

Mrs. Gordon

THE OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



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SEPTEMBER, 1962

Burton

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VOL. XLII, No. 2. SEPTEMBER, 1962. PUBLISHED QUARTERLY

Our Contributors This Issue

John D. Rees and Margaret Higman are Australian missionaries at Mendi.

A. Harry Voyce served in Bougainville, 1926-58.

Job Rotoava was recently ordained in Choiseul Circuit.

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THE OPEN DOOR

Price 2/6 per annum

Posted 3/- per annum

The Missionary Organ of the
Methodist Church of
New Zealand

A NUMBER FEATURING THE NEW GUINEA HIGHLANDS

AXES AND ATOMS

Did you see the awesome glow left by the high altitude bomb test in our southern sky? A vivid reminder that we in the Pacific are bound up for good or ill with the doings and sufferings of men everywhere. What we saw in New Zealand was more clearly seen, if perhaps less clearly understood by thousands of Pacific Islanders. They, too, are caught up in the effect of today's power politics — of science out of hand.

The week following, the fifth South Pacific Conference took place at Pago Pago, in American Samoa. Representatives came from every South Pacific Territory: from independent Tonga and Western Samoa, from Trust Territory of New Guinea, from the "protected" Solomons, from the disputed Netherlands New Guinea. Interesting to read again the names of Christian leaders who had taken part in the 1961 Conference of Churches and Missions: Anglicans John Guise of Papua and Francis Bogotu of the Solomons; Mrs. Mataafa of Western Samoa. These people have considered the progress, actual and potential, of their peoples. The Conference was not a political one, but primarily concerned with economic and social, medical and educational welfare.

Those from New Guinea must have been concerned for the tens of thousands of primitive people still to be found in their mountain fastnesses; people just now exchanging the stone axe for the steel one. Rapid progress in material things and in social welfare is being made among them. Roads, airstrips, the "crash" educational programme of the Administration — these win our admiration. We give thanks for the work of the Spirit, both as He moves through the channels of government service, and as He actuates the worship and discipleship of new Christians among these people themselves.

'I TOLD THEM ABOUT JESUS'

The hand of God has been on Mendi over the past twelve years. Through the missionaries who have gone to this district God has spread his love; a love that has reached the hearts of the Mendi people.

Last December the first large Mendi baptism was conducted and many people committed their lives to Jesus Christ. Some of the people had to endure personal torment from unbelieving members of their people to proclaim Jesus as their Saviour. However, they endured these moments of torment and distress and were rewarded with God's love. This love filled their hearts and gave them strength and courage to begin a new life. However, this new life was only the beginning. Today new challenges are being accepted by the Mendi people who have believed, and old challenges are being represented to those who have heard, but have not believed.

But something of a different challenge has been accepted by one of the Mendi men. He has heard God's call to missionary service and has preached God's Word to people at Nipa, a neighbouring community where the gospel is being proclaimed. He has become the first Mendi missionary.

Men and women from many different nations and races, have been offering themselves for Christian missionary service for thousands of years. To hear of a missionary going out to preach is not new, but to hear of the first missionary to go out from a new district is great news.

Lying parallel to the Mendi Valley and about 5 minutes flying time away is another valley. The area is

called Nipa. Nearly the entire valley is "restricted area" where Europeans may only enter with special permits. The people there have been unco-operative with the Administration and have caused trouble with inter-group fighting. Two years ago, the Rev. C. J. Keightley, who is now Chairman of the district, led a party of New Guinea pastors from Mendi into Nipa and established the first missionary contact in the valley. They have faithfully given of the Word of Life, but there has been no response from the people.

One day, Mr. Keightley was speaking to Rev. John Rees.

"You know, John, I have the feeling that the Spirit of God is moving in the hearts of some of the Nipa people. There is a group of men who seem specially interested in our preaching and teaching, but we who teach them are all either Europeans or men from coastal areas of Papua and New Guinea with very different backgrounds. Maybe we are not really reaching them. If only there was a local Christian with a personal understanding of their thought patterns, their fears, their needs, who could tell them what Jesus means to him . . ."

"Could we send a Christian from Mendi to Nipa?" John Rees thought.

Some time later after a weekly Bible study for Mendi Christians, John Rees and his friend Sond, a Mendi Christian, were talking together about many things of Christian significance. Sond was one of the Mendi people who were baptised last December and would soon be entering the Mendi Bible Training School, for illiterate adult Christians in Bible

Sond was slightly apprehensive before he boarded the aircraft for his first air journey. He is seen here on the right, being farewelled by Nawe, Members' representative.



— By courtesy of "The Missionary Review"

knowledge and methods of evangelism. He will be in the first group of Mendi students to study at the newly established school.

Suddenly Sond asked, "Can I go to Nipa?"

"Why do you want to go to Nipa?" John Rees replied.

"I want to tell those Nipa people to give their lives to Jesus. I want to tell them how I feel in my heart about Him. I want to tell them to throw away their worship of evil spirits. Can I go before I start the Bible School?"

Sond wanted to go to Nipa. The missionaries at Nipa were looking forward to his coming. What preparation did the Church at Mendi make for the forward move of its first missionary?

In the week following Easter and immediately preceding Sond's departure, John Rees called the people together for prayer morning by morning. We prayed for the people of

Nipa and also for the deepening and extending of the spiritual life in Mendi. Each morning we gathered, and sitting on the floor of the new chapel room of the Bible Training School we brought before the Lord our praises and petitions. Can you imagine the thrill in our hearts when not merely a handful of Christians and staff attended these prayer meetings but many men and women who as yet have not yielded themselves to the Saviour? Groups of thirty, forty, sixty, and sometimes eighty people gathered daily for prayer.

In prayer support and also in financial support the Mendi Church upheld their friend. All Sond's air-fares and money for food were paid out of the weekly gifts of the Mendi people to the work of God.

