

THE OPEN DOOR



*Into the next
50 years in
Bougainville.*

June 1966

TALL with GRATITUDE

*As you well know Lord,
I sometimes forget the thanks I
owe;
Sometimes gray niggling worries
Pile up and up, and seem so
hugely tall
That I cannot see over them at all,
And yet, though I complain in-
stead of praising
You don't withhold your constant
blessings, Lord,
You let me fret awhile . . .
And then you make me tall with
gratitude again.
For living moments when I stand
erect,
And for the Lord, I thank Thee
most of all,
And see beyond the drab molehills
of care
Mountains of blessings always
there.*

(Source unknown)

HOW BIG WAS ZACCHAEUS?

There was a man named Zacchaeus . . . he was small of stature . . . And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything I restore it fourfold." (Luke 19:2,8, R.S.V.).

HOW BIG AM I?

*Let me not forget your constant
blessings, Lord,
Take my silver and my gold . . .
Take my will, and make it
Thine . . .
Take my life, and let it be
Consecrated, Lord, to Thee. . . .
Make me tall with gratitude.*

Amen.

JUBILEE PRAYER

We thank thee Lord
for all who have laboured in the
name of Christ in Bougainville
and Buka
for those who have laid down
their lives for the Church in
that place today.
We ask thy blessing upon the
Christians of the land,
and upon their helpers from over-
seas.
In this Jubilee year strengthen
all leaders of the Church
all leaders in community and
civic affairs
all who seek to serve Thee and
their people
all ordinary folk like ourselves
May their faces be set towards
Thee
and their steps be upon Thy road
now and evermore.

Amen.

OUR COVER

*The Rev. Jeconaiah Kaskas,
a graduate of our Rarongo
Theological College, Rabaul,
comes from Petats village,
Buka. He is serving his first
pastorate in the Buin Circuit.
His house is quite close to
the place where the first
missionaries began their work
in Siwai 50 years ago.*

"A Great Opportunity has opened for effective work."

I Cor. 16:9 (N.E.B.).

TRUMPETS OF JUBILEE

Fifty years of Methodist work in Bougainville; fifty years of work and witness; of trials and triumphs. In 1916, following a visit by the Chairman, the Rev. J. F. Goldie, and the General Secretary, the Rev. J. G. Wheen, the first missionaries were sent to Siwai, a land of untouched heathenism. They went in two groups — first Daniel Siraheti, Shadrach Peuhai and Paul Sai, then David Pausu and Chillion Kiau. They were all Solomon Islanders and for six years they pioneered in this hostile land without benefit of an overseas colleague, and only rare contact with the Chairman. Often in danger, rarely welcomed, they toiled on, spreading seed from which a plant would grow and spread, so that Siwai people in their turn would carry the gospel into distant places, even as far as the Highlands of New Guinea.

All but two of that pioneer group are gone. Paul Sai lives in retirement at Roviana and David Pausu still lives among his people at Tonu, beloved and respected. Through the years the list of honoured workers in Bougainville has grown. The first overseas missionaries were Rev. Allan Cropp of Australia, Eroni Kotosoma, Usaia Sotutu and Maloli of Fiji. They extended the work to Buka and Teop in 1922. After them came a growing number of workers from the British Solomons, New Britain, Fiji, Tonga, New Zealand and Australia.

But while the trumpets sound for Jubilee, they are also a call to further endeavour. The years that are past are but preparation for the years to come. Surely the "best is yet to be". So in this number, we not only look back, but we also take a look at the continuing work of the Church in the Buin Circuit (of which Siwai is a part).

Nowhere is the growth of the Church in Christian obedience seen more clearly than in the changing status of women. Once classed almost as an inferior creation, they have under the influence of the Christian teaching come to take their place more and more in the leadership of Church and Society. It is fitting that as the Solomon Islands dedicates their three deaconesses in this year of Bougainville Jubilee, one of them, Sister Sarah Tonse, should be a Siwai.

In 1916, a handful of Melanesians made a small beginning. In 1966, the Church which grew where they laboured is accepting responsibilities of work, worship and witness, and facing the challenge of the future.

"LET US ADVANCE TOWARDS MATURITY"

(Heb. 6:3).

THE VICE-PRESIDENT SPEAKS TO US



Mr. R. T. Garlick, LL.B.

A new age is dawning in Melanesia. An age of larger thinking and wider horizons among Christians of all denominations. In two years' time it is hoped that there will be one mighty church of Melanesia which will have all the vigour and enthusiasm of youth and all that is best from those uniting.

The foundations of faith in God were laid many years ago by several separate missionary societies. Over 60 years ago the first Methodist Missionaries landed in the Solomon Islands, their inspiration and work brought to birth a new Church. They were later joined by many others, ministers, doctors, carpenters, nurses, teachers and lay workers all of whom laboured and loved this growing Church of God. The way to maturity does not always go smoothly or easily. In any child's life there are ups and

downs, times of advance, but also set-backs, so it was with our missionary church. But gradually our church grew and prospered and now it is advancing beyond its childhood, through its youthful stage and is pressing on to responsible adulthood.

