

THE OPEN DOOR



THE UNITED CHURCH

*in Papua, New Guinea and the
Solomon Islands*

JUNE, 1970

MISSION

“Go then to all peoples everywhere and make them My disciples.”

(The Lord Jesus Christ.)

“The words about ‘the uttermost parts’ of the earth may be more than geographical, but they cannot be less”.

(C. H. Reber.)

“When some Christians are called and commissioned to go from their own countries and their own cultures to other countries and cultures, solely for the sake of proclaiming Christ Jesus, they are bearing witness to the fact that Christ must be proclaimed within every culture and country, and he cannot be domesticated in any one culture or country, and wherever men are found they have the right to know the name of their Redeemer”.

(R. K. Orchard.)

Who have you, the members of the local church, set aside, commissioned and sent out to proclaim Christ Jesus this year?

"A wide door for effective work has opened."

1 Cor. 16.9 (R.S.V.).

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The Rev. Dr. J. J. Lewis, President of the Methodist Church of New Zealand, is shortly to take over as Principal of Trinity Methodist Theological College. Out of many years of involvement in the training of ministers, out of the exploration of many years of involvement in the training of ministers, out of the exploration of the meaning of ministry in preparation for a united church that God is calling into being in these days, and out of constant contact with the outreach of the church at home and overseas, Dr. Lewis is well equipped to speak to us about:

MINISTRY IN THE 70's

Theological ferment and unsettlement regarding the institutional Church have raised questions concerning ministry in the modern world. Churches, Protestant and Catholic, have reported either a drop in the number of candidates or else a movement of many of the ordained into alternative employment. It could well be that God is speaking to the Church a word of judgment. If only we could hear it it is also a word of hope. This is a day when things are flexible and when there is an opportunity for new insights to break through.

The difficulty is not with the basic doctrine of ministry. All Christian ministry derives from Jesus Christ who as prophet is the living word of God to men, who as priest comes as representative man before God and makes God credible to men, and who as shepherd-king has the whole world in his care. To reconcile all men and all things, he continues this ministry through the Church, the People of God in the world. In this ministry every Christian shares.

The difficulty is not with the fact that over the years this universal ministry has found expression in a number of special ministries, marked out, but not separated, by ordination for life-long service. A problem has arisen when the lines have been too sharply drawn and when magical notions have attached themselves to theories of succession. Once again

there has been purification of thought. At the heart of ordination is the prayer that God will empower those whom He has called. The laying on of hands is a traditional focus of this prayer, a sign of authorisation to act in the name of the Church, and a symbol of identification with the mission and gifts of those already ordained to the particular ministry. When the Joint Commission on Church Union considered the shape of ministry for a united Church in New Zealand, it found that it was appropriate to speak in terms of those forms which, in various ways, have become visible right across the Church. The basic ministry is a response to the one who took up the towel and basin to wash the tired feet of men, the Diaconate, with its service to God and man. Orders of ministry are inclusive and the ministry of Word, Sacraments, and Pastoral Care is thus its extension, gathering in the care of the congregation, sharing in its mission in the world. Not ceasing to be Deacon and Presbyterian, the Bishop accepts further responsibility for the pastoral care of the ministry and of the Churches. While this episcopal ministry is discharged now through Chairman and Synod and Conference, it may be that, as in the United Church of P.N.G.S.I., God is calling us to visible expression of the ministry of the Bishop in Council for the mission of the Church in the world.



Difficulties have arisen partly out of a sense of frustration, the feeling that often the particular gifts of ministry fail to reach the place where they are most needed. Some have gifts of preaching, others of teaching, others of effective work amongst young people, others of specialist care of the sick and of the emotionally disturbed. There are very few blessed with them all and yet all are called for in the general work of ministry. In the New Testament period, these functions were diversified. The problem has been increased by the fact that, in a time of questioning and scepticism, the Christian message has not broken through as clearly as once it did.

In the present situation there are, however, four signs of very great hope. The first is the development of a more flexible concept of ministry, called, trained, ordained, but expressed in team ministries where the gifts of each are made available for all. Even while holding to the

conviction that the circuit or parish ministry is basic to the health of the Church and to the effectiveness of its mission, we should not fear the development of specialist ministries amongst students, in industry, in the prisons, or in hospitals. Wherever the Church is needed, there ministry should be. Nor is it theologically essential that all ministry should receive its financial support from the Church. There can be an ordained ministry in secular employment. But the need remains for all these ministries to be related to the living Church and this can be achieved through association with the team linked directly with the mission of the local Church.

The second hopeful sign is the development of a permanent Diaconate, some in the service of the Church, others again in secular employment, all united in the conviction as to life-long vocation. Training would be related to the nature of service, for some as with the present order of Deaconesses in a theological college, for others during the period of service itself.

The third sign is the pressure of theological inquiry, purifying our thinking about God, making us more aware of the claim of Jesus Christ, clearing the ground for a fresh and positive affirmation of the Christian faith that can be heard as good news, preparing us for life and thought and work in the Seventies.

