FOREWORD

It is a privilege to be writing the Foreword for this publication which is being produced for the Jubilee Celebrations that commemorate the splendid history of Methodist Deaconess work in New Zealand and the establishment of our Deaconess Institution in Christchurch. Actually the consecrated work of our deaconesses began some years before the turn of the present century and so the record is even more notable.

Though I send these few words forward as President of the Conference of our Church, it is as a former Chairman and member of the Deaconess Board that I can more personally write of the devotion and service of so many who down the years have had the administrative responsibility of Deaconess training. Further, the shining witness of a great number of our deaconesses at home and abroad surely adds lustre to our Deaconess Institution.

The eager hope of a great many in the Church looks forward to the day when there will be some Centre of Training for Christian Lay Workers and also ampler facilities for our deaconess trainees. Whatever may be realised in these regards, it is nevertheless true that our beloved Church rejoices in the present opportunities that belong to it of preparing young women with a sense of call to follow a life of dedicated service.

The present Jubilee Celebrations provide occasion to look back and to note that never before in the history of the world has there been such an amazing period of scientific and technological advance as during the last fifty years. In the field of human relations also there have been striking changes. If the last century has seen the rise of "The
Forgotten Man" and a recognition of his rights and privileges, it can be said equally significantly that the last half-century has shown us the emergence of "The Forgotten Woman" whose modern advance in all fields has been such a striking one. It is in this latter period that the history of our Deaconess Institution in New Zealand has been cast.

The New Testament, to go no further back, establishes the place of women in the Church, and who would fail to be impressed by the subsequent record of illustrious women in Christian History. Today it seems natural in our ecumenical age increasingly to bow women into the highest" places as their recognized right.

And so, as new doors of effective opportunity open up for the diversified ministries of women in the Church of God, let us be profoundly thankful for what our Church has been able to do in the field of deaconess service, and let us look forward with consecrated hope and prayerfulness for the extension of such spheres of Christian witness in the Name of Him Who loved the Church and gave Himself for the Church.

RAYMOND DUDLEY,
President of the Conference of the Methodist Church of New Zealand,
7th February, 1957.

I had to consult an optician lately, and he said to me a striking thing: "It is a good idea from time to time, to look back over the shoulder." That is what we are doing in these fascinating pages—not for the sake of our eyes, but for the sake of our spirits.

Fifty years is a long time, but we are glad of this incentive to pause and look back over our shoulders. To do that is to know ourselves part of a goodly company—men and women, saints and apostles and pioneers—though we see most clearly at the
moment, certain women. The wonder is not that they did not do more, but that they accomplished what they did.

In town and city and country-part, during those fifty years, they have brought to the service of the Church many gifts. They have never been able to forget that in the days of His flesh, women, served their Lord; that they were last at His Cross on that little cruel hill, and earliest at His tomb. Nothing for them, has ever been able to detract from that great wonder—that God's good news of the Resurrection was first given to human hearts, not by one of the Twelve, nor by one of the Seventy, but by one of a little company of faithful, responsive women. With eager devotion and loving haste, women have carried the good news ever since.

As Dr. Visser 't Hoott, General Secretary of the World Council of Churches today reminds us: "The Church consists of men and women created as responsible persons to glorify God and to do His will," but he adds, "this truth, accepted in theory, is too often ignored in practice."

So pausing but a moment to look back, we look forward—within the living Church of our Lord—He has yet much to teach us—much to do through us.

RITA F. SNOWDEN,
Vice-President of the Conference.
President of the Deaconess Association.

EARLY DAYS OF THE MOVEMENT

This story of fifty years' service on the part of our Deaconesses naturally centres in Christchurch, where the majority of them were trained, but Deaconesses were at work in various parts of the Dominion many years before Deaconess House was opened. Some were at work in Dunedin in connection with the Central Mission which the late Rev. Wm. Ready founded in 1890. Trinity Church, Dunedin, also had its Deaconesses. These women, who pioneered the work in this country, were the product of British and Australian Methodism and they set a standard of life and work for which we should ever be grateful. In Christchurch, Deaconesses had been attached to Durham Street Church, from 1900 onwards, while in Auckland the name of Sister Esther was widely known. We do well, at the outset of this story, to pay tribute to those who laid the foundations of our work in this land.
In Otago our first link was with Melbourne, Australia, when Sister Ruth Nesbit came to the Dunedin Central Mission. She wore a black dress, with collar and cuffs and the distinctive grey veil of the Order, an Order instituted by the Rev. E. S. Bickford. Sister Ruth came originally from South Australia, where she had been the Methodist Connexional Evangelist. Joining the Staff of the Melbourne Central Mission, she used her evangelistic gifts to good effect. She had a winsome and attractive personality and outstanding ability. Many people in Dunedin still remember her as a gracious, cultured woman and a gifted speaker. After four years, in which she found the southern climate too rigorous, she returned to Melbourne, where she married Mr C. McDowell.

Sister Ruth Nesbit

Sister Ruth was succeeded by Sister Merle Davies, who after eight years of strenuous and effective service, left New Zealand for America. There she continued her studies, received a Doctorate and went out to Palestine as a missionary. It is interesting to note that in her retirement she was again associated with the Dunedin Central Mission, spending her closing days at Company Bay Home, where she passed to higher service in July, 1956.

Sister Lizzie, widow of the late Rev. W. W. Avery, and Sister Alice Bowman, both New Zealand trained nurses, gave fine service at the Mission. This was before the days of the District Nursing Associations and a Christ-like service was extended by the Mission to the sick, as well as to the drunkard and the outcast. Sisters Clare Cole and May Moriarty, both gifted women from Australia, also served the Church in those days, Sister May, of Trinity Church, Dunedin, rendered good service, afterwards going to the Children's Home in Masterton. Miss Raeburn and Miss Isobel Sinclair
also deserve mention, the latter going to Ilkley College, England, to train. When she returned to New Zealand she joined the staff of the Papanui Children's Home.

Another gift to us from Australia was Sister Olive Jeffries, who came to Trinity Church during the ministry of the late Rev. P. W. Fairclough. She wore the distinctive grey veil of the Order. After she had visited many of the homes of the people, she turned to Mr Fairclough and said, "But where is my flock?" She could not think that her mission lay in the homes of Church people, although she was always a welcome and honoured guest there. She established the Helping Hand Mission, where she gathered about her men and women who had nowhere to spend their leisure time, except the public house bar, or the street. Here through the instrumentality of her gracious personality and her genuine concern for those about her, many found the Saviour. Many of the young people of Trinity Church found a satisfying avenue of service in this Mission.

Our first link with British Methodism was through Sister Christian Hughes, who had trained at Ilkley Deaconess College. Owing to some misunderstanding about the time of her arrival in Christchurch, there was no one to meet her. She found her way to the home of the Connexional Secretary, Dr. Wm. Morley, who was away at the Annual Conference at the time, and she was made welcome by his daughters. She wore a navy uniform and a bonnet with a striped grey veil. Her badge, the symbol of her office, bore the significant words, "To seek and to save that which was lost, for Jesus' Sake." For some years she served the Durham Street Church and Circuit, afterwards returning to England. No doubt it was due to her influence that Miss Annie Anderson, who lived with Sister Christian, afterwards went to Ilkley College.
to train. Returning to New Zealand, Sister Annie gave outstanding service in Dunedin, eventually marrying the Rev. E. O. Blamires. Sister Mildred Williams was another who trained at Ilkley, and succeeded Sister Annie at Trinity Church. Sister Lilian Hicks received her training in Dunedin, at the Presbyterian Women's Missionary Training Institution, now known as Deaconess College. Sister Mabel Morley was at work in Durham Street Church, before the House opened, and held the dual position of Deaconess of the Church and Lady Superintendent of the House. This arrangement continued for two and a half years, the salary being paid by the Durham Street Trustees.