It is as if the people of the Solomon Islands were using the words of the writer to the Hebrews in Chapter 6 vv. 1 & 3, "Let us stop discussing the rudiments of Christianity. We ought not to be laying over again the foundations of faith in God and of repentance from the deadness of our former ways . . . Instead let us advance towards maturity; and so we shall, if God permits."

The Christian people of Melanesia are advancing towards maturity. It is a transition stage and will bring its own problems which can be surmounted by understanding and tolerance both by the parent church in New Zealand and the younger church in Melanesia. There is so much that each can learn from the other. The Church in Melanesia can show us here much about church union, the vision of the united Church has arisen from great necessity, they can show us how the vision can be captured and how with enthusiasm they can co-operate with each other. But they need help and guidance from our greater experience. Experience and enthusiasm united are not enough, material help must be given both in money and manpower and given generously. Spiritual help must be given not only in sending preachers

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AN EARLIER BOUGAINVILLE

A PIONEER RECALLS

(Sister Vera Cannon, now Mrs. H. Breed, was the first sister to serve at Teop and Tonu).

"December, 1933, just as I had finished my training as a nurse, word came from District Synod that owing to the depression no more staff could be sent to the mission field. The Rev. and Mrs. Voyce who were on furlough came round to see if I would go out as their guest to help in the mission if my fare could be raised in New Zealand apart from the mission fund.

"What a wonderful response from the Summer School we attended at Paerata and from many other friends interested in our mission! Some of the Bible Class girls gave 6d a week towards a fund for pocket money for me. My fare was paid and the return fare banked in case of sickness and need of return but later that was handed over to the Mission fund."

In April, 1934, she reached Teop.

"We often visited the villages and treated sick people and had Lotu. One day we all went, Mrs. Voyce and Murray in the big canoe, Mr.

Voyce, Grenville, some of the boys and girls and I walking along the coast. We stopped at Inus for lunch and then went on to Teraka where David, one of our teachers, had a very nice native house and had a meal all ready for us. The others had arrived by canoe and after a 30-mile walk we did justice to a good meal, Lotu and then bed.

"Next day Mr. Voyce, with some of the boys, and myself left early to climb 1,600 feet into the hills to Kuotokoru. Timothy and David had been visiting them and having Lotu with them and had persuaded the native people to build a little church. It was still a barricaded village and with no windows in the houses, just a small door. When we arrived there were no women or children to be seen but they soon came out to see us. The men parked their bows and arrows outside the church as we went in for the opening service and Timothy had to interpret for Mr. Voyce. How happy we were to be there and worship with those people in the opening of their little church and the start of Christianity in that district.

A ZEALOUS MISSIONARY . . .

TIMOTE KUTAMAI

The Rev. A. H. Cropp, on his planning to take over the supervision of the Methodist work on Bougainville, first spent six months at Mono, learned the language of the people there, and came to know Timote Kutamai. Later, Mr. Cropp took Timote with him and placed him in

Siwai as the teacher in the populous area known as Rataiku, which area had been visited and pioneered by David Pausu.

Thus in 1926, when Mrs. Voyce and I went to Siwai as the first resident European Methodist missionaries to Southern Bougainville, we found

there some six native teachers including Timote Kutamai, undoubtedly the most capable and best educated of the group. Timote taught us much about the people, the customs and beliefs of the people, especially the peoples of Rataiku, and he supplied many of our early students.

In 1928 I attended my first synod, held at Roviana, and pending the time of synod, word was received from Mono that Timote's father was ill, and would I take him down with me to see his father. This I did. As the 'Saga' sailed into the very beautiful anchorage at Treasury Islands,

Timote's son, Stephen, is a teacher and chief translation helper of Sister Pamela. They are working on the New Testament in the Siwai language.



and came to anchor in front of Falamai village on Mono, a canoe put out from the shore:

"Boaz died last week. He took a fit and did not recover."

This was the message we received. Poor Timote — his father had died even while we were en route from Siwai to Mono Island — for the journey in those days involved long travelling via Kieta. Timote stayed at Mono while we went on to synod at Munda, and upon our return we found that Timote had persuaded two families from Mono to go to Bougainville as teachers, Philip Kahe and James Kimisi, and at the farewell service, Timote said:

"I'm going back to Bougainville to carry the story of Jesus, and I'm not coming back here again."

Timote married a Siwai girl, and she was a great helpmate to him in his work.

In those early years in Siwai, a tax was collectable from all adult males, the only exceptions being village government officials, native teachers, bona-fide students resident on European mission stations and doing full-time educational work, any sick or maimed people unable to earn a livelihood, and any man who had four or more children by one wife.

So commonly, when the Tax patrol was 'on', there followed not far behind, and sometimes even accompanying the patrol, a recruiter, looking to signing on 'indentured labour' for the plantations, and thus, when a well set-up young man was unable to provide the 10/- tax, and so was marked to be taken away to do six months' work in prison in lieu of the payment of the tax, the recruiter would provide the money and take the young fellow away for work.

These two things worried Timote no end. To lose the best and brightest of his school boys in their teen years, because they hadn't got 10/- tax

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A PIONEER WELCOMES THE JUBILEE

David Pausu is a Siwai by birth, but since he was unwanted, his mother gave birth to him at the river side and left him to die. Another woman saved him but a few years later his parents both died and he was traded to Mono for a pig and a few other things.

