



**Give Us
The Tools**

Report on the Fund, March 1967

The

OPEN DOOR

For your Quiet Time . . .

conflict

*Here we stand
infants overblown,
poised between two civilisations,
finding the balance is irksome,
itching for something to happen,
to tip us one way or another,
groping in the dark for a helping hand —
and finding none.
I'm tired, O my God, I'm tired,
I'm tired of hanging in the middle way —
But where can I go?*

(Mrs. Mabel Imoukhude Jolaoso)

PRAY

for the millions in developing countries whose dilemma is reflected in this poem.

PRAY

for the Church which has the answer to their dilemma. May it be given grace to proclaim that answer through.

- a bolder translation of its message to the actual needs and conditions of the people;
- new attempts in the direction of church unity, so the Christian answer may be seen to be one;
- taking seriously in faith and practice the Biblical doctrine that the Church is one family, one brotherhood under one Father;
- adequate pastoral care for all in need.

"A Great Opportunity has opened for effective work."
1 Cor. 16:9 (N.E.B.).

Contents of this Issue . . .



FOR YOUR QUIET TIME	2
EDITORIAL: Give Us the Tools	4
OUTREACH AT BUKA	5
EDUCATION FOR THIS MODERN WORLD	6
AND THIS IS THE KIND OF PERSON BEING TRAINED	9
NEXT ON THE LIST	11
WE HAVE A STORY TO TELL	12
GOMENGI	14
A NEW MISSIONARY FAMILY REPORT	15
THE CHAIRMAN ON THE MOVE	17
THE CHURCH IN MANY LANDS	19
MISSIONARIES' ADDRESSES	22



OUR COVER

The Rev. John Veo Bitibule, M.B.E. His smiling face has become the symbol of the Overseas Missions Extension Appeal.

EDITORIAL:

"Give Us The Tools"

In every developing country, the problem is the same — too little technical 'know how' to use the resources available; not enough capital to launch the large projects needed; not enough educated people to educate people to educate the technical people; too many children . . .

To this, the Church in Melanesia is no exception. A rapidly expanding social, economic and political situation, brought about in a large measure by outside pressure, has brought challenges which the Church is ill-equipped to meet. Its desperate need for a trained and educated leadership has been hampered all along by lack of competent trainers and lack of money to provide adequate facilities for training. In the Solomons the task has been further complicated by the major movements of population that are taking place. Our older established centres of work are not well placed to deal with these new settlement areas. In addition the Japanese war bereft us of almost a whole generation of potential leaders. Under the Occupation infant mortality was often as high as 75%.

In the Highlands, the longed-for harvest-time has come but outward pressures are making it most difficult not only to gather in the harvest, but to nurture the infant Christian Community.

It was because of the recognition of this need that Conference of 1964 authorised the Overseas Missions Extension Appeal for £30,000 for development. After two years we have reached only £12,000 — not half way. But every penny is committed to important projects. This issue contains reports on some of the places that are benefitting from our gifts. As we read, and consider the continuing need, let us pray that 1967 will see the rest of the money come to hand.

Outreach At Buka

THE CHURCH CURES

It is strange the things that determine the course of history. The Pioneer European missionary on Bougainville, the Rev. Allan Cropp, was very much at home on the seas and sought a site for a mission station where there was a good harbour. Thus it came about that on the island of Buka, Methodist work began and flourished on the reef-sheltered West coast where there were good anchorages. The field was big and the Methodist staff few, so the East coast and the interior, as well as parts of the rather inhospitable North coast were pioneered by the Roman Catholic missionaries. In the first decades, the work of both mission societies had its ups and downs. Much progress was made with the proud and vigorous Buka people, but as you would expect, the beliefs of the past lay not far below the surface in many cases. Bukas were noted as good workers and so the men folk travelled far and wide and saw much of men and things. After the Second World War, there was increasing culture contact and the pressure of government and other influences grew. Buka was part of the Trust Territory of New Guinea and must be prepared quickly for Self Government. More white people with more and more money came into the area, many of them with little or no respect for the Christian faith. To the proud independent Buka people this brought the frustration of a people not wanting to be driven yet anxious to have all that the new

world seemed to offer. The levying of new taxes caused a crisis. Near the village of Hahalis the local people made a stand against the pressure of the outside world and attempted to solve the problem. They refused the rule of the government and the ministrations of the Church, and founded the Hahalis Welfare Society which was both a religious and an economic grouping. After a period of excesses when all sorts of strange aberrations came to light, the movement settled down into a fairly well organised group. There were those, the Solomon Islands Methodist



Rev. F. J. Bongbong, first ordained Buka minister.

Synod was among them, who believed that the Christian faith was still relevant to the needs and aspirations of the Buka people, and it was very necessary that the Church should be there, to be a friend, and give help if and when it was asked for.

