

CHAPTER X

TENTH DECADE, 1885-1894

The closing years of its first century of work found the London Missionary Society, not simply continuing the labours begun in 1795, but prosecuting its task with more earnestness, consecration, determined courage and assured hope than ever before. Amongst all churches the cause of Christian Missions is today a stronger cause than in any previous age of the Church's history; stronger not only in experience and knowledge, but in faith and achievement. But we must continue our recital of facts until our story is told.

In 1890 the last of the Society's agents connection with the Tahitian group bade farewell to the people, and brought away with him the archives of that Mission. We met the Rev. R. V. Cooper in Auckland immediately after he had handed his work over to the French missionaries, and we traveled with him to Sydney, whither he was going on his way to England. Mrs. Cooper, who was with him, is a granddaughter of William Henry, one of the first missionaries who landed at Matavai Bay in 1797, so that in them the earliest and the latest work of the Society were represented. What marvelous changes had taken place since the *Duff*, bound for Otaheite, had crossed the track which we were following in a magnificent intercolonial steamer! Some of the old historical records of that Mission Mr. Cooper had with him, and many thoughts were stirred by our conversations about the past. What perilous voyages in those early years were undertaken in tiny schooners between Sydney and Tahiti! Has the era of steam and easy transit lessened the heroism which was so conspicuous during the age of marine discovery and adventure, when the veil was lifted from these southern lands, and Christian missionaries, in any means of conveyance they could command, carried to savage tribes the message of the cross? Nay, no age of Anglo-Saxon history can yet claim to be exclusively the heroic age. Degeneracy may rob a people of sinew and muscle and resolution, and make them incapable; but our work is not yet done, and in the doing of it heroism may still be seen. And whatever race declines, the heroic age of Christian Missions will never cease. So long as the love of Christ, which constraineth to deeds of self-sacrifice, is present in human hearts, heroism in a thousand forms will be seen.

The immediate cause of the entire withdrawal of the Society from its earliest field was the annexation by France, in 1888, of the remaining islands of the two groups. England being no longer anxious to maintain her treaty rights, allowed France a free hand. The original owners of the soil were unwilling, as the people of Tahiti had been, to recognise the sovereignty of France. The anti-French party hoisted the old native flag, and retiring to valleys and mountain sides, from their strongholds defied the French. Ultimately, without much bloodshed, the subjugation of the four islands – Raiatea, Huahine, Porapora, and Tahaa – was complete, and a peaceable possession was inaugurated. In 1889 the directors of the L.M.S. asked the Paris Missionary Society to undertake the responsibility of the entire group.

The last L.M.S. missionaries in the group were the Revs. J. L. Green, a. Pearse, W. E. Richards, and E. V. Cooper. Mr. Green retired invalided in 1886. The following year Mr. Pearse was transferred to the New Guinea Mission. In 1889 Mr. Richards died at Raiatea, while Mr. Cooper, as we have stated, left in 1890. The missionaries' letters of this period

were eagerly read, and none more so than those of Mr. Richards. A chapel costing £1,000 was built in 1885; the following year 5,000 Tahitian Bible dictionaries, prepared by Mr. Pearse, were printed at Raiatea; the king, Tamatoa VI., was elected a deacon; and when Mr. Pearse left the group for New Guinea, he took with him teachers who had been set apart by Tahitian churches. The churches entrusted to the French missionaries had still a large membership, and were under native Tahitian pastors; a new edition of the Bible was in the hands of the people, and the nucleus of a considerable Christian literature.

If the whole history of the Tahitian Mission be followed with close observation, it must supply to every Christian mind and heart fresh and strong evidence of the power of Jesus Christ over degraded humanity, and reasons for grateful praise to God. We rejoice over converted Tahitians with trembling, but still we do rejoice. We close this reference by quoting from an article by Mr. Richards, whose grave, with those of Henry Nott and others, makes the soil of Tahiti sacred: "Idolatry has passed away from this part of Polynesia; but the onward sweep of *modern paganism* and unprincipled trade, soaked with the spirit of Bacchus, is a worse foe and more stubborn than the old foe of barbaric times, eighty years ago. South Sea Missions may be passing through their secondary stage. The new contact will try the faith of many, but we fear not the future; Christ is King, and by His life we conquer."

