

## CHAPTER IX

### *NINTH DECADE, 1875-1884*

How rich in suggestion is the history of such an enterprise as the New Guinea Mission. This little detachment of the Christian Army, with banner unfurled, forces its way into a closed land to save a race from degradation, ignorance and death. For eighty years the warfare has been carried on, island has been added to island, and group to group, and the last land occupied is made the base for advance upon the remaining darkness. How suggestive is the *personnel* of the little regiment! Polynesian and Papuan evangelists led by English missionaries! The conquered are so transformed as to become themselves patriotic soldiers, fighting to extend the dominion of the Lord Jesus Christ. There are no churches in Christendom more missionary in their spirit than the infant churches of Polynesia. Some of the native missionaries exhibit an apostolic enthusiasm which cannot be surpassed. The creed they have received is essentially a missionary creed, and so when a score of men are wanted to work amongst the treacherous tribes on the fever-stricken coast of the great Papuan Island, they are ready at the first call and many disappointed ones have to be refused. Although in knowledge and sometimes in character imperfect, their faith in Jesus Christ as Saviour and King is so strong that to spread His kingdom the most enthusiastic amongst them will go anywhere.

When the year 1875 opened two Englishmen, with more than twenty South Sea Island helpers, were establishing missionary outposts on the mainland and the islands of New Guinea. Speaking a few years later of the time of his settling at Port Moresby, Mr. Lawes said: "The people were suspicious, thievish and trouble-some. Some plots were formed to kill us and annex our goods, but through the protecting care of our God no harm befell us. We were accused of causing epidemics, raising ghosts, and robbing gardens. There was no law, government or order. Vice was not disgraceful, a thief was not ashamed of his stealing, and men glorified and boasted of murders which would have filled all this colony with horror and indignation." But the spirit in which these people were approached made some of them fast and faithful friends of the missionary long before they understood what had brought him amongst them. "I remember," says Mr. Lawes, "in these early days at Port Moresby, when some of the people wanted to kill us, one of the warriors there said to them: "Yes, you can kill the white man, but you have to reckon with me first, and you will have to get at him over my dead body."

The year 1875 was a very busy one. During the twelve months the little steamer did eight trips. Besides visiting the islands in the straits she crossed to the mainland, and in search of native settlements not only skirted the coast but entered some of the rivers. One river discovered by Mr. McFarlane, was called by him the Baxter, after the lady who had given us the *Ellengowan*. The mouth of the Fly River was well known, but the river proper had not been ascended for any distance. Accompanied by Lieut. Chester and Mons. D'Albertis, Mr. McFarlane reached a point on the river 160 miles from its mouth. Warlike natives intercepted their course, but they came safely through all dangers of current, shallow, tide and armed opposition. The knowledge gained was important. It revealed the fact that it would not be wise at present to open mission stations far up the river.

While these exploratory journeys were undertaken by means of the steamer, Mr. Lawes was making himself acquainted with the country by inland journeys on foot. In most places he was well received. Referring to his experience in one of the villages, he says: "Later in the evening the chiefs brought us some cooked taro, yams, etc. Before partaking of these I told the people through Bohi that I was going to ask God's blessing on this evening meal. I did so in the Anuapata language, and this I suppose was the first prayer addressed to the true God from this place. Later in the evening we sang a few verses of the Evening Hymn and then I prayed in the native language. The houses have deep verandahs and on one of these I lay down for my night's rest. It was long before I could sleep: the novelty of our situation amongst strangers and savages where white men had never been before kept me awake, as well as wandering thoughts as to how and when all this darkness shall be overcome by the light of truth. The natives, too, kept up a continual chatter in the house and their voices resounded far into the night. It was a beautiful night, stars clear and bright, and no dew. I fell asleep at last, and did not wake until the day was breaking."

