

ABSTRACT

**The Tongan Pentecost of 1834: A Revival in the Kingdom of Tonga: A Possible Key for
Renewal and Unity for the Tongan Church Today**

by

Manase Koloamatangi Tafea

The Tongan Pentecost was a revival that took place in the kingdom of Tonga when 'Aisea Vovole Latu preached in the village of 'Utui in 1834. During the service the Holy Spirit moved in a mighty way empowering the congregation until prayers, singing, and testimonies began in such a way that the preacher could not control them.

The fire of the Holy Spirit which started in 'Utui spread within a month to all the islands in the Tonga group. The king and the people were converted, resulting in unity and a new motivation for mission and evangelism. After a year the momentum of this Tongan Pentecost spread to the other Pacific islands, first to the Fijian and Samoan groups.

Although the Tongan people today tend to remember the history of the 1834 Tongan Pentecost, their experience of the Holy Spirit is, by and large, limited and perfunctory resulting in division and lack of purpose. Therefore, the purpose of this project dissertation is to rediscover how the Tongan Pentecost of 1834 affected the Tongan worldview, establishing a sense of unity and mission, and to see if a fresh encounter with the Holy Spirit can renew that sense of unity and mission today.

In this project I examined the history of the 1834 experience. With a questionnaire I discovered: (1) that the experience actually happened; (2) that the experience created

unity and purpose; and, (3) that the experience could be renewed so the Tongan church can be reunited and motivated toward mission and evangelism.

The Methodist Church in Tonga has gone through disappointing divisions, resulting in five branches today: the Free Wesleyan Church of Tonga, the Free Church of Tonga, the Church of Tonga, the Tokaikolo Church, and the Constitutional Church of Tonga.

Since the Tonga Methodist family of churches of the West Coast of the United States of America has experienced the same divisions as the churches in Tonga, I used the Easter Camps I conducted there as case studies. My intent was to test the principle of downward mobility as a means of creating humble spirits (especially among the leaders) and subsequent openness to the power of the Holy Spirit so the Tongan churches can overcome their divisions. The result was positive and conclusive.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

THE TONGAN PENTECOST OF 1834

A Revival in the Kingdom of Tonga:

A Possible Key for Renewal and Unity for the Tongan Church Today

presented by

Manase Koloamatangi Tafea

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

Wilmore, Kentucky


Mentor

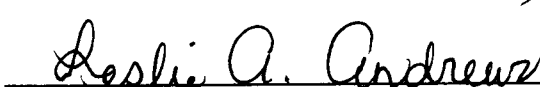
May 12, 1999

Date


Internal Reader

May 12, 1999

Date


Dean, Doctor of Ministry

May 12, 1999

Program Date

THE TONGAN PENTECOST OF 1834

A Revival in the Kingdom of Tonga:

A Possible Key for Renewal and Unity for the Tongan Church Today

A Dissertation

Presented to the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

of the Requirement for the Degree

Doctor of Ministry

by

Manase Koloamatangi Tafea

May 1999

© 1999

Manase Koloamatangi Tafea

ALL RIGHTS RESERVED

TABLE OF CONTENTS

Chapter

| | | |
|----------|---|-----------|
| 1 | Overview of the Study..... | 1 |
| | Introduction..... | 1 |
| | Personal Interest..... | 6 |
| | Background Information..... | 6 |
| | Tongan Pentecost..... | 6 |
| | The Introduction of Christianity..... | 8 |
| | Key Figures and Events Leading up to the Tongan Pentecost..... | 10 |
| | The Tongan Pentecost Event..... | 16 |
| | Statement of the Problem..... | 20 |
| | Definition of the Terms..... | 21 |
| | The Methodist Family of Churches..... | 22 |
| | People and Places..... | 23 |
| | Significance of the Study..... | 23 |
| | Methodology..... | 24 |
| | Theological Reflection..... | 27 |
| | Overview..... | 31 |
| 2 | The Two Pentecosts: The Holy Spirit in Acts 2 and the Tongan Pentecost | 32 |
| | Foreword..... | 32 |
| | The Kerygma of the Early Church..... | 33 |
| | Worldview..... | 36 |
| | Explanation..... | 38 |

| | |
|---|-----------|
| Validation..... | 38 |
| Psychological Reinforcements..... | 38 |
| Integration..... | 38 |
| Adaptation..... | 38 |
| The Converted Worldviews as seen in the Pentecost of Acts and the Tongan Pentecost..... | 40 |
| The Holy Spirit – a Divine Person..... | 40 |
| The Holy Spirit is the Agent of Christ..... | 41 |
| The Holy Spirit is the Creator of the Church..... | 42 |
| The Holy Spirit is the Uniting Force of the Expanding Church..... | 42 |
| The Holy Spirit is the Power Behind the Church’s Witness (Mission and Evangelism)..... | 44 |
| The Holy Spirit Ignites and Generates the Life of the Church..... | 45 |
| The Witness (Mission and Evangelism) of Christians Whose Worldviews Have Been Converted..... | 47 |
| St. Peter..... | 47 |
| John Wesley..... | 48 |
| ‘Aisea Vovole Latu..... | 49 |
| 3 The Tongan Pentecost Remembered..... | 51 |
| Introduction..... | 51 |
| ‘Aisea Vovole Latu..... | 51 |
| Significance of the Stone Marker at ‘Utui..... | 55 |
| Visit of the World Director and His Wife to the Stone Marker..... | 55 |
| Visit of the Two World Directors to the Stone Marker..... | 56 |

| | | |
|----------|--|------------|
| | Opening Stage of the Survey at ‘Utui..... | 58 |
| | Interview of ‘Utui Villagers..... | 63 |
| | Interview of Sione ‘Amanaki Havea..... | 71 |
| | Conclusion..... | 74 |
| 4 | Case Studies – Easter Camps..... | 76 |
| | Introduction..... | 76 |
| | Easter Camp of 1996..... | 77 |
| | Easter Camp of 1997..... | 80 |
| | Easter Camp of 1998..... | 83 |
| 5 | Conclusion..... | 87 |
| | Purpose Statement..... | 87 |
| | Program..... | 89 |
| | Research Questions..... | 90 |
| | Research in the ‘Utui Village..... | 91 |
| | Research in Redwood City..... | 91 |
| | Research in Sacramento..... | 92 |
| | Research in Seattle..... | 93 |
| | Analysis..... | 93 |
| | Towards Healing the Wounds Within the Methodist Family of Churches..... | 102 |
| | APPENDIX A..... | 104 |
| | APPENDIX B..... | 107 |
| | APPENDIX C..... | 110 |

| | |
|-------------------------|------------|
| APPENDIX D..... | 114 |
| WORKS CITED..... | 118 |

ACKNOWLEDGEMENTS

There is a Tongan saying, “Koloa’a Tonga ko e Fakamalo” (Thank you is cherished by a Tongan as most precious). I send a Tongan thank you first of all to the Holy Spirit, Jesus Christ, and the Father for allowing this project dissertation to be part of their glory. I also thank them for their involvement in the whole process.

At the seminary and in Wilmore, I would like to thank:

Dr. Leslie Andrews for walking with me all the way in this process;

Dr. Robert Tuttle, Jr. for being a wonderful mentor and for taking the burden off my mind;

Dr. Howard Snyder for being an understanding reader;

Dr. Darrell Whiteman for the beginning stage of this work;

Dr. Chuck McKinney, Mrs. Angie Smith, Mr. Drew Mills, and Mrs. Carroll Hunt in the D.Min. office for catering to my needs and overlooking my shortcomings, and to Jeff Hiatt for proofreading;

All my professors at Asbury Theological Seminary for your contributions: Dr. G. Hunter III, Dr. E.L. Irwin, Dr. A.H.M. Zahniser, Dr. E. Hunt, Dr. C.R. Johnson, Dr. D.E. Demaray, Dr. D. Joy, Dr. J. Oswalt, and Dr. S.A. Seamands;

Dr. Marty, Judy, Jennifer, and Matthew Seitz for typing, proofreading, and printing this project dissertation;

Further, I would like to thank:

The Methodist Church in Tonga and its president;

All the Tongan churches in the United States of America for the case studies;

Rev. P. Mone and all the families of ‘Utui village for the interviews;

Dr. S. 'A. Havea, Rev. V. Vailea, Rev. T.L. Aonga for the interviews;

Dr. Maxie Dunnam, Dr. Eddie Fox, and World Methodist Evangelism for meeting the financial expenses of this work.

Last, but not least, I thank my wife, Losaline F. Tafea, and the children, Lavinia, U. Pala'a, Maxwell, Fea'o, Dunamis, and Vasi-Marynell for co-working on and praying for this whole process.

May the Father, Son, and Holy Spirit bless you all, and glory be unto them forever.

CHAPTER 1

Overview of the Study

Introduction

I grew up in the Kingdom of Tonga, also known as the “Friendly Islands” (a name given by Captain Cook in 1777), and realized that this island group has been richly blessed in so many ways, but one special incident was above all others. This was the “Tongan Pentecost” of July 23, 1834 (Wood, Overseas Mission 5).

The Tonga Group consists of one hundred and fifty-one islands, sixty-nine of which are inhabited. It is the remaining Island Kingdom in the South Pacific. It is 1,100 miles (1,760 km.) north of Auckland (New Zealand), 2,000 miles (3,200 km) north east of Sydney (Australia), and 400 miles (640 km.) to the east of Suva (Fiji). The islands are scattered between 15 degrees and 23 degrees south latitude and 173 degrees and 177 degrees west longitude. The kingdom is divided into three main island groups: Tongatapu to the south, Ha’apai in the center and Vava’u as well as Niuatoputapu and Niua Fo’ou to the north. The total land area of the whole group is 269 square miles. The capital and administrative center is Nuku’alofa which is situated on the biggest island, Tongatapu (Tafea 1).

Tonga has always been a kingdom from the beginning of its known history. The first king, ‘Aho’eitu in 950 AD, was believed to be the son of Tangaloa ‘Eitumatupu’a (the god of the sky), and an earthly mother. The kingship and the spiritual world are closely related in the kingdom’s everyday life, from the very beginning. The Tu’i Tonga was recognized as the temporal and spiritual ruler even up to the fifteenth century (Latukeyu, Church 1-2).

In 1470 AD, Kau'ulufonua, the twenty-fourth Tu'i Tonga appointed Mo'ungamotu'a as the first "Tu'i Ha'a Takalaua", thus a new line of kingship was started to deal with the commoners, and the Tu'i Tonga remained as the sacred kingship.

In 1610, Moungatonga's son, Ngata, was chosen the first "Tu'i Kanokupolu", starting a third line of kingship under the Tu'i Ha'a Takalaua and the Tu'i Tonga. The Tu'i Kanokupolu took responsibilities over the grassroots majority, while the Tu'i Tonga remained as the sacred king and the Tu'i Ha'a Takalaua exercised authority over the Tu'i Kanokupolu but still under the Tu'i Tonga.

Today all three lines are united under the present King Taufa'ahau Tupou IV, whose great grandfather, George Tupou I, was the first to unite all three lines of kingships under himself in 1845.