This brief reference to those who pioneered the work, surely forms a fitting prelude to the story which is to follow.

DEACONESS HOUSE

The need for a centre in New Zealand at which Deaconesses and perhaps other workers within the Church could be trained, had often been mooted, but the first definite step in this direction, was taken by some Christchurch laymen. To them we must give the credit, not only for interest in the work, but for action. A meeting was convened in the Durham Street Church Parlour on July 12th, 1907. Those present were the Revs. H. R. Dewsbury (Chairman), H. Bull, Connexional Secretary, W. A. Sinclair, L. Hudson and W. Baumber; Messrs J. L. Scott, C. E. Salter, J. Hewitt, G. Bowron, J. C. Prudhoe and A. Drayton. At that meeting a committee was set up for the purpose of recommending a suitable place for a Deaconess Training Institution. Four months later, on October 12th, 1907, the committee again met, this time to approve of the purchase by the trustees of a house in St. Asaph Street West. This was leased to the Connexion at a nominal rental,"For as long as it shall be required for the residence and training of Deaconesses." It is not possible to mention by name all those who co-operated in this venture of faith, but the names of Mr and Mrs G. Bowron should be remembered with loving appreciation and gratitude.

Deaconess House was opened to students on January 6th, 1908. Sister Mabel Morley, Deaconess of Durham Street Church, was appointed Lady Superintendent. There were two Deaconesses in residence, Sister Miriam Dodds, of St. Andrew's Church, and Sister Lilian Hicks, of our Sydenham Church. Three probationers, as they were called, were accepted for training—Miss Marion Hunter, and Miss Mabel Newton, both of them members of Sister Mabel's Bible Class. Miss Francis Parsons, of Mornington, was the third. Unfortunately, Miss Newton and Miss Parsons resigned before completing a year's training, both on account of illness in the family. It became a rule that all prospective students must spend at least three months at work with a trained Deaconess, acceptance for training largely depending on her report. Some of our early
students have reason to be grateful for the practical help and encouragement they received from Sister Annie Anderson in Dunedin.

A Ladies' House Committee was formed, consisting of Mesdames H. R. Dewsbury, G. Bowron, J. L. Scott, and C. E. Salter. These women all gave prayerful and practical support to the Lady Superintendent, thus helping to create the spiritual atmosphere which pervaded the House. Morning and evening prayers were held in which each in turn took part. Life was busy, as in addition to studies, all the housework and meals were undertaken by the students.

Lectures were usually given in the mornings, commencing at 10 o'clock. Two afternoons a week were spent in visiting in the localities where the students were placed. Sunday afternoons were devoted to teaching in the Sunday Schools of the Churches. Worship centred in Durham Street, especially for the Communion Services. The week-night prayer meeting and Sister Mabel's Bible Class were the only evening meetings which the students attended. These all revive happy memories for those who shared in them. As the accommodation in the House was not sufficient to allow all students to live in, some made other arrangements for boarding, but otherwise fitted into all the life and work of the House, taking their share of the household duties.

In 1909, Sister Mabel was granted leave of absence to visit England, where she was the guest of Rev. W. Bradford, of Ilkley Deaconess College. Thus our work in New Zealand was more closely linked with Ilkley. During her absence Sister Rosa, of the Sydney Central Mission, was appointed to fill the dual position of Deaconess at
Durham Street Church and Lady Superintendent of the House. Sister Rosa possessed both capacity and grace. Her "ready response to every call made upon her won the confidence and appreciation of all who laboured with her." At the end of the year Sister Rosa returned to Australia.

The first student to complete her training in Deaconess House was Sister Douglas Hunter. In 1910 she was appointed to the Blenheim Circuit and two years later to Pitt Street Church, Auckland. Sister Douglas was an excellent student and a valued member of the Order for 11 years.

Sister Catherine Clark, though not a trainee at Deaconess House, used to share in its fellowship. Her first appointment was to Blenheim in 1908. Two years later she returned to Christchurch, where she linked up with the Addington Church and rendered splendid service until 1919. She passed away in the influenza epidemic.

Another who trained at Deaconess' House in those early days was Sister Florence Hollomby. Along with others she received Karitane training before entering the House in 1909. After two years at New Plymouth she returned to enter Christchurch Public Hospital for nursing training. This was followed by an appointment to Aro Street Mission, Wellington. On her retirement Sister Florence (Mrs E. B. Crespin) was for many years a valued member of the Deaconess Board and the Ladies' House Committee.

Returning to New Zealand, Sister Mabel brought back much valuable information, sharing with others the rich and varied experiences of her travels. The next few years look heavy toll of her strength and in 1913, acting on doctor's advice, she relinquished the position she had so capably filled. It is interesting to note that for some time after her appointment to the dual position of Deaconess at Durham Street Church and Lady Superintendent.
Superintendent of Deaconess House, she paid board as did the other resident Deaconesses. It was some time before a successor could be found. In the meantime Sister Lilian Hicks, of Sydenham, acted as Lady Superintendent. Sister Edith Walton, who had been appointed to Durham Street, resided in the House and when Sister Lilian's health failed Sister Edith acted as Deaconess in charge, at the same time maintaining her work at the central Church. At the end of five years, with the consent of the Committee, Sister Edith accepted the position of Secretary for the Canterbury Society for the Protection of Women and Children.

In 1913 Sister Grace Crump arrived from England. An honoured and esteemed member of the Wesley Deaconess Order, Sister Grace had much to contribute to the life and work of the students, as well as to the Church as a whole. She sought to awaken a consciousness within the Church of the value of the service which trained women can give, both in City Missions and in the wider fields of Home and Overseas work. Travelling through the country she lectured in many centres, built up fellowships of associates and instituted the first Convocation. As the month of May drew near her thoughts turned to England where members—over hundred—of the Wesley Deaconess Order would be meeting in Convocation. To coincide with this she planned a day's Convocation, which some of our retired Deaconesses well remember.

The War years, 1914-1915, unfortunately made it impossible for Sister Grace to develop the work along lines approved by members of the Deaconess Board. She had visions of a larger House which would have room for University students, a House for missionaries and a centre of women's work for the Church. This objective she placed before gatherings in many parts of New Zealand, but it had to be abandoned on account of the War. Two sad bereavements in her own family, the hold up of the work
in New Zealand and the urge to be of service in England, all helped to influence the Board in releasing her from fulfilling her three years' engagement.