Between Buka and Bougainville there is a narrow strip of water, Buka Passage, and in it is a small island, Sohano, which is the centre of the Government work in the area. A hospital, several schools, a police post and a number of stores make Sohano and Buka Passage an important area. Many people come to work here and for some years the Methodist people in the area were inadequately served by occasional visits from a preacher.

Three or four years ago, the

Government opened a new post at Hutjena, just three miles from Buka Passage — three miles up the East coast of Buka and therefore on the fringe of the Hahalis area. At this new post they have established a large postprimary school, where many of the students are, and will be, Methodists. Faced with three big groups needing skilled spiritual care and witness — those who had turned away after their own desires; the government staff and employees of commercial concerns; and the students; the Buka Circuit asked Synod for permission to shift their superintendent minister to Mutjena. The Island Church was seized with the urgency of the need but finance was lacking. The Board decided to make a donation of £4,000 from the Extension Fund to further this cause.

Education For This Modern World

Teacher Training at Gaulin

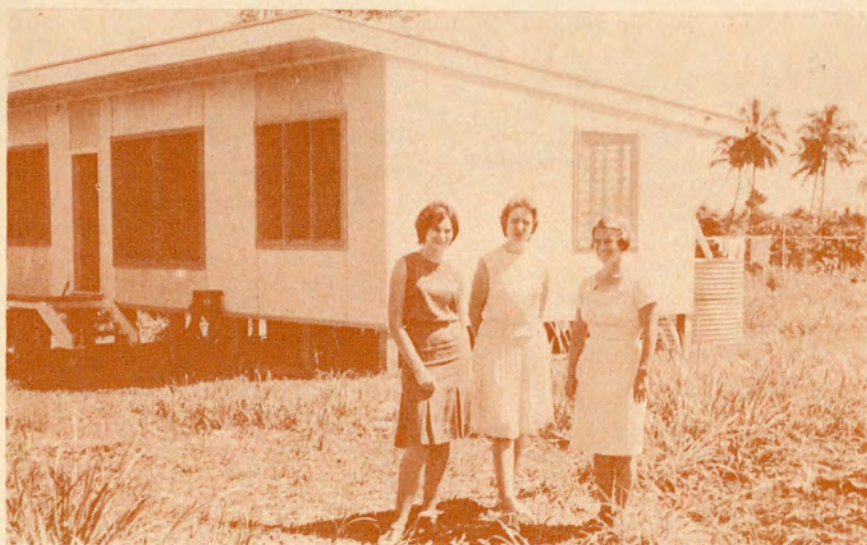
The following account is from notes made by the present Principal, Mr. A. E. Randell.

The United Synod of Melanesia commenced in 1962 at an inter-district meeting to co-ordinate the Methodist work in the 4 Methodist Districts of New Guinea, Papua, the Solomon Islands and the New Guinea Highlands. After four years much progress has been made and the United Synod is now responsible for running three institutions situated in

the fertile Gazelle Peninsular of New Britain but serving each of the four districts.

These three Institutions are the Theological College at Rarongo, The Department of Christian Education training centre at Malmaluan and the Methodist Teachers College, Melanesia, at Gaulin.

Young men and women attending

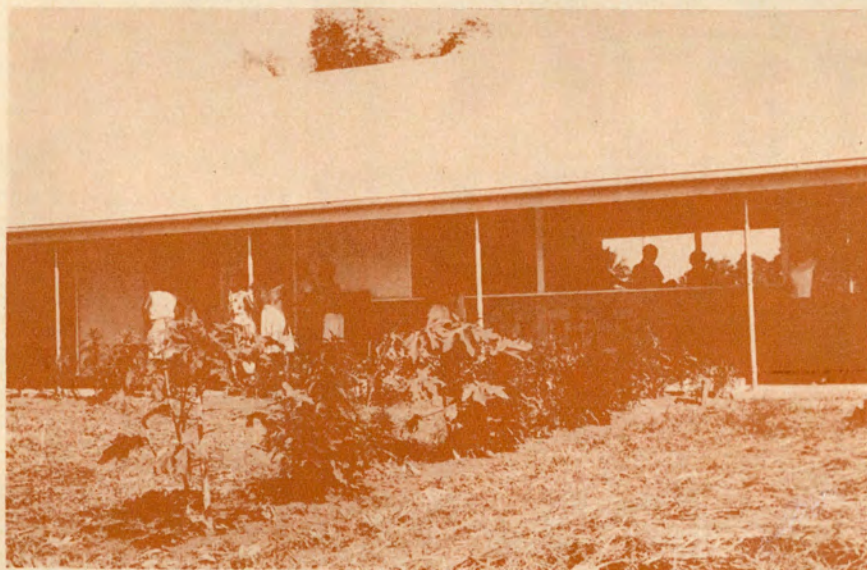


Sister Norma Graves with other staff members

the Teachers' College are trained to standard expected by the Administration of Papua and New Guinea and thus equipped they return to their own areas to try to improve the

standard of education in our Mission schools.