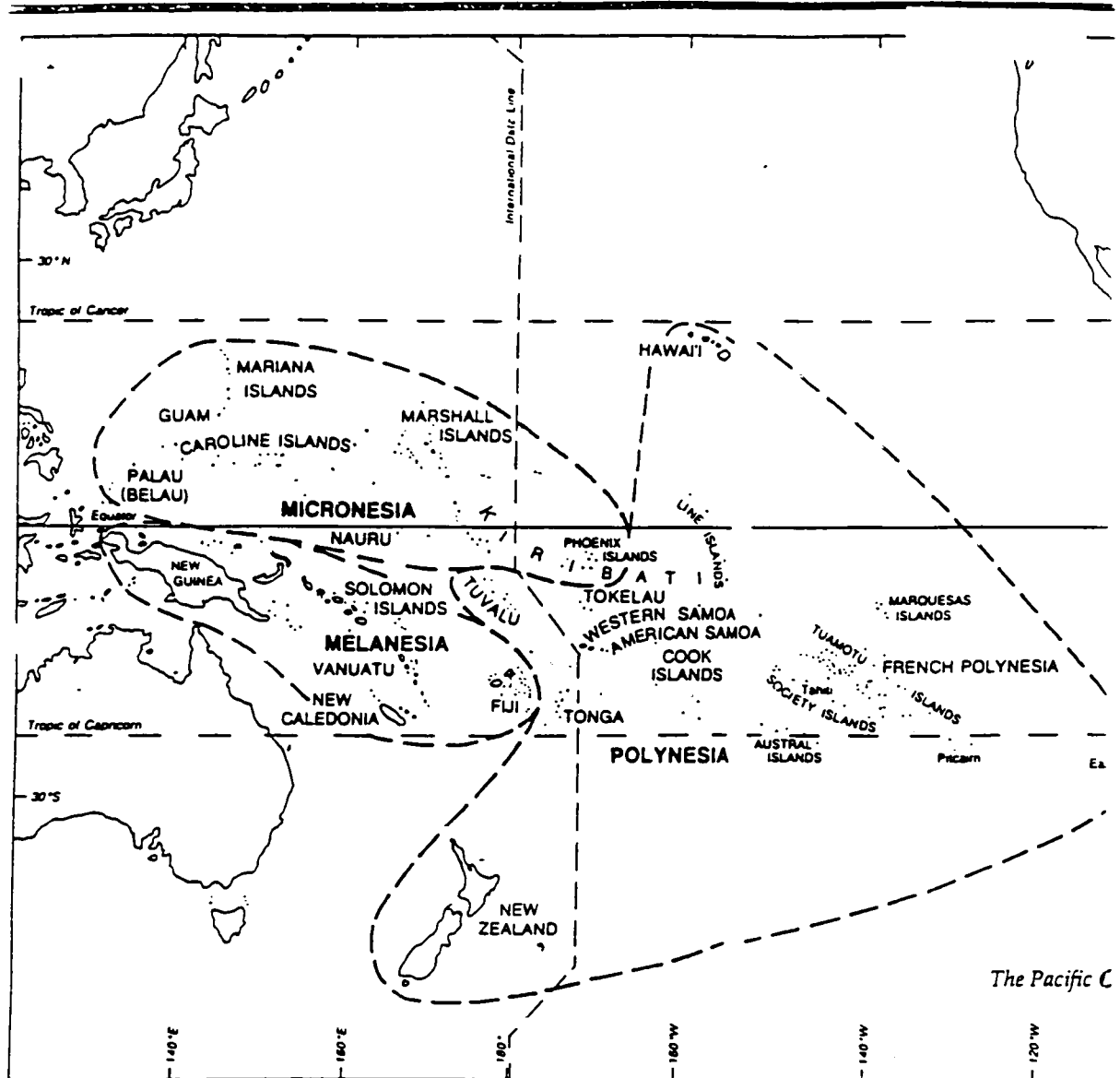
Traditionally, therefore, Tonga existed in three classes with the king and queen at the top, the Hou'eiki (Nobles) in the middle, and the Kainanga-e-fonua (people) at the grassroots level (Bloomfield 5-6).

The Tongan culture has always been based on five customary practices which have kept the three classes of social system bonded through the years. These five cultural aspects are: (1) Faka'apa'apa (Respect), (2) Tauhivaha'a (Friendliness), (3) Lototo (Humility), (4) Mamahi'ime'a (Integrity), and (5) 'Ofa (Love). These traditional values helped to preserve the monarchical system.

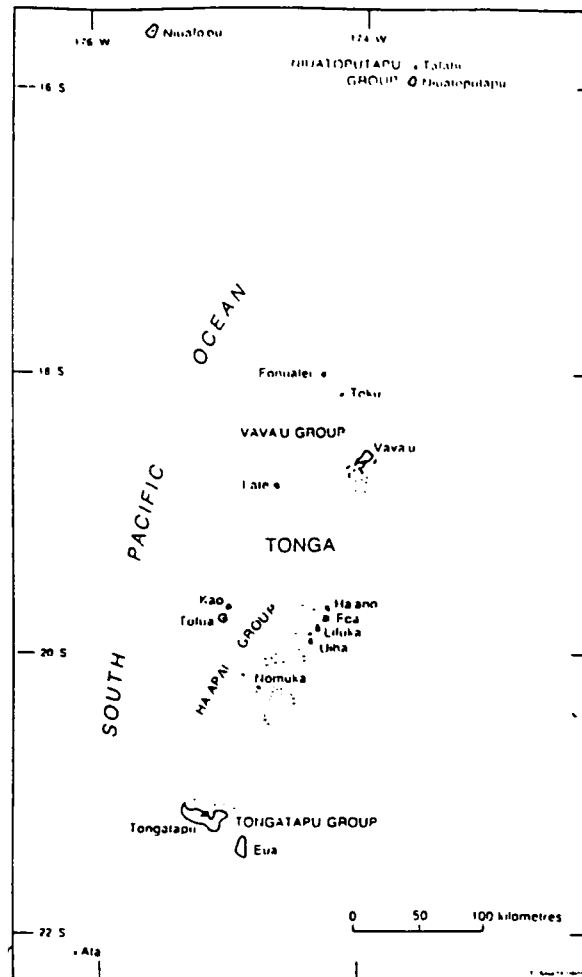
Religion was bound up with the social system. Because the Tu'i Tonga was believed to be divinely descended, the chiefs or nobles who were related to his line by marriages shared in the honor and respect attributed to him. Chiefs received offerings for both religious and social reasons (polopolo). Pulotu (heaven) was reserved for them, and

the commoners, on the other hand, had no souls and are not entitled to an after-life.

The Tongan pantheon had three divisions: (1) The “Tangaloa,” the gods in the sky; (2) The “Maui,” the gods in the underworld responsible for disasters such as earthquakes; and, (3) “Hikule’o,” the god of “Pulotu,” the paradise in the west. The Tu’i Tonga was regarded as high priest of Hikule’o, and the queen was the priestess. Tongans believed in gods of natural forces (the wind and the sea), gods of sacred places, and even creatures present in them, embodying the spirit of the chiefs. There were idol houses for audiences and inspired oracles, but there was no regular worship. Offerings were made to the spirits. These could be gifts, or a finger, or even a life. This was the setting to which the Christian Faith was introduced by the missionaries from the West.

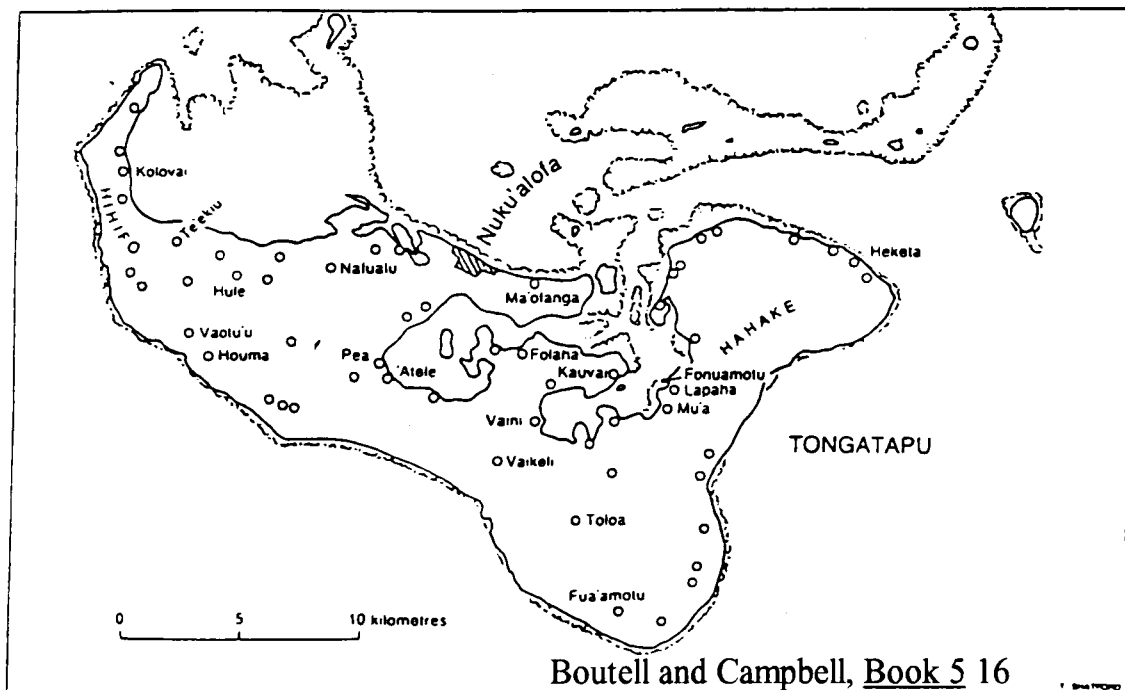


Boutell and Campbell, Book 1 6



Boutell and Campbell,
Book 3 15

A map of the Kingdom of Tonga



Boutell and Campbell, Book 5 16

Personal Interest

My interest in the work of the Holy Spirit (Pentecost) began when I first accepted Jesus Christ as my personal Savior on January 1, 1972. This inspiration intensified as I pursued my theological training in Sia'atoutai Theological College (1973 - 1975) and the Pacific Theological College (1976 - 1978). My interest in Pentecost grew while I served the Methodist Church in Tonga for fifteen years, (especially working as Director of Evangelism and Regional Secretary for World Methodist Evangelism for the Pacific for eight years). Both the courses I took and my experience have widened my spiritual horizon and opened my eyes to the current divisions within the Methodist Church in Tonga, as well as the Methodist Tongan congregations in other countries. I realize that a new Pentecost is a possible solution to this problem of church divisions. I became convinced that this (the Tongan Pentecost) is where I should do my research and write my project dissertation.

Background Information

Tongan Pentecost

The term "Tongan Pentecost" was first used to refer to the revival of July 23, 1834, led by John Thomas and the missionaries at the time. Harold Wood and other writers also referred to it. But Sir Alan Walker of Australia emphasized the significance of the Tongan Pentecost. Sir Alan Walker, Director of World Methodist Evangelism from 1978 - 1989, is currently Director Emeritus of World Evangelism, as well as Principal Emeritus of Alan Walker College of Evangelism (Fox, Jesus Christ 31).

I worked with Sir Alan Walker August 24 -26, 1990, in leading the Fourth Convention in the Holy Spirit for the Pacific, with 4,500 delegates from 9 countries in the

Pacific. In this convention, Walker used the term “Tongan Pentecost” referring to the great revival which took place in the village of ‘Utui, in the Vava’u group of islands on July 23, 1834.

In the 1990 convention, people from the village of ‘Utui in the Vava’u group dramatized the Tongan Pentecost event. While the drama was going on the Holy Spirit visited in a special way. The whole delegation was praying, testifying and crying at the top of their voices from 8:30 p.m. until 6:00 a.m. They stopped only when we had to move into our next program. This spiritual excitement carried us through the rest of the convention.

I was again with Walker to direct the greatest Pacific Convention in December 1992, consisting of 6,400 delegates, with the theme “Witness 2000 in the Family.” In this convention we experienced the moving of the Holy Spirit again. Over 5,800 people dedicated and rededicated their lives to Christ.

The introduction of the Tongan Pentecost by Walker in these two great events has placed the term, as well as the event it signifies, in the hearts and souls of the Tongan people, the Pacific islanders, and others around the world. His successor, Eddie Fox, came to love the term Tongan Pentecost and the people of Tonga, especially those of ‘Utui.

The significance of the Tongan Pentecost is expressed by a stone marker which the people of the ‘Utui village erected in the exact spot where the revival originated. A Tongan house, similar to the church building where the service took place, was built beside the stone marker.

The Tongan Pentecost event, therefore, stands for the revival which took place on the twenty-third of July, 1834, in the village of ‘Utui in the Vava’u Group.

The Introduction of Christianity

Christianity was first introduced to the Kingdom of Tonga by the London Missionary Society (L.M.S.) missionaries in 1797, originally organized on an interdenominational basis directed by evangelical Anglicans such as Thomas Haweis, and supported by Congregational Churches in latter years.

The missionary ship *Duff*, under Captain James Wilson, left London on August 10, 1796, with L.M.S. missionaries for Tonga, Tahiti, and the Marquisas. The *Duff* landed at Pangaimotu, Tongatapu on April 10, 1797 with ten missionaries. Muimui, the aged Tu'i Kanokupolu, and his powerful son, Tuku'aho, received and protected them.

On 10 April 1797 the “Duff” anchored off the small island of Pangaimotu, Tongatapu. Two days later the men landed and met chiefs including Muimui the Tu'i Kanokupolu, who expressed his desire to be taught how to make the kind of furniture he had seen on the ship. The Missionaries decided to fix their residences in Hihifo, the western district, under the patronage of Tuku'aho, the son of Muimui. On 17 April the first sermon in Tonga was preached by John Buchanan; and the party observed the sacrament of the Lord's supper on 7 May. (Wood, Overseas Mission 9)

The Tongan chiefs were only interested in the missionaries' trade goods and not their Christian teachings. Difficulties in communication arose also due to language differences. To make things even worse, Muimui died, and three white sailors, Ambler, Morgan, and Connelly, cheated the missionaries whose supplies began to decrease, so they were less generous with their gifts. The death of the leading chief was a bad sign of the missionaries' presence which affirmed the white sailors' allegations that the missionaries were praying to their gods to kill the Tongan chiefs.

In the civil war of 1797, three of the missionaries were killed, Vason became a native, and the rest had to leave Tonga for New South Wales, Australia, after being

stripped of their possessions.