Although the year was largely a year of exploration and experiment, good progress was made toward the work of evangelization. Six months after landing at Port Moresby Mr. Lawes, through his knowledge of the Eastern Polynesian dialect, was able without manuscript to speak to the people; he had written four hymns and assisted by the Rarotongan teachers had translated the first two chapters of St. Mark's Gospel; while during this year the first formal conference in connection with the new Mission was held at Murray Island. By means of the *Ellengowan* the workers were brought together, and many things were discussed and resolutions were adopted respecting the best method of carrying on the work. The suggestion to hold this conference seems to have emanated from the native teachers, who, ever since the murder of two of their number in 1873, had been anxious to meet and talk about future plans. During the conference the first church in connection with the New Guinea Mission was open for worship. It had been built at Murray Island. It was a lath and plaster structure, ninety feet long and forty-five feet wide; the doors were of wood sawn on the island, and the windows were of trellis work. Hymns had been translated by the teachers, and for the opening service they had been copied in writing. Mr. McFarlane, through an interpreter, preached from the words "God is a Spirit, and they that worship Him must worship Him in spirit and truth," and when the conference closed he addressed the evangelists from the words "Ye are not your own."

It is impossible to follow the history of the Mission in detail year by year. Early in 1876 Messrs. McFarlane and Lawes visited China Straits and established friendly relations with the people, teachers being located at some of the villages. Later in the year it was found that the *Ellengowan*, after almost constant use for two years, needed a thorough overhaul, and she was sent to Sydney. Mr. McFarlane had been sixteen different trips or voyages in the steamer. About this time on the coast near Yule Island Dr. James and Mr. Thorngren, naturalists who were gathering specimens of the flora and fauna of this district, were murdered. At Port Moresby the people were still friendly, but the climate was decimating the Mission workers. Dr. W. S. Turner had joined Mr. Lawes in March, but in October his wife was so ill that they had to leave, and on board the *John Williams* of Somerset she died. Weakened by fever, Mrs. Lawes also had to proceed to Sydney. Mr. Lawes remained at Somerset and from thence he undertook at the end of the year an expedition which had important results. In the *Mayri*, a schooner of seven tons, he crossed to Port Moresby and visited Hood Point, Kerepunu and Kalo, and returned by way of Darnley and Murray

Islands. Teachers were located and a new river – the Kemp Welch – was discovered. Five of the six weeks he was away he slept on the little schooner.

In August, 1877, Mr. McFarlane removed his headquarters from Somerset to Murray Island. For superintending the work in the islands and on the coast-line which formed his more immediate diocese, and for the work of his Papuan Institute, as well as for the purpose of a sanatorium, Murray Island was considered by both the missionaries superior to any other centre.

Their staff was about to be reinforced by the addition of another English missionary. Manifold work had been done during the six years which had passed since the Mission was commenced. Very little spiritual fruit had yet been gathered. Many stations had been planted, many friends had been won, both in the islands and on the mainland; but the work of persistent and systematic teaching had not yet been properly inaugurated. During these years, when the confidence of the savage tribes was being sought, the work of instruction and translation, for which Mr. Lawes was pre-eminently fitted, and in which Mr. McFarlane had also at Lifu rendered efficient service, had of necessity stood in abeyance. Fuller opportunities for doing such work were now to be provided. By his special fitness for pioneering, Mr. Chalmers would be able to open up new ground, and establish friendly relations with the still alien tribes, while his colleagues gave themselves to the work of gathering in and building up.

Of James Chalmers' work at Rarotonga, where he had been labouring since 1867, we cannot speak. McFarlane, Lawes, and Chalmers had all had a long Polynesian training in Mission work before going to New Guinea. To this circumstance the New Guinea Mission owes very much. The service of the Polynesian evangelists was greatly strengthened by the fact that they were led by men who knew their Polynesian homes and languages.