A new order of things has also been established during this decade in the Rarotongan group, but happily in this case the change has not interfered with the Society's work; on the contrary, it has aided that work by setting up a stable administration of civil law, agreeable to the wishes of the entire population. While in the neighbouring islands French aggression was resisted to the shedding of blood, throughout the Cook Islands British rule was welcomed with rejoicing. An attempt was made by the French to establish a protectorate over one of the distant outlying islands, but the people themselves hoisted the English flag, and declared themselves British. Their choice was respected, and this little island is today a part of the British Empire. The protectorate over this group was for some time little more than a name, but at length a resident was appointed, and under Mr. F. J. Moss, a New Zealand legislator, with considerable knowledge of the Maories, steady progress is being made in the establishment of salutary laws. In estimating the missionary results of the century in Polynesia the fact must be recognized that in most of the islands, in the elevation of the people, little or no help has come from the sanctions of a civil code. In developing a healthy public opinion the missionary has owed nothing to the magistrate. This is now changing, and with such administrators as we now have in New Guinea and Rarotonga, our work will be strengthened on that side where it has received so little help in the past.

Since 1823, when John Williams rediscovered Rarotonga, to the present time that group has been the scene of ceaseless missionary toil. Its present missionaries are Revs. G. A. Harris, J. J. K. Hutchin, W. N. Lawrence, and J. H. Cullen. Dr. W. Wyatt Gill, although retired from active service in the field, has continued to serve the Mission to which he gave so many years of efficient service. In 1888 he carried a new and revised edition of the Rarotongan Bible through the press, which was printed, as the former edition had been, by the British and Foreign Bible Society. Dr. Gill's contributions to the missionary literature are well known.

Whatever Rarotongan Churches may lack, they have always been zealous in missionary enterprise, and never more so than during the last decade. In filling vacancies in the out-stations of their own group the missionaries had been accustomed to appoint students from the college. In consequence of the rise and spread of leprosy on one of the islands they hesitated to appoint, and called for volunteers. "We gave the young men," says Mr. Harris, "a day and a half to take the matter into consideration, and to pray over it. I am now happy to inform you that ere the first day closed four of them came forward and offered themselves for service on that island. As we only required two young men, we accepted the first two who offered themselves."

Intercourse between Auckland and Rarotonga is becoming more frequent. The Queen of Rarotonga, with her consort and retinue, paid a visit to New Zealand in 1885, and while in Auckland a special Communion Service was held in the Beresford Congregational Church, when many united with the Christian visitors from the islands in commemorating the death of Christ for the world. The foundation stone of a new church at Devonport was laid during their stay, and they "assisted" at the ceremony. In 1894 Lord Glasgow, the Governor of New Zealand, the Countess visited Makea, the Rarotongan queen, at her own island home, and the vice-regal visit was made the occasion for much rejoicing. In an ode which was sung, Mr Hutchin tells us, to a pretty tune, these words were used: -

"Blessings on you, O Makea, O Makea,
Blessings on you, O Governor, great Governor,
Giving us government and protection."

"Government and protection" – this is what these simple islanders have been long asking for, and it has, in some cases, been far too long withheld.

Intercourse between Samoa and the Australasian colonies has also been promoted during this decade; but, alas! neither government nor protection have been extended by any friendly power to that divided and afflicted people. In that lovely group missionaries have laboured with marvelous results, settlers have exploited its tropical riches, and men of letters have been attracted by the poetry of its mountains, rivers, and coral reefs; but the great powers have left the simple children of those sunny isles to misgovern themselves with fatal results, when a helping hand might have healed their political wounds.

The events of the last ten years in connection with Samoa cannot be told in this volume. The decade supplies a very full record of missionary labour and incident. Several veteran Samoan missionaries have rested from their labours. Death has called away Thomas Powell, George Turner, Archibald W. Murray, George Drummond, George Pratt, Mrs. Powell, and Mrs. Hardie. These seven missionaries commenced their work in Samoa between the years 1833 and 1844. Two of them, George Turner and George Drummond, were fellow-students with David Livingstone. Of Dr. Turner's work we have already spoken. Just before the late Dr. Steel, of Sydney, died, he completed a Life of the Rev. A. W. Murray, which will probably be published shortly, and will contain the story of nearly sixty years of earnest work in Polynesia. In the Society's *Chronicle* for June, 1887, Dr. Turner paid a worthy tribute to the memory of Thomas Powell. Mr. Powell was our poet laureate, 204 of the 372 hymns in our Samoan hymn-book being composed by him. Outside Samoa he took his share of aggressive work. Dr. Inglis, in the introduction to his "Aneiteumese Dictionary," says: "The first draft of the grammar was made by the Rev. T. Powell, F.L.S., of the L.M.S., Samoa, who accompanied Mr. Geddie to the New Hebrides, and assisted him in the commencement of the Missions." Every mission field illustrates

the apostolic assertion that there are diversities of gifts, but the same Spirit. Of Samoa, we might almost say of Polynesia, George Pratt was the linguist. During his life he increased the sum of human knowledge by the light he shed upon the languages and the thoughts of primitive races; he added immensely to the knowledge of the Polynesians themselves by his teaching and writings, and, through the grace given unto him, gathered many disciples into the fold of Christ. These comrades in service have received the diadem which crowns all lives so lived.