The most hopeful sign of all is the fact that the call to ministry is still being heard by thoughtful and dedicated men and women today. New leaders are coming forward, aware of the demands of the day, but conscious of a call that cannot be set aside. Ministry is still God's gift to His Church and through His Church for the eternal welfare of men.

J. J. Lewis

MINISTRY

in the United Church.

The United Church sees its calling as both to proclamation of the Good News and to service in every aspect of the life of the community. We want to tell you of some of the leaders of the United Church to illustrate the diversity of witness and service which is theirs.

Bishop Frank H. Butler

War service as a pilot with the R.A.A.F. first took Frank Butler beyond Australia's shores to tropical Islands. The war over and after training at Camden College, Sydney, he was appointed to the Congregational Church's Department of Christian Education. In 1956 he was sent by the L.M.S. to Papua and was stationed at historic Metoreia in Port Moresby. Mrs. Butler is a former L. M.S. missionary nurse. It was in their home that the first meetings were held of the joint commissions on church union which laid the foundations for the present United Church. Mr. Butler was a member of the committee from its inception. He was chairman of the Urban Region before appointment to Bishop. He also serves as a part time chaplain to the P.N.G.U.R.



Bishop Frank H. Butler



Mrs. Ivy Bui Vagipio

Named Ivy after Mrs. J. R. Metcalfe a little Choiseul girl was orphaned early in life and was brought up in the Sisters' house at Roviana, British Solomons. She was perhaps the first Solomon Island woman to really be part of two cultures. Though she never went to New Zealand or Australia, she did gain an understanding of white people that has made her a valuable interpreter between black and white.

There was a price to be paid of course, and in her early married life, particularly, there must have been some difficult times. But Ivy Bui is a resolute woman of deep Christian conviction who has not counted the cost of her discipleship but rejoiced to serve. She was one of a group of women who with Mrs. Nancy Carter founded the first Women's Fellowship groups in the Solomons.

Benroy Miliok

Mr. Miliok comes from New Britain. He joined the Shell Company as an engineer. He did a year's training in Australia for the Company. Apart from leadership in the local congregation, he is also on the Board of the Port Moresby Y.M.C.A.

Willie G. Paia, M.B.E., B.E.M., C.M.

Mr. Paia is a retired civil servant whose home is at Munda, British Solomons. He has, during the last fifty years, held many positions in the Church but his principle contribution has been as a responsible government officer. As clerk, Council President and District Headman, he has been the friend and confidant of overseas workers in Church and Government. Mrs. Paia is the daughter of one of the pioneer Tongan missionary ministers and her witness too has been outstanding.

Rev. W. G. Bache

The Secretary of the United Churches comes from South Australia. As an ordained minister of the Congregational Church he was accepted for service with the L.M.S. in Papua in 1953. After a period with senior missionaries he was sent to relieve at Lawes College, Fife Bay. From there he was appointed to Saroa where he served until his transfer to Port Moresby in 1962. As minister at Koke Church he was also secretary of the Papuan District Committee which ceased to function when the L.M.S. became the Papua Ekalesia (1963). As secretary of the New Papuan Church Assembly he guided its affairs until union in 1968. He was a logical choice for interim Secretary of the United Church, and it is a tribute to his work that he was confirmed as permanent Secretary, at the first Assembly.



Rev. W. G. Bache with Koke Church leaders, Port Moresby.



Messrs. Enosi Baloiloi, David Unwin, Iga Kila and the late Rev. Reatau Mea

Mr. Enosi Baloiloi — Urban Region.

Mr. Baloiloi is the manager at a Government Hostel for apprentices in Port Moresby. He and his wife care for 54 young men from all parts of the Territory, and have under their control quite a large staff.

Mr. Baloiloi comes from a well known Methodist family at Dobu in what is now the Papuan Islands Region of the United Church. He represented the Methodist Church at the Conference of Pacific Churches held in 1961 at Malua, Samoa.

After training and service as a Manual Arts teacher, Mr. Baloiloi took up a post as Church Youth Worker and in this connection did a year's training in Sydney. From this he transferred to his present post where his knowledge of secular employment, big city problems, youth work together with his strong Christian faith are all important.

With his uncle Rev. Noeli Baloiloi, he was a member of the First Assem-

bly representing the Papuan Islands Region.

Mr. Iga Kila (Urban Region)

Mr. Kila is an assistant Secretary of the Bible Society in the Territory of Papua and New Guinea. His father went to work in that city but the boy remained in the village and did not start school until quite late. He joined his parents in Port Moresby and attended the Mission School at Koke and then went on to Port Moresby High School and later Sogeri High. He left school after passing his Leaving Certificate and joined the staff of the B.F.B.S. in January 1966. After a year he was sent to Adelaide where he worked in Bible House and attended Business College. He then attended a linguistics course and has during 1968 been a participant in the Banz Bible Translator Institute. Mr. Kila is a dedicated layman who is being thoroughly trained for increasing responsibility in the Bible Society, handmaiden of the Churches.

