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# The OPEN DOOR

*Missionary Organ  
of the Methodist Church  
of New Zealand*

*SPECIAL ISSUE — Articles of historical interest.*



*IN THE BEGINNING — Pioneers of the work in the Solomon Islands:  
from the left, Rev. J. F. Goldie, Dr. G. Brown, Rev. S. R. Rooney and  
J. R. Martin (builder).*

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

**December, 1965**



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MELANESIA?

HAVE YOU UNDERSTOOD THE CALL IS TO YOU?

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## THE OPEN DOOR

VOL. XLV. NO. 3.

The Missionary Organ of the  
Methodist Church of  
New Zealand

## EDITORIAL

### THE CONFERENCE THAT WAS TO BE

*It was our intention that this number would be a commemorative issue to mark the end of the period when the New Zealand Church would be directly responsible for the Methodist Church in the Solomon Islands and share with the Australian Church the responsibility for the church in the New Guinea Highlands. It had been decided that the four Synods of the Melanesia area, Solomon Islands, New Guinea, Papua and the Papua New Guinea Highlands which had already united into the United Synod of Melanesia would in 1966 move into an independent Methodist Conference of Melanesia. Both the Australasian General Conference and the New Zealand Conference had agreed to this move and rejoiced that this was to be so.*

### THE CONFERENCE THAT IS NOT TO BE

*Came the biennial meeting of the United Synod at Rabaul in August last and the move towards an independent Methodist Conference was voted out. Only a few of the Europeans voted for it; the indigenous people were unanimous.*

### THE CONFERENCE THAT IS TO BE

*The vote was not just a negative one; before our Melanesian brethren there was a wider vision, that of a wider church, that of Melanesia, to include people of other churches. Already the Papua Ekalesia (the former London Missionary Society Church) and Kwato — an offshoot, had re-united and the Methodists voted to move directly into union with the now enlarged Papua Ekalesia.*

*This issue of Open Door therefore marks not the end of an era but the beginning of one of larger thinking, wider horizons and a truer assertion of our oneness in Christ. We New Zealanders are being out-thought and out-lived by our Melanesian brethren. We labour up the hill towards a wider union of churches, they mount with wings the heavenly steeps. We think of our differences and try to minimise them; they see their similarities and act on them. In two years' time it is*



hoped to move into that wider union when there will be one mighty church in Melanesia and we shall be sending fraternal workers to assist them to grow further in that unity which they have found.

So it is FORWARD INTO MELANESIA.

This issue joins the past and the present also. There are contributions from people who laboured long, faithfully and successfully in the Solomons; they speak of the past but this issue marks the beginning of a new era in that some of the articles are from the pens of Solomon Islanders. Only the article by Rev. J. V. Bitibule is a translation; the other two are printed as written by the authors. We can hope that future issues will contain articles from our Melanesian Methodists.

Build thee more stately mansions oh! my soul

As the swift seasons roll!

Leaving thine' outgrown shell by life's unresting sea.

## *Review* The Solomon Islands 1902 - 1965

Long ago the people of the Roviana District were heathens, fighting and killing people and worshipping idols. They indulged in all types of degrading practices and often lived like animals.

Their main village was Sisiata near Labete. In this village they did many of their dark deeds and it was here that many of the fighting men lived. In this village, too, lived the chief who gave his orders to his henchmen who did his bidding. The work of these fighting men was not only to fight but also to make the great war canoes in which they could travel far afield to Isabel, Choiseul, Bilua and Marovo. They also sometimes

attacked their own relatives at Roviana and Rendova.

While they were still living in their wickedness, it was planned by God that Munda was to be the place to which the Gospel of Jesus Christ would come one day. It is true that for very many years the people of Roviana lived in darkness but there is one thing that I wish to point out and that is that the quality of reverence existed. The reverence of the people long ago was a fine thing. There was reverence for the chief, for women and girls by the boys, respect for in-laws, for brothers and sisters and they had respect for food and feasts. However, their main

reverence was for their gods which were idols or spirits. It was during this time of darkness that the Gospel of Jesus Christ came to the Solomon Islands.

Those who brought the Gospel did not choose a quiet place where there were no people, but they came to Munda where there lived the fierce fighters, the worshippers of idols and ancestors and those who sacrificed to false gods. It was into such a place that the Gospel was first brought, but today we can see the fruits of the Gospel.

### THE GROWTH OF THE GOSPEL

When the Gospel was preached many of the chiefs and the people turned to Christ. Among the early leaders who were converted were Boaz Veo, John Sasabeti, Boaz Sunga, Gumi, the father of Boaz Sunga and many others. The love of Christ began working in the hearts of these people. School and College were commenced to train them and also a school for preaching. The men coming out of school or college in those days did not have a great deal of learning but they went out into the villages to teach the people because they were obeying the call of God. The work was very difficult in those days, but after a while the grace of God began working in the hearts of the people and showed in their lives as they gave up their heathen ways of worshipping idols and sacrificing to evil spirits.

More white missionaries, ministers, sisters and lay workers came as well as missionaries from Tonga and they all helped in the growth of the Church.

Good schools were begun and College at Kokeqolo. Those who did well in the village schools could

come to school and College at Kokeqolo. A good headmaster was appointed and many capable men came from College and went out to help save the souls of the people.

By 1921 the growth of the Church could be clearly seen. A wireless station was set up. Rev. Paul Havea — a Tongan minister — began a brass band when the instruments were sent out and he also began a mouth organ band. A man from England came for a while and taught us drill in which we divided into five companies with five leaders. This man went to the 1914-1918 war. Later our headmaster, Mr. J. H. L. Waterhouse taught us the Morse code and we used to do drill with it. He wanted to begin Boy Scouts but the Chairman did not agree to this. However, he taught us many useful things including the weighing of copra and the banking of money.

In time boys from Bougainville, Buka and other circuits came to Kokeqolo for training and the Church grew. Some of those who went through school and college became pastor-teachers, some government clerks, captains of boats, some went in for engineering, carpentry etc.

In the past on the two great occasions of the year, Christmas Day and the Anniversary of the Mission (May 23rd), people from as far as Marovo on one side, to Duke on the other, came together at Kokeqolo. For many years this was the practice but it is not so now as there are new ideas being worked out. Semi-Jubilee, Golden Jubilee and Diamond Jubilee have been celebrated as the Church in the Solomons has grown.



## THE SPIRITUAL GROWTH OF THE CHURCH

The students received training for many types of work. Some became pastor-teachers, catechists, teachers and some ministers. Today all these people are carrying on the work of saving, healing and baptising. They do not do these things unaided but are helped by the Spirit of God who is working through them. So at this time there are many people in the Solomons who are trying to strengthen and extend the work of the Church.

Here are some of the new ways in which the Church of Jesus Christ is growing through the love of God:—Boys' Brigade, Girls' Brigade, Life Boys, Methodist Women's Fellowship, the Order of St. Stephen, Deaconesses, the Youth Department which began in the Marovo. The headquarters of this Youth Department is at Malmaluan Centre in New Britain and some young men and women will go there for training. Teacher trainees went to Kekesu at first but now they go to Namatanai in New Ireland. Students who wish to train for the ministry go to Rarongo College. Some young people go to Kukum to the government Teacher Training College while others go to Ranadi to learn marine engineering. Some have gone to New Zealand or England for training and have obtained their certificates for teaching and have returned to help the younger generation in the Solomons. Many more will go for overseas training. Young people from England, Australia and New Zealand are coming to us as V.S.O.s, V.S.A.s etc. to help.