After a spell as an indentured labourer, he returned to his foster home to find a Methodist missionary at work there. David became a keen student. After baptism he went to Kokeqolo for training. From there he volunteered to go back to his own people, whom he did not know, to speak of the God he did know, and whom he had come to love. He was sent to Tonu and made his base there. Often in danger, many times



afraid, yet his sense of call kept him to his post.

Loved by all, David has lived to see the church grow where he and his companions planted the first seeds.

THE CHURCH IN MODERN BOUGAINVILLE



Medical work, especially the care of mothers and babies, has always been a field for Christian work in the Islands and the tradition is carried on by the growing number of Solomon Islanders who are being trained for this work. The young woman shown in this picture caring for an orphan babe is one of several being trained by Sister Mary Addison at our Tonu hospital.

In peasant community, the Church must demonstrate good stewardship of the soil as well as introducing new methods and new crops. There is always the need to provide food for students at boarding schools, for patients in hospital and for workers.



The growing church in Bougainville is developing a very fine leadership. Pictured here is the REV. SAMSON PATAAKU, the first Bougainville to be an ordained minister. He was a school boy of Timote Kutamai, in Siwai. As a pastor-teacher, catechist and minister Mr. Pataaku has given a fine lead to his own people and others to whom he has been sent to minister. His wife, Haihai, is a great help to him.

The Church in the Solomons was born of the missionary enterprise not only of Australia and New Zealand but also Tonga, Fiji and Samoa. This tradition of missionary concern has been well maintained. CATECHIST SOLOMON DONGUHORING, seen in this photo, is one of 18 missionaries who, with their families, have served, or are serving, in the Highlands District. Others have gone to the Bainings area of New Guinea and to needy areas within their own island group.





As the Church grows so does its administrative problems. To equip itself for the modern world it needs trained staff in many fields, not the least in that of administration and accounting. Mr. LUKE PAURU, is a graduate of Methodist Schools. From there he went to work for the co-operative Societies and gained a basic training in bookkeeping. Concerned by the need of the Church he gave up his Government job to return to help. He does much of the bookkeeping for Buin Circuit and Kihili station. He is only one of a number of younger people training for and carrying out this type of duty.

In these days the traditional thatched buildings are becoming un-economic and less and less suited to the purpose of the Church. Therefore a big building programme is carried out. More and more we are getting trained men from among our people, though few of them can take charge of a job. MALAKAI ANUNGU is an exception. He has been the builder for the Staff House and Sick Quarters at Kihili Girls' School which were recently completed. They were built with money from the M.W.F. Special Objective funds. The buildings are a credit to Malakai and his team.



Dormitory, Kihili Girls' School. The church continues to do a considerable amount in the educational field and improved buildings are a necessary part of this work.

GENEROUS GRANTS AGAIN FROM THE L.T.B.

Once again the Lepers' Trust Board, the creation of the late Patrick J. Twomey, has made very generous grants to our medical work in the Solomons. In these difficult days it is hard to see how we could maintain our very important medical work if it were not for these annual gifts. We are very grateful to the Board and commend the important work they do to the sympathy and support of all Methodists.

This year's grants are as follows:—

| | |
|---|--------|
| General Medical Work, B.S.I.P. | £8,000 |
| General Medical Work, Bougainville | £2,000 |
| Special grant for Leprosy work at Munda | £2,000 |
| Maintenance of M.V. OZAMA TWOMEY | £1,500 |



Ozama Twomey

"LET US ADVANCE TOWARDS MATURITY" (Continued)

and lay workers but in the prayers of every caring Methodist in New Zealand.

The work in the Highlands of New Guinea is at flood tide. The people are receptive to the preaching, teaching and caring that is being done, more workers are urgently needed and money in just as urgently needed to evangelise new areas, expand the schools and provide training in leadership. The time is ripe for expansion, the people of the Highlands have increased their giving 80% in one year, but there is such opportunity for advance, they need our help too.

The Methodist people of the Solomons are conducting a vigorous stewardship campaign. They are training their own theological students

and have a teachers' training college. They have sent missionaries from the Solomons to New Guinea. All this proves that they are accepting the responsibilities of a mature church and it is right and proper that the church in Melanesia should be an independent autonomous church. We must stand alongside them in their growth and do all we can to assist. Our role is changing from that of teacher and pupil to that of partnership, of a father who has taken his son into his business.

As the future opens up, new responsibilities will come to this maturing church, but we in New Zealand will still be needed to help. Let us not fail in our part in this great enterprise.

AN OPEN LETTER TO THE SOLOMON ISLANDS DEACONESSES

To Sisters Elisa, Sarah and Iula, our very warm welcome.

Deaconess training in the New Zealand Methodist Church was begun 64 years ago, in 1902. Other deaconesses, who were trained in the Wesley Deaconess Order at Ilkley in Yorkshire, England, served in New Zealand prior to that time. Before that there were deaconesses serving the Church of our Lord Jesus Christ in many lands through the centuries, from Fabiola, that Roman matron who in the 4th century served in such a way that she has become a patron saint for nurses as well as deaconesses, till today in these Pacific Islands you too are moved by that same Holy Spirit to serve the needs of the Kingdom of God. So it is with joy that we now come to great step forward in the Church in the Solomons. You have been ministered to by women who have travelled from other lands and cultures; now you are deacon-

esses raised up from within the life of your own Church and nurtured in her expression of the One Faith in the One Lord.

