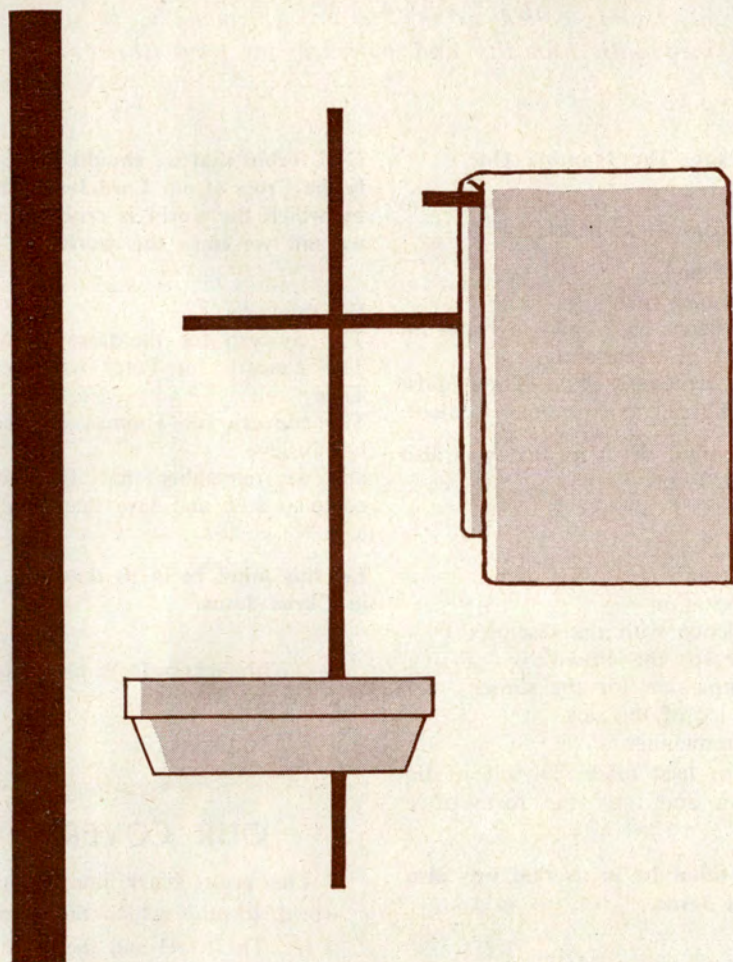


THE OPEN DOOR



"IF I . . . THEN YOU ALSO" JOHN 13:14

March 1966

SERVANTS OF GOD

Jesus said: "The Son of Man came not to be served but to serve."

"Heavenly Father, whose likeness was revealed in the form of a servant, having called us to Thy service, make us to serve our fellow men with humility and patience; for Jesus Christ's sake.

Amen."

Jesus. The Humble One

He said, "Learn of Me for I am meek and lowly in heart."

We think on
Thy humble birth
Thy obedience as a child in Nazareth
Thy work as a carpenter
and we remember that Thou didst humble Thyself and become obedient.

Let this mind be in us that was also in Christ Jesus.

We think on
Thy baptism
Thy temptation
Thy patience with the disciples
Thy love for the crowd
Thy compassion for the sinner
Thy service of the sick
and we remember
that Thou hast made Thyself of no reputation and took the form of a servant.

Let this mind be in us that was also in Christ Jesus.

We think on
Thy prayers in Gethsemane
Thy death for others
Thy tomb
and we remember
that Thou becamest obedient unto death and even the death of the Cross.

God forbid that we should glory save in the Cross of our Lord Jesus Christ, by which the world is crucified unto us and we unto the world.

We think on
Thy concern for the tears of Mary
Thy concern for Peter who denied Thee
Thy concern for Thomas who could not believe
and we remember that Thou didst come to seek and save that which is lost.

Let this mind be in us that was also in Christ Jesus.

— (With acknowledgement to the "Missionary Review").

OUR COVER

The heavy black line is the world, towards which the cross is set. The towel and the basin, the symbols of our service, are the marks of the Christian Presence.

— (With acknowledgement to the East Asian Christian Conference).

WHY MISSIONARIES

In many circles the terms "foreign missions" and "missionary" are at hateful as the term "colonialism". By changing to "overseas missions" we have done something to correct the image, but not enough. It remains a very real question for many people even within the church — why are we sending missionaries? To the Highlands — yes. The case is clear. Here is a field of primary evangelism. But to the young church in the Solomons?

In Asian and African countries where people are most sensitive to "colonialism" and all that that implies, they are not only still seeking "missionaries" — that is, Christians from other countries — but seeking more than ever before. For one thing they realise what we sometimes forget, that a "church" composed of one race and one language is to that extent less than the true church. The presence of workers from other races and other lands is a powerful witness to the oneness of Christ's people, and the concern for all His people. For another, these young churches desperately need the technical skills of people from the west. There is no hope, for many years to come, of them filling their quota of teachers, nurses, doctors, mechanics and agriculturalists from among their own people. Even when they have a good local staff, overseas specialists are often still needed. Our Methodist Secondary School in Hong Kong with a strong Chinese staff, still needs a Head of the English Department whose mother tongue is English. Thus in the Pacific the need for teachers, nurses and other technical staff will continue for a long time to come.

But what of the ministry? Surely this does not apply here? Surely a people are best evangelised by their own? It is true that they do not need the "fathers in God" that an earlier generation of missionary ministers were to their people. But more than ever they need "brothers in Christ". They are travelling almost uncharted seas and they need the benefit of the experience of longer established churches, of the understandings which have come to other parts of the whole family of God. But more than all that our Islands ministers need the fellowship of others of the same calling. They need a brother who is doing the same task, who understands their motivation and their problems, who will listen to their troubles, hopes and fears, who will accept them and be hesitant to offer advice except when it is asked for; who will follow their lead in some matters, giving a lead in others, discussing plans and problems and making joint decisions with them.

In recognition of this need, we have been trying to develop in the Solomons, team ministries. Ministers in adjacent areas — Tongan, Fijian, Gilbertese, Solomon Islander and New Zealander meeting together periodically to share worship, Bible study and their daily problems as a band of brothers. The European minister is a vital part of this fellowship. He may not be the leader — he may well be a second or third man in the circuit and much junior in every way to some of his Islands colleagues — but he is still very important for the balanced growth of the local ministry and the total witness of the church. In a growing number of places he is also needed to guide the pastoral care of Europeans and other incomers.

Therefore it is tragic that we face a shortage of three New Zealand ministers in the Solomons in 1967. The Church needs them, their brother ministers need them and Christ waits for them. Will you pray about this matter, whether you are minister or layman?

Is it YOU for whom God waits?

THE OVERSEAS CHURCH NEEDS:

AN M.W.F. ORGANISER for the Solomons (see article in this issue).

THREE MINISTERS for the Solomons (see editorial).

A WOMAN TEACHER for the Solomons.

A Triple-Certificated NURSE for the Solomons.

CARPENTERS and CARPENTER-SAWMILLERS for the Highlands.

A CARPENTER for the Solomons.

Other vacancies will be requiring to be filled later.

