TEN DECADES
The Australasian Centenary History of the London Missionary Society

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PREFACE

THE writer of this historical sketch left England for the Mission field in his early manhood, and after ten years' service in Samoa was compelled through the health of his family to give up Foreign Mission work for ministerial service in Victoria. For twenty years Australia has been his home; fifteen years of this period having been spent in two pastorates and five years in advocating the claims of Missions and in promoting the Branch Organisations of the London Missionary Society throughout the seven colonies. Lengthened residence in Australia has not relaxed the ties which bind him to the Mother-land, where in a Christian home and an active Christian Church the determination to be a Missionary was formed; but the Missionary life which received its first inspiration in England has found a new sphere. Australian aspirations are not confined to the native born. The writer has become so far an Australian as to have a very strong faith in the Missionary destiny of the Churches of this new land, and to feel the kindlings of a patriotic desire to fulfil the great task which the Providence of God has assigned to us.

The expansion of Anglo-Saxon influence must be used for the extension of the Kingdom of Jesus Christ, and every fresh centre occupied by English-speaking people must be used as a new base for Missionary work. For this we have been permitted to occupy this Southern Island Continent, and the following pages will illustrate the growth of out Missionary life in connection with the one Society alone – the London Missionary Society.

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CHAPTER I

FIRST DECADE 1795-1804

TWENTY-FIVE years before the date at which our narrative begins, the coast of Australia was sighted from the deck of the little vessel of which Captain Cook was the commander. Leaving behind him the newly discovered islands of the Pacific, including New Zealand, like Columbus he sailed to the West and was rewarded by a discovery which history will yet prove to have been almost as important as that of the Spanish explorer. The spot which was first seen by Lieutenant Hicks, and named after him Point Hicks, is situated within the territory of Victoria. Taking a northerly direction from this point, Cook followed the coast until he reached a bay, which he entered, and to which he gave the name of Botany Bay.

Resuming his voyage, he kept the land in sight, and for nearly 2,000 miles the coastline continued to unfold. He had skirted the east coast of New Holland, and of this vast territory he took possession in the name of King George III. of England. This was in 1770. On January 18, 1788, vessels arrived in Botany Bay from England, having on board 212 soldiers, 558 male prisoners, 228 female prisoners, 28 free married women, and 17 children. Botany Bay and Port Jackson are only a few miles apart, and the latter harbour was selected for the final settlement, which received the name of Sydney after Viscount Sydney of the Admiralty. "The sport chosen for the settlement," Collins says, "was at the head of the cove, near the run of fresh water, which stole silently along through a very thick wood, the stillness of which had then, for the first time since the creation, been interrupted with the rude sound of the labourer's axe or the downfall of its ancient trees: a stillness and tranquillity which from that day was to give place to the voice of labour, the confusion of camp and town, and the busy hum of its new possessors."

Standing on the Circular Quay of modern Sydney to-day, with its long line of colossal mail steamers, British, French, and German, its palatial warehouses, its ceaseless procession of handsome ferry boats bringing the citizens to business or taking them to their picturesque villas, or filled with excursionists on pleasure bent, it is difficult to believe that ten or twelve decades ago the whole land was covered with primeval forest or desert scrub. Scarcely four generations have passed since Sydney was the hunting-ground of a degraded primitive race, whose only literature was the figures they drew on their gum trees, those

"… gnarl'd, knotted trunks Eucalyptian,"

in whose branches the opossum slept and the laughing jackass made merry: -

"The Stoic bird,
That winged philosopher who laughs at change
And all things else with weird and mocking laugh."

When the British Government decide to send convicts to Botany Bay, neither philosopher nor prophet could foresee the change which was to pass over the unknown land. The start was not prophetic of good or suggestive of great achievements.

In 1796, Collins speaks of the need of "respectable settlers." "Should such arrive," he says, "the administration of justice might assume a less military appearance, and the trial by jury, ever dear and most congenial to Englishmen, be seen in New South Wales." When the first day of this century dawned, and its light fell upon our eastern coast, Sydney was still, after an occupation of twelve years, little more than a convict depot under severe military rule.

During the latter half of last century, while brave British sailors like Cook were surveying unknown seas and adding newly discovered territory to the British realm, changes were simultaneously taking place within the British Isles, which were preparing us as a people for the larger responsibilities which were opening before us. The Evangelical revival which gave to Wesley and Whitefield and others the conviction that they had a mission to the people – a message from God which they were under solemn obligation to deliver, a message the purpose of which was to revive moral earnestness and to bring men in penitence and faith to the cross of the world's Redeemer – led, in its last result, to a baptism of missionary zeal. The aggressive enterprise at the close of last century, of which Carey and Fuller, Haweis and Bogue were leaders, was not a new movement or an abrupt departure; it was the putting forth of a strength which had been gathering in secret. We honour these leaders, and the first-

named most; but they were not the originators or founders of modern missions, they were simply the first to give practical and self-sacrificing effect to the wider evangelical spirit by which so many in British churches at this period were moved to attempt the wider work. British missions at the end of last century originated in the wider spiritual enlightenment and in the more definite faith which gave so many a new sense of the efficacy and preciousness of the Gospel of Divine Grace; and so it came about that when Carey spoke out of the fulness of his heart, and in the strength of a faith which dared to attempt the larger task, he spoke for many kindred minds who were prepared to follow his lead.

The first definite step which led to the formation of the London Missionary Society was the writing of a letter by the Rev. David Bogue, A.M., of Gosport, which was printed in the *Evangelical Magazine* for September, 1794; and the first words of the letter are these: "God has favoured us with the knowledge of the way of salvation through a crucified Redeemer." By this truth he takes his stand, and proceeds to enforce his appeal to the churches. A few met privately to consider the appeal. "At length, on the memorable 4th November, 1794; the first concerted meeting with a view to this Society took place. It was a small but glowing and harmonious circle of ministers of various connections and denominations." In January, 1795, the little band issued a circular, addressed to ministers in the Metropolis and its neighbourhood, and with the circular the following letter was sent: -

"REV. SIR< -

"By appointment of several ministers who have repeatedly met together with a serious design of forwarding the great object which the prefixed printed address recommends, I take the liberty to acquaint you that another meeting for the same purpose is proposed to be held on Thursday, the 15th inst., at 11 o'clock precisely. The place of the meeting is the Castle and Falcon Inn, Aldersgate Street. It is also intended that the hour immediately before, viz. from 10 to 11, shall be employed in prayer at the same place.

* * * * *

"Trusting that your sentiments of zeal and compassion are congenial with ours, we solicit in the name of the Lord Jesus Christ your kind co-operation by your counsel, influence, and prayers, and request that you will favour us with your presence at the time of prayer and consultation above mentioned.

"I am, rev. sir, with great respect,

"Your most obedient humble servant

"In Gospel bonds,

"*Jan.* 9, 1795." "JOHN LOVE."

The meetings was held, and it was "unanimously decided that all party names and inferior distinctions should, in the prosecution of this vast design, be absorbed in the great Christian name and cause."

Meetings were after this held fortnightly, and at an early meeting the following short form of Association was adopted: "We whose names are here subscribed (34 in number) declare our earnest desire to exert ourselves for promoting the great work of introducing the Gospel and its ordinances to heathen and other unenlightened countries, and unite together, purposing to use our best endeavours that we may bring forward the formation of an extensive and regularly organised Society, to consist of evangelical ministers and lay brethren of all denominations, the object of which Society shall be to concert and pursue the most effectual measures for accomplishing this important and glorious design."

The Provisional Committee of Correspondence opened communication with brethren in all parts of the country, and were astonished to find so many prepared for the enterprise. "There was no need to suggest new ideas on the subject; the Spirit of the Lord had happily anticipated our endeavours, enlarging the hearts of ministers and their people towards the unknown inhabitants of distant lands." One minister wrote: "Your kind letter I look upon as an answer from above. It has long been my wish, my prayer, and my hope also, that God would send forth His light and truth among the poor heathen. To promote the cause, I will plead, preach, and spare no exertion." Another: "We have blessed ourselves in the possession of Gospel privileges, and almost forgotten our fellow-men in other parts of the world, sunk in sin, and perishing in horrible darkness. Verily, we have sinner! Let us rise up to the work of God." A third wrote thus: "Immediately on hearing the good news, I called the members of our little church together to pray for a blessing on it. All rejoiced in the prospect of seeing many come from the east and west, the north and south, to sit down in the kingdom of their common Father; and all signified their readiness to put their mite into your treasury."

On the 21st September, 1795, much preparatory work having been done, the friends of the movement gathered in London to give effect to the proposal which had been so warmly received. Four days were given up to services and meetings. On Tuesday morning, September 22, the Rev. Dr. Haweis preached at Spa Fields Chapel on "The Apostolic Commission"; in the evening to the Rev. George Burder preached at Crown Court on "Jonah's Mission to Nineveh." On Wednesday morning the Rev. S. Greathead delivered a discourse at Haberdashers' Hall on "A Mission to the Heathen founded upon the Moral Law"; in the evening the Rev. John Hey preached at the Tabernacle on "The Fulness of Time." On Thursday morning, at Surrey Chapel, the Rev. Rowland Hill, A.M., preached on "Glorious Displays of Gospel Grace," and at Tottenham Court Road Chapel, in the evening, the Rev. David Bogue preached upon "Objections against a Mission to the Heathen." A writer who was present says: "All the above places were crowded, and great numbers of persons were unable to gain admission." It was on Monday evening, and in the interval between the services, that the business of the week was done. At the Monday evening meeting Sir Egerton Leigh, Bart., was voted to the chair. Letters from various parts of the country were read. A report was given of the steps which had been previously taken. The meeting by a unanimous lifting up of hands declared their warm approbation of the design to establish a Society; a "Plan" to be submitted to the more public meeting of the following day was read and approved; and Rowland Hill concluded the meeting with prayer, and the historian says: "The assembly broke up with a gladness which the combinations of sensuality, avarice, ambition, or party zeal cannot inspire."

During Tuesday, Wednesday, and Thursday at different meetings the constitution of "The Missionary Society" was adopted. Directors were appointed, and the following officers elected: Joseph Hardcastle, Esq., treasurer; the Rev. John Love and Mr. William Shrubsole, secretaries. Reviewing the memorable meetings of that week, Mr. Shrubsole says: "Something, we are sensible, is to be imputed to the charm of novelty. But, after making all reasonable allowances of this kind, we appeal to every candid and intelligent Christian who attended on these occasions, whether there did not appear tokens of a Presence infinitely more august than that of a mere multitude of mortal sinful beings. The animated solemnity, unity, and zeal of these great assemblies, the spirit with which they were enlivened to the last, and the solid effects in overflowing liberality for the advancement of the work in view, make it apparent that God Himself hath been the primary Author of these movements."

The Society being formed, the first consideration was to select a field for its first mission. For subsequent efforts mention was made at the very beginning of Africa, Tartary, Malabar, Bangal, Sumatra, and the Pelew Islands. But Otaheite, as it was then called, was to be the destination of the first missionaries appointed, and upon the Mission to the Pacific the Society concentrated most of its attention during the first four years of its existence. Before the completion of its first decade the Society had established missions in North America, South Africa, India, and Ceylon, but its chief interest during this period centred in Polynesia.

Missionary volunteers presented themselves for appointment before the Society was properly formed, and by the time the directors' plans were matured, a large staff was ready to enter upon the work. Thirty men, five of them being married, were accepted. Four only were ordained before leaving England. The *Duff* was purchased, and Captain James Wilson – a man sho in varied kinds of service, in India and America, had shown the spirit and grit of a true hero, and who in more recent years had manifested the still higher and self-sacrificing heroism born of Christian faith – was appointed her commander. On Thursday, July 28th, 1796, at Zion Chapel, the missionaries were solemnly set apart for their work. At this service an Episcopalian, a Scotch seceder, a Presbyterian, an Independent, and a Methodist, united in the designation of the missionaries, addressing them severally in the following words: -

"Go, our beloved brother, and live agreeably to this Holy Word (putting a Bible into his hand), and publish the Gospel of our Lord Jesus Christ to the heathen, according to your calling, gifts, and abilities, in the name of the Father, of the Son, and of the Holy Ghost"; to which each replied, "I will, God being my Helper."

When they were urged to publish the Gospel according to their "calling, gifts, and abilities," the fact was recognised that they were not all alike designated to a ministry of teaching. The first Tahitian staff was selected to establish a mission which was intended to supply a Christian object lesson; and one of the principal means of embodying the salutary truths of the Gospel, and presenting them to the people, was to be the introduction of the industrial pursuits of Christian civilization. In their instructions to Captain Wilson the directors used the following words: -

"When you consider the qualifications of the missionaries, you will perhaps be inclined to think that remaining in one or two bodies, they may form models of civilized society, small indeed, but tolerably complete. There are some among them who are adapted to be useful by the improved state of their minds and their fitness for taking the lead in religious services; there are others who are necessary on account of the skilfulness of their hands and their knowledge of the useful arts; thus, there would be among them that mutual dependence and usefulness which is the cement of the social order."

In selecting the men who were to be its first missionaries, the Society, having regard to the condition of the South Sea Islanders, gave preference to those volunteers who were practical men, and sho would be able to encourage, by their example, habits of industry and the adoption of useful arts. Four only of the missionaries were ordained, but all were designated to the work of publishing the Gospel. Care had been exercised to accept for the work none but those who had given good evidence of a personal knowledge of the Gospel, and evidence of some ability to make that Gospel known. Those who were only artisans were sent as artisan missionaries; and in order to equip them as fully as the time and circumstances would permit, some of the candidates were placed under the tuition of ministers in London, during the months which elapsed

between the formation of the Society and the departure of the *Duff*. Dr. Haweis, who accompanied the vessel down Channel and was constantly on board while she was detained at Portsmouth, speaks thus of his intercourse with the missionaries: "I can only say, every day brought fresh evidence of the devotedness and fidelity of our brethren, and their eagerness to proceed to their places of destination. During the whole time I have been with them I have not heard a fainting word or an expression of fear, but all of one heart and one mind, and growing every day more cemented in love. They are all willing to meet hardships as good soldiers of Jesus Christ." The hardships which were awaiting some of them were to tax their endurance more than any then knew.

The embarkation took place at London on August the 10th, but it was September 22nd before the vessel left the coast of England. Sighting Madeira and Palma, they reached St. Jago on October 14, and remained there until the 18th. On November 11 they were off Rio Janeiro. From this place the missionaries sent a joint letter to the directors, from which we extract the following words: "Harmony and concord continue among us as a body engaged in one common cause. The whole body of missionaries as the heart of one man present their Christian love to the body of directors, the Society, and all true lovers of Christ and His Gospel. We pray the continuance of an interest in your fervent prayers for us and for our undertaking, that we may acquit ourselves as men, faithful to the cause in which we are engaged, and be rendered mighty instruments in the hands of God for the conversion of the heathen of the South Seas." Captain Wilson intended to proceed to Tahiti by way of Cape Horn; but leaving Rio Janeiro, after a stay there of a few days, he sailed eastward, passed the meridian of the South Cape of New Holland on January 29, 1797, and on February 14 was within 32 leagues of the South Cape of New Zealand, and on March 4 sighted Tahiti. The story of the experiences and occupation of the missionary band on board the *Duff* would greatly interest our readers had we space to tell it. During the long and monotonous voyage the little vessel was used alternately as schoolhouse, theological hall, workshop, committee room, laboratory and medical classroom, in which the surgeon, who was on board, demonstrated to interested pupils; and it was a house of prayer, a temple from which the incense of daily worship arose. Captain Wilson's own story of the voyage, published nearly a hundred years ago, is most interesting reading.

For the history of the Tahitian Mission we must also refer our readers to books which specially deal with it. Only in an incidental way can we touch upon it. Our field of observation in this little volume is Australia, not Polynesia. We want to show how early in the history of Australia the London Missionary Society was brought into contact with the official, social, and religious life of the Colonies. The earliest Australian historians, Collins, Barrington, and others, speak of the Society's missionaries. The connection is older and closer than is generally known; while, as we proceed with our historical sketch, it will be seen that, at a very early date, the Society found in Australia a new base or central outpost for its aggressive work.

Amongst the historical days of the Southern Hemisphere, therefore, Sunday, March 5, 1797, will always be entitled to a place. On that day the first Christian missionaries from far-off Britain reached Tahiti. While the vessel was still thronged with the wondering natives, who had gone on board, the missionaries assembled on the deck for their usual Sunday service. They sang, "O'er the gloomy hills of darkness," "Blow ye the trumpet, blow!" and after a sermon from the Rev. James Fleet Cover on 1 John iv. 16, "God is Love," they sang, "Praise God from whom all blessings flow." It was the first time such strains and truths had been heard beneath the lofty mountains of that tropical isle!

Captain Wilson left at Tahiti the following missionaries: the Reverends J. F. Cover, J. Eyre, J. Jefferson, and T. Lewis, and Messrs. H. Bicknell, B. Broomhall, J. Cock, S. Clode, W. Henry, P. Hodges, R. Hassell, E. Main, H. Nott, F. Oakes, J. Puckey, W. Puckey, and W. Smith, with five women and two children. Proceeding to the Friendly Islands, he left at Tongatabu the following missionaries: the Rev. S. Kelso, Messrs. D Bowell, J. Buchanan, J. Cooper, S. Harper, I. Nobbs, W. Shelly, G. Veeson, J. Wilkinson, and S. Gaulton. Returning to the east, at the Marquesas, amongst its degraded inhabitants, he left a solitary missionary, William Pascoe Crook.

To several of these names we shall have occasion to refer again. At the three centres in Polynesia, enumerated above, Christian work was simultaneously begun. It was work such as had never been attempted before. All the conditions in which the missionaries found themselves were new. The atmosphere of the social life around was as unlike what they had been accustomed to, as the climate of those tropical lands was unlike the northern skies of their native Britain. The months which succeeded their landing were full of strange and trying experiences. The strong hope of immediate results, which had animated them, was not realized. They had not expected a long night of fruitless toil. They found that the savages were interested enough in their presents, which were foolishly lavished upon them, but that when the presents were exhausted, they not only did not take the interest which was expected in their message of grace and spiritual life, but showed an hostility which in some cases threatened their safety and even life itself. To those with wives and children the position was exceptionally trying. Their troubles were partly the result of their own inexperience and a mistaken policy, which they conscientiously pursued. Finally, after a year's residence on the island, the animosity of some of the people resulted in an attack which showed the temper of the people in relation to them. A vessel was at anchor in the harbour, bound for port Jackson, and eleven out of the eighteen missionaries decided to avail themselves of the opportunity of leaving the island for a time. The decision was as hasty as the proposal had been sudden. The circumstances did not admit of lengthened deliberation. The seven brethren and one lady who remained at their post we must leave for the present to follow the fugitives to Port Jackson.

With their arrival there the connection of the London Missionary Society with Australia began. As no newspaper had yet appeared in the British settlement, and did not until five years later, no file will give us the shipping news of May 14, 1798; but the historian supplies us with the information. In an old history of New South Wales, published in London in 1802, the following paragraphs appear: -

"On the 14th, the *Nautilus* brig arrived from the island of Otaheite in great distress. This little vessel had lost her passage to the north-west coast of America and had been at Kamscatka *(sic)*, the Sandwich Islands and Otaheite. Being infirm and nearly worn out, the master found it impossible to repair his vessel at either of those places, and had touched at Otaheite for the refreshment they required, and then endeavoured to reach this port, where they hoped to receive that assistance which would enable them to proceed to India. At Otaheite they found that the missionaries sent from England to propagate the Christian religion were not on such a footing as they expected to be with the natives, being nearly shut up within their little fortress. The natives had used threats and made known an intention of taking off their women. The arrival of this vessel in some degree relieved them from the anxiety they had for some time been under, and they determined to leave the island in her. Mr. Bishop, her commander, paid them all the attention the shattered state of the brig permitted, taking on board in all 19 men, women, and children, and with great difficulty brought them

safe to Sydney, the vessel being so leaky as to require the labour of all the company to keep her afloat. She was unable to bring them all, leaving six or seven on the island. Those arrived were treated with attention, and all possible relief afforded to their distresses."

For "perils by the heathen" they evidently, as passengers in this shattered and leaking brig, exchanged "perils in the sea." The voyage occupied forty-four days. The historian seems to imply that, had there been sufficient room in the vessel, Captain Bishop would have brought away all the missionaries. From other sources, which were not available to him, we know that in this he was mistaken.

Lieutenant-Colonel Collins, in his valuable history of the period, also refers to the arrival of the missionaries, and gives the following interesting account of an effort which was made by Governor Hunter to settle them on the land: "The 4th of June (1798) was as usual observed with all the respect and attention so peculiarly its due; and on the 6th the Governor went up to Paramatta in order to travel into the northern district in search of a proper place for settling as farmers such of the missionaries lately arrived from Otaheite as were disposed to continue in the settlement. He also proposed to fix there some free settlers who had been sent out by Government, if he could find a sufficiency of good ground. On a minute examination of the country he had every reason to pronounce it superior to any that had yet been seen, and in quantity equal to the settlement of several families. The land was not only good and well watered, but everywhere easily cleared, and at the convenient distance of five of six miles from Paramatta. Being satisfied with the situation, he recommended it to the missionaries, but the most of them declined it. To the few who consented, a proportion of tools, grain, and such assistance as could be spared was given."

Thus it happened that some of the artisan agents of the London Missionary Society were almost, is not the first, selectors of farm land in Australasia; and it will be seen from the above record that in their straitened circumstances they were treated by the representative of the British Government with a liberality which anticipated the idealistic legislation which the unemployed of more recent years have so earnestly advocated.

The next referent to the missionaries by Australian historians is tragic. On the 2nd of July, 1799, rather more than a year after landing at Port Jackson, Mr. Clode was murdered by a British soldier and two accomplices. He had escaped perils by the heathen and perils in the sea to fall a victim to perils by his own countrymen. Both Barrington and Collins describe the murder, but we have an account from another source which for several reasons is of peculiar interest and value. The first clergyman to land on the shores of Australia was the Rev. Richard Johnson. He came with the first ships as chaplain to the Penal Settlement. The story of the services he held, at first beneath the shade of a tree, and then, after long waiting, in a rude building set apart for public worship, is a story which has not yet had a worthy historian. On August 26, 1799, Mr. Johnson wrote a long letter to the directors of the London Missionary Society, giving an account of the death of Clode and of the execution of his murderers. The letter is of great historical interest from the light it incidentally throws upon the conditions of society, the administration of justice, and the home life and personal characteristics of Australia's first Christian minister. The letter was addressed to Joseph Hardcastle, Esquire the treasurer of the London Missionary Society.

"SYDNEY, *August 26, 1799*."

"DEAR SIR, -

"Though I have not the pleasure of knowing you in person you will, I hope, excuse my freedom in transmitting to you a letter from this distant part of world – I am sorry to add, upon so unpleasant and painful an occasion.

"By this time, I suppose, you have heard that part of the missionaries set first to Otaheite have left that island, and have come to Port Jackson. These gentlemen arrived here on the 14th of May, 1798, at a time when I was confined to my room through a long and severe sickness. Upon their first arrival, Messrs. Cover and Henry, with their families, spent a few days with us, after which they removed up to Paramatta, about fifteen miles from Sydney, where they still reside.

"Owing to my indisposition, it was some time before I became any way acquainted with any other of the missionaries; and with one or two I did not feel disposed to claim any acquaintance, and fear the Society have been deceived in them; but I wish to be excused in saying more upon that subject. A consciousness of my own infirmities makes me delicate in exposing those of others. To their own Maker they must stand or fall. The Apostle's motto I wish on all occasions to make my own: 'Be not high-minded, but fear.'

"During the time of my illness Mr. Samuel Clode frequently called upon me, and I believe was pretty well acquainted with the nature of my indisposition; and soon after I recovered a friendly intimacy was formed between us, and I confess the more I came to know of him the more I esteemed him. But it has pleased God to remove my friend away from me, to meet him no more till it pleases Him to remove me likewise from this vale of sin and misery. I will now, sir, give a short account of this painful, melancholy event.

"Mr. Clode, some weeks previous to this, had signified to me his intention of returning to England, and at that time was preparing things necessary for the voyage. He had spoken to Captain Wilkinson of the *Indispensable*, and had so far agreed with him that Captain Wilkinson had begun to provide a cabin for him; but, alas! a cabin of a different kind was preparing for him at the same time. A soldier of the name of Jones had for some time owed Mr. Clode a sum of money. Mr. Clode now thought it necessary to ask for it, and after some altercation Jones desired him to call on Tuesday, the 2nd of July, in the afternoon, and he would settle with him.

"My friend had dined with me on the Sunday and Monday preceding, and was likewise in the camp on the Tuesday; dined at Dr. Harris's, surgeon to the corps, a gentlemen who had, from Mr. Clode's first arrival, been very kind and friendly towards him, providing him with a hut to live in, with plenty of vegetables, and giving him free access to his own barracks at all times.

"About four o'clock he called upon us, sat a few minutes, and then took his leave for the night, promising to call the next morning and to bring with him something for my little boy, who was at that time indisposed. But truly it may be said we know not what a day may bring forth; for the next morning, instead of seeing my friend, tiding were brought me that he was murdered – was found in a saw-pit under water; his skull was fractured in different parts, and his throat cut. Judge, sir, what was my surprise and horror upon receiving this information! A kind of stupor seized me – I could not believe it; it appeared as a dream; but recollecting myself, I immediately went and acquainted his Excellency the Governor with the melancholy news. The Governor, with several other officers, went with me to the place, where we found everything as was represented: a scene so shocking as I never shall forget, but too painful and distressing for me fully to relate.

"It pleased God, however, that this horrid murder did not lie long concealed; Divine justice and vengeance soon pursued and overtook his cruel and bloodthirsty

murderers. News of this shocking event soon spread in all directions. Numbers of all descriptions of persons ran to the spot, Jones, the man above mentioned, among the rest, and was the first to lay the murder upon an innocent person who had found my friend in this melancholy state. But this wretch's crime in the murder was soon discovered. Suspicion falling upon Jones, the path leading from the pit to his house was closely examined, and blood traced to the very door. These and other circumstances fully confirmed the suspicion of the guilt. Jones, his wife, and two other men who lived in Jones' house were immediately apprehended; and the next day, Thursday, a criminal court was convened purposely to try them, when three, viz., Jones, his wife, and Elbray, were convicted upon the clearest evidence, and I fear the fourth (Trotman), though acquitted, was a party in some way concerned. After their conviction I officially visited these three horrid monsters, who, for the purpose of obtaining a more full confession of this murder and others it was conjectured that Jones had committed, were put into separate places. Jones continued hardened to the last, his wife little better; but Elbray made a full confession of the whole transaction, first to a sergeant in the corps, and afterwards to myself, which I took down in writing, and was to the following purpose: -

"The scheme was first planned by Jones and his wife on the Sunday; Elbray was asked to assist in it, but at first refused; to gain him over, Jones gave him several drams of spirits, when at length, on the morning of Tuesday, he consented.

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"Mr. Clode by this time was come to the door, was asked in, and a chair was set for him by the table to settle his accounts with Jones. The axe I have already mentioned was placed in the corner of the room; with this Elbray, coming behind him, was to knock him down. He took it up in his hand, but his heart failing him, he laid it down again, and went out of doors, where he stayed a little while; returning again, he heard the first blow given by Jones.

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"The window shutters were put in, the tea-things set against the company's return; after tea, liquor was set upon the table; several songs were sung by Jones, his wife, and others. About nine Jones and Elbray went out, when they dragged their prey through a hole in the skilling, carried him to the pit, threw him in, covered him over with green boughs, and then returned to their company and kept up their jovial mirth till after midnight. The providence of God appears singularly in bringing this horrid murder to light. A man had been at work hoeing for several days upon the ground round this pit, and in the evening used to leave his hoe in the pit. Going to his work the next morning, and looking for his hoe, he was surprised to see so many green boughs laid over the pit. Suspecting something was there *planted* (*i.e*., some property that had been stolen was concealed), he put in his hoe and removed the boughs, when he immediately saw the hand of the dead man.

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"By an order from the Governor, the house in which the murder was committed was on the Saturday pulled down and burnt to ashes; a temporary gallows was erected on the same spot, and at twelve o'clock these three inhuman wretches were taken out and conveyed in a cart to the place, when, having discharged my duty as chaplain, they were launched into eternity to appear at the tribunal of a righteous, sin-avenging God, and rather execrated than pitied by a numerous multitude of spectators.

"In the interim I gave directions to have the body of my deceased friend brought into the town to a small hut of my own, and ordered a decent coffin and shroud to be made. Numbers came to see him, and many with tears lamented his untimely end. On Friday his body was committed to the silent grave; the pall was borne by five surgeons and Captain Wilkinson. His Excellency the Governor walked with me before the corpse; Messrs. Cover, Henry, Hassell, Smith, Oakes, and the two Puckeys

(missionaries) behind the corpse, and after them several officers and others. After having read the Burial Service a hymn was sung, given out by Mr. Cover. I then spoke a little upon the melancholy occasion, many being in tears, and myself so much affected that I could indeed say but little, but gave notice that I intended to preach a discourse on the Sunday but one next following.

"The ensuing week I composed two discourses, and on the 14th of July preached in the morning from 2 Samuel xvi. 17, 'Is this thy kindness to thy friend?' Spoke to the general character of the deceased, the aggravating circumstances attending his death, and concluded my sermon with an exhortation to different descriptions of persons. In the afternoon I preached from Jeremiah vi. 10, 'To whom shall I speak and give warning, that they may hear?' which was intended as a solemn warning and exhortation to the living, and particularly to those guilty of drunkenness, Sabbath-breaking, etc., the reigning vices committed in the colony, the fatal consequences attending which, my dear sir, I have long seen and lamented; but, alas! I fear all to little or no purpose.

"The missionaries attended church, hymns were sung, and the lines given out by Mr. Cover. In the evening Mr. Cover gave an exhortation at my house to his brethren of the mission, to my family, and some others upon the same occasion.

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"I cannot conclude my letter without saying that Mr. Clode's conduct as a Christian was both humble and exemplary; as a surgeon, humane and attentive; and as a missionary he spent much of his time amongst the natives, by whom, as well as by persons of every description belonging to the colony, he lived beloved and died lamented.

"My friend Henry appears anxious to return to Otaheite. He is a studious, serious young man, and appears well adapted for the work upon which he was sent out; and I hope ere long a door in Providence may open for his return.

"Mr. Cover does not appear so anxious to return, unless a stronger body of people were upon the island to defeat any evil intentions of the natives. He is, I trust, a person of solid piety, and possessed of good ministerial abilities; and he, together with Messrs. Henry and Hassell, have, almost from their first arrival at Port Jackson, gone to the settlements established in different parts of the colony to preach and to exhort the settlers. I sincerely wish them success in their attempts and endeavours.

"His Excellency the Governor has been, and still continues to be, very kind and attentive to the missionaries.

"That God may bless and prosper the missions sent out to the heathen in every place is the fervent prayer of, dear sir, your sincere well-wisher and humble servant,

"RICHARD JOHNSON,
"Sydney."

"J. HARDCASTLE, ESQ."

The wife of Jones said to Mr. Johnson, while she was awaiting her execution: "Oh, sir, that dear man was the saving both of my life and the life of my husband. His attention to Trotman was such as I never saw in any other person in my life; three times a day he came to visit him, washing and cleansing his sores; and had it not been for his attention, he would have surely lost his hand." These facts, and the generous loan of money to Jones in his need, led Mr. Johnson to select for his sermon on the occasion the text, "Is this thy kindness to thy friend?"

