

The

OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



Fijians celebrate their independent Methodist Conference.

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

September, 1964

O Lord, Consider my Meditations

Ps. 5:1.

The all embracing grace and mercy of a loving God leaves us without adequate words. Experience, personal and real, makes us bold to approach our Heavenly Father. He has shown us that He understands us. His nature draws us to Him, and He shows His preparedness to lead us on to tasks beyond our comprehension, yet within the scope of His will for us.

Extend your thoughts to seek God's help for those who strive to serve His Church.

- * Those overseas, Islands and expatriate workers who toil together day by day. May spiritual insight be theirs that a new dimension of oneness will pervade this young Church.*
- * In any community there is the ever present possibility of tension between those of different temperament.*

"Give grace to those of differing background and temperament who find themselves thrown together in the crucible of isolated existence in small communities. Give them the power of thy Spirit that, united, their worship, witness and work will shine over all, excluding self, to present Christ, spotless and triumphant."

- * Spiritual nurture — staffing crises, policy changes — the battle of the pounds demands alert, dedicated leadership to inspire new depths of spiritual growth and power to direct Church policy.*

Pray with us that the leaders of this young Church will be given understanding and wisdom beyond the limitation of their present experience. Pray too for those charged with the responsibility of bringing to fruition plans for the United Melanesian Methodist Conference in 1966.

Hymn 727.

—Devotional, by Brian W. Sides



Scene of the inauguration in July of the Samoa Methodist Conference.

The sanctuary window, given by the women of Samoan Methodism, depicts women in the Gospels serving Christ.

In this issue, the Rev. Athol R. Penn, President of the Conference, describes the inauguration of the Samoa Conference, and the General Secretary, the corresponding celebrations in Fiji.

Reports appear of the recent synods in the Solomon Islands and Papua-New Guinea Highlands Districts. Mrs. Lilian Woodnutt recalls early days as a missionary nursing sister in the Solomons.

Reflections after the Pacific Celebrations

The Auckland auditorium was crowded. 3000 Methodists listened as Professor Charles Coulson described the likely shape of things to come. Christians are to welcome and be stewards of the new scientific developments. In the front row, with her eyes fastened on the speaker, sat a young Fijian woman, recently graduated in science. She was a living symbol of the impact of science on the under-developed Pacific Islands. Yet she had been regular as worshipper, Sunday School teacher and active member of the Student Christian Movement. Her witness had been exceptional.

Yet, "You will have to teach more science in your schools," said the Australian President-General, the Rev. Dr. Frank Hembly, in his inauguration sermon at Suva. "This will mean a fresh situation in which to proclaim the Gospel."

Education is one field in which the Pacific Churches must make new adventures. The changing political atmosphere is another. Western Samoa is already independent. At the recent Fiji Church celebrations, speakers did not overlook the co-incidence of political advance with the independence of their Church. Only last year, men and women of all races in Fiji first went to the polls in a popular election. Now three of the men then elected have been given executive portfolios in the government — a step towards responsible government and future autonomy.

But the celebrations have also stimulated a backward look. At Suva, an exhibition was arranged of old photographs and documents. A souvenir booklet traced the history and growth of Methodism amongst Fijians and Indians. Great and good leaders as well as the humble Christians of earlier years were remembered with gratitude to God.

The churches in Fiji and Samoa resulted from the 1834 "Pentecost" in Tonga." Until the conversion of the Fijian high chiefs, persecution was a continual experience of many humbler people. Many years later, when Christian work was commenced among the Suva Indians, early converts engaged in public proclamation of the Gospel to their compatriots. Again persecution followed. But their firmness in the face of opposition led many others to consider seriously the claims of Christ. Even the opponents had to accord them a grudging respect.

Forty years after the beginnings of the work in Fiji and Samoa, there began the missionary record of Tongan, Samoan and Fijian Christians in the newer lands of the Western Pacific. The Churches now planning their union and independence in Melanesia are themselves, in part, the fruit of the labours of these men. Since 1875, over 300 Fijian men and women have laboured overseas for Christ. An early and impressive gathering at their Conference this year was the outdoor missionary and witness meeting, where numbers of



The Rev. Setareki Tuilovoni, President of the Fiji Methodist Conference addresses a Conference service in Albert Park, Suva.

returned and present missionaries were the speakers.

The relation of church schools to the mission of the Church continues to exercise these Pacific peoples. Some of the best Christian work has been done in the schools. But two trends are evident. Only governments can hope these days to provide a total system of popular education. Sometimes schools have absorbed the resources of church and mission without any commensurate growth in the numbers of new Christians. After pioneering primary education, our Church has been slower than some to recognise the importance of the secondary schools. In Samoa, the best prospects for a church secondary school must rest today in co-operation with the Samoan Christian Congregational Church. In Fiji, we have established five secondary schools, four of them substantially grant-aided by the local government. On the

ministerial level, each of our central Pacific Methodist Churches has its theological college, and each will participate in the new higher level United Theological College at Suva.

No one doubts the tremendous value of the church schools in nurturing the faithful and their children. Only quite recently have Fiji Church leaders realized the Christian opportunity set before dedicated teachers who enter the state service that staffs the growing education system of the whole country. Since 1945, this new outward look in education has accompanied a more vigorous evangelistic programme. This and careful attention to family visitation have led to a quite spectacular growth in the number of Indian baptisms.

So these newly independent Churches face dramatically new social situations. The people of the islands are growing greatly in number. (Continued on Page 7)

Conference Inauguration: Samoa

The celebrations marking the inauguration of the Independent Conference in Samoa were crowded into three days and four nights, packed with history, enthusiasm and interest.

The visitors in the official party included the President-General of Australia and Mrs. Hambly, the Secretary-General and Mrs. Gribble, the President of the New South Wales and Mrs. Pardey, the N.Z. President and Mrs. Penn and other Australian ministers and laymen. We arrived on a chartered plane from Nandi at Faleolo Airport, Apia, at 9 p.m. on Sunday, 12th July. As we crossed the tarmac we were greeted with singing by a group of the folk out to meet us. Cars took us off to the house of the Secretary of Conference at Faleula, where under the light of kerosene lanterns we were greeted and sat down to a substantial supper.