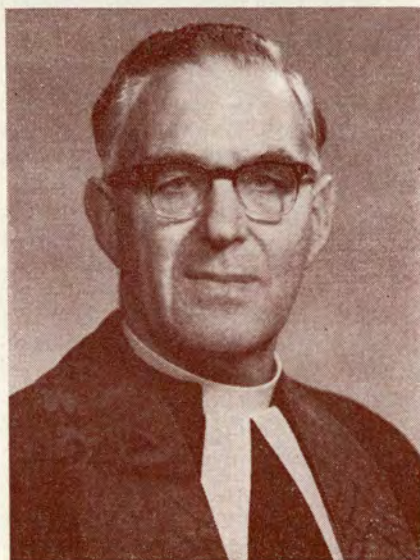
THE HOLY SPIRIT AND MISSIONS

The work of missions has always been allied to the work of the Holy Spirit. He has always been prompting and guiding, and even probing and disturbing. Men and women have at times strongly desired to open up new areas of work, but doors have shut and opened elsewhere, tantalisingly at times, but eventually it has dawned on heart and mind that the Holy Spirit has been operative.

The disciples, limited in skills and insights, having been confined to the seclusion of their tiny country, but commissioned to go out into all the world, wondered what the future held for them. Just before the Ascension, the Plan was made a little clearer, "You will receive power when the Holy Spirit is come upon you, and you will bear witness to me in Jerusalem, and all over Judaea and Samaria, and away to the ends of the earth."

Later in Antioch, while a group was participating at worship, the Holy Spirit directed that Barnabas and Saul be set apart to do the work prepared for them. We read that difficult matters of policy were resolved by heeding the wisdom and guidance of the Spirit. Irsome restrictions were being imposed on Gentile converts. It is recorded that by the decision of the Holy Spirit, while certain essentials had to be observed, no unnecessary burdens were to be laid upon them. The Holy Spirit prevented missionaries from occupying fields they wished to enter. The doors to Bithynia were closed to them, but new doors opened to admit them with the message to Europe.

The Open Door



The Rev. A. R. Witherford, President of Conference.

Each denomination has its history of missions. And each claims obedience to the leading of the Spirit.

While recently revisiting the church at Ohinemutu at Rotorua I picked up a pamphlet from a pile. It was entitled, "What every Anglican should know". Out of ten paragraphs I quote three. "The apostle went out, and very soon Christianity was spreading along the Mediterranean, up into Europe, down to Africa and over to England". "St. Joseph of Aramathea was a rich man in whose tomb the body of our Lord was laid to rest after the crucifixion. Joseph of Aramathea and a few others left the Holy Land and sailed to England. After a terrible journey they arrived at Glastonbury, England,

and here the first Christian church was built. The walking stick carried by St. Joseph he stuck in the ground and it grew. Each Christmas-time this rose tree and an identical rose tree grows in the Holy Land". "Dates to remember: Year 33, Church founded by Jesus Christ. Year 100, Joseph of Aramathea in England. Year 208, Tertullian writes about the church. Years 314-359, Bishops of the British church in Europe. Year 597, Roman Catholic mission. Year 1523, Reformation; thus the Church of England is the true Catholic Church of the English".

And Methodism? We too could make our claims with pride. The spiritual revolution of our early days could not be confined within narrow geographical limits. "The winds would carry it over land and sea". So Whitefield invaded Scotland. Fitchett says that Methodism was the earliest and noblest of those healing forces which touched Irish history, and have done so much to transfigure it. The message crossed the Atlantic and spread with rapidity on American soil. Coke, on the way to Ceylon with six missionaries died before the ship's arrival, but the Spirit's work continued. And so the story can be filled out. A new era in missionary work was commenced, a work that has never ceased expanding.

But the Spirit seems to be insisting today that denominational developments, simply for the sake of a satisfying sense of achievement cannot be tolerated. The Conference last November noted "with satisfaction the expressed intention of the United Synod of Melanesia not to be an independent Methodist Conference of Melanesia, but to move with all convenient speed into union with the Papua Ekalesia". Through this year a great deal of deliberation and prayer will precede the establishment of the United Church of Melanesia, and we cannot but believe that the Holy Spirit is actively at work in these discussions.

Our part? It is so easy for us to get into the habit of being ruled by our prejudices and personal inclinations and wishful thinking, and delude ourselves that we are being Spirit led. "Kicking at the pricks" leads to human frustrations.

We all have some part, however minute, in proclaiming Christ to the world. If we fail, someone else has a double task. We close with the verse quoted in the Prayer Manual (do you use it?).

But fill our earth with glory,
And known to every nation,
God of all grace, receive the praise
Of all Thy new creation.

Arthur R. Witheford
President of Conference

METHODISTS IN CHRISTIAN SERVICE ABROAD

Some of these are listed in the Prayer Manual on Day 31. The Overseas Missions Department would be glad to hear of any others so that we may write to them. We hope to publish a complete list next quarter.

Known to us are: Andrew Thornley, Sarawak; Shirley Morrison, Solomons; Dianne Rushton, Fiji; Dorothy Gilchrist, Samoa; Colin Law, Samoa; E. A. Crane, Fiji; Mr. and Mrs. John Hayman, India.

The Rev. John Veo Bitibule, M.B.E.

Assistant Chairman of the Solomon Islands District

Mr. Bitibule, who became a supernumerary in 1964, returns to active work this year as Assistant Chairman. His life spans the years of our mission work and as the son of one of the Roviana Chiefs, he is a link both with the heathen past and the pioneer missionaries.

John Bitibule was born on the 17th May, 1907, to Guipitu and Taqu. He was the last of their eight children and the only one to survive infancy. He himself was a sickly child whose survival was something of a miracle. His parents came of chiefly Roviana stock and his father was a skilled canoe sailor who had guided many a head-hunting expedition to Choiseul and Ysabel. Guipitu had also journeyed to Australia in his youth in the crew of a four masted trading ship. He spent about a year at Paramata in Sydney and visited Brisbane and other places. Although John's parents had already been influenced by the mission, his mother followed ancient custom and went into solitary exile for three weeks after her confinement. This unhappy period of filth and starvation was a source of infection which accounted for the deaths of most children and many mothers.

Mrs. Goldie visited the mother and her new baby and did what she could for them. This was another witness to these heathen people which in 1912 brought them, and 30 of their relations to seek Christian Bap-



The Assistant Chairman in a happy mood.

tism. The little boy was baptised John, after Mr. Goldie.

Boaz Veo and Miriam Miri were their new names and this vigorous couple showed the same zeal for the True Light as they had shown in the Darkness. Until he died in 1943, Boaz Veo was a local preacher and a strong leader of the Lotu. Miriam, who in those early years often accompanied Mrs. Goldie on her journeys to the villages, lived until 1957, a saintly and much loved woman.

When the Rev. W. Leembruggen was appointed to assist Mr. Goldie

in 1914, he gathered young John into the school and tried to instil the rudiments of discipline into this high-spirited lad. Even cleanliness was a hardly-learned accomplishment. Miss Mabelle Davey returned to Australia and Mary Gartrell took her place in the school. These gentle ladies seemed formidable figures to a small boy, and the hours of school were irksome, but gradually he grew in knowledge. In after years he was to be very grateful for the thorough grounding he received. By 1921 John had reached the top class and came directly under the care of the newly appointed headmaster, J. H. L. Waterhouse.

Waterhouse, one of the great figures in Pacific Education, was to influence a whole generation of Methodist leaders. His brass band, his fine teaching and his skilful showmanship appealed to young men like John Bitibule and gave them a confidence to use their knowledge.

In June, 1922, the school closed for two weeks. Mr. Goldie asked three youths from the top class, John Bitibule among them, to be teachers. When school resumed, he was given charge of the lowest class at the Head Station school. It was an arduous life. School began at 6 a.m. with morning prayers and continued to 11.15 with only one break. At 11.30 senior school boys and the young teachers attended College classes till 1.30. Then from 2 till 5.30 p.m. they worked on the station or in the gardens.