At the end of October, 1799, Mr. Henry returned to Tahiti. From a second letter sent by the Rev. Richard Johnson to the directors on October 18, 1799, we quote the following references to Mr. Henry's departure: "I believe him to be a sincere, pious, zealous young man, whose heart is much engaged in the arduous work of a missionary,

and trust his absence from his post for a time and what he has seen in this colony have been blessed to him in teaching more than perhaps he knew before of mankind; and from the scenes of surrounding iniquity and infidelity, which increase and spread in this colony, he will return to his post and his friends with a fresh relish for religious conversation, and renewed vigour to that work to which he has been called, gratefully acknowledging the mercy and grace of God for making him to differ, not only from the world in general, but also from some who professedly came out upon the same important expedition.

"I believe Mr. Cover has no intention of returning to Otaheite; having taken a farm, he means, I understand, to remain some time longer in this country. He constantly preaches and exhorts every Sabbath in different places. His labours are greatly wanted, and I pray God they may be rendered useful. Mr. Hassell occasionally assists him, as Mr. Henry has done hitherto."

Of the actual Christian work done by these men we have fuller information from their own report to the directors.

On the 25th of August, 1799, Messrs. Cover, Henry, and Hassell, in a joint letter from Paramatta to the directors, after a melancholy sketch of the condition of the colony, say: "Here it may be proper to observe that, in one of our letters above alluded to, we informed you that we had commenced preaching in different parts of the district situated in the northern boundary, and opened an evening lecture in Paramatta; the latter, in the month of December, we were under the necessity of discontinuing, as the person who favoured us with the use of his house removed to his farm, and no other place could be procured. We, however, continued to preach in the northern boundary; but our hearers beginning to decline in their attendance, add to this the distance and excessive heat of the summer, filled us with discouragement, and the enemy took occasion from these circumstances to suggest the improbability of success; but in perseverance the prospect brightened, then umbers increased, and our preaching has produced the following effect, which we are induced to look upon as the harbinger of good, viz., twenty-two of the settlers in the district called Kissing Point voluntarily offered to build a place for public worship, requesting us to continue amongst them, and use our interest with the Governor to appoint them a schoolmaster to instruct their children. This request was made in consequence of a rumour that we were about to leave the colony. We accordingly applied to Governor Hunter, who immediately appointed them a schoolmaster of our recommendation (a person whom we believe to be a sincere convert). His Excellency also gave them some materials towards erecting the building, which we expect will be finished in the month of November, when the Revs. Messrs. Johnson and Marsden have promised to open it. We have also recommenced the Sunday evening lecture at Paramatta, which is well attended, and likewise opened a place for preaching at Toon Tabbe, where we have about a hundred hearers. These favourable appearances, we hope, will not be 'like the morning cloud or early dew,' but prove the dawn of a bright and glorious Gospel day to these poor bewildered souls, who are lying as outcasts in a forlorn condition; but at present we cannot communicate any further information respecting them that would prove satisfactory, but shall seize the earliest (and every) opportunity of transmitting such accounts as relate to the advancement of the Redeemer's kingdom in this colony of Corinthian degeneracy."

Thus early in the history of Australia the Christian work of the official chaplains of the settlement at Port Jackson was supplemented by the voluntary labours of men,

some of whom were simply sojourners, while others had decided to make the new land their home; and to the credit of the chaplains, it should be recorded that they showed a commendable Christian spirit towards the brethren who had come from Tahiti, and gladly recognised them as fellow-workers. The Revs. Richard Johnson and Samuel Marsden in manifold ways, as our narrative will show, gave proof of their hearty sympathy with the London Missionary Society; and when some of the earliest agents became, through providential circumstances, residents in Australia, they received them as minsters of the same Word, and rejoiced in their efforts to evangelize and educate the people.

The year 1800 brought more fugitives from the South Sea Islands, not from Tahiti, but from the Friendly Islands group. The first attempts to evangelize Tongatabu ended in disaster. For more than two years and a half the missionaries persevered in the face of great difficulties, and did not finally abandon the work until three of their number had been slain and one had turned traitor.

"They remained at their stations without receiving any material injury from the natives, until the breaking out of a civil war in April, 1799. On the 24th of that month the king was secretly assassinated by his nephew. The king's brother and many of the chiefs immediately united to revenge this outrage. The assassin was also supported by a powerful faction, who repaired to his standard to decide the fate of the parties by a great battle. The missionaries had, from their entrance on the island, separated themselves to prevent jealousies, and promote the object of their mission, and had settled under the patronage of different chiefs; some under persons who sided with the king's brother, and others under chiefs who united with the usurper. In the first battle the Royalists were victorious, and in pursuing the fugitives came to the house of the missionaries Bowell, Gaulton, and Harper, whom they murdered, and, collecting their property, set fire to their house. The next battle proved fatal to the adherents of the king, many of whom fell in the conflict, and most of the chiefs were afterwards put to death. The other missionaries fled to the rocks, after being plundered of all their property; but the usurper promising not to kill them, they returned to their dwelling, where they remained nine months, sometimes distressed for provisions, and receiving none but what was given for converting the iron the native had taken into knives and other implements.

"Here, however, they determined to stay till the return of the *Duff*, when they should know the further pleasure of the Society concerning them. The last seven months the usurper had been amongst the circumjacent islands, receiving the submission of their inhabitants, and the missionaries, knowing him to be very deceitful and cruel, dreaded his return, as both his friends and enemies united in opinion that it was very probable he would kill them. At this juncture the *Betsy* arrived with a Spanish prize, last from Otaheite, which Mr. Harris, one of the missionaries, undertook to navigate to Port Jackson, on condition that Captain Clarke would call at Tongatabu and see the brethren. Finding, on their arrival, the perilous position of the missionaries, and the little prospect of success which presented itself in their circumstances, they advised them to quit the island, and Captain Clarke very humanely offered them a free passage to Port Jackson. Messrs. Cooper, Shelly, Buchanan, Kelso, and Wilkinson accepted his offer and went with him, the two former of whom chose to continue in the colony; and Mr. Harris, after taking in the prize, refused to return home, or accept of a lucrative office tendered to him by Governor Hunter, choosing rather to return to his station at Otaheite by the first conveyance that might ofer."

The Rev. S. Kelso and Messrs. Buchanan and Wilkinson, after a very short stay in Sydney, proceeded to England, and Mr. Cooper shortly after followed in another vessel, leaving Mr Shelly as the sole representative in the colony of the Tongan staff. Of him we shall have occasion to speak again.

On December 21, 1798, the *Duff* started on her second voyage from London, with a reinforcement of thirty missionaries, ten of whom were married. On February 19, 1799, the vessel was captured by the French and taken into Monte Video. By way of Lisbon the missionaries got back to London on November 12, 1799. The Society having thus lost its own vessel, the directors had to consider what means should be employed for conveying such reinforcements as might still be sent. The three alternatives which were originally considered before the *Duff* was purchased were available: another vessel might be purchased; or the missionaries might travel by a convict ship bound for Port Jackson, which by contract might afterwards convey the missionaries to Tahiti; or a ship engaged in the southern fisheries might be found to convey them. The second alternative was adopted, and on the 5th of May, 1800, twelve missionaries left Portsmouth in the *Royal Admiral*, bound for Port Jackson with convicts. The first missionaries, therefore, to call at Australia *en route* to the South Seas came to our shores in a floating prison.

"Scarcely had they left their native land than they discovered that the prisoners had brought with them, not only impaired constitutions, but the seeds of various diseases; and now, when so great a number as three hundred were crowded together, the prison became the nursery of those disorders. Besides flux and scurvy, a malignant putrid fever broke out among them, and spread most alarmingly, especially while they sailed through the torrid zone. During the voyage to Rio Janeiro more than one-half of the convicts, besides many of the sailors, were taken ill of this and other disorders; and no fewer than forty died, among whom was Mr. Turner the surgeon. During the voyage the missionaries were not idle, but laboured with great assiduity in communicating religious instruction to the crew, and particularly to the unfortunate convicts. For some time they daily went down to the orlop deck, the place where the miserable creatures were confined, and read and explained the Scriptures, conversed and prayed with them, and though they were a body of ignorant, hardened wretches, yet some of them appeared anxious for instruction, and two prayer meetings were established among them."

The *Royal Admiral* reached Sydney on November 20, 1800 with eleven missionaries on board, the twelfth, James Shepherd having been left behind at the Isle of Wight through illness. Three days after anchoring in Port Jackson Stephen Morrice died of fever, while James Mitchell relinquished the work, and settled in the colony. After a lengthened stay the vessel resumed her voyage, and on the 10th of July, 1801, landed the following missionaries at Tahiti: James Hayward, Charles Wilson, John Youl, William Waters, William Read, John Davies, James Elder, William Scott, and Samuel Tessier.

In 1802 the Mission was further strengthened by the arrival from Sydney of Mr. Shelly, formerly of the Tongan Mission, who after nearly two years' residence in the colony volunteered for Tahiti. During the succeeding two years persistent efforts were made by the faithful workers at Tahiti to establish schools, and to induce the people to attend the preaching of the Gospel, but these efforts were all but fruitless. The time of harvest had not come.

CHAPTER II
SECOND DECADE 1805-1814

DURING the second ten years of the Society's history Australia was to render still more important service in helping to solve the problem of missionary work in the Pacific.

The sending of a chaplain with the first convicts conveyed to Port Jackson was an after-thought, and the officials in London gave a tardy consent to the proposal. To Wilberforce, the liberator of the negro slaves, and to a few other Christian men who cooperated with him, we are indebted for the fact that Britain was saved from the dishonour of exporting hundreds of criminals to a distant shore, with no one to answer their remorse by words of mercy, or to tell them of the Divine way of return to virtue's paths. The man chosen was worthy of the trust committed to him, a devout man of gently spirit, kindly heart, and holy life. For six years the Rev. Richard Johnson was alone in his arduous work. In 1794 a second chaplain arrived, the Rev. Samuel Marsden. Marsden was a man cast in a different mould. He was a rugged man, full of energy and full of schemes, a censor with deep convictions, which he was never afraid to utter. He would have been a pillar of strength in any cause. When brought into contact with vice he did not shrink into himself and weep in secret; he denounced the accursed thing in tones which no one could mistake. In early life he had been a blacksmith, and the sinewy character of the man was unchanged by his subsequent University career at Cambridge; the habit of striking hard blows remained. When from the magistrate's bench he had to pass sentence upon criminals whom he considered beyond the reach of persuasive legislation, he upheld the majesty of law by severity, and when he differed from Viceregal opinion he did not hesitate to declare it. Perhaps Mr. Johnson's less prominent censorship made Marsden more bold.

He was a typical colonist of that type which explains the reproduction and perpetuation of British power. His enterprising nature made him the apostle of material progress as well as Gospel light. He was chaplain, magistrate, philanthropist, missionary, pioneer, farmer, shipowner, financier, true friend to the needy, and a leader in every cause which he thought would promote the well-being of man. And, with it all, he was a devout and loyal servant of Jesus Christ, and a preacher mighty in word as well as deed.

In Samuel Marsden the Hebrew Patriarch and the Christian Apostle were blended. With patriotic foresight he saw how the land of his adoption would be benefited by the multiplication of the best herds and flocks, and when he revisited England in 1807 he appealed simultaneously to the Archbishop of Canterbury for more clergymen, and to the King of England for merino sheep. In like manner, in New Zealand, he sowed with one hand the seeds of Divine truth, and with the other scattered upon the rich soil the first grains of wheat it had received. In 1808 he selected weavers in England to teach his Paramatta convict parishioners to utilise the native-grown woo, begged books to form the nucleus of a public library, and selected preachers to extend in the new colony the work of evangelization. When he proposed to take weavers to New South Wales an objection was urged upon the ground that it would interfere with the staple trade of the mother country! A writer in the *Eclectic Review* for November, 1809, in an article on Marsden, says: "Our readers, we trust, will be pleased to become a little more acquainted with a man who promises to flourish so fairly in future history." Marsden's place in history has been obscured by the fact that the period in which he carried out his manifold herculean tasks is generally, for obvious reasons, veiled.

When the first missionaries arrived at Port Jackson from Tahiti, Mr. Marsden was only assistant chaplain. In the year 1800 Mr. Johnson, through failing health, went back to England, after which the full responsibility fell upon his assistant. It was during the first year of the century that Mr. Marsden became the recognised correspondent of the London Missionary Society. How much this honorary office involved will appear as we proceed.

We have before referred to the attention shown by the Governors of New South Wales to the missionaries. The following letter belonging to the previous decade is of interest as illustrating this. It is from Governor King to Dr. Haweis: -

"Sydney, *May*, 1803.

"REV. SIR, -

"Your kind letter of August 9 and 20, 1802, as well as Mr. Eyre's, of August 7th, I received by the *Glatton*. Any acknowledgments from the Society are quite unnecessary, as what good offices I have been able to render the missionaries at Otaheite I consider as a duty imposed on me, and perhaps the obligation has been reciprocal, by the use they have been to the *Porpoise* and other ships that went there. With this I send the last packet received from thence by the return of the *Purpoise*; she was not so successful on this as on her former voyage, and what is worse, my fine little colonial vessel was stranded there. The *Venus* sailed in February last, and means to visit Otaheite. I wrote to Mr. Jefferson and informed him of what English news we possessed at the time.

"Mr. Marsden has received the packages consigned to him by the *Cato*, and, I think, will have an opportunity of sending them by Captain Bunker, of the Albion, who, we are told, means to go thither for provisions. As the *Porpoise* will necessarily be sent to England (it is in so bad a state), I cannot foresee any opportunity I shall have of direct communication with Otaheite for some time to come; but should any such offer, which I do not know at present, I shall not be unmindful of those to whom every aid is consoling in their secluded state, not that I conceive the constant intercourse of Europeans any way facilitates this.

"However, of all this, I must be sure, yourself and the Society will be able to be better judges by the missionaries' own accounts.

"Should it be in my power to be of service to them, and to second your pious intentions, I shall embrace every opportunity to show my readiness in what I consider a duty, as well as take a sincere interest.

"With every wish for you health,

"I remain, dear sir, your most obedient servant

"And faithful well-wisher,

"PHILIP GIDLEY KING."

"P.S. – Mr. Harris, formerly a missionary at Otaheite, and lately at Norfolk Island, is now most usefully employed in conducting a school on the banks of the Hawkesbury, where he also performs Divine Service, and, I believe, is as happy as he makes himself useful."

The postscript to this letter contains independent testimony to the service rendered by the agents of the Society to the cause of education and religion in New South Wales, and we are also able to quote similar testimony respecting the labours of the missionaries at Tahiti. In 1805 Mr. Turnbull published in three volumes *A Voyage round the World during the years 1800-1804*. Speaking of Tahiti which he visited more

than once, he says: "We cannot omit to do justice to the amiable manners and truly Christian deportment of these men, who, like the apostles of old, foregoing all the comforts of civilised life, and a life at least of tranquillity in their native land, have performed a voyage equal to the circumnavigation of the globe; and, like the dove of the ark, carried the Christian olive over the world of waters. Their life is a life of contest, hardship and disappointment. Like their Holy Master they have to preach to the deaf, and exhibit their works to the blind."

The only new missionary sent from London to Tahiti during the ten years now under review was Mr. Gregory Warner, a surgeon. He arrived at Sydney in August, 1806, in the *Sinclair*, a Government ship, which brought out Captain Bligh, the newly appointed Governor. While waiting in Sydney for the vessel to convey him to Tahiti Dr. Warner was sent by the Rev. Samuel Marsden to the Hawkesbury Station, where he did such missionary and Christian work as he was able. He proceeded to Tahiti in 1807. While gaining this additional worker, the Tahitian staff during this period lost three of their number. In 1806 Mr. Shelly removed to Sydney; he was followed in 1807 by Mr. John Youl, and on September 25, 1807, the Rev. John Jefferson died at his post in Matavai. For ten years he had remained on the island. He was a man of intelligence and ability, while by his patient zeal and endurance he won the esteem of all his brethren. Mr. John Youl, although he gave up the work in Tahiti after a six years' apparently fruitless trial, was to render important service elsewhere. Captured in the *Duff* by the French in 1799, he subsequently reached Tahiti in the convict ship, *Royal Admiral*, on July 10, 1801. After removing to Sydney in 1807, he remained for some time in the colony. Proceeding to England, he was ordained a clergyman of the Church of England in 1813, and appointed senior chaplain of the colony of Van Diemen's Land. He died at Launceston on March 25, 1827. To his eldest son, Sir James Arnold Youl, Tasmania is indebted for the introduction of the salmon; while his second son, Dr. Youl, the sixth freeborn native of Tasmania, has for forty years filled the position of coroner at Melbourne.

As before stated, it was in 1801 that the Rev. Samuel Marsden became the recognised correspondent and adviser of the London Missionary Society in relation to its Tahitian mission. His capacity for work was wonderful. The manifold schemes which were already dependent upon him did not prevent his accepting with the greatest cheerfulness another large responsibility. When the directors of the Society, sorely distressed about the missionaries and their prospects at Tahiti, and helpless through the great distance of the field from London, consulted the Sydney Chaplain, he wrote from Paramatta, on the 30th of January, 1801, a letter full of wise counsels. To some of his opinions, with the wider missionary experience in many fields we have gained during the current century, exception would probably be taken by most missionary advocates, but on the whole his advice was sound. We can only quote a passage or two from his weighty epistle. In defence of certain methods which he advocated he said: "The conduct of the Apostles cannot exactly apply as a guide to the missionaries in these islands; St. Paul was sent to preach a crucified Jesus, not to savage, but to civilised heathen – to Greece and Rome, to nations noted for their politeness of manners and human learning. The inhabitants of both Greece and Rome had obtained the highest degree of civilisation; they were prepared for the reception of the Gospel; the philosophers had for ages been making diligent inquiries after the true God; they had erected altars and the most magnificent temples for the worship of some superior being whom they knew not. … It is unnecessary for me to contrast the situations of the primitive apostles and the present missionaries, and to point out their vast difference."

Speaking of the kind of men needed, he says: "In my opinion a man of a melancholy habit is altogether unqualified for a missionary; he will never be able to sustain the hardships attending his situation, nay, he will magnify his dangers and difficulties, and make them greater than what in reality they may be. A missionary, were I to define his character, should be a pious, good man, should be well acquainted with mankind, should possess some education, should be easy in address and of an active turn." This is advice which those who examine missionary candidates today may very safely follow.

"A missionary," he says in another place, "should be a man of real sound piety and well acquainted with the depravity of the human heart, as well as experimental religion; he should not be a novice, he should not only be a good man in the strictest sense of the word, but also well informed… A gloomy, ignorant clown will be disgusting, even to savages, and excite their contempt. The more easy and affable a missionary is in his address, the more easily will he obtain the confidence and good opinion of the heathen." Mr. Marsden was by nature, as we have before suggested, a colonist, and he was convinced that the only satisfactory way to raise the inhabitants of the South Sea Islands was to send the Gospel by men who could simultaneously civilise and evangelise. He favoured the establishment of industrial missions, and in this, he had, as we shall see, the sympathy of many of the friends of the Society in London.

From the time when Mr. Marsden's connection with the Society in 1801 began, to the year 1810, the difficulties at Tahiti increased. The missionaries had now a good friend in Sydney, but the opportunities of communication were so rare that for months at a time, and even years, they were practically cut off and left to their own resources. For one period of five years they received neither letters nor supplies! Vessels occasionally called, from which they were able to purchase a few provisions, but they had to live almost entirely on native food. For clothing they were reduced to great straits, while on their preaching expeditions they often travelled barefoot. When they elected to remain on the island they foresaw many of these difficulties. A letter, apostolic in its form and spirit, dated Otaheite, March 29, 1798, and signed by the six missionaries who remained at their post, was sent to the directors. The following is the letter: -

"From the missionaries on the island of Otaheite, or King George's Island, in the Great South Sea, to the directors of the Missionary Society in the Island of Great Britain, who, under the great prince of all missionaries for the preaching of His Gospel in all parts of the world, were instrumental in commissioning us to go forth and teach the heathen in these seas – grace, mercy, and peace, from God the Father, and our Lord Jesus Christ, to whom be glory for ever. Amen.

"DEARLY BELOVED BRETHREN, -

"Time and circumstances will not permit us at this present to enter upon particulars. The change which has taken place in our situation by the sudden resolution of the major part of the missionaries to depart from the Island of Otaheite for Port Jackson, in New Holland, we trust will nothing hinder that work which first induced us to offer our service to the directors of the London Missionary Society, supported us under the heavy trial of forsaking parents, brothers, sisters, friends, and still encourages us patiently to abide the will of God concerning us on this island. We can only assure the directors of the Society our confidence is in the strength of the Lord Jesus Christ, whose aid we depend upon, and whose servants we desire to manifest ourselves to be. We also humbly request the directors of the Missionary Society not to forget us, either in their prayers, or revisiting us, is any favourable opportunity of so doing should occur.

We do not expect nor solicit that the Missionary Society should put themselves to any further expense on our account; but if the directors should judge it prudent, and find it convenient to sent out a few presents for those who shall have shown themselves most friendly towards us, such as knives, scissors, a few axes, and such like articles, they wil be gratefully received.

"Experience has taught us the more we are encumbered with worldly things the less concern we have for the conversion of the heathen; and the more we are detached from secular employments the more we trust our minds will be attached to the propagation of the Gospel of Jesus Christ. Otaheite affords food and raiment suitable to its climate, and sufficient to answer the great end of Providence in granting us these blessings, viz., to cover our own nakedness, and to sustain for awhile our earthly perishing tabernacles; and having those things, we hope the Lord will teach us to be content.

"We think it needful to inform the directors of the Society that it appears to us at present a reinforcing this island with a body of missionaries, consisting of men, women and children, furnished after the manner of ourselves when we quitted our native country in the ship *Duff*, would nothing forward the work of God in Otaheite or the adjacent islands; but if four or six Christian men, void of worldly incumbrances, will be willing to hazard their lives for the sake of the Lord Jesus Christ in the salvation of the heathen, and should be led by the eternal Spirit to forsake all and follow us, we shall glory, if spared to see their arrival among us, to give them the right hand of Christian brotherly fellowship.

"We conclude with our prayers to our God and your God, our Lord Jesus Christ and your Lord, for His blessing upon your labours for spreading abroad the favour of the grace of Christ through the four quarters of the world.

"We remain, dearly beloved brethren,

"YOUR BRETHREN IN THE GOSPEL OF JESUS CHRIST."

The italics in this letter are our own. These noble men were content to live amongst the revolting scenes of savage life, and to deny themselves all the comforts of civilisation that they might lead the Tahitians to the feet of their Divine Master. They asked for neither salary nor supplies, but simply for a few presents to give away to those who might befriend them.

For these six men and the nine who joined them in 1801, making in all fifteen, the directors authorised Mr. Marsden to expend annually 200 pounds, and they also sent from London some supplies. The difficulty was to convey them to the island. Of the few vessels going from Port Jackson the captains were not sure of being able to call at Tahiti, and so they refused to take the packages. At length, in 1806, Mr. Marsden chartered a little sloop of twenty tons, called the *Hawkesbury*, to take to Tahiti the accumulated letters and goods. The little schooner anchored at Matavai, on the 26th of November, 1806, "but most of the articles, especially those of clothing, from the length of time they had been lying at Port Jackson, and the wretched state of the vessel in which they were sent, were so injured as to be almost useless; the packages were wet with sea water, and their contents consequently spoiled."

In spite of all these difficulties the missionaries kept steadily working on. Years before, a church had been erected in which they gathered themselves for regular worship, but neither their example nor their more direct preaching to the people brought forth any fruit. In 1805 they had so far formulated a written language as to be able to prepare a reading primer. The people, however, remained indifferent, and their

infanticide, their human sacrifices and their wars, continued as they were, when the missionaries first landed amongst them in 1797.

On the 29th of May, 1808, Mr. Henry Bicknell left Tahiti to visit England, calling at Port Jackson on his way. On Sunday, the 6th of November of the same year, the missionary settlement at Matavai was thrown into confusion by the sudden outbreak of a war, directed by rebel chiefs against Pomare, who had been for so long, and was still, the friend and protector of the missionaries. There was providentially a vessel in the harbour at the time, and while awaiting the attack Pomare the missionaries and their wives to take shelter on board. This they did the next day; and still following the advice of the king, they crossed three days later from Tahiti to the island of Huahine. The missionaries who removed to Huahine were John Eyre, William Henry, John Davies (ill with fever), Dr. Warner, James Elder, and Samuel Tessier. The expected battle did not take place until December 22, when King Pomare was defeated. Messrs. H. Nott, James Hayward, Charles Wilson, and William Scot had remained with the king, but after the battle they were compelled to flee to the neighbouring island of Moorea, formerly called Eimeo, where shortly afterwards the king joined them. On the 3rd of April, 1809, Messrs. Scott and Wilson removed from Moorea to Huahine, and Mr. Hayward in July of the same year. Mr. Nott was the sole representative of the missionary band who remained with the king. The war continuing, with their settlement at Matavai entirely destroyed by the rebel army, and there being no immediate prospect of peace, they decided to take the earliest favourable opportunity of proceeding to Port Jackson. They left Huahine in the *Hibernia*, which called at the island on the 26th of October. The entire abandonment of the Mission was only prevented by the heroic decision of Henry Nott, who remained by the king's side at Moorea, and of James Hayward, who stayed at Huahine. So heroically, however, had all these men endured through the night of toil, that the removal of most of them to Australia must be attributed, not to any want of courage to contend still against difficulties, but to a conviction that for the present it was useless to remain. The vessel in which they sailed called at Fiji, where she ran on to a reef, but was fortunately floated again before much damage was done. At Fiji they met a vessel proceeding to India and Dr. Warner was induced to proceed to India. He was subsequently for a time at Macao with Dr. Morrison, the Society's Chinese missionary. We have before us an original letter sent from Fiji, written while the vessel was detained there, by Mr. Davies to Dr. Mason, of New York, which contains a lengthy account of the circumstances which led to their leaving Tahiti. On February 7, 1810, the *Hibernia* landed her passengers at Sydney. For their conveyance from Tahiti the captain charged the Society 800 pounds!

The future of the Mission depended now upon the deliberations, which, under the direction of Samuel Marsden, were to take place at Sydney, or rather Paramatta; and be it remembered that upon the decision arrived, hinged the whole future of Polynesian Missions so far as the London Missionary Society was concerned. We are in possession of ample material for a full account, if space permitted, of the different steps which led to the important resolution upon which the missionaries finally acted. Dr. Hockin, of Dunedin, New Zealand, a gentleman whose literary and historical instinct has led him to gather into his library many valuable books, documents, and original letters, has the original correspondence between the Tahitian missionaries and the Rev. Samuel Marsden, and the letters received by Mr. Marsden from the directors of the Society between the years 1810 and 1816, and some of a much later date. We have obtained through Dr. Hockin's kindness copies of these letters, but in the present volume we can only make a meagre use of them.

Writing from London to Mr. Marsden on July 29, 1811, the Rev. George Burder, the Society's secretary, said: "These are outlines of a plan which the directors most respectfully submit for your consideration, and under these conditions they would cheerfully leave to you and the missionaries the consideration and execution of preliminary measures with regard to further attempts to introduce the Gospel at Otaheite and its vicinity." About the same time Dr. Haweis wrote to Mr. Marsden: "In you we place the fullest confidence that you will advise for the best, and your nearness to the scene and acquaintance with the men and their circumstances, must give you peculiar advantages to guide your decision."

Before these letters reached Sydney the decision had not only been given, but the missionaries were on their way back to Tahiti. After repeated consultations with each other, and with Mr. Marsden in committee at Paramatta, the missionaries felt it to be their duty to make another attempt to win Tahiti; and a small schooner, the *Endeavour*, was engaged to convey them. In the Society's report for the following year these words occur: "Under these circumstances the directors cannot but approve of the measure which Mr. Marsden has taken, and applaud the compassion, zeal, and fortitude which the missionaries have manifested, while they cherish a pleasing expectation that He who has endowed them with these laudable dispositions will be pleased to crown their endeavours with the desired success."

Mr. Marsden's own testimony respecting these men is pleasing. Mentioning several of them by name in one letter, he says: "They are all choice men." While we give all honour to Marsden himself for the determination which saved the Christian cause at Tahiti, it must not be forgotten that he was largely influenced by the eagerness of the missionaries themselves to return. Mr. Marsden says: "Men better qualified for the work could not, in my opinion, but found; and I trust they will eventually succeed. Though I have acted with much fear, lest the Society should not approve of their return, on account of the unavoidable expense, yet many strong reasons operated upon my mind to induce me to comply with their wishes. The missionaries themselves are unwilling to give up the cause."

While the missionaries were still in Sydney in Sydney Mr. Bicknell returned from England with his wife and four young Christian Englishwomen who had accompanied them. They came in a Government ship, having on board a large number of female prisoners, and during the voyage they had ample opportunity for Christian work. In a tiny vessel which would only carry a limited number of passengers, Messrs. Bicknell and Scott, with Mrs. Bicknell and Miss Christie, proceeded first to Tahiti, followed by the larger party in the *Endeavour*, the small vessel which Mr. Marsden had chartered for the purpose.

Just before sailing Mr. Henry wrote thus to London: -

"*Sept*. 12.

"When the above was written I little thought we should have to sail so soon as the event proves we shall. I have just got my little property conveyed to the District Wharf ready to take on board in the morning.

"I have been in this place upwards of a year, employed in keeping school and preaching the Word to the inhabitants, in which I trust my poor labours have not been altogether in vain. His Excellency the Governor (Governor Macquarie) has been very kind to me in continuing my family on the stores ever since my coming to the colony, and in granting me other indulgences. On his being first apprised of my intention of

leaving the colony and returning on the Mission, he expressed concern, and politely observed that he expected to be favoured with my services in some of the new townships that are forming, and made me handsome proposals if I would consent to remain. However, his Excellency is well disposed towards the Mission, and expresses a willingness to render it any service in his power

"He has written to King Pomare very much in our favour; his lady has sent the Queen a handsome present. He is highly pleased with Pomare's writing; he has seen his letter to me and the translation of it. Both of these Mr. Marsden wished me to transmit to the directors; but previous to his application for them I had promised them to the Governor's secretary, J. T. Campbell, Esq., a gentleman to whom I am under peculiar obligations, who wished to send them to some friends as a literary curiosity."

During the residence of the missionaries in Sydney a circumstance arose which led many years afterwards to a warm controversy between Dr. Lang and the Rev. Samuel Marsden. Dr. Lang, in his history of New South Wales, based upon the circumstance we have referred to, brings a charge of "Episcopalian intolerance" against Mr. Marsden. The account of the controversy, which may be seen in a pamphlet preserved in the Public Library at Sydney, is of considerable historical interest. The facts were these.

Mr. William Pascoe Crook, the solitary missionary whom Captain Wilson landed from the *Duff* in the Marquesas group in 1797, after a short residence, returned to London, and thence to Sydney. It was his intention to proceed to Tahiti, which he eventually did after several years' residence in New South Wales. He kept a school, and used his schoolroom on the Sunday for preaching. In 1810, after the arrival of the missionaries from Tahiti, Mr. Crook, in his own house or schoolroom, began to hold a communion service, at which he presided. Mr. Marsden objected to his doing so, on the ground that he was not an ordained minister, and that for the service he used ordinary household vessels. Mr. Crook continued to hold the service. Representations being made to Governor Macquarie, he requested Mr. Marsden to forbid its repetition. The chaplain objecting to convey the Governor's message, it was taken by the commanding officer, Colonel O'Connell, in consequenceof which the practice ceased.

