

CHAPTER 63 : AUSTRALIA, NEW ZEALAND AND OCEANIA IN THE MODERN ERA

The blessings of the Protestant Reformation began to touch the islands in the Pacific Ocean in the 17th century. Some of the area's first contacts with Christianity were with Protestants from the Netherlands and Great Britain. Many of these lands became part of the Protestant British empire, and enjoyed the blessings associated with Protestantism. But the ills of the modern era, most notably its secular humanism and proliferation of heretical sects, have increased in the region over time. Let's consider the plight of the Protestant churches in some of the nations of the region.

Australia

The Dutch were some of the earliest Europeans to explore Australia. In 1616 Dirk Hartog landed on what is now called Dirk Hartog Island, off the coast of Western Australia. The Dutch named the western half of the continent New Holland, but made no attempt to colonize it. In 1642, Abel Tasman sailed on a famous voyage from Batavia (now Jakarta), to Papua New Guinea, Fiji, New Zealand and Tasmania. He named it Van Diemen's Land, after Anthony van Diemen, the Dutch East India Company's Governor General at Batavia, who had commissioned his voyage. Tasman claimed Van Diemen's Land for the Netherlands.

Next came the English. William Dampier first explored the north-west coast of Australia in 1688, in the "Cygnet", a small trading vessel. He made another voyage in 1699, before returning to England. The first Englishman to see Australia, he was able to describe some of the flora and fauna of Australia, being the first to report Australia's peculiar large hopping animals.

James Cook is widely regarded as the most important naval explorer of Australia as well as New Zealand. He reached New Zealand in October 1769, and mapped its coast. He then sailed across to south-east Australia, and all the way up the east coast. He claimed the east coast, which he named New South Wales, for Great Britain in 1770. Cook's expedition identified Botany Bay as an appropriate place for settlement.

After the loss of the United States, Britain felt a need to find an alternative destination to take the population of its overcrowded prisons, and it needed somewhere to send their overflow. Sir Joseph Banks, the eminent scientist who had accompanied Cook on his 1770 voyage, recommended Botany Bay as a suitable site. In 1787 the First Fleet of 11 ships and about 1350 people under the command of Captain Arthur Phillip set sail for Botany Bay. On arrival, Botany Bay was considered unsuitable, and on January 26, 1788 (a date now celebrated as Australia Day), a landing was made at the nearby Sydney Cove. The new colony was formally proclaimed as the Colony of New South Wales. Accompanying the settlers was an Anglican chaplain of evangelical persuasion, Rev.

Richard Johnson. He preached the gospel to these settlers, and attendance at services was mandatory. The settlement's first governor was rather cold to Rev. Johnson's evangelical preaching, but the second governor of the colony was appreciative and encouraging. This second governor, Captain John Hunter, was a Scots Presbyterian. Another Anglican chaplain, Rev. Samuel Marsden, arrived to assist Rev. Johnson. These godly men met with antagonism from most of the settlers, who despised true religion. But they persevered in their ministries.

There were other difficulties as well in the early years of the colony. While the settlers were reasonably well-equipped, little consideration had been given as to the skills required to make the colony self-supporting - virtually none of the convicts had farming or trade experience (nor did the soldiers, for that matter), and the lack of understanding of Australia's seasonal patterns saw initial attempts at farming fail, leaving only what animals and birds the soldiers were able to shoot. The colony nearly starved, and Phillip was forced to send a ship to Batavia for supplies. Some relief arrived with the Second Fleet in 1790, but life was extremely hard for the first few years of the colony.

Convict discipline was hard but necessary, and the outdoor life and (once agriculture began) the diet were healthier than most of the convicts had been used to in the slums of London. Convicts were assigned to work gangs to build roads, buildings, and the like. Female convicts were usually assigned as domestic help to soldiers.

By 1790 a convict, James Ruse, had begun to successfully farm near Parramatta, the first successful farming enterprise, and he was soon joined by others. It was in Parramatta that the Rev. Marsden ministered. Governor Hunter laid the foundation there of what was to be the first permanent church building in Australia. Rev. Marsden was responsible for the Christian ministry in both Sidney and Parramatta after Rev. Johnson and his family returned to Britain. The colony began to grow enough food to support itself, and the standard of living for the residents gradually improved.

Owing to the nature of the convict population, there was a prevailing ungodliness in society in the early days of the Australian colony. But the established Protestantism helped contain the ungodliness. Rev. Marsden too was encouraged by the addition of certain godly residents. One was a merchant named Robert Campbell, who became the wealthiest member of the Australian colony, and a man who supported the spiritual labors of Rev. Marsden. Too, the arrival of fugitive missionaries from Tahiti in 1798 proved a major help to Marsden.

Added to Marsden's duties as a minister, were his duties as a magistrate. Governor Hunter appointed him to judge cases, because of the dearth of upright men in the colony to assume such a role. Marsden had strict punishments inflicted on the guilty, like flogging, in order to move them to respect the law. It was a difficult task, because by and large the convict population were hardened in their wickedness. Marsden was also a successful farmer, having extensive landholdings in Australia.

There had come to Australia in the Second Fleet in 1790 two men who were to play important roles in the colony's future. One was William Wentworth, who as well as being an explorer founded Australia's first newspaper and became a leader of the movement to abolish convict transportation and establish representative government. The other was John Macarthur, a Scottish officer (and a distant relative of US General Douglas MacArthur), one of the founders of the Australian wool industry, along with Rev. Samuel Marsden, which laid the foundations of Australia's future prosperity. Macarthur was a turbulent, ungodly element.

In the early 1800s it was determined by the British government to bring John Macarthur and his cohorts under more control. They had significant power in the colony, and used it in a most unscrupulous manner. To this very difficult task Captain William Bligh (who had famously survived a mutiny on the ship *Bounty* in the South Pacific) was made Governor in 1806. He was under mandate especially to control the trade of liquor. But Macarthur and his band started the Rum Rebellion and deposed Bligh. This rebellion was later put down by the colony's newly appointed Governor, Lachlan Macquarie.

For many years, plans of westward expansion from Sydney were thwarted by the Great Dividing Range, a large range of mountains which shadows the east coast from the Queensland-New South Wales border to the south coast. The part of the range near Sydney is called the Blue Mountains. Governor Philip Gidley King declared that they were impassable, but despite this, Gregory Blaxland successfully led an expedition to cross them in 1813. He was accompanied by William Lawson, William Wentworth and four servants. This trip paved the way for numerous small expeditions which were undertaken in the following few years.

During this period Rev. Marsden visited Britain and brought back to Australia and New Zealand missionaries, with the help of the Church Missionary Society (the British missionary society of Anglicanism). At his own expense, in 1814 Marsden brought three English missionaries and their families to New Zealand. Unlike the spiritual deadness he encountered in Australia among the whites and the black Aborigines, in New Zealand he was greatly encouraged by the response of the Maoris. Marsden did much to promote evangelical Anglican mission in New Zealand as well as other islands in the South Pacific.

The earliest attempt to evangelize the aborigines of Australia by a separate mission was that of the Church Missionary Society in 1825. This work centered at Wellington Valley and Moreton Bay, but was given up in 1842. A new beginning was made in 1850 by the Anglican Board of Missions for Australia and Tasmania, and now each diocese of the Anglican church was responsible for its own area. At Bellenden Ker, near Cairns, in North Queensland (diocese of Carpentaria), many natives settled upon a reserve granted by government to the Anglican Church, and at another reserve, Fraser Island, the diocese of Brisbane undertook successful work.

Settlement in Van Diemen's Land (now known as Tasmania) began in 1803. In the early years of settlement of Van Diemen's Land, there was no evangelical ministry. Anglican and Methodist ministers first came, and in 1822 the first Presbyterian preacher in Australia settled in Hobart, Tasmania. He was Archibald Macarthur, of the Scottish Secession Church.

From about 1815 the Australian colony, under the wise governorship of Lachlan Macquarie, began to grow rapidly as free settlers arrived and new lands were opened up for farming. Despite the long and arduous sea voyage, settlers were attracted by the prospect of making a new life on virtually free Crown land.

One important aspect of Australian life were the squatters. Squatters were originally pastoralists (i.e., shepherds) who occupied land illegally (according to the Empire.) Later, many of them became wealthy and respected graziers. Squatters' first dwellings were pioneer huts. As they became better off, they built brick houses and then larger houses of two storeys with spacious entrances. Other buildings were constructed around the homesteads, and small villages developed. From 1820 onward, explorers and pioneer settlers began to push beyond the frontiers of settlement in search of new farming and pasture lands. In 1821, nearly 40,000 people lived in eastern Australia but the colonists were still confined to a few coastal settlements in New South Wales and Van Diemen's Land (now Tasmania). The government tried to limit settlement to the already settled districts of New South Wales called the Nineteen Counties. It decreed that all other settlement was illegal, but the need for more land and the growth of the wool industry prompted many settlers to travel outside the Nineteen Counties. Eventually, this natural growth forced the government to change its policy. The first official use of the word squatter in Australia seems to have been made in Van Diemen's Land. On June 3, 1828, Governor George Arthur issued an order stating that "the practice of squatting has been followed for the most part by freed convicts possessing sheep, probably acquired by the most exceptional means." He implied that the sheep were stolen and said that, with these thefts, the freed convicts started their own sheep runs (stretches of land used to graze livestock). Wealthy, and usually socially important, landowners within the Nineteen Counties of New South Wales had also grabbed land beyond the legal bounds. These landowners called themselves gentlemen settlers. They regarded the ordinary people who moved into those distant areas as undesirables--men who, they said, stole sheep to start stations (large farms). They accused the newcomers of setting up grogshops (liquor shops), of selling liquor at exorbitant prices, and of causing drunkenness among workers employed on large stations. The big landholders called these intruders squatters. In 1836, the government began allowing the squatters to buy licences to pasture their stocks beyond the limits for 10 British pounds a year. After 1836, the word squatter referred to any landowner who paid 10 pounds a year to graze cattle and sheep in distant parts of the country. By 1847, the squatters won the right to lease their runs for periods of 14 years. After the 14 years, they could purchase the land if they wished.

As settlers poured into Australia from the United Kingdom, they sought the cessation of the dumping of convicts in the land. The convict population had always tended to create many social ills, due to their generally immoral character. As a result of lobbying by the

free settlers, transportation of convicts to Sydney ended in 1840, although it continued to the smaller colonies of Van Diemen's Land (where settlement began in 1803) and Moreton Bay (founded 1824, and later renamed Queensland for some years longer). Leading the lobbying effort was Australian Presbyterian minister John Dunmore Lang (1799-1878). Let's consider Lang's life and legacy in more detail, for it reveals much not only about him but 19th century Australian church life.

Lang was a churchman and writer, founder of the Australian Presbyterian Church, and an influence in shaping colonization of that continent. He studied at the University of Glasgow, was ordained in September 1822, and was sent to Australia in 1823 on behalf of the established Church of Scotland to be its first regular minister there. Lang was a consummate paradox. He was extremely popular with the humbler classes. He was one of few ministers of any persuasion who preached with credibility before convicts, miners, and working class tradesmen. Lang protested and lobbied tirelessly against the hegemony of the "squattocracy." He was a major force behind the push for responsible Colonial self-government. He advocated radical democracy and universal manhood suffrage, yet he was associated with the established Church of Scotland, which contradicted the radical democracy of the United States. In things ecclesiastical he always believed Presbyterianism was the most scriptural and democratic order. Yet he ran any organization or committee that he chaired, as much along the lines of a virtual dictatorship as possible. He was extremely sensitive to the slightest dissent. Lang had a high sense of justice. He was quickly outraged by oppression of the powerless, especially farmers, workers, the unemployed, convicts, and aborigines. Yet he had an even higher sense of outrage at the slightest injustice against his own person. Sadly, he did not always himself deal justly, especially with creditors such as Rev. Samuel Marsden, or the longsuffering Robert Wilkinson. Lang practiced his commitment to the Word of God, in church, family, and personal devotions, by regular reading and preaching of the Bible. He built a Christian home of love and fidelity. Yet at times his temper and demeanor were inappropriate for that of a Christian minister.

Lang's Biblical activism produced a strident opposition to error. He fought a life-long battle against Moderatism and any form of Catholicism. One must read all Lang's works in the context of his grand scheme for making Australia a great land of the Holy Spirit, the United States of the Southern Hemisphere. Like the Puritans before him, he was seeking a godly nation. That was his motivation in everything he wrote, theological, homiletical, or political, whether it mentioned the name of Christ overtly or not. Along these lines, Lang was an ardent republican, who wanted for Australia to sever obedience to the English monarchy.

Lang spoke of his wish that the "heroic work" of colonization may be the "planting of a germ which may grow up in due time into a great Christian nation." He lamented the general lack of religious knowledge and good morals then in the colony, which he attributed to the convict base of society. Lang believed only a large injection of honest, Godfearing, hardworking free settlers could "increase the free population of the colony at a very rapid rate, ...raise the moral tone of society, and speedily obliterate all traces of its convict origin." At the same time he lobbied for the end of transportation, which he saw

as an endless conduit of iniquity pouring into the Colony. He said, "our Country is not honoured by monuments of stone and mortar. The virtues of her children will ever be her best memorial; and a generation of men fearing the Lord, and keeping his commandments, were the loftiest pillar of her fame."

The result of Lang's Immigration schemes, especially the Bounty Scheme of 1837 to 1852, had a considerable effect on the development of society and religious values in the Colonies. Many of his upright Calvinist highlanders settled in the Hunter Valley, NSW North Coast, Queensland, and around Port Phillip and other areas of Victoria. They and their descendants helped shape Australian culture and mores. In addition, Lang promoted immigration of Protestants from England, Wales, Northern Ireland, Germany, France, and elsewhere. But his Highlanders epitomize the kind of migrant he thought would improve the morals and religion of Australia. Poor but upright, law abiding Calvinist Presbyterians, frugal, industrious, and godly. Lang's Scottish immigrants were mostly victims of the Highland Clearances. Many perished from starvation and exposure. Up to 200,000 emigrated from Scotland with assisted passage, to Canada, South Africa, and Australia. Many were evangelical. Highlanders were not very responsive to the traditional Kirk. As George Robb says, "the Kirk was an alien institution which opposed the Gaelic language and was associated with the Lowland and English political system." They preferred the evangelical strain in Presbyterianism, which did not suppress their language, and sought to express the gospel in culturally relevant ways, incorporating Gaelic music and customs.