In October, 1877, Mr. and Mrs. Chalmers, accompanied by Mr. McFarlane, started from Murray Island, in Torres Straits, for their appointed headquarters at South Cape. There were also on board the *Bertha*, which had been chartered, eight new teachers. During their short stay at Port Moresby the people living in the hills were visited, and Mr. Chalmers thus describes the first night he camped out in New Guinea: "We had a bath, then supper and evening prayers, then slung our hammocks to trees, in which we rested well. It was a strangely weird-looking sight, and the noises were of a straight kind – wallaby leaping past, and strange birds overhead." The next day armed natives appeared on the ridge they were approaching, shouting in an interrogatory tone: "Misi Lao? Miso Lao?" And when Ruatoka, the teacher, called back "Miso Lao," spears were put away, and a friendly reception accorded. This little incident affords eloquent testimony to the influence which Mr. Lawes had already gained over these people. The voyage to South Cape was full of interest. Mr. Chalmers having selected Stacey Island as his home, took up his abode there, and on December 4 Mr. McFarlane left them. He says: "Our friends will join us, I am sure, in devout gratitude to our Heavenly Father for the success of the long projected voyage. Having formed three new and distinct central stations, with every prospect of success, at unknown places, and amongst unknown savages, without any accident to the vessel or collision with the natives, we have a realization of the promise, 'Lo! I am with you always.'"

A few months later twenty South Sea Island evangelists arrived – Rarotongans, Niueans, and Loyalty Islanders – and they were divided between the east and the west stations. They were taken to South Cape in the *John Williams*. No duty gave the missionaries more anxiety than the locating of the native teachers. Fever had wrought such havoc that there was always present the fear lest a mistake might be made. This is well illustrated in the following passage from one of Mr. McFarlane's reports: "As we steamed past the richly wooded and green-clad mountain ranges along both sides of Milne Bay, the sunny slopes and fertile valleys, the flowing streams and dashing cascades, the extensive cocoa-nut groves and well-cultivated gardens, the catamarans and canoes filled with fruit and vegetables offered to us by delighted and healthy-looking savages, all anxious for teachers, we were apt to forget all about fever and ague, and settle at the first large village we came to. A survey of the place, however, soon brought us from the regions of poetry to the realities of mud and mangrove. Behind almost every village along the coast there is a large swamp, which must be drained and cleared before the place can be healthy."

There is no monosyllable in the English language of greater potency than the word gold. This is especially true in the Anglo-Saxon communities of Australia. When the report was circulated that the colour of gold had been seen in the geological strata of New Guinea there was, of course, a rush. The results were disastrous. Many died, and many more would have died had it not been for the ministrations of the Christian teachers from Polynesia. Ruatoka has a breach-loading fowling-piece thus inscribed: "Presented by the Government of Queensland to Ruatoka, a teacher in the employ of the London Missionary Society, in token of their appreciation of his kindness and attention to the sick gold-diggers from Queensland at Port Moresby, October, 1878." From the diggers themselves he received the following testimonial: -

"To Ruatoka. We, the undersigned members of the New Guinea Exploring Expedition, have great pleasure, on behalf of the whole party, in tendering thanks for your kindness and assistance since our arrival. You have in our intercourse with the natives aided us to establish a friendly footing. We all hope that you may long be spared as a shining light in this Mission of God's work, and, from what we know, we feel that the seed set will ere long bear good fruit."

On one occasion he went during the night five miles into the forest to search for a fever-stricken digger who had fallen by the wayside, and on his back he carried him the five miles to his own house, where, by careful nursing, the man's life was saved.

A sore trial befell Mr. Chalmers in 1879. His brave wife died in Sydney. She faced all the dangers and discomforts of New Guinea life when others counseled rest from active work, and did not retire from the forefront of the field until it was too late to recover the lost strength. She was a whole-hearted missionary. Faith commissioned under a sense of His presence. And her faith made her fearless. Her letters from the different fields in which she laboured are full of the strength of a strong confidence in her Master, and in the work she had been sent to do.

A terrible disaster in March, 1881, threw the whole Mission into grief, and caused universal sorrow amongst those who were interested in the work. At the village of Kalo, situated at the mouth of the Kemp Welch River, four teachers, two wives of teachers, four children, and two New Guinea youths, twelve in all, were massacred. The Mission party were in a

boat, and the spears flew so thick and fast that escape was impossible. A single spear slew both mother and babe in the case of both women. In communicating the news of this terrible tragedy Mr. Beswick said: "In our sorrows and difficulties may we have more of the sympathy and prayers of our Christian friends."

