

# The First Century

The Missionary Adventure of  
Australasian Methodism

1855-1955



*By*

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## FOREWORD

The Pacific area, although not large in the total world missionary scene, provides one of the most dramatic chapters in the whole story of missionary endeavour. In the nineteenth century the island communities of the South Pacific turned from primitive religions to embrace the Christian faith. The strong and devoted Christian Church to-day is a witness to the reality of the things that happened a century ago.

In this great missionary movement the Methodist Churches of Great Britain, Australia and New Zealand played a major part. The year 1955 marks the centenary of Australian Methodism's direct interest in Pacific missionary work. It was fitting that the Church here should ask the Rev. J. W. Burton to write the record of the first hundred years, for missionary, administrator and writer as he was, no one is better equipped to write this brief history. It goes out in this centenary year commended to the Church both at home and abroad.

—C. F. GRIBBLE.

## PREFACE

This little book does not claim to be a history. For to write a worthy history of Australasian Methodist Missions in the South Seas would entail years of patient research by someone with special qualifications for the task. For such research there is abundant material—most of it now preserved in the Mitchell Library, Sydney—but, in these days of high publishing costs, it is extremely doubtful whether any firm or institution could underwrite the heavy expense involved.

This slight volume has been written to mark the Centenary of the taking over by Australasian Methodism, from the parent Society in England, of the control, administration and support of Missions in the South Pacific Islands.

At the time of this transfer in 1855 the only Missions under British Methodism were New Zealand with its Maori work, the Friendly Islands (Tonga) and Fiji. These had been established about twenty years. Since then the Australasian Methodist Church has added Samoa, New Guinea, Papua, Fiji-Indian, the Solomon Islands, North Australia, India, the Papua-New Guinea Highlands and Mogumber in Western Australia. It has also recently sent a missionary to Indonesia.

The following pages will sketch briefly the consolidation and development of the older fields, and the commencement and progress of the newer missions. It will also suggest incidentally some of the great problems that face the Church now entering upon its second century of Missionary Adventure.

Obviously in such a brief survey of a work extending over ten decades many important events and many great names must be omitted. Perhaps the most valuable service has been rendered by the unnamed—the humble men and women, both brown and white, who have laboured in lonely places and given of their best for the people to whom they ministered.

—J. W. B.

## CHAPTER ONE

### HOW THE ADVENTURE BEGAN

We must go back to simple beginnings. In January, 1736, John Wesley was appointed by the Society for the Propagation of the Gospel (the oldest English Missionary Society) to the Colony of Georgia in America. He had hoped to fulfil the desire of his grandfather to labour among the American Indians; but Mr. Oglethorpe, the Governor of the Colony, objected to having Savannah left without a minister, hence Wesley, though on the verge of the Foreign Mission Field, was not permitted to enter it.

He returned to England, after an inglorious term in Georgia, disillusioned and unhappy; but soon he underwent that remarkable experience of having his "heart strangely warmed", and henceforth he was a new man burning with a sense of mission. Evidently God had called him to minister to the heathen, of which there were plenty, in the British Isles, though always near that warmed heart were the needs of the unevangelized world.

If, however, Moses was not allowed to enter the Promised Land of Missionary Adventure, God had raised up a Joshua in the person of the Rev. Dr. Thomas Coke. Wesley met him in August, 1776, when he himself was over seventy and Coke just under thirty. Their spirits fused. "I had much conversation with him," writes Wesley, "and a union then began

which I trust shall never end." More and more the older man leaned upon the younger who became his "right hand".

Thomas Coke was born on the 9th October, 1747, at Brecon. His father was a doctor and several times was Chief Magistrate of the town. He was obviously



Thomas Coke

a man of considerable means, and Thomas Coke, when he met Wesley, had an income of £1200 a year. Thomas entered Oxford as a gentleman commoner of Jesus College, and was ordained deacon of the Church of England in 1770 and priest in 1772. In 1775 he took the degree of Doctor of Civil Law.

Somehow he became acquainted with one of Wesley's preachers — Thomas Maxwell — who exercised a

powerful influence upon his life. The young Anglican priest felt "a new accession of power" and he was instinctively drawn to Methodism, with which, in 1777, he threw in his lot entirely. The Methodist people took Coke to their hearts. He had the charm of youth, a round, ruddy, cherubic face, a portly yet graceful figure, and a mind that was quick and understanding. His earnest, simple preaching attracted crowds, and popularity marked him for its own; but Coke did not want to narrow his ministry to any one congregation, for his eyes were upon the wide world. Wesley quickly discerned this and said, "Brother, go out, go out, and preach the gospel to all the world." Even more truly than Wesley himself, Coke might have declared "The world is my parish".

In 1784 he drew up and circulated *A Plan of the Society for the Establishment of Missions Among the Heathen*. The document was as ponderous as the title; but it spoke the language of the age and produced striking effects. Members of this newly-formed Society were to subscribe two guineas a year, and to pray for the heathen. A general meeting was held in January, 1784, and it was announced that a sum of £66/3/- was in hand.

For years Coke struggled on carrying out his Plan. He travelled up and down England raising money, and spent much time in visiting the Missions he had established in the West Indies and in West Africa — crossing and re-crossing the Atlantic in comfortless boats in pursuance of his self-imposed task.

While Methodism enthusiastically supported Coke in this adventure, it was not until 1793 that the Conference authorized a general collection for Foreign Missions. Coke's fund for the support of the Mission in the West Indies was exhausted and grievously in

debt. Coke himself had given £917/17/2½ and had lent £1,200 for chapels in the West Indies. With characteristic generosity he cancelled these claims and in August, 1794, there was a clean balance sheet.

Coke, however, had his eyes on the East — particularly on Ceylon and India. He appealed to Methodism to embark on this new enterprise and travelled far and wide collecting funds. There was opposition. The Rev. Joseph Benson declared that the raising of large sums for this purpose would be the ruin of Methodism. (We still hear now and then the echo of that doleful voice.) Coke made a magnificent speech at the ensuing Conference, promised to give £6,000 himself, and swept the Conference on a high tide of enthusiasm to launch a Mission to Ceylon and Java.

He set off from Portsmouth, with his little band of missionaries, on 30th December, 1813; but he was not to complete the voyage. He had been unwell and had given his fellow-travellers some anxiety; but nothing could make him desist from his language studies. One morning a friend knocked on the door of his cabin, but there was no response. Coke lay lifeless on the floor.

It may be doubted whether Methodism, or any other Church, has produced a greater missionary with such an unwavering flame of passion and with such complete dedication. After Wesley's death Coke was temporarily held back from his life's task, for he had much to do in England; but the moment opportunity came he leapt into the battle for the world. He died without realising to the full his glorious dream, but he bequeathed to the growing Methodist Church a vision that still holds its eyes.

## CHAPTER TWO

### THE SOUTH SEAS ADVENTURE

The tragic death of Thomas Coke came as a shock and a challenge to the Methodist Societies, and resulted in a closer relation between the Foreign Mission Adventure and Methodism as a whole. It was an era of colonial expansion, and the newly-formed Wesleyan Methodist Missionary Society was a channel by which the home Church could make ministerial provision for the scattered colonists.

With the publication of Captain James Cook's accounts of his voyages and discoveries, men's thoughts were turned to the romantic South Seas. The London Missionary Society, led by the redoubtable John Williams, was the pioneer in this area; though this Society was formed after the Methodist Missionary Societies, it succeeded in capturing the imagination and support of many of Thomas Coke's followers and of people in other denominations. To-day it is almost exclusively a Congregational Society.

In 1788 the first convict ship, with about a thousand passengers, 750 of whom were convicts, landed on the shores of Port Jackson. These were days of cruelty, horror and debauchery, and the less we dwell on them the better. The provision for religion and education was most meagre; but among the schoolmasters who eventually arrived were two Methodists — Thomas Bowden and John Hosking. They were aghast at the immoral conditions they found and wrote to the

Mission House in London pleading for Methodist preachers to be sent; and this urgent request led to the appointment of the Rev. Samuel Leigh, the first Methodist Minister in Australia, who arrived on 10th August, 1815.



**Rev. Samuel Leigh**

There was an outstanding Anglican chaplain in New South Wales at the time of Samuel Leigh's arrival — the Rev. Samuel Marsden, who had a Methodist background. The two Samuels became fast friends. Leigh was a "Church" Methodist, and followed the conservative tradition of not holding Methodist Services during Church hours, hence his times of worship were 6 a.m. and 6 p.m. Both ministers were ardent missionaries and turned their eyes to the unevangelized races of the South Pacific.

As we have suggested the Missionary Society had a double role — the providing of religious ministrations for the developing colonies, and the prosecution of the missionary adventure among non-Christian peoples. As the European churches developed towards self-support and self-government, the Missionary Society was able to give greater attention to its primary objective; hence, in the pages that follow, we shall more or less ignore the activity which provided Australia and New Zealand with its earlier ministers.

Following Leigh came a man of entirely different mould — Walter Lawry. He had an energetic and dynamic personality, with all the impetuosity of his Cornish ancestry. He was not a "Church" Methodist and did not own any allegiance to the Anglican Church; he was unhappy with what he felt was Leigh's subservience to the Church of England. Not only were these two ministers ecclesiastically apart, but in temperament and outlook were widely different. Obviously they did not get on well together.

Leigh had suffered in health and, on Samuel Marsden's invitation, had gone for a holiday to the Church Missionary Society's Station in New Zealand. He was away for eight months and during that time it was decided that Methodism should commence a Mission to the Maoris, for there were ample openings, and Marsden favoured the idea.

### **The Adventure in Tonga**

Walter Lawry had become impatient with the Missionary Committee in London. He had tentatively been appointed to open work in Tonga, but mail after mail came without any provision for the new mission. In 1822, he took the bit in his teeth, chartered a vessel, filled it with provisions, and, with his wife and child,



set out for Tonga. It is interesting to note that his masterful eyes roved the wide Pacific; and he advocated the immediate missionary occupation of New Guinea, New Britain, New Ireland, the Solomon Islands, New Hebrides and New Caledonia.

In 1797, the London Missionary Society had landed ten artisan missionaries in Tonga, in accordance with the popular idea that civilization must precede evangelization. These carpenters, blacksmiths and weavers made little impression on the people and when serious trouble arose they departed in 1800. For over twenty years Tonga was left in its heathenism. One of the artisans had settled at Parramatta, and through his widow Walter Lawry heard of the unsuccessful mission to the Tongans and "was stirred with the desire to seek their salvation". He landed in Tonga on 16th August, 1822 — the first Christian minister to set foot on its shores.

In the first two months the prospects appeared bright, but then came disappointment. One must suspect, from reading the letters, that Lawry's masterful ways and lack of appreciation of native custom, did not suit the proud and aristocratic Tongans; but our judgement of the missionary must be merciful, for the Science of Anthropology was then but an infant muling and puling in its nurse's arms. Lawry had some caustic things to say about the fickleness and treachery of the Tongans. Mrs. Lawry fell ill and the defeated missionary was not unhappy to leave the islands. Later he was to play an important part in the administration of missionary work in the South Seas.

In 1826, John Thomas, a man of lesser gifts and of only slender education, was appointed to the work in Tonga. He came straight from the blacksmith's forge

to his ordination, and seemingly was ill-equipped for this difficult task; but he was truly consecrated and deeply humble, thus God was able to use him in a remarkable way. He was in reality the Father of the Church in Tonga. When he landed there was not a single Christian in the group, and when he left there was scarcely a heathen to be found.



**Rev. John Thomas**

The story is one of romantic success, broken here and there by difficulties and set-backs. In June, 1828, King Tubou (or Tupou as it is now spelt) gave up his



idols and publicly joined in the worship of Jehovah. He postponed baptism more than once lest he should be unable to fulfil the solemn vows; but on 7th August, 1831, he made the final surrender. He was baptised George (Joaji) out of respect for George III of England. His queen had been previously baptised, but he named his children Charlotte (Salote), David (Tefita) and Josiah (Josiaa) — now historic Christian names in Tonga.

