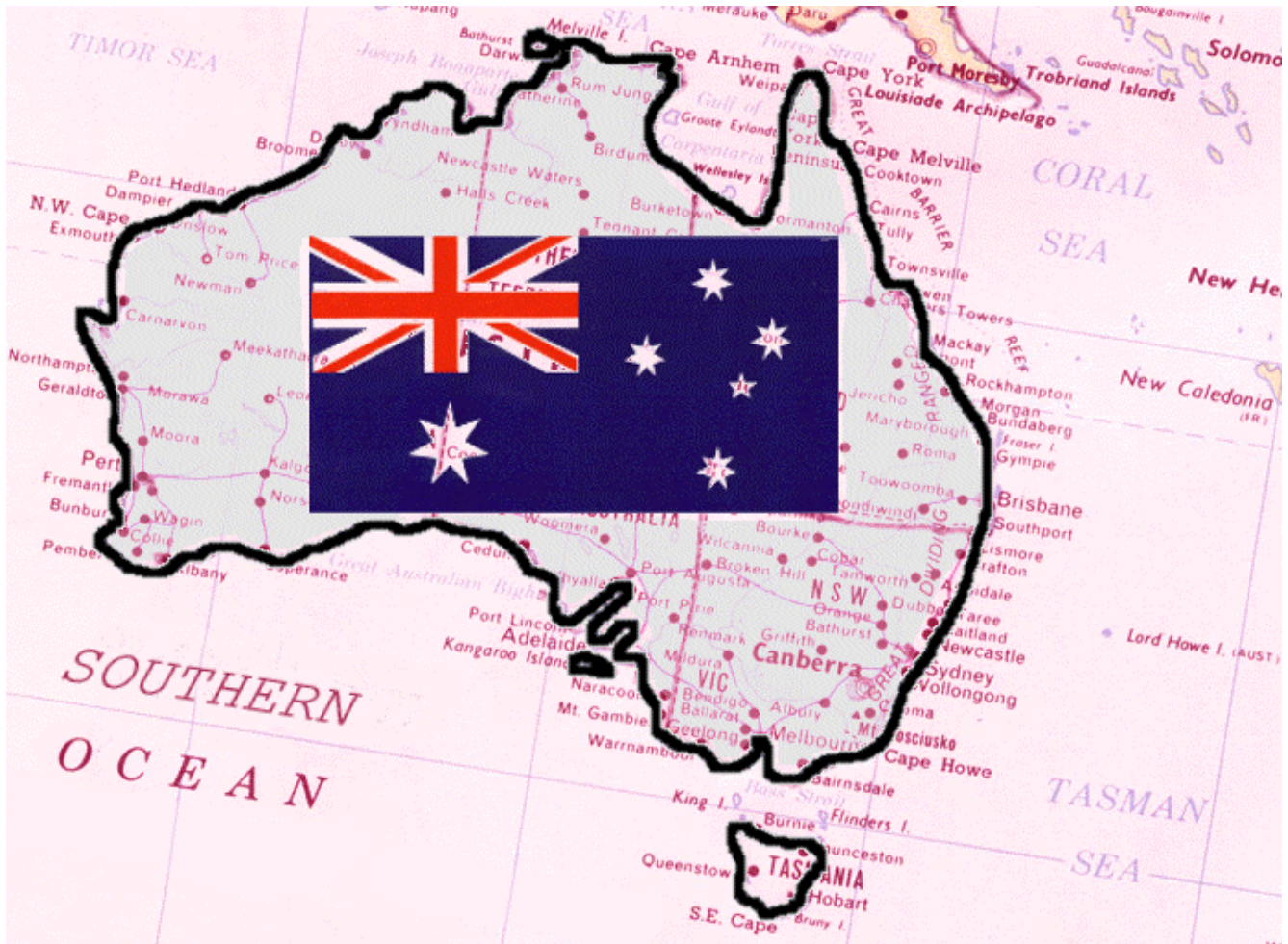


THE CHRISTIAN FOUNDATIONS OF AUSTRALIA



by

Rev. Prof. Dr. Francis Nigel Lee

Department of Church History,
Queensland Presbyterian Theological Seminary,
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In the *Jubilee History of Queensland*,¹ one reads "there are those who credit the discovery of Australia to the time of Alexander the Great, 327 B.C..... There can be little doubt that when Strabo wrote fifty years before Christ, and Pliny in the latter part of the first century, and Ptolemy [Claudius Ptolemaeus] in the second, 'of a land of beauty and bounty stretching far to the south of India beyond the equator to an unknown distance' — they...doubtless told the story of some early explorers who...beheld this land. Indeed, there is scarcely a century to be found in which some mention has not been made of this great Southern Land which, in the language of Agathemerus of the third century, 'was the greatest island in the World.'"

Professor F.L.W. Wood, in his well-known *Concise History of Australia*² indicates that already in Pre-Christian times the Greeks presumed there might well be a great Southern Continent. Perhaps then, suggests Wood, some descendants of Adam might have travelled as far as the Antipodes and flourished there. Thus too thought Albert the Great (1193-1280) and also even Roger Bacon (1214-1294).

Stories from Marco Polo, who returned from China to Venice in 1295, confirmed the Ancient Greek presumption that *Terra Australis* alias Australasia might very well exist. Renaissance researches in astronomy and hydrography further confirmed the presumption. Thus, by the fifteenth and sixteenth centuries European experts knew that there must be a great Southern Continent.

By 1603^f, King James the First of England and Scotland had created the "Greater Union" flag — combining England's St. George's cross with Scotland's St. Andrew's cross. Then, in 1605 — just a decade before the Synod of Dordt — the Dutchman Jansz, sent by the Protestant Dutch East India Company to explore what is now the southern coast³ of Indonesia, entered Australia's Gulf of Carpentaria in his ship *Duyfken* — and followed the coast to Cape Keer-Weer (or Cape 'Turn-Back') in Queensland.

In 1607, Quiros from Peru discovered the New Hebrides (just over a thousand miles to the east of Australia) — which he named:⁴ *Land of the Holy Spirit*. Then, in 1616, the

¹ Muir & Morcom, Brisbane, circa 1887, pp. 1f & 10f.

² F.L.W. Wood: *Concise History of Australia*, Dymock's Book Arcade, Sydney, 1936, pp. 1-5.

³ Art. Jansz, Willem, in *Concise Encyclopedia of Australia and New Zealand* [hereinafter styled *CEANZ*], Horwitz Grahame, Cammeray N.S.W. Australia, I p. 504.

⁴ See C.M.H. Clark: *A History of Australia*, University Press, Melbourne, I pp. 14-16. "Until the refutation of Dr. oMoran's views by E. O'Brien, children in Catholic schools were taught that Quiros discovered Australia, while in the Protestant and State Schools the honour was given to the Dutch — to Jansz or Hartog.... O'Brien thus followed [Captain] Cook not only in his opinion of the site of *Australia del Espiritu Santo* [namely in the New Hebrides], but also in his estimate of the significance of the Dutch. So Quiros lost that sort of pre-eminence."

