VOL. XXVIII., No. 2. PUBLISHED QUARTERLY.

The Open Door

The Missionary Organ of the Methodist Church of N.Z.

SEPTEMBER, 1948.

SIR DONALD CAMERON,
Mayor of Dunedin for a third term and for many years a valued member of the Methodist Foreign Mission Board. See page 6

"A Great Door & Effectual is opened unto us"
ST. PAUL.

Price: ONE SHILLING per Annum.
Posted, One Shilling and Threepence.

General Secretary—Rev. A. H. Scrivin.
Foreign Mission Dept., P.O. Box 23W, Auckland.

A.K. "ROVIANA."

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep."

PSALM 107: 23-24

SHIPS FOR THE SOLOMONS

The acute transport problem in the Solomons will be eased considerably by the commissioning, so long delayed, of the "Roviana" and the arrival of the "Mandalay."

In a letter dated 1st August, Mr. Goldie reports that installation of the new engine was proceeding after delay occasioned by lack of slip facilities.

The auxiliary ketch "Mandalay" is shown on right leaving Auckland on her 2,500 miles voyage to the Solomons, via Suva, Fiji. She is an excellent sea boat measuring 41 ft. x 12 ft. and drawing 5ft. 9in. She is fitted with a 16-18 h.p. "Lister" diesel engine and has good cabin accommodation. As a sailer she is first class, having won the Auckland-Tauranga ocean race (with gold cup) last year, and this year's Auckland Regatta race for schooners, ketches and yawls. On her long voyage to the Solomons she was under the command of Mr. Terrence Hammond, of Auckland, who has made five Tasman crossings in small yachts.

—Photo by courtesy of "The Weekly News."

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AMSTERDAM

Fame has often come to a place because this or that man was born there, or because some great achievement was wrought there. The distinction bears no relationship to the size of the place. Some such have been mighty cities, others mere hamlets. Bethlehem and Calvary are tiny barren places, but are known to more people in the world than any others because the Saviour of men was born in the one and crucified on the other. Millions of people who know little or nothing of the culture of Athens or the law of Rome are yet familiar with these cities because Paul the Apostle preached and taught there. Nicea, Worms, Epworth, would have remained in obscurity but for the fact that a great Christian creed was formulated in the first, the Reformation born in the second, and John Wesley in the third. Edinburgh and Madras are no mean cities in themselves, while Whitby is a comparatively small town in Canada, but lustre that will endure has been added to their names because great Missionary Conferences have been held within their precints.

Amsterdam is now added to the list of great World names because of the Assembly of the World Council of Churches held there from August 22nd to September 4th, 1948, representative of almost every non-Roman Christian church in the world—145 in number and of 42 nations. This mighty ecumenical movement is the greatest event in Christian history since Pentecost and has tremendous potentiality. To adapt Herklots slightly in "Pilgrims to Amsterdam," it may be said that those who went as pilgrims to Amsterdam, and those who followed them with their prayers, even though they be only a minority, have it in their power to do something of unique significance toward the establishment of world community. And if they do not do it, there is no other group on earth who can.

We shall await with intense interest the findings and resolutions of the Assembly, the programme of which was as follows:—

PROGRAMME OF ASSEMBLY—

I. **The act of Fellowship:**

Significance of divided world as background.
Language difficulties.
Leaders include, Brunner, Barth, Baillie, Niemoller, Bergraav, Mott, Mackay, Mrs. Bliss, Archbishop of Canterbury, Niebuhr, Father Florovsky, Boegner, Chiao, Niles, etc.
A drawing together of Christians everywhere.
Roman Catholic Church included by ten "observers."

II. **Constitution of World Council:**

Whole form and 14 departments of World Council of Churches to be re-examined.
Machinery of future co-operation devised.
Constitution approved.

III. **Matters raised by Member Churches—**

For special co-operative study:

(1) Place of Women in the Church.
(2) Reconstruction and Inter Church Aid.
(3) The relation of Christians and Jews.
(4) The Training of Laymen.

IV. **Most Important: The Seeking of a Word of God for this Generation.** Thus Main Theme: "Man's Disorder and God's Design."

Assembly divided into four sections to study:

(1) The Universal Church in God's Design.
(2) God's Design and Man's Witness.
(3) The Church and the Disorder of Society.
(4) The Church and International Affairs.

5 years' preparatory study completed.

GENERAL SIGNIFICANCE—

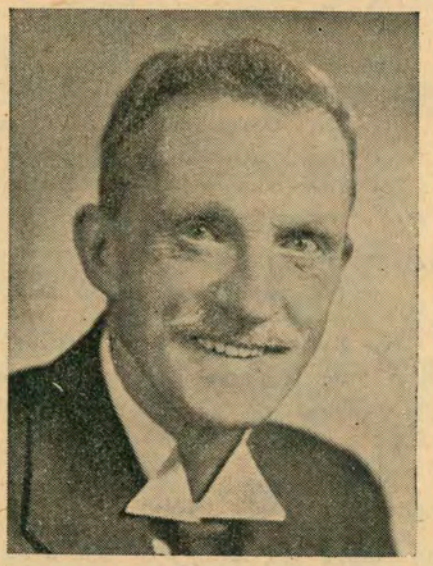
(1) The forging of an instrument of united action.
(2) The planning of united activity.
(3) **One step** towards ultimate Christian Unity.
(4) Bridges of fellowship and understanding.
(5) Willingness to be used of God.

The practical suggestions under the head "General Significance" are of major importance, and it is sincerely to be hoped that the 145 branches of the Christian Church concerned will accept them and, without delay, implement them. In our last issue we drew attention to Dr. Garfield Williams' eloquent plea for prophetic action rather than prophetic utterance. He declared that ecumenical is as ecumenical does" and went on to state: "The last generation has been an era of spectacular conferences and massive, painstaking and often potentially useful reports on an immense variety of topics relevant to the Church's life and witness throughout the world. I must not be thought to be disparaging these Conferences. Many of them have in fact been important and very educative. What I am saying is that they will in the end have done more harm than good unless words are speedily translated into deeds."

As reported elsewhere in these columns, Norman Goodall drew attention to the same danger when addressing the Morpeth Conference earlier in the year, and spoke of "the gap so often seen between conference resolutions and their implementation." We people called Methodists, with our Connexional system, are all too conscious of this danger, and it behoves us the more to lay hold upon the great and good that must emanate from Amsterdam.

MESSAGE FROM THE VICE-PRESIDENT

As the executive layman of our beloved Church, it is my privilege to stress the urgency of Methodist missionary enterprise and to challenge our laymen to greater consecration and support of the work. In all movements and organisations there are periods demanding vision, prayer and generosity. In such a period Methodism finds itself to-day in relation to all branches of its Dominion and overseas work. We are confronted by formidable barriers. We need agents, money and goods. It is the duty and responsibility of the laymen of our Church to ensure adequate staffing on the Field and to provide reliable transport. It was pleasing to notice a recent Press report that our Missionary department had purchased a boat at an approximate cost of £2,500, but this should not become the financial responsibility of the fund itself. The challenge is to the laymen of the Church to provide the amount, and surely this can be done.



MR. H. H. JOHNSON
Vice-President of the Conference.

Recognition and more encouragement must be afforded to our European and native agents as they assume the tasks and face the problems of reconstruction. A worthy response from the laymen of our New Zealand Church just now would have a psychological and spiritual effect upon the native peoples who so worthily maintained their Christian witness during the war years, and contributed their share to the defence of the Empire and civilisation.

We laymen acclaim the interest and gifts of the women of our Church, and particularly the fellowship and support of the M.W.M.U., but we need more enthusiasm and more systematic giving ourselves. Some of us cannot give large amounts, but what an uplift our Missionary work would receive if we regarded our possessions as Divinely given and ordered our giving on a basis of Christian stewardship. Most of us are busy men interested in lodges, civic and political organisations and religious movements, and have many calls upon our income, but we have to get away from spasmodic giving and to know the joy of balanced and well-ordered accord.

For some years I have felt that we laymen ought to adopt a policy of Christian education in regard to Missions. In our home and youth work many opportunities come to us of stressing the claims of worthy causes and particular branches of Christian enterprise, in view of the large sums of money being earned by our young people, Youth Councils, Bible Class leaders, Sunday School superintendents and teachers can do much to educate our young people in Missionary interest which will ultimately lead to financial response.

God grant that this year every layman of our Church will respond in some way or other to the call of the Master.

Rise up, O man of God!
The Church for you doth wait,
Her strength unequal to her task:
Rise up and make her great.

—H. H. JOHNSON.

WHAT HAVE I GIVEN?

There is only one place where an article or a "Kingdom Overseas" number on "Christian giving" can really begin, and that is where we kneel before the One who, with hands outstretched to us, says "Take." That is the only background for any service we can ever hope to render to Him, and it is because we have lost our sense of perspective that we sometimes find ourselves resenting the calls which, through His Church, He makes upon us.

"You can never go into our church without being asked to give for something or other. There seems to be no end to it," said someone to me the other day. That may have been true, but surely the speaker should have started at the other end. Is it not even more true that never can you enter into the presence of our Lord without being invited to take what He so readily gives, and at what a cost? "Take, eat, this is My Body, which is broken for you." And Love poured out in this way surely invokes a loving response, an utter giving, or it were base ingratitude.

I never choose the hymn, "Take my life and let it be consecrated, Lord, to Thee," nor do I often ask for that most challenging of all hymns, "When I Survey the Wondrous Cross." I am so desperately afraid lest the congregation should respond only to the emotional thrill of "a good sing," that they should miss the challenge of what they sing.

"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

The last two lines, a statement of fact, but are the first two nothing but the exaggerated rhapsody of a mystic: "Take . . . My Body, broken for you."

"Thy life was given for me;
What have I given for Thee?"

—FRED. W. J. COTTERELL.

GOOD NEWS FROM BUKA

SISTER WINIFRED POOLE AND REV. USAIA SOTUTU HOLD THE FORT

Skotolan has seen a good deal of industry lately. Following the last Quarterly Meeting the teachers—at least some of them—stayed to cut the heavy bush on the outskirts of the station, so for the first time the place is comparatively clear. It should help to decrease the mosquito harvest, and at the same time make available more ground for gardens. I'd like to see it all planted, and I've an idea my sentiments are shared by the wild pigs—the pigs!!! They borrowed a goodly portion of my girls' garden in the bush recently. I dream of bacon as a revenge!

