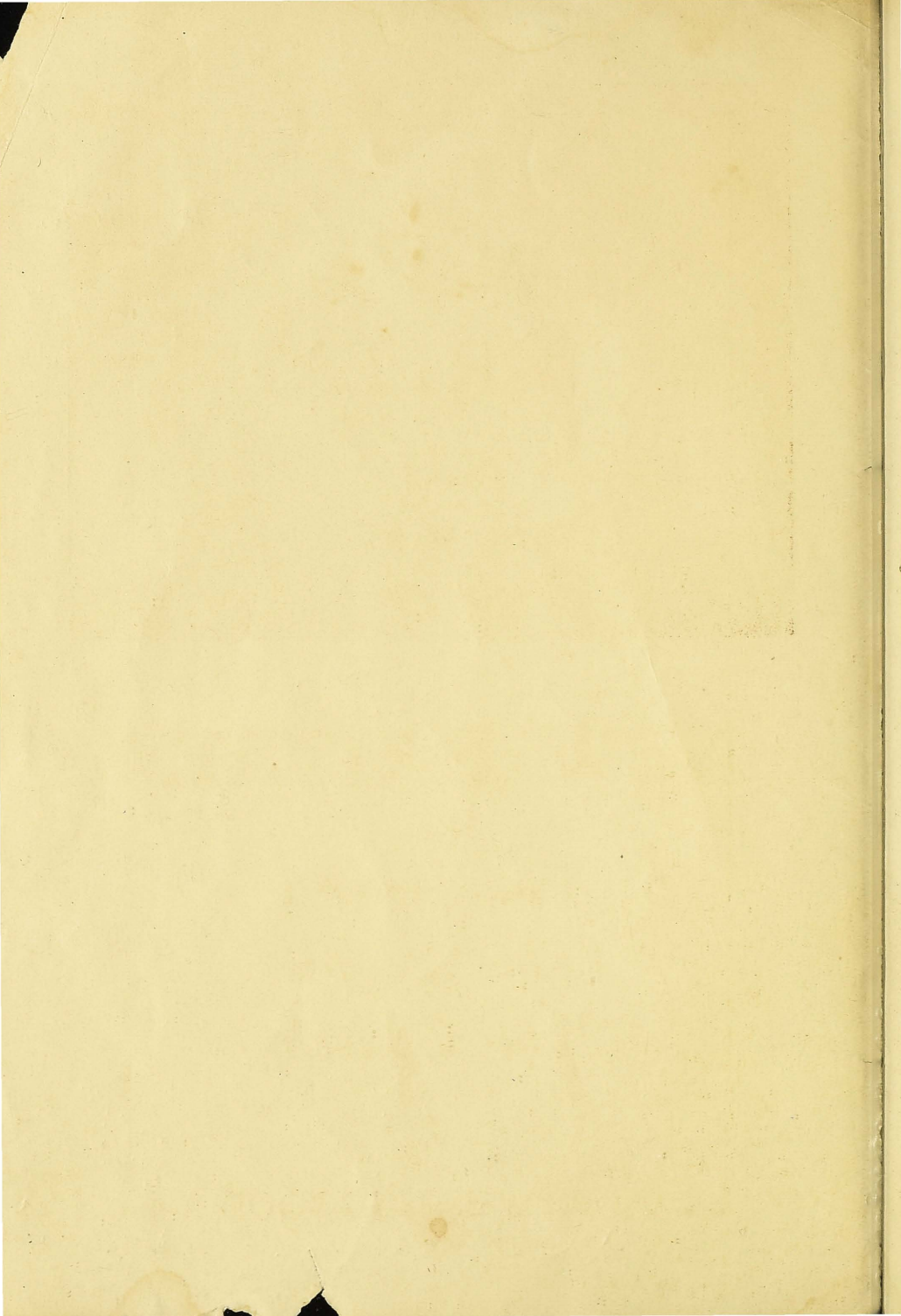




NEW BRITAIN

The Land
The People
The Church

By Mrs. E. LINGGOOD



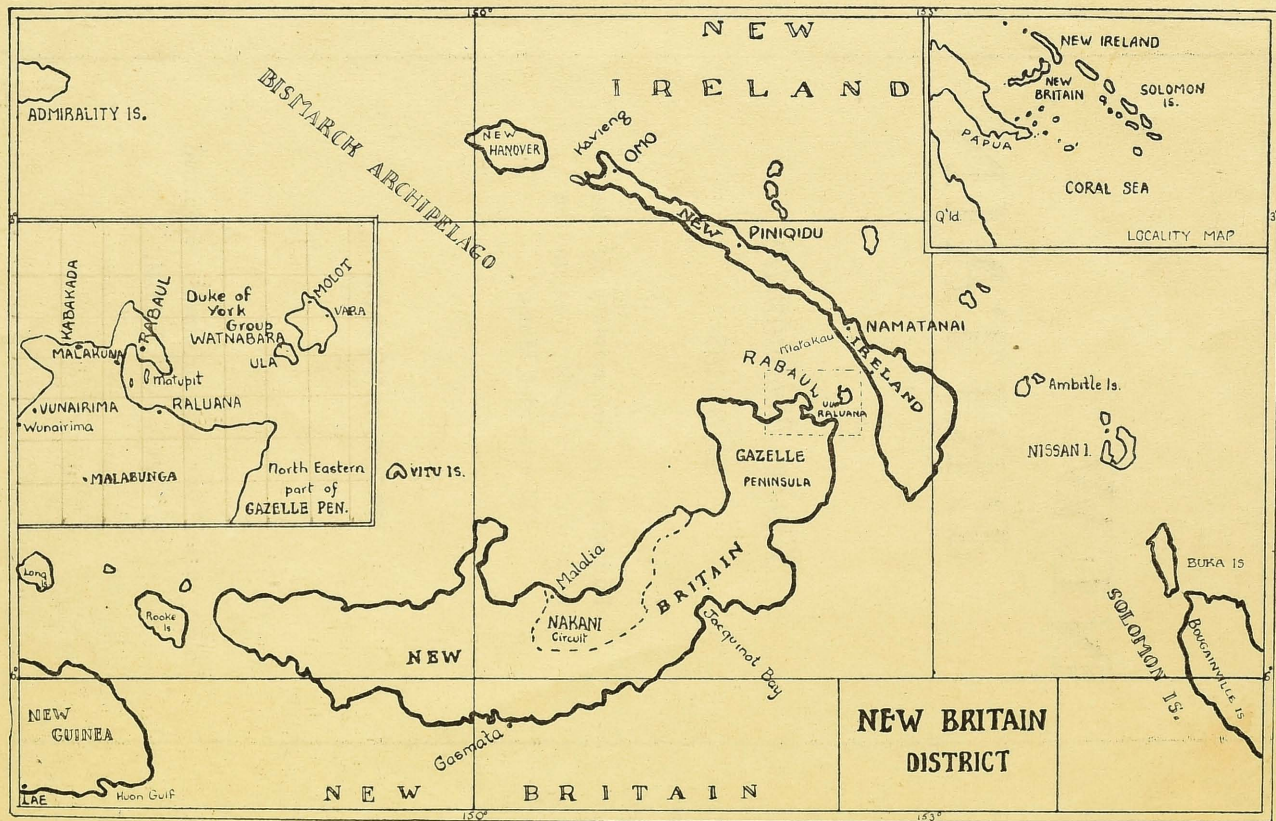
NEW BRITAIN

Three Missionary Studies

Dedicated to the memory of the
men who lost their lives on the
"Montevideo Maru."

MRS. E. LINGGOOD

This little book was originally prepared
for Victorian Y.W.M.M.



BOOKS FOR REFERENCE

"The Autobiography of Dr. George Brown," Dr. Brown.

"In Wild New Britain," Rev. W. Deane, M.A., B.D.

"The Call of the Pacific," Dr. J. W. Burton.

"The Atlantic Charter and the Pacific Races," Dr. J. W.
Burton.

"Brown and White in the South Pacific," Dr. J. W.
Burton.

"After War, What?" Rev. H. L. Hurst.

"Children of New Britain," Rev. W. L. I. Linggood.

The writer desires to express her
thanks to the Rev. F. G. Lewis
for his helpful advice in con-
nection with the set-up of these
studies; also Miss M. Harris, who
kindly read through the
manuscript.

NEW BRITAIN

Study 1

Geographical and Historical

"Other sheep I have which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10: 16.

Aim.—To show how the "other sheep" have been brought into the Christian fold in the New Guinea district, and to illustrate the influence of the Gospel of Christ on those people.

GEOGRAPHICAL OUTLINE.

NEW GUINEA DISTRICT.

Some 50 miles from the east coast of New Guinea is a group of islands, formerly known as the Bismarck Archipelago, now forming part of the Mandated Territory of New Guinea. The two main islands, **New Britain** and **New Ireland**, with a small group of islands known as the Duke of York Group in between, have, since 1875, been the scenes of labour for Australian Methodist missionaries.

For many years this area was known as the New Britain district, but latterly the name, **New Guinea District**, has been designated to that part of the work. The headquarters are at Rabaul, on the island of New Britain.

THE LAND.