Interest in missionary work in Tonga, however did not disappear completely with its abandonment by the L.M.S. missionaries. One of those who escaped to New South Wales, Shelly, retained a lively interest in the people of the group. (Latukeyu, Church 27)

William Shelly died, but his wife managed to persuade Walter Lawry, a young Methodist minister in Sydney to go to Tonga as a missionary.

Walter Lawry was the pioneer Wesleyan Methodist missionary to Tonga who left with his wife and child, a carpenter (George Lilley), a blacksmith (Charles Tindall), and a young man from the Marquesas (Macanoe) to act as interpreter. Lawry with his party left on the *St. Michael* on June 18, 1822, arriving August 16, 1822. On August 22, 1822, Lawry came on shore at Mu'a and met Fatu, also known as Palau. Fatu was the father of the first Tungi, the great grandfather of the present King Tupou IV. Fatu was the son of Mulikiha'amea, the Tu'i Ha'a Takalaua killed in 1799.

Lawry was in Tonga for only twelve months. A combination of reasons resulted in his decision to leave. The committee in London appointed him to Van Diemen's Land. Both the natives and the white sailors raised many obstacles especially with regards to the missionaries' possessions. Mrs. Lawry was unhealthy and had undergone a miscarriage. She was pregnant again and was due to give birth. These factors contributed to Lawry's decision to return to New South Wales on October 3, 1823.

Very shortly after Lawry arrived in Tonga in 1822, the London Missionary society's first native teachers came to Vava'u. Also in the same year that continuous Wesleyan work began in Tonga with John Thomas in 1826, other L.M.S. teachers commenced successful work in Nuku'alofa. (Wood, Overseas Mission 26)

Towards the end of 1822, Borabora, Taute, and Zorababel from Borabora (the

Leeward Group in the Society Islands near Tahiti) came to bring Christianity to Vava'u. Because of the cruelty of Finau 'Ulukalala III (also called Tuapasi or Finau Fisi), ruler of Vava'u, the three native L.M.S. missionaries were forbidden to propagate the Christian faith. Taute and Zorababel gave up their Christian profession and became heathen. Although he was deserted by the others, Borabora remained strong in the faith.

Hape and Tafeta (the two Tahitian teachers who arrived in Nuku'alofa in March 1826) saw success following the failures of European missionaries in 1797 - 1800 and the disappointing ending of Lawry's mission with no converts in 1823. Note that the first Tongan converted to Christianity was won by these two native missionaries, Hape (also spelt Haepe in some texts) and Tafeta.

Although the Tahitians did not learn Tongan, their faithfulness had greater results than they could have expected. Not only had they a Congregation but some of the worshippers professed conversion, one being a chief named 'Ulakai (an uncle of Taufa'ahau), who may be regarded as the first Tongan to become a Christian in Tonga. Also Taufa'ahau came from Ha'apai and found that the new religion was taking root. He was impressed by what he saw..., it was the beginning of the momentous change in this influential chief. (Wood, Overseas Mission 28)

Hape and Tafeta converted the first Tongan native to Christ, but their names are not popular with this contemporary Tongan generation.

I grew up in Tonga and heard that the name which is most well known with the successful introduction of Christianity to our country; "Misa Tomasi" (Thomas) is the most popular name in the Kingdom of Tonga, where at present almost 50 percent of the total population are Wesleyans or Methodists.

Key Figures and Events Leading Up to the Tongan Pentecost

The year 1797 holds significance for the background of Christianity in Tonga. In

this year the first L.M.S. missionaries landed in Tonga. In the same year also two sons were born, one in Great Britain and the other in Tonga, both with divine callings that proved important in the overall development of the Kingdom of Tonga. These sons were John Thomas of Great Britain and Taufa'ahau Tuku'aho (later Siaosi Tupou I) of Tonga.

John Thomas was born at Clent (near Stourbridge) on November, 1797. He was the eldest son of William Thomas (a blacksmith) and Betty (née Hyde), and was baptized in November 26, 1797.

Thomas's parents were faithful Anglicans, so he was accustomed from an early age to attending church services. But it was not until 1819 when John Thomas, having attended the Methodist services in Clent, finally confirmed his faith in Christ and the heart-warming experience of the Holy Spirit during a Love-Feast on Whit-Sunday.

It was between 1819 and 1825 that the whole system of Methodist theology and practice presented to Thomas, met his needs and was adopted uncritically. The Class-Meeting was his first Theological College. He first learn that "all scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction" (II Timothy 3:16). For the rest of his life the Bible was his literal, authoritative and authorizing text-book. (Luckcock 17)

Thomas recorded in his private journal on May 30, 1819, his new experience with the inspiration of the Holy Spirit in his own words:

It was a day of Pentecost indeed such a one as I never saw before . God heard the prayers of his faithful children. There was a miraculous display of Divine Power and Presence...the Lord worked wonders that day of which I was an eye witness...may the Lord grant that I may never break this resolution. (Thomas 1819:1)

This Christian affirmation in the development of Thomas's spiritual growth proved useful in the latter years of his life in the mission field in the Friendly Islands, especially the Tonga Pentecost event.

In October 1824, John Thomas proposed to Sarah Hartshorne to be his wife, and she accepted. He was ordained a Methodist minister in London on March 22, 1825, and left on April 27, 1825 for the Friendly Islands on the *Andromedia*. He was accompanied by his wife, Sarah, a Tongan youth named Tammy Nau whom Lawry brought with him to England, and Phineas Wright (Lawry's ex-servant whom the committee had appointed to serve the Thomases). The *Andromedia* took six weeks to sail from Great Britain to Australia.

No European is better known by name among the Tongans today than "Thomas" (Misa Tomasi) as he is always called. The people think of him as the missionary who brought Christianity to Tonga, and beyond that they know practically nothing about. Incidentally Nathaniel Turner is not remembered, even by name, except by a very few Tongans. (Wood, Overseas Mission 33)

A. H. Wood expressed the feelings and attitudes of the Tongans today towards John Thomas and his fellow missionary, Nathaniel Turner. As a Tongan this quotation expresses my own mentality precisely. The Thomas's party remained in Australia for almost five months before they continue with John Hutchinson and his new wife on the "Elizabeth" to the Friendly Islands. They arrived in Tonga on June 28, 1826, after six weeks of sailing at sea.

The party had intended to go to Mu'a, where Lawry had landed earlier, but Tindall recommended that they should go to Hihifo. They landed at Ha'atafu, Hihifo in Tongatapu. The Wesleyans take this date and place as the founding day and place of their church.

The people (of Hihifo) have a story that Thomas put his umbrella upright, in the sand on the beach at Ha'atafu, Hihifo and the onlookers waited to see whether the waves would reach the umbrella as a superstitious indication that the party be attacked. At the Centenary celebration in 1926

this scene was enacted by one of the village groups in a descriptive dance and singing (Wood, Overseas Mission 35).

This is one of the reasons why John Thomas is so famous in Tonga. This story of the waves stopping before they reached the umbrella tells of a miracle that proved to the natives that Jesus Christ who came with John Thomas was the living God. A memorial stone was erected to mark the site of Thomas's landing. Another stone was placed where the first Wesleyan Holy Communion took place on October 1826. The first L.M.S. Holy Communion, on the other hand, took place in 1797.

On arriving John Thomas proceeded with the Wesleyan practice he had used at home. The first Sunday on shore – July 9, 1826 – he scheduled two services in the native house that the mission party occupied. John Thomas's first sermon in Tonga was on Psalm 84:11. "For the Lord God is a sun and shield the Lord bestows favor and honor. No good thing does he withhold from those whose walk is blameless."

On October 8, 1827, the ship *Industry* left Sydney for Tonga with new Wesleyan missionaries. This party consisted of the two missionaries Nathaniel Turner and William Cross, along with their wives and children, Weiss (a publisher) and his wife and children, two Maoris, and three servants. They arrived at Hihifo on November 2, 1827. On November 4, their first Sunday in Tonga, they worshipped with the Tahitian teachers. Turner and Cross decided to make Nuku'alofa their base, building on the foundation the Tahitians started and who were good working partners.

In January 1829, fourteen months after they arrived, Turner and Cross baptized seven converts. All seven became preachers. The leading convert was Pita Vi (Peter Vi), the first Tongan teacher in Nuku'alofa who assisted Turner in translation and became the

first evangelist in Ha'apai. The other six converts were Noah (Mafle'o), Moses (Fakanou), Elisha (Lauola), Barnabas (Kavamoelolo), Joseph (Lavemai), and John (Mo'ungaevalu).

Turner referred to the first baptism service held in Nuku'alofa stated in his journal:

They have been under preparatory instruction for twelve weeks and have given satisfactory evidence of work of God upon the minds- have chosen the new names for themselves. Mafle'o - Noa; Takanoa - Mosese; Lauola - Ilaisa; Kavamoelolo - Banebasa; Vi - Bitā; Lavemai - Siosifa; Mo'ungaevalu - 'Ioane, John. (January 4, 1829)

The arrival of Nathaniel Turner in Tonga brought hope to John Thomas, especially by providing a senior preacher in the mission field. Turner was an older man with overseas experience and sympathetic understanding. He informed the home committee that Thomas was a pious, steady and devoted man and would be useful among the heathen if properly directed (Luckcock 64-65).

Although Thomas faced opposition from the chief, Ata of Kolovai, as well as friction with his missionary partner, Hutchinson, he continued the good work of preaching the good news and working with the natives. His toil was rewarded with his first convert, a Tongan named "Lolohea," who was baptized in January 1829. It is generally believed that Lolohea's baptism (with the name John) was the first to be baptized by Thomas at Hihifo. The seven baptized by Turner were the first public baptismal services in Nuku'alofa.

The first Christian burial was Sione Lolohea, on January 1829, three days after his baptism.

Turner states that these baptisms (of the seven named so far) took place on the 4 January, "shortly after" Lolohea's baptism at Hihifo; but John Thomas recorded this as occurring on the 9 January. There is some

confusion here about dates; possibly Lolohea's baptism may have been the first, but the baptism in Nuku'alofa, as Turner said, were "the first public baptismal services in Nuku'alofa." (Wood, Overseas Mission 41)

The historical event of the first Tongan to be baptized is another important factor that contributed to the Tongans favoring Thomas rather than Turner. Lolohea was twenty-three when baptized. He was the son of the chief Tupouniua who was murdered in 1807. His mother became one of Ata's wives. Before this time, Tongans were known only by one name such as Taufā'ahau, Fatu, 'Ulukalala, Ata, 'Ahome'e, and Lolohea. Starting at the time of Christian baptism, Tongans were called by a second Christian or baptismal name. In the case of Lolohea, he became known by the name Sione (John) Lolohea. Sione Lolohea's mother, Papa (Baba) was the daughter of Muimui and Tule. Tule's mother was Tangakina Tofetofe the daughter of Nuku, the chief (noble) of the village of Kolonga.

John Thomas was not successful in Hihifo Tongatapu, but when he was appointed to serve in Ha'apai in response to Taufā'ahau's request, things were better for him in terms of the number of converts. Because of ill health Nathaniel Turner was forced to leave Tonga in April 1831. Thomas, who had been serving in Ha'apai since January 1830, succeeded Turner as chairman of the Friendly Islands district. He occupied this position until he went on leave to England in 1850.

Thomas arrived in Lifuka, Ha'apai on January 30, 1830, and immediately started a school with 110 men and boys. In the afternoons, Mrs. Thomas conducted classes with ninety-five women. On August 5, 1830, Thomas reported that from 1000 to 1500 people in the Ha'apai group had shown interest in the Christian faith and many attended classes. In November 1830, 170 attended the male's classes and 150 the female's classes.

On August 7, 1831 Taufā'ahau was baptized along with three of his children:

Salote (seven years old), David and Josiah (one and a half years old). More than 2,000 people attended this baptismal service. Taufa'ahau told the congregation, "A short time ago I was living in a very wicked way and served the devil with all my might.... I now come to give myself and these my children body and soul to the Lord Jesus and to be baptized in His Holy Name" (Thomas August 7, 1831).

Taufa'ahau took the name of George (Siaosi) from George III of England. Later on when he became king of all the Tonga group, he was crowned with the name Siaosi (George) Tupou I. The wife he chose from his polygamous state was Lupepau'u, who became queen.

The Tongan Pentecost Event

John Thomas and the other missionaries prayed and fasted with strong determination for the same kind of Pentecostal experience in Tonga that they saw and experienced in England. Thomas was encouraged by the success of Christ's ministry in his work in Ha'apai.