Recently designated schools have commenced. There is a High School at Banga and also a Catechists'

Course. Easter Camps have been held for several years and many young people have been lead to follow Jesus Christ. These are some of the new activities which are helping the working of the Holy Spirit in the lives of the people. You can see the light of the Spirit in the faces of the people.

Four districts in Melanesia have decided to join together and we now have a United Synod. This began in 1963 and the various Churches meet together for fellowship.

Our Solomon Island Synod is going to be divided in 1966. 1. Bougainville; 2. British Solomons. However, eventually business will go to the United Synod. The new Church will be called the Melanesian Church. We can now be friends with all these other churches of different tribes.

The pastors and deaconesses visit the vilages to help the people spiritually. I am amazed as I see the spiritual growth of the people in many of the villages. Some new circuits have been set up — Marovo, Simbo, Honiara-Aola and Kieta.

My heart is full of thanksgiving as I think of the growth of the Church in the Solomons and in other places. I would like to write about all I have seen but this is all I can do now.

Most of these new things have been begun during the time that Rev. G. G. Carter and his wife have been with us.

I ask the Church in New Zealand to pray that we may be helped and upheld.

May God bless us all.

— J. V. Bitibule

*The Open Door*

## PIONEERING ON CHOISEUL

### PIONEERING ON CHOISEUL

I set foot on Choiseul in August, 1920, but was by no means the Methodist pioneer. There had been 4 Ministers, 3 Ministers' Wives and 3 Missionary Sisters, besides a number of Fijians before my arrival. We had a really good Staff for 5 months before the Binet family went to relieve for Mr. Goldie and then on furlough, and Miss Jennings to Bilua to open the Girls' Home. Sister Florrie and I were left to do our best for a year and a half.

Choiseul was a Government backwater. The nearest Stations from the Mission Headquarters were at Faisi and Gizo across the open sea 60 and 75 miles respectively, and 100 miles from Senga, where Mr. Binet was to settle when he returned. Before World War 2 there was no regular Patrol by Government officials, a couple of weeks per year was all that was done, and not always that. The result was that there were no Headman appointed, and reports of fighting, murder etc. were sent in by Missionaries, Traders or members of the losing side, and the Government Official would send an expoliceman of some other member of the staff to carry out a spasmodic, high-handed and generally illjudged, partial inquiry. There were no Paramount Chiefs with authority in the 5 sections of the Choiseul community each with its own language and peculiarities. The result was constant quarreling and slaughter and a declining population.

To remedy this our Methodist Mission had been on the spot for 15 years, the Roman Catholics for about

the same time, and the Seventh Day Adventists were just beginning to feel their way and appoint agents. Our Methodist work had been severely handicapped by three changes of Ministers, furloughs, assistance to other Circuits and the lack of Government supervision and carefully considered action. Besides our Head Station at Sasamunga, Bambatana, there were 7 teachers' Stations, manned mostly by men with only the rudiments of the 3 R's, whose school were leaf churches, whose equipment was slates, blackboards, homemade easels, the Gospel of St. Mark and a Hymnbook. At the Head Station we had trestle-tables and coconut fronds on the floor. There were about a dozen girls living at Sisters', and a few babies, and about a dozen youths in their teens and twenties in the Boys' House who, after school, helped with whatever work was necessary, chiefly building and plantation. The cost to the Church apart from Europeans and Fijians was not more than £350 per annum.

Mails, parcels, goods came most erratically. We were fortunate if we received them within six weeks; quite often it was 3 months. Very often a vessel would anchor in the bay without a thing, another had taken the letters etc. but had gone elsewhere first. When letters from overseas did arrive, we generally dropped all else till they were read. We were almost wholly dependent on our Chairman and the Gizo Traders. They almost always came to us for meals and stayed the night, sometimes to our discomfort, since the bay was only safe for six months out of the twelve. We had several vessels ashore and one



wreck. The boatcall was always a thrill.

Soon after I arrived a Government vessel appeared and asked Mr. Binet to take a shipwrecked mariner to his H.Q. some 60-70 miles to the south-east. A quantity of benzine was handed over and the shipwrecked captain promised some rice. It being a good chance to get to know the coast I accompanied the man and so missed the arrival of the first Deputation from New Zealand, Rev. W. A. Sinclair and Mr. J. W. Court. They had come to arrange the take over from the Australian Board. The Meetings were of a most optimistic nature. We were all thrilled at the promise of the future. Later in the year Synod should have been held at Sasamunga. Revs. J. F. Goldie and R. C. Nicholson arrived in the "Tandanya", but we had only just begun a Session when a storm blew up, and all Mr. Binet and I saw of Synod was the flight of the two carrying the Minute Book. They held Synod on their own at the safe anchorage of Moli, 23 miles to the north.

Our transport at this time was the cutter "Hilda" 25ft with a 4 h.p. engine. She served us well, although the engine did not always rise to the occasion and we were not good enough engineers always to solve the trouble, and there was no one handy to assist. There was also an 18ft. whaleboat which we could use, but the surest means for communication round the island was a goodsized canoe, of which there were several we could borrow. Then we could cross the island on foot, which was done many times.

The Mission's endeavour was to establish an agent in every village and end the fear of tribal fighting.

Revs. J. F. Goldie and V. le C. Binet had done their best, especially during the previous four years, but without success. Soon after I was left in charge a despicable murder took place on the east coast. Stephen Gade-peta, our most reliable native, and others, felt that this could lead to a peace move, since the Vurulata people on the west had now got the head they wanted. Stephen and Amos Tozaka went, at considerable risk, to the chief Vurulata village and found them ready to meet the Senga warriors. Immediately Stephen, Amos and others set out on their 200 miles journey by canoe to take the news. Joni Hopa, our teacher at Senga gathered the people together and soon a fleet of canoes set out for Sasamunga. On August 8th, 1921, the two parties met, and the same day the Government Police Officer from Tulagi came and gave the government seal to the Peace-making. About two years later Mr. Binet was able to settle another long-outstanding dispute at Vuruleke, which brought to a close the Tribal Warfare on Choiseul.

After Mr. Binet opened the second European centre, progress was very rapid. In six years our Stations rose from 8 to 28. The teaching staff did not rise in quality with the same rapidity, but progress was evident. The health of the people began to show the effects of more attention and more medicines, but it was not until after World War 2 that the population could be said to be rapidly increasing. It was also not until after World War 2 that Government gave the Mission any direct assistance in our Education Work.

In 1922 Mr. Binet and I tired of being appealed to, to listen to native squabbles of all types, in which the

loser never accepted our judgment, and, hearing that Paul Zesapa and his brothers Nathan and Abednego were to make a trip round the Island, we asked them to do their best to settle a number of disputes. They

agreed and to our delight their efforts were wholly successful. Since then Stephen Gandepeta has been a power for God's work in this way. The Three Brothers unfortunately died all too soon. — John R. Metcalfe

## Early Days on Vella Lavella

Before I began my work on Vella Lavella (the people themselves call it Bilua) in 1921, most of the pioneering was over. The late Rev. J. F. Goldie conducted the first Christian service on the Island on Sunday, March 19th, 1904. At that time there was much savagery, as Mr. Goldie himself wrote, "The people I met were wild and savage". A little while before that a Government punitive expedition had burnt the villages on which the mission buildings now stand, because of some of their wild work.