The two large islands are approximately 300 miles long, New Britain being about 23 miles wide, and New Ireland 22 miles. The land is very mountainous; in many parts precipitous hills run down into the sea. There are several active volcanoes in New Britain. In 1878, and again in 1937, a volcano in Blanche Bay, near Rabaul, was in violent eruption. In 1937 over 400 native people

lost their lives, most of them being buried under the basalt and pumice from the volcano.

Vegetation is luxurious, and the people can grow all the food they need. Coconuts grow in profusion, and are used for food. Early settlers took up land, and coconut plantations have sprung up all around the coastal areas.

THE CLIMATE.

At one time the climate was known as the worst in the Pacific. The rainfall is very heavy, and, with the extreme heat, the white man fell an easy prey to the various tropical diseases, malaria and black-water fever taking a very heavy toll of the workers.

“Many missionary graves are there in New Britain. Brown men and women come first in numbers and in honour; white servants of the Cross who died for others; and, most pathetic of all, the mounds of bonny little children who in other lands would have lived and been the joy of the home, but who here cry from beneath the altar of sacrifice.”

Modern medical science has done much to alleviate the difficulty. This has definitely been shown by the marked improvement in the length of time workers have been able to stay on the field during the last 20 years.

THE PEOPLE.

The people are brown-skinned, curly-headed, and of medium height. They were once cannibals and head-hunters of the fiercest type. Their lives were harassed with superstitions of the worst kinds, and fear was the dominant emotion in their hearts.

With the advent of the missionary, the people began to understand a little of the meaning of love. Gradually, lives were changed and cannibalism wiped out. Much of the early work was done by South Sea Islanders who went as missionaries from Fiji, Tonga and Samoa, and lived amongst the people. A great many lost their lives whilst working for their Master in this territory. They greatly improved the lot of the people by teaching them

to build better houses, and by demonstrating the use of better handcrafts.