Sister Ruth Fawcett

Sister Lilian again stepped into the position of Acting Superintendent, until Sister Ruth Fawcett was appointed. Sister Ruth held the position for two years when she was given permission to join the staff of the Sydney Central Mission. During her term in Christchurch she undertook deputation work in the South Island which resulted in greatly increased interest and financial help. Many Lady Associates were added to the number of women who contributed one guinea per year and pledged; themselves to pray for the work. Sister Ruth, in the three terms in which she occupied the position of Lady Superintendent left a mark on the lives of those who came under her direction. Her ideals regarding the Order were very high. She sought to maintain an atmosphere in the House that would be helpful to study and to devotion. In the transition days, when the St. Asaph Street property was sold and the present House in Latimer Square was occupied, she gave splendid leadership. As a Deaconess in the City of Christchurch she was connected with Durham Street Church, East Belt (5 years) and Durham Street South (5 years). Her subsequent work in connection with the British and Foreign Bible Society continued to reveal her consecrated organising ability. Through almost fifty years she has upheld the grace and sanctity of the Deaconess Order.
SOCIAL SERVICES

Many of the social questions and problems with which our Deaconesses have always been confronted, were accentuated and multiplied during the first World War and afterwards. To meet some of these problems Sister Annie Tocker devoted many years of special study. After her training in Deaconess House, she entered the Chris-church Public Hospital, graduating three years later. For one year she was in charge of the Hospital section at Jubilee Home and at the same time assisted at the Venereal Disease Clinic. Then followed a term at St. Helen's Hospital, Wellington. In 1925 she returned to Christchurch where she resided temporarily at Deaconess House, while she made a special survey of the social problems in the City, with a view to establishing a Mission Centre. Unfortunately, difficulties prevented the carrying out of a fine piece of Christian service. For a few months she acted as Lady Superintendent, following Sister Ruth's resignation. She then entered the Child Welfare Division of the Education Department, where she served for twenty-three years, retaining her status as a Deaconess. During the war years she acted as liaison officer with the Police Anti-Vice Squad, a very difficult and trying position. Now in retirement, Sister Annie maintains her interest in social work as Treasurer to the Women's Borstal Association.

EARLY GROUP
Front Row: Sisters Constance Ashby, Edith Goodall.
For a time Mrs Gibson of Onehunga acted as Matron, but withdrew on account of ill health and Sister Emily Hall acted as Deaconess in charge, with Miss Beatrice Cowey as Assistant. Sister Emily was then attached to the Sydenham Church, where she remained for three years, afterwards joining the staff of the Dunedin Central Mission. The war years, with the epidemic which followed, placed a very severe strain on all our Deaconesses, both in city and country.

![AN EARLY GROUP](image)

Back Row:
- Sisters Nellie Hayes, Mildred Williams, Olive (Mrs Williams) Clare Cole, Catherine Clark.

Middle Row:
- Sisters ————, Ruth Fawcett, Mabel Morley, Douglas Hunter, Edith Walton. Front Row: Sisters
- Emily Hall, Constance Olds, Dora Cherry.

Sister Winifred Beaumont has had a long connection with the Order, dating from 1918. She did excellent service in Auckland, where her wide social sympathies found expression in her endeavours to improve the conditions under which many people were living. Through the years the calls of home have often broken in upon her service, but she has continued to do much part time work in the Deaconess Order and still continues to do so.

In 1919 Mrs Bowie, widow of an Australian Minister, was appointed Lady Superintendent. She served most acceptably until 1921 when she re-married. Through an arrangement with the Durham Street Deaconess Committee Sister Ruth Fawcett,
who had returned to Christchurch, was released from her Circuit work and again appointed in charge of Deaconess House.

The next few years led to the purchase of the present Deaconess House in Latimer Square and the realisation of the vision of a wider and more comprehensive work, providing both a training centre for Deaconess students and a Hostel for University and Training College students. Two things were hoped for from this new venture.

(1) That our Deaconess students would benefit by a close and intimate contact with other students.

(2) That University and Training College students might feel the appeal of Christian service.

This larger property, with the additions which were afterwards made to it, was secured through the generosity of the Durham Street Church Trustees, in allowing the proceeds from the sale of the St. Asaph Street House to be applied to the purchase of the new place. This was conditional on the Deaconess Board maintaining a Hostel for girls attending University and High School. Among those who were interested in the development the following are mentioned:

Messrs G. Bowron, J. C. Prudhoe, G. J. Smith, W. Seed, W. T. Burley, A. Borrows, C. E. Salter;
Mesdames W. J. Williams, H. Lamb and G. Bowron.
Mrs Williams and Messrs G. Bowron and L. M. Isitt conducted a canvass in Auckland and received generous support from laymen there. Mr C. A. Newman who had been Treasurer, was succeeded by Mr A. Borrows. Rev. R. B. Tinsley was Secretary.

There were three functions in connection with the opening, but Saturday, June 16th, 1923, stands out as a "Red Letter" day in the history of our work. On that day the House was solemnly dedicated and declared open. The service was conducted by the Rev. W. A. Hay, Chairman of the District, assisted by Revs. J. Napier Milne, E. D. Patchett, W. J. Williams and W. Baumber. The Mayor of Christchurch, Mr J. A. Flesher, O.B.E., gave an address in which he spoke highly of the work of women in the Church. An attractive souvenir programme was printed with a photo of Deaconess House and underneath it the House Motto—suggested by the late Rev. P. R. Paris—"Non Sibi, Sed Aliis " (not for oneself, but for others).

The door was opened by Mrs H. E. Lamb, President of the Ladies' House Committee. Sister Mabel Morley (first Lady Superintendent) entered the House after her, with Sister Ruth Fawcett (Lady Superintendent). Representatives of the Presbyterian and Anglican Orders of Deaconesses were also present. Two other functions took place on the two following Saturday afternoons, when the M.W.M.U. and the Y.W.B.C. Movement were represented. These were all memorable occasions. It was too late in
the first year of residence in Latimer Square to receive Training College students, but visits were received from many interesting people. Rev. and Mrs J. R. Metcaife, Sister Agnes Young, Presbyterian Deaconess and Organiser for the British and Foreign Bible Society, and Miss Jean Begg (now of world-wide fame), fresh from missionary work in Samoa. Thus the larger House began to realise a dream in being a centre for women's, work and a Home where Missionaries could stay. A large room (now used as the dining room) was in constant use. The Deaconess Board met there, also the Women's Auxiliary, the Y.W.B.C. Union, a Leader's Study Circle, a Primary Teacher's Training Class and a Missionary Study Group, conducted by the late Mrs Sheppard-Green.

The following year saw the entrance of Training College students. The contacts established between the two groups of students were good. Too much cannot be said at this time of the special co-operation of the Deaconess students then in training. The very fine help given by Martha Fabrin and Elizabeth Trott when the move was made into Latimer Square and by Norah Mills, Grace MacDonald and Doris French, who were the first to share in this new venture, could only be known and appreciated by the Lady Superintendent. In May, 1925, Sister Ruth's health broke down and she was given three months' leave of absence, her position being temporarily filled by Sister Annie Tocker. At the end of this term, acting on the doctor's advice, Sister Ruth tendered her resignation as Lady Superintendent.

**EARLY GROUP.** Back Row: Sisters Elizabeth Common, Bessie McFarlane.
Sister Bessie McFarlane entered Deaconess work comparatively late in life, but she brought mature experience to bear upon a service willingly given. After her dedication at the Dunedin Conference she was appointed to Addington. This was followed by
eight years at the Aro Street Mission, Wellington, during which time she visited England. On her return, she was attached to the Auckland City Mission.

Towards the end of 1925 the Rev. and Mrs W. J. Williams took up their residence in Deaconess House. Under their consecrated and able leadership the work developed considerably. A Church atmosphere was felt by all who entered the House. Through the willing and generous help of the Nurse Maude Association, the Deaconess students gained nursing experience. The premises were extended to include additional bedrooms, thus helping to fulfil the original intention when the House was purchased.

The first Maori students came into residence during this period, of which Mrs Williams writes:—

"When the Rev. A. J. Seamer first suggested sending Maori girls to Deaconess House for training, we had some misgivings as to whether our way of life, the necessary restrictions of institutional life and our curriculum, would meet the needs of the girls. We wondered, too, if with a large group of Training College as well as Deaconess students in residence, there might not be a failure to catch the spirit and understand the background of the Maori girls and ensure harmony and happiness. Mr Seamer removed all anxiety on these points and later, our first Maori student, Piu Kirkwood arrived. Her gracious disposition, charming personality and gift of adaptability soon won a place in the heart of everyone in the House, while her approach to her studies left nothing to be desired. She was followed almost immediately by Atawhai Wilcox, a girl of high spiritual ideals whose thoughtful nature endeared her to all."