Shining clean, with fresh leaves in his belt, his best woven hat secured with a topknot of cassowary feathers and a band of possum fur, a crescent of pearlshell at his neck,

Sond presented himself on the day of his departure. We prayed together and then drove him to the airstrip. For a man for whom a ride in a Land Rover is rare enough to be interesting, the trip in the 'plane must have been most exciting. It was a slightly apprehensive face under the cassowary tuft as Sond boarded the 'plane. Soon its engine started and Sond was off on his first missionary journey.

Yesterday Sond came home.

"What did you do? What happened?" we asked.

"I told them about Jesus and they were happy to listen to me," he said, with one of the most wonderful expressions of Christian joy on his face I've ever seen. "At first I was afraid. I didn't know what to do. But Mr. Keightley gave me a job I understood, helping to build a house and soon I felt happy. I talked to men's classes and women's classes and church services and meetings — and always the people were happy to hear what I had to say."

"What did you talk to them about?"

"I told them how God sent His own son to be born to a woman, and to live like a man. I told them how Jesus died for them because of their sin. I told them that Jesus is stronger than death and is alive now. Give your lives to Jesus and throw away your evil spirits, I said. And I told them, you come to hospital when you are sick and send your children to school."

"And did any give their lives to Jesus?"

"No. But they heard the words about Jesus gladly and I think, very soon, they will come . . ."

— **Margaret Higman**
"The Missionary Review"

THE TRUMPETS WILL HAVE SOUNDED

It is difficult to find a word adequate to describe the service of Matthew Kerr Gilmour who died at Sydney in July, aged 90 years.

Following probation at Dannevirke, he transferred in 1901 to Papua, only ten years after our mission there had opened. He went to Kiriwina in the Trobriand Islands for nine years. Twenty-four years at Dobu followed. For twenty-two years he was Chairman of the Papua District.

Matthew Gilmour was a man of many gifts — a statesman in administration, a seaman, a builder of launches, boats, churches and houses, and accountant of exceptional business capacity. Above all, he was God's man with great love for and remarkable understanding of those people he had been called to serve. His singleness of purpose won the confidence of the people and they responded in a wonderful way to the Gospel he proclaimed.

On his return to New South Wales in 1934, he entered circuit work with great acceptance and was very soon President of the Conference there. After he retired, he continued to serve the Church in many ways, until, after the long and arduous years, his physical powers abated. His love and devotion never failed. The trumpets will have sounded for him on the other side. — A. H. S.

BUIN MISSIONARIES IN THE HIGHLANDS

In 1951, if my memory serves me well, a meeting was called at Bilua, Vella Lavella, of Solomon Islands church leaders, to consider ways and means of organising a successful Golden Jubilee in 1952. To this meeting came representatives from all corners of the District, and two Europeans as advisors, (The Chairman of the District, the Rev. J. R. Metcalfe, and from Bougainville, the Rev. A. H. Voyce) together with the General Secretary, the Rev. A. H. Scrivin, who was at that time visiting the District from New Zealand.

Lengthy discussions of ways and means were carried out, and the method of celebration of the Jubilee in a worthy way, including the raising of a fund to build the John Francis Goldie Memorial College.

It was then that I pointed out that worthy as all the suggestions were, and very desirable, I couldn't but feel they were all concerned with "getting" something for the Church in the Solomons. I believed the real spirit of Jubilee could best be celebrated by a "giving" to others in recognition of what God had done for the Solomons. If such a challenge were accepted, I felt the church would "come alive" as it gave itself in service. I suggested that in 1952, Jubilee Year, the Church should plan to send two missionaries to the newly-opened New Guinea Highlands District, one from the British Solomon Islands, and one from Bougainville and Buka; that all the cost of sending and maintaining those missionaries, and of outfitting them, be the responsibility of the island's church. To make the project possible, a New Guinea Highlands missionary collection should be instituted in all Circuits at the Christmas period

each year. **This suggestion was adopted**, and commencing at the following Christmas collections were taken, and banked, with the end in view of sending out missionaries.

Then we waited for volunteers and wondered what the result might be! But we need not have worried, for God was at work, and two who had been at that Conference were moved to offer themselves. One was from my own Circuit, **John Pirah**, a lad whose infant life had been saved by the wife of the teacher in his village. She had brought him out of the stream where his mother had given him birth and left him to die, and against strong opposition to this interference with custom, had kept him and brought him up. Later John Pirah had been one of the first lads to go to College at Roviana. He had returned to Bougainville just before the Japanese entry into the war, and had been stationed in the Kieta area, where he served during the war years.

When the time came at the end of 1952 for the two men to be sent to the New Guinea Highlands, bookings were made for them on a steamer from Buin to Rabaul; on another steamer from Rabaul to Madang; and by plane with the Missionary Aviation Fellowship from Madang to the New Guinea Highlands; and a farewell service was planned for Buin before they left. However, while the boat that was to bring the Solomon Islands catechist to Buin had a mishap and was running late, the steamer booked to take the passengers from Buin was unloading and early due to leave. So an approach was made to the Captain of the steamer, who despite some inconvenience, agreed to wait for the arrival of the ship. So immediately on

arrival, we took her alongside the steamer, put the passengers aboard, and sent them off with God's blessing, and without the farewell service. John Pirah stayed four years at Tari, until medical advice regarding his child compelled him to return before the agreed period of five years service was up. After being back at Buin for some years, his child died, and now he and his wife have returned to the New Guinea Highlands, together with their other children.

Buin Circuit again some while ago, sent off other workers to the New Guinea Highlands, all College trained men, who had also been tested and tried in their home Circuit.

They were **Nathan Sipisong** and **John Wesley Pinoko**, of Siwai, and **Samson Taming** of Kieta.

Nathan Sipisong was quite a small lad when he came to Kihili to school. He was first trained by Sister Ada Lee in the Kindergarten, and later in the school, and then selected for training at the College at Roviana under the Rev. E. C. Leadley. From



Nathan Sipisong, his wife and family at Nipa.

the very start he was a bright lad, full of confidence. Whilst he was in training the war engulfed the area where our college was located. All the other students were sent back to their homes, but the Bougainville lads could not be sent home, because the Japanese came through and occupied Bougainville very early in the war. I once asked Sipisong to write me something of his experiences, after he had told us one day in church, quite dramatically, of his experiences.