In each section of the group, the language used was quite different. There were vast dialectical differences in nearly all the villages. This difficulty is being overcome as the people move more freely from place to place. Because it was spoken by the largest number of people, the Mission adopted the Blanche Bay dialect as the district language. It is used in all the schools. Most of the Bible has been translated into this language, and has been printed in two volumes—the Old and New Testaments—by the British and Foreign Bible Society. The Mission, therefore, has been able to sell the books quite cheaply, thus enabling all who can read to have a Bible. A hymn-book containing 250 hymns and the Catechism, a school primer, a book of Old Testament stories, and various other textbooks have been printed. Prior to the Japanese occupation a monthly Church paper was distributed throughout the group.

HISTORICAL REVIEW.

From a historical point of view these islands and their people have had rather a chequered career. The various governments which have administered the territory have naturally had varied policies, which have affected the work of the Mission in different ways.

EARLY YEARS.

Until 1875, when Dr. Brown and his party landed there, very little was known about New Britain. In 1766, Captain Carteret landed, and took possession of the country for Great Britain. For over 100 years it was practically forgotten. After 1875 and the advent of the missionaries, it gradually came into prominence. It was counted a British possession until 1884. During this time, Dr. and Mrs. Brown and their party of Fijian helpers gradually established the work on the Duke of York Islands, and teachers' stations were commenced on parts of New Ireland and New Britain. In 1878, Rev.

and Mrs. B. Danks joined the staff, and a little later main stations were established on New Britain.

Dr. Brown became very ill, and had to return for several months to Australia, leaving his wife and children behind. When he finally left in 1881 the work had progressed so well that there were 20 churches and 20 other preaching places, with 2390 attendants at public worship. Since then, progress has been steady.

GERMAN ADMINISTRATION—1884-1914.

In 1884 these islands came into the possession of Germany, but it was not until 1897 that the first missionary from Germany, Rev. H. Fellman, arrived. In the meantime, several had been sent from Australia, and the work expanded in every direction. All had to work on the language, and put it into writing. One of the most outstanding in this connection was Rev. R. H. Rickard, who compiled a dictionary of 4000 words. During this regime several other German colleagues, also some Sisters, came out to New Britain. These Sisters were the first to take up work with the Methodist Church in New Britain. At the same time, other missionaries were sent from Australia. Mr. Fellman was Chairman of the District from 1902-1911, all other Chairmen being Australian. His big contribution to the work was in the translation of the Bible. During the war of 1914-1918 he spent the time in Australia, with a New Britain native, on translation work. Others on the field also engaged in this work, and most of the Bible has now been translated.

AUSTRALIAN GOVERNMENT—1914-1942.

After the first Great War the German missionaries were repatriated, and since then all personnel have been sent from Australia. During the war period the Rev. W. H. Cox was Chairman, and later he again occupied the position for many years. The Rev. W. J. Chambers had led the Mission from 1897-1901, but had then left that particular field. He returned later, and was Chairman for several years from 1919 onwards.

From then on the work progressed more steadily, as under the one government the policy was more regular.

Teacher training was firmly established, women's work advanced, more districts opened up, hospital work enlarged, and village schools brought to a higher standard. A great advance was made in the Christian way of life and the standard of living generally.

The following figures are interesting:

	1900	1915	1942
Members	1,896	4,947	13,424
Attendants at worship ..	12,737	30,941	47,639
Churches	106	232	416

JAPANESE OCCUPATION—1942-1945.

At the time of writing, peace has just been declared. Very little is known of what has taken place during these war years.

Most women workers were evacuated soon after the Japanese incident at Pearl Harbour, but four nursing sisters were taken prisoner, and sent to Japan. It is a cause for thanksgiving that they have now returned home. Two of the men were able to by-pass the Japanese and get to Australia, but the others were taken prisoner. (Later news tells of the loss of these ten men in a Japanese prison ship.)

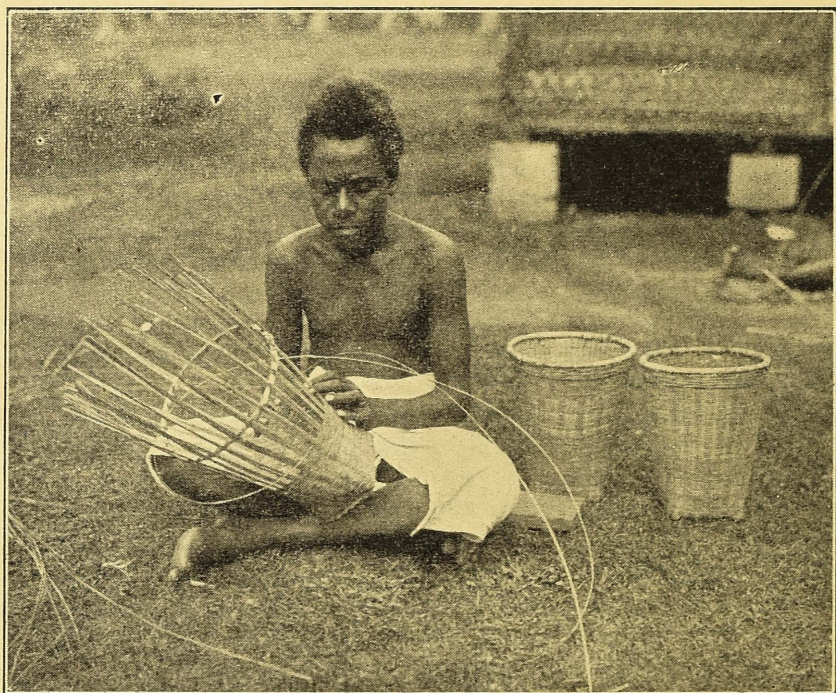
The little news to hand from liberated areas indicates that the native workers have upheld Christ's banner during the war-torn years, and are now bravely getting the work into order as far as possible.