The service Atawhai afterwards rendered, over a period of thirteen years, was enhanced by her fluency as a speaker and her organising ability. These two pioneer girls laid a worthy foundation for a venture that was in every way successful. Since that time other Maori students have entered the House and have maintained a high standard. Sister Mori Ellison did good service in the Waikato and North Auckland Districts. She acted as Secretary to the Waiata Choir on two occasions. Sister Taka Ropata (Mrs J. Moss) did much relieving and deputation work. It has been of inestimable value for the European students to have daily contact with these representatives of the race.

Mention should be made in this story of the valuable service that was given to Deaconess students by Miss Gladys Jones. She specialised in Primary work and was the officially appointed organiser for the Sunday School Union. Her weekly Training Class was attended by teachers of every Protestant denomination. The Seventh Day Adventists asked if their teachers might attend. She was deeply spiritual and amazingly practical. Many a dingy, unattractive Primary room she transformed into a sanctuary.
Sister Margaret Jeffries was appointed to Pitt Street Church, Auckland, in 1927. For nine years she gave excellent leadership, both in the youth groups and the women's organisations of the Church, retiring in 1936 to enter professional life.

![GROUP WITH REV. W. J. WILLIAMS.](image)

Back Row: Sisters Iria Foster, Atawhai Wilcox.
Second Row:
- Sisters Mildred West, Olive Coleman, Miriama Kirkwood, Lenna Button, Margaret Jeffries.
Front Row:
- Sister Ruth Fawcett, Rev. W. J. Williams, Sister Airini Hobbs Mrs Williams, Sister Rita Snowden.

Sister Airini Hobbs entered Deaconess House in 1927. She also took the midwifery course in 1928. Behind Sister Airini lies a long missionary tradition which she has worthily maintained for almost thirty years. Stationed in the Waikato, King Country and Wanganui Districts, she has influenced hundreds of Maori children and directed them into the avenues of Christian citizenship.

The name of Sister Lenna Button is worthy of remembrance. She came from full-time service in Melbourne and immediately made her presence felt. She was a splendid student, with gifts of leadership, while her whole bearing was humble and Christ-like. The Deaconess Badge was designed by her and Sister Rita Snowden. She was killed in an air raid in England while doing war service. She had helped several patients from a sick bay into a shelter; she got them all in but was killed as she was about to enter the shelter. She "saved others, herself she could not save." The books given each year to the student who has made the best progress, perpetuate her memory.
The period of financial stress through which the country passed in what was called "The Depression," affected, very seriously, both the work of the Deaconess Committee and that of Circuits which felt they could no longer maintain the services of the Deaconesses. Reluctantly the services of Sisters was dispensed with. Other servants of the Church accepted reductions in stipends. To help to maintain the services of one city Deaconess, members of the Ladies' House Committee and members of the Board undertook a canvass of the city. The Home and Foreign Mission Boards had to retrench many of their workers. Other institutions felt the strain as well as the Church. The Training College closed down for some time. This meant, as far as Deaconess House was concerned, that rooms usually occupied by Training College students were empty. Here the work and genius of Mrs W. J. Williams was seen, as the House was opened temporarily to "Paying Guests."

In 1931 Mrs Williams was given six months' leave of absence to go to Auckland for the winter months. By a happy arrangement, Mrs A. Armitage was able to come to Deaconess House to supply. Having been a school teacher before her marriage, her contact with the Training College students was helpful. Her devoted services to the Church and her leadership in Bible Class and Auxiliary work meant much to the Deaconess students, while her maternal spirit created a warm atmosphere in the House.

In 1932 Mrs Williams was obliged to resign. Before relinquishing the position she had the joy of seeing Miss Elsie Sewell, who had been Travelling Secretary for the Young Women's Bible Class Movement, step into the House as Lady Superintendent. Miss Sewell was in charge for two years. She brought to the position a great understanding of the needs of Deaconess students, suggested improvements in the curriculum and additions to the library. Miss Baxter, of the Normal Training College, gave lectures on methods of teaching.

Miss D. Fairweather, an active member of the Young Women's Bible Class Movement and associated with the Ladies' House Committee, was in charge until Miss L. B. Greig was appointed. During many vacations, when the House was open to casual guests, Miss Fairweather made an attractive hostess. Her deep interest in the students of her day will be gratefully remembered by them.

For one year Mrs Bramwell Scott acted as Superintendent. Her years as a minister's wife gave her great understanding of the work of the House. From 1937 until 1941 Mrs L. Neale acted as Matron. The Board remembers with gratitude her capable management of the House in a very difficult period of its history. The opening of the House to paying guests brought us under labour regulations. A new situation was
encountered which affected the life and spirit of the House considerably. Mrs Neale met it with efficiency.

In 1942 Miss Purdie, from Dunedin, was appointed Lady Superintendent. Miss Purdie, out of a background of Bible Class experience and with a deep interest in the women's missionary work of our Church, had much to give to all the students in residence. She gave fine service for four years.

Mrs E. A. Linyard, M.A., from Hastings, was then appointed. With long teaching experience, which gave her understanding of student life, Mrs Linyard served well for four years when she resigned to visit England. Mrs M. H. Davies, also of wide teaching experience and an active member of Durham Street Church, filled the vacancy most acceptably for twelve months.

In 1951 Mrs G. E. Gauntlett, the present Lady Superintendent was appointed. Her interest and experience with Youth Groups in England during the war has proved of very great value in her approach to the students, enabling her to win and to hold their confidence, while her management of the House has been exemplary. A very happy atmosphere prevails.

An interesting minute recorded some years ago reads, "Deaconesses, whose active service extends over ten years, shall have their names placed on an 'Honours List.' This seems the time and place to resurrect this buried minute. Our desire has been to find a place in this story for those who have given many years to the service of the Church.

Sister Mildred West, of Ashburton, has, in length of service in one Church, created a record. Appointed to Ashburton in 1920, she continued there for twenty-three years, when she retired, rich in the affection and esteem of all within the Church and widely respected throughout the district. She follows the work today with active and prayerful interest.

Sister Hazel Hamilton was dedicated in 1921. Her first appointment was to Wanganui. Here she worked for three years, when she was transferred to the Dunedin Central Mission, where she remained for sixteen years. Few people in Dunedin made so many personal contacts with the sick and aged, as well as with the young people of the Bible Classes and other groups, as did Sister Hazel. She afterwards married Mr J. T. Bryant of Matangi and passed away last year.

**IN MAORI DISTRICTS**
In thinking of the work of our Deaconesses among Maori women and children, one is constantly reminded of the long sustained and sacrificial interest shown by our Young Women's Bible Class Unions. Almost from the time of their formation the Unions reached out into this, and other fields of service. It was during their Convention at Palmerston North in 1908 that Sister Nellie Hayes, together with Sister Julia Benjamin, were dedicated to the work in a service conducted by the late Rev. C. E. Beecroft, then President of the Conference. From that day to this the Home Mission Department has assiduously followed this policy, but the credit for taking the first step and for accepting the financial responsibility for the support of the agent, belongs to the young women of the Church. Not only did they undertake to support Sister Nellie but also her ward, Nere Mateoe, for whom they established the "Nere Fund." For twelve years Sister Nellie rendered strenuous and effective service, both among Maoris and European people. Her nursing experience among the Maoris would fill many chapters. She loved the people among whom she worked, championed their rights and opposed their vices. Largely through her advocacy a petition was presented to Parliament, supported by the Bible Classes of all denominations, which resulted in the compulsory registration of births, death and marriages among the Maoris. Ill health compelled her to resign in 1920.