He wrote :

" My name is Nathan Sipisong. I left my home at Buin on 26th December, 1939, when I was a small boy, and seven of us went to Roviana for college training. At the end of 1941, we heard the Japanese had dropped bombs on Rabaul, and soon after they came to Rabaul and to Bougainville. Before the "Fauro Chief" left for Australia with missionaries and traders and government people, Mr. Leadley sent the college boys back to their own islands, and only we 14 Bougainville boys remained on the station. Then Mr. Metcalfe and Mr. Silvester with Sister Merle Farland came to us from Choiseul and Bilua, and we continued our school and college. About four months later the Japanese landed at Munda Bay at night about 7 p.m. We escaped to Wanawana Island. From there we looked back to Munda and we saw hundreds of American planes drop bombs on Kokengolo on Munda Bay. In August, 1943, the American Marines and Army landed on Munda Bay. I laboured for about three weeks with the Americans, and then the District Officer got a telegram from Guadalcanal: " Are the 14 Bougainville boys there? If so, send them

in June, 1946, I recommended him to Guadalcanal. "On the 20th October, 1943, I left Roviana to go to Guadalcanal, where I met Usaia Sotutu and Eroni Kotosoma, two Fiji missionaries from Bougainville. The Americans asked us if we would go to Bougainville by submarine to help chase the Japanese from our island."

I remember how Sipisong said, he was frightened, and first said No. He would go by warship, or by plane, for he could see where he was going, and thought he would have a chance of survival if they had to fight their way to Bougainville, but to go in a submarine — under the sea — no, he didn't like that at all. But, they told him, unless you go this way, there is no other way yet, and we need your help — and you ought to think how your own people need the help you can give us! So he agreed to go — though in much trepidation — but he said, "the submarine turned out to be a big ship."

"We left Tulagi on 22nd October, and arrived at the mouth of the Laruma River, just north of Torokina, on the 24th October and went ashore at 8 p.m. The following morning we followed a jungle trail, and then climbed a high mountain, and cleared the top of the mountain and set up our radios. Five days later, on November 1st, the American Marines and Army landed at Torokina."

When I returned to Bougainville after the war, Sipisong was working with an Australian doctor in the hospital at Buin, and after his discharge



John Wesley Pinoko with Ruth and their child.

for appointment as a pastor-teacher at the first post-war quarterly meeting, and from that time on he has served most acceptably. Now he is at Nipa, and he says:

"This year 60 to 200 people came to Lotu at Puril, and I have 25 pupils in the school, and the Government school at Nipa has 30 pupils, but hundreds of children still remaining in their villages. I do the school work myself, no other teacher to help. I hope someone will help me if possible."

It is a joy to get regular letters from these old boys of mine, and to know how Pinoko, Taming and Sipisong are getting on with their real missionary labours, so different in many ways from the work they are accustomed to on Bougainville.

— A. H. Voyce

BIBLE STUDENTS WHO CANNOT READ

As the nine men tidied up their rooms and folded their blankets, they asked me, "Can we go and talk to our people about the things we have learned?" The men had just completed their second week in the new Mendi Bible Training School for illiterate Christians.

It all began soon after I came to Mendi in late 1960 and had to settle to the serious task of deciding how a dozen missionaries could possibly proclaim the Gospel to some 40,000 people. As the months went by it became clearer and clearer that the method of Jesus must also be our method here — to train a group of interested men from among the people — to concentrate on a few and go deep, rather than spread wide and thinly.

A year went by and at last there were a few Mendi converts who wanted to learn more. At the beginning of 1962 the time seemed ripe to make a start. Five stations were invited to send two men each and every Christian was asked to help in the erection of buildings in which the men could sleep, study and cook.

The response was wonderful. Women and children pulled kunai grass to thatch the roofs, men cut and carried timber, others wove bamboo blind for walls and floor, while two others did the construction work. In a record time of two months the buildings were complete. They were opened and dedicated while Rev. S. G. Andrews, General Secretary of the N.Z. Overseas Missions Department, and Rev. C. J. Keightley, Chairman of the District, were staying with us.

Wednesday 30th. May was the day planned for the men to come in. Would they come? Were they

prepared to leave their families behind for one week in every two? First one man arrived, but his partner would not come. Then one or two more, and at last all but one had come. There was much hair-cutting (assisted by school-boys), shaving, washing and donning of unaccustomed clothes, until some were hardly recognisable. Each man was given a bed, the first real one in his life, and blankets.

The next question that presented itself was, would the men be able to take the course? Was it too solid for men whose ages ranged from 24 to 50, and who had never been to school in their lives and who, consequently, would have to learn everything by heart? Would they lose their interest? As the days of the first week went by our fears were put to rest. The men were keen and anxious to learn. Bible stories told with stick figures pictures, theology and selected Bible verses taught in the same way were eagerly repeated in unison and individually until they were retained. Then branching out into Christian ethics, and social studies, again with stick figures. They were really intrigued when it came to practice church services with criticism to follow. Now they know that this is a help to all of us to more effectively proclaim the Gospel and lead the people to God.

Then came the full seal on their enthusiasm — could they have spades to make themselves a garden? Now a garden is a long-term project — the men intended to stick to the school.

So the first week concluded and the men went home for a week to cut firewood, attend to their houses and do the heavy work in the gar-



The headquarters of Mendi Circuit, at Tend, New Guinea Highlands, with a corner of the New Bible School in the foreground.

dens so that during their next week's absence their wives and children would have the necessities for living. Seven of the nine men are married and have families who remain home while the men are away.

And what did they do during that week? With joy they returned to tell of having preached in Sunday Services, helped their pastors in men's and women's Bible classes and of having gone out assist in pastoral work. The pastors sent in delighted reports of the enthusiasm with which the people listened to these men who know their language, their thought patterns and their customs.

During the second week I was able to duplicate the stick figure pictures as 'lecture notes' for the men, with a minimum of accompanying words for the use of a group of school-boys who are attending a similar evening class for local preachers-on-trial.

