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ChinaSource Quarterly

The Chinese Diaspora in New Zealand

Peter Anderson,
Guest Editor

華源協作
CHINASOURCE

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The Chinese Diaspora in New Zealand

ChinaSource Quarterly **Summer 2022, Vol. 24, No. 2**

In this issue . . .

Editorial

Packing a Punch!

By Peter Anderson, Guest Editor

This issue of *ChinaSource Quarterly* focuses on the Chinese diaspora in New Zealand and the Pacific. With a total population of just over five million and being literally at the "ends of the earth," one may ask, why this focus on New Zealand? New Zealand may be a small nation, but it packs a punch nevertheless—and not just on the rugby field or in terms of its agricultural fruitfulness or its extreme natural beauty. New Zealand is increasingly a multicultural society with immigrants from all over the globe, the largest numbers being from Asia. Asians (about half of whom are Chinese) now make up 15.3% of the population. Chinese (from places such as Indonesia, Singapore, Malaysia, Hong Kong, Taiwan, and mainland China) are playing an increasingly important role in both society and in the church.

Immigrants (including Chinese) are bringing fresh life to many churches. Chinese Christians are not only found in Chinese churches, of course. Many English-speaking, so-called Kiwi churches have significant numbers of Chinese congregants. In some Kiwi churches, Chinese play leading roles on deacons' or elders' boards and quite a few are serving in pastoral ministry or in parachurch organizations. There is, at the same time, a growing awareness of the importance of "multicultural church" where people from a variety of ethnic and cultural backgrounds worship and serve together. There are helpful lessons for all as we consider what God is doing in and through the Chinese in New Zealand and in the island nations of the Pacific.

The lead article, "An Overview of the History of Chinese Christian Communities in New Zealand," is by Rev. Dr. Stuart Vogel. Dr. Vogel served briefly as a missionary in Taiwan with the Presbyterian church and for many years has ministered among the Chinese in New Zealand. His article highlights stories that a secular history of the Chinese diaspora in New Zealand would most probably miss altogether.

Rev. Zhou Bin's article on "Chinese Churches in New Zealand Today" gives an excellent overview and looks with faith to what God might do through Chinese churches in the future.

Pastors William H. C. and E. Ting Wong have written an extremely helpful article on "Reaching the Second Generation," and many of the insights they share, I believe, are relevant and helpful for Chinese churches well beyond New Zealand's shores.

New Zealand is vitally connected to the island nations of the Pacific. Joseph H. K. Fung's article "Neglected Kinsmen in the Pacific Islands" outlines the history and present-day challenges facing Chinese and Chinese churches in Melanesia (Papua New Guinea, Solomon Islands, Vanuatu, and Fiji) and Polynesia (Samoa, Cook Islands, Tahiti, etc.). Originally from Hong Kong, Rev. Fung served as a missionary in the Islands.

Dr. Sylvia Yuan, an immigrant from China now serving as a researcher with OMF International, has shared some of her research on Kiwis serving in China pre-1949. There is a clear connection between Dr. Yuan's article, "Kiwis in the Middle Kingdom" and Stuart Vogel's article. Both highlight the important role returning China missionaries played in helping Kiwis better understand China and the Chinese people.

The testimony of John Zhou illustrates how Chinese immigrants, even those with a Hui Muslim, Buddhist, or

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An Overview of the History of Chinese Christian Communities in New Zealand

By Stuart Vogel

Rev. W. K. and Mrs. Y. H. Chan
Image credit: Presbyterian Research Centre.

Although the number of Chinese who have become Christians in Aotearoa[1] New Zealand has never been particularly large, the impact and influence of the Christian church on the Chinese communities in this country has been significant. Chinese and European Christians have consistently presented the good news of Jesus to the Chinese and have offered them practical assistance. Up to the 1950s, Christian missionaries at their best presented reliable, first-hand perspectives of events in China and of the Chinese. They have informed and altered public attitudes, often towards more positive views. The churches have also provided places for all to meet, which in turn allowed for positive interaction between Pākehā, Māori, and Chinese.

Over recent decades, there has been increasing interest in the history of the settlement of Chinese people in Aotearoa New Zealand.[2] However, there has been less research on the impact of Christian mission and ministry among the Chinese community here.[3] In this article, I will attempt to identify some key themes and offer some suggestions for new lines for further research.

In 1865, the Dunedin Chamber of Commerce invited Chinese goldminers in Victoria, Australia to come to Otago to work the goldfields. The Chinese were known as being hard workers and skillful at finding gold, and the intention was to stimulate the regional economy. Notably, Chinese women were neither *invited* nor *permitted* to come to New Zealand until the 1940s. This policy was born out of a fear of China and the Chinese "taking over New Zealand" if they were to settle here.[4] During the 1890s, a "poll tax" was imposed on Chinese arriving here to limit numbers.[5]

Until the 1890s, the Chinese population in New Zealand was mainly located in Otago and Southland and on the West Coast of the South Island. When the gold ran out, many of the Chinese did not return to China as expected but drifted north to Wellington and to the surrounding market gardening areas.[6] Later, many moved to the Auckland area.

Public Attitudes towards the Chinese

For decades, while the Chinese were admired for their hard work and thrift, they were often perceived to be *too successful* in business. They seemed to dominate vital industries, such as market gardening and food supplies. Moreover, the Chinese were thought to be unsanitary and dishonest. In 1895, *The Observer* claimed that the Chinese vegetable sellers were washing their vegetables in filthy water that ran out of the local sewerage ponds in the Arch Hill area in Auckland, and out from the Symonds Street cemetery. This allegedly contributed to the "exceptional prevalence" of diseases at the time. The editor wrote, "But this is what we can reasonably expect from the Mongolian invasion. We give the preference to Chinese-grown vegetables, because they are larger and juicier than those grown by Europeans, but we ignore the fact that the Chinese

product is forced from a bed of filth."[7]

For Christians there is "neither Jew nor Gentile" in Jesus Christ, no Pākehā, Māori or Chinese, "for you are all one in Jesus Christ" (Galatians 3:28). So, in 1805, Robert Morrison, the first Christian missionary to China, arrived in Macau from Britain.[8] Thousands of New Zealand Christians followed. Mary Moore, to take one outstanding example, left for China in 1896, and served there for 51 years.[9] During their visits back in New Zealand, missionaries often spoke to large groups and their first-hand reports often significantly influenced public opinion of China and the Chinese. In 1950, Miss Eileen Reid returned to Auckland after training Chinese nurses in a missionary hospital for over 20 years. She was reported in the New Zealand Press as saying: "the Chinese girls made excellent nurses. They were very clean and were particularly good at looking after children."[10]

Mission to the Chinese in New Zealand

The challenge of cross-cultural mission was always here in Aotearoa New Zealand. In 1848, the first settlers arrived in Dunedin and built their iconic Presbyterian churches in the style that they had known in Scotland. However, Māori people were living in the nearby village of Ōtākou, from which we get the name Otago. A mere 18 years later, the first Chinese gold miners stepped ashore and within a few years, there were 2,000 Chinese miners in the region.

In 1871, the Presbyterian Church in Otago called Paul Ah Chin from the mission in Victoria to work among the Chinese miners. Ah Chin was intelligent, witty, and effective. In 1873, at a meeting in Lawrence, he noted the saying that there were too many coaches and too many churches in Lawrence. However, if everyone went to church, there would not be enough churches, he said, which was met with applause. He also said that "there should be an interchange of Christian kindness between the European and Chinese Christians" and quoted Ephesians 3:15 where the whole earth is referred to as one family.[11] By 1873, he had baptized six new Christians. In 1879, the church also appointed a young European, Alexander Don, to work among the goldminers.[12]

… there should be an interchange of Christian kindness between the European and Chinese Christians.

The mission to the Chinese in Auckland began in 1893 with a group of 12 European Christians. In Wellington and on the West Coast of South Island, mission work to the Chinese was supported by the "Christian Endeavour Movement," a remarkable youth movement of the time.[13] In the mid-1890s, Chinese missioners were called from Australia and Hong Kong to the West Coast, Wellington, and Auckland.

General attitudes towards Chinese people, however, remained ambivalent. Sir George Grey supported the Auckland mission by saying that he would rather that the Chinese were not here, but since they were, we should share the gospel with them.[14] On the other hand, many Christians showed Jesus' love and grace in abundance. Miss Emily Stone, for example, was a quiet, persistent, and gracious supporter of the Chinese people living on the West Coast of the South Island for over 20 years.[15]

Mission work has raised new challenges. Relatively few Chinese, in proportion to the population, have ever become Christian in New Zealand. They regarded the Christian faith as a religion for Western people. Christians have never quite answered the charge, "one more Christian, one less Chinese." Moreover, the abusive behavior of many Western, allegedly Christian, people towards the Chinese did not reflect the love of Christ. Church leaders realized that large sections of the European settler community were also a significant mission

field.

However, those Chinese who did become Christians often had amazing stories. A miner named Ah Ming became a Christian through Paul Ah Chin's ministry. When he died in 1890, the *Tuapeka Times* wrote: "his quiet cheerfulness made it a pleasure to know him, and his honesty and neighborliness made him a favorite of the Europeans of his acquaintance."[16]

The period from 1900 to 1940 saw a fluctuating, uneven consolidation of mission to the Chinese. The poll tax, the prohibition on the entry of Chinese women, and hard and uncertain economic conditions made life difficult for the Chinese. In 1944, the poll tax was finally abolished. After 1949, the Communist takeover in China meant that Chinese immigrants could not return "home." The Chinese Association of New Zealand and the Presbyterian Church successfully advocated for Chinese families, who were waiting overseas, to be allowed to settle in New Zealand permanently. From the 1950s forward, "Chinese missions" in New Zealand were gradually recognized as "Chinese churches."[17]

The Chinese Association of New Zealand and the Presbyterian Church...advocated for Chinese families... to be allowed to settle in New Zealand permanently.

A Seismic Change in Immigration

In 1987, the New Zealand government changed its immigration policy. People from around the world arrived under a new business and investment policy, including people from Hong Kong, Taiwan, and Korea. Asian people were again *invited* but this time *with* their families and to stay permanently. Many of these migrants were already Christians.

The Auckland Taiwanese Presbyterian Church (ATPC) was begun in 1989 by a group of Christians who had been members of the Presbyterian Church of Taiwan. They looked for a "Kiwi" church in the eastern suburbs of Auckland where they could worship as Taiwanese people were settling there. St. Andrews Church of Howick welcomed them, and in 1991 the first Taiwanese minister arrived as assistant minister at St. Andrews. In 1995, ATPC became a member congregation of the Presbyterian Church of New Zealand. In doing so, the ideals of the church as a multi-cultural body worshiping together in some ways clashed with that of a missional body set up to minister to a particular group of people in their own language and styles of worship. In 2017, ATPC opened its own church building on Pakuranga Road. ATPC continues to worship in the Taiwanese vernacular while many Taiwanese migrants chose to worship in Mandarin-speaking churches. Others joined English-speaking churches.

Many Asian churches were established independently of any local English-speaking churches. The Holy Word Church began in 1994 when Pastor Clement Man and a group of Cantonese-speaking Christians began meeting in his home. Pastor Man was supported by the Evangelize China Fellowship and met in school halls until 2006 when they opened their church in East Tamaki. In 2002, they began services in Mandarin, and in 2007, they began an English language service.[18]

The Auckland Chinese Presbyterian Church (ACPC) was founded in 1924 by Rev. William Mawson, and its first Chinese minister, Rev. Y. S. Chau, arrived in 1930. In the 1990s, ACPC's Cantonese service was enriched by new members from Hong Kong. The English ministry had begun in the 1960s, and today ACPC has a non-Chinese pastor and understands itself to be a multicultural church with a Chinese ethos and history. It is about to open its new church building and start a Mandarin ministry.