The 1830s were years of optimism, growth and expansion, both for the colony and for religion in NSW. Emancipist and free settlers were generally many times better off than their social counterparts back in Britain. They were not only financially secure, but often better off in terms of the availability to them of religious instruction and education. This was particularly so for the Scottish Highlanders: "as late as 1837...sixty-one of some 200 Highland parishes had obstructed access to the parish church. The churches themselves were often in disrepair, or else too small to accommodate their congregations. Some...had no churches at all, [and] public worship was held in the open fields."

The money made available from the Church Acts meant a sudden huge increase in clergy of the major denominations, and many churches were built. Lang and others also involved themselves actively in promoting both religious and general education.

Between 1837 and 1841, changes were made in the process of Government Bounty Immigration. It had been substantially privatized. According to Lang, this was detrimental to all but a few wealthy merchants who ran the scheme. They made money, but the people of NSW and Britain, and the migrants themselves, suffered loss. Migrants were no longer chosen on the basis of their "industry and virtue," their "moral and religious character," and their "suitability" for the needs of the colony, as they had been by Lang's agents. Nor did they consider the relative needs of various parts of Great Britain for "removal of her surplus population." Instead, migrants were collected from a few central urban locations.

Lang's agents had chosen mainly poor but morally and religiously desirable agricultural labourers and mechanics, especially from areas of high unemployment. Under the new operators, the chief criteria were no longer social and religious, but private and economic. Minimising expense and maximising profit. Consequently, NSW was receiving migrants who were unsuitable for Lang's grand social engineering scheme of building a righteous Christian nation which would emerge from the ashes of its convict past. Migrants who were coming, suitable or not, now endured unnecessary privation and hardship. Taking on cargo and cabin passengers, minimal and inferior rationing, etc sacrificed migrant comfort for profit, Lang protested indignantly on their behalf. As well as being morally and technically inferior to previous immigrants, Lang noted that the migrants coming in were religiously inferior. They were often Catholics from Ireland. This alarmed Lang, as the very title of his 1841 pamphlet so loudly proclaimed: "Is this colony to be transformed into a Province of The Popedom?"! Lang's anti-Catholicism was one way in which Lang expressed his belief in the Bible as the only rule of faith and practice.

The corollary of Lang's anti-Catholicism was a typical evangelical ecumenism with 'bible-believing' Christians from other Protestant denominations. Though his personality and political differences made his relationship with Samuel Marsden and other Anglicans strained and difficult at times, he was able to co-operate with them in areas where they shared the common goal of commending the gospel and Christian missions. He was even more willing in extending fellowship to Congregationalists and the like.

Lang loved the Aborigines, and set up a German mission at Moreton Bay. He thought Aboriginal culture more highly adapted for life in Australia than European culture. Unlike Marsden, or Bishop Broughton, Lang believed in 'Christianity first, then civilization follows'. Lang even defended Aboriginal customs. He pointed out that the aboriginal tribes survived and flourished brilliantly in this harsh and inhospitable continent. Lang also condemned the appalling atrocities of white settlers. In 1838, when Governor Gipps called for a "day of fasting and humiliation on account of the late calamitous drought," Lang preached a remarkable sermon in the Scots Church entitled 'National Sins the Causes and Precursors of National Judgements.' Like a modern Jeremiah, he pointed to three national sins which called for repentance - atrocities against aboriginal peoples; mistreatment of convicts and other poor; and Sabbath breaking. Having in mind especially the Myall Creek massacre of the previous June, he compared the Aborigines with the biblical Gibeonites, the aboriginal inhabitants of Canaan whom Saul killed. Lang was sure that if God punished Israel for Saul's crime, he would not spare New South Wales for their abhorrent treatment of their aboriginal people.

Dr Lang also concerned himself with the German-speaking immigrants whom he met on his voyage from Scotland to New South Wales and whose language he learnt on the voyage. At that time King George IV of England was also King of Hanover and his Hanoverian subjects had legally the same citizenship status as Scots and English, so there were many of them migrating to the British colonies. Lang also brought missionaries from the Gossner society to the aborigines, notably the Rev. Johann Gottfried Haussmann who pioneered at Moreton Bay in Queensland. Lang obtained government support for the missionaries as a Church of Scotland mission.

Through Lang's efforts, Matthias Goethe cared for the German-speaking people in Sydney and later in Melbourne. It is interesting to reflect that at one time at Scots Church, Sydney, where Lang ministered, services were conducted in English, Gaelic and German. A Gossner missionary from 1860 to 1863 supplied the Victorian goldfields with Bibles in Welsh, German, French, Dutch, Italian, Danish, Swedish and Chinese. So late as 1873 Dr Lang preached in German to the Swabian farmers in the Lutheran Church in Grafton.

But of course others had a very different view. Mainstream Presbyterianism here remained hostile to Gaelic until it no longer mattered. The Rev. Alex. Salmon of what became the Macquarie Street Church did not bother to hide his dislike of the Gaelic Highlanders in his congregation and thereby brought about the formation of Free St George's, Castlereagh Street on 22 February 1854 as a Highland congregation.

Of wider significance, the general hostility to the use of any language but English meant that last century no special provision was made for the very many non-English-speaking Protestant immigrants. Conflicting imperial ambitions from the eighteen nineties may well have played a part in this failure. But that failure may have contributed more to the de-Christianization of this country than we can now assess. The dispossession and dispersal of the aborigines, horribly like the Highland Clearances, had destroyed the Moreton Bay mission by 1848.

Lang saw Australian society as Christian, but ungodly, and in need of moral reform. He consciously cast himself in the role of one like an Old Testament prophet to Israel. Evangelical Christianity in the middle of the 19th century often saw its task more in terms of edifying an already existing Christian society by encouraging Christians to have better morals, than in preaching the gospel to a godless society.

Lang's millenarian hope caused him to express his Conversionism more often on a global than an individual scale. In 1823 he began his ministry with the hope that "the building of our church... will form an era in the religious history of this Colony. It will doubtless be a lesser link in that chain of events that shall one day issue in the conversion of the world..." This does not mean that Lang did not believe in the need for a personal relationship with Jesus Christ. He was not content with mere formal religion. He was appalled by the Roman Catholic Power's attempt to baptize an aboriginal prisoner about to be hanged by offering to throw holy water on him and promising him eternal life if he would allow Power to do so. On many occasions Lang, with other evangelicals, tried to convince condemned prisoners to repent and believe the gospel and be saved. Lang knew the need for true inward conversion.

When Lang visited America, the Christian moral and social fiber that still remained in their culture at that time impressed him greatly. He never tired of promoting the American system as the best framework for growing a godly society; in this he was understandably but remarkably deceived. The American model contradicted Lang's own denominational affiliation in the Church of Scotland. But one American error he did see through was the American evangelical tendency to express conversion in terms of having a particular kind of religious and emotional experience. Lang grew up in a Scottish

Christian home, and never seems to have undergone a conversion experience at any one point of time. He was brought up to love Jesus. From a very early age knew he wanted to be a Presbyterian minister. The theology of evangelical Conversionism that grew up in America in association with the Great Awakenings did not develop in the same way in Scotland. It was not that there were no great revivals in Scotland. Those Lang chose as his ideal godly immigrants under the Bounty Scheme of Immigration from 1837 to 1852, were from areas where the winds of revival had blown. And the 'affections' were important, especially to the Highlander. However, Scottish Calvinism placed much more emphasis on Sabbath observance, abstinence from luxury, and godly morals as the marks of a true believer, than on a person having undergone a particular kind of religious experience.

Lang polarized those he dealt with. You could not easily remain indifferent to him. He inspired both great love and great hatred. Like Marsden, the incessant criticism and opposition he incurred can only partly be explained by his own obvious character deficiencies. Some of it came because of his unceasing moral campaigning against licentiousness, injustice and vice, especially amongst the rich and powerful.

Lang may be substantially responsible for many conservative Australian mores that persisted well into the 20th century, such as observance of Sunday as a Sabbath. He was responsible for building up evangelical churches, importing evangelical clergy, and establishing an Australian-trained native born clergy. His fundraising for and personal participation in, Christian mission, both in Australia and the Pacific Islands, was prodigious. In Lang we witness a genuine Christian, yet flawed by certain besetting sins and certain errors.

Australia changed remarkably over the course of Lang's life. The discovery of gold, beginning in 1851 first at Bathurst in New South Wales and then in the Port Phillip District (now Victoria), transformed Australia economically, politically and demographically. It led to a enormous expansion in population, including for the first time large numbers of Irish Catholics, Germans and other Europeans, and Chinese. Gold produced sudden wealth for a few, and some of Australia's oldest wealthy families date their fortunes from this period, but also employment and modest economic prosperity for many more. Within a few years these new settlers outnumbered the convicts and ex-convicts.

For good and for ill, life back in Britain was replicated in Australia. The same basic political structure came, as well as the same religious denominations. Trial by jury, representative government, a free press and the other symbols of British constitutionalism came. Contrary to popular myth, there was little opposition to these demands from the colonial governors or the Colonial Office in London, although there was some from the squatters. New South Wales had already had a partly elected Legislative Council since 1825. In 1855 New South Wales, Victoria, South Australia and Tasmania (as Van Diemen's Land was renamed) were granted full responsible government, with bicameral parliaments in which the lower houses were fully elected. The upper houses (Legislative Councils) remained dominated by government appointees

and representatives of the squatters, worried that the radical democrats might try to seize their vast sheep-runs. Their fears were partly justified, with the Selection Acts of the 1860s beginning the slow breakup of the old order in Australia's more settled areas.

Between the first European contact and the early years of the 20th century, the Aboriginal population dropped from an estimated 500,000 to about one tenth of that number. By far the most significant killer was European disease. Smallpox, measles, and influenza were major killers. Some too were no doubt killed by unscrupulous elements in the Australian population, as well as Aboriginal wickedness.

The liberalizing influences on religion were present in Australia as well as Britain. Sound theology became replaced by Higher Criticism and the lie of evolution. The declining state of true religion had a negative effect too on the morality of the people and the government. Short-sighted policies which produced economic boom-and-bust were only one consequence.

Rapid economic expansion lasted forty years, culminating in the great Land Boom of the 1880s. Melbourne in particular grew rapidly, becoming Australia's largest city and for a while the second-largest city in the British Empire: its grand Victorian buildings are a lasting reminder of the period. Shortages of labor led to high wages for a prosperous skilled working class, whose trade unions demanded and got an eight-hour day and other benefits unheard of in Europe. Australia gained a reputation as "the working man's paradise." Some employers tried to undercut the unions by importing Chinese labor. This produced a reaction which led to all the colonies restricting Chinese and other Asian immigration. This was the foundation of the White Australia Policy, which lasted well into the 20th century.

The driving force behind this massive economic expansion, the motor of the boom, was the wool industry. To give you some idea of its importance, for an entire century, until the late 1950s, wool comprised, on average, around 50% of all Australian exports. As the wool industry in Australia became more and more profitable in the 1860s and 70s, squatters and merchants accumulated significant personal fortunes. But they initially did this with very little outside capital. The potential was clearly there for the pastoral industry to attract large scale investment. This capital investment was spurred by three separate forces. Firstly, a wave of democratic struggle erupted throughout NSW against the squatters who had control of the best land. Tens of thousands of immigrants began demanding land to farm. Under this pressure, a series of laws were passed allowing people to select land to buy to live and farm on. With wool so profitable, the squatters were not about to give up their runs easily. Using both fair means and foul, the squatters kept control of most of their land, but they paid a price. They had to buy large portions of the best bits from the government. And so large scale capital investment was drawn into the industry. At the same time, the squatters began to realize that they could greatly increase their returns if they improved their runs, put up fences, permanent buildings and shearing sheds, if they used washing sheds rather than rivers to wash the sheep, if they drilled bores and built dams to guarantee their water supply. All these improvements cost money, but with wool so profitable, a whole financial industry was established to service

the pastoralists. Finally, large-scale capital became available to the pastoral industry from the mid-1870s onwards. Much of this capital came from Britain, and it came as a direct result of the so-called Great Depression which began in 1873. The depression and stagnation in Europe and America due to falling profit rates meant there were large amounts of capital sloshing around the system, looking for a profitable outlet. The Australian pastoral industry was one such outlet. Indeed, there was one period when half of all the savings in Britain were being exported, and half of these capital exports were coming to Australia.

The Great Boom in 1891 gave way to the Great Crash, a decade-long depression which created high unemployment, and ruined many businesses, and the employers responded by driving down wages. The unions responded with a series of strikes, particularly the bitter and prolonged shearers and stevedores' strikes of 1892. The colonial ministries, made up for the most part of liberals whom the unions had long seen as allies, turned sharply against the workers and there were a series of bloody confrontations, particularly in the pastoral areas of Queensland. The unions reacted to these defeats and what they saw as betrayals by liberal politicians by forming their own political party, the Labor Party (initially of course separate labor parties in each colony). These achieved rapid numeric success: in 1899 Queensland saw the world's first socialist parliamentary government, the Dawson Government which held office for six days.

The industrial struggles of the 1890s produced a new strain of Australian radicalism and nationalism, exemplified in the Sydney based magazine, *The Bulletin*, under its editor J. F. Archibald. Its writers promoted socialism, racism, republicanism, and Australian independence. This radicalism was but another effect of failing to suppress false religion in Britain and its colonies.

The 1890s depression (the most severe Australia had ever faced) stimulated the push for an Australian Federation. Other factors encouraging Federation were the need for a common immigration policy (Queensland was busy importing indentured workers from New Caledonia, known as Kanakas, to work in the sugar industry: both the unions and the other colonies strongly opposed this), and fear of the other European powers, France and Germany, who were expanding into the region. British military leaders such as Horatio Kitchener urged Australia to create a national army and navy: this obviously required a federal government. It was also no coincidence that in the 1890s for the first time the majority of Australians, the children of the gold rush immigrants, were Australian-born.

A draft Constitution, largely written by the Queensland judge Sir Samuel Griffith, was approved, and was put to referendums in the colonies in 1899 and 1900. New South Wales voters rejected the draft because it gave too much power to the smaller colonies, but eventually a compromise was reached.

Discussions between Australian and British representatives led to adoption by the British Government of an act to constitute the Commonwealth of Australia late in 1900. The Colonial Secretary, Joseph Chamberlain, nearly derailed the whole process by insisting

that British courts retain their jurisdiction over Australia. The Australians eventually reluctantly agreed to this. Queen Victoria of the United Kingdom gave her royal assent to the act on July 9 creating the Commonwealth and thus uniting the separate colonies on the continent under one federal government. The act came into effect on January 1, 1901.