1966 saw the graduation of 18 young people who are the first Mission-trained upper primary teachers



Classrooms built with our gifts

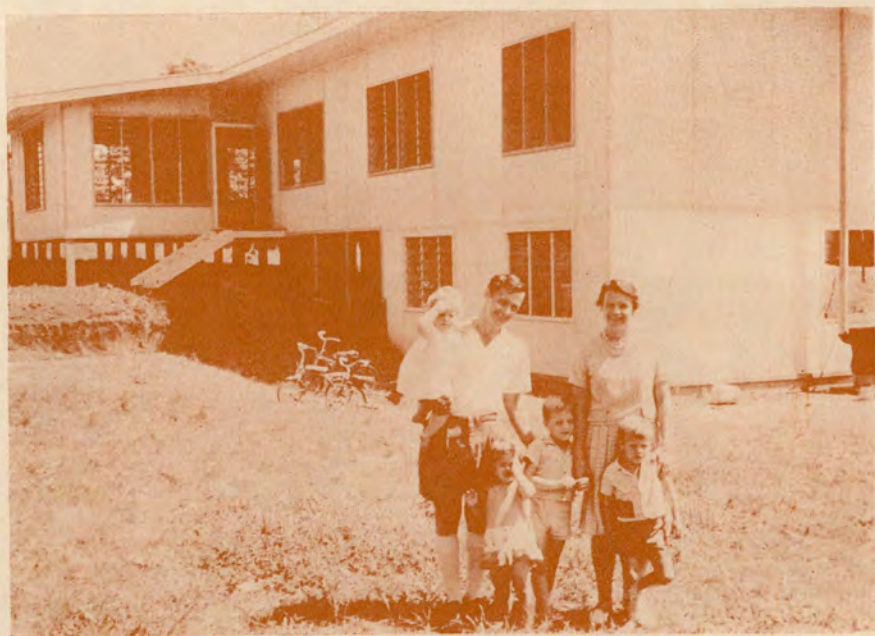
and will form the strength of our schools throughout the Districts next year. They will face many difficulties as they return to difficult appointments, almost certainly to understaffed schools and to responsibilities far in excess of what should be demanded of young and inexperienced teachers. This means however that more children will be able to benefit from trained teachers in upper classes as previously the trainees were able to cope only with teaching up to Std. 2 level.

The College Council agreed that their policy should be that future staff homes for both local and overseas lecturers should be of the same standard. The building Committee has recommended minimum standards (including paper walls, no septic toilet, stove, linings or ceilings) and the cost of each home, to accommodate

two single lecturers or a married couple will be at least \$3,000. Provision is made to add fibro walls etc. as soon as possible but the basic structure will be permanent.

Finance, which was a worry from the first, is being provided under God's guiding hand. First the local people raised in loans and gifts almost \$14,000, and with a small contribution from the New Guinea District, the project got under way. Then things came to a stand-still again, and New Zealand was able to send £3,000 (\$7,440) and to promise a further \$7,440. (This promise has redeemed, and all the money came from the Extension Fund. Ed.). A gift from Australia helped. Then once again the money seemed to be running out at a critical stage in the project.

The Principle of the College wrote



The Principal, Mr. A. E. Randall with his family

joyfully on the 20th January saying that money had become available from the Administration on a \$ for \$ basis for the erection of the dining hall, kitchen, toilets and laundry blocks and a grant from the Australian Board will help to cover these buildings and pay off the debt left on the first stage. A condition of the Administration subsidy is that it be spent before June, 1967, and a building team arrives next month to commence this project. The students have

completed the two staff houses of bush materials. One permanent Staff house is included in the second stage but this is not covered by the Administration Subsidy. However a large project gift from the South Australian Women's Auxiliary of Overseas Missions will help to see this erected too.

A Melanesian has been appointed as the first local lecturer and will commence lecturing this year. This is indeed a great step forward.

AND THIS IS THE KIND OF PERSON BEING TRAINED

MISS CAROLYN BALOILOI

Carolyn Baloiloi is the granddaughter of one of the early Christian leaders in Papua. She passed her Form 2 at the Wesley High School, Salamo, Papua, and entered the Methodist Teachers' College Melanesia when it was situated at Namatanai, New Ireland. She showed herself to be an able student and entered fully into the life of the College. She has confidence and a pleasant manner in front of a class, particularly of small children, and her written work was above average. She also won the women's athletic championship.