In 1834 there broke out a mighty revival — truly the work of the Holy Spirit. Thousands were converted in a day and there were scenes reminiscent of Pentecost. None can assess the results of that outpouring of the Spirit, for not only was Tonga completely changed, but the influence spread wide in the South Seas. Reinforcements arrived from England to shepherd the newly-won converts; but these glowing Christian hearts went out in concern for their heathen friends in Samoa and Fiji, for Tonga, from ancient times, had considerable commerce with these groups and much inter-marriage had taken place. At the Synod held at Nuku'alofa in January, 1835, there were remarkable scenes when the newly-formed Church determined to spare three of its seven missionaries — two for Fiji and one for Samoa — to carry the Good News. With these were to go some of the choicest Tongan teachers and preachers. It was a bold venture, and we may well ask whether it has ever been equalled anywhere in the world; but to these spirit-filled men and women all things seemed possible. To this day the missionary passion burns with undying flame, and over the wide Pacific there are to be found Tongan men and women who owe the light upon their brown faces to that spiritual experience of 1834.

### The Adventure in Fiji

William Cross and David Cargill, M.A., volunteered to leave Tonga for Fiji. They landed, with their Tongan colleagues, on the beach at Lakemba on 12th October, 1835. Some of us, one hundred years later, stood reverent and bare-headed on that self-same spot, and tried to re-think the thoughts of these brave pioneers who faced a Fiji of blood-shed and horror.

The story of the Adventure in Fiji is so well known that we shall not enter into details. The word "Cannibalism" is forever associated with old Fiji, and blood-lust and ferocity were then unequalled in the world. Only until allegedly-civilised people invented and exploded the atom bomb did that horror fade into insignificance. Yet in the midst of their cruelty and savagery, the Fijians showed much charm and grace. As John Hunt wrote, "One moment the Fijian can be as polite as a Frenchman, and the next as ferocious as a mad dog." Would that we had space to tell of the labours not only of Cross and Cargill, but also of John Hunt, James Calvert, Richard B. Lyth, John Watsford, Thomas Williams, David Hazlewood, Frederick Langham and a host of others. They were all brave men; but perhaps we have not sufficiently realised that more gallant than even the missionaries were their wives. Gently-nurtured women from peaceful homes in England faced the horrors of cannibalism, widow strangling, and infanticide without faltering in courage. Story after story could be told of their brave endurance. The heroism of Mary Calvert and Mary Ann Lyth in 1849 will never be forgotten. Having heard that fourteen women were to be strangled to supply food for visitors, they crossed from Viwa to Bāu, and taking their lives in their hands they rushed into the presence of the cannibal

King Tanoa to plead for the lives of their sisters. Of the fourteen five were still alive, and old Tanoa grunted, "Those that are dead are dead. but those who are still alive shall live only."

While Cross and Cargill were preparing to go to Fiji, Peter Turner was selected to carry the gospel to Samoa; but we shall tell of this Adventure in the next chapter.



*Yours faithfully*

*J. Hunt*

Rev. John Hunt

### The Adventure Among the Maoris

Samuel Marsden was the father of the Christian Missions in New Zealand, as in Australia. While in England in 1808, Marsden recommended to the Church Missionary Society that "three mechanics should be appointed to make the first attempt — a carpenter, a blacksmith and a twine-spinner. The attention of the heathen can be gained and their vagrant habits corrected, only by the arts. Till their attention is gained, and moral and industrious habits induced, little or no progress can be made in teaching them the Gospel."

Leigh did not agree with this method, and in our Mission to the Maoris placed evangelization first, believing industrious habits would follow a changed life. Through all that period we discern too often the desire to make over South Sea races into an English pattern, with the consequent belittling of native custom. This we believe accounts for much of the lack of success in some of the early efforts.

In 1820, Leigh went to England and advocated a Mission to Tonga and to the Maoris; but the Mission House was faced with a debt of £10,000 and secretarial hands went up in alarm at the thought of establishing two more missions. If money were not forthcoming, Leigh believed that goods might be, and he went on a begging campaign, especially to the manufacturing districts of Lancashire and Yorkshire. Manufactured articles poured in to the Mission House for South Sea Missions and warehouses could scarcely be found to accommodate them. These were shipped to New South Wales and sent to New Zealand as required. The sale of these goods almost entirely supported the Maori Mission for five years.

Leigh came back from England in 1821 with the

title of "General Superintendent of Missions to New Zealand and the Friendly Islands". The Maori War had broken out, but, undaunted, Leigh went on with his plans, eventually settling at Whangaroa where he founded Wesleydale. Unfortunately, this promising station was sacked by warlike chiefs and the missionaries returned to Sydney. Later the Mission was re-commenced at Hokianga by John Hobbs; but the progress was slow.

Unfortunately, the happy relations existing between the Anglicans and Methodists were widely ruptured at this time. Dr. Selwyn, first bishop of the Church of England in New Zealand, was a man of high quality of both mind and character; but he had come under the influence of the Oxford Movement and he was an ecclesiastic to the marrow. He denounced the Wesleyan Society as "a crooked branch", and its people as "a fallen tribe who had no scriptural ministers". This division did untold harm to the Maori work and its evil results still abide.

#### **The Adventure Among the Aborigines**

We have space for only a few sad paragraphs. Our treatment, as Australians, of the original inhabitants of this Continent is the most sullied page in our history. For shame's sake we shall not revive it, but try to describe the early attempts to bring the Gospel to these disinherited people. The Mission House appointed William Walker, who carried on a school for Aboriginal children at Parramatta. It was a stark failure. The Australian Synod appointed a local preacher of great energy and exceptional knowledge. He projected an agricultural settlement in the Wellington Valley, north-west of Bathurst, but the position was not deemed suitable and nothing came of the scheme.

The next important venture was in Victoria. An area of 64,000 acres on the Barwon River was set aside for the Methodist Mission to the Aborigines and two able, young missionaries — Benjamin Hurst and Francis Tuckfield — were put in charge. They succeeded for two or three years in drawing several different tribes within the influence of the Mission; but the success was meagre. Unfortunately an influx of white settlers into the district brought with it evil influences, and at length this attempt was listed as another failure. The Government resumed the land and for half a century our Church did little or nothing for the Aborigines. Again, part of the failure was due to the ignorance of the manners and customs of these strange people, and there was evident the desire to press these nomadic tribes into an English mould.

CHAPTER THREE  
**STRENGTHENING THE ADVENTURE**  
1855 — 1874

In January 1855, the Wesleyan Methodist Church of Australasia took over the control of the Parent Society's Missions among the Maoris in New Zealand, and the work in Tonga and Fiji, on the understanding that the Australasian Church would endeavour to support the Missions, but that any deficiency would be met by the British Society. This latter proviso lasted until 1883 when a final gift of £750 was made by British Methodism. Since then the entire responsibility for all the work in the South Seas has rested upon this Southern Church.

We get some impression of the scope and passion of early Australasian Methodism in the First Report which records two resolutions of the newly-formed Society passed at its first meeting:

"That this meeting gratefully recognizing the success which, through the blessing of God, has attended the labours of his servants in New Zealand and the Friendly Islands, confidently anticipates the like results in the Islands of Feejee."

and

"That anticipating a large increase of pecuniary aid from the increased interest in the cause of Missions which has been manifested in the Australasian Colonies, this meeting looks forward to a not distant

period when not only the Missions in Feejee may be reinforced, but when Australian Missionaries may be found labouring in China, Japan and the Indian Seas."

**Samoa**

One of the first important acts of the Missionary Committee was to deal with the problem of Samoa. A little history is necessary to explain the situation.

In 1828, a young Samoan Chief named Saivaia'i visited friends in Tonga and there found Christ and abandoned heathenism. On his return to Samoa shortly afterwards, he introduced the new religion to his friends with such success that over 2,000 people gave up their old ways and joined the *Lotu Tonga*.



The Memorial at Satupaitea, to the arrival in 1828 of the Tongan chiefs who brought the Gospel to Samoa.

Thus the work in Samoa was of special interest to the Tongan Church and, in 1935, after the great revival, it was decided to send the Rev. Peter Turner to care for the infant Christian community in Samoa, and to extend the work. Mr. Turner arrived on the small island of Manono and commenced to form a Church. Then began a remarkable work of grace similar to that which had taken place in Tonga. From 2,000 the converts multiplied to 13,000.

In 1830, the great John Williams, of the London Missionary Society, accompanied by the Rev. C. Barff, visited Samoa and left there eight native teachers. In June 1936 six L.M.S. missionaries arrived from England and they informed Mr. Turner that an agreement had been made between their Society and the Wesleyan Methodist Missionary Society by which Samoa was to be the sphere of the L.M.S., while Fiji was to be the field of the Methodist Missions. This was the first intimation that Mr. Turner had of the arrangement and it was a great shock to him. Subsequently this was confirmed by letters from the Missionary Committee and Mr. Turner was ordered to return to Tonga. In the abstract it was an excellent decision with a view of preventing overlapping; but it should have been made earlier. There was no consultation of the people concerned, and the adherents of the *Lotu Tonga* protested vigorously and refused to be handed over to the *Lotu Tahiti*, as the L.M.S. was called.

Turner withdrew; but the Samoan Methodists resolutely refused to link up with the other body, and remained apart. Without European guidance they were as sheep without a shepherd; some relapsed into heathenism; and some went over to the Roman Catholic Church. For nearly twenty years this state of chaos continued.

In June 1855, a Missionary Breakfast was held in Sydney where the Rev. John Thomas spoke of the situation in Samoa. The Conference was so impressed by his statements that, now having full control, it determined that the arrangement, made in the year 1837 between the L.M.S. and the Parent Society, had not answered the end designed; that serious evils had occurred and were likely to be perpetuated, if Wesleyan Missionaries were not sent to care for the scattered flock. It therefore instructed the Missionary Committee to send a missionary as soon as possible. The L.M.S. was notified of this intention, and the Rev. Martin Dyson was appointed. The Tongan Church selected seven of its most capable men and sent them to Samoa to help in the rehabilitation of the work. No better choice could have been made than that of Martin Dyson. Capable, wise, tolerant and self-effacing, he gathered together the Methodist remnant, and re-formed the Church. One has only to read his *Methodism in Samoa* to realize the quality of his mind and heart.

In 1860. he was joined by George Brown, a young probationer who had been accepted by the New Zealand Conference that same year as a candidate for the ministry. He soon proved his mettle, quickly learning the language and making himself familiar with the Samoan way of life.

So far as the European missionaries of both Societies were concerned, the relations were harmonious; but between the Samoan sections there was much rivalry, jealousy and even strife.

We still regret the presence of two major Protestant Missionary organizations in this Group (the only part of the Pacific where this overlapping exists) but in



the circumstances it seemed inevitable; and we, and they, wait for some reconciling movement of the Spirit of God which will bring us together here in Australia, and thus make possible a united Church in Samoa.