The first main function, at 9 a.m. on Monday, was a traditional Kava Ceremony in Au Uso House, alongside the Wesley Church, Apia. Morning tea and speeches of welcome and reply followed.

At 2 p.m. Wesley Church was packed for the Thanksgiving Service. What hearty singing! This was a simple service, but the spirit of praise and expectancy was there. Your President, along with the President-General and the State Presidents brought greetings. A short address was given by the President-Elect, the Rev. Russell Maddox.

At 4.30 the official party was received by the Samoan Head of State at his residence — the historic Vailima of Robert Louis Stevenson. After refreshments we were able to

go through the home and the glorious gardens.

Tuesday morning's official programme began with the service of Inauguration of the new Conference at 9 o'clock. A packed church again. One was conscious of history being made. In a brief but very dignified order, the President-General initiated the Conference, the President (Mr. Maddox) and the Secretary (Rev. Tupu Folasa) being inducted to office and making their affirmation.

The address was delivered by the President-General. At morning tea, following, the new President was honoured, all the chiefs taking part as well as senior ministers.

The Ministerial Committee of the Conference met on Tuesday afternoon and at the same time the church was filled with a women's meeting, at which the address was given by Mrs. Latham, President of the World Federation of Methodist Women.

At 7.30 we gathered again in Wesley Church for an Ordination Service, when seven candidates were set apart. Although not able to understand the language, we were able to enter into the spirit of the familiar order. A difference from our own practice was the more advanced age of the candidates — due, of course, to their longer training. No testimonies were given by the Ordinands but the stirring of the hearts of the congregation was evident.

Wednesday saw exciting and colourful activity out-of-doors in the grounds of the George Brown School, Faleula. The sun shone gloriously all day. It made us feel hotter than ever to witness the vigour with which the

folk entered into their dances. The morning began with a march past of youth groups (schools, various sections of the Methodist Youth Fellowship and others) all in very colourful uniforms and costumes, led by bands. People came long distances in cars and special buses.

Next came the presentation of gifts to the visitors. This included the gift of fine mats to the Presidents (the highest honour that can be given in Samoa).

At 12.30 we were summoned to the celebration Feast, set out in usual lavish Samoan style in specially prepared booths.

After more dances and entertainment the visitors were taken out to Piula College, 15 miles along the coast from Apia. This is where the theological students receive their training, in a school which has an interesting history, which cannot be told here.

On Wednesday evening the Youth held their demonstration in the grounds at Faleula, showing the same enthusiasm for action, singing and fun which characterises young folk in the Islands as here.

On Thursday we were up before the birds as our plane left at 6 a.m. and there is a twenty mile drive to the airport. Again the devotion and spirit of these people was manifest. Large numbers travelled by bus and car to bid us farewell. After the necessary business was through with the Government officials we were sent off with prayer and the singing of "Jesus, Saviour, pilot me" right there in the terminal building, with the Government officials joining in.

So we left these charming, warm-hearted people, now authorised to govern their own affairs, with prayers for God's rich blessing and guidance.

Athol R. Penn

Reflections after the Pacific Celebrations

(Continued from Page 5)

bers. Despite political independence, the tide of Samoan migration continues to flow towards New Zealand. Ministering to these migrants has brought serious problems to our New Zealand Church. In Samoa and especially in Fiji, urbanization also proceeds space. Chiefly ceremonies at the conference inauguration attest the success of the mission in permeating Fijian culture. But today a new mission stands before the young church. The new frontiers that challenge and often baffle our people at home now stand starkly before the Islands Churches, and are recognized so far by only a few farsighted leaders.

Fortunately there is a new willingness for the Christians of the Pacific to meet these problems together. There were representatives from Tahiti and New Caledonia among the visitors at the Fiji celebrations. The Churches of the Pacific have only recently found each other. They have still to explore together their common mission to their own peoples, to the pockets of unevangelized people than remain as well as their share in Christ's mission to the larger world. In all of this they acknowledge their need for help. By our prayers and service let us ensure that the help will be given.

S. G. Andrews



Fijian Residents at Honiara, British Solomon Islands.
Photo: Rob Wright

MARAU!

**FIJI METHODISTS
CELEBRATE
Inauguration of their
Conference**

On the Sunday of the march of witness through Suva streets, I was stopped and greeted by a senior elect lady of the church, widow of my former circuit steward. Already I had been impressed by the magnitude of the "Week of Rejoicing" that preceded the opening of the Conference. "What a tremendous task you have all undertaken!" I exclaimed. "Sa dina, saka," she replied, "ia sa lako vata kei na neimami marau." True, but it goes hand in hand with our rejoicing."

For a whole week before their first conference assembled, Fiji Methodists rejoiced together. Many friends and former missionaries gathered to share in the occasion. The Rev. William Green, formerly chairman for ten years in Fiji, and later a minister in New Zealand, was one. Miss Christine Weston returned from her retirement to the scene of her forty years of teaching work. Miss Maude Griffin, who first went to Fiji in 1912, also revisited that land. Miss May Graham still serves there after fifty years, Miss Rita Griffiths after twenty. Miss Inez Hames, serving part time in her semi retirement spent her enthusiasm on

the historical exhibition. Miss Vivienne Gash has just returned to New Zealand after three years as a teaching missionary. Mr. W. E. Donnelly was also visible and very active, completing this year five years of "retirement" service as Principal of a very significant new private secondary school, the Ratu Sukuna Memorial School. More than 95 per cent of his students are Methodists and many were active participants in the celebrations.