In 1966, she moved to Gaulim with the College and was elected one of the two Women's House Captains. This job holds responsibility and Carolyn found it difficult when some of the other students resented her attempts at authority. For a time, she wished to resign from the position, but came to see that it is not right to throw over responsibilities

just because they are difficult. Instead she persevered, and won for a friend the girl who had given her the most difficulty.

During her time in College, Carolyn also realised her need for a personal committal to Jesus Christ, deciding, in the words of Joshua, "As for me, I will serve the Lord."

She is now serving in her first teaching appointment in Papua, as one of their first "B" Certificated teachers. —Sister Norma Graves.

MR JOSEPH TAIMA

There is a quiet determination about Joseph Taima. Never a brilliant student, he has always worked steadily and hard. He comes from Siwai in the Buin District of our Solomon Islands District. He did his upper Primary Schooling at Kekesu, where he was given his share of the special tasks, learning to look after the cows and also for a time helping in the kitchen of the minister's house.

He went on to secondary school but did not pass the Administration examination at the end of the second year (Form 2). Still, he was able to enter the Solomons District Teachers' College in 1962, studying for his "A" Certificate. His biggest battle there was finding the necessary confidence to face a class for practical teaching, especially when his lesson was being criticized by a lecturer. At the end of the year, he gained his certificate and went to a teaching appointment.

The next few years were not easy ones for Taima, because he contracted tuberculosis. While under outpatient treatment, he continued teaching and studying by correspondence, eventually passing the Form 2 examination. He was now classed as a "B1" teacher, because he had attained the educational standard for a "B" certificate, but had done only one year of teaching training.

In 1965, he was sent to Namatanai as the Solomons District representative on the teaching staff of the demonstration school. He settled in well,

gaining the respect and affection of the pupils and staff. He took his share in preaching and in extra-curricular activities. Asked to assist in a village Sunday School about eight miles away, he did a faithful job, often biking in bad weather. On most Sundays he spent some time in conversation with the men of the village after Sunday School. As a stranger, speaking a completely different language, he would not find this easy, Pidgin is a useful 'lingua franca' but it is not always popular or well-known in the villages.

We were pleased at the beginning of 1966 to take Taima with us to the new College site at Gaulim, this time as a student. Characteristically, Taima worked hard and he also fitted in well with the other students, although most of them were younger. In a quiet way, he was the natural leader of the Solomon Islanders in the College.

He is now the holder of a "B2" Certificate, and will be an asset to the District with his steady work.

—Sister Norma Graves.



The students at Gaulim 1966

NEXT ON THE LIST

AMONG MANY PROJECTS THAT AWAIT FUNDS

Transport in the Highlands

It is not sufficient to gather in the converts to baptism they must also be nourished in their Christian faith, and taught to live out its implications day by day. For this the pastors must go to the people. If you had three thousand newly baptised people to care for scattered over an area as large as greater Auckland, would you feel you could manage on foot?

Permanent School buildings at Nipa, Lai and Tari

Have you ever tried to teach children under a tree, with only a blackboard and three pieces of chalk a week? It can be done, as some of us know . . . but how hard it is to make any real progress. Reasonable efficiency requires simple buildings that give adequate protection from the weather and provide minimal facilities for class room work. Only buildings of permanent materials can give this for any length of time. The need of education is so desperate, our teachers are so hard pressed we surely owe them every aid we can give.

A House for the Headmaster of the District School at Nipa

Living in a grass hut for a while is fun . . . but when the rain comes through the roof, and the insect life multiplies in the walls, and ventilation and lighting both leave much to be desired, its hard to work at full capacity, and give your best

day in and day out. This house is, in its own way, as important as the class rooms.

Bulk Supply Store and House for the Stores Manager

Administration is inseparable from any major enterprise and in an isolated place like the Highlands, the handling of supplies is a major problem. Mr. and Mrs. Ron Prescott of Australia have been appointed to this important post. It is vital they have the equipment to handle their task.

United Synod

Rarongo Theological College has been training ministers for five years. Many fine buildings have been planned and some erected. Urgently needed, however, is suitable living accommodation for single men. Many of the students are married and while there are suitable flats for each married couple, the single men are left inadequately housed and their studies have suffered. This has imposed strain on the whole college.

New Settlement Area in the Solomons

One of the projects which it is hoped will be assisted from the Extension Fund, is the Kieta Memorial Church, Bougainville. This has become a necessity with the proposed move of the Administration headquarters from Sohano in the

(Continued on page 18)

WE HAVE A S

Bringing reports from our brethren in Melanesia these folk



Sister Lyn Sadler of Grey-mouth, has been teaching at Goldie College for three years. She has helped to maintain the small but important High School and to lift the standard of the senior primary school there. Her main assistant is Miss Agnes Jacob, well known to many New Zealanders. Sister will be visiting Wanganui during March.