The motto of the Order in New Zealand is 'Non Sibi, Sed Aliis' and we understand that to mean 'not for oneself, but for others'. We are sure that you, our Sisters, are one with us in our strong endeavours, and in our complete dependence upon the encompassing love of our Lord Jesus Christ. This kind of service has no limits except those set by our Lord Himself, who knows us best, within the limits of our strength, our knowledge and of our spirit.

All praise be to God who knows our way and lengthens our days.

May He bless you richly in His Service.

Grace Clement,
President,
New Zealand Deaconess
Association.

TIMOTE KUTAMAI (Continued)

money, which meant they either went to 'calaboose' (prison) or away to work on a plantation for three years, was a sad prospect. So Timote was on hand at tax patrol time, and when one of his students' names was called and tax demanded, and the reply received 'no got money', Timote provided the money and 'bought-off' his student for another year's school. Many of the fine leaders of the Rataiku area today are such men who were helped in their teen years by Timote.

No wonder TIMOTE KUTAMAI is a loved name today in Siwai.

Timote died during the war years — those sad and difficult years when so many of the loyal Siwai people lost their lives through starvation and malnutrition, and sickness, when they were driven from their homes by the Japanese and had to subsist as best they could in the jungle.

Timote's memorial is the work which today is strong in Rataiku, and the lives of many who lovingly remember him.

— Rev. A. H. Voyce.

DEACONESSES II



Sister Lucy H. Money

The Solomon Islands Church is the first Methodist Church in the Pacific to have a deaconess order. It owes much to missionary deaconesses who have served with great devotion and acceptance over the years.

In gratitude to God; in a tribute of thankfulness to the women missionaries — deaconesses, nurses, teachers and wives; and in confident hope for a growing contribution to the life of the church from the Solomon Islands women we dedicate this page.



Sister Pamela V. Beaumont

THE SOLOMONS

NEWLY DEDICATED 1966



Sister Lisa Rotoava



Sister Iula Qilanoba



Sister Sarah Tonse

THE IMPORTANCE OF THE DEACONESS ORDER TO THE SOLOMONS

SCENE: The Leaders' Meeting of the local Church.

QUESTION: Are there any sick people, any old or poor people, who need special help? What can we do about them?

The Chairman, a Catechist of many years standing, turns to the young Melanesian Deaconess. "Yes," she says, "I want to report on some of the people I have visited. There is Rupamata, who is crippled with polio . . . old Mulu, blind and frail . . . These people need little extra things for their comfort — soap, matches, little gifts which help to make their lives easier, and at the same time show our love."

Result: The members of the Leaders' Meeting pledge themselves to make a small offering every month, so that the Deaconess in her visiting can carry their love gifts to the old, the shut-ins, the sick. A small thing — but one which brings joy to others — and would not have been thought of without the work of the Deaconess.

There is a new M.W.F. group in a village many miles down the coast. The members need someone to visit them, help them with their programme. The Council launch is to visit the area — who could go? The Deaconess responds, and goes off, perhaps alone, perhaps with a member of the local M.W.F. group, to give inspiration, encouragement and practical assistance.

How can we strengthen the work of the Church in our village? Village evangelism, visiting families in their homes, answering their questions

about the Bible and the Church . . . Bible fellowship groups, with a new approach to Bible Study . . . who can help to organise these activities? Again, the Deaconess.

Bible in Schools, Sunday School classes, Bible Class, G.I.B., supervision of boarding school girls, preaching, administering the Sacraments, helping the sick or bereaved — witnessing in a dozen different ways — all are part of the work of a Deaconess in the young Solomon Island Church.

Of special significance? Yes, because a few years ago, who would have thought of a young single girl being asked for or giving advice to the elders of her Church? Who would have thought that a girl could train for special service such as this, for preaching and pastoral work? A European woman, yes, but not a Solomon Island girl. And who would have agreed to a girl going off on her own to visit other villages? Who would have found her visit acceptable?

Probably the biggest advance in the life of the Solomon Islands Church in recent years is the growth of women's work, the rapid spread of the Methodist Women's Fellowship, the willingness of women to take responsibility in the Church. And coupled with this growth is the demand for leadership — for someone to show them "how". It is not to the older women that Solomon Islands women look for leadership today, but to the young women of the Church — those with better education and more opportunities for training than

their mothers had. And here the Deaconess order is proving its importance: young women trained and dedicated for service, their status recognised by the whole Church, respected by men and women alike, able to lift the standards and the spiritual life of the women and girls, and of the community as a whole, and witnessing to all that God calls and equips and uses in His service both men and women, to the glory of His Kingdom.

— Sister Lucy Money.