The first white missionary to be stationed on the Island was the Rev. R. C. Nicholson, who began his work in 1907, and he continued until I went in 1921, but I have an idea that between the time that Mr. Goldie preached the first sermon and the coming of Mr. Nicholson they had visits from Rev. S. R. Rooney. At any rate, acting on the advice of the chiefs, Rev. J. F. Goldie left a Fijian teacher there, named Ratu Aporosa, who soon made his influence felt. Even when I went, there were occasional outbursts of savagery, but mostly through the intrusion of people from other islands.

The greatest impetus to the peace-

fulness of the people of Bilua was the conversion of one of the natives, which was brought about by Rev. R. C. Nicholson's cook boy, Daniel Bula. Bula's father was a real savage killer and his mother was a tall woman of great influence. Poor Daniel nearly lost his life when he was quite small for his gentle father tied him up in a basket and hid him in a tree while he went on a fishing trip, and he was away for some days. The poor child was nearly dead when his mother found him. At some time in his early life and in a time of need, Mr. Nicholson was able to help him, for he had a bad touch of (diri vilu) red eye, a trouble so common in the islands, and the missionary had the right medicine to help him, and so he did. In this way the young native became attached to him, and went to live with him and became his cook boy. So he learned of the Saviour, grew up, and under the help and teaching of Mr. Nicholson, became a man of great influence among his own people. It was not long before the people from all parts came to see Daniel about all their land and sea troubles. Later on he travelled with Mr. Nicholson to New Zealand and was the first Solomon Island



Christian to do this, and he made a great impression. His gentleness, his smile, his excellent manners, were well remembered by the New Zealand people for years.

When I went to take over, Daniel was there to help me with the language and many other things. He was fairly familiar with English and he stood in the pulpit with me and translated my sermons, and he helped me greatly with the language, for I would often need something translated for preaching. The people had nothing in their own language but St. Mark's Gospel, and a few of the Psalms. So I quickly began to get a knowledge of the very difficult language of the people, and I remembered it through the years, so that only recently I was able, with the help of one of the Bilua teachers, Belshazzar Govasa, to prepare a book, and have it printed by the B.F.B.S., containing a considerable part of the New Testament. The Vella Lavella language is quite different from the other island languages, being neither Polynesian or Melanesian.

Unfortunately Daniel was not with me long. He had married a fine native girl, Rini Vailoduri, and had built a very beautiful semi-native house. I had little more than six months of his so wonderful help and company, and I was with him the night he died, on September 30th, 1922. Of course we could only guess at the cause of his death, cerebral malaria, we said, but the people had their own thoughts about it that had to do with evil spirits. There is no doubt that he helped greatly in the peacefulness and enlightenment of the people so quickly — the establishment of schools, the training and settlement of teachers, and a spirit

of amicable relationship among the various tribes. There was a very bad bit soon after his death when a very dangerous native named Sito got abroad and committed a lot of mischief before he was caught.

I must mention one or two more of the teachers who were very helpful during my time, who helped with the school work and the preaching, and in helping me when unknown native people came along to discuss matters. Mark Pivo was my stand-by helper for some years, and he continued through the Japanese invasion. This I heard when I paid a visit some 20 years after I had left. During that troubled period he got all the girls, women and children away back into the hills, so that all through there was no regrettable happening, and when he was walking through the jungle seeing to things, and met a group of people he always stopped and had a short lotu with them. Also he was used by the authorities to carry messages at night in his canoe to other groups, and he said he sometimes found himself not far from a Japanese destroyer, and he would offer a prayer and a black cloud would come over and blot out the scene. I often thought he deserved a decoration. There was another on the other side of the Island who was a strong useful teacher, having some influence among the people in the later pioneering period, Silas Lezutuni.

I think of the time when I was approached as to going to the Solomon Islands to take up the task there. I had not long got back from overseas, having taken a part in World War 1, and there was a lot of reading and study I wished to make up, so I replied in the negative. Later I received another letter, a very

urgent and pleading letter, and my reply was the same, but this time I was not happy about it. I had to go aside in prayer and my vows and promises came back to me and how God calls men. And God spoke to me in this way — "There were a lot of 'I's' in your dealing with the matter. 'I' want this and 'I' don't want that". So when I had got it

sorted out, I had to write a different kind of letter and it was not long before I was on my way to the Islands, a step I never regretted. I got to the heart of a Solomon Island people, learned their language, and have left them with a good book, a good part of the New Testament in their own language, and that is something. — A. A. Bensley

## Bougainville - - Land of Mystery

Bougainville, the largest island of the Solomon Island chain was the natural area for the extension of Methodist missionary work from the Western Solomons. Having reached the western islands of the British Solomon Islands Protectorate not very many years after the commencement of the Mission, namely Choiseul, Fauro and Mono, it would seem the natural thing for the Chairman to look to extending the work beyond and over the "borderline" to Bougainville, which was New Guinea territory, especially as some of the early students at Roviana originated from there, and talked of taking the Gospel to "dark Bougainville".

The Chairman early visited Bougainville, and in 1908 had discussions with Captain Doellenger, the German District Officer at Kieta, and later he had similar discussions with the Chairman of the German Methodist Mission in Rabaul, New Britain, whose recognised sphere for expansion it was, as part of German Territory, and he pointed out that the German Mission was "fully ex-

tended", and there appeared little hope within the foreseeable future of extending the work to Bougainville, and therefore every encouragement was given Mr. Goldie to open work there.

So when opportunity offered some years later Mr. Goldie visited Siwai on South Bougainville, together with the Australian General Secretary the Rev. J. G. Wheen, and at the invitation of the Siwai people they spent a night in the forests of Bougainville and held the first Christian Service there. This was in 1916.

When the Rev. A. H. Cropp was appointed to the Solomons, he was sent to open work on Bougainville, and assist the native teachers who had been appointed there in 1916-17. Mr. Cropp had two Fijians to help him, and a small vessel called "SAGA" in which to travel, and he visited right around Bougainville, surveying the possibilities of opening Methodist missionary work in that vast district of 60,000 people, during which time he constantly visited and encouraged the native



pastors in Siwai. It was Mr. Cropp who really "set the pattern" for early missionary work on Bougainville — much patrolling of new areas to get to know and gain the confidence of the people; the building up of a strong base station and making it self-supporting in the matter of food and housing.

In 1924, the Church "put its hand on" a student at "Dunholme" Theological College, Hubert Brown, and he joined Mr. Cropp and was located at Teop. Two years later upon completing my training at "Dunholme", I went to Bougainville, with my wife, and we took up Mr. Brown's bride. We were appointed to Siwai, on southern Bougainville, and we settled at Tonu. Those were primitive early days, and our only communication was by visits of Mr. Cropp, promised 3-monthly to bring mail and supplies, but often the period dragged on for 5 months, and even then with adverse weather conditions the supplies and mail had to be landed 40 to 50 miles to the north or south — entailing long arduous "carrying" through the forests, often over flooded rivers — often entailing heavy losses. When Mrs. Voyce finally accompanied me in after two previous trips to arrange the building of a home, we lost much of our equipment in the heavy surf.

Five teachers were then operating in South Bougainville, and in the northern end and Buka, the only natives teaching were three Fijians, two with Mr. Cropp and one with Mr. Brown. David Pausu (still alive and active — though retired) was teacher at Tonu, and proved of great assistance. We soon built a large self-supporting station, and gathered 30 to 40 bright lads and some girls around us to "live in" on the Mission station, and I began patrolling any

areas where interest was shown, travelling constantly throughout Siwai and Nagavisi. Mrs. Voyce was the only white woman for over 40 miles, and she never saw another white woman in those early years except when on rare occasions we travelled out to Kieta or Buka.