FROM THE HIGHLANDS



Messrs. B. Hongone, A. Dabuma & Sondowe Womb

Sondowe Womb of Mendi.

About 25 years of age, single. Finished school in 1962 having completed standard six. After working for the Church as an Acting Pastor in 1963 he was a student in St. Paul's Training College at Mendi. In 1966 he did the Christian Education Workers Course at Malmaluan.

During 1967 and 68 he has lectured at St. Paul's College and been responsible for the greater part of the training of 18 exiting students from the College.

Bari Hongone of Tari.

About 20 years of age, married with three children. He attended the mission school at Tari to standard three level. He then moved to Margarima where he did standard four at the Government School and also worked as an acting pastor. During 1964-

65 he was a student at St. Paul's College, Mendi. Since graduation he has been a pastor in the Margarima circuit.

Aiya Dabuma of Tari.

About 28 years of age, married with three children.

Having reached standard six level at the mission school in Tari in 1960 he went home for two years. In 1963 he worked as an acting pastor in the Tari circuit.

He was a student at St. Paul's College in 1964-65. After six months work as a pastor in the Tari circuit he studied for a year at Brisbane Bible College.

Since then he has worked as a pastor in Tari and has now successfully candidate for the ministry and entered Rarongo Theological College at the beginning of 1969.

FROM OUR MAIL BOX

Sister Ariet Kulalau — "Life and the work is going on well and I praise God for his helps and care to me with my work. I am enjoying myself with the work here and the people, or I mean the women with their babies are good to me. Tomorrow I will go out with two nurses to do the clinics. I will stay for two days and then back again.

In this hospital I am doing much patrolling in the villages. I love to go out to see the babies and the mothers when clinics in the villages.

My love and prayers are with you. God bless us all in our lives and in His work we do.

(Sister Ariet Kulalau is a New Guinea nurse trained at the United Church hospital at Watnabara, Duke of York Islands.)

From Miss L. M. Topp — As I have now been here three months, I feel well settled in and am enjoying the work at Gemo. Have 120 leper patients and 60 tuberculosis patients.

They have the latest treatments and it is wonderful to see many improve and able to return to their villages.

The Christian witness of the church life is a vital influence among the people of Gemo. Most of the services, morning and evening prayers, are taken by the Papuans themselves. Both men and women ably take the services. Motu is the language used, so I am endeavouring to learn it.

There is a Doctor, another Sister and myself and men medical orderlies to look after the sick. **Noel Andrews** has taken over the secretarial work. We all are kept busy, but find it a very worthwhile service.

From the **Malmaluan College Bulletin**

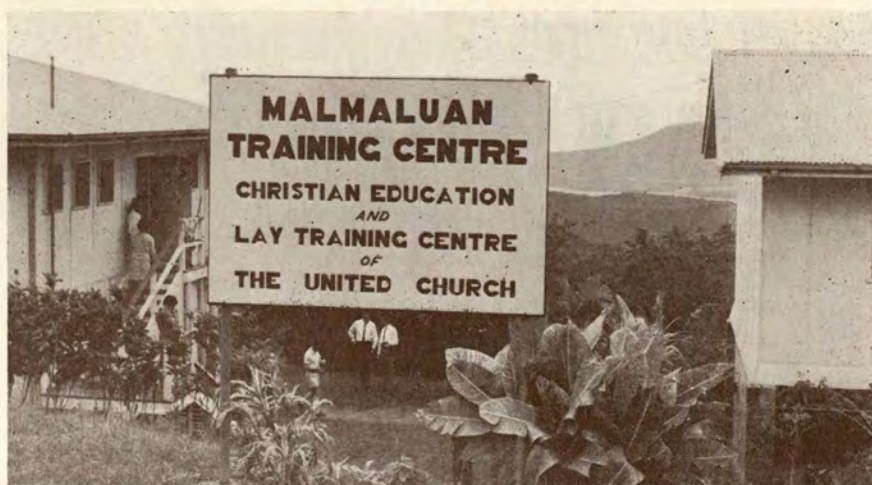
The Political Situation

You have probably read in the newspapers of all the unrest in the Gazelle Peninsula. A large group of Tolai people have formed themselves into the Mataungan Association. It is a form of nationalism. The land in the Gazelle Peninsula is very fertile. There are a number of large plantations. The Mataungan Association wants all the land back for the Tolai people and the control of the area to be in the hands of the Tolai people. For this reason they are utterly opposed to the Multi-Racial Council. They feel this was forced on them. The opposition which Council members and supporters have for one another is growing. There is a third group which wants no Council at

all. Malmaluan village is in the area favouring this thinking.

The Administration is trying hard, but much of the blame must rest with them. The confusion about the Multi-Racial Council in the minds of the people is very great. The Mataungan Association cannot be ignored, nor can it be quietened by seemingly endless supplies of police reinforcements. It is growing in strength and the Government will have to come to terms with it. It is a very difficult time for the Church. The people are politically divided into three groups.