And what was the effect of this news at the islands? The Rev. E. V. Cooper wrote thus from Huahine: "News of the massacre of Papuan teachers reached us in May by the *John Williams*. Several weeks ago we received from the brethren in the committee at Port Moresby an application for three teachers from the Raiatean Institution. On the committee meeting the students and explaining the circumstances under which the application had been made, all who were deemed eligible for the work in Papua very readily offered themselves for service in that part of the mission field, obliging the committee to decide on three of their number by the drawing of lots, and the lots fell upon Terai of Tahiti, Maru of Rurutu, and Mama of Ravavae, the remainder expressing great regret that they could not go also at this juncture." These three men, with five others from Rarotonga, spent several weeks in Sydney. When they left a valedictory meeting was held in Pitt Street Congregational Church. As the *John Williams* was about to start, many friends being on the wharf, Tua, one of the teachers, stood in the long boat, and, through an interpreter, spoke thus: "Friends, the hour is come for us to leave you. We thank you all, fathers, mothers, young men and maidens, for all your great kindness to us during our stay in Sydney. We shall never forget you. You pray for us; we will pray for you. We are going to a dark land with the light of God's word. He can make it shine into the hearts of the people of New Guinea as He has made it shine in us. Our work is difficult. God can take care of us; we are not afraid. And may God bless you all with His love through our Lord Jesus Christ."

Messrs. McFarlane and Lawes, who had both been in England, had returned. The manifold labours of the past were now to be seen in a gathered Church. On New Year's Day, 1882, Mr. Lawes baptized twenty New Guineans. Seven had been baptized the year before. Mr. and Mrs. Lawes and Mr. Chalmers then had the joy of sitting down at the table of our Lord with the first natives of New Guinea who had thus commemorated His death. "It was," says Mr. Lawes, "a solemn, impressive service, but to none so much as to Mrs. Lawes and myself. We could not forget seven years before, when we had just come to Port Moresby, and in doubt and darkness began our work. 'Wherefore did ye doubt, O ye of little faith?' Need I ask the friends of the Society to think of, and pray for, the infant Church at Port Moresby?" The following year, at the east end of the island, Mr. McFarlane baptized on one occasion forty-one persons. He concludes an exceedingly interesting report thus: "I thank God for what my eyes have seen and my ears have heard during this trip."

We cannot follow the different steps which finally led to the annexation of what is now known as British New Guinea. Our national ensign had been hoisted several times previously by different hands, but there was no mistaking the significance of the act when, on November 6, 1884, Commodore Erskine, from the verandah of the Mission House at Port Moresby, read the proclamation, in which these words occur: "Now I, James Elphinstone Erskine, Captain in the Royal Navy, Commodore of the Australian Station, one of Her Majesty's naval aides-de-camp, do hereby, in the name of Her Most Gracious Majesty, declare and proclaim the establishment of such protectorate over such portions of the coast and the adjacent islands as is more particularly described in the schedule hereunto

annexed.” Proclamation and schedule were clearly explained in the native language by Mr. Lawes to the people assembled. All present, with an intelligent understanding, acquiesced in the compact which had already been cordially accepted by the chiefs, and then by cheers and salute the flag was hailed as the emblem of the new authority, an authority which was to be a true protection to the original owners of the soil. The service our missionaries gave at the ceremony would not have been given if the proclamation had not conserved the rights of the people for whose sake thirteen years of arduous toil had already been given. To the honour of the British Government, it should be said that the missionaries had not to ask for the insertion of the clauses protecting native interests.