In 1947 a GREAT EVENT was anticipated, the visit of the "Deputation of Ministers and lay people" from New Zealand and Australia. However, as the time set for the visit came and passed, we realised that the Deputation was not coming to Siwai. But one afternoon in pouring rain, and wet through to the skin, Mr. J. W. Court turned up. He was Lay Treasurer, and knowing us, he insisted on leaving the Deputation at Buka, when it seemed certain they were not coming to Siwai, and with Mr. Cropp to bring him on the "Saga", he came and spent a fortnight with us. What a time of inspiration that was for the people, and a time of encouragement for us! He travelled all over Siwai with me. He laughed, played, rejoiced with the people, and at times sorrowed with them. He had walked 40 to 50 miles in from Maiwaraka in Empress Augusta Bay to see us, and we travelled the same distance out to see him off — and then had to return home by the same route! To Mr. Court — after that visit — all three European Mission Stations on Bougainville were indebted for their first sawn timber floors, sent up from Sydney as he returned to New Zealand.

Patrol work through Siwai and adjoining districts aroused much desire to have schools and churches opened. When Mr. Cropp and I went to Synod at Roviana in 1929, the Chairman gave us permission to make an appeal for workers at a

*The Open Door*

Sunday morning service. He was then besieged by students asking to be sent to Bougainville, and five were selected. As we returned to Bougainville, we visited Mono, in the Treasury Islands, and a further appeal was made, and two other families volunteered. Mr. Cropp insisted that all these seven workers go to Siwai. There was an immediate "demand" for these new workers, and we could have easily placed three times the number. But the widespread urge to have the Mission that the arrival of these new teachers engendered, also started a spate of violent opposition which at times manifested itself in physical violence and the burning of churches, so that the Administration of New Guinea sent Judge M. Phillips to conduct an enquiry. This "Court" lasted for over a fortnight of continuous proceedings when all the Methodist missionary workers were completely exonerated from any blame. This Commission of Enquiry strengthened the work already begun!

During the next decade I began to travel much more widely, traversing passes of 6000 to 7000 feet in the Crown Prince Range to contact the people of the Kongara, Kieta and Luluai Valley areas, and travelling down through Koromira, and thence back to Siwai via Buin. On one occasion, whilst camped at Oremai after a hard day's travel, I was pressed with much eagerness to go to another area called Sulekunu with the cry "come over and help us too", so off I went! Result — we have a station there today and several from there are serving the Church, some even as far away as the New Guinea Highlands!

Commencing with five pastors-teachers in 1926 we had over 90

*The Open Door*

when we left the Field at the end of 1958, that is in South Bougainville alone.

So, ten years after settling at Tonu in Siwai the work had extended and spread so greatly in other areas, that a more centrally situated and more easily reached base of operations became essential. This led finally to the opening of Kihili, on the coast in Buin Bay. Finding that it was impossible to get further native trained teachers from the British Solomons, we now turned to the New Britain District, and over the years received many fine teachers who served Bougainville well, one of them becoming on his return to New Britain a native minister. But there were many others who served with great acceptance, Nerus to Birapot, Napitalai to Lirom, Nason to Manmaduk and Paul to Batatop, to name only a few.

Shortly after commencing the new station at Kihili, formed from virgin tropical rain forests, Synod in its wisdom saw fit to transfer me to the newly formed Teop Circuit, and D. C. Alley expected from New Zealand was appointed to Buin. Kihili was very primitive in those days: there was no stove other than a primus, and other cooking was carried out in the open over a fire, or in a kerosene tin buried in the sand, and there was no tank — only stream water which turned the tea black! It soon became evident to me that this was not the tropic paradise Mr. Alley had looked for, and that he would not accept the appointment, so after all had "gone to rest" including the Chairman who was sleeping on the Mission vessel, I went out to interview him, and point out that I considered it essential that we remain at Buin and D.C.A. should go to Teop. Reluctantly he agreed, but as



our goods were already on board the vessel, he said we would load Alley's on top of ours, and we would go with him to Teop for some months to settle him in. So it came to pass that through our 33 years in Bougainville our appointment remained the same, though because of changes in circuit boundaries over the years we were first in the Roviana Circuit, then in Bougainville and Buka Circuit and finally in the Buin Circuit. Since we left the Buin Circuit has again been divided to form the Kieta Circuit.

The war greatly disrupted the work in Bougainville. All buildings were destroyed and the people compelled to go into refuge in the forests because they remained loyal, and large numbers of them died of sickness and malnutrition.

Some of the Highlights of the post-war period have been:

1. Teop Station was transferred from the small island of Teop to Kekesu on the mainland, where the Rev. T. Shepherd worked.

### Greetings from Mr. John W. Court

Mr. John Court, who for many years rendered us valiant service as Lay Treasurer of the Overseas Missions Department and who made a couple of journeys to the Solomon on our behalf writes

2. A station was opened at Roreinang in Kieta where the Rev. John Taufa still labours.
3. Tonu became a minister's station again when the Rev. Kemueli Pita did very fine work there.
4. A station was opened on the north coast of Buka Island where the Rev. Seci Ligairi did excellent work.
5. A coastal station was formed at Kunua, and here over the years Luke Zale, M.M., has been in charge.
6. And the first native minister trained in the Solomons was a Siwai man, Samson Pataku, and he opened a station in Nagavisi where he maintains very good work.

But one of the highlights of post-war work was the decision taken in 1955 to commence a District Girls' School at Kihili.

— A. H. Voyce

"I send my greetings to my old friends with whom I was associated in the work of the Foreign Mission Board and to my Solomon Island friends, many of whom I still remember."

*The Open Door*

## EARLY SOLOMONS



Canoe at Roviana



Skull house at Roviana

*The Open Door*



Woman bowing in the presence of a male relative



Daniel Bula, first convert on Vella Lavella



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## Chairmen of

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Rev. J. R. Metcalfe

The Rev. V. C. Le Binet



The first Chair J. F. Goldie

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## the District

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Rev. G. G. Carter

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## Pioneers in the Field

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Sister Lina Jones, teaching



E. G. Sayers, first doctor

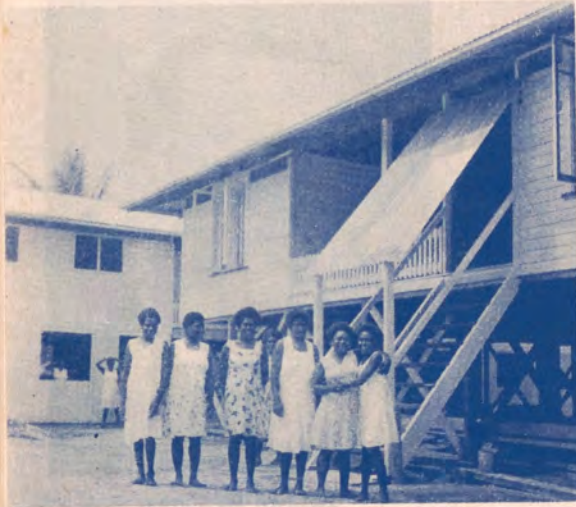


Sister Ethel McMillan, nursing





## THE SHAPE OF THINGS TO COME



Boarders at Kihili Girls' School



Vivian Mamupio



Solomon Students in New Zealand: from left, Hugh Paia, Effie Kevisi, Ruth Pania, Tony Kiringpu, Agnes, Jacob and Isaac Qoloni. Hugh, Effie, Agnes and Isaac are now teaching back in the Solomons.