My family of infants has grown to four, with the promise of another baby girl when there is transport from Buin. Luke and Pulasio are husky youths of 21 and 18 months respectively. They are full of 'veal and zigour' and are capable of wrecking the order—query—of the girls' house in a matter of minutes. Kau, a small girl of one year and a complexion like unto that of the Queen of Spades, finds life most amusing if one may judge by her ceaseless chuckles. Dora completes the quartette, but I think that she deserves a new paragraph.

Dora was born at Skotolan on August 10th last year. I was horrified to see that she had a double cleft palate, double hare lip and a supernumery finger. The finger, attached only by a pedicle, was easily removed, but, of course, I could do nothing about the other deformity. Dr. Pike examined the child and suggested seeing her again at one year. In my absence from Skotolan early this year, she was taken to Teop to Merle. She was then only 6 lbs. 2 ozs. — one pound over her birth weight at 5 months. For six months Merle has battled nobly against overwhelming odds with the little one, but in spite of excellent feeding and care she weighs only 10 lbs. at one year. Both the Government Doctor from Sohana and Dr. Burke (R.C. Doctor) examined Dora while she was at Teop, but were not anxious to tackle surgery apart from trimming the deformity.

Last Friday the grandparents arrived here with Dora and her mother, whom they had brought from Teop by canoe. The mother has gone back to Majugan to have a 'limlimbu' with her people pending transport to Buin. I am thrilled to have Dora back again, and I pray that something may be done to help the poor little soul. She is a darling and very lovable, and it pleases me to see the girls so interested in her. Dora's canoe arrived last Friday, just five minutes after Dr. and Mrs. Burke left Skotolan. They expect to be back later, but it is a shame that they missed the babe.

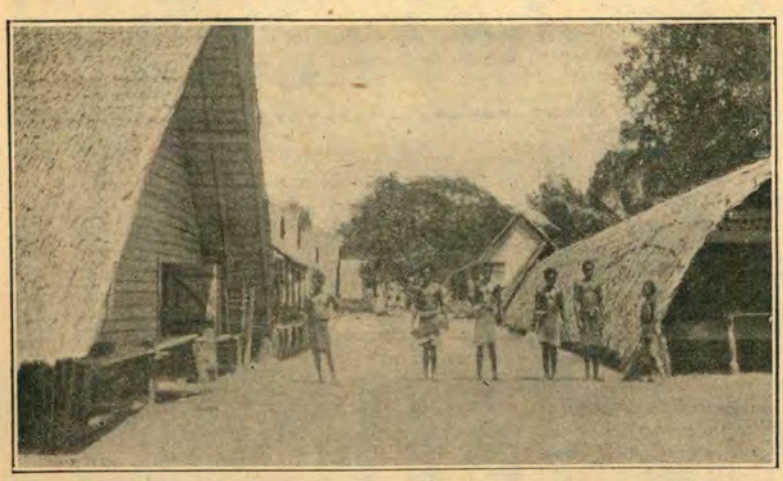
Dr. Burke is most helpful and kind. When the 'Kokoda' arrived here with cargo last week he came ashore to see if there was anyone I would like him to see at hospital. Both Dr. and Mrs. Burke hope to pay us a real visit later on. The cargo was landed in a dinghy and the boat did not tie up. As there was no one for Doctor to see, he did not come up top, so I canoed out to meet Mrs. Burke. I did appreciate Doctor's interest, and it certainly shows a good spirit between the two missions.

Recently one of the Catholic nurses from Pororan, an island a couple of hours away, spent the afternoon here, and needless to say I was delighted. Since then I have been to Pororan, where I was entertained right royally. Just now I had a note from Miss Toole (who delivered Terry Luxton), saying that she, the other nurse and the carpenter, would like to come up on Monday—Australian Bank holiday. They have heard much about our Church and are anxious to see it. Also they want to visit Poka, which is a beautifully-kept village about half an hour away. There is no comparison between a Methodist and Catholic village, as I guess you know. I cannot speak for the Mission as a whole, but there is the happiest association within the medical sections, and we are happy to help each other with medicines and equipment as occasion arises.

Margaret and Kranki are doing grand work with the translation. John is finished and is being prepared for publication, and now Matthew is being 'turned.' I am sorry that I have done very little towards learning the language and have been content to get by with Pidgin. I am doing the final typing of the scripture as it is translated, and with the New Testament open, am trying to increase my scant knowledge of Petats. Margaret says I am improving, but she was ever a kindly soul. However, I am happy to have some small part in this work which will eventually mean so much to our people. Also, it must necessarily improve my typing, as errors are tabu.

The people from the villages on the east coast have been asking for me to visit them, so Usaia is trying to arrange it for a fortnight hence. A neighbouring planter has kindly offered us the use of his jeep from Friday noon till Sunday evening any week, so that solves our transport

(Concluded bottom page 4).



The Village of Tanamal, Buka, where the new school, illustrated in our last issue, was opened recently, and where a spiritual revival has rejoiced the hearts of our workers.

EVERY MAN'S RELIGION

By FOSTER HILLIARD, Winnipeg, Manitoba.

The common expression that sums up most anti-missionary feeling in this our day is that "Every man's religion is the best religion for him." The unexpressed corollary is, "Therefore let him alone. Don't force Christianity upon him."

The man who holds that opinion confuses conviction with intolerance, fanaticism, denial of freedom of thought, publication, assembly, etc. And the tolerance he claims for himself is really lack of conviction, indifference, and agnosticism. If it is wrong to make converts, I would point out that every salesman, advertiser, newspaper editor, writer, radio commentator, etc., is attempting to convert every last one of us to his point of view. The only reason Jehovah's Witnesses are unpopular in Quebec, and rightly so, is because they break the proprieties of social intercourse. No Protestant missionary acts in ungentlemanly manner towards any non-Christian in any part of the world. Our Church does not consider that God's Kingdom is advanced by methods that are tinged with unkindness or condescension. Like St. Paul, United Church missionaries present their case to every man's conscience in the sight of God. If he rejects their advances they accept his decision and go away to return when they have reason to believe they will be welcomed.

We cannot believe that our critic **does not** see differences in the values enshrined in various religions, and still thinks poor voodoo good enough for the Negro, absurd Hinduism good enough for the Hindu, murderous head-hunting witchcraft good enough for the Formosans, the practice of stealing as an occupation good enough for the Dacoits of India, etc.

Nor can we believe our critic is foolish enough to think that these people are happier pursuing their ancient ways, than they are when converted to Christ. Such a belief is flatly contradicted by a visit to any of the places above mentioned, where Christian villages can be seen side by side with heathen ones. If a man will not accept first-hand reports from native-Christians themselves, and won't go and visit the untouched heathen, he must remain in his intransigeant obscurantism.

There remains the possibility that our critic holds to the complacent idea that all religions are of equal value, so that it doesn't matter which religion any man chooses to follow. This is a fond delusion, based upon either of the following ideas: (1) that Western Civilisation is the same as Christianity, and that all missionaries do is put clothes on naked savages; or (2) that all roads lead to the top of the mountain. With regard to the first, the facts are that missionaries are scrupulous in their attempt to sift out Christianity from Western civilisation; second, the fact is that a road up a mountain may lead to the wrong peak, to a precipice, to crevasses, a blank wall of rock, and not to the peak sought.

All parts of the world need the physical achievements of Western civilisation; not our gadgets, but good transportation systems and scientific agriculture to prevent famines, pure water supplies, preventive medicine in all its branches, our social services, etc. If anyone thinks it doesn't matter whether our Christian view of the world is exported or not, he doesn't know the fears generated by the views of the world taught by non-Christian faiths.

The fact that the Japanese regarded their emperor and themselves as semi-divine was not a matter of indifference to us between 1941-45. Non-theistic Confucianism, teaching good form, has made a top layer of Chinese gentlemen, but Chinese democracy cannot be born until gangsterism in the government and beggary among the masses have been wiped out by the leaven of Christian intregity and unselfish service. Buddhism with its counsel of suppression of the life-force has no message for modern peoples. Hinduism with its double standard, of absorption in the Absolute for the wise, and ignorant bigotry and fanaticism for the unlearned, has shown its weakness for all the world to see. Mohammedanism, the biggest idealisation of an unworthy person in all history, has shown its inability to be born again.

As long as the devotees of these faiths are human beings, their minds and souls cry out hungrily for a vision of the Christlike God and the divine man, even as ours. If our critic has received no more inward life from Christianity than he thinks the followers of the above-mentioned faiths do from their faiths, then we must conclude, that for our critic:

(1) Religion is an outward performance of special religious acts, no matter how absurd. Out critic is a formalist.

(2) It doesn't matter what a person believes. It is all unprovable anyway. Our critic is an agnostic.

(3) There is no single authentic report about God. Our critic is an atheist.

(4) There is no highest moral life and no one ever lived an exemplary life for all people. Our critic lives according to social custom. He is amoral.

(5) There is no possible human communion with God, now. Our critic is this-worldly. He only believes in what he sees. He is blind to the spiritual world.

Our critic's low estimate of Christianity will not hurt Christianity, but Christianity reveals such a person in dire need of a vision of God and of Jesus. Until he is saved by God coming into his heart, his opinion about what God can do for his coloured heathen brother, is worth exactly nothing.

—The United Church Observer.

(Continued from page 3).

problems. That will not cut out mon (canoe) travel entirely, but it will certainly minimise it.

Hospital is fairly quiet at the moment, and this month the district has been relatively free from sickness. I am never without waiting mothers, and at the moment there are four here. With the increasing midwifery work it means that Margaret and I cannot both be off the station at once, so we arrange it that there is always one on tap.

Girls' work is growing steadily, but I feel that I am only on the fringe of things as yet. Looking forward to an uninterrupted time between now and furlough, I hope to get the work on a firm footing. Girls' work and infant welfare are very worthwhile, and even though I wonder at times if I am getting anywhere at all, it is God's work and He will bring it to fruition in His own good time. Several of the girls have asked to be baptised recently. and that is most encouraging.

ECUMENICAL CONFERENCE'S MESSAGE TO WORLD METHODISM

An abridgment of the "Message" prepared by the Rev. FRANK BAKER, Eastern Section Secretary of the International Methodist Historical Society.

SUMMARY OF THE MESSAGE.