The Power of Dynamic Christian Leaders

Over the decades, Chinese Christian leaders have provided articulate, well-educated, and powerful voices for the gospel.[19] A remarkable number of the Chinese Consuls in New Zealand, representing the Kuomintang government, were Christians. Jackson Yue (1881–1955) was highly influential as was the impact of the visit of the great ecumenical leader K. T. Zoo in 1931.

In 1922, Mr. Ma Hsiao Chin, a member of the Chinese Parliament, visited Christchurch and spoke at Oxford Terrace Baptist Church. He was only 24 years of age. He spoke English eloquently and fluently to a large crowd of Europeans and Chinese. He stated that he was a Christian, that he had heard New Zealand was "God's own country" and here he was in Christchurch![20]

Despite early restrictions on the entry of women to New Zealand, the ministry of Chinese Christian women has been outstanding. Mrs. Mary Wong, the wife of Rev. Daniel Wong, was a tower of strength to Chinese women in Wellington from 1903 to 1925. Mrs. Chau in Auckland was a trained midwife and helped and comforted many Chinese women who were having their babies in a foreign land far from their families. She brought their other children to the manse for their baths and meals. Mrs. Chan, wife of Rev. W. K. Chan, moved into the house of a Buddhist family to care for sick family members. They were so impressed that they became Christians.[21]

Summary

The Chinese churches which were established after 1987 mostly did so under Chinese leadership without significant help from non-Chinese missionaries who had returned from China. Many rented schools and churches. As time has passed, ministry in Mandarin Chinese has become necessary as well as Cantonese. New areas of challenge have emerged.

Mission to migrants from China who have no experience of the Christian faith has provided a challenge. The 1.5[22] and second generation of church members who have grown up here in New Zealand have often struggled to maintain faith in congregations that have not changed or adapted to New Zealand life. Many Chinese churches have added English language services. Such developments require a new vision of what it means to be a "Chinese" church.

Most English-speaking congregations in the larger cities now have Chinese members and often have major ministries in Asian languages. This fact masks a harsh truth. The number of European people attending Christian church services has fallen drastically over the last few decades. Without their Asian (and Pacific Island) members, many of the historic Christian churches would be in far worse state than they are now.[23]

In conclusion, we give thanks for the amazing faith of those who have gone before us, both Chinese and European. We face challenges that will require the same degree of faith to overcome.

Stuart Vogel completed a PhD in Auckland in translation studies, focusing on the translation of the Bible into Southern Min. He has written an article on the role of native assistants in the Union and Southern Min Versions in the Journal of the Royal Asiatic Society *and published an article in the book* The Mandarin Chinese Version: A Classic Chinese Biblical Translation *and in* Christian Muslim Relations: A Bibliographical History. *His book* Rich Treasure in Alien Soil—Chinese, Churches, and Poll Tax in Aotearoa-New Zealand *will be published in 2022. He has lived in Taiwan and is part-time minister of the Auckland Taiwanese Presbyterian Church.*

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[1] "Aotearoa" is the name of New Zealand in the Māori language. "Pākehā" is the Māori term that refers to Kiwis of Euro-

pean descent but can sometimes refer to all non-Māori "foreigners" or "immigrants."

[2] See as examples *Windows on a Chinese Past* by James Ng, vols. 1 to 4, Otago Heritage Books, 1993 and *Fruits of Our Labours, Chinese Fruit Shops in New Zealand,* vols 1 and 2 by Ruth Lam et al, Chinese Poll-Tax Heritage Trust, 2018. Works by Professor Emerita Manying Yip cover recent migration and Māori–Chinese relationships among other topics.

[3] There have, of course, been histories of particular congregations. In my book *Rich Treasure in Alien Soil,* which is expected to be published in late 2022, I try to take a wider look at the churches, Chinese people, and poll tax in Aotearoa New Zealand in the period 1865–1960.

[4] The exclusion of Chinese women is a story of loneliness and isolation. Some Chinese men did not see their wives for decades, if at all.

[5] A "poll tax" was a sum of money every Chinese person had to pay on arrival in New Zealand. It was set at 100 pounds, which was a great deal of money.

[6] Many miners felt that they had not earned enough money here and were embarrassed. China was also in turmoil during this decade and life, despite everything, was better here.

[7] "John and His Filthy Vegetables," *The Observer*, Issue 855, May 18, 1895, p. 2, accessed May 17, 2022, https://paperspast.natlib.govt.nz/newspapers/TO18950518.2.4.2. The Chinese were often referred to as "John" at this time. Generally speaking, it can also be argued that the attitude in New Zealand to the Chinese was less harsh than was the case in Australia and Canada.

[8] See: T. H. Barrett, "A Bicentenary in Robert Morrison's Scholarship on China and His Significance for Today," *Journal of the Royal Asiatic Society* 25, no. 4 (2015): 705–716, accessed May 17, 2022, https://www.cambridge.org/core/journals/journal-of-the-royal-asiatic-society/article/abs/bicentenary-in-robert-morrisons-scholarship-on-china-and-his-significance-for-today/7CF7969BC3492E0E81A8A181BE71B51B.

[9] See "Moore, Mary Emelia" by Yvonne M. Wilkie in *Teara, The Encyclopedia of New Zealand*, accessed May 17, 2022, https://teara.govt.nz/en/biographies/3m59/moore-mary-emelia#:~:text=Smith%2C%20a%20trained%20nurse%2C%20and,a%20mission%20established%20in%201878.

[10] "Current Notes," *The Press*, October 19, 1950, p. 2, accessed May 17, 2022, https://paperspast.natlib.govt.nz/newspapers/CHP19501019.2.4.6. The influence of missionaries on public opinion regarding the Chinese and China needs further examination.

[11] "Wesleyan Church," *Tuapeka Times*, December 20, 1873, p. 2, accessed May 17, 2022, https://paperspast.natlib.govt.nz/newspapers/TT18731220.2.8.

[12] See "Don, Alexander" by James Ng in *Teara, The Encyclopedia of New Zealand*, accessed on May 17, 2022, https://teara.govt.nz/en/biographies/2d13/don-alexander. Don's records of the Chinese in New Zealand are a primary source of information.

[13] The first Christian Endeavour Movement was formed at Ponsonby Baptist Church, Auckland, in 1892.

[14] *New Zealand Herald*, April 14, 1893, p. 3. Sir George Grey was a former Governor of New Zealand.

[15] Julia Bradshaw. *Golden Prospects: Chinese on the West Coast of New Zealand* (Greymouth, NZ: Shantytown (West Coast Historical and Mechanical Society), 2009), 97.

[16] *Tuapeka Times*, July 2, 1890, p. 2.

[17] Up to the 1950s, the mission to the Chinese in New Zealand sought to make Christians of the Chinese so that they could return to China and convert their own people.

[18] The Evangelize China Fellowship was begun in Shanghai in 1947 by Pastor Andrew Gih and is now based in California. See: https://holywordchurch.org.nz/en/about-us.

[19] The influence of visiting Chinese politicians and church leaders on the public perception and understanding of China and the Chinese would, in my view, be an excellent subject for a masters, or PhD student to pursue.

[20] *The Press*, August 17, 1922, p. 9.

[21] Personal interviews by the author.

[22] "1.5 generation" refers to people who immigrated to a new country as children or young teenagers. They maintain some ties with their country of origin but spent their formative years in the new country. Dr. Rubén G. Rumbaut is generally credited with inventing the term.

[23] The presence of Asian and Pacific Island members at worship is a point to be celebrated. The issue is that churches have been losing members who are of European descent at an alarming rate. Why this is the case is an issue beyond the scope of this article.

Chinese Churches in New Zealand Today

By Zhou Bin

The 2000-year history of the church is a history of mission; it is also a history governed by God. Led by God, persecuted and scattered believers engaged in mission—the prelude to the establishment of the church in Antioch. Traveling via the great roads of the Roman Empire, Paul took the gospel to Europe and to Rome itself.

Image credit: Google maps screenshot.

Jumping ahead several centuries, after the Reformation, Catholicism and Protestantism began to take the gospel to the whole world. In 1807, the first Protestant missionary, Robert Morrison, went to China.

Thanks to the grace of God, gospel outreach to the Chinese began relatively early. It can be argued that it began about the same time as the founding of New Zealand. In 1860, gold miners from China began to arrive in Otago and Dunedin in the South Island of New Zealand. Life was extremely difficult as the miners faced being uprooted, racism, and suffering acute homesickness. The New Zealand Presbyterian Church felt called to evangelize these thousands of miners. The Dunedin Chinese Presbyterian Church was established in 1897 by Rev. Alexander Don, who had served as a missionary in Guangdong Province, China.

Today, according to incomplete statistics, there are more than 90 Chinese churches in New Zealand with about 10,000 congregants. Auckland, New Zealand's largest city with about 1.7 million people, has the largest number of Chinese churches (about 70 in all) with a total membership of around 7,000. Another 20 churches are in other cities, with a total of about 1,500 people attending. Christchurch, for example, New Zealand's second largest city, has about seven Chinese churches.

The Chinese church in New Zealand has gone through three stages.

Stage 1: The first stage was the "founding stage" (1860–1949) and largely depended upon the ministry of retired missionaries.

Stage 2: The second stage was the "nurturing stage" (1950–1989), when Chinese preachers began to shepherd Chinese flocks, and the Chinese church began to diversify. Waves of immigration during the 1980s and 90s included Chinese people from Taiwan and Hong Kong. Not surprisingly, some of the older Chinese churches used Cantonese or Taiwanese but in recent decades most have switched to using Mandarin (or in some cases both Mandarin and Cantonese).

Stage 3: The third stage has been the "development" or "growth stage" (1990–present). In the most recent immigration wave, large numbers of new immigrants have come to New Zealand from China, so today the largest ethnic group in most Chinese churches consists of those from mainland China.

One remarkable Chinese church that began in October 1989 was the Christchurch Chinese Church in the South Island. The vision for the church came from a Chinese pastor in Melbourne, Australia, Pastor Chek Chia. Anne Scott, a retired OMF missionary from Taiwan, got involved, and simultaneously Jack and Becky Stuart returned from mission work in Hong Kong.[1] Jack was asked to be the pastor and has served there for over 30

years. The church now has four congregations (two English, one Mandarin, and one Cantonese), and pre-COVID had 500–600 attending each Sunday.

During this third stage, starting in the nineties, overseas Chinese churches and denominations began to plant Chinese congregations in New Zealand. Examples include the Methodist Church of Malaysia, the Evangelical Formosan Church (EFC, 台福, *Tai fu*) from the United States, and the Bread of Life Church (Ling Liang, 灵粮) in Taiwan. There are nine EFC churches in Auckland. In addition, some Kiwi churches established Chinese congregations as part of their wider church family. An example is the historic Baptist Tabernacle in central Auckland. The "Tab," as it is called, has a thriving Chinese congregation. In fact, several Kiwi Baptist churches have a total of eight Chinese congregations in Auckland, two in the capital city of Wellington, and one each in three other smaller centers. In Auckland a fellowship of Chinese Baptist pastors meets each month for prayer and fellowship. They also arrange special services such as a joint Good Friday service. Due to COVID-19 restrictions, the 2022 Easter event was held online but was attended by well over 600. Furthermore, God has used new immigrants to establish several independent Chinese churches in Auckland and Christchurch as well as in other cities in both the North and South Islands.