NATIONAL CHURCH LEADERS

But these were no longer the figures in the limelight. Fiji has long since developed her own leaders. The Conference has elected as Secretary and Connexional Secretary two Australian ministers, but the President is an international church figure, the Rev. Setareki Tuilovoni, M.B.E., B.D., S.T.M. Mr Tuilovoni was an early Crusade Scholar to study from 1947-1950 in the United States. From there he returned to be the first Youth Director of the Fiji Church. Ecumenically he is the trusted Chairman of the Continuation Committee of the Conference of Churches and

Missions in the Pacific, held in 1961 at Malua, Western Samoa. He is in the forefront of those planning the Pacific Council of Churches.

The Rev. Ramsey Deolki, B.A., L.Th., now the superintendent of the Indian division of the church, holds also the post of Secretary of Education — important in a land where Methodism has 15 primary and 5 postprimary schools, employs 167 teachers (many of them on loan from the government) and provides the education of 6,256 young people. In a land where about half the population is under school leaving age, no service is more important than education, as well as the Christian education of those in other schools.

One minister is set apart as chaplain to two government schools, another is probation officer. Two ministers, one of them now the president, serve the Young People's Department. The Methodist Youth Fellowship has recently raised £14,000 towards a youth leadership training centre at Davuilevu.

THE METHODIST CHURCH IN FIJI

Fiji has 153,000 census Methodists. There are 34,165 church members. After many years of very slow growth, there has been quite dramatic growth in recent years in baptisms of Indians.

In a land where there is little real sense of community between these two diverse peoples, it is surely a mark of grace that two former "districts" (Indian and Fijian) have been able to fuse in one united conference. Understandably, Fijian representatives and Fijian concerns predominate. For the present, at any rate, the Conference language is to be Fijian. Methodism being almost the folk church of the Fijian people,



Mr. Kelepi Nabainivalu, plantation supervisor, latest Fijian worker to join the Solomon Islands District staff.
Photo: Keith Woodley

customary observances and chiefly ceremonies were prominent. The three former rival alliances of old Fiji, under the patronage of their traditional high chiefs, organised three separate days of rejoicing, accompanied by a tremendous to the President, bringing to £17,000 the amounts raised as a working capital of the new Conference.

In the service of inauguration itself, the high chief of Lau (Tui Nayau) and the Vunivalu of Bau (Ratu George Cakobau) presented to the President a model Fijian canoe (akin to the ecumenical emblem) as the symbol of the new independent church.

REJOICING TOGETHER

At the same inauguration service in the presence of the Governor, the Anglican Bishop J. C. Vockler, and of 1,500 people in and around the Centenary Church, with the service

relayed to the many thousands still rejoicing at Albert Park, the President-General of the Methodist Church of Australasia, the Rev. Dr. W. Frank Hambly, constituted the new conference and installed in office the President, Secretary and Connexional Secretary. Robed by Mr. Deoki and by the veteran leader of Fijian women's work, Mrs. Lolohea Waqairawai, the new President stood forth to be invested with the crimson stole of his new office.

The constitution provides that the President, though appointed annually, may continue in office, for a term not exceeding three years. Both President and Secretary remain meantime in their normal ministerial stations. The Connexional Secretary however is set apart full time for a period not exceeding seven years.

FII'S FUTURE

It would be idle to pretend that no problems face the church. But under the wise leadership of her new President, the church in Fiji faces the future in a spirit of rejoicing and spiritual vigour.

Foremost is the task of evangelism. The Fijian church has had a notable record of missionary service overseas. On the opening night of the celebrations there were speakers to remind us of the 300 sons and daughters of Fiji who have served in New Guinea, Papua and North Australia.

The Rev. Iliesa Buadromo, the latest man home on furlough from the Solomons, brought the greeting of the Methodist church and people there. One Fijian minister serves today with the Presbyterian Church in the New Hebrides. Another is designated as missionary to the Highlands of New Guinea.

This work will continue. But in

Fiji itself stands the major evangelistic challenge of the South Pacific today. Two hundred thousand Indian people, almost half the total population, remain non-Christian. As the President-General reminded the vast congregation, the task of bearing the Gospel to these people is not so much one of ardent proselytising as of living and witnessing in the spirit of the Lord. Indian and Fijian ministers train together. One of each race is now engaged in special B.D. studies together in India. Lasting friendships and better understanding have arisen from the co-racial schools of the Christian churches. True, the grandfathers of the present Indian citizens were immigrants, many of them serving under a pernicious system of indenture. But the only home of their children now is in Fiji. The need for reconciling their just claims with the paramount claims of the Fijians to their own land and culture challenges the Christians, who proclaim and seek to live the Gospel of reconciliation.

Finally, Fiji lives now in an ecumenical climate. A Pacific Council of Churches is in process of formation — also possibly a Fiji Council of Churches. The relationships of Fiji with Australian Methodists have often been closer than with the Presbyterians of the New Hebrides and the Anglicans of Fiji itself, not to mention the French speaking Evangelicals of Tahiti and New Caledonia. Their own new independent Methodist Conference must find its way into the new avenues of Christian co-operation on the road to a wider unity.

On display in the exhibition was reference to the famous appeal of the Rev. James Watkin, "Pity poor Feejee." The vocabulary is that of a

(Continued on Page 13)

METHODIST BISHOPS BARRED FROM CHURCH

Two Methodist bishops were denied admission to Easter morning worship services, while seven seminary professors and two others were arrested, at two Methodist churches in Mississippi's capital city.

Bishop Charles F. Golden, Nashville, whose area includes Mississippi's Negro Methodist churches, and Bishop James K. Matthews, Boston, were turned away from Galloway Methodist Church, Jackson, by lay officials.

Stewards of the church, they said, were stationed at every entrance to bar Negroes and whites who accompany them. When the bishops found they would be unable to see Galloway's pastor, they sent him a prepared statement which said they had chosen Easter to seek to worship there because of its "infinite possibility for renewal of individuals and of churches and of society."

Meanwhile, at Capitol Street Methodist Church, seven Methodist members of theological school faculties and two Jackson Negroes were arrested, charged with trespassing and with disturbing public divine worship.