At first one is inclined to favour Dr. Lang's charge, but a careful perusal of the correspondence shows that both the chaplain and the governor justified their action on the ground that Mr. Crook was violating the "established customs" of the denomination to which he belonged (Independent), and that not having been ordained when the London Missionary Society sent him forth, he had not the recognised Church authority to administer the rite. The position was not apparently understood at the time from Mr. Crook's standpoint. The following account he himself wrote some time afterwards: - "Having spent several years in the colony, teaching school and preaching the Gospel, I was a burden to no one, but had a house and home for my brethren when they fled from the islands to take refuge in New South Wales. The missionaries, Davies and Wilson, now at Tahiti, and Tessier, since deceased, remained with us when the rest removed. These three missionaries, together with Mr. John Hosking, formerly of the Orphan School, and now residing in London, and myself, met together in the month of August, 1810, in my school-house in Bligh Street, corner of Hunter Street, which place was also used as a chapel. We then and there, after prayer for Divine direction, formed ourselves into a church on the Congregational or Independent plan. From a portion of the church book now before me I extract the following minute: 'Church Meeting, August 27, 1810. Brother Hosking began with singing and prayer. The subject for consideration, viz., whether it is not our duty and privilege to have the Lord's Supper administered among

us, was discussed, and determined in the affirmative. The time was fixed for next Sabbath evening.' I had been accustomed to preach on Sundays and on other occasions in my school-house, and I was now chosen by my brethren to preside at the Lord's Supper. On Sunday, September 2, we assembled for worship as usual. In the evening all the members sat down at the Lord's Table. Everything decent, reverential and becoming was provided. The table was decently spread. Neat metal cups devoted to the purpose contained the wine, and a suitable plate the bread."

In defence of Mr. Marsden it must be said that he was at least supported in his protest by some of the missionaries who were at the time in Sydney, and who considered the action of Mr. Crook irregular. D. Lang's charge of "Episcopalian intolerance" cannot be substantiated. Mr. Marsden in the correspondence recognises ordination other then Episcopal, and explains that in approaching Mr. Crook he did so, not as a clergyman of the Church of England, or the chaplain of the settlement, but as the representative of the London Missionary Society, which Society had itself made a distinction between the ordained and lay members of the mission staff. Mr. Marsden most distinctly affirms that if in his communications from the directors Mr. Crook had been described as an ordained missionary, he would on no account have questioned his right to celebrate the ordinance. And that in this he was sincere, his attitude and spirit throughout the years of his connection with the agents of the Society sufficiently show.

One of the best characteristics of the colonial chaplain was his freedom from ecclesiastical narrowness. He was simultaneously the representative of an Episcopalian Missionary Society and of a Society whose agents were recruited mainly from non-Episcopal churches. To sacerdotal assumption he was a stranger. Brought up amongst the followers of John Wesley, his evangelical sympathy all through life was strong enough to make him rejoice in the hallmark of genuine discipleship, whatever the denominational form might be; and when the history of the Church of England in Australia is written, of the Revs. Richard Johnson and Samuel Marsden, its first ministers, it will have to be recorded that their sense of Christian brotherhood was broader than any conventional ecclesiastical boundary. Samuel Marsden was a Christian colonist who laboured for the extension of the kingdom of God, and who rejoiced equally in the conversion of the Tahitian and the New Zealander, although the agencies employed to effect it bore different ecclesiastical names. This will be further illustrated as we proceed.

When amid much jubilation the London Missionary Society was established on undenominational lines, some one described its inauguration as the "death and burial of bigotry," and the fact that the administration of its affairs in Australia was for years entrusted to a clergyman of the Church of England went far to justify the assertion. Samuel Marsden most certainly in his life and work embodies a spirit in which there was no bigotry.

At Tahiti the day so long looked for was about to dawn. Marcus Clarke, an Australian author of well-merited repute, in a book of historical sketches published twenty-four years ago, refers incidentally to the Tahitian missionaries as "a few missionaries who had usurped the lands of the natives under the pretence of converting them." The year referred to is 1807. If judged by this statement, his historical facts are of little value; he may be a brilliant writer, but he is a very unreliable recorder. That in the year 1871 the heroic leaders of the earliest Christian work in Polynesia should be so described, is an example showing how prejudice may make even historians blind.

The rallying of their scattered forces at Moorea, after the arrival of the *Endeavour* from Sydney in the year 1811, was the beginning of the transformation which so soon changed the life of the Tahitian nation. New sorrows awaited the missionary band, for within three months three devoted Christian women, Mrs. Henry, Mrs. Davies, and Mrs. Hayward died; but with this baptism of sorrow the long night of fruitless watching ended and a day of ingathering immediately appeared. The story of Pomare's conversion is intensely interesting. The result of twelve years of apparently fruitless instruction was seen now in the intelligence manifested, not only by the king, but by many individual converts, who simultaneously, and yet independently of each other, declared themselves Christian believers. Human sacrifices still continued for some time, and with design some young Christians were fixed upon as victims; but nothing now could stay the work. To the missionaries it was a time of great joy. The idols fell into disrepute, and the number of those who renounced heathenism daily increased.

How the missionaries were employed during this period the following letter from Mr. Davies to the Rev. Samuel Marsden will show. Writing from Moorea on November 16, 1813, Mr. Davies says: - "Enclosed also is a copy of our New Testament History, which I should be exceedingly glad to have printed soon in the colony, as I am in great want of Tahitian books in my school. My heart is much in the business. I hope you will get it printed. According to my calculations it will contain about 96 pages 12mo, more or less, or about the same as the Sydney Spelling Book, printed for the Orphan Committee, if both parts of that were in one. The same size or fold as that will answer, and perhaps it would be well to have it bound like those books. The number must be two or three or four hundred, as you think proper, and according as the expense may be. I am employing all my spare time in correcting and preparing a copy of the Old Testament History, which will be a little larger than this, and should be glad to know if it can be printed in the colony; if not, it must sent to England. Mr. Nott and myself are spending four evenings every week in the translation of St. Luke's gospel, which, when finished, I suppose we must send to England. It is of great importance to the Mission to have as much of the Bible as possible printed in Tahitian. My school prospers, and my time is completely taken up between it and the translation."

CHAPTER III
THIRD DECADE 1815-1824

DURING the ten years which will be covered by this chapter, the most gratifying success attended the labours of the missionaries at Tahiti. The dawn so full of bright promise did not disappoint the expectation of the workers. The transformation was not phenomenal in the quickness of its movement; it could not be said that a nation was born in a day. The missionaries did not encourage a hasty acceptance of Christianity; as in the case of Pomare himself, they kept the candidates for church membership back until there had been time for testing. But if slow in its movement, the work of conversion went on until the whole community, brought under the influence of the new proper, accepted by nominal profession the religion of the missionaries, and a large proportion by a truer spiritual enlightenment became sincere disciples.

Testimony from many sources is available as to the greatness of the change. In view of the relationship which France was afterwards to sustain towards the people, it will be interesting to hear the opinion of M. Duperry, the commander of the French corvette *La Coquille*. When he wrote, on May 15, 1823, his vessel was anchored in Matavai Bay, where, it will be remembered, the *Duff* anchored in 1797, and landed her missionaries. He says: "The state of the island of Tahiti is now very different from what it was in the days of Cook. The missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry exists no longer; they profess generally the Christian religion; the women no longer come on board the vessels, and they are very reserved on all occasions. Their marriages are celebrated in the same manner as in Europe, and the king confines himself to one wife. The women are also admitted to the table (meal) with their husbands. The infamous society of the Arreoys exists no longer; the bloody wars in which the people engaged, and human sacrifices, have entirely ceased since 1816. All the natives can read and write and have religious books translated into their language, printed either at Tahiti, Raiatea, or Eimeo. They have built handsome churches, where they repair twice in the week, and show the greatest attention to the discourses of the preacher. It is common to see numerous individuals take notes of the most interesting passages of the sermons they hear."

By giving this quotation we are anticipating the end of the decade now under review, but the picture here sketched by an eye-witness, and an unbiassed visitor, will lend an additional interest to the incidents we are about to narrate.

For several years the directors of the Society had sent no new missionaries to the South Seas. They had, while waiting for some encouraging indication from Tahiti, directed their attention to more fruitful fields. By the year 1818, they had established missionary stations in South Africa, at Bethelsdorp, Griqua Town, Stellenbosch, Tulbagh Drosdy, Bethesda, Caledon, High Kraal, Theopolis, Grace Hill, Bethany, Peace Mountain, Caffraria, Hephzibah, Lattakoo, and Cape Town; in the Mauritius and Madagascar; in the East Indies, at Travancore, Vizagapatam, Madras, Ceylon, Bellary, Gangam, Chinsurah, Surat, and Calcutta; in Siberia and Russian Tartary; in the West Indies, at Demerara, George Town, Berbice and Trinidad, and in the Greek Islands. It will be seen from the above list of stations that although the directors had been compelled to stay their hand in Tahiti, so far as any new appointments were concerned, they had not been dele, and immediately the changed circumstances of their South Sea Mission were known in London they determined to strengthen and develop the Tahitian staff.

And very highly were they favoured in the character and the calibre of the men who volunteered for the reinforcement. The new missionaries appointed during this period were: the Revs. William Ellis, Edward Lancelot Threlkeld, John Muggridge Orsmond, Charles Barff, David Darling, Robert Bourne, George Platt, John Williams, Thomas Jones, George Pritchard, and Charles Pitman; and Messrs. John Gyles, Elijah Armitage, and Thomas Blossom. Some of these names are today the common heritage of all Christian Churches. William Ellis the missionary historian, and John Williams the missionary martyr, have left their names on the permanent roll of famous workers; but not less worthy of honour, if less prominent, are many of the other names enumerated.

Before any of the above had reached Tahiti, the staff was strengthened by the addition of Mr. W. P. Crook, who, with his family, removed from Sydney to Moorea at the end of 1815. Amongst the letters in our possession is one from the Rev. George Burder, the secretary of the Society, to the Rev. Samuel Marsden, asking him to associate with himself two or three other persons, of whom Mr. Hassell was suggested as one, to act as a committee to converse with Mr. Crook, and also to consider an application from a resident of Sydney, who had offered himself for service at Tahiti. Thus early in our Australian history, the directors delegated authority to a small colonial committee to deal with a candidate. The candidate was not accepted, but Mr. Crook's return to the islands was cordially approved of. We mention this circumstance to show that notwithstanding the attitude which Mr. Marsden had assumed in relation to the communion service conducted by Mr. Crook, it did not in the least interfere with his cordial goodwill toward him and confidence in him as a Christian worker. During the period of several years that Mr. Crook had been in Sydney, conducting a school and preaching, he had not been an agent of the Society, and the directors, not through any want of confidence in Mr. Crook, but out of courtesy to those who knew him best, referred his reappointment to Mr Marsden.

In 1815 another death of one of the first pioneers occurred. Mr. W. Shelly died at Sydney. To the end of his life he fostered the hope of being able to resume missionary work in the Friendly Islands, and visited England on purpose to lay before the directors an extensive scheme for Polynesian evangelisation. His knowledge of the different groups was wide, and, for such opportunities as he had of observing, thorough. Mr. Shelly's family is still represented in New South Wales, and to a member of it we are indebted for the load of the manuscript of a funeral sermon, preached by the Rev. Samuel Marsden, on July 9, 1815, from the text, "Be not slothful in business, but fervent in spirit." At the end of his sermon, Mr. Marsden gives a sketch of Mr. Shelly's life and character, and, after referring to his futile attempts while in England to arrange for re-entering upon the work at Tonga, he says: "In 1809 he left England, much disappointed, and returned to News South Wales to his family, and in 1813 visited the different islands again, his heart being still in the work. In this voyage he had nearly lost his life, and was wonderfully preserved in the hour of danger. When he returned he formed the resolution of drawing up all his observations upon these islands, and publishing them to the world for the information of posterity. A very few days before his death he waited upon me and told me how much he wished to return to the Friendly Islands, to spend the remainder of his days amongst the heathen. He offered his services either to the London Missionary Society, or the Church Missionary Society. He was willing to serve either. The last letter he wrote was on this subject to the directors of the London Missionary Society a few days ago. I also seconded his wishes by recommending to the Society to begin the Mission again at Tongatabu. I think it

more than probable that his statements to the Society will induce them to turn their attention to this important work."

The hour of gathering the Tongans into the Christian fold was to belong to a sister organisation, the Wesleyan Missionary Society, whose subsequent work both in Tonga and Fiji merits the highest praise.

All the new missionaries who joined the Tahitian staff during the decade, made Sydney, in the first instance, their destination, and spent more or less time there. The Revs. W. Ellis, and E. L. Threlkeld left Portsmouth in the *Atlas*, a Government ship with to hundred prisoners on board, on the 23rd of January, 1816. The Government gave them a "free passage," but they had to pay the captain for their board. At Rio Janeiro, Mr. Threlkeld's wife being too ill to proceed, he had to stay behind. Mr. Ellis reached Sydney on July 22. The Rev. J. M. Orsmond and C. Barff, in another Government vessel, the *Surrey*, left London on July 14, 1816, and by way of Rio Janeiro, reached Sydney on December 20. An account has been preserved of their experiences on board the *Surrey*, a part of which may be given here.

"The convicts were for a time much disposed to mutiny, but were by degrees brought to behave better. As soon as the missionaries had opportunity they began to instruct the prisoners. They distributed many tracts among them, which were thankfully received and read with avidity." "These," said some of them, "will employ our time and keep us from mischief."

Several discovered a readiness to learn to read. At length several classes were formed. "Nearly thirty," says Mr. Orsmond, "read the New Testament in classes, others are spelling, some are writing, and others cyphering."

Mr. Orsmond frequently read prayers, and preached to the people between decks, while Mr. Barff read prayers and preached to the guard on the deck. The men appeared to be very thankful for this attention to their spiritual interests, and some applied for the solution of doubts and difficulties which had occurred to them.

Mr Orsmond observes that it is necessary missionaries should be well acquainted with the evidence of Christianity, and be prepared to give satisfactory reasons for their faith to those sceptics who are everywhere to be met with. He also remarks that he made a rule to leave the dinner table as soon as he conveniently could, judging that religious subjects require more attention and reverence than can generally be expected while the glasses are frequently emptied and filled; "and in this opinion," says he, "I am strengthened by Bishop Butler"

Among the convicts were, it seems, one person intended to have been a priest, and another person of education who had been an attorney. "It is a novelty," he says, "that I should have these persons assisting me in making extracts from Leland, Butler, Paley, Wardlaw, Chalmers, and Bogue, on the evidences of Christianity."

In a third vessel, the *Harriet*, the Revs. D. Darling, R. Bourne, G. Platt, and John Williams followed four months later. They left England on November 17, 1816. Calling at Rio Janeiro, Mr. Threlkeld, whose wife had now recovered, continued his voyage in the *Harriet*. Hobart Town was reached on March 21, 1817, at which port the vessel remained for five weeks. Speaking of this visit, an old record says: "They found the country very destitute of religious knowledge, but preached where they had

opportunity. Here they met with a son of Mr. Hassell, of Paramatta (on the way to England with a view to education for the Christian ministry), who filled their hearts with joy by relating the good news from Otaheite, affording the pleasing prospect of their finding full employment in the work of missionaries." This is the first time we have had occasion to mention Hobart. Until this visit none of the Society's missionaries had been to Tasmania, excepting the Rev. John Youl, before mentioned, who some time before this entered upon the duties of the Van Diemen's Land chaplaincy. It would be interesting to know more than we do about the opportunities they had for preaching during their stay.

Their meeting with Mr. Hassell, jun., was a coincidence suggesting a reference here to what has been incidentally mentioned before. Some of the missionaries, who from various causes left Tahiti, Tonga and the Marquesas, instead of returning to England planted homes in Australia, and became almost the first "respectable settlers," as Governor Phillips would have called them. Young Mr. Hassell, who, in 1817, was old enough to proceed to England to be educated for the Church of England ministry, was the son of one of the *Duff* missionaries. Mr. Hassell, sen., settled in New South Wales, in 1797. Respecting his death we quote from an old record: "On the 28th of August, 1820, at his house at Paramatta, after a few days' illness, died Mr. Rowland Hassell, in the 52nd year of his age; also two of his grandchildren, within a fortnight, of the same prevailing catarrh. In the death of Mr. Hassell society has lost a pious and benevolent member, and his large and young family, a tender husband, a kind father and a good man. For nearly twenty years' residence in the Colony his life was a continued example of religion and piety, extensive benevolence and hospitality. He never lost sight of his original designation as a missionary, and continued to the latest period of his life zealously to perform the duties of one, by preaching the Gospel in almost all parts of the colony. His remains were interred at Paramatta, amidst the regrets of his ver numerous friends and neighbours, on the evening of the 30th of August."

Two suggestive notices of his family we cull from the old newspapers. *Sydney Gazette*, Saturday, August 21, 1830. "Death: On Sunday the 25th ult., Samuel Otoo Hassell, Esq., son of the late Rowland Hassell, Esq., of Paramatta. His remains were interred on the Wednesday following at Heber Chapel by the Rev. Robert Cartwright, and were attended to the grace by the clergy and magistrates of the district, and a numerous assembly of inhabitants, by whom he was held in high esteem. His benevolence to the poor was exemplary, and to them as well as to a large circle of friends, his memory will long by dear." *Sydney Gazette*, December 21, 1830: "On Wednesday last, at St. John's Church, Paramatta, by the Rev. Thomas Hassell, Ann, youngest daughter of the late Rowland Hassell, Esq., of that town, to Mr. Robert Campbell of Aberfoil. This is the seventh marriage that has taken place at the same church out of that numerous and respectable family."

The *Harriet* reached Sydney on the 12th of May. The Revs. W. Ellis, and J. M. Orsmond had left for Tahiti, but the Rev. C. Barff was still in Sydney, so that with the five missionaries now arrived there were six missionaries there at this time, and they remained in the colony until September 4. They had many opportunities for Christian work, and amongst other services John Williams conducted, he accepted several appointments to preach in connection with the Wesleyans. On August 15, 1815, the Rev. Samuel Leigh, the first Wesleyan minister in Australia, settled at Sydney, and between him and John Williams a friendship was formed. It is a circumstance worthy of remark, that while the Rev. Samuel Marsden had been a Methodist, the Rev. Samuel Leigh was brought up an Independent. He had, in fact, to quote a Wesleyan authority,

"received a classical and theological training at the Congregational Seminary, established at Gosport by the Rev. David Bogue, D.D.," one of the founders of the London Missionary Society. Writing years after of his friendship with Williams, Mr. Leigh said: "My acquaintance with him commenced in New South Wales, in 1817, when he was on his way to Tahiti. He then frequently preached for me in Sydney, and in different parts of the colony. During this period it may be truly said, that in him, sanctity, diligence, and holy zeal in the missionary work were eminently apparent, and his subsequent visits to the colony, so far as my observation extended, were marked by growing devotedness to the glorious cause in which he was engaged."

The new missionaries were conveyed to Tahiti in the *Active*. This vessel was the missionary ship of those days. Different schemes for establishing missionary communication between Sydney and Tahiti were earnestly considered and many letters were written on the subject. The missionaries had themselves for long in a very practical way been trying to answer the question. On the stocks at Tahiti, by a very slow evolution, the hull of a vessel was assuming a more or less elegant form. The builders were the missionaries, and, like the Hebrews in Goshen, the lack of necessary materials made their task a very difficult one. A seventy-ton schooner was eventually launched and called the *Haweis*, but this did not take place until the 6th of December, 1817. She was the first foreign ship built in Polynesian waters and the enterprise and industry involved in building under such conditions a vessel of seventy tons reflect much credit upon her heroic missionary builders. The *Active* was the property of the Rev. Samuel Marsden, but she was principally employed for the grand missionary work which largely under Marsden's inspiration and direction, was then being carried on in New Zealand, and for the work at Tahiti. Neither of the Societies was strong enough to provide and maintain a vessel of its own. The London Missionary Society had undertaken very large responsibilities in different parts of the world, and the expense of maintaining a vessel exclusively for the South Sea Islands was out of the question. The need was supplied by the zeal and sagacity of Marsden. He wrote to London, submitting these alternative schemes: let the Societies combine to maintain a ship for missionary work in New Zealand and Tahiti; or let private friends of the two Societies fit out a vessel to trade in these lands and to do missionary work at the same time. The suggestion was consistent with Marsden's conviction that Missions amongst primitive aboriginal races should be self-supporting industrial Missions. The directors of the London Missionary Society replied that they could not as a Society attempt the project, and stated that there was little hope of the need being met by private enterprise, owing to "the depressed and unhappy state of commercial affairs in consequence of the peculiar condition of Europe." The scheme was thus thrust upon Marsden himself, and his enterprise was equal to the emergency. The vessel was provided, and in offering her services to the two Missions his only condition was that in the event of any voyage undertaken in the interests of the Missions not paying working expenses, the Societies should subsidise the vessel to the amount of the deficiency.

Thus it came about that on September 4, 1817, the seven new missionaries sailed from Sydney in the *Active*, a vessel of 100 tons. She appears to have been, as her name suggests, a smart little craft, for in eight days New Zealand was reached; but when within a few hours of the anchorage, a gale arose which drove them 300 miles to the leeward of their course, so that not until the nineteenth day after leaving Sydney did they anchor in the Bay of Islands. In 1814, Messrs. Hall, King, and Kendall had landed at this spot. They had been designated as missionaries to New Zealand, in 1808, by the Church Missionary Society, but not before had they been able to make a start. From their visit they returned to Sydney with a favourable report, and the same year, on

November 19, Samuel Marsden proceeded to the Bay of Islands to inaugurate the Mission. Some years previously Mr. Marsden had interested himself in the natives of New Zealand. Some of the chiefs had found their way over to Sydney and had entertained at his house. Amongst them was Duaterra, by whom had had sent the first grains of wheat to New Zealand. Let Mr. Marsden himself describe his start from Sydney on his great Mission. "The number of persons on board the *Active*, including women and children, was thirty-five: the master, his wife and son, Messrs. Kendall, Hall, and King, with their wives and children, eight New Zealanders, including Duaterra and his uncle, the great warrior Shungie (or Hongi), two Otaheiteans, and four Europeans belonging to the vessel, besides Mr. John Lydiard, Nicholas and myself; there were also two sawyers, one smith, and a runaway convict whom we afterwards found on board, a horse and two mares, one bull and two cows, with a few sheep and poultry. The bull and cows have been presented by Governor Macquarie from His Majesty's herd."

When, three years later, in 1817, the Tahitian missionaries called at the Bay of Islands and spent nineteen days there, they found the Mission so far established that they were warmly welcomed by the people who a few years before had so savagely massacred the crew of the *Boyd*. The Maoris crowded on board the *Active* eager to rub noses with the missionaries, who would have been glad, we are told, to have escaped the "pressing welcome." "Before the natives had finished their salutations, the missionaries came on board and with all the warmth of kindred hearts welcomed the strangers to the island and invited them to their house. The invitation was readily accepted, and while the *Active* was undergoing repair her passengers found a happy home and enjoyed much delightful intercourse on shore. Here they lost sight of the different pales which, alas! do not enclose but separate the flock of Christ in more favoured lands. They met and conversed and loved as brethren."

Cheered by this visit and the evidences they had seen that the Maori was beginning to feel the influence of the Christian teaching and example of the missionaries, they sailed away northward for the Tahitian group. There they found a fuller harvest being gathered in. During the remaining years of this decade the labours of the reinforced staff produced much and most encouraging fruit. The heroic labourers of the earlier period of fruitless toil and the new workers rejoiced together. It was after the arrival of the new missionaries that the *Haweis*, which was almost complete when they arrived, was finished, and, a united company, they shared the joy of launching. So was it with all the development and extension which went on rapidly after this. The new missionaries had sown, and in their turn to sow in other fields, from which workers yet to come were to gather the harvest.

Mr. Nott, for example, had translated the Gospel of St. Luke into Tahitian, and by Mr. Ellis with his printing press that work was to be utilised. Mr. Ellis wrote from Moorea on December 4, 1817: "Things are going on well here. We have printed 7,000 copies of different kinds of school books; have finished the first sheet of Luke (24 pages) of which we intend to take off 3,000 copies. Several hundreds of the natives have learnt to read since the spelling books have been printed. Some thousands are now waiting for the publication of Luke's Gospel. Canoes are frequently arriving from different parts with persons whose business it is to enquire when the books will be ready, and an increasing desire to become acquainted with the Word of God powerfully pervades the minds of the people. I work seven or eight hours most days at printing; it is warm work here, but thanks be to God, who has condescended to engage me in so

useful an employment as that of assisting to prepare the Word of God for a people so anxious to receive it."

Having provided themselves by building the *Haweis* with the means of reaching other islands, a separation took place and so successful was the aggressive movement that besides Moorea and Tahiti, Huahine, Raiatea, Tahaa and Borabora, were included within the sphere of active missionary work. As a missionary ship, the *Haweis* had a very short career. It was hoped that this schooner would pay her own expenses by trading, but in this Pomare and the missionaries were disappointed, and she was sold and became a regular trading vessel between Sydney and Tasmania.

Before the expansion referred to took place, the English missionaries with the king inaugurated a native Missionary Society, which was the beginning of that Polynesian propagandism to which the various races of the Pacific owe so much. Of the leeward islands of the group the greatest work during this period was done at Raiatea. Raiatea was the Olympus, the home of the gods of ancient Tahiti – the strong hold of that priestcraft which demanded human sacrifices and held the people bound in worse than iron chains. At the invitation of Tamatoa the king, Messrs. Williams and Threlkeld went to Raiatea and soon what had been the centre of Tahitian mythological influence became a new and important base for Christian work. Again for the fuller history of the transformation we must refer our readers to other sources of information.

In 1821 John Williams was compelled to visit Sydney for his own and his wife's health. The voyage benefited them both, and his stay in Sydney revealed the character of the man. The description we have given of Marsden's character may with a few exceptions be applied to Williams. On this occasion the enterprise of the latter outdid even Marsden, although at last he gave his approval to the missionaries' courageous schemes.

Of two things William's experience in the Islands had convinced him. The work of evangelisation could not be carried on without a vessel for inter-island communication and to connect with New South Wales. The *Active* di not wholly meet the need. He was also convinced that to raise permanently the Polynesian races they would have to learn such habits of industry as obtained amongst English Christians. Led by conscience, he was a stranger to selfish prudence and his resolve to purchase a vessel was not to be denied. Convinced by the forceful arguments and impressed by the earnestness of the missionary, Marsden at length, on behalf of the Society, consented to share the temporary responsibility of the purchase, Williams himself agreeing to advance the balance out of some money which had come to him at his mother's death. The king and chiefs of Raiatea had given Mr. Williams a sort of open commission to buy a vessel, and had verbally promised to raise the necessary money themselves if required to do so. Besides buying a ship, Mr. Williams, while in Sydney, engaged for the industrial department of the Mission a Mr. Scott, at a salary of 150 pounds per annum, to teach the Raiateans the cultivation and treatment of the sugar cane. Sir Thomas Brisbane was much interested in these laudable efforts to extend Christian civilisation, and as Governor of the colony sought in different ways to strengthen the hands of the enterprising missionary. Williams was not idle in Sydney. One record tells of his preaching an anniversary sermon at the Wesleyan Church and another gives us the information that at the second annual meeting of the Sydney Bible Association, held in St. Philip's church, he was one of the speakers. From the *Sydney Gazette* for March 8, 1822, we copy the following note: -

"The schooner *Endeavour*, purchased by the Rev. Mr. Williams of the London Missionary Society for Tamatoa, the king of Raiatea and the chiefs of the leeward Society Islands, left the port on Tuesday for Raiatea. Unfortunately however the little barque has been compelled to put back in consequence of having sprung a leak." The leak detained the vessel for some days, when, finally, she sailed on her long voyage proceeding first to New Zealand. The most notable service rendered by John Williams through the instrumentality of this vessel was his voyage from Raiatea to the Hervey group and his discovery of Rarotonga. Others had sighted this island before, but the information had not then been published, so that when Williams went in search of the land of which he had simply heard from native report, and succeeded after a lengthened search in reaching the island, the achievement had in it all the merits of a discovery. And it was a discovery which was destined to have, as we shall see, a most important bearing upon the future missionary work of the Pacific.

It is difficult to crowd into so short a chapter the events of this decade. During this period Messrs. Gyles, Armitage and Blossom, artisan missionaries, joined the Tahitian staff. In 1824 the Rev. George Pritchard, around whom so much interest gathered in connection with the French annexation of Tahiti, the story of which will be told in a later chapter, entered the field, landing at Tahiti on December 24.

The ten years which the present chapter covers were years of progress and encouragement full of stimulating promise for the future. The power of the Gospel of Jesus Christ to touch the heart and change the life of degraded savages was demonstrated in a harvest of results which was unmistakable. Such testimony as that given by M. Duperry could be multiplied. It was no mere external change, but to many a change of conviction and heart and character. The overthrow of time-honoured idols meant to many a Tahitian and Raiatean the enthronement of Jesus Christ as Saviour and Lord. Churches were multiplied, missionary effort called forth self-denying gifts, a lawless community became amenable to a code of Christian statutes, and when in 1824 the young king was recognised by the people, the ceremony was a Christian coronation.

On August 19, 1824, the Rev. Daniel Tyerman and Mr. George Bennet arrived in Sydney. They had been deputed by the London Missionary Society to visit the Society's various stations in the South Sea Islands, Java, China, India and Madagascar. So slow were the means of travel in those days and so numerous were the places to be visited, that the journey occupied eight years. The work of this historical deputation was commenced in the South Seas, and after months spent in Tahiti and the Sandwich Islands, Sydney was reached by way of New Zealand on the date given above. Of the work of the deputation in Sydney we shall speak in the next chapter

In this Australian story of the London Missionary Society it will not be out of place to mention that one of the first poems composed and published in Australia was called forth by the visit referred to. Mr. George Bennet was a close personal friend of James Montgomery, the English poet, and when the deputation was leaving England, Montgomery addressed a long poem to his friend. In sentiment, spirit and language the verses are worthy the man who wrote them. In one verse he says: -

"Thus, then, in peace, depart,
And angels guide they footsteps! – No:
There is a feeling in the heart
That will not let thee go;
Yet, go, - they spirit stays with me;
Yet, go, - my spirit goes with thee!"

The author of the Australian verses was Baron Field, a Judge of the Supreme Court of New South Wales. The verses, he says, were written in answer to those of Mr. Montgomery, while the principal thought they embody was suggested by the following words of Samuel Marsden: "No permanent Mission could have been established in New Zealand or in any other island of the South Seas, had not God's over-ruling providence led the British nation to plant a colony in New South Wales." The poem will be found with seven others printed as an appendix to the Author's "Geographical Memoirs of New South Wales," published in 1825. His claim to priority he expresses thus: -

"I first adventure; follow me who list,
And be the second Austral harmonist."

- *Adapted from Bishop Hall*

Of this poem we give the following verses: -

"Welcome! to the southern seas,
Thy poet's spirit greets thee hence
In echoes from the Antipodes
Answ'ring intelligence.
Welcome! his spirit comes with thee,
Welcome! his spirit sings in me.

Sings? Rather say, that one
Chord of my poor harp, willow hung,
Vibrates with his in unison,
Who "Songs of Zion" sung!
And trembles to his Hebrew hand
The Lord's song e'en in this strange land.

Relax then here they toils,
And mays't thou not have cause to say,
That having preached to heathen isles,
This land's a castaway, -
That the Tahitian knoweth Christ,
Better than the Austral Colonist.

To us the keys are given
Of these South Archipelagoes;
Oh, may they prove the keys of heaven
To bind on earth and loose;
Though now we, Peter-like, deny
Him who conferr'd their custody.

A calling high is ours;
But if thy missionary host
Here fix the fulcrum of their powers,
Its prize shall not be lost,
And double blessing shall attend
Means sanctified for glorious end."