It is of note that during this third stage, theological training in Chinese became more available. The Carey Baptist College established its Centre for Chinese Research and Training in 1998 to deliver ministry and mission formation alongside robust theological training for Chinese Christians. Many students over the years have graduated with the New Zealand Diploma in Christian Studies delivered in Chinese[2] and are currently serving in churches and ministries throughout New Zealand and overseas. In recent years offshore providers (notably Logos Seminary and GETS Theological Seminary) have been offering online courses with lecturers coming from Taiwan or the US to do week-long, intensive teaching. Sadly, due to New Zealand Qualifications Authority policy changes and "healthy" competition from offshore providers, the Carey Baptist College Chinese Diploma program became financially unsustainable, and the College now delivers short courses and webinars in Chinese through its Centre for Lifelong Learning.

For more than ten years, God has been at work among the Chinese churches in New Zealand, building a spirit of unity and cooperation. Auckland Chinese pastors, from most groups and denominations, gather for prayer every month, hold an annual interchurch pastors retreat, and, from time to time, organize large-scale evangelistic events, deeper-life conferences, and lay-training seminars. Over the past four years, we have seen God raise up a prayer movement in the Chinese church in New Zealand. Starting in 2018, an interchurch 24/7 prayer network was established with more than a thousand Christians participating in the prayer watch during specific times slots. Also, beginning from 2018, the "First Light New Year's Eve Prayer Meeting" has been held every year.[3] The vision of this New Year's Eve joint prayer meeting is "Land of the Sunrise, at the Awakening of the Dawn, at the First Light, Watching in Prayer for the World." This large-scale prayer meeting is jointly organized by the New Zealand branch of 華福 *Hua Fu,* the Chinese Church Centre of World Evangelization (CCCOWE),[4] and the Interchurch Pastor's Prayer Meeting; all Chinese churches are invited to actively participate. This year (2021/22), we felt moved to invite brothers and sisters in China to join with us in organizing the event. Let us Chinese believers, both in China and overseas, stand together at this turning point in history. Let us pray together! Let us "Wake up the dawn and bless China"!

In 1991, the New Zealand government revised its immigration policy with a view to attracting overseas technical talent. As a result, many young, educated, and skilled Chinese immigrants came to the country—mostly to Auckland. This has, in various ways, had a big impact on this peaceful nation and given local Chinese churches the opportunity to see significant growth. Most of these new immigrants from the mainland are atheists and are a vast, ripe, harvest field for the gospel. Since 2004, in most Chinese churches in Auckland, the majority of those coming to faith and being baptized are from mainland China. While the local Chinese

churches are shepherding and equipping believers, they are also raising up many preachers who are originally from China.

According to the 2018 census, there are 247,000 Chinese in New Zealand, accounting for an astonishing 5% of the country's total population—and 17.6% of the Chinese immigrants are Christians. In the next 20 years, the population of New Zealand is expected to increase by about 1 million, and the proportion of Asians will increase significantly. The number of Chinese is expected to reach 500,000.

The number of migrants worldwide has nearly doubled in the past 20 years, from 150 million in 2000 to 272 million in 2020. With the rise of the middle class in China, growing wealth, and a post-epidemic era, more Chinese people are likely to immigrate to New Zealand in the future. With current tensions between China and the United States, and with Australia and the United States being so closely aligned, a small country like New Zealand has a lot in its favor. A bridge between China and the West, and yet based on Western civilization and Christian faith and values, the Pacific nation of New Zealand is very attractive to Chinese immigrants.

Over the years, God has been raising up churches in China. The baton of mission has been passed on to the Chinese churches. It is not that we fought for it, but God handed it to us. The focal point of the Chinese church is not overseas—it is China. The important centers of the Chinese church are not in Taiwan, North America, or Hong Kong; rather, they are in mainland China. However, overseas Chinese churches have a vital role to play in missions and church planting.

Since 2000, house churches in China have been undergoing transformative change. These changes include focusing on reaching the cities, discipling and shepherding marketplace professionals, establishing micro-churches with families as gathering points, and connecting groups through their respective spiritual leaders.

The New Zealand Chinese church is collaborating with Chinese believers in mission: through establishing a prayer watch center, a training and mission base with geographical advantages, and a pastoral retreat center.

With the COVID-19 pandemic and now the Russian-Ukrainian war, the world is facing its greatest disruption since World War II. China is also facing unprecedented challenges. The situation across the Taiwan Straits and developments in Hong Kong are very critical issues. It is at such a time that Chinese churches in New Zealand are facing potential breakthroughs. Although we are on the fringes of the action, we are not frogs in a well. We sense God is calling us as the Chinese church in New Zealand to play our part in world mission and to pay attention to the concept of triple building—from building one's personal spiritual life to building the church, and from the building the church to building God's kingdom.[5] New Zealand is about to become a base for Chinese missions in the future. Together with the church in China and local Kiwi churches, we will shoulder our responsibility in the momentous cause of the great commission.

John Zhou (Zhou Bin, 周斌牧師), is senior pastor of Pakuranga Bread of Life Church (恩泉灵粮堂) in Auckland, one of the largest Chinese churches in New Zealand. From Shanghai and a graduate of Tong Ji University, Pastor Zhou is married with two children. He has lived in New Zealand for 25 years. He came to faith as a student in China, largely influenced by the witness of foreign students from Africa.

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[1]Jack is a Caucasian Kiwi and Becky is from Hong Kong. They were serving in Hong Kong with YWAM prior to becoming pastors of Christchurch Chinese Church.
[2]The Carey Baptist College Diploma in Christian Studies is New Zealand Qualifications Authority (NZQA) accredited.
[3]The Chinese is: 日出之地、唤醒黎明、第一道光、守望世界.
[4]The New Zealand branch of **華福** *Hua Fu,* Chinese Church Centre of World Evangelization.
[5]The Chinese is: 从个人生命建造到教会建造，从教会建造到国度建造.

Reaching the Second Generation

By William H. C. and E. Ting Wong

Image credit: William H. C. and E. Ting Wong

What does it look like to reach second-generation Chinese immigrants for Christ? As pastors serving in English-speaking ministries of Chinese heritage churches, we have been asked to briefly outline the characteristics and needs of reaching the "second generation"[1] in Aotearoa New Zealand and offer our insights. Our experiences draw from the specific churches we are privileged to pastor (both English-speaking congregations within a "Triplex" model of church)[2] and our upbringing in families that immigrated to New Zealand in the 1990s.[3]

The Challenges of Second-Generation Life in New Zealand

Children of Chinese immigrants face a range of unique challenges growing up in New Zealand. Experiences of casual racism, pressure to conform to the dominant culture, and an ongoing sense of not belonging is typical among Chinese Kiwis.[4] Depending on their age, upbringing, and language ability, the Chinese church becomes both a place of solace (with its familial culture) and sorrow (over how different it is to the rest of their life).

In response, first-generation pastors and Sunday school teachers offer well-meaning sermons on the importance of honoring one's parents, working hard, and avoiding morally illicit behaviors that bring shame upon the community. Yet rarely does the next generation hear how the Christian faith relates to their own questions around fairness, belonging, gender, and identity.[5] While first-generation immigrants typically ask: "How can I belong here?" the next generation usually ask: "Who am I?"[6] The gospel message—enculturated through Chinese values and beliefs shaped by Confucian, Buddhist, and Taoist thinking—gradually becomes impossible for second-generation Chinese New Zealanders to reconcile with the progressive and post-Christian values in wider society.

Sadly, the result is a silent exodus of the second generation from the Chinese church. Some walk away from Christianity altogether, unable to see God as anything other than an impossible-to-please father. Some fall into cults—former *Shincheonji* members report a high proportion of second-generation Chinese who are drawn in.[7] Others find belonging and acceptance in Kiwi churches with bespoke youth ministries and preaching and worship in English, or in parachurch ministries that emphasize teaching and practices that were avoided by the church they grew up in. One sister shared how it was after joining a campus ministry group that she truly grasped God's grace and love for her and his heart for the nations.

Reaching the Second Generation in Chinese Churches

Unlike larger diaspora countries, most Chinese churches in New Zealand have fewer than 100 members with an even smaller number in churches outside the main cities. Accordingly, most struggle to start, let alone maintain, a dedicated English ministry. If one exists, it is typically led by the oldest youth or adults with English fluency. In rare cases, a youth or English pastor shoulders the responsibility. The second generation they serve are usually a smaller group within the church. Some choose to stay, hoping to influence and shape their church beyond its immigrant-focused culture. What are some ways we can better serve them?

1. A need to contextualize the gospel for second-generation Chinese.

A leader in a Kiwi evangelical church once shared, "We keep picking up young adults who grew up in Chinese and Asian churches who don't seem to have heard the gospel before." While this may be true for many, what we have observed is not a failure to proclaim the gospel, but one that is poorly contextualized to the second generation.[8] Often, the first generation conflates "good news" with cultural expectations like finding a well-paid job, getting married, and providing grandchildren. Language remains a key barrier for the second generation who rarely have an adequate grasp of Chinese church vocabulary, let alone the archaisms of the Chinese Union Version translation of the Bible. An emphasis on moral obedience without demonstrating how it is empowered by the gospel results in a generation who do not experience God's grace. Once, after hearing how sin is not just a behavior issue but a heart issue, a brother remarked that it was the first time he had heard this in his Chinese church. If the existential cry of the second generation is "Who am I?" then we do well to preach that only by being united in Christ—through repentance and faith in his finished work on the cross—will we find an identity that never changes or loses its worth and motivates us for the good works God has prepared for us (Ephesians 2:8–10).

2. *A need to equip the saints for the work of second-generation ministry.*

Ephesians 4:12 reminds us that the role of pastors and teachers is "to equip the saints for the work of ministry." Chinese churches in New Zealand must find ways to train and equip the second generation for gospel ministry that the first generation cannot accomplish on their own. This may require a willingness to step beyond a hierarchical structure and share meaningful responsibility with the next generation. Training and leadership opportunities should be offered based on character and competence, not just seniority or a connection to important family members. We have also encouraged second-generation members to pursue theological studies, trained them to serve as lay preachers at each other's churches, and connected them with the wealth of training materials and resources offered in English.

Yet, if the harvest is plentiful among the second generation, the laborers are certainly few. More than likely, there is already an immigrant church near you with a younger generation hungry to hear the good news about Jesus in their heart language of English. They need someone willing to cross cultures, enter their world, listen to their unique challenges, and help them anchor their identity in Christ; in other words, someone with a missionary heart. For those unable to serve in China at present, would you consider laboring among the unreached second-generation Chinese among us?

3. A need for unity (not uniformity) between first- and second-generation believers.

"We are separated quite independently, and it feels like we don't have any business with one another."

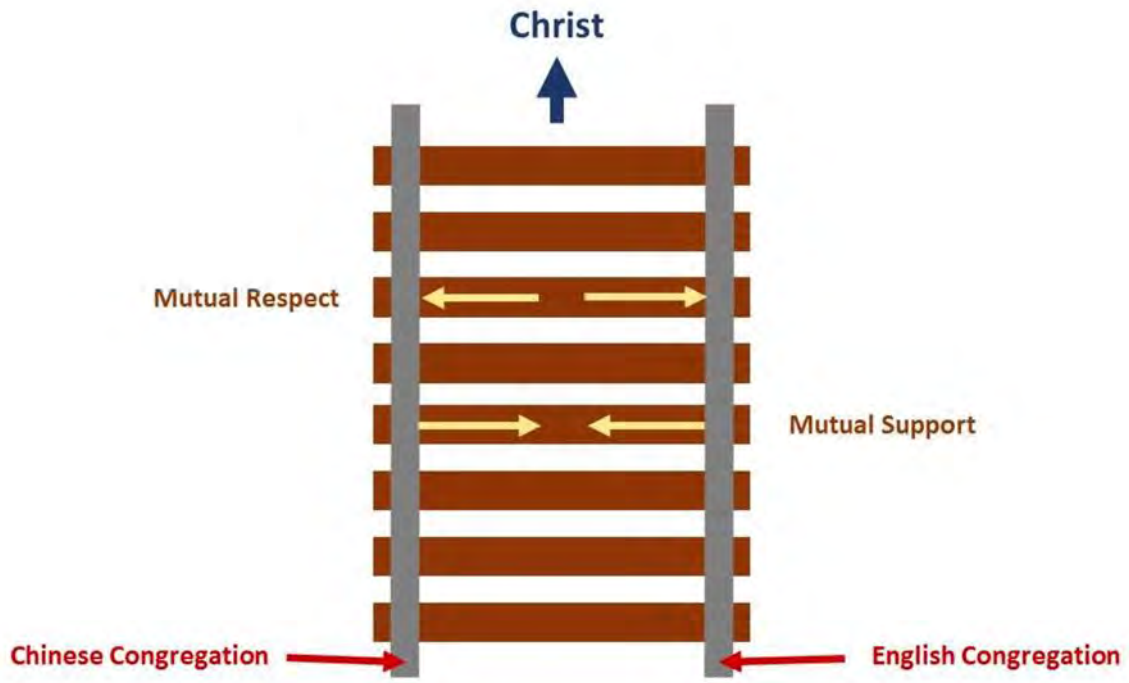
"We know each other but we don't really have any personal relationship."