Dutch Calvinist Dirck Hartog,⁵ in his ship *Eendracht*, discovered the west coast of Australia.

The American Rev. Dr. Jonathan Edwards's 1739 predictions about Australasia

By 'Australasia' is meant Australia, Tasmania, New Zealand and their Dependencies — in the southwestern quadrant of the Pacific Ocean. Twenty years after the Britons on Captain Brooke's good ship *Tryal* had occupied, briefly, one of Australia's Monte Bello Islands some 200 kilometres off the coast of Western Australia — an important event occurred in the very year of the beginning of the English Civil War, and the year before the Protestant Westminster Assembly met in London. For in 1642, the Dutch Reformed Presbyterian Abel Tasman dedicated to Almighty God his voyage toward 'New Holland' (alias Australia). At length, he discovered and named Van Diemen's Land (subsequently renamed Tasman-ia) — as well as Staten Landt (alias the South Island of New Zealand).

Wrote the Protestant Tasman in his diary before leaving his old Holland for 'New Holland' alias Australia: "May God Almighty vouchsafe His blessing on this work!" Later, after departing from off the coast of Tasmania, he further wrote: "God be praised and thanked for His happy voyage!"⁵

About a century later, the great American Puritan Rev. Professor Dr. Jonathan Edwards (Sr.) — later to become the Founder and first President of Princeton University — had already waxed lyrical about Britain, Ireland and the great Southern Continent of Australasia. Fascinating indeed are his many predictions concerning what he himself called "*Hollandia Nova Incognita*" (or 'Unknown New Holland' alias Australia) and "*Terra Australis*" (or what we now call Australasia). Uncanny too are his predictions about the year A.D. 2000.

For in his *Apocalyptic Writings*, the A.D. 1703-58 Jonathan Edwards proclaimed:⁶ "There are three Continents of the Earth: the Old Continent [alias the land-mass of Europe-Africa-Asia], America [North-Central-South], and *Terra Australis* [or Australasia].... The Mediterranean Sea...opens the way from Canaan...straight to *Terra Australis* the Third Continent" — which is also located "to the West side of America through...the great South Sea into *Terra Australis* by the Indian Ocean....

"What advantage has it been to America, that the Mediterranean Sea opens from them to us; or what advantage has *Hollandia Nova* [alias Australia] or *Terra Australis Incognita* [or unknown Australasia], from the Indian Ocean's reaching from them even to this land? Wherefore, we do believe that the most glorious part of the Church will

⁵ *Ib.*, pp. 29 & 34.

⁶ J. Edwards: *Apocalyptic Writings*, ed. Stein, Yale Univ. Press, New Haven, 1977, pp. 133-35, 143 & 411. See too F.D. White's M.Th. dissertation *The Reformation Roots and Edwardsean Fruits of the Missiology of Jonathan Edwards' Interleaved Bible*, Westminster Theological Seminary, Philadelphia, 1991, pp. 59f.

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hereafter be there, at the centre of the Kingdom of Christ, communicating influences to all other parts....

"There are these remarkable periods of time: when Abraham was called, in the year of the World 2000; Solomon's glorious Kingdom settled, and temple finished, in the year of the world 3000; Christ born, in the year 4000; and the Millennium to begin, in the year 6000." By the latter, Dr. Edwards meant: 2000 A.D. That means this year — the year of the Third Millennium!

Very significant is Edwards's understanding of "Isaiah 42:4" — in which God predicted, around B.C. 740, that "the isles shall wait for His Law. This and such prophecies of the gospelizing of islands [cf. too Genesis 9:27 and 10:2-5]" — explains Edwards — "I believe to have a threefold accomplishment, to each of which the prophecies had an eye.

"By 'isles' is meant...particularly Europe.... The conversion of that, is principally aimed at in these prophecies.... Then they have a glorious accomplishment in the **gospelizing the isles of Britain and Ireland**, and making of them so **glorious a part of the Church** [cf. Isaiah 49:1-6 & 49:12]....

"But by these glorious times they speak of, is intended **also the times of the Church's triumph at the Millennium — and the times immediately foregoing**, wherein these prophecies will be **much the most notably accomplished**. And what is peculiarly glorious...is the gospelizing the new and before unknown world — that which is so remote, so unknown, where the devil had reigned quietly from the beginning of the World, which is larger — taking in America, Terra Australis Incognita [or unknown Australasia], Hollandia Nova [alias Australia], and all those yet undiscovered tracts of land....

"There must be an **amazing and unparalleled progress of the work and manifestation of divine power** — to bring so much to pass, **by the year 2000**.... In the next whole century, the whole Heathen World should be enlightened and converted to the Christian faith throughout all parts of Africa, Asia, America and Terra Australis — and be **thoroughly settled in Christian faith and order**." All the emphases above are mine — F.N. Lee. Thus the great Jonathan Edwards — already around A.D. 1739!

From the first Britons who reached till the first who colonized Australia

During the next decade, the Anglican Yorkshireman⁷ James Cook (1728-79) went to sea from Whitby.⁸ This is the very place where the godly Hilda had operated the famous Proto-Protestant Culdee Christian College, back in A.D. 660f.

⁷ CEANZ, I p. 198.

⁸ Wood: *op. cit.*, pp. 24f; and esp. G. McLennan's *Additional Notes* (in his *Understanding our Christian Heritage*, Christian History Research Institute, Orange N.S.W., n.d., p. 25).

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In 1755, Cook joined the Royal Navy. There, when a captain, he never allowed profanity on board. There, he encouraged his men to wear clean clothes at divine worship on Sundays. Captain Cook's wife gave him a prayer-book, from which he named several places discovered on significant days — such as the Whitsundays, Trinity Bay, and the Pentecost Islands. Their son Hugh was just about to enter the Ministry of the Word and Sacraments — when he suddenly died as a young adult.

James Cook went to Canada in 1758, where he soon showed marvellous skill in map-making. By 1768 he was sailing to explore the South Pacific. In 1770, he annexed both the North Island and the South Island of New Zealand for Britain; discovered the east coast of Australia; sailed through the Great Barrier Reef opposite Queensland; and hoisted the British flag on Possession Island off Cape York, claiming the whole of the eastern coast of Australia for Britain. Accordingly, it is from no later than that very moment onward — that British Common Law began to operate 'Down Under.'

During his second voyage (1772-75), Captain Cook almost circumnavigated the World. This time, he bypassed the southern coast of Australia even south of the Antarctic Circle. After exploring the South Pacific, during 1777 he landed in Tasmania (thereby asserting Britain's authority there too). Therafter, he continued to chart the Pacific — and died during 1779 in Hawaii. That place, though now a Republic and part of the U.S.A., still brandishes Britain's Union Jack in the top left-hand corner of its own State Flag, to this very day.

The next year, 1780, the great British Jurist Sir William Blackstone died. This was just three years after Captain Cook had visited Tasmania — and only eight years before the establishment of the first permanent British Common Law Colony in Australia.