## THE FUTURE OF THE CHURCH IN THE SOLOMONS

It is over 60 years now since the Gospel of Salvation reached us in the Western Solomons. This good tidings was brought to us by other countries' men, faith, money and prayers. Therefore it is a Gospel of grace. On behalf of all the Methodist people in the islands we do express our gratitude for all that God has been doing through both the past and present missionaries from Australia, New Zealand and other places in the Pacific.

Now we are from darkness into light. Now we are from selfish way of small family and clan to the friendly and loving way of the bigger family of God and then from simple life to more complicated one.

The questions that we have to ask and then find the answers by ourselves are: Do we have to depend all the time as children to their father? or is it our time now to stand up as a man? Is it good to return back to the simple life lived by our fathers and forefathers? (If so, then, let us no longer send our children to schools, close our hospitals, not paying the taxes to the government and no longer wearing good dresses but return to bind ourselves within that small selfish clan or family life. This would result again to head hunting).

But the things we want to have today are involved with much hardships and great responsibilities. We have to think more seriously about how we can stand up as a man. We have to think about then act out how to be strong and more united into one because Christ who is the Head is One. We thank God that this

what is being done and will be continually done amongst us by the moving and working of the Holy Spirit.

Now I will briefly outline some of the things that have been planned for the future of the Church in the Solomons:

**1. Trained Minister are the future of the Church:** It is true that God's Spirit cannot be bound within an order or an organisation of the Church. Therefore we have no need to train any leaders of the Church. However we need the ministers for the future use for His Church. It is not to train them as more important than the other members of the Church, but to train them as servants and guides in the Church in the world.

At present we have six ordained Solomon Islands ministers, about four on probation, over ten are in training at Rarongo Theological College and three more have come forward as candidates for the ministry.

It is this Rarongo Theological College from which our future leaders of His Church in the Solomons will be produced. We thank you for the contributions of money, workers and prayers that have been given towards this college, but we still need your bigger support towards this college.

**2. The Women and the Girls are the future of His Church:** Before the Gospel came and even 50 years later an inequality between men and women was very strong. There was no hope at all in a woman to do anything that would benefit and strengthen a community. But today, it is very different. There are some who have



been trained for deaconess order. The work amongst the Women's Fellowship is increasing. And the women themselves are very keen to learn more about the work of M.W.F. and to help and to share the work within the Church. There are some nurses who have been trained overseas and have come back and help us a lot in our Mission Hospitals and there are still some more in training.

Our special thanks go to those who have started and opened the ways for these women and girls in our islands to become active workers within our district and abroad. The contributions that have been given by you in New Zealand have been appreciated very much.

**3. Today's young people is for Tomorrow's Church members:** Today we are in the age of new beginning. It has been mentioned that we are no longer in the age of simple life but in the age of more complicated one compared to that of 10 years ago. What has been believed and practised 10 years ago cannot be reconciled with the growing of education amongst our generation today. This is the reason why I call it "the age of new beginning". But how can we start the new beginning? It can not be started unless we start to think more about how to train our young people. Many young people today who left schools are without the true foundation of their Christian life. There are still a number of villages have no good Sunday School teachers and Bible Class leaders. But as the Church becomes aware of this great need amongst the young people, she has now a plan for them. We are thanking God how He has been leading His Church to begin building up the work amongst the youths.

Now we are waiting for the lessons prepared by the "Pacific Islands

Christian Education Curriculum". At Malmaluan near Rabaul, there has been established the Christian Education Department to which some of our young folks are going to be trained next year.

The Boys' Brigade and Girls' Brigade are also active in our District. These young people are the hope and future of the Church.

**4. The Church that gives out:** The mission of the Church is one of the natures of the true Church. This is where the first chosen people of God in the Old Testament failed to accomplish. They were blind to see that they were chosen not for privileges but for responsibilities in order to bring light to all nations.

As what has been mentioned at the beginning that it is the time for us now to stand up as a man. And one of the things which will work out this is to share to others the love of God. This is what I think we should not be failed in teaching our young folks. I believe that our individual member of His Church needs to learn how to give all his or her life to Jesus and to His gracious work at home or abroad.

**5. The Church that consists of mixed races but ONE LORD:** This conviction is taking us to looking forward to the United Melanesian Church. It will be the time that some of our own people who have been thinking that only Methodist Church is the Church because of its teachings and disciplines, will no longer do so when we come to this United Melanesian Church proposals. We want our people to see that the Holy Spirit of God cannot be bound within our very strict doctrines of our denominations or creeds. He cannot be bound again within the certain race, colour or ways of life. His true church is where every tongue and every race

should confess that Jesus Christ is the Lord of all. Christ is not divided therefore His Church cannot be divided by any human institutions or colours or races and human leaders. It is God alone who gives the growth. The idea of differences of thoughts, beliefs and practices has been very clearly stated by Paul in 1 Cor. 3. If this teaching in 1 Cor. is right, then we would like His Church in the islands in which her people would not think so much of the leaders of the church as the only supreme authority but to think of one another's burdens and to serve one another in love and humility. And may that teaching of "the Priesthood of All Believers" be once more emphasised.

**6. The Church that shows both Service and Leadership of Her Head:** Jesus did not only wash His disciples' feet but also drove out those who were selling and buying things of the Temple. He did not only die, but also rose again from the dead.

I feel that today is the time that we may not only like salt which gives us good taste but without seeing it inside a soup. But we must also be like a lamp to be placed on top of the hill so that everybody can look at it. This shows us that a follower of Christ should be both servant and lord. It would be a help to what I want to say if I put down two statements which Luther made to support this view. He stated:

- (a) A Christian is a perfectly free lord of all, subject to none but Christ.
- (b) A Christian is a perfectly dutiful servant of all, subject to all.

If this emphasis is clearly understood by our people then pastoral work would not longer be thought of by our people as the work of the catechists and ministers alone, but

also of the local members. But some of us here in the islands need to understand that to be a witness to and of Christ does not only mean to preach a sermon from the pulpit, but to be a living example to those among whom we live.

Now I would like to conclude this article with a few thoughts. It is true now that we came from darkness into light, from old life into the new life. But let these thoughts are of something that happened to us over 60 years ago. It is true that now we are having good schools, good hospitals, good houses, good jobs and good healthy bodies. But these things should not be taken into account as the only things that the Church brings and miss the essential thing that the Church is looking for.

The true foundation of the Church is Jesus Christ but not the things we are now enjoying outside. The things mentioned above can only be the parts of the work of the Church if they are built upon Jesus Christ the true Foundation.

Therefore the future of the Church in the Solomons is not education, good organisations, good hospitals and good jobs, but young and old people whom God loves in Jesus Christ and in response to what He has done, they accept Him by faith as their personal Saviour. The first thing that God wants to do is to cultivate our relationship between Him and us but it is not our doing but God's doing. And if it is only God's doing by His Spirit then the Church in the Solomons is not to be slave to the rules and laws of men but she can only be alive by His Spirit and her members have to be slaves of and for Christ and God's love which has been revealed in Him to be the standard of their whole

(Continued on page 23)



# THE FUTURE OF THE CHURCH IN THESE ISLANDS

Before I go ahead and give to you my views on the future of the Church in the Solomons, I like you readers to know that I am not a Clergy, and neither do I a Missionary. Really, I do feel that I'm not qualify to predict the future of the Church in these Islands, yet I am a Solomon Islander, and I do feel that the future of the church in the Solomons will depend on me and other citizens of the Solomons. So here comes my views and feelings of the Methodist Church of the Solomon Islands.