When researching my [Ting's] master's thesis,[9] I would hear comments like these from church leaders and witness the stark differences between Chinese- and English-speaking congregations. The change from a mono-ethnic to multi-lingual ministry poses a challenge to the unity of the church. While there are numerous biblical principles to help us counter the division and conflict within a multi-lingual church, the Apostle Paul's metaphor of the body of Christ in 1 Corinthians 12:27 is a highly significant one: "Now you are the body of Christ, and each one of you is a part of it." We have Christ, the risen one, the perfect deity and perfect human, who heads the church that the Lord created and the Spirit maintains.

Yet, given the different needs of first- and second-generation believers, unity involves both maintaining the oneness of each Chinese church while also embracing the diversity of each congregation. Consider how a railroad track can only carry a train forward when its two rails are set a fixed distance apart by sleepers (or

"ties"). In the same way, Chinese and English congregations are like two parallel rails to carry the train—the mission of the church.

We should take care that unity does not become uniformity. For example, driven by the fear of potential division, Chinese churches often attempt to pull the first- and second-generation congregations together through running combined events like prayer meetings, worship, and outreach activities. While these no doubt promote mutual support between the two, churches should also promote mutual respect by accepting and appreciating the differences in language, culture, and worldviews of each group. With this kind of unity, the mission of Christ can progress "full steam ahead" among the Chinese diaspora into future generations.



4. A need for thankfulness for second-generation Chinese ministry.

Whenever I (William) am asked what our church is like, my answer often needs clarification. "Yes, the English congregation of the Chinese church. No, not the English-speaking church right next door." After struggling through yet another bilingual meeting, or making yet another cultural mistake, it can be tempting to wonder whether the needs of the second generation are better met elsewhere. Might a parachurch group that champions the Asian voice solve their needs? Could the English church next door do a better job? However helpful they may be, I believe God's manifold wisdom (Ephesians 3:10) is still being shown through the Chinese church. As long as New Zealand continues to attract immigrants, there is a place for the great commission to be fulfilled among the second generation.

The stories of other leaders in New Zealand and overseas have encouraged me that a ministry focused on the second generation can be biblically faithful and can bear gospel fruit over time.[10] A missions colleague shared that second-generation Chinese who learn to find their identity in Christ become some of their most effective missionaries and global-minded supporters. For those who choose to teach and pray, love, and stay with the second generation, may God give you eyes to see the kingdom potential in the brothers and sisters you serve.

There is, and will be, much to be thankful for.

William H. C. (張偉亮傳道) is the English Pastor at Pakuranga Chinese Baptist Church (東區華人浸信會) in Auckland, New Zealand. He was first introduced to Jesus as a 16-year-old when someone took the time to sit down with him and explain the good news. In his spare time, he enjoys cycling with his kids, working on his crusty Chinese, and complaining about Arsenal.

Rev. E. Ting Wong (黃懿珽牧師) is the English Minister at Evangelize China Fellowship Holy Word Church of Auckland (中國佈道會奧克蘭聖道堂). His Master of Applied Theology thesis explored the inter-congregational relationships between first- and second-generation believers in New Zealand Chinese immigrant churches.

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[1]While acknowledging a range of overlapping but distinct upbringings (that is, 1.5 generation, returnees), we have adopted the definition of the second generation as, "people who were born in New Zealand with parents who immigrated from East Asian countries such as mainland China, Hong Kong, and Macau [including] people of Chinese descent who live outside of China, such as Malaysian Chinese, and Singaporean Chinese." Melissa Cheung, "Second-generation Chinese New Zealanders' Experience of Negotiating between Two Cultures: A Qualitative Study" (master's thesis, Auckland University of Technology, New Zealand, 2019), 3.

[2] That is, three different congregations functioning under one leadership. For an overview of different types of multi-generational Chinese church structures, see chapter 1 of Benjamin C. Shin and Sheryl Takagi Silzer, *Tapestry of Grace: Untangling the Cultural Complexities in Asian American Life and Ministry* (Eugene, OR: Wipf and Stock, 2016), 7–30.

[3] It is predicted that by 2043, one in four of New Zealand's total population will be Asian, including nearly 500,000 of Chinese ethnicity. See "Population projected to become more ethnically diverse." Statistics New Zealand, Media release May 27, 2021, accessed May 17, 2022, https://www.stats.govt.nz/news/population-projected-to-become-more-ethnically-diverse.

[4] For example, see Stephanie Chan's "Reflections from a Recovering Banana." Metanoia NZ, August 21, 2020, accessed May 24, 2022, https://www.metanoianz.com/blog/reflections-from-a-recovering-banana.

[5] At the risk of over generalizing, a key difference between New Zealand and American cultures is New Zealand's stronger emphasis on "fairness" rather than "freedom." See David Hackett Fisher, *Fairness and Freedom: A History of Two Open Societies: New Zealand and the United States* (New York: Oxford University Press, 2012).

[6] See a similar discussion in Daniel L. Wong, "The Asian North American Experience," in *Finding our Voice: A Vision for Asian North American Preaching,* ed. Matthew D. Kim and Daniel L. Wong (Bellingham, WA: Lexham Press, 2020), 21-48.

[7] For example, see Vanessa Chan's testimony of how *Shincheonji* recruited her in Wellington, New Zealand. Available at: https://www.facebook.com/shincheonjinz/posts/117113944234951 and https://www.youtube.com/watch?v=tKr1FmOyQ0o. Accessed May 17, 2022.

[8] For a helpful discussion on preaching with high cultural intelligence, see Sam Chan, "How to Address a Topic Culturally." In *Topical Preaching in a Complex World* (Grand Rapids, MI: Zondervan, 2021), 122–148.

[9] E. Ting Wong, "A Challenge for Unity: Inter-Congregational Relationship in Chinese Immigrant Churches in Auckland" (master's thesis, Carey Baptist College, Auckland, New Zealand: 2016).

[10] For example, Daniel Chan, "Helping Second Generation Immigrants Love the Immigrant Church." 9 Marks, June 22, 2020, accessed May 17, 2022, https://www.9marks.org/article/helping-second-generation-immigrants-love-the-immigrant-church/.

Neglected Kinsmen in the Pacific Islands

By Joseph Fung

Image credit: Michelle_Raponi via Pixabay.

The Pacific Ocean is the largest geographical feature in the world. It is 16,000 kilometers wide and covers one third of the earth's surface area. However, the total land area of the 24,000 islands in the Pacific is only 6.3 percent of the world's land area, and these islands are scattered over 88 million square kilometers of ocean.

The Pacific Islands are divided into three main groups:

Micronesia (small islands) lies above the equator while Melanesia (black islands) and Polynesia (many islands) are south of the equator. The most populous indigenous people in Melanesia are the groups living in the west of Papua New Guinea (PNG), Solomon Islands, New Caledonia, Vanuatu, and Fiji. In the east are the Polynesians living in Tonga, Samoa, and French Polynesia (Tahiti).

Image credit: File:Oceania UN Geoscheme - Map of Polynesia.svg source: Oceania_ISO_3166-1.svg: User:Tintazul deriva-

Traditionally, the Pacific Islands were advertised as a holiday paradise—lands with charm, variety, and romance. The reality however is very different. The indigenous people in these islands are struggling to survive, with harsh living conditions, scarcity of land, poverty, and under-development. Some are in danger of losing their homes due to adverse weather conditions, rising sea levels, and the occasional volcanic eruption (as occurred in January 2022 in the Tongan eruption and tsunami).

Over the years, large numbers of Chinese immigrants have come to the islands. Their arrival has greatly impacted the life, culture, and values of the local indigenous people. Earliest Chinese migration to the south Pacific occurred in the 1850s and 60s during the gold rush years in Australia and New Zealand. Chinese also moved to the islands as contract workers in sugarcane and other plantations. Chinese migrating to the islands

during the nineteenth and twentieth centuries came mostly as laborers, employed workers, or as illegal immigrants. Others came to escape political turbulence and instability in China. In more recent years, following the economic expansion and growth of China, many Chinese migrants have come to do business or to invest in the islands. Chinese inhabitants in the islands come from very diverse backgrounds, for in addition to those from mainland China, many have also come from other nations in Southeast Asia, and from Hong Kong and Taiwan.

Due to the work of early Western missionaries, the indigenous people in the islands were widely evangelized in the nineteenth and twentieth centuries. Christian churches are found everywhere in the islands. However, the situation for most of the Chinese inhabitants is very different. Most recent Chinese immigrants are atheist in outlook and indifferent to religious belief. Many keep at a distance from the Christian faith. Very few Chinese in the islands have become Christians, and their spiritual needs are greatly neglected.

In the 1980s, the People's Republic of China (PRC) implemented its "Reform and Opening 改革開放" policy. Some Chinese church leaders began to feel a burden to reach the increasingly large numbers of Chinese factory workers (over 100,000) going overseas to work in factories of the United States-entrusted islands of the North Pacific such as Guam, the Marshall Islands, Saipan, and also in Fiji. They launched mission programs to preach the gospel among these Chinese communities, mainly targeting factory workers.

In 1998, mission pioneer Rev. Thomas Wang, president of Great Commission Centre International (GCCI), initiated the first "Pacific Islands Chinese Mission Conference" (PICMC) in Guam. This created widespread concern for the physical, social, and spiritual needs of these "neglected kinsmen" in the islands. Chinese Christian leaders all over the world—from the US, Canada, Hong Kong, Singapore, Australia, and New Zealand—gathered to discuss, pray about, and plan evangelism strategies for the Pacific Islands. Five similar PICMCs were subsequently held: respectively in Fiji (2000), New Zealand (2001), and Australia (2004, 2009, and 2013). Since then, most Chinese mission initiatives and outreach activities in the South Pacific Islands have been connected to or coordinated by the Chinese Christian Mission of Australia (CCMA).

Status of Chinese Ministry in the Pacific Island Nations

Based on data that I compiled in 2005 for each Pacific Island nation, the tables below give an idea of the status of Chinese ministry in each of them. As Australia, New Zealand, and Hawaii are culturally and economically very different from the Pacific Islands, they are not included below.

(A) Micronesia*[1]

Island Country	Main Language	Total Population	Chinese Population	Status of Chinese Ministry
Fed. States of Micronesia	English	Pohnpei /Yap Total 50K	1000	None
Palau	English	20K	2,500	None
US Trust Territory	English	Guam, (200K) Saipan/Tinian(70K)	6000*[2] 5000*[2]	Three Four
Marshall Is.	English	60K	300	One

*[1]Because of its geographical proximity to East Asia, mission campaigns in Micronesia have largely involved and been supported by churches in Malaysia, Singapore, Taiwan, and Hong Kong. There is also support and participation from North American Chinese churches.