There is not sufficient political sophistication for the unity of the Church to remain unimpaired. Please pray that the Church may exert a true ministry of reconciliation.



From **Pat Mylrea** in Malmaluan. Having said goodbye to my friends at Bwaruada, I travelled to Samarai just before Christmas on the "Lochiel", the one trading boat which called regularly at Bwaruada — usually at three weekly intervals. Here boats are not a vital part of life — for me! The trip to Samarai if direct would have taken 10 hours, but many calls at villages, trade stores, a couple of plantations and a couple of mission stations, it took 30 hours. The weather was good and the trip very pleasant.

Over Christmas I had a great time with the Willmann family on their plantation (coconuts) near Samarai. Then a few days in Samarai — then Rev. and Mrs. Eric Lawson, Sheila Rudofsky, Ruth Hanna (these two are High School teachers at Salamo), Sister June Buchanan, quite a number of indigenous teachers and I travelled to Alotau for a Youth Convention. We stayed at the Cameron High School and had a wonderful week of learning, fun and fellowship centred on the theme "Living in God's World."

When I was preparing to leave the Papuan Islands, people asked me,

"How do you feel about leaving? How do you feel about the new job?" After 12 years, most of which was spent in the beautiful D'Entrecasteaux Islands, what do I answer? Teaching in this land is an adventure — a rewarding one. It is a privilege too to feel led by God to work with people of an entirely different culture. I feel some of my roots will always be there. I felt sadness at leaving but feel that this is the right place for me to be now. The type of work I am doing here is somewhat different and this is a challenge. To prepare and lecture in new subjects and to be part of a large team and to be in a place where there is so much contact with many different people is all very stimulating.

From Don and Frances Pentelow

—On Boxing Day we flew "Solair" to Honiara to spend a week with Rev. Geoff Tucker and family at the United Church parsonage. This was our first excursion to "civilisation" for 18 months and held an element of excitement for us all. Hilary was four months old when we brought her out into the bush, so this was

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NEW PARSONAGE in HONIARA

The United Church has just purchased this new house for its Minister in Honiara, British Solmon Islands. The Church was going to build a new house but we were offered this house just as it was nearing completion. It suited our requirements very well and with the addition of a Guest room and a Study down stairs it will be a better house than we planned to build. It is comparable with many a new Parsonage in New Zealand the total cost of the house with alterations will be \$13,000.

How can a young Church with a low income afford to buy a house like this? We could only afford to buy this house because of two gifts. Last

year we received \$5,500 from a legacy in New Zealand. This money came through the Overseas Mission Dept.. Then we applied to our United Church Assembly for a grant of \$4,500. Our application was put at the top of the list and the New Zealand Methodist Church has given us another \$4,500. A Total of \$10,000 from the Methodist people in New Zealand — as the local people would say, 'Thank you too much'.

With \$10,000 given to us we still have to find \$3,000. The United Church people in Honiara have borrowed this money and are going to try and pay it back in three years. This will not be easy but we will try hard. With the average wage of our congregation between about \$25 and \$35 a month and the cost of living in Honiara being very high, it will mean some sacrificial giving by the people.

The house is ideally situated, close to town and easy for people to find. It is a very pleasant house to live in with a wonderful view and plenty of breeze. A feature of the house is a very large lounge — dining room which makes it suitable for a lot of people to gather at one time.

From Honiara we say Thank you to the Methodist people of New Zealand for your gifts to our young developing Church.



LEGACIES

made this possible



The Honiara parsonage

A great deal of the extension work overseas requires, as it does in New Zealand, new buildings, or the replacement of existing buildings. Our chief sources of income for such projects is the money left us by way of legacies. For many years the major part of general legacies have been placed in a Building and Equipment fund from which such requests can be met. Have you considered making provision in your will for aid to the ongoing life of the church overseas?

from the Pentelows (cont.)

something totally new to her. Honiara is the capital of the Solomon Islands and the seat of the "Legislative Council" (soon to be known as the Governing Council.) It has grown up from nothing since the 2nd world war. Point Cruz is the overseas port and Henderson Field is the main airport, both created in the first place by the war. The population is around 11,000, many of whom are employed by Government departments. The majority of the businesses are run by Chinese. Our time there was spent either resting or walking the rough footpaths on reasonably successful shopping expeditions. I took the opportunity to have a bad tooth cavity filled by the Solomon Island dentist at the Honiara hospital. I attended the New Years' Eve Watch-night service with a large and attentive Melanesian (United Church) congregation. Attending watchnight communion service here is such an important thing that almost every regular church attender goes. On New Year's Day the Chinese businessmen have a traditional festival which raises money for some chosen need like a school committee funds etc. and takes the form of theatrical antics of men leaping about beneath huge dragons' heads and bodies, supposedly excited by the fire-crackers cast confusedly around them.