CHAPTER IV
FOURTH DECADE 1825-1834

THE Rev. D. Tyerman and his companion Mr. Bennet remained in New South Wales from August 19, 1824, to June 9, 1825, when in a vessel bound for Batavia they resumed their journey. Their stay in Sydney was much longer than they intended, but the time was well employed, and was followed by important results. How they were engaged, the following quotation from their diary will show: "Having now settled ourselves in private lodgings, we propose to spend out time, while in this strange land, as far as may be consistent with other duties, in learning what is known or what may be gathered concerning the native population of New Holland. The Rev. Mr. Cowper estimates them at three millions, which of course can only be probably conjecture on very imperfect data – the interior of the island consisting of 'wilds immeasurably spread' being as undiscovered and hitherto as impenetrable as the heart of Africa. All attempts to civilise the savage occupants have been fruitless. Want of success in such a case is no argument to prove that the poor people are intractable. The Hottentot and the negro have proved themselves men, not only by exemplifying all the vices of our common nature, but by becoming partakers of all its virtues, and that the day of visitation will come to the black outcasts of New Holland also we dare not doubt."

The visitors were most hospitably received. The Rev. Samuel Marsden's house at Paramatta was for a time their home. At Sir Thomas Brisbane's table they were frequent guests, and at that table they met men whose names were to become historical. With the Sydney of seventy years ago they became familiar, and they have left descriptions of the "town" and the surrounding country. In the word-pictures they have drawn there is one landmark which we recognise and only one. In a bird's-eye view of Paramatta obtained from one of the surrounding hills they describe "a commodious church built of brick, having two towers, surmounted by conical spires standing about the centre of the population." Every one who knows Paramatta will recognise the twin "conical spires" of St. John's. Happy Paramatta to possess so ancient a building! True, it is not quite so old as the quaint and poetical St. Martin's of Canterbury, but it is the oldest church in Australia, and as such appeals to the veneration of the patriotic Australian. Only give us time, and we too shall have our historical shrines and landmarks.

The mention of St. Martin's reminds us that the primitive inhabitants of Britain received Christian baptism and put on Christ not simply as a profession but as a spiritual and regenerating power. The modern missionary believes in that power just as Augustine did, and is unwilling to accept the position that any race is too degraded to feel the touch of the regenerating hand of God. The difference between the ancient Briton and the ancient New Hollander is a difference of many diameters; but believing that the Gospel could save even the New Hollander, Christian men determined, when the opportunity arose, to tell the aboriginal Australian of Christ's power to save. So it came about that when men who did not believe in Christianity for the native black, because they did not believe it for themselves, were recklessly destroying the natives by carelessness or worse means, those who believed and felt otherwise exerted themselves to protect and save.

Our story has already revealed the fact that the Tahitian missionaries either sojourning or settled in new South Wales, at a very early date endeavoured to reach and teach the native population. The Rev. R. Johnson, the first chaplain, had taken two native girls into his house, in order to give them a Christian education. Samuel Marsden had tried a like experiment, while, in 1824, the Rev. Mr. Cartwright had seven boys under instruction, but no concerted scheme had been adopted for their benefit. Governor Macquarie instituted a method by which he hoped to gather them into a farm at Paramatta, where they might learn to work, but no satisfactory results could be reported.

The first organised missionary effort was made by the Wesleyans. In 1821 the Rev. William Walker was sent from England to work amongst the aborigines. In the previous year the Rev. Samuel Leigh had visited England, and one of the results of his visit was the appointment of Mr. Walker to take up this special work. An earnest attempt was made to gather the people for Christian instruction, but in September, 1824, all the disappointed missionary could show was a school of seven little girls. By January, 1825, Mr. Walker had retired from the work to fill the position of master of the Female Orphan School at Paramatta. The Mission at Wellington Valley was entrusted to a young man, Mr. John Harper, who for a while devoted all his energies to the difficult task assigned to him. Mr. Harper received no help from the funds of any missionary society, but his work was liberally supported by the personal help of Sir Thomas Brisbane. The Rev. James Bickford in his history of Christian work in Australia, referring to the Mission carried on by Mr. Harper, states that "in 1831 the work was given

up." From other sources of information we gather that so late as 1838, in other hands, the Wellington Valley Mission was still being carried on.

It should be said here that the Government of the day was not unmindful of the earliest efforts to benefit the natives. For the support and education of the aboriginal boys and girls gathered by Messrs. Cartwright and Walker into their school, 20 pounds per child was allowed.

Writing from Sydney on the 12th of November, 1824, to the directors in London, the deputation says: - "On our reaching this colony we were much affected by the wretchedness and degradation of the aborigines. On enquiry we were informed that little had hitherto been attempted to ameliorate their condition. From the moment of our arrival we seized every opportunity to excite a corresponding feeling in the minds of others; and we have now the happiness to see among all classes a more powerful feeling in their behalf. All seem to be anxious to do something for them. His Excellency the Governor wrote to us to request our opinions as to the best means of improving their condition; and we wrote him our views, and strongly recommended, among other things, that an attempt should be made among some of the tribes which are the most stationary, by means of suitable missionaries, to teach them, through the medium of their own language, the great truths of the Gospel, as the most likely means of affecting both their conversion and their civilisation. His Excellency signified his approbation of our sentiments, while the Attorney-General (Mr. Saxe Banister), and others high in office, as well as the ministers of different denominations, concurred in our views.

"What rendered the immediate attempt to do something the more necessary was that the Governor had sent an expedition to Moreton Bay, a place north of Port Jackson, on the east coast of New Holland, in lat. 27 deg., with a view to the establishing of a new settlement there; but this expedition returned and brought information that the natives there are very numerous and a finer race of people than those about Sydney; and as the settlement was to be immediately commenced it seemed of the greatest importance, if possible, that a missionary should be sent at the same time, whose presence and influence might prevent those innumerable evils which occur between the natives and the settles. But where was the missionary? It will be recollected that Mr. Threlkeld had come with us from the Islands on his way to England." Subsequently he gave up his proposed voyage and decided to return to the Islands. "Under these circumstances," they proceed, "it occurred to us that if Mr. Threlkeld would direct his views to the aborigines of the country, he would be a most suitable missionary both from his talents and his experience in missionary work. We proposed it to him, and it met with his decided approbation, and he expressed his entire willingness to go anywhere that we might wish so that he might be useful in the best of causes. We mentioned the subject to the Governor, who expressed himself as highly pleased, and kindly offered to do anything in this power to promote the object and to contribute to the comfort of Mr. Threlkeld. It met with the same approbation from the ministers and private Christians of the different denominations, and everything in providence concurred to convince us that it was the will of God that Mr. Threlkeld should devote himself to this great work."

After all arrangements had been made for Mr. Threlkeld to proceed to Moreton Bay, where, at Sir Thomas Brisbane's suggestion and request, he was to act as missionary to the aborigines and minister in the penal settlement, the additional appointment of magistrate being declined by Mr. Threlkeld; a change of plan on the part of the Government led to further enquiry as to the best locality for starting a satisfactory Mission station, and after different positions had been carefully considered, it was finally decided to establish the Mission on Lake Macquarie, between Sydney and Newcastle. In all these plans Mr. Walker, as the first missionary on the ground, was consulted. In an old newspaper notice of his work he is described as "Wesleyan Missionary to the aborigines of this island." The responsibility this description implied would have been disowned by Mr. Walker; but the fact that the deputation would not consent to the starting of a new Mission station at Moreton Bay, hundreds of miles away, until Mr. Walker had signified his approval, is an example of the comity of Missions which was creditable to all concerned.

That the Government approved of the new experiment being made at Lake Macquarie is shown by the fact that 10,000 acres of land were transferred to the directors of the London Missionary Society, to be held in trust by them for the use of the natives. A clause was inserted in the deed, with the approval of the Society's representatives then in Sydney, to the effect that if at any time the Society gave up the Mission, the land with all improvements should revert to the Crown.

The work of Mr. Threlkeld, commenced in 1825, was continued until the end of 1841. For the first five years of this period the Mission was carried on at the expense of the London Missionary Society, and afterwards under the direction and at the expense of the Government of New South Wales.

The expense of inaugurating such a Mission was considerable, and its maintenance involved a larger outlay than the directors felt they could sustain alone. In the correspondence which took place with Mr. Threlkeld a misunderstanding arose; the Society withdrew their support, and the large tract of land passed again into the hands of the Government. There was, as the newspapers of the period show, considerable friction at the time between the board of directors in London and their missionary in Sydney; but subsequently, when the circumstances were better understood, the directors exonerated Mr. Threlkeld, and assured him of their continued interest in his discouraging labours in so unproductive a field.

Of Mr. Threlkeld's work and experiences amongst the aborigines we have information sufficient to fill a volume. In one of his reports he says: "During my residence in New South Wales I have sustained a threefold office, arising out of my employment as a missionary, in which I have endeavoured to act conscientiously and justly towards my own countrymen as well as to the aborigines whenever I have been thereto called by duty.

"1st. As protector, to which circumstances called me ever since 1825.

"2nd. As interpreter, in many cases which unhappily occurred at the Supreme Court.

"3rd. As evangelist, in making known the Gospel to the aborigines in their own tongue."

That there was in those days need for some one to protect the poor creatures, who made the district to the north of Sydney their hunting ground, no on who has any knowledge of the decade of which we are now writing will deny. Scenes of cruelty which beggar description are in part described by eye-witnesses which must fill any right-feeling man with wrathful indignation. That the New Hollander was a noble savage, that he was above treachery, that he was honest, that he was a companionable neighbour, no one will pretend to assert; but had the native men and women been many degrees more degraded than they were, the treatment they received would not have been justified. For the reputation of our common Christianity, and the reputation of the Government of the mother colony, it is well that one man at least was sent into the forest haunts of native life, to protect the weak children of the soil from the ruthless hands of the civilised ruffians, who stopped at no crime when the victim was only a native. Threlkeld describes the cries of distress which were so often heard, the scenes of reckless cruelty with which he became so painfully familiar, and repeats the accounts which reached him of rapine and murder. The natives at least learnt enough of the Gospel to know that the Mission station was a city of refuge from such treatment, and that he who preached the Gospel was ever eager to throw around them such protection as he could give.

As an interpreter Mr. Threlkeld rendered most valuable service to those natives who, either as plaintiffs or defendants, appeared in the courts of law; while to the aboriginal prisoners during their confinement, and to those who suffered the extreme penalty of the law, he was able, through his knowledge of their language, to administer such comforts as they could receive. As an evangelist his first object seems to have been to provide the people with the Gospel of Jesus Christ in their won language, not simply by the oral repetition of it, but by a written translation in the foremost place. His diligence in mastering, not simply the words, but the construction of the language, was universally recognised. The *Sydney Gazette* for July 19, 1826, says: "We have much satisfaction in reporting that the Rev. Mr. Threlkeld, of the London Missionary Society, is making every possible progress in acquiring the language of the aborigines. This gentleman, with laudable anxiety, is studying that dialect which has hitherto baffled every European who has attempted it." The proof of his success, and of the accuracy of his work, is to be seen in the fact that his translation, and his aboriginal grammar, are still today by the best linguists held in the highest estimation. We are assured of this by the Rev. Lorimer Fison, than whom there is not in Australia a higher authority upon such a subject. Amongst the literary treasures in Sir George Grey's wonderful collection in the Auckland Museum, there is not one which Sir George values more highly than Threlkeld's original manuscript of his translation of St. Luke's Gospel. When showing it to us not long ago, Sir George did so with an enthusiastic interest which showed how warmly he appreciated the worker and his work. The manuscript is carefully written in a large, clear hand. It has been elegantly bound and its pages richly embellished by a clever artist in imitation of ancient manuscripts. Sir George Grey has enclosed the plain-looking manuscript of the missionary within what he considered a worthy casket. The language of the New Hollander, lowest of human kind, was entitled to a place amongst the vellum-bound tomes of the choice library, and this particular manuscript the more worthy, because of its unique character. This translation of S. Luke's Gospel was the first complete work in this primitive language, and of its kind it still stands along. It is remarkable that while many complete translations of the Scriptures have been given to the Polynesian races, no one has arisen to carry on and complete the work which Threlkeld so successfully began. The New South Wales Government, by printing quite recently an edition of his grammar of the aboriginal language, have shown in what estimation that work is held.

But what of the results of the Mission carried on for seventeen years? The missionary evidently acquired a sufficiently correct knowledge of the language to communicate freely with the people in their own tongue; he was not dependent upon such English as the natives understood, as so many missionaries to the aborigines since have been; he interpreted for them in the law courts of the colony, and with the same freedom he interpreted for their instruction the sublime truths of Divine redemption; but there were no Christian converts. The night of toil in Tahiti was followed by a Christian day, in which many rejoiced in the light of Christian truth; but none of the two or three thousand native Australian who were taught around the shores of Lake Macquarie, learned to know what true Christian discipleship meant. They valued the friendship of the missionary; but by the Divine friendship, into which he tried to lead them, they were unaffected.

There was one man who in the missionary's work of translation rendered not only friendly but very efficient service. "An interesting circumstance," says the *Sydney Gazette*, "which occurred at the Governor's late conference with the aborigines was accidentally omitted in our account of Saturday. A native chief of the name of Barabahn has resided for a considerable time with the Rev. Mr. Threlkeld, at Lake Macquarie, and by his intelligence and steady application, has been of great service to Mr. Threlkeld in his endeavours to reduce the aboriginal language to a grammatical form. Of the honourable proficiency which that gentleman has made in his arduous undertaking, he attributes no small share to the assistance afforded him by Barabahn; and having reported thus to the Governor, His Excellency was pleased to confer upon the chief, in the presence of his numerous countrymen at Paramatta on Wednesday last, a badge of distinction consisting of a brass plate bearing this inscription, 'Barabahn, or MacGil, Chief of the Tribe of Barabah, on Lake Macquarie, a reward for his assistance in reducing his native tongue to a written language.' In suspending this badge upon the breast of the chief, His Excellency commended his laudable conduct, and expressed the pleasure he felt in thus rewarding it."

Thus early in the history of the colonies brass plates were employed, and the use to which they were put on this occasion shows that the Governor of the period was a man of ready resource if not wit. The first, and as far as we know the only recognition of literary service on the part of the New Hollander, was marked by a brass plate to be worn on the breast of the native scholar.

Mr. Threlkeld to the last held to the opinion that under more favourable circumstances the results of his Mission would have been different. Into the different causes of failure we cannot here enter; but one potent cause was certainly to be found in the fact that the effort to evangelise was largely frustrated by the baneful example and influence of the missionary's own countrymen. Those in authority, and a few philanthropic colonists, did what they could to strengthen the Mission; but the attitude of the majority was inimical to the moral and spiritual elevation of those whose condition as a race was already so low. It should be said here that the Mission at Lake Macquarie was not given up until the natives had left the district. Mr. Threlkeld says: "The thousands of aborigines, if ever they did exist in these parts, decreased to hundreds; the hundreds have lessened to tens, and the tens will dwindle into units, before a very few years shall have passed away." To give completeness to the story of the Mission to the aborigines, we have anticipated the next decade, as the work was not finally abandoned until the year 1841.

During the period we are now considering several events occurred having an important bearing upon Church extension in Australia, with which the London Missionary Society was either directly or indirectly associated. Before referring to these we may here introduce a letter which is as full of historical interest as it is stimulating in character. It was published in the *Evangelical Magazine* for March, 1830, under the heading "Australasia," and in an introductory note is thus described. "Extract of a letter from the Rev. Archibald MacArthur, Presbyterian minister, dated Hobart Town, Van Diemen's Land, 12th August, 1829," addressed to the Foreign Secretary.

"MY DEAR SIR, -

"It affords me much pleasure to transmit to you as secretary to the London Missionary Society a bill for 50 pounds in aid of your funds as a donation from the Van Diemen's Land Presbyterian Missionary Society. I am never more happy than when enabled to do anything in aid of that cause which is so intimately connected with the glory of our Redeemer and the everlasting salvation of our brethren of mankind – a cause which, I rejoice to hear, is advancing, and which must ultimately, and, I trust, ere long universally triumph.

"It will, I doubt not, gladden your hearts and the hearts of your committee to learn that at our last annual meeting, held about three weeks ago, we experienced in some degree the presence of that

Spirit whose operations have been so remarkably manifested in America and in Manchester in exciting to Christian liberality in behalf of Missions.

"I was in the chair on the occasion referred to, and before putting the third resolution for the adoption of the meeting, I alluded to the large sum subscribed at Mr. Roby's chapel on the proposal of Mr. Hadfield, and added: 'Might I hope that some Mr. Hadfield would be found amongst us this evening?' Mr. Mannington immediately stood up, and said: 'Put me down for 10 pounds'; Mr. Hopkins: 'Put me down for 20 pounds.' Six individuals now started up at the same moment, each calling out, 'Put me down.' The sum in a few minutes amounted to 76 pounds, when Mr. Walker, who had already subscribed 10 pounds for his infant son, rose and said: 'If the meeting will make the 100 pounds, I will pay 4 pounds of it.' Mr. Mannington again rose and said: 'Put down 2 pounds for my servants.' The chairman said: 'He doubted not we had a Margaret Morris present as well as a Mr. Hadfield; and if the ladies would whisper into Mr. Hadfield's ear he would willingly speak for them.' The hint was taken, and the sum subscribed soon amounted to 106 pounds. This was, of course, over and above the ordinary subscription.

"It was truly gratifying to me to witness such a display of liberality in this far distant and infant colony, and the more so as it was altogether unexpected. May I hope that the zeal displayed here will provoke many of the congregations in England to similar and surpassing love and good works for the promotion of that object which must be dear to every soul that possesses the salvation of our Lord Jesus Christ?

"The present is our third donation to your Society. I request of you to be so good as to send me the *Evangelical Magazine*, or, at least, the *Missionary Chronical.* We have a monthly prayer meeting for the spread of the Gospel, on which occasions I read the latest missionary intelligence. Anything of the kind will therefore be very acceptable. Hoping to hear from you very soon, and praying for the prosperity of your labours,

"I remain, dear sir,

"Yours very faithfully,

"ARCHIBALD MACARTHUR,

"Presbyterian Minister.

"Hobart Town, Van Diemen's Land."

From the same source money had been sent prior to this to the London Missionary Society, for the amount remitted with this letter is described as their third donation. We have no knowledge of any contributions having been sent from Australasia previous to this. So far back as April 7, 1815, the Rev. John Eyre, formerly of Tahiti, then resident at Paramatta, N.S.W., wrote thus to London: "We have it in contemplation to establish an Auxiliary Missionary Society in this place." Nothing, however, appears to have been done. Help in many ways was rendered in Sydney to the Society's South Sea Island missionaries, but no public appeal was made on behalf of the Society's work. To Hobart apparently belongs the honour of holding the first missionary meeting in the interests of the Society, and of making the first collection for its funds.

It was a good beginning! It was probably a small meeting, for Hobart in 1829 was a small place, but the little gathering was fired with missionary enthusiasm. The chairman was a worthy advocate, and the Christian sensibility of the audience responded to his appeal. It was in its way a model missionary meeting. The men gave, gave for themselves, gave for their children, gave for their servants, and the ladies gave, although they were only permitted, as was fitting in those days, to whisper the amounts of their gifts into the ears of their husbands or others who spoke for them. In our approaching Centenary meetings may the splendid example of Hobart of 1829 be followed in every place!

Unlike the Wesleyan Missionary Society, the London Missionary Society did not regard it as a part of its province to provide ministers for the British colonies; its undenominational basis prevented this; but without design it did incidentally become the foster-mother of many colonial churches. It has already been pointed out that on many occasions and in different places from the year 1798 the Society's missionaries had preached and taught in New South Wales, some as passing visitors and others as permanent residents, while in Hobart, as far back as 1817, during a five weeks' stay, John Williams and his companions had conducted services and preached. Reference has also been made to the fact that Mr. Crook had not only for a lengthened period, during the first years of the century, used his own schoolroom as a place for public worship, but that in 1810 he had there with other brethren formed a Congregational Church. Mr. Crook returned to his missionary work in the Islands in 1816, and continued so engaged until 1830, when he again became a resident of Sydney. His return is thus announced in the *Sydney Gazette* of December 21, 1830: - "The Rev. Mr. Crook resumed his ministerial labours in the colony on Sunday last in Macquarie Street Chapel." Whether there is any connection

between Macquarie Street Chapel and the schoolroom in which Mr. Crook formerly ministered we cannot yet gather, but we hope to get more information. It will be remembered that Samuel Marsden based his action in reference to the communion service upon the fact that Mr. Crook was not an ordained minister. Having during fourteen years of additional missionary work given proof of his ministry, his ministerial status seems generally, after his return to the colony, to have been recognised.

The story of the formation of two historical Congregational Churches must now be told, as in each case the London Missionary Society was in a measure associated with the first steps which led to their establishment. The two movements seem to have been initiated simultaneously in the year 1828. During this year Mr. Henry Hopkins, whose name will be found amongst the donors at the missionary meeting referred to above, wrote from Hobart to the directors of the London Missionary Society, asking them to select a Congregational minister for that town. Unable to accept the responsibility themselves, they transmitted the application to the committee of Highbury College, with the result that in September, 1830, the Rev. Frederick Miller arrived in Hobart, designated as minister of a Church which had not then been formed. On October 17 he conducted his first service in an upper room, in Elizabeth Street, where for eighteen months he continued to minister, an in which place, in March, 1832, a Church of nine members was organised. During the following month – April – the new Brisbane Street Chapel was opened for public worship, the Rev. Archibald MacArthur, Nathaniel Turner, and Frederick Miller taking part in the opening services.

Of the movement in Sydney which led to the formation of the Pitt Street Congregational Church, the Rev. F. Miller himself says: "We proceed to refer to the origin and establishment of Congregationalism in New South Wales. The work in Sydney is traceable, under God, to a few Christian men who banded together for this purpose. A statement of their views and objects was published in 1828." He then mentions the names of the four leaders. The first and the last he names were Tahitian missionaries, who had respectively served for twenty years and ten years in the Mission field. Mr. James Hayward was in the *Duff* when she was captured by the French in 1799. He eventually reached Tahiti, and it will be remembered how heroically he remained at his post during the darkest hour in the history of the Tahitian Mission. After twenty years of faithful service, he became a resident of Sydney, and only then left the field because of the precarious condition of his wife's health. Mr. Bourne, who had been ten years in the South Seas, had also through sickness been compelled to retire from active service. Messrs. Hayward, Foss, Hunt, and Bourne were the four "leaders" of whom Mr. Miller speaks. Meetings were at first held in private houses, and from an old document we gather that the first preacher in Mr. Hayward's house was the Rev. Charles Smith, M.D. In the year 1830 a church building was erected in Pitt Street, on the opposite side of the street from the site occupied by the present church. The following reference to the laying of the foundation stone appeared in the *Sydney Gazette* of April 1, 1830: "The first stone of the chapel about to be erected by the Independents of Sydney was laid on Friday last. Our contemporary of yesterday was in error in stating that the ceremony was performed by Dr. Smith, for the honour was assigned to Mr. Hayward, one of the oldest of the London missionaries, and perhaps the senior Independent in this colony. Upwards of 300 pounds has been already collected." From this it will be seen that the foundation stone of the first Congregational Church in Australasia was laid by a Tahitian missionary, who was also one of the first members to be enrolled.

The building thus commenced was not opened for public worship until 1833, in which year, during the month of February, the Rev. C. Price conducted the opening services. The response to the request which had been sent to Highbury College for a pastor was so long delayed, that Mr. Price, who had arrived in Tasmania from England, was asked to open the chapel. He would have occupied the pulpit permanently, but on March 21 the long-looked for pastor arrived from England, in the person of the Rev. W. Jarrett. Mr. Price retired from the position, and Mr. Jarrett entered immediately upon his ministerial labours. On May2, 1833, a church was formed, and of the eleven members enrolled three were missionaries and two missionaries' wives, while the names of the four deacons are given in the following order: James Hayward, William Pascoe Crook, Robert Bourne, Ambrose Foss.

Between the beginning of 1825 and the end of 1834 great changes took place in the Islands. At the older Mission stations they were years of sustained and plodding work. While Threlkeld, in Australia, was learning the language of the New Hollander, his old colleagues, syllable by syllable, letter by letter, were building up the Tahitian Bible, and gathering into the churches those who had been first by careful instruction prepared for a public confession of their faith in Christ. The pioneering work of this period was specially rich in the examples it supplied of the romance and heroism of Missions. The *Endeavour*, purchased by John Williams in Sydney, became the property of the king of Raiatea; but her maintenance as a trading and missionary vessel was rendered impossible by an adverse

tariff imposed by the New South Wales Government upon Island produce, and she was sold. Upon the advice of Messrs. Tyerman and Bennet, the directors authorised the missionaries to charter a vessel annually for their work. For one year only this was done, and in the chartered vessel Mr. Bourne visited the different islands of the Hervey group. On July 31, 1825, the Rev. Charles Pitman, the first missionary appointed to Rarotonga, arrived at Tahiti; but it was not until April, 1827, that an opportunity occurred of reaching his appointed sphere. On the 26th of April, Mr. and Mrs. Williams and Mr. and Mrs. Pitman sailed from Raiatea, and on the 5th of May reached Rarotonga. It was not Mr. and Mrs. Williams' intention to stay longer than was necessary to introduce Mr. Pitman to his work; but being detained from various causes, it was nearly a year before this visit to Rarotonga terminated, and during this time he built the *Messenger of Peace*.

Writing from Rarotonga on November 22, 1827, Mr. Williams says: "In consequence of the very numerous inconveniences of visiting in other vessels, I had determined, on my return to Raiatea, to build a small vessel for this purpose, but Makea and the other chiefs requested me to build her here. This I have done. She is built entirely of *tamanu*, and about fifty or sixty tons, quite sharp. We have been three months about her, and intend to launch her next week, and start for Raiatea. I call her the *Messenger of Peace*. My first projected voyage is not to take less than twelve native teachers to different islands, and go to the New Hebrides, New Caledonia, etc. If you can incline the directors to give me copper for her I shall be obliged." Thus he reported the building of his missionary ship. Not a word does he say about the difficulties of the task. His biographer says: "The exemplification of Mr. Williams' genius will be found not so much in any single invention, as in the circumstance that it proved equal to every exigency, and enabled him to answer every demand." "None but a Williams," writes Mr. Pitman, "would have attempted such a thing as to commence building a vessel, not having wherewith to build her. I have often been amazed to astonishment to see with what coolness he met the difficulties as they successively arose in his undertaking." The cordage, the sails, the substitutes for nails, oakum, pitch and paint, the anchors and the pintles of the rudder, made from a pickaxe, adze, and a hoe are all striking illustrations of this remark. Nor should the fact be overlooked that within the same limited period Mr. Williams constructed the lathe which turned the sheaves of the blocks, the machinery which spun the ropes and cordage, the forge and its furniture, as well as all the numerous smaller tools required by himself and his native assistants in this remarkable undertaking." A trial trip to Aitutaki and back showed that he had obtained a seaworthy vessel. That he should have so described her when the calking was found hanging in long ribbons from her shows the fearless character of the man. Immediately after this trial trip, and while he was still employed in overhauling some parts of his work, he was greatly cheered by the arrival of the Rev. Aaron Buzacott and Mrs. Buzacott. Mr. Buzacott had been sent by the directors to take charge of Rarotonga in association with Mr. Pitman. How successfully this most interesting Mission was fostered by these two men the sequel will show.

Returning to Raiatea, John Williams matured his plans for his first long missionary voyage in the *Messenger of Peace*, and on the 24th of May, 1830, accompanied by the Rev. Charles Barff, they set sail, and proceeded first to the Hervey Islands, calling at Mangaia, Atiu, Mauke, Mitiaro, Rarotonga, and Aitutaki. Thence they proceeded to Savage Island, where the intercourse they had with the people was not sufficiently encouraging to justify the landing of teachers. Two native of the island were induced to accompany the vessel, so that they might be taught and returned to their homes. From Savage Island they sailed westward to the Friendly Islands. Until the year 1822 the agents of the London Missionary Society had been the sole missionary workers in the Pacific. The second Missionary Society to take up the work south of the equator was the Wesleyan Missionary Society. Notwithstanding the failure of our Society's first attempt to introduce the Gospel to Tonga, there were many who continued to urge that another attempt should be made. Samuel Marsden never lost sight of it, and the missionaries at Tahiti wrote thus to him on June 15, 1815: "We are also of the same opinion, as to what you have mentioned of the Friendly Islands. It is really very desirable that something should be again attempted, but how or in what manner anything could be done, we do not know. Mr. Shelly probably knows much more than we do of the present state of those islands." How much Mr. Shelly knew, and how much he felt to the end of his life, we have already shown. He died in Sydney only a few days after the words were written at Tahiti. Mr. Shelly seems to have revisited Tonga not long before his death, and had he lived Mr. Marsden says he would probably have resumed the work he so unwillingly abandoned in 1800.

As a matter of fact, Tonga was in a sense re-occupied by our Society, and under the following circumstances. So early were the native churches in Tahiti imbued with a missionary spirit, that, led by the Rev. John Davies, one of the Tahitian churches sent out two of its members as pioneer missionaries to Fiji. These brave men, with no English missionary to accompany them, left their home in a small trading vessel which was proceeding to Fiji by way of Tonga. The vessel having sprung a leak, the

captain, when he reached the Friendly Islands, decided to give up his visit to Fiji, and the Tahitian teachers were left at Nukualofa. Here they threw themselves into missionary work. Of the success which attended their work we have independent testimony from various sources. On July 1, 1827, Hape, one of the teachers, wrote to the Rev. Robert Bourne, who was then in Sydney: "Four belonging to the royal family of Tonga have embraced the Gospel. They reside with us. You exhorted us not to be idle, but active and diligent. We hope we are so. We are continuing instant in prayer in the very mouth of the savage serpent, with patience." A Tongan woman, Toi Vahine, wrote at the same time to Mr. Bourne, by the help of a translator, asking for Christian baptism. By the mate of a vessel which had been anchored at the settlement where Hape and his companion resided, a full account was given in Sydney of Tupou's acceptance of the *Lotu.* The most interesting account of the doings of these solitary workers was perhaps that given to Mr. Bourne by the officers of the Research, in which Captain Dillon had discovered the long lost wreckage of the La Perouse expedition.

This testimony received still further confirmation from the Wesleyan missionaries themselves. The Rev. Mr. Lawry, with three lay helpers, arrived at Tongatabu on August 16, 1822. He was fourteen months on the island, when he left to visit England. In 1826, John Thomas and John Hutchinson arrived in the Islands, and settled at Hihifo. The circumstances in which they were placed were so unpromising that they had decided to retire, when toward the end of 1827 they were reinforced the Rev. N. Turner and W. Cross. Mr. Turner, considering it would be wiser to try a new locality, and having heard of Hape's work at Nukualofa, decided to go and inspect it for himself. They started at daybreak on Sunday morning. The morning service, conducted by Hape, had commenced when they arrived. They found a congregation assembled in a chapel capable of holding two hundred and fifty. The preacher seemed to be an earnest, good man, and the people, amongst whom was the king, listened attentively. Although Hape's knowledge of the language was very imperfect, the people had been favourably impressed. Two hundred had accepted the new *Lotu*. "Hape's spirit was amiable, and Mr. Turner loved him for his Master's sake," says Mr. Turner's biographer. For the work he had done the missionaries "gave honour to Hape and glory to God." Thus inaugurated, it was not long before the Word of God prevailed, and no modern Christian work has been more abundant in spiritual fruit than the Mission carried on in this group by our Wesleyan brethren.