### Fiji

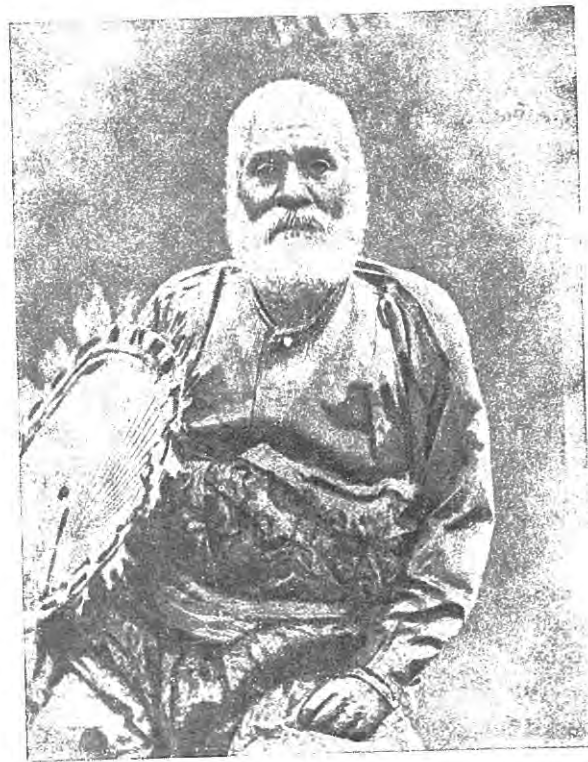
In 1855 the Fijian Mission had been in operation only twenty years and the greater part of the task of evangelization was yet to be accomplished. In *The Australasian Methodist Missionary Notices* during the succeeding years there are frequent references to "the solid mass of heathenism" to be overcome. Some of the appeals of the weary, jaded missionaries to the General Secretary are vehement, almost rude. "You must not get the impression," writes a great missionary, the Rev. William Moore, "that *Feejee is saved* and that we can do without a reinforcement . . . Well then, Feejee, if this is *all* that can be done for thee by the Churches of *my country* thy bloody sons must become still more bloody, until they have filled up the measure of their iniquity, and go down to hell to drink the dregs of the wrath of God through the worldly mindedness and indifference of our Colonial Churches." We may not subscribe either to the violence of this language or to the theology of this appeal; but we cannot fail to realize its passionate sincerity.

"Two-thirds of this circuit is still heathen — say 34,000 to 35,000 in the Rewa Circuit alone." "Eighteen able missionaries are required for Fiji." "If we thought it of any use, we would cry out, '*More missionaries! More missionaries for Fiji!*' but cases of gin land by the hundred."

Nevertheless, in spite of all obstacles, success was not wanting. "Fifteen thousand more of these cannibals

have bowed the knee to the Son of God during the past year."

Reinforcements arrived and gave new heart to the despairing workers; but what was more significantly important, Training Institutions were opened for Fijian pastors and teachers who, in the later years of



King Thakombau

this period under review, were to do most of the evangelizing.

In 1859, Thomas Baker was appointed to Fiji and,

though a man of limited gifts, threw himself with more than ordinary enthusiasm into the task. In 1864, he was appointed "Missionary to the Interior" which region was utterly savage. He erected a new station at Davuilevu, then on the verge of heathen territory. To the East, along the banks of the majestic Rewa River, were Christian villages and at eventide the sounds of evening prayers were wafted up-stream; but from his hill-top he looked to the West where dark glowering mountains made ragged the fading horizon and in whose deep, gloomy valleys cruelty and tragedy lay brooding. In July 1867, accompanied by a Christian party of nine, he set off for those sinister mountains, never to return, for on the journey he was struck down by a murderous axe, and seven of his companions were also killed, two alone escaping to tell the sad tale. The last indignity was his: his body was cut up, cooked and eaten by the savage tribes of Nandrau.

At such cost was Fiji won, but by 1874, when it became a Crown Colony, after the conversion of Thakombau, heathenism was practically at an end.

### The Maoris

We shall not dwell long upon the Adventure among the Maoris for the responsibility for them was soon taken over by the Church in New Zealand. The story of this Mission was in some respects a tragic one. "The decade from 1860 to 1870 forms the saddest and most humiliating page in the history of British Colonization in New Zealand. The story reveals great folly, criminal want of tact, and not a little wickedness. Were it possible to get to bedrock in the history of the wars Britain waged against aboriginal populations, the chief causes would be found to be: Failure of the

white man to understand the habit of mind and the point of view of the coloured man; the interference of interested people who saw in the conflict means of enrichment; and the tactlessness of persons in official positions. The War between the Maoris and the British was not a sudden outbreak: it was the harvest of half a century of sowing."\*

During the War, John Whiteley, one of the most valuable missionaries, was murdered, and for many years there was suspicion, distrust and bitter hatred on both sides. The wounds are almost healed, and more and more the Maoris are being assimilated in the European population; but their Church affiliation is still very slender.

### Tonga

Little needs to be said about Tonga during this period. One sad and disturbing event was the arrival of Roman Catholic priests on Haapai in 1858; with the arrogant conduct of the Captain of the French Man of War which brought them. It was an ugly business and still rankles in the minds of the Tongans.

In 1861, the Rev. Shirley W. Baker was appointed to Tonga and for many years did excellent work. He had an active mind, a strong personality, and showed a devoted spirit; and none at that time would have suspected that he would cause such trouble in the years to come.

In 1862, a Constitution was adopted by the Parliament of Tonga, and it was really a noble and remarkable piece of work. The Laws of the Kingdom were essentially Christian, and we may search human history in vain for a document so august in principle

\* The Rev. William Slade in *A Century in the Pacific*, p. 141.





**Rev. J. E. Moulton, M.A., D.D.**

and so effective in detail. It was, of course, drawn up by the missionaries.

In 1865, the Rev. J. E. Moulton, M.A., arrived in the Kingdom, and immediately commenced his great task of Christian education which, until this present, has so deeply affected the intellectual and spiritual life of Tonga.

### **The Chinese in Australia**

The discovery of gold in 1851 brought a flood of Chinese to Australia. In the sixties there were no

less than 40,000 Chinese in Victoria alone, and over 70,000 in all Australia. This was a challenge to the Christian Church. The first Methodist convert was a young man who afterwards was widely known and deeply loved — the Rev. James Moy Ling. For fifty years he laboured among his countrymen and many found Christ through his earnest ministry. The flood receded, and many Chinese went back to their homeland, some of them as Christians who bore gracious testimony to the new life they had found. The work is still carried on, though on only a limited scale. The Chinese effort in Victoria is under the auspices of the Home Mission Department, and the Overseas Mission Board ministers to the Chinese people in Darwin and in Rabaul.



**Happy Chinese Methodists at Rabaul.**

## CHAPTER FOUR

### THE EXPANSION OF THE ADVENTURE

1875 — 1894

The first twenty years saw no addition to the fields of Australasian Missionary Adventure; but in the twenty years now under consideration, there was a remarkable expansion of the task — due largely to the vision and energy of George Brown.

Brown, during his fourteen years in Samoa formed a high regard for the customs and cultures of the Pacific races, and gave much study to these. With the exception of Lorimer Fison, missionaries seemed to be obsessed by the idea that native practices were inherently bad; and there was far too much attempt to give an English cast to native life; hence there is a sense in which George Brown was the forerunner of a different type of missionary. In more recent years with a wider anthropological outlook, both Governments and Missions carry on their work on a much broader basis.

Samoa was an apprenticeship to a much greater missionary task, and George Brown recognized that Samoa had taught him much. Two things in particular he learned: One was never to break a promise given to a native, no matter how difficult it was to fulfil it; and the other was never to lose patience with the people however stupid their ways might appear to a Western mind. "Patience is far more necessary here than a knowledge of Hebrew."

Walter Lawry, as we have seen, had a vision of the

Western Pacific as a field for missionary endeavour, and Martin Dyson, in some of his thoughtful letters to the Mission Office, suggested that Methodism should occupy New Britain or New Ireland; but it was left for the dynamic and intrepid Brown to turn vision into reality.



A Church in New Britain in which some of the first converts were baptised.

He had heard from captains of trading vessels of the awful condition of the natives of New Guinea, and had obtained much information regarding the geography and character of the country. These things were stored in his mind as he left Samoa in 1874. In September of that year we find him addressing the Missionary Committee in Sydney regarding the establishment of a Mission in New Britain or in New Ireland. Such was his persuasiveness that, seemingly

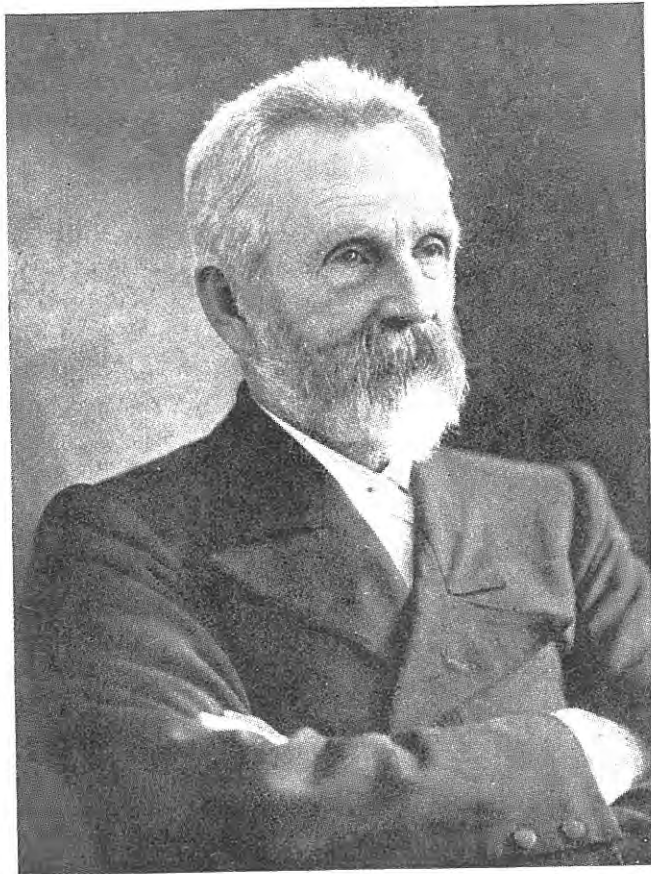
without much ado, the Committee consented to his proposals; and it was well it did, for Methodism, from the missionary point of view, was inclined to settle on its lees. There had been great and notable conquests in the Eastern Pacific and the Church was in danger of resting on past accomplishments. The Missionary Committee appointed George Brown to lead the new Adventure.

He settled his family in New Zealand; he had found his wife there — a wife not one whit less courageous than her husband — and it was fitting that during his absence she should be among her own people. Returning to Australia, he set about preparations for the new Mission, purchasing equipment, travelling through the Colonies advocating the cause and incidentally raising money. Mr. Henry Reed of Launceston gave him £500 to purchase a steam launch.

On April 27th, 1875, he sailed in the *John Wesley*, with his equipment and provisions on board, and the *Henry Reed* snugly stowed away on the fore deck. On arrival in Fiji, he found that a fearful epidemic of measles had carried off 40,000 people — a quarter of the population; and it seemed a hopeless task to recruit volunteers for a hazardous undertaking; but George Brown was undaunted. He went to the Central Training Institution at Navuloa and put his case before the students. All eighty-three stood in response to his appeal. Six married and three unmarried men were chosen, much to the disappointment of the rest. The Administrator of the newly-founded Colony, hearing that it was proposed to take Fijians to New Britain, felt it to be his duty to summon them and their leader to the Government Offices where he addressed them. Mr. Layard, in his speech, pointed out that they were now British subjects, and under

the protection of the Queen, hence he must tell them of the privations and dangers they would encounter, pointing out that many of them would probably not see Fiji again. It was a terrifying speech. The volunteers briefly conferred together; and then Aminio Bale, their spokesman, stood up and thanked His Honour for the interest he had taken in them, and for assuring them that they were British subjects and free to choose. "We wish," he said, "to inform your Honour that this is no new thing to us. Mr. Brown has told us all that you have told us about the unhealthiness of the climate and the dangers we will probably encounter . . . But, Sir, we have fully considered this matter in our hearts; no one has pressed us in any way; we have given ourselves up to God's work, and our mind to-day, Sir, is to go with Mr. Brown. If we die, we die; if we live, we live." Only one lived.

The story of the landing, on the Duke of York Group, by the Pioneer and his brave company of Tongans, Samoans and Fijians has often been told; and it has an epic quality that can never fade with time. There were perils and privations, dangers and disease; but the little band showed no fear. Later tragedy came swiftly upon them. In 1878, the mountain people above Blanche Bay swooped down on the brown missionaries as they were carrying out their task, and Sailasi, a Fijian Minister, and three young Fijian teachers who were with him were killed and eaten. It was reported that their widows and children were in danger of the same fate, and Mr. Brown had to go to their rescue. Unfortunately, this expedition took on a punitive character, as some of the European planters were concerned for their own safety. George Brown was much criticized for the part he took in this



**Dr. George Brown**

affair; but the evidence seemed to prove that if there had not been prompt action, many other lives would have been lost.