Work started again on 13th January, but it was several weeks before all Don's men were back. They have to rely so much on what transport is available, and some had to wait a while for a boat going in the right direction. The main work in January was to finish off the Rennie Memorial High School classroom, and the final parts of the designated scheme, before our move to Munda on the 29th January. I was fully occupied pre-



Don Pentelow

paring for our move and tidying the house. Hilary turned two on the 25th January. It is hard to believe it is two years since she was born, and it is almost two years since we came out here. How time has flown! We were farewelled from Banga with a small feast and tra-la-la which was also to welcome three new volunteer teachers, two from N.Z. and one from Australia. School started late at Goldie College this year, not till 16th Feb.

A census was held throughout the B.S.I.P. and the people had to stay in their homes as much as possible till after Census night on the 7th, and that meant that the boats could not go out on their trips to pick up students till after then . . . We lived for seven weeks in a small flat here at Munda, about the same size as the one we were in at Banga. Don travelled back to Banga for several days to tie up the ends of jobs over there. It did not take us long to settle in to the routine of life over this side of the water. We find there is more to occupy us here. Lotu every day and on Wednesday there is Station Fellowship when all the workers on the Station meet in four groups at different houses to have a study and on Thursday nights is Overseas workers fellowship which we have in a different home each week, one week social, and the next week a study.

New Zealanders with the United Church

Sister Norma Graves, school teacher and deaconess, has been active in training the leadership of the church since she went to the Solomons in 1954. She taught school and trained teachers and then was appointed to the Methodist Teachers College when it was established first at Namatanai, New Ireland and then at Gaulim, New Britain. Then she was three years ago transferred to Rarongo Theological College as tutor in English and guide and teacher for the wives of the students. Hers has been an onerous but rewarding task, carried out with great devotion and ability. While she is in New Zealand she hopes to attend the Centenary celebrations of Otago Girls' High-School in August. As a newly quali-



Sister Norma Graves

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Sister Lucy Money

fied deaconess she will be ordained at Conference in November.

Sister Lucy Money is the senior New Zealand Methodist worker with the United Church. Since 1947 she has served not only as Deaconess, maternity nurse and kindergarten teacher, the task for which she is officially trained, but as minister administrator, teacher of upper standards, general nurse, mother to countless girls and boys and true sister-in-God to the people of Choiseul in particular, and the people of the Western Solomons in general. She will be in New Zealand in time for Conference.

Miss Barbara Matheson arrived in Auckland from Papua, where she has been working with young people in Port Moresby. Best wishes go to Barbara who has become engaged to Brian Gray of Tasmania, and is to be married on 30th May.



Miss Elaine Keals of Papakura is nursing at Salamo. A Presbyterian Bible Class Volunteer, she is making a valuable contribution to the medical service.

Miss Elaine Begg is a school teacher with a widespread experience at teaching in several countries. She is a Presbyterian who is a mistress at the Demonstration School where students from Gaulim Teachers College get practical experience.

Mr. Dave and **Mrs. Eileen Golding** and their family come from the Te Atatu Baptist Church. Dave has been appointed as Printer in charge at the East Cape Press, Papuan Islands Region of the United Church. Dave and Eileen were contemporaries of Bishop Leslie Boseto at B.T.I. and have had much experience in Christian work. They are held in high esteem among Maori and Pakeha folk at Te Atatu.

They will leave New Zealand in early June.

Rev. Kerry and **Mrs. Gwenyth Taylor** and family will not be returning immediately to their work in the United Church. For health reasons, they have had to remain in this country, and Kerry has accepted a supply appointment at Waihi. We trust that at the end of the year the way will open for them to return to the work they love.

Sister Ailsa Thorburn has been appointed to the Highlands region and is at present at Nipa relieving for **Sister Beverley Baker** who has been ill with hepatitis.

Mr. Alistair Munro who has spent 17 months building in Bougainville, returns to Christchurch for a holiday in June. He will be going back to carry out further building projects there.

The new accountant in the Solomon Islands Region is **Mr. John Wishart** of Auckland, who previously served at Kwato in Papua as a Presbyterian Bible Class Volunteer. With his Australian bride, **Helen**, who before their marriage also served in Papua — as an Australian Volunteer Abroad nurse, he is at Munda supported by N.Z. Methodists.



Mr. & Mrs. Golding and family

Dr. Ron and Mrs. Gladys Pattinson shortly go on their second leave to Australia. Ron and Gladys have since 1964 been at Helena Goldie Hospital and served church and people well. With Neville, Leanne and Gregory, they will holiday in Queensland and Victoria before doing deputation in each state.



Dr. Pattinson

Dr. Stafford Bourke, Mrs. Bourke and their family from Matamata are going in July to Munda. Dr. Bourke will act as locum for Dr. Pattinson. From the Solomons the Bourkes go to Hong Kong to serve with the Oriental Missionary Society. The Bourkes served previously in Africa.

Sister Muriel Davy has almost completed her term in the Highlands where she has been nursing sister at Tari. In charge of a hospital where some 450 babies are born each year, with responsibility for many outstation clinics, Muriel has for many months carried alone a task needing at least two full time nurses. She has done a good job and has earned her rest.