Immediately after the proclaiming of the Protectorate Mr. and Mrs. Lawes visited Sydney and Melbourne. They came from Port Moresby on board the *Nelson* as guests of the Commodore. The reception given to Mr. and Mrs. Lawes in both cities was remarkable. From different motives the people came together in large crowds to hear the missionary speak. Pitt Street Congregational Church, Sydney, large as it is, could not hold the people who flocked to the meeting. Personal testimony was borne by the Commodore to the great change which had been effected in New Guinea through the labours of the different missionaries. He told the meeting that he had already informed Her Majesty’s Government “that he should have been totally unable to carry out the orders he had received had it not been for the influence exerted in New Guinea by Mr. Lawes.” He said further that “he could not resume his seat without tendering his great admiration of the labours of Mrs. Lawes, who for ten years had sacrificed everything which ladies generally considered the great interests of life to devote her time to her husband’s work. No words of praise could be sufficient for such a sacrifice, which would undoubtedly receive its own reward.”

The meeting at Melbourne was held in the Collins Street Independent Church, and was presided over by Sir Henry Lock, the Governor of the colony. As in Sydney, the building would not hold the people who came. As President of the Victorian Auxiliary of the London Missionary Society and Mr. Lawes’ oldest friend, the writer had the pleasure of moving the resolution of welcome. When the missionary rose to speak the whole audience rose to receive him. The sketch he gave of the history of the Mission and of missionary work in New Guinea produced a deep impression, and some of those who had come, not because they were specially interested in missionary work, must have gone away with a loftier conception of the grandness of the effort to raise the weak and outcast races. The following words closed a long address: “Before the Commodore left he gave the Chief of Port Moresby a flag having on it as a device the bird of Paradise. It was a happy conjunction – the Union Jack of old England and the New Guinea Bird of Paradise. Let us carry out the idea still further and resolve that on the hills and over the valleys of New Guinea that banner shall float which lifts men from the mire of degradation to the Paradise of God. Then, and then only, will there be protection with peace and with honour.”

Although so much interest was absorbed during this decade by New Guinea the Society’s older fields were not neglected. Of the fourteen English missionaries, appointed during the ten years, five were sent to New Guinea, five to Samoa, one to the Tahitian Group, one to the Loyalty Islands, and two to Rarotonga. The following list of names will interest many of our readers. The names are given in the order of their appointment, the year noted being the year of arrival at their respective stations: -

*New Guinea.* – Dr. W. Y. Turner (1875), Revs. T. Beswick (1879), J. T. Scott (1880), H. Scott (1883), Dr. Ridgley (1882).

*Samoa.* – Revs. C. Phillips (1878), John Marriott (1879), J. E. Newell (1880), W. E. Clarke (1883), W. H. Wilson (1884).

*Rarotonga.* – Revs. J. J. K. Hutchin (1882), W. N. Lawrence (1884).

*Loyalty Islands.* – Rev. J. Hadfield (1878).

Most of these appointments were made to fill vacancies caused by death or retirement. During the period the following were removed by death: - Revs. Dr. Nisbet, Charles Hardie, W. Gill, George Gill, George Pritchard, Henry Royle, Thomas Beswick, and Charles Pitman, while Dr. George Turner, the Rev. S. J. Whitmee, and Dr. G. A. Turner retired from service in the foreign field. We regret we cannot adequately characterize the services rendered by these men. The splendid work which Dr. George Turner was enabled to accomplish during his forty-two years in Polynesia is too well known to need lengthened reference. He assisted in the education of more than a thousand young men, who from the Malua College went out during his tutorship as pastors or missionaries. In this work he was associated with Charles Hardie and Dr. Nisbet. No greater work has been done in the Pacific than the planting of this College for Samoan evangelists, and the persistent work which has been maintained there for half a century. One of the writer's most pleasant memories of Samoa is the remembrance of the year when he had temporary charge of Malua.