We, as representatives of Worldwide Methodism, gathered together in conference in Springfield, Massachusetts, from September 24 to October 2, 1947, send greetings to our fellow-Methodists in every land. May grace, mercy and peace be with you from God the Father and our Lord Jesus Christ.

As we address you, our hearts are filled with gratitude and praise. God has done marvellous things for us as Methodists. We are deeply thankful for the manner in which the torch which John Wesley passed on to a little group of his followers has been carried from land to land. The whole earth has heard the Gospel declared by those who have been inspired by Wesley's witness to the saving power of Jesus Christ.

The Light of the World by whom John Wesley's torch was lit.

It would be disloyalty to the spirit of our religion, however, were we to allow ourselves to be filled with pride and satisfaction because of our achievements . . . We at the Conference are conscious, as you must be, that we have fallen far short of our duty . . . We know that we have not been the men and women we should have been. We cannot but be humbly penitent for our failures. We invite you to enter with us into a new covenant with God, that in this day of unparalleled need and unprecedented opportunity we shall gird up our loins and determine to take our religion and our church membership far more seriously than we have ever done in the past. The achievements of the past are not sufficient for these days; to be a good Christian and a good Methodist involves a new consecration to a new task. So with penitence for our shortcomings and renewed faith in God we must move on into new endeavours in answer to the call of our Master . . .

When Methodism has been true to its genius, it has boldly proclaimed that a man saved by grace may have victory over the selfishness and the desires of the flesh, and move on toward the goal of perfect love for God and his fellowmen. The ideal of Wesley for Methodists was "to spread scriptural holiness over the land," and we reaffirm our belief in the power of the grace of God to work a complete transformation in those who open their hearts to Him.

Again, we are reminded that our founder was not satisfied by the attainment of individual salvation, but insisted that salvation was also social. Wesley believed that he could not be true to the call of his Master without dealing with the evils of his time. So Methodists have from the beginning been in the forefront of the battle to make the earth a decent place in which to live and to secure equal justice and opportunity for all . . .

In these great tasks we stand for co-operation with all other Christian bodies . . . and rejoice in the corporate union of Churches in several lands . . . Our differences fade into insignificance compared with those mighty bonds which Christians hold in common . . . Every Methodist should catch the significance of those inclusive words of John Wesley, "I desire a league offensive and defensive with every follower of Jesus Christ."

Can we not reverently enter with our Lord into the Holy of Holies of his high priestly prayer and realise that it was for us he prayed "that they may be one"? Then the expectation born at Springfield will find fulfilment and the Methodists of the world will enter into a new day of co-operation, fellowship and union with all others who love the Lord Jesus Christ and are devoted to His Kingdom . .

And so we come to you, fellow-Methodists of the world, urging you to join us before the Throne of Grace in humble supplication that the God of mercy and of energising power will take possession of our hearts and wills and unite us in the task of to-day, the most stupendous and challenging that has ever been faced by Methodists. May we be clothed in the whole armour of God, and use aright the sword of the Spirit which is the Word of God."

Personal and General

WHOM THE KING HONOURETH.

The high and well-merited honour of Knighthood conferred upon Mr. D. G. Cameron, Mayor of Dunedin, and an ex-Vice-President of the Conference, called for special comment and the warm congratulations of the Foreign Mission Board at its last meeting. For many years Sir Donald was a valued member of the Board and took a vital interest in all its work. He has always taken a keen personal interest in the Missionaries on the Field, and the Overseas deputations to Dunedin have ever found him an eager friend.

Mr. A. H. Reed, whose rich spiritual and literary gifts lavished upon the community for many years have been recognised in the conferment of the M.B.E., has also for many years been an ardent advocate and supporter of Overseas Missions. In addition to generous giving through the years, he has established the A. H. and Isabel Reed Bequests by which this support may be maintained in the future.

We thank God for such men and rejoice in the honour conferred upon them by His Majesty the King.

* * * *

HIGHER SERVICE.

Mrs. Matthew K. Gilmour.

Few, if any, women have rendered finer service in the Pacific than Mrs. M. K. Gilmour. Her death in Sydney, on July 12th, 1948, has brought sorrow and a deep sense of loss to a multitude of people in Papua, Australia, and New Zealand and a great wave of sympathy to her husband, the Rev. Matthew K. Gilmour, ex-President of the New South Wales Conference and, for many years, Chairman of the Papua District. As Norah Francis, this elect lady was married to Matthew Gilmour, then of the New Zealand Conference, in 1903. The Kingdom Overseas was calling this young couple and right nobly did they serve it. Their honeymoon was their first voyage to Papua. Their first appointment was to Kiriwina, Trobriand Islands. After eight years they moved to Ubuia—Mr. Gilmour having been appointed Chairman of the District in succession to Dr. W. E. Bromilow. For thirty-three years Norah Gilmour, side by side with her husband, exercised a wonderful ministry. Of exceptional intellectual gifts, she mastered the Kiriwanan and Dobuan languages and did valuable translation work. A fully qualified teacher, she organised with her husband very successful educational work both in villages and on head stations. Nurseries for motherless and sick babies were established, and her ministry of healing in hospitals and villages commended the love of Christ to the people. Multitudes in Papua rise up to-day and call her blessed. Returning with her husband to Australia in 1934, Mrs. Gilmour exercised a very gracious and successful ministry as Lady of the Parsonage in some of the most important circuits in Sydney, and after final retirement about two years ago, continued in great demand as a Missionary speaker and leader in Women's Work. A great life of love and service will continue on the other side, and the sorrowing and lonely husband will be sustained by the prayerful sympathy of a host of friends.

Messrs. J. W. Shackelford and L. E. Rhodes.

In the passing of J. W. Shackelford in ripe old age, and L. E. Rhodes while yet in his zenith, the Church has lost two men who, amid many duties, have rendered high service to the Foreign Mission Department. The former was a member of the Mission Board from its inception until shortly before his death, and the latter also was a member for many years.

At a recent meeting, the Board by a standing vote expressed its profound sympathy with the bereaved and its great regard for those called to higher service.

* * * *

SISTER EVA SAUNDERS.

Nurse Eva Saunders, was farewelled by the Foreign Mission Board and the M.W.M.U. on the eve of her departure for the Field. The President of the Conference assured her of the constant prayer and good wishes of the Home Church and congratulated her upon her high calling, and spoke of the abundant welcome she will receive in the Solomons where the ministry of nurses and teachers is such an urgent necessity. Following the meeting she was entertained by the representatives on the Board of the M.W.M.U. which will support her.

Sister Eva was booked to sail from Sydney for the Field on 17th August, but was delayed owing to the non-arrival of her lugage. It is hoped a passage will be available on the September sailing of the "Muliama."

* * * *

SISTER EFFIE HARKNESS.

Looking fit and radiantly happy, Sister Effie greeted her parents and friends upon her arrival in Auckland on 19th August for a well earned furlough. She had flown all the way from the Solomons, via New Caledonia and Australia, after months of delay through lack of transport.

Since her return to Roviana nearly 3 years ago Sister Effie has been associated with Sister Lina Jones in re-establishing our educational work at Bilua and Roviana. Labouring under considerable disabilities through lack of equipment and other facilities, their work has been very successful and greatly blessed of God. More and more eager scholars have flocked to these beloved and trusted leaders, who have made such a splendid contribution to the work of the Kingdom both before and after the recent war.

PERSONAL and GENERAL (Cont.)

Sister Lina Jones contemplates retirement at the end of her present term and in Sister Effie will have an ideal successor as head mistress of the Roviana Girl's School —a task that involves much spiritual leadership in additional to wide scholastic experience and attainment.

SISTER EFFIE HARKNESS
Back in New Zealand for a well-earned furlough.

We thank God for Sister Effie and her lovely spirit and pray for her a happy and restful furlough.

* * * *

RETIREMENT OF MISS ROGERS.

For more than 20 years Miss Alice Rogers was a familiar figure at the Mission Office, where she occupied the position of accountant to the Home and Maori and Foreign Mission Departments. During all that period she was a loyal and devoted servant of the Church, taking a wide personal interest in the work of the Kingdom. Both Home and Overseas missionaries knew her as friend, as did many others who had business at the Mission Office. Ill-health has compelled her retirement, but her interest in the work to which she has devoted so many years of fine service will continue unabated. At a recent meeting of the Foreign Mission Board a warm tribute was paid to her long and able service.

* * * *

REV. J. R. AND MRS. METCALFE.

Mr. Metcalfe has made an excellent recovery from his recent operation, and he and Mrs. Metcalfe are booked to return to the Solomons about mid-September. These devoted missionaries will receive an abundant welcome home from the Native Church they have served so well for upwards of 30 years. Sister Grace McDonald and Lucy Money who, with the native teachers, have nobly held the fort on Choiseul during Mr. Metcalfe's absence will welcome relief from the additional responsibility that has been theirs and which they have carried with considerable credit.

CONGRATULATIONS.

Our congratulations are extended to the Rev. C. T. J. and Mrs. Luxton upon the birth of their twin daughters —Kathleen and Colleen. The return of Mr. Luxton to the Field has been deferred until October on medical advice.

A MIGHTY MOVEMENT

"The foreign work of THE METHODIST CHURCH in the United States is a church within a church—larger than many American denominations." It embraces:

49 nations—125 languages
1,400 missionaries and national leaders
6,400 churches and preaching places
800,000 members
360 schools and colleges
129 medical centres
126 social service institutions

The Board of Missions and Church Extension is the greatest educational force of Methodism. It maintains more educational institutions than all the other agencies combined. In foreign countries it operates 360 schools—high schools, training schools, medical schools, agricultural schools, normal schools, theological seminaries, colleges, and universities, 8 universities, 35 colleges, and 14 nurses' training schools.

The Board of Missions and Church Extension operates more hospitals than all other Methodist agencies combined. There are more Methodist institutions of healing in foreign fields than in America. Hospitals and clinics among the people who have no other access to modern medical science—among millions who for their pain and suffering have recourse only to medicine men and witch doctors. These number 77 hospitals, 28 clinics and dispensaries, 3 medical schools, 14 nurses' training schools, and 7 leper colonies.