They were held in lieu of \$1,000 bond each until their trial. Then the trespass charges were dropped on motion of the prosecuting attorney, and, after testimony, the municipal judge found all nine guilty. He sentenced each to a \$500 fine and six months in jail.

The men remained in jail overnight, but an appeal to county court

was arranged the following day and they were released on cash bail of \$500 each.

The group said they were arrested when blocked by a line of ushers, who called a policeman stationed nearby and requested their arrest.

The ministers issued a statement which said, in part: "To exclude some of those whom Christ would draw unto Himself from church on Easter, the feast of his resurrection, because of colour is a violation of human dignity; it is an affront to the Christian conscience; it is a denial of the faith; it is heresy . . . We call upon all Methodists to affirm the Lordship of the risen Christ by welcoming to his church all whom he invites."

The bishop's statement said, in part:

"A Christian's desire to participate in public worship especially on Easter—should neither occasion surprise nor require explanation . . . The New Testament faith assures us that this God-given privilege is open to all people, without regard to their race or colour.

"It is because we are prompted by such encouragement of faith that we have come to worship at Galloway Methodist Church today. We are aware, of course, that some members of this congregation do not desire to have other than white people attend the service of worship here. We are aware too that some Negroes and others have been turned away. We stand united with such ones and regard that in some sense we repre-

(Continued on Page 13)

Synod at Munda

Recently I have been studying a booklet on church membership and adapting it to the needs of the local church. It gives three characteristics of a Christian — Faith, Fellowship and Holiness. These words could have been used as keys to the understanding of our recent Synod.

HOLINESS

Of holiness, of the regulation governed kind that sometimes mesmerises church courts, there was little evidence. But there was plenty of evidence of a deep concern with the need for a more patient and loving approach to others which could only arise out of lives dedicated to the righteousness of the children of God. This theme ran like a thread through the devotional life of the Synod, but it was also present in many discussions, especially when these concerned our witness to others outside the church and within it, whose need is greater than they realise.

Dedicated lives were a constant witness to the calling to be holy. We received encouraging reports on the first four young women to train as deaconesses; accepted six fine young men, from an outstanding group, as candidates for the ministry; agreed to let one of the first three of our graduates from Rarongo Theological College go to the Highlands District, whose need is greater than ours. We were able to recommend another young man for service under the Order of St. Stephen. We rejoiced to hear of young teachers who prefer the service of the church, at low salaries, to work which might have greater payment. We recorded with regret the ending of periods of dedicated service of some workers, local and overseas.

FELLOWSHIP

Of fellowship there was the most joyful evidence. For the first time we numbered among our company Micronesians — new immigrants from the Gilberts, both ministers and laity. Now we lack only an Asian to represent all the races of the Pacific.

That visible witness was the sign of a much deeper accord. There was a deeper sense of fellowship, of common purpose and deep underlying brotherliness than I can ever recall at a Synod before. Our Solomon Islanders were more vocal than they have been in some previous years, individual speakers were less sure that they had the answers but sought from the assembly the guidance that was needed. For the first time a deaconess was present at the ministerial committee. Some joked about the collapse of the last bastion of male privilege, but all agreed that we had gone a step further in making true Paul's words "There is neither Jew nor Greek . . . male or female, for you are all one in Christ Jesus." There was that which bound us together which transcended all these things.

FAITH

Of faith, there was plenty of evidence. The Synod was sober and deeply concerned but it showed no doubts about the need to press on — into church union with other Methodists and the Papua Ekalesia — in our commitment to the Highlands mission — in the areas of special need in our own district. We determined to go on a mission to our own people, and awaken them to the reality of the need of the people around them, believing that they will



Students at Government
Teachers' College,
Honiara.

Photo: Rob Wright.

respond, and then together into the new adventures in discipleship and service to which we are being called.

And that surely is what ties together holiness and fellowship and faith — the **calling** of the Most High God. From the opening service, when we were invited to look out at the grand design and purpose of our God, through the committees, to the Saturday when we shared our experience of what God had done for us

and our visions of what he was calling us to do, through the long, but purposeful sessions of the full Synod until the final service of Holy Communion in the early morning hours of the day of departure, when with one heart and soul and a great conviction we dedicated ourselves, we were at one with God and with each other.

George G. Carter

MARAU (from page 10)

former age, an age of cannibalism and riotous behaviour. But Fiji has her needs today also. If New Zealand Methodism could help supply some of the secondary teachers needed, that would be one response to the need. But constantly let us seek to understand better our Pacific Christian neighbours. Brethren, pray for Fiji. Rejoice with them that rejoice, intercede for them in their strivings, and be alert to help. S. G. Andrews

METHODIST BISHOPS BARRED FROM CHURCH (from page 11)

sent them. This is true partly because we are Methodist bishops, responsible to the whole church for the whole church.

"We trust that our presence will not provoke you to wrath but to good works . . . If we are not admitted for worship, we shall harbour no ill will toward those who may feel compelled to turn us away. We shall naturally be disappointed. We shall be deeply concerned for the witness of the whole church before the world. We shall also wonder at those who presume to speak and act for God in turning worshippers away from his house."

Galloway and Capitol Street churches, and others in Jackson, have been the objects of "kneel-ins" for several months, since students were arrested there last October for attempting to enter and worship.

NOW IS THE TIME

SYNOD REPORT FROM TARI

"Because of increasing pressure from both the United Nations and many members of it, there is a great need for expansion of education among the primitive peoples of Papua and New Guinea now, in readiness for independence in the near future . . . It is also apparent in this District that while the adult population is coming to our Church, the children are going to schools of other missions. If we do not increase our education programme we will lose the next generation . . . It is not possible to obtain sufficient indigenous teachers at this stage."