Well does University of Queensland Law Professor R.D. Lumb declare in his valuable book *Australian Constitutionalism*⁹ that it was left to Solicitor-General Sir William Blackstone — a Judge, Scholar and Parliamentarian — to portray the operation of the rights of *Magna Carta*. Indeed, it is beyond doubt that they were certainly the rights of eighteenth-century Englishmen — including those who from then on would settle in Australia.

Professor Lumb further explains that the "liberties of Englishmen" were considered to flow from the Common Law, as confirmed by *Magna Carta*. Blackstone considered that the Common Law reflected in broad outline the Natural Law which gave protection to these rights.¹⁰

Significantly, continues Lumb,¹¹ Blackstone's *Commentaries* were published in 1765. That was less than a decade before Captain Cook proclaimed His Majesty's sovereignty over the Eastern Coast of Australia, and just a little more than twenty years before English Colonists permanently set foot on Australian soil. Blackstone's general outline of

⁹ R.D. Lumb: *Australian Constitutionalism*, Butterworths, Brisbane, 1983, pp. 24.

¹⁰ W. Blackstone: *Commentaries*, Bk I, Ch 1, pp. 121 *et seq.*

¹¹ *Op. cit.*, p. 25.

the constitution and laws of England was to influence profoundly the understanding of these laws in the Australian Colonies. For they were to adopt the principles embodied therein — the principles of the Common Law.

The beginning of the transportation of convicts to Australia

Events in America now had an interesting impact on Australia. Right after the outbreak of the American War for Independence in 1776, it was no longer possible for Britain to continue sending many of her convicts there — where the American settlers had been buying their services. One of the American Loyalists, Magra (or Matra), had been with Captain Cook in Eastern Australia. So in 1779, it was suggested that American Loyalists faithful to Britain during the 1776f War for American Independence be sent to New South Wales — together with soldiers and Britain's accumulating convicts.¹²

The convicts sent to Australia in 1788, were a very mixed group. Many were poachers (similar to Jean Valjean in Victor Hugo's *Les Miserables*), who stole food to feed their starving families.

Many others were petty offenders, including women and children. A naval surgeon, William Redfern, who was transported because when nineteen he gave friendly advice to some mutineers — later became one of the best doctors in Sydney. An elderly scholar, transported for cheating the Post Office of tenpence in order to oblige a fellow clergyman — at length became Sydney's leading Schoolmaster. Early governors of New South Wales testified that many of the convicts were as well-behaved and hard-working as freemen.

Among the convicts, there were also political prisoners. Such included the "Scottish Martyrs" — who were transported for urging that Scots be given more influence in the British Parliament. Hundreds of Irishmen were transported for similar offences, sometimes religiously motivated by a hearty papal dislike of Britain's Protestant Monarchy. For similar reasons, a hundred French Canadians were transported 'Down Under' in 1839f.

Later, also many Scottish Presbyterians arrived as free settlers. Whether bond or free, with so many Irish Romanists and Scottish Presbyterians — the Celtic contribution to Australia *vis-a-vis* the English element, was thus very pronounced.

Yet there were many convicts and some free settlers too from England — in addition to the English soldiers who maintained law and order. Also banished to Australia were many labour agitators who had tried to organize workmen into unions in Britain. Some from Tolpuddle in Dorsetshire were the best known of those in this category.

Finally, there were also felons such as thieves and murderers. These are they whom New South Wales Governor Phillip called "complete rascals" and "the most infamous of

¹² Wood: *op. cit.*, pp. 36f.

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mankind." This was a very small fraction of the original settlers. For till about 1790, most perpetrators of capital crimes were executed according to the Common Law — in England.

Indeed, perhaps a little euphemistically, eyewitness Henry Gordon wrote about the very first Australian convicts: "The convicts generally had much on which to ruminate.... They are generally not vicious criminals (not one of them has been sent here for murder or rape), but the vast majority are thieves who would have no qualms about lifting the odd chicken.." ¹³

However, with the rise of socialism in Britain — especially following the abolition of slavery throughout the British Empire in 1833 — many felons were no longer executed, but instead sent to New South Wales. Fortunately, however, there was by then a big free population in Australia — as well as many Emancipists (alias convicts pardoned by the Colonial Governor). Consequently, the influence there of the bad qualities of the new waves of convict-immigrants — was minimal. ¹⁴

A lot of violence in Australia was held in check by the vigorous — and sometimes not sufficiently merciful — application of much of the Common Law. Too, the early governors had great power to affect the life of a convict. Thus, many fared well under Governor Macquarie (who was a very humane Presbyterian).

Indeed, such as behaved themselves and were diligent — like the enterprising one who painted beautiful artifacts for churches — were advanced and given preferential treatment. In general, convicts who became obedient and well-behaved — would usually win freedom and happiness before those who constantly rebelled and then committed fresh crimes. ¹⁵

There was also the influence of Christianity. Already in 1786, the very evangelical Minister Rev. Richard Johns(t)on was offered the Chaplaincy of New South Wales — and took Bibles and Psalters to Australia. When the First Fleet arrived at Botany Bay in 1788 to establish the first British Colony in Australia — Governor Phillip, an eminently fair and impartial person, upheld the **Bible's Decalogue** especially in **public life**. Indeed, even Ken Edwards writes of the Governor, Captain Arthur Phillip: "He remained determined to bring the Aborigines the gifts of civilization — agriculture for this life, and Church of England doctrine for the next." ¹⁶

¹³ *Time Australia 1788-1792*, pub. 1987, p. 20.

¹⁴ *Op. cit.*, pp. 39 & 46f.

¹⁵ *Op. cit.* pp. 49-51.

¹⁶ *Ib.*, p. 29.

The Britons brought the Bible and their Biblical Common Law to Australia

Rev. Johnson had been recommended to the Home Office by the Society for the Propagation of the Gospel. His sponsors trusted that as Chaplain to New South Wales he would prove a blessing to lost creatures, and hasten the coming of that day when the wilderness became a fruitful field — when the heathen would put off their savageness, and put on the graces of the Spirit.

In addition to Bibles, Books of Common Prayer and Psalters — Johnson took with him Kettlewell's offices for the penitent. He also had supplies of copies of exercises against lying; of cautions to profane swearers; of many exhortations to chastity; and of dissuasions from stealing. He set sail for Australia with the most fervent wishes from the Board of the Society — that the divine blessing might go with him.

Thus Australia's renowned historian, even the crypto-Marxist Professor Manning Clark.¹⁷ Very significantly, all of the above are closely intermeshed with the upholding of the **Common Law** and its **Deuteronomic Decalogue**.

On the second Sunday after leaving Britain, Johnson preached on the ship to the convicts against swearing. For days thereafter, they refrained from coarseness.

After their arrival in Australia, on Sunday 3rd February 1788, Johnson preached his first sermon 'Down Under.' His congregation consisted of soldiers and convicts.