Sister Norma Graves of Dunedin, is one of our most experienced teachers. After a wide experience in the Solomons, she was seconded to the Methodist Teachers' College Melanesia, where for four years she has been helping to train Melanesian teachers. Sister Norma is an expert in the teaching of English as a foreign language. She will be speaking in Otago and Southland in March and in Waitemata and Auckland in April.



TORY TO TELL

ll be visiting various churches during the next few months.

Sister Gladys Larkin, a nurse from Christchurch, has during the past six years lifted the whole training programme at Helena Goldie Hospital to new heights. Her tremendous energy and drive have carried through many changes, and maintained a high standard of work, through some difficult days. She will be visiting Hawkes Bay, Manawatu and Taranaki during May and June.



The General Secretary, **the Rev. G. G. Carter**, will be visiting Northland in April and South Canterbury in July.

Ambassadors Of Christ.. ... For Your Sakes!

GOMENGI - a Highland Christian Leader

Mr Gomengi is a leader among the Christian community in the Highlands. He has represented the Methodist District on the United Synod and on inter-church meetings. His contribution to the discussions has been clear and important. As we have grown to respect this contribution, we have come also to respect him as a man and a Christian,



Mr. and Mrs. Gomengi and family

and have come to be more deeply impressed with the contribution his people have to make to the world church.

Here is his own story:

While I was a small boy I lived at Bangubi, Tari, with my mother and father. Mother and father worked hard to find our food. They told me to look after our pigs in

the bush. Often I went to play with the Bangubi boys. When they came back from the garden my father called me to bring the pigs home. If I was not there, he looked for me to hit me with sticks. Sometimes father went to other places to fight, or to sacrifice pigs to the spirits, or things like this. My mother and I stayed home because if we went away our enemies might come and kill us. Sometimes when we heard about fighting near our place we never slept inside our house but in the bush, because our enemy will kill us.

About that time my mother said to me, "You should sleep with your father in the men's house." So it was when I was about 10 or 11 I left the women's house, as is our custom. My father gave me a very good bow and arrows. Some days father asked me to see a fight. First I only went to look, later I joined the fight. When I left the women's house I no longer ate food given to me by my mother. This is also our custom. Often my father and I worshipped the evil spirits. We worshipped one smooth stone that we said was the "Sun's egg," and sacrificed pigs to it.

One day I heard a loud voice all over the Tari valley. "The evil spirit has come to Tari," they said. Mother and I stayed home and father went with the Bangubi men to see the spirit. The Government Patrol Officers and Policemen had come, and our people called them evil spirits. Mother and I hid in the bush because we were afraid. Some people said

these evil spirits will kill and eat us. Next day I went to see for myself. They didn't kill us, but gave us salt, red paint and shells when we helped to build their houses.

Some months later the first missionaries came to Hoiebia, where we now have our main Methodist mission station. One European and two native people came. I went to be a cook boy for them. Other men and boys came to work on the station, too. Mr. Young went back to Mendi and in a few days Mr. Barnes came to take his place. Two Solomon Island pastors came too. After a little while Mr. Barnes started a school, and I went to school.

Every Sunday the Missionaries taught us the good news about Jesus Christ. On Sundays I used to go to church, but I still worshipped the evil spirits. I was still in school and the Missionaries were teaching me very strongly that Jesus Christ is our Saviour.

One day I thought in my mind, "Why do the Missionaries say Jesus

Christ is your Saviour?" I decided I must try to believe in Jesus Christ too. Next day I went to my father and I told him that I don't want to worship the spirits any more. He said, "My son, why do you say cruel words to our spirits. If you do not worship them, they will kill you." I said to father, "No, I have heard all the good news of Jesus Christ." After I came back from my father I went to Mr. Barnes' house to tell him I will follow Jesus. After that God gave His Holy Spirit to change the darkness in my heart to light. I could no longer worship the spirits in my mind. God is the one who created things and people too. After 12 months I was baptised. Today Jesus Christ is my Saviour. This is the reason why I am doing His work of teaching and preaching to the Tari people.

While I was worshipping the evil spirits I was walking in the dark, and I lived and thought like a sick man, but now I am following Jesus Christ and He gives me new life.

A New Missionary Family Report

Mr. and Mrs. David Buchan have now settled down to plantation life on the Mission Plantation at Ulu in the Duke of York Islands where Mr. Buchan is gaining experience to help him when he takes over the supervision of plantations in the Solomon Islands District.

Mrs. Buchan writes . . .

"Things have gone quite well

apart from the usual break-down of vehicles. For a while David was worried that it was his fault until we found it was quite usual. We have both been surprised at the many extras one has to do up here. I am sure most people in N.Z. think you come here to do the one job you applied for and don't realise the many hours spent in unexpected jobs.