These words form the prelude to a resolution of the Papua New Guinea Highlands District Synod asking the two mission boards in Australia and New Zealand for 8 new teaching appointments. Even more urgent is the need for ministerial and pastoral assistance. "That in view of the response of the people to the Gospel and the need for their adequate pastoral oversight; the failure to obtain sufficient staff from the other Districts (because of their own urgent need) and the lack of literate Highlands leaders to instruct and train the people, the Boards and Conferences be advised of the present need for seven additional ministerial appointments."

Carpenters, plumber, pilot, teachers, nurses, Hansende centre manager — all these are called for by the District Synod. Their requests deserve very careful attention by the missions boards in our two countries. There needs to be a firm resolve that whatever can be done will be done to supply the needs of this developing district, where last year the baptised members of the Church rose again from 1063 to 1779. Another 1799 catechumens are under instruction for baptism.

The Synod held this year at Tari was the seventh since district status was accorded the Highlands work.

Yet a new circuit is recommended, Magarima, to be separated from Tari. This makes five in all: Mendi, Tari, Nipa and Lai circuits being the others already constituted. Boundaries between these circuits were agreed upon. Circuit representatives themselves again joined with overseas and coastal staff members to comprise the 21 members of the representative session.

Thanks were expressed for the services of Miss A. E. King, of Epsom, who had given eight months as honorary relieving district secretary prior to leaving for her trip to Palestine and Britain. A disturbing trend in the District staffing was noted.



Mr. Handabe Tiabe elected to the Territory House of Assembly. Mr. Tiabe was one of the early converts at Tari.

—Photo: Pacific Islands Monthly.

Only 20 "coastal" workers remain of the 31 who formerly served as overseas missionaries from New Guinea, Papua and the Solomon Islands Districts. The Synod appealed for more of this very valuable help. One of the two very first Solomon Islanders to serve in the Tari area, John Pirah of Buin Circuit, was farewelled as he returns permanently to Bougainville. A report comes however that the Solomon Islands Synod is releasing one of their new probationers to strengthen the ministerial team in the Highlands. The Rev. S. Fuisati of Tonga will shortly proceed from All Saints' College to the Lai Circuit. There is word of a Fijian missionary also for the highlands.

Following their communion ser-

vice, the Synod talked together about the progress of the work. "Through the preaching of ministers, pastors, evangelists and local preachers, by word passed on from believer to enquirer, the message of the Gospel has spread." So runs the official synod record. "The Church has intensified her witness. We believe that we are committed to keep pace with the wave of evangelism which is spreading throughout the District. Therefore we rejoice with Nipa in the first baptisms, with the Mendi Bible School men in their work in the Mendi, Lai and Nipa Circuits, with the progress of the District Pastor college and in the increase in the number contacted and attending services in Tari."

Goldie College Girls' Dormitory Opened

"We all had a great day yesterday," writes Mrs. Meriel Cropp. "Actually, it began earlier than we expected, for a boy with bitten by a centipede about 2 a.m. and shrieked on and on, so of course the whole college was soon awake. Jim had said there was to be no noise before 6 a.m. but alas and alack the strain was too much so I suppose 5 a.m. wasn't too bad. Once up we were on roller skates. I baked some pikelets, tidied the place up a bit and finally made another attempt to tidy the bedroom. Visitors arrived from about 7.30 a.m. onwards. The District Officer (the acting District Commissioner and the Chairman were a little late) but we all managed a cup of tea and the proceedings began. All went to plan and on time. The pastor class, Girls and High School boys all had choirs and the Chairman gave an address — that was our

Lotu. We then all trooped over to the edifice and stood while the District Commissioner made his speech, followed by the Rev. John Bitibule (a tutor of the college about the time I was born) and the Chairman then Mrs. Carter cut the ribbon. The people of course then swarmed over the building. The girls had taken in their beds and mats and pictures and flowers earlier so that it all looked quite gay and pretty. I departed to do the first lot of dishes while the 'show' went on. This included a game of junior running, rugby, senior running, stilt football and volley ball (Gilbertese favourite).

"The others prepared a feast and laid it out under a big shelter covered with coconut leaves. People from the villages had brought some cooked fish and sweet potato with them, though of course the college supplied quite a quantity — about

£10 worth of potatoes and two beasts. At 1.30 p.m. we started again in the hall. A High School play, and two speeches by them, poetry and songs by my class, and a Bible pageant by Jim's class. They all went well, too. Everyone was then invited to look at displays of work in the school rooms, school books, sewing, art and crafts and so on. Next came the dancing, five types, Roviana girls and Maori dances,

Bilua and Choiseuls (2 from Hawaii), Marovo boys with a kind of stick whacking dance from Tonga, Bougainville boys' dance and the Gilbertese dances. The Government party had to leave before these I think so I didn't see them again, but the Carters, Gatmans, four sisters and the doctor and his wife, Dr. John Wesley Kere and his wife, and the Rev. Solomon Alu and his wife came for tea . . ."

Medical Memories

The first Methodist doctor went to the Solomons in 1927. But five years earlier went the first trained nurse, Sister Lilian Berry, now Mrs. A. G. Woodnutt of New Plymouth. We were grateful recently to receive some of her early missionary memories.

"I arrived in the Solomons in March, 1922. I was the first general trained and midwifery nurse. Sister Ivy gathered in some difficult cases for me to treat as soon as I arrived. These lived in the girls' ward till I had a hospital for them. Two of the first cures were Dure Mali who had an extended ankylosed elbow joint and drop wrist, and Sima Hete with a flexed ankylosed knee. These both responded to medicine and massage. Their trouble was caused by yaws.

"Then in my first week history was made. The first Munda baby was born in her home. It was the home of Pamu and baby Lilian was born. I had to kneel on rough sawn boards to deliver the child and Sister Ivy handed me the needful prepared articles. Previous to this all the babies were born

in the bush. Their superstition caused this to be. That week I attended other midwifery cases in the bush. A dreadful experience on a wet night, especially. As soon as possible Mr. Goldie had a midwifery and women's ward built.