By 1925, John, an experienced teacher, was promoted to a college lecturer. This post he held until 1956, under a succession of devoted mission-

aries, Waterhouse, Dent, Hayman, Leadley and Hall. He also put his hand to many tasks from keeping Circuit records to leading the Station choir, as the need arose. In 1927, at the time of the Silver Jubilee, he was married to Nellie, a girl who had for some years been a mission student.

Through the years John Bitibule assisted in the training of, and gained the respect of many men from all over the District who later became leaders in the Church and the community. His great influence was never more clearly seen than when in 1954 he obeyed the call of God and offered for the ministry. In many places it changed the attitude of the people to the idea of an indigenous ministry, and prepared the way for the great advance that was to come a few years later.

After service in Roviana, Buka and Vella Lavella Circuits as assistant minister, and a long period of ill health, John was ordained on the 19th of January, 1961, by the Rev. E. C. Leadley, with whom he had worked 20 years before and with whom he now serves again. He closed his ministry by a wonderful two years in the town of Gizo, where he lifted the spiritual tone of the Church and the whole town. He was awarded the M.B.E. in the New Year Honours of 1964, a fitting recognition of 42 years' outstanding service to God and the community.

As Assistant Chairman he will give a fine spiritual lead. He is a fine preacher and an understanding pastor, whose personal influence will be for the good of the Church.

(Based on Mr. Bitibule's own autobiography).

REPORTS FROM THE FIELD

Papua-New Guinea Highlands District Chairman's Annual Report: 1965

"And day by day the Lord added to their number those whom he was saving."
— Acts 2:7 (N.E.B.)

Again a similar thing is being experienced. The encouraging advances which were reported a year ago have continued, particularly in the Tari and Magarima Circuits, and to a lesser degree in the other circuits too. Our statistics reveal that our membership figures have increased over the 12 months from 1,779 to 3,927 and the number of those in training for membership from 1,799 to 2,506. The pressure is on, and we all feel that we are being stretched beyond our limits. None of us feels able to find sufficient time to direct the young Church in its growth as it should be directed. The demand upon time for pastoral help and training are so great that we often think that we are failing miserably. But perhaps we are wrong in this, for it is under pressure that most people seem to do their best work. Frequently it becomes a stimulus to greater endeavour, for we hate to be beaten, and we know that with Christ's help we will not be beaten. Thank God we have a clear goal before us, the winning of as many souls for Christ as we can. In this event, 'we must throw off every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered, our eyes fixed on Jesus, on whom faith depends from start to finish' — Heb. 12:1,2 (N.E.B.).

Also it may be a good thing in other ways too. Perhaps it means that the young Church will have a better chance to grow and develop in its own way. It is surely true that a too successful and tight control by

missionaries has its dangers. Such can easily lead to a perfectionist and paternalistic approach which can be injurious, and a hindrance to the young Church in its process of self-realisation and growing up.

In both Tari and Mendi it has been reported that there are indications that the initial period of evangelism will soon be over. By this we do not mean that the work of evangelism is passing for there are still many thousands of unreached people in every circuit. What we are at pains to point out is that we are about to enter upon a second phase in the work in these two circuits. We are also convinced that it will soon apply in the case of the other circuits too. Thus we recognise a rapidly increasing need for a greater emphasis in the training of leaders and full-time workers. This is necessary because already our people are in need of being led on into a deeper understanding and appreciation of the Christian faith. We must not keep them 'as infants' in Christ. Already some are growing beyond the need for 'milk to drink'. They are beginning to look for 'solid food'. Naturally this work is beyond the illiterate evangelists and for this reason we are concerned to extend the training given in St. Paul's College to proven and selected young men who have not had the advantage of an education in English but who are literate in their own vernacular.

We are glad to report that the first four young men who graduated as pastors from St. Paul's College last



The Rev. & Mrs. C. J. Keightley.

December are all meeting a very great need. Each of them is settling in well to their new spheres of work and showing much promise. At Mendi Miss Higman continues to show that her appointment as District Sister has been most worthwhile. As well as taking Religious Instruction in the Administration Schools she continues giving training and practical opportunities both to the students of St. Paul's College and to a selected group of illiterate evangelists. In this way the Religious Instruction programme is being extended to cover all the Administration schools. Many children as a result of this work have decided to accept Christ as their Lord and Saviour, and a few are even indicating their desire to become servants of Christ in the Church. Throughout the District the matter of self-support is receiving close attention. Our people are being encouraged to make regular offerings for the support of their own workers. This year the total offerings have amounted to £865 0s 8d.

In addition to these things we are happy to report that our District School with a roll of 15, has commenced at Nipa and that it is functioning reasonably well in spite of some difficulties. In 1966 it is anticipated that there could be between 70 and 75 students on the roll. At present there is only the one class of std. 5. With next year's intake we believe it will be necessary for a male teacher to be appointed to the school to relieve Miss Conn to concentrate on the Nipa Circuit School.

At Tari our Maternal and Infant Welfare work under Sister Heal, continues to grow at a rapid pace. Already it is evident that a second sister needs to be appointed at an early date as is shown by the increase in the number of confinements at the hospital during the last three years — 1962/63, 37; 1963/64, 133; 1964/65, 271.

C. J. Keightley,
Chairman

The Open Door

Solomons District Annual Report

LET US GO FORWARD

"It's been a good year in Honiara . . ." writes the Rev. Alec Watson. His words are echoed by every member of the staff in their annual reports. But there is a further note. "Say unto the people of Israel . . . go forward" writes Sister Myra Fraser. Amidst all our problems and perplexities we look back with thankfulness to God and say . . . It's been a good year . . . Let us go forward.

IT'S BEEN A GOOD YEAR

Solomon Islands' trained staff are more and more taking their place in positions of responsibility. The first two graduates from Rarongo Theological College took up their appointment and made it clear within weeks the value of their training to the young church. The first young women to return from the Papuan Medical College as trained nurses came to be staff nurses at Helena Goldie Hospital, and the hands of our medical workers are much strengthened. The first Melanesian deaconesses took up their probationary appointments and were met with joy by a people who are hungry for pastoral care, and guidance in the things of the spirit. Young trained teachers have come back from New Zealand as well as from local training colleges in both territories and for the first time we have Melanesian teachers capable of teaching the highest primary classes. The first refresher courses for lay pastors on a District-wide scale have been begun, and at every level the local leadership is being strengthened.

The Open Door



The Rev. G. G. Carter who has relinquished the post of Chairman of the Solomon Islands District to become the General Secretary of Overseas Missions.

There is a growing concern for others. In areas where the fires of heresy and division have done their worst, the love of Christ is breaking through more strongly than ever as our church people reach out to those who have gone out in anger. This is particularly true this year in the Buka circuit. The advanced are also concerned for the more backward and Honiara town congregation is taking more care for the Aola and Guadalcanal bush villages. They have accepted the proposal that they — the most sophisticated and the most primitive people in our District — should be linked together in one circuit. The concern of those who are stronger in the faith grows for those who are weaker, as for example on

Choiseul where new concern for those whose conduct has taken them out of the fellowship of the church is being shown. Our people care . . . and not for their own only — three missionary families have gone to the Highlands, one of them, a first graduate from Rarongo (The Rev. Matthew Beaso). From a human point of view we cannot spare him. For Christ's sake we have given him gladly.