The original pioneer workers have finished their respective tasks, but the work has gone on in the hands of other faithful men whom God has raised up, and, under a staff of eleven English missionaries and more than two hundred native pastors, churches, schools, and colleges are efficiently maintained. The Malua Institution under Messrs. Newell and Marriott, assisted by native tutors, notwithstanding chronic political disturbances, is as full of students as ever. The jubilee of the college has just been celebrated, Christian workers came together from all parts of the group to unite in the thanksgiving which ascended to God for the record of the past. This one organization alone justifies all the outlay of money and energy expended upon Samoa.

The Mission staff has been replenished since 1884 by the following new missionaries: Revs. A. E. Claxton, J. W. Hills, W. E. Goward. A. E. Hunt (formerly of New Guinea), E. V. Cooper (formerly of Tahiti), and Misses Schultze, Moore, and Large. The Rev. S. H. Davies, after spending twenty years in Samoa, went to Edinburgh, took his medical degree, and returned doubly qualified to continue his work. There is not in Polynesia a large sphere for medical missions, but the healing art does help to give completeness to the Christian ministry; and the medical work in Samoa of Drs. G. A. Turner and S. H. Davies has been of great service.

Between the 10th of December, 1887, and the 10th January 1888, a busy month was spent in Samoa. The Mission was visited by a special deputation from the Society. Albert Spicer, Esq., the Society's Treasurer, and Mrs. Spicer, had come to Australia with Dr. Dale to be present at the jubilee of Congregationalism in South Australia, and Dr. Dale had been asked by the directors to proceed with Mr. Spicer to Samoa, to confer with the missionaries there about various matters affecting their work, and the late Rev. A. W. Murray had been asked to proceed with them that he might interpret their addresses to the Samoans. After reaching Australia Dr. Dale did not feel physically equal to the additional journey. The writer being asked to join the deputation, we embarked at Sydney on board the *Lubeck*, and reached Apia on December 10. Our visits to the different stations in Savaii and Upolu were meteoric in their rapidity; but conferences were held with pastors, addresses were delivered to large gatherings of the people, services were conducted, and in committee with the missionaries important decisions were arrived at. We had no time to choose our weather for travelling, and some of our journeys by sea and land were of a sensational character.

One of the results of the visit was the establishment of the High School for Samoan girls at Papauta. The need of a fuller education for Samoan women was emphasized in the Report of the visit which was printed for circulation amongst the directors. Mr. Spicer was so deeply impressed with the urgency of the need, that the directors, acting upon his personal representation of the case, appointed Miss Schultze and Miss Moore to the work. On August 29, 1892, the new college, which has been built in Papauta at a cost of £1,200, was

opened by Lady Jersey, who, with her daughter, Lady Margaret Villiers, was at the time on a visit to Samoa. The object of the school having been explained by the Rev. S. J. Whitmee, Lady Jersey declared the institution open in a felicitous speech, in which she spoke of the favourable impression which had been made upon her by what she had seen of the London Missionary Society's work as she had traveled through the group. Mr. B. Haggard and Robert Louis Stevenson took part in the ceremony.

No event during recent years in connection with the South Sea Islands has attracted more attention than the great storm of 1889, when, in the little bay at Apia, six war-ships belonging to Germany and America were lost. So suggestive were all the circumstances connected with that event that, when the tidings reached Australia, the writer preached a sermon in Melbourne on "The voices of the storm." We reproduce here some of the closing sentences, because they contain an echo of the principles which all through the century have guided the London Missionary Society in relation to the primitive peoples amongst whom it has laboured: - "But we wish especially, through our sermon this evening, to urge a broader and more practical plea, to insist upon a fuller and more Christian recognition of the rights of aboriginal people, through whose countries our European commerce is spreading, and on whose territory European powers are setting up their authority. In a description of the recent disaster, a Sydney paper uses the following words: 'And amidst all the recorded horrors of that day, as ship after ship broke from her moorings and drifted upon the reefs, shines out the golden deed that places Mataafa and his warriors high amongst the Christian and chivalrous nations of the world.' Without exalting the Samoans overmuch in the brotherhood of nations, we contend that since they have shown themselves to be men and brethren, they should in all that affects their own island heritage be treated as such; that every attempt to ride rough-shod over their interests should be abandoned; that if there must be, as I think is desirable, a foreign administration of the affairs of the group, it shall be administered for the sake of the original owners of the soil, and not solely for the selfish aggrandizement of the bigger nations. Christian empires in dealing with native races must not forget their Christianity and degenerate themselves into barbarous ways. One of the voices of the recent storm is the rebuke of all measures of annexation or aggression which ignore the inalienable rights of the weaker members of the human brotherhood, and take mean advantages of their weakness. Above the deafening blast of the hurricane another voice was speaking. God is always speaking in the interests of justice and human right and Christian charity, and it will be well if the progressive nations of the earth will listen - will for themselves, well for subject races, well for the entire human brotherhood."