After almost two years of successful ministry in Ha'apai, Thomas had to return to Nuku'alofa, to be the chairman of the District when Nathaniel Turner left. He was excited about his success in Ha'apai and there was a bright future ahead of him as he wrote in his diary. We have good reason to believe that Tonga will be a key to very many islands in these seas. The Tongan people have been famous in the sight of the islands of those seas for ages past. (Thomas July 12, 1831)

In Vava'u at around the same time (1830s) the evangelization process was growing just as rapidly as in Ha'apai. The influence of Taufa'ahau, with Thomas behind him penetrated into the Vava'u group. William Cross, who was serving at Tongatapu, was appointed in January of 1832 to be stationed at Vava'u. In May 1832, Cross went to Niua Toputapu, 180 miles beyond Vava'u, and stayed there for seven weeks evangelizing the

natives. On June 1, 1833, Taufa'ahau, who was then both Tu'i Ha'apai (king of Ha'apai) and Tu'i Vava'u (king of Vava'u), visited the island of Niuatoputapu with a missionary appointed there.

In August 1832, Finau, the Tu'i Vava'u, at that time together with eight of his children, was baptized, with the name Zephanaia. He died on February 8, 1833, but he had appointed Taufa'ahau as his successor.

Before the end of the year 1832, 660 people in Vava'u were meeting "in class" and there were 1012 in the schools. On 12 August 1833 the first Love feast in Vava'u was held with 2,000 present.... The 1833 report for the District showed: Tongatapu 955 members, 204 on trial, 840 scholars, Ha'apai 2,000 members 1084 on trial 2613 scholars. Vava'u 900 members, 1,500 on trial, 2,252 scholars A special district Meeting on 11 June 1834 reported that Tongan teachers had been successful in the evangelizing of Niua Toputapu and Niuafo'ou. At the time the stationing in the Tonga district was - Tongatapu = Thomas, Cross and Hobbs Ha'apai = Watkin, Tucker Vava'u = P. Turner, Cargill. (Wood, Overseas Mission 54-55)

William Cross, who first served in Tongatapu was appointed to Vava'u in the beginning of 1832. A storm struck during his first trip and killed his wife in January 1832. A month later he made his second trip as a widower.

Charles Tucker arrived at his new post on June 21, 1833. He was born in 1808, at Horton, Glamorgan, Wales. John Hobbs was born in 1800 at St. Peters, Isle of Thanet, Kent. Peter Turner and James Watkin came together to Tonga with the printer, William Woon, on March 1831. Peter Turner (not related to Nathaniel Turner) was born in Manchester in 1802. James Watkin, also born in Manchester, worked in Tonga for sixty years with his last forty years as President of the Free Church of Tonga which broke away from the Wesleyan Church.

David Cargill, born in 1809, at Brechin, Forfar, Scotland, arrived in Tonga on

January 24, 1834. Cargill was recognized as the best linguist of the early missionaries.

With Cross he became the pioneer missionary to Fiji on October 12, 1835.

These seven missionaries who were in Tonga in 1834, following up the toils and endeavors of those before them, saw the great rewards and abundant harvest the Holy Spirit had in store for them and the whole of the Friendly Islands in that year.

The total staff of seven missionaries in 1834 was not too large for the growing Church in Tonga; and suddenly in that year a Revival broke out. This had important results for the future of Wesleyan Missions in Tonga, Fiji and Samoa.

Extraordinary scenes first in Vava'u and afterwards in the rest of the group occurred in the early flush of the people's contact with the new faith. It was not surprising that this sudden onset of a "Pentecost", as the missionaries regarded it, began in Vava'u with its emotional people. Nevertheless the missionaries believed it to be an answer to their own prayers they had been concerned about the nominal nature of the acceptance of Christianity by most of the people and they had prayed for evidence of sincere penitence and a real change of life.

On the afternoon of a week-day, 23 July 1834, a local preacher, Isaiah Vovole was preaching at the small village of 'Utui. His text was Luke 19: 41 - 42, Christ's lament over the city of Jerusalem that had rejected his warnings. During the sermon the people were so moved that they began to cry out aloud for God's forgiveness until their voices drowned the preacher's. Only night fall stopped the service. The people of 'Utui stayed awake all that night waiting for the morning when a prayer meeting followed. From village to village the exciting scenes were repeated until in less than a week all Vava'u was aflame. Homes as well as churches were used for the purpose. Schools were suspended for the time being. (Wood, Overseas Mission 56)

Wood in this statement gives a clear and precise description of the Tongan Pentecost event (according to original manuscripts by the missionaries and modern writers like Janet Luckcock who researched into the life of John Thomas).

Peter Turner, a revivalist preacher with deep emotions, was really moved by this Pentecost event. In his personal journal he stated:

While sitting in our home we heard on all sides, persons praying and crying

for mercy. It was almost impossible to sleep, such was the earnestness of persons crying for mercy and others coming to tell us that they had obtained blessing of salvation. (Journal Vol. 2:25)

Luckcock states that Thomas and Peter Turner had both undergone a heart warming experience. They agreed with Wesley that heart religion must be felt, which is really “righteousness, peace and joy in the Holy Ghost.” Thomas kept on urging the new converts to pray for the outpouring of the Holy Spirit. In his own private journal Thomas recorded on June 3, 1832, that he “exhorted them to expect the baptism of the Holy Ghost.” On May 18, 1834, he stated in his diary that he constantly prayed, “...may God pour out His Spirit and may Tonga – yes, all Tonga turn unto God.”

Peter Turner offered the same intercession in Vava’u. In his private journal he wrote, “I am longing to see the going forth of the Lord in his sanctuary as I have seen him in my native land” (March 10, 1834).

Janet Luckcock rounds up those missionaries’ dreams in her own words.

In that Island the first signs of a new spiritual impulse among Class-Leaders and Local Preachers began to be seen as early as March 1834. In July this spread to the laity where a Tongan Local Preacher, Isaiah Vovole, was preaching at a small village of ‘Utui on Christ weeping over Jerusalem.

Extraordinary scenes followed ...more than a 1000 had been converted to God, ... those baptized in the Spirit. (Luckcock 108-109)

‘Aisea (Isaiah) Vovole’s preaching in the Tongan Pentecost when more than 1,000 people were converted can be compared to Peter’s preaching on the day of Pentecost when 3,000 people were converted.

Taufa’ahau and the queen, Lupepau’u, were baptized by the Holy Spirit one week after the Tongan Pentecost event at ‘Utui. On July 30, 1834, Taufa’ahau was in a prayer meeting and that was where his real conversion took place. In the memoirs of Margaret

Cargill, she stated on page 64, “The King fell on his knees on a mat in his pew trembling and literally moaning.... Being at length enabled to exercise faith in the merits of the Redeemer, he exultantly exclaimed, ‘The Lord has pardoned my sin!’” (Wood, Overseas Mission 57).

This conversion impacted and changed the whole Tonga Group. The fire of the Holy Spirit in one month spread to the whole island group. After one year the Tongan Pentecost spread to the Pacific islands starting with Fiji and Samoa.

‘Aisea (Isaiah) Vovole, the preacher at ‘Utui, has the full name ‘Aisea Vovole Latu. Vovole is a nickname which really means, to dig deep into something. It must have been applied to ‘Aisea and others praying and fasting to deepen their spiritual lives. Oral records from interviewing Vili Vailea (serving in the Honolulu Tongan Methodist Congregation) in May 1997, as well as Tevita ‘Aonga (of the Tongan Methodist Congregation in Sparks, Reno, in May 1998), both gave proof of ‘Aisea Vovole Latu as a native of Niuatoputapu. ‘Aisea Vovole Latu married Meleane of Leimatu’a and settled there. He went from Leimatu’a to preach in ‘Utui on July 23, 1834, and the Tongan Pentecost took place. Both Vili Vailea and Tevita ‘Aonga are grandsons of ‘Aisea Vovole Latu.

Statement of the Problem

Though Tongan Methodists tend to remember the history of the 1834 Tongan Pentecost, their experience of the Holy Spirit is, by and large, limited and perfunctory resulting in division and lack of purpose. The intent of this project is to rediscover how the Tongan Pentecost of 1834 affected the Tongan worldview establishing a sense of unity and mission, and to see if a fresh encounter with the Holy Spirit can renew that sense of

unity and mission today.

Definition of the Terms

Tongan Pentecost. The great Tongan Revival that took place on July 23, 1834. A full description is given in the introduction and in the background information.

Taufa'ahau. The name by which King Siaosi (George) Tupou I was known before he became king of the whole of Tonga in 1845. He was the first Christian King. He dedicated the people and land of Tonga to the protection of Almighty God. When he became king he presented the motto of the country: "God and Tonga are my Inheritance."

To 'a e 'Ofa. (love feast) The Tongan term for the Tongan Pentecost. It is interesting because the fruit of the Holy Spirit is love (Galatians 5: 22). Our Tongan forefathers must have been inspired by love through the Holy Spirit, so they referred to this revival as a celebration of love or love feast. The love of God in Jesus Christ was felt and experienced by the Tongans in the outpouring of the Holy Spirit.

Easter Camp. This is a traditional Tongan Methodist weekend program that opens on Friday evening and closes on Sunday night, a revival-oriented program. Church and family members come, stay, eat, and fellowship together. It usually closes with a renewal and commitment service.

M.T.H.B. Methodist Tongan Hymn Book. Most of these hymns are translations of the words and tunes of the English Methodist Hymn Book.

Worldview. This is the deepest level of human life or the center of a person's being, often referred to as the spirit or soul. This level is responsible for bringing about real

change in one's life. It is the soul of a society. At the worldview level, the promised and manifest presence of God (Holy Spirit) is being experienced. In this deep level of response, activities arise such as prayer, repentance, belief, and other spiritual disciplines which are related to a Pentecost event. This in turn affects both, the relationship with God and others, transforming thoughts and behavior.

The Methodist Family of Churches

The Free Wesleyan Church of Tonga. F.W.C.T (Siasi Uesiliana Tau'ataina 'o Tonga S.U.T.T.). This is the name given by Queen Salote Tupou III to the Methodist Church in Tonga in 1924, when she tried to unite the two existing branches. This church represents the first one brought by the first Wesleyan missionaries.

The Free Church of Tonga. This branch was established in 1885 because of conflicts between James E. Moulton and Shirley Baker who were both missionaries from England. Baker, who became premier in Tonga (1880 -1890), advised George Tupou I to establish his national church. The first president, Watkin, was born in Ha'apai and was the son of an early Methodist missionary family (Tafea 58).

The Church of Tonga. The Church of Tonga was established in 1924, when Queen Salote Tupou III tried to unite the Methodist Church and the Free Church of Tonga under the name Free Wesleyan Church of Tonga. The outcome of that was a third break-away group who named themselves the Church of Tonga (Tafea 50).

The Tokaikolo Church. This branch was started by a Methodist minister, Senituli Koloi. They called themselves the New Light (Maama Fo'ou) in 1979.

Constitutional Free Church of Tonga. This church was established in 1987, under the leadership of 'Ahokava Latu, branching off from the Free Church of Tonga.

People and Places

‘Utui. The village in Vava’u where the Tongan Pentecost took place. See Background Information for further information.

‘Aisea Vovole Latu. The full name of the Tongan preacher who went from the village of Leimatu’a and preached in the village of ‘Utui where the Tongan Pentecost took place. His father Semisi Latu, a native of the island of Niuatoputapu, came as a missionary to Vava’u and settled in Leimatu’a with his wife, Lesieli, and their son, ‘Aisea Vovole Latu. Vovole was a nickname which is a common Niuatoputapu word, which means to dig deep. It referred to the spiritual endeavor that ‘Aisea, the native converts, and the missionaries carried out in prayer, Bible study, and fasting. ‘Aisea married Meleane (daughter of Afusipa) of Leimatu’a. They had four children Sepiuta, Mahe, Poasi, and Sulieti.

Fatu (a.k.a. Palau). The Tongan chief at Mu’a, Hahake, Tongatapu who gave protection to Walter Lawry on August 22, 1822. He was the son of the Tu’i Kanokupolu, Mulikiha’amea and great grandfather of the present king, Taufa’ahau Tupou IV.

‘Ahome’e. The Tongan chief of Ha’avakatolo, Tongatapu, who came to the aid of John Thomas when he had to leave Kolovai and Ata. He was the great grandfather of the present queen, Halaevalu Mata’aho.

Ata. The chief of the village of Kolovai who allowed John Thomas to settle in Kolovai for some time and provided him a Tongan house.

Significance of the Study

The Tongan Pentecost has been the principle factor in Christianizing the whole of the Tongan group as well as the Methodist countries of the Pacific. It is a significant

historical event and memorable occasion in the life of the Christian church in Tonga and the Pacific.

This study, therefore, in relation to this project dissertation, is relevant to the life of my people. When the event of the Tongan Pentecost is related to the situation today, it becomes even more valuable especially when we have so many nominal Christians in Tonga, the Pacific, and the whole world.

There is no written historical record of the Tongan Pentecost event by a Tongan. Nominal Christians and church divisions have been a problem through the years. Therefore the attempt of this project dissertation is significant in order to help bring about renewal and unity in the life of the church today.