Our young people, in a land where 50 per cent of the population is under 16, are always on our heart and mind. We have been helped by outside organisations and notably by the newly established Department of Christian Education under our United Synod. But the biggest contributions come from within our own District. The Rev. Aisake Vula is pioneering a new and vital form of youth work in the Marovo; our Brigade activities are growing steadily, very largely under local leadership; and preparations are being made for a big leap forward in our Sunday School work with the help of the Pacific Islands Christian Education Curriculum organisation.

As the Methodist Women's Fellowship reaches its fourth birthday it is a movement over 2,700 strong in more than 120 groups. It is coming to realise its needs as well as its power for good. Alongside a very active local programme, they are raising money to help in the appointment of an organiser from overseas who can train women leaders so they may carry on with building up and strengthening their own leadership. Nowhere in our district has growth been more spectacular than among our women. The services of Miss Bowden (who came to us under Australian Volunteers Abroad) helped greatly, but her term of service was too short to deal adequately with the

problems of leadership at the village level. Out of this has grown the desire for a three-year appointment.

As the work grows the local people feel badly their need of further training and guidance. From this has come the request for an M.W.F. Organiser, the desire for more trained leadership in every branch of our youth work, and the search for better understanding of their faith. In many places there is a demand for more theological teaching and more instruction in their duties and privileges as Methodists.

We want go forward, we hear the call of God to advance and we will, but we are woefully ill-equipped to do so. True, we have more trained local staff than ever before, but it is inadequate for the growing task. We have more people concerned about their faith and the church, but acutely aware of their own inadequacy. And at every turn we are handicapped for lack of finance even to keep our essential services running at their vastly increased pace.

Trained staff is our greatest need. While our theological and teachers' colleges and our Christian Education Department are doing their share, they are handicapped as long as they have to run with inadequate buildings and staff. But the problem only begins there. Our upsurge of school enrolment is most marked. We expect an increase in numbers in our upper primary classes of 700 per cent within four years, and within three years after that, a 1,000 per cent increase in the numbers of children seeking to get into secondary school. Yet we are trying to draw our school teachers from the smallest group in our population and the ones with few educational opportunities. We cannot manage without overseas help.

In this growing population the need for child and maternal care is growing faster than the Government or the Church can provide it. While the general standard of health is vastly improved since yaws was eliminated and malaria is on the way out, unless we improve the standard of village hygiene and the care of our mothers and babies we lay ourselves open to even more dire illnesses. Modern drugs given too little and too late often destroy their own power to help the patient in the future. Thanks to the Lepers' Trust Board and Government subsidy we have been able to develop our work, but the best hospital is useless without adequate staff and drugs.

The crying need for spiritual training and care is never fully met. Our people have been suddenly thrust into a modern secular world and are preyed upon by odd sects and non-Christian groups. They are in the midst of a social and political revolution which would rock the foundations of a much older established Christian community. Essentially a religious people, they look first to their church for help. When it is not forthcoming they turn to other things — alcohol, gambling and the pseudo Christian "prophets". In this situation every pastoral worker is struggling to provide the essential services. How frustrating to spend four hours in a canoe paddling along at the pace of the last century to reach the clusters of people who cannot be visited often enough because of the transport problem. How disheartening to walk five miles over town roads to visit a family, when you see the people of this world careering along in cars and on motor bikes. How ashamed is the pastor with limited training for a village situation of a generation ago,

when his young people challenge "How can I reconcile my faith with this book I have been reading?" . . . and he has no answer.

The Islands church is awake and active. It is grappling with its problems and listening with undimmed faith to the call of its Master. But it does so need financial help and trained assistance so that it might have the tools to do the job to which God has called it.

INTO A UNITED CHURCH

Nowhere is the vision of the church seen more clearly than in the outreach towards the United Methodist Synod and into the Church Union with Papua Ekalesia. This comes out of concern, particularly of the people of the frontiers, for the whole people of their land. They seem more responsible to the calling of the Spirit than the older churches. Plans are well advanced and with the decision not to move into a Methodist Conference, but to move straight into church union it looks as if the new church will come into being within two or three years.

God has been very good to us. We praise His name and give thanks. He has helped us to help ourselves and He has sent us from many outside groups, including the New Zealand Church, the Lepers' Trust Board, the Boys' Brigade, the Governments of Papua and New Guinea and the British Solomon Islands. We thank them all and give God the glory.

We go forward at His command and we trust Him knowing that though we cannot see the way ahead He is already there. So we walk unafraid into a new year of love and service.

G. G. Carter,
Chairman

Methodist Women's Fellowship in Melanesia

Mrs. G. G. Carter writes . . .

Our Methodist Women's Fellowship in Melanesia came into being four years ago out of the women's sewing classes that have been a part of women's activity in the Islands ever since the mission started. A stage was reached when the women were not satisfied with sewing children's clothes which were pre-cut and required endless hand sewing. They were ready to learn more that was new and they were interested in looking outside their immediate village group.

A visit from Miss Majorie Stewart of the South Pacific Commission in August, 1961, gave us an idea of what could be done for our women along the lines of Women's Clubs, but we were anxious that our women should keep their priorities right and keep their activities Church and Christ centred. And so we took some of the activities of Women's Clubs and built them into our own Methodist Women's Fellowship. Our M.W.F. Pledge stresses that in everything Christ must have the first place and from that point we would find ways to build up the whole body of the Church and improve the life of all women.

From this beginning we have grown until now I estimate that we have 2,700 members through the Solomon Islands District meeting in

over 120 groups. Some of these groups meet in small villages with about 10 members but others gather together in a section and have anything up to 50 members. In the first stages most of the organising was done by the overseas missionary wives and sisters, but gradually we have encouraged the women to elect their own officers, plan their own programmes and conduct their meetings properly. Overseas missionary help is still needed to supply the ideas and to generate enthusiasm but the time has come when more must be done to train leaders from among the Melanesian women themselves. Girls who have been trained at the District Girls' School, Kihili, are anxious for further training so that they can help the M.W.F. to grow and we are now hopeful that this will be managed within the next few months. The way is open for the appointment of a full time organiser for the Women's Fellowship. The idea for such an appointment came from the Islands' women themselves after they realised how much they learnt when a young woman volunteer under Australian Volunteers Abroad (A.V.A.) spent a year in the Islands travelling from area to area teaching new things, from making jam to using visual aids to make devotions more real. When the women were faced with the prob-

lem of finding the necessary money for a full-time worker, they were overjoyed that here was an opportunity to do something for themselves. They would raise the money themselves. When it was pointed out that they would have to be prepared to support their organiser for three years, they still remained enthusiastic. After all, for years they had been receiving help from the women in New Zealand and now here was a chance to show that they were ready to help themselves. This effort will be over and above their ordinary giving, their special giving for the support of missionaries in the New Guinea Highlands and the offering on the World Day of Prayer which is given to help the work of the British and Foreign Bible Society; so the women of the Fellowship in New Zealand have willingly offered to share the effort with their Islands sisters as partners in a project which should do much to build up the women and the Church in Melanesia.

It is an inspiration to see just how the Women's Fellowship has grown and developed. A few years ago most village women did not know anything about women of other islands or language groups, nor did they care. Now they are interested in such things as the fact that the women of Vella La Vella have given money towards a scholarship fund for girls, that Roviana women held a day of competitions based on the things they had done together in their various groups; that the Teop women had a bazaar and raised so many pounds for work in the New Guinea Highlands, that Choiseul M.W.F. had their flag dedicated at their Jubilee — and similar happenings throughout the District.