The difficult Samoan Question has not been solved yet, and in this volume, which records the sustained effort of a hundred years to Christianize and elevate the races of Polynesia, we may reasonably demand that these principles shall be followed whoever may undertake the task of setting up an orderly government.

In the Tokelau, Ellice and Gilbert groups, and at Niué, missionary work has been steadily carried on during the last decade. In the three former groups, which continued to be worked as outstations of the Samoan Mission, and are visited annually by one of the missionaries, the resident Samoan pastors have in most cases proved themselves to be faithful men. The accounts which have appeared in the *Chronicle* during recent years of the visits paid to those scattered atolls have been exceedingly interesting reading. At Niué,

the most lonely of all our missionary stations, the Rev. F. E. Lawes has been labouring for twenty-eight years, teaching, preaching, and translating. After an absence in England, where he has carried through the press a fresh edition of the New Testament which was translated by his brother years ago, together with several books of the Old Testament which he has prepared himself, he has recently resumed his charge of Niué; and Mr. Cullen, who had had temporary charge, has proceeded to his permanent station in the Hervey group.

In the Loyalty group our troubles deepened, and at the end of 1887 the Rev. John Jones was expelled from the group and redress could not be obtained. The French Government refused to grant an investigation. A carefully prepared and full statement of the case was printed in the Society's *Chronicle* for January, 1890. We give here the opening words of that statement and its last paragraph. "On December 8, 1887, the Rev. John Jones was forcibly expelled by the French authorities of New Caledonia from the island of Maré, which had been his home and the scene of his Christian labours for thirty-three years. The officer who was commissioned to carry out the decree of expulsion gave him only one hour to pack his effects and arrange his affairs before conveying him on board the French man-of-war steamer, which carried him to Noumea. The ostensible reason for this harsh and severe measure was stated in the decree of expulsion to be 'that the proceedings of the Rev. Jones, of foreign nationality, are calculated to compromise public order and tranquility in the Loyalty Islands.'" After giving all the facts of the case the directors conclude their statement thus: - "The conclusion to which they are very unwillingly compelled to come is that the French officials have allowed their allegiance to the Roman Catholic Church to prejudice their judgment, and to overcome their allegiance to fairness and impartial justice; and that the French Government has been content to accept the statements of its subordinate against a Protestant missionary without adequate enquiry, and without giving him an opportunity of proving his own innocence. The result has been, so far as the Society is concerned, the cessation of its benevolent work in the island of Maré, while Mr. Jones suffered great loss, and has been treated with great injustice."

Although the island of Maré, since Mr. Jones' expulsion, has been nominally under the Paris Missionary Society, the London Missionary Society's relationship to the group has been maintained; and the Rev. James Hadfield continues to reside at Lifu, and to exercise a general oversight of the churches, which, in spite of cruel persecution and Roman intrigue, remain faithful to Protestantism. Although there are nine or ten priests with European frères and sisters, there are only 3,000 Roman Catholics whilst there are 10,000 Protestants. Mr. Hadfield is translating the Scriptures into the Uvean language. The Rev. Samuel Creagh, who, retired from active service, is living in Sydney, has more than once revisited the scenes of his former labours; and, during his last lengthened stay at Lifu he crossed to Maré and held services with the people who had been under Mr. Jones' care. Mr. Creagh has also, since he returned, added to the Christian literature of the people.

In 1893 the people of Lifu subscribed to purchase an obelisk, which was sent from Sydney to be set up in one of the villages over the grave of the first evangelist. The double object of the memorial was to commemorate the jubilee of the introduction of the gospel, and to indicate the grave of the faithful man who arrived there from Rarotonga in 1842, and who laboured with indomitable courage and signal success for many years. The stone is thus inscribed: - "A memorial of the Jubilee of the religion of Jesus Christ in this land; this stone is erected over the grave of Pao, who first brought the Word of God to this country."

Great changes have taken place in New Guinea during the last ten years, and changes which give occasion or rejoicing. A page will not suffice to tell the story. At the end of 185 Mr. Lawes wrote: "The four Gospels were printed in Sydney in the language of the people here, and I had the satisfaction of bringing the volume back with me. May God abundantly bless His own Word to the people of this land, that they may become wise unto salvation." At the same time Mr. Chalmers wrote: "We are all in excellent health, and have all reason for sincere thankfulness to the Lord of the harvest, that He has not left us without blessing. Our greatest joy is to see New Guineans teaching New Guineans; I want to live until I see every tribe supplied with New Guinean teachers."