*[2]Due to China's growing economy, the number of factory workers arriving since the start of the Reform and Opening policy has decreased. This is largely because pay scales in China caught up with pay scales in the islands.

(B) Melanesia**

Island Country	National Language	Population	Chinese Population (City)	Brief status of Chinese Ministry
Papua New Guinea (PNG)	English, indigenous dialects	9M	10,000-20,000 (Morsby, Lae, and Rebaul)	A fellowship was formed in the 1990s by a Singaporean; however, due to the lack of stable spiritual leadership, it has struggled.
Solomon Islands	English, indigenous dialects	700K	5000 (Honaria) Chinese from mainland China, Taiwan, and Southeast Asia	A group of churches started by the Malaysian Methodist Church. Congregations: 20-30
Vanuatu	English, French, indigenous dialects	310K	2000 (City: Port Vila) 500 (City: Santo)	Port Vila Chinese Christian Church, formed in 2001, now has a congregation of over 60. In Santo: a small Chinese Christian group.
New Caledonian (French Overseas Territory)	French, indigenous dialects	Noumea 280K	700 (Noumea) Cantonese Chinese from Vietnam	Noumea Chinese Christian Church, formed in 2002, has a congregation now maintained at 20-30.
Fiji	English, indigenous dialects, Indian (38% of population)	900K	6,000 (Suva, Lautoka-Nandi) From Guangdong province with different dialects.	A Chinese church in Suva (without a pastor). A Chinese church in Nandi-Lautoka area organized by WEC. There is also a Christian group led by businesspeople from Wenzhou in China.

**Melanesia has the greatest proportion of Chinese but little attention has been given to their spiritual needs. After the first PICMC, Chinese Christian Mission Australia (CCMA) began to coordinate and send short-term mission teams to preach the gospel among the Chinese in the islands. Subsequently, two missionary couples were commissioned and sent from NZ (in 2001 and 2002) to Vanuatu and New Caledonia to help disciple believers and to build up the two existing Chinese churches there.

(C) Polynesia

Island Country	National Language	Total Population	Chinese Population	Brief status of Chinese Ministry
Tonga	English, indigenous dialects	100K	Present: 3000 Because of sales of the Tonga passport, the number has once gone up to > 6,000.	The local Victory Church has a Chinese congregation with a pastor from Singapore. At one time it had over 100 Chinese attending.
Samoa (formerly under NZ administration)	English, indigenous dialects	200K	>20K*** (Apia) claim Chinese ancestry. Samoa/Chinese intermarriage is common. Cantonese speaking descendants >100.	Samoa has a close relationship with NZ. After World War I, up until 1962, Western Samoa was governed by NZ. Currently, most of descendants of Chinese have integrated into local Samoan churches.
French Polynesia (Tahiti), French Overseas Territories (French administered territories)	French, indigenous dialects	280K	>20K*** (Papeete) claim Chinese ancestry. Chinese are mostly Hakka. Small number of Cantonese/Mandarin business traders.	There have been two Chinese speaking Hakka/French churches. However, after the old pastor retired, there has been a shrinking of membership due to the lack of spiritual leadership in the two churches. Currently, most "Tahiti Chinese" join and are integrated into the local Tahitian churches.

***Samoa/Chinese and Tahiti/Chinese intermarriage is common in the islands which accounts for over 10–20% of the population claiming to have Chinese ancestry.

Possible Future Trends and Ministry Concerns

The future of ministry amongst the Chinese in the Islands of the Pacific is likely to be impacted by, among others, the following three factors.

The COVID-19 pandemic: Over the past several years, all Chinese missionaries and pastors serving in Vanuatu, New Caledonia, and Tahiti either retired or left the islands. Furthermore, during the past two years or more, other leaders in the Solomons, Papua New Guinea, and Tonga have been unable to return to the islands due to COVID-19 related border closures. It has not been possible to arrange for visiting pastors or short-term mission teams. As a result, a spiritual vacuum has been created within the Chinese churches. CCMA is trying hard to keep contact with churches and groups and provides them with whatever support is possible. Mostly through the internet, they have sought to provide literature, sermon and training videos, spiritual encouragement, and nourishment. All these online resources and contacts are valuable, but they are no substitute for the intimate on-site, in-situ pastoring and teaching needed.

As a result [of the pandemic], a spiritual vacuum has been created within the Chinese churches.

Inter-racial relationships: Relationships among Chinese immigrants have become more complicated, and there have been increasing tensions between Chinese and local indigenous people. Chinese living in the islands come from many different parts of China. The old immigrants (老僑) are either of Hakka descent or they are from Guangdong and speak Cantonese. On the other hand, the new immigrants (新僑) are mainly from other parts of China and speak Mandarin. The number of new immigrants (新僑) has increased to the point where they are numerically predominant. This has resulted in a gradual shift from the use of Cantonese in church services to that of Mandarin. The fact that these "old" and "new" immigrants come from different backgrounds and sub-cultures, have different values, and even opposing political views has considerably complicated pastoral work and has affected the growth and development of the churches.

The fact that these "old" and "new" immigrants come from different backgrounds and sub-cultures, have different values, and even opposing political views has considerably complicated pastoral work and has affected the growth and development of the churches.

The economic success of the Chinese and their increasing domination of economic activities in the islands has also created growing tensions between the Chinese and the indigenous people. There are serious divisions among the Chinese with some being pro-PRC and others who are anti-PRC.

Geopolitical tension in the region: Traditionally, Australia, New Zealand, and the US have played major roles in providing financial, infrastructure, and military aid for the development of the Pacific region. For several years now, China has also been expanding her political and military influence in the region. A recent security deal between the PRC and Solomon Islands[1] has caused great concern and has been seen by many other nations in the Pacific as upsetting the political and security stability of the region.

The growing influence of China in the region is also expected to affect ministry to the diverse Chinese groups in the islands.

The three political forces in the region are:

- Australia/NZ/US: Solomon, PNG, and Fiji—traditionally aid and support are from the so-called Five Eyes (FVEY).[2]
- France: three overseas territories of New Caledonia, French Polynesia, Wallis, and Futuna.
- China PRC: her expansion and establishment of diplomatic ties with Vanuatu, PNG, and newly with the Solomon Islands.

The island nations of the Pacific may be small and isolated, but they are of strategic importance, not least in relation to the expansion of China's influence globally. This article has focused on Chinese people living and working in the Pacific—a small but growing minority. There is a great need for gospel outreach among these Chinese people and for mature, stable leadership for the Chinese churches. Let us pray for the Chinese churches and let us also pray for the majority peoples of these scattered islands. In nations such as Papua New Guinea, the Solomon Islands, the Cook Islands, Tonga, Samoa, Fiji and Vanuatu, the Christian church has long been dominant, and the majority of local indigenous people claim to be Christian. Sadly, however, many are

Christian in name only and there is a great need for a spiritual renewal, for more biblical preaching, and more effective evangelism and discipleship. What role might China and Chinese people play in the developing geo-political, social, and economic climate of the region? And what role might *Chinese believers* play in relation to the "Mission of God" (*missio Dei)* and the growth of his kingdom?

Joseph Fung is currently a retired, freelance preacher and previously was a missionary of CCM Australia and in Vanuatu/ New Caledonia. He is a former director of CCM New Zealand.

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[1] The Solomon Islands switched diplomatic ties from Taiwan to Beijing in 2019. The controversial security deal between the Solomons and China, signed in March 2022, would give China ready access to the South Pacific region, and possibly allow China to establish a naval base in the Solomons.
[2] The Five Eyes is an intelligence alliance comprising Australia, Canada, New Zealand, the UK, and the US.

Useful Reference Material
Chinese Christian Mission Australia (CCM Australia) website: https://ccma.org.au.
Island material: *A Handbook of Chinese Christian Mission in Pacific Islands* by Joseph Fung, 2005 (written in Chinese): https://josephhkfung.files.wordpress.com/2 022/04/islandmaterial.pdf. Accessed May 17, 2022.

Editorial: Packing a Punch! **Continued from page 2**

atheistic background, are often attracted to Christianity. They may start attending church and may even confess faith. However, unless they meet with the Lord in a personal, life-changing way, their faith may be little more than socializing at church on Sundays.

The book review is about Keith Newman's highly acclaimed book, *Bible and Treaty* which tells how the gospel came to New Zealand in the early to mid-1800s. It may surprise some to discover how relevant this inspiring story is for all living in New Zealand today, including the Chinese.

Peter S. Anderson, a former International Director of Jian Hua Foundation (JHF) has been in Chinese ministry for over 45 years. He and his late wife, Geralyn, served in Taiwan, Hong Kong, and mainland China. From 2006–2016 he and his "second blessing," Elizabeth, pastored a multicultural church in Auckland, New Zealand. For over ten years Peter has been a guest lecturer at Carey Baptist College teaching "The Mission of God" course in both Chinese and English. He authored the book Weapons of Peace: The Story of William and Johanna Anderson *and later this year hopes to complete a book on his experiences in China,* Encountering China and Her Peoples: A Fifty-Year Adventure.

"Kiwis" in the Middle Kingdom

New Zealanders Serving God's Mission in China from 1877 to 1953 and Beyond

By Sylvia Yuan

Image credit: Presbyterian Research Centre, from left to right, Alexander Don, Kathleen Pih, Annie James.

When researchers think about missionaries, they think of Brits and Americans, the workers from the two biggest sending countries. However, there have been various "subaltern members" of the international missionary community, including Kiwis. "Kiwi" is the Māori name of a native bird and is also the colloquial name for New Zealanders. The word "kiwi" perhaps also signals smallness and naivety. "Middle Kingdom" is one of the common names for China. Without doubt, this self-appointed name contains a sense of Sinocentrism. The icon of "kiwi" and the notion of "Middle Kingdom" form an interesting contrast. It is equivalent in saying "small birds in a big forest." This is the picture of New Zealand missionaries in China.

The First and Last Kiwi Missionaries to China (1877–1953)

It is traditionally believed that the first New Zealander who sailed for China in 1891 was Annie Harrison (杭秀珍), a CIM (China Inland Mission) missionary. Since a category of separate New Zealand citizenship was only created in 1947, almost every missionary sent by New Zealand churches was holding a British passport.

One interesting discovery of my research was to find out that one British missionary spent 15 years in New Zealand before being accepted to serve in China. He was Samuel Dyer Jr. (台慕尔), the surviving son of Rev. Samuel and Mrs. Maria Dyer, the London Missionary Society couple serving among the Chinese in Malaysia prior to the opening of China. Samuel Jr.'s sister, Maria Dyer, married the founder of the CIM, Hudson Taylor, and kept asking Samuel to come to China to be Taylor's secretary. Maria died in 1870 but Hudson Taylor kept contact with his brother-in-law. In 1877, Samuel Dyer Jr. was accepted by the British and Foreign Bible Society to work in China as an "agent." He worked closely with the CIM during his 21 years of service in China.

The last New Zealand missionary of this era left China in 1953 (Mary Milner/毛愛華 of the CIM) but did this spell the end of New Zealand's China mission? One missionary that I interviewed suggested that the date should include the years her mission was relocated in Hong Kong. China has been alive in the minds and thoughts of her ex-missionaries and their children. Many revisited China particularly following China's opening in the late seventies and early eighties. Despite the fact China had closed its doors to foreign missionaries, many New Zealand Christians continued to pray for China and the church in China. While missionaries were no longer welcome, Kiwi Christians have, since the 1980s, made significant contributions in education, medicine, agriculture, social services, relief and development work, as well as in business.