Rev. & Mrs. P. N. Wedde, Presbyterians who have been on furlough in N.Z. returned to Port Moresby in the Urban Region of the United Church on 17th April. While in N.Z., Mr. Wedde was able to attend the

The Open Door



Sister Gladys Larkin

April meeting of the Methodist Overseas Missions Board.

Sister Gladys Larkin, will shortly come on leave before retirement. She has given 10 years of service both in the Western Solomons and in Bougainville as a nurse. Her vigorous habits of body and mind, trained and dedicated, have been not only a power for good but a refreshing breeze, which has blown many clouds away. She did much to establish the nurses' training school at Munda when Government regulations demanded new standards. Readers of the "Open Door" will recall her stimulating article in the issue of February, 1968.



Sister Ailsa Thorburn

Teacher in the Solomons

Greetings from the B.S.I.P. We have already started school again in 1970 and I thought it would be a good time to try and put a few thoughts on paper for you people in New Zealand. These thoughts are intended to delve into a few of the deeper problems which underly our work here as teachers.

Firstly to get things quite clear, we are working in the most educationally advanced area of the Solomons. The Western District is providing more educated people for Government, for Church and Private Enterprise than any other. For example in King George Sixth, the very modern, and only, Govt. High School in the Solomons, three-quarters of the girls are from the West. The Methodist Church must take its share of credit for this because of the enthusiasm and the programmes of education which earlier mission staff developed.

Goldie College is an important school and is recognised as such by both parents and Government. It is divided into two sections, one of which is a double-streamed Senior Primary school of S.5-7 (N.Z. equiv. S.4 — F.2.) and the other being a Junior High School with F.1 and 2 classes (N.Z. equiv. F.3-4.)

In the primary section we have now reached our maximum intake of 210 students and in the High School, 120 students. It is unlikely that this will be increased. There are many reasons for this, three of which are finance, suitable gardening land, and availability of food supplies.

We have a teaching staff of 10 plus myself in an administrative capacity and four local staff for cooking, office work, and general duties. The teachers consist of two Melanesians, two Gilbertese, three N.Z. volunteers, one Australian volunteer, one one-year Church worker and Sister Lyn Sadler and myself as full-time workers.

We have just seen the completion of a large building scheme known as the Designated Scheme, which has involved approximately \$93,000 of which the Methodist Church and Mission Board contributed \$33,000 and the British Government contributed \$60,000 from their Overseas Development Funds. This programme has provided us with six classrooms, thirteen dormitories, a large Assembly dining hall, a kitchen, four staff houses and a library block.

In the High School we have the two-roomed Ayers Block now joined

by the one classroom Rennie Block and when \$2,000-\$3,000 is raised, the final classroom will be built thus completing all the work here.

It can therefore be seen that in a material way, the College is doing comparatively well and the facilities and equipment are slowly being supplied. The Government supports the Primary School in various ways — a \$5,000-\$6,000 boarding grant is paid each year and also an annual equipment grant of \$2 per student is paid. Our Melanesian teachers are paid by the Government and some European teachers attract a grant.

The High School is on more difficult ground, however, as the Government does not recognise two of our classes and only an equipment grant is paid for half of the students. However by careful use of the total funds (including school fees) it is possible to share among all, even if it is a little thinly spread.

There are many Educational Problems, one of which the most difficult to solve being the fact that all teaching and learning is done in English which is a foreign language to these students. However don't suggest that we learn their language and teach in it as there are more than 20 different languages spoken in the College!

In every subject, in every lesson, in fact every time we speak we have to consider this and try to teach vocabulary as we go along. It is difficult for new teachers to develop their vocabulary where they can speak so they can be understood and at the same time provide a challenge to students to lift their own standard of English.

The students' own cultural background provides another barrier to learning. For example, how do you teach children to conserve water in

the school tanks, when as far as they are concerned the river or the sea by their village has never run dry? How do you encourage boys and girls to become leaders with the power to move other people when even the child in the classroom who answers questions freely is considered a "big-head" by his peers. In a society which is not individualistic and where decisions are made by a census of opinion it is most difficult to persuade people that for their own good they must develop the skills of outspoken well informed leadership.

A continually changing staff provides its own problems. It is most difficult to provide continuity of educational and organisational methods when we have teachers here for one year, or coming part-way through the year, or not arriving at all! In the last two years we have been short-staffed for all except five months and being shortstaffed here means a class without a teacher, no relieving teachers of course, and the Headmaster trying to run the complex administration of a large school after six full hours in the classroom.

The cry throughout the world is "more money for education", and



Ken Munro

yet how much more is the need here. In the High School we are teaching the basics of Science without equipment, without even a simple laborator and its equipment. This is purely a financial problem yet how it affects the level of understanding that these children with all their other problems as well.