He preached from Psalm 116:12f. "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the Name of the Lord! I will pay my vows unto the Lord now!"

Australia's first and indeed sole dayschools were Christian dayschools

Rev. Richard Johnson organized the first schools in Australia. They were Christian academies, and preceded the many denominational schools which followed. Only in 1848 were state schools established, paid for entirely by the Government. At the same time, however, even thereafter the Government still continued to help the older church schools — and does so throughout Australia, even today.¹⁸

The 1798 *Rules or Articles to be Observed Respecting the School at Sydney* — laid down by Rev. Johnson and now kept in the archives of the Society for the Propagation of the Gospel which sent him to Australia — are full of instruction. Among other things, they provide¹⁹ that:

¹⁷ *Op. cit.*, I p. 75.

¹⁸ Wood: *op. cit.*, p. 335.

¹⁹ Cited in McLennan's *op. cit.*, p. 26.

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"Any child or children guilty of swearing, lying, stealing or any other idle or wicked habit at school are to undergo such punishment as the master (first acquainting Mr. Johnson with the crime and having his concurrence) shall think proper to inflict. If after frequent correction no reformation be effected, that child [is] to be turned from school.

"All children belonging to this school are regularly to attend public worship on the Sabbath Day (except upon necessary and proper occasions they may be prevented) and to appear clean and decent. The different masters, two at least, [are] likewise to attend; to mark those that are absent; and to report the same to Mr. Johnson on Monday morning.

"The children to be catechized and to sing one of Dr. Watt's *Hymns for Children* every Sunday forenoon, and to be catechized at Church at such times as [Rev.] Mr. Johnson or the clergyman officiating may find convenient. Such parents as neglect or refuse to send their children [are] to be thus instructed, [and] to be deprived of the privilege of the school."

Hence, already in 1792, Johnson reported that schools had been opened in Sydney and Parramatta — as well as on Norfolk Island. There, children were instructed in religion and morality — as well as in reading, writing and arithmetic. Many were the children of criminals. Each Christmas, the scholars were examined by the governor; given a suit of clothing; and addressed on the desirability of acquiring a moral and religious education which imparted a sense of duty to their country and to God.²⁰

On his second Sunday in Australia, Johnson performed fourteen weddings. Then, three days later, Governor Phillip swore on the Bible before the Judge Advocate: "I, Arthur Phillip, do declare that I do believe that there is not any transubstantiation in the Sacrament of the Lord's Supper." Next Sunday the latter was celebrated.²¹

Governor Phillip nevertheless granted full liberty of conscience, and also the free exercise of all modes of religious worship not prohibited by law. Significantly, however — thus Professor Clark²² — Phillip was to cause the laws against blasphemy, profaneness, adultery, fornication, polygamy, incest, profanation of the Lord's Day, swearing and drunkenness to be executed rigorously. Too, he saw to it that the *Book of Common Prayer* as by law established be read each Sunday.

When Phillip left New South Wales in 1792, his remaining Lieutenant-Governor — Major Francis Grose — almost wrecked the Colony. He allowed undisciplined soldiers to run riot; farmed out convicts to his military friends at government expense; cancelled all of Phillip's orderly regulations; and permitted if not promoted the beginning of the rum trade.

Fortunately, Grose was soon replaced by John Hunter — an honest and well-meaning Scot, who promptly encouraged the convicts to attend church services. New Governor

²⁰ Clark: *op. cit.*, I pp. 257-59.

²¹ *Ib.*, I pp. 83 & 87 & 89.

²² As cited by McLennan in his *op. cit.*, p. 9.

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Hunter did everything he could to promote public morality. He set up anew the law courts which Grose had destroyed, and made it plain that soldiers were not above the law.²³ He believed such soldiers as had broken the law were, if anything, worse than the convicts — and were henceforth themselves to be treated with the appropriate righteous severity. The assistant chaplain — the evangelical Rev. Samuel Marsden — himself accepted the position of civil magistrate from the Colony's new governor. Hunter himself looked to Providence for support — and wrote and spoke of Christ as his Saviour.²⁴ The seed as it were sown by Jonathan Edwards — now began to grow!

Now not just Governor Hunter and Reverend Marsden but also the fledgling *Sydney Gazette* taught its readers to detect the divine plan in all human events. There, Marsden reminded them in a sermon that while in the sight of the unwise the decision to found a settlement at Botany Bay in Australia was motivated by the need to find a receptacle for the criminal population of Britain — He Who governed the Universe had had another object in view. God had provoked the Americans against the English in 1776, because the time had drawn near for the poor Heathen Nations of the South Seas to be favoured with the knowledge of Divine Revelation. Thus Manning Clark.²⁵

To illustrate Marsden's faith in the future, here are excerpts from two of his letters. One dates from 1796, and the other from 1811.

In 1796, Rev. Marsden wrote to a lady: "It is an unspeakable happiness to see the kind hand of Providence superintending all our ways.... I have much to occupy my time, and a great variety of duties to perform. I am a gardener, a farmer, a magistrate and a minister — so that when one duty does not call me, another always does....

"It is my opinion that God will ere long visit New South Wales with His heavenly grace. Out of these stones, He will raise up children unto Abraham. There has not been any shaking yet among the dry bones — but the son of man is commanded to prophesy, and I hope by and by the Lord will command the wind to blow. Stir up Thy strength, O God, and come amongst us!"²⁶

Then again, on 26th November 1811, Rev. Marsden wrote:²⁷ "I have sent to England four to five thousand pounds of wool. This will be the beginning of the commerce of this New World. Many think nothing of these things now. They cannot see any advantage to be derived to them, their children, or this settlement — by improving the fleeces of our sheep. But I anticipate immense national wealth to spring from this source of commerce....

"It is our duty to leave future events to the wisdom of Him Who knows all things from the beginning — and to act for the present moment. My views may be too extended —

²³ Wood: *op. cit.*, pp. 54f.

²⁴ Clark: *op. cit.*, I pp. 142f.

²⁵ *Ib.*, p. 256.

²⁶ Cited in McLennan's *op. cit.*, p. 27.

²⁷ *Ib.*, p. 28.

when they anticipate the greatness and wealth of this country in future, the civilizing of the surrounding savage nations and the cultivation of their islands.... This will add greatly to...civilization and comfort, and prepare the way for greater blessings!"

The godly Governors of New South Wales Lauchlin Macquarie and Thomas Brisbane

In 1809, New South Wales's next Governor (Lauchlin Macquarie) and his new Judge-Advocate (Ellis Bent) had sailed for Australia. On the first Sunday of the voyage, the Protestant Bent read prayers publically.

Later, in Australia, Judge-Advocate Ellis Bent would remind the guilty in his Courtroom of the connection between the law and morality. Thus, when sentencing Terence Flynn to death for murder, Bent admonished him to repent — and to prepare himself speedily for the eternal world into which he would soon be despatched.²⁸

Governor Lauchlin Macquarie himself was from the Outer Hebrides; a famous colonel of the 73rd Highland Regiment;²⁹ and a dedicated Presbyterian. He promoted both Christian dayschools and chaplains — and also the Bible Society, and Christian Sunday School.