In 1877 Brown took a brief furlough in Australia, returning to New Britain with his wife and family in August of that year. They were scarcely settled in the new house that he had built when a great personal sorrow fell upon them. Mr. Brown had to leave hurriedly in a small launch for Cooktown in Queensland for urgent medical treatment; but there was no room for the wife and children, hence they had to be left behind. During his absence two of the children — Wallis and Mabel — took ill, and the anguished father learned in Australia that Wallis had died. On reaching his Station he learned that Mabel too had passed away, and the distracted mother had gone to the mission house in New Britain occupied by the Rev. and Mrs. B. Danks. In the long annals of our missionary history there is no more poignant and touching scene than that of his return to the empty home. "I shall never forget how utterly desolate and miserable I felt as I stood in our bedroom, and saw everywhere the evidence of the painful experience through which my dear wife had passed. The room was all untidy, just as it had been left when the body of our dear child had been carried from it. Her hat, and, as I vividly remember, a little pink dress which she had worn, were thrown on the floor in one corner of the room; the dolls and toys with which they had tried to amuse her were still lying near the bed on which she died. The medical books over which they pored in vain were still about, and on the drawers and table were the medicine bottles . . . I stood speechless in my great sorrow, until Captain Ferguson came and, throwing his arms round my neck, said in his old



familiar way, but with deep emotion, 'Come out of this, old man. This is no place for you. Come away, and I will get up steam again and we will go and look for Mrs. Brown'."

1878 saw the arrival of the Rev. and Mrs. Benjamin Danks, who upon the retirement of George Brown in 1881, took over the responsibilities of the Mission. There is a danger that we overlook the remarkable service rendered by Mr. Danks, for he was somewhat overshadowed by the great pioneer missionary; but Mr. Danks played a very important part in the winning of New Britain. He gave himself to the study of the language, compiled a dictionary, and did much translation work.

He was joined by the Rev. Isaac Rooney and H. R. Rickard; then followed F. B. Oldham, William Brown, W. J. Chambers and J. A. Crump. All these able and devoted servants deserve special mention for the work they did, but we can merely record their honoured names. By the end of this first period, the Church in New Britain was well and truly founded; congregations were organized, churches built, schools were opened and the people provided with a considerable amount of reading matter. After only twenty years there were over 70 churches, 3,000 Sunday School and day scholars, 1600 members of the Church and more than 10,000 attendants at public worship. This progress is the more remarkable as there was no chiefly and communal system, and converts had to be won one by one.

In 1884, New Guinea was annexed by Germany and civil law and order commenced to spread through the Territory. The German Administration was wise and thorough, and the interests of the natives were well looked after. This annexation led eventually to

the coming of some Methodist German missionaries, and no praise can be too high for the able and devoted manner in which they carried out their task; but this must be reserved for a subsequent chapter.

### Trouble in Tonga

One of the saddest chapters in our missionary history tells of the trouble in Tonga which led to a serious recession in the Methodist Church there. It is not necessary to enter into details of this somewhat complex affair. Briefly it arose when Mr. Moulton had left with his wife and family for England to see through the revision of the Tongan New Testament. Because of his knowledge of the language and his great scholarship he was unanimously chosen by his brethren for this important duty. For two and a half years he laboured; but in 1880 he learned that storm clouds were gathering in Tonga and he immediately returned. Though Shirley Baker had proved to be a good missionary, he was an ambitious man, and power went to his head. He gradually estranged the King from his previous close friendship with Mr. Moulton, suggesting that while in England the translator had been trying to bring about the annexation of Tonga. Mr. Baker was made Prime Minister of the Kingdom and in 1881 was asked to resign from the ministry, which he did. In 1885 the storm burst. Mr. Baker induced the King to set up a rival Church called the "Free Church"; and it was to be the State Church of Tonga. It was called "Free" because it was to be independent of Sydney. Large quantities of coconut oil had been shipped to Sydney, being the missionary contributions of the people. This oil was sold in Australia, and went into Mission funds. The total

amount was not nearly enough to support the work in Tonga; but it seemed a large sum, and the credulous Tongans were led to believe that it was being spent on other fields.

In 1887, some escaped prisoners made an attack on the life of Shirley Baker, and efforts were made to connect this outrage with students from Moulton's college; thus the wrath of the King fell upon the Wesleyan Church, and there was persecution of all who adhered to it. It was argued by the malcontents that Mr. Moulton was the head and font of this offending, and he volunteered to leave Tonga if that would ease the situation. He suggested that George Brown might be sent as commissioner to take his place. In the General Conference of 1888 there was heated discussion on this matter; but it was ultimately decided to accept Mr. Moulton's suggestion and George Brown proceeded to Tonga, to witness the departure of Mr. Moulton amid the lamentations of his students and of the loyal members of the Church. There is no doubt that Mr. Moulton through it all showed a fine dignity and a still finer Christian spirit.

Investigations were made into the affair by Sir John Thurston, for a political angle had appeared, and Mr. Baker was deported for five years. Gradually a cold peace reigned. We shall notice later the attempts made to bring the rival churches together.

### Papua

In 1890, it was decided by the General Conference to accept the invitation of His Excellency Sir William MacGregor to enter upon a new Mission in the eastern end of Papua (then called British New Guinea). Dr. Brown was then General Secretary, having been elected in 1887; and it fell to him to make the

necessary arrangements. He made a preliminary visit, and decided to make Dobu the headquarters, and to include all the islands lying to the east of the mainland as the sphere of the new Mission. It was in some sense unfortunate for our Missions in the Pacific that George Brown was a good sailor and loved sea travel, else he might have chosen other spheres for the operation of our Society. Succeeding General Secretaries have found it one of their biggest problems to provide boats for the many islands that have fallen to our lot; and the troubles are not yet over, though eventually



Dr. and Mrs. Bromilow

roads and air-strips may somewhat minimize the difficulties.

The real start was made on the 27th May, 1891, when Dr. Brown loaded the three-masted schooner *The Lord of the Isles*, with the most complete equipment ever used to commence a Mission. The missionary contingent consisted of the Rev. W. E. Bromilow, his wife and daughter, the Revs. S. B. Fellows, J. T. Field and J. Watson, with Mr. Beardsley as a carpenter. The materials for two large mission houses were aboard together with large quantities of provisions and other stores. On landing at Dobu Island, the ground was cleared and in three weeks there were erected the two houses and dwellings for the South Sea Island workers. The Mission was a success from the start, and by the end of 1894 had made a considerable number of converts.

It should be noted that in 1891 *The Missionary Review* commenced publication and was the medium by which our people were kept informed of the progress of the new Mission. Through the years this little magazine has probably done more than any other single agency to inform and inspire our Methodist people in respect of the Missionary Adventure.

## CHAPTER FIVE

### SUCCESS IN THE ADVENTURE

1895 — 1914

In looking over the preceding chapters there is a sense of guilt that so many great names and important events have had to be omitted; and that sense deepens as we now look at the material before us and know that only a small fraction of it can be used.

This period was one of great expansion. The work among the Indians in Fiji was commenced; the Solomons Island Mission was begun; our first missionaries were sent to India; steps were taken to expand our educational work and to put it on a broader and more professional basis; the first missionary sisters were appointed; the Mission Board was enlarged; and Conference Foreign Mission Secretaries were placed in charge of the several States of Australia and of New Zealand.

#### Tonga

Persistent efforts were made to draw the divided Church together. With the deportation of Shirley Baker, the friction became less, and the King became reconciled with Dr. Moulton who was re-appointed Chairman in 1896. He did not reside in Tonga, for he had been appointed President of Newington College



in Sydney; but he made annual visits to Tonga; and his son, the Rev. J. Egan Moulton, B.A., had charge of the work in the intervals between visits. Dr. Moulton finished, in 1902, after twenty years of patient and scholarly toil, the translation of the Old Testament. He died in 1909, and the grateful people of the little Kingdom erected a monument to his memory in the Gore Hill cemetery in Sydney, and another which stands in front of the old Tubou College in Nuku'alofa; but his real memorial is in the hearts of the people and kept fresh by the educational work which he commenced.

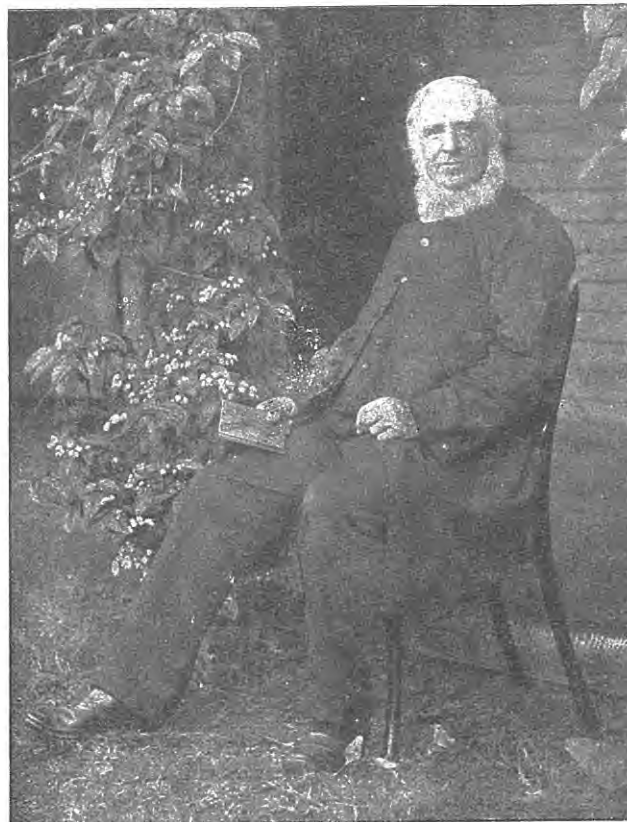
In 1908, the Rev. Rodger Page was appointed and soon set about the task of promoting better relations between the two Churches; but that story must be left for the next chapter. For thirty-eight years he was to serve the Tongan Church.

### Samoa

Nothing of major importance happened in Samoa. The two churches settled down side by side and both enjoyed a period of prosperity, though marred by quarrels among the European Powers who wanted possession of these beautiful Islands. A division was made, Western Samoa going to the Germans, and Eastern Samoa to the Americans. In 1895, Robert Louis Stevenson died and his frail body was carried by the hands of those that loved him to the top of Mount Vaaea and there laid to rest.

### Fiji

In Fiji Dr. Langham had just left the district, after 37 years of arduous and devoted service. This was a record for Fiji and remained so until it was surpassed by another great missionary, the Rev. A. J. Small, who



Rev. Frederick Langham, D.D.

gave over forty years of useful and sacrificial life to the Fijian people.

During this period the Central Training Institution was removed from Navuloa, where it had been for thirty-five years, to Davuilevu, a more central and commodious site. Here was commenced in 1908 and

The Synod in 1891 pleaded for a catechist to be obtained from India for this work. Next year he came, but soon left the work to take up the more remunerative occupation of a storekeeper. In 1897, Miss Dudley, who had been a missionary in India and had returned to Australia in ill-health, heard of the plight in Fiji and volunteered for service. This earnest and cultured woman did a most remarkable piece of work, and little wonder that no name is more honoured among the Indian people in Fiji than that of Miss Dudley Sahibah. In 1901, Mr. Cyril Bavin came as a lay missionary, but returned to Australia the next year to enter the theological college. He was back in Fiji in 1903 as a ministerial probationer. In 1902 the Rev. J. W. Burton was appointed the first superintendent of the Indian Mission and remained for nine years until driven home by family affliction.

By this time there were over twenty-five thousand Indians in Fiji; but the work was very slow and results few. Churches were built, schools established, and the Dudley Orphanage was erected, being named in honour of the lady who had first taken orphan children into her home.