Acknowledgments

The Foreign Mission Treasurers acknowledge with thanks the following donations:—

	£.	s.	d.
MEDICAL FUND:			
Pitt Street Church ..		16	6
Pitt Street Church ..		15	6
Miss E. Blackwell, Kaiapoi	5	0	0
Bank Street, Timaru ..	25	0	0
Mrs. J. K. Blackwell, Kaiapoi	30	0	0
LEPPER FUND:			
Hamilton East Senior B.C.	4	0	0
Waipawa "Busy Bees" ..		10	0
Coromandel H. M. Station	6	0	0
"MANDALAY" FUND:			
Mr. and Mrs. A. J. Clement	5	0	0
Mrs. I. Chapman ..	1	0	0
REHABILITATION FUND:			
Coromandel H. M. Station	12	0	0
GENERAL FUND:			
"For His Sake," Karori ..	25	0	0

Important Educational Developments on Bougainville

Under what is termed the Commonweath Reconstruction Training Scheme (referred to as C.R.T.S.) the Papua-New Guinea Administration is subsidising approved Mission schools engaged in Primary Education Domestic Training and Technical Work. The Rev. A. H. Voyce having applied for the registration of our new KOAU Institution which has replaced KIHILI (totally destroyed during the recent war), an official inspection was carried out in April last. The Report of this inspection is just to hand and, under the tremendously difficult conditions that have obtained since the return of the Mission Staff, must be considered very gratifying. It is a high tribute to Mr. and Mrs. Voyce, Sister Ada Lee, and Messrs. Bruce Cole and Grenville Voyce, all of whom have laboured with unflagging zeal and great ability, and cause for deep gratitudeto God who has sustained the workers and blessed the work.—Editor.

Report on Inspection of Staff, facilities and organisation of proposed CRTS at KOAU, Buin Inspection, 23rd April, 1948.

Introduction. We arrived at KOAU, Buin, at 9 a.m. on Friday, 23rd April, 1948, and were met on the beach by Mr. Voyce, whom we had met two days earlier at a Victory Medal presentation celebration. We immediately began discussion on CRTS matters in relation to the KOAU and Skotolan centres.

We first inspected the whole area to be used for CRTS Technical, Scholastic and Domestic training. Already several of the required buildings are completed, as under:—

Buildings—Quarters.

Unlike most centres visited, Koau, has no dormitories. Instead, lined on either side of a small creek are houses. On one side the married trainees and their families are accomodated, and the other now houses the single trainees; four to a house. These houses at present, are pretty roughly built, partly of native materials, and partly of war scrap. However, we inspected the plans of proposed new houses, and the layout is very good indeed. Ample building material of excellent quality is stacked in sheds, ready for use in the rebuilding programme, which has a high priority.

Schoolroom.

Here he discusses our buildings very favourably.

Domestic Training Schoolroom.

The recent building in which girls receive part of their domestic training—arts and crafts, needlework, mending etc., is of a temporary nature, but even so is satisfactory. It is to be replaced by a new building under the general reorganisation programme.

The staff is then ennumerated etc.

Findings. Technical.

Although KOAU is not yet recognised as an Auxiliary Technical Training Centre, we are satisfied that buildings, staff, and supply of materials, machinery, tools etc., are adequate to carry out effective instruction. Actually several trainees for whom applications have been submitted are already learning mechanics, plumbing and carpentry. It is recommended that if approval be granted the matter of retrospective payments be favourably considered in respect of those trainees already on the job.

Teacher-Training.

The "Preparatory School," as the Mission terms its Institution for Teacher Training, is arranged in two grades. There were on the date of inspection 5 students in the Upper Grade, and 8 in the lower. (Note by AHV—this is the upper class only—known as the Preparatory School—the lower classes being termed the Intermediate School. The top class is now twice the size). The upper grade students were regarded as fit to proceed to the Training College at Munda in the BSIP next year. They were reading the Papuan Junior School Reader No. 4. Reading was fluent and expressive, and comprehension very fair. A sentence dictated in English was written down quite correctly by one student, while others had spelling errors. A passage in English was translated orally into Pidjin, Siwai and Roviana.

In number work, this grade had completed four simple rules and money sums. They were tested with an addition of money to £500 and a multiplication of money to £1500. Results in this work were fair.

MISS NANCY SCOTT

who will accompany Mr. Geo. Carter, as his bride, when he takes up his appointment as educational liason at Koau, Buin, next February. Miss Scott is herself a fully trained teacher and will be closely associated with her husband-to-be in the work. She is the daughter of Mr. and Mrs. W. T. Scott, of Wanganui East. She resided for two years at Deaconess House and is an accredited Local Preacher. As Sunday School teacher and bible class and guide pack leader, she has further fitted herself for the great work to which God has called her.

The lower grade read the Papuan Junior Reader No. 3 quite well, and with evident understanding, and translated sentences from the Reader into Pidjin and Siwai. Their arithmetic covered simple rules to 10,000 with numeration to 1,000,000. Results obtained in this test were very fair.

Both grades showed a very fair comprehension of simple oral English. The present arrangement of sending Teacher trainees to Munda in New Georgia has imposed on the Mission the burden of teaching the Roviana language which is the medium of instruction at the Methodist Training College. Mr. Voyce is now awaiting the arrival of Mr. G. G. Carter, M.A., Dip.Ed., who has given up the idea of undertaking a course in Divinity, and is prepared to devote himself to Teacher Training.

It is considered that the attainment of the Candidates for Teacher Training is sufficient for them to undertake the course of training prescribed in the CRTS syllabus for Training of Teachers of Village Schools, and the staff, equipment and accommodation are regarded as satisfactory. It is recommended that the KOAU Mission be approved as an Auxiliary Centre for Teacher Training on the understanding that the proposed arrangements will be carried out. Should certain students, however, proceed to Munda for Training, they will thereby be disqualified for further assistance under CRTS.

Domestic. Training.

We had opportunity of examining some of the needlework and mending executed by girls on the station. The workmanship was very good and obviously reflected careful teaching and keen learning. Another phrase of the domestic training was impressive. Mrs. Voyce has one wing of her own houses set aside for four girls, and these four girls are changed each month. They have:—

1. A neatly kept and well furnished bedroom comprising four stretchers complete with mattreses, sheets, pillows and slips, blanket and net.
2. A small table with a well laundered and beautifully worked tablecloth, on which stands a vase of flowers.
3. Floor mats beside each bed.
4. Pictures on the walls.
5. Good lighting.
6. A dining room, detached, in which is a large table (at which the girls MUST eat always) clean napery, and a cupboard containing their eating utensils; plates, cups and saucers, knives, forks and spoons.

During their month in the house, the four girls learn cooking (Sharing the family food themselves.) laundering etc. They are taught household hygiene and domestic economy. The four girls on duty during our visit looked clean, healthy and happy, and their rooms were spotlessly clean and tidy. We believe that Mrs. Voyce could safely be relied on to give thorough instruction under CRTS.

General.

We had a further discussion with Mr. Voyce during which we answered many questions relative to accounting procedure etc. We next asked Mr. Voyce to prepare three seperate applications for approval of his three sections under CRTS. This he did and the applications are tendered herewith.

We next inquired as to the situation at the Mission's northern centre at Skotolan, Buka, and Mr. Voyce told us that because of staff shortages, and the upset caused by the death of Mr. Charles Carter, he was at least temporarily, withdrawing his application for CRTS aid. He informed us that at the moment there was only a Fijian teacher in charge of the school at Skotolan.

The Methodist Mission at Koau is now ready to operate under terms of CRTS. Some applications have already been forwarded. It is strongly recommended that approval be given as soon as possible for KOAU'S three institutions to participate in the scheme, and that Mr. Voyce be advised accordingly.

Appendix 8.

A considerable amount of work has been done by the Mission in the preparation of Siwai Reading Books and Primers, using as material stories and legends of many races and nations. As there is nothing of a denominational nature in the subject matter, consideration might be given to assisting the Mission to have these Readers printed.

Classes 3 and 4 have been taught to draw maps of Bougainville. Time did not permit of questioning the classes on their grasp of orientation, but the maps are at least evidence of some teaching of Social Studies.

Some very useful handwork is being done by the girls—making table mats, purses, serviette rings and trays. Needlework, including fancy work, was quite well done. The girls had also made crotchetted cards for binding loose papers into booklets—the Siwai Readers referred to above.

In general the Central School is doing earnest and fairly effective work.

Portion of the District Institution at Munda prior to its destruction. The hill in the background is named BIMBILO. Its top is being levelled by bulldozers and will form a magnificent site for the new District Institution.

AFTER ONE YEAR—I LIKE IT!

By the REV. TREVOR SHEPHERD.

It is a year to-morrow since we left N.Z. How time flies. I will tell you of my walk yesterday morning. This is just one of the many days one goes for walks. How I wish David Grayson had been walking with me, or perhaps Rita Snowden, or H. L. Gee, and then the task of writing such wonderful things would not be in the hands of a novice.

Up at the crack of dawn, and having devoured a pawpaw, toast and fried tomato, Tavito (the cook boy) and I were off. As we ascended the first hill behind Kekesu we could hear our Lotu bell calling the people to worship. But we were to worship in a greater Temple to-day. Half-hour walk brought us to Teosinasina. They were just having Lotu, so into the Church we went. I collected the only seat—the one in the pulpit—and made ready to sit down at the end of the hymn. It ended, I sat, and the teacher pronounced the benedicetion. It was the last, not the first, hymn. On we went. Hanotabin, ¾ hours' walk, was our next stop, to look at the school in action. Time 7 a.m. Then upward and onward. Here the road is really steep to Namatoa, where we collected the teacher and all the school boys, about 30, and then 'still upward.'

Namatoa Village.

What a wonderful view! Buka Passage, about 35 miles up the coast, stands out, while Teop Island with its reef, the coast line with its reefs, are a beauty to behold. It's just like an aerial photograph from about 1500 or 2000 ft. Then up we went. Once we could see our house at Kekesu. I waved to my wife, but she must have been busy. Then again upward. All at once I noticed a lemon on the ground, then a place evidently levelled out for a house—Rev. and Mrs. Alley's rest house. It was like standing on sacred ground, and I bowed my head in reverence. One lives in another world at such moments. The feet of a martyr have trod here. Another 10 minutes and we were there. What was our destination? Why, just a patch of bush.