I am excited to pursue this research project with the conviction, determination, and hope that the Pentecost is a repeatable experience and that the power of the Holy Spirit which is available at all times may bring forth another revival. A revival of this kind is what we really need in order to bring about more unity and more passion for mission in the Methodist (Wesleyan) family of churches in Tonga, in the Pacific, and around the world.

Methodology

I began by examining the history of the 1834 experience. Data was collected by researching the historical documents in the Mitchell library and archives in Sydney, Australia. The documents written by the missionaries during and around the time of the Tongan Pentecost as well as the church records were taken to Sydney, Australia and to London, England. This was done because Tonga, at the time of the Tongan Pentecost of 1834, was under the Methodist Conference in Australia and Great Britain and because the methods of preserving the important written documents were much better there.

Due to the length of time since the Pentecost event, original written documents such as personal diaries and journals are no longer available in Tonga. Most of the information related to the Tongan Pentecost is preserved on microfilm and photocopies in the Mitchell Library in Sydney.

Modern writers and authors like Harold Wood of Australia, Sione Latukefu of Tonga, and Janet Luckcock of Great Britain recorded important historical data in their respective documents. I spent a considerable amount of time in research and reading those documents.

The Government Education Department in Tonga compiled historical documents into three volumes. I read through these documents in sections related to my dissertation topic.

I did some research into the history of Tonga for my thesis (in Bachelor of Divinity) at the Pacific Theological College and that contributed to this project dissertation.

Oral information was obtained from resource personnel who are closely related to this Tongan Pentecostal event. They were interviewed and recorded by audio tape. I interviewed Sione 'Amanaki Havea (former president of the Methodist Church in Tonga and one of the descendants of the 'Utui villagers).

I questioned Tevita Ika 'Aonga, minister of the Tongan United Methodist Church in Sparks, Nevada. He is the son of Ika 'Aonga the only remaining third generation descendant of 'Aisea Vovole Latu.

I also spoke with Viliami Vailea, the minister to the Tongan congregation in Honolulu, Hawaii. He is the great grandson of 'Aisea Vovole Latu.

All the Methodist families in the village of 'Utui were interviewed. They are descendants of the first generation of the 'Utui village community when the Tongan Pentecost took place.

With a questionnaire I sought to discover whether or not that experience actually happened, whether or not that experience created unity and purpose, and whether or not that experience can be renewed so that the Tongan church can be reunited and motivated for mission and evangelism. The research questions are:

1. What do Tongans of today make out of the Tongan Pentecost of 1834, an incident that took place 165 years ago?
2. What do descendants of the village of 'Utui (participants of the Tongan Pentecost of 1834) still remember about this Tongan Pentecost?
3. How did the Tongan Pentecost of 1834 affect the traditional worldview of the Tongans at the time?
4. How did the Tongan Pentecost affect the political, social and religious systems, of the Tongans as well as their unity?
5. What preparations can we make today to help bring about a revival that may eventually help to heal the divisions within the Methodist family of churches today?

Since the Tongan Churches of the west coast of the United States of America have experienced the same divisions as the churches in Tonga, questionnaires with the above questions were used to conduct a survey with a sample group with which we had been working during the Easter weekends of 1996, 1997, and 1998. The Easter Camps (see Definition of Terms) provided case studies testing the principle of “downward mobility” as a means of creating humble spirits especially among the leadership and subsequent

openness to the power of the Holy Spirit so the Tongan churches can overcome their divisions and renew their vision for mission and evangelism. I conducted three Easter Camps.

Tongan Methodist congregations from Portland, Oregon, Rainier and Seaview in Seattle, Washington; Anchorage, Alaska; and Vancouver, British Columbia, Canada; came together at Portland at Easter weekend in 1996, and in Alaska in 1997. In 1998, the Easter Camp was held in Seattle and included two Tongan Free Methodist congregations from Redwood City and Pleasant Hill, California.

This sample group and program were carefully scheduled and recorded to illustrate the work of the Holy Spirit today, especially in bringing forth unity and mission. An example of the Easter Camp program is found in Appendix A. It can be seen from the intensive Easter program that an intimate fellowship with the Holy Spirit was experienced by the members.

I led a special evangelism program in Sacramento, California from July 1 to August 8, 1998. This was geared at providing unity and healing as well as allowing spiritual nourishment for the divided congregations in the Methodist family of churches in Sacramento, the capital city of California. This is the state where we have the greatest number of Tongan people live in the United States of America.

Theological Reflection

Sir Alan Walker, on the opening service of the fourth convention on the Holy Spirit, commented:

The period in the History of the Christian Church that is commonly known as the Dark Ages, is known as a period when there was neglect of the doctrine and theology of the Holy Spirit. This twentieth century is a

century of the Holy Spirit. (recorded audio cassettes August 24, 1990)

I believe that the opportunity to reflect upon the theology of the Holy Spirit in this project dissertation provides strong foundation to mission and evangelism work in the Methodist family of churches in Tonga and abroad as well as providing a spirit of unity.

A section of the dissertation is on Acts, chapter two, to provide a foundation with biblical theological reflection upon which all other historical reflections should be based. The reality of the Holy Spirit is deeply attested to in Scriptures.

The doctrine of the trinity is enlightened by the presence and inspiration of the Holy Spirit. The essence and truth of the triune God is expressed by their equality, and extreme care is to be taken when this dissertation emphasized the Holy Spirit, that Jesus Christ, and the Father are at the same time being recognized as equal. So it is relevant at this stage to explain that wherever the Holy Spirit is mentioned in this dissertation, Jesus Christ and the Father are understood to be included.

The Holy Spirit works, therefore, as he pleases and in accordance to the will of the godhead. It is the general understanding of this dissertation that human beings cannot control or direct the Holy Spirit. We can only prepare and make ourselves available for the Holy Spirit to work in us and use us as instruments of his will and ministry.

So reflecting on Jesus words in Acts chapter 1: 1 – 8, the disciples were asked to wait for the coming of the Holy Spirit. In this process of waiting they prayed, studied the holy Scriptures, as well as fellowshiped with the Spirit. In Acts, chapter two, when all the disciples were in one place, with one spirit and one mind, the Holy Spirit came in his own timing.

This was the foundation of the Christian church. George Hunter III refers to this as

the apostolic confidence:

Such Apostolic confidence is originally mirrored in the Acts of the Apostles, which reflects the early movements confident in whose they were, who they had become and in the contagious power of what they offered humanity. In part their apostolic confidence sprang from the life of Christ within them and the power of his Spirit (Holy Spirit) among them, and their resolve to live, or die for the gospel. But, in part, their apostolic confidence welled within them as a by-product of apostolic competence. (Hunter 20)

The Holy Spirit on the day of Pentecost gave Simon Peter confidence to preach and 3,000 people were converted. All the eleven disciples (except Judas Iscariot) together with all the other faithful followers were united and sent out in the mission of the church of Jesus Christ.

This is a parallel of the Tongan Pentecost. John Wesley, the founder of Methodism, received this extraordinary experience of being filled with the Holy Spirit. He was sent by the Holy Spirit in mission and evangelism, winning souls for Jesus Christ. In his own words, after being baptized by the Holy Spirit on May 24, 1738, he challenged the followers of Jesus Christ: "...you have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those that want you, but to those that want you most" (Wesley qtd. in Tuttle John Wesley:310). John Wesley traveled by horse for about 225,000 miles, preached 40,000 sermons, and won about 140,000 converts for Jesus Christ.

This is the sign of the Holy Spirit inspiring mission and evangelism. John Wesley, Simon Peter, and 'Aisea Vovole Latu are examples of men who had the same gift of the Holy Spirit; namely preaching.

Robert Tuttle, Jr. refers to the Holy Spirit as having only one first fruit which is

love. Of course he follows up St. Paul's claim in Galatians 5:22; "But the fruit of the Spirit is love...":

The fruit of the Spirit is love but love has characteristics such as joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22 - 23). This is the only unmistakable mark of the Spirit-filled life...for John Wesley the heart of Christianity could be captured by one word - love...Jesus said "A new command I give you love one another...as I have loved you. By this all men will know that you are my disciples, if you love one another." (John 13:34 - 35) (Tuttle, Sanctity 136-137)

This is where the Tongan term for the Pentecost, namely "To 'a e 'Ofa" (love celebration), is interesting. It illustrates the fact that our Tongan forefathers were really inspired by the Holy Spirit.

The power of the Holy Spirit is the most powerful living source that ever existed and it is the essence of the trinity. This power was present in the creation of the world (Genesis 1:1). ***"In the beginning God created the heavens and the earth...and the Spirit of God was hovering the waters."***

The power of the Holy Spirit was in the act of redemption and incarnation. "This is how the birth of Jesus Christ came about. His mother Mary was pledged to be married to Joseph but before they came together, she was found to be with a child through the Holy Spirit" (Matthew 1:18).

The power of the Holy Spirit was truly manifested on the day of Pentecost when the first Christian church was born (Acts 1: 1-8 and Acts 2).

The power of the Holy Spirit was again manifested on July 23, 1834, and the darkness of heathenism was enlightened by the gift, fruit, and power of the Tongan Pentecost.

Overview

Chapter 1 includes the Introduction, Statement of the Problem, Background to the Problem, Definition of Terms, as well as the Overview of the Study.

Chapter 2 provides a biblical basis for Pentecost and the Holy Spirit as well as the review of literature.

Chapter 3 includes the survey carried out at the village of 'Utui and the conclusions on the nature of Pentecost deduced from that.

Chapter 4 includes the observations and results of the three Easter Camps (1996, 1997 and 1998) carried out with the Tongan Methodist congregations in the Northwest and the San Francisco Bay Area of the United States of America. These results will be compared and contrasted with the Tongan Pentecost event.

Chapter 5 is comprised of a special evangelism program offered to the divided Tongan Methodist churches in Sacramento, aiming at achieving unity and peaceful working relationships and the conclusion, discoveries and findings, applying them to the present situation of the Tongan Methodist (Wesleyan) family of churches in Tonga and abroad.

CHAPTER 2

The Two Pentecosts: The Holy Spirit in Acts 2 and the Tongan Pentecost

A major portion of this chapter is devoted to a study of the Pentecost event in the book of Acts, especially as it compares with the Tongan Pentecost event. This biblical section, as well as other biblical references, will provide a strong background and foundation upon which to base other discussions.

Foreword

Some parallels exist between the Tongan Pentecost and the Pentecost in the book of Acts, especially in chapter two. This chapter compares and contrasts these parallels.

According to tradition St. Luke, writer of the book of Acts and the only Gentile writer in the New Testament, was a medical doctor, historian, writer, and painter. He painted colorful pictures of Pentecost experiences in Acts. The book of Acts is also known as the history of the work of the Holy Spirit in the first century. The promise of the Holy Spirit (Acts 1:8) and the fulfillment of the promise (Acts 2) are at the heart and core of the book of Acts.

But you will receive power when the Holy Spirit comes upon you and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. (Acts 1:8)

When the day of Pentecost came, they were all together in one place, suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. (Acts 2: 1 – 4)

The kerygma of the early Church closely resembles the basic historical and theological facts which St. Luke recorded in Acts.

The Kerygma of the Early Church

1. The promises by God made in the Old Testament have now been fulfilled with the coming of Jesus as the Messiah, in the power of the Holy Spirit. (Acts 2:30; 3:19, 24; 10:43; 26: 6-9, 22; Romans 1: 2-4; I Timothy 3:16; Hebrews 1: 1-2; I Peter 1:10, 12; II Peter 1:18-19; Luke 1:35).
2. Jesus was anointed by the Holy Spirit (God) at his baptism as Messiah. (Acts 10:38).
3. Jesus was led by the Holy Spirit to begin his ministry in Galilee after his baptism. (Acts 10:37).
4. He conducted a ministry, doing good and performing mighty works by the power of the Holy Spirit (God) (Acts 2:22; 10: 38; Mark 10:45).
5. The Messiah was crucified according to the purpose of God and the guidance of the Holy Spirit (Acts 2:23; 3:13-15, 18; 4:4; 10:39; 26:23)
6. He was raised from the dead, in the power of the Holy Spirit (God) and he appeared to his followers including his disciples (Acts 2:24, 31-32; 3:15, 26; 10:41; 17:3; 26:23).
7. Jesus was exalted in the power of the Holy Spirit (God) and given the name “Lord” (Acts 2:29, 31-35; 1:13; 10:36; Romans 8:34; I Timothy 3:16; I Peter 3:22).
8. He gave the Holy Spirit the authority to form the new community (the Christian Church) (Acts 1:8; 2: 14-18, 33, 38-39; 10:44-47; I Peter 1:12).
9. He will come again in the power of the Holy Spirit (God) for judgment and the restoration of all things (Acts 3:20-21; 10:42; 17:31; I Thessalonians 1:10).
10. All who hear the message should repent and be baptized in the power of the

Holy Spirit. (Acts 2:21-28; 3:19; 10:43, 47-48; 7:30; 26: 20; Romans 1:7; I Peter 3:21).