The following English missionaries form the present staff: Revs. W. G. Lawes, J. Chalmers, A. Pearse, A. E. Hunt, who has just returned to his old sphere from Samoa, H. M. Dauncey, F. W. Walker, and C. W. Abel. Since 1887, Dr. McFarlane has filled a position under the Society in England. Associated with these eight English missionaries, there are one hundred and six native pastors and thirty-seven native preachers. Of the native pastors, more than half are from Polynesia. Scripture translation is proceeding as rapidly as possible. To the four Gospels, printed in Sydney in 1885, Mr. Lawes has added the remaining books of the New Testament. An edition of the Motu New Testament was printed by the British and Foreign Bible Society in 1891, the first copy issued being presented by the Duke of Connaught to the Queen. The Gospel of Mark has been translated into three other dialects – Murray Island, Suau, and Keapara, the Murray Island and Suau versions being translated by Polynesian teachers, and the Keapara by the Rev. A. Pearse. From the Fly River to South Cape the coast line is more or less occupied by the Society's agents, and 1,150 New Guineans are in church membership, and nearly 8,000 in attendance at the places of worship which have been erected. Until quite lately, Mr. Lawes has been residing at Port Moresby, but he has just removed to Vatorata, about thirty-six miles to the East of the Port where a college has been erected for the education of native ministers, to which important work he will now devote himself.

The work of building up this Mission has cost many precious lives. With one exception – the Rev. Watson Sharpe – the English missionaries, although frequently smitten by New Guinea fever have no succumbed to it, but many of the brave Polynesians have died. Notwithstanding the utmost care in the location of the South Sea Islanders, the deadly effects of the fever upon them has not been prevented; and, as during the first ten years of the Mission, so during the last, some of these noble workers have died under tragic circumstances.

For the frequent visitation of the stations the little fleet of missionary vessels has been maintained. Three vessels belonging to the Society have been wrecked – the *Ellengowan*, the *Harrier*, and the *Mary*. One of the most useful boats belonging to the Mission is the lugger *Niué*, given at a cost of £500 by the people of that island – a significant gift from Captain Cook's Savage Islanders! Another useful vessel is the *Miro*, a small steamer used by Mr. Chalmers on the Fly River. Toward her purchase New Zealand, Tasmania, and Victoria gave about £500. Our missionaries have often been glad to avail themselves of other vessels. The Government steamer, *Merrie England*, has often served the Mission, and when Lord Brassey was in Torres Straits the *Sunbeam* conveyed the wife of one of our missionaries to Darnley Island. After his return to England, Lord Brassey presided at the

annual meeting of the Society. He spoke of Mission work in New Guinea as a splendid success, and referring to the Society's report, he said: "We heard, and it was impossible to hear without a thrill of admiration, of the devotion which is shown by the native teachers acting under the guidance of their English leaders in this great cause. . . . The great the peril, the more imminent the prospect even of death in the great cause, the more earnest is the enthusiasm of the native teachers to go forth into this dangerous field."

Of the Christian spirit by which the present administrator, Sir William Macgregor, is animated in his legislation and policy, much might be said. The balance which is to determine the claims of the native population and enterprising immigrants is in safe hands. Neither will have just cause for complaint. Representatives of the British Government have more than once acknowledged their indebtedness to the Mission workers who have prepared the way for a peaceable and effective civil administration, and we hail in such men as the present Governor coadjutors in the great cause of humanity and Christian civilization.

The Wesleyan Missionary Society of Australasia and the Anglican Missionary Society having decided to take up work in or near New Guinea, representatives of the three Societies met at Port Moresby on June 17, 1890, for amicable conference in regard to their respective spheres, and the following resolution was passed to be submitted to the respective Societies: "That as the missionaries of the London Missionary Society have agreed to make the boundary of their Mission at Cape Ducie on the north-east coast, the Anglican Mission occupy from Cape Ducie to Mitre Rock on the north-east coast, and the Wesleyan Missionary Society occupy the whole of the outlying islands with the exception of those lying west of Rocky Pass on the south-east coast of New Guinea." The directors of the L.M.S. endorsed this agreement at a Board meeting in the following September. A slight modification of this division of spheres, which was subsequently agreed to, gave the Wesleyan Missionary Society a small district on the mainland.