History says the future is usually determined by the things which are happening at present. Therefore before I go on to talk about what I do feel about the future of the church in these Islands, let me give to you my views on the present day Church in the Solomons.

Today the Church in the Solomons is coming to a "crossing section". I like to call it. "The Church which stands at the cross road". At this crossing I can see three different parts of this crossing. (By the way, this cross road is where Western way of life meets Solomon way of life). The first group of Christian friends I see standing at this cross-road, are the old people. People who do not have much education, therefore to them their villages and the Solomon Island is the only world to them. They do not know what is going on in other parts of the world, and neither do they know what is going on in the Solomon Islands. These are the people who are not very keen to see much changes within the Church, or some of them refuse

to see any changes at all. When anybody starts to talk about any new ideas to these people; the answer he or she will get is, "In the time of Mr. Goldie and Mr. Metcalfe, we did not do such and such". I do not blame these people. I feel that these people must be highly respected by our young generations. Twenty or thirty years ago their views and way of thinking were perfectly right. The only thing is that these people do not realise that life today is different from life of thirty years ago.

The second group of Christian friends in this cross-road, are standing in the middle and cannot make up their minds which way to go; are the young people with very little education. These people go to get a job in places like Honiara, and Gizo. Most of them do work for the traders. They do think that Christianity is something to practise when you are in the village, and do not know that the Church is for them no matter wherever they may be. These young people, to my opinion, need help, and the church people must accept them for what they are.

The third group of Christian friends, are the one who like to see that there must be some changes within the Church. This group consists mainly of people who are greatly influenced by Western ideas. They are more progressive and liberal in their attitudes to the Church, and also they are often blamed by the first group for some of their ideas. Some of these deserved to be blamed by the older people, because they do not respect the older generation, and

often thought that their ideas are the only right ones. I believe that this group is the hope of the Church in the future. As we move more and more towards the Western civilisation whether we like it or not, these people who are already greatly influenced by the Western world can be a great help to the Church.

So far I only talk about the three groups of Solomon Islanders. It must not be forgotten that our Missionaries are part of the Church in these Islands, and they are also fall into those three groups above, the only difference is of course that they all have good education.

Keeping in minds of these three groups of Christians which we have in these Islands let us look to the future of the Church in the Solomons. First and the most important thing must be done to these three different groups in bringing them together. Let them realise that they are belong to one family and each member can make her or his contribution to the extension of the teaching of our Lord Jesus Christ. Let them love one another as they do love the Church. Sometimes I do feel that our people in these Islands do go to Church which they love twice a day and four times on Sunday, but when it comes to showing Christian love to their brothers; not very many will face up and take the challenge.

The personal relationship of the people in the Church must be improved, if we are going to have a strong Church in the future. Excuse me for saying this, Ladies and Gentlemen. But I like to say that the relationship between the Missionaries and the Melanesian people must be improved. I feel that within the Church there is a Master and Servant relationship. This kind of relationship was quite alright in the past, but we must

change it now, otherwise it will spoil all our Good-Wills in the future. Meet all the people, no matter who they are, white or black, wise or unwise, and accept them as human-beings.

Today the Church has many problems. The problems of Education, the problems of Medical work. Probably it spends more time on these things, that it finds very little time to get round to the people. I do hope and I do believe, that these burdens will be taken over by the state in the very near future. This will not mean that the Christian Church is finished with these jobs of teaching and healing. Christian people will show the love of Christ to the people they are serving.

Finally I like to say, if the Church in these Islands is to survive in the future, it must accept some changes within the Church. This changes are to come not only for the sake of changes, but is a vital step to improve the life of the Church in these Islands. Also it is vital important for the people in these islands, to think of themselves as one people. The different Churches in these Islands must not be jealous of one another but must work together for the common good of the people which they are serving.

— Isaac Qoloni

## THE FUTURE OF THE CHURCH IN THE SOLOMONS (from p.21)

lives. And beliefs in magic and superstition will be passing away and faith, trust and obedience in Christ will be growing stronger. Divisions and party of spirit would be no more, but Christ alone would be the Head of His Church. His Kingdom will be seen everywhere, where sons of men dwell.

— Leslie Boseto,  
Minister stationed at Gizo, B.S.I.P.



# To Serve - the Present Age

God's people are continually sent on mission. Their field of service is the world. At its peril a missionary society neglects the social and political climate of each generation. Mission of the 1950s were strongly influenced by world trends of that period. The overseas missions of the Methodist Church of New Zealand were not exempt from these.

## A DECADE OF YOUTH

During the 1950s the world suddenly awakened to the staggering current increase in world population. Whilst this increase is most marked in Africa and Asia, the Pacific countries are also more thickly peopled than hitherto. Not only economic prospects in the Dominion, but also population pressure back home impels Samoan migration to New Zealand. Some hundreds of Gilbert Islanders, no longer adequately provided for in their own home territory, have been resettled in the Solomons, bringing to our Church there are considerable new opportunity of service.

In the Solomon Islands, the dramatic population increase had been partly due to the success of government and mission medical services. Let us rejoice in the decline of both infant mortality and adult liability to disease. One result is to confront both Church and State with a great company of children and young people.

The writer has recently returned to resume service in Fiji. In the 28 years since he first knew the land, the population has more than doubled.

Even more significant, two thirds of the people are under 25 years of age. Similar startling figures can be quoted for the other island groups. In New Guinea and the Solomon Islands, the increase is the more dramatic because it began soon after the decline and privation of the war years.

Does anyone wonder therefore that the years since 1950 have been years of youth: that our schools overseas have expanded; that the need for both local and New Zealand teachers has become so acute? Are we astonished that one of the first ventures of the uniting Methodists of Melanesia is the teachers' training college, now to be permanently established at Gaulim? Or that a young people's Department is also part of the programme? Or that right across the Pacific, churches are working together for a Pacific Islands Christian Education curriculum?

Looking back over my years at the mission office, I can think of no development more challenging and more helpful than this one.

## A DECADE OF REACHING OUT

The discovery of the people of New Guinea Highlands valleys was confirmed in the immediate postwar years. Hard upon administration efforts to pacify the new areas came the Christian missions. To be sure, no less a figure than Bishop Lesslie Newbigin has criticised the enthusiasm with which Christian missions from many sources have launched into the newly discovered valleys. He did not dispute that the people of the

Highlands need the Gospel, but he did wonder whether some at least were guilty of sidestepping the difficult confrontation with the renewed religions of Asia by hastening to a land where perhaps the 19th century pattern of missions among fairly primitive people in a colonial environment could be repeated.

That view notwithstanding, I contend that the outstanding missionary event of the 1950s for our New Zealand Church was the acceptance of the invitation to share in this new venture, now so abundantly fruitful. The invitation came and was accepted in 1953; our first worker reached the field in 1954; but the following year our initial fund of £10,000 had been realised.

A very important factor that drew us to the Highlands was that the Solomon Islands Church had already responded to the call for workers there. Though different in many ways from the Solomons, the New Guinea Highlands afforded an area of service which Melanesian workers from the Solomons and coastal New Guinea could fit with great advantage.