It was while Messrs. Turner and Cross were rejoicing in the increasing evidences of the Divine Spirit's presence with them in their work, that they were visited by Messrs. Williams and Barff in the *Messenger of Peace*. They intended, after visiting the Wesleyan brethren at Nukualofa, to go on to Fiji and the New Hebrides before proceeding to Samoa; but this intention was so far modified during their stay in Tonga that although the two Tahitian teachers designated for Fiji were sent on in a trading vessel, to do such pioneering work as they could in that group, Messrs. Williams and Barff sailed eastward for Savaii, the largest of the Samoan Islands. In Tonga they found a Samoan chief, who accompanied them. They received a most encouraging welcome from Malietoa, at Sapapalii, with whom they left four teachers. The king's brother, another powerful chief, invited the other four teachers to live with him, so that in all a staff of eight native missionaries were located under most promising circumstances to commence Christian work in this interesting group. The only tidings of the Gospel which had reached Samoa prior to this had been conveyed by a Samoan chief, who a few months before had returned from Tonga, where he had been visiting King Tubou of Nukualofa.

Towards the end of this decade John Williams proceeded to England, but before doing so he undertook a second voyage to Samoa, the story of which is full of interest. Of the new expedition to the Marquesas during this period, and of much else, we cannot now write.

CHAPTER V
FIFTH DECADE 1835-1844

THE Aiatic and African fields of the Society have not yet come within our cognisance in this Australian story, but two names must be mentioned here. Dr. Morrison, the pioneer missionary of China, died just before this decade began, after twenty-seven years of ceaseless and consecrated toil. On September 7, 1807, he arrived in Canton; in 1813 he completed the translation of the New Testament; in 1815 he published his grammar of the Chinese language; in 1819 the entire Scriptures were complete; in 1822 the dictionary of the Chinese language in six volumes was printed; and after adding, through the abounding grace of God given unto him, many more labours to this already herculean task, he died in 1834, where he had first resided, at Canton. Morrison, by his Christian scholarship, combined with evangelistic fervour laid the foundation of all subsequent Christian work in China. The other name to be mentioned is that of the foremost pioneer of African Missions. It was during this decade that David Livingstone left his native land to live and die for Africa. The fact of his ordination was thus recorded at the time: "On Friday evening, November 20, 1840, Mr. David Livingstone and Mr. William Ross, missionaries appointed to South Africa, were ordained at Albion Chapel, Finsbury. The Rev. J. C. Potter, Rev. J. J. Freeman, Rev. John Arundel, Rev. John Young, and Rev, Richard Cecil engaged in the service."

The ten years which completed the Society's Jubilee were years of great activity in all its fields. Between 1835 and 1844 thirty-four Englishmen and thirty Englishwomen entered the Pacific as missionary agents under the London Missionary Society. These were all new appointments.

The first of the new missionaries for the South Seas were those appointed to Samoa. The *Dunottar Castle*, bound for Tahiti *via* Cape Horn, left London on November 7, 1835, having on board the Revs. George Barnden, Thomas Heath, Charles Hardie, Archibald Wright Murray, William Mills, and Alexander Macdonald, all of whom, with the exception of the first-named, were married, and had their wives with them. These frequent missionary embarkations from the shores of Britain are full of interest and suggestion, testifying, as they do, to the sustained missionary life of the British churches during this century. The eleven men and women who left London on this occasion were whole-hearted missionaries, all of whom, Mr. Barnden excepted, who was drowned soon after reaching Samoa, had lengthened careers of service, one of them, the Rev. A. W. Murray, continuing in more or less active work in Polynesia and Australia for fifty-five years. Voyaging in such vessels as the *Dunottar Castle* sixty years ago was not attractive to those to whom luxuries were a necessity. Aaron Buzacott, writing of the voyage to Rarotonga ten years earlier, thus describes the effects of a leaky deck: "I managed to secure a tolerably dry place for my wife by nailing thickly folded blankets to the roof of my cabin, whilst I had to rest as best I could on a form in the saloon. At length I procured a piece of bamboo from one of the officers, and with this made a shoot by which the water was drawn off into a large empty tin, and thus I was enabled to lie down in my bed, subject only to the inconvenience of rising three or four times during the night to empty the tin." The drinking water on board this same vessel was described as a "thick fluid, with a most offensive odour," and Mrs. Buzacott was heard one day exclaiming: "Oh! that I were in my father's stable, and had some of the water which his horses used to drink." The experience of the Samoan missionaries was similar. Amongst other discomforts they were compelled to sit for long hours in darkness, because there was only enough oil on board to feed the lamps

required for navigating the ship. There is still hardness to endure in the Mission cause, but the heroism of the modern missionary is not so taxed.

As a preparation for the permanent occupation of Samoa by English missionaries four voyages had been already undertaken, and, as before stated, a staff of native missionaries had been located. In 1830 the Revs. J. Williams and C. Barff had left eight Tahitian teachers with Malietoa and his brother, and had promised the Chief of Manono to bring him a teacher the next time he came. In 1832 John Williams again visited the group in the *Messenger of Peace*, calling this time at the following islands: Manua, Ofu, Olosenga, Tutuila, Upolu, Manono, and Savaii, leaving Teava, a Rarotongan teacher, with the chief of Manono. In 1832 the Revs. C. Barff and A. Buzacott undertook the third missionary voyage in a chartered schooner, accompanied by Lieutenant Nightingale. They found that the teachers having itinerated round Savaii, Manono, and Upolu, many chapels, as the result, had been built, and early half the population had expressed a desire to be taught the new religion. The first books in the Samoan language were circulated during this visitation, "a small reading and spelling-book, a small catechism, and a small hymn-book." They had been printed at Huahine. "Small and imperfect as they were, they were very useful." The visiting missionaries held intercourse with the Samoans in many villages in Savaii, Manono, and Upolu. They entered Apia, their little vessel being the first to anchor in that harbour, which is becoming so historical. The manuscript account which we have of this visit to Apia is exceedingly interesting. In 1835 the Rev. George Platt and Charles Wilson, who were stationed at Tahiti, proceeded to Samoa, and remained in the group until the permanent staff arrived during the following year.

The *Dunottar Castle* reached Tahiti April 14, 1836, and thence proceeded to Rarotonga, finally leaving the latter island for Samoa on May 30. The Revs. A. Buzacott and C. Barff were appointed to accompany and introduce the new missionaries. Seven days' run brought them to Tutuila. Teava had come from Manono to meet them and to act as interpreter. Having acquired, during his four years' residence in the group, a good knowledge of the language, he was well able to render this service. The new missionaries were located thus: The Revs. A. W. Murray and G. Barnden were left at Tutuila, the Rev. W. Mills at Apia, the Rev. T. Heath at Manono, and the Rev. C. Hardie at Sapapalii, in Savaii. The Rev. A. Macdonald, who remained at Rarotonga for a time, proceeded to Samoa the following year (1837), and settled at Safune.

The *Dunottar Castle*, while landing her last passengers for Samoa at Sapapalii, got on to the coral reef, which at this place runs far out to sea. She was rescued from her perilous position, but lost her rudder. Rudderless she proceeded to Apia, where a new rudder was made and fitted by the joint labours of the missionaries and the crew, and with the Rev. C. Barff and G. Platt on board she proceeded to Raiatea and Huahine, and thence returned to England. Two services had yet to be rendered before the new Mission was self-contained. The Rev. A. Buzacott remained in the group for nine months to assist the new missionaries in their first visitations of the villages which stud the picturesque coastline of the different islands. Interesting records have been left of the journeys by sea and by land, and the meetings held to make known the message and to commend the messengers to the people. The splendid work which Mr. Buzacott had done was thus referred to by the Samoan missionaries: "We feel bound to record in our minutes the high and grateful sense we entertain of the kindness, prudence and usefulness both of himself and Mrs. Buzacott during their nine months' residence among us." The other outside service was the providing of the first contribution towards Bible translation in the Samoan language. Messrs. Platt and Wilson had spent

a year in the group, and with their knowledge of a kindred language to help the, were enabled to make a rough translation of St. Matthew's Gospel and the story of Joseph. The manuscripts were taken to Huahine and printed, and only a few months after the missionaries had entered upon the work, they received, through the kindness of Captain Gardner, a large supply of these printed portions of Scripture. Thus was the Samoan Mission established.

Up to the time of which we are now writing no intercourse had been established between Australia and Samoa, but in one of the remote villages of Savaii Messrs. Buzacott and Hardie met an Englishman living amongst the natives, who, with other prisoners, had escaped from New South Wales. The vessel in which they arrived was suck at her anchorage, and the hospitable Samoans made them welcome. One of these men was still living when we took up our residence on the same island more than a quarter of a century after the time of which we are now writing.

This reference brings our thoughts back to Australia. Great changes were being inaugurated about this time. Enterprising settlers in the older colonies were pushing their way by untrodden paths into new and wider territory, and the same spirit was leading men of courage and adventure in England to promote schemes for utilising the broad lands of Australia. About six weeks before the *Dunottar Castle* left London for Samoa, John Pascoe Fawkner's schooner, the *Enterprise*, entered the Yarra. She was towed up the little stream, and moored in the basin just below the falls. What is now the heart of a great city was then a forest solitude. "At night they slept beside the falls, where the air was odoriferous with the sweet scent of the wattle-trees just bursting into bloom." The colony which was here planted sprang into civic and political life with a rapidity which has not been equalled under British rule. Victoria was the third-born of the Australian colonies, South Australia being the next in order. It should be said, however, that the scheme for occupying South Australia was devised some time before effect was given to the lofty theory of emigration upon which that scheme was based. Edward Gibbon Wakefield had elaborated his proposal so early as 1829, and the first steps towards the formation of the South Australian Company were taken in 1831. Amongst the founders of South Australia were men who were not wholly influenced by self-interest, but in whom the best British patriotism and a sense of Christian responsibility were combined. The man who had most to do with the scheme was George Fyfe Angas, and in many different ways his Christian philanthropy, as well as his marvellous practical wisdom, was seen in the methods pursued. It was in the middle of 1836 that the *Duke of York* anchored at Kangaroo Island with the first settlers for the new Colony, and a little later the infant city of Adelaide was surveyed on the shores of the Gulf, beneath the sheltering hills of the Mount Lofty Range. Thus colony was added to colony, and city to city.

"Australia in her varied forms expands,
And opens to the sky her hundred lands."

The increase of population and the multiplication of colonies enlarged the supporting constituency of the London Missionary Society, and our object in writing this historical manual is to trace, not simply the rise of mission station in Polynesia, but the beginning of those churches in Australasia which were, in time, to provide a new recruiting-ground for the missionary army. The origin of Christian work in South Australia in its earliest initiation centred largely round one man. When the South Australian Company was being formed in London, its most influential director, George Fyfe Angas, insisted that in the methods adopted every opportunity should be given for mission work among the aborigines. How sincere and earnest he was in this contention

is shown by the fact that he sent out, almost entirely at his own expense, Messrs. Teichelmann, Schurmann, Meyer, and Klose, German missionaries, to labour exclusively for their benefit. He was equally anxious to promote Christian education amongst the colonists. "At one of the first meetings of the South Australian Company Mr. Angas, as chairman, said to his fellow-directors that he considered it a first duty, even before a tent was set up in the colony, to provide for Christian education there, and he put down on the table a sum of money to commence a fund for that purpose, and invited his fellow-directors to do the same. This they did, and most of them lived to see the wonderful effects of this early movement." About this time the chairman of the South Australian Company was brought frequently into contact with the Rev. John Williams, and his biographer says: "In arranging educational and missionary matters Mr. Angas was much indebted to the sagacious advice of the ready-witted and enthusiastic John Williams, of the South Sea Islands."

The Rev. T. Quinton Stow, the pioneer Congregational minister of South Australia, arrived in Adelaide on October 18, 1837. The Rev. F. W. Cox says: "Mr. Stow was not a man to lost time in his work, and by the 19th of December he had erected the tent – which was a field-officer's marquee supplied by the Colonial Society – and held the first congregational service in this land on the river's bank where the railway now runs, and Governor Hindmarsh was one of the attendants, for whose convenience an empty box was provided as a seat. There were eleven Christian people who at that service formed themselves into a church and entered into a solemn covenant."

The Colonial Missionary Society which had, assisted by Mr. Angas and others, sent out Mr. Stow, almost immediately afterwards rendered a similar service for the new settlement on the banks of the Yarra. The circumstances may be briefly stated. More than once reference has been made to Mr. Henry Hopkins, of Hobart. It will be remembered how, before the Colonial Missionary Society was formed, he sent to the London Missionary Society, asking its directors to send out a minister for Tasmania. No sooner was Melbourne planted than he became concerned about the religious welfare of the little community. In 1837 he undertook a journey to Port Philip, and finding there were already 450 people in the township, he wrote to the committee of the Colonial Missionary Society asking them to sent out a minister without delay, remitting at the same time a cheque to cover all expenses. The Rev. William Waterfield arrived on May 22, 1838. The founder of Melbourne, John Pascoe Fawkner, provided a large room in his house, and from July 1 services were regularly maintained. In a spirit of aggressive missionary zeal Mr. Hopkins originated many different kinds of Christian work. Mr. Waterfield, who through his instrumentality settled in Melbourne, breathed the same spirit. At his very first service, as he records in his journal, a native took his place in the congregation, and conducted himself in a seemly manner throughout. Referring to the incident, Mr. Waterfield says: "May it be an earnest of the gathering in of the tribes of this land." His interest in Missions to heathen lands was shown by his establishment, at a very early date, of a monthly missionary prayer meeting. The first missionary prayer meeting ever held in Victoria was conducted by him on March 4, 1839, and the first missionary collection was given in connection with this monthly meeting for prayer. We extract the following entry from Mr. Waterfield's journal, a copy of which is in the possession of Dr. Bevan: "2nd Setpember, 1839." Referring to the monthly missionary prayer meeting, he says: "Pretty well attended. Mr. Hopkins made a speech, and urged us to exert ourselves in a pecuniary way for Missions. He had a collection, and five persons contributed 3 pounds 14s. 6d., which was the first missionary collection in Australia Felix (Victoria). The good Lord prosper His work."

How consistently the Collins Street Independent Church, which he founded, even during its earliest years, supported foreign Missions may be gathered from the fact that during the first eighteen years of its existence it transmitted 2,000 pounds to the directors of the London Missionary Society. It is an interesting fact that the Rev. R. Bourne, formerly of Tahiti, although at the time resident in Sydney, was appointed one of the first trustees of the Collins Street Independent Church, Melbourne.

The beginning of this decade found the Rev. John Williams in England: he had arrived there on June 12, 1834. He had gone for furlough, but no period of his life was fuller of work. In 1835 he superintended the printing of the Rarotongan New Testament. Early in 1837 he published his "Narrative of the Missionary Enterprises in the South Sea Islands." On April 11, 1838, he left England in his new missionary ship the *Camden*. He had determined before he went to England to made the purchase of a vessel for Mission service, the end of his advocacy while in England, and so successful were his efforts, that he obtained the sum of 4,000 pounds. His speeches brought to the help of the Society not only money, but men, and when the *Camden* was ready to start, nineteen men and women were ready to embark in her for the Mission fields of Polynesia. The vessel was under the command of Captain Morgan, who had brought out the first settlers for the colony of South Australia in the *Duke of York*, and who, after a remarkable providence in the South Sea Islands, lost his vessel on the coast of Australia, and found his way back to London just in time to take command of the Society's first permanent missionary vessel. Entering the Mission House he met Mr. Williams, who, tapping him on shoulder, said: "Captain Morgan, you are the man we want; we have our ship, but cannot get exactly a suitable man for captain." The captain had in his pocket a letter of commendation from the missionaries in the South Seas, and the command of the new vessel was entrusted to him.

On the morning of April 11, the *Camden*, was anchored about three miles below Gravesend, waiting for her passenger, who were conveyed form London in a steamboat, *The City of Canterbury*. It was a gloriously fine morning, and with Christian songs full of jubilation, and with prayers mighty through faith in the name and blood of the world's Redeemer, this new missionary band was sent away from the mouth of the English river, to carry the tidings of salvation to far-off isles which were still in heathen darkness. The following were the names of the new missionaries: - The Revs. William Day, William Gill, Charles Green Stevens, Thomas Joseph, Henry Royle, Robert Thompson, George Charter, and Messrs. Joseph Johnston, and John Betteridge Stair.

The vessel called at Cape Town, and there the missionary band was increased by the addition of Ebenezer Buchanan, a volunteer for service in Polynesia. Sydney was reached on September 10 1838, and during the vessel's stay in Port Jackson important work was done. The substance of a letter sent by John Williams to London during his stay will be read with interest. "Mr. Williams describes the colony of New South Wales as a most important and inviting field for ministerial usefulness, and forcibly represents the amount of good which, under the Divine blessing, would result both in relation to the colony itself and the South Sea Islands, from the labours of a devoted minister of Christ stationed at Sydney. Pitt Street Church was at this time vacant. Mr. Williams earnestly desires that the attention of minsters of the Gospel in England should be invited to this subject, in the hope that an individual possessing requisite qualifications may be found willing to devote himself for a term of years, if not permanently, to this important service. Mr. Williams also states that measures had been adopted for establishing at Sydney an auxiliary to the parent Society; and he thus notices the encouraging results of a meeting which had been held there for the purpose of bringing

the object under public notice. "Our first missionary meeting was held last evening in the Baptist chapel, where the excellent Mr. Saunders in labouring with great success. The late colonial secretary, Alexander McLeay, Esq., took the chair, and the place was crowded to excess by a most respectable audience.

"No collection had been intended, as the meeting was only preparatory to the formation of an Auxiliary to the London Missionary Society. One friend, however, rose and said that he would give fifty pounds annually for five years. Another gave a donation of fifty pounds, two others of ten, and four of five pounds; and this I trust is only the commencement of the work. We are to hold another meeting next Wednesday evening, when the Auxiliary is to be formed, but as neither the Independent nor Baptist chapel is large enough, Dr. Lang has kindly lent us the Scotch kirk." He closes his letter thus: "Our prospects grow brighter as we approach the field of labour, and, I think, if God spare my life for a few years, our most sanguine expectations will be surpassed." In a second letter he wrote: "We had a most delightful meeting last night (Oct. 10), and formed the Auxiliary. His Excellency, Sir George Gipps and Lady Gipps were present, also Captain Bethune, R.N., of the *Conway*, who has been visiting the Islands, and who bore testimony on the occasion to what hewitnessed there.

At the close of the meeting referred to the Donation and Subscription List was as follows: -

	Donation.			Annual Subscription.		
	£	s.	d.	£	s.	d.
Sir George Gipps … … …	20	0	0			
Alex. McLeay, Esq. … … …	10	0	0	5	0	0
John C. Manning, Esq. … … …	5	5	0	2	2	0
C. Nicholson, Esq., M.D. … … …	5	5	0	5	5	0
Mr. David Jones … … …	50	0	0	10	10	0
Mr. Thomas Street … … …	5	0	0			
Mr. Samuel Peek … … …	25	0	0	10	0	0
Mr. T. Hyndes … … …	5	0	0			
Mr. G. Sutton … … …	5	0	0			
Rev. J. Saunders … … …	5	0	0			
Mr. Keys … … …	10	0	0			
Mr. Wright … … …			5 years	50	0	0
Mr. J. W. Smart … … …	10	10	0	2	2	0
Mr. Bourne … … …	10	0	0	5	0	0
Mr. Foss … … …				5	0	0
Mrs. J. Stephens … … …				1	0	0
Captain Innes … … …	1	0	0			
Mr. J. J. Davies … … …				2	2	0
Thomas Jones … … …	5	0	0			
Mrs. Redman … … …	1	0	0			
Mrs. Ironside … … …	1	0	0			
H. K. Salting, Esq. … … …	5	0	0	2	0	0
Miss Jenkins … … …				1	0	0
-- Garrard, Esq. … … …	10	0	0			

It so happened that while the *Camden* was in Sydney preparations were being complete there by the Wesleyan Missionary Society for sending forth their second band of missionaries for Fiji, and the two expeditions left Sydney Harbour in company on Tuesday evening, October 23, a united valedictory service was held in the Baptist Church, and on Thursday morning (25) the missionaries and the friends of the two Societies went on board a steamer, and together proceeded to the vessels which were anchored in Watson's Bay. As they steamed down the harbour, service, commenced by the Rev. J. Saunders giving out the hymn "Jesus, at Thy command," was held, prayer being offered by the Rev. John McKenny. In Watson's Bay the Wesleyan missionaries were first taken on board their vessel; then the *Camden* was visited, and her contingent

put on board. During the embarkation many spirited and some solemn hymns were sung, and amid much cheering from the steamer and a whaling vessel anchored in the bay, the Wesleyan messengers of the Cross, among whom was the Rev. J. Calvert, and John Williams and his comrades, sailed through those Sydney headlands through which so many missionary vessels have since come and gone. Both the Societies represented in those vessels were to seal their labours with the blood of some of their devoted servants. The martyrdom of one of the leaders who left Sydney that day was awaiting him with solemn nearness.

The *Camden* sailed direct to Samoa, where John Williams decided to plant his new home. For further aggressive work he felt it would be a more convenient base. They first dropped anchor at Tutuila in the beautiful harbour of Pangopango. After a short stay in that picturesque spot, cheered by the wonderful progress of the Mission, they proceeded to Apia. Here a gathering of all the missionaries was held. "The scene which surrounded Mr. Williams at Samoa could not fail to awaken in his heart peculiar emotions. Here he beheld with gratitude, wonder, and delight the blessed results of his former labours, and reaped the large reward of those two voyages of Christian beneficence, by which he laid the broad and deep foundation of the whole superstructure now rising before him."

From November 23 to January 17, 1839, the *Camden* remained at Samoa, during which time a roughly constructed house was put up at Fasitootai. Here, within the fine barrier reef, which at this place shelters the coast, with the mountains of Savaii visible along the western horizon, Mrs. Williams and her children lived, while he, beyond those western mountains, pursued his perilous work.

Two voyages were undertaken by the C*amden* prior to the fatal voyage. During the first she proceeded to the different stations of the Rarotongan and Tahitian Groups with Mr. Williams aboard. At Rarotonga the 5,000 New Testaments printed in London by the British and Foreign Bible Society were landed. Amid these earlier scenes of the Society's work important service of various kinds was rendered through this visit. The Rev. William Gill was located at Rarotonga, and the Rev. H. Royle at Aitutaki, and the Revs. C.G. Stevens, T. Joseph, R. Thomson, G. Charter, and J. Johnson at different stations in the Tahitian Group. The Tahitian troubles, through French aggression, had begun when these new missionaries landed. Mr. Williams wrote: "The French had only heard one side of the question, and would not hear any statements in defence, but demanded four things within the twenty-four hours – two thousand dollars, a letter of apology to the French King, a salute of twenty-one guns, and the hoisting of the French flag." As the French captain threatened to carry devastation and death to every island in the Queen's dominions, the Rev. George Pritchard, assisted by some merchants, paid the money. To the other demands we shall refer again. Returning to Samoa, with Mr. Pritchard on board, the *Camden* arrived at Apia on May 2. On May 16 a still more extensive cruise was commenced, embracing many places of call. She proceeded first to Vavau, and thence to the Eastern groups, including the different islands of the Marquesas. She got back to Apia on October 26, having on board the Rev. George Pratt and Mrs. Pratt, the Rev. C. Wilson and Mr. Harris.

During the absence of the vessel Mr. Williams was maturing his plans for what he had long felt to be the greatest undertaking of his life. The long-contemplated voyage to the West filled a large place in his mind and heart. The New Hebrides from the beginning of his missionary career had been to him a much-coveted prize, and the near prospect of being able to place that prize at the feet of Jesus Christ excited his

imagination and filled his heart with deep emotion. The pioneer native missionaries having been carefully selected, and everything being ready, the word of farewell was spoken to wife and children, to missionary comrades and to his many Samoan friends, and on November 6 the *Camden* was towed out of Apia Harbour by the boats of the *Vincennes* until, four miles out, she caught a breeze, and sailed away to the West. The evening before he left Apia a Samoan convert came to him, and said: "Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark land. Perhaps my being blind will make them pity me, and not kill me, and whilst I can talk to them and tell them about Jesus, my boy – placing his hand on the head of his son, an interesting lad – can read and write, and so we can teach these things." "I never," adds Mr. Mills, "saw Mr. Williams more deeply affected."

Their first calling-place was Rotuma, where they located two teachers, and then from this solitary island sailed by a straight course for the New Hebrides. From a letter he wrote as they approached the group, we know what thoughts filled his mind during those last days. He speaks of death in the letter, and says: "The grand concern should be to live in a constant state of preparation. This I find a difficult matter from the demand incessantly made upon my energies both of body and mind; but I find great comfort from the consideration that many, very many of God's people pray for me, and also that all is spent in the best of all causes. … Oh, what a luxury it is to do good! What sound philosophy there is in the Bible! What a knowledge it displays of sanctified human nature when it asserts: 'It is more blessed to give than to receive'!

"I have just heard dear Captain Morgan say that we are sixty miles off the Hebrides, so that we shall be there early tomorrow morning. This evening we are to have a special prayer meeting. Oh, how much depends upon the efforts of tomorrow! Will the savages receive us or not? Perhaps at this moment you or some other kind friend may be wrestling with God for us. I am all anxiety, but desire prudence and faithfulness in the management of the attempt to impart the Gospel to these benighted people, and leave the event to God. I brought twelve missionaries with me; two have settled at a beautiful island called Rotuma; the ten I have are for the New Hebrides and New Caledonia. The approaching week is to me the most important of my life."

Of the welcome they received at Fotuna and Tanna, and the successful locating of three teachers on the latter island, we cannot speak beyond stating that the day of salvation for the New Hebrides seemed, to Mr. Williams, to be won when he sailed away from Tanna, leaving behind these three native missionaries. An entrance had been obtained, the leaven had been safely placed in the barrel of meal, and his sanguine nature, strong in faith, saw already another race gathered within the fold of Christ. Good Captain Morgan, after describing in his journal the events of Tuesday, November 19, says: "So commenced the Mission at the New Hebrides. God has given seed to the sower; may He give also to these poor, degraded people a spiritual relish for the bread which endureth to eternal life."

John Williams' reference to the events at Tanna was in the following terms: "This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist after those who have taken part in them have retired into the shades of oblivion, and the results of this day will be…" Thus ended the last entry in his journal.

On Wednesday morning, November 20, a boat was lowered, in which Messrs. Williams, Harris, and Cunningham, and Captain Morgan were, by a crew from the ship,

taken in near to the shore. They made for a canoe with three natives in it. They tried to communicate with them, and gave them some presents. Pulling further into the bay they found a beautiful stream of water running into the bay between the hills. The natives gathered on the rocks, but were shy, and it was noticed that there were no women present. Signifying their wish to taste the water of the stream, a bucket was given to a native, who, although he was long in fetching, brought the water. Williams drank, the Captain as he did so courteously sheltering his head from the burning sun. Then it was decided to go ashore. Mr. Harris led the way, Williams followed, then Mr. Cunningham, Captain Morgan being the last to leave the boat. Mr. Williams seated himself of the beach amongst the natives, and tried to talk to them, and gave them presents. Mr. Harris expressing a wish to stroll inland, started, followed by natives. Mr. Cunningham also walked on, while Mr. Williams lingered nearer to the beach, repeating the Samoan numerals to a crowd of boys. Mr. Cunningham was in the act of picking up a shell, when, startled by a cry, he saw Mr. Harris pursued by natives. Calling to Mr. Williams, he himself ran straight for the boat. Instead of doing this Williams ran into the water immediately before him, and tried to avoid the uplifted club by plunging his head under the stream. It seems to have been his intention to swim round the boat. It was too late. The deathblows fell with cruel rapidity, and the spirit of the devoted missionary returned to God who gave it. Mr. Harris fell before the beach was reached. We have mournful particulars of the attempts made by Captain Morgan to rescue the bodies. It was of no avail, and the *Camden* sailed away from dark Erromanga for Sydney.

Sydney was reached on November 30. The Auxiliary committee met, and a request was sent to the Governor asking that a ship of war might be despatched to recover the bodies if possible and to convey the news to Samoa. This was done. On February 1, 1840, H.M.S. *Favourite*, Captain Croker, with Mr. Cunningham on board, left the anchorage at Sydney for the New Hebrides. At Tanna, a friendly chief was taken on board to act as interpreter. The discovery was made that only the skulls and a few bones remained, so the Erromangans declared, and then, after some trouble, they produced what they stated were the mutilated relics of the murdered missionaries. These were taken to Samoa, and buried at Apia close to the native church. At the service addresses were delivered by the Rev. C. Hardie in English, and by the Rev. T. Heath in Samoan. Captain Croker requested that the marines might be allowed to fire a volley over the grave of the Christian hero, and he too wrote an epitaph: "Sacred to the memory of the Rev. John Williams, father of the Samoan and other Missions, aged forty-three years and five months, who was killed by the cruel natives of Erromanga on November 20th, 1839, while endeavouring to plant the Gospel of Peace on its shores."

An estimate of the character of John Williams and of the quality of the work he did cannot be given in the space at our command. His talents were most varied, and they were all, we have no hesitation in saying, with sincere and earnest Christian consecration placed upon the altar of missionary service. The Divine reality of the Christian revelation possessed his soul and quickened his whole character. He was a believer in the Lord Jesus Christ, and in His death for the world, and it was in the putting forth of a supreme effort to make Christ known that he died. His personal influence over men was great, and when he died there was universal grief. No more touching scene has been recorded in the annals of modern Missions than the description of the visit of Malietoa, the King of Samoa, to Mrs. Williams after her husband's death. In his lament for Uiliamu, and his effort to assuage the grief of the widow, we have an example of the natural nobility of a Polynesian chief still further ennobled and chastened by Christian influence.

The presence of the *Camden* in Port Jackson gave a special character to the first annual meeting of the "Australian Auxiliary to the London Missionary Society," which was held in the Baptist chapel on December 23, 1839. The tidings which she had brought over-shadowed everything, and the speeches were full of the all-absorbing topic. The speakers were the Revs. J. Saunders, J. McKenny, J. Orton, and R. Mansfield, Captain Hudson of the U.S. Navy, Captain Sadleir of R. Navy, and a young Samoan. The committee called into existence a year before through the exertions of John Williams was re-appointed. We give the names: Rev. John Saunders, ministerial agent; Rev. R. Bourne, treasurer. Members of committee: Revs. W. P. Crook, E. L. Threlkeld, and W. Hayward; and Messrs. A. Foss, D. Jones, L. Myles, A. Saunders, C. Morris, R. Sadleir, S. Peak, R. Dacre, W. Wright, E. Hunt, J. Thompson, J. Fairfax. The Rev. J. Saunders was acting as Honorary Agent for the Society in Sydney during this time, and upon him devolved the painful duty of communicating the tidings of John Williams' death to the directors. The frequent reference to his name at this period in connection with the operations of the Society shows how earnestly he threw himself into its work. It is worthy of note that the first agent of the Society in Australia was an Episcopalian, and the second a Baptist. The fact may also be mentioned that in the case of Mr. Saunders the succession in missionary service is still maintained, for his daughter, Lady Renwick, is today the president of the New South Wales Ladies' Auxiliary to the London Missionary Society.