SISTER IULA QILANOBA

Iula was born at Poroporo, Choiseul, but after the war her family shifted to another small village called Liuliu. She did not enter the station school at Sasamuqa until 1948 at an age when many girls would have been married. But her education had been in small village schools and had been interrupted by the war. Now that her chance had come she took full advantage of it. From time of her admission to Girls' Boarding School, Sasamuqa, Iula showed qualities which were rare in Solomon Island girls in those days, willingness to take responsibility and marked leadership ability. She is a natural leader, and from those earliest days, whenever Iula has been in the Sisters' House, in whatever capacity, discipline has been easier to maintain and there has been a high standard of conduct. Another characteristic quickly noticeable was her love of children. The most difficult of our orphan babies, or those without any relatives at hand to care about them, she always seemed to make her special responsibility.

In May, 1952, Iula returned to Liuliu, but found the restricted village life unsatisfying, and returned to the Sisters' House in July. At this time,

both her mother and her step-father were patients at the Ozama Leprosarium. Iula's own health was not good, and shortly after her return to Sasamuqa she escorted her young half-brother and sister to Ozama for medical check-up, and all three were admitted as patients. Iula's symptoms were very slight, but she remained at Ozama until July, 1955, during which time she assisted with school on the island and helped both the other patients and those in charge of their supervision in many ways.

In July, 1955, Iula was discharged from Ozama and returned to Sasamuqa to supervise the girls in boarding school. She helped in many ways — from Sisters' cook when we were short handed, to teacher in Preparatory school, nurse and midwife. She became a capable nurse, and often when on holiday or in her village, she has been called on to deliver babies or to give medical assistance, even to delivering and caring for premature twins on one occasion when she was attending the New Year festivities in another village.

In 1960, Iula attended a one-year Teacher Training Course at Munda, and on her return was appointed as assistant teacher to Panarui, the first Choiseul girl to be given such an appointment away from her home village or the Mission station. In 1962, she was appointed to Sasamuqa school, again acting as Girls' Supervisor in addition to her teaching duties. In July, 1963, she was given leave-of-absence because of the poor health of her parents, now discharged from Ozama and living at Liuliu, but before she had been home many weeks she was teaching in the village school, doing the village medical work, and taking a leading part in the life of the village church and community. It was during this time that

I first put before her the possibility of Deaconess training, and asked her to think and pray about this new avenue of service. Her response was unhesitating, she felt that this was indeed God's call to her.

— Sister Lucy Money.

SISTER ELISA (Ailsa) ROTOAVA

Second daughter of Rev. Job Rotoava, our first ordained Choiseul minister, Lisa's home village is Mamarana, in North Choiseul. During the war Job and family remained with the Babatana people, going into the bush with them.

Lisa's most outstanding characteristic as a child was her exceptional ability at school. She was probably the brightest pupil we have ever had at Sasamuqa, not excluding Agnes and Leslie Boseto. When other youngsters her age were still at preparatory school, Lisa was up in the main school among students about twice her age and twice her size. She was in Std. 5 in 1953 when her mother contracted T.B. and the family life was considerably disrupted. Her father, then a Catechist, took his family home to Mamarana, and after settling the children there, went with Amelia, his wife, to Honiara, where she was in hospital for over a year. They returned to Mamarana early in 1955, but after a few months Amelia's health began to deteriorate, and she was admitted to Helena Goldie Hospital at Munda. Lisa went with her, and was found to be suffering from T.B. spine. She spent most of the next 4 years as a patient in hospital, in a plaster jacket for months, but in 1958-59 was back in able to attend school for a few months, but in 1958-59 was back in hospital. Unable to go to school, she became an efficient nurse-aide at

hospital during her mobile periods, and also by listening to and talking to the European staff, she became a fluent English speaker. In 1959 she was able to go back to school for part of the year, and in spite of the long gap in her formal education she passed the Government Senior Leaving Certificate examination (Std. 7) with credit. Her name was sent forward for an overseas scholarship, but unfortunately by the time the interview took place, she was again in a plaster jacket. Apart from health grounds, she would undoubtedly have been awarded a scholarship.

This avenue being closed, she attended the one-year Teacher Training course at Munda in 1960, and in 1961 she returned to Sasamuqa to teach school, although still having considerable trouble with her back. In 1962 she went for further training to Kihili District Girls' School, hoping thus to fit herself to assist in the newly developing work among the women in the Methodist Women's Fellowship. She returned to Choiseul in 1963, assisting with women's work and relieving in school, and was one of the first candidates for Deaconess training at the end of that year.

— Sister Lucy Money.

SISTER SARAH TONSE

Two new children appeared at Tonu school one day. The others told me that the new ones belonged to the village next to the station but I could not recall ever seeing them before though they were quite big children. Then began the usual "Do you think we should tell her?" questioning, of which they imagine I am oblivious, while all the time I am being eaten with curiosity about the

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SAINT PAUL'S COLLEGE

By the end of this year there will be ten trained Highlands Pastors serving the Church here. These are ten men who reached standard five at school, who are accredited local preachers, who passed an entrance examination and who have spent two years in St. Paul's College.

This may not be unique in the story of missions but it is truly a wonderful thing that so close on the heels of the pioneers in this area there is now this fine group of indigenous leaders serving in the Church.