Tavito had helped some Australian soldiers, prior to the Japanese occupation, transport the stove from the Mission house at Kekesu, to the soldiers' camp in the hills. Well, the Japs. came, the stove was quickly dismantled, some pieces hidden, some thrown away, the stove rolled into the bush (it was not for Japs. to have such conveniences) and the company fled. Our destination was that spot to locate the stove, and its pieces, as Sister Merle's house was stove-less. In about 10 minutes a grand whoopee from one of the boys brought all to a spot where our prize lay. At my command they overturned this hidden treasure.

I thought of the times Mrs. Alley had seen failures in cooking, of the times cook-boys had turned out good things to eat. There it lay, rusty a little, but certainly usable—if only the parts could be found. The search was resumed. You have heard about looking for a needle in a haystack. Well, you try looking for a piece of a stove in a tropical jungle! It's not much different. But I would back these boys to find a needle even. I asked them to find a buried survey peg in the middle of the jungle marking the back part of our section. In about two hours they came back to tell me that they were sorry they would have to leave it until another day. They couldn't 'tink tink' good this day. Next day they came to ask me to come and have a look at it. It had been unearthed. Well within ¼ of an hour, after spearing the ground and making it similar to a pin cushion, all but the oven trays and the chimney, were ours — not a bad bit of work. We put it all together. The experienced Tavito knew how its many parts went into place. I thought of the times he had done that job, and how Mrs. Alley must have watched him to see that all was clean, etc. All completed, we dismantled it again, took the small pieces down to Namatoa, and made arrangements for 12 natives to carry it down to Kekesu on Monday. It had been a good morning's work, although only about 9 a.m. We had walked a good 8 miles, and some of it steep going, more than I ever did in N.Z. I guess.

But Tavito then told me about a lake on the top of this mountain. Nothing would stop me from seeing that. The success with the stove gave spirit to my fainting soul. Another hour's walk. Up we went. Following along the ridge, we left the track, and the natives cut a path as we pushed our way through. By now we were about 3000 ft. up and began slowly to crawl down the sides of an extinct volcano crater. Down some 100 ft., and there, with tropical growth to the water's edge, was a wonderful scene—a lake about 2 chains across with ducks and mosquitos in plenty. A fallen tree gave the impression of a jetty. It was a picture, a dream come true. Then I heard their stories.

When the Japs. were coming closer the military and a Government officer camped there. The water gave them bathing and washing facilities, but as there is no outlet the lake is stagnant and no use for drinking. Native houses gave them shelter. But it was too cold for the natives. Unacustomed to the altitude and cold they became ill, so the army went further inland, and the natives returned to the coast. Later they took the Japs after the fugitives to this camp. When the Japs said, "Where are they now?" they replied that they didn't know but supposed they had gone inland. "Then take us in." 'No got,' they replied, 'me fellow savy along salt water, along bush me no savy.' And when a native says he 'no savy,' you can reckon that even if he does know, it isn't much advantage because he just ddoesn't intend to tell you. So the Japs had either to go in by themselves, and get shot for sure, or else return. They chose to return.

Those days were hard days for Teopese. Stories of cruelty, of escape and courage are slowly being told to us. Our wash-boy had his hair singed by a bullet from a Jap rifle.

Well we looked about for awhile and turned for home. I hope some day, not too far distant, to have a rest house erected somewhere up there. I think it will be right up on the top of the range, some 800ft above where Alley's was. The air is quite fresh and N.Z. potatoes grow quite well.

It was great to walk down hill for a change and it didn't take long to descend. I collected an armful of coloured shrubs from the bush for our garden, a few lemon trees from under the big tree at Alleys rest house, had my dinner at Namatoa at 11 a.m., and about 12 set off for home arriving at 1.30 p.m. But I didn't do much work the rest of the day. From just outside our house one can see the top of the hill we climbed. It was sure a walk, but it was a mountain top experience in more than one way.

Well that was yesterday.

This morning, just as we finished drill, a boy came running up, 'bring the gun quick, a turtle.' Well away went the boys. One for the gun, and the others for the turtle. After much playing about and no turtle a canoe came in for me, and armed with 9 shots and a .303 we set sail out through the breakers. After a while the turtles (there were 2) surfaced about 6 chains away. A heaving sea made a moving turtle a pretty tough target from a moving canoe. "Wait till we get close" said the boys who were all ready to jump overboard and catch the turtle before it sank. When about 2 chains off impatience got the better of me, and I fired. Water came up just beyond it. Another shot just in front of it, and another! The boys pulled hard and we were getting within a few yards of our quarry. I had fired four times, and thought I had another shot in the magazine. We were nearly on top of the turtle, I took good aim, a wonderful shot! I pulled the trigger. "No got,' was the cry. Well that is the story of another fish that got away.

A bit of news of Kekesu, ere I finish. Life goes more smoothly now, School teaching is a bit easier to the jack of all trades, to say nothing of an employers job. I shall have a lot of sympathy with the 'higher' strata of society after this. Sister Merle's house is finished, except for the final touches, and, except for having the usual Island complaint of being out of square, is quite a worthy effort. She is living in it. A doctor boy's house is about half completed, and a teachers' house will be finished in a couple of days. We now have 28 at our school. This is recruiting week. We started the week with 15, 7 more have promised to come, and no word yet from about half the teachers. I expect we will have about 40 at the end of the week, and hope to get 60 before long.

Language is a problem and not being by any means good at literary work I labour under difficulties—but we get by. The boys here know a lot of pidgin English and I can make myself understood. It would amaze you to see them at their school work. When we arrived here we found them doing L.C.M. etc. and had to rethink our school days to remember how to do them ourselves.

Teop Island is all bush except where the village stands. Bare poles mark the place of the old Church, plus the wire the lamp hung on, and the top peice of a lamp. Crotons and blocks, and a concrete tank mark the spot of the Mission house, while Alley's cat, now wild in the bush, comes out at night to remind the inhabitants of pre-war life.

But its a great life, and a great work, and we serve a Great King. Don't let anyone tell you that Tropics are a place for fools. They are a place for Christians, and more of them. But a word of advice. Marry a nurse first. Gloria is a great pal, a wonderful missionary, and certainly does much to keep me fit. One year of life in the Tropics! I like it!

NEW COMMISSION
FOR PEOPLES OF SOUTH PACIFIC

Decisions of vital interest to 3,000,000 island peoples were made by the South Pacific Commission at its first session at Sydney, says a statement issued by the External Affairs Department. An effective administrative and organisational foundasion has been established for the work of the commission, the object of which is the welfare and advancement of the island peoples in the Pacific.

France, the Netherlands, the United Kingdom, the United States, New Zealand and Australia had now put into action undertakings concluded in the Canberra agreement last year, stated the department.

Immediate active attention is to be given to: Increased food production to raise nutrition standards and exports; copra output to be speeded up by the use of more labour and machinery; fisheries research and improvement of the present inadequate supplies; more ships to encourage output and relieve goods shortages; improving the health of mothers and babies; the training of islanders in technical skills; the stimulation of education by radio and film strips and the spreading of modern agricultural practice.

It was stated that these and other projects were on the programme.

REGIONAL CO-OPERATION.

The department stated that never before south of the Equator had so many countries combined in such a wide common plan of regional co-operation.

The long-term project of the commission was to bring the Pacific island peoples together in meetings where, by rubbing shoulders with each other, they might widen their horizon, discuss common problems and, as the people most concerned, advise the commission of the directions in which it should go.

Action had already begun by the appointment of an acting secretary-general. Machinery had been set in motion to obtain people with the best scientific and technical knowledge to direct the South Pacific Research Council. The proceedings of the first session were held privately, but it is the commission's intention that normally meetings at which the economic and social welfare of the islanders was under consideration should be open to the public.

The permanent headquarters of the commission will be either at Noumea or Suva. The committee will soon visit these places to decide. A working committee which has been appointed will carry on between the sessions of the commission. Among its tasks will be the selection of a secretary-general, a deputy secretary-general, a deputy chairman of the research council and full-time research workers.

The Living Word

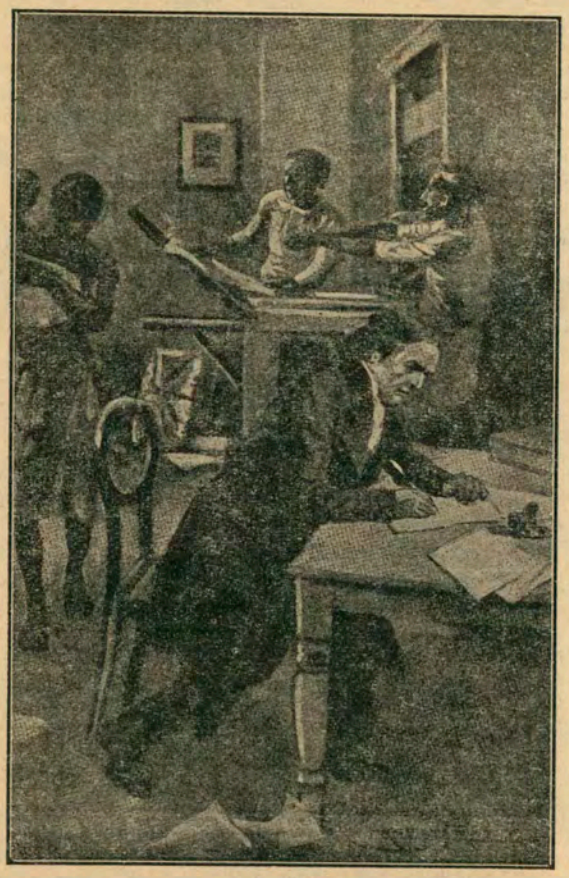
NEW TRANSLATIONS AND EDITIONS IN THE SOLOMONS.

Letters recently to hand tell of the eagerness with which the reprinted four Gospels in Roviana have been purchased by the people in the Solomons. Further supplies are being shipped from Sydney, and yet another edition may be needed in the near future. The natives are gladly paying the full cost, 4/6 per copy, thus throwing no financial burden upon the British and Foreign Bible Society, which has again come to our aid in publishing the edition.

At Buka, Margaret Sotutu and a native teacher named Kranki have completed the translation of St. John's Gospel in Petats and have further work in hand.

In the Teop area several of the native teachers are engaged in similar work. Full details have not reached us, but we assume that these men, whose fathers were primitive savages with no written language, are working from the Roviana translation.