"The native people have suffered much because of sores, starvation and sickness, bombs, fear and killings. The Japanese tried to stamp out the 'Lotu,' and they burned hymn-books and Bibles, imprisoned Christian workers, and cut the throats of others.

"We have a long and arduous job ahead, but, in spite of all the loss and devastation, we have a foundation made up of Christian people who have been wonderfully loyal to Jesus Christ through the most terrible trials and tribulations."

Questions for Discussion.

1. How do you think the various changes of government, and two wars, would affect the growth of Christian work amongst the island people?
2. In what way has the advance of medical science helped the work of spreading the Gospel?
3. Do you consider the great sacrifice of life in the early years of the work was justified? What was the cost of **your** salvation?



Making Waste Paper Baskets.

Study 2

The Methodist Mission at Work

“For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher.”—Romans 10: 13 and 14.

Aim.—To portray the Mission at work, and to show how the servants of the Lord are, in their all-round ministry, following in His footsteps, thus endeavouring to lead the people into the “more abundant life” which He alone can give.

CIRCUIT WORK.

(This outline shows the Church at work as it was in 1941, before the Japanese invasion.)

The whole district had been divided into special areas, according to natural and tribal boundaries. Each division was known as a Circuit, and had an Australian minister in charge. There were three circuits in New Ireland, one in New Hanover, one in Duke of York, and six in New Britain.

At each head station there was a school for the older boys of the villages in that circuit. There the boys received tuition of a standard higher than that which prevailed in the village schools. The boys adjudged best in Christian character and natural ability were sent on to a central institution for further training.

The circuit school or training institution was under the immediate supervision of the missionary, with a native tutor in charge of the boys.

As several of these boys were already married when they came in for training, their wives came along, too. Thus the missionary's wife had the opportunity of train-

ing the women in domestic arts, mothercraft, and the rudiments of simple schooling. Above all, she was able to show them how to put Christian principles into practice.

In practically every village in each circuit, the Mission had placed a native pastor-teacher. Such men, as pastors, were responsible for the care of the spiritual life of the people. They conducted prayer meetings, services, and Sunday school on Sunday, class meetings and prayer meetings during the week, and visited the aged and sick in their homes. As teachers, these men held school for the children and young people of the village four mornings a week, for about three hours. They also taught the young folk better methods of gardening, and the use of better types of food. The people built their own churches, which were usually also used as schools.

At some stations there were **circuit hospitals**, each with a nursing sister in charge. Here the ministry of healing went hand in hand with education and Christian teaching. Other stations were nearer to Government hospitals, where the people received medical attention.

As well as his work on the **Head Station**, the missionary had the supervision of all the villages. Consequently, a great deal of his time had to be spent in village visitation. There he was pastor, conducting services and enquiring into the spiritual welfare of the people, constantly witnessing for the Lord Jesus Christ, baptising children, and admitting adults into Church membership. He had also to be inspector, and examine children in the village schools. He was general adviser in the many problems which confronted the native teacher in his work. Quite often, too, the missionary had to be doctor, and attend to the ills of the people as he went from village to village.

Each quarter the teachers and other leaders in the villages, with the white missionary, held their **quarterly meeting**. The work of the quarter was reviewed, and better methods for the advancement of the work of God were considered.

Central Station.

The head station at Vunairima was the Central Mission Station for the whole district; consequently, the Vunairima circuit, compared with the others, was small. To this station were sent the best students from the Circuit Training Institutions.

The **George Brown College** was the training centre for the young men who were to be pastor-teachers in the villages. Having proved their worth and Christian character in the circuits, they were given four years' extra training at the college. Teacher training, both theoretical and practical, pastoral work, preaching, scripture, agriculture, and general subjects, were all included in the curriculum.

For the girls and young women there was the **District Girls' School**. Here girls came from all the circuits, and received an all-round training, fitting them to be Christian leaders amongst the women of the villages. A big majority of these girls were the brides-to-be of the young men at the college.

The married men had to bring their wives with them, and they received training at the **Women's School**. As there were many little children, this school was separate from the Girls' School, and the training was on slightly different lines, but with the same end in view—the development of true Christian womanhood and leadership.

The health of these students, some 300 in number, was cared for at the **Stewart Hospital**. There, too, in addition to having their own ills treated, they all received some medical training to enable them to care for the sick. The older girls and young married women were given a course on child welfare and maternity work. All women received instruction in mothercraft.

The people from many miles around attended this hospital for treatment, and in latter years child welfare came to be regarded as of prime importance.

AGRICULTURE.

There were two plantations, owned by the Mission, where young men were trained in the best methods of

growing coconuts, and drying the ripe fruit for copra. They also grew a good deal of their own food, and were taught the better methods of food-growing with rotation of crops.

At each plantation there was a church where the men could worship, and attend school in the evenings. A native tutor was in charge of this part of the work.

TECHNICAL WORK.

This section of the work had not advanced very far, but a start had been made. A technical instructor, with headquarters at Vunairima, had a team of young men being trained as carpenters. They went about from circuit to circuit, building churches and repairing homes. These buildings, of course, were of timber and iron, not native material.

PRINTING OFFICE.

For many years this had been a very important section of the work. A number of young men were trained in all printing processes. Each month they printed a Church paper for the native members, and, in addition, all school books were produced.

Book binding was also taught, and the last main job done at the printing office was the printing and binding of a large dictionary for the use of the workers.

NATIVE MINISTRY.