Melbourne was chosen as the temporary seat of government while a purpose-designed capital city, Canberra, was constructed. The future King George V, then the Duke of York, opened the first Parliament in 1901, and his successor, (later to be King George VI) opened the first session in Canberra during May in 1927. Australia became officially autonomous in both internal and external affairs with the passage of the Statute of Westminster Adoption Act in 1942. The Australia Act in (1986) eliminated the last vestiges of British legal authority at the Federal level. (The last state to remove recourse to British courts, Queensland, did not do so until 1988).

The first federal elections in March 1901 saw a Parliament elected in which none of the three parties has a majority in either House. Barton formed a Protectionist Party government supported by Labor, with Reid's Free Trade Party in opposition. The Barton government, which was succeeded by the Deakin government in 1902, enacted much fundamental legislation, as well as turning the White Australia Policy into law.

In 1909 the Protectionists and Free Traders merged to form the first Liberal Party, but this was not enough to prevent Labor coming to power under Andrew Fisher in 1910. Labor was narrowly defeated in 1913, but returned to power in 1914, and seemed set to become Australia's dominant political party. But the outbreak of World War I was to change Australian politics permanently.

Australia gladly sent many thousands of troops to fight for Britain in the war, and thousands lost their lives. Over 60,000 Australian's died during the conflict and 155,000 were wounded.

Australia was beset by the Great Depression of the 1930s, which produced unemployment and destitution even greater than those seen during the 1890s. The Labor Party under James Scullin won the 1929 election in a landslide, but was quite unable to cope with the Depression. Labor split into three factions, lost power in 1932 to new conservative party, the United Australia Party (UAP) led by Joseph Lyons, and did not return to office until 1941. Australia made a very slow recovery from the Depression during the late 1930s.

Divine judgment upon wickedness continued, and Australia again found itself involved in another World War. Australians fought in Africa and Europe, but primarily in New Guinea, due to Japanese invasions south.

After World War II, Australia forged a close alliance with the United States, a fundamental shift in Australia's foreign policy, that was formalized by the ANZUS Pact of 1951 and continues today. So as British influence was declining, American influence

was increasing. Australia increasingly took on aspects of American culture and politics. This included a massive immigration program. Hundreds of thousands of displaced Europeans, including for the first time large numbers of Jews, migrated to Australia. More than two million people immigrated to Australia from Europe during the 20 years after the end of the war. Greece, Italy and Yugoslavia became major sources of immigrants, later followed by Turkey and Lebanon. Australia actively sought these immigrants, with the government assisting many of them, and they found work due to an expanding economy and major infrastructure projects. This wave of immigration greatly changed the character of Australian society, and tended to introduce even more false religion and secular humanism. Immigration was still restricted to Europeans in most circumstances, although the White Australia policy was gradually eased from the 1950s onwards.

Australia maintained the alliance with the United States, sending Australian troops to the Korean War and the Vietnam War. Australia's participation in Vietnam, and particularly the use of conscription, became politically contentious, and saw massive protests, though they were for the most part peaceful.

The 1972 government of Gough Whitlam, the first Labor government for 23 years, carried out sweeping reforms such as introducing universal health insurance and "reforming" the divorce laws. The effect was to further de-criminalize wicked behavior. Whitlam's arrogant style soon alienated many voters, and after a series of ministerial scandals in 1975 the Senate for the first time used its constitutional powers to block the government's budget. When Whitlam refused to back down, the Governor-General, Sir John Kerr, dismissed him on 11 November. Despite the fury among Labor supporters (and most legal opinion) these actions caused, the conservative leader Malcolm Fraser won the subsequent elections and retained power until 1983, though the social "reforms" of Whitlam were retained and in some ways continued under Fraser. In 1983 Labor returned to power under the former trade union leader Bob Hawke, a much less confrontationist figure than Whitlam.

The late 1960s and early 1970s saw a cultural revolution in wickedness imitating that in the United States. Censorship laws against vice were swept aside, theater and opera companies were established across the country, and Australian rock music became popular.

Whilst trade with Asia had overtaken trade with the UK many years before, Asian immigrants became a major cultural influence on Australia by the 1970's and beyond, perhaps first with refugees from Vietnam, but also including large numbers from China.

The Australian republicanism which had been a feature of the 1890s faded away during the First World War. Monarchist sentiment in Australia peaked with the wildly successful 1954 tour by Queen Elizabeth II. The issue of a republic did not arise again until the 1970s. In the 1990s it was brought to the forefront of national debate. A referendum on the issue failed in 1999, so Australia remains part of the British

Commonwealth under the British Crown. In this respect, at least, it did not follow the American lead.

New Zealand

New Zealand was originally settled by waves of Polynesians, sometime probably between 1000-1300 AD. Those in the main lands of New Zealand became the Maori people.

The first Europeans known to reach New Zealand were the crew of Dutch explorer Abel Tasman's ships *Heemskerck* and *Zeehaen*, which anchored at the northern end of the South Island in December 1642 but sailed northward to Tonga following a clash with local Maori. Tasman, a Dutch navigator, made the first recorded European sighting of New Zealand and sketched sections of the two main islands' west coasts. The name *Nieuw Zeeland* appeared on charts of the area shortly afterward, having earlier been applied to an island near New Guinea. A fuller reconnaissance was undertaken by Lt. James Cook of His Majesty's Barque *Endeavour*, who surveyed the shores of both islands in 1769-1770, making three South Pacific voyages. From the 1790s the waters around New Zealand were visited by British, French and American whaling ships, whose crews sometimes came into conflict with the Maori inhabitants.

The Maoris of New Zealand first came under Christian influence through the efforts of Samuel Marsden, a colonial Anglican chaplain in New South Wales. During this period Rev. Marsden visited Britain and brought back to Australia and New Zealand missionaries, with the help of the Church Missionary Society (the British missionary society of Anglicanism). At his own expense, in 1814 Marsden brought three English missionaries and their families to New Zealand. Unlike the spiritual deadness he encountered in Australia among the whites and the black Aborigines, in New Zealand he was greatly encouraged by the response of the Maoris. Marsden did much to promote evangelical Anglican mission in New Zealand as well as other islands in the South Pacific.

In 1822 Wesleyan missionaries reached the island, which unfortunately brought the Arminian heresy to New Zealand at an early stage.

New Zealand became a British colony in 1840 following the signing of the Treaty of Waitangi with indigenous Maori chieftains. Britain was motivated by the desire to forestall other European powers (France established a very small settlement on Banks Peninsula in the South Island at Akaroa also in 1840) and to end the lawlessness of European (predominantly British) whalers and traders. Maori chieftains were motivated by the promises of protection of their existing possessions (which was only partially carried out) and by the promise of protection against other Maori using muskets obtained from European whalers and traders (the "Musket Wars" of 1820-1835).

Soon after New Zealand became a British colony, George Selwyn (1809-1878) was consecrated bishop, having been sent by the Church of England as a missionary bishop to New Zealand. Selwyn was so impressed with the work of native evangelists that he founded a college in Auckland where such teachers could be trained. In this he was helped by J. C. Patteson, and out of it grew the Melanesian Mission.

The Maori rebellion, fomented by French Catholics, was an outbreak against everything foreign, and the strange religion Hau-hauism, a blend of Old Testament history, Roman Catholic dogmas, pagan rites and ventriloquism, found many adherents. Yet the normal missionary organization suffered very little.

Considerable European settlement followed, principally from England, but also from Scotland (especially in the south of the South Island) and Ireland. The early European settlers established provinces. Already a majority of the population by 1859, the settlers (termed *pakeha* by the Maori who were in turn called New Zealanders by the settlers) multiplied to reach a million by 1911. These immigrants from the United Kingdom brought with them their religious affiliations, and so Anglicanism, Presbyterianism and Roman Catholicism became dominant.

Initially, European settlers were more numerous on the North Island, but following the outbreak of a Maori uprising there (1860), the balance shifted to the South Island, where there were fewer Maori and where gold was discovered (1861) at Gabriel's Gully in central Otago. The South Island contained most of the white population for the next forty years, with the North Island taking the lead again around 1900 and supporting an ever greater majority of the country's total population through the 20th century and into the 21st.

Maori numbers were decimated from 1820 by tribal wars (the musket wars) and unfamiliar diseases - measles, whooping cough, influenza and later typhoid - reducing an initial Maori population of perhaps 100-120,000 (lower than many contemporary figures, which are thought to have overestimated densities in the South Island) to only 62,000 by 1857 and 44,000 in 1891. Recovery began slowly (though three decades earlier than among Australia's still worse-affected Aborigines), with numbers reviving steadily after setback of the 1918 influenza pandemic. By 1900 also, most Maori land had been alienated, as a result of sales and confiscations after armed conflict with the settler government.

Administered at first as a part of the Australian colony of New South Wales, New Zealand became a colony in its own right in 1841. Self-government was granted to the settler population in 1852. Under the UK Parliament's New Zealand Constitution Act 1852, New Zealand attained self-government, with a General Assembly consisting of an appointed Legislative Council and an elected House of Representatives. In 1867, the Maori won the right to a certain number of reserved seats in parliament. During this period, the livestock industry began to expand, and the foundations of New Zealand's modern economy took shape. By the end of the 19th century, improved transportation facilities made possible a great overseas trade in wool, meat, and dairy products.

Liberalizing religious views were resulting in more liberal and secularist social policy. By the 1890s, parliamentary government along democratic lines was well-established, and New Zealand's social institutions assumed their present form. Women received the legal right to vote in national elections in 1893, as the feminist movement gained ground. In 1893 New Zealand became the first country in the world to grant women voting rights in national elections. The turn of the century brought sweeping social reforms that built the foundation for New Zealand's version of the welfare state.

The Maori gradually recovered from population decline and, through interaction and intermarriage with settlers and missionaries, adopted much of European culture. In recent decades, Maori have become increasingly urbanized and have become more politically active and culturally assertive.

New Zealand decided against joining the Commonwealth of Australia in 1901, and instead changed from being a colony to a separate "dominion" in 1907, equal in status to Australia and Canada. New Zealand was an avowedly loyal part of the British Empire and contributed proportionally large numbers of troops to aid Britain in the Boer War (1899-1902), and World War I and World War II. New Zealand's complete independence was formalized by the 1926 Balfour Declaration and the 1931 Statute of Westminster, ratified in 1947. The monarch of the United Kingdom remains the monarch of New Zealand, which has been an independent constitutional monarchy. In 1951, the Legislative Council was abolished as ineffectual, thereby creating a unicameral legislature.

Confronted like Australia with the strategic implications of Britain's 20th-century eclipse as a world power of the first rank, New Zealand joined with Australia and the United States in the ANZUS pact in 1951. As the United States became the world's superpower, American influence increased in New Zealand culturally as well as politically. American movies and music became popular, and various American religious sects (like the Mormons) have penetrated into New Zealand. One major bump occurred along this road, however. The US suspended its defence commitments to the country in 1986 after the then Labour government banned nuclear-powered or armed ships from New Zealand ports.

Until 1973, New Zealand had close economic ties with Britain, enjoying preferential access to the British market for exports of its lamb and dairy products. This was abruptly ended by British entry into the European Community, and New Zealand was forced to look to the neighboring Asia Pacific region for export markets. In 1985 New Zealand concluded a Closer Economic Relations (CER) Agreement with Australia, and has also participated in the Asia Pacific Economic Cooperation (APEC) forum, hosting its meeting in 1999.

The Asia Pacific region has also increasingly displaced Britain as a source of immigrants. Traditionally, New Zealand has regarded itself as 'bicultural', composed of those of European descent (*pakeha*) and Maori, rather than 'multicultural' like Australia or Canada. While cultural ties with Britain are still strong, with most *pakeha*

overwhelmingly being of British origin, even they no longer regard it as 'home' or 'the mother country'. However, when National Prime Minister James Bolger suggested in 1994 that New Zealand should sever links with the British monarchy and become a republic like the United States, this enjoyed little popular support, although his Labour successor Helen Clark has also expressed support for such a move. So New Zealand remains officially under a Protestant Crown, but her Protestantism has become greatly corrupted and weak.

Oceania

Oceania consists of approximately 1,500 islands in the Pacific Ocean. It is generally divided into three regions: Polynesia (extending from Hawaii to New Zealand, including Tahiti and the Cook Islands), Micronesia (extending from Hawaii to the Philippines, including the Marshall Islands and the Caroline Isles), and Melanesia (south of Micronesia, north of Australia, including Fiji, Vanuatu, New Guinea and the Solomon Islands). Melanesia derives its name from the black Negroids (Hamites) who are its main inhabitants. Micronesia derives its name from the smallness of the islands of which it consists. The Aborigines which inhabited Australia originally are Negroid, like the people of Melanesia, whereas the Maori inhabitants which have occupied New Zealand are Polynesian. The majority of British settlement in this region of the world occurred in Australia and New Zealand, whereas the majority of American settlement occurred in Hawaii.

Although there were various European explorers in this region before Cook's, the voyages of Captain Cook first awakened interest in the region among the British, and it was from Britain that the most sound Protestant missions were sent to Oceania.

James Cook (1728-1779), British explorer and navigator, made three voyages to the Pacific Ocean, in which its main shorelines were discovered. Cook had served during the Seven Years' War in the Royal Navy of Britain. In the 1760s he was assigned to map the jagged coast of Newfoundland in Canada, which brought him to the attention of the Royal Society.

In 1766 the Royal Society hired him to travel to the Pacific Ocean to observe and record a transit of Venus across the Sun. Leaving in 1768, he arrived on April 13, 1769 in Tahiti, where he built a small fort and observatory to observe the transit; however, due to the lack of precise scientific instruments, there was no way to accurately measure it. He then explored the South Pacific for the mythical continent of Terra Australis, with the help a Tahitian named Tupaia, who had extensive knowledge of Pacific geography. The Royal Society insisted Terra Australis must exist, despite Cook's personal doubts. He also reached New Zealand, which until then had been visited by Europeans only once- by Abel Tasman in 1642. Cook mapped its complete coastline, discovering Cook Strait which separates the North Island from the South Island. Next, he went on to Australia, where he discovered its east coast. The site of his first landing, Botany Bay,

would later be the site of the first British colony in Australia. It was also the site of the first European contact with Australian Aborigines and the first European sightings of Australian flora and fauna. He also discovered the Great Barrier Reef, in which his ship narrowly escaped running aground. He then sailed through Torres Strait between Australia and New Guinea, again becoming only the second European to do so. His ship on this voyage was HM *Bark Endeavour*.