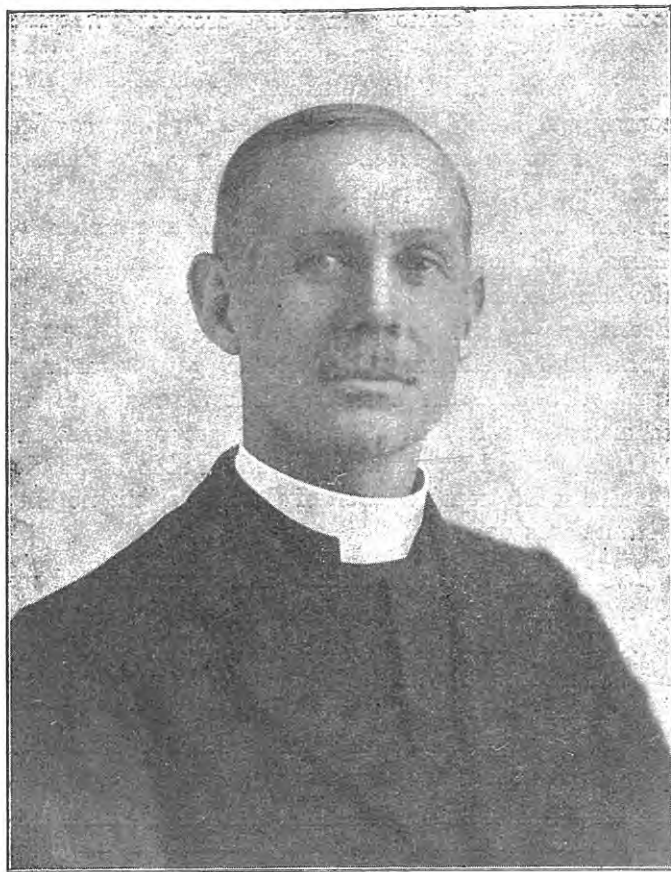
### New Britain

The Adventure in New Britain saw considerable progress in New Britain. In 1879 the island of Ulu was purchased; it contained 607 hectares (approximately 1500 acres). The original purpose was to make this into a plantation to which could be drawn young men from the non-evangelized areas, instruct them in modern methods of agriculture, instil into them Christian ideas, and then send them back to their villages to spread Christian truths. It did not turn out as proposed, for the German Government which

took over the Territory in 1884 brought in, quite properly, regulations to protect native labour; hence the property had to be cultivated on more or less a commercial basis. Through the years it has provided the opportunity for excellent Christian work, and has also, of recent years, helped the funds of the New Britain Church. During the period a number of German Methodist missionaries were appointed — the Revs. H. Fellman, H. P. Wenzel, K. Schmidt, and E. Beottcher — and these did extraordinary effective work. Mr. Fellman, in particular, gave himself to translation, and the District still owes much to his scholarly labours. In 1911, it was proposed that the task in New Britain should be handed over to the Methodist Episcopal Church of Germany; but nothing definite was done.

In 1900 the Central Training Institution, named the George Brown College, was established on Ulu, and in 1906 the House Building and Maintenance Fund was an evidence of the desire of the District to be as self-supporting as possible. The Synod felt the necessity for more experienced staff, and passed a resolution that "no missionary should be accepted for New Britain who had not passed at least three years of probation".

In 1901 there came to the District one who was to serve it with outstanding ability and devotion for over thirty years — the Rev. W. H. Cox. "Kokis" became a legend among the people and perhaps no other missionary had a warmer place in their hearts. In 1903 the Synod wished to open up Nakanai; but it was not until nearly twenty years afterwards, through the generosity of Mr. F. J. Cato of Melbourne, who gave £500 a year for three years, that this was



**Rev. W. H. Cox**

accomplished. Prospects looked bright for the adventure in New Britain until, in 1914, war came, and the Territory was captured by the Australian Forces. The Rev. W. H. Cox was wrongfully suspected of spying and was beaten up by German officials. During the military occupation the work was greatly hindered and it took some years before it could be fully re-established.

### **The Solomon Islands**

In 1902, the Rev. Dr. George Brown headed a party consisting of the Revs. J. F. Goldie, S. R. Rooney and a number of South Sea Island helpers to commence work in the Solomon Islands. Careful preparations had been made and the establishment of the Mission was carried out with striking success. Later, the Rev. R. C. Nicholson was appointed to Vella La Vella and rendered outstanding service. The first attempt to evangelize these notorious "head-hunters" was made in 1844 when Bishop Espalle with a devoted band of Catholic missionaries landed; the leader was murdered with some of the others, and the rest died of malaria. It was not until 1898 that the Roman Church re-entered the territory. The call to Methodism came from an unexpected source. There had been sent to Fiji as labourers on the sugar-fields a number of Solomon Island natives who were so influenced and impressed by the Methodist Church there that they pleaded with the Board to send missionaries to their people. Dr. Brown was careful to observe the comity of Missions and therefore selected New Georgia as the field of operations as no other Protestant bodies were at work there. The Solomon Islands Mission attracted the interest of the Church in Australasia, and probably no other mission was so popular with our people. The success on the field, too, was dramatic. In 1902 there was nothing; in 1913 there were 31 churches, 1550 scholars, 511 members and 6,625 attendants at public worship. We shall make no further mention of the Solomon Islands Mission, for in 1922 it was handed over to the New Zealand Methodist Church; and the initial success was maintained and the work greatly developed by the support and enthusiasm of our friends in the Dominion.

We would note however that this Mission celebrated its Jubilee in 1952, and there was present, though in ill-health and feebleness extreme, one of the pioneers, the Rev. J. F. Goldie, who as chairman of the District for nearly half a century guided and controlled the work. He established a record for missionary service in a malarial climate. He died recently, but his memory will be cherished by long generations of people to come in these once-savage and now-Christian Islands of the South Seas.

### Papua

The Mission was at this time well-established and under the leadership of the Rev. W. E. Bromilow made rapid strides. His wife was as energetic as himself, and speedily found an avenue for her activities. The custom in Papua was to bury the living infant with the dead mother. This may not be quite so callous as it sounds, for in the absence of artificial food, when a mother died there was no sustenance for the child, and it would die in any case. Mrs. Bromilow instructed all the teachers to bring her any of these waifs, and she cared for them in her newly-built nursery. She then asked for Sisters to work among the women, and thus arose our great Sisterhood. The first to respond to the call was Miss E. J. Walker of the Central Methodist Mission in Sydney and in 1892 she arrived in Papua; she was followed by Miss Tinney of Ballarat and then by Miss Minnie Billings of South Australia.

### The Home Base

Providentially about the time of the appointment of the first Missionary Sisters there was founded the Women's Auxiliary to Foreign Missions, later changed to the Women's Auxiliary to Overseas Missions, and

familiarly known as the W.A.O.M. At first the Auxiliary was mainly engaged in sending gift-boxes to the Sisters on the Field; and the members met regularly to make garments for their brown sisters, and to collect medicines for use by the missionaries; for in those earlier days there were no hospitals on the field and the missionaries were more or less amateur doctors. This effort grew to such volume that the gift-boxes became an embarrassment. It was quite proper to make the native women a gift at Christmas time; but there were so many boxes that the Santa Claus could not usefully give all the garments away. Moreover, it was eventually realised that the brown sisters were just as able to buy or make their own simple clothing as were the donors at home; and further, the women and girls on the field developed notions of style and looked askance at the "Mother Hubbard" type of gay clothing given to them. There was another cause of dissatisfaction. A Missionary Sister supported by a strong Auxiliary would receive many gift-boxes and appeared as a Lady Bountiful to the native people; while an equally-worthy Sister who represented a smaller and less affluent Auxiliary would have only a few boxes and hence appear as a far less important person. Many attempts were made to place the distribution of the gift-boxes on a better basis, but without much success. Perhaps the thing that influenced the thrifty housewives in the Home Land was the discovery of the fact that the gift-box was wasteful. For example a bottle of eucalyptus for which a devoted woman had paid one or two shillings at the local chemist would only cost threepence if purchased in bulk; though it was argued in reply that these individual gifts had a psychological and spiritual value in maintaining the interest of the women of Methodism



in the work abroad, and it was prophesied that if the gift-boxes were discontinued, there would be a great loss of interest. There came gradually a complete change-over in the Auxiliaries as the realization came that money for the support of the Sisters was more valuable than gifts of garments and medicines. The Board decided that when an Auxiliary raised a certain defined sum, a Sister would be allotted to it as its representative on the Field, and the result of this was a new enthusiasm. In 1954 the Women's Auxiliaries throughout Australia raised the magnificent sum of £29,245. Perhaps even more important than the great financial help given by the Auxiliaries was the reflex action on the whole Church. These devoted and enthusiastic women infected their husbands, brothers and sons with the missionary passion; and much of the increase in the general giving of our people was the indirect result of this vigorous organization.

Later there was established, by Miss Olive Morrissey, M.A., a Young Women's Missionary Movement. She saw that as most of the W.A.O.M. meetings were held in the afternoons, young women in business and in professions could not attend. Again, apart from the money raised, the indirect influence was great; and many of the members of this Movement found their way to the Mission Field.

The rise of the Laymen's Missionary Movement in Victoria marked a new and more intelligent interest by the men of the Church in the great Adventure. Though modelled on the American Movement, it was adapted to the needs of Australia and for many years was a most inspiring influence which almost revolutionized the attitude to the work overseas. Instead of leaving the collecting of money in the

circuits to the teenagers, the men themselves undertook the task; businessmen challenged other businessmen, professional men interviewed other professional men; and instead of a casual gift of a few shillings there was a considered contribution of as many pounds. The first President was Mr. F. J. Cato, one of the greatest laymen God has given to the Church, and the first Secretary was that quiet, devoted missionary enthusiast, Mr. James Morrissey. After his death his place was taken by Mr. J. E. Poppins, who for over forty years has been an indefatigable worker in the Missionary Cause. There were so many outstanding members of the Movement that it seems almost invidious to mention names; but we cannot forbear to call to remembrance the late Hon. Robert Beckett and Dr. E. L. Gault who made such a valuable contribution.

At the close of a Laymen's Missionary Conference at Geelong, Victoria, there came to the Foreign Mission Secretary a shy man who said that he had been deeply moved by the Conference and felt impelled to offer his services in any capacity for the missionary cause. He was about to retire from business as a watchmaker and jeweller and was prepared to give his whole time as an honorary worker if he thought he could be of any use. Thus came to us Mr. N. J. Jenkin who for over twenty years served as no other layman has ever done. His home, his car and his time were ever as the disposal of the Mission Office in Melbourne. At his own expense he and his equally-devoted wife visited our Mission Fields and came back with a store of information and with a glowing enthusiasm. Mr. Jenkin had none of the gifts of an orator, but his plain simple statements of the needs of the Pacific people were made with such sincerity that his audiences were touched. In the intervals between

deputation appointments, he spent his time at the office doing any job, however humble, that was assigned to him. He delighted in meeting or sending off missionaries at the railway station, attending to their luggage and seeing that they were made comfortable. He had a great gift for hospitality and his gracious home saw many guests. He was particularly interested in young men who came from the Islands for educational purposes and for months on end he was their cheery host. He lives in the memory of scores of missionaries and others who received such bountiful kindness at his hands.

Extension on the fields demanded a more liberal and systematic giving by our people in Australasia, and it was also felt that the burden of administrative responsibility should be shared over a wider area. Up to this time the New South Wales Conference had charge of Mission Affairs, and the Sydney Board attended to all details. The General Conference of 1913, on the proposals by Rev. J. G. Wheen, who became General Secretary in 1913, resolved to extend the membership of the Board to include representatives from all the Australian Conferences and from New Zealand; and an Annual Meeting was to decide the policy and commitments of the Society. It may be that this Board was too big for efficient working; but it extended the sphere of interest and brought new ideas to bear upon the task.

The Conference also decided to appoint "Conference Foreign Mission Secretaries" to have charge of the organization within their areas. The Rev. G. H. Hewitt was appointed for New South Wales and Queensland; the Rev. A. H. Carne for South Australia and Western Australia; and the Rev. J. W. Burton for Victoria and Tasmania.