This schema served as the essential proclamation of the early Church (Eunice Irwin: lecture notes).

This kerygma of the early church which I have modified, serves to reveal that Jesus Christ, the Father, and the Holy Spirit have the same essence not only in the godhead but also in mission and the power behind church unity as it was in the early Church. It should be understood, therefore, that when the title Holy Spirit is used in this dissertation, Jesus Christ and the Father, are included. Consistent in items one to ten is the ever-abiding presence of the Holy Spirit.

Four of the cornerstones of the Christian faith are the virgin birth, the crucifixion, the resurrection and ascension, and Pentecost. The first three have been fulfilled once and for all and will never take place again. But the last one, Pentecost, can be renewed and can therefore be experienced again and again.

The Holy Spirit, coming at Pentecost, is a special divine appointment. In Scriptures right from the beginning the Holy Spirit had been working in line with the prophecy of this special Pentecost.

The story of creation in Genesis 1:2 presents the Holy Spirit as active in the Creation of the world "...the Spirit of God moved upon the face of the waters."

John Goldingay affirms the general belief that Pentecost has been in the divine plan of God and was in the heart of prophecy in the Old Testament. Joel was among those who foretold the intervention of the Holy Spirit in a special way.

In scripture itself Joel looked to a day when the Spirit of God would be poured out widely on people and prophecy would be a very common phenomenon (Joel 2:28,29). Acts 2 sees Pentecost as the arrival of that

day. Henceforth the spirit is active in the whole church. (Goldingay 242)

In the Jewish tradition the Pentecost celebration took place fifty days after the Passover celebration. Of course the Passover was an annual festival commemorating the release of the Israelites from their captivity in Egypt. The crucifixion of the Messiah, Jesus Christ, took place at the appointed time for the annual Passover festival when he carried the sacrifice for all of humanity once and for all. The fulfillment of Christ's prophecy as well as all other prophecies occurred fifty days after the resurrection with the outpouring of the power, gifts, and fruit of the Holy Spirit.

The traditional Pentecost celebration marked both the presentation of the law in Sinai and the presentation of the first fruits from the annual harvest. The Pentecost at Jerusalem marked the harvest of the first fruit of the Holy Spirit. As already stated in Chapter 1, the first fruit of the Holy Spirit is love (Galatians 5:22). This was marked by the birth of the Christian church.

The Tongan Pentecost was named by the Tongan Christian founding fathers as "To 'a e 'Ofa" (The Love Celebration). This really means that in the Tongan Pentecost on July 23, 1834, there was an outpouring of love. This is the agape love or the divine love. To the Tongans, the Tongan Pentecost marked a change of worldview. It marked the release from captivity to ancient Tongan pagan religion and the evil spirit to the freedom of the Christian faith and the fruit of the Holy Spirit, which is the out-flowing of the love of God in Jesus Christ.

Scriptural texts in the Old Testament such as Genesis 1: 2 and Joel 2:28 confirm the presence of the Holy Spirit even in the Old Testament period. In the New Testament, evidence of the Holy Spirit's existence even before this special Pentecost event was

apparent. In John 20: 22, Jesus appeared to the disciples in the upper room. He said to his disciples, “Receive the Holy Spirit,” and he breathed on them.

The significance, therefore of the Pentecost event according to St. Luke and touched upon by modern scholars like Goldingay, is that it is the fulfillment of God’s promises both in the Old and New Testament. It is the coming of the Holy Spirit, the third person of the Trinity or the godhead, to stay forever with the followers of Christ and the people of God. This particular Pentecost event is the divine fulfillment of the birth of the Christian church.

In the divine plan of God, Jesus Christ is the climax of God’s revelation of himself in the history of humanity. But the act of incarnation is to be restored and sustained in human experiences and sphere of life again and again throughout the ages by the work of the Holy Spirit. This is what Jesus was referring to in John 16:13-14.

When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things, that are to come. He will glorify me because he will take what is mine and declare it to you. (NRSV)

Indeed, the Holy Spirit witnesses to Jesus Christ and the Father, signifying the unity of the Trinity.

Worldview

I will look more closely at worldview at this stage for it will help in the discussion of Acts, chapter two, and the Tongan Pentecost, as well as other discussions related to the work of the Holy Spirit in this dissertation. Worldview is significant in this study right through because it helps to understand what is going on in a human’s innermost being when confronted by the Holy Spirit. Accordingly, worldview must always be explained in

the course of this dissertation as one of the key words in the purpose statement.

Darrell Whiteman in his lecture on Anthropology in Christian Missions in the fall of 1995, gave a clear definition of worldview. He defines worldview as the central assumptions, concepts, and premises commonly shared by the members of a culture or sub-culture. Worldview lies at the center of a person's being and the soul of a society. Worldview is expressed through culture and demonstrated in social organization. There are two basic types of worldview assumptions:

1. Cosmological or existential assumptions. These are basic assumptions about the universe and about the human beings, whether they are good or evil.
2. Ethical or normative. These are people's assumptions concerning what is good or what is bad. This is where values come in (Whiteman lectures, fall 1995: recorded audio cassettes).

Eugene Nida believes that differences in worldview are the most difficult of all cultural differences to bridge. Why? Because worldview is the core culture and the most resistant to change. The problem of communicating the gospel is further complicated because we who communicate the Christian meanings understand them in terms of our own worldview. The differences between worldviews constitute the greatest barriers to communication. The problem therefore lies in translating the Christian meaning and applying it to another group (e.g. youth group or social class) so that it makes sense to them. To do this we must thoroughly understand our worldview, and we must understand their worldviews. If we understand our worldviews, their worldviews and the differences, then we can communicate the gospel effectively and meaningfully (Nida 3).

Bruce Bradshaw follows up Eugene Nida's ideas of worldviews closely by saying

that theology is a cultural form. This relates to the assumption of Christian worldview that God is willing to start with people at their worldview (e.g. magic or belief in science). This is the incarnational approach to worldviews. To uncover a worldview we have to ask not what they believe but what they do. Worldview forms the decision making process (Bradshaw 21).

The five major functions of worldview include:

1. Explanation: Worldview explains how things go this way and what keeps them this way. Mythology tells us why things are the way they are. The resulting behavior is either the control of nature or submission to nature. The explanatory function is articulated in people's mythology whether it be folklore, science, or history.

2. Validation: Worldview validates that the approach to life is real. Worldview provides values and necessary themes in life.

3. Psychological reinforcements: Worldview supports in the crises of death and vulnerability. This is what we call psychological reinforcement.

4. Integration: Worldview organizes and systematizes perceptions of reality into an overall design. It takes what appears as nonsense and makes sense of it. People conceptualize what reality should be like and integrate accordingly.

5. Adaptation: This is adjusting the model to new perceptions of reality. Our worldview will change and adapt (Whiteman Lecture: fall 1995: recorded audio cassettes).

In anthropological studies the worldview is also known as the belief system. In this worldview and belief system there are three dimensions: a) the cognitive, which is concerned with belief and ideas; b) the expressive, which is concerned with the feelings; and, c) the evaluative, which is concerned with words and values (what is right and what is

wrong). These three dimensions form the central core. Emmanating out from that are the social organization, aesthetics, economics, technology, and legalities.

Looking more closely at what is going on in the cognitive domain can throw more light on the role of the worldview or belief system. In the cognitive domain there are three levels ranging from one as more abstract to three as more concrete and expressional:

1. High religion is expressed in highly institutional social organization such as Christianity, Islam, and Buddhism. They are concerned with the cosmos, eternity, ultimate meaning, doctrine, holy books, scriptures, codes of belief, and moral codes. We are concerned with the ideals or what ought to be. Theologians and religious specialists operate in high religion.

2. The folk religion is concerned with life here and now. It is informally organized. What is important is everyday concerns. There is a magical orientation that meets the needs of explaining disasters. The key to communicating the Gospel at this level is drama (acting out).

3. The sensory perception (folk science and folk social science) is concerned with things that you can see, feel, and touch. Most people in primal societies operate at this level and level two.

When we focus on high religion but the people are focusing on the sensory level, we get a split-level Christianity. The great religion meets the high religion dimension and animism meets sensory needs. So it is inaccurate to say that great religions of the world are simply animism. Jesus taught on the level of folk religion and sensory perception. Paul Hiebert, in his article "The Flaw of the Excluded Middle" (1982), states, "In much of our ministry we see the (1) and (3) but we do not see level (2)" (qtd. in Whiteman 1995).

The discussion so far leads us to the affirmation of this dissertation purpose statement. When the Holy Spirit penetrates into the deep level of worldviews, true conversion results in enthusiastic mission and unity. This applies to the first Pentecost and to the Tongan Pentecost as well as any other revival.

The Converted Worldviews as Seen in the Pentecost of Acts and the Tongan Pentecost

A suitable title for the book of Acts is “The History of the Work of the Holy Spirit in the First Century.” Buttrick et al (22-23) divides the book of Acts into two main parts with further sections and subdivisions. The outline of the book of Acts (see Appendix D) illustrates the fact that the Acts of the Apostles is a book in which the Holy Spirit dominates. The activity of the Holy Spirit dominated the whole book and therefore it might well be called “The Acts of the Risen Christ by the Holy Spirit through the Apostles.”

Alexander (563) states that the book of Acts presents the Holy Spirit as having these basic natures and characteristics which are explained below:

1. A divine person.
2. The agent of Christ.
3. The creator of the Church.
4. The uniting force of the expanding Church.
5. The power behind the Church’s witness (mission and evangelism)
6. The life of the Church.

1. The Holy Spirit - A Divine Person. The Holy Spirit in the book of Acts is clearly presented as personal, for he did what only a person can be said to do. He spoke (11:16, 8:29, 10:19 etc.) and caused others to speak (2:4, 4:8,31 etc.). He bore witness (5:32),

sent out Christian workers (13:4), forbade certain courses of action (16:6-7), and appointed men to office in the church (20:28). He is associated with other persons (15:28) and is believed to be equal with God (5:3-9).

This divine person, the Holy Spirit, came on behalf of Jesus Christ and the Father on the day of Pentecost to stay with humanity forever. He speaks and causes others to speak. On the day of Pentecost the Holy Spirit came to Peter and the followers of Christ and caused Peter to speak and 3,000 were converted. The Holy Spirit spoke through Peter and was understood by all races present that day.

In the Tongan Pentecost on the other hand, the Holy Spirit went with 'Aisea V. Latu from Leimatu'a to 'Utui. The Holy Spirit spoke through 'Aisea V. Latu and the congregation was deeply touched, so they started praying and crying at the top of their voices. In Christian revivals this is exactly what takes place: the Holy Spirit, as a divine person, is present, speaking out and causing others to speak.

2. The Holy Spirit is the Agent of Christ. Acts 1:1 may imply that Jesus continued his work after the ascension through the Holy Spirit. The Holy Spirit is presented here as the gift of the ascended Christ to his disciples (2:33), and is called the "Spirit of Jesus" (16:7). The Holy Spirit is also described as "the promise of the Father" (1:4).

On the day of Pentecost the Holy Spirit came as promised by Jesus Christ and the Father. He came as the agent of Jesus Christ and the Father to continue the work of calling all people to repent, believe, in Christ and live the life of the kingdom of God which is love. Peter and all the followers of Jesus Christ were filled with the power of the Holy Spirit at Pentecost.

On the day of the Tongan Pentecost the Holy Spirit came as agent of Jesus Christ

and all the Tongans in the 'Utui Congregation burst out praying and crying during the preaching of the good news by 'Aisea Vovole Latu. Those present felt the guilt of their sins and they repented and believed because of a deep sense of love. So they called this divine extraordinary event "To 'a e 'Ofa" (Love Celebration).

3. The Holy Spirit is the Creator of the Church. The Christian Church as we know it today was created at Pentecost. Wind and fire (2:2-3) are Old Testament symbols of deity (Exodus 19:18, 1 Kings 19:11-12). The gift of tongues (2:4-13) may have been specially chosen by God to symbolize the ultimate universality of the Church and its presence among people of every language. The Holy Spirit created a fellowship of love and unity (2:43-46) and the Holy Spirit was also promised to those who responded to the Christian message (2:38; 5:32).

On July 23, 1834, the Holy Spirit gave birth to or created the Methodist Church in Tonga. In this great revival, the king, Siaosi Tupou I, then known as Taufā'ahau, was converted and baptized by the Holy Spirit (July 30, 1834) and the whole of Tonga was covered by the fire of the Holy Spirit.

Both at Pentecost and at the Tongan Pentecost, the people who laid the foundation of the Christian Church in Jerusalem and the Methodist church in Tonga were people whose worldviews were converted. When worldviews are converted by the Holy Spirit, revivals come.