By this point in the voyage Cook had lost no men to scurvy, a remarkable and unheard of achievement in the 18th century. He forced his men to eat such foods as citrus fruits and sauerkraut, under punishment of flogging if they did not comply, although no one yet understood why these foods prevented scurvy. Unfortunately, he sailed for Batavia, the capital of the Dutch East Indies, to put in for repairs. Batavia was known for its outbreaks of malaria, and much of Cook's crew would succumb to the disease before they returned home in 1771, including the Tahitian Tupaia.

Cook was once again commissioned by the Royal Society to search for the mythical Terra Australis. Despite Cook's evidence to the contrary from the first voyage, Alexander Dalrymple refused to believe a massive southern continent did not exist. Cook commanded the HMS *Resolution* on this voyage. Cook circumnavigated the globe at a very high southern latitude, becoming the first European to cross the Antarctic Circle, and discovered South Georgia and the South Sandwich Islands.

On his last voyage, Cook once again commanded the HMS *Resolution*. After passing by Tahiti, Cook travelled north and in 1778 became the first European to visit the Hawaiian Islands, which he named the "Sandwich Islands." From there he travelled east to explore the west coast of North America, eventually landing at Nootka Sound on Vancouver Island, although he unknowingly sailed past the Strait of Juan de Fuca. He explored and mapped the coast from California all the way to the Bering Strait. The Bering Strait proved to be impassable, although he made several attempts to sail through it. Cook returned to Hawaii in 1779. Some Hawaiians stole one of Cook's small boats; and an altercation with a large crowd of Hawaiians gathered on the beach ensued. In the skirmish, shots were fired at the Hawaiians and Cook was clubbed and stabbed to death. The *Resolution* and a sister ship finally returned home in 1780. The knowledge gained from Cook's voyages would pave the way for Protestant missions in Oceania, for Cook had precisely mapped the locations of many of the islands in Oceania during his voyages.

Other English sailors followed Captain Cook. For example, British Captain William Bligh of the ship *Bounty* landed on various islands in the region, before the wicked mutiny by certain crew on the ship.

In those days, prior to the arrival of missionaries, the native people of Oceania were still very pagan. One story illustrates the nature of the paganism. The British ship *Cumberland* landed on one of the Cook islands in 1814. This was a commercial expedition from Australia and New Zealand, and its objective was to find sandalwood. There was none on Rarotonga. Instead, trouble broke out between the sailors and the

islanders and many were killed on both sides, including the captain's girlfriend, Ann Butchers. She was eaten and her bones were buried in Muri. She has the distinction of being the only white woman ever to have been killed and eaten by Pacific islanders!

One of the first mission societies to take active steps in bringing the gospel to the people of Oceania was the London Missionary Society, which was largely the mission society of reformed Congregationalists based in England. In 1795 the London Missionary Society was founded, with this primary mission: “the islands of the South Sea”. For that reason, on many islands Congregationalism is still the dominant religious denomination.

Missionaries to the region soon learned that mission stations were not practical. This was the typical method of missions in other regions of the world, but it would simply not be efficient or effective in Oceania, for Oceania consists of islands separated by great ocean distances, and often lightly populated on each island. So instead of mission stations, missionary ships were used to reach out to the indigenous peoples of Oceania. This was the method used by Congregationalists, as well as later by Anglicans, Presbyterians, and others.

The outstanding features of missionary labors in Oceania were these:

- its remarkable success: cannibalism, human sacrifice, infanticide, and other manifestations of false pagan religion were suppressed, and civilization and trade were marvelously advanced;
- the evangelical devotion of the natives themselves; and
- the need of continued European supervision, the natives being slow to fully change their ways and adapt to modern civilization.

During the 19th century there was competition between Protestantism and Roman Catholicism for the hearts and minds of the people of Oceania. Roman Catholic missions emanated primarily from France, while Protestant missions emanated primarily from Britain. To this day most of the population in Oceania is either Roman Catholic or Protestant.

The attainments of the 19th century have been somewhat erased since then, although the effects of Protestant missions are still quite present, often more than in the countries which originally sent the missionaries. Secular humanism and Romanism, combined with the spread of American cults like the Mormons and the Jehovah's Witnesses, have eroded sound religion in the region.

Some of the most notable Protestant missionary leaders to Oceania included John Williams (Congregationalist), Samuel Marsden (Anglican) and John Paton (Presbyterian). These missionaries were all originally from Great Britain. They represent in many respects the most salutary effects of the British empire in the region. In previous chapters we have noted some of the labors of Marsden and Paton. Let's briefly review the ministry of John Williams.

John Williams (1796-1839) was an English missionary who is often called the Apostle of Polynesia. Under the London Missionary Society he went in 1817 to the Society Islands, where he preached the gospel. There were some conversions on the Society Islands as a result of his ministry there. After this, he discovered Rarotonga (in the Cook Islands) in 1823 and founded missions there. He later translated parts of the Bible and other books into Rarotongan. After a visit to England (1834-38), he returned to the South Seas in a newly outfitted missionary ship. His *Narrative of Missionary Enterprise in the South Sea Islands* (1837) threw valuable light on Polynesia. It also encouraged other Protestant missionaries to follow on the path which he had pioneered. He later traveled further west to the New Hebrides, now known as Vanuatu, where he was not known and where he was planning to start a mission. Williams was killed and eaten on Erromango in the New Hebrides by cannibals there, but by then his work among the Polynesians had been followed up, and the gospel had been embraced by many in the South Pacific.

Let's now consider the progress of Christian missions on some specific islands in Oceania, starting with the Cook Islands.

The Cook Islands

The Cook Islands in Polynesia were especially receptive to the Protestant gospel. The missionaries arrived in 1821 and quickly uprooted the old animistic worship of tribal gods and idols. Their success was much quicker than in the Marquesas and Society Islands. The London Missionary Society had focused its early efforts on Tahiti and the Society Islands. John Williams used Tahitian converts to carry the gospel to the Cook Islands and other islands to the west of the Society Islands. They took to this task with great enthusiasm and were extremely successful.

These Polynesian missionaries went first to Aitutaki in 1821 and others followed shortly after to Mitiaro, Mangaia, Mauke and Atiu. Finally, Rarotonga embraced the gospel. It was nothing short of the blessing of God that the people of these islands became such quick and eager converts. The missionaries faced the hostility of European sailors and traders but pressed on with their task of wiping out cannibalism, infanticide and idol worship, while at the same time replacing it with true religion.

Most of the missionaries came from the lower middle classes of 19th century England—what has been termed the "mechanic" class. They brought their wives with them. Many of these women were the daughters of missionaries in New South Wales, Australia, and were well aware of the hardships of missionary life.

Missionaries had a huge impact on the land, structure of society, and the people. The traditional tribal system where hereditary chiefs were in control was gradually replaced by a centralized form of government under elected politicians. Another important change was the concept of a cash economy, which replaced the traditional barter system. Also, the missionaries introduced calico cotton. This, being cheap, plentiful and easily

produced, replaced the traditional *tapa* as garments. Calico led to the skills of sewing for clothing, bedding and house furnishings. Agriculture also changed because of the missionaries. Plantations replaced subsistence farming, and hundreds of new acres began to be farmed. Before contact with missionaries, the Rarotongans of the Cook Islands lived inland deep in the valleys, and thus protected from neighboring tribes. However, the missionaries set up their stations on the coast and persuaded the chiefs to build villages around them. Housing was changed to suit a nuclear family unit instead of the previous communal extended-family living arrangements, in which fornication was more commonplace.

The missionaries were responsible for the discontinuation of cannibalism. They also tried hard to fence their island converts off from the influences of European and American ships' crews and introduced schools and written language so their charges could read the scriptures.

In the early years of Protestant missions the Ten Commandments were strictly and rightly enforced in the island societies. Island "police", known as "*rikos*", were appointed by the missionary and would investigate cases of public sin. *Rikos* were usually married church members.

Here is how someone described island society in the 19th century:

“The London Missionary Society (LMS) is not to be confused with the Church Missionary Society which worked in other parts of the Pacific. The LMS was a conglomerate of the theories of its leaders and is at the 'Congregational' end of the spectrum of Protestantism. Although the early missionaries insisted on long dresses for the women and trousers for the men, they encouraged their traditional singing. This is known as the 'Imene Tuki' and is idiosyncratic and particular to the Cook Islands. It is strongly harmonious and sung in parts with the interjection of the guttural sounds of the men. Most of the tunes are traditional and go back beyond living memory. The words used are made up by each generation, although some have stood the test of time. In fact, from when Cook Islanders are very young, they know the rhythms and tunes well. There are often classes in singing which are dominated by the elders and many of the *imene* (hymns) are songs about the past and about the local village as well as songs of praise. Luncheons being served after the service is not a universal practice but is becoming more popular on Rarotonga specially as the church people feel grateful for the money that visitors put into the collection baskets. Women are still not given the job as pastors but they often take the lion's share of all the other leadership roles.”

The early missionaries estimated the population of Rarotonga at between 6,000 to 7,000. Western diseases at first spread like bushfires through the islanders and their numbers reduced dramatically during the mid-19th century to probably fewer than 2000. After this initial period, the population eventually began to grow again.

About the same time Rurutu in the Austral Islands and Aitutaki in the Cook Islands were evangelized, also by natives, and Christianity spread from island to island. On Rarotonga John Williams had set up a training school for missionaries. These missionaries were sent out and influenced Samoa, the Society Islands and Fiji. Even after the untimely death of John Williams, the Cook Islands continued to prosper spiritually and to bless many other islands.

France's armed takeover of Tahiti and the Society Islands in 1843 caused considerable apprehension among the Cook Islands' *ariki* (chiefs) and led to requests from them to the British for protection in the event of French attack. They did not want to be conquered by the French Roman Catholics, but they wanted to continue to enjoy Protestant blessing. This nervousness continued for many years, and the call for protection was repeated in 1865 in a petition to Governor Grey of New Zealand.

During the 1870s the Cooks enjoyed prosperity and peace under the authority of Queen Makea, or Makea Takau, as she was known. A shrewd negotiator, she secured good prices for exports and cut the debts which had piled up before she became *ariki*. By 1882 four of the five *ariki* of Rarotonga were women. Since the sovereign of the British Empire was Queen Victoria, Makea probably found it easier to achieve a paramount status. In 1888 she formally petitioned the British to set up a Protectorate to head off what she believed to be imminent invasion by the French.

The British were reluctant administrators, and continued pressure was applied to them from New Zealand and from European residents of the islands to pass the Cooks over to New Zealand. The first British Resident was Frederick Moss, a New Zealand politician who tried to help the local chiefs form a central government. In 1898 another New Zealander, Major W.E. Gudgeon, a veteran of the New Zealand Maori wars, was made British Resident with the aim of paving the way for New Zealand to take over from Britain as part of the expansionist ambitions of New Zealand's Prime Minister, William Seddon. This was not favored by Makea, who preferred the idea of being annexed to Britain.

One of the sad results of the British annexation was a weakening of protection for Protestant religion under the guise of "freedom of religion". An influx of missionaries from different denominations, including some American cults, as well as the Roman Catholic Church, was the result. The first Roman Catholic church was dedicated in 1896.

After much maneuvering and politicking, the Cook Islands were formally annexed by New Zealand in 1900, when a deed of cession was signed by five *ariki* and seven lesser chiefs without any debate or examination of its ramifications or implications. The following year Niue was annexed by New Zealand and included in the Cooks, although it had always been associated previously with Samoa and Tonga. In 1903 it was, after protest, placed under separate administration. The Cook Islands remained under New Zealand's generally benign negligence until 1965. Desultory and half-hearted attempts were made by New Zealand authorities to upgrade facilities, but the majority of New Zealanders were not interested in their colonial possessions and had only the haziest idea

of the islands' geographical location. Even today there are many New Zealanders unaware that the Cook Islands were once one of their colonies.

In 1946 an important step was taken when a Legislative Council was elected. This was a tentative move towards allowing the islanders to participate in the government of their own country. After World War II a boom in the New Zealand economy called for large numbers of unskilled workers for factories, and this need was filled largely by migrants from Western Samoa, the Cook Islands, Niue and Tokelau. New Zealand now has the largest Polynesian population in the world, with the addition of thousands of Pacific islanders to its substantial numbers of Maori, and awareness of the Pacific islands has increased significantly.

In the early 1960s New Zealand became hypersensitive to the decolonization fashion then sweeping the rest of the world and quickly buckled under pressure to give the Cook Islands self-rule. Elections were held in 1965 and resulted in the first government of the Cook Islands Party, headed by Albert Henry. He was later knighted and, many years later, stripped of his knighthood for illegal electoral rigging.

The islands became self-governing in association with New Zealand. This "special relationship" is recognized by New Zealand in the form of annual aid and by the automatic right Cook Islanders have to New Zealand citizenship, a right also enjoyed by the people of Niue and the Tokelau Islands.

Despite the arrival in the 20th century of new dispensationalist sects, as well as cults like the Mormons, mainly from the USA, the reformed Congregationalist churches still maintain a strong grip on the life of the average Cook Islander. Any politician seeking the popular vote is well-advised to put in plenty of church time. Church membership is essential for those who wish to exercise power or to influence the community.

This has consequences in political life, where the Cook Islands enjoy a stable government, unlike many other islands in Oceania. It is governed by a Parliament of 24 elected representatives, including one who represents Cook Islanders living in New Zealand and Australia, as well as a House of Ariki or hereditary chiefs who provide consultation and advice. The Members of Parliament represent districts and entire islands. The system is based on the Westminster model, and elections are held every five years. The Head of State is Queen Elizabeth II in her capacity as Queen of New Zealand.

New Caledonia

Kanaky, as it is known by the native inhabitants, or New Caledonia, is an island in the southwest Pacific, that is part of the Polynesian region of Oceania. Both British and French visited and settled in New Caledonia in the the first half of the 19th century.

Protestant missions to New Caledonia began in 1841. It was the fruit of the missionary labors of John Williams. Though Williams met his death at Erromanga in the New

Hebrides in 1839, he had already established a training school on Rarotonga in the Cook Islands. From this training school went native missionaries on a mission ship, called the Camden, which was of the greatest service for the work. Landing in New Caledonia, these missionaries made some converts.

The island was forcibly made a French possession in 1853. It served as a penal colony of France for four decades after 1864. And under French rule it has come under Roman Catholic influence. It is still ruled by France. Its official status is that of *pays d'outre-mer*, which is directly translated as 'overseas country'. It has had that status since 1998 (between 1956 and 1998 it was an overseas territory). Religious affiliation on the island is as follows: Roman Catholicism 60%, Protestantism 30%, and other 10%

New Caledonia is still a colony of France, as is French Polynesia.