## India

In 1908 it was determined to establish a Mission to India, and the Rev. F. L. Nunn was appointed, being joined a year later by the Rev. J. H. Allen, B.Sc. At first, in order to gain experience, these missionaries were attached to the British Missionary Society, but in 1913 a separate Australian Station was established at Mau. In 1914 arrangements were made to take over the property of the Church Missionary Society at Azamgarh, a much larger city some twenty-five miles from Mau. This property comprised a High School which was founded in pre-mutiny days, and which, some short time ago, celebrated its Centenary; an English and a Hindustani Church with other buildings. No great success had attended the ministrations of the Church Missionary Society, and the area was looked upon a particularly difficult one. The late Dr. S. K. Datta, B.A., then General Secretary of the Y.M.C.A. in India, told the writer that in his opinion the Australasian Church had made a great mistake in taking over the property, for the District was "gospel-hardened".

However, our missionaries laboured faithfully and gradually built up a small Church, and extended greatly the Boys' School, which took on the name of Wesley High School. Mr. Allen served 27 years in India and the little Church took shape under his hands. Mr. Nunn, after a few years, left and was appointed to the needy Mission among the Indians in Fiji, where he did quiet, intensive work.

In 1925 the Rev. Austin James, M.A., was appointed and has given nearly thirty years of his life to the task. The services of the Rev. J. H. Allen and of the

Rev. Austin James cover almost the entire life of our Mission in India.

Perhaps the outstanding feature of our Mission in India was the establishment in 1925 of our medical work, originally for Indian women and children. Mrs. J. F. Long, the wife of one of our Australian missionaries, was a medical woman, and she commenced the medical care of her needy Indian sisters and their children. Later Dr. Adelaide Gault was appointed, and shortly afterwards a modern and capacious hospital was erected. Dr. Adelaide was obliged to retire owing to ill-health, and there was a succession of Indian doctors in charge of the institution. In 1937 her brother, Dr. Edward Gault, was appointed, his wife being also a medical practitioner. Dr. Edward and Dr. Edna did much to bring the hospital to a high standard of proficiency, and, in spite of all prejudices, soon won the confidence of the Indian people.

Dr. Edward Gault and his wife later were placed on the staff of the Christian Medical College at Vellore in South India, but we still look upon them as representatives of our Australian Church in that great country.

If statistics were the measure of success, then the results appear small; but the leavening influence of Christ has permeated the lives and thought of many Indians who have never acknowledged Christian discipleship. The High School has done much to make known the moral and spiritual ideals of Christianity, and the hospital has been a manifestation of the Christian spirit of service.

## CHAPTER SIX

### THE ADVENTURE MEETS DIFFICULTIES

1915 — 1934

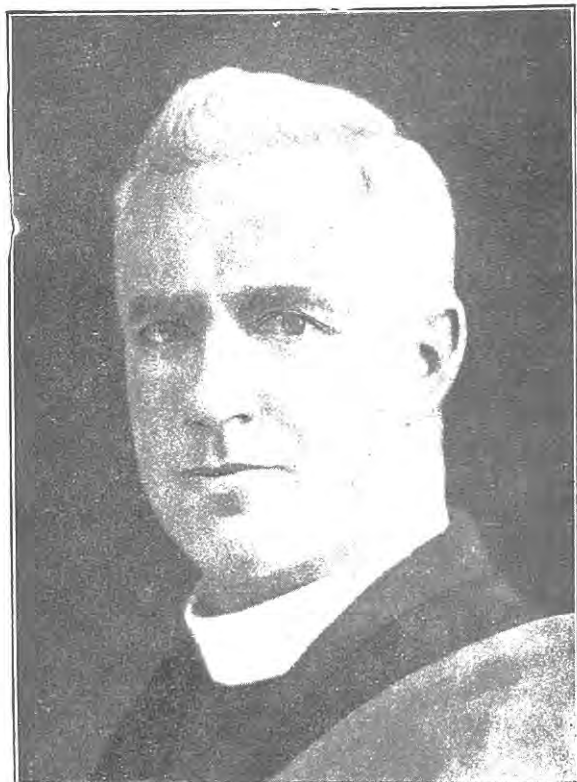
This period opened when the First World War shattered so many human hopes and plans. We then thought that it was a war to end war and that such a catastrophe would never occur again; but we were sadly disillusioned for weapons of a more diabolical character were evolved and the Second World War made this one appear a mere skirmish.

The effect upon the Missionary Adventure was disastrous. There was an acute shortage of staff, and the aftermath brought such financial embarrassment that the Officers of the Department were sore put to it to find support for a much reduced personnel. In spite of all efforts, actual withdrawals from the field had to be made, and the Board was subjected to much unkind criticism both from the Field and from enthusiasts at the Home Base. These were trying days. 1915 opened with an accumulated deficit in the Board's accounts of £6,728 and this increased alarmingly until in the thirties the accumulated deficit reached £29,282. The Bank was unwilling to increase the overdraft accommodation, and a serious position faced the missionary enterprise.

In those days the method of financing the Board's affairs was, at the Annual Meeting, to make a guess



at the income for the current year and when it was obviously insufficient to meet the pruned estimates of expenditure the guess was made bigger. At one meeting the genial and beloved President General, the Rev. E. H. Sugden, when the Board was confronted with an estimated deficiency of some £6,000 and the General Secretary urged that further retrenchment should be made, stood up and with emotion asked, "Has the General Secretary no faith? What is £6,000



Rev. J. W. Burton, M.A., D.D., General Secretary of Overseas Missions from 1925-1945.

to Almighty God and to our great Methodist Church?" The Board under this eloquent appeal passed the budget, and the end of the year showed an alarming increase in the Accumulated Deficit.

It was then, in 1938 that the Board, on the recommendation of its officers, determined on a new method of finance. By the utilization of some free legacies which had been used as an offset to the overdraft, by raiding the capital of the Insurance Fund and by certain other adjustments, the deficiency was cleared off and an even balance struck. It was then decided that the estimated income should not be based on guesswork, but on the average of the preceding three years giving, with an equalization fund to act as a reservoir for annual surpluses or deficits. Thus the budget committee had a definite sum on which to base its authorized expenditure. This method has been followed ever since, and the Department has never had again the embarrassment of an accumulated deficit.

Another important development during these twenty years was the demand for a higher standard of qualities for missionaries with a period of training for their specialised task. We have had some magnificent workers who had only meagre equipment; but conditions on the mission fields had changed, and there was no place for the "Jack of all Trades" and "Maid of all Work". It was held that missionary sisters should be trained nurses, certificated teachers or qualified welfare workers; and that laymen should have special skills as teachers, agriculturists or technicians.

Moreover it was felt that these, with ministerial missionaries should be given some training, over and above their special qualifications, to enable them to do more effectively their work among a people with

a different culture and environment. There had been a small Sisters' Home to help young women to obtain some knowledge of nursing and teaching; but the scope of this was too narrow, and an opportunity came to sell it to the War Memorial Hospital at Waverley, Sydney. Eventually a fine property was purchased at Haberfield, now known as *The George Brown Missionary Training College*, and it was arranged that students should attend the University lectures in Anthropology and Linguistics; and that lectures would be given in the College on the History and Methods of Missions and Book-keeping; and, for non-ministerial students, on Simple Theology, Bible Knowledge and other subjects.

There was considerable opposition to this plan. Missionaries on the field pointed out that good work had been done by people without this specialised training; and devoted people at the Home Base were afraid that too little emphasis was being placed on the "call" to missionary service. However, the College emerged triumphant from the struggle, and to-day the course of training is not only accepted but appreciated. Never have we had missionaries of such culture and equipment, and never have we had more devoted and consecrated workers.

#### **Transfer of Solomon Islands Missions to New Zealand**

In 1922 the Solomon Islands District was handed over to the New Zealand Methodist Church. It had been felt that now Dominion Methodism was separated from Australian Methodism, it should have a field of its own. The New Zealand Church took up this task with enthusiasm and raised large sums of money to prosecute and extend its work. Some feared at the time that confinement to only one field would narrow

interest, and so it has proved. In some sense this helped the Australian Church, for there were more offers for service than could be accepted for the work in the Solomons; and many valuable workers found their way to our fields in Tonga and Fiji.

#### **Tonga**

Through the efforts of Her Majesty, Queen Salote, and the Rev. Rodger Page, there was a drawing together of the divided Tongan Methodist Church, and at the General Conference of 1926 a Constitution was approved which made Tonga an Independent Conference in affiliation with the Australasian General Conference. Great praise must be given to Her Majesty and to Mr. Page for their long years of patient endeavour to bring about this result.

In the same year the Centenary of Methodism was celebrated with great rejoicing in the little Kingdom, and the Australasian Church was represented by the President General, the Rev. J. G. Wheen, the Rev. G. H. Hewitt and Sir Frederick Stewart.

The Tongan Church has not only taken a unique place in the evangelization of the races of the South Pacific, but it has had an invigorating effect upon the Home Church. One illustration of this was the visit of the Tongan Choir in 1932 under the baton of the Rev. A. H. Wood, M.A., B.D. (now Secretary-General and Principal of the Methodist Ladies' College in Victoria). There was unparalleled enthusiasm; the town halls of our capital cities were packed with appreciative audiences; and not only the superb singing of the lads, but their personal charm and grace gave thousands a new vision of what the Church had accomplished in Overseas Missions. A considerable

sum of money was raised, but far more important was the spiritual impact upon our people. A second visit, owing to adverse circumstances, was not quite so dramatically successful; but it added to the marvel that in a few brief years a nation had been so changed and transformed by the power of the Gospel of Jesus Christ.

### Fiji

Great progress was made in Education both among the Fijians and Indians at this time. In 1917, the General Conference, after a long and heated debate, agreed to accept Government Grants for the Davuilevu Teacher Training Institution and for some schools. There were gains and losses in this decision. There had been over a thousand village schools which,



Baker Memorial Hall, Davuilevu, Fiji.

though the standard of teaching was low, provided the Church with an opportunity to instruct the children in the truths of Christianity. These were almost wiped out by the new Government proposals; but the schools that remained to the Mission were able to give much better tuition, especially in English.

Mention should be made of the excellent work done by Miss Evelyn Morrissey in introducing new kindergarten methods, and of her sister, Miss Olive Morrissey, M.A., Dip. Ed., who put the training of teachers on a higher level.

A notable piece of work was done by Mr. B. C. Meek, a graduate of the Hawkesbury Agricultural College, in the development of the Navuso Agricultural School. He with his wife (nee Miss Olive Morrissey) carried out at great personal sacrifice one of the most worthwhile projects in the history of modern Fiji.

It should be mentioned that there was considerable unrest at this time in the Fijian Church. Inspired largely by Tonga, the Fijians wished to have greater self-government, and there was a movement to establish an independent Conference. When the Fijian Church realized that the Board of Missions were even more anxious than themselves to sponsor such an independent Church, wiser counsels prevailed, and steps were taken to enlarge the powers of the Fijian Synod. The Fijian Church, through its Home Mission and Contingent Fund, took the responsibility of providing for all the expenses of the District, except those connected with the European Missionaries.

### New Britain

The District celebrated its Jubilee in 1925 amid

great enthusiasm and spectacular pageantry. Some of the New Britain Church leaders suggested that now that they were fifty years old and had reached manhood, they must take a greater share in meeting the expenses of the District. In consultation with them, the Chairman, the Rev. W. H. Cox and the General Secretary, the Rev. J. W. Burton, drew up a Constitution which gave them a larger measure of self-government and self-support. This Constitution was approved by the ensuing General Conference. Under the able leadership of Mr. Cox the District entered upon a new era of liberality and of self-control. Since that time the New Britain Church has provided all the financial support of the District, except the salaries and allowances of the European missionaries.

During this period the Chinese work took on a new



Chinese Children at Rabaul

phase. With a generosity that was astonishing this community built schools, employed Christian Chinese teachers, and formed a virile Christian Church.