Miss Margaret Higman is conducting

literacy classes for the men in the hope that they may be able to read the notes as well, and also, eventually, the scriptures that are being translated into their own language. Some of them are showing surprising aptitude.

There have been testing times for these men and there will be more in the future. Traditional pig kills and sing-songs will exert a tremendous pull, especially when held in the men's own family lines. Some of them are showing the power of God to withstand and remain at the school. Others are less strong, but for all of them the Church is becoming more real and personal. For them it is now no longer the missionaries' church, for they have become living, active, working members of a Church which is daily growing as the Church of Jesus Christ in Mendi.

— J. D. REES

MY LIFE

"God is first, His Church second and myself last."

A Solomon Islands ordinand reviews his pilgrimage

The Gospel came to Mamarana village 1907. Aquila and his wife Liliata were our first teachers. They came from Fiji.

I was born in a small village in the bush in 1910. My father and mother were still heathen at this time. My mother was a good woman, and my father was also a good person, and they worked together and helped each other in the care of their children. I was the second child in the family.

My father was skilled in the making of canoes, and in ornamental crafts and the making of weapons of war, spears, clubs, bows and arrows. I saw my father's work and greatly desired to become skilled in handicrafts too.

In August, 1921, my father accepted the Christian way, and we were baptised as a family by Mr. Metcalfe. My father put away entirely all the things that belonged to the heathen way of life. He threw away or destroyed everything belonging to heathen ways and worship, and ceased to follow the spirits whom he had previously worshipped. Each Sunday we went down to Lotu at Mamarana, afterwards returning to our own little bush village. My older sister, Grace, stayed sometimes at Mamarana, and began to go to school. After school she would bring her slate and come to teach me my A.B.C. and numbers up to ten.

My father no longer prayed to the spirits. He prayed now to the true God, and believed firmly in the

true God, and I also began to believe, and began to try and pray myself.

SCHOOL

In 1924 Willie Fainga came to Mamarana for one year. At this time Willie told me that I should come to Mamarana to school, and I did so in February, 1925. Sam Rove and his wife were two fine people who looked after and cared for us boys and girls. In 1927, Sam made me a preacher, and at this time I knew in my heart that God was calling me to the work of a teacher. In that year of 1927, Mr. Binet wanted a Mamarana boy to go to College. Sam chose me and I was very happy to be chosen. But our Chief, Eroni Veve, did not want me to leave the village, and said that I was to stay there and help the elders in the work and leadership of the village; And he quickly arranged that Amelia and I should marry, so that I would not go away to school.

Sam asked Amelia and me if we wanted to get married straight away, but we were both of the same mind — that we would marry when I had finished my schooling and training. At that time we pledged our love for each other.

In December, 1930, Mr. Goldie came to Sasamuqa and took eight of us schoolboys with him to College at Munda. From January, 1931, our Headmaster was Mr. Hayman, from 1932-33, Mr. Dent, and from 1934-35, Mr. Leadley.

On March 13th, 1936, Amelia and I were married. I was very happy because I had this good woman as my wife. We arrived at Paqoe and I began my work. Amelia and I were very happy because of the way

in which the people helped us. In February, 1941, Amelia and I and little Hetty came to Sasamua with Mr. Metcalfe in the Ilehe. I took the place of Nathan Kera, who returned with his family to Roviana.

WITNESS DURING THE WAR

In January, 1943, the Japanese were in the Shortland Islands, and we fled into the bush about 1½ miles from the coast. In June, 1943, the Japanese were at Vurulata and at Choiseul Bay, and we moved further inland into the bush, about five miles from the coast. During this hard time all the teachers remained faithful to their work, whatever difficulties they met. Not one teacher was idle. In each area where we were living we built churches. We made out our preaching plan and preached each Sunday, and also had school. Throughout this difficult time we had little sickness of body or of spirit. Everyone worked together to help each other, and we helped the

white men who had been sent by the Government (the Coast Watchers), and they also helped us. Simeon Kobaka and Timothy Ngengele were our two dressers in the Babatana area, and the Government supplied us with some medicine.

Twice during this time Rev. Paul Havea came from Marovo to visit our Circuit of Lauru. He travelled by canoe with eight men, and baptised many children. Stephen Gadepeta and Sam Rove blessed the union of those who wanted to get married. In 1946 Mr. Metcalfe returned, and we began to build up the work.

TRIBULATION

In May, 1953, Amelia became ill with T.B. In July our family returned to Mamarana, and I took up my work there. At this time my heart was very heavy and troubled. One thought that stayed in my heart was that I wanted to give up teaching because Amelia was ill. True I con-



Ministers at the ordination on Choiseul: the Revs. John Metcalfe, George Carter, Timothy Piani, Daniel Palavi, Clarence Leadley, John Bitibule, Job Rotoava, Iliasa Buadromo and Alister McDonald.

tinued to help the work, but there was no joy in my heart.

In December, Amelia's illness became much worse and on January 4th, 1954, we reached Honiara where Amelia remained in hospital. Our six children were left at Mamarana. During our stay in Honiara, I attended Lotu and sometimes preached at our Methodist services; sometimes I attended the S.S.E.M. service. The sermons which I heard helped me, and I felt happier. I was also able to help Mr. Don Richter to translate into Babatana some talks for Gospel Recordings. This helped to strengthen me. I recognised that Don Richter was a true Christian. He told me that he had been spiritually re-born into the Kingdom of God during the war. I gave much thought to his words about spiritual re-birth.

On February 5th, 1955, Amelia and I returned to Mamarana. In September, Amelia was very ill again, and Mr. Metcalfe sent the Mandalay to Mamarana to take Amelia and me to the Mission hospital at Munda. In October I returned to Mamarana and the Mandalay took our second daughter, Lisa, to Munda. It was at this time that Lisa began her long stay in hospital at Munda, for treatment of T.B. spine. Our family was divided again, and I was very sad.