Of Macquarie, even the agnostic History Professor Manning Clark concedes³⁰ that in order to instruct the rising generation in those principles which he believed could alone render them dutiful and useful members of society and good Christians — he established several schools in Sydney and the subordinate settlements. Within a few months he wanted chaplains of respectable, good and pious character to minister to the people who were dispersed over the country.

Macquarie issued an order that convicts of all religious persuasions must attend divine worship on Sundays, with instructions to the constables to arrest all vagrants on the sabbath and to commit to gaol all people drinking or rioting in disorderly houses during the hours of divine service. On the first Sunday of compulsory church for the convicts, Macquarie attended their service in person — when he was pleased to bestow the highest commendation upon the whole convict body for their clean and neat appearance.

²⁸ *Ib.*, pp. 265f & 257.

²⁹ Wood: *op. cit.*, p. 81.

³⁰ Clark: *op. cit.*, I p. 269 & 280f.

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Governor Macquarie then continued with unflagging zeal to promote the moral well-being of the inhabitants, explains Manning Clark. He built school-houses, believing that the establishment of respectable clergymen and schoolmasters greatly contributed to the morals of the lower orders of the people, and to the implanting of religious principles in the minds of the rising generation. The children in the settlements of New South Wales and its dependencies were encouraged to attend Sunday School, where they sang the words:

'Happy the child whose tender years receive instruction well;
who hates the sinner's path, and fears the road that leads to hell!'

Lauchlin Macquarie was succeeded in 1821 by Governor Sir Thomas Brisbane. He too was a Scot; a graduate of the University of Edinburgh; an avid mathematician; and a keen astronomer. According to Manning Clark,³¹ from the earliest days Brisbane had lifted up his eyes toward the Heavens in more senses than one. Those who judged by appearances and what a man gave out about himself — took him as a Christian, a scholar and a gentleman.

For his mind was set on the heavenly prize — for that peace which the world could neither give nor take away. His greatest interest in life was that when the actions of all men were weighed in the balance of eternal doom — his would not be found altogether wanting. Each week he renewed his covenant to be the Lord's, to all eternity.

For him, an immortal soul was the unspeakable object of value in human life. He, through the merits of Jesus Christ, would be freely forgiven for all the sins of his life. His maxim was *nil desperandum; auspice Deo* (never despair; aspire to God)! Thus he hoped to give satisfaction to all classes, and see them reconciled.

The first colonization of Tasmania not with revelry but with worship

In 1804 the Lieutenant-Governor of New South Wales had authorized the settlement of Tasmania. Historian Clark explains³² that the landing was not celebrated by the drinking and the festivities which had marked the arrival at Sydney. At ten o'clock on the Sunday morning the military, convicts, settlers, officers and the Lieutenant-Governor — all assembled to hear the Reverend Knopwood read divine service, preach on the prosperity of the new settlement, and pray to God for a blessing upon the increase of it.

It seems that the 1824f Lieutenant-Governor of Tasmania, George Arthur, had become a Christian some ten years earlier — when in Honduras in 1814. In the words of the rather cynical agnostic Manning Clark:³³

³¹ *Ib.*, II pp. 21-23.

³² *Ib.*, I p. 193.

³³ *Ib.*, II p. 110.

"Then, while reading the Scriptures he had begun to be weighed down with guilt for a detestable sin against his most Holy Maker, and to know that the heart of every man was desperately wicked and altogether in enmity with God. Happily for him, in the midst of this conviction and abasement, it had pleased God to convey to his soul the most cheering reflections. In Honduras, he had read of the all-sufficient atonement by Christ; and had become perfectly tranquil, perfectly cheerful and perfectly happy. Through the free grace of God, he had come to believe he would one day enter into eternal life."

A decade after Arthur's experience in Honduras, the Legal Adviser in the British Colonial Office was the powerful evangelical James Stephen. According to Manning Clark,³⁴ even then Stephen thought of Benthamism as a subtle enemy of Christianity.

Early in 1824, Stephen told the appointed Lieutenant-Governor of Van Diemen's Land, George Arthur, that he had an opportunity to make Tasmania a branch of a great and powerful nation which must exercise a mighty influence for good or evil over a vast region of the Earth. He told him of the importance of his mission to establish a Christian, virtuous and enlightened State in the centre of the Eastern Hemisphere and within reach of the Chinese, Hindu and Mohammedan nations which surrounded him. The problem was how to render it Christian, virtuous and enlightened. Jonathan Edwards rides again!

Modified British Common Law the only legal system in Australia

Now already in 1765, Blackstone had pointed out³⁵ that British settlers in a previously-unsettled territory bring with them as much of the English Common Law as is applicable to the condition of the new colony. The same applies to a previously-inhabited region with no proclaimed system of law over that region — when neither conquered nor acquired by Britain from another political power (such as France or Holland).

Yet sometimes Britain acquired or conquered from another political power a previously-settled region which at that time already had its own previously-proclaimed system of law. In suchlike situations, the British settlers there became subject to that previously-proclaimed system (such as French Law or Dutch Law).

The-then British Antarctica, Norfolk Island and Pitcairn Island — all of them today parts of the Commonwealth of Australia as the World's biggest country (after Russia) — were and are good examples of previously-unsettled territories — so that British settlements there are subject only to British Common Law. Colonial New England in America and Colonial New South Wales in Australia, however, are examples of regions indeed previously inhabited (*viz.* by unconfederated nomadic tribes with no common legal system).

Yet American New England and Australian New South Wales were neither conquered nor even acquired from another political power. British settlers there were subject only to

³⁴ *Op. cit.*, II pp. 83 (*cf.* 327) & 110.

³⁵ *Comm.*, I p. 107.

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British Common Law — and indeed also only to as much of it as was applicable to those Colonies.

Britain did not conquer Australia from "another power" such as France or Holland (thus William Blackstone). Nor did Britain conquer Australia from land-holding native peoples. Indeed, Britain could not possibly have done so — for none of the native tribes of Australia then either kept cattle, or planted crops, or held land. Britain merely settled Australia at a time when that land-mass contained only very sparse numbers of small and peregrinatory tribal clans.

The whole medley of so-called "aboriginal" Amerindian tribes in America before 1620, and also of so-called "aboriginal" tribes in Australia before 1788 — and, yet earlier, of pre-'aboriginal' negrito tribes of (Black Tasmanian) Mimi people previously on the Australian Mainland — do not at all constitute what Blackstone called "another power." Nor did such a whole medley of tribes in Australia ever have one previously-proclaimed system of law over a fixed discrete territory — all modern anti-colonial revisionists notwithstanding.³⁶

Now Britain set up a Legislative Council for New South Wales in 1823. At the time, the latter still included what subsequently became the separate States of Tasmania, Victoria, Queensland and a large part of South Australia and the Northern Territory.