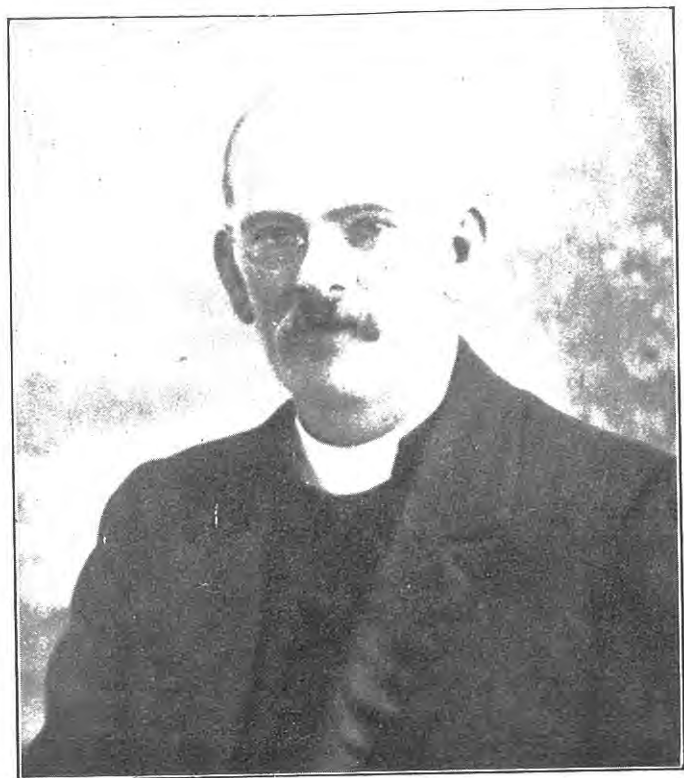
The position of the half-castes in the Territory called for action, and a school for these was established at Raluana and for some time produced excellent results.

Perhaps the most strange piece of work was that carried out among the indentured labourers in and around Rabaul. These men came from various parts of New Guinea, and spoke scores of different languages, hence the only medium through which they could be approached was that of Pidgin English — a weird and crude form of speech. Nevertheless, churches were built, hearty services held, and a Hymn-book and Catechism in Pidgin were prepared by the Rev. J. H. Margetts.

## Papua

The most significant movement in this period was the founding of a large educational centre at Salamo. The Central Training Institution had been situated at Ubuia; but there was insufficient planting land, hence it was decided to seek a new site. Salamo was suggested, but there was doubt as to its healthiness. The Rev. M. K. Gilmour, the Chairman, with his brave and capable wife, tested out the land by living there for a year or more. The test was deemed to be satisfactory and the work of building the station commenced. Mr. Gilmour had a penchant for boat-building and a boat-slip with necessary equipment, together with a technical workshop, was built. Mr. and Mrs. Gilmour served for thirty years in Papua, and none, except the Bromilows, made a deeper impression on the life and character of the Papuan people.





Rev. M. K. Gilmour

#### North Australia

We have read of the tragic failures in the early days, and for a long time Methodism did little to meet the needs of these unfortunate First Australians. In 1915 the Rev. James Watson, who was one of the pioneer missionaries to Papua, volunteered for this work and a mission was commenced in Arnhem Land in North Australia. It was at first a hard and seemingly fruitless effort, and many dreams were found to be

baseless. In 1926 the Rev. T. T. Webb, one of the greatest missionaries God had given to the Australian Church, was appointed. Much could, and should, be written concerning the work of Mr. Webb and his equally devoted wife; but space forbids more than a brief mention. He made an intensive study of the manners and customs of the people, collected words and formed a grammar, and translated portions of the Gospels and hymns into the dialect. Worn out by his labours he retired and shortly afterward, after much suffering, both he and his brave wife passed away. "God buries His workmen, but carries on His work." In 1940 the present Chairman, the Rev. A. F. Ellemor, B.A., B.D., took up the task laid down by Mr. Webb, and has given extensive study to the manners and customs of the people, and has provided them with much literature. He has proved a worthy successor.

The Methodist Church at Darwin was established in 1890 to care for the needs of the men constructing the railway, and for some years was under the control of the Queensland Conference. When the Overseas Missions commenced operations in Arnhem Land, it was thought advisable that the Church should be transferred to that Department.

#### The Darwin United Church

Just prior to World War II the Rev. John Flynn, Director of the Presbyterian Inland Mission, suggested that his Church should erect a Club House in Darwin to provide healthy recreation under Christian auspices for the many young men who were stationed in that lonely outpost. The Rev. L. N. Kentish, of the Methodist Mission, had a similar project in mind. It would not have been in the interests of the Kingdom of God to have such overlapping, hence the General Secretary,

## Medical Work

the Rev. J. W. Burton, arranged to meet Mr. Flynn in Darwin where they talked the whole matter over. The result was that they recommended to their respective Boards that the work in Darwin should be on a co-operative basis — the Methodists sharing their Church with the Presbyterians and the Club being the responsibility of both. Then came the War, and the Club was taken over by the Y.M.C.A. to meet the needs of the thousands of servicemen stationed in and around Darwin; and the Church was lent to the Navy for religious services.

At the conclusion of hostilities, a United Church was formed in which the Congregationalists were invited to join; and a Committee representing the three Churches was formed in Sydney, giving general oversight to the work. The arrangement proved highly successful and the utmost cordiality was manifested both in Sydney and in Darwin itself. The Methodist and Presbyterian Churches were each to provide a minister, and the expenses, over and above local support, were divided equally between the Presbyterian Inland Mission and the Methodist Overseas Missions. This combined effort has enabled the United Church to branch out in several directions, and there is now a flourishing cause in that Northern Capital.

This commendable arrangement has been an object lesson and proved that, given the Christian spirit, Churches can come together in effective co-operation. There are now proposals that the entire work of the Methodist and Presbyterian Churches in the Northern Territory should be carried on as a united effort; and we hope and pray that this may point the way to a wider union.

Through the long years much medical work, often with little knowledge, was undertaken by our missionaries and their wives. The only qualified medical practitioner up to this time had been the Rev. R. B. Lyth in the early days of Fiji. It was felt that the healing ministry should be extended and carried out by qualified doctors and nurses. Hospitals were therefore established at Salamo in Papua; at Vunairima and Malabonga in New Britain, at Ba in Fiji and at Azamgarh in India. The chief difficulty was maintaining a supply of qualified staff; but in spite of this the Christ-like task has been carried out with competent skill and divine tenderness. The several Administrations have recognized the quality of this service, and now make substantial grants to maintain and develop this branch of our Adventure.

## CHAPTER SEVEN

### TRAGEDY IN THE ADVENTURE

1935 — 1954

#### The Second World War

In 1939, red war swooped down on our work in the Pacific. There was not a field that was not gravely affected, and in some tragedy stalked naked.

The only redeeming feature was that, up to this present, there has not been, as in the preceding war, any financial aftermath — though that may yet come. The chief general effect was, at first, one of shock. The native peoples were introduced to an apocalypse of violence and bloody death such as they had never known in the bad old days of savagery, head-hunting and blood-lust. Many of them had only recently entered the Christian Church and had accepted without question the teachings of the missionaries which included forgiveness of enemies, peace and goodwill and love one for another; and now all these were shattered. The impact on the native mind was not so great as we might have expected, due largely to their mental inertia or dull resilience; and probably, therefore, their faith in God was not strained so much as was ours. They accepted the horror of war as something for which they were not responsible and could not explain. When they saw their villages

destroyed by Japanese and later by Allied bombs, their gardens blotted out and their friends done to death, they were more engaged in seeking food and shelter than in philosophizing.

The more thoughtful, especially in the areas where Christian culture had taken deeper root, took much the same attitude as the more thoughtful among ourselves — that this was in no sense God's way, but the inevitable result of the greed, wickedness and stupidity of man; that the nations of the earth had refused to listen to God's voice, had scorned the teaching of Jesus, hence calamity had come upon them.

The physical effects in some areas were colossal; men were forced to undergo the most arduous toil; thousands were obliged to dig fortifications, act as stretcher-bearers, carriers and labourers, and many hundreds dropped from strain and exhaustion. Some areas were almost completely depopulated.

The damage to the native economy cannot be estimated. Never glove fitted hand more closely than did the social pattern of their culture fit the life of the people; but in a few months the whole pattern was torn to tatters. Even where gardens were not destroyed, the presence of so many soldiers and opportunities to earn easy money, gave the people a taste for tinned goods and foreign foods, and their gardens were neglected. Moreover, new temptations came to them to which many succumbed. They greatly admired the servicemen because of their bonhomie and courage; but saw that they indulged in drinking, gambling and petty thievery which they were not slow to follow. They copied the vices rather than the virtues of the fighting men. It is surprising that the Church and people came out of the ordeal so



well, and obviously the missionaries had builded better than they knew.

In North Australia, Japanese bombs shrieked down on Darwin, and the result was a minor Pearl Harbour disaster, sinking war vessels and killing hundreds of personnel; while the town was badly damaged. Our Mission property there escaped; but in the out-stations there was some loss of Aboriginal life when a bomb fell on Milingimbi. The Chairman of the District, the Rev. L. N. Kentish, B.A., B.D., was captured by the Japanese and later was executed.

In Papua our missionaries were ordered by the authorities to leave which they reluctantly did. There



Rev. L. N. Kentish, B.A., B.D., with a 12ft crocodile he had shot.

was some criticism of them for "leaving their posts"; but inquiries by the Board of Missions proved that no other course seemed possible.

It was in New Britain that the worst happened. Our missionaries suffered beyond belief. Before the war we had a staff unsurpassed on any field for devotion and scholarship; but when the Japanese captured them there was an awful silence which lasted for nearly four years. We were extremely fortunate in getting away, before the full force of the blast came, the wives and children of our staff; but the missionaries and four of the Sisters stayed with their people. These Sisters — Jean Christopher, Dorothy Beale, Dora Wilson and Mavis Green — were taken prisoners on the 23rd of January, 1942, were transported to Yokohama, and later to the Totouki Concentration Camp, from which they were rescued by American air-borne troops, arriving in Australia unexpectedly on the 13th of September 1945. For nearly four years their friends and relatives knew nothing of them.

It was not until the 3rd of October 1945 that we had word that our men missionaries with 845 Australian prisoners of war and 208 civilians from Rabaul, had been lost in the *Montevideo Maru* which was sunk off Luzon about the 22nd June, 1942. Here we submit with deep reverence their honoured names:

- Rev. Laurence Archie McArthur, B.A., Dip.Ed., M.L.C.,  
Chairman of the District, aged 38 years.
- Rev. Herbert Bolus Shelton, B.A., aged 44 years.
- Rev. William Laurence Irving Linggood, aged 40 years.
- Rev. William Daniel Oakes, aged 37 years.
- Rev. Thomas Nevison Simpson, L.Th., aged 33 years.
- Rev. Howard James Pearson, B.A., Dip.Ed., aged 29 years.
- Rev. John William Poole, L.Th., aged 28 years.
- Mr. Jack William Trevitt, M.A., Dip.Ed., aged 29 years.
- Mr. Ernest Wilfred Pearce, A.A.A., A.A.I.S., aged 42 years.
- Mr. Sidney Colin Beazley (Technical Instructor), aged 33 years.

Our New Britain Ministers, Catechists, Pastors, Teachers, Local Preachers and Class-leaders, in the absence of their European associates, carried on the work of the Church; many of them disobeyed the orders of the Japanese to discontinue Christian worship and bravely met their death by decapitation. Here are some of the names:

Benjamin Talai, Probationer.  
William Taupa, son of Talai, Teacher.  
Romulus Aria, Teacher.  
Aisak Ravin, Teacher.  
Eron Temaren, Teacher.  
Meli To Kukuraina, Teacher.  
Iosapat To Wamilat, Teacher.  
Daniel To Riqa, Teacher.  
Kilion Tamdip, Teacher.  
Esau To Waira, Teacher.  
Iosep To Karai, Steward.  
Joel Dono, Steward.  
Stanli Avig, Teacher.