Modern Preventive Medicine. Spraying Buildings to kill malarial mosquitoes.
Photo: Rob Wright

"In my first week Mr Goldie gave me a 2 roomed place just where the main hospital was built later. Then on to this a women's ward and midwifery and labour wards were built. From then on no babies were born in the bush, the old superstition died out and the husbands came and visited their wives and were anxious to see their new arrival, and the mothers were glad to have good shelter and treatment for 10 days. There were still lots of heathen and witch doctors and they refused to come near hospital because the "middy" ward was adjoining it. My assistants would take medicines and give them treatment down the hill. This gradually stopped and hospital was visited by all in need.

"For the first 6 months all the sterilising had to be done in kerosene tins except the instruments. I had 2 primuses. The dressings had to be sterilised in tins in the kitchen store at sister's home. All hot water was heated on an open fire outside for bathing patients. Then my father sent me a porcelain bath and chop heater for heating the water for the women's ward.

"My helpers were first Topa and a Fijian woman. Then she left and went away with her husband. Then Isaac Pitakomoke and Topa were great helpers. They quickly learned to take temperatures and pulses and keep charts and treat ulcers and injuries and eye, ear and skin troubles. They were happy, faithful workers.

"After a couple of months I sent to Sydney for N.A.B. injections. I learned to treat tropical diseases from a small booklet given to me by a doc-

tor at Tulagi Hospital. The steamer called there and we had some hours at the hospital. He later visited me at Roviana and gave me a quantity of suggestions. I was allowed by Mr. Goldie to spend £50 in the first year, £75 in the 2nd year and £100 in the 3rd year on medicines. The N.A.B. injections did much to advertise the hospital. I first treated babies who were covered in yaws and when the mothers saw how the yaws dried up after about 2 injections, the people exclaimed and said, "This is just like what Jesus did," it was so wonderful. The mothers began to learn how wrong it was to infect their babes with yaws. The news of these injections spread and people came from every island.

"One very wonderful man, Stephen Gadapeta, came from Choiseul. He had been crippled with yaws for years. He was Mr. Binet's right hand helper in the office. He could not stand. He got along on his buttocks and one heel. His joints were stiffened and his ulcers were terrible. Many injections and massage and care gradually made this great man mobile and he worked till 2 years ago always praising God for healing him. Cases like his bring one lasting joys. Lots more Choiseul people came for treatment after that. At the end of my first year I took a patient to Sydney and as I had to wait about 3 weeks for a boat, a friend there arranged for me to work in a dispensary all day long, every day I was there, learning to buy drugs the cheapest way and to make my own syrups and tinctures. I learned lots I had not learned in New Plymouth dispensary . . ."

ABOUT PEOPLE

ANNIE ISOBEL BENSLEY: When the New Zealand Church accepted the responsibility for our mission work in the Solomon Islands there were already two New Zealanders on the mission staff there. Known as Sister Constance, Miss A. I. Olds of the notable Methodist Olds family, had been at work there since 1919. Her future husband, the Rev. Arthur Bensley, was appointed to Vella Lavella in 1921. From 1922 till 1934, Mr. and Mrs. Bensley shared in fruitful labour in the Vella Lavella Circuit. Later they were to serve in several New Zealand circuits before retiring at Tauranga. Until her later months of illness and reduced activity, Mrs. Bensley shared fully in her husband's work and literary and translation interests. She died in Tauranga Hospital on Saturday, July 18th. The Church records gratitude for her life and service and sympathy with Mr. Bensley and their son.

Only three weeks before her death, Mrs. Bensley was able to share the joy of her husband, when he received the presentation copy of St. John's Gospel and other New Testament portions in the Bilua language. This had been the work of Mr. Bensley, helped during 1963 by Mr. Belshazzar Govasa of Vella Lavella. A fuller account of this achievement was published in the August **METHODIST TIMES**.

DEATH OF A GREATHEART: During the Solomon Islands Synod this year, on the 15th July, Silione (Chillion) Kiau entered into the joy of his Lord. Born about 75 years ago in Siwai, Bougainville, he was taken as a child to the island of Mono. With another Siwai boy, David Pausu, he grew up in that island. He went to the Methodist school and in due time went to college at Kokenggolo. In 1916 when the call came for missionaries for heathen Bougainville, Silione volun-

teered to go back to his own people — the people he hardly knew — to tell them of his Saviour. Small in stature, but big in every other way, he was the Mr. Greatheart of those early pioneering days. Neither the devil nor the Government could intimidate him when he was about the Master's business. (See **ISLES OF SOLOMON**, pages 108-9.) In his old age he returned to Roviana for the sake of his wife. There he continued to be concerned



Sister Rosemary Bettany at All Saints' College, Sydney.

about the life and work of the church. Even when his mind began to fail, it was still a joy to meet him and receive his cheery greeting. No-one would have delayed his passing, but so many of us felt we had lost a friend that sadness for a moment gripped us. Synod adjourned so that we could attend the funeral, which was held in the mission cemetery at Haevo. It was entirely fitting that Silione Kiau should be laid to rest among a noble company of the saints and in the presence of representatives of the Solomon Islands church, of which under God he was not the least of the founders. —G.G.C.

SYMPATHY: The sympathy of the Board of Missions and of their friends goes to the Rev. E. C. Leadley in the death of his father, the Rev. Frank Leadley, a zealous supporter and Board member of earlier days; to Mr. L. W. Peak in the passing of his aged mother; and to Mrs. C. T. J. Luxton, whose mother has also passed away.

LAE TRANSLATORS' INSTITUTE: Last month the British and Foreign Bible Society organised an institute for Bible translators and their consultants at Lae, New Guinea. Among the New Zealanders attending were Sisters Lucy Money (Bambatana language), & Pamela Beaumont (Siwai) and the Rev. Allen Hall, who is now reaching the concluding stages of his work on the Roviana version of the Old Testament. It was hoped that several Solomon Islands consultants would also participate. Each morning was given to lectures and consultation and the following afternoon to practical translation work guided by the Society's experts. The Society, which for three years has generously subsidized the work of Mr. Hall, also paid his travel costs for the journey to and from Lae.