MY RE-CONVERSION

This took place in the first week of July, 1956. In my sorrow, these questions kept coming into my heart: When would Amelia be well again? When would our family be re-united? When would I stop going backwards and forwards to hospital? I was weary of it all. Sometimes I would pray like this: "Lord, show me the light

of Thy face, have mercy upon me and take away my heavy burdens," I said, and as I prayed I read Matthew 11:28-30. Now something new came into my heart, joy and happiness, lightness and peace. It was as if I had wakened to a new day. These are the things which came to me:

1. I saw my own sin, and my need of salvation through Jesus Christ.
2. I saw that God is Holy, and that He hates sin.
3. I saw that God's love is so great that man cannot measure it.
4. Now love filled my heart, love for the Church and the people of the Lotu and I longed to serve God truly with my whole life.

I was able to forget or put behind me thoughts which had been fixed on my own villages, my relatives, land, wealth; and many other things which bound me previously have gone — they no longer have any hold on me. Matthew 11:28-30. I had rest and joy from 1956 to 1961.

At Synod in 1961 the call came to me to enter the Ministry. I agreed, because my life had already been changed, and I could not refuse. I do not think of my own weakness, I think of a life of obedience and service to Jesus Christ in whatever I am able to do.

I know that one thing I must do, "Watch and Pray." My scripture portion is Ephesians 6:13-18.

— Job Rotoava.

The Open Door

HERE IS YOUR MINISTER

THE ORDINATION OF THE REV. SAMSON PATAAKU

The Ordination Service for the Rev. Samson Pataaku on the 30th May, was an act of worship and witness for all of us who took part at Tonu. Samson is the first man from the Bougainville end of our District to be ordained as a minister of the Word and Sacraments. Now in his 40's, he has worked his way up through the ranks of pastor teachers and it was in this sphere that he has already proved his worth. For the last three years, he and his wife, Hannah Haihai, have been responsible for the Nagavisi end of the Buin Circuit. In this area on the western slopes of the Crown Prince Range are some of the more backward of our Methodist folk. In pre-war days, the Rev. A. H. Joyce crossed and recrossed this backbone of Bougainville and claimed these remote villagers for the Methodist Lotu. Now it is Samson's task to help these people grow in the faith. As a sign of that development was the presentation to Samson of a communion tray and glasses by

the Chairman following the ordination. It was also meant to be a sign to the people that one of their own people had been given full responsibility as a minister of the Gospel. The Matamata evening group of the M.W.M.U. provided money for the tray and glasses, and ladies from Waitara made the communion cloth. This visible expression of authority to administer the Sacraments is important here on Bougainville where the priest claims such rights and at the same time would attempt to deny them to others.

The Mission work in the Solomon Islands District has been much stronger because missionaries have come here from many different Pacific countries. The Gospel has been carried from island to island and each time it has moved forward some of the "new" Christians have gone forward as partners with those of the older countries. At the moment of the laying on of hands, this was shown as ministers from New Zealand, Tonga and the Solomons

(continued on page 19)



Preparing to lay on hands, Tonu.

ECHOES OF JUBILEE

Our last issue carried reports of events in Marovo and Roviana Circuits where the principal celebrations had taken place. This quarter we select highlights from later stages of the President's tour of the Solomon Islands.

Vella Lavella

Friday began with a visit by the President and Mrs. Leadley to Ozama. Here in the reduced numbers was evidence of the new hope that modern medicines have brought to the leper.

In the afternoon there was a fine display of sewing and craft work done by the local Methodist Women's Fellowship groups. Then dancing entertained the visitors. The most notable feature of the afternoon and the fine feast which followed in the evening was the high proportion of children. Of the 1,024 who were counted sitting at the feast, over 500 were apparently under 15 and probably less than 10 per cent were over 30. It was a dramatic presentation of the major evangelical opportunity of our time — the young people of the world. In that afternoon's dances there was much of the outside world — new influences that, baptised into Christ, could be beneficial and helpful.

These young people, full of promise and hope, full of life and ability, are waiting, very largely, to be claimed. They will give their allegiance to Christ, if they meet him, but if the Church is silent they may never hear His call.

Choiseul

When the Jubilee party stepped ashore, they were met under the buni tree by a great assembly of people and a service of praise was held. Later the same morning that historical moment when S. Rabone Rooney made the first contacts with the Choiseul people was re-enacted for

us. While we laughed at the olden ways and the fear that gripped the folk in those days, under our laughter was a deep feeling of gratitude to God that light had come into so great a darkness. As the programme developed, we saw old time dancing taking its turn with the activities of modern times — Girls' Life Brigade, Boys' Brigade, and the new Methodist Women's Fellowship groups.

The ordination of the Rev. Job Rotoava was the highlight of the Sunday. For all of us it was particularly fitting that the President of Conference should have been one of Job's old teachers, and that the Rev. and Mrs. J. R. Metcalfe should be present. As Job gave his testimony, the people were caught up in the deep spirituality of the moment. As he was ordained by the laying on of hands, all were sure of God's blessing. To those of us who knew him, and to the Choiseul people generally, there was a consciousness of the presence of the late Stephen Gadapeta, that man of God who led the people for half a century. In many ways, Job is his spiritual successor. We rejoice that Choiseul will not be without the kind of leadership that has blessed the Church in all generations — consecrated men, humble and faithful to their high calling in Christ Jesus.

Siwai — Buin Circuit

The Jubilee party, now somewhat diminished, reached Buin after a good crossing from Choiseul. The District Girls' School lined the beach at Kihili and greeted us in sema-

phore before we reached the beach. On Tuesday, the party set off by landrover and tractor and trailer for Siwai. Dry fine weather meant an easy passage along the 36 miles and across the rivers to our inland station.