The Numbers and Stages of Kiwi Missionaries to China

Missionaries were one of the earliest links in Sino-NZ relations. While Chinese arrived in New Zealand as goldminers much earlier than New Zealanders arrived in China as missionaries, the latter played a more significant role and left a lot more records. A distinctive feature of mission in this historical period was that New Zealand was simultaneously sending and receiving missionaries while Britain and the US were largely considered as sending countries only. Today it has become widely acceptable to regard mission as being "from everywhere to everywhere" but this was not the case at the beginning of the twentieth century. Although New Zealanders did not develop or articulate the concept, they practiced it.

By the 1930s, New Zealand had built its reputation as a high per capita sending country. Based on the statistics provided by Hugh Morrison's thesis,[1] among the 45 countries, China was the second most important "field" for New Zealanders after India, absorbing almost twenty percent of the missionary force from the 1890s to 1930s.

Table 1 shows the top five mission societies sending New Zealanders to China. Over the years, New Zealand sent at least 255 missionaries to China. The CIM was the biggest and earliest recruiter of all, followed by the Presbyterian Church.

Table 1: Number and percentage of China missionaries from NZ of the top five mission organizations [2]

	Year of the first China missionary	Total number of China missionaries	% of the total China missionaries
CIM	1891	101	39%
Presbyterian	1901	64	25%
Anglican missions	1906	34	13%
Brethren	1904	14	6%
FAU (Quakerism)	1945	12	4%
Other	----	30	12%
Total		255[3]	

Note: FAU stands for Friends Ambulance Unit. This Quaker background organization practiced humanitarian ambulance and relief work in China without preaching a Bible-based pacifist ideology.

The second table shows the number of missionaries who left for China during different periods. The decade 1900–1909 saw the largest increase. More New Zealanders left for China during the 1930s than during any other periods.

Table 2: Number and percentage of missionaries departing for China at different periods.[4]

Period	Number of China missionaries	Ratio of increase	% of China missionaries of the period to the total number of NZ missionaries
1850–1889	1	--	0.4%
1890–1899	19	--	7.5%
1900–1909	34	79%	13.4%
1910–1919	42	24%	16.5%
1920–1929	48	14%	18.9%
1930–1939	51	6%	20%
1940–1949	48	-8%	18.5%
Sailing time unknown	12	--	4.7%
Total/	255	--	12.5%

The next table shows some interesting gender patterns. When we think of missionaries, we often think of men. However, women made up the majority of the missionary force. Usually only about one-third of missionaries were men, including both married and single. Another one-third were missionary wives, and the final one-third were single women. This seems to be the "golden ratio" of missionary communities, regardless of where they were sent or in which field they were serving. However, it needs to be borne in mind that many of these women were classified as missionaries only retrospectively. It is quite intriguing to think that New Zealand sent more women than men to a country that was considered heathen, mysterious, and dangerous.

Table 3: Number and Percentage of China Missionaries from NZ of the Top Five Mission Organizations by Gender.[5]

	Male	Female
CIM	41（40%）	60（60%）
Presbyterian	23 （34%）	41（64%）
Anglican	3 （9%）	31（91%）
Brethren	6 （43%）	8（57%）
FAU	10（83%）	2（17%）
Total	87（34%）	168（65%）

Ground-breaking Kiwi Ingenuity in Mission

Despite being from a small, isolated society in Oceania, New Zealanders broke a lot of new ground. Perhaps being small and being new were part of the reason why Kiwi mission leaders tended to be flexible in decision-making. For example, the Presbyterian Church of New Zealand (hereafter PCNZ) was the first independent mission to China from the "down-under" world, beating Australians in this regard by over forty years.

Moreover, the mechanism by which PCNZ's China Mission was established was also unique. Most China-related North American missions started off as foreign mission to China, followed by home mission to Chinese immigrants, initiated by missionaries returned home on furlough or retirement. However, PCNZ's China Mission reversed this common pattern: a missioner working among Chinese goldminers in the Otago region, Alexander Don, discovered that four out of every five Chinese in New Zealand came from a few villages near Canton. According to the American Presbyterians working in the area, these villages were notoriously anti-foreign. Nonetheless, Don helped with setting up the Canton Village Mission in 1900 and introduced its first missionary, George McNeur (麥沾恩)， to the Chinese in Otago. Based on the trust that Don had built among Chinese goldminers, McNeur was entrusted with a collection of photos, home letters, and gold nuggets, which opened many doors to the village families during his first term in China. It was said that his way to the Canton villages was "paved with gold."

The PCNZ Mission also sent an ethnically Chinese woman as a missionary doctor to China with all the formalities that were given to Pākehā[6] missionaries. Adopted by a CIM single lady missionary, this Chinese woman had been known as Kathleen Pih（畢振華）. This was a very unusual practice at the time. Another interesting example would be Kathleen Hall (何明清).[7] Because of her association with the Canadian communist doctor Norman Bethune, she was perhaps the only missionary that revisited China in the 1960s, had her biography published in Beijing in the early 1990s, a marble statue built, a school named, and a scholarship established in her honor.[8]

As a generalization, Britain sent more doctors and America sent more educationalists to China through the missionary channel. A fair number of British and American missionaries returned home as sinologists. None of the Kiwi returnees became university professors. Two missionaries (James Huston Edgar, 叶长清 or 叶长青, and Reginald Sturt,司德） were Fellows of the Royal Geographical Society, but both died in China, and thus did not bring their wealth of knowledge back home. By and large, New Zealanders were more of the jack-of-all-trades type. The "number-eight-wire" mentality (a no-fuss, resourceful attitude towards getting things done) was a strong feature of Kiwi missionaries—a very useful skill set in any mission field. By the 1930s and 1940s, a distinctive Kiwi reputation did emerge. For example, when the Kiwi recruits arrived at the Quaker's hostel in China, they were greeted with this kind of comment: "The New Zealanders are here—and do not they look tough!"[9]

New Zealanders were latecomers to the missionary community in the China field, when diplomatic terms, extraterritorial rights, and jurisdiction precedence had been negotiated on their behalf without their consent. Ironic as it may sound, it was also true that coming from a small colonial society, New Zealanders were more likely to identify with the Chinese people at the grass-roots level.

At one point, the Chinese communists regarded New Zealand as an oppressed society. When the Kiwi missionary, Arnolis Hayman (成邦慶), was released by the Red Army, a journalist speculated that he was released because the army leaders considered him "a victim of imperialism" rather than an active imperialist himself because he came from the colony of New Zealand. [10]

At times, New Zealanders could be subject to the ridicule of their British and American colleagues. For example, when Amy Carter（高雅琴）wanted to tell her fellow missionaries about her homeland, she could not even find New Zealand on the world map supplied by the mission home. By that time, the CIM had been recruiting Kiwis for over 40 years.[11]

J. O. Sanders（孫德生）was another interesting example. When he was appointed the General Director of OMF[12] in 1954, there were two marks against him: one, he had not had any field experience; two, he was a "colonial." His biographer points out that both "weaknesses" turned out to be his strengths: coming from a small country, he posed no threat; and lacking China experience enabled him to look forward rather than look backward in his leadership.[13] This is exactly what CIM needed in a post-China era.

When we think of missionaries, we think of people who go overseas to bring change and transformation. However, it is little realized how much missionaries themselves are changed and transformed in the process. To an even lesser degree, perhaps, do we realize just how much the home scene in New Zealand has been changed through missionary movement to the Far East. Sino-NZ connections through church organizations were formed earlier than any diplomatic representation was established between the two countries. The PCNZ is an interesting example. From the early 1900s, it introduced a missionary supporting scheme called "own missionary," in which a local church could adopt one or more overseas missionaries. Over the years, at least 22 China missionaries were adopted or owned by a local Presbyterian organization—thus strengthening the links between New Zealand and China.

Tangible links could also be found between mission assets in China and particular Christian organizations in the Dominion. In the mid-1930s, a fund-raising campaign was initiated by the missionary midwife Annie James (謝美安)[14] for the purchase of a motor vehicle. "Busy Bees" was a mission-minded children's group that had many sub-groups called "hives." Table 4 shows how each part of the car was itemized by different hives. Children who belonged to these "hives" would remember providing "honey" (a small sum of money) to this overseas project in China.

Table 4: Itemized Contribution Made by Different PCNZ's Busy Bee Groups towards A. James's Car.[15]

Hives	Parts of the car	Amount
Kelburn	Horn	£3
Napier	Seat	£3
Lower Hutt	Screen	£1
St. Paul's Wanganui	Wiper on screen	5/-
Roseneath	Light	10/-
Knox, Dunedin	Wheel	£1
Otaki	Repair kit	£3
Dunedin	Hood	£2/18/6
Māori Hill	Petrol	£1
Nightcaps	Mirror	10/-
Ohai	Electric wiring	5/-
Otautau	Accelerator	£1

The Reverse Effects of Kiwi Missionaries' China Experiences

Back in the late nineteenth century and early twentieth century, the primary channel through which New Zealanders could access information on Asian affairs was through Christian missionary literature. Our forebears were fed with missionary reports as their only source of up-to-date information about the Far East. Missionary deputation was also very influential, especially in small towns. For example, Rev. George McNeur's furlough in 1907–1908 touched an accumulated audience of 15,000 people in 122 meetings.[16]

When all the missionaries had to withdraw from China, the PCNZ made a statement regarding its China mission, in which it said that China has been "deeply engraved on the hearts of our people."[17] What other New Zealand organization could have possibly made such a statement in 1950 in relation to things Chinese? Over the years, the missionary presentation of the Far East was instrumental in forming popular understanding of China and Asia.

Having looked at the past, let us look at its connection with the present.

Connecting the Past with the Present

Back in 2001, I entitled my MA thesis "From Chinese Gooseberry to Kiwi Fruit— Construction and Reconstruction of Chinesehood in Aotearoa/New Zealand." When I gave this title to my thesis, I did not know that the story of kiwifruit is connected with a missionary. After Kate Fraser's sister visited her in her mission station, she brought back with her some seeds of the Chinese gooseberry and gave it to a neighbor. Most commercial kiwifruit that we have in the market today can be traced back to those original seeds.[18] Kiwifruit is just one of the by-products of the missionary movements from New Zealand to China. Kate Fraser's colleague, Mary Emelia Moore (穆秉謙), [19] another single woman who worked in China for over half a century, brought back a hundred artefacts which became the foundation of the Chinese collection at the Otago Museum.

Few of us realize how much the returnee missionaries from Asian fields have contributed to the young na-

tion's medical practice and public health. The most prominent example would be Harold Bertram Turbott,[20] the "radio doctor." The reviewer of New Zealand's health system commented that it was hard to attract good staff other than those possessing "missionary fanaticism." He could be thinking of Turbott. Turbott's biographer points out that "the seeds of his interest in tropical medicine had been sown during his years in China, when he gained experience in the treatment of malaria, hookworm, and leprosy." Likewise, veteran nurses who had worked in the capacity of superintendent under the extreme conditions in China became competent matrons back home.

Missionary influence does not cease when missionaries die. It often carries on to the next generation or other spiritual descendants. In at least two cases, the "China factor" ran through four generations. A more familiar example would be Dr. Andrew Butcher, former director of Asia New Zealand Foundation. His grandparents were missionaries in China, and he grew up in an atmosphere where family gatherings were centered upon Chinese banquets.[21]

> Over the years, the missionary presentation of the Far East was instrumental in forming popular understanding of China and Asia.

The mission-inspired China story never ends and continues today, seven decades after the last missionaries physically left China in 1953. Many average New Zealanders have been inspired, directly or indirectly, by the life stories of China missionaries. It is an incredible part of Sino-NZ relations that should never be overlooked.