The boys here seem to think David can fix anything at all and it is just as well he is handy for he has managed to repair many things from watches and primuses to radios and plantation machinery. There is a definite need here for a qualified mechanic as many hours are wasted in trying to mend machinery and vehicles.

Now that the local people are used to us and know that we welcome them into our home we are learning much more and they now talk freely with us.

The people bring us lots of food which we find embarrassing when they have really so little to give. They live so simply but seem quite happy and don't have a lot of the worries we have. I can't really blame our children for spending so much time in their homes where no one tells them to wipe their feet or not to put dirty hands on the wall.

When the new copra drier is installed it will mean no work for

the women as the new machinery does their work. So before long there will only be single men employed here. It seems wrong that it is the question for the most part of either having a job or being married. For the married ones it means leaving a wife and family for many months at a time to get work. I suppose it does help with population problems. Some of the boys here have been here for over 10 years and talk about getting married but if they go home to get a bride there will be no job for them here.

Folk in N.Z. certainly don't realise the huge problems of work and education in these areas. Even when we hear we don't really realise it. We are starting to become really interested in these problems and the life here.

We are still delighted in the tropical fruit, flowers and butterflies. I have learnt to use some of the native foods and the children teach me quite a lot as they watch the



native people cooking and know which foods to use and how to cook them.

So far we feel we haven't done much in the way of Church work as we knew it at home but once we manage the language it may be easier. We take Sunday School in English and help when we can at the school, but the school children and the nurses at the hospital are the only ones who can speak English.

Each Saturday night we have turns at inviting the others for the evening. There are 8 adults and 5 children (European) altogether and some times our native minister and his wife join us. We try to have something different every week like a sing-song, films or indoor games followed by a short devotional time. We all enjoy these evenings.

The Chairman

On The Move

The Methodist villages in the Shortland Islands of the Solomons are small and scattered and the



miles of open ocean which separate them from the larger island groups makes pastoral visitation difficult.

The Chairman, Rev. E. C. Leadley, has just completed a visit to these villages — the older established Solomon Islands folk and their newer bretheren from the Gilbertese settlements. We bring you some extracts from Mr. Leadley's report.

"We left Munda on January 18th and by the time we left Bilua for Mono we had a full ship so it was fortunate that the sea was calm for the night crossing. We arrived at 7 a.m. and were warmly welcomed by the people. Mono is a good cause with reliable and independent people, 300 of them all told. During the course of the day we celebrated two weddings and six baptisms. Marama had a meeting with the MWF and I met the School committee. The committee has had to make arrangements for getting children from Mono to Goldie College. We will have to help next year as the journey is long, over open sea and the trader's boat which

is used is often over full with cargo, and the people fear for the safety of their children.

Laumona: While the ship went on to Nila to unload the passengers who had no permit to cross the boarder when the ship took the girls for the District Girls' School across to Buin, Mrs. Leadley and I stayed at Laumona. We were unloaded together with two new pastors, a big 20ft canoe, flour and oil, Gilbertese hymn books and so on. We were lovingly entertained by the Gilbertese villagers. They were obviously glad to have a new pastor for there had been no school for the past 5 months and a local man had been keeping the services going. There was a lot of eating as usual . . . great plates of rice, "Spam" biscuits, noodles and a fowl which we saw slaughtered after a desperate chase outside the house. At the service which followed I baptised the son of the pastor, married two couples and held an informal Induction service for the pastor. Pastor Kiau had to translate his own address as apart from the two of us he was the only person present to understand English.

Harapa: This is a small village of Gilbertese who have never had a school teacher or pastor. So naturally

they were delighted to have Mr. Taputoa, his wife and four children. We had a little Lotu when the lad who is going to Goldie College for the Pastor Course translated for me. Then followed the inevitable rice and fowl, and some singing and dancing. Our time was short, and after about an hour and a half we left them. May God bless the ministry of this new man in a new situation.

We returned to Nila, loaded up the passengers and proceeded to **Kariki** in the Fauro area. The people in this solitary isolated Methodist village were very kind and made us feel at home. I took Lotu that evening and the next day, being Sunday, I took the early morning Lotu and the service at 11. Marama met with the MFW and I straightened out some things for the teacher. We took with us a lass who very much wants to be a nurse.

From Kariki we sailed on to Choiseul and spent a while at **Sasamunga**. We always enjoy going to Sasamunga where there are so many of our friends, black and white. The weather continues rough, so we are to leave here at 5 p.m. today, and if this report is received by anyone it will mean that WE MADE IT!!!

—E. C. Leadley.

NEXT ON THE LIST *continued from page eleven*

north, to Kieta, and the great increase of population brought about by the discovery and working of mineral deposits in the area. Many of the incoming Melanesian workers are of Methodist and Anglican denomination. These people are being taken over

by the Roman Catholic Church as we have little or no pastoral care or church activity with which to hold them.