For a time the work in Taranaki, as far as the Bible Class agent was concerned, was discontinued. The Rev. T. G. Hammond advised the withdrawal in order to re-open our work in Hokianga and Sister Edith Goodall was appointed. She had trained at Deaconess House with a view to taking up Orphanage work. As there was no opening in that direction her attention was turned to the North Auckland District, where the Y.W.B.C. Union desired to send its agent. Here, on the historic ground of Waima, Sister Edith re-commenced the work of our Church. Two years later she married but continued to give part time service from Rawene.

Sister Edith was succeeded by Sister Eleanor Dobbie, who was supported by the Women's Missionary Union, while Sister Nicholls became the Bible Class representative in the King Country. Sister Eleanor travelled over lonely roads on horseback, or by launch up the tidal rivers of Hokianga Harbour. Often this launch travel meant leaving home before daylight, long delays and late returns. For almost twenty years she served the people with selfless devotion, seeking only to commend the Saviour to others. She saw Maori Churches erected at Punaketere, Taheke and Lower Waima. Her memory abides in the District. For the past sixteen years she has worked in the South Island, "officially" on part time, but actually doing much more than that.

Sister Nicholls, as the Bible Class representative, commenced work at Te Kuiti in 1921, doing many of her journeys on horseback, until she acquired a gig. In milling
areas she utilised logging trains that ran up into the bush. Afterwards she was transferred to the Waikato, where she had a tremendous district to cover. Being fluent in the language, with an easy manner of approach, she gained ready access to the homes of the people winning not only a place for herself, but a place for Christ. Sec writes:—"Since the early days, the picture has greatly changed. There are Deaconesses in every District, with a Mission Centre in a number of them. Roads are good and cars are the order of the day. However, the increasing Maori population calls for more and more workers."

Sister Rita Snowden, after leaving Deaconess House, was appointed Home Mission Supply at Raetihi and then at Otorohanga. Travelling was not easy and she initiated herself into the mysteries of motor cycles, an unusual but useful preparation for her later experience with the Colporteur Van, in which she covered New Zealand from end to end. For a period she did social work in Auckland and for a number of years was attached to our Epworth Book Room. She has found wide scope in this country and overseas for her gifts in writing, preaching and broadcasting, always with great acceptance.

"KURAHUNA"

The establishment of schools and colleges has always been regarded by our Church as a vitally important part of its missionary programme. In older countries our Church is rich in its educational institutions. In New Zealand we have not been so true to our genius. Nevertheless, from the early days of mission work in Auckland we have established schools which have had a fine record.

The opening of "Kurahuna," Onehunga, in 1932, as a School of Domestic Science and Hygiene, is an evidence both of the interest of the M.W.M.U. in all phases of missionary activity and of the effective service of some of our trained Deaconesses. Sister Netta Gittos was the first Matron appointed. Her interest in the work was first awakened, by the passing word of a friend. As she thought about it this word became to her the call of God. In 1926 she went to the North Auckland District to assist Sister Eleanor Dobbie. Then she was transferred to the King Country to assist Sister Nicholls. This was followed by a term at Ratana Pa. In 1932 she began at "Kurahuna" where she remained for twelve years, teaching the girls the wisdom of economy and the many other arts which go to the making of character and the establishment of Christian homes.

Sister Marama Murawai, who had spent some years at Okaiaawa, assisted for two years at "Kurahuna". In 1945 a new policy was adopted. Instead of girls receiving their
training at "Kurahuna" they were accommodated at the Hostel and attended the schools in Onehunga. Today Sister Madeline Holland occupies the position of Matron, a position to which she brings the experience and understanding of earlier appointments among the Maori people. For several years Sister Madeline was Sub-Matron at Deaconess House. Now in her eighth year at "Kurahuna" Sister Madeline is exercising a gracious influence upon the girls under her care.

MASTERTON CONVOCATION, 1956.
Back Row: Sisters June Peters, Madeline Holland, Margaret Nicholls, Grace Clements, Ann Wilson, Evelyn Marriott, Mary Whitlow, Lorraine Flowers.
Front Row: Sisters Winifred Bennett, Gwenda Kennedy, Airini Hobbs, Margaret Taylor, Joyce Gribble, Kathleen Rogers, Doreen Bulford, Mavis Dickie.

"RANGIATEA"

The name of Sister Evelyn Marriott has been associated with "Rangiatea" almost from the inception of its organising Committee. Appointed first to the Hamilton Centre in 1939, Sister Evelyn has been Matron and Principal at "Rangiatea" since 1940. During the War (1943) Sister Ada Lee, who had been evacuated from the Solomons, filled a temporary teaching appointment. Since that time, the difficulty of securing certificated teachers has hampered greatly an admirable and much needed enterprise. In 1949 the school was closed and only hostel accommodation provided. Sisters Betty Yearbury and Mavis Dickie, who have been assistants, have taken up other appointments. Sister Evelyn continues as Matron, while rendering Deaconess service in the District. She has shown great patience and perseverance in a difficult situation while her influence on those who have passed through the school has been most fruitful. The prospect of
new premises at Spotswood, providing greater Hostel accommodation, while retaining the name "Rangiatea" is most encouraging.

MAORI WELFARE CENTRES

In a number of Districts, our Deaconesses are finding spheres of usefulness in our Maori Welfare Centres, which have become an essential part of our work in the cities and larger provincial towns.

In Auckland in 1928 a beginning was made in this direction, in an office in Probert Chambers where Sister Ivy Jones commenced her work. Later, with the co-operation of the Auckland Central Mission other premises were secured in Airedale Street, while services and club activities were conducted in the Central Mission Sunday School. With the development of the work the present Centre, "Marae Mahi Ataahua," was opened in 1943, the furnishings being made the "Special Objective" of the M.W.M.U. for that year. For seventeen years Sister Ivy rendered good service at the Centre and throughout the District. She possesses a wide knowledge of social questions and some years ago was made a Justice of the Peace. For the past twelve years Sister Ivy has been Secretary-Treasurer of the Auckland Children's Homes. Miss Marara Kawhiti and Sister Joyce Webber were also connected with the Centre. In 1945 Sister Nance Davidson became Senior Deaconess in Auckland and held the position for six years, when she resigned. Sister Dorothy Pointon was then appointed to her position. She was succeeded by Sister Nicholls, with Sister Jean Miller as Assistant Deaconess. For sixteen years Sister Jean has given conscientious service, much of it in the outer Auckland area. For a long time she was incapacitated for work by a serious accident, but she is again giving full service.

Hamilton. In 1945 a Centre was established in Hamilton, with Hostel accommodation for girls. Sister Heeni Wharemuru was given the responsibility of keeping an oversight of this work, in addition to the work she was already doing in the District. In this she was most successful. After six years, she went to reside in the Youth Centre, which was then in process of establishment. Sister Heeni's work is marked by rare devotion and ability. Having a good presence, a pleasing fluency in speech, both in Maori and English, a great love for her Church and people and a definite spiritual experience, she exercises a fine influence over the youth at the Centre and throughout the District. "Te Rahui Tane" Hostel accommodates 36 boys and "Te Rahui Wahine" Hostel has 35 girls. From the Hamilton Centre, the work of our Deaconesses reaches out through the Waikato.