The leader of the Anglican Mission, the Rev. A. A. McLaren, a man of great earnestness, fell on the threshold of his enterprise. His eager nature was fired with zeal, and his anxious earnestness made him the more susceptible to the worst effects of the malarial fever of which he died. He was pronounced Churchman; but the spirit of Christian brotherhood overshadowed the ecclesiastic, and in converse with him you were only conscious of the common tie of Christian faith. He entered very heartily into the arrangement that the different districts should be occupied by the different Societies. The progress of the Mission was greatly retarded by his death, but preparations are now being completed for a fuller occupation of the north-east coast.

Our Wesleyan brethren, under the zealous leadership of Dr. George Brown, are laying down broad and courageous plans for their work, and already a large staff of earnest workers is in the field. The new work is a natural extension of the missionary stations which had already been planted in New Ireland and New Britain.

Reverting to our missionary vessels, reference may be made here to the new steamer *John Williams*. The century of work began with the purchase of the *Duff*, and its close records the purchase of a modern steamer, with all the new appliances which marine architecture can supply to those who go down to the sea in ships. The steamer reached Fremantle on

July 30, 1894, under the command of Captain Turpie, who, on reaching Sydney after thirty-eight years of service, resigned the command. It was the first time Western Australia had been visited by a missionary vessel. After calling at Adelaide, Hobart and Melbourne, Sydney was reached on September 13. Thousands of people visited the steamer in the different Australian ports. That there is deep rooted in the hearts of the community in Australia respect for men who are trying to save the world from sin was seen in many acts of service gratuitously rendered for the *Missionary Ship*. Governments, Harbour Trusts, Pilot Boards remitted their dues, shipping firms acted as agents without charge, and in some cases substantial material help and personal labour were given. Under Captain E. C. Hore, F.R.G.S., her new commander, formerly of the Society's Central African Mission, the vessel has just (February, 1895) completed most successfully her first missionary cruise.

In summary rather than exhaustive statement the development in the Society's Australian organizations must be recorded. The question of an independent or partially independent Australian Missionary Society, strange to say, was first introduced to a deliberative assembly by one of the London directors of the Society. The thought was not new to those who had concerned themselves about the missionary life of the churches, but it was first considered at a representative gathering, when, at the jubilee of the Congregationalism in South Australia in 1877, the treasurer of the Society, Albert Spicer, Esq., introduced the subject. An intercolonial committee was appointed. At the celebration of the jubilee of Congregationalism in Victoria the following year, when another intercolonial conference was held, a progress report was presented by the writer, who had been appointed convener of the committee. The discussion which followed the presentation of the report showed that the full time for launching such a scheme had not yet come. That the proposal might, however, be kept before the churches the committee was reappointed. In 1892 the Congregational Churches of Australasia met in conference at Wellington, New Zealand, and again a report was presented on missionary organization with a similar result that the intercolonial committee was reappointed. Although nothing of a practical character has yet been done, the existence of this committee, on which all the widely separated colonies are represented, will provide an executive for joint action when public opinion is ripe for such a departure.

The consideration of this question has shown that the Australasian constituents of the Society do not favour the original proposal that they should make themselves responsible for New Guinea, or some definite Mission in the South Seas, preference being given to an alliance with the Society in various fields. This preference has received the considerate recognition of the directors as recent appointments which have been made will show. The movement towards a united responsible organization has been retarded doubtless by the lamentable change in temporal prosperity which has taken place. The proposal was a creation of the sanguine spirit of 1887. We have not lost our confidence, but we are learning to move more slowly.

In 1889 the Rev. J. P. Sunderland died. For twenty-five years he had been the Society's agent in Australia, before which, for ten years, he had been a missionary in Samoa, and had taken a full share in the aggressive work of that period in connection with the New Hebrides and the Loyalty Islands. For ten months he was engaged in pioneering work on the Island of Maré. During his pastorate at Richmond, in Victoria, he continued to take a deep interest in the Society's work, and in 1864 he was appointed as its special agent.

From 1867 to the time of his death he resided in Sydney, where, with the expansion of our Polynesian and New Guinea work, his local duties expanded until he found it difficult to give the necessary time to Australasian organization. He was incessant in his attention to the manifold duties which devolved upon him and spared no pains to serve those who looked to him for advice and help. The loss sustained by his death was thus referred to by the directors: "He will be greatly missed by a wide circle of friends in Australia and throughout the South Seas, and by the Board whom he has ably served."

Great changes had taken place since Mr. Sunderland's appointment, not only in connection with the Society's Mission in the South Seas but in Australia itself, and in filling up the vacancy caused by his death the directors introduced an important change. Mr. Thomas Pratt was appointed financial agent for Polynesia and New Guinea, and the author of this volume organizing agent for Australia. We entered upon the duties of our office in February, 1890.