The Rev. J. Saunders was succeeded in the agency by Dr. Ross. The Pitt Street Independent Church had been without a settled minister since the Rev. W. Jarrett's pastorate closed on April 27 1838. The Rev. John Saunders, with disinterested anxiety, did all he could to serve the Church during this time, administering the Lord's Supper regularly for many months. The extent to which the Church was helped by the missionaries of the London Missionary Society in supplying the pulpit during this period the following extracts from the Church's records will show. "During portions of the months of September and October, 1838, however, the arrival of the occasional ministry of that Apostle of the South Seas, but martyred and now glorified servant of Christ, the Rev. John Williams, assisted by the brethren who accompanied them." … "After the first Sabbath in January, 1839, the Rev. Thomas Joseph, a missionary appointed for and on his way tot he South Seas, preached regularly until the arrival from England of the Revs. Messrs. Howe and Pratt in the colony, also on their way to the Islands, in the month of March, when these gentlemen supplied the pulpit. In the following June the brig *Nimrod* was chartered to convey them and their wives to the scene of their future labours." Dr. Ross arrived in the colony on the 25th of February, 1840. Three days after his arrival a letter of welcome, embodying certain resolutions, was handed to him, signed "WILLIAM PASCOE CROOK." Dr. Ross, who had rendered valiant service in different fields, and who was at the time the much-esteemed pastor of the Congregational Church, Kidderminster, England, was asked by the Colonial Missionary Society to proceed to Australia, to fill what was rightly considered a very important sphere, and probably the letter of John Williams to which we have referred, which was printed in the *Evangelical Magazine*, had something to do with Dr. Ross's decision to accept the appointment. A twofold responsibility was entrusted to him before he left London: he was asked to act as representative and agent for the Colonial Missionary Society and the London Missionary Society.

The arrival in Sydney of missionaries from England continued. On Christmas Day, 1839, the Revs. George Drummond, Thomas Slatyer, William Harbutt, and Henry Dickson reached the colony. Five weeks later Henry Dickson died in Sydney. In

January, 1841, the Revs. Thomas Bullen, George Turner, Henry Nisbet, and Alfred Smee arrived. Two missionaries for Tahiti arrived on October 26 of the same year: one, the Rev. John Thomas Jesson, had been a Roman Catholic priest, and the other was the Rev. Thomas Smith McKean, M.A., who, after two years' service, was killed, it was alleged, accidentally, by a musket ball fired by the French. The Polynesian Mission staff was also during these years further strengthened by the arrival in the Tahitian group of the Revs. John Barff, son of the Rev. Charles Barff; E. R. W. Krause, J. Moore, and A. Chisholm. Of the contingent which came in the new missionary vessel, mention will by made later on.

The death of John Williams greatly quickened the desire of the missionaries to gain a permanent footing in the New Hebrides. The object was pursued with untiring vigour, and few records of the Society are more interesting than those which tell of the annual visit of the missionary ship to those dark islands.

The *Colonist*, of June 24, 1840, contain a most interesting account of a meeting held in Sydney, under the presidency of Dr. Ross, to form a Juvenile Association of a branch of the Auxiliary. Amongst the speakers was the Rev. T. Heath, who, in the *Camden*, had just come from Erromanga, where he had succeeded in locating two Samoan teachers, not at the spot where Williams fell, but in another district. These noble Samoans had volunteered specially for the island on which Williams had been killed. Tanna had been reinforced by two Samoan teachers, not at the spot where Williams fell, but in another district. These noble Samoans had volunteered specially for the island on which Williams had been killed. Tanna had been reinforced by two Samoan teachers, and New Caledonia had been visited. Again the *Camden* returned the next year with the Rev. A. W. Murray on board. He was compelled to take the two teachers away from Erromanga as their lives were in danger. Aneiteum and Fotuna, however, were supplied with teachers, and also the Isle of Pines. And while the missionaries were active, the directors were not idle. The Revs. George Turner and Henry Nisbet were appointed to the New Hebrides with instructions to take up the work as near as near as might be wise to the spot where Williams had fallen. In June, 1842, they settled at Port Resolution, Tanna, but after about seven months' residence war broke out, and their position became so perilous that they availed themselves of an opportunity which occurred to proceed to Samoa. The group was not abandoned, however, the native teachers being maintained at the different posts which had been occupied. More of this in our next chapter.

In 1843 the *Camden* returned to England. Being in several respects unsuitable for the work, the directors decided to dispose of her and to seek a new vessel. In January, 1844, an appeal was sent forth from the Mission House, headed thus: "To the Members of Juvenile Associations in connection with the London Missionary Society, and all young persons who love Christian Missions." The result of the appeal was that on June 5, 1844, the *John Williams* left London for Australia. After calling at Cape Town she reached Hobart on October 10, and Sydney on October 27. She had on board for Africa the Rev. Durant Philip, and for the South Seas the Revs. T. Heath, J.P. Sunderland, G. Gill, and T. Powell. A novel service was held on board the vessel between Cape Town and Hobart. The Jubilee of the Society was celebrated by prayer meeting, tea meeting, and a collection. All on board contributed, and £13 13s. was handed to Captain Morgan for the Society's funds. At Hobart most of the missionaries were entertained "at the hospitable mansion of Mr. Hopkins." While the ship was in port the "Van Diemens Land Missionary Society" held its anniversary services, and the jubilee of the parent Society was celebrated. When the local Auxiliary, which is thus

referred to, was formed we cannot ascertain. Of the new ship's arrival in New South Wales the directors say: "Our missionary brethren had the pleasure of attending the annual meeting of the Sydney Auxiliary Missionary Society, which was held in the Independent chapel, Pitt Street, on Monday evening, November 4. The place of worship was crowded to overflowing, and the deepest interest was manifested by all present. The chair was occupied by our esteemed friend and brother the Rev. Dr. Ross, and in addition to the brethren, Heath, Powell, Sunderland, and Gill, the meeting was addressed by Revs. Messrs. Mansfield, Adams, and Saunders."

Toward the end of this eventful decade the Colonial and English newspapers were full of information and letters and articles upon the French at Tahiti. Public meetings were held in London and Sydney. Resolutions were passed and protests signed. As it was still a burning question when the following decade opened we will refer to it in our next chapter

Two deaths occurred during this decade which must be here recorded. Before the *Camden* reached Sydney in 1838, Samuel Marsden had died. His life of ceaseless activity closed on May 12 of that year, and, as was fitting, "he was buried in his own churchyard at Paramatta." Six years later Henry Nott died, and, as was also fitting, was buried at Tahiti. The two heroic workers were buried where their main work had been done. We have a letter written by Nott to Marsden on October 11, 1832, which shows how the missionary still confided in the wisdom of his friend and counsellor. Marsden's estimate of Nott may be given in words which he wrote to Dr. Mason Good in 1826: " As a friend of mine is returning, the Rev. Mr. Nott, who has been twenty-seven years a missionary in the Society Islands, I could not deny myself the pleasure of introducing him to you. … I venerate the man more than you can conceive: in my estimation he is a great man; his piety, his simplicity, his meekness, his apostolic appearance, all unite to make him great in my view, and more honourable than any of the famed heroes of ancient of modern times. I think Mrs. Good will like to see such a character return from a savage nation whom God has so honoured in his work. I shall leave Mr. Nott to tell his own story while you listen to his report."

CHAPTER VI

SIXTH DECADE, 1845-1854

The wonderful transformation wrought by the Gospel in the condition of the Tahitians attracted the attention of all who were concerned about the spread of the kingdom of Christ. The heart of the universal Church was moved by the tidings. The authoress of the "Night of Toil," one of the most popular missionary books ever written, said in her preface: "We who belong to the Church of England should not forget our union with the universal Church or Christ; and when our member suffers, we ought to suffer with it, and when our member is honoured, to rejoice with it." When she wrote these words she did not know how soon the rejoicing was to be followed by suffering.

Other eyes had been attracted by what was going on at Tahiti. Roman Propagandists were not satisfied that Protestants should have an island all to themselves, small though it might be, and European statesmen coveted the newly civilized land for strategical purposes.

Russia seems to have been the first to bid for a footing on the island, but she honourably negotiated for the right. The Tahitians would not sell the piece of land that was asked for, and their decision was respected. France acted very differently. Unfortunately, although British influence was paramount at Tahiti, Britain had declined to grant the protection that had been earnestly sought by the Tahitian people. Some of the Governors of New South Wales had acted upon the presumption that the words of their commission "to all islands adjacent to New South Wales" included Tahiti; and Governor King in 1802 appointed the Rev. J. Jefferson as magistrate at Tahiti, and Governor Macquarie in 1811 requested the Rev. W. Henry to act in a similar capacity; but when in 1827 King Pomare asked for British protection, and asked to be allowed to use the British flag, he was told by Mr. Canning, the minister of George the Fourth, that the use of the flag could not be permitted; but that such protection as Britain could grant to a friendly power, so far away, should be given. This meant nothing, and France was quick to perceive it; and when the opportunity arose, or was created, she made a perfidious use of the knowledge.

It 1836, when Queen Pomare was on the throne, with a united Christian people under her, whom she governed by such Christian laws as were in force in older Christian lands, two French priests in disguise landed at Tahiti. Pomare had made it unlawful for any foreigner to land, and remain in her territory without a permit, and when these priests landed clandestinely at a part of the island where there was no proper port, knowing that they were violating the law of the land, they were first asked to withdraw, and when they refused, they were without force conveyed to the ship which had brought them.

In August, 1838, Captain A. Depetit Thouars demanded that the queen should apologise and pay down 2,000 dollars. He extorted this fine and apology at the mouth of his cannon.

In April, 1839, another French captain in another man-of-war arrived at Tahiti. In entering the harbour his ship got on to the reef and sustained much damage, and the Tahitians generously exerted themselves to help in repairing the vessel. When the work was accomplished, the captain of the frigate demanded that the queen should abrogate the law

by which she had required the priests to leave the island. The demand was accompanied by a threat to land 500 men for the purpose of establishing a new government.

On the 11th of May, 1842, Captain Dupuset required the queen to disband her police force, because in the discharge of their duty they had put into confinement for drunkenness and riot the commander of a French whaler.

On the 1st September, 1842, the *Reine Blanche*, a frigate of sixty guns, entered the harbour with admiral A. Dupetit Thouars on board. A transaction followed, under the direction of this gallant Frenchman, which has left a permanent blot on the escutcheon of France. At a midnight meeting four chiefs were induced to sign a document asking the admiral to proclaim a protectorate. The queen's signature was needed, and it was only obtained by threat, that unless given, a fine of 10,000 dollars for alleged injuries would be enforced, and the French flag immediately hoisted. Paralysed and helpless in the presence of such tyranny, the queen signed away her independent sovereignty.

The news of these successive aggressions, culminating as we have just described, aroused a feeling of intense indignation amongst the friends of Missions and others in England and her colonies. The feeling was indeed, as we shall see, more widespread than the British empire. The London Missionary Society, as was fitting, took the lead in the attempt which was made to induce France to disown the action of her admiral, and to restore to Pomare her sovereign rights. The Society was supported in its action by resolutions expressing the keenest interest and sympathy of the Church Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, the Scottish Missionary Society, the Moravian Missionary Society, the Evangelical Society of Geneva, the *Paris Missionary Society*, the Central Conference of the Canton du Vaud, the Netherlands Society, the Basle Missionary Institution, and the American Board of Commissioners for Foreign Missions.

The first public meeting was held in Exeter Hall, London, on April 12, 1843. In the speakers nearly every denomination was represented, the resolutions being spoken to by Dr. Vaughan, Congregationalist; Rev. H. Hughes, Episcopalian; Dr. Adler, Wesleyan; the Hon. And Rev. B. Noel, Baptists; Rev. J. Cumming, Church of Scotland, and others.

The British Government was appealed to in vain; the minister gave no favourable sign to the memoralists. Other meetings were held, speeches innumerable were delivered, such a flow of impassioned eloquence had rarely been evoked. The Christian Queen of Tahiti had trusted England, and her bitter disappointment, so patiently and heroically endured, touched the hearts of those who had laboured so long and had expended so much on Tahiti; but the oratory, although strong in argument, as well as deep in sentiment, simply broke like a wave against the rock which it could not move.

Emboldened by the neutral attitude of England, the French admiral took another step. On November 1, 1843, three men-of-war entered the harbour, when the queen was required to remove the emblem of her sovereignty from the national colours. To this new act of degradation the queen refused to submit, and as she remained inflexible, the admiral declared the Pomare had ceased to reign, and took possession of her territory in the name of France.

Our story has shown how early Sydney and Tahiti were brought into contact. Before the eighteenth century had closed communication began between Port Jackson and Tahiti. In Sydney, during the darkest hour of the "Night of Toil," the resolution had been formed to continue the effort to evangelise Tahiti, and having been practically for so long the base from which the directors in London had carried on their operations in the Pacific, it was fitting that the people of Sydney should speak.

On June 6, 1844, under the presidency of the Mayor of Sydney, a meeting was held in the City Theatre, Market Street, which was addressed by Messrs. R. Winter, M.L.C., W. Bowman, M.L.C., R. Campbell, Charles Cowper, A. Shillitoe, E. McEncroe, and C. Kemp, and the Revs. Dr. Lang, Dr. Ross, L. E. Threlkeld, J. Saunders, R. Mansfield, and D. J. Draper. From a British standpoint, the speeches were as patriotic as any delivered in England, and in tone as full of Christian sympathy.

Before this meeting was convened, although it was not known in Sydney, the last act of Dupetit Thouars had been disowned in Paris. The Senate of Louis Philippe not only disapproved of the action, but recalled the over zealous Thouars. The Protectorate, however, was continued, and Pomare continued in voluntary exile; and before long the French began to unfold a much wider programmed of aggression. The islands around Tahiti form two distinct groups: the Georgian Group, of which Tahiti is the principal island, the Society Group, which is more remote. The French maintaining that all these islands were dependencies of Tahiti, proceeded by naval and military demonstration to annex them, and a sanguinary battle was fought at Huahine.

A graphic account of this battle was supplied to the *Sydney Morning Herald* by its own correspondent, and was reprinted in the *Port Philip Patriot* for June 22, 1846. We extract the following passage:-

"The courage of the natives appeared to advantage in this affair, but even that is eclipsed by the high moral character which these noble fellows – so recently savages – exhibited on the occasion. The tyranny of despotism and the stern necessities of war compelled them to fire upon the French. As the troops approached the natives were kneeling in prayer, just concluding the afternoon service of the Sabbath Day, that day sacred in Huahine. During the action, all that valour could do was done; and when victory declared on their side, when they saw the last of the retreating foe, the *warrior* dropped his musket, and the *Christian* wept over the bodies of the slain, wept for their fallen enemies, wept to think that they had sent so many souls to the Judgment bar, and wept to think of the bereaved parents and friends in France! It is no fancy picture, it is the truth, a truth glowing in all the warm benevolence of Protestant Christianity, and displaying in colours beyond the power of language the triumph of Christian principles. After thanksgiving for victory, they carried the bodies of the French to a place of interment, and while the tear of pity dimmed many an eye, a venerable native read the burial service as they laid the mangled bodies in the grave."

What a picture is here presented: a venerable Tahitian conducting a Christian service over the grave of European soldiers who had fallen while fighting to wrest from these men the liberty which they so justly claimed.

The queen's letters written about this time show better than anything else Pomare's personal attitude towards the French. The following letter, although addressed to the inhabitants of Tahiti, was apparently written to the missionaries. The queen seems to have had both her people and the missionaries in her mind when she wrote it:-

"RAIATEA, *Feb.* 11, 1846.

"TO THE INHABITANTS OF TAHITI AND MOOREA,-

"May the blessing of God be upon you in your residence in our country, and in your efforts to maintain amongst us the Gospel of life. That you may continue to do so is my desire. Put from amongst you everything that has the appearance of evil. 'Cleave to that which is good.' Be fervent in prayer to the God of Sabaoth, to Jehovah as the only King who will save us; as our only fortress in the day of affliction; trust not confidently in the assistance of man. Let us trust in Jehovah alone; He is our shield, there let us repose in this season of severe affliction.

I now think we shall all be killed while waiting the decision of the great kingdoms. France is now in a hurry to make war upon these little Islands that we may be annihilated before we can have the results of the enquiry; then it will be all their own. Keep your eye upon French troops being sent down to murder us. But be of good courage and continue in fervent prayer to the all-powerful God that He may then prove our Deliverer.

"I have heard that the French continue to trouble you, and that you have had to appoint men to keep watch at night. Why is all this? Why do they continue to annoy you? Is this in accordance with the form of government – convention – which they imposed upon me and which I accepted? But be of good courage; bear with it all; upon their heads rests this injury.

"I sent my warmest affection to you all. I wish to write frequently to you but cannot, I am so guarded by the French. Do whatever you think will be best for the good of the country.

"Peace be with you,

"POMARE,

"Queen of Tahiti and Moorea."

In this attempt to possess themselves of the Leeward Islands the French were not only checked on the field by the brave Huahineans, but by the British Government, who in this case yielded to the renewed protests addressed to them. The two Powers agreed to take evidence as to the original independence of the groups. An important declaration made in Sydney to the colonial secretary by the Revs. E. L. Threlkeld and R. Bourne was accepted in evidence, and at length France admitted that she had been wrong in regarding the islands as dependencies of Tahiti. In June, 1847, a convention was signed by Palmerston and Jarnac recognizing the independence of Huahine, Raiatea, Borabora, and the small adjacent Islands.

At Tahiti itself things remained in a disastrous condition. In the conflicts which took place between the Tahitians and the French much blood was shed. The "Patriots," as they were called, loyal to their beloved Queen Pomare, refused to recognize France, and from the mountain fastnesses to which they retired, and from which the French could not dislodge them, they directed the long-sustained conflict. On July 4, 1846, it was reported: "The

natives are in possession of nearly the whole of the island, and the French are confined to a narrow slip of land at Papeete and a small island in the Bay."

By treachery the mountain forts, however, fell at length into the hands of the French, and so the war terminated. The brave defenders of their land were allowed to march out of their strongholds and surrender, which they did peacefully. Shortly after, Pomare returned to Tahiti. Reluctantly she had to recognize that she could not look to Britain for restoration, and so, accepting the inevitable, she recognized the Protectorate of France. She returned to Tahiti in the *John Williams*. M. Bruat, who received her, said at the ceremony which took place: "A perfect understanding exists between Quen Pomare and myself as the representative of France, and I hereby restore to her Majesty all her rights and privileges as Queen of Tahiti and Moorea." The band played the French national air, and a salute of twenty-one guns closed the ceremony, a ceremony which meant that France was exceedingly gland to be thus at peace with a people whom she had made up her mind to rule rather than protect.

All through these dark years the work of God went on. The priests who settled on the island could make no converts. Our missionary staff was necessarily reduced owing to the reckless destruction by the French of our mission premises and the oppressive restriction under which the English missionaries were placed. But thanks to the thorough instruction in the Word of God which had been given, the people were now to a large extent independent of the English leaders. The very year the war terminated – 1847 – five thousand copies of the entire Tahitian Bible were landed from our missionary ship, and in 1852 three thousand copies of the New Testament. Of subsequent events we shall speak later on. Three years of bitter trouble and severe testing demonstrated unmistakably that to many of the once dark Tahitians a light had arisen in their darkness in which they had found a new and nobler life through faith in the Redeemer of men.

While these events, so full of painful interest, were happening in the society's oldest Polynesian field in the East, events equally stirring, but of a different character, were taking place in connection with the Society's aggressive work in the West. The Polynesian forward movement of those days, to which the Society committ4ed itself when it bought the *Camden* and recommitted itself when it bought *John Williams* No. 1, was prosecuted with great vigour during this decade. Christian faith during these years found expression in heroic deeds and the heroes were, in most cases, men and women of Polynesian birth.

Of the native missionaries trained by the London Missionary Society at its South Sea Island Colleges, Bishop Selwyn has left on record an opinion which we may quote. Half apologetically the good bishop confesses to a "growing friendliness with the London Mission." The natural manliness of the man is for a brief moment clouded by the shadow of the ecclesiastic. Writing to a friend, he says: - "You will be amused to hear of my growing friendliness with the London Mission. Think of Stoughton[1] and me as reconciled at length. Not that I take part in their religious system, but I cannot deny to their agents the acknowledgment of faithful service nor withhold from them the right hand of friendship. But I am most drawn to them by their native teachers, men who, even in the infancy of their faith, have left home and friends to live among men of another speech, and in the

[1] Mr. (now the venerable Dr.) Stoughton was minister of the Independent Congregation at Windsor when Mr. Selwyn was curate of the Parish Church.

lowest depths of barbarism, as the pioneers of the Gospel, to prepare a way by which the English missionary may enter and take possession. Forty martyrs, men, women and children (this was written in 1850), from Rarotonga and Samoa, have lost their lives by disease and violence in the New Hebrides, and in the New Caledonian group; every one of whom was as worthy of the name as the Martyr of Erromanga, or the French Bishop who died at Ysabel. My feelings are so strong and so full of affection towards these faithful men, with whom the affinity of the New Zealand tongue enables me to communicate freely, that I lose no opportunity of showing them kindness."

We referred in the last chapter to the teachers located by the Rev. A. W. Murray in 1841. At Fotuna, in the New Hebrides, he had on that occasion left Apela and Samuela, natives of Samoa. A year later, Samuela was joined by his wife and his daughter. In 1845 Mr. Murray was again the deputation appointed by the Samoan committee, and one of the islands he revisited was Fotuna. Of that visit Mr. Murray gives the following account:-

"We spent a deeply anxious day, keeping as close to the land as we could with safety. Towards the evening the bearing of the natives became such that we felt sure something was wrong. We pulled in close to the shore in a boat and saw enough to confirm our worst fears. The canoes were all hauled up on the beach; the natives were armed and skulking about, hiding themselves behind trees and rocks, and no women or children were to be seen. Night was coming on and the wind was high and the sea rough, so with very heavy hearts we returned to the ship and stood away for Aneiteum, which we reached the following morning. Here we found the teachers alive and well, but were deeply grieved to learn that on Fotuna the whole mission party had been murdered. At the time the sad event occurred, an epidemic was raging among the people, and they, entertaining the notions common in Western Polynesia that disease and death are caused by men, blamed the teachers for the calamity from which they were suffering, and determined to put the whole party to death. The following are the melancholy particulars obtained from the Aneiteum teachers. On the morning of the massacre the teachers had gone into the bush to work at their plantation. Samuela's daughter accompanied them; his wife remained at home. Apela and the girl seem to have left the plantation first to return home, as they were met by the savages and murdered as they were on their way. That done, the murderers pressed on to the place where they had been at work, and there they found Samuela, all unsuspicious of danger. He started and stood with the hatchet in his hand, with which had been working, but offered no resistance. Spears flew in upon him on all sides, and he fell mortally wounded; and now the murderers made their way to the mission premises and surrounded the house in which was the remaining member of the little party. Poor woman! What a terrible situation was hers! But is there no hope for her? Will not even savage hearts relent and spare the life of a helpless woman? A stranger too, from a strange land and entirely in their power. No, they will not spare her for pity's sake; yet she may save her life, but she prefers death to dishonour. Nasana, the leader of the murderous gang, proposed that she should become his wife; but, recoiling from such a proposal, she endeavoured to appease him by offering him an axe and some other property; and some were disposed to spare her life, but the multitude clamoured for her death, and the savage chief murdered her with his own hands.

"And so she fell, having deliberately preferred death to dishonour, and acted in a manner worthy of the sacred cause with which she was identified and of the pure and holy religion which she had left her native land to make known to the benighted heathen.

"The savages wound up the dreadful tragedy by dividing among themselves the property which had belonged to the teachers, burning the house and apportioning two of the bodies among the different districts of the island. For some reason, which does not appear, the bodies of Apela and the girl were not cooked, but thrown into the sea."

In 1847 the Rev. John Geddie, with Mr. Archibald, a lay helper, arrived in Samoa, from Nova Scotia. His coming was the result of an arrangement entered into by John Williams with the United Secession Synod in Scotland to open up a field of labour for them on New Caledonia. The Scotch Synod withdrew in favour of the Nova Scotian Church, who sent Mr. Geddie to Samoa that he might be located by the Samoan committee. The young missionaries and their wives spent several months in Samoa waiting for the *John Williams*. The Rev. James Bullen was appointed to proceed with them to the New Hebrides, but while preparing for the voyage he was taken suddenly ill and died. On July 4, 1848, the *John Williams* left Apia for the New Hebrides, having on board the two missionaries and their wives from Nova Scotia the Rev. T. Powell and Mrs. Powell, who had agreed after Mr. Bullen's death to spend a year with Mr. Geddie at his new station, while, as the deputation to visit all the islands that year, the Revs. George Turner and Henry Nisbet were also on board. Dr. John Inglis says: "The five southern islands of the group had been for ten years, more or less, occupied by Rarotongan and Samoan teachers. The *John Williams* visited all those five islands at this time and the missionaries examined them most carefully. Their choice finally lay between Efate and Aneiteum, but at last they fixed upon Aneiteum, and as they afterwards discovered a kind and merciful providence had guided them in their choice, for the Efate natives had been laying plots for their lives." Dr. Inglis himself did not settle at Aneiteum until 1852.

He was conveyed from New Zealand to the Island by Bishop Selwyn, "the Anglican prelate," as Dr. Steel says, "aiding the Covenanter." Mr. Inglis was a minister of the Reformed or Covenanting Church in Scotland.

Although no plan had been matured for the occupation of the New Hebrides as a whole, it had been ever since the death of Williams the fixed purpose of the London Missionary Society to compass the evangelization of that group. For this the ministerial colleges of Eastern Polynesia had been developed, and to this accepted responsibility they were pledged by large expenditure, years of labour and the sacrifice of many precious lives. And nothing could better show the breadth of the Society's method of procedure than the gladness with which they hailed this alliance with the Presbyterian Church of Nova Scotia and the readiness with which they spent time and money to foster the new mission station at Aneiteum. No one foresaw at this time that the appointment of Mr. Geddie would eventuate in the extended Presbyterian Mission of today, and for years the directors of the London Missionary Society sent their ship to the group, not simply for the sake of Mr. Geddie and his companion on the Southern Island, but to further the good work as opportunity arose on the other islands.

In 1853, during a short stay in Sydney, the Rev. A. W. Murray published in the *Sydney Morning Herald* a series of papers on Western Polynesia, the last of which was afterwards printed in pamphlet form and sent forth as an appeal to the Australasian colonies on behalf of the New Hebrides and other islands in the Western Pacific. The appeal was suggested by

the fact that there had been a great awakening of missionary interest in Sydney. The *Australian Auxiliary*, originated by John Williams, which had languished unto death, was resuscitated under the title of the *New South Wales Auxiliary*, and the new secretaries wrote to London, stating that the meetings which had been addressed by the Revs. A. W. Murray and William Gill had been marked by intense and hallowed feeling and by a sympathy not often exceeded in the mother-land. The secretaries in their joint letter go on to say that a special fund for the purpose of enabling the Society to place two missionaries on Erromanga had been raised. "As, however," they say, "that island may not for a few years be in a state of preparation for English agency, the subscribers recommend that the two missionaries be sent to some neighbouring island, as Maré or Lifu or Fate, which the brethren now in Sydney assure us are ready for immediate occupation."

The response of the directors was prompt. In October of the same year the Revs. Samuel Creagh and John Jones having been ordained as missionaries in City Road Chapel, London, left in the *Scotia* with all their goods marked "Erromanga." There was much rejoicing in Sydey when their own missionaries arrived, and after enjoying the Christian hospitality of their patrons, they started for Samoa in the *John Williams*. Calling at Aneiteum *en route*, they heard that the French had taken New Caledonia. The Samoan committee after due consideration decided that they should proceed to Maré, and with the Rev. J. P. Sunderland and Mrs. Sunderland, to introduce them, they proceeded to their sphere, arriving at the island on October 23, 1854. They found that a splendid work had already been done by the Samoan pioneer missionaries. In no case was Bishop Selwyns warm appreciation better deserved that in the case of Tataio and Taniela, the Apostles of Maré.

Interest in the work of the Society was extending in the younger colonies as well as in Sydney. On July 15, 1851, the *John Williams* left London on her third voyage, having on board the Rev. D. Darling, returning to Tahiti, the Rev. Aaron Buzacott, returning to Rarotonga, the Revs. W. Lind and G. Spencer, new missionaries appointed to Tahiti, the Rev. W. Wyatt Gil, B.A., appointed to the Hervey Islands, the Rev. W. Law, appointed to Samoa, and eleven ladies, wives and daughters of missionaries. Hobart was reached on November 1. "The friends had resolved that when the *John Williams* came they would have a missionary week, in order to stir up the churches in Hobart Town in the cause of missions to the heathen."

"During the time of the ship's stay at Hobart Town, the Society's old and attached friend, Mr. Hopkins, being under the necessity of proceeding to Melbourne and Geelong on business, expressed a strong desire that one or two of the missionaries should accompany him on the tour, with a view to excite an interest in the cause of missions in those settlements. The overture was cordially embraced and Messrs. Buzacott and Gill volunteered their services.

Of this tour Mr. Buzacott writes: "Mr. Law accompanied us as far as Launceston, where we had a series of interesting services. On the Sabbath morning Mr. Law preached for Mr. West, and I preached for Mr. Price. In the afternoon we had a gathering of children from the various congregations of the town. In the evening both Mr. Law and I addressed the united congregations in Mr. West's chapel, and Mr. Gill preached somewhere else. We had a good meeting on Monday evening. The friends were much interested in the subject of

native agency, and I hope will obtain subscribers for one if not two teachers at the rate of £10 per annum.

"The same night we went on board the *City of Melbourne* steamer, which left about 2 a.m., sailing down the Tamar to George Town, where we had to wait some time. We had a number of steerage passengers starting for the gold diggings and all had to undergo a strict examination by the Government officers. We arrived at Melbourne on the evening of the following day. The people were taken by surprise, but through Mr. Hopkins' valuable assistance they were soon set to work. Our meetings were advertised in the papers, and large handbills posted up in various places in the city. Mr. Gill preached the next day (Thursday) for Mr. Odell (Independent) and I preached in the Wesleyan Chapel on Friday evening. We were appointed to preach alternately in the two Independent places morning and evening on the Sabbath, but it rained so much in the morning as to deluge some of the streets, so that Mr. Gill was prevented from fulfilling his engagement. In the afternoon we had a gathering of children in Mr. Ramsay's Scotch church; the place was well filled. The next evening we had an overflowing meeting at the Mechanics' Institute, a commodious apartment, the Rev. Mr. Close, Presbyterian, in the chair. It was kept up till ten o'clock, but no one appeared anxious to move till the meeting closed. Next morning set sail for Geelong. Our friend Mr. Hopkins had preceded us, and made all necessary arrangements for a public meeting the same evening. The room was filled to overflowing. The Rev. Mr. Love was in the chair, and the proceedings were kept up with great animation till a late hour.

"I am thankful that God in His providence directed us to Melbourne and Geelong. Auxiliary Societies are now formed at both of these places, where there are many warm-hearted friends of the Redeemer both willing and able to come to the help of the Lord against the mighty. While some cautious friends would not sanction our going on this tour lest the collections should not cover the expenses, I believe the Society will be more than £100 gainer after all expenses of travelling are paid, to say nothing of the interest in missions excited and the sympathy and prayers of the people of God in these parts, and which they themselves also say, and I firmly believe, will, by the reflex influences produce a great amount of good amongst themselves. They have thus consecrated the firstfruits of their increase unto the Lord, and hereafter we may expect that a portion at least of the gold from the "diggings" will be laid upon the altar of our God. We proceeded to Sydney in the *Shamrock* steamer, and arrived at that port the day after the *John Williams*.