It began as a dream not long after the first conversions. Missionaries saw a vision of what might be done and one young convert had a strange vivid dream in which he was sure God was calling him to be a pastor. Vigorous action soon followed. In June, 1962, while I was on the boat bound for New Guinea, Synod decided that this new missionary who was a school teacher prior to enter-

ing the ministry, should be set apart for the training of pastors.

In January, 1963, the first four students arrived in Mendi from Tari, to begin their studies.

We had an ideal site. Earlier, through lack of knowledge the mission at Mendi was established in a most unsuitable place, a place few people ever came near. So the station was moved. We used the old site and buildings for the College. In many ways this has proved just right for our needs.

The whole course is in English. This is extremely difficult. But what is the alternative? There are three languages in the area and no other suitable common language. So all the lessons are in this illogical, complicated foreign language.

These students work hard for long hours in such subjects as Bible Study, Theology, Old Testament, New



St. Paul's College, Mendi.

Testament, Christian Worship, Behaviour and English. In view of the meagre educational background their achievements are amazing.

Let me introduce two of the men to you.

Dabagua lived as a boy in a filthy little grass hut in his primitive stone-age society which had never seen a white man or any of the things we take for granted in our civilisation. One day the first white men came and Dabagua hid in a tree in fear; he thought they were evil spirits. Later he attended the mission school at Tari. He was among the early group of conversions there and soon became a strong leader in that young Church. (Admittedly his fiery temper got him into trouble at times).

He quickly adapted himself to the new environment of College life and worked consistently for his two years. He is now married and has worked as a pastor for over a year in a remote section of the Mendi valley. We have heard nothing but praise for the fine work he is doing.

Samuel Kiki is not a Highlander. He came here from the Kekesu circuit in the Solomon Islands to work with his uncle in a little trade store at Mendi. While living here and seeing the great need for pastors among these people he felt called by God to offer for training. He soon became a favourite among the other students and he has made a valuable contribution to the life of the college. His musical gifts, typical of the Solomon Islanders, have been a big help to all the singing for devotions etc. Samuel will take his first appointment in July this year.

We know our friends in New Zealand are faithfully praying for us: students have told me on various

occasions of divine help that they received and they are quite confident that this was due to your prayers. We are deeply grateful for your warm concern for this work. Will you please continue to remember Dabagua and the other graduates as they tackle this big job among the Highlands people, and Samuel Kiki with his seven friends as they continue their difficult course of study?

— A. G. Smith,
Principal.

The Editor,
The Open Door,

Dear Sir,

Could I express through your paper the sincere thanks of myself and the students of St. Paul's College, Mendi, to the Methodist Youth of New Zealand?

We were thrilled when we learned of their generous offer to help our College. They couldn't have chosen a more useful project, viz. "Lift the Library". In any educational institution a library is of course essential, but it is much more important in one where the students are attempting theological training on a flimsy basis of inadequate primary school education, and all in a foreign language.

The work of this college is vital to the future work of the mission here in the Highlands and the library is vital to the work of the college. Therefore we wish to sincerely thank all who have contributed in this excellent project.

Rev. A. G. Smith,
Principal.

The Open Door

IMPRESSIONS OF A NEW MISSIONARY

Rev. David and Mrs. Kitchingman report . . .

Our first impressions, in spite of what we may have anticipated, was the lack of strangeness. One's imagination, it seems, tends to exaggerate the exotic. We need not have braced ourselves. Physically the environment was no shock to the system. The weather would be practically interchangeable with an average New Zealand day, maybe warmer, maybe wetter. The landscape might well pass for many untamed areas of the West Coast or the King Country. Cultivation and housing are both inconspicuous at first glance. Yet this unsettled appearance actually camouflages a large population.

The major jolt was that of being turned into a millionaire overnight. And it's not only personal. Did you know that our poor struggling Mission actually has limitless wealth? Or so it seems to the locals. These people do not belong to the hungry two thirds. But if their felt needs were anything like ours even the wealthiest would be bankrupt before they started.

As to the Mission itself, the first and almost staggering impression is the sheer volume of work which has been accomplished since it all started from scratch with the arrival of the Keightleys six years ago. The Keightley's first house at Nipa is the oldest



Rev. and Mrs. D. L. Kitchingman

in the valley still standing — though only just. But the house not built with hands is more firmly founded. The real church manifests itself most dramatically when round about a thousand people gather from a radius of almost eight miles to attend the monthly circuit service. It is seen in smaller numbers each Sunday when even at the 7 a.m. English communion service a number of church members kneel with the staff at the communion rail. It is seen too in individual men and women who have been 'touched by a loving hand, wakened by kindness'.

In all this, of course, we are but members of a large team. The coastal staff of teachers and pastors from New Guinea, Papua, and the Solomon Islands outnumber the Australian pastors including some from form an indispensable part of mission leadership. As well there are 27 Highland pastors including some from Mendi Circuit doing their own piece of missionary service.

The most noticeable feature of services compared with those at home are the informality and the presence of all ages. The former, we gather, is not as marked or as awkward as it used to be. Sometimes it makes for better communication, sometimes for worse. Every now and then a few men take up with gusto Paul's reprimand to the women at Corinth. Yet informality, when wedded with reverence, is more to be desired than the somulent atmosphere of many European services. And as for the family worship, with all its drawbacks, long may it reign.