In former chapters we have given the circumstances under which the older Auxiliaries took their rise. There are now nine central Auxiliaries in Australasia, but we can do little more than mention them. In New Zealand there are Auxiliary committees in Auckland, Wellington, Christchurch and Dunedin. In some of the places, where duly organized Auxiliaries had not until recently been formed, the Society was not without friends and supporters. In Auckland, for example, the Society had its honorary agent, Captain Daldy, who for many years represented the Society's interest in that port. In Brisbane no organized efforts to help on the Society's work had been made prior to this decade, but Foreign Mission work had not been wholly neglected. The only colony in which there is not yet an Auxiliary is Western Australia, but a start has been made and before long a representative committee will probably be appointed. So widely separated are these Auxiliaries that to visit all the contributing churches involves at least 12,000 miles of travelling. During the last five years of this decade an attempt has been made to maintain an annual and systematic visitation of most of the churches. The directors have facilitated this by the appointment each year of a missionary to accompany the agent. We have endeavoured to vary the fields represented, and on four successive years we had with us Captain Hore, of Central Africa, Rev. Maurice Philips, of Madras, Rev. W. G. Lawes, of New Guinea, and Mr. T. Lord, of Madagascar, while last year the churches were addressed so far as they could be reached by the captain and first officer of the *John Williams*. In this connection it should be stated that, prior to the new order of things, valuable service was rendered at an earlier date by the Rev. Nundo Lal Doss and Miss Linley, of India, and Miss Jessie Philip. Another name in passing may be introduced here. In our advocacy we have been greatly indebted to the sympathy and public addresses of the ministers of the Australasian churches. Some through their knowledge of the Mission field have had a special message to deliver, as the Rev. E. Taylor, formerly of Madagascar, now settled in Melbourne, the Rev. F. W. Roberts, of Brisbane, formerly of India, and the Rev. J. J. Halley, who since his visit to China has delivered many addresses upon Mission work in that country. But to no one do we owe so much as to the late Rev. W. R. Fletcher, of Adelaide. His two visits to India made him an enthusiast in pleading for India, and his earnest and instructive words kindled a new zeal in many hearts. The last time his voice was heard in Melbourne was at the United Missionary Conference, and we never heard him speak with more force than when pleading that evening for the women of India.

The conference itself calls for a word. It was the first Untied Missionary Conference which had been held in Australasia, and a more remarkable series of meetings had never been held in Melbourne than those seventeen meetings held between the 17th and the 23rd June, 1893. The voice of every Protestant denomination was there heard, and the spirit which pervaded the large gatherings afforded a convincing proof that Australia is rapidly discovering her mission to the unenlightened nations. The Rev. W. R. Blacket, M.A., the originator and secretary of the conference, has just given up a large parish in Melbourne, and under the Church Missionary Society is proceeding as a missionary to Persia. The writer's appointment as chairman of the conference committee was intended as a recognition of the undenominational basis which still underlies the Society he represents, this reason being given by the mover of the appointment.

A story remains to be told which is entitled to a separate chapter. The way having been opened, a number of young Australians have entered the service of the London Missionary Society, and new duties have devolved upon the committees and the agent. Miss Lois Ainslie Cox, the daughter of the Rev. F. W. Cox, of Adelaide, was the first to go into the field. She was appointed to the Tamil Mission at Salem, but after a short course of earnest work she returned to her father's house to die. The Lois Cox Orphan Home at Salem, in Southern India, erected as a memorial of her consecrated life by friends in different parts of Australia, is an evidence of the sorrow which was felt at the death of this young and promising worker. The second to enter the field was Miss Edith Goode, also of Adelaide. Having been appointed by the directors to Peking, she left Australia for China in 1890. The following year, 1891, three Australian ladies were appointed to three different Missions. Miss Clara Goode was sent to join her sister at Peking, the entire expense of her going and her subsequent maintenance being provided by her father. Miss Ethel Halley, of Melbourne, the daughter of the Rev. J. J. Halley, was appointed to Shanghai, and Miss Crouch, of Hobart, to Salem, Southern India. In 1892 Miss Alice Rea, of Sydney, followed Miss Halley to serve in the same Mission at Shanghai. Miss Ardill, also of Sydney, was appointed to Rarotonga in the South Seas, and Miss Lodge, of Hobart, to Salem. In 1893 Miss Wells, of Melbourne, was appointed to Canton, and Miss Harband, B.A., of Christchurch, New Zealand, to Madras. Miss E. Goode has married the Rev. J. M. Allardyce, M.A., one of the Society's missionaries at Peking.