The church is to be a memorial to the Allied Forces who served on Bougainville.

THE CHURCH IN MANY LANDS

An African Woman Ordained

On July 3rd, 1966, an important event for Christian women in Africa took place at Masana Mission Station of the Eastern Transvaal: the first African woman of the Tsonga Presbyterian Church, Miss Laurel Betty Kubay, was ordained to the ministry of the church. She received her theological training at the Morija Theological School as well as at the ecumenical Institute at Bossey, Switzerland.

There are very few ordained women in Africa: there are some European and American women theologians whose churches have ordained them, there is a coloured woman minister of the Congregational Church in South Africa, a Swazi woman minister of the Nazarene Church in Swaziland, and a Methodist woman minister in Nigeria.

The admission of women to the ministry of the church is still strongly debated in many countries and churches. And yet this question needs a fresh approach, on the basis of sociological facts. The Biblical texts are bound to a given historical and sociological situation, and one must ask whether it is correct to apply a situation of the first century Near East to the twentieth century Africa, or for that matter Europe or America.

The first woman minister has the backing of her African church. We hope that other churches will also study this question seriously. May it not perhaps be one of the means to overcome the terrific lack of suitable

candidates for the ministry? one of the means given by God Himself? Why should He not waken people like Deborah, Hulda, Hannah and the daughters of Philip?

(Reprinted from "Ministry,"
Vol. 7, No. 1)

Do You Remember Dan Bula?



First Christian on the Island of Vella Lavella, Daniel Bula visited New Zealand in 1916 and before his untimely death in 1922, set the pattern for Christian growth in his home Island. Now his son and namesake, Dan Bula II, is a probationary minister, who has been inducted recently to his first charge in the Teop Circuit.

R. C. Nicholson ended his book "Son of a Savage — a life of Daniel Bula" with the words, "He being dead, yet speaketh." How truly he wrote.

News From Taiwan

A group of motor-cyclists goes roaring out of Taipei, capital city of Taiwan. They are not teenagers out for a lark, or causing trouble; they are students from the University of Taipei who are using part of their vacation to go out to the villages with the Scriptures as voluntary colporteurs. They have just stocked up at the Bible House and, with bag full of Scriptures strapped to the pillion seat, they are going to make the Word of Life available to their fellow-countrymen. This is their voluntary holiday service.

(By Courtesy B.F.B.S.)

Christ of the Philippines

In 1521, Ferdinand Magellan came to Cebu in the southern Philippines, and died there, while his ships went on to complete the first recorded circum-navigation of the globe. In 1565, the Spaniards came back, this time to stay, and with the colonists were missionaries who set up the first Christian work in the Pacific Islands. Today from Cebu city, the Rev. Irvin Winship, an American missionary, who is a minister of the United Church of Christ in the Philippines writes of the work of Christ there.

"Mrs. Winship is in school too — from 7 each morning until noon — as principal of the elementary department of Cebu Christian. Over 500

are enrolled from kindergarten through 6th grade. She councils the full range of problems, communicates with parents, plans with the director for programme improvement. A United Church school, this is a merger of two institutions, one Filipino and the other Chinese. The problems of integration, real and tense as they are everywhere, had to be faced in terms of our Christian faith.

It is gratifying now to see true friendships growing between teachers and between students from the two races and divergent cultures. Some of the 6th graders were asked to write about their school. Many wrote appreciatively of the green campus, the landscaped beauty, its cleanliness; one said, "the classes are big and also the Principal!" A Chinese student, not overly fluent in English wrote, "CCS is a school in which the name symbolizes the Lord Jesus Christ. It is a school whose aim is to give everybody a good education and to let everyone believe in Christ. . . . What is a man who knows the world's education and does not know about the Saviour? So in my humble opinion, I selected this school to study in that some day I may have a good education and at the same time I know and accept Jesus Christ as my personal Saviour."

A Filipino lad wrote: "I study at Cebu Christian because I believe it a good school. I can get good examples of living as a Christian. I believe that my teachers can guide me in the right way of being useful to my country, my countrymen, my folks and to my God. I am proud of my school." Needless to say, such comments encourage the task.

* * *

Our base camp was in the home of United Church pastor, Jose Sabud. He is a Manobo and married to a girl

of the Tiruray. Their village about half Manobo and half Tiruray, is beyond the road; primitive conditions prevail and life is literally within the edge of the jungle. The faith and fellowship of the Church mean much in this community where great cultural changes are immediately ahead. There are some sewing machines and some transistor radios, but as yet the wheel is not part of the culture. An airstrip may arrive even before the road! On Ascension Sunday I was asked to preach the morning sermon. I recalled the words of the Great Commission of our Lord: ". . . to the end of the earth . . . disciples of all nations!" And there they were: some Ilongos, and Ilocano, Cebuanos,

one American, many Manobo and Tiruray . . . together in worship at the very end of the earth! The language most usable by all was English, and the pastor led the service in English. After my sermon he gave a summary in Tiruray. Besides being Ascension Sunday, it was May 22nd the 15th anniversary of my ordination to the ministry of the gospel! To be there at such a time with such people and on that day was to me a profoundly moving experience. The words of Isaiah in Handel's **Messiah** kept singing themselves over and over to me:

"And the glory, the glory of the Lord
Shall be revealed
And all flesh shall see it together."