We have tried to find ways to build up the feeling of belonging which is so important in an area of small islands where there is very little contact between groups. The two greatest helps have been the M.W.F. pledge and the flag as well as in some areas a uniform.

We have received help and support from Government and South Pacific Commission visitors who have been able to demonstrate new ways of improving village life as far as health and home craft are concerned and in each circuit the European staff are continually thinking of new ways of doing and learning things but the greatest thrill is to see some shy village woman who has never before had the courage to do anything in front of a group stand up in front and lead or assist with worship. The women of the Methodist Women's Fellowship are really trying to live up to the spirit of their Pledge:

“We as members of the Methodist Women's Fellowship will try to put Jesus Christ first in our lives; We will be faithful in Worship, Bible Reading and Prayer so that the Ekalesia will be made strong by the witness of its women; We will work together to help improve the life of the women in our villages and will teach our children what is good and true.”

Is there some Christian woman in New Zealand who would be willing to give three years to help the work of the Women's Fellowship in the Solomon Islands so that leaders from among the women can be trained to help their own people?

The need is now! God calls — will you answer?

SOME OF OUR FRIENDS



The Rev. E. C. Leadley, returned to the Solomons as Chairman after an absence of 24 years.

The **Rev. E. Clarence Leadley** left New Zealand on the 30th January for the Solomons. **Mrs. Leadley** will follow him on the 29th May. Mr. Leadley was Vice-Principal of the District Training Institution from 1934 to 1942. He has revisited the field on a number of occasions since and as a member of the Overseas Missions Board has retained his fluency in the Roviana language. He responded to the invitation of the Solomon Islands to return as Chairman.

We congratulate **Sister Lucy Money** on the award of the M.B.E. in the New Year Honours. Sister Lucy has served in the Solomons since 1947, mostly on the Island of Choiseul. In the best missionary tradition she has put her hand to any task that came along — teaching, nursing, preaching and pastoral care, administration and office work. She revised and completed the translation of the New Testament into the Babatana language, and is currently working on parts of

the Old Testament. In all her service the welfare of the people, especially the women and girls has been her main concern. This award is not only a well deserved honour to Sister Lucy, but a recognition of all that the Methodist Church has done for the people of Choiseul. The people of that island rejoice that she has been chosen as our representative in this way.

Sister Ada Lee who has been on the staff of our Solomons District since 1934 except for one three-year period, reached New Zealand at the end of January and is now on leave prior to retirement. She is greatly missed by the people and by her colleagues of all races. She carries into retirement the best wishes of the whole church.

Mr. Matthew Hapa, who has been head teacher of Kokeqolo school during most of 1965, arrived in New Zealand on Christmas Eve. He will be gaining experience in teaching and studying educational techniques in Christchurch through 1966. His visit has been made possible by a generous gift from the congregation of our Shirley Church.



Sister Lucy H. Money, M.B.E.

Miss Vivian Mamupio, who has been holidaying in New Zealand, leaves for the Solomons on the 13th March. It has been good to see her again. She is a highly valued member of our medical staff.

Mr. Gordon Siam, Solomon Islands' Boys' Brigade Organiser, arrived on the 16th February for three and a half months of further training. We are very grateful to the Boys' Brigade, who through their Pacific fund, not only meet the costs of Mr. Siam's appointment and such training visits as this, but have also made possible the visit of Mr. Agrippa Tukan last year. They take an active interest in all Solomon Island men visiting this country and usually arrange for them to widen their B.B. experience at no cost to the Church.

Mr. Ron Dickie, Pacific Organiser for the B.B. will be going to the Solomons later in the year after some time in the New Hebrides among our Presbyterian friends. His service to the cause of youth in our Islands' church is immense.

Thank you Boys' Brigade.

Sister Muriel McCormack reached New Zealand on leave at the beginning of December. Her earlier leave was because of the sudden death of her mother last September. Sister Muriel, Matron of our District Girls' School at Kihili, hopes to be back on the job before Easter.

The people of Teop Circuit are rejoicing in the arrival of their new Minister and Marama, the **Rev. & Mrs. Seton Horrill** and Family.

At Munda Headquarters, the arrival of **Mr. & Mrs. David Crooks** and **Miss Heather Salmon** mark the end of a period of staff shortages which has held up the administrative work of the District for some time.

The headquarters of the Highlands District has been shifted to Mendi, and the Chairman, the **Rev. Cliff Keightley** and his secretary, **Miss C. C. D. Scott**, have recently moved there.

Mr. J. A. Kadwell, B.Sc., Dip. Ed., of Australia has been appointed by the Australian Board to the District School of the Highlands District. He will be supported for the first year by New Zealand and he will be stationed at Nipa.

Rev. & Mrs. C. S. Horrill.



More Reports from the Field

THE GROWING CHURCH

ADVANCES IN THE HIGHLANDS

The south end of the circuit has shown a great response during the past year, with scores of people turning from spirit worship to the Christian faith. There is a desperate need for adequate pastoral oversight in these areas to consolidate the people in their faith as there is considerable Catholic pressure being applied.

One of the most exciting and spontaneous developments in the circuit is the house meeting. People gather each evening in the house of their evangelist for fellowship — singing, prayers, Bible stories, catechism, creed and informal conversation. As part of this movement the Quarterly Meeting approved the inclusion of a simple fellowship meal in the nature of a love feast, to be held one night each week under the guidance of the evangelists.

Holy Week services are now established as one of the highlights of the Christian year. Hundreds of people meet each night during that week, both at organised services and in house meetings. The climaxes are the local services on Good Friday and a Circuit Service on Easter Day. This year about 1,000 people gathered at Tend for this latter service and hundreds received Communion.

— Rev. John Rees, Mendi

The Church has continued to grow rapidly under God's guidance in ways that are suited to their social system; e.g. through personal evangelism among relations. Many new pastor stations have been established, the

great majority of them now representing growing points of the Church. Local evangelists are used very widely due to the lack of trained pastors. Participation of local Christians in their self-government and determination has increased and they are moving towards the position of self-support.

— Rev. C. J. Hutton, Tari

As the old primitive beliefs disappear they are never practised again. The people accept and believe that by the work of the medical workers and by believing in God they can be cured of their sickness and saved in their souls.

Still there is a great need in the circuit for trained teachers to teach the young ones, and for a nurse to take care of mothers and unborn babies.

— Rev. Matthew Beaso (Solomon Islands ministerial missionary at Magarima)

CONSOLIDATION IN THE SOLOMONS

Rev. Alec Watson reports:—

“It has been a good year in Honiara. When work delayed too much on the minister's table other takers have come along for a share in the work. This has been in the form of an executive (Wesley Church Executive) formed to implement Quarterly Meeting decisions and attend to anything that lies within its capacity. It is composed of one representative of such groups: Choiseul, Vella, Rانونga, Simbo, Duke, Roviana, Mono, Marovo, Fijian, Gilbertese, European,

and minister. This executive has to be worked into its rule but should be the energy that keeps the wheels turning.

"Stewardship of time and talent more readily is being accepted than stewardship of possessions. God grant us all grace in every kind of stewardship to his glory."

AND AT CHOISEUL

(From Sister Lucy Money, M.B.E.)

"Since last synod, leaders' meetings have been established in all villages, and the people are realising more their own responsibility for the work of the Church in both village and circuit. In the last three months of 1964 all villages were visited by a Minister and Catechist, accompanied where possible by a circuit steward, and Church meetings were held, representatives to Leaders' Meetings elected, Synod recommendations re circuit finance explained, and perhaps most important, explanation given of Church and Mission — emphasising that the people themselves are the Church and responsible under God for its work and growth. It is not easy to overcome the old idea of the Mission as something introduced and supported by other people from overseas, but gradually the true concept of the Church is taking hold in the minds of the members. The work of the Leaders' Meetings is helping to develop the life of the Church, and more effective pastoral care is being given by the Catechists as they visit each village monthly, and attend the Leaders' Meeting in each place."