The Rev. J. R. Metcalfe reports an abridged Bunyan's Pilgrim's Progress in Bambatàna (Choiseul) ready for the press, and that he is in communication with the Pacific Christian Literature Society regarding its publication.



Dr. Coke, pioneer Methodist Missionary, took out to Ceylon in 1813 a small press for printing the Scripture. In 1818 Daniel John Gogerly took charge. Gogerly is here seen correcting proof sheets.

The Rev. A. W. E. Silvester reports that arrangements have been made with Messrs. A. H. Reed & Co. of New Zealand for a new edition of the hymn book, catechism, portions of Scripture, etc., in the Bilua (Vella Lavella) dialect.

The Rev. Allen H. Hall has forwarded for the Mission Office files two copies of a six months' series of Sunday School Lessons prepared and published by him on the Field in Roviana. 200 copies were duplicated by him which, together with the translation and editing, represents a considerable achievement.

NEW TRIUMPHS OF THE BOOK

We are privileged to give some extracts from a Radio address given by Mr. E. R. Liberty over the Christian Broadcasting Station at Shanghai, on the China Bible House Hour.

President Chiang Kai-shek, in a broadcast to the nation, said: "All Christians, whether in China or elsewhere, are sorely distressed at the wave of disillusionment which has followed the war. The bright dreams of a better world which sustained men in the hour of trial have faded. Men everywhere are asking, What can be done to realise the universal longing for peace? Man seems condemned to spin for ever in a cycle of ever-recurrent greed and selfishness. Is there no escape? "Christianity," he went on to say, "points the way. The transformation of the world must take place in men's hearts. We will have a better world when we have better men."

Nowhere is this disillusionment more persistent than among Chinese students. During the long-drawn-out war period many of China's Universities and Colleges were moved far into the interior. There, in the most primitive circumstances, studies of all kinds, from technical engineering to music and art, were conducted. Many of the sites chosen were far removed from cultural centres. Little was provided in the way of social activity or spiritual comfort. So many turned to the local church or mission. From all quarters came the news of Bible classes in English, and the Bible Societies were hard put to it to provide Scriptures for this need. The supply of bi-lingual New Testaments that had found their way up country was soon used up. Then, under endless difficulties, the Bible Societies began to print bi-lingual Gospels on Chinese paper. These were light and more easily passed through the post. Quickly they found their way to many places where bulkier packages had failed to arrive.

I for one, at that time in Lanchow, the capital of Kansu Province in the far north-west, used to wait eagerly for these packages to arrive. Every Saturday night for six years there was an English Bible Class mostly attended by students. We used whatever Gospel we could get hold of, and had to go through it slowly for fear the Bible Society had not another one already on the way to us.

MORPETH CONFERENCE RESOLUTIONS

General Introduction.

We, Missionaries and home base workers representing some nineteen Missionary Boards and Missions at work in the regions of the South Pacific, meeting in Conference at St. John's College, Morpeth, N.S.W., during last week of February, 1948, are praying for and thinking continuously of the new Churches and their leaders so wonderfully raised up by God during the past century in all parts of this great area. Rejoicing in your fellowship we send you greetings in the Name of the Lord.

As we review the history of this last decade we are conscious of the severe time of testing through which you and we have passed. We are deeply moved as we recall the unfaltering courage and the steadfast witness even unto death of God's servants in the islands during the dread years of war. We believe that now, as in the earliest days and through the long history of the Christian centuries, it will again prove that "the blood of the martyrs is the seed of the Church."

In contemplating the immediate years that lie ahead we believe that our testing is likely to be of a more subtle and searching kind. In all parts of the South Pacific area profound changes are taking place in habits of life and human contacts alike. New experiences of national aspirations and uncharted paths of fresh opportunity are likely to test our faith and its witness as never before in our history. We would remind you and ourselves that the road to triumph will be as always that of following the way opened by our Lord and Saviour Himself. We take courage in the truth that not only is He "the same yesterday, to-day and for ever," but that He is King of men and Lord of all good life. Entering into His glory by the Cross, all authority is His both in heaven and on earth.

Let us resolve then to acknowledge His sovereignty over every realm of human life, walking along the ways of men as His messengers, His warriors, serving Him with unswerving loyalty and single-eyed devotion, and existing only to live forth His life in His world—to fight His battles, to be ourselves His weapons, His tools, His hands, to love Him, to toil with Him and, if called to do so, to die for Him.

1. General Survey.

(a) That Mission Boards and Island Church Authorities be invited to enter into conversations with the National Missionary Councils of Australia and New Zealand and with such regional Christian Councils as may be established with a view to measures being taken towards the completion of the unfinished tasks, in unevangelised areas and among Asiatic groups, also concerning the provision of an adequate ministry for European populations.

(b) That wherever possible the services of members of the Island Churches be utilised as missionaries.

(c) That the National Missionary Council of Australia be asked to prepare a statement on the comity of missions in such a form that this may be understood by the Churches and general public and that after being approved by the New Zealand Council it be issued in the name of both bodies.

(d) That the National Missionary Councils be asked to consider the advisabitity in future conferences concerning the Pacific of widening the area of representation to include the Foreign Mission Conference of North America and the Conference of Missionary Societies in Great Britain.

II. Native Culture and the Growing Christian Church.

(a) That this Conference desires to record its gratitude to Almighty God not only for the devotion to a high sense of duty and the sympathetic understanding of and service to native life of the great body of Christian missionaries in the South Pacific up to and during the second world war, but also for His creation through them of young Churches which by their steadfast faith gave so victorious a witness amidst the terrifying conditions attendant upon modern warfare.

(b) That at this critical time of changing conditions both in native culture and inter-racial contacts this Conference suggests to all missionaries and candidates for missionary service the necessity more than ever to study carefully native attitudes, thought-forms, traditions and customs with the purpose of developing a

REV. NORMAN GOODALL, M.A.

Secretary of the International Missionary Council and Editor of the International Missionary Review, who was a distinguished member of the Morpeth Conference.

Christian religious life and experience bearing a healthy relationship to native ways of life, while at the same time distinguishing between customs which may be incorporated in Christian faith and practice and those which may not.

(c) (i) That in view of the necessity for missionary students to receive an all round training for their future work, and of the limited time at their disposal for this, the authorities of the Department of Anthropology be requested, when it is impossible for missionary students to take the full course, to provide an alternative course in cultural and social anthropology.

(ii) That should this not be possible the National Missionary Council of Australia endeavour to arrange for instruction in those branches of the subject to be given by selected lecturers apart from the University.

(d) That this Conference desires to bring to the notice of governments to whom is committed the tutelage of native peoples, the unique value of the Christian religion for social health and development and for individual character, particularly in those areas where culture change and contracts are occurring and urges that every opportunity be taken for government and mission co-operation.

III. The Indigenous Church.

(a) That this Conference recommends the holding of regional conferences wherever practicable for the deepening of the spiritual life of the people and the development of the ecumenical spirit in the Island Churches.

(b) That this Conference recommends the immediate creation of regional Christian Councils for limited areas and later, as soon as transport and other facilities make it possible, the establishment by such Councils of a South Pacific Christian Council.

(c) That in order to enable the indigenous Churches in the various island groups to enter into a wider fellowship and experience this Conference asks the National Missionary Councils of Australia and New Zealand and their constituent members to contemplate the convening of a larger conference as soon as practicable.

IV. Christian Education.

(a) Responsibility for education is being increasingly assumed by the Governments of the South Pacific and various far-reaching educational programmes are either under discussion or being put into operation.

This is a matter of special interest to Mission Boards in view of:—

(i) the fact that throughout the South Pacific Missions have pioneered in education and in some areas are still the only educational agency;

(ii) the conviction of the Boards as to the centrality of Christianity to all true education;

(iii) the necessity of education to the nurture of the Christian community and the training of Christian leaders.

In this situation the Conference emphasises:

(i) the need for frequent consultation between Governments and Missions, with mutual recognition of each other's responsibilities and aims;

(ii) the desirability of collaboration between the two agencies especially in teacher training, so that the best resources of both may contribute to the development of educational systems which will be Christian in their presuppositions and appropriate to the needs of the populations concerned.

Further, the Conference recommends that, while collaborating as far as possible in all Government schemes of education, Missions should give special attention to:

(i) education for Christian leadership;

(ii) and in addition the education of children in Biblical knowledge and the Christian faith through agencies supplementary to those in Government Schools.

(b) That Mission Boards be invited to consider as a policy the establishment of united institutions for the promotion of higher education.

(c) That because native peoples of other regions have passed through stages in education somewhat similar to those through which the peoples of the Pacific are passing, this Conference draws the attention of Mission Boards to the literature describing such education (e.g. Colonial Office Publications on Africa).

V. Training of the Ministry of the South Pacific Church.

(a) That Mission Boards be encouraged to give priority in their programmes to the fuller training of the ministry.

(b) That in selecting European personnel for Theological Training institutions on the field Mission Boards and Island Churches be requested to make knowledge of the life of the people an important consideration.

(c) That the question of missionary service be kept in mind when drawing up the curricula of Theological Training institutions in the South Pacific and that the appeal for South Sea Island missionaries be kept constantly before the indigenous ministry.

(d) That a committee be appointed by the National Missionary Councils of Australia and New Zealand to carry out a complete survey of Theological Education in the South Pacific, in consultation with the Missions and Churches, with a view to co-operative action, and to report to the National Missionary Councils, with recommendations.

(e) That where training of Island workers in Australia or New Zealand is contemplated, such should generally be as a post-graduate course, to be taken after the fullest possible training has been received locally and practical experience gained in the field.

(f) That in the opinion of this Conference there should be no difference in ministerial function as between fully ordained members of any race, and that as they are able to bear it more and more responsibility and leadership should be entrusted to indigenous ministers.

VI. Women's Work.

(a) That more women of the Pacific races should be given opportunity for the development of latent powers of leadership and creative expression.

(i) by a sound background of primary education;

(ii) by training in a central boarding school of selected girls.

(b) That the Christian education of girls in the Pacific should be parallel to, but not necessarily identical with, that of the boys.

(c) An urgent need is for suitable Christian women to be trained as leaders in their own native communities.

(i) as wives and mothers in village homes.

(ii) as teachers in government and mission schools.

(iii) as nurses in government and mission hospitals.

(iv) as Church workers.