Humanly speaking, our own personal prospects depend more than anything else on learning the language. For unless we are 'humanly speaking' what can we do? Inceas-

ingly and painfully we are realising that this holds the key to any future effectiveness.

In our work, we must take into account the fact that present talk in government circles is suggesting that full ministerial government may come in 1968, and that the Territory may be completely independent by 1970. If so, the challenge is enormous. If any operation of the church should be lightweight surely it is the missionary programme. But when we look at it we cannot help wondering if we are not overweight for the work we must do in so short a time.

But all along the line one thing appears to be critical: the quality of the personal relationships between the indigene and the expatriot, the native and the foreigner. And while Christians deplore some of the attitudes shown by some others we do not feel that we can afford to be at all complacent. We have as much to learn ourselves in the language of relationships as we have in the language of the local area. We get the feeling that the future hangs as much on the attitudes adopted in little bits of business day by day as in seemingly weightier and wider matters of church policy.

We believe that it is on such a common level that we succeed or fail in becoming 'all one person in Christ Jesus'. And to that extent the presence of our Mission succeeds or fails.

Meanwhile, we ourselves are all fit and well.

WOMEN IN THE ASIAN CHURCHES

Women play an important part in the life of many Asian churches. In the Philippines for example the ministry of women seems just as important as that of men. The Methodist Church trains some of its deaconesses at Harris Memorial School, Manila. At the time of my visit there were 90 young women in training doing the four year course. In the Theological Faculty of Silliman University (a Christian institution) there are women in training with the men. About one third of the students are women. Only some of these go on to ordination (for the Ministry of Word and Sacraments) but they all do a course comparable with the men. They actually go further than the men, in some

sense, because they do a 'double Master' course. That is, they not only do their Master of Theology course, but also a Master of Education. The point of this is that it gives them greater versatility. They can then teach in Christian schools, or Government schools, or take up any branch of work where there is a need for someone to be concerned. Their particular care is women and children but as in our own country they also administer to rural communities and city congregations. The churches do not get enough women (for example Knox Methodist Church, Manila, with a membership of 4,600 has only 4 ministers and 2 deaconesses) but their range of activity within and without the church is wide.

THE IMPORTANCE OF THE DEACONESS ORDER TO THE SOLOMONS (Continued)

nature of the startling facts I am probably going to be allowed to hear.

Miruho and her three children had just come back to Nukui to live after the sudden death of her husband at Panakei. All the children were sure that Sarah's father had been poisoned. What other cause could there be for the death of a man in his prime? There were varying stories about the way it happened and the mother returned quickly to the safety of her own ground and there the children have grown up.

Sarah Tonse is the eldest, a quiet, responsible girl with a slow, bright smile. She has gone through the school at Tonu, part of the time as a day pupil and part of the time as a boarder. Eventually she was one of the ones chosen to go to the District

Girls' School at Kihili for the three year course in Homecraft and Leadership. In her third year she was the leader of her area and during that year she felt God calling her to be a deaconess.

She has put her trust in God and given her life to Jesus Christ to serve him in the way he wants her to serve. She is not a brilliant student or a 'born leader' but a quiet, diligent worker who has won the respect of the boys and girls, men and women amongst whom she works. Yes, even the respect of the men and that is something here in Siwai. We look forward to the day of her dedication and pray that God may bless her in her service for His Glory.

— Sister Pamela Beaumont.

OUR WORKERS OVERSEAS

(INCLUDING AUSTRALIAN, FIJIAN AND TONGAN STAFF)

(*On furlough in New Zealand.)

SOLOMON ISLANDS METHODIST DISTRICT

Methodist Church, MUNDA, British Solomon Islands:

Rev. and Mrs. E. C. Leadley (Chairman).
Rev. and Mrs. J. F. Cropp.
Mr. and Mrs. B. D. Smith, A.R.A.N.Z.
Mr. and Mrs. R. C. Fleury.
Dr. and Mrs. R. W. Pattinson.
Mr. and Mrs. T. R. Kehely.

Mr. and Mrs. D. J. Crooks.
Sister G. F. Larkin.
Sister B. L. Withers.
Sister L. M. Sadler.
Mr. B. S. Coaldrake.

Methodist Church, P.O. Box A36, HONIARA, British Solomon Islands:

Rev. and Mrs. A. C. Watson.

Methodist Church, Sege, via Gizo, British Solomon Islands:

Rev. and Mrs. A. N. Vula.
Mr. and Mrs. V. Mataitoga.

Methodist Church, BILUA, via Gizo, British Solomon Islands:

Rev. and Mrs. D. Palavi.
Mr. and Mrs. K. Nabainivalu.
Sister M. C. Fraser.

Methodist Church, SASAMUQA, via Gizo, British Solomon Islands:

Sister L. H. Money, M.B.E.
Sister B. M. Grice.

Methodist Church, PAQOE, via Gizo, British Solomon Islands:

Rev. and Mrs. S. Beraki.

Methodist Church, SIMBO, via Gizo, British Solomon Islands.

Rev. and Mrs. I. Buadromo.

Methodist Church, KORIOVUKU, via Gizo, British Solomon Islands:

Rev. and Mrs. P. A. Garside.