Henry Royale, with one short break when he visited Sydney, spent thirty-eight years in Aitutaki. Most of the sailors employed on the barque *John Williams* were from this island, and you had only to mention to them the name of Royale to ascertain how large a place their missionary and his family had filled in the hearts of the people. George Pritchard, who died at Brighton, England, in 1883, at the age of 86, had a varied experience. From Birmingham, where he was a member of Carrs Lane Church, he went to Tahiti in 1824. In 1837 he became British consul at Tahiti. In 1845 he was appointed consul at Samoa. Returning to England, he was appointed by the London Missionary Society their district agent in Scotland. This was in 1865. Subsequently he held a position in connection with the Blackheath Mission School. Charles Pitman, who died in Sydney in 1884 in his 88<sup>th</sup> year, joined the Tahitian Mission in 1825, and gave more than thirty years of earnest work to the South Seas. Dr. Turner, senr., gave not only himself but his children to mission work. His son, Dr. G. A. Turner, referred to above, was the first medical missionary to Samoa. Dr. W. Y. Turner, his second son, was sent to New Guinea, while his daughter, Mrs. Whitmee, was for thirteen years engaged in work amongst the women of Samoa. Mrs. Nisbet, whose death is recorded above, came from the Valley of Vaudois, her brother, Baron Lantaret, being one of the most influential pastors of the persecuted Waldensian Church.

At a ripe age two Polynesians, around whose names interesting memories cluster, died during this decade. Teava, the Rarotonga evangelist, who was taken by John Williams to Samoa in 1832, and whose earnest work had so much to do with the evangelization of that group, died at Rarotonga, his native island. Mr. Chalmers has given us the facts of the closing years of his life. He was a steadfast and consistent service of Christ to the end. The prayer he offered many years before was answered. It was offered on board the *Messenger of Peace* in the month of October, 1832. John Williams was so struck with the

prayer that he wrote it down immediately after: "If we fly to heaven, we shall find Thee there; if we dwell upon the land, Thou art there; if we sail upon the sea, Thou art there; and this affords us comfort; so that we sail upon the ocean without fear, because Thou, O God, art in our ship. The King of our bodies has His subjects to whom he issues his orders, but if He himself goes with them, His presence stimulates their zeal; they begin it with energy, they do it soon, they do it well. O Lord, Thou art the King of our spirits, Thou has issued orders to Thy subjects to do a great work; Thou hast commanded them to go into all the world and preach the gospel to every creature; we, O Lord, are going upon that errand, and let Thy presence go with us to quicken us; and enable us to persevere in the great work until we die. Thou hast said Thy presence shall go with Thy people even unto the end of the world. Fulfil, O Lord, to us this cheering promise. I see, O Lord, a compass in this vessel by which the shipmen steer the right way; do Thou be our compass to direct us on the right course, that we may escape obstructions and dangers in our work. Be to us, O Lord, the compass of salvation."

The other death was that of Queen Pomare. For fifty years she had been a queen. Born before a single native had become a Christian, she lived to see most of the Polynesian tribes brought under the influence of the gospel. She also lived to see a condition of peaceful progress under that French occupation, which for thirty long years was the cause of so much trouble and suffering. It is true that she was queen in name only, but she was honoured, and what made her life during the closing year more happy than anything else, was the fact that the Protestantism she loved did not suffer in the presence of Roman zeal. Pomare was succeeded by her son, but in consideration of a retiring pension he relinquished all claim to sovereignty and allowed the French to annex the territory, and so Tahiti became absolutely a French possession. This was in 1880.

In the French occupation of New Caledonia there is an element which was absent at Tahiti, and when in 1883 there was a movement on the part of the French to extend their authority by the annexation of the New Hebrides, a public outcry was raised throughout Australasia. The further expansion of the system which made New Caledonia a depot for the recidivists of France was a menace, not only to Australian society, but to those native communities in the New Hebrides for whose salvation and civilization so much labour had been expended and so much loss of precious life incurred. Effective action was taken by Mr. Service, the premier of Victoria. Being waited upon by a deputation, he communicated by wire with all the Australasian premiers; a joint representation was cabled to London, and within a week from the time of the introduction of the deputation to Mr. Service, a sympathetic reply was received from the Foreign Office. The prompt action on the part of a united Australia had much to do with the effectual check which was given to the designs of the French authorities at Noumea.