Hawera. The Robert Tahupotiki Haddon Memorial Centre in Hawera, was opened in 1950 by Mrs T. Hallam, President of the M.W.M.U. It provides facilities which are
greatly appreciated by those who use it. Here Sister Anne Wilson, who was appointed to the District in 1943 carries on the tradition established years ago by Sister Nellie Hayes.

**OUR CHILDREN'S HOMES**

The wisdom of appointing trained Deaconesses to our Children's Homes has been demonstrated in practice on many occasions. When the Papanui Home was opened in April 1914, Sister Mabel Morley was appointed Matron, with Sister Dora Cherrie as Assistant. Sister Mabel held the position for six years when failing health compelled her retirement. Sister May Barnett was on the staff for some years, prior to proceeding to the Solomon Islands. Sister Isabel Sinclair assisted for a short time and then did some effective field canvassing. Sisters Emily Hall and Kathleen Parkinson were at one time on the staff. Since 1949 Sister Rona Collins has given "mind and heart and soul and strength" in the interest of the Home. She is Sub-Matron and has charge of the boys' block. There are few better advocates of the claims which such work make upon us than Sister Rona.

In Masterton Sister May Moriarty exercised a gracious influence in the Home for some years, while in the Auckland Homes Sister Ivy Jones is both Secretary and Treasurer.

What finer avenues of service can there be than these, in which homeless children are brought directly under Christian influence?

Sister Olive Bott was received in 1933 and appointed to assist Sister Eleanor Dobbic. Only those who have traversed the North Auckland area can have any idea of the rough nature of the country or the distances our Deaconesses have to travel, or the isolation the work brings. In three years Sister Olive is said to have ridden "Dick" four thousand miles. Except for a brief period the whole of Sister Olive's service has been given to the North. For some years on part time service, she has again taken up full work.

Sister Dorothy Pointon received in 1939 was first appointed to Te Kuiti. Afterwards she was transferred to Opunake, where she remained for four years. Her district stretched from Hawera to Mokau. She then moved to Hokianga, where for four years she gave good service under trying conditions. Then followed a period at the Auckland Centre. With the shortage of ministers, Sister Dorothy was appointed Probationer Supply at the Mount, Tauranga, where she worthily maintained the work for three years. Through all the years. Sister Dorothy has been held by her high sense
of vocation as a Deaconess. Her present appointment is to the Dunedin Central Mission.

Sister Ruth Hilder in 1944 received her first appointment to the Auckland Centre. From there she moved to the Bay of Islands, where, as the Young Women's Bible Class representative, she spent eight years. After one year at Waimea, she was appointed in 1955 to Seamer House, in Remuera, where she is now Matron. In this year of Jubilee, Sister Ruth is secretary of the Deaconess Association.

Sister Mavis Dickie this year completes ten years' service. Her first appointment was to Opunake, where she remained for five years. One year was spent at Rangiatea and four years in the Waikato and Northern King Country Districts.

Sister Grace Clement received on probation in 1948, commenced her work in her home centre and district of Hamilton and the Waikato. For the past seven years she has worked the North and the Central King Country Districts. Gifted with a cheerful disposition, a ready mind, and a spirit which makes all labour light. Sister Grace is devoting herself with enthusiasm to the service of the people.

Sister Frances Smith began in Circuit work at Invercargill in 1949 and was later transferred to Hamilton, where she has worked for the past six years with great acceptance.

Sister Margaret Taylor received in 1947, spent the first five years of her service at the Dunedin Central Mission, where she gave fine spiritual leadership. Possessed of wide Christian sympathies, she made ready contact with both young and old, whilst her gifts as a speaker were much appreciated. In 1953, she was appointed to Masterton, as supply for a Ministerial Probationer.

Dedicated at 1956 Conference—Sisters Joyce Foster, Lorraine Flowers, June Peters.

OVERSEAS FIELDS
The early years of the present century were marked by a greatly increased interest within the Church, in its missionary enterprise. Everywhere a breath of new life was stirring, especially among the races of the East, while within the Church, there was a new and growing sense of unity, a new urgency in the proclamation of the gospel and a pressing need for co-ordinated effort on the part of all Missionary Societies, if the people of the world were to be won for Christ. Never had the challenging possibilities of the task been so presented to the Church as at Edinburgh in 1910.

Our Church in New Zealand sought for some new outlet for our missionary effort in the Pacific. Several fields were considered, but our thoughts turned finally to the Solomon Islands, then under the care of our Australian Church. Eventually the transfer of the Solomons was agreed to, both by the Australian Church and the Islands District Synod, and was officially recognised in 1922.

The new venture caught the imagination of the women within the Church, as the missionary appeal always does. Its enchantment lay not in its distance, but in its need. Devoted women felt the call to go in the power which brings release to the captives, sight to the blind and healing to the sick in both body and soul. Even before the transfer actually took place, Sister Constance Olds, who trained at Deaconess House, volunteered for overseas work and was sent out by the Australian Mission Board in 1919. To her belongs the honour of being the first New Zealand trained Deaconess on the new field.

She served first at Roviana and later at Vella Lavella. Subsequently she married Rev. A. A. Bensley who was the first minister to go to the Solomon Islands from our New
Zealand Church. Together they gave able and devoted service until their return to Circuit work in New Zealand in 1934.

Among those who formed the first party to go out, in 1922, were Sister May Barnett and Sister Lilian Berry. Sister May served at Roviana, but afterwards transferred to Bilua, where practically all her time was spent. She had charge of the girls' Training Home and Orphanage, assisting as occasion required in the school and with medical work. Ill health compelled her retirement in 1932.

Sister Lilian found immediate scope on her arrival, for her training and experience as a nurse. She took charge of the Hospital work at Roviana, until the arrival, five years later, of Dr E. G. Sayers. In this work she freely gave of her strength, nursing the sick and training native orderlies who afterwards went out on their errands of mercy.

Here some mention should be made of the very great service of Sister Ethel McMillan, who, coming from Australia in 1914, began on Choiseul a work of rescue and of healing which must have seemed to all eyes, but the eyes of faith, doomed to failure. Her fight against infanticide, like that of other Sisters, was relentless. Her methods were frequently unconventional but most effective. After twenty seven years of unwearying effort and devotion, Sister Ethel retired in 1941.

Sister Elizabeth Common went to the Mission district in 1923 and served at the head station, Roviana. Sister had trained both as a Deaconess and as a maternity nurse and was the first to go out as a Plunket nurse. With the decision to appoint a missionary sister to the northern pioneer circuit of Bougainville-Buka, in 1928, Sister Elizabeth
was transferred there and with the exception of a few months, spent eighteen years at Buka. In 1941, just prior to the invasion by the Japanese, she was evacuated to New Zealand. Though she desired to return as soon as possible, ill health intervened, and she was called to higher service in 1945. She bequeathed her savings to the mission and the Elizabeth Common Memorial Hospital stands today as her gift, a fitting memorial to a life of loving service.

Sister Lina Jones made a unique contribution to the educational side of our mission work. Trained in kindergarten methods, Sister Lina began in 1924 to reorganise the school system. Her gift for organisation was immediately recognised, while her fine spiritual leadership won the confidence of all. For twenty-six years she continued to give expert leadership in this field. Possessing a mastery of the language of the people she translated many stories of Jesus and many hymns, crowning this with her translation of the New Testament. She was evacuated with others in 1942, but returned as soon as was possible, to re-establish the school work. Both in her methods and in her spirit Sister Lina has exemplified the love of Christ for the children.