(d) That, as far as possible, in the higher education of girls of the Pacific races, environment and curriculum should grow out of the local culture, to act as a constructive and progressive force in village life, rather than bringing drastic upheaval into the lives of the girls themselves, becoming a disintegrating force in the social community, to which they will return.

VII. Christian Literature.

(a) That the united publishing work of the Pacific Christian Literature Society should be regarded as of direct interest to the Australian and New Zealand Mission Boards working in the South Pacific area and encouraged by them as a co-operative attempt to meet the need.

(b) That this Conference requests the Pacific Christian Literature Society to give consideration to procuring or preparing suitable books on hygiene, teaching and other subjects, together with Bible Commentaries suitable for translating into Pacific Island languages, and to bring these to the notice of the Boards concerned.

(c) That this Conference considers that there is urgent need for the establishment of Christian bookstalls carrying a comprehensive range of attractive and simple Christian literature in the principal centres of population in the South Pacific.

(d) That this Conference recommends to the National Missionary Councils that Mr. J. Whitsed Dovey, Hon. Secretary of the Australian Council, be asked to visit the South Pacific area eary in 1949 with a view to reporting to the Councils on the practicability of establishing such bookstalls.

(e) That this Conference feels that the present situation calls for the setting apart of a missionary to undertake a Literacy-Literature survey of the South Pacific, conducting literacy campaigns and taking preliminary steps towards the provision of the requisite literature; but that further consideration of the matter should be deferred until Mr. Dovey's report has been received.

VIII. Medical Work and Public Health.

(a) That despite the rapid extension of Government acceptance of responsibility for medical service in the South Pacific, this Conference affirms that there is a permanent need and opportunity for medical service of a Christian quality which Missions can supply.

(b) That in these rapidly changing times, there is need for the Missions to review their present and planned work on a long range basis, and to, consult with Government Authorities and other Missions as to the types and location of the medical work for which each will be responsible.

(c) That in such integrated medical schemes, the principle be accepted that when the work to be done by the Church has been agreed upon, adequate grants in aid should be paid by the Government. The Mission should still be free to control the work, subject to reasonable provision being made for inspection and report, and should accept responsibility for maintaining continuity in personnel and service.

(d) That wherever possible, the Churches and Missions should co-operate with Governments in training schemes for native dressers, orderlies, practitioners and nurses, both in providing Christian recruits as trainees and in suitable circumstances, in carrying out the training with the help of grants in aid.

(e) That where Government medical training is carried out the Churches or Missions should accept responsibility for providing spiritual nurture to the trainees, either by maintaining Christian hostels or by personal contacts and regular Christian teaching.

(f) That teachers and village leaders should be trained in the giving of instruction in health and hygiene to children and adult villagers.

(g) That where sufferers from sickness of long duration (such as tuberculosis or leprosy) are congregated, the challenge to minister to their special spiritual necessity be met by the Churches.

(h) That a committee be appointed by the National Missionary Councils to prepare recommendations concerning the medical needs of the South Pacific peoples for submission to the South Pacific Commission when it is established: such committee to include at least one medical missionary and representatives of Home Board executives.

IX. Church, Community and State.

(a) That while its is a fundamental principle of missionary policy that the vernacular language is basic to the cultural and religious life of the people, this Conference is of the opinion that English should become the lingua franca of the whole area with the exception of those areas under French control and that missionary educational policy should be directed to that end.

(b) That this Conference urges the constituent Churches of the National Missionary Councils of Australia and New Zealand to encourage suitagle Christian men and women to offer for positions in Government services in the South Pacific.

(c) That this Conference of representatives of Churches and Mission Boards vitally interested in the Pacific area notes with satisfaction the assurance of the Secretary of the Department of External Affairs, Canberra, in a letter dated 17th December, 1947, that the advice and co-operation of missionary bodies will be welcomed by the Department in connection with the work of the South Pacific Commission when it is established.

X. The Evangelisation of the Indian People in Fiji.

That this Conference suggests to the Missions in Fiji that the National Missionary Society in India be approached with a view to some co-operative effort in Fiji.

XI. Conclusion.

This Conference of representatives of the Constituent Boards and Societies of the National Missionary Councils of Australia and New Zealand expresses thanks to God for all that has been so wonderfully accomplished in the life of the Church in the South Pacific in the past, for faithful work continuing in the present, and for hope of yet greater things in the future. Its members are conscious of the challenge constantly to bring before the Churches in Australia and New Zealand the needs of the Church in the South Pacific field. The Church at home is at all times called to assist the Church in the Field by prayer, by the provision of personnel, and by gifts of money.

At this critical time, however, there is urgent need for more widespread participation and dedication on the part of the members of the home churches with a view to the enlistment of personal service and Christian giving on a basis more proportionate to the growing need. We believe that the churches at home and in the islands are alike called to re-dedication of life to our Lord Jesus Christ, and to a deeper commital of ourselves to the urgent and vital task of evangelism. To our own share in this call we of this Conference are determined to consecrate ourselves.

WOMEN'S PAGES. M.W.M.U. Methodist Women's Missionary Union of New Zealand.

PRESIDENT'S LETTER.

12 Hukarere Rd.,
Napier.
Sept., 1948.

Dear "Open Door" Friends,

It scarcely seems three months since I wrote my last letter to you. When one is busy the time passes quickly, cnd the year draws to a close before one realises it. Another year of Union work has closed, and Auxiliaries are entering upon another year of service. We hear of progress, and increases in membership, and humbly thank God for His guidance and care over us.

I am sure all Auxiliary women rejoice in the knowledge that a much-needed addition to our meagre Mission fleet, is the purchasing of an Auxiliary Ketch, the "Mandalay," by the Foreign Mission Board. What a great joy it will be to the Chairman of our Solomon Island Mission and to all who will use her for travelling from Island to Island. The contact between missionaries and Sisters through the purchase of the "Mandalay" will bring untold joy to them.

We also rejoice that Sister Eva Saunders, our new Missionary Sister, has proceeded to the Solomons, and will soon be taking up her work amongst the people to which she will be appointed. We congratulate Sister Eva on her successful nursing training. She goes out fully qualified, having obtained her three nursing certificates, and completed her maternity training. Sister Eva has been looking forward to the time when she could embark on the work which she feels she has been "called" to do for her Lord and Master. We can assure Sister Eva of our constant prayers on her behalf. We pray that the love and the knowledge of God's holy presence will be with her in the great work of ministry healing, and of educating and training these dear people. May the following verse help and sustain her:

"God knows the ties we hold so dear,
Each wish of mine and thine—
The love made stronger—purer still,
By this great Love Divine."

We have within the membership of our M.W.M.U. mighty women of prayer. Women who are exercising themselves in the most wonderful of all gifts for our dark-skinned Sisters and their children; also our Deaconesses to the Maori folk. So Auxiliary women, keep on praying, and God will keep on answering.

I have been reading an article taken from the "Girls' Life Brigade" (N.Z.) Bulletin. It was headed: "How we may make G.L.B. a real help to the Church," written by Mrs. A. Grocott, Life President—and this is what she writes: "Each Company should be closely identified with the **Missionary life** of the Church. I would urge that one parade each month be entirely missionary in character. Let the officers make themselves very familiar with the Missionary Activities of the Church, and seek to interest the girls by means of talks, about the Mission Field, and letters from Missionaries. Encourage them to write to their missionaries, and to girls amongst whom the missionaries work. I know of one company who has linked up with a Busy Bee movement. Once a month the Company "falls in" as usual, and after Roll Call and inspection proceeds to work by sewing and knitting. Three ladies of the Church's Missionary Union and members of the Church Committee attend on this day and prepare the work. A programme of Missionary items is presented. At the end of the year a Missionary display is given either separately or in conjunction with the closing ceremony of the Company. Thus the Young People's Missionary Movement and the Girls' Life Brigade become one activity.

We have many Girls' Life Brigade Companies in our Methodist Church throughout New Zealand, and if each one took up the above suggestion, what great work could be accomplished for Missions.

We note that nine of the fourteen girls at our Kurahuna Maori School Hostel are Girls' Life Brigaders, and had recently paraded at the Annual Girls' Life Brigade in Auckland, followed by a service in the Town Hall. They had also attended a Birthday Party given by the Onehunga Girls' Life Brigade.

We congratulate the officers of the G.L.B. for fostering the Missionary Spirit into the hearts and minds of the girls who come under their care.

Will all who read this page, pray earnestly for our 34th Annual Missionary Conference to be held in Palmerston North from October 12th to 16th, 1948.

With my warmest Christian greeting,

from your fellow-worker,

EMMIE VIRTUE.

AUXILIARY REPORTS.

Auckland District. Convention held at Pitt St. opened on Monday, May 3rd, with tea at 5.30 p.m. A round-table question and answer time took place until time for the evening session. Seven evening Auxiliaries answered roll call, each giving a brief report of the year's work. The financial statement was presented, and Stamp Secretary urged all to make a special effort to augment stamp funds, and asked that all stamps be in by June 20th, to be included in the annual statement. The secretary appealed for volunteers to prepare material for the Women's News Letter broadcasts from 1YA. Guest speaker was Sister Rita Snowden, who gave a most interesting account of her visit to Australia for the Centenary of the Queensland Methodist Church. At the conclusion of the address we adjourned to the church for a communion service conducted by Rev. W. Walker. At 10.30 a.m. Tuesday, we again assembled for business. At this session President Mrs. Beavis presided over representatives from 28 Auxiliaries. The quarterly financial statement was read, and the new method of taking Christmas and Easter offerings was discussed. Miss Rishworth gave an interesting account of the work at Kurahuna School, which name has been changed slightly to Kurahuna School Hostel. The Box Secretary reported that Home Sisters for the district are the deaconesses at the Airedale St. Maori Centre. Sixteen new gleaners' boxes had been placed this year, making a total of 161 gleaners. The President opened for discussion the matter of the suggested division of

the district; the 12 Auxiliaries on the North Shore, with a membership of 201 to form a new district. It was finally moved and seconded that we ask the Dominion Executive for this new District. Afternoon session opened at 1.30 p.m., when Mrs. Thompson, of Leigh Auxiliary, conducted devotional period. Rev. A. Everill Orr, who was our guest speaker and also our soloist, dedicated the offering. He then told of his experiences during his sojourn in the United States, where he was one of the representatives of our N.Z. Church at the World Conference of Methodists. After a vote of thanks had been passed, Mr. Orr pronounced the benediction, closing a happy and profitable convention.