Some years ago several leading native teachers were made native ministers. These men carried on for some time without further reinforcements. In 1939 it was felt that others were worthy of appointment, and a school for native ministers was commenced at Vunairima in connection with the George Brown College. At the beginning of this Pacific War there were ten men appointed to the circuits as native ministers. Some were on probation. From reports received, these men have held the people together and have shown great Christian fortitude under harsh circumstances.

MEDICAL WORK.

As stated before, a circuit, where possible, had a native hospital on the station. Here a sister was in charge, with natives as helpers. The Stewart Hospital, at Vunairima, was a central hospital, with two sisters. Here a big work was done in training native helpers.

The Malaboga Hospital, in the Bainig area, was handed over to the Mission by the Government. Two sisters did a great deal here among the more primitive people.

Enough cannot be said of the splendid work done by the nursing sisters in these hospitals. The nursing of men, women and children, both day and night, and the training of native assistants was an arduous task, undertaken for the Master in a spirit of self-sacrifice. The advance of child welfare work and the training of native midwives has meant much to the people.

RABAUL.

In Rabaul, the work was varied. There was a fine church, which catered for the spiritual needs of the white population and half castes, Chinese and Malaysians. A service in English was held every Sunday night.

On Sunday morning the Chinese held their Sunday school, which was followed by a Chinese service.

In the afternoon a service was conducted for the Malay population, in their own language.

For the young people a very fine school was built in Chinatown. Two sisters and a Chinese master gave of their best to the Christian training of Chinese youth. A Chinese minister cared for his people, and through his ministry many learned of their Saviour.

For the native population of Rabaul, most of whom were work boys in homes and stores, there was a church with a native teacher in charge. As the work boys came from different parts of the territory, they spoke many different languages. Consequently, the medium of instruction was Pidgin English, the lingua franca of Rabaul.

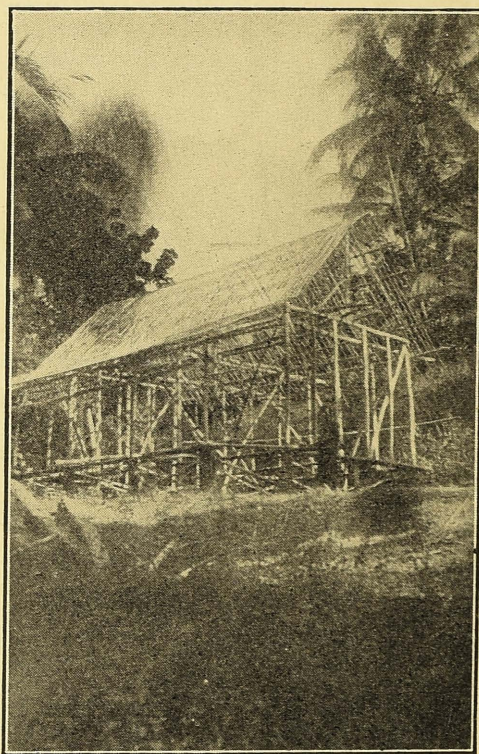
Portions of the New Testament, a Catechism, and a hymn-book were printed for these boys. School was held in the evening to teach them to read and write.

Questions for Discussion.

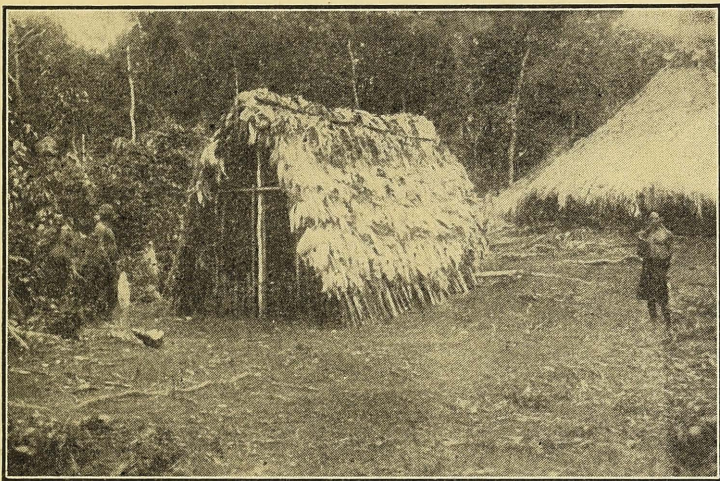
1. "A Missionary's only task is to preach the Gospel." Do you agree with such a statement?

2. What arguments would you advance for or against the establishment of an indigenous Church?

3. Try to picture the needs caused by war, and discuss rehabilitation. What do you think should be the first step? How can we help?



The Framework of a Native House.



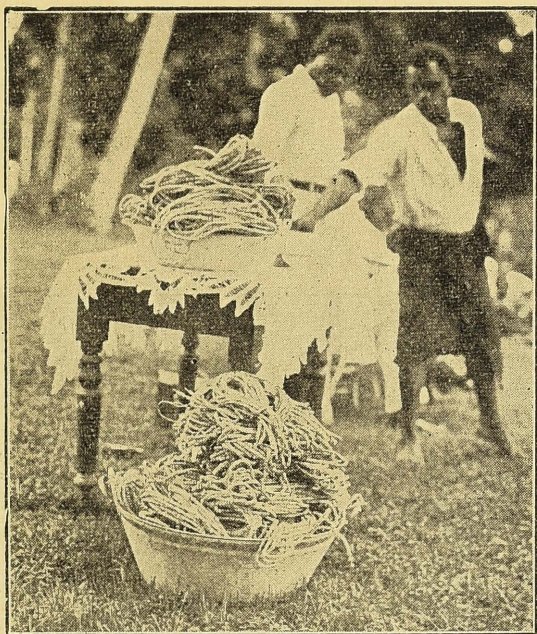
First Church Among the Heathen in the Baining Mountains.