Throughout that whole region, modified British Common Law alone then held sway — and still does. This is so for at least four reasons.

First, because Captain James Cook on Possession Island (just North of the Northernmost point in Queensland) on 22nd August 1770 took possession for Britain of the whole of the Eastern Coast — right down to the 38th Degree South Latitude.

Second, because Governor Phillip claimed the 135th Degree East Longitude — as the westernmost boundary of the Colony in 1786.

Third, because New South Wales Governor Phillip's 1787 jurisdiction included Tasmania — over which the British flag was hoisted even before its first colonization in 1803f.

Fourth, all of these 1770-87 events transpired before the establishment of Britain's first colony within Australia.³⁷ That latter event occurred only in 1788.

In 1823, a Legislative Council in New South Wales was set up by Act of the British Parliament — giving that Council power to make any laws consistent with those of

³⁶ M.J. Detmold's book *The Australian Commonwealth*, 1985, ch. 4.

³⁷ Wood: *op. cit.*, p. 258.

England. It set up a system of law courts on the English model, allowing some cases to be tried by jury. However, convicts and emancipists were not allowed to be jurymen.³⁸

Now the power to make new laws for the Colony was vested not in the king but in Parliament.³⁹ This means that in Australia the Crown (as distinct from Parliament) could not legislate by royal prerogative with respect to New South Wales (as a settled colony) in the way that it lawfully could do as regards conquered territories.

This important fact itself largely secured **the rule of law**.⁴⁰ Had the New South Wales Legislature not itself been set up in 1823 with power to legislate, the Church of England would have continued to enjoy also in New South Wales the preferred status which it then had and still has in England. However, even with the setting up of the New South Wales Legislature in 1823, **the dominant significance of the Christian religion within the Colony continued**.⁴¹ See the 1948 case of *Wylde v. Attorney-General*.⁴²

The great influence in Australia of the renowned Presbyterian Rev. Dr. Lang

Already from 1823 onward, the tremendous political and religious and social influence in Australia of the famous Presbyterian Minister Rev. Dr. John Dunmore Lang should be noted. A Scot by birth and a graduate of the University of Glasgow, he had been influenced by the famous leading Evangelicals Thomas Chalmers and Rev. Professor Dr. Stevenson Macgill.⁴³

Lang arrived in Sydney during 1823. He believed profoundly that the character of a nation is determined by that of the people. So he bent himself to secure immigrants in whom religion, education and industry would be displayed.⁴⁴

In 1831, Lang established a family emigration scheme. He urged Brisbane Town to establish a *Constitution*, with convicts not welcome. He recruited Ministers from Europe for what is now Queensland. In 1833 & 1836, he was in Britain and appealed to the Church in Germany for Missionaries to seek the conversion of native Black Australians — the so-called 'Aboriginees' of Moreton Bay near Brisbane. The Mission was planted at Zion's Hill, near Nundah.

Indeed, it soon came to pass that the penal settlement near Brisbane was closed down and the last convicts evacuated. The area was opened up to free immigrants, from 1842

³⁸ *Ib.*, p. 101.

³⁹ E.C.S. Wade & O.G. Phillips: *Constitutional Law*, 6th ed., p. 390, n. 2.

⁴⁰ D.P. O'Connell & A. Riordan: *Opinions on Imperial Constitutional Law*, 1971.

⁴¹ A.C. Castles: *An Australian Legal History*. 1982, pp. 46 & 67f.

⁴² *Wylde v. Attorney-General* (1948) 78 C.L.R. 224 & 257 per Latham C.J.

⁴³ R.S. Ward: *The Bush Still Burns: the Presbyterian and Reformed Faith in Australia*, Globe, Brunswick Vic., 1989, p. 34.

⁴⁴ R. Bardon: *Centenary History of the Presbyterian Church of Queensland, 1849 - 1949*, Brisbane, Smith & Patterson, 1949, pp. 12f. See too art. *Lang, John Dunmore* (in CEANZ I:546).

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onward. Then, even when there were still less than three thousand Whites in the region, Lang preached in Ipswich (Queensland) in 1845: "Give me the apostolic practice, and men who will exemplify it thoroughly in their own character as the only specific for the moral welfare and advancement of this colony!"

Lang wanted decentralization. He advocated not only colonial rule within Australia, free from central rule based in London — but he also advocated local rule for the rural and other areas of Australia, such as Victoria, away from that of metropolitan Sydney. In 1847, Lang suggested that Northeast Australia secede from New South Wales and be called Cooksland. This largely came to pass in 1859-62, with the creation of Queensland.

Lang was a strong Scottish Nationalist and admirer of the United States — yet he was no way Anti-British. He also advocated independence for the whole of Australia. That too came to pass, in its final form, with the *Statute of Westminster*⁴⁵ in 1931.

Almost everyone who lived in the North, around Brisbane, wanted separation from New South Wales — together with self-government. Even though he was living in Sydney, Rev. Dr. Lang agreed. He had established the Presbyterian Church 'Down Under'; founded a Presbyterian School; encouraged the immigration of Scottish Presbyterians to Australia; edited a newspaper; deeply influenced New South Wales politics; and helped win governmental independence from New South Wales for Victoria. Now, he would do the same for Queensland.

Queensland, then with a civilized population of but 25 000, was given full self-government in December 1859. Its *Constitution* provided for an Assembly elected by the people, and a Council nominated by the Governor.

Very representatively, it was provided that if the Council itself twice rejected a bill passed by the Assembly — the bill might then be put straight before the people in a Referendum. Then, if the people accepted it, this would — in spite of the Council's resistance — become law in Queensland. (Recently at the end of the twentieth century, the same principle was seen in action — when in a Referendum, Queensland voters rejected a "daylight savings" scheme then being pushed by their own Queensland Government.)

Here is the instruction given to Sir George Ferguson Bowen, the first Governor of Queensland. It was enjoined in 1859, precisely when Queen Victoria established that great State and named it after herself. Her Majesty ordered:

"It is our further will and pleasure that you to the utmost of your power promote religion and education among the native inhabitants of our said Colony, or of the lands and islands thereto adjoining, and that you do especially take care to protect them in their persons and in the free enjoyment of their possessions, and that you do by all lawful means prevent and restrain all violence and injustice which may in any manner be practised or attempted against them, **and that you take such measure as may appear to**

⁴⁵ Wood: *op. cit.*, p. 325.

you to be necessary for their conversion to the Christian Faith and for their advancement in civilization."⁴⁶

The influence of Christianity on Australian life from 1860 to 1875f

The increasing influence on Australia of the United States of America and its 1787 *Constitution*, became apparent from the middle of the nineteenth century onward. Yet the 1861-65 American War Between the States (the war waged by the Yankee Northerners against the Dixie Southerners) — understandably made Australians very cautious about themselves proceeding, without the utmost circumspection, towards their own independence.