Tahiti and the Society Islands

Samuel Wallis, an English sea captain, landed on Tahiti in 1767. In 1774 Captain James Cook visited the island, and estimated the population at that time to be some 200,000. After this European ships landed on the island with ever greater frequency, causing significant disruption to the traditional society and introducing Christianity and venereal diseases. The best-known of these ships was the HMS *Bounty*, whose crew mutinied shortly after leaving Tahiti. Many of the crew engaged in fornication with the native women, and refused to continue in the voyage under the Captain William Bligh. They took some of the Tahitian native women to the Pitcairn Islands with them, hiding from the British authorities.

The London Mission ship Duff in 1797 landed eighteen missionaries (mainly artisans) at Tahiti, ten more in the Tonga or Friendly Islands, and one on the Marquesas. Those in Tahiti had a varying experience, and their numbers were much reduced, but in 1812 King Pomare II gave up his idols and sought baptism. By 1815 idolatry was abolished in the larger islands of the group, and there ensued the task of building up a Christian community. Foremost in this work were William Ellis (q.v.) and John Williams (q.v.), who formed a native agency to carry the gospel to their fellow islanders, and so inaugurated what has since been a characteristic feature of South Sea Missions. In 1818 two Tahiti teachers settled in the Tonga islands, which the Duff pioneers had abandoned after half of them had been killed for a cannibal feast. When the Wesleyans came in 1821 the way had been prepared, and soon after, led by their king, George, the people turned to the new faith. Since it was Wesleyan, it was sadly subject to the Arminian heresy.

France took control of Tahiti and the Society Islands by force. In 1842 the kingdom of Tahiti was declared a French protectorate. In 1880, King Pomare V (1842-1891) ceded sovereignty to France. French painter Paul Gauguin lived on Tahiti in the 1890s and painted many Tahitian subjects. The islands have been corrupted by French influence.

Meanwhile the original work in Tahiti had been taken over by missionaries of the Paris Society, though the last London Missionary Society agent did not leave that group till 1890.

The solitary worker (W. P. Crook) on the Marquesas did not remain long, and after he went, nothing was done till 1833-1834, when first some American and then some English missionaries arrived, but met with scant success and gave it up in 1841. After 1854 teachers from the Hawaiian Islands worked in the Marquesas, but results were less fruitful than anywhere else in the South Seas.

Tahitians today are French citizens. The Tahitian language and the French language are both in use. Tourism is a significant industry, which tends to promote moral laxity. As of 1998, Tahiti had a population of 131,309 inhabitants, comprised of 83% Polynesians, 11.5% Europeans, 4.3% Asians and 8% of mixed races.

Pitcairn Islands

The Pitcairn Islands are east of Tahiti, in the Polynesian region of Oceania. In 1790, the mutineers of the English ship *Bounty*, under Captain William Bligh, and their Tahitian adulteress companions settled on one of the Pitcairn islands. The wreck of *Bounty* is still visible underwater in Bounty Bay. The island became a British colony in 1838. By the mid 1850's the Pitcairn community was outgrowing the island and they appealed to Queen Victoria for help. Queen Victoria offered them Norfolk Island and in 1856 the entire community of 193 people set sail for Norfolk Island on board the *Morayshire*. They arrived after a miserable 5 week trip. However, after 18 months, 17 returned to their original Pitcairn island and 5 years later another 27 returned.

Since a population peak of 233 in 1937, the island is suffering from outmigration, primarily to New Zealand, leaving a current population of approximately 50.

Most of the resident Pitcairn Islanders are still descendants of the *Bounty* mutineers, as their surnames show. All Pitcairners are members of the Seventh-day Adventist Church. An 18th century dialect of the English language is spoken along with the Tahitian language, the two together forming a creole language known as Pitcairnese.

There are allegations of a long history and tradition of sexual abuse of girls as young as 10 and 11. Sexual immorality surely dates from the inception of this island territory.

Tonga

Tonga is in the Polynesian region of Oceania. In 1643 Abel Tasman was the first European to discover the islands.

In 1818 two Tahiti Protestant teachers and missionaries settled in the Tonga islands, which the Duff pioneers had abandoned after half of them had been killed for a cannibal feast. When the Wesleyans came in 1821 the way had been prepared, and soon after, led by their king, George, the people turned to the new faith. Since it was Wesleyan, it was sadly subject to the Arminian heresy.

After contact with Westerners in the late Eighteenth Century, most Tongans converted to Wesleyan (Methodist) and Catholic faiths. The "Friendly Islands" were united into a Polynesian kingdom in 1845. It became a constitutional monarchy in 1875 and a British protectorate in 1900. Tonga acquired its independence in 1970 and became a member of the Commonwealth. It remains the only monarchy in the Pacific, and its current king, Taufa'ahau Tupou IV, traces his line directly back through four generations of monarchs. The king, born in 1919, continues to have ultimate control of the government, despite recent health concerns, financial blunders, and a call for democracy.

Almost two-thirds of the population of the Kingdom of Tonga live on its main island, Tongatapu. Although an increasing number of Tongans have moved into the only urban and commercial center, Nuku'alofa, where European and indigenous cultural and living patterns have blended, village life and kinship ties continue to be important throughout the country. Everyday life is heavily influenced by Polynesian traditions, and especially by the Christian faith. For example, all commerce and entertainment activities cease from midnight Saturday until midnight Sunday, and the constitution declares the Sabbath to be sacred forever.

Tongans, a Polynesian group with a very small mixture of Melanesian, represent more than 98% of the inhabitants. The rest are European, mixed European, and other Pacific Islanders. There also are several hundred Chinese.

Hawaii

The first known settlers of the Hawaiian Islands were Polynesian voyagers (the date of final migration is believed to be c.750). The islands were first visited by Europeans in 1778 by the English explorer Captain James Cook, who named them the Sandwich Islands for the English Earl of Sandwich. At that time the islands were under the rule of warring native kings.

In 1810 Kamehameha I became the sole sovereign of all the islands. American traders engaged in commerce in the islands' sandalwood, which was much valued in China at the time. Trade with China reached its height during this period. However, the period of Kamehameha's rule was also one of decline. Europeans and Americans brought with them devastating infectious diseases, and over the years the native population was greatly reduced. This period also marked the breakdown of the traditional Hawaiian religion, with its belief in idols and human sacrifice; years of religious unrest followed.

When the missionaries arrived in Hawaii in 1820, the Hawaiian people had already rejected their old religious beliefs. From 1837 to 1840, nearly 20,000 Hawaiians finally chose to accept Christianity as their new religion. The missionaries who came to Hawaii in the earliest years were a majority from Congregationalist New England, the first of whom were H. Bingham and A. Thurston (1820). The most successful Congregationalist minister was Titus Coan, under whose leadership over 20,000 people were received into the Congregationalist churches between 1836 and 1839. The Congregationalist missionaries reduced the Hawaiian language to written form, enabling the Hawaiian people to read and write in their own language. Schools were established throughout the islands as rapidly as possible. By 1831, only 11 years after the missionaries' arrival, some 52,000 pupils had been enrolled. The missionaries introduced western medicine and undertook the Kingdom's first modern census. And the missionaries are credited to helping Hawaii become and remain an independent nation at a time when Hawaii was ripe for colonization.

The American missionaries helped erect the political system. Hawaiian King Kamehameha III, who ruled from 1825 until his death in 1854, relied on the missionaries for advice and allowed them to preach Christianity. In 1839, Kamehameha III issued a guarantee of religious freedom, and the following year a constitutional monarchy was established. From 1842 to 1854 an American, G. P. Judd, held the post of prime minister, and under his influence many reforms were carried out. In the following decades commercial ties between Hawaii and the United States increased.

As American Congregationalism succumbed to liberalizing influences, the ill effects were felt in Hawaii. The children of Congregationalist missionaries rose to economic and political prominence in Hawaii, but they fell away from the Puritan faith of their fathers. Also, as time went by, more and more false religious sects sent their missionaries to Hawaii, thus further corrupting the religion.

In 1848 the islands' feudal land system was abolished, making private ownership possible, and thereby encouraging capital investment in the land. By this time the sugar industry, which had been introduced in the 1830s, was well established. Hawaiian sugar gained a favored position in U.S. markets under a reciprocity treaty made with the United States in 1875. The treaty was renewed in 1884 but not ratified. Ratification came in 1887 when an amendment was added giving the United States exclusive right to establish a naval base at Pearl Harbor. The amount of sugar exported to the United States increased greatly, and American businessmen began to invest in the Hawaiian sugar industry. Along with the Hawaiians in the industry, American businessmen came to exert powerful influence over the islands' economy and government, a dominance that was to last until World War II.

Toward the end of the 19th century, agitation for constitutional reform in Hawaii led to the overthrow (1893) of Queen Liliuokalani, who had ruled since 1891. A provisional government was established and John L. Stevens, the U.S. minister to Hawaii, proclaimed the country a U.S. protectorate. President Grover Cleveland, however, refused to annex Hawaii since most Hawaiians did not support a revolution; the

Hawaiians and Americans in the sugar industry had encouraged the overthrow of the monarchy to serve their business needs.

The United States tried to bring about the restoration of Queen Liliuokalani, but the provisional government on the islands refused to give up power, and instead established (1894) a republic with Sanford B. Dole as president. Cleveland's successor, President William McKinley, favored annexation, which was finally accomplished in 1898. In 1900 the islands were made a territory, with Dole as governor. In this period, Hawaii's pineapple industry expanded as pineapples were first grown for canning purposes. In 1937, statehood for Hawaii was proposed and refused by the U.S. Congress—the territory's mixed population and distance from the U.S. mainland were among the obstacles.

On Dec. 7, 1941, Japanese aircraft made a surprise attack on Pearl Harbor, plunging the United States into World War II. During the war the Hawaiian Islands were the chief Pacific base for U.S. forces and were under martial law (Dec. 7, 1941-March, 1943). The postwar years ushered in important economic and social developments. There was a dramatic expansion of labor unionism, marked by major strikes in 1946, 1949, and 1958. The International Longshoremen's and Warehousemen's Union organized the waterfront, sugar, and pineapple workers. The tourist trade, which had grown to major proportions in the 1930s, expanded further with post-war advances in air travel and with further investment and development. The building boom brought about new construction of luxury hotels and housing developments.

After having sought statehood for many decades, Hawaii was finally admitted to the Union on Aug. 21, 1959. A decade later the construction of a new state capitol was completed. More ethnic and cultural groups are represented in Hawaii than in any other state. Chinese laborers, who came to work in the sugar industry, were the first of the large groups of immigrants to arrive (starting in 1852), and Filipinos and Koreans were the last (after 1900). Other immigrant groups—including Portuguese, Germans, Japanese, and Puerto Ricans—came in the latter part of the 19th century. Inter-marriage with other races has brought a further decrease in the number of pure-blooded Hawaiians, who comprise a very small percentage of the population.

All of the characteristics of the secularist United States have been replicated on Hawaii, and there is general moral laxity and false religion.

Somoa

Somoa is in the Micronesian region of Oceania. Migrants from Southeast Asia arrived in the Samoan islands more than 2,000 years ago and from there settled the rest of Polynesia further to the east. Contact with Europeans began in the early 1700s but did not intensify until the arrival of English missionaries and traders in the 1830s. Congregationalist missionaries from the London Missionary Society dominated the early Christian missions

to the islands, and Congregationalism is still the dominant Christian denomination in the islands.

Halfway through the 19th century, Great Britain, Germany and the United States all claimed parts of the kingdom of Samoa, and established trade posts. The British withdrew their claim in 1899 and Samoa was divided between Germany and the US. The western part, Western Samoa, which contains the two largest islands (the current Samoa) went to Germany, while the eastern part was allotted to the United States in 1904. The latter part is still a territory of the United States and is known as American Samoa.

At the outbreak of World War I, troops from New Zealand occupied the German ruled islands. In 1919 in the Treaty of Versailles, Germany dropped its claims to the islands and they were granted to New Zealand as a mandate.

New Zealand administered Western Samoa under the auspices of the League of Nations, and then as a United Nations trusteeship, until the country received its independence in 1962 as Western Samoa. Samoa was the first Polynesian nation to reestablish independence in the 20th century.

In July 1997 the constitution was amended to change the country's name from "Western Samoa" to "Samoa." Samoa had been known simply as Samoa in the United Nations since joining the organization in 1976. The neighboring U.S. territory of American Samoa protested the move, feeling that the change diminished its own Samoan identity. American Samoans still use the terms "Western Samoa" and "Western Samoans."

On American Somoa religious affiliation is as follows: Christian Congregationalist 50%, Roman Catholic 20%, Protestant and other 30%. Politics in Somoa is secularist, and essentially all sorts of false religions can set up shop in the islands and traffic in their lies.

Guam

Guam is in the region of Micronesia in Oceania. In 1521 Ferdinand Magellan was the first European to discover Guam, and Guam remained under Spanish control until the Spanish American War. During this colonial period the Roman Catholic faith was the only tolerated religion, and Guam has remained predominantly Roman Catholic.

As a result of the Spanish-American War, Guam was ceded to the US by Spain in 1898. Guam was captured by the Japanese in 1941, and retaken by the US three years later. Guam has remained a US territory. The military installations on the island are some of the most strategically important US bases in the Pacific; when Navy and Air Force bases in the Philippines were closed after the eruption of Mount Pinatubo, most of the forces stationed there were relocated to Guam.

The religious affiliation on Guam is 85% Roman Catholic, and the government is secularist according to the US model.

Caroline Isles

In the Micronesian Islands, while animism and tabu were strong, there was not the cannibalism of the southern Melanesian islands. Work was begun in the Caroline Isles in 1852 and in time spread to the Gilbert and Marshall groups. In the Carolines and Marshalls it for many years passed to German missionaries to evangelize, the Americans having enough to do in the Philippines. But other time many American sects sent missionaries.

Marshall Islands

The Marshall Islands also are part of Micronesia in Oceania. The Marshallese are of Micronesian origin, who migrated from Asia several thousand years ago. Although English is an official language and is spoken widely, Marshallese is used by the government. Virtually all Marshallese are nominally Christian, and many of them are nominally Protestant.

Spanish explorer Alonso de Salazar was the first European to sight the Marshalls, but the islands remained virtually unvisited for several more centuries, before being visited by English captain John Marshall in 1788; the islands owe their name to him.

A German trading company settled on the islands in 1885, and they became part of the protectorate of German New Guinea some years later. Japan conquered the islands in World War II, and administered them as a League of Nations mandate.