Sylvia Yuan, PhD, is a researcher and mobilizer for a sending organization as well as a liaison among the Chinese churches for the Bible Society of New Zealand. As the author of four books and mother of three, Sylvia encourages people to think cross-culturally through her writings and talks, both in New Zealand and overseas. This paper is based on her thesis "'Kiwis' in the Middle Kingdom: A Sociological Interpretation of the History of New Zealand Missionaries in China from 1877 to 1953 and Beyond," Massey University (2013). The full thesis can be accessed online: https://mro.massey.ac.nz/handle/10179/4869.

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1 Hugh Morrison, "It is Our Bounden Duty: The Emergence of the New Zealand Protestant Missionary Movement, 1868–1926." PhD thesis, Massey University, 2004.

2 Sylvia Yuan, "'Kiwis' in the Middle Kingdom: A Sociological Interpretation of the History of New Zealand Missionaries in China from 1877 to 1953 and Beyond" (PhD Thesis, Massey University, 2013), Table 2, p. 21.

3 One person (i.e., Lindsay Crozier) joined FAU and CVM subsequently. Therefore, the total figure is one less than the sum of the subtotals.

4 Extracted from Sylvia Yuan, "'Kiwis' in the Middle Kingdom," Table 13, p. 125.

5 Yuan, "'Kiwis' in the Middle Kingdom," Table 10, p.70.

6 *Pākehā* is a Māori word that generally refers to white people of European lineages.

7 Hall's life story can be found in the online *Dictionary of NZ Biography*: https://teara.govt.nz/en/biographies/5h3/hall-kathleen-anne-baird, accessed March 17, 2022.

8 Cited in Yuan, "'Kiwis' in the Middle Kingdom," 145.

9 Linnet Hinton, *Never Say Can't—The "Tibet" Vision Comes True* (Singapore: OMF, 1987), 40-41.

10 Ron Roberts and Gwen Roberts, *To Fight Better: A Biography of J. Oswald Sanders,* (Highland: OMF, 1989), 112, 122.

11 Yuan, "'Kiwis' in the Middle Kingdom," 323.

12 Caitriona Cameron, *Go Anywhere, Do Anything: New Zealanders in the Friends Ambulance Unit in China, 1945–1951* (Wellington: The Beechtree Press, 1996), 43.

13 The CIM renamed itself OMF after it left the China field.

14 James' life story can be found in the *Encyclopaedia of New Zealand*: https://teara.govt.nz/en/biographies/3j4/james-annie-isabella, accessed March 17, 2022.

15 "Busy Bee Notes," compiled in Yuan, "'Kiwis' in the Middle Kingdom," 296.

Continued on page 32

Testimony of an Old Immigrant

By John Zhou

Image credit: Katy Wrathall via Flickr.

John Zhou went to one of China's top universities, the China University of Geological Sciences in Wuhan. Despite his upbringing as a Muslim Hui, John was a practical atheist and a staunch Party member. He emigrated to New Zealand in 1996 and became a very successful landscaper. Local Chinese friends and colleagues witnessed to him, and in 2005 he made a commitment to Christ. He then married a fine Christian woman, but it was only later that his faith in Christ became truly personal and intimate. He tells of this in his testimony. John is now studying for his Master of Divinity degree through GETS Theological Seminary in California. He is also a lay preacher in his church—and a very good one!

Saturday mornings are often spent playing with the kids or being with the family. Some people may have to go to work. But here I am, a 50-year-old man, sitting at my desk taking an online Greek class. It is indeed a little difficult for me to study again, but I chose to do this because I have decided to live the second half of my life differently, not all for myself, but for him—the Almighty God, the only true God.

I qualify as an "old immigrant." It has been twenty-six years since I came to New Zealand, the Land of the Long White Cloud. Looking back, I have a deep sense that throughout this journey I have been guided by God. Having a grateful heart is a gift bestowed by God. Having such an attitude, however, is something that some unbelievers cannot understand. "Do you mean to say," they may ask, "that all good things are given to you by God?" Yes, it is God who opens our dim eyes enabling us to see his wonderful deeds. This kind of gratitude arises spontaneously within when we discern what he has done in our lives.

Before I went abroad, due to the fact I am a member of the Hui ethnic minority, I had some exposure to religion and religious beliefs. However, this was mostly customs and traditions related to our Hui ethnicity rather than religious beliefs as such. Occasionally, for certain Hui festivals, I went to the mosque and saw foreign Muslims, but I had no idea about the beliefs of Islam.

It was more than ten years after going abroad that I came to accept the Christian faith. Before that, however, during those ten years, some friends had taken me to church, but for various reasons I did not show much interest and stopped going. In fact, believing is a choice, a decision—just as not believing is a choice. However, the result of believing and the result of not believing are totally different. By believing, through the grace of God we encounter him, and once we encounter him, we find our faith grows even more.

After believing in the Lord, my everyday life did not change a whole lot except that I started going to church on Sundays. Of course, I also participated in some discipleship training courses at the church. After about a year, however, something happened that led me to experience in a very deep and personal way a "peace and joy that passes all understanding."

In 2008, our first child, my daughter, was born, but she was a premature baby, born at twenty-nine weeks (seven months). That Friday night at midnight, my wife woke me up. Her amniotic fluid had broken, so I quickly called an ambulance. The ambulance took my wife to the hospital. I was very worried. Not knowing what to do, I hurried to the restroom and, kneeling, began to pray. It was the first time in my life that I had knelt to pray, and it was probably the first time I had prayed to God with such sincerity and earnestness. I had

always thought that I could do everything and did not need God very much. Faith had been a kind of support in spiritual matters, but I began to realize that there are very few things that one can do, and there are very many things that one cannot do. At that moment, I knew all I could do was to rely on God. I remembered that the pastor had said something like "man's extremity is God's opportunity." This phrase described my situation at that moment. Sometimes, it is only when our head hits the wall and there is no way out that we truly understood what our relationship with God needs to be.

Four days later, my daughter was born weighing 1,029 grams (2 pounds, 4 ounces). She seemed like a baby kitten, so tiny she had to be cared for in a hospital incubator. My wife was discharged from the hospital and went home for her month of confinement after giving birth. Every day after finishing work, I went to the hospital to hold my little daughter for a while. Seeing so many tubes inserted into her small body, my heart went out to her in tender love, but there was no worry or fear.

Because of our daughter's premature birth, relatives at home and brothers and sisters at church all sought to comfort us. They were concerned that my wife and I would be stressed and worried because of our daughter's condition. After all, she was so tiny and was still having to be monitored in the hospital. But to tell the truth, we were just immersed in the joy of our newborn child. We really had no worries or anxiety at all. Although we watched our daughter sleep under that glass cover every day, our hearts were full of peace and joy. Later, when I thought about how I had felt during that time, I realized that I had been given a peace and joy that came from God. It was unexpected, and it was beyond human control.

My daughter was growing at a rate of 50 grams (1¾ ounces) per day. Around what would have been her normal due date, she finally reached the 2.5 kg (5½ pounds) prescribed by the hospital, the weight that a normal newborn should have. We took our daughter home and put her in the cot we had prepared for her. At that moment, there was a knocking sound on the window of her room. We saw a little bird, using its beak nonstop knocking on the window. I opened the window to chase it away, and when I turned my head, it flew straight back and knocked on the window once again.

At this point our daughter woke up, but she did not cry. She just opened her eyes and looked at us and at her new surroundings and laughed. The little bird stopped knocking, but stood on the fence outside the window, chirped for a while, then spread its wings and flew away, never to return. My daughter turned her head and went back to sleep.

In that moment, my wife and I could not help but be excited, and we were both moved to tears. For us that little bird had been no ordinary little bird but rather an angel announcing good news. Now we knew that the God we believed in had always been protecting us and our daughter. He had never left us and had placed our now healthy daughter into our care. God is the God who hears our prayers. This miraculous experience made us realize how much God loves us.

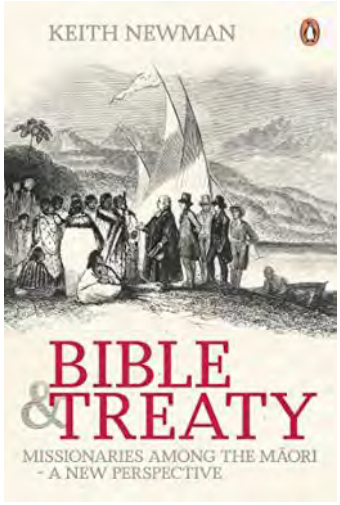
Dear friends, do you want to experience this unexpected peace and joy? Do you want to experience the kind of life where an all-powerful, loving Lord is with you? Come and know him, the Lord Jesus Christ, who is love, who is truth, and who is eternal life. He is willing to bless everyone who is willing to trust in him. May God bless you!

John Zhou (周茂軍) is an "old immigrant" who arrived in New Zealand in 1996. Originally from mainland China, John came to faith in New Zealand and is now preparing to use the rest of his life serving God.

Book Review

Exploring New Zealand's Rich Christian Heritage

Reviewed by Peter Anderson



Bible & Treaty: *Missionaries among the Māori—A New Perspective* by Keith Newman. Penguin Books, 2010, 367 pages. ISBN-13: 978-0143204084; ISBN-10 0143204084. Available on Amazon.

When I read *Bible & Treaty*, not long after it was first published, I could not put it down. Roughly covering the period of 1800–1864, it tells the story of how the gospel first came to the Māori people of Aotearoa New Zealand. *Bible & Treaty* is a book that can help all who have made New Zealand home, including the Chinese, be far more aware of this nation's rich Christian heritage. Interestingly, it is a story that also resonates with the story of mission in China and elsewhere.

Newman describes in detail the events leading up to and following the historic Christmas Day sermon in 1814 given by CMS (Church Missionary Society) Anglican missionary Samuel Marsden to some 400 Māori who were also joined by several missionaries and other Europeans. Marsden's friend, young Māori chief Ruatara, also spoke to the gathered crowd explaining in the Māori language what Marsden had preached in his sermon from Luke 2, "I bring you good tidings of great joy." This first preaching of the gospel in New Zealand took place in the Bay of Islands in the north of the North Island and was where early missionaries focused their efforts.

Newman goes on to describe how, after a slow beginning, the gospel began to bring transformation as it spread among the Māori tribes in both the North and South Islands, spread largely because of the Māori themselves sharing the "good news." As Newman points out, "The stories of the missionaries among the Māori cannot easily be isolated from those of the Māori among the missionaries. The European messengers of the *rongopai* or "good news" were often profoundly changed by living among the Māori in what was for them a lifelong commitment to service" (p. 7).

Newman not only tells the stories of the early missionaries, but he also looks at "the many previously unknown Māori missionaries whose rich contribution to the moral and cultural transformation of their own people began while the European teachers were still landlocked at the Bay of Islands mission base" (p. 8).

It is many of these stories that, for me, made the book so thrilling. Just one example is the story of Tarore, a young Māori girl brutally murdered in a night-time raid by a "war party" from a rival tribe from Rotorua. Tarore's father, Waikato chief Wiremu Ngakuku, had become a Christian and even in his grief spoke of forgiveness and of his desire for there to be peace, not war, between the tribes. He refused to follow the path of *"utu"* or revenge. The story does not end there. Amazingly, during the raid, Uita, the one who killed Tarore, had snatched the copy of Luke's gospel that Tarore had with her—a precious book that had been translated and printed by missionaries in the Bay of Islands. Later when Uita, who was illiterate, heard the book read to him, he was so deeply moved that he knew he had to find Ngakuku and seek forgiveness.

Newman tells the stories of many Māori evangelists, including some who were martyred for the faith. He also writes about numerous missionaries, both CMS and Wesleyan. One particularly remarkable man was CMS missionary Octavius Hadfield who spent a lifetime serving the Māori people. He later became the Anglican archbishop in Wellington.

