesus said "It is Finished." PILATE who washed his hands and hoped thereby to evade any responsibility, SIMON OF CYRENE who remarked "It is easier to have carried the Cross for Him than to be nailed to it now."

JUDAS so penitent for what had happened that he could not go on living; PETER who thought he had joined a wonderful cause and expected so much from his association with Jesus.

THE SOLDIERS at the foot of the Cross, dividing His garments and casting lots for His robe. Passing up a sponge of vinegar to "That poor fellow"; MARY AND THE DISCIPLES so bowed down with grief and fearful of the future.

As we partook of the elements we felt anew the inspiration and the challenge of the Crucifixion.

As we go forward with all these words ringing in our ears to another year of service we hear again Christ's command, "Go Ye into all the world."

G. M. C.