Sister Edna White is known and honoured for her Nursing service through several terms in the Solomons. Dedicated at the Auckland Conference in 1927, she sailed almost immediately. Trained at the Public Hospital and at St. Helen's, Sister Edna was well qualified for her work, to which she brought gifts of mind and heart. Often it was marked by real sacrifice. At first she worked with Dr. E. G. Sayers at Roviana and afterwards at Bilua. After five years' splendid service she returned home for family reasons. In 1936, before Dr A. G. Rutter's appointment, Sister Edna again went out to Bilua, where she worked to re-establish the Hospital. Two years later she was again called home. For some years she has served the M.W.M.U. and the Church as Box Organiser for the Missionary Union. In 1955 she gave a further year of service in the Islands without remuneration. This sacrificial gesture reveals the spirit of her life.

Sister Jean Dalziel trained at Deaconess House and served at Addington before offering for work overseas in 1925. At first she assisted Sister Ethel McMillan at Choiseui, later working at Roviana, under Dr. E. G. Sayers, until 1930.

Sister Lily White commenced training at Deaconess House, and then entered the Christchurch Public Hospital. Completing her nursing course in which she gained the highest aggregate of marks, she proceeded to Dunedin for her maternity training. In 1919 she went to Fiji, where she worked in the Dudley Orphanage at Dilkusha. Later she offered for work in the Solomons, relieving for a while at Bilua and then at Choiseul, where she assisted Rev. and Mrs V. le C. Binet, doing medical and general work. Today she is Assistant-Matron at Wesley Lodge, Christchurch.
Sister Grace McDonald trained at Deaconess House and took her midwifery course before going out to the Solomons in 1927. She was stationed at Sasamunga with Sister Ethel. While in England on furlough she received word that she had been retrenched, owing to the "depression." She then went to Belfast, Ireland, to take nursing training. As soon as opportunity offered she returned to the Islands to resume her work. Gifted in music, devoted in spirit, with an intimate knowledge of the language of the people, Sister Grace made a fine contribution to the work, until she was evacuated during the war. She was also one of the first to return to it at the end of hostilities, and retired in 1951.

Sister Merle Farland was appointed as a Nursing Sister to Bilua in 1938. When other Sisters were evacuated during the war, Sister Merle remained on Choiseul with Rev. J. Metcalfe and Rev. A. W. Silvester, facing all the emergencies of war-time conditions. Rev. C. T. J. Luxton writes—" Sister Merle went from station to station making perilous canoe journeys past Japanese held positions ministering to those in need. At the end of 1942 she was evacuated to an American base where her services were made available to the nursing staff which was as yet unacquainted with tropical diseases." After her furlough in New Zealand Sister Merle saw service in Caledonia and Guadalcanal and was later appointed to the hospital ship "Maunganui." She was honoured with the M.B.E. for her outstanding work in the Islands during the war.

Sister Vera Cannon went to the Solomon Islands in 1933, just when the P.M. Board were facing the unpleasant but unavoidable necessity of recalling many of their staff. This meant that she not only went voluntarily, but without the financial support of the home Church. Rev. and Mrs A. H. Voyce gave her hospitality at Buin. Her services were all the more appreciated because of the times, while her faith was abundantly rewarded. Later she took over the hospital work at Roviana which Mrs Leadley had been doing. In 1937 she was appointed to Choiseul and was evacuated with others in 1942.

Sister Ada Lee began her work at Roviana in 1934 as Assistant to Sister Lina Jones. After her furlough in 1937 she was stationed at Kihili, on South Bougainville, until the war came when she was evacuated. While in New Zealand Sister Ada served on the staff at Rangiatea, from which position she resigned in 1946 to return to the islands. On her next furlough in New Zealand, in 1949, she gave up her work on account of her mother's illness. When this claim of home had been met, she once more went out to take charge of the girls' school at Kihili. Her return was the occasion of rejoicing on all sides.
Sister Effie Harkness went to the Solomons in 1937 to assist Sister Lina at Roviana. Evacuated with others in 1942 she joined the State Welfare Department in Auckland. Returning to the Islands in 1945 she was stationed at Bilua for about a year, when she was transferred to Roviana, her present position. Sister Effie has won all hearts by her gifts and graces. A good teacher, a wise administrator, she has trained others in teaching methods and greatly influenced for Christ the young people about her. Her prospective return home this year, after twenty years on the field, is being anticipated by the workers there with very real regret.

Sister Joy Whitehouse went to Bilua in 1938. She was on her first furlough when the evacuation took place. She then joined the staff of the Auckland Public Hospital until 1945 when she was a member of the first party to return. She gave two years to the re-establishment of the medical work at Bilua.

After the second World War the first Deaconess to be appointed to the Islands in 1947 was Sister Winifred Poole. She came from Victoria and had qualified as a nurse before entering Deaconess House, all with a view to overseas service. On going to the Islands she spent some time with Dr. Rutter at the Government Hospital. A breakdown in health occurred in 1948. After recuperating at Teop under the care of the nurse there, she was transferred to Choiseul, where she began to specialise in leper work. After furlough, at her own request she was appointed to the Leprosarium at Ozama, adjacent to the Bilua Hospital, where she continued to serve. Ill health again intervened and she returned to New Zealand in 1954.

Sister Lucy Money, trained in Deaconess House and also as a maternity nurse. Appointed to Choiseul in 1947 she quickly found additional duties to those for which she had trained. She took charge of the mission girls, the orphans, the kindergarten, taught in the school and when the station was left without a nurse took charge at the hospital. With her mastery of the native language, she engaged in translation work and in the revision of work already translated into the native language. In November of this year (1956) the first copies of the New Testament in the Bambatana language (Choiseul) were received from the printers. This is a very great achievement in which all will rejoice.

Mention has been made in this review of the service of Nursing and Teaching Sisters, many of whom did not pass through Deaconess House. Especially is this the case on the overseas field. Without their service the goal we seek cannot be reached. We ought not to overlook the service of the wives of missionaries who have laboured without a thought of recognition, except that of the Master they serve. Space forbids us to mention many worthy names but we must refer to Mrs J. Metcalfe, wife of the Chairman of the Solomon Islands District, who this year completes forty-one years of
unremitting labour for the island people. Others also have served continuously for many years. One who has seen their work at first hand writes:—" The Nursing Sisters waged a daily battle against sickness and disease, treating revolting cases which only a doctor would be asked to treat here at home. When I think of the things which Sisters and wives of missionaries do daily, as a matter of course, I marvel and offer silent homage."

CONCLUSION

In conclusion let us give thanks to God for all that He has wrought through the service of trained women within the Church during these fifty years. To this service Deaconess House has contributed in no small measure, not only through the training actually received in it, but in what has become possible as a result of it. Spheres of service other than those which were at first envisaged have opened up to those who have followed "the heavenly vision." Space forbids the mentioning of many interesting incidents connected with the work of our Sisters, while many of the spiritual results of the work cannot be tabulated. What we most desire, in this brief review of the years, is to see that it is God's Spirit which alone gives continuity to a work in which the workers come and go. Constantly we are entering into the labours of others, as people in days to come will enter into ours, but, it is "God who achieves His purpose through all." Let us keep the vision of the Kingdom of God steadily before us. It will save us from the parochialism that so easily settles down upon us when we are working in solitary places.

When Wesley said, "The world is my parish," he uttered the deep protest of the soul against any system, ecclesiastical or other, which seeks to limit or confine the Christian witness to a locality. The need for trained women within the Church was never greater than it is today. Conditions were never more hopeful. May our remembrance of the past excite in us all what one Deaconess of long standing described as "a feeling of unspeakable gratitude to God for the innumerable opportunities we have of telling others of His grace." May our thought of the future call us to a new earnestness and a new prayerfulness, for "the rule of the world has passed to our Lord and His Christ and He shall reign for ever and ever."
List of names of Deaconesses and Sisters who served the Church, prior to the opening of Deaconess House in Christchurch.