With the movement toward Federation in Australia from 1860 till 1900, and with the accomplished disestablishment of Anglicanism as the "state religion" — the question as to the place of Christianity as such in the law and life of Australia inevitably needed to be addressed. Indeed, the fact that the Colonies were open equally to persons of different religions, was held in 1861 to have precluded the possibility of ecclesiastical law forming part of the received law of the Colonies. Moreover, the absence of a statutory system of ecclesiastical courts had rendered it inoperable. See the 1861 case *ex parte Rev. George King*.⁴⁷ The withdrawal of state aid to the Church of England the following year, reduced that denomination to the same basis as that of other Christians.

The British *Historians' History of the World*⁴⁸ states that as regards public education, all of the Australian Colonies were far in advance of the Mother Country. Some of the problems which were still agitating England at the end of the first decade of the twentieth century, were settled in Australia before the nineteenth century had entered its final quarter.

In New South Wales, systems of denominational and State-aided education were viewed by the 1866 Colonial Secretary (and later New South Wales Premier) Henry Parkes in a manner that anticipated legislation in England four years later. Facilities were given to religious denominations to give instruction in their own doctrines, with the consent of the parents of the children, in every public elementary school during one hour per day which was set apart for the purpose.

Around 1880, the Pacific began to fill up with Frenchmen and Germans. They were bent on building their own colonies all too close to Australia — especially in New Caledonia and New Guinea. A strong bulwark had to be erected against this — in Australia. So a Federal Council of Australasia was launched — by an Act of the British

⁴⁶ *Ib.*, pp. 211f. See too *Eddie Mabo & Ors. v. The State of Queensland*, S.C. 90/409 (Q.S.C. 1990 Vol. 14 No. 409 II:5).

⁴⁷ *Ex parte Rev. George King* (1861) 2 Legge 1307 & 1321, *per* Wise & Dickinson JJ. at 1313.

⁴⁸ The Times, London, 1907, 25 vols.

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Parliament — in 1885. Thereafter, the common needs of defence and trade and the requirement of a national Court of Appeal — became pressing.⁴⁹

At the National Convention of 1891, all agreed a strong Government over the whole of Australia was needed. All the Colonies were willing to yield some of their rights, but none of them all of their rights, to such a government. It became obvious that Australia would not adopt a unitary government like the United Kingdom or the Union of South Africa — nor an overly-centralized Federation like Canada — but a confederal system like Switzerland, or like the U.S.A. as originally constituted or as improved in the later Confederacy of American States in the South (C.S.A.).⁵⁰

Another Convention was held in 1897-98 (along the lines of a U.S. constitutional convention). It drew up the proposed *Constitution* for the Commonwealth of Australia. By and large, it followed the American pattern — while recognizing the British system of responsible government.

There would be a bicameral Legislature, with a strong Senate to safeguard the interests of the several Colonies about to become States. All legislative power not vested in the new Federal Parliament, would remain with the States.

We now come to the *Commonwealth of Australia Constitution Act*. As stated in its Preamble, this was "An Act to constitute the Commonwealth of Australia" — precisely "whereas the people of New South Wales, Victoria, South Australia, Queensland and Tasmania — humbly relying on the blessing of Almighty God — have agreed to unite in one indissoluble Federal Commonwealth under the Crown." The Schedule at the end of the *Constitution* records the Oath to be sworn by all Federal Members of Parliament, to uphold the Queen and her successors according to law — "**so help me God!**"

The *Constitution* follows very closely the lines laid down under the leadership of the 'Father of the Federation' Sir Henry Parkes in 1891. Sir Henry identified himself not only with his British roots but, far more importantly, also with Christianity — and indeed also with the Christian institutions which had rooted so deeply in Britain.

According to the *Sydney Morning Herald* for 26th August 1885,⁵¹ Henry Parkes then declared: "As we are a British people — are pre-eminently a Christian people — as our laws, our whole system of jurisprudence, our Constitution...are based upon and interwoven with our Christian belief, and as we are immensely in the majority, we have a fair claim to be spoken of at all times with respect and deference."

There has never been any amendment to the Christian Preamble enacted in A.D. "9th July 1900" and "humbly relying on the blessing of Almighty God" at the very beginning of the *Australian Constitution*. Indeed, how could there be? For therein, soon to be followed by the people of Western Australia, "the people of New South Wales, Victoria,

⁴⁹ Lumb: *op. cit.*, p. 47.

⁵⁰ Wood: *op. Cit.*, p. 264f.

⁵¹ See too art. *Parkes, Sir Henry* (in *CEANZ*, II:699).

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South Australia, Queensland and Tasmania — humbly relying on the blessing of Almighty God — have agreed to unite in one indissoluble Federal Commonwealth under the Crown" *etc.*

Indeed, this Christian Preamble seems to be just as indissoluble as is the Federal Commonwealth itself — and as is the connection between the Federal Commonwealth and the Crown under which it was thus constituted. Nor has there been any amendment of the Christian Schedule ("**So help me God!**") at the very end of the *Australian Constitution*. Once again — how could there be? New South Wales Government Solicitor Greg Booth, LL.M. (Hons.), rightly remarks⁵² that an examination of the Australian Commonwealth Constitution immediately demonstrates a very keen awareness that "the supremacy of the newly-created Parliament was to be exercised under God" — and that it was brought into being by an imperial statute "assented to on 9th July 1900 and cited as the *Commonwealth of Australia Constitution Act*" in which "expression was being made of a people's reliance on Almighty God."

Dr. John Quick was one of the Founding Fathers of the 1901 *Constitution of the Commonwealth of Australia*. In the 1901 *Annotated Constitution of the Australian Commonwealth* by J. Quick & R.R. Garran, we read⁵³ that this appeal to the Deity was inserted in the *Constitution* at the suggestion of most of the Colonial Legislative Chambers, and in response to numerous and largely signed petitions received from the people of every Colony represented in the Federal Convention which framed the text submitted to the Imperial Parliament for enactment.

Note again the above words of Quick and Garran: "**This appeal to the Deity** was inserted in the *Constitution* at the suggestion of most of the **Colonial Legislative Chambers**" *etc.* Emphases mine — F.N. Lee.

The above words are a great embarrassment to certain humanistic politicians in Australia today. But, for all that, the words stand as a historic monument to the overwhelming recognition of Almighty God as the foundation of the political union — and an unassailable justification for opposition to any brand of totalitarianism.

The Christian flag of the Commonwealth of Australia

In 1901, the new Australian Federal Government organized a competition to design a flag for the Commonwealth of Australia. Representatives from Army, Navy, Parliament, Mercantile Marine and Pilot Services — judged in excess of thirty-two thousand entries exhibited in the Melbourne Exhibition Hall.

On 3rd September 1901, Prime Minister Edmund Barton announced the winning design — which was independently entered by four or five people. In 1903, the design was approved by the new monarch of Australia, King Edward VII. Then, in 1909, a

⁵² Greg Booth: *The Australian Constitution* (in McLennan's *op. cit.* p. 36).

⁵³ Quick & Garran: *Annotated Constitution of the Australian Commonwealth*, 1976 rep., p. 287.