*A Moro woman
of the Southern
Philippines*

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). Mr. and Mrs. D. J. Crooks.
Rev. and Mrs. J. F. Cropp. Sister G. F. Larkin.
Mr. and Mrs. R. C. Fleury. Sister B. L. Withers.
*Dr. and Mrs. R. W. Pattinson. *Sister L. M. Sadler, B.A.
*Mr. and Mrs. T. R. Kehely. Mr. B. S. Coaldrake.

Methodist Church, P.O. Box C36, HONIARA, British Solomon Islands:

Rev. and Mrs. P. A. Garside.

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, TONU, Buin, Territory of New Guinea:

Rev. and Mrs. A. K. Taylor (All Saints College till June).
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, ROREINANG, Kieta, Territory of New Guinea:

Rev. and Mrs. J. Taufa.
Sister R. Bettany.

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

Rev. and Mrs. C. S. Horrill.
*Sister E. A. Watson.
Sister J. A. Milne.

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.

Methodist Church, P.O. Box 90, Rabaul:

Mr. and Mrs. D. Buchan.

PAPUA-NEW GUINEA HIGHLANDS DISTRICT

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

Rev. and Mrs. C. J. Keightley (Chairman).
Rev. and Mrs. A. G. Smith, L.Th.
Rev. and Mrs. A. Qalo, L.Th.
Rev. D. R. Clarke.

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 A. R. Thorburn.

Sister V. L. Bock.

Sister M. J. Heal.

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

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

Mr. and Mrs. G. T. Dey.

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

Sister H. E. Young.

Miss M. Conn.

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. Mayor, Dip.Div., Dip.R.E., S.C.F.

OTHER CHRISTIAN WORKERS

Each issue we shall list here a few of the many N.Z. Methodists serving their Lord beyond New Zealand's shores. Please pray for them also.

In Tonga:

Beryl Weston (Teacher) Queen Salote College, Nuku'alofa, Tonga — secondary teaching.

Lorna Southern (Nurse) V.S.A. Government Hospital, Nuku'alofa, Tonga — Training teachers.

In the Carribean:

John Thornley, World Student Christian Federation Secretary, c/- Rev. W. Watty, Methodist Manse, Balthazar Street, Tunapuna, Trinidad — Organising Christian work among students.

In Africa:

Tom Quayle, Chalimbana L.A.T.C., Private Bag E.1. Lusaka, Zambia — Lecturing in accounting as part of the training of Zambian authority officers.

In the Solomons:

Eileen Schick (Teacher) Kihili Girls' School, Buin, Territory of New Guinea.

Ann Shaw (Bacteriologist) Helena Goldie Hospital, Munda, British Solomon Islands.

total commitment!

MINISTERS

TEACHERS (men and women)

NURSES

CARPENTERS

A Women's Fellowship Organiser for the Solomons and a

Book-keeper Typist for the New Guinea Highlands are urgently needed for overseas service.

If YOU are prepared for **TOTAL COMMITMENT** there is a place for you in the developing churches overseas.

State superannuation rights for teachers and nurses can be safeguarded.

Enquire of —

**The General Secretary,
Methodist Overseas Missions Department,
P.O. Box 5023, Auckland 1.**

METHODIST CHURCH OF NEW ZEALAND

OVERSEAS MISSIONS DEPARTMENT

AUCKLAND, C.1.

HEAD OFFICE: First Floor, Methodist Central Mission Building, Queen Street.

Postal Address: Box 5023, AUCKLAND, C.1.

General Secretary: Rev. G. G. Carter, M.A., Dip.Ed.

Treasurer: Mr. G. S. Gapper, A.R.A.N.Z.

Manager of Publications: Mrs. A. Handisides

Editor "Open Door": Rev. G. G. Carter.

Editor "The Lotu" (Children's Missionary Paper): Miss A. E. Grice

METHODIST WOMEN'S FELLOWSHIP:

Secretary:

MRS. J. TRATHEN
12 Collingwood Street
Nelson.

President:

MRS. L. G. WHITE
64 Tasman Street,
Nelson.

Treasurer:

MISS L. HENDRA
c/o Methodist Church,
Pah Road, Epsom,
Auckland.