PROBLEMS AND SOLUTIONS

"A New Zealand minister once remarked to me that the tension in his circuit was a healthy sign and an indi-

cation of growth. This is true when the church is guided on by the Holy Spirit and the old wine bottles are being replaced.

"The Buin Circuit has never been noted for its tranquility nor has this year been an exception. The forces at work have tended to drive a few folk apart while others have been brought closer to their Methodist heritage. A small group of dissatisfied people have set up the "New Canaan Baptist Church" guided by an American Calvinist Baptist who plans to visit them every six months. They number between 30 and 40 men, women and children and are led by an ex-candidate for the ministry who was turned down and in his disappointment promised me he was going to break the Methodist Church in Siwai. With 3,000 people under our guidance it can be expected that a few will be unhappy with the life of the church and it is these that tend to leave. There is no indication of a mass movement away and many who went to see and hear the American missionary have lost interest.

"The mission led by the Rev. J. F. Cropp helped the pastors in a better understanding of the use of their time. Until now many have let their responsibilities begin and end in the church services but they have now received a better understanding; visiting their people in their homes and taking Bible Fellowship groups. Courses were held in both Siwai and Nagovisi attended by about 100 leaders. About 600 houses were visited when devotions were taken with the families and questions sought and answered."

— Rev. Philip F. Taylor

WORK AMONG WOMEN

Sister Lisa Rotoava (one of our first Solomon Islands' deaconesses) reports from Bilua:—

Home Duty: Every morning I help with the work in the house, then take Scripture for half an hour at school and do my own study. One afternoon I take the girls to the garden. I help with the leading of the Bible Class and also attend our Staff Fellowship every Monday night. I attend the local M.W.F. meeting every fortnight, also the M.W.F. Combined Meeting once every month. This is held in the near villages in turns. The M.W.F. Class has just been started.

Visiting: Not a certain day is chosen as a visiting day, but I visit the people nearby and in the hospital any time. I have been able to visit the villages. This is done quite well. I sometimes get the chance of travelling with Minister and Marama and also with the teachers when they are visiting schools or with the medical visit.

Marama did the uniform for the M.W.F. round Vella, and this has been good time in which we have been able to sit together for sewing and share our friendliness. I visit the older people who sit down in their cook house waiting for help.

This first half of the year has been a happy and enjoyable time.

From Lisa's home Island of Choiseul comes Sister Lucy Money's report:—

It has not been easy to get M.W.F. well established in this circuit and the going is still difficult. Choiseul women were of old probably the most down-trodden in the Solomons, and though

they would not like to think that they are still in that position, it takes a long time for old attitudes to be finally obliterated. Husbands still think that the women's place is in the home and garden (more particularly the latter), but even more important is the women's need to be emancipated in their own thinking. Once they learn to believe in themselves, and in their ability to organise themselves and work wholeheartedly together, the M.W.F. movement will grow. It is growing now — several new groups have commenced in the last few months, and others are asking how to start. Marama Beraki is giving a fine lead to the Senga women, and M.W.F. is strongest in that area. We have some fine women leaders at Sasamuqa and in other villages, who have refused to be discouraged, and their faith and enthusiasm will build up the movement, and help the women to realise their true place in the life of the Church and community.



Sister Esther Watson

From Bougainville's Teop Circuit, Sister Esther Watson writes:—

There are now eight village groups with an approximate membership of 180 women. The leaders from the groups come to Kekesu once a month for preparation classes, to help them to take Lotus using visual aids, to learn new games, sewing, knitting, etc.

It was a great joy to visit the newly formed M.W.F. group in the Rotakas Area in April. Here 35 to 40 women meet fortnightly to learn to sew, play ball games, and have Christian fellowship. They have the M.W.F. Hymn, and Pledge in their own language. They support their own group financially. This group was formed, and is ably led by one of the Rotakas girls who was trained in the six-monthly Women's Interest Course held at Kekesu in 1964. This girl also leads a Sunday School.

And from District Sister Margaret Higman in the Highlands:—

There are three Women's Clubs working at Mendi. One at Tend is under the direct supervision of District Sister and the other two at Wakia and Kambetep are in the care of

pastors' wives, with assistance from District Sister. The work of the Club at the Government station among station women was discontinued after furlough because of the pressure of other jobs. The clubs have had good regular attendances of from about 25 to 70 women. They have their own leaders among their members.

Activities have included elementary hygiene, care of babies, laundering of clothes, simple sewing of dresses and children's clothing, making of bamboo combs. Each meeting also includes a time for Bible teaching, prayer and hymn singing.

Last year members of the Tend club joined in making a large "Curtain" to hang as a backdrop behind the pulpit. The five clan groups represented each made a long striped section in local weaving in similar style to the men's apron, and the sections were joined to form the full length wall curtain.

On the Women's World Day of Prayer, the three clubs joined with other Christian women in the area for a prayer service. There were 125 women present and they led the service themselves.

YOUTH WORK

In the Solomons much of the drive for new approaches in youth work has come from our senior Fijian minister, the Rev. Aisake N. Vula, who reports:—

Reviewing from the Alpha to the Omega of the year, results were found on progress and failure. You ask, "What was wrong?" Simply because "work without God is loss".

The Melanesian Youth Movement (M.W.M.): This movement has been established in every village through-

out the circuit. There are 13 M.Y.M. groups altogether. The three aims are briefly as follows:—

1. To lead the young people to commit their lives to Jesus Christ;
2. To pass on the sense of unity among the young people in Melanesia;
3. To encourage the young people to witness to Jesus Christ in their daily lives and to win others to Him.

The Dedication of the 32 young men and women for Youth Leadership task: This was a great occasion in the life of the Church in the Marovo Circuit and it's also the first in history of the Church here to bring forward such a great number of her



Solomon Islands children.

young sons and daughters to be dedicated to the great and blessed work of leadership and the care of the young. They came forward as an army of the Lord. During the dedication service the Lord was glorified. I appeal to you to pray for these young leaders and the great task is confronting them in their task of leadership to fellow young people. These young leaders are to be leaders to M.Y.M., Boys' Brigade, Life Boys, Girls' Brigade and Cadets.

Circuit Youth Centre Appeal: This is a new attempt of the young people in the circuit. At the beginning of this year 1965. We started of this work for the "Circuit Youth Centre Project Appeal". The C.Y.C. agreed and the Quarterly Meeting then the work was begun. There are two ways in which this appeal is to be started: (1) The appeal be given to all the young people in the M.Y.M., B.B., L.L.B., G.B. and Cadets, that each person to give one penny, one Sunday night through the year, and we call upon for this appeal in a collection each Sunday.

THE MINISTRY OF HEALING

Doctor Ronald Pattison writes from Helena Goldie Hospital:—

"This year has largely been spent in getting my bearings in a new situation. At Helena Goldie Hospital we have had a busy time with a constant flow of sick people from all over the Western District, some needing care and nursing for many months. Operations have been numerous at times, and nursing training continues all the time. I have been assisted very well by A.M.O. John Kere and Sisters Gladys Larkin and Beverley Withers

as well as the Solomon Islands nurses and dressers, and I have spent the larger portion of my time at this 'home base' so that we might all learn to work as a team to achieve the best results. The arrival of four Solomon Islands staff nurses has been quite an inspiration and I look forward to their continuing development and to sharing in the work with them. The death of Gillian Lae saddened us all, not only because of the loss of his great practical help, but also for the loss of his sincere Christian witness.