In addition to these lady workers two of our young men, after qualifying themselves at English colleges, have entered the field, Dr. Davenport, of South Australia, undertaking the charge of the Society's Medical Mission at Chung King in Western China, and the Rev. C. Abel, of Auckland, New Zealand, being sent to New Guinea. Mr. Herbert Wells, of Melbourne, has been appointed to Canton, while seven young Australians are studying at English and Australian colleges with a view to service under the L.M.S. Two of these have been accepted and are awaiting appointment, and three have been recommended by one of our examination committees.

The appointment of this Australasian contingent has given our churches a new kind of interest in the work. While the general information published in the Society's monthly chronicle is read with as much interest as ever, the information in the pages specially set apart for tidings from our own workers is keenly appreciated by those who have helped to send them into the field. A century ago Australia's only connection with the mission field was that it became a refuge for those who were driven from Tahiti and Tonga by the

difficulties and dangers of life amongst hostile savages. Now we are sending to India, China and elsewhere the sons and daughters of Australia to help, as they may be able, in the universal establishment of that kingdom by which Tahitian savages have been subdued, and before which mightier systems of idolatry must yet fall.

The historical facts which had to be crowded into our story have left little room for spiritual reflection. This deficiency our readers must supply. The facts recorded suggest many inquiries. What is to be the future of the Polynesian races for whose salvation not one but several missionary societies have for a longer or shorter period laboured? Are they decaying races? Can they be conserved, and how? Have they intelligent conceptions of Christian truth? Is Christian faith to them a reality which has changed the inner life? To what extent has the dawn of Christian life amongst them been darkened and retarded by contact with foreign immorality? Has the missionary enterprise inaugurated when the *Duff* entered the Pacific been a failure? Has the enormous expenditure of money been wasted? Would it have been better to have left the South Sea Islanders alone? Have the hundred years of missionary work in the Pacific been beneficial to Australasia? Did Australian society in the early days of the century benefit by intercourse with the Christian heroism of the leading spirits of that enterprise? To each of these questions there is an answer which cannot now be given.

Another set of questions is suggested. For what purpose are we occupying the vast territory of Australasia? Our story began with Cook's discovery of our eastern coast, and the settlement of prisoners and soldiers a few years later at Port Jackson. The first missionaries of the London Missionary Society to land in Australia were housed and fed by military officers who held in penal bondage the only English men and women then resident on the continent. To this hospitality the Governor added other services. He traveled *five miles* into the forest to help those who were willing to remain to select farm land. How stupendous a change has taken place! Those humble and ignominious days are forgotten. Not a trace of the origin of Australian settlement is now apparent. Four millions of people are today feeling after a federation which will make them one. We are as numerous today as America was when she started on her independent course. We mention this, not to emphasize the independence, but the extent of population. We are today a group of Anglo-Saxon colonies with vast capabilities lying before us, and the question may reasonably be asked: Why have we been permitted to occupy this land, to plant our cities and found our universities and reproduce all that belongs to European civilization? To us there is but one answer. It may be stated in different forms, but however stated it will virtually be the same answer.

Like the thread which holds the beads, a Divine purpose runs through the life of every Christian nation, and to us there is no presumption in the belief that Australia, as a new community, exists for the sake of the kingdom of God, that through us salvation may be given to those who are ignorant of it. God has entrusted a Mission to those in Australia who fear Him and rejoice in His truth and righteousness, and who believe in His Son as Redeemer and King. We are to be, God intends us to be, a missionary people. All in Australasia who find Christ are to proclaim Him. He must be proclaimed in our own cities, towns, country settlements, and lonely pastoral homes, for He is the only King who can

save men and set them free, and lift them into the likeness of God. And to the nations sitting in darkness beyond the horizon which Australia commands, to Africa, India, China, Japan and the Isles of the Seas, we must send our messengers to plant everywhere, wherever there are men to be saved, the same kingdom.

There were prophets in Israel who would have saved Israel from national calamity had Israel listened to their voice. We do not claim to possess any special prophetic insight or prevision, but there are facts which lie open for the inspection of every thoughtful man, and most significant to us is the fact that from the very dawn of its history Australia has been the scene of missionary activities. In the warp and woof of our expanding life missionary influences have been present ever since the process of weaving began. Adding to this the fact of our geographical position in relation to the teeming Asiatic populations to whom Christ is not yet known, the conviction is forced upon us that the churches of Australasia of every name have a very special missionary call. We prophesy no evil if the great task committed to us is not fulfilled, but we are quite sure that there is only one way of fulfilling our Christian destiny. Recognising Jesus Christ our Redeemer as our King, and believing that His divine will has shaped our history as a people, a feeling of Australian patriotism becomes a factor in our missionary zeal. We are glad to have been permitted to write this Australasian Centenary Story of the London Missionary Society, and we pray that the facts it contains may deepen in the heart of every reader a desire to strengthen every missionary effort as opportunities may offer – “GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.”