- Sister Ruth Nesbit 1898-1902 (Mrs C. McDowell)
- Sister Marie Davies 1902-1910
- Sister Lizzie Belton (Mrs W. W. Avery)
- Sister Alice Bowman
- Sister Clare Cole
- Sister May Moriarty
- Sister Isobel Sinclair
- Sister Olive Jeffries 1900- (Mrs W. J. Williams)
- Sister Christian Hughes
- Sister Annie Anderson (Mrs E. O. Blamires)
- Sister Lilian Hicks 1907-1914
- Sister Mabel Morley 1907-
- Sister Esther Charles
- Sister Nellie Hayes 1908-1920 (Mrs Williams)
- Sister Kenneth McKenzie
- Sister Catherine Clark 1908-1918
- Sister Howard
- Sister Frances Caley

List of Deaconesses and Sisters who served the Church after the establishment of Deaconess House.

The asterisk shows that the Sister has trained in Deaconess House.

*Sister Douglas Hunter 1908-1919 (Mrs Patterson)
*Sister Ruth Fawcett 1909-
*Sister Florence Hollamby 1910-1922 (Mrs F. Crespin)
*Sister Jean Boot
*Sister Emily Hall 1910-1923 (Mrs E. S. Hutt)
*Sister Dora Cherrie 1911-
*Sister Constance Olds 1913-1922 (Mrs A. A. Bensley)
*Sister May Barnett 1913-1932
*Sister Edith Walton 1913-1922 (Mrs E. Porter)
Sister Annie Thornton 1910-
Sister Mildred Williams 1913-1916
Sister Lilian Berry 1914-1928
*Sister Lily White 1914-1928
Sister Ethel McMillan 1914-1940
*Sister Annie Tocker 1914-
Sister Grace Crump ... 1914-1916
*Sister Constance Ashby .... 1915-1920
*Sister Edith Goodall .... 1915-1918
*Sister Winifred Beaumont.... 1918-
*Sister Beatrice Sparrow .... 1918-1921 (Mrs L. Bilcliffe)
Sister Hazel Hamilton .... 1918-1940 (Mrs J. T. Bryant)
*Sister Elizabeth Common 1920-
Sister Mildred West .... 1920-
Sister Bessie McFarlane 1920-
*Sister Ada Saunders .... 1920-1924
*Sister Jean Dalziel ... 1921-1930
Sister Eleanor Dobbie 1921-
Sister Margaret Nicholls... 1921-
Sister May Ralph ... 1921-1927
Sister Olive Croft 1921
*Sister Marion Fabrin .... 1922-
Sister Lina Jones ... 1924-1949
*Sister Norah Mills ....... 1926-1931
*Sister Grace McDonald 1926-
Sister Netta Gittos .... 1927- (Mrs C. B. Jones)
*Sister Margaret Jefferies 1927-1936
*Sister Rita Snowden .... 1928-
*Sister Olive Coleman .... 1928-
Sister Ivy Jones .... 1928-
*Sister Iris Foster ........ 1928-1931
*Sister Airini Hobbs . . 1929-
*Sister Lenna Button .... 1930-1941
*Sister Vivian Adkins ...... 1928-1930
*Sister Frances Hayman ....... 1928-1933
Sister Coralie Murray ...... 1929-1931
Sister Muriel Sewart ....... 1928-1932
Sister Isabel Stringer ....... 1932-1934
Sister May Bartle ....... 1932-1934
*Sister Kathleen Parkinson.... 1930-1936
*Sister Atawhai Wilcox ...... 1931-1944
Sister Ruth Grant ....... 1931-1934
*Sister Miriama Kirkwood... 1932-1934
*Sister Rangimarie Ellison.... 1932-1936
*Sister Taka Ropata ....... 1932- (Mrs J. Moss)
*Sister Olive Bott ....... 1933-
*Sister Jessie McKenzie ....... 1933-1936
Sister Ada Lee ........ 1934-
*Sister Marama Muriwai ...... 1934-1940
*Sister Madeline Holland .... 1935-
*Sister Vera Cannon ....... 1934-1941 (Mrs H. Breed)
*Sister Edith K. Beer ....... 1936-1942
*Sister Irene Hitchcock .... 1936-
*Sister Lilian Davidson ....... 1936-
*Sister Margaret Kippenberger.... 1936- (Mrs C. Denham)
*Sister Heeni Te Teira ....... 1936-
*Sister Rona Taylor ........ 1936-1939 (Mrs A. R. Witheford)
Sister Effie Harkness ....... 1937-
Sister Merle Farland ........ 1938-1943
Sister Joy Whitehouse ....... 1938-1948
*Sister Constance Osborne.... 1938-1943 (Mrs C. Herdman)
*Sister Evelyn Marriott ....... 1939-
*Sister Dorothy Pointon ....... 1939-
*Sister Violet Kruse ....... 1940-1946 (Mrs A. O. Jones)
*Sister Frances Clegg ....... 1940- (Mrs Winiata)
*Sister Marara Kawiti ........ 1941-1942 (Mrs Rangi Rogers)
*Sister Ann Wilson ....... 1943-
*Sister Nancy Davidson ....... 1943-1951 (Mrs F. Benseman)
*Sister Ruth Hilder ....... 1945-
*Sister May Viney ....... 1945-1950 (Mrs V. Hilliam)
*Sister Winifred Poole ...... 1945-1954 (Mrs R. Venis)
*Sister Jean Miller ....... 1945-
*Sister Joyce Webber ...... 1946-1948 (Mrs L. Divers)
Sister Merle Carter ...... 1946-
*Sister Mavis Dickie ...... 1947-
*Sister Daphne Lye ....... 1947-
*Sister Jean Simpkin ...... 1947-1949 (Mrs C. Palmer)
*Sister Lucy Money ....... 1947-
*Sister Margaret Taylor ....... 1947-1956
*Sister Rona Collins ....... 1948-
*Sister Noeline Wilson ....... 1948-1950 (Mrs R. Nuttall)
*Sister Eva Saunders ....... 1948-1952
*Sister Grace Clement ...... 1948-
*Sister Rona Keightley.... 1949-1955 (Mrs C. Bickers)
*Sister Frances Smith ...... 1949-
*Sister June Winchcombe.... 1949-1952 (Mrs S. Bickers)
*Sister Betty Yearbury ....... 1949-
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<th>Sister Name</th>
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<tr>
<td>Sister Joyce McDonald</td>
<td>1949-52</td>
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<tr>
<td>*Sister Elsme Dixon</td>
<td>1949-52</td>
<td>(Mrs G. Trebilco)</td>
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<td>*Sister Fiona Summerell</td>
<td>1949</td>
<td>(Mrs G. Dowling)</td>
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<td>*Sister Te Ao Eru</td>
<td>1950</td>
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<tr>
<td>*Sister Atakohu Fitzpatrick</td>
<td>1950-55</td>
<td>(Mrs E. Seymour)</td>
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<tr>
<td>*Sister Jane Bond</td>
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<td>*Sister Marcia Powell</td>
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<td>(Mrs F. Baker)</td>
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<td>*Sister Evelyn Taylor</td>
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<td>Sister Joan Brooking</td>
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<td>Sister Myra Fraser</td>
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<td>*Sister Winifred Bennett</td>
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<td>*Sister Mary Whitlow</td>
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