## A DECADE FOR UNITY

The will to do together everything that conscience does not compel us to do separately has begun to penetrate the Pacific. On the world level we now call this "Joint Action for Mission" and smile at the initials: J.A.M. In New Zealand the greatest challenge is to achieve this at the local church level. In the Islands, except in the growing towns, denominations disposed to co-operate are not frequently found close together. In some cases, whole regional groups of Christians are only vaguely aware of other Christian traditions. On the Pacific wide level, the Conference of Churches and Missions which met in

Samoa in 1961, is now to issue in a Council of Pacific Churches, with a first assembly in New Caledonia in 1966.

## A DECADE OF CHURCH GROWTH

In common with the other Pacific churches, the Methodists of the Solomons progressed gradually towards autonomy. Their steady growth has not been without check. Materialism and indifference have made their inroads. Five years ago there was a serious schism in the Roviana circuit; more recently a divisive movement in Buka. Even apart from these setbacks, a stage has been reached there where the main growth of the Church has been by natural increase. But the Church does continue to grow and to serve.

Although autonomy and union have come, our church in New Zealand is certainly spending more than ever before on the Solomon Islands and maintaining a large staff. But the increase is not in New Zealand staff only. I am sure that awareness of themselves as a Church has helped to stimulate offers for the ministry in Melanesia. Not that indigenous workers have ever been lacking in the Solomons. For long years their spearhead was the pastor-teacher, combining the dual offices of teacher of the young and pastor to the whole village. These days there is increasing recognition that both teaching and pastoral ministries are fulltime tasks. The government seeks that fulltime teachers, properly qualified, should teach the young. The pastoral ministry is likewise passing more and more to fulltime men also, trained and ordained for that purpose.

It astonishes me to remember that, as recently as 1952, there was serious



discussion among the missionaries of the area as to whether a local ordained ministry was to be encouraged. That discussion has long since been resolved. Another first-fruits of the move for a united Conference in Melanesia has been the Rarongo Theological College, situated near Rabaul, for students from New Guinea and the Solomons. So far a disproportionate number of them have been Solomon Islanders.

#### CHANGES AT HOME TOO

With so much happening overseas, it will not surprise us that the last 15 years have seen large changes in our policy in New Zealand also. The specialised and devoted Methodist Women's Missionary Union has been absorbed in the larger life of the Methodist Women's Fellowship. The

challenge of a growing programme overseas led to the approval of the Overseas Missions Extension appeal.

The overseas churches look to New Zealand for workers also. There is no denying the urgency of the appeal for such workers; we must be concerned that at this important stage, teachers and nurses, in particular, come forward so seldom. These are not compensated for by the short-term workers. Nevertheless a very significant new feature in the recruitment of overseas workers has been the service of many young people under the Order of St. Stephen. Their service has been so good and influential that the Order itself has become a feature of the life of the Islands' Church also.

— Stan G. Andrews,  
General Secretary 1952-1964.

## CONTRIBUTORS

**Mr. J. V. Bitibule, M.B.E.**, is a supernumary minister of the Solomon Island Church. He was awarded the M.B.E. in the New Year's Honours List and is to be the Assistant-Chairman of the District.

**Rev. Leslie Boseto** came to N.Z. and was for two years at the Bible Training Institute, Auckland. Since then he has graduated through Rarongo Theological College at the top of his year. Now stationed at Gizo.

**Mr. Isaac Qoloni** came to N.Z. and was a student at Wesley College, Paerata, and then at Ardmore Teachers' College. This year he has been teaching at Goldie College.

**Rev. J. R. Metcalfe** came from Victoria where he now lives in retirement. He arrived in the Solomons in 1920 before the N.Z. Church took over responsibility for the Solomons. He served in Choiseul for over 30 years and then transferred to Roviana to be Chairman of the District, a position he held for seven years.

**Rev. A. A. Bensley** was minister on Vella Lavella from 1921 till 1934 and now lives in retirement at Tauranga.

**Rev. A. H. Voyce** went to Bougainville in 1926 and pioneered the work in the Siwai area. Except for the war period he served till July, 1958.

**Rev. S. G. Andrews**, General Secretary 1952-64, is now Principal of the Ratu Sir Lala Sukuna Memorial School, Suva.

# The Church Overseas

The Overseas Missions Board has met to see the needs of the overseas church and to do what it can to meet them.

#### New Guinea Highlands

The New Zealand Church is faced with the tremendous challenge of the growth of the work in the Highlands where in the year ending April 30th of this year, 2148 confirmed members have been added to the Church. 2506 others are in classes of instruction and we may expect will be received into membership in the current year. We know for example that since these figures were compiled 100 more people have been baptised in the Nipa Circuit alone and many more have been received in the Tari Circuit where there were 1116 people under instruction.

In this field we share the work with the Australian Church which is embarrassed this year by the level of giving of its people and is unable to do its full share of the work there. In some respects this involves us in retrenchment which we do not want to share in. We hope a way will be

found to overcome this. In the meantime the Board has agreed to fulfil its undertakings and we shall be looking to see what else we can do even if it is only for this year. The urgent need, NUMBER ONE PRIORITY, for the New Guinea Highlands is a male teacher. Wanted! a young man of vision to help shape the future of the Highlands.

#### Solomon Islands

To make matters of organisation easier it has been agreed to constitute the Bougainville-Buka area as a sub-district of the Solomon Islands. Rev. B. W. Sides as Deputy-Chairman will be the Senior minister in this area and Mr. G. L. Pavey will be Business Manager.

The Board has made a substantial grant to the District towards the reduction of the District debt. Three new fulltime workers, Rev. E. C. Leadley, Rev. C. S. Horrill, Mr. D. Crooks have been appointed and together with two Order of St. Stephen workers Misses Bradley and Salmon will all be on the field by the end of the first week in February.



The Growing Church — Ordination.



## On the move

### Home Again

**Rev. G. G. and Mrs Carter** with four children arrived on September 21st. The children have started school; two primary and two secondary, while Mr. Carter has gone to visit S. E. Asia. He will take up duties at the office on February 1st and will edit the next issue of "Open Door".

**Miss Shona Couch** has returned to her home at Tauranga after two years in the Solomons. Wedding bells will soon be ringing.

**Mr. David Dick**, the cause of the wedding bells, has returned to Oamaru after a year's service under the Order of St. Stephen.

**Sister Janice Palmer** has returned to her home in Levin, after three years' nursing service at Skotolan. On January 1st she will become Mrs. Skerman.

**Sister Ada Lee** whose roots have penetrated most deeply (26 years) will be the last to arrive. February 4th will see her arrive at Harewood.

**Sister Kathleen Shaw** will arrive during January for her home in Nelson, after six years' service in the Solomons.

To all these good folk is extended the best thanks of the Church together with our best wishes for their happiness in their new spheres of life.

### At Home

**Sister Pamela Beaumont** home on furlough at Christchurch, spoke to

the Church Conference, has spoken to groups in and round Christchurch, and is doing deputation work in the Nelson Synod District.

### Outward Bound

**Rev. D. L. and Mrs. Kitchingham** have arrived in Nipa after a term at All Saints' College.

**Rev. E. C. Leadley** leaves from Mangere Airport on January 30th and will visit Port Moresby and Rabaul on his way to Munda.

**Miss Julie Bradley, B.A.**, Order of St. Stephen, leaves Mangere on January 16th for Goldie College.

**Mr. and Mrs. David Crooks** of Devonport leave from Mangere on January 10th for Munda where he will be Assistant-Business Manager.