In an area noted for its 240 inches of rain a year, it was good to have a fine, rainless day for the ordination of the Rev. Samson Pataaku. Samson is the first Bougainville man to enter the ministry. About 1,500 of his people from Siwai and from Nagavisi, where he works, had gathered. The service, dignified and inspiring, as always, linked the past and present together and led us on to the future. In the congregation were David Pausu and Chillion Kiau, pioneer missionaries to the area, and now frail old men. The service had been translated by Stephen Iroro, the son of Timothy Kutomai, another early missionary who had been the ordinand's early teacher. Greetings were received from Mr. and Mrs. Voyce who, for 33 years, led the work in this area. The singing of the strong station choir reminded us that this is a day of youth — and of the challenge of the time. The numbers at the feast were in themselves a tribute to the occasion for usually after a big service like that the people here set off quickly on their homeward way. It is still unusual for the Siwai people to sit down and feast together. But today they did, and it seemed to some of us that there was a deeper feeling for the Church as the body of believers than there had been in times past.

— G. G. Carter

Teop

Our visitors arrived on Monday, 4th June, in time for lunch. The weather was calm enough for them

to come in a Hovunu, a landing place that is far nearer to the station than the anchorage at Vapahana. We had expected more guests than we eventually had, but we did enjoy the visit of the three we did have. The school boys and girls lined up on the beach and sang as the canoe came in across the reef. When they came ashore, the visitors shook hands with all the schoolboys and girls, the students, the teachers and the wives and children who were there. In the evening we had the welcome Lotu, conducted by the Rev. J. Francis Bongbong, the probationer in this circuit.

On Tuesday we held our annual Thanksgiving service. The giving part of it was very disappointing — only about £700 when it should have been at least a thousand. The President conducted the service, with the Chairman also taking part, and with Catechist, Simon Rigamu, assisting and translating.

It was 2 p.m. before we were called to the feast. It was a very happy feast, with a few, but not too many, speeches. The President conducted the evening Lotu and concluded by showing slides of the W.C.C. meeting at Delhi, 1961.

On Wednesday morning we held school for two and a half hours, and the President and Chairman visited each classroom. Mrs. Leadley stayed on the hill and helped Sister Lesley with the examination of babies. At about 11 a.m. there was a G.L.B. parade. Badges were presented by the President and the girls put on a display of marching, dancing and stick-games. The President spoke to them on their motto, "To Save Life."

— Norma Graves

CHRISTIAN WITNESS IN INDONESIA

It was 5.30 a.m. in a small town in one of Indonesia's outer islands. The young woman minister of one of the town's Christian congregations had got up early on that December morning, to prepare for the funeral of one of her congregation later that day.

Suddenly there was a loud knocking on her door. The minister—we shall call her Sutiah—left her work and walked to the door, wondering who could be calling on her so early. She was not prepared for what she saw: a group of armed soldiers waiting menacingly on the path outside.

"Come with us. You are under arrest," the officer in charge said harshly.

"What have I done?" Sutiah asked.

"Never mind! My orders were to arrest you."

"I am to take a funeral this morning. Can you wait until that is over before you arrest me?"

"No," came the reply. "You must come with us now."

So the soldiers accompanied her to the town's prison, where she was soon joined by more than 30 of the local leaders of church, school and community youth activities, all of them wondering why they had been arrested. No formal charge was laid against Sutiah. She spent Christmas in prison and then, after a month of suspense and anxiety, she was released just as suddenly as she had been seized. Only then was she able to guess at the reason for her arrest.

The town where Sutiah worked was in an area where rebels against the central Indonesian government had been strong, but the army, with the help of many of the young men of the town, had largely succeeded in restoring security. The young men,

some of them still only teenagers, then asked the local army commanders for some recognition of their part in the anti-rebel campaign. But they were ignored, and so they in turn became resentful.

An incident in the town turned their resentment into dangerous hostility. A member of this group of men had sat down for a moment under a flagpole outside army headquarters. Immediately a soldier ordered him to move. Perhaps he paused a little before getting up, perhaps some of his resentment showed in his face, perhaps he muttered a protest; nobody can now be sure, but only a moment after giving the order, the soldier raised his rifle and shot the young man dead.

Hearing of this, the friends of the dead man became enraged and the gathered at some distance from the town, resolved to arm themselves as best they could and attack the local army garrison.

This is an area where a comparatively high proportion of the population is Christian, and so it is not surprising that a good number of these young men were Christian. It is not surprising, either, that word of the ugly situation that was developing reached Sutiah and another minister living in the town. They consulted together, and decided that they must do what they could to prevent bloodshed.

They went quickly to the place where the youths had met, and persuaded their leaders to allow them to hold a short service before attacking the army. In the course of this, they managed so to quieten the anger of the young men that at the close they decided to call off the attack and disperse quietly.

Of course the army heard of this, and noted it.

Some time later, the young men of a town several miles away did clash with the army. The youth of Sutiah's town had nothing to do with this incident, but the army's reprisals were general enough to include the young leaders in her town—including Sutiah herself and the other minister, whose connection with the earlier discontent was known.

A month or so later, just before the garrison at Sutiah's town was replaced, soldiers took 15 of the prisoners, apparently chosen at random, tortured them, and shot them, presumably in revenge for fellow-soldiers killed in the later clash. Nobody outside the gaol knew who the 15 were, and Sutiah's father in another town heard a rumour that she was among the victims. However, the release of the remaining prisoners soon laid these rumours.

These are trials such as the secure church in New Zealand does not often stop to contemplate. Rebels have acted savagely, often irrationally, where they have been strong, and

in Christian or partly Christian areas the church has had to brace itself for troubles such as Sutiah's—and worse. Political, religious, and racial or tribal motives have played their part, and I know of one Javanese Christian who was murdered in Sulawesi (formerly the Celebes) by a group of men which included his own secondary school pupils. Of course, non-Christians have also suffered; it is only in some areas that the spirit of Moslem fanaticism has been dominant. The army too has not been blameless, as this incident shows. We must hope that President Sukarno's recent offer of an amnesty to all rebels who declare their loyalty to his Government will succeed, and that the islands will soon become safe once more.

PRAY for the church in Indonesia, especially in those islands where it has suffered and where security has not yet been completely restored; for its leaders, both ministers and laymen; and for the congregations, that their witness in difficult times may strengthen their faith and point others to Christ.