ON FURLOUGH: Due early this month on furlough are the Revs. P. F. Taylor and C. J. Keightley. Mr. Taylor will go first to his parents at Stoke, Nelson, before rejoining Mrs. Taylor who is already on furlough at Papatoetoe. Later Mr. Taylor will officially visit North Canterbury as a missionary speaker. Mr. Keightley will first have represented the Highlands District at the annual meeting of the Mission Board at Sydney. Whilst at Auckland this month, he will lecture on his work to the Trinity College students and to several city congregations. In November he will visit South Canterbury.

Sister Myra Fraser who arrived last month is at present on holiday with her mother at Invercargill. Mr. and Mrs. J. S. Gatman, who returned from the Solomons in July, are on furlough at Orewa prior



Mr. Bryan C. Jenkin.

to resuming permanent residence in this country.

NEW WORKERS ACCEPTED: Mr. Bryan C. Jenkin, of Woodville, left last month for Munda, following his acceptance as a missionary carpenter. As Mr. Jenkin took part in the Sege workcamp of "Operation Solomons" he has a good idea of the work in store for him. The first year of his three year term is being given under the order of St. Stephen.

Mr. David Dick of St. Albans Circuit has been accepted as a candidate for the Order of St. Stephen. He will go to the Solomons late in October to set up and overhaul various electrical installations.

WORKER IN FIJI: Having served three years as a secondary teacher with our Church in Fiji, Miss Vivienne Gash, of Rangiora and New Brighton, returned permanently to New Zealand in July. Fiji appeals for another mathematics and science teacher (man or woman) and Tonga also seeks a woman postprimary teacher of some experience. Enquire of the General Secretary, Methodist Overseas Missions Department, P.O. Box 5023, Auckland, C.I.

Methodist Women's Fellowship

In wonder how many Fellowships have worked on a missionary project. There is no time limit, so it is not too late to start. Remember that in working out anyone of the projects—Hansenide, Books for the Solomons or Project Protein—you are not only helping to meeting a need, but by your prayers and interest you are giving encouragement to our workers and learning a great deal yourselves in a very stimulating and enjoyable way.

Doreen Bycroft, a member of the National Executive, describes a wonderful day, when the whole church—men, women, young people and children worked together on Project Hansenide. She does not tell of the prayer and preparation that led up to the day.

“For two and a half hours on Sunday, 26th July, St. Mark's Church, Feilding, is the scene of intense activity—120 people, aged from 7 months to 70 years are present—Project Hansenide as outlined by the Christian Education Department is taking place.

After Church Family Dinner, Sister Edith James' slides and tape introduce us to Tari Hansenide Centre. A creche cares for infants, children up to Standard 3 have their own story and activity session, and the rest of us receive a card indicat-

ing our choice of group, our leader's name and where we are to work.

SOME ARE LEARNING

Groups prepare posters and booklets on Leprosy, The People of Tari, Customs, Diet, Communications, The Establishment of the Church, etc., with pictures and information gathered from church, Geographic and other magazines. In the parlour a scale model of the Hansenide Centre with diorama background of mountains comes to life. One group prepares a map, another dresses shop figures as a Huli man and woman, while yet another writes letters to Sister Edith and her patients. The keen dramatists prepare the mimed story of a leper who is persuaded to come to the Centre for help, finds healing and finally is baptised. Two Local Preachers are preparing worship to conclude the Project.

SOME MAKE GIFTS

Four sewing machines whirr, as women piece together cotton patchwork quilts for the hospital beds; and clever artists make health posters for use at Tari. Outside, plastic detergent bottles become gay skittles and quilt sets are made from plastic hose.

The display of learning and gifts is set up in the church sanctuary and we gather for worship. The Local Preachers lead, the choir sings Hymn

414 in Huli, the young children bring forward their black peg Huli "patients," and the play is presented. With deep thankfulness for those who represent us at Tari, we are linked with the young church there. It has been a good day of learning, working, worshipping together."

Please remember our financial commitments to the Mission Boards (£3,700 to each board), to Kurahuna and to our Special Objective, Seamer House . . . and your prayers as we prepare for Convention, 1964.

—**Florence Baber.**

SUPPLEMENTARY LIST FOR "PROJECT HANSENIDE"

Large plastic balls (not leather).

Tennis balls—these may be second-hand.

Other balls—not cricket.

GAMES—Such as dominoes, draughts, checkers, Pick-up-sticks, plastic building or mechanic shapes (Meccano style—Meccano is too small), skittles, quoits. (NO CARD GAMES, please).

Colouring-in books.

Large pieces of paper for painting—newsprint.

Paint brushes.

Plasticine.

Sewing materials—Pins, needles, scissors, cottons, 2-3 yd. lengths cotton material.

Clothes—Jumpers, cardigans, pullovers—teenagers and adult sizes.

Coloured slides and film strips of an educational value for the regular fortnightly film evening.

—As suggested by Sister Edith James, June, 1964.

MISSIONARIES' ADDRESSES

SOLOMON ISLANDS METHODIST DISTRICT

(New Zealand, Australian, Tongan and Fijian workers)

Ministers and their wives:

- Rev. G. G. Carter, M.A. (Chairman), Methodist Church, P.O. Munda, British Solomon Islands.
- Rev. J. F. Cropp, Methodist Church, P.O. Munda, British Solomon Islands.
- Rev. A. C. Watson, Methodist Church, Box 36, Honiara, British Solomon Islands.
- Rev. D. Palavi Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.
- Rev. A. N. Vula, Methodist Church, P.O. Munda, British Solomon Islands.
- Rev. I. Buadromo, Methodist Church, P.O. Munda, British Solomon Islands.
- *Rev. P. F. Taylor, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.
- Rev. J. Taufa, Methodist Church, Roreinang, P.O. Kieta, Territory of New Guinea.
- Rev. B. W. Sides, Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.
- Rev. A. H. Hall, M.A., Methodist Church, Bombay, South Auckland (Translation work).
- Rev. Seru Beraki, Methodist Church, Paqoe, P.O. Gizo, British Solomon Islands.
- The addresses of Solomon Islands ministers are to be found in the latest minutes of the Conference.