4. The Holy Spirit is the Uniting Force of the Expanding Church. The author of Acts and Luke is interested in the progress of the gospel and the consequent expansion of the Church through the activity of the Holy Spirit. The Church at Pentecost was composed of Jews and proselytes, Gentiles committed to Judaism and so reckoned as if they were Jews.

Jews hated Samaritans who were of mixed race and schismatic, but in Acts 8:14-17 the Spirit came upon Samaritan believers. It is significant that this happened only after the Jewish apostles had laid their hands on them, indicating an attitude of love and fellowship on the Jews' part because "Salvation is from the Jews" (John 4:22).

The barrier between Jew and Gentile was broken down in Acts 10:44-48 and 11:1-18 when the phenomenon of Pentecost was repeated by the Holy Spirit as Peter preached the gospel to Gentiles. Through John the Baptist the promise of the Holy Spirit had first been given in the New Testament (Matthew 3:11-12), Acts 1:15; 11:16), so Luke records how a group of John's disciples also received the Holy Spirit (19:1-7). These passages reveal how the Holy Spirit bound these divergent groups together and prevented division (Alexander 63).

Matthew Henry believes that unity is a blessing both in the preparation for the coming of the Holy Spirit as well as the resulting effect of the Pentecost experience:

By his grace, he thus prepared them (the disciples) for the gift of the Holy Ghost, for that blessed Dove comes not where there is noise and clamour, but moves upon the face of still waters, not the rugged one would we have the spirit poured upon us from on high let us be of one accord and not withstanding variety of sentiments and interests as no doubt there was among those disciples let us agree to love one another for where brethren dwell together in unity there it is that the Lord commands his blessings. (4)

Accordingly, the true unity seen as the outcome of Pentecost can be explained in terms of worldview being converted. As expressed in the statement of purpose, the Holy Spirit at Pentecost as well as the Tongan Pentecost affected the deep level of worldview resulting in unity and mission. The seven missionaries as well as the native tribal warriors in Tonga during the Tongan Pentecost were all united by the Holy Spirit who actually converted their worldviews from the traditional belief in the pagan and idol gods to the

living savior, Jesus Christ. When worldviews are converted by the Holy Spirit, there is true unity.

He (John Thomas) prayed for and welcomed the “outpouring love” of 1834 (Tongan Pentecost).... Eventually King George (Siaosi) Tupou I (after being baptized by the Holy Spirit) was peacefully established as independent monarch over all the islands, with a Christian Code of Law drawn up originally by Thomas. (Luckcock 3)

When the Holy Spirit came at the Tongan Pentecost, there was unity in the whole of the Friendly Islands, both in the church as well as the political system.

5. The Holy Spirit is the Power Behind the Church’s Witness (Mission and Evangelism). The Holy Spirit was given to the church to enable it to witness for Jesus Christ (Acts 1:8, 4:33). The Church was directed by the Holy Spirit to send Barnabas and Saul to evangelize the Gentiles (Acts 13:2-4). The Holy Spirit guided Peter to preach the gospel to Cornelius and his friends (Acts 10:19ff; 8:29; 16:6-7). They were filled with the power of the Holy Spirit, and they spoke with power (Acts 4:8, 31; 6:10) and witness (6:3,5; 11:22, 24). The Holy Spirit gave people power to reveal Christ both by their lips and by their lives (Alexander 63).

When the Holy Spirit converts worldviews, he fills the those converted with power to witness. Witness in this context really refers to the work of mission and evangelism. This simply means that when the Holy Spirit converted the human worldviews there came a passion to take the good news of Jesus Christ. This is what took place after the Pentecost at Jerusalem.

Similarly, the Tongan Pentecost revived the spirit of mission and evangelism within the Tonga group, the Pacific region, and beyond. After the Tongan Pentecost event of July 23, 1834, witnesses spread to all the islands of the Vava’u Group of islands within a week.

After one month the mission and evangelism work in the power of the Holy Spirit spread to all the 151 islands of the Tongan group or the Friendly Islands. After one year, missionaries left the shores of the Friendly Islands and continued the witness in the power of the Holy Spirit in the neighboring Pacific islands.

Sioeli Pulu and Tongan converts went to the Fiji group of islands with William Cross and David Cargill. Peter Turner and his family, with about twenty Tongans, set out to evangelize the Samoan group of islands. In both the Fiji group and the Samoa group, the Methodist Church introduced by missionaries from Tonga was called “Lotu Tonga” (Tongan Religion).

Thomas also felt that the Fijis must be met first. But now the revival had given such an impetus to both Missionaries and Tongans to evangelize new fields that nothing would hold them back. Turner offered himself for Samoa, asserting that there was such a hunger for the “Lotu Tonga” (Tongan Religion).... How could Thomas hold anyone back? Turner set off by the first boat available, a small craft dangerously over-loaded with his family, five keen Tongan teachers and fifteen others. Cross offered to go to Fiji accompanied by Cargill and numbers of leading Tongans including Joel Bulu (Sioeli Pulu). (Luckcock 111-112)

The Tongan Pentecost of 1834 affected the worldviews of the Tongan natives and provided Christian unity and mission.

6. The Holy Spirit Ignites and Generates the Life of the Church. The Holy Spirit is concerned with the inner life of the Church in every place. (Acts 9:31). The Holy Spirit appointed the elders of the Church as its guardians (Acts 20:28). The new age of prophecy (Acts 2:17-18) concerned itself with the instruction and the building up of the Church (Acts 15:32) and prediction of things to come (Acts 11:28; 21:4). The Church in council sought guidance and believed that this was given through the Holy Spirit (Acts 15:28).

Acts occupies a unique position in the revelation of the person and role of the Holy

Spirit. Here is the record of fulfillment but is also a new beginning. The prophecies of the Old Testament and the promises of the Lord Jesus about the person and the gift of the Holy Spirit find their fulfillment at Pentecost. The new age, the age of the Holy Spirit, preached by Jesus and rooted in Scriptures had actually begun (Alexander 63).

In the event of the Tongan Pentecost, this experience was repeated. The vision and dreams of both the L.M.S. as well as Wesleyans missionaries were being fulfilled. They visualized a day when all of Tonga would be aflame with the fire of the Holy Spirit. John Thomas constantly prayed, “May God pour out his Holy Spirit and may Tonga, yes all Tonga turn unto God” (Luckcock 108).

The Tongan Pentecost took place in the village of ‘Utui in the Vava’u group and quickly spread to the neighboring Ha’apai group. The Tongatapu group, which is the main island group of the three, had always been difficult to totally convert to Christianity, but the enthusiastic spirit of the Tongan Pentecost penetrated into the worldviews of those in the Tongatapu group, so the revival was also widespread with the church in Tongatapu.

Peter Turner had been praying that people from Tongatapu who had been present in the revival in Vava’u would light the flame there, and so it was. Thomas who had been urgently praying that “God would pour out his Spirit upon us and the people of our charge”: and Hobbs reported that “when the tidings of this glorious work...reached [Tongatapu], the holy fires began to glow.” (Luckcock 109)

The results of this dissertation again confirm the purpose statement that when the Tongan Pentecost took place, worldviews of the Tongan natives were converted and mission and evangelism followed. Unity in the life of the Methodist Church as well as the whole Tongan group was also accomplished.

The same occasion took place in the Pentecost in Acts. When the worldviews of

the followers of Christ were converted, they were empowered by the Holy Spirit to spread the Church, first from Jerusalem to Antioch and then from Antioch to Rome.

Accordingly, when the Tongans' worldviews were converted they were inspired by the power of the Holy Spirit to spread the Methodist Church first of all from the village of 'Utui in the Vava'u group to the rest of the 151 islands of the Tonga group and secondly, from Tonga to the neighboring Pacific Islands of Fiji, Samoa, Papua New Guinea, Solomon's, and to the rest of the world. Now we have Tongan missionaries in New Zealand, Australia, Hawaii, and the United States of America as well as in Asia and Europe. In the Methodist Conference of Tonga in May 1996, the first Tongan missionary (Maliepo Siuhengalu) was appointed to the Methodist Church in Great Britain. Thus the circle of witness in the power of the Holy Spirit goes back to the point of origin from where John Thomas and his wife, Sarah, were called by the Holy Spirit to witness for Jesus Christ to the Friendly Islands in 1825.

The Witness (Mission and Evangelism) of Christians

Whose Worldviews Have Been Converted

1. St. Peter: St. Peter, whose worldview was converted on the day of Pentecost, preached and testified with such power and conviction that he, under the authority of the Holy Spirit, touched the worldviews of thousands of people that day.

Eddie Fox and George Morris, in their book Let the Redeemed of the Lord Say So, affirmed this powerful witness by Peter:

The early church "Testified and spoke the word of the Lord" (Acts 8:25). After the Resurrection, Jesus remained with the disciples for forty days, giving evidence that he was alive and "speaking about the Kingdom of God" (Acts 1:3). He prepared his disciples for his departure by assuring them of the coming of the Holy Spirit to give them power to be his

witnesses to Jerusalem in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). The Spirit came on the day of Pentecost, and the result was the preaching and testifying that Jesus is the Christ.

The message proclaimed by Peter on the day of Pentecost gives evidence of the early church; conviction regarding Jesus the Messiah. (Acts 2:22-24)

Peter continued giving evidence that God has acted to make Jesus Lord, the anointed one of God: “This Jesus God raised up and of that all of us are witnesses.” (Acts 2:32) (68)

Peter, with a converted worldview, witnessed and the early Church carried out enthusiastic mission and evangelism as well as undergoing divine unity.

2. John Wesley. John Wesley grew up in a Christian family. His father, Samuel, who was an Anglican minister and his mother Susanna, a devoted Christian, raised nineteen children (ten survived infancy) with a strong Christian foundation. John became an ordained minister but did not have a fully converted worldview until May 24, 1738. John Wesley described in his own words what took place when the Holy Spirit finally penetrated his worldview converting his whole being and he became a born-again Christian. Of course, he in turn, in the inspiration of the Holy Spirit touched the worldviews of thousands of people in his day and started the Methodist movement.

Again, wanting to retire alone, that God might find me, I went very unwillingly that evening to a Society in Aldersgate Street. Someone was reading these words from Luther’s Preface to his commentary on the Epistle to the Romans: “Faith is a divine work in us, which change us and makes us newly born of God, and kills the old Adam makes me completely different men in heart, his position, mind and every power and brings the Holy Spirit with it. O faith is a lively, creative, active, powerful thing, so that it is impossible that it should not continually do good works. It does not even ask if good works are to be done, but before anyone asks, it has done them, and is always acting.” Before I would raise my usual question (concerning this change that God works in the heart through faith in Christ) this Holy Spirit performed his miracle, and “I felt my heart strangely warmed, I felt I did trust in Christ, alone for Salvation, and an assurance was given me that He had taken away my sins, even mine and saved me from the law of sin and death.” (Tuttle, John Wesley 195)

John Wesley was thirty-five years old when he was born again in the power of the Holy Spirit. He was ordained in 1725, thirteen years before his worldview was fully converted when (according to some) he was baptized by the Holy Spirit in 1738.

3. 'Aisea Vovole Latu. 'Aisea Vovole Latu was the son of Semisi and Lesieli Latu of Niuatoputapu, as introduced in Chapter 1. 'Aisea Vovole Latu married Meleane of Leimatu'a, where they lived. 'Aisea V. Latu was one of those first natives in Vava'u to have a worldview conversion. He joined the group that missionaries Peter Turner and David Cargill led in Bible studies, prayer meetings, and fasting. When 'Aisea V. Latu preached on July 23, 1834, the Holy Spirit spoke through his sermon on "Jesus weeping over Jerusalem" (Luke 19: 41 - 42). "As he approached Jerusalem and saw the city he wept over it and said, 'If you, even you had only known on this day what would bring your peace – but now it is hidden from your eyes (Wood, Holy Bible 16,17).'"

The Holy Spirit through 'Aisea V. Latu's preaching penetrated into the worldviews of the congregation at 'Utui and people started praying, crying, and repenting of their sins, asking for God's mercy.

The witness of 'Aisea V. Latu in the power of the Holy Spirit continued in the missionary and evangelism work of the Methodist Church in Tonga. At the time of the Tongan Pentecost both the church and the political system came into unity. Taufa'ahau, baptized by the Holy Spirit on July 30, 1834, had his worldview converted. He therefore unified the whole island group under his kingship which officially started in 1845. In 1875, he formulated the first official constitution based on Christian principles, and on November 4, 1864, he declared freedom to his kingdom or domain. His motto was "God and Tonga

are my Inheritance” (Tafea 21; Bloomfield 129-130).

Since then, Tonga is the only remaining island kingdom in the South Pacific and the only kingdom in the world at present with a king who is a Methodist lay preacher, an evangelist, and who has been baptized by the Holy Spirit.