The offerings in connection with these visits are thus reported:-

		£	s.	d.
From Rev. Dr. Ross's Congregation, Sydney, upwards of…		90	0	0
" Rev. J. Beazley's " "		50	0	0
" Van Diemen's Land Missionary Society		139	13	0
" Melbourne and other places		105	17	8
	Total	£385	10	8

Although no deputation had yet visited South Australia, an auxiliary was formed in Adelaide early in the fifties. The Hon. William Peacock having visited England, returned to the colony impressed with a sense of the need of some missionary organization. He

called a meeting of Christian gentlemen at his own house, who formed themselves into an auxiliary to the London Missionary Society. Amongst the members of this first committee were the Hon. Alexander Hay, and Messrs. E. F. Smith (now Sir E. F. Smith), H. Giles, J. Smith, T. Graves, Matthew Goode and J. T. Shawyer.

New Zealand's interest in the London Missionary Society may be said to have commenced about the same time. During the earliest years of the century some of the Society's missionaries had called at New Zealand and had furnished interesting reports of the missionary work done there by the Church Missionary Society and the Wesleyan Missionary Society. The sovereignty of Great Britain over New Zealand was not established till 1840, and it was not until after that date that the goodly land of this most picturesque colony of the Australasian group began to be extensively occupied. Missionary work outside New Zealand itself did not for several years command much attention. It was not until 1848 that Bishop Selwyn, full as he was of missionary zeal, could find time to visit the tribes beyond.

The first Congregational Church in Auckland was indebted for its minister to the London Missionary Society, and while in the Rev. Alexander Macdonald, from Samoa, it found a faithful pastor, it found at the same time an earnest missionary advocate. "The first Congregational Church," says the Rev. J. Robertson, M.A., "was formed of twelve members in Auckland on September 17, 1851, under the pastorate of the Rev. Alexander Macdonald, formerly of the London Missionary Society, and the first chapel was opened in High Street by him on the 15th February, 1852." Previous to this churches had been formed at Wellington and the Bay of Islands.

About the same time Fremantle, Western Australia, found in one of our retired Tahitian Missionaries a pastor whose holy influence supplied one of the strongest factors in building up the religious life of that young community. The name of the Rev. Joseph Johnston is still a hallowed memory in our western colony.

While Queensland was still under New South Wales the Rev. E. Griffith was in 1854 called to a small church which had been gathered at Ipswich. Throughout his long career in different pastorates Mr. Griffith was always an earnest friend of foreign missions. It was a sermon preached by the Rev. John Williams in England in 1836 that decided Mr. Griffith to consecrate his life to missionary work, and although he never entered the mission field he never ceased to remember his obligations as a Christian minister to speed the steps of the Church's messengers to the heathen.

The Rev. William Law, to whom we have already referred, had a very short career in the mission field. The climate of Samoa, so trying to some constitutions, had such an effect on Mrs. Law's health that after two years Mr. Law was compelled to leave the group. He came to Melbourne, and in October, 1854, became pastor of the Church at Launceston, where he has been ministering for more than forty years. His continued personal interest in missions has been shown by the help he has rendered to two of our institutions in India, one of which bears his name.

The following obituary notice was printed in the *Port Philip Patriot*, of February 29, 1844: 'Died, at his residence, Parramatta, aged 74, Francis Oakes, Esq., one of the oldest

colonists, having arrived about 46 years ago: He was one of the original body of missionaries sent out per the ship *Duff* in the year 1796, for the Society Islands by the London Missionary Society. Being driven thence, with several of his colleagues, by the persecution of the natives, he settled at Paramatta in the year 1798, and for many years held successively various confidential situations under the Colonial Government. It is an interesting historical fact that Mr. Oakes married the first female born in New South Wales (Australia) of British parents, his lady being also the first or the second Anglo-Australian married. Their progeny of children and grandchildren is very numerous."

The death of another of the *Duff* missionaries occurred two years later. The Rev. William Pascoe Crook died in Melbourne on June 14, 1846, and was buried in the old West Melbourne Cemetery, where the memorial inscription over his grave may still be read. It is not engraven on stone but cut deep into a slab of red gum, was probably taken from the heart of one of old Melbourne's ancient trees. Shaped and carved by a skilled workman, the "Eucalyptian" monument, better preserved than those of stone around it, tells of earnest Christian work done in the Marquesas and Society Islands and in New South Wales. It is by such graves that the history of a country is enriched.

CHAPTER VII

SEVENTH DECADE, 1855-1864

As this decade opened the great work which under God the Society had already been enabled to accomplish in the Chinese empire came into view in Australia. Fifty years within a little had passed since Dr. Morrison went to China when the fame of Australia's riches attracted a stream of Chinese emigrants to our shores. Here was an opportunity for evangelization. So deeply were some impressed with this thought that an earnest appeal, dated the 15th March, 1853, was sent by Robert Philip to the *Evangelical Magazine*.

The following year, in the month of May, a steamer was laying off the coast of China on a sunken reef a hopeless wreck. For ten days the passengers on board the *Douro* remained in that perilous position when they were picked. Amongst the passengers were the Rev. W. Young and Mrs. Young. Since 1828 Mr. Young had been in the service of the London Missionary Society in Singapore and China, and to recruit his wife's health he was proceeding to Australia. In September, Mr. and Mrs. Young reached Sydney. Finding many Chinese in Sydney whose dialect he knew, the New South Wales Auxiliary to the London Missionary Society arranged for the use of the Congregational Church, Pitt Street, for a Sunday afternoon service. The first service took place on the 22nd of October, when there were twenty-seven Chinese present, and the following Sunday there were forty-nine. Many European spectators were present at the services, and were delighted with the attention and decorous behaviour of the Chinese. At the close of the services tracts and New Testaments were distributed to those who would take them.

Simultaneously in Melbourne the way was being prepared for a still wider work. Apparently, as the result of the appeal which had appeared in the *Evangelical Magazine*, the Congregational Church at Salford, England, sent 2,000 copies of the New Testament in Chinese to the Rev. G. L. Poore, who had been pastor of this Church, but was at the time in Melbourne as the deputation from the Colonial Missionary Society. What to do with these Testaments Mr. Poore did not know. No organization existed for distributing them. At a venture he sent 200 to Castlemaine, and was anxiously pondering what next to do, when one day his attention was attracted by a paragraph in a Melbourne paper, stating that two Chinese Evangelists had arrived from Hong Kong with letters introductory to the Rev. J. L. Poore.

In due time the letter was presented by two young men who had been Christian students under Dr. Legge at Hong Kong. The letter was from Dr. Legge himself, who commended the young men to Mr. Poore as members of a Christian Church, and men competent and anxious to do Christian work amongst their fellow countrymen in the colony. Ho-a-low was a man of literary attainments, with a scholarly knowledge of his own language, and able to speak English. Chu-a-luk was the son of the senior member of the Church at Hong Kong.

The Rev. J. L. Poore being a Congregationalist, at first considered the question of a Congregational Mission. This he abandoned in favour of a wider basis. "I remembered," he says, "the London Missionary Society was catholic in its constitution, and the question was suggested by Mr. Morrison, who has taken a deep interest in the subject: Why not

attempt a mission on its basis?" He wrote a circular and sent it to all ministers of all denominations, and he says: "Everybody came – at least, influential representatives from each section – the Dean of Melbourne; Dr. Mackay, Gaelic Free Church; Mr. Jarrett, United Presbyterian; Mr. Eccleston and Mr. Draper, Wesleyan Superintendents; Mr. Scott, Baptist; and all our ministers, with several others from the above-named denominations."

A provisional committee was appointed, and the following week the Mechanics' Institute would not hold the people who came together to inaugurate the Mission. The designation of the missionaries to their work was to have taken place in the exhibition building, but some difficulty arising, the service was held on the following Wednesday evening in the Wesleyan Church. "God prospered the effort; everything fell into place," says Mr. Poore, with whom all the arrangements had been left.

The next step taken by the provision committee was to communicate with the Rev. W. Young, who was, as stated, in Sydney. He came to Melbourne and accepted the position of superintendent of the new Mission. Another service was held. It was a delightful exemplification of the power of the missionary platform to bring the disciples of Christ into oneness and alliance. One of the reasons, it seems to us, why God has honoured the London Missionary Society has been because with varying success it has provided such a platform. At that service held in Melbourne forty years ago, Mr. Eccleston presided; Mr. Clowes, Episcopalian, read the Scriptures and prayed; Mr. Odell, Independent, and the Attorney-General, gave introductory addresses; Mr. Young described Chinese characteristics; J. L. Poore introduced Ho and Chu, received their profession of Christianity and motives for wishing to teach their countrymen, and charged them to be faithful and earnest. Mr. Draper offered special prayer, and Dr. Cairns, Free Kirk, appealed to the assembly for sympathy, prayer, and help. The feeling manifested was that of deep and earnest solicitude for the object, and argued well.

In due time Mr. Poore met and welcomed the missionary band to Cstlemaine, whither he tells us he had gone to preach at the opening of the Rev. Edwin Day's chapel. Mr. Day is still with us, with a heart as warm as ever, and a mind as keenly alive as ever to every question of Christian truth and Christian responsibility and work. At Castlemaine, the Rev. W. Young and the two Chinese evangelists entered upon their work, and Mr. Poore reported: "We have obtained money enough to defray every expense thus far, and preliminaries for a work are very costly; and now the committee will gird itself to secure an income of £600 per annum to begin with, and if God smile upon the labours of the agents, and give the Society favour with His people, two more agents will be sent for from Hong Kong, and gradually the work will be pushed into all the gold-fields." The subsequent history of this united Mission we cannot trace. Out of it probably grew the separate Missions which are still so earnestly carried on by different denominations. It was reported in the Presbyterian Assembly on November 6, 1862, that a commencement had been made in the Foreign Mission work by employing the Rev. W. Young, formerly of Singapore, to labour amongst the Chinesein Ballarat.

Both California and Australia drew their first Chinese Christian workers from the same source. And in this connection it may be stated that the father of the Rev. Cheok Hong Cheong, of the Church of England Mission in Melbourne, became a Christian under our missionaries at Hong Kong. With his family he came to Australia and settled in Victoria,

and one of the most interesting circumstances in connection with Mr. Cheong's visit to England to speak on the anti-opium platform a few years ago was his visit to Oxford, where he was entertained by his father's Christian teacher, Dr. Legge, who, in a ripe and vigorous old age, is now the Professor of Chinese in the Oxford University.

It is not generally recognized that before the appointment of lady missionaries became common, individual workers had here and there gone forth into unknown countries to lead the ignorant to the feet of Jesus Christ. Amongst the solitary heroines of the mission field of many years ago was Miss Aldersey. We have the material, but in these pages we have not the space, to tell the story of her life. A seed-thought expressed by Dr. Morrison when he was in England, in 1825, bore rich and abundant fruit in a life wholly consecrated to the work of seeking the salvation of the women of China. Morrison suggested that as China was not yet open, there was a splendid preparatory work awaiting English ladies amongst the Indo-Chinese females of Malacca and Singapore. Miss Aldersey was a lady of means, and she gave to the London Missionary Society a donation sufficient to send out two lady missionaries to Malacca. Two volunteered, but serious illness prevented one of them going, and Miss Newell embarked in 1827 without her companion. Through Miss Aldersey's advocacy of the new mission, for which she journeyed to Scotland, Miss Wallace went out to join Miss Newell in 1828.

Of her own personal consecration to work abroad, Miss Aldersey had not then thought, but in the hope of helping others to study the Chinese language she attended Dr. Morrison's class, which he was holding during his sojourn in London. One day a word was dropped which turned the current of her own life, and henceforward she gave her whole life for China. Many family and other difficulties had to be overcome, so that it was not until the 12th of August, 1837, that she embarked for Java. Of her twenty-two years of labour, at first outside the borders of the closed empire, and then in China itself, we cannot speak. All the expenses of her mission she met herself, and in addition endowed the schools she had planted; and in 1860, her strength for active work being spent, she came to South Australia to rest during the evening of her life, and around her home at McLaren Vale, she created a missionary atmosphere which, as we shall see, was to bear fruit after many years.

While we are writing of South Australia, reference may be made here to the growth during this decade of the Society's Auxiliary in this colony. The committee after a time felt the need of a more fully organized plan of work, and the Revs. F. W. Cox, C. Manthorpe, and W. Wilson were requested to draw up a constitution for the Auxiliary. The example set by Mr. George Fyfe Angas, in recognizing the claims of the aborigines when the colony was founded, seems to have had the effect of securing for the native tribes a large and permanent place in the missionary sympathy of the churches, and a clause was inserted in the constitution of the Auxiliary that one-third of the money raised should be employed for the evangelisation of the aborigines. This was afterwards modified, but with the consent of the parent Society, a yearly grant has always been remitted to assist in this work.

The Congregational Church at Kadina, under the pastorate of the Rev. W. Wilson, became the centre of a most interesting mission to the natives of Yorke's Peninsula. The monthly meeting for prayer for the heathen suggested the question: What shall we do for the heathen at our own door? The Moravian missionaries who had arrived in the colony were staying at Miss Aldersey's house, and they were sent by her to Mr. Wilson. Accepting the

arrival of these brethren as an answer to the special prayers which had been offered for guidance, the Church threw itself earnestly into the work. First, the minister's paddock was turned into a camping ground, and an unused building into a schoolroom, and then a neighbouring squatter lent his wool-shed for the use of the mission, and ultimately the Government gave a large block of land to facilitate the training of the aboriginal population in self-supporting habits. The spiritual results, alas! as in the case of nearly all these missions, were very small; but how fully the natives appreciated the earnest service which the Rev. W. Wilson rendered on their behalf, was shown in an unmistakable manner. When Mr. Wilson was starting for a trip to Europe, the committee, anxious to recognize his services as founder of the mission, decided to present him with a gold watch, and these nomads of Yorke's Peninsula, eager to show their gratitude to their benefactor, contributed liberally toward the fund.

In the new committee formed when the South Australian Auxiliary was reorganized, there was an influential Presbyterian representation, the Revs. John Gardner and James Lyall, and Messrs. George Young and D. Murray being members of the committee. Soon after his arrival in the colony, the Rev. James Jefferis – now Dr. Jefferis – was appointed secretary of the Auxilliary, and for years he rendered splendid service in this position. The first deputation to the colony was the Rev. Aaron Buzacott and Teava, and in 1863 Dr. George Turner and the writer visited Adelaide.

During this decade many veterans died. In 1855 the Rev. John Davies died at Tahiti, aged 84. He went to Tahiti in 1800. Nearly all the official letters of the Mission during the early years of the century were written by him; he was in spirit and ability a leader. In 1857, the Rev. Charles Wilson, at 87, died at Falealili, Samoa. Captured by the French in 1798, he finally left England for Tahiti in 1800,and gave more than half a century of earnest work to Polynesia. In 1859 the Rev. William Henry, at the age of 89, died in Sydney. He was one of the original staff who left London in the *Duff* in 1796. Through all the vicissitudes of the Mission he remained faithful. Although he left Tahiti with others in 1810, he was one of the first to return when the way was opened. In the same year, 1859, the Rev. E. L. Threlkeld, at 71, died in Sydney. His was a life full of active Christian work. He preached the Gospel for a year at Rio Janeiro, for seven years in the Tahitian Group, for seventeen years to the aborigines at Lake Macquarie, and subsequently at the Bethel Chapel, Sydney, to the mariners who sailed in and out of Port Jackson. Between the years 1859 and 1862, the Revs. George Stallworthy, John Barff, and Alexander Chishold, died after varying terms of service, the shortest being nearly twenty years. In 1863, William Howe, of Tahitian fame, died, and in 1864 Aaron Buzacott rested from his labours. By the universal consent of those who knew his work best, the Rev. Aaron Buzacott was described as the "Model Missionary." We have referred to the service he rendered in connection with the introduction of the Gospel to Samoa. He was an all-round man. At his college at Rarotonga he educated the evangelists who were the pioneers in many islands, and who, through his instruction, excelled in industrial pursuits as well as in the ministry of the Word. Mr. Buzacott's Rarotongan carpenters were known through the Pacific. As a deputation to the home churches, and in the office of temporary agent of the Society in Sydney, he rendered equally efficient service.

Of the Rev. William Howe a word must be said here which will carry our thoughts back to Tahiti, and will enable us to see how things were proceeding there. Religious freedom had

been proclaimed, and the English missionaries were, according to the treaty signed, to be unmolested. The treaty was honoured to the extent that none of our missionaries were actually expelled, but such restrictions were introduced that the Society's plan of work had to be changed, and the public proclamation of the Gospel left almost entirely to the native evangelists. The attempts to thrust Roman Catholic worship upon the people were a complete failure, and at length the French authorities themselves were induced to mete out an even-handed justice to Protestants and Romanists alike.

The Rev. W. Howe, who was in charge of the mission printing press, published a rejoinder to a publication circulated by the Roman Catholic Bishop in which Protestantism was grossly misrepresented. Although Mr. Howe's reply was temperate in tone, the bishop commenced a criminal action, but the legal officer declined to bring the case into court. He was dismissed for this, and the case was carried before the tribunal, but the charges against Mr. Howe were dismissed. The bishop, annoyed at his signal discomfiture, renewed the contest, and entered a civil action against Mr. Howe. On the 18th April, 1856, the trial commenced. Our missionary's own pleading was so successful, that the court declared itself incompetent to judge the case, and fined "his lordship" 100 francs, and condemned him to all expenses. An appeal was then made to the imperial tribunal. Mr. Howe object to one of the judges, and his objection was sustained. The bishop had to plead his own cause, and the final decision of the tribunal was that the decisions of the previous courts were sustained, and that the bishop should pay all the expenses of this appeal as well as of the previous courts.

The result of this contest was a triumph to the Protest cause. Protestant Christianity was fortunately represented by a man who, independent of other advocacy, was, in the strength which God had given him, strong enough to stand forth and champion the infant churches of Tahiti, and his appeal to the sense of justice of those from whom so little was to be expected was not in vain. Mr. and Mrs. Howe visited Melbourne soon after this. They returned to Tahiti, when, unsought, the authorities gave Mr. Howe permission to preach when and where he liked. Again failing health made a change a necessity. With his wife he proceeded to Rarotonga, and a month after his arrival there he died on June 9, 1863.

As these veterans fell others pressed to the front to fill up the broken ranks. In 1859 the Rev. Samuel McFarlane (now Dr. McFarlane) commenced his work at Lifu on the Loyalty Islands. On November 23, 1861, the *John Williams* left the port of London on her fifth cruise from that port. Hobart and Melbourne were visited *en route* to Sydney, where the vessel anchored on the 24th of April, 1862. She had on board when she left England the Revs. J. W. Simmons, W. G. Lawes, G. Morris, P. G. Bird, and J. L. Green. Mr. Simmons remained in Hobart, in which city he has been rendering good service ever since. Messrs Green and Morris were for the Society Islands, Mr. Bird for Samoa, and Mr. Lawes proceeded to Savage Island.

Mr. and Mrs. Lawes are so well known throughout Australasia that our readers would be glad to know more than we can now tell of their entrance upon their work at that solitary island, to which Captain Cook gave so forbidding a name. Mr. Lawes was the first England missionary to live there, but not the first Christian worker. Soon after his arrival Mr. Lawes wrote thus: "You will be grieved to hear of the death of the father and founder of this mission – the Samoan teacher Paulo. On the 7th of February last he calmly,

peacefully fell asleep in Jesus. He was in the prime of his life, and we had hoped he would long be spared to carry on the work he so successfully began; but the Master called him. Paul's gain is our loss. I cannot tell you how great a loss we have sustained in his removal. He was a noble specimen of a native teacher; he was faithful and discreet in his work, humble and prayerful in his life, and loving and beloved in his home; he spoke the language like a native; and in the translation of the Scriptures he was an invaluable pundit. Few men have been so blessed in their work for Christ as was Paulo. While many have toiled and toiled, and gone down to the grave uncheered by the sight of fruits, he had the happiness to see an abundant harvest as the result, under God, of his labours. In October, 1849, he landed amongst savages many of whom were clamouring for his life; and in February, 1863, he departed from a land which has not an avowed heathen, and was mourned over by the entire population. His death became his life. His end was as peaceful as had been his life. Upon my asking him how he felt in the prospect of death, he replied: 'If it is God's will, it is good; my trust is in Jesus!' His wife and children are now waiting for the *John Williams* to return to Samoa."

How worthily the Samoan pioneer was succeeded in his work by the English missionary who paid this beautiful tribute to his memory we shall learn.

Fresh reinforcements arrived two years later. Dr. George Turner had been in England carrying the revised edition of the Samoan Scriptures through the press. With 10,000 Bibles, printed by the British and Foreign Bible Society at a cost of more than £3,000, Dr. and Mrs. Turner left London in the *Wellesley* on March 6, 1863. Four young missionaries accompanied them: the Rev. Alexander Irvine, who had been appointed to the Loyalty Islands, but who died in Sydney; and the Revs. John Willis, S. J. Whitmee, and myself, who had been sent out to occupy vacant stations in Samoa. We landed in Melbourne on the 6th of June. It was Sunday morning and Communion Sunday, and we reached the Lonsdale Street Congregational Church in time to partake together of the commemorative Christian feast. The first bread we broke in Australia was the bread which spoke to us of the broken body of Christ.

Melbourne homes were opened to us, and in many Melbourne churches we preached. A public welcome was accorded to us at the Presbyterian Church in Collins Street, which is now the Assembly Hall. Under the Presidency of Sir Henry Barkly, the Governor, a united meeting was held in the Congregational church, Oxford Street, Collingwood, when John Pascoe Fawkner was in the chair. Ballarat, Geelong, Sandhurst, Castlemaine, and Kyneton were visited, and meetings and services held and collections given in Congregational and Presbyterian churches. From Melbourne Dr. Turner and Mr. Whitmee visited Tasmania, and the writer accompanied Dr. Turner to Adelaide. A warm welcome was given to us in the South Australian capital. We were met by the Committee at the house of the Rev. John Gardner, the Hon. W. Peacock invited a number of the friends of Missions to a social gathering and conferences at Palm House, and we had as many meetings and services as could be crowded into the short time at our disposal.

Distressing tidings reached us on our first arrival at Melbourne respecting the kidnapping of South Sea Islanders by Peruvian vessels. The public mind throughout Australia was greatly stirred against the atrocities which had been perpetrated. The letters from some of our mission stations were filled with bitter lamentation over the natives who by cruel force

had been deported from their happy island homes to toil and die in the mines of Peru. In view of subsequent events, it may be said here that the general community throughout Australia was as indignant as the British public in England, and by sermon, newspaper leader, and platform protest as prompt to denounce the nefarious traffic.

From Melbourne we proceeded to Sydney, where more welcomes and more work awaited us. Amongst the many who showed us kindness mention may be made of Mr. John Fairfax, whose deep interest in the enterprises of the London Missionary Society and in the Society's agents was maintained throughout his life. The Rev. Aaron Buzacott was acting as the Society's agent at this time. Dr. Ross had died in October, 1862, about a year before our arrival. In an article upon his life the *Sydney Morning Herald* paid this tribute to his memory. "No man has gone down to the grave with a purer reputation, and around no man's last resting place will gather sweeter or warmer recollections. Dr. Ross had a work to do assigned y his Master, and he performed it well. He lived the threescore years and ten, and so long as the circle of which he was the ornament and chief shall survive he will be mentioned with the veneration due to the memory of the just."

In 1856 he had been compelled through failing health to resign, first the pastorate of the Pitt Street Church, and subsequently the agency of the Society, and in both these positions he was succeeded by the Rev. William Cuthbertson. In 1862 Mr. Cuthbertson visited England on account of his wife's health, and, in March, 1863, resigned his pastorate and the agency of the Society. From the date of Mr. Cuthbertson's departure for England Mr. Buzacott was acting agent until he died. The vacant office was subsequently filled by the Rev. John Graham, who entered upon the Pitt Streetpastorate in July, 1864.

With a full ship we left Sydney on September 20, cheered by the intercourse we had had with the friends of Missions in Australia, a number of whom accompanied us in a steamer to the Heads, and sent us away with a hearty God-speed. It was the last departure of the first *John Williams* from Sydney harbour. At Maré in the Loyalty Islands we took on board the Rev. S. Creagh and J. Jones, and proceeded to the Rev. S. McFarlane's station at Lifu, calling on the way at the Rev. J. Sleigh's station, which was situated on the other side of the island.

Not more than half the population of this group had given up heathenism at this time. Cannibalism was still practiced, a feast having been held at Maré just before our arrival. But heathenism was being very rapidly subjugated. The heathen population was deeply impressed by the wonderful transformation which was going ona round the Mission stations. The people of the neighbouring heathen island of Uvea hearing that there were missionaries in Lifu who had arrived in the missionary ship sent a strong and determined "deputation" to ask for a missionary. The request could not be granted, but the deputation, unsophisticated in dress and manners, made a resolute attempt to retain the writer and his wife. Laying hands upon us as we were leaving the beach to resume our journey to Samoa, they would have carried us off it Mr. McFarlane had not been present to explain that we had been sent from London for Samoa, they would have carried us off it Mr. McFarlane had not been present to explain that we had been sent from London for Samoa. It was hard to turn away from these simple-minded adult children begging for a teacher, and urging as an argument why we should not leave them to go on to Samoa, that Samoa had obtained the light, and that they were still in darkness. From the Loyalties we sailed to the New

Hebrides. At Aneiteum we spent three days at the Rev. J. Geddie's station, during which time the committee met to confer about various matters. This is a fitting placing to refer to the changes which were taking place in the missionary management of this group.

Great progress had been made since the *John Williams* landed Mr. and Mrs. Geddie at Aneiteum fifteen years before our visit. Our vessel was still calling each year to render such help as she could, and the visiting missionaries of the L.M.S. met in committee with the resident missionaries for the consultation; but the time was fast approaching, when, possessing their own missionary vessel and a strong staff of Presbyterian labourers, the active alliance which had so long existed would cease.

In 1857 the Rev. G. N. Gordon and Mrs. Gordon had settled at Erromanga, and two years before we were at Aneiteum they had been killed. In 1858 the Rev. J. G. Paton and J. Copeland had occupied Tanna, and during the same year the Revs. Messrs. Matheson and Johnston had arrived in the group. In 1862 the Rev. J. G. Paton visited Australia, commissioned to collect money for a vessel for the New Hebrides Mission. He found free access to the churches and schools. The contributions came principally from Presbyterian sources, but some Congregational churches assisted the fund. The earnestness of the advocate made his pleading successful beyond his expectations. The vessel was built in Nova Scotia with money given by Australia, and by 1864 the *Dayspring* was engaged at her work. A still more important and permanent result followed Mr. Paton's visit to Australia. The intercourse thus commenced with the Presbyterian Churches of the colonies was still further strengthened by the visits of the Revs. J. Geddie and J. Inglis; and in 1866 an organic connection was established, which has resulted in the large and successful Mission which is now in its management entirely Australian and Presbyterian.

It is anticipating to refer to the Jubilee of the New Hebrides Mission, which was not celebrated until 1889, but Dr. Steel's words may be appropriately introduced here: "The London Missionary Society's vessel from year to year sailed through the New Hebrides group, and the deputies on board, as Mr. Murray minutely testifies, watched for opportunities of locating teachers on several islands. Much is due to the brave enterprise of these devoted brethren in connection with the New Hebrides Mission; and it becomes us, as we recall the work of fifty years ago, to record the fact that it was the London Missionary Society that pioneered the gospel to these islands where, in subsequent years the Presbyterian missionaries had their trials and triumphs. It was their vessel that conveyed the first Presbyterian missionary. It was one of their missionaries that stayed with him during his first year. By their deputies he was visited and cheered from time to time. The Jubilee honours and rejoicings of the Mission must, therefore, be shared by that great Society."

While referring to Western Polynesia it may be stated that the Loyalty Islands being a distinct group remained under the care of the London Missionary Society. The disappointed Uveans, whose call we could not accept, had not to wait long for a Christian teacher. In 1864 they found a good and true missionary in the Rev. S. Ella, who, since the year 1848, had laboured in Samoa. His arrival in the group raised the number of English missionaries to five, and at this strength the staff was long maintained. The Rev. G. F. Scott, B.A., who came from England in 1864, had been appointed to Uvea, but his

destination was changed, and her proceeded to Samoa, where he had chage of Leone on Tutuila.

With hearts gladdened by the welcome we had received from the missionaries and heathen converts of these western isles, our little barque sailed direct for Samoa, and we were soon at our appointed station, essaying to talk to the crowds who came to see us, and of whose language we knew very little. The last thing the *John Williams* did in the Samoan group was to land my wife and myself at Falelupo, situated on the extreme west point of the island of Savaii. In the ship's boats we were carried through the surf on the reef, the boats returned to the ship, and she stood away eastward.

Six months later our good ship was lying a total wreck on the reef at Danger Island. For twenty years she had escaped the rocks and shoals and cyclones of the Pacific. Caught in a calm at midnight she drifted at the rate of two miles an hour. The boats were got out, but the strongest arms were too weak to compete with the current. At four o'clock she struck the reef. By daybreak Captain Williams had succeeded in landing the passengers, amongst whom were the Rev. C. Barff and family, and the Rev. H. Royle and his daughter. The captain, officers, and crew stood by the vessel until eight o'clock, when they pulled away from her. "In about three minutes after landing she launched off the reef going down head foremost in very deep water taking all with her."

Samoa was four hundred miles away, but Mr. Turpie, who was then chief officer with a crew of six, proceeded to Apia to seek help. Mr. J. C. Williams, the British Consul at Apia, the son of John Williams, chartered the *Lalla Rookh* to fetch the shipwrecked party to Samoa, and finally in the same vessel Sydney was reached

Without a moment's loss of time an effort was made to secure a new ship. From Samoa the missionaries wrote an urgent appeal to the directors; the Rev. John Graham, on behalf of the Christian friends in Sydney, likewise wrote, while in Victoria, a circular appeal addressed to the "Ministers, Superintendents of schools and friends of the London Missionary Society throughout the Colony," asking for prompt help. The circular, which is dated August 24, 1864, and is signed by J. P. Sunderland, Hon. Sec., was issued "By order of the Committee of the General Victorian Auxiliary to the London Missionary Society." To the purchase of the new vessel reference will be made in the following chapter.

The Victorian Auxiliary which is mentioned here had been newly formed. It originated in a suggestion made by the Rev. J. P. Sunderland, who, having left the Mission field on account of Mrs. Sunderland's health, was at this time pastor of the Richmond Congregational Church. The suggestion was made in August, 1861, at a meeting of the Melbourne Association of Independent Ministers. Mr. Sunderland was instructed to propose a rough draft of a constitution which was submitted to a meeting of ministers, deacons and others, held in Victoria Parade church on September 17, Dr. Embling being in the chair. On November 12 a public meeting was held in the United Presbyterian Church, Collins Street, to inaugurate the Auxiliary. R. Smith, Esq., was in the chair. The Rev. A. M. Ramsay opened the meeting with prayer. The Revs. J. P. Sunderland, J. L. Poore, T. Odell, W. S. H Fielden, R. Connebee, J. Mirams, W. R. Lewis, E. Day, and W. Moss spoke to the different resolutions, and the Rev. R. Hamilton, Presbyterian, moved the appointment of the following Committee: President, Rev. R. Fletcher; Treasurer, R. Smith, Esq.;

Secretary, Rev. J. P. Sunderland; Committee, Revs. J. L. Poore, W. Moss, T. Odell, A. Morison, J. Mirams, R. Hamilton, A. Ramsay, and W. S. H. Fielden; and Messrs. R. C. Dunn, T. Embling, H. Brooks, and Macgregor. The Chairman referred to the absence of the Rev. A. Morison through another engagement, and reminded the meeting that the Collins Street Independent Church had for years contributed liberally to the Society through its own church auxiliary.