All our women and children were evacuated from North Australia, including some ninety half-caste children from our settlement at Croker Island and the dependants of our Fijian staff. These, after a long and trying trek, were accommodated at Sydney until peace made possible their return. This meant a great strain on the resources of the Head Office.

There is a brighter side to the story that helps to relieve the tragedy.

In Tonga there was built a great Church to accommodate three thousand people, the entire cost being met by our Tongan Methodists. It was in this cathedral — the largest place of worship in Australasian Methodism — that Queen Elizabeth knelt side by side with Queen Salote.

In 1935, Samoa celebrated its Centenary at Manono where Peter Turner landed; and the festivities were of a joyous and picturesque character. The Home Church

was represented by the General Secretary, the Rev. J. W. Burton.

During the period the Methodist Church in Samoa became entirely self-supporting, meeting the salaries and allowances of the European staff in addition to its own expenses. Here another great church of beautiful design was built at Apia, and is a testimony to the devotion and liberality of the Samoan Methodists.

Fiji had a dramatic celebration of its Centenary. A suggestion had been made that a vessel might be chartered to take a contingent of Australian Methodists to join Fijian Methodists in marking this event. The suggestion bore fruit and the Rev. R. Piper was appointed organizer and he left nothing to chance in his effort to secure a full ship. Four hundred and



At the Opening Service of the new Centenary Church, Suva, October, 1954.

thirty-five happy Methodists left Sydney on the T.S.S. *Katoomba*, a large and commodious vessel of 9,000 tons, and on the 13th of October, 1935, joined in a great service on the very spot where Cross and Cargill landed.

The Fijian Church took further steps toward complete self-support and self-government and there was recently opened the Centenary Church which replaced the Old Jubilee Church with its long and sacred associations.

**The Papuan Jubilee** would have been celebrated on the Field in 1941 but War was still raging and it had to be postponed. However, a memorable meeting was held in Wesley Chapel, Sydney, on the actual date of the landing and one of the speakers was the Rev. Ambrose Fletcher who was one of the pioneer party. Another speaker was the Rev. M. K. Gilmour who served the Papuan people so ably and valiantly for over thirty years, coming back to the Home Work in 1934 to exercise a gracious ministry. It was fitting that he should be honoured by being elected President of the New South Wales Conference in 1935.

In **North Australia** it appeared for many years as if the pathetic story of earlier missionary failure among the Aborigines would be continued; but, almost suddenly, a remarkable change came over the people. The seed which had lain seemingly dormant in the soil showed signs of vitality, first the blade, then the ear. and shortly, we trust, the full corn in the ear. In all our mission stations there is evidence that the patient work of missionaries in the past has not been in vain. Many of the old customs and tribal relationships have been disrupted by the impact of Western civilization and especially by the presence during the war years of Australian and American servicemen; and the people are now seeking social cohesion in the new tribe of the

people of God. Many baptisms have taken place, after careful instruction, and several of the younger men are taking up the evangelization of their fellows. It is becoming a people's movement rather than a missionary project; and there have been encouraging signs of generosity and of a desire for self-support. Recently, one of the earlier converts, Lazarus Lamilami, visited the Southern States as a missionary deputation and by his unaffected earnestness and by his intelligent speech, made a great impression on his audiences. Lazarus is now about to become the first Aboriginal Christian pastor to engage in our work.



Lazarus

More recently, four young Aboriginal Christians from our stations in Arnhem Land attended in Sydney the Youth Conference in connection with the Mission to the Nation, and their contact with their white brothers and sisters gave them a new inspiration, and served to strengthen the links that bound them in this new Christian fellowship. Slowly but surely a Christian Church is being formed among these long-neglected people, and there are undubitable evidences of a real spiritual experience.

There is now nearly completed the long task of the rehabilitation of our shattered mission stations. The slowness of the rebuilding was not due to lack of money, for the Federal Government had established a War Damages Insurance Fund and from this source recompence was given for the properties destroyed or damaged. The real difficulty was the shortage of labour and materials, which caused much inconvenience and delay.

One noteworthy feature of the latter portion of this period is the vastly increased grants given by Governments, especially in North Australia and in New Guinea and Papua, to assist educational and medical work. Missionary ideals of native welfare, so long and sometimes fruitlessly advocated, have resulted at length in the conversion of Governments. One evidence is seen in the formation of South Pacific Commission, and the other in the recognition of the fact that there is much that cannot be done by Administrations and must be carried out by Christian Missions. There is perhaps some danger in this new development, for "who pays the piper calls the tune". At present all seems well; but it may be that in the future Christian Missions may find themselves in a cleft stick; but we have a wise Board of Missions and

capable administrators who can be trusted to watch this development.

One of the newest of these Government-Mission enterprises is the Hansenide Hospital at Ubuia, Papua, where some 170 lepers are being cared for. The Government finds the money and we supply the Christian staff to carry on the work.

We should have liked to write more fully regarding our two new Missions. We have made a good start with the Papua-New Guinea Highlands Mission. Two stations have been opened, and the work shows much promise. There are some hundred thousand people in the area — people who are not yet wholly under Government control. The Mission is expensive as the only transport is by 'plane; but we have been joined by the New Zealand Church in this romantic adventure, and we believe that the results seen in other fields will be repeated among these new-caught Mountain People. Much credit is due to the Rev. Gordon H. Young who pioneered this work.

Our last adventure is the taking over from the Western Australian Government an Aboriginal Station that had earned a bad name under secular auspices. We have changed not only the name — from Moore River to Mogumber — but we have entirely changed the methods and atmosphere of the Station. We were fortunate in being able to obtain the services of the Rev. E. A. Clarke who had done such good work in Papua, and with his experience and devotion we are assured that Mogumber will be another notable illustration of the power of Christ to transform and enoble human character.

#### Changes at the Home Base

It was felt for some time that the term "Foreign Missions" by which our work was generally called



was no longer appropriate in view of the changing character of the world; and, moreover, it caused some little resentment on the part of thoughtful members of our Younger Churches. The General Conference of 1935 cast about for a new name, and eventually "Overseas Missions" was selected to remove the anomaly of thinking that any part of the earth was "Foreign" to another. Even this change is no longer quite satisfactory for we have Missions among the aboriginals in North Australia and in Western Australia which are not strictly "overseas".

There came also, in 1937, another alteration. We had sprung from the loins of the Methodist Missionary Society of Great Britain, and naturally took the title, The Methodist Missionary Society of Australasia. This term carried the implication that the "Society" was not an integral part of the work of the Church as a whole, and might be interpreted that it was a specialized activity to which the members of the Church were not necessarily committed. Therefore the General Conference determined that the Adventure should be known as a "Department" of the Methodist Church of Australasia, implying that the entire Church is bound up with this stupendous task of winning the world for Christ. However, some of us are not quite happy about being only a "Department", for that emphasizes the organization rather than the spirit and passion; but perhaps the Second Century will find a term that has a broader and a deeper significance.

### The Future

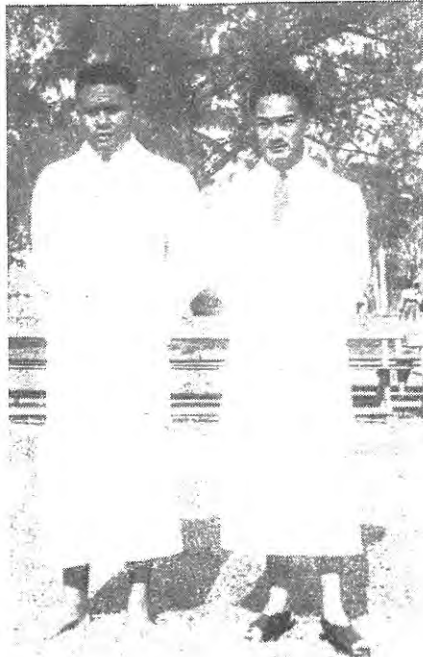
This is a tempting text on which to preach a prophetic sermon; but we must refrain.

We have seen that there has been a gradual raising of the standard and equipment of the missionaries we

send as our representatives to other lands; but the most urgent need of this time is to make possible a similar advance in the ministry of our Younger Churches. It has been decided by the Board of Missions to link the celebration of the Centenary of the Australasian Adventure with an appeal for a Thanksgiving Fund to provide, during the challenging years ahead, for the adequate training of ministers in the Younger Churches which, through the grace of God, we have been instrumental in calling into being. The onrush of Western Civilization has created conditions in many of our Fields that are disturbing our people; we cannot put the clock back, and we must prepare them to meet with courage and knowledge the new social and economic life that is inevitably displacing their old order. Our earlier converts accepted almost without question the teaching of the missionaries; but now "the devil of doubt, his head a little on one side, comes *asking questions*". We must fit our ministers to answer these questions. The younger generation has access to English literature, some of which is not favourable to the Christian faith, and there has become manifest a tendency to frown down on the old type of minister with his limited knowledge of modern life and thought.

This wider and more intensive education of those who should be the moral and spiritual leaders of their people will necessarily be costly, and the Younger Churches have not the resources to meet the expense. It will be not only our duty, but even more our privilege, to help them. In some cases it will mean bringing more of our most promising young men for further theological training in Australia; and in other cases the establishment of special colleges on the Field





**Sione Latukefu and Siupeli Tali, ministerial students from Tonga, who are now at King's College, Brisbane.**

itself with competent European staff to fit these men for a richer ministry.

There can be no doubt of the ability of this generation to profit from such training. Many of our people in Australia would be surprised to learn of the large numbers of South Sea Island people who have qualified in the professions and who have a much superior education to those who minister to them in spiritual things; but thank God we can be confident that our young ministers in our Island Churches are quite able to take advantage of the best tuition that

can be given them. In proof thereof we have only to mention the names of the Rev. Ramsy Deoki, B.A., L.Th.; the Rev. J. S. Faubula, L.Th.; the Rev. Setareki Tuilovoni, B.D., and the Rev. John Havea, B.D. These gifted and devoted young men, in spite of great obstacles, have blazed a trail that we believe hundreds will follow in the unwinding future.

\* \* \*

As we embark on the uncharted seas of the unknown years ahead we may have many misgivings as to the kind of world the next generation will find themselves in; but we have seen in the past the Power of God to change and enoble human life, and we believe that Power is a constant in the Universe and can never be defeated by the powers of evil. We cannot do better than repeat to ourselves as we enter upon a new Century of Missionary Adventure, the unforgettable words of our Founder, John Wesley:

“THE BEST OF ALL IS GOD IS WITH US.”



Mr. Daniel  
Mustapha



Mr. Edward  
Caleb

Two students from  
the Fiji Indian Dis-  
trict who are now  
at Wesley Theolog-  
ical College, Ade-  
laide.

## APPENDIX I

### GENERAL SECRETARIES WHO HAVE SERVED DURING THE FIRST CENTURY

Rev. J. Eggleston	1857-1863
Rev. S. Rabone	1864-1872
Rev. B. Chapman	1873-1881
Rev. W. Kelynack, D.D.	1882-1886
Rev. G. Brown, D.D.	1887-1907
Rev. B. Danks	1908-1913
Rev. J. G. Wheen	1913-1925
Rev. J. W. Burton, M.A., D.D.	1925-1945
Rev. A. R. Gardner, B.A.	1945-1949
Rev. C. F. Gribble, M.A., Dip.Ed.	1949-

## APPENDIX II

### SOME MISSIONARY STATISTICS OF THE CENTURY

Year	Mission- aries	Native Ministers	Local Preachers	Methodist Community	Aust. Income £
1855*	17	12	595	24,580	4,450
1875	21	70	1836	148,488	6,213
1895	24	73	2295	121,402‡	11,906
1914	79	115	4289	153,196	25,557
1935	81	134	5404	182,909	53,495
1955	152	219	8971	256,200	137,000

\* Excluding New Zealand.

‡ Excluding the Free Church of Tonga