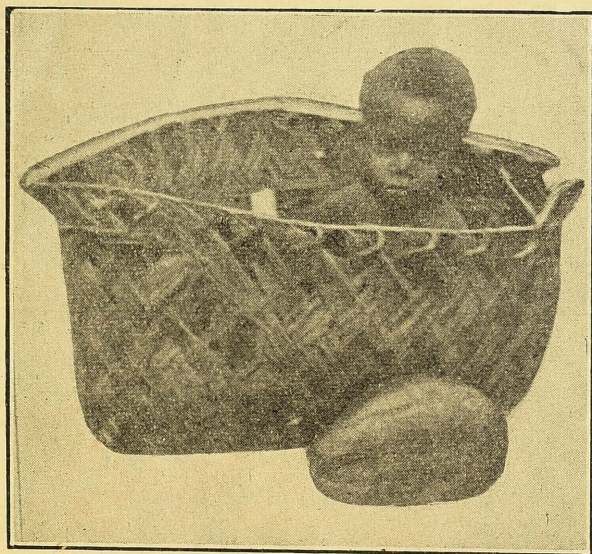
Small Child of New Britain.



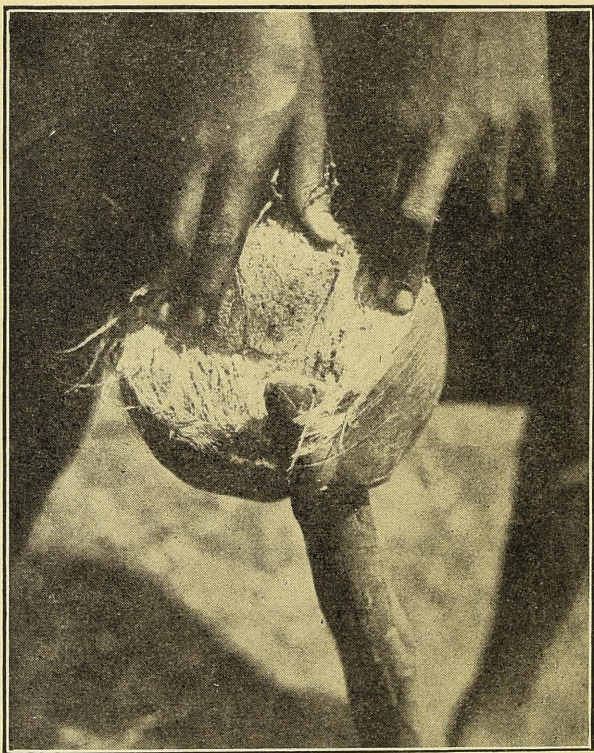
How Children Make Chairs.



Native Shell Money, Threaded on Cane.



In My Coconut Leaf Basket.



Husking a Coconut.

Study 3

God's Messengers

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" "All the ends of the earth shall see the salvation of our God."—Isaiah 52: 7 and 10.

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matt. 28: 19 and 20.

Aim.—To Show God's need and call for workers to go out in His name and take the light of salvation to others.

GENERAL.

As we read about the early years of the Methodist work in New Britain, we thrill at stories of the great things God wrought through His messengers. We marvel at the courage and endurance of those men and women who left all and went forth to labour for His sake amongst unknown and savage peoples in strange lands.

Some were able to spend many years, others just a short time. Many, for the sake of the spreading of the Gospel of Christ, laid down their lives, or watched the lives of their little children pass into the keeping of the Father.

How truly they experienced the reality of Christ's words, "Lo, I am with you always, even unto the end of the world." Christ never failed.

In later years, although the difficulties caused by savagery had passed, many other problems arose. The spectacular results of the working of God's spirit were not seen as in the days of head-hunting and open heathen practices. The climate still took its toll of the health of the workers, and frequent changes of personnel could not be avoided. God still sent His ambassadors, and their earnest, consistent endeavour in the quiet, perhaps more ordered routine work of school, hospital, village visitation, preaching and teaching the Scriptures, had lasting effect. Again, Christ never failed.

With such a fine band of men and women, it is difficult to choose any one about whom to write at length.

Rev. W. H. Cox.

Mention must be made of Rev. W. H. Cox, who did more than anyone else for the people of New Britain and New Ireland. He spent 30 years combating malaria and other tropical ills, as well as the conditions of savagery and heathenism.

Just at the time when Dr. Brown, the first missionary to this area, was commencing his work among the people, there was born in Victoria a boy named William Henry Cox. He was the eldest of a large family, and showed outstanding ability at school. He was, therefore, given a better education than his brothers and sisters.

He was a scholar at a little Methodist Sunday School, where he gave his heart to Christ. At 19 years of age he commenced preaching, and a little later became a home missionary. Then a call for help came from New South Wales, and with three others, he went to that State to work as a home missionary in the scattered areas.

In 1901 Mr. Cox entered the ministry, and almost immediately his thoughts were directed to the need of workers in New Britain. He offered for overseas mission work, and was sent straight away. Little did he realise how much that step was to mean to the native people.

His first appointment was to Kabakada, where he learned the language. In this he was very quick, and after a short time he began preaching to the people. The following year he married, and the young couple went over to New Ireland to open up the work on the East Coast.

Later Mr. Cox was stationed on the Duke of York Islands and spent nine years there training the Christian young men who were to be native pastor-teachers.