We try to work as closely as we can with the Government and in the provision of syllabuses we tend to lean on the Government Education System in providing them. Yet even the Government are tied, they just do not have the specialist personnel to provide the necessary syllabuses and consequently we are sometimes in the ridiculous position of helping children towards an exam which will decide their future, but without a programme of work to follow. Fortunately the Department of Education is realising that in the Churches are are many dedicated and knowledgeable educationalists and by providing a few dollars for air fares can get additional knowledge and skill practically free.

Are there solutions?

Yes, there are some but not enough to improve things for a long time. We would need qualified, dedicated teachers who have all had training in the teaching of English as a Foreign Language and who are prepared to do a term of three years at least.

We would need a considerable amount of additional money for water supply, for equipping a Science laboratory and for completing a fourth classroom in the High School. But the most important solution is TIME to gain a few steps up the ladder in a rapidly developing world. Unfortunately we know this will not Western development is on us all the time.

If your standard of living and the amount of money you received weekly, depended almost completely upon your educational level, and the job you got depended almost entirely upon whether you went through High School or not, wouldn't you be subject to great pressures?

Every student is subjected to these pressures as is every teacher and every school. Education in the Solomons is competitive. Nearly all children are able to get into a Junior Primary School for four years very basic schooling. Only 50% of these can hope to get into a Senior Primary School for a further three years and only 10% can hope for Secondary Education.

As it is the Churches, like our United Church, who provide Primary Education and some Secondary Education, it is to places like Goldie College that the Government turns to get their staff and their students for higher education. Naturally they do all in their power to get us to develop our school further and to run courses more suitable for them. For example, the new Honiara Technical Institute's request for more Science in our school. We must do this because if we don't, our students will suffer in the race for places as we know that the other Church schools will carry out programmes to suit the Technical Institute.

Parents also cause pressures in the school by demanding success for their children, and if they don't get it they will blame the teachers or try to transfer to another Church school. One of the facts of life here is that Education comes first and Religious denominations are considered second.

There are some students who succeed by personal ambition and it is

these people who will lead the Solomons of the future. These folk are very independent and have for one reason or another been able to break away to some extent from their family ties. This does cause problems however, in the way of personal stress and mal-adjustment to the society in which they live.

Because children are coming out of the village situation and are learning so many new things, a gap in communications becomes apparent. We try to break this down by getting as many children home in their holidays as is possible but this still doesn't achieve the results we hope for. Students have told me just how difficult it is to show their parents why Algebra, geometry, science etc. are so necessary, when the parents don't even understand what they are.

This can lead to all sorts of problems. One is an attitude of superiority that an educated Islander can develop. He laughs at all the things his father believes in, the way he plants coconuts, how he makes his house, his way of trying to live a Christian life. He thinks of his father as having no knowledge and rejects the possibility that age can bring experience. In our school we aim to show that personal qualities are just as important as academic, and that the

fruits of the Spirit are still very necessary in this world.

We will need a third and a fourth form in this school in the next few years but where are we going to get the teachers, the building, the equipment, and all the other items necessary for good education? Where are we going to get the money to support it? These are questions which are unanswerable at present — there seems no solutions. However life will go on — dedicated teachers will continue to strive — and in God's good time the people of the Solomon Islands will grow into a modern world.

—K. J. S. MUNRO

STOP PRESS: Sister Beverley Baker has returned to New Zealand on sick leave, and will be having three months rest at her home. She then hopes to return to Nipa.

Mr. Hugh Dyson and Mrs. Dorothy Dyson and their family have returned to Hamilton after three years of valuable service in the Solomon Islands Region. Hugh has been business secretary and done a fine job. We wish them God's blessing in their new job.