In World War II, the United States invaded the islands (1944), and they were added to the Trust Territory of the Pacific Islands. The US started conducting nuclear tests on the islands immediately after the war, and continuing until the 1960s. Many Marshallese suffered from high radiation levels because of this, and compensation claims still continue to this day.

In 1979, the Republic of the Marshall Islands was established, and signed a Compact of Free Association with the American government, which became effective in 1986. Its government is consistent with the secularist model of the USA, and its religious landscape mirrors that of the US as well.

New Guinea

New Guinea, located just north of Australia, is the world's second largest island. The western half of New Guinea is called Irian Jaya and belongs to Indonesia (formerly called Batavia during the period of Dutch rule); the eastern half, Papua New Guinea, has been an independent country since 1975.

In 1848, unable to establish a land base, the Dutch, British, and German governments declared unoccupied ownership of New Guinea. In this large island some Gossner missionaries (1854) were the pioneers. They could not do much, but their successors, the Utrecht Missionary Union, who began work when the Dutch took possession of the north-west of the island, made themselves felt through their six stations. In the German section of New Guinea the Neuendethelsau (1886) and Rhenish (1887) Societies had fourteen missionary stations, seeking to evangelize the native people.

In British New Guinea, the south-east portion of the island, the London Missionary Society (1871), the Australian Wesleyans (1892) and the Anglican Church of Australia (1892), arranged a friendly division of the missions field. Work was begun in 1871-1872, when under the oversight of S. Macfarlane and A. W. Murray, a number of native teachers from the Cook Islands- Rarotonga and Mare- settled on the island. The first converts were baptized in 1882, and the establishment of a British Protectorate (1884-1888) gave the work a new impetus. The name of W. G. Lawes and James Chalmers (who with O. Tompkins was killed by cannibals in 1901) of the London Missionary Society, and that of Maclaren, the pioneer of the Church Missionary Society's work, are immortally associated with Papua. The history of mission work there is one of exploration and peril amongst savage peoples, multitudinous languages and an adverse climate, but it has been marked by wise methods as well as enthusiastic devotion, industrial work being one of the basal principles.

The first trading and administrative posts were established in New Guinea around 1900. By the time of the first ever successful hostile landing in 1945 by the Japanese military, the British had transferred responsibility for eastern New Guinea to Australia, while the Netherlands assumed the control of western New Guinea. During World War II the Papuans gave vital assistance to the Allies by carrying equipment and injured men across New Guinea. In 1957 Australia and the Netherlands began plans for independence of a united New Guinea by the 1970s.

In 1961 a West Papuan Congress was held and a parliament (or Nieuw Guinea Raad) was established. Indonesia (dominated by Muslims) then invaded and later started the first of several racial cleansing operations to remove Papuans (consisting mainly of Christians and pagans) from areas which Indonesian settlers wished to occupy. To date an estimated 300,000 of the original 700,000 Papuans have died, and approximately 800,000 Indonesians have moved into Irian Jaya (western New Guinea), in application of a policy called *transmigration*.

In 1975 Eastern New Guinea became the independent state of Papua New Guinea.

Fiji

Fiji is in the Melanesian region of Oceania, like New Guinea. Dutch navigator Abel Tasman was the first European to discover the Fiji islands in 1643 when he sighted Vanua Levu and the North Taveuni group. In 1804, the discovery of sandalwood on the southwestern coast of Vanua Levu led to an increase of Western trading ships visiting Fiji. A sandalwood rush began in the first few years, but it dried up when supplies dropped between 1810 and 1814. By 1820, the traders returned for *beche-de-mer*, or sea cucumber.

The European traders and missionaries, of whom the first arrived in 1830 from Tahiti, and the resulting disruption, led to increasingly serious wars among the native Fijian confederacies. One ratu (chief), Cakobau, gained limited control over the western islands by the 1850s, but the continuing unrest led a convention of chiefs to cede Fiji unconditionally to the British in 1874. In 1877, the capital was moved from Levuka on Ovalau to Suva. To Fiji in 1834 came James Calvert and other Wesleyan missionaries, beginning a work which under them and their successors had extraordinary success. Wesleyan (Methodist) missionaries were especially active in Fiji, which has meant that many Fijian Christians have been deluded by the Arminian heresy.

The pattern of colonialism in Fiji during the following century was similar to that in other British possessions: the pacification of the countryside, the spread of plantation agriculture, and the introduction of Indian indentured labor. Many traditional institutions, including the system of communal land ownership, were maintained. Under the colonial administration, many laborers were brought from India to work on sugar and cotton plantations. Descendants of these workers still form a large minority on the islands.

Fiji soldiers fought alongside the Allies in the Second World War, gaining a fine reputation in the Solomon Islands campaign. The United States and other allied countries maintained military installations in Fiji during the war, but Fiji itself never came under attack.

In 1970, a constitutional conference in London agreed that Fiji should become a fully sovereign and independent nation within the Commonwealth. Fiji became independent in 1970.

Post-independence politics came to be dominated by the Alliance Party of Ratu Sir Kamisese Mara. The Indian-led opposition won a majority of House seats in 1977, but failed to form a government out of concern that indigenous Fijians would not accept Indo-Fijian leadership. In 1987, a coalition led by Dr. Timoci Bavadra, an ethnic Fijian supported by the Indo-Fijian community, won the general election and formed Fiji's first majority Indian government, with Dr. Bavadra serving as Prime Minister. Less than a

month later, Dr. Bavadra was forcibly removed from power during a military coup led by Lt. Col. Sitiveni Rabuka in 1987.

After a period of continued jockeying and negotiation, Rabuka staged a second coup in 1987. The military government revoked the constitution and declared Fiji a republic on October 10. This action, coupled with protests by the government of India, led to Fiji's expulsion from the Commonwealth and official nonrecognition of the Rabuka regime by foreign governments, including Australia and New Zealand. On December 6, Rabuka resigned as head of state and Governor-General Ratu Sir Penaia Ganilau was appointed the first President of the Fijian Republic. Mara was reappointed Prime Minister, and Rabuka became Minister of Home Affairs.

The new government drafted a new constitution that went into force in 1990. Under its terms, majorities were reserved for ethnic Fijians in both houses of the legislature. Previously, in 1989, the government had released statistical information showing that for the first time since 1946, ethnic Fijians were a majority of the population. More than 12,000 Indo-Fijians and other minorities had left the country in the two years following the 1987 coups. After resigning from the military, Rabuka became Prime Minister under the new constitution in 1993.

Ethnic tensions simmered in 1995-1996 over the renewal of Indo-Fijian land leases and political maneuvering surrounding the mandated 7-year review of the 1990 constitution. The Constitutional Review Commission produced a draft constitution which expanded the size of the legislature, lowered the proportion of seats reserved by ethnic group, reserved the presidency for ethnic Fijians but opened the position of prime minister to all races. Prime Minister Rabuka and President Mara supported the proposal, while the nationalist indigenous Fijian parties opposed it. The reformed constitution was approved in 1997. Fiji was readmitted to the Commonwealth in October.

The first legislative elections held under the new constitution took place in 1999. Rabuka's coalition was defeated by Indo-Fijian parties led by Mahendra Chaudhry, who became Fiji's first Indo-Fijian prime minister. One year later, in 2000, Chaudhry and most other members of parliament were taken hostage in the House of Representatives by gunmen led by ethnic Fijian nationalist George Speight. The standoff dragged on for 8 weeks--during which time Chaudhry was removed from office by the then-president due to his incapacitation -- before the Fijian military seized power and brokered a negotiated end to the situation, then arrested Speight when he violated its terms. Former banker Laisenia Qarase was named interim Prime Minister and head of the interim civilian government by the military and the Great Council of Chiefs in July. In 2001, after a decision to restore the suspended constitution, Qarase defeated Chaudhry in a hotly contested election.

The population of Fiji is divided almost equally between native Fijians, a Melanesian people (51%), and Indo-Fijians (43.7%), descendent of Indian contract laborers brought to the islands by the British in the 19th century. About 1.2 percent are Rotuman - natives of Rotuma Island, whose culture has more in common with Polynesian countries than

with the rest of Fiji. There are also small, but economically significant, groups of Europeans, Chinese, and other minorities. Relationships between ethnic Fijians and Indo-Fijians have often been strained, and the tension between the two communities has dominated politics in the islands for the past generation.

Most ethnic Fijians are Christians. The Methodist church is the largest denomination; with about a quarter of the total population (including about 48 percent of ethnic Fijians), it has a higher percentage of the population in Fiji than in any other country. This is owing to the early activity of Wesleyan missionaries. Other significant denominations among ethnic Fijians include Roman Catholics (19 percent), the Assemblies of God (11 percent), and the Seventh Day Adventists (6 percent). Most of these churches also have Indo-Fijian members, but their numbers are quite small. About thirty smaller denominations are also represented.

Most Indo-Fijians are Hindu (75 percent) or Muslim (16 percent). About 6 percent are Christians (mostly Methodists and Assemblies of God), and 1 percent are Sikhs. About two percent profess no religion.

Democracy was stone-cold dead in Fiji after the military coup of Sitiveni Rabuka in the mid-80s, and Fiji officially practiced a very real form of racial discrimination against its citizens of Indian provenance by denying them the vote. The sanctions used against Fiji was to eject them from the Commonwealth until they were reinstated in October 1997, after Rabuka had a change of heart about disenfranchising the Indians.

In mid 2000 the whole saga was repeated when a failed businessman turned gunman, George Speight, in collusion with elements of the Fijian Army, kidnapped the Prime Minister and a large number of MPs, and overthrew the democratically elected government and Fiji's constitution. The Fijian Army did not remain true to its oaths and by its inaction allowed the coup to succeed.

Solomon Islands

The Solomon Islands are part of the Melanesian region of Oceania. Protestant missionaries of various denominations came to the Solomon Islands in the 19th century. Anglican missionaries were especially active in evangelizing the islands. The United Kingdom established a protectorate over Solomon Islands in the 1890s.

During the 20th century the various ills of the modern age were felt in the Solomon Islands. Some of the bitterest fighting of World War II occurred on these islands. American missionaries from false religious sects also came. And liberalizing influences in the Anglican and United Churches have also had an ill effect.

Self-government was achieved in 1976 and independence was granted in 1978. Continuing civil unrest led to an almost complete breakdown in normal activity: civil

servants remained unpaid for months at a time, and cabinet meetings had to be held in secret to prevent local warlords from interfering. The security forces were unable to reassert control, largely because many police and security personnel are associated with one or another of the rival gangs.

Tribal jealousies have resulted in murder and pillage on the islands. In July 2003 the Governor General of the Solomon Islands issued an official request for international help, which was subsequently endorsed by the government. A sizable international security contingent of 2,200 police and troops, led by Australia and New Zealand, and with representatives from about 20 other Pacific nations, began arriving the next month under Operation Helpim Fren.

The religion of the Solomon Islands is about 96% nominally Christian. The denominational breakdown is as follows: Anglican 45%, Roman Catholic 18%, United Church 12%, Baptist 10%, Seventh Day Adventist 7%, Other Christian 4%, and about 4% indigenous religious beliefs.

Vanuatu (formerly the New Hebrides)

Vanuatu lies in the Melanesian region of Oceania. After James Cook visited the islands in the late 18th century, Europeans started to engage in trade and missions on the islands. Of all the islands of Oceania, arguably Vanuatu was blessed by the most theologically sound missions. Presbyterian missions were especially active in these islands, among whom the missionary John G. Paton was the most notable.

Rev. John Williams of the London Missionary Society (LMS) first arrived on the island of Fortuna in 1839. From Fortuna John Williams went to Port Resolution on the island of Tanna, where two teachers were placed. The ship Camden continued on to Erromango, where Rev. John William was martyred. The following year in 1841, Samoan Islander missionaries Apela and Samuele were placed on Fortuna. But they too were martyred.

There was a period of 13 years before a door was opened on the island of Aneityum for Presbyterian missionaries. Presbyterian missionaries came from Nova Scotia (Canada), Scotland, Australia, and New Zealand. Among them the two most prominent figures were John Geddie from Nova Scotia, who arrived in 1848, and John G. Paton, from Scotland. Expansion of the church from origins in the southern island of Aneityum proceeded in a broadly northern direction and featured the training and local employment of indigenous teachers and pastors who worked under exclusively white mission control until the local church became autonomous.

John Gibson Paton (1824-1907), missionary to the New Hebrides, born in 1824 in Scotland, was eldest of the eleven children (five sons and six daughters) of James Paton, a peasant stocking-maker, by his wife Janet Jardine Rogerson. Both parents were of covenanting stock and rigid adherents of the Reformed Presbyterian Church of Scotland,

which still represented the faith of the covenanters. When Paton was five years old, the family removed to Torthorwold, a few miles from Dumfries, where his parents passed the remaining forty years of their lives. Here he attended the parish school, till, in his twelfth year, he was put to his father's trade of stocking-making. Paton soon freed himself from the family workshop, and began to support and educate himself. He put himself for six weeks -- all he could afford -- to Dumfries Academy; he served under the surveyors for the ordnance map of Dumfries; he hired himself at the fair as a farm laborer; he taught, when he could get opportunity, in schools, and even for a time set up a school for himself; but every spare moment was devoted to serious study. At last he settled down for ten years as a city missionary in a then very neglected part of Glasgow, where he created an excellent school and put the whole district in order.

The Reformed Presbyterian Church of Scotland, by which John Paton was ordained, had already a single missionary, the Rev. John Inglis, at Aneityum, the southernmost of the New Hebrides Islands in the South Seas; and the elders of the church were seeking somewhat vainly for volunteers to join in that hazardous enterprise. Paton offered himself, and was accepted. In 1857 he was licensed as a preacher, in his thirty-third year, and he was subsequently ordained.

Almost everyone thought it was very foolish for a promising young man to go to live among the cruel and uncivilized natives of the islands of the South Pacific. One old man exclaimed, "The cannibals! You will be eaten by cannibals!" "Mr. Dixon," replied the young missionary appointee, "you are advanced in years now and your own prospect is soon to be laid in the grave, there to be eaten by worms. I confess to you that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether my body is eaten by cannibals or by worms."

On the sixteenth of April, 1858, John G. Paton, accompanied by his wife and by Mr. Joseph Copeland, said farewell to Scotland and set sail for the South Pacific. I committed my future to the Lord God of my father," he says, "assured that in my very heart I was anxious to serve Him and to follow the blessed Saviour."

Paton traveled to Vanuatu with his newly married young wife, Mary Ann Robson. After stopping at the island of Aneityum, where Presbyterian missionary effort had already gained signal success, the young Scotchman and his wife landed on Tanna, November 5, 1858, and proceeded to build a small house at Port Resolution.