Methodist Church, TONU, Buin, Territory of New Guinea:

Rev. and Mrs. P. F. Taylor.
Sister P. V. Beaumont.
*Sister M. L. Addison.

Methodist Church, KIHILI, Buin, Territory of New Guinea:

*Mr. and Mrs. O. Baleidaveta.
Sister P. M. Jacobson.
Sister M. M. McCormack.

Methodist Church, ROEINANG, Kieta, Territory of New Guinea:

Rev. and Mrs. J. Taufa.
Sister R. Bettany.
Mr. B. C. Jenkin.

Methodist Church, KEKESU, Inus Private Bag, P.O. Rabaul, Territory of New Guinea:

Rev. and Mrs. C. S. Horrill.
Sister E. A. Watson.

Methodist Church, HUTJENA, Sohano, Territory of New Guinea:

Rev. and Mrs. B. W. Sides.

Methodist Church, SKOTOLAN, Sohano, Territory of New Guinea:

Mr. and Mrs. G. L. Pavey.
Sister P. A. Hulks.

PAPUA-NEW GUINEA HIGHLANDS DISTRICT

Methodist Church, MENDI, Territory of Papua-New Guinea:

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Rev. and Mrs. A. G. Smith, L.Th.
Rev. and Mrs. A. Qalo, L.Th.
Mr. and Mrs. R. F. Coleman.
Miss M. I. Higman.
Miss C. C. D. Scott.

Methodist Church, LAI, via Mendi, Territory of Papua-New Guinea:

Rev. and Mrs. S. Fiusati, L.Th.

Methodist Church, TARI, via Mt. Hagen, Territory of Papua-New Guinea:

Rev. and Mrs. C. J. Hutton, B.Sc.

Mr. and Mrs. G. B. Buckle.

Mr. and Mrs. W. D. Griffiths.

Sister V. L. Bock.

Sister M. J. Heal.

Methodist Church, NIPA, via Mendi, Territory of Papua-New Guinea:

Rev. and Mrs. D. L. Kitchingham, B.A.

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Mr. and Mrs. J. A. Kadwell, B.Sc., Dip.Ed.

Sister H. E. Young.

Miss M. Conn.

Mr. N. L. Jackson.

UNITED SYNOD OF MELANESIA

Rarongo Theological College, P.O. Box 90, Rabaul, Territory of New Guinea:

Rev. Dr. and Mrs. R. G. Williams, B.A., B.D., Th.D.

Rev. and Mrs. H. W. Taylor, B.A., B.D.

Methodist Teachers' College, Melanesia, Malabunga P.O., Territory of New Guinea:

Mr. and Mrs. A. E. Randell, B.Ed.

Miss N. M. Graves.

Miss J. J. Charlesworth, B.A., Dip.Ed.

Miss J. Bell.

Department of Christian Education, P.O. Box 90, Rabaul, Territory of New Guinea:

Rev. J. E. Mavor, Dip.Div., Dip.R.E., S.C.F.

WITH OTHER CHURCHES

In Tonga:

Miss B Weston, Queen Salote College, Nuku'alofa, Tonga.

In Samoa:

Miss D. Gilchrist, Methodist Church, Apia, Samoa.

Mr. C. Law, P.O. Box 686, Apia, Samoa.

In Fiji:

Miss M. M. Graham Box 9, Nausori, Fiji.

Miss R. D. Griffiths, B.A., Box 57, Lautoka, Fiji.

Mrs. J. Glanville, Box 9, Nausori, Fiji.

Miss A. I. Hames, Balantine Memorial School, Box 432, Suva, Fiji.

Mr. E. A. Crane, Dudley High School, Eden Street, Suva, Fiji.

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In Indonesia:

Rev. and Mrs. L. Tauroa, B.A., Djl Lr H. Djuanda 101, BANDUNG, Indonesia.

In the New Guinea Methodist District:

Mr. K. G. Skinner, P.O. Box 90, Rabaul, Territory of New Guinea.

Mr. K. H. Knox, P.O. Box 90, Rabaul, Territory of New Guinea.

Mr. D. W. Eason, P.O. Box 90, Rabaul, Territory of New Guinea.

NEW ZEALAND METHODIST VOLUNTEERS

In the Solomons:

Shirley Morrison, Methodist Church, MUNDA, British Solomon Islands.

Heather Salmon, Methodist Church, MUNDA, British Solomon Islands.

In Fiji:

Miss D. Rushton, c/o Methodist Church, Box 357, Suva, Fiji.

HELP!

If you are a **MINISTER**
TEACHER
NURSE
CARPENTER
BUILDER
SAWMILLER

THEN it may well be you for whom the work overseas waits. Will you prayerfully face up to the great need for workers? The Church in New Zealand has so much . . . the Church in the Islands needs so much help which we alone can give.

M.W.F. FIELD ORGANISER

The Solomon Islands Methodist Women's Fellowship urgently needs a field organiser. The lady does not need to be a trained teacher or nurse, though that type of training and any other would help. Is this the job to which God is calling you? For further details, write to:

**The General Secretary,
Methodist Overseas Missions,
P.O. Box 5023,
Auckland.**

METHODIST CHURCH OF NEW ZEALAND

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