HERE IS YOUR MINISTER (continued from page 15)

laid their hands on Samson's head. There were white, brown and black hands together, symbolising the oneness of all men when the Good News of Christ comes into their lives. This of course was the climax of the day day. Because it was a great day for the Methodist people in South Bougainville, the people had gone to a lot of hard work to make this day a day to be remembered. They had extended one side of the church so that instead of 900 people being allowed in, some 1,200 could sit with more looking in over the low walls. Previously, the pulpit at one end was too far away for the people at the

back to hear. Sometimes those at one end would find themselves singing at a different speed from the others. So the pulpit was moved up the side of the church to a central position and the forms were altered so that the people sat in a semi-circle. Many of the Nagavisi people walked in, taking up to two days on the road, because it was their minister who was being ordained. After the service, in the shade of young coconut trees on the grass a feast was spread with food of all varieties from opossum and flying-fox to pork and beef and most refreshing water melon.

ABOUT PEOPLE

MARK NAARU:

"After this funeral, there will be none of the usual TABU things," announced the chief of Tonu village, as the people mourned in a Christian way the passing of Mark Naaru. He then ceremonial would have been out of place for such as he had been a pioneer and leader of the Christian Church.

His name means "the lazy one," but his nature was the antithesis of his name. "When we reached Buka mission station in 1926," writes the Rev. A. H. Voyce, "we found Naaru there. He had been sent by David Pausu, his teacher, to await the arrival of the minister appointed to Siwai and to become his cook and helper. At Buka, he learned pidgin English, an accomplishment possessed by few Siwai people at that time. Through pidgin he was instrumental in helping me to learn the Siwai language. What a shy lad he was, yet how happy in all things; what a "tiger for work" and how eager to learn. Best and brightest of our early students he was almost invariably my right hand man in all my travels to open up new territory. He was one of the first baptised converts to the Faith. When in 1929, there were eager requests for more teachers, and I asked whether any Siwai lads would go out as temporary teachers, Mark Naaru immediately responded. He went to Mokorino and did fine pioneering work. It was in an adjoining village that he died recently, having gone there, after long illness, as a volunteer teacher. I was glad to hear that David Pausu, his own former teacher, now a white-haired old man, had been with Naaru not long before his passing.

"During the war years, Naaru and his people, unwilling to be collaborators of the Japanese invaders, were forced to live in the Bougainville jungles, away from proper houses and gardens. There they suffered greatly from malnutrition. Hunger undermined Naaru's health. Whilst he returned to mission service after the war and was often representative to synod, he also spent long periods in hospital. However, after his last long illness, he offered to go to a mountain village as temporary teacher there. There it was that the great-hearted died. The 'lazy one' had become the zealous, intrepid and courageous one. Naaru has a son, who shows promise of following in his train."

Writing to Mr. Voyce, Sister Ada Lee says of Naaru, "He will be greatly missed. His voice was ever raised in protests against wrongs — even when he was sick. We can only hope that another will take up his cause and work as ardently."

DISAPPOINTMENT APPOINTMENT AND

We are glad to announce the appointment of a new nursing sister, Miss Janice Palmer, of Levin Circuit. After nursing training at Wellington and Sydney, Miss Palmer recently completed the course at the Bible Training Institute. For seven years she has been a member of our Missionary Volunteers' Fellowship. Because of the urgent need on the field, she will proceed in November straight to the Solomon Islands. It is hoped that later she may take the course at All Saints College, Sydney.

At the same meeting, the Board received with keen regret the resignation of Sister Audrey Grice, who has given two terms of teaching ser-



Sister Janice Palmer

vice overseas. Home claims are the determining factor this time. The Church in the Solomons will remain grateful for six years of painstaking service, marked by a loving concern

JUBILEE VISITOR :

The Reverend Mikael To Bilak is the Vice Chairman of the New Guinea Methodist District. He was born in July, 1910 in the Raluana area of the New Britain. He grew up in the Methodist Church and became a pastor teacher then a catechist. During this time he was for a number of years tutor to various institutions on the Circuit and District. He was a candidate for the ministry in 1950 and was ordained in 1956. He is at present in the ministry at

Malakuna, on the outskirts of Rabaul.

As Vice-Chairman he visits other churches and circuits and helps to guide and direct the work of the Church. He is the first Melanesian to hold such a post and he has already made a considerable contribution to his District. In October, 1961, he accompanied the Chairman to the Administration — Missions Conference in Port Moresby and while there made contact with many of the people from his own District in the area. He has charge of the Methodist radio broadcasts over Radio Rabaul. Every third week the Methodists conduct the evening bible readings and the Sunday night service. Mikael organises this and takes many of the sessions himself.

He represented his District in company with the acting Chairman, the Rev. Jack Sharp, at the Solomon Islands, Jubilee celebrations, and making valuable contacts with our Solomon Island ministers.

MOVEMENTS :

In July, Sisters June Hilder (retiring) and Ada Lee (on furlough), With them travelled Tony Kiringpu, who has come to Wesley College from Buin. In his infancy, Tonu was reared by Mrs. Voyce, and will make his home with the Voyces at Auckland.

This month should see the arrival of the Rev. G. G. Carter with Mrs. Carter and their children; also of Sister Lucy Money. During Mr. Carter's furlough the Rev. D. I. A. McDonald will be acting Chairman of the Solomon Islands District. Sister Edith James returns this month to her work at Tari.

OUR M.W.M.U. PAGES

OUR PRESIDENT WRITES OF THE HIGHLANDS

Greetings All,

It's good to be home again after seven weeks of tripping round the Solomon Islands and New Guinea Highlands with a week's holiday in Sydney on the way back before being plunged into a Christchurch winter.

Let me try to capture something of the joys and heart-break experienced in a visit of this kind in this short news letter.

Just a glimpse into the heights and depths of the feelings when one is torn between the enchantment of sun and sea, wonderment of coral intoxication of exotic flowers and coconut palms and plunged suddenly into an awareness of the tragic darkness of mind and soul of the people who live in these lands. They know so little of their Maker the Giver of life and all things beautiful.