The natives of Tanna were then entirely untouched by Western civilization, except in so far as they had from time to time been irritated by aggression on the part of sandalwood traders. The young Scotchman and his wife, without any experience of the world outside the small body to which they belonged, were thus the first white residents in an island full of naked and painted wildmen, cannibals, utterly regardless of the value of even their own lives, and without any sense of mutual kindness and obligation.

He and Mrs. Paton were surrounded by painted savages, enveloped in the superstitions and cruelties of heathenism at its worst. The men and children went about in a state of

nudity, while the women wore abbreviated grass or leaf aprons. Soon after landing they saw scores of armed men rushing by in great excitement, with feathers in their twisted hair and their faces painted in the most grotesque manner. The discharge of muskets in the bush near by and the horrible yells of the savages soon made it clear that they were engaged in deadly, bloody fighting. The next day the missionaries were informed that five men had been killed, cooked, and eaten by the victorious party. That evening the stillness was broken by a wild, wailing cry, long-continued and unearthly. Paton was told that one of the wounded men, home from the recent battle, had just died, and that they had strangled his widow so that her spirit might accompany him to the next world and be his servant there, as she had been in this world. The lot of woman in the New Hebrides was truly deplorable. She was merely man's down-trodden slave. She did all the hard work, while he considered fighting to be his chief business. If she offended him in any way, he would beat her as much as he liked and no one thought of interfering. There was little sense of family affection, hence the aged who could not work were starved to death or violently destroyed.

The Tannese had hosts of stone idols and sacred charms, of which they stood in abject fear. Indeed, their worship was altogether a service of fear, its aim being to propitiate some evil spirit, to prevent calamity or to secure revenge on some enemy. They also offered frequent gifts to their sacred men, wizards, and witches, who were believed able to remove sickness or to cause it by means of *Nahak* or incantation. In a fight one day seven men were killed, their widows were strangled, and all were cooked and feasted upon by the warriors and their friends. When the chief Nouka became seriously ill, three women were sacrificed for his recovery.

His heart filled with both horror and pity, and driven almost to despair, Paton writes:

"Had I given up my much-beloved work, and my dear people in Glasgow, with so many delightful associations, to consecrate my life to these degraded creatures? Was it possible to teach them right and wrong, to Christianize or even to civilize them?" He was soon reminded, however, that he had not undertaken this work on his own account and that he had at his disposal resources that were equal even to so staggering a task. "We were conscious," he says, "that our Lord Jesus was near us and that through Him we were made strong for any assignment which He had given or might give."

Thus empowered and emboldened, he began to tell the natives plainly of their wickedness, to point them to the Lamb of God who is able to save from sin and in every possible way to show them the contrast between their depravities and the Christian way of living. Whenever two parties were about to engage in war, he would run in between them and call upon them to desist. How was he enabled to face such perils amid savages frenzied by hate and shrieking for blood? Let him answer in his own words: "My faith enabled me to grasp and realize the promise, '*Lo, I am with you alway.*' In Jesus I felt invulnerable. These were the moments when I felt my Saviour to be most truly and sensibly near, inspiring and empowering me."

One morning at daybreak Paton went out to find his house surrounded by armed men, muttering fiercely that they had come to kill him at once. Being inveterate speech-makers, however, the Tannese desisted in their design until a chief had made the following speech: "Missi, we love the ways and practices of our fathers, which you and other missionaries oppose. We killed the last foreigner that lived in Tanna before you came here. We murdered the Aneityumese teachers and burned down their houses. Now we are determined to kill you, because you are changing our customs and we hate the Jehovah worship."

"Seeing that I was entirely in their hands," says Paton, "I knelt down and gave myself away body and soul to the Lord Jesus, for what seemed the last time on earth." The savages grew strangely quiet, listening as he, upon rising, told of the Savior's great love, and then departed, muttering that he would yet be killed if he did not leave the island at once.

Several days later, while a large number of natives were assembled, a man rushed furiously on Paton with his axe and attempted to take his life. The next day a fierce-looking chief followed him around for four hours, frequently pointing his loaded musket at him as if to shoot. While silent prayer ascended, the missionary went quietly on with his work. What was the secret of such a gallant spirit? He tells us:

"Life in such circumstances led me to cling very near to the Lord Jesus. With my trembling hand clasped in the hand once nailed on Calvary, and now swaying the scepter of the universe, calmness and peace abode in my soul. Trials and hairbreadth escapes strengthened my faith and seemed only to nerve me for more to follow. Without that abiding consciousness of the presence and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, *'Lo, I am with you always, even unto the end of the world,'* became very real to me and I felt His supporting power. I had my nearest and dearest glimpses of the face and smile of my blessed Lord in those dread moments when musket, club, or spear was being leveled at my life."

In the midst of so many fearful and hazardous experiences, Paton seemed lonely enough, but the most desolating sorrow of all was yet to come. When he and Mrs. Paton landed on Tanna, both were healthy and full of enthusiasm, as they anticipated a happy life together seeking the salvation of their depraved fellow-beings. Three months later a son was born to them, and their island-exile thrilled with joy. But the ecstasy soon faded. Tropical fever did its deadly work, and the grief-stricken missionary had to dig with his own hands a grave for his young wife and his baby boy. "Let those," he says, "who have ever passed through similar darkness, as of midnight, feel for me. I was stunned, and my reason seemed almost to give way. I built a wall of coral round the grave and covered the top with beautiful white coral, broken small as gravel; that spot became my sacred and much-frequented shrine during all the years that, amidst difficulties, dangers, and deaths, I labored for the salvation of these savage islanders."

"I was never altogether forsaken," says Paton of his Gethsemane. "The ever-merciful Lord sustained me to lay the precious dust of my loved ones in the same quiet grave. But for Jesus, and the fellowship He vouchsafed me there, I must have gone mad and died beside that lonely grave!" A few weeks afterwards, George Augustus Selwyn, pioneer Bishop of New Zealand, and James Coleridge Patteson, later the martyr bishop of Melanesia, paid a chance visit to the island. There ensued a scene which must have caused tears in heaven as well as on earth. "Standing with me beside the grave of mother and child," says Paton, "I weeping aloud on his right hand, and Patteson sobbing silently on his left, the good Bishop Selwyn poured out his heart to God amidst sobs and tears, during which he laid his hands on my head and invoked heaven's richest consolation and blessing on me and my trying labors."

Despite the gnawing pain in his heart and the discouragement all around, Paton continued his labors, declaring the riches of love in Christ as he went from village to village. He also turned his attention to printing and translation, after reducing the language to written form. He had a small printing press and a font of type with him, and so when he had translated a portion of the New Testament in Tannese, he began the laborious work of setting the type. Finally, the first sheet came from the press -- the first chapter of God's Word ever printed in Tannese! Although it was one o'clock in the morning, he shouted for joy.

Paton, alone but for another missionary on the other and almost inaccessible side of the island, was left for four years to persuade the Tannese to his own way of thinking. About this time a bloody scene was enacted on the island of Erromanga, which recalled an event which happened there in 1839. In the year 1839 John Williams and his young associate Harris were clubbed to death and eaten by the Erromangans. But in time other courageous missionaries took their places. In May 1861, after four years of devoted service, a Canadian missionary named Gordon and his wife, on the neighboring island of Erromango, were massacred. When the Tannese heard of this horrible deed, they shouted to one another: "Our love to the Erromangans! They are brave men. They have killed their Missi and his wife while we only talk about it." So the Tannese, encouraged by the example, redoubled their attacks on Paton.

One such attack occurred in 1862. Hundreds of frenzied natives vowed the death of the missionary without delay. Nowar, a friendly chief, urged him to flee into the bush under cover of darkness and hide there in the leafy boughs of a large chestnut tree. From this shelter he saw and heard the black men beating the bushes in frantic search of him. Concerning the exciting and terrifying experiences of that night, Paton writes: "I heard the frequent discharging of muskets and the yells of the savages. Yet I sat there on one of the branches, safe in the arms of Jesus! Never, in all my sorrows, did my Lord draw nearer to me and speak more soothingly to my soul. Alone, yet not alone! Had I been a stranger to Jesus and to prayer, my reason would verily have given way, but my comfort and joy sprang from the promise, '*Lo, I am with you alway.*'" Paton concludes his account of this memorable incident by asking a question which every heart should ponder in utmost seriousness: "If thus thrown back upon your own soul, alone, all, all alone, in the midnight, in the bush, in the very embrace of death itself, have you a Friend who will

not fail you then?" John G. Paton had such a Friend and in His Presence there was consolation as abounding as his need.

As indicated earlier, the savages of Aneityum had accepted Christianity with alacrity and sincerity. Indeed, many of them had gone forth to other islands and suffered much for Christ's sake and the gospel's -- even martyrdom, in a number of instances. Several of the Aneityumese Christians were helping Paton in his efforts to evangelize the Tannese. One day he received information that he and his Aneityumese teachers were destined to be the victims of a feast which the natives were planning. They looked out of the window and saw a band of armed killers approaching. Knowing that they were cut off from all human hope, they turned to prayer. For many hours they heard the savages tramping around the house, threatening to break in or set the place on fire. As they prayed, their hearts were quieted with the assurance that He who was for them was greater than all their foes. Says Paton: "Our safety lay in our appeal to the blessed Lord who had placed us there, to whom *all power had been given* in heaven and on earth. This is strength, this is peace -- to have sweet communion with Him. I can wish my readers nothing more precious than that."

The indomitable herald of the Cross was thinking of Matthew 28:18-20 and the reassuring Presence it vouchsafed to him: "*All power is given unto me in heaven and in earth. Go, therefore ... and lo, I am with you.*" The Hand that *reassured* the missionary *restrained* the enemy, and at length the killers departed without accomplishing their design.

Paton kept several goats as a source of milk supply. One day he heard an unusual bleating among the goats, as if they were being killed or tortured. He rushed to the goathouse. Instantly a band of armed men sprang from the bush, surrounded him and raised their clubs. He had fallen into their trap! "You have escaped from us many times," they said, "but now we are going to kill you!" Lifting his hands and eyes toward heaven, Paton committed his cause to the Lord whose servant he was. As he prayed, the Divine Presence overshadowed him, his heart was filled with a tender reassurance and the cannibals slipped away one after another. "Thus," affirms the missionary, "Jesus restrained them once again. His promise is a reality; He is with His servants, to support and bless them, even unto the end of the world!"

On one occasion when Paton was preaching in one of the villages, three sacred men stood up and declared that they could kill him by Nahak or sorcery, if only they could get possession of any piece of fruit or food of which he had eaten. Being thus challenged, he resolved, with his Lord's help, to strike a blow at the tremendous power for evil wielded by the sorcerers. After taking a bite out of three plums, he handed one of them to each of the sacred men. The natives were astounded at his action and momentarily expected to see him fall over dead, as the sorcerers proceeded with their incantations. With many gesticulations and mutterings, they rolled up in leaves the three plums, kindled a sacred fire and burned them. "Stir up your gods to help you," urged Paton. "I am not killed. In fact I am perfectly well."

At length the sorcerers said that they would call all the sacred men together and that they would kill Missi before the next Sabbath arrived. Paton told the people he would meet them at that same place the next Sabbath morning. Great excitement prevailed on the island. Every day messengers came from different quarters inquiring if the white man was ill. Sabbath morning he appeared before the people in sound health and said: "Now you must admit that your gods have no power over me and that I am protected by the true and living God. He is the only God who can hear and answer prayer. He loves all human beings, despite their great wickedness, and He sent His dear Son, Jesus, to save from sin all who will believe and follow Him." From that day two of the sacred men were very friendly but the others were his bitter enemies and incited the natives to new animosity.

Due to the frequent attacks upon their lives and the murder of one of their number, all the Aneityumese teachers, except Abraham, returned to their own island. This dear fellow, formerly a blood-thirsty savage, was a true hero of the Cross. In the face of imminent death he determined to stay with the missionary at the post of duty and of danger. As hundreds of furious cannibals shouted for their death, the two knelt in prayer. "O Lord," prayed Abraham, "make us two strong for Thee and Thy cause, and if they kill us, let us die together in Thy good work, like Thy servants, Missi Gordon the man and Missi Gordon the woman."

The savages encircled them in a deadly ring and kept urging each other to strike the first blow or fire the first shot. Presently a killing-stone, thrown with great force, grazed Abraham's cheek. The dear old saint turned his gaze heavenward and said, "Missi, I was nearly away to Jesus."

"In that awful hour," writes Paton, "I saw Christ's own words, as if carved in letters of fire upon the clouds of heaven: 'Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.'" As he stood praying, he saw the Lord Jesus hovering close by, watching the scene, and an assurance came to him, as if a voice from heaven had spoken, that not a musket would be fired, not a club would strike, not a spear leave the hand in which it was held vibrating to be thrown, not an arrow leave the bow, or a killing-stone the fingers, without the permission of Jesus Christ, who rules all nature and restrains even the savages of the South Seas. How were the savages prevented from carrying out their murderous design? It was a miracle, emanating from the protecting presence of his Lord. "If any reader wonders how they were restrained," says he, "much more would I, unless I believed that the same Hand that restrained the lions from touching Daniel held back these savages from hurting me."

In closing the account of this remarkable episode, he comes back for the thousandth time to the text that sang and sobbed and shouted its way through all his days. He writes: "I was never left without hearing the promise in all its consoling and supporting power coming up through the darkness and the anguish, *'Lo, I am with you alway.'*"

On several occasions ships called at Port Resolution and the missionary was urged to sail away to safety. In each instance he declined, hoping that he might yet win the Tannese for Christ. But, finally, when the mission house was broken into and everything he had

was either stolen or destroyed, he realized that to stay longer meant the direst of fates -- namely, to be killed and eaten by the cannibals or else to die from slow starvation. Having decided to leave Tanna for a season, he made his way across the island, amid indescribable hardships and countless perils, to the mission station occupied by Mr. and Mrs. Mathieson.

Completely worn out with long watching and fatigue, Paton fell into a deep sleep. About 10 o'clock his faithful little dog, Clutha, the only thing left of all his possessions, sprang quietly upon him and woke him up. Looking out, he saw that the house was surrounded by savages, some with blazing torches, the rest armed with various weapons. Quickly they set fire to the church close by and then to the reed fence connecting the church and the dwelling house. In a few minutes the house, too, would be in flames, while infuriated men waited to kill the missionaries when they attempted to escape. Humanly speaking, their lot was hopeless. Kneeling, they committed themselves, body and soul, to the Lord Jesus, pleading His presence and His promised deliverance: "Call upon me in the day of trouble and I will deliver thee."