"With the transfer of Sister Muriel McCormack to Kihili and the resignation of Sister Janice Palmer, we face the problem of their replacement, with no knowledge of any offers at the moment. The increasing number of qualified Solomon Islands staff is a great help, but more highly-trained staff are necessary. We would therefore appeal for the prayerful consideration of Sisters in New Zealand to the calling of this need."

The important training programme:—

"There are 15 nurses in training at present plus a number who are not actually in training but are getting extra tuition on the practical side and are being used as nurse aides. We have found that a few slow members of a class hold up the rest of the class and therefore frustrate the brighter ones. Two Gilbertese aides are on trial to see if they will be sufficiently educated to cope with the first year of the training curriculum next year.

"English could be improved all round and to this end we are campaigning for more general reading, even to the extent of using school journals during a lecture period and encouraging students to translate favourite stories into Roviana for the patients in hospital.

"Staff nurses have eased the burden of night call considerably, and though we had hoped they would release us for more village visiting, we find that there are still many things to be attended to at the hospital itself as departments grow."

— Sister Gladys F. Larkin

Sister Vivian Mamupio writes:—

"**Babies:** Every Thursday the ante-natal patients come to the clinic. Also the mothers come with their



Sister Vivian Mamupio.

babies to be weighed. The annual Infant Welfare visits were 205 and the annual ante-natal visits 216. We care for four babies in the house, two from Simbo, one from Bilua and one from Roviana.

"**Ozama Island:** When I arrived there were 10 patients but they were all discharged in May last year. Prayers for healing have been answered and we thank God."

In the Highlands too:—

Tari Maternity & Infant Welfare

MATERNITY SECTION

Ante-natal cases	128
Attendances	333
Confinements (total)	271
Ante-natal in-patients	63

INFANT WELFARE

Total number	602
Attendances	1317

— Sister M. S. Heal

The Hansenide Centre:—

"After five years as Sister-in-Charge of the Hansenide Centre, Sister Edith James has had to retire to New Zealand. We give thanks to God for the faithful, untiring, de-

voted service she gave to the work here. This year, for the first time, a Hansenide Manager has been appointed to the Centre, Mr. W. Griffiths, from New Zealand.

— Sister Val Bock

FROM EACH ACCORDING TO HIS ABILITY

PLANTATIONS REPORT

In making this report on the year's work we give thanks to God for the progress that has been made and look to His future guidance in this field of service.

There is progress to report in all our undertakings and the work done is following the lines set out in last year's report and subsequent ones. Kihili's cocoa production has increased to almost 50% higher than last year and continues to increase each month. Cocoa is now established at Bilua where a large area has been brought into cultivation whilst at Banga work on clearing, planting and general improvement goes ahead. At Vatoro the lessee has established himself and is making obvious improvement to that property. This year will see the first of what we hope will be a consistent return from this property.

On the other hand we have not been able, because of limits of staff and finance, to do a great deal at Sege, Simbo and Teop. Although some work has been done at these places by the ministers and people there, we could offer little assistance apart from advise. I do not think that this situation can be altered greatly in the coming year or until our major undertakings are able to run with a little less attention.

By far the greatest problem at Bilua, Banga and Kihili has been transport. Despite all efforts made,

this problem is still with us, although we have the promise that in the near future when tractors, shipping and finance are all available at the same moment something can be done.

— Rodney C. Fleury,
Solomon Islands

THE ENGINEER'S DEPARTMENT

I would open by saying that during the past year we have accomplished much and have been hard pressed at times to fulfil our immediate obligations. During the year overhauls were completed on the Buin tractor, Kihili lighting plant, Kekesu lighting plant, Ozama Twomey. Undergoing overhaul at present are the Cicely II and the Buin Landrover. New installations have been the Bilua lighting plant and the workshop store. A tractor for Kieta and a tractor for Bilua have arrived in the District during the year. Other work has been carried out on outside vessels, machines and tractors. Our slipway has had a great deal of use and has not remained free for any length of time.

—Terry R. Kehely, Munda

AGRICULTURE IN THE HIGHLANDS

Through observation of the people we are working amongst I have become increasingly aware of three things:

1. An increasing confidence of the indigenous people in the "white man", especially the Mission,

and the realisation of the fact that we are here to help them.

2. A growing awareness among the people of the need for a means of cash income so that they can raise their standard of living.
3. A realisation, especially of the older boys and young men, that some form of education has very great advantages.

Consequently, and being consistent with my report of last year, I feel that the best ways in which I can do something to help the people in the sphere of Agriculture are:

1. By demonstrating on our agricultural lease here at Mendi that it

is possible to make primary production a paying proposition here in the Highlands, and

2. to commence a Farmer-Training scheme, also here on the agricultural lease, by which young lads can be taken out of primary school and given a basic agricultural education which will fit some to assist in the carrying on of the church's agricultural work, some to be Agricultural Extension Officers among their own people by their efforts at primary production on their own ground.

— R. F. Coleman

EDUCATION IN THE YOUNG CHURCH

Are bad schools better than no schools? Is a little education better than no education? These two questions were asked at a recent educational conference in Kavieng attended by Methodist primary school teachers from New Ireland and New Hanover.

Both questions were answered by the indigenous teachers with an emphatic "No". They said that bad schools give the Mission a bad name, and that children who go home after only a lower school education are discontented and lazy.



Our new vessel, the NUSA ZONA, named after the island on which our missionaries first set up their work, was safely delivered by Mr. John Gatman and a Solomon Islands crew just before Christmas.

The answer is to have more and better trained teachers, who are adequately supervised and helped in their schools. Here at the Methodist Teachers' College, Melanesia, we are attempting to deal with the first part of that answer.

Our whole programme is planned to develop in the students a sense of God's call and of dedication to their task.

— Sister Norma M. Graves,
Methodist Teachers' College, Melanesia.

GOLDIE COLLEGE

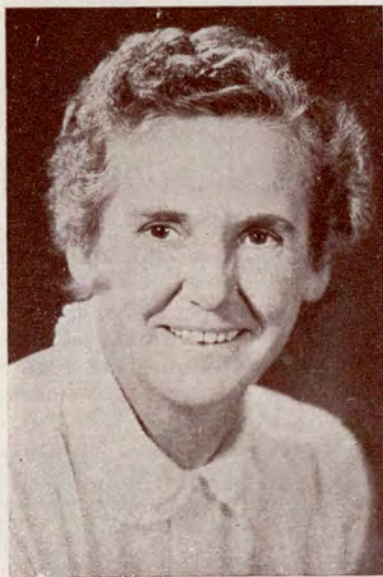
The latter half of 1964 saw a year of great change brought to its conclusion. In that year we commenced Deaconess Training, formed the College into a co-educational one and added a Primary Department. It would appear that all these ventures were successfully instituted. The pastor trainees numbered 20 and completed a very satisfactory year. Of these men one has already departed for the New Guinea Highlands and another is offering himself as a candidate for the ministry. The four deaconess trainees fitted in well in this class. Throughout the year relationships between the boys and girls, and between students of differing circuits and the Gilbertese immigrants, were at a very high level. Scholastically, the year was a very satisfactory one. All six applicants for Government Trade Training Scholarships were successful. Six students gained entrance to the Solomon Islands Teachers' Training College and for the first time a girl with High School training commenced a nursing career at Helena Goldie Hospital.