In *Bible & Treaty*, Newman outlines the vital role played by the early missionaries in the preparation and signing of the Treaty of Waitangi. The Treaty, which is regarded as the founding document of New Zealand, was first signed on February 6, 1840 by Captain William Hobson representing the British Crown and by Māori chiefs from the North Island. Later, as the document was taken around the country, it was signed by a further 500. In total, the names, or official marks (*moko*), of 579 chiefs appear on the Treaty.

The Treaty of Waitangi was a sincere attempt to lay down the principles that should govern relationships between the Māori people on the one hand and the British Crown and growing numbers of colonialists on the other. The Treaty recognized Māori ownership of their lands, forests, and other possessions, and gave Māori the rights of British subjects.

Another fascinating part of the story that Newman highlights is the influence on this critical and formative period of New Zealand's history of the so-called Clapham Sect in Britain. Under the subheading "Humanitarian revolution" Newman gives an excellent account of the influence of this remarkable "group of ordinary churchgoers, ministers, influential and philanthropic businesspeople and politicians, who began to meet regularly in Clapham township, south of London" (p. 22).

In the late 1700s and early 1800s, this group—that included people such as Cambridge evangelical pastor Charles Simeon, philanthropist Lord Glenelg, economist Henry Thornton, and member of Parliament, William Wilberforce—was at the forefront of many important social reforms, including the fight to abolish the slave trade. Wilberforce was a close friend of Prime Minister William Pitt. John Newton, the former slave-ship captain, and composer of the hymn "Amazing Grace," was Wilberforce's mentor.

> "This was the first time the British had accorded any indigenous race a document promising their protection and granting them British citizenship."

The Clapham Sect "members, were determined that the British would improve the treatment of indigenous people, and they seized on the opportunity to expand mission work throughout the Colonies" (p. 25). Members of the group were closely involved in the formation in 1795 of the London Missionary Society (LMS) and later, in 1799, of the Church Missionary Society (CMS).

It was the next generation, in some cases the children of Clapham Sect members, that carried the torch of reform. James Stephen followed in his father's footsteps and in the footsteps of William Wilberforce. Newman records that Stephen "was appointed Permanent Under-secretary for the Colonies in 1836 and decreed indigenous people were to be protected and the principle of racial equality maintained" (p. 141). Secretary for the colonies, Lord Glenelg, another son of a Clapham reformer, worked closely with James Stephen. Both were disturbed by reports of the plight of the Māori at the hands of unscrupulous land-grabbing colonial settlers "avid for quick profits" who were exploiting the Māori. The New Zealand Company which was acting on behalf of large numbers of settlers and would-be settlers was becoming more aggressive, and some Māori leaders had petitioned the British for protection.

The Treaty of Waitangi grew out of the desire of the British to ensure the fair treatment of the Māori. The reports sent by the missionaries (in New Zealand), and the values long promoted by influential evangelicals (in Britain) all played a role in shaping the policy of the British government of the time.

What is more, as Newman points out, if missionary Henry Williams had not worked closely with the Māori

chiefs and explained to them that the British Crown was wanting to honor their request for protection, the chiefs would never have signed the Treaty. Newman writes, "This was the first time the British had accorded any indigenous race a document promising their protection and granting them British citizenship" (p. 159).

The British governor at the time, Hobson, later declared that if it had not been for the help of missionaries like Henry Williams, "a British colony would not have been established in New Zealand" (p.159).

Despite the positive influence of the missionaries, Newman does not gloss over the unsavory side of this early history—far from it. Some missionaries made huge mistakes and found themselves compromised both morally and politically. People like William Colenso (the printer turned missionary) and high church Anglican Bishop Augustus Selwyn did not exactly endear themselves to the Māori people. While some missionaries clearly failed to live up to their calling, the majority, however, sacrificially served those to whom they were called and saw transformation in lives and communities.

The story of modern New Zealand cannot be divorced from what happened in the past. This is one reason why accurately recording history is so important. Too often history is conveniently forgotten, distorted, or used for political purposes.

In his preface, Newman says, "The role of missionaries in New Zealand's short history has too often been ignored, minimized or demonized by revisionist historians, who have blamed them for much and credited them with little, even dismissing their peace-making efforts and contributions to literacy" (p. 7). He also points out that some historians dealing with this period of New Zealand's history have "muddied the water with their post-Christian, postmodernist perspectives" (p. 8).

All non-Māori are also referred to as *tangata tiriti* or peoples of the Treaty. In other words, the Treaty gives immigrants, including those from Asia, a rightful place in this nation.

In *Bible & Treaty*, Newman focuses on the period up to 1864, after which time, sadly, "the land wars and religious and political power plays" caused great disillusionment and conflict. Newman deals with this turbulent period in his 2013 follow-up book, *Beyond Betrayal: Trouble in the Promised Land—Restoring the Mission to Māori*.

Today New Zealand is no longer simply a land struggling to balance the interests of two cultures (biculturalism), the Māori and the Pākehā (i.e., non-Māori, European) cultures. The New Zealand of today is increasingly "multicultural," and a significant number of more recent immigrants are from Asia, including Chinese immigrants.

In a sense, the Māori today still see all immigrants (not just European ones) as Pākehā ("outsiders," a bit like the Chinese *wai guo ren*). All non-Māori are also referred to as *tangata tiriti* or peoples of the Treaty. In other words, the Treaty gives immigrants, including those from Asia, a rightful place in this nation. As Māori Anglican Bishop, Te Kitohi Wirema Pikaahu, referring to the Treaty of Waitangi, put it in an interview on Waitangi Day, February 6, 2022: "The Treaty is the foundation for all peoples—all those who were here at the beginning [in 1840] and also those who have come since."[1]

Or as missionary Henry Williams put it back in 1840: "The Treaty has the potential to bring Māori and Pākehā

together as one people to build a great nation."[2]

Bible & Treaty is not just a meticulously researched and beautifully written account of early Christian witness in Aotearoa New Zealand, it also inspires the reader with many amazing, God-shaped stories that feature in the history of our beautiful land. Keith Newman's brilliant book is informative, challenging, and inspirational. There is much here to help all New Zealanders, including more recent immigrants (like the Chinese), understand how to better integrate into New Zealand society.

Peter S. Anderson, a former International Director of Jian Hua Foundation (JHF) has been in Chinese ministry for over 45 years. He and his late wife, Geralyn, served in Taiwan, Hong Kong, and mainland China. From 2006–2016 he and his "second blessing," Elizabeth, pastored a multicultural church in Auckland, New Zealand. For over ten years Peter has been a guest lecturer at Carey Baptist College teaching "The Mission of God" course in both Chinese and English. He authored the book Weapons of Peace: The Story of William and Johanna Anderson *and later this year hopes to complete a book on his experiences in China,* Encountering China and Her Peoples: A Fifty-Year Adventure.

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[1]Online interview with Bishop Te Kitohi (Kito) Wiremu Pikaahu ONZM, Gracecity Church, Auckland. See: https://www.gracecity.nz/waitangi.
[2]Quoted in *Huia Come Home*, by Jay Ruka, 2017.

Kiwis in the Middle Kingdom **continued from page 26**

[16]Cited in Yuan, "'Kiwis' in the Middle Kingdom," 228–229.
[17]Yuan, "'Kiwis' in the Middle Kingdom," 293.
[18]The Fraser sisters' life story can be found in the *Encyclopaedia of New Zealand*: https://teara.govt.nz/en/biographies/2f23/fraser-mary-isabel, accessed April 10, 2022.
[19]Moore's life story can be found in the *Encyclopaedia of New Zealand*: https://teara.govt.nz/en/biographies/3m59/moore-mary-emelia, accessed March 17, 2022.
[20]Dr. Turbott's life story can be found in the *Encyclopaedia of New Zealand*: https://teara.govt.nz/en/biographies/5t21/turbott-harold-bertram, accessed March 17, 2022.
[21]Andrew Butcher, "In Pleasant Places: A Story of a New Zealand Missionary Family in China in the 1940s," *New Zealand Journal of Asian Studies* 16, no. 2 (2014): 195–218, accessed April 10, 2022, https://www.nzasia.org.nz/uploads/1/3/2/1/132180707/jas_dec2014_butcher.pdf.

ChinaSource Perspective

A Glimpse of What God Is Doing Down Under

By Joann Pittman

Image credit: John Morton via Flickr

In mid-April of this year, China and the Solomon Islands, a nation in the South Pacific, announced their intention to enter into a security deal that would allow Chinese warships a base in the South Pacific. The hope was that neighboring nations would join in a wider pact, a move that has been met with much resistance in the region and globally. Many of us who live north of the equator may have found ourselves grabbing an atlas or checking online maps to see where this was taking place. Admittedly, news from the South Pacific does not often feature prominently, and now suddenly it has landed on the front pages of our newspapers.

Given current events, this issue of the ChinaSource Quarterly is a timely one. While we may see alarming headlines and read bleak geopolitical analysis of what China is up to in that part of the world, this issue reminds of what God is doing in the region.

> There is a renewed sense that God is calling the Chinese church in New Zealand to be part of the global advancement of the gospel.

Reading this issue has been an incredible educational journey for me, making me realize how little I know about not only New Zealand, but about the South Pacific region in general. While I have known a lot of "Kiwis" in my life (from growing up in a missionary community in Pakistan), most of my knowledge is of the stereotypical variety—grand fjords and sheep farms. Though I've never read the books or seen the movies, fans of The Lord of the Rings movies probably remember the films' settings when they think of New Zealand.

Here are five things that I learned from reading this issue:

1. The immigration and diaspora story for Chinese in New Zealand is not much different from stories in North America and Europe. They originally went to the country as laborers, and over the years have experienced many of the same challenges of discrimination, a sense of cultural isolation, and generational difference in attitudes towards identity. At the same time, they have become an important and vital immigrant community that contributes to the dynamism of the nation.
2. There is a renewed sense that God is calling the Chinese church in New Zealand to be part of the global advancement of the gospel. They may be geographically isolated, but they have a key role to play in what God is doing worldwide.
3. There are three main regional groupings of the South Pacific nations: Micronesia, Melanesia, and Polynesia, of which New Zealand is a part. Other nations in Polynesia include Samoa, Kiribati, the Cook Islands, and French Polynesia. Most of these nations have growing communities of recent immigrants from the People's Republic of China. God is giving the New Zealand churches a vision to reach these diaspora communities that are closer to home.
4. There is a rich history of mission work from New Zealand to China, beginning with Annie Harrison in 1891. The last Kiwi missionary left China in the 1950s, but mission work continued in Hong Kong and among the growing Chinese diaspora communities in New Zealand. When China opened up again in the 1980s, Kiwi Christians arrived and continued to make significant contributions.

5. I am wholly deficient in my knowledge of the history and culture of New Zealand and the South Pacific Islands. It is time for me to add some books to my reading list. I welcome recommendations.

As we continue to look for ways to tell stories of the Chinese diaspora communities worldwide, we are grateful to Peter Anderson and his team of talented writers for giving us a glimpse into what God is doing in, among, and through his people in New Zealand and the greater South Pacific.

Be encouraged!

Joann Pittman is ChinaSource's Vice President for Partnerships and China Engagement and the editor of ZGBriefs.

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[1] Kate Lyons and Dorothy Wickham, "The Deal That Shocked the World: Inside the China-Solomons Security Pact," The Pacific Project: Solomon Islands, The Guardian, April 20, 2022, https://www.theguardian.com/world/2022/apr/20/the-deal-that-shocked-the-world-inside-the-china-solomons-security-pact.

[2] "China Fails to Strike Security Deal with Pacific Nations," Deutsche Welle (DW), May 30, 2022, https://p.dw.com/p/4C1aZ.

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