During the first Great War feeling was very strong against the Australian missionaries in New Britain. It was a German territory, and most of the white people were Germans. In the carrying out of his duties, Mr. Cox was caught, stripped, and flogged. Truly he could say with Paul, "I was beaten with rods, I suffered shipwreck, in journeyings often, in perils of waters, in perils by the heathen, in perils in the wilderness, in perils in the sea; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

As Chairman of the district for many years, Mr. Cox travelled many times around New Britain and New Ireland preaching to the people, guiding the native teachers, inspiring his white colleagues. He was well known wherever he went, and the natives lovingly called him "Kokis."

On two occasions, owing to ill-health caused by malaria and other tropical diseases, he had to spend a period in Australia. That time was put to good use, for he toured the country, lecturing on mission work in New Britain. He gained the practical and prayerful support of Australian Methodism, and this has meant much to the native people in those islands.

In 1933 he was forced to come home, a very sick man. He lingered for six months, and then, in April, 1934, God took him to Himself. Truly, Mr. Cox was one of God's great noblemen, who gave his life for his brown friends.

THE NEW GUINEA TRAGEDY.

The greatest tragedy in the history of New Guinea is now confirmed. It is also the most tragic loss in the history of Methodism in the Pacific. Ten of our missionaries were aboard the "Montevideo Maru" when, with all aboard, off the coast of Luzon (Philippines), she went down just after 22nd June, 1942.

The Japanese had crowded into this small vessel, for transfer from Rabaul to Japan, 885 soldiers and 208 civilians. Most of the civilians who were lost were exceptionally gifted and experienced people of the territory—an irreparable loss.

Our missionaries were a team of young men, talented, experienced, devoted. They were a team with a diversity of gifts—university scholars, administrators, technicians, linguists, musicians, and, best of all, soldiers of Christ—as fine a team of men as we have ever had in any mission field. Who, therefore, can assess a loss so great?

It is almost three and a half years since the mighty Pacific Ocean enfolded in its bosom the mortal bodies of our ten missionary martyrs. The waves that are even now lapping the shores of those Pacific islands where they lived and loved and laboured are crooning of their deeds to those who are to follow them, proving once again that "the blood of the martyrs is the seed of the Church."

Our Martyrs.

Rev. L. A. McArthur, B.A., Dip.Ed.

Rev. W. L. I. Linggood.

Rev. W. D. Oakes.

Rev. H. J. Pearson, B.A., Dip.Ed.

Rev. J. W. Poole, L.Th.

Rev. H. B. Shelton, B.A.

Rev. T. N. Simpson, L.Th.

Rev. J. Trevitt, M.A., Dip.Ed.

Mr. E. W. Pearce, A.A.A.I.S.

Mr. S. C. Beazley.

OUR SISTERS.

How much one could say of the untiring devotion of these noble women as they have carried on, year after year, in their particular work amongst the women folk. Theirs has been the task of caring for the sick, training native medical assistants, teaching in school, leading Sunday schools, mothering the people, training women as Christian leaders, and attending to many other duties which have come their way from time to time.

Hospital Work.

In most of the hospitals there was one sister working alone. This meant she was on duty all day and every day, and on call at night. With dozens of sores to be dressed daily, sick people to be nursed, maternity cases to be attended, assistants to train, and a household to supervise, a sister's life was extremely busy. Time was found for daily worship in the hospital, Christian instruction to assistants, often leadership of a Sunday school, and the personal talks which mean so much in leading people to Christ.

It is impossible to estimate the number of lives saved, the number of trained women helping their fellow citizens, and, best of all, the number of souls saved and strengthened through the ministry in Christ's name of our nursing sisters.

Teaching Sisters.

Again we find the task one to tax the strength and courage of anyone. One Sister with a boarding school of 100 boarders, not only supervised the work, but taught for many hours daily in the school, then spent hours with the girls as they worked in the gardens to grow their own food. Washing of clothes, cooking of food, housing of girls, all had to be arranged for and supervised. Sores and minor ailments had to be attended to, and her own household looked to.

Not only were reading, writing and arithmetic taught, but the girls were shown the love of their Saviour, and

they learned to trust Him. Training in Christian leadership and citizenship was a big part of the programme. Again it is impossible to estimate the value of this work among the women and girls. God knows, and He has set His approval thereon.

Following up this work in school and hospital was village visitation, which the sisters undertook in school holidays or on medical patrol work. Then they saw their girls helping others, were able to encourage and advise, and at times to straighten out difficulties.

On reviewing the work of the sisters, space permits of comment on only three—those who have spent over 20 years working amongst the native women in that Territory. Many others have given long terms of service, and made splendid contributions to the work in education, translation, hymn writing, and welfare work.

Miss Mary Woolnough has been spoken of as “the Mary Slessor of New Britain.” She reached the hearts of the people more than anyone else. Whether in school or hospital there was always time for the considering of a problem, a helpful word, and Christian guidance. Men, women and children, all knew they had a place in her heart.

Miss Lida Tonkin, a woman of orderly mind, proved her worth through the years. When the Government handed the hospital at Malaboga to the Methodist Mission, Miss Tonkin was put in charge. For several years she laboured alone in that lonely station, bringing order out of the chaos of a new work. At last it grew to such an extent that a companion sister was sent to help her. The work done in later years at the Malaboga Hospital, among the hill tribes, was a great tribute to the spade work undertaken by Miss Tonkin. Many of those primitive people live to bless her name.

Miss Margaret Harris is our own sister from Victoria. During her many years in New Britain Miss Harris worked on several stations, both as teacher and as nurse. The influence of her Christian character has been wide-

spread. "Misaris" was known and loved throughout the district, and many women and girls have been able to stand firm to their Christian faith during these war years because of her teaching and help.