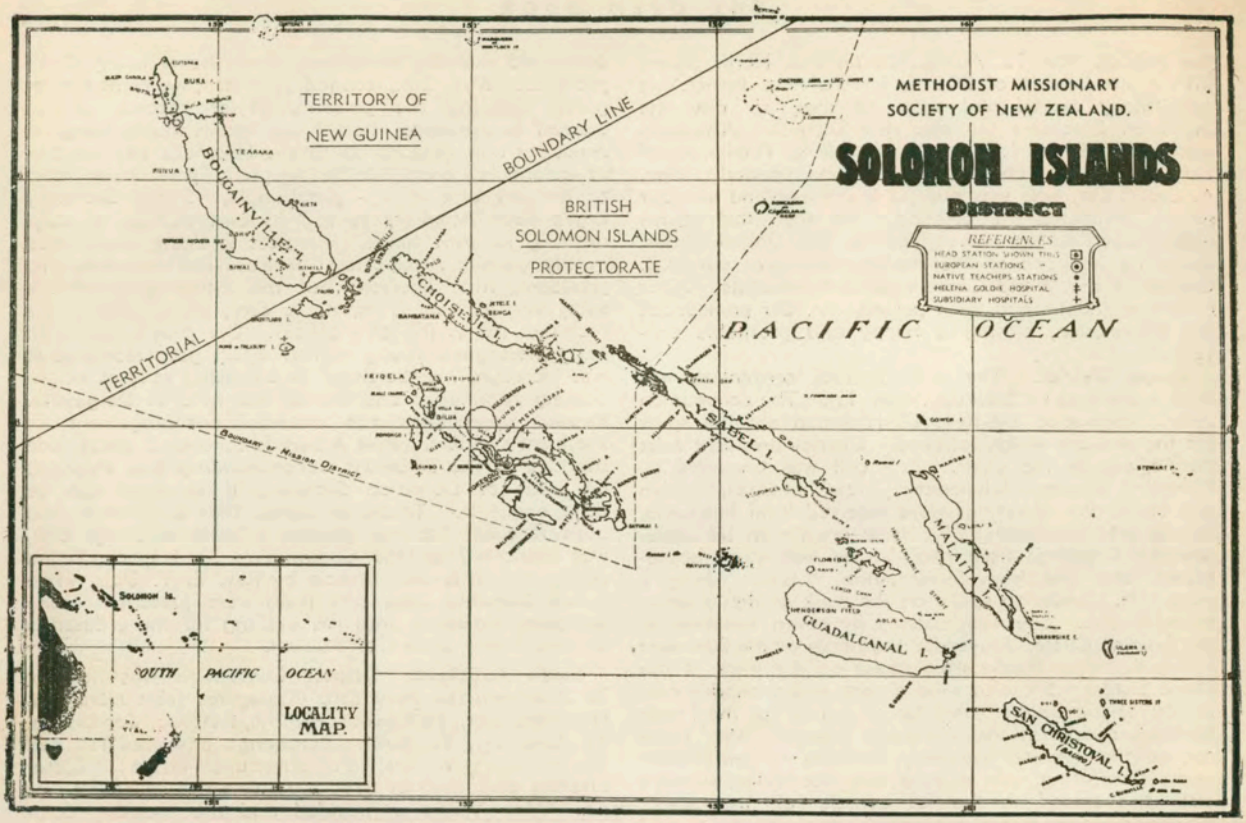
Otago District. The sixth annual convention was held in Mosgiel on Saturday, May 1st. The communion service conducted by Rev. D. Hickman set the spirit for the sessions which followed. District president Miss Purdie was in the chair. Roll call was answered by Dunedin, Evening Missionary Circle, Mosgiel, Roslyn and St. Kilda. Greetings were received from Balclutha, Milton and Roxburgh, who were unable to be represented. Greetings from Mrs. Virtue was much appreciated, also one from Sister Anne Wilson. Using a map, Mrs. Ganderton spoke on the work of the Solomon Island sisters. She was assisted by seven members of the Evening Circle. Prayer for the needs of the Solomons followed. Miss Purdie then spoke on the work of the Home Sisters. She also used a map and showed photographs of the Sisters. A time of prayer for the Home Missions concluded the afternoon session. Mrs. Duke opened the evening meeting, speaking on world missions, illustrating with a map how Methodist women's work has spread to the far corners of the world. Auxiliary reports were presented, after which several members led in prayer for the District work and for the Dominion-wide movement. At the conclusion of business an open forum was conducted during the rest of the evening.

South Canterbury Union. The eighth annual one-day convention was held at Ashburton on April 21st. District President Mrs. Osborne welcomed members and friends and conducted opening devotions. Delegates from Ashburton, afternoon and evening, Geraldine, Willowby, Temuka, Timaru, both Woodlands and Bank Street, answered roll call, and apologies were received from Waimate, Oamaru, Waterton and Wakanui. The financial statement showed that receipts totalled £127/7/6 for the quarter. Delegates to conference at Palmerston North are eligible from Baring Square, Waimate, Willowby and Temuka. Auxiliary reports were read, and it was gratifying to note an increase of members and of gleaners. Sister Mildred led in prayer for workers in the Solomon Islands. A new Auxiliary has been formed at Wakanui under the joint presidency of Rev. and Mrs. Blight. Reference was made to the sending of material suitable for handkerchiefs to Sister Edna for the girls in the Solomons. Xmas cards had been sent for scrap books. Morning session concluded with communion service conducted by Rev. Blight, assisted by probationer Bessant. In the afternoon session greetings were received from sister churches. Mrs. Blight extended a welcome to Probationer Bessant and to Rev. E. T. Olds, who gave an able address on his work and conveyed greetings from all parts of the South Island. Rev. Olds closed the meeting with prayer. Afternoon tea and social fellowship ended a successful day.

Northland Convention, May 13th. Eleven Auxiliaries were represented at the combined Convention and Council Meeting. Members of the **Ruawai** Auxiliary conducted morning devotions, their theme being God's promises. Mrs. Silk, council president, welcomed delegates. During the presentation of reports, special interest was aroused when it was known that Whangarei Auxiliary had despatched to the Solomons two bundles of calendars, each bundle weighing just under 4lbs, at the low cost of 1/- per bundle. Stamp Secretary urged each Auxiliary to sell its own stamps, so augmenting its own funds. Progress is being maintained in the various Auxiliaries. **Rawene** has farewelled its president, Mrs. Sherson; but the incoming minister's wife, Mrs. McKay, is hoping to carry on in spite of the fact that she is the only officer. Our prayers are with her. **Whangarei** young women report good stamp sales and increased membership. A combined rally of neighbouring Auxiliaries and Guilds was held at **Dargaville. Ruawai** appreciates the cheerful encouragement of President's letters. **Port Albert** is concerned about food shortage in the Solomons, recommending that enquiries be made of Dominion Secretary if anything can be done about it. Treasurer stated that £138/9/9 had been received for the quarter. Easter offering, £30, was dedicated at the Communion Service, conducted during the afternoon session by Rev. E. T. Olds, when Sisters Dorothy, Jean and Ruth were present. Many delegates remained until the evening for the ordination of Rev. Harry Moore of Ruawai.

South Auckland. District Convention was held at Te Awamutu, on May 6th. Delegates from Hamilton, Hamilton East, Te Kowhai, Huntly,, Rotorua, Cambridge, Te Awamutu, Te Kuiti, Otorohanga answered roll call and, including visitors, total attendance was 61. Easter offering amounted to £19/10/6 and the collection was £5. Mrs. Williams presided and the morning communion service was conducted by Revs. Jolly and Brown. In his pre-communion address, Rev. Brown inspired and challenged all missionary women to keep in view these aims: consecration, comradeship in prayer, comradeship in service to all those on missionary fields throughout the world. Only the gospel of love and reconciliation with God through Christ could save the nations of the world from selfish aims and apathy. During the service Easter offering was dedicated. In the afternoon opening devotions were led by Mrs. Clements of Rotorua. Miss H. Fear of Te Awamutu sang a sacred solo, then Sister Nicholls gave an interesting account of her work among the Maoris. She said that while they as workers were grateful to the church for generous support it was from the women of the Missionary Union they drew their inspiration. Referring to the Maori race, Sister closed with the words "Let us work for them and pray for them."

Nelson-Marlborough. District Council met in Nelson on April 29th, with President Mrs. L. G. White in the chair. Roll call was answered by Motueka, Moutere, Richmond, Stoke and Nelson with apologies from Blenheim and Picton. The secretary submitted a resolution recording our genuine appreciation of Dominion President's visit to our district. This was unanimously adopted. A letter from Dom. Sec. expressed appreciation that St. John's Fireside Club had become a gleaner's group in response to Mrs. Virtue's talk during her visit. A committee was set up to deal with Conference Remits. District Treasurer reported receipts for the quarter totalled £57/6/8 which amount was allocated. Gleanings Sec. reported two new members; she now posts 53 copies of President's letter. Depot manager had received letters of thanks for goods sent:—clothing, S.S. literature, old linen from Nelson, Wakefield and Nelson Fireside Club. Stamps Sec. receipts totalled £16 to date.



Missionaries Addresses

Rev. J. F. Goldie, Roviana, New Georgia, British Solomon Islands.
Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
Rev. A. H. Voyce, Buin Bay, South Bougainville, Territory of New Guinea.
Rev. A. W. E. Silvester, Vella Lavella, British Solomon Islands.
Rev. C. T. J. Luxton, Buka Passage, Bougainville, Territory of New Guinea.
Rev. Trevor Shepherd, Teop, Buka Passage, New Guinea.
Rev. A. H. Hall, Roviana, New Georgia, British Solomon Islands.
Mr. Bruce Cole, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.
Mr. Grenville Voyce, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.
Sister Lina Jones, Roviana, New Georgia, British Solomon Islands.
Sister Grace McDonald, Choiseul, British Solomon Islands.
Sister Ada Lee, Buin Bay, South Bougainville, Territory of New Guinea.
Sister Effie Harkness, Roviana, New Georgia, British Solomon Islands.
Sister Winifred Poole, Buka Passage, Bougainville, Territory of New Guinea.
Sister Merle Carter, Buka Passage, Bougainville, Territory of New Guinea.
Sister Lucy Money, Choiseul, British Solomon Islands.

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