Oh! for a thousand, thousand tongues to tell these Huli people the story of the Christ. Here in these lovely valleys 5,400 sq. ft. above sea level in a delightful climate live thousands of these primitive people.

Their land is being penetrated by the Australian Government. Men are being sent in to supervise building roads and airfields.

Unfortunately these first contacts with white men from the unknown outside world are not always happy. But it is not possible for the missionary to enter an area first. However, when they do go in as Mr. and Mrs. Knightley have done along with Australian ministers and teachers, with no weapons, but a Book of wonderful stories and show them kindness and love they meet with a wonderful response. Curious at first

they come and listen, then interest grows until we saw during our visit many groups coming regularly, eager to learn all they can.

We looked in on a class of senior boys and married men sitting in a semi-circle on the floor with slates and chalk. With care and concentration they were copying simple English words that had a little drawing beside them indicating the meaning. It is wonderful how much information the teacher gets across by using stick men in the telling of the story. These men are quick to understand. With this group there may be no discipline problems but what a tremendous amount of time must be given in preparation for every lesson. I shared with the teaching Sister, Margaret Higman, of New South Wales, her bed-sitting-room the three days I was at Mendi. She worked well on into the night with preparation for the next day's lessons. How good it would be if only we could send out more helpers. Margaret is now just in her first year and she loves the work. Living conditions are good, her little house built of pit pit, a type of wild sugar cane, is very cosy. She has made it very attractive inside with drapes, simple furniture, some choice pieces of china and one or two pictures. A shelf of good books and some lovely personal things received on her twenty-first birthday really make it homelike . . .

No parent need have any fears about encouraging son or daughter to give service in the New Guinea Highlands, as far as their health is concerned. The climate is such that a wonderful variety of fruit and

vegetables may be grown. There is not the excessive heat that is experienced near the coast. Rather much rain, some might say, but with proper clothing one can keep dry.



Sister Lesley Bowen, now serving under the Order of St. Stephen.

The night Mr. and Mrs. Leadley and myself were invited to dinner with the Sisters at Tari and had to walk just a few hundred yards, all we lacked was a good pair of gum boots. On arrival we had to csk for a bowl of water to wash the lovely sticky, yellow-brown mud from feet that had gone down over the shoe tops on the newly-levelled area we had to cross.

The dinner was good, the company delightful and we did not mind having to put cold, wet shoes on bare-

COLD FOR CHRIST'S SAKE :

At this time we are very happy to have met again Mr. and Mrs. Leadley, whose help I remember at Kokenggolo. They have been to Mendi visiting us. The Highlands is a very hard place for some things, for food and wood, but I remember

feet for the return paddle. But you see what I mean. It is good to go prepared.

The following day we visited the leper patients, some in their little houses not able to move very far, others working happily at jobs they can manage in spite of disability. Although some what prepared, it was a heartbreak to see how they must suffer from the many forms this dread disease takes and from the long separation from their homes and their usual way of life. We saw the room where they meet for those happy games evenings that Sister Edith James talks about and we were sorry she was not there for our visit. We can understand the joy when patients have responded to treatment and can be discharged it makes it all so worthwhile.

To visit our Mission in the Solomon Islands and see an established living church and to go to the New Guinea Highlands and see the beginnings and the wonderful opportunities for Christian workers has indeed been a great privilege. I pray that I may be used to repay the debt of gratitude I feel in making a worthy contribution towards the continuing interest and support of this part of our work.

With kind regards,

Yours sincerely,

Amy E. Richards.

that long ago Jesus was often hungry and that he didn't have a house nor a garden. So I am happy to work in this garden of the Lord, but I cannot work in my own strength, but in the strength God gave me. Please remember me in your prayers.

— Solomon Donuhoring, Buin missionary at Mendi.

MISSIONARIES' ADDRESSES

WORKERS FROM NEW ZEALAND, TONGA AND FIJI

SOLOMON ISLANDS DISTRICT

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

Rev. and Mrs. G. G. Carter*
Rev. and Mrs. J. F. Cropp
Rev. and Mrs. Iliesa Buadromo
Dr. G. E. Hoult
Mr. and Mrs. J. S. Gatman

Sister Myra Fraser
Sister Gladys Larkin
Miss Bernice Birch
Mr. W. L. Jenkin
Mr. and Mrs. B. D. Smith.

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

MAROVO CIRCUIT: Address as for Roviana Circuit.
Rev. and Mrs. Aisake Vula.

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

Rev. and Mrs. Daniel Palavi

Sister Audrey Highnam
Sister Vivienne Parton

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

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

Sister Beryl Grice

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

Rev. and Mrs. P. F. Taylor
Sister Ada Lee, Kihili*
Sister Patricia Jacobson, Kihili.

Sister Pamela Beaumont, Tonu.
Sister Mary Addison, Tonu
Mr. and Mrs. Ovinu Baleidaveta, Kihili.
Sister Thelma Duthie, Tonu.

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

Rev. and Mrs. John Taufua.

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

Sister Kathleen Shaw

Sister Norma Graves
Sister Lesley Bowen

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

Rev. and Mrs. G. A. R. Cornwell

Sister Patricia Hulks
Sister Janice Palmer

TRANSLATION WORK—Rev. and Mrs. A. H. Hall, Methodist Parsonage, BOMBAY, N.Z.

IN TRAINING: Mr. and Mrs. R. C. Fleury, Box 90, Rabaul, Territory of NEW GUINEA.

PAPUA—NEW GUINEA HIGHLANDS DISTRICT

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

NIPA CIRCUIT: Surface and Airmail—Methodist Church, Nipa Free Bag MT. HAGEN, TERRITORY OF NEW GUINEA

Rev. and Mrs. C. J. Keightley

TARI CIRCUIT: Surface and Airmail—Methodist Church, Tari Free Bag, MT. HAGEN, TERRITORY OF NEW GUINEA.

Sister Edith James
Mr. G. T. Dey

Miss Joyce K. Rosser*

*On furlough in New Zealand.

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