Where New Zealand Missionaries Are

| Name | Occupation | Station | Region |
|-------------------------|-----------------|-------------------|----------|
| Andrews, Mr. N. | Clerk | Gemo Island | U.R. |
| Baker, Miss B. | Nurse | Nipa | H.R. |
| Baker, Rev. F. J. K. | Minister | Mendi S. | H.R. |
| Baxter, Mr. A. | Printer | Rabaul | N.G.I.R. |
| Beaumont, Sister P. | Deaconess | Buin | S.I.R. |
| Beckham, Miss N. | Teacher | Wesley H.S. | P.I.R. |
| Begg, Miss E. | Teacher | Gaulim | N.G.I.R. |
| Bennett, Mr. D. H. | Teacher | Tari | H.R. |
| Bowen, Miss L. | W.F. Organiser | Kieta | S.I.R. |
| Bruce, Rev. M. L. | Minister | Teop | S.I.R. |
| Buchan, Mr. D. R. | Plantation Mgr. | Kihili, Buin. | S.I.R. |
| Calvert, Dr. P. F. | Doctor | Kapuna | P.M.R. |
| Christie, Mr. J. | Builder | Gemo | U.R. |
| Corby, Miss S. | Teacher | Kekesu | S.I.R. |
| Cropp, Rev. J. F. | Minister | Vella Lavella | S.I.R. |
| Davey, Miss M. J. | Nurse | Tari | H.R. |
| Davidge, Miss J. | Teacher | Goldie College | S.I.R. |
| de Leur, Mr. L. | Teacher | George Brown H.S. | N.G.I.R. |
| Dunn, Rev. A. G. | Minister | Kapuna | P.M.R. |
| Edmonds, Miss R. | Teacher | Goldie College | S.I.R. |
| Eason, Mr. D. | Plantation Mgr. | Kerevat | N.G.I.R. |
| Field, Mr. E. | Station Mgr. | Tonu | S.I.R. |
| Fraser, Miss M. | Teacher | Vella Lavella | S.I.R. |
| Fraser, Mr. R. | Teacher | George Brown H.S. | N.G.I.R. |
| Graves, Sister N. | Deaconess | Rarongo | A. |
| Grice, Miss B. | Teacher | Choiseul | S.I.R. |
| Griffin, Miss C. | Secretary | Iruna | P.M.R. |
| Harney, Mr. E. | Financial Sec. | Munda | S.I.R. |
| Hare, Miss C. | Teacher | Goldie College | S.I.R. |
| Harkness, Miss J. | Nurse | Munda | S.I.R. |
| Hay, Miss L. | Nurse | Vatnabara | N.G.I.R. |
| Hoskins, Mr. F. T. | Teacher | Goldie College | S.I.R. |
| Jacobson, Miss P. | Teacher | Kihili V.S. | S.I.R. |
| Keals, Miss E. D. | Nurse | Wailagi | P.I.R. |
| Keuning, Mr. A. | Builder | Rabaul | N.G.I.R. |
| Kitchingman, Rev. D. L. | Minister | St. Paul's Coll. | H.R. |
| Knipe, Rev. N. W. | Minister | Kwikila | P.M.R. |
| Larkin, Miss G. | Nurse | Buka | S.I.R. |
| Lloyd, Miss D. | Teacher | Manggai H.S. | N.G.I.R. |
| McCormack, Miss M. | Nurse | Tonu | S.I.R. |

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|----------------------|-----------------------|----------------|----------|
| McKenzie, Mr. D. C. | Principal | Wesley H.S. | P.I.R. |
| Money, Miss L. | Deaconess | Choiseul | S.I.R. |
| Moor, Mr. D. A. | Engineer | Munda | S.I.R. |
| Munro, Mr. A. | Carpenter | Buka | S.I.R. |
| Munro, Mr. K. J. S. | Teacher | Goldie College | S.I.R. |
| Nagel, Mr. J. C. F. | Plantation Worker | Skotolan | S.I.R. |
| Pattinson, Dr. R. | Doctor | Munda | S.I.R. |
| Pavey, Mr. G. L. | Business Manager | Kieta | S.I.R. |
| Pentelow, Mr. D. | Carpenter | Munda | S.I.R. |
| Phillips, Miss J. | Nurse | Gemo | U.R. |
| Pyper, Miss S. M. | Nurse | Gavuone | P.M.R. |
| Reynolds, Miss W. | Typist | Port Moresby | U.R. |
| Sadler, Miss L. M. | Teacher | Goldie College | S.I.R. |
| Sanders, Mr. M. | Electrician | Roreinang | S.I.R. |
| Scarlet, Rev. A. L. | Minister | Salamo | P.I.R. |
| Scarlet, Mr. S. | Asst. Plantation Mgr. | Kerevat | N.G.I.R. |
| Schick, Miss E. F. | Education Sec. | Munda | S.I.R. |
| Skinner, Mr. K. | Builder | Rabaul | N.G.I.R. |
| Small, Mr. M. | Carpenter | Mendi | H.R. |
| Sommerville, Miss L. | Teacher | Fife Bay | P.M.R. |
| Thomson, Dr. N. P. | Doctor | Iruna | P.M.R. |
| Thorburn, Miss A. | Nurse | Tari | H.R. |
| Thornley, Miss D. | Teacher | Gaulim | A. |
| Topp, Miss L. M. | Nurse | Gemo | U.R. |
| Tucker, Rev. W. G. | Minister | Honiara | S.I.R. |
| Towler, Miss P. | Bookkeeper | Kapuna | P.M.R. |
| Vickers, Miss R. | Deaconess | Daru | P.M.R. |
| Wedde, Rev. P. | Minister | Boroko | U.R. |
| Wharfe, Miss M. | Secretary | Gaulim | A. |
| Woods, Miss I. | Deaconess | Orokolo | P.M.R. |
| Wishart, Mr. J. C. | Accountant | Munda | S.I.R. |

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|----------|---------------------------|
| P.M.R. | Papua Mainland Region |
| P.I.R. | Papuan Islands Region |
| H.R. | Highlands Region |
| S.I.R. | Solomons Islands Region |
| U.R. | Urban Region |
| N.G.I.R. | New Guinea Islands Region |
| A. | Assembly institution |

Paul says,

*“The Church is Christ’s body,
the completion of Him who
Himself completes all things
everywhere.”*

(Letter to the Ephesians Chap. 1 v. 23 T.E.V.)

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