Opening the door, Paton rushed outside to cut the reed fence. Instantly he was surrounded by a company of savages with raised clubs shouting, "Kill him! Kill him!" "They yelled in rage," says Paton, "but the invisible Lord restrained them and delivered me. I stood invulnerable beneath His invisible shield."

Just at this juncture, a rushing, roaring sound came from the south. An awful tornado of wind and rain was fast approaching! If it had come from the north, the flames from the church would have quickly reached and burned the mission house. Instead, the wind blew the flames away from the house and soon a torrent of rain was falling. Terror stricken, the natives fled, shouting: "This is Jehovah's rain! Truly their God is fighting for them and helping them."

Their fright was short-lived, however. Early the next morning, they returned to complete the bloody work they had commenced the preceding night. With wild shrieks they drew near the house. Presently, amid the rising crescendo of shouting and excitement, the missionaries heard the cry, "Sail 0! Sail 0!" They were afraid to believe their ears but it was true: a vessel was sailing into the harbor just when all hope seemed lost. The missionaries were soon rescued and taken to Aneityum. "In joy we united our praises," says Paton. "Truly our precious Jesus has all power. Often since have I wept over His love and mercy in that deliverance."

Paton intended to continue on Aneityum his translation of the Bible in Tannese and then to return to Tanna as soon as the way opened. But after consultation with the other missionaries, he agreed to go first to Australia, then to Scotland, to arouse greater interest in the work of the New Hebrides, to recruit new missionaries, and especially to raise a large sum of money for the building and upkeep of a sailing ship to assist the missionaries in the work of evangelizing the Islands. Later he raised a much larger sum with which to build a mission steamship.

While in New South Wales in Australia, where Paton knew no one, he walked into a church, pleaded successfully for a few minutes' hearing, and spoke with such effect that from that moment he entered on the career of special work which was to occupy the remaining forty-five years of his long life. His main objects -- in which he succeeded to a marvelous degree -- were to provide missionaries for each of the New Hebridean Islands, and to provide a ship for the missionary service.

Returning for the first time to Scotland (1863-1864), he there married Margaret Whitecross, and with his new wife and certain missionaries whom he had persuaded to join in his work, was back in the Pacific early in 1865. They reached Aneityum in August, 1866, where he learned that faithful old Abraham had gone to his heavenly reward. He had received and prized highly a silver watch his missionary friend had sent him from Australia. When he was dying he said, "Give it to Missi, my own Missi Paton, and tell him that I must go to Jesus, where time is dead."

After placing the new missionaries in various islands, Paton himself settled on the small island of Aniwa, the headquarters whence from 1866 to 1881 he contrived to make his influence felt. So Mr. and Mrs. Paton established this new Mission station on Aniwa, the nearest island to Tanna, to lead the Aniwans to Christ, while awaiting the day when he could return to the scene of his early hopes and sufferings. They built a house for themselves and two houses for orphan children. Later a church, a printing house, and other buildings were erected. They found the Aniwans to be essentially the same sort of savages as the Tannese. The same superstitions, the same cannibalistic cruelties and depravities, the same barbaric mentality, the same lack of altruistic or humanitarian impulses were in evidence. The belongings of the missionaries were often filched and many attempts were made to kill them. All sorts of experiences, from comedy to tragedy, entered into the pattern of their lives.

At first the Patons lived in a small native hut. While he was engaged in building a house on a spot some distance away, his adze slipped and cut his ankle severely. He urged some of the native men to carry him to his hut. When they demanded payment, he produced some fish-hooks, which were in great demand, and gave several to one of the men. This man took him a short distance, put him down and ran away. A second man was similarly paid and similarly put him down after going a few steps; then a third, and others. Meanwhile, the patient suffered terribly and bled profusely.

Having recovered and gone back to house-building, he noticed one day that he needed some tools which were at the hut. Writing a note on a piece of wood he handed it to a chief, named Namakei, and asked him to give it to Mrs. Paton. "But what do you want?" the old chief asked wonderingly.

"The wood will tell her," was the reply.

Namakei thought this was a strange sort of joke, but did as requested. His surprise knew no bounds when Mrs. Paton sent just what her husband wanted. The missionary took advantage of the opportunity to tell him about the Bible, through which he could hear

God "speak" to him. An intense desire was awakened in the old man's soul to see the Word of God printed in his own language, and induced him to be of great assistance in this undertaking, while also inspiring him to learn to read. When at length the first section of the Bible was printed, he inquired eagerly: "Missi, can it speak? Does it speak my language?"

"Yes, it does."

"O Missi, make it speak to me!"

Paton read to him a few verses and the chief exclaimed joyfully, "It does speak! It speaks my own words! Please give it to me." After pressing it to his heart, he handed it back disappointedly saying, "Missi, it will not speak to me!"

Paton explained that he must first learn to read, then he could make the book speak. Noticing that the chief's sight was poor, he found a pair of glasses to fit him and Namakel cried with glee, "I have gotten back the sight I had when a boy. O Missi, make the book speak to me now!"

He was given the first three letters of the alphabet. These he soon mastered and ran to the missionary saying: "I have lifted up A, B, C. They are here in my head now. Give me other three."

Namakei applied himself with much diligence. As soon as he could read, he would say to the people: "Come and I will let you hear how God's book speaks our own Aniwan words. Listen to these beautiful words, telling why the Missi came to live among us wretched people and of his Friend Jesus, who always goes with him, to make him strong in all his undertakings."

Somewhat haltingly he read out the words: "Go and make disciples of all nations. And lo, I am with you alway."

Just as Nebuchadnezzar observed the form of Another, like unto the Son of God, in the fiery furnace with Shadrach, Meshach and Abednego, so the savages of the New Hebrides discerned that the missionary was not alone and was not dependent upon his own resources.

Through discouragement and fiery trials, the missionaries labored on, knowing that He who was with them was mighty in His saving, transforming power. As Paton testified: "In heathendom every true convert becomes at once a missionary. The changed life, shining out amid the surrounding darkness, is a gospel in largest capitals which all can read."

Namakei turned out to be an excellent exhibit of "the new creature in Christ," though it required a considerable time to pass from the stage of *praising* Jesus to *possessing* and *enthroning* Him in his life. Due to the great scarcity of water on Aniwa and the

prevalence of disease due to drinking bad water, Paton determined to dig a well. When the idea was suggested to Namakei, the old chief thought the Missi had lost his mind. But the white man worked hard for many days, despite the severe heat of the tropical sun. When the well caved in one night, he cleared it out again after much effort. Namakei tried to persuade him to desist from this mad and stupid effort, telling him that water comes only from above and that if he should strike water he would drop through into the sea and be eaten by sharks. Eventually the white man came out of Jehovah's well with a jug full of water. Namakei hesitantly took the jug, tasted the water, then cried: "Rain! It is rain! The world is turned upside down since Jehovah came to Aniwa!" Cautiously he and the others peered into the well to see "Jehovah's rain springing up below.

"Is this well just for you and your family?" they inquired.

"No, all of you may come and drink as much as you need."

Greatly pleased, the people ran off to spread the news. But Namakei said "Missi, may I help you in the service next Sabbath? I'd like to preach a sermon on the well." The Missi readily agreed.

Having heard of what was in store, a great crowd assembled in the church the next Sabbath. Namakei delivered a powerful and eloquent message, closing as follows:

"Friends of Aniwa, something here in my heart tells me that the invisible God does exist and that I shall see Him some day when the heaps of dust are removed which now blind my old eyes, just as we saw the water that had so long been invisible, when the dirt and the coral were removed in making the well. From this day, my people, I must worship the God who has opened for us the well. Let every man who thinks as I do go now and fetch the gods of Aniwa, that they may be destroyed. Let us stand up for Jehovah God who sent His Son Jesus to die for us and to bring us to Heaven." This speech, coupled with the chief's stalwart example, caused many to turn from heathen idols to the true God. After many requests, Namakei secured permission to go to Aneityum with Paton to attend the yearly meeting of the missionaries. He was now very old and feeble. At the meeting he rejoiced to hear how the people of various islands were accepting the gospel and turning from their heathen ways. "Missi," he said, "I am lifting up my head like a tree. I am growing tall with joy."

After a few days on Aneityum the old chief fell ill as he was resting under the shade of a Banyan tree. "O Missi," he whispered, "I am near to die! Tell my people to go on pleasing Jesus. O Missi, let me hear your words rising up in prayer. My dear Missi, I will meet you again in the home of Jesus."

Such was the triumphant death of one who had once been a cannibal, but who had come under the transforming touch of the living Lord.

Another saint, transformed from a brutal savage, was Naswai. He was the teacher of the school in his village and was most zealous in the things of Christ. On one occasion a

group of people came from Fortuna to see for themselves what the gospel had accomplished on Aniwa. Naswai made a forceful address, in which he said: "Men of Fortuna, when you return tell your people how we of Aniwa have been changed. As heathens, we quarreled, killed, and ate each other. We had no peace, no joy, in heart or house or land. Now Jehovah has changed all our black hearts and we live as brethren, in peace and happiness." Indeed, the whole island of Aniwa had become Reformed Christian. It became perhaps the most consistently Reformed Protestant state at this time in history.

Namakei's daughter, Litsi, had been trained from childhood by the missionaries. She became a noble example of Christian womanhood. Being the daughter of the most important chief on the island, she was called "the Queen of Aniwa." In time she married a man named Mungaw. One night Mungaw was shot and killed by Nasi, a chief from Tanna. Some time after, Litsi went to Tanna animated by a high and holy revenge. She went as a missionary to the very people whose chief had killed her husband! Other Christians from Aniwa joined her, and they spread the blessed gospel in that dark land. Thus at last some of Paton's converts on Aniwa were taking Christ to the poor, degraded people of that bloody isle from which he had been driven many years before. Thus was being answered the prayer he prayed so often at that sacred spot where he buried his wife and baby three months after reaching Tanna. He said: "Whenever Tanna turns to the Lord and is won for Christ, men will find the memory of that spot still green. It was there that I claimed for God the land in which I had buried my dead with faith and hope."

So Paton's ministry on Aniwa was greatly blessed of God, and the blessings there spread to the other islands of Vanuatu. Paton had built on Aniwa a mission headquarters, two orphanages, a church, and a schoolhouse, and after many years of patient ministry, the entire island professed Christianity. They were covenanted to Christ as a body. Indeed, they would have thought the modern secularist notion of every individual going his own way in religion ridiculous, which it truly is.

In 1899 Paton saw his Aniwa New Testament printed and missionaries on twenty-five of the thirty islands of the New Hebrides. In addition, he helped settle other Presbyterian missionaries from Scotland on other islands in the New Hebrides.

After 1881 Paton's frequent deputation pilgrimages among the churches in Great Britain and the colonies rendered his visits to Aniwa few and far between, and his headquarters were at Melbourne.

In addition to his special work as missionary he took considerable part in moving the civil authorities -- not merely British, but also those of the United States -- to check the dangerous local traffic in strong drink and firearms. He also resisted the recruiting of native labor from the islands; and he lost no opportunity of protesting against the growth of non-British influence in the same places.

During a visit home in 1884, at the suggestion of his youngest brother, Dr. James Paton, the missionary somewhat reluctantly undertook to write his autobiography. James Paton

(1843-1906), as well as John Paton, passed from the ministry of the Reformed Presbyterian Church of Scotland to that of the Free Church of Scotland, when the Reformed Presbyterian Church of Scotland merged into the Free Church. James Paton shaped his brother's rough notes into a book which, first published in 1889, has played a great part in spreading Paton's influence.

John Paton's last years were mainly spent in Melbourne, Australia. He died there in 1907, even as he still sought to minister to the Australian Aborigines.

Paton's second wife, Margaret, whom he married at Edinburgh in 1864, was daughter of John Whitecross, author of books of scriptural anecdote, and was a woman of great piety and strong character. By her Paton had two daughters and three sons. Two sons became missionaries in the New Hebrides; and one daughter married a missionary there. Paton's relatives and descendants later figured as an almost legendary "missionary succession."

So by these means much of the New Hebrides was won to the Protestant faith.

In 1906, the French and British agreed to a Anglo-French Condominium on the New Hebrides, as the islands were then known. This meant both shared in the political control of the islands of the New Hebrides. Especially from the French came Roman Catholic missionaries, so that some of the islands are Roman Catholic, while some are Protestant.

The Presbyterian Church in the New Hebrides became autonomous in 1948. The presence of a minority of French Protestants in the condominium and the work of the Paris Evangelical Missionary Society in neighboring New Caledonia to the south led to tentative cooperation with a minority of French-speaking people of Reformed background, especially during World War II, mainly in the north of the country, where French Roman Catholic Marist missionaries were active.

In the 1960s, the Vanuatuan people started to press for self-government and later independence, which was finally granted by both European nations in 1980.

Missionary personnel and material aid in the twentieth century came largely by way of Australia and New Zealand, though the church's Scots origins have not been forgotten. In the postwar period the church contributed national political leadership and helped to promote the adoption of Bislama, a flexible neo-Melanesian pidgin, as the national language by using it in worship, Bible translation, and internal church business. The effect of Australian and New Zealand Presbyterian influence has sadly been to liberalize the theology of the Presbyterian Church in the New Hebrides, which is now called the Presbyterian Church of Vanuatu. The Presbyterian Church of Vanuatu has allowed women to become ministers and has joined the liberal World Council of Churches. In 1998 the Presbyterian Church of Vanuatu celebrated its Golden Jubilee. It has close relations with liberal Presbyterian denominations. For instance, the 2002 Assembly of Presbyterian Church of Aotearoa New Zealand declared that "the relationship between the Presbyterian Church of Vanuatu and the Presbyterian Church of Aotearoa New

Zealand be a primary relationship in overseas mission. The Presbyterian Church of Vanuatu claims 38% of the population - which is 200,000 people.

During the 1990s, Vanuatu experienced some political instability, which eventually resulted in a more de-centralized government. This de-centralization may open the possibility that an island like Aniwa could, if God so blessed it, be a reformed state covenanted to Christ. Christianity is the predominant religion in Vanuatu, although there are many denominations. The Presbyterian Church, adhered to by about one third of the population, is the largest of them.

Conclusion

We focused our attention upon Oceania in the modern era because it has been one of the few regions in the world where the Protestant church actually made great advances in the modern era, even if more recent trends have tended to diminish the earlier gains. It may well be that this region of the world supplies a refuge for Reformed Protestants if there is persecution in the future.

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