Missionary Doctor and his wife:

- Dr. R. W. Pattinson, Methodist Church, P.O. Munda, British Solomon Islands.

Deaconesses:

- Sister Lucy Money, Methodist Church, Sasamuqa, P.O. Gizo, British Solomon Islands.
- Sister Pamela Beaumont, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.

Teaching Sisters:

- Sister Ada Lee, Methodist Church, Kihili, P.O. Buin, Territory of New Guinea.
- *Sister Myra Frazer, Methodist Church, P.O. Munda, British Solomon Islands.
- Sister Beryl Grice, Methodist Church, Sasamuqa, P.O. Gizo, British Solomon Islands.
- *Sister Patricia Jacobson, Methodist Church, Kihili, P.O. Buin, Territory of New Guinea.
- Sister Kathleen Shaw, Methodist Church, Kekesu, Inus Free Bag, P.O. Rabaul, Territory of New Guinea.
- Sister Patricia Hulks, Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.
- Sister Vivienne Parton, Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.
- Sister Lynette Sadler, B.A., Methodist Church, P.O. Munda, British Solomon Islands.
- Sister Rosemary Bettany, All Saints' College, 5 Rogers Avenue, Haberfeld, N.S.W.

Nursing Sisters:

- Sister Mary Addison, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.
- Sister Gladys Larkin, Methodist Church, P.O. Munda, British Solomon Islands.
- Sister Janice Palmer, Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.
- Sister Muriel McCormack, Methodist Church, Sasamuqa, P.O. Gizo, British Solomon Islands.
- Sister Margaret Lavelle, Methodist Church, P.O. Munda, British Solomon Islands.
- Sister Esther Watson, Methodist Church, Kekesu, Inus Free Bag, P.O. Rabaul, Territory of New Guinea.
- Sister Beverley Withers, Methodist Church, P.O. Munda, British Solomon Islands.

Administrative Assistant:

- Miss Shona Couch, Methodist Church, P.O. Munda, British Solomon Islands.

Missionary Laymen and their wives:

- *Mr. B. D. Smith (Accountant), Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. R. C. Fleury (Plantation Manager), Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.
 Mr. Ovini Baleidaveta (Agriculturist), Kihili, P.O. Buin, Territory of New Guinea.
 Mr. T. R. Kehely (Engineer), Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. Williame Mataitoga (Teacher), Methodist Church, Munda, British Solomon Islands.
 Mr. Kelepi Nabainivalu, Bilua, P.O. Gizo, British Solomon Islands.

Carpenters:

- Mr. D. W. Eason, Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. B. C. Jenkin, Methodist Church P.O. Munda British Solomon Islands.

PAPUA NEW GUINEA HIGHLANDS DISTRICT

(Australain and New Zealand workers)

Ministers and their wives:

- *Rev. C. J. Keightley (Chairman), Nipa via Mendi, Territory of New Guinea.
 Rev. R. J. Atkinson L.Th., Tari via Mt. Hagen, Territory of New Guinea.
 Rev. J. D. Rees, B.Sc., Mendi, Territory of New Guinea.
 Rev. A. G. Smith, L.Th., Mendi, Territory of New Guinea.

Nursing Sisters:

- Sister Edith James, Tari via Mt. Hagen, Territory of New Guinea.
 Sister Helen Young, Nipa via Mendi, Territory of New Guinea.
 Sister M. J. Heal, Tari via Mt. Hagen, Territory of New Guinea.

Missionary Laymen and Women:

- Miss M. Conn, Nipa via Mendi, Territory of New Guinea.
 Miss G. R. Smith, Teacher, Mendi, Territory of New Guinea.
 Miss Catherine C. D. Scott (Secretary), Nipa via Mendi, Territory of New Guinea.
 Mr. G. T. Dey (District Builder), Nipa via Mendi, Territory of New Guinea.
 Mr. R. F. Coleman (Agriculturalist), Mendi, Territory of New Guinea.
 Mr. G. B. Buckle (Teacher), Tari via Mt. Hagen, Territory of New Guinea.

UNITED DISTRICT OF MELANESIA**Rarongo Theological College:**

- Rev. Dr. R. G. Williams (Aust.), Principal, Box 90, Rabaul, Territory of New Guinea.

Teachers' College, c/o Methodist Church, Namatanai, P.O. Kavieng, Territory of New Guinea:

- Mr. R. T. & Mrs. Crabb (Aust.), Principal.
 Sister Norma Graves (N.Z.).

FREE WESLEYAN CHURCH OF TONGA

- Miss Beryl Weston (Teacher), Queen Salote College, Nukualofa, Tonga.

METHODIST CHURCH IN FIJI

- Miss M. M. Graham, Box 9, Nausori, Fiji.
 Miss R. D. Griffiths, B.A., Box 57, Lautoka, Fiji.
 Mrs. J. Glanville Box 9, Nausori, Fiji.
 Miss A. I. Hames, Ballantine Memorial School, Box 432, Suva, Fiji.

NEW GUINEA DISTRICT

- Mr. K. G. Skinner (Carpenter), Box 90, Rabaul, Territory of New Guinea.

FRATERNAL WORKERS**Salatiga Christian University, Salatiga, mid-Java, Indonesia:**

- Rev. E. R. Lewis, M.Sc., B.A., and Mrs. Lewis, Salatiga Christian University, Salatiga, mid-Java, Indonesia.
 Rev. L. M. Tauroa, B.A., and Mrs. Tauroa, Djl Ir H. Djuanda, 101 Bandung, Indonesia.

Alliance High School, Kikuyu, Kenya:

- Mr. T. Quayle.

*On furlough in New Zealand.

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(Men and Women)

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