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seventh point was added to the large Commonwealth Star — to symbolise the mandated territory of Papua **and subsequent Territories** such as the 1961f Australian Antarctic Territory *etc.*

It needs to be remembered that the Australian flag unites the three Christian crosses of England, Ireland and Scotland in the Union Jack — the Christian crosses of St George, St Patrick and St Andrew — with the Southern Cross. Indeed, it is **hard to imagine the flag of any country** with a **more graphic Christian significance**.

For on the one hand, in the top left corner, it depicts the early Christian history of the various parts of the British Isles — as the womb which shaped the later civilization of Australia. On the other hand, in the right side of the field, it depicts the astronomical constellation so characteristic of Australia herself — the Southern Cross. This, the Christian former Astronomer-Royal Sir William Herschel (the discoverer of the planet Uranus) once claimed, has the most blood-red star in the whole sky — precisely in the head of that cross.

It needs to be remembered that the monarchy of the Anglo-Saxons absorbed all of their kindred Brythonic Celts and became an Anglo-British kingdom (of England and Wales). Indeed, England itself was later dominated by the Welsh House of Tudor throughout the century of the Protestant Reformation.

That United Kingdom of England and Wales was then further united with the Scottish Kingdom in 1707, and again with Ireland in 1801. Indeed, it was this United Kingdom which then ruled over Australia until 1828-36 — and thereafter more and more promote Australia's independence and fully recognized it in 1901-31.

Yet the monarch of a sovereign Australia, even since the *Statute of Westminster* in 1931, has continued to be crowned in Britain. Why so?

Precisely because that person is monarch also of many other countries within the Commonwealth of independent nations all maternally generated by Britain. Hence, throughout, the Christian crosses and the Christian Monarchy are a strong link between the Ancient Common Law of Britain and the modern Common Law of Australia under the Southern Cross.

But all of this has now been challenged — increasingly, ever since the Second World War. Thus, by 1992, we arrive at the humanistic *Review of the Preservation and Enhancement of Individuals' Rights and Freedoms* — commonly known as *EARC*.

That *Review* alleged⁵⁴ that although "**Australian society inherited a largely Christian religious foundation**, the predominance of Christianity as a religion is gradually decreasing as Australia becomes a more diverse multi-cultural nation — with other religions and cultures [now] becoming significant.... A recent article in *The Bulletin* [also in 1992] stated: 'Non-Christian faiths are an increasingly important part of the fabric

⁵⁴ *EARC*'s 1992 *Review*, p. 19.

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of Australian society. Just how long Australia can be called a Christian country remains to be seen; the next 10 years will be crucial."

Thus, the 1992 *EARC* almost predicted a humanistic Democratic Peoples' Republic of Australia by A.D. 2002 — or bust. Well then, bust it must be — for such humanists! Indeed, even A.D. **2002** will still be 2002 A.D. — in the year of our Lord and Saviour Jesus Christ.

The vast majority of all Australian voters agree. Especially after the November 1999 National Referendum's decisive rejection of a proposed new *Preamble* to the *Constitution*, which offered to water it down from the still-current "humbly relying on the blessing of Almighty God" — to the more insipid words "with hope in God" (*etc.*). Accordingly, the majority of Australians have recently professed that they still rely on the blessing of God Almighty — and humbly so.

On the wall of one of the rooms in the Tasmanian home of Rev. Dr. David Mitchell, hangs an important poem about our flag — taken from the *Stockman's Hall of Fame*. I myself have updated and simplified that poem. I myself would call it THE STARS AND CROSSES OF AUSTRALIA. Let me now read it to you.

Our flag shows the stars which do sparkle at night, in our Southern Cross so true.
In its corner, are three Christian crosses — the red and the white upon blue.
They're for England and Ireland and Scotland, who sent to the ends of the earth
the rogues and the schemers and doers and dreamers who gave our Australia her birth
Yet all who detest our three crosses, just don't want to understand
that they show us our law and our language, and faith in the God of our land.
For people galore will still tell you, when Europe was plunged into night —
those crosses right there in the corner, gave hope of more freedom and light.
So they certainly mean no allegiance, to a bygone imperial scene.
For our stars show us where we are going — and our crosses show where we have been.

In 1901, above the dome of the Melbourne Exhibition Buildings, a huge new Australian flag flew for the first time officially in our country. But in the wake of the Post-WWII apostasy, by 1992 there were debates even in the Australian Federal Parliament especially about the suitability today of our national emblem. The Labor Prime Minister disparaged the blue banner of Australia, and his Australian Labor Party banners — purporting to depict the flag — changed its background from blue to an appropriate shade of yellow.

In Parliament, itself draped with several massive flags with their blue background, the Members of the Opposition responded heftily. Each Liberal Party and National Party Member of Parliament then also brought his or her own desk-top national flag into the House. In telecasts, scores of Southern Crosses together with thrice that number of the Christian Crosses of St. Andrew and St. George and St. Patrick were then all displayed on coast-to-coast television throughout the land. — who thus beheld them fluttering inside the highest legislative body in Australia.

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That flag flutters yet. Long may it wave, as a symbol of Australia's decalogical roots in God's Common Law — and of peace through the blood of the cross of Christ! Colossians 1:20.

The Presbyterian Rev. Dr. E.N. Merrington was Chaplain-General to the Australian Forces during the First World War. He was also the first Chairman of the Council of the University of Queens-land's Emmanuel College, which still contains the actual Australian Flag flown in France for the signing of the Armistice in 1918. Dr. Merrington also wrote Australia's most beloved hymn, reminding her of her own Biblical and British roots and her own future fruits. Let me, in closing now read you its words.

God of eternity, Lord of the ages,
Father and Spirit and Saviour of men!
Thine is the glory of time's numbered pages;
Thine is the power to revive us again.
Thankful, we come to Thee, Lord of the nations,
Praising Thy faithfulness, mercy and grace,
Shown to our fathers in past generations,
Pledge of Thy love to our people and race.

Far from our ancient home, sundered by oceans,
Zion is builded, and God is adored:
Lift we our hearts in united devotions —
Ends of the Earth, join in praise to the Lord!

Beauteous this land of ours, Bountiful Giver,
Brightly the Heavens Thy glory declare.
Streameth the sunlight on hill, plain, and river,
Shineth Thy Cross over fields rich and fair.

Pardon our sinfulness, God of all pity,
Call to remembrance Thy mercies of old!
Strengthen Thy Church to abide as a city
Set on a hill for a light to Thy fold!

Head of the Church on Earth, risen, ascended!
Thine is the honour that dwells in this place:
As Thou hast blessed us through years that have ended,
Still lift upon us the light of Thy face!

During the rest of the year 2000 and the years beyond — under the Southern Cross of Christ in God's starry sky and subject to His Common Law — Australia shall yet be led to a more consistent trinitarian-triune faith as regards all matters of conduct. Even in political government, may her faith yet more and more become that professed long ago by Isaiah (33:22) — "The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King. He will save us!"