— Rev. Jim, F. Cropp,
Principal

KIHILI GIRLS' SCHOOL

We commenced Home Economics Teacher Training this year with four girls — Dora Moata, who has been teaching at Kihili for a number of years, Edina Elu and Vaolyn Pana, two ex-pupils, and Sawatieli Dewenia from Samarai. These girls all have A. Teaching Certificates and are working towards qualifying for a B. Certificate at the end of the year.

— Sister Pat M. Jacobson



Sister Ada Lee.

NEW BUILDINGS

We are most grateful to the ladies of New Zealand who are the donors of our new Medical Block which was recently opened. The extra facilities for both the nurse and the patients are proving a big boon to all. The Isobel Taylor Memorial Bed and the half sized bath bought with stamp money are both popular. The teachers' block, now with the roof almost completed is another gift we are very proud of. The furniture for this block



Emmanuel Chapel, Goldie College.

will be provided by the Wadham legacy, and we look forward to the day when it too will be in use.

— Sister Ada L. Lee

A CIRCUIT SCHOOL — VELLA LAVELLA

It is a great help having extra staff this year with a total of 174 pupils on the roll. This is the first time we have had more than one grade 1 teacher on the staff and it has relieved me of the responsibility of both Std. 5 and 6. Miss Raewyn Kevisi, who completed her teacher training in New Zealand teaches Std. 6 and Miss Valerie Frazer, an A.V.A., teaches Std. 5. I teach Std. 7 and four grade 4 teachers teach the Std. 1-4.

The senior students are from all the B.S.I.P. circuits. The rooms are overcrowded and one class is in the church.

— Sister Myra Fraser

AND IN THE HIGHLANDS — MENDI

The Preparatory enrolment of 58 is rather large but what else could be done when over 100 were turned away. These 58 children are without exception a good average age for

starting school. I enrolled them allowing for the fact that there is always a fall off in attendance but with second term almost half complete this has not happened. Indeed, there has been definite signs that the parents are taking pride in the fact that the children are attending school. I have been notified of reasons for absence, e.g. the river was high after evening rains and the small children could not cross the log. This concern is a definite step of progress.

— Miss G. R. Smith

NIPA

The District School began with an enrolment of 17 in std. 5; three boys and one girl from Tari, nine boys and two girls from Mendi and two boys, sons of coastal staff. It was good to see that the children from Tari and Mendi accepted each other and made new friendships as did the coast boys. The greatest difficulty has been to develop an awareness of the need for obedience and ready co-operation and a sense of community responsibility. The only thing considered to be a "sin" is stealing and reprimanding for anything else is hard to understand.

— Miss M. Conn

Methodist Women's Fellowship

"IT IS YOU . . ."

"Then he opened their minds to understand the scriptures. 'This,' he said, 'is what is written: that the Messiah is to suffer death and to rise from the dead on the third day, and that in his name repentance bringing the forgiveness of sins is to be proclaimed to the nations. Begin from Jerusalem: *it is you who are the witness to all this.* And mark this: I am sending you my Father's promised gift; so stay here in this city until you are armed with the power from above."

"*It is you who are the witnesses . . .*" This decision of God's to use frail, imperfect human beings to carry out His plan of redemption is one that always fills me with wonder — the disciples, the woman at the well and you and me.

We read of the woman at the well that "many Samaritans of that town came to believe in him because of the woman's testimony", and then that some of the believers told her, "It is no longer because of what you said that we believe, for we have heard him ourselves; and we know that this is in truth the Saviour of the world." God completed the task she began. She was far from perfect, she would never have considered herself adequate to witness to the Messiah, but she was convinced that He was the Messiah — and God was able to use her. "It is you who are the witnesses". Do we tell it with words? Yes often, but not always. Sometimes it is

not possible to speak words that the hearer would understand. In November last year, Mrs Paul Garside wrote from Koriovuku, Ranonnga Island:

"There is a population of about 300 in the village, of whom 40 odd are women and senior girls. They are shy, but very friendly and it is difficult not knowing their language, my effort at learning Roviana not so far being very successful. At the moment I am blessed with a very good house girl, Martha, who knows some English



Mrs. Mavis Garside who, with her husband, is breaking fresh ground in Ranonga Island.

and is proving invaluable in interpreting for me, but it is often most frustrating sitting in meetings and Lotus, not knowing what is said. I have had a good introduction to the ladies while measuring, fitting and cutting out their new M.W.F. uniforms, of which they are very proud. A few of the village women have hand sewing machines, but mostly everything is sewn by hand. Materials are very

costly and a new dress a rarity and greatly treasured. I have been helping them to cut out children's clothes for the Christmas bazaar and then helping to sew them by hand at the meetings (two M.W.F. meetings a week). Some sew well, others need a great deal of help. There seems so much one could do for them, the problem being to know what is best to do first and to overcome my fear of making mistakes."

Witness without words! Two months later, in January, Mrs. Garside writes that the language is beginning to make sense and they are finding that they can understand what is being said and are trying to use some of it themselves. Martha has been a great help, not only with the language but she has taken Mrs. Garside into her home, taught her to make string bags and that island delicacy, tapioca pudding, shown her how the cooking is done in the village home and accompanied her

visits to other homes. The lot of the women is not enviable; families are large; eight to fourteen children being usual; women work in the gardens, carrying home at the end of the day tremendous loads, in string bags that fit round the forehead and down the back. They often carry a small child too, while father, if he is there, carries the bush knife and sometimes a child. The new M.W.F. leader has just given birth to her fourteenth child!

"It is you who are my witnesses . . ."

Mrs. Garside says, "Throughout the year, it has been most heartening to hear from M.W.F.'s in New Zealand and to know that we and other overseas staff are still thought of." This is said by all the women workers who write to me. Let us support them with joy in every way we can — write them cheery news that requires no answers and remember them always in our prayers.

Florence Baber.

WOULD YOU LIKE A TRIP TO HONG KONG?

If you are a secondary school teacher whose mother tongue is English and are willing to give at least two years' service, there may be a job for you in the Christian Schools of Hong Kong.

The Methodist Secondary School needs a Head for their English Department. The applicant will need an honours degree in English and some experience. He will lead staff of highly qualified Chinese teachers, most with honours degrees.

Other Christian Secondary Schools are run by the Church of Christ in

China. In September this year they will be opening several new schools. They can place at least 15 suitable teachers.

Salaries are paid by the Government and are of a scale adequate for a reasonable living standard. This is a missionary task in the "pearl of the Orient" . . . a task of great importance. What is done in Hong Kong today is reflected in China tomorrow.

Full details can be supplied by the General Secretary of Methodist Overseas Missions, P.O. Box 5023, Auckland.

OUR WORKERS OVERSEAS

(*On furlough in New Zealand.)

SOLOMON ISLANDS METHODIST DISTRICT

Methodist Church, MUNDA, British Solomon Islands:

Rev. and Mrs. E. C. Leadley (Chairman).
Rev. and Mrs. J. F. Cropp.
Mr. and Mrs. B. D. Smith, A.R.A.N.Z.
Mr. and Mrs. R. C. Fleury.
Dr. and Mrs. R. W. Pattinson.
Mr. and Mrs. T. R. Kehely.
Mr. and Mrs. D. J. Crooks.
Sister G. F. Larkin.
Sister B. L. Withers.
Sister L. M. Sadler.
Mr. B. S. Coaldrake.

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

Rev. and Mrs. A. C. Watson.

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