**Miss Heather Salmon** of our Epsom Church has been accepted under the Order of St. Stephen for service as an administrative assistant. She will proceed to Munda on January 16th and later will transfer to the Highlands to relieve Miss Scott when the latter comes on furlough.

**Rev. C. S. and Mrs. Horrill** leave from Harewood on February 5th en route to Kekesu, Bougainville.

**Mr. Peter Mongko** who has been the guest of the Feilding Circuit for this year leaves Mangere on January 5th for Nadi en route to Bougainville, home and work.

*The Open Door*

## Methodist Women's Fellowship

Twenty-one years! The Methodist Women's Fellowship, which is almost as many months, sends congratulations to the "Open Door" together with our grateful thanks for this stimulating, interesting and challenging "quarterly" of the Overseas Mission Board.

Reaching a majority inevitably promotes reminiscences and I am going to look back through the eyes of Mrs. F. J. Hallam, who wrote to me recently. It is true that she has gone back further than 21 years, for she tells me of the earliest beginnings of the Guild Fellowship and how the women responsible were those most actively involved in the work of the M.W.M.U.

She goes on . . . "So much for the Fellowship and its beginnings. At the moment my mind is away back in the mid 20s, recalling memories of some of the M.W.M.U. women of those days and the things they talked about at committee meetings. Especially does Mrs. W. J. Williams come to mind; so many times recently have I wondered what she would be thinking of the new movement among the N.Z. Methodist women. On every opportunity Mrs. Williams would express the need for a 'Federation of Methodist Women' in N.Z., and I am sure, that when she left N.Z. to live in Melbourne, it was her greatest sorrow that this had not been accomplished before she left.

"I used, away back in those days, to hear such a lot about 'Federation', that it has been and still is interesting to me to watch the development of the new movement. The Methodist Women's Fellowship is not exactly

like Mrs. Williams' 'Federation', but they have one strong point in common and that is being drawn together into one group.

"By the way, Mrs. W. J. Williams (wife of Rev. W. J. Williams) was in charge of Deaconess House in the 1920s, and a great friend of Mrs. Bowrons, Sister Mabel Morley, Mrs. Pacey, Mrs. Hodder, Mrs. Taylor, Mrs. Duke and so on. Having been a Deaconess herself, she was interested in all missionary and church work.

"She had a great vision of all our women's work coming under one head department.

"Already I have taken too much of your valuable time, so pardon an old woman for her reminiscences.

"With my constant prayers,

Yours sincerely,

Lilian Hallam."

We not only pardon, but thank Mrs. Hallam for reminding us of these women who cared so much about the work of the church overseas, who cared so much about the wellbeing of the sisters and wives and who had also a vision of the whole task of the Church. We are glad to have looked back; we are privileged to be going forward.

"With this in mind we pray always, that our God may count us worthy of His calling, and mightily bring to fulfilment every good purpose and every act inspired by faith, so that the name of our Lord Jesus may be glorified in us, according to the grace of God and the Lord Jesus Christ."

2 Thess. 1:11-12.

— Florence Baker

*The Open Door*



## MISSIONARIES' ADDRESSES

### SOLOMON ISLANDS METHODIST DISTRICT

(New Zealand, Australian, Tongan and Fijian workers)

#### Ministers and their wives:

\*Rev. G. G. Carter, M.A., Dip.Ed. (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, Sege, P.O. Gizo, British Solomon Islands.

Rev. I. Buadromo, Methodist Church, Simbo, P.O. Gizo, 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. P. A. Garside, Methodist Church, P.O. Munda, British Solomon Islands.

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, Sasamunga, 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 Fraser, Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.

Sister Beryl Grice, Methodist Church, Sasamunga, 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 Lynette Sadler, B.A., Methodist Church, P.O. Munda, British Solomon Islands.

Sister Rosemary Bettany, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.

#### 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, Kihili, P.O. Buin, Territory of New Guinea.

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.

#### Missionary Laymen and their wives:

Mr. B. D. Smith, A.R.A.N.Z. (Accountant), Methodist Church, P.O. Munda, British Solomon Islands.

Mr. G. L. Pavey (Business Manager, Bougainville), Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.

Mr. R. C. Fleury (Plantation Manager), Methodist Church, Kihili, P.O. Buin, Territory of New Guinea.

Mr. Ovini Baleidaveta (Agriculturalist), Methodist Church, 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, Simbo, P.O. Gizo, British Solomon Islands.

Mr. Kelepi Nabainivalu, Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.

#### Carpenters:

Mr. B. S. Coaldrake, 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

(Australian and New Zealand workers)

#### Ministers and their wives:

Rev. C. J. Keightley (Chairman), Mendi, Territory of New Guinea.

Rev. R. J. Atkinson, L.Th., Tari, Territory of New Guinea.

Rev. A. G. Smith, L.Th., Mendi, Territory of New Guinea.

Rev. C. J. Hutton, B.Sc., Tari, Territory of New Guinea.

Rev. D. L. Kitchingham, B.A., Nipa via Mendi, Territory of New Guinea.

#### Nursing Sisters:

Sister Helen Young, Nipa via Mendi, Territory of New Guinea.

Sister M. J. Heal, Tari, Territory of New Guinea.

Sister V. L. Bock, Tari, Territory of New Guinea.

#### Missionary Laymen and Women:

Miss M. I. Higman (District Sister), Mendi, Territory of New Guinea.

Miss M. Conn (Teacher), Nipa via Mendi, Territory of New Guinea.

Miss Catherine C. D. Scott (Secretary), 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, Territory of New Guinea.

Mr. W. D. Griffiths (Hansenide Station Manager), 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.).

#### Workers in other Missions:

##### 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.

Mr. K. H. Knox (Carpenter), Box 90, Rabaul, Territory of New Guinea.

##### FRATERNAL WORKERS

Rev. L. M. Tauroa, B.A., and Mrs. Tauroa, Djl Ir H. Djuanda, 101 Bandung, Indonesia.  
Mr. John M. Hayman, Madras Christian College, Tambaran East, Madras 59, India.

\*On furlough in New Zealand.



# Who will go for us?

## WANTED — QUALIFIED PERSONNEL

### New Guinea Highlands

MALE TEACHER — a strategic job — one which will help determine the shape of things to come in the Highlands. Headmaster of the District School.

CARPENTERS — short term or contract workers. Order of St. Stephen.

TIMBER MILL WORKER.

### Solomon Islands

ONE ORDAINED MINISTER

ONE FEMALE TEACHER

ONE REGISTERED NURSE

Help these people to help themselves. They want to know how and look to us.

Write **The General Secretary,  
Methodist Overseas Missions Department,  
P.O. Box 5023,  
AUCKLAND, C.1.**

## METHODIST CHURCH OF NEW ZEALAND

### OVERSEAS MISSIONS DEPARTMENT

AUCKLAND, C.1.

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

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

**Executive Officer:** Mr. W. E. Donnelly, M.B.E.

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

**Manager of Publications:** Mrs. A. Handisides

**Editor "The Open Door":** Mr. W. E. Donnelly

**Editor "The Lotu" (Children's Missionary Paper):** Rev. O. M. Olds

### METHODIST WOMEN'S FELLOWSHIP

#### Secretary:

MRS. T. M. HENSON  
17 Miro Street  
Palmerston North

#### President:

MRS. I. G. BABER  
17 Miro Street  
Palmerston North

#### Treasurer

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