The deputation which waited upon the Victorian premier consisted of men connected more or less with missionary work in the Pacific, and their protest against French aggression was based upon arguments which were not political, but humanitarian and Christian. They spoke as the friends of the Polynesian races and contended, that if the unannexed islands of the Pacific were taken under the governmental control of a foreign power, that some regard should be had to the will of the natives themselves, and the relationship of those who had by long and difficult and expensive service become the recognized protectors of the people. It was distinctly affirmed that State patronage was not asked for, and that the help of

gunboats in doing evangelistic work was not desired. "The gentlemen who interviews Mr. Service," to quote a Melbourne newspaper, "did not counsel annexation against the wishes of the natives. They proposed to give the islanders an option in the matter, but stated that the long connection of the British people with them in missionary work and commercial enterprise left little doubt as to the decision." The effort made by the united colonies to bring about the annexation of the unappropriated groups of the Australio-Polynesian Archipelago was so largely based upon the Christian obligation which had resulted from missionary work, that we felt some reference to the matter was demanded in this volume.

Although Australians cannot be said to be wanting in self-consciousness, it was not until the first century of Australian history was drawing to a close that we became conscious of the nascent power for service hidden in our corporate life. That the last reflective members of a community, who in less than a century had subdued a vast continent, and by pluck and industry had covered desert wastes with countless herds and flocks, and turned the wilderness into a garden, and from the buried rock drawn forth the fabulous fortunes of gold, should have assumed a boastful air is not to be wondered at. Between this and a healthy self-consciousness there is a great difference: the one is the result of a pardonable pride, the other the child of true humility. Not until the last quarter of this first century did Australians begin to realize what they might be and what they might do. We do not like to use the word national, lest it might be misunderstood, or we should say that our national self-consciousness did not assert itself earlier. Our faith in the cause of imperial federation suggests a different statement of the case. We have only recently felt our feet and seen our destiny as a scion of the Anglo-Saxon race; we have only lately in another Abrahamic vision heard the promise: "In thy seed shall the families of the earth be blessed."

This new-born sense of responsibility has borne fruit in many ways. The desire to see a federated Australia has in the best minds a deeper spring than economic philosophy, it originates in a sense of corporate responsibility. And one of the results of this self-consciousness has been that our sons and our daughters have been asking to help in that mission to the nations which is the heritage of the universal Church of Christ. The later years have been fruitful in missionary organization. For many years we were content to send to the great missionary societies of England such remittances as served to show that Australian churches were not wholly devoid of missionary interest; but now nothing will satisfy our expanding zeal but the presence with the great missionary of a worthy Australian contingent.

Many circumstances contributed during this decade to the development of the London Missionary Society's mission work in the Pacific brought that work nearer to our shores. Our story has shown that ever since 1798 a connection had been maintained between Australia and the mission fields of the Pacific, but when New Guinea was occupied by our missionaries the work was brought close to our own door, and by the stirring addresses of McFarlane, Lawes and Chalmers a new impetus was given to the mission life of our churches. After an address by Dr. McFarlane, at Adelaide, one gentleman contributed £500 to the new mission, which he has repeated each year since as his annual subscription towards the evangelization of New Guinea. When Mr. Chalmers was on his way to join the New Guinea staff in 1877, he journeyed from Rarotonga by way of New Zealand, and important results followed his visit. At Dunedin a resolution was passed to form an auxiliary of the London Missionary Society, while in and around Oamaru, Timaru and

Christchurch individuals as well as churches undertook the support of native teachers in connection with the new Mission to which Mr. Chalmers was going. Mr. Chalmers being a Presbyterian, some of these offers of help were made by Presbyterians, and the help is still given.

Other Missions also during this period came more prominently into view. The Rev. G. O. Newport, of India, arrived in Australia in March, 1883, and as a deputation from the Society visited South Australia, Victoria, New South Wales, Queensland, Tasmania, and New Zealand. His appeals for India created a new interest in that field. In December of the same year Miss Bliss, the first lady missionary who had visited us, arrived from Mauritius. The blockade of Tamatave by the French had prevented her return to her work in the capital of Madagascar, and the directors utilized the opportunity afforded of sending her as a deputation to the Indies of Australia, hoping thereby to foster the newly awakened interest in the Society's work.