IMPRISONED FOR HIS SAKE.

When all other women of the Territory were compulsorily evacuated in December, 1941, nursing sisters were given the option of remaining. Our four nurses elected to stay and carry on their work. One month later they were captured by the Japanese and imprisoned.

Six months afterwards they, with thirteen Army and civilian nurses, were crowded into the hold of a small vessel with 60 Army officers, and taken to Japan.

There they survived three and a half years of cold, starvation and ill-treatment in prison camps. Through it all, their faith shone brightly. On their return, their message was one of thanksgiving. "Your prayers have been answered. We have been wonderfully protected." Emaciated in body and far spent, but with souls unconquered, they were eager for the New Britain "front line" again.

We lovingly and proudly record their names:

Miss Dorothy Beale
Miss Jean Christopher
Miss Mavis Green
Miss Dora Wilson.

SOUTH SEA ISLANDERS.

As mentioned in the earlier studies, the people of the New Guinea district owe much to their friends from Fiji, Tonga and Samoa. In the earlier years of the work many South Sea Islanders gave their lives in the service of their Master. Sickness took a great toll of these workers.

Some were murdered and eaten by the cannibals amongst whom they worked. Truly they were martyrs in His cause.

Many saw their wives and little children languish and die in that unhealthy climate. These dark-skinned missionaries lived among the people, and reached them in a very particular way. They taught the new way of life in all things—housebuilding, gardening, handicrafts, schooling, and constantly witnessed of the Saviour and His love.

Dr. Brown went to Fiji and called for volunteers to help extend the Kingdom of God in New Britain. He explained the situation fully with regard to the bad climate, savage people, loneliness, and so on. There were volunteers in plenty, and those not chosen were keenly disappointed.

The Administrator wished to satisfy himself that these men were sufficiently warned of the dangers they would have to face. Aminio Bale, a native minister of the party, said in reply: "We wish to inform your Honour that this is no new thing to us. Mr. Brown told us all that you have told us about the character of the people, the unhealthiness of the climate, and the dangers we will probably have to endure. No one appointed us to go. After consultation, we decided to volunteer, and we are thankful to God that we have been selected for this great work. We have given ourselves up to do God's work, and our mind to-day is to go with Mr. Brown. If we die, we die; if we live, we live."

They went. Most of them died.

Aminio Bale was the outstanding member of that splendid party. He did a wonderful work, leading many to their Saviour. He was appointed to Molot, in the Duke of York Islands. This was a large village of strongly heathen people. He commenced with a village full of heathens, and a few years later left a village full of Christians. What God had wrought through this one man!

Space will not permit a more detailed account of the work of these great men. We praise God for them, and honour them as God's messengers.

NATIVE MISSIONARIES.

As the work advanced and the Christian young men were trained, they went out as missionaries to their own people. In that way, new areas were opened up, and the light of the Gospel spread. The native word now used for a village pastor-teacher is "misinari," derived, of course, from our word, "missionary."

From these ranks were chosen the men who received still further training, and became native ministers. These men were loved and honoured by the people, and spent themselves untiringly in the work of their Master.

Reports are now coming to hand of the staunch leadership given to the people by the native ministers during the trying years of war. By their example of courage and determination the teachers were inspired to carry on, in spite of enemy orders and persecution. The result was death for many. From both ranks, numbers were beheaded because of their continuing to worship and hold services. Others were imprisoned and harshly dealt with by the Japanese, and had to see their wives and little children cruelly treated and starved. All this for the sake of their faith in Christ and His love.

Letters tell how the village people carried on, living as rats in holes in the ground, quietly holding services and prayer meetings in the dug-outs, trusting in God in spite of hardship and sorrow.

They have come out triumphant, with their faces shining in the knowledge of His love and strength.

We honour the memory of those who died for His sake—dark-skinned martyrs. Let us pledge ourselves to support in every possible way those who now carry on.

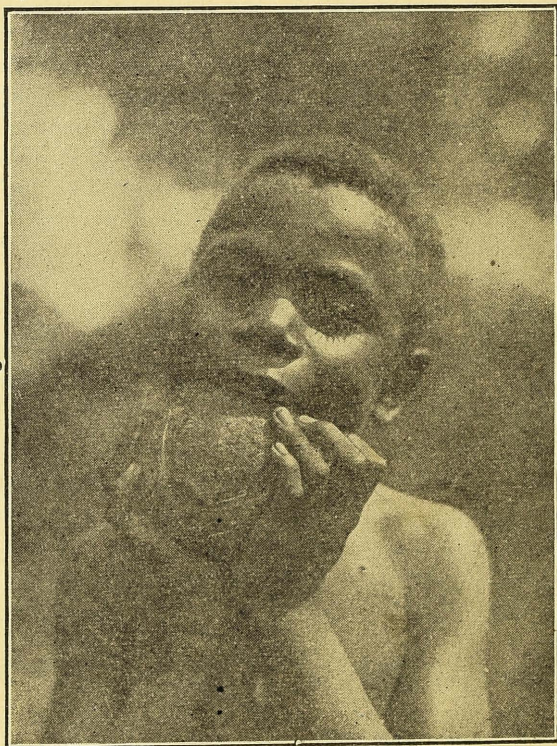
"Also I heard the voice of the Lord saying,
Whom shall I send, and who will go for us?
Then said I, Here am I; send me."

Questions for Discussion.

1. How has the Christian religion spread throughout the world?

2. What special qualifications must God's messengers have? Why is particular training necessary?

3. What do you consider constitutes a "call"? If God calls, are **you** willing to prepare and go as one of His messengers?



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