One other interesting fact connected with this decade must be recorded here. By many different agencies a knowledge of the gospel has been spread amongst the scattered island of the Pacific. To the north-west of Samoa, between that group and the Equator, are a number of interesting islands and islets. For the little communities dwelling on these atolls nothing had been done prior to 1862. On April 20, 1861, nine natives left Manihiki in an open canoe to cross to a neighbouring island. Manihiki is one of the outstations of the Rarotongan Mission, and is more than 1,400 miles from the atolls we have referred to. The canoe driven seaward by a storm was caught in a strong ocean current and drifted westward. Week succeeded week, and no land was seen until they had been out for eight weeks. Through all those weary days, which became at length days of intense suffering, they offered together their morning and evening prayer. For food they had in the canoe a limited supply of cocoanuts, for water they were dependent on the rain. At the end of the eighth week, in the afternoon, beneath the setting sun, they sighted land. That very day one of their number died of hunger. During the night the little vessel, with no hand strong enough to guide it, capsized on a rock. Three were drowned; the rest by some means reached the beach. The strongest of the party managed to reach a house, and the help sought was readily given by the natives of the island. They were on the island of Nukulaelae in the Ellice group, nearly 1,500 miles from their home. A fortnight after reaching the island another died from the results of those weeks of suffering. Amongst the survivors was Elekana, a deacon of the church at Manihiki. Finding himself in the midst of a heathen community, immediately he had a slight knowledge of the language he began such simple Christian teaching as he could impart. An opportunity at length offering by a ship which called at the island, Elekana came to Samoa and told his story. He became a student at our college at Malua, and after a short course of instruction returned to Nukulaelae as an evangelist, and Nukulaelae is now one of the outstations of our Samoan Mission, and one of the links in that chain of mission stations which unites our work in the South to the work of our American brethren in the North.

CHAPTER VIII

EIGHTH DECADE, 1865-1874

The first apostles of Christianity came into frequent collision with the official representatives of the powers which held sway over the lands in which they preached the gospel. The term apostolic has often been applied to the age of modern missions, but the analogy has not usually been traced in this direction. As the eighth decade of our Society's history opened, a storm-cloud darkened the horizon of one o our new mission fields, and the source of it was the colonial policy of the French empire. It is remarkable that France has followed the agents of the London Missionary Society into three different countries, Tahiti, the Loyalty Islands, and Madagascar.

Fully ten years before France directed its attention to the Loyalty Islands our missionaries had been at work there, building places of worship, planting schools, gathering the people into the fellowship of the Church, and creating by Scripture translation a Christian literature. In the midst of their labour, and in the midst of a glorious harvest which was being gathered, M. Guillain, the Governor of New Caledonia, ignoring all civil and religious rights, set up a despotic military rule, under which all public instruction and Christian worship were prohibited, all schools suppressed, and all free-will offerings for religious purpose forbidden. Samoan and Rarotongan evangelists were, in fetters, carried as prisoners to a French man-of-war, and sentenced to banishment. The Protestant Mission of the London Missionary Society was, in fact, closed, so far as M. Guillain could close it, while the French Catholic missionaries were left free to propagate their own views and practices.

These arbitrary proceedings called forth a remonstrance which commanded the respectful attention of the French people, while from the emperor himself a reply was received, which showed that he did not approve of the action of his representatives in the Pacific. The memorial sent to Napoleon III. on January 13, 1865, was signed by Lord Shaftesbury, the Lord Mayor of London, Dean Stanley, the Secretaries of the London, Baptist, Church and Wesleyan Missionary Societies, and others. The following is the translated test of the emperor's reply:-

"Tuileries, 24th January, 1865.

"GENTLEMEN,-

"I have received the memorial which you addressed to me relative to the measures recently taken in the Loyalty Islands by the Governor of New Caledonia. I am writing to Commandant Guillain to censure any measure which would impose a restraint upon the free exercise of your ministry in those distant lands. I feel assured that, far from raising any difficulties in the way of the representatives of the French authorities, the Protestant Mission, as well as the Catholic, will seek to diffuse amongst the natives of the Archipelago the benefits of Christianity and civilization.

"Receive, gentlemen, the assurance of my distinguished consideration,

"NAPOLEAN."

The name under this letter was not, alas, sufficient to secure permanently the liberty promised. As a matter of fact, the liberty granted by imperial edict was never really enjoyed. The policy, although modified, was unchanged. The Governor of New Caledonia

could no longer openly persecute the obnoxious Protestant teachers, but Roman Catholic priests could, by intrigue and other means, give effect to the determination of the local authorities to curtail the influence of our Society's agents; and two years after Napoleon's letter was written we find the directors of the London Missionary Society again memorializing those in authority. The memorial was this time addressed to Lord Stanley, the Chief Secretary for Foreign Affairs, to whom copious extracts from the letters of Mr. Ella were submitted, the complaint on this occasion having to do more especially with Uvea, where Mr. Ella was located. Through Her Majesty's minister at Paris a representation was made to the French Government, and again a favourable reply was received from the Emperor Napoleon; but the inexplicable discrepancy between Noumea and Paris continued, and little improvement was apparent to those who were suffering through this struggle between colonial ambition on one side and Christian philanthropy on the other. The antagonism between the French Governor and the Christian missionary continued, and the wrong and suffering inflicted thereby upon the islanders, who were feeling their way into the light, was lamentable in the extreme. Fortunately, as in Tahiti, the missionaries were stout and wise combatants as well as men of faith. The brethren Creagh, Jones, McFarlane, and Ella needed the wisdom of the serpent with the harmlessness of the dove, and exceeding wisdom was given to them, while in harmlessness they so far excelled that no accusation could be brought against them of doing anything prejudicial to the French control of the colony.

If any of our readers should desire fuller information respecting this conflict, we may refer them to "The Story of the Lifu Mission," by Dr. McFarlane. From that story they will learn that at length, with the advent of a new Govenor, many of the wrongs under which they suffered were redressed. The new Governor came from Tahiti. He had filled the same position there while the Rev. William Howe, who had so bravely championed the Protestant churches of that island, was still living, and Mr. de la Richerie, on his arrival at New Caledonia, reversed the policy of his predecessor. The military camp at Lifu was broken up. For six years the soldiers of France had held the island under severe military control. As Dr. McFarlane says: "Upon their arrival they charged us with denationalizing the natives; upon their departure they commended us for our successful efforts to civilize and elevate them." Schools were re-opened, half-built churches completed, and native Christians and missionaries rejoiced together in the removal of the hand of the oppressor.

Before the year 1865 closed a new vessel, *John Williams* No 2, had been built, a large concourse of people, interested in missionary work, gathering at Aberdeen to see her launched. Missionary work does not depend for its success upon the goodwill of men; it is independent of the patronage of princes, but the assurance given by the chairman that Queen Victoria had expressed her sincere and earnest interest in the many schemes inaugurated by the London Missionary Society was very warmly received, and the name of our Christian Sovereign honoured with much enthusiasm. When the history of her long and glorious reign is written, amongst the best records of the work done during the period will be the records of missionary work. Lord Kintore, the father of the late Governor of South Australia, who was present, in a speech full of deep spiritual feeling and lofty Christian sentiment, said: "It is very true that the Lord Jesus Christ does not want patronage, but He wants sympathy." Dr. Dobell, Comptroller-General of Her Majesty's Customs in London, said; "I never was present on a more joyous occasion in all my life. To see the vast multitude of children on the opposite bank, to see that beautiful vessel as

she dipped into the water, to know that she then took the first step towards that glorious enterprise upon which she now enters – to see and know all that filled my breast with a thrill that made me lift my heart in adoring gratitude to Almighty God, that He had ever brought me to know and appreciate the great blessings of salvation by Jesus Christ."

On January 4, 1866, she left Gravesent with five new missionaries and their wives on board, the Revs. James Chalmers, S. H. Davies, Alexander Michie, A. T. Saville, and J. W. Watson. The sea-going qualities of the new vessel were severely tested immediately after leaving. In the channel she was caught in that historical storm in which the *London* foundered. Even the pilot despaired of saving her from the rocks on the French coast, but she rode out the storm and put in to Portland, whence she sailed for Adelaide.

This being the first time a missionary ship had visited South Australia, her presence at the port attracted many visitors. She was met by the Rev. J. P. Sunderland, who had been appointed the Society's agent in Australia. The children gathered in large numbers to see their ship. A public meeting was held in the Freeman Street Congregational Church, at which all the missionaries spoke. Words of welcome and Godspeed on behalf of the churches were addressed to the missionaries by the Rev. J. Gardner, and the Revs. C. Manthorpe, J. Jefferis, and C. J. Evans took part in the service.

The Queen's birthday, May 24, 1866, was kept by hundreds of boys and girls in Melbourne in visiting Sandridge pier. More than 5,000 people, young and old, visited the ship that day. From Melbourne she sailed on the 30th for Geelong, where on the Sunday a mass meeting of Sunday School children assembled in the Mechanics' Hall. So many came, that an adjoining church was also filled, and addresses were given by the missionaries in both places. On the Tuesday she sailed from Geelong for Hobart, where a characteristic welcome awaited the missionary party. Sydney was reached on July 4, and on August 21 the vessel sailed out of Port Jackson for her first cruise amongst the islands.

Fifteen days brought her to Aneiteum, where on entering the harbour she struck the reef, and was so badly damaged that she had to return to Sydney for repairs. With tarred blankets nailed over the damaged part, and leaking still, she reached Sydney. Good service was rendered by our Presbyterian friends of the New Hebrides Mission on this occasion. Not only were natives of Aneiteum procured to accompany the vessel to Sydney, to help in working the pumps, but the *Dayspring*, which, with Dr. Paton on board, came into port while the *John Williams* was in distress, was sent to Sydney in company with the damaged vessel. Mr. and Mrs. Chalmers remained on the *John Williams*, and the others were conveyed in the *Dayspring*.

The repaired vessel returned to the islands, called at the Loyalty group, and by the first week in January, 1867, was off Savage Island. The story of her total wreck on the shelving rocks beneath the cliffs of this island has been often told. A few revolutions of a screw propeller would have saved her, but three boats, although well managed, were of no avail to tow the drifting barque. Before midnight the passengers were lowered into the boats, and then the crew, and not too soon, for the vessel was by this time within her own length of the surf. Immediately afterwards the swell lifted her, and she fell with a crash on the reef. The passengers and crew lost nearly everything, while those of us who had been long waiting

for supplies were greatly inconvenienced. Again the first officer, Mr. Turpie, was dispatched to Samoa, where a vessel was chartered to fetch the shipwrecked party.

Fortunately the vessel was insured, and without any further appeal for funds the directors were enabled to replace her by a new vessel, *John Williams* No. 3, which was for a quarter of a century to serve the Society's scattered Polynesian fields. During the interval, while the new vessel was being built, the *Dayspring* was generously lent by the Presbyterians, and by means of her the annual visitation of the L.M.S. stations in Eastern and Western Polynesia was paid. In July, 1869, the new vessel reached Apia with Mr. and Mrs. Shaw on board. Mr. Shaw was subsequently transferred from Samoa to Madagascar. His imprisonment by the French, and the indemnity paid to him by the French Government, will be remembered.

The appointment of the Rev. J. P. Sunderland to the Australia agency, to which we have referred, was made on July 11, 1864. Mr. Sunderland continued to reside in Melbourne for three years after receiving the appointment, when he removed to Sydney. His duties were at first to promote the organization of auxiliaries in the different colonies, but subsequently his special responsibility had to do with the needs of the Polynesian missionaries and the requirements of the ship.

The years of this decade were in the Society's older fields in Polynesia years of steady work and progress. During this period Tahiti and the surrounding islands gradually passed into the hands of the Paris Missionary Society. Our missionaries, the Rev. J. L. Green, at Tahaa, and the Rev. George Morris, at Papeete, the port of Tahiti – the one educating students, the other superintending the press and preaching at the Bethel – worked in harmony with the French missionaries, to whom fuller liberty was given than to our own missionaries, and already the question of transferring the whole Mission to the Paris Society was considered. Mr. Morris left Tahiti in 1868, when Mr. Green removed from Tahaa to Papeete, the capital. At Raiatea the Rev. J. C. Vivian was labouring. He died in 1874.

In the Hervey group some of the best work of the century under God was being done. W. Wyatt Gill at Mangaia, James Chalmers at Rarotonga, and the veteran Henry Royle at Aitutaki, were ministering to the churches which were planted when the century was still young.

At Savage Island great numbers were gathered into the church. In 1868 William George Lawes was joined by his brother, Francis Elwin Lawes. No more deeply interesting letters had been sent to the Mission House than those which told of the work on this island during these years.

In Samoa we were not without our troubles, bereavements within the Mission homes and the scourge of war which has so often afflicted the Samoan people. In 1863 we left one of our comrades in Sydney to die, and within eight months of our arrival in sAmoa two others died. John McGregor Mills and the wife of the Rev. S. J. Whitmee fell on the threshold of their work. A year later Leone, where Mrs. Whitmee had died, witnessed another death. Mrs. Scott closed her short missionary career at this station.

Of the nine years we spent amongst those intensely interesting people we cannot speak at length. We lived in different parts of the group, and were engaged in different departments of Christian work. At different times we had charge of two districts on Savaii, and visited many times all the villages in those districts; and for a time we had charge of the Malua College. We pursued our work in times of peace, when nothing interfered with the methodical working of the schools and the oversight of the pastors, and for months we were surrounded by the war camps of contending political factions, having to act alternately as political adviser or peace-maker and army surgeon. At Falealupo, Tuasivi and Malua, the three stations at which we lived, war broke out during our occupation. Our varied life amongst the people gave us a somewhat wide knowledge of their character, and the more we knew the less we doubted the reality of the faith of some of them. They all had more or less the weakness of their race; they were Samoans; they were the children of tropical skies; they were, according to our northern notions, spoilt by the luxuriance of the food-producing groves in which they lived; at certain seasons their daily bread hung above their heads waiting to be gathered; metaphorically they had simply to rise and eat; but that many of them, men and women, understood what life in Christ meant we never doubted. One of the grandest old men we ever knew was Peniamina (Benjamin). He was one of the first converts in Samoa. I took down from his own lips the story of his life, or rather of his two lives, so great a contrast does the latter half present to the former. He was one of the pastors in my district, and his praise was in all the churches. He had been over the same church at Palaali for many years, and so beloved was he that, when through age his eyesight failed, and he could no longer read the Scriptures, his congregation appointed a young man to read for him, and begged him still to speak to them as he had so long done. Becoming too infirm to preach, he proposed, according to universal custom in Samoa, to return to his native village to die. His people begged him not to leave them, asked that they might nurse him in his old age, and have the honour of buying him in their own village. But the national custom prevailed over their entreaties. On his way to his native village he called on me and gave me a few steel pens, the remainder of some I had given him for writing his sermons. "I have finished my work," he said; "I shall write no more sermons, and that nothing may be wasted that is useful in the work of God, let these pens be given to a younger man who is still able to write sermons." It was a beautiful illustration of the simple uprightness of the man and of his concern for the work of God. Peniamina was a poet as well as a preacher, and one of the most frequently used hymns in our hymn-book he had written. It is a hymn of praise to Jesus for the pardon and the rest and the life eternal He has given, and a hymn of dedication to the Messiah "who is now our Lord – *Lo tatou nei Alii."*

In November, 1872, we left Samoa, a serious illness making it necessary for my wife to remove for a time from the humid heat of Samoa to recruit her strength. With Dr. and Mrs. Nisbet we came in an American barque to Newcastle, and thence to Sydney. London was reached on May 23, 1873. Before this decade closed we were back in Australia by the sailing ship *Sobraon*, landing in Melbourne in December, 1874. Meanwhile Sir Risdon Bennett, the Society's physician, having forbidden my wife's return to Samoa, we had resigned our connection with the London Missionary Society.

While we were in England the remains of David Livingstone were interred in Westminster Abbey. Amongst the mourners around the grave were four missionaries representing the four divisions of the London Missionary Society's fields, Africa, India, China, Polynesia.

The directors had been asked to appoint one representative for each field, and as we happened to be in London at the time, the honour fell upon us of representing the Society's oldest field. In this story, which has to do mainly with Australia and Polynesia, it will not be inappropriate to mention this circumstance.

There was a fitness in Polynesia being represented at that grave. The leading spirits amongst the pioneers of Polynesia were not only servants of the same missionary organization as Livingston and servants of the same Master, many of them were men of like spirit, and some of them had been his fellow-students, sitting with him at the feet of the same human teachers. When the English people dug a grave for Livingstone in that central position in the nave of the historical Abbey, honour was done to the brave pioneers of every modern missionary society. As Dean Stanley told us in his sermon, Livingstone belonged to all the Churches. "Himself born and bred in one of the seceding communions of Scotland, allied by the nearest domestic ties, and by his own missionary vocation, to one of the chief Nonconformist Churches, he yet held himself free to join heart and soul with all others. For the venerable established Church of his native land, for the ancient Church and liturgy of this country, with one of whose bishops he laboured, as with a brother, through good report and evil, even for the Roman Church of Portugal and the disciples of Loyola, from whom in the theological sentiment he was the furthest removed, he had his good word of commendation. If he freely blamed, he also as freely praised. He remained faithful to the generous motto of the Society which sent him forth. 'I never,' he said – strange and rare confession – 'I never, as a missionary, felt myself to be either Presbyterian, Episcopalian, or Independent, or called upon in any way to love one denomination less than another.' Followed to his grave by the leading Nonconformists of England and the staunchest Presbyterians of Scotland, yet we feel that all the Churches may claim him as their own, that all English-speaking races may regard him as their son; not only those who nurtured his childhood and his youth, but those who, beyond the Atlantic, strove, in his later days, with characteristic energy and marvellous success, to search out the clue to his wanderings, and to bring back the latest assurances of his lost existence."

The Dean's sermon from which these words are quoted, which was preached on the Sunday afternoon following the funeral, will be found in a volume entitled "Sermons on Special Occasions preached in Westminster Abbey." It should be read by all who can procure it. It is full of forceful lessons drawn from the life of the African missionary, lessons which, with eloquent demonstration, appeal especially to young men.

Several who were contemporaries of Livingstone, and who served in the South Seas while he was pursuing his great task in Africa, died during the ten years now under review. One of the objects of this centenary history is to make the present generation familiar with the names of those who have toiled and rested from their labours. We need in Australia the inspiration of history. We have no Westminster Abbey, no Poets' Corner, no National Mausoleum where we can commune reverently and gratefully with those who names tell of heroic deeds or literary fame. The lack makes it all the more important that we should call to mind such names as tell of worthy service, although those who rendered it may have no claim to greatness. We have not yet a National Mausoleum, but there are graves, many graves, in Australia and in the adjacent islands which ought not to be forgotten. No nation will ever be great until it learns to honour its dead. One of the best features of the life of the American people today is to be seen in their growing respect for those who have made

their country great. Americans do not forget their dead heroes and the men who have helped to form the nation's history, and the present national life is being moulded under the influence of dead as well as living leaders. The soldiers who fell in the civil war are no forgotten, their comrades who still survive visit their graves once a year, and on each grave they place a miniature union flag with its emblematic stars and stripes.

And shall we forget the men and women who in another warfare have, during the first century of Australia history, given lives of plodding, persevering toil. We have our sacred traditions, our annals of consecrated service, our graves which ought still to be decorated. The history of Polynesia belongs to Australia, and what sacred spots there are amongst the palm groves of those sunny isles each decade has increased in number.

The story of the five martyrs of Erromanga is familiar. The fifth fell during the period of which we are not writing. Williams and Harris were killed in 1839, George N. Gordon and Elle C. Gordon, his wife, in 1861, and James D. Gordon, the brother, in 1872. In these deaths the sacred bond between two missionary societies has been sealed in blood. And other missionary societies working in the Pacific have had a like baptism. We can only mention the names of Patteson and Baker. In the Martyrs' Memorial Church at Erromanga, under the names of those who have fallen on that island, are the words: "They hazarded their lives for the Name of the Lord Jesus." But this epitaph may be written over other graves. All pioneer workers amongst treacherous, savage tribes hazard their lives. We must learn to honour the martyr spirit, and that spirit has been present in many to whom the honour of actual martyrdom never came. And we must learn to honour faithful, plodding work, although it may not have commanded the world's applause.

In our last chapter we gave a list of veteran workers who had passed away, and again we have to tell of others. In the Melbourne General Cemetery is a grave, the appearance of which shows that it is carefully tended by loving hands. It is close to the monument of John Pascoe Fawkner, and historically it has some right to be alongside the resting-place of the founder of the city of Melbourne. It is the grave of Captain Robert Clark Morgan, in whose vessel the first of the South Australian colonist arrived at Kangaroo Island, who afterwards, as captain of the *Camden*, witnessed the massacre of John Williams, and who for eighteen years commanded our Society's missionary ship. By missionaries and natives he was greatly beloved. "His sincere piety, his holy life, and his meek and quiet spirit endeared him to all who knew him." The rough seafaring life he had lived had not injured the wholesome sweetness of the man's Christian character. He was a British sailor, who honoured his vocation by loyalty to a loftier calling, and by fairness, by kindness, by justice, as well as by a devout and prayerful spirit, was a true missionary to the races of Polynesia, although he never preached.

The average length of the active service of the missionaries whose names we here record was more than thirty-two years. Two of them, Charles Barff and George Platt, gave forty-nine years and forty-eight years respectively to the work of evangelization in the Pacific. George Platt was buried where he had so long laboured at Raiatea. Charles Barff is buried at Sydney. He died there in 1866. He first visit to Sydney was in 1817. He was characterized by the directors at the time of his death as "one of the most faithful, steadfast and earnest missionaries of the Society." He commenced his work with Williams, but

outlived him by more than a quarter of a century, and only gave up his work when compelled to by the illness which terminated his life.

Shortly after, at Niesky, in Prussia, the Rev. E. Krause died, after labouring in the Tahitian group for twenty-eight years. The wives of Drs. Turner and Nisbet closed their careers during this period. They are buried on the opposite sides of the Atlantic, Mrs. Nisbet at Ontario, in Canada, and Mrs. Turner at Glasgow. Although divided in death, in life they were constant companions, companions in danger at Tanna, where, with their husbands, they landed in 1842, and companions in the work at the Malua Institution in Samoa, of which their husbands were the tutors. Together they conducted the classes for the wives of the students. For more than a quarter of a century most of the wives of the Samoan pastors and the wives of Samoan pioneer missionaries came under their direct influence. Mrs. Turner, of whom we saw much, was a devoted Christian worker, who, by her help and influence and sympathy, greatly increased the efficiency of her husband's service.

Dr. Geddie, the first permanent resident missionary in the New Hebrides, died at Geelong in 1872, and in the cemetery overlooking Corio Bay a handsome monument, the gift of many friends, marks the spot where the missionary from distant Nova Scotia was buried. So are the distant ends of the British empire brought together by the Mission of the Cross.

Yet one other name. Those who help to send missionaries into the field are entitled to a place in our missionary annals as well as those who become their messengers. We extract the following note from the L.M.S. *Chronicle* for December, 1870: "Henry Hopkins, Esq., of Hobart Town, who sent a donation of £500 last April, has just written, saying that he is now 84 years of age; and having occasion to alter his will, as he had purposed leaving the Society a legacy, he resolved to be his own executor and so forwarded the sum of £3,000 at once as a donation to the Society, adding: 'If our rich men were to think what their riches were given for, they would feel it a pleasure to assist you, till in course of time you would have more than was needed. About sixty years ago I wrote in my cash book that I would devote one-tenth of my income to the spread of the gospel and the welfare of the poor. I had not much then, but since then I have been able to give away large sums every year for many years; therefore God has prospered me, and I write thus that some young men may be led to do the same.'"

So far back as 1822, before any other missionary society had entered the Pacific, John Williams included New Guinea in his programme of aggressive work, and in 1826 he wrote thus to the directors: "Fifty native teachers might be obtained from our churches. With a trifling additional expense of £500 to £700 a year our labours might be extended tenfold. The Marquesas, Navigators, New Hebrides, New Caledonia, New Guinea, etc., could all be obtained. Why cramp us with all the means *but money* at our command?"

It took fifty years to reach New Guinea, but when at length it was reached in 1871 a glorious Mission was inaugurated by our modern pioneers. No missionary epistles of this missionary century are more full of thrilling interest and pathetic incident than those which tell of the assaults made by Polynesian evangelists and English missionaries on the great Papuan Island which lies of four North Eastern coast.

Although only eighty miles at the nearest point from Australia, it was an unknown land until our missionaries took possession of it in the name of their Divine Lord. Its forests on that coast now known as British New Guinea had not been penetrated, its people had only occasionally been seen by the passing navigator. To some of its mountains a British name had been given, but they had not been ascended. Owen Stanley, the brother of the English Dean, and other discoverers, had skirted the coast, and the range bearing his name was familiar to those who ventured through the imperfectly surveyed straits of Torres; but the veil had not been lifted from the land which was the home of the bird of Paradise and of human tribes sunk in heathen night. Interesting and valuable accounts have been published of the first intercourse of the missionaries with the people, but the history of the first twenty-four years of missionary work in New Guinea has yet to be written, and we hope that the Rev. W. G. Lawes will be induced to write it. No one is better able to give us a worthy history of the period.

In orderly progression the work of evangelization in the Pacific followed the course of the sun from East to West. In 1871 our farthest outpost in the West was in the Loyalty group, and here the plan was matured for the next stage westward. In the counsels of the Mission the advance was decided upon with the heartiest approval of the directors, and the Rev. Samuel McFarlane was the man appointed by the Society to lead a surveying expedition or missionary voyage of enquiry. He did not go alone. He had with him native teachers who were prepared, if the door opened, to enter in and occupy the new ground. These Lifu men counted the cost and did not hesitate; and they were sent off by their fellow-Christians in a manner which showed how effectually these people had learned of the mind of Christ. Four natives of Lifu and four natives of Maré were dedicated to the service. A native Christian who knew something of whaling, in a farewell speech at the valedictory meeting reminded them of the responsibility resting upon the first boat to attack: “Take care,” he said, “to fasten well.” The advice was not unheeded, and many a prize has since been won.

We have said Mr. McFarlane was not alone when the small vessel which had been chartered set out for New Guinea. He not only had native teachers with him, he had with him a man who stands second to none in pioneering effort and earnestness. Without human planning, as preparations for the new enterprise were approaching completion, the Rev. A. W. Murray arrived at Lifu. The proposal was made that he should accompany the expedition, and the veteran heard in the invitation the Master’s voice and eagerly obeyed the call.

New Guinea was sighted on June 29, 1871. They remained in New Guinea waters for forty days, during which time they visited four islands in the straits, Darnley, Murray, Dauan, and Saibai, landed at Katau at the month of the Fly River, and called at Cape York. Christian teachers were located on Darnley, Murray, and Dauan. A good beginning was made on these islands, which are situated close to the mainland, and some of the teachers, in entering upon their work, showed a Christian heroism full of promise for the ultimate success of the larger enterprise. The missionaries returned to the Loyalty Islands feeling that the first answer hadbeen given to the many prayers for New Guinea.

The Rev. S. McFarlane proceeded to England early in 1872, to confer with the directors about the new Mission. On December 23, 1872, he read a paper to the Board. Besides a large gathering of directors, the Revs. Dr. Turner, G. Drummond, S. Ella, and W. G. Lawes

were present and took part in the discussion. It was then resolved that Cape York should for a time be the head quarters of the New Guinea Mission, that three English missionaries should be appointed, and that a small steamer for working the Mission should be obtained.

In March, 1874, the *Ellengowan*, purchased and equipped at the expense of Miss Baxter. Of Dundee, left England, followed a few days later by Mr. and Mrs. McFarlane and Mr. and Mrs. Lawes. Mr. Lawes having consented to join the permanent staff of the New Guinea Mission. Our friends left London in the *Mermerus* on April 8. We were present at their departure and joined in the earnest and prayerful Godspeed with which they were sent away.

While arrangements were being matured in England for the efficient working of the Mission, yeoman service was being rendered in Torres Straits, and also on the mainland by Mr. Murray, who, returning from the Loyalty Islands towards the end of 1872, made his home at Cape York, from which base he visited the stations which had already been occupied and opened up new ones. During his first visit he was accompanied by the Rev. (now dr.) W. W. Gill. Mr. Gill brought with him from Raratonga six native evangelists who were the first of the Eastern Polynesians to take part in the New Guinea work. Some of these men, under God, were to render valiant service; Piri and Ruatoka were amongst them. Mr. Murray was able to report at the end of this visit the location of eighteen evangelists, ten of them being on the mainland of New Guinea. The six Rarotongans were all left in Redscar Bay, but they had subsequently to be removed to one of the adjacent islands.

Shortly after his arrival at Sydney Mr. McFarlane proceeded alone to Cape York, and he got there in time to meet the little steamer, which, after a perilous voyage of five months, reached her destination in August. Necessary repairs having been effected, in less than three weeks from her arrival she was again ready for sea. Captain Nares, of H.M.S. *Challenger*, rendering valuable service by supplying help from his professional staff. It had been arranged that both Mr. Murray and Mr. McFarlane should proceed in the vessel on her first missionary voyage. The expected arrival of the *John Williams*, however, made it prudent for Mr. McFarlane to remain behind at Somerset, and Mr. Murray, although enfeebled by the arduous work of the two years he had spent alone, consented to go. Intensely interesting is the account he has left, not only of this but of the different trips he had before taken during Mr. McFarlane's absence in England. Those first years were times of great anxiety. The visiting had to be done in such boats as could be obtained in the Straits, and the unhealthy character of the climate made it necessary that the teachers should be visited often. The first death in the Mission was that of Tepeso, the brave man who would not be intimidated, but replied to those who tried to frighten him when he was starting for Murray Island, "Where ever there are men, missionaries must go." Fever-stricken, Tepeso and his wife and their child all fell. With these exceptions Mr. Murray found all the rest well when he returned from Lifu. In this connection the services of Mr. Orkney, of St. Kilda, should be recognized. Cruising in his yacht, the *Loelia*, he showed great kindness to some of the teachers and conveyed them to Cape York. The determination which some of these men showed in prosecuting their work is well illustrated in the case of the Loyalty Islander who left on one island with instructions to proceed, if opportunity occurred, to another island, made his own opportunity by providing with his own hands, assisted by others, a dug-out canoe in which he reached his appointed

sphere. Recognising in him the same spirit, Mr. Murray described this man as "a John Williams in a small ways."

By the beginning of November our missionary barque was lying off Somerset, and Mr. and Mrs. Lawes, having previously arrived, preparations were completed for locating on the mainland of New Guinea its first English missionary. Here Majesty's ship the *Basilisk*, with Captain Moresby on board, had some months before this surveyed with great care some parts of the coast, and one of his discoveries was the port which now bears his name. Mr. Murray had visited the spot, and all agreed that it was the place for commencing the location of English missionaries and to Port Moresby Mr. and Mrs. Lawes were conveyed in the *John Williams*. A very small weather-board house had been taken in the missionary vessel, and a beautiful and apparently healthy site having been selected, all hands set to work to erect the first house of European design which had been built on that coast. In four days the missionary and his wife and their little boy had at least a roof above their heads, and Mr. Murray and Captain Turpie and the rest wishing them good-bye, sailed away.

Mr. Lawes wrote: "We shall feel lonely here sometimes, but God will be with us, as He has been before. We can really do nothing until we get the language of the people. To acquire this will be our first aim, and then we may hope to bring home to them the truths of the gospel."

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 *Ellengown*, 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 fro 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 alway.'"

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 her 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 commission 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. A 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 feel 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 88th 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 tin 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 be despised, and her power in the world wi**l** 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 10th 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 roof of their earnestness by diligent preparation. Consent to the recommendation of female candidates was still withheld for a time.

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! L 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 of 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, not-withstanding 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 brake 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 to 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 last 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 sent 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."