As a distinct and general movement, the formation of ladies' auxiliaries originated in 1881, and it was largely the result of the advocacy of a member of the London Ladies' Committee. The Rev. Samuel Hebditch, himself one of the directors of the Society, accepted the temporary pastorate of the Collins Street Independent Church, Melbourne, and during his sojourn his daughter brought the claims of the Society's work, not only before the Christian women of our churches in Melbourne, but also in Sydney and Adelaide, and in each of these centres a start was made, until now, not only in the three centres named, but in other colonies also, we have duly organized committees of ladies, who are rendering invaluable service. It was during the visit of Miss Bliss that this movement crystallized into definite form, and, aided by various influences, it resulted in the united and permanently established committees which have made themselves responsible for women's work in different fields.

We have said that Mr. Hebditch was a director of the Society. Into his official work he threw a true missionary enthusiasm, and the influence of his short ministry in Victoria was exceedingly helpful to our missionary organizations, not only in Victoria, but in the other colonies. A Melbourne gentleman, who during a prolonged residence in London had been elected on the Board of the Society returned to Australia about this time, and in conference with Mr. Hebditch as to the need for increasing an interest in Foreign Missions, offered to give £500 a year for two years if the Victorian Auxiliary would increase their contributions to the same amount. The challenge was accepted, and the amount being claimed each year, the challenge was repeated for other two years, and the necessary amount was again raised. Mr. Hebditch, when he returned to London, became the advocate on the Board of certain changes in organization needed to place the Australian auxiliaries on a similar footing to those in England, and in Exeter Hall, addressing the English constituents of the Society, he said: "Let your directors know that they have your sanction in any arrangement they may make for a closer organic connection between them and us, and then I hope you will find that their zeal will grow and that they will do their work as well as we do ours. I say, then, in this holy war, take Australia into more effective alliance. She is now a Christian power not to be despised, and her power in the world will be felt more and more!"

The most vital change asked for was, that duly appointed committees in Australia might be entrusted with the responsibility of recommending for the acceptance of the London

directors candidates for missionary service. In May, 1883, the jubilee of the introduction of Congregationalism to Australia was celebrated. Whether this celebration was post-dated is a question which may be considered. The meetings brought to Sydney a large, representative, and enthusiastic gathering of Congregationalists from all parts of Australasia and one of the sessions was devoted to a conference on Foreign Missions. Three papers were read at this conference. The first was an historical paper by the Rev. J. P. Sunderland. Prominence was given in it to the fact that although Congregationalists had so generally espoused the cause of the London Missionary Society its original undenominational basis was still maintained. The second paper was by Mr. Richard Searle, who at that time represented South Australia. The test of Mr. Searle's paper was contained in its closing sentence: "Let us be in *real earnest* in working, praying, giving; each determined to do our utmost towards extending the kingdom of our Redeemer." The third paper dealt with a practical issue. The writer had been asked by the Victorian Auxiliary to ring before the conference the subject of Australasian candidates for missionary service. It was pointed out that in the past the churches had suffered under a serious disability. "Whenever missionary zeal has grown into a desire for personal consecration to the work, we have been compelled to discourage the impulse and to extinguish the spark which we would gladly have fanned into a flame. The disability has arisen, not through lack of fitness or any deficiency of qualification in colonial candidates for missionary service, but there has not been the necessary elasticity in the machinery of the parent Society."

There was no unwillingness on the part of the directors to grant what was asked for; indeed the London Board had itself suggested the adoption of a united scheme by the colonial Auxiliaries; and when the paper read at the Sydney conference was forwarded to London, it was printed and circulated amongst the directors, and on the 10<sup>th</sup> of December, 1883, the Board passed a resolution to the effect that they were prepared to receive the application of students from any of the Australian colleges on the same conditions as they are received from English colleges. Thus before this decade closed the various fields of the Society were open to any young men in the Australasian colonies, who, having heard the Divine call, had given proof of their earnestness by diligent preparation. Consent to the recommendation of female candidates was still withheld for a time.