CHAPTER 3

The Tongan Pentecost Remembered

Introduction

The village of ‘Utui, where the Tongan Pentecost started, is on the main island of Vava’u in the second largest island group (after the Tongatapu group) in the kingdom of Tonga. The village is relatively small, consisting of an average of twenty five families. Most of these are Methodist, which is the main church in the entire village.

Since the unification of the island group under the first Christian king, Siaosi Tupou I, the constitution declares that all land belongs to the king. At his own pleasure, he may grant one or more estates to nobles or chiefs and titular chiefs (matapules) to become their hereditary estates.

The village of ‘Utui is sub-divided among five hereditary nobles, namely Tu’ipelehake (the king’s brother), ‘Ahome’e (Queen Halaevalu’s father), Tu’i ‘Afitu (the Minister of Lands, Survey and Natural Resources), Veikune and Tu’ilakepa. Thus ‘Utui has both political and religious significance. In the Christian sense, the village of ‘Utui has produced great leaders in church (Methodist) and state.

‘Aisea Vovole Latu

‘Aisea Vovole Latu was the native lay preacher who preached in ‘Utui on July 23, 1834, when the Tongan Pentecost took place. I interviewed two Methodist pastors who are descendants of ‘Aisea Vovole Latu. They are Tevita Lika ‘Aonga, who is pastor of a Tongan United Methodist Church in Reno, Nevada, and Vili Vailea Saulala, pastor of a Tongan United Methodist Church in Honolulu, Hawaii.

From the interview of Tevita Lika ‘Aonga on Saturday May, 23, 1998, and Vili

Vailea Saulala on May 20, 1997, these details about ‘Aisea Latu’s background were obtained. ‘Aisea Vovole Latu’s father was Semisi Latu of Niuatoputapu and his mother, Tevita ‘Aonga, believed to be Lesieli also of Niuatoputapu.

Both Vili Vailea Saulala and Tevita Lika ‘Aonga believed that Semisi Latu and his family moved to Leimatu’a, Vava’u as native missionaries. It is therefore most likely that Semisi Latu was one of the first natives of Niuatoputapu to be converted to Christianity. They moved with their son, ‘Aisea Vovole Latu, and settled in Leimatu’a, Vava’u.

‘Aisea Vovole Latu therefore grew up in a Christian background. His parents from Niuatoputapu gave him the nickname Vovole, a Niuatoputapu word which means, “to dig deep into anything.” It must have been related to the family’s spiritual endeavor to dig deep through prayers, Bible study, and fasting.

‘Aisea V. Latu married Meleane of Leimatu’a, the daughter of Afusipa. Afusipa was the brother of Fotu the chief of Leimatu’a. This is more proof of ‘Aisea V. Latu’s Christian background for only with status such as this could he marry into a noble’s (chief’s) family.

So before ‘Aisea V. Latu went to preach in ‘Utui on July 23, 1834, he had already converted to Christianity. This means that his worldview had been converted to the Christian faith by the power of the Holy Spirit before the Tongan Pentecost event.

Peter Turner and David Gargill trained the natives in Bible study, prayer-worship, and fasting. Among those native teachers was ‘Aisea V. Latu. He was therefore well prepared spiritually for the coming of the Holy Spirit in power. The time was ripe for the revelation of Jesus Christ through the promised Holy Spirit.

‘Aisea Vovole Latu and Meleane had four children: Sepiuta (daughter), Mahe

(son), Poasi (son) and Sulieti (daughter). Sepiuta, 'Aisea's eldest child had a daughter named Melemafi who then had a daughter named Taimani. Taimani married Vailea Saulala and their children are Viliami, Sipu, Sione, Funaki, Saulala, Halatoa, and Filimone.

Viliami, the eldest son, is the Tongan Methodist Pastor in Honolulu, Hawaii, whom I interviewed. Viliami, Liufau, and Halatoa are all church ministers. Halatoa is the Tongan Methodist pastor for the Tongan congregation in San Bruno, California, (1998). Liufau is president (1998) of the Tokaikolo Church (a branch of the Methodist Church in Tonga). Viliami, Liufau, and Halatoa are the fourth generation from 'Aisea V. Latu, illustrating the prolonged effect of the Tongan Pentecost in this family tradition.

Mahe, second child of 'Aisea V. Latu, had a son, Fonoga. Fonoga had a daughter, Lau'ese, and a son Faka'i, who is given the spokesman title by noble Fotu of "Potu'ihuo." Lau'ese has two sons who are Methodist ministers in Tonga. They are 'Etuata Mafi, minister at Hihifo, Ha'apai, and Tonga Mafi, the band master and teacher at Tupou College, Tongatapu (1998). Here again we can see the Christian roots of 'Aisea V. Latu bringing forth offspring of church ministers.

Poasi, third child of 'Aisea V. Latu, received the title of Talakai, brother of Fotu (the title Afusipa was another brother). Poasi had a daughter, Hifo, who was mother of Toefoki. Toefoki is a church minister in the Tokaikolo church. 'Aisea V. Latu's descendants continued the Christian tradition of producing ministers of the good news.

Sulieti, youngest daughter of 'Aisea, had a son, Ika 'Aonga, the only third generation person from 'Aisea V. Latu, who is still living at the time of this dissertation writing. Ika 'Aonga has a son, Tevita Lika 'Aonga, Tongan Methodist minister in Sparks (Reno), Nevada, whom I interviewed.

A strong Tongan tradition is closely tied to the Christian belief that good seed will continue to produce good harvest. The seeds of ‘Aisea V. Latu, a Tongan saint whose worldview was thoroughly converted by the power of the Tongan Pentecost, has produced abundant harvest to the kingdom of God. The Lord has honored his promise, “You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

‘Aisea V. Latu received the power of the Holy Spirit in its fullness, and he and his descendants have witnessed to Jesus Christ in Tonga, in the Pacific, in Hawaii and mainland America, and in the rest of the world.

The Lord also honors his covenant with the faithful believers:

I the Lord your God am a jealous God, punishing the children for the sin of their father to the third and fourth generation of those who hate me, but showing love to thousands who love me and keep my commandments.
(Exodus 20:5,6; Deuteronomy 5:9,10)

The Lord made a covenant with ‘Aisea V. Latu and had continued to bestow his divine love and blessings on his descendants up to the third and fourth generations.

The village of ‘Utui, as we will see from the interviews, also believe that the Lord Jesus Christ honors his promise and covenant with the people of ‘Utui and their descendants. The rich blessings of the Holy Spirit is still with them and their village.

This belief is generally shared by the whole of Tonga: that God honored his covenant with Siaosi Tupou I, when he dedicated the people and the land of the kingdom of Tonga after being inspired by the Holy Spirit as a result of the Tongan Pentecost.

Significance of the Stone Marker at 'Utui

Visit of the World Director and His Wife to the Stone Marker

'Utui is small but is perhaps the best known village in the whole of Tonga, especially in the Methodist world. This is due to the Tongan Pentecost event and also to the Stone Marker that commemorates this historical event.

To illustrate this significance, I want to share the recognition of this stone by the world directors and personnel of World Methodist Evangelism and the World Methodist Council. On May 30, 1993, H. Eddie Fox and his wife, Marynell, were in Tonga to open a Worldwide Pentecostal Evangelism Program that aimed at cooperating prayer and fasting among the Methodist people of the world. I asked Eddie Fox, "Why do you choose the kingdom of Tonga to be the place to open this worldwide evangelism program?"

He answered, "The Kingdom of Tonga is the only place in the world where firstly, the king, who is the head of the state, is a Methodist lay preacher and secondly, Tonga is the only place in the whole world where there is a stone marker that honors the coming of the Holy Spirit [the one at 'Utui]."

To be honest, I felt proud of my country. This heart-warming attitude toward our king and the Tongan Pentecost event is shared by all the people of Tonga, especially by the people of 'Utui.

On Sunday night, May 30, 1993, King Taufa'ahau Tupou IV opened the Worldwide Pentecostal Evangelistic program in the Memorial Hall of the late Queen Salote at the Methodist Queen Salote Girls College at Nuku'alofa. There were fourteen choirs present and Eddie Fox preached while I interpreted.

On Monday, May 31, 1993, H. Eddie Fox, Marynell, myself and my wife, Losaline

Tafea, flew to the Vava'u group to conduct an evangelism open air program at the stone marker at 'Utui. To our surprise, Queen Halaevalu Mata'aho and Princess Siu'ilikutapu attended the service. They flew from Tongatapu to be there.

H. Eddie Fox preached while I interpreted. At the end of the sermon, Fox and Marynell knelt at the Stone Marker. The Queen laid hands on Eddie Fox and prayed for him. The Princess laid hands on Marynell and prayed for her. This was indeed a memorable as well as historical moment in the lives of H. Eddie Fox and Marynell. Fox explained to me after the service that they had experienced an extraordinary heart-warming experience when the Queen and the Princess laid hands on them and prayed for them with all the people present. I have heard Eddie Fox preach again and again on the experience he had on this particular visit, that since that day he received extraordinary power through this laying on of hands and the response of the Holy Spirit to the prayers of the Queen and people of 'Utui.

Visit of the Two World Directors to the Stone Marker

In 1991, January, 8 – 18, we conducted the First World Methodist Evangelism Institute seminar for the Pacific, held in Nuku'alofa, Tonga. The seminar was led by the two world directors and myself. The two World Evangelism directors are George E. Morris, the director of the World Methodist Evangelism Institute and H. Eddie Fox, Director of World Evangelism. I am the regional secretary for World Methodist Evangelism for the Pacific region since 1988, and am still serving in that capacity.

According to records kept by the institute, this was the regional seminar with the greatest number of people (1,200). All seminars held before averaged eighty people. The seminar was blessed with the availability of the three great pillars of World Methodist

evangelism: H. Eddie Fox, G. .E. Morris and Sir Alan Walker as speakers from outside the Pacific. The speakers from the Methodist countries in the Pacific were Sione ‘Amanaki Havea (President of the Methodist Church in Tonga), Bishop Patelesio Finau (head of the Roman Catholic Church in Tonga), Finau Tu’uholoaki (Methodist Church in Fiji), Siatua Leulualii (President of the Methodist Church in Samoa), and Motu’ahala (General Secretary of the Pacific Council of Churches).

Members of the seminar included pastors and lay leaders from Tonga, Fiji, Samoa, New Zealand, Australia, Hawaii, and mainland America. A seminar with that many experienced and spirit-filled leaders was a spiritually empowered and enriching gathering. There was unity and a strong sense of motivation for mission and evangelism. The theme of the seminar was “The Holy Spirit and the Indigenous Evangelism.”

The seminar was so successful that when my wife gave birth to our second youngest daughter in March of the same year, 1991, S. ‘Amanaki Havea named her Dunamis, the Greek word meaning “power.” In fact, her full name is Dunamis of the First Evangelism Seminar, a living reminder of the reality of the power of the Holy Spirit working in the church today.

After the seminar, we traveled by air with the two directors, Fox and Morris, to conduct an open air service at the site of the stone marker at ‘Utui. The Holy Spirit, moving in his mighty power in the seminar at Nuku’alofa, had encouraged the two leaders to travel all the way to the village of ‘Utui to pay a visit to the stone marker which commemorates the Tongan Pentecost of 1834. The following experience illustrates the fact that Pentecost is a renewable experience.

With the two directors, we held an open air service at the stone marker on January

21, 1991. The superintendent minister of the Makave Circuit in which 'Utui is included chaired the service and their choirs sang. After George Morris's preaching came an invitation for prayers and laying on of hands. I laid my hands on Eddie Fox and 'Epalahame Tu'uheava (superintendent minister) laid his hands on George Morris. The whole gathering burst out praying, crying, and shouting at the top of their voices. The Holy Spirit was really moving, and it was a heart-warming sight to see two great leaders in World Evangelism kneeling at the holy ground with hearts made humble by the inspiration of the Holy Spirit.

Again we witnessed the renewable experience of Pentecost. Yes! The Holy Spirit visits again and again, and he transforms the worldviews of those recipients who humbly open their lives to him. Both Tongans and foreigners have come to respect the stone marker and the village of 'Utui. The stone marker therefore entails a continuous desire for the same pentecostal event to be revived in this day and generation.

Opening Stage of the Survey at 'Utui

In the month of June, 1997, I spent a considerable amount of time doing a detailed survey of all the Methodist families in the village of 'Utui. There were nineteen Methodist families which I interviewed using the five questions given in Chapter 1.

We held an open air service at the stone marker to open my research program with the 'Utui village. Arriving at 'Utui on Wednesday, June 11, 1997, one could sense the peaceful atmosphere of village life. Perhaps the welcoming quiet and peaceful atmosphere is more noticeable to a person like myself who had been away from Tonga in a busy, noisy country like the United States of America for almost two years.

But there was yet another inward peace that I felt deep down. I knew the Holy

Spirit was not only present in the quiet village of ‘Utui, but also in my very being. Even though I had been writing, meditating, preaching, and living in the power of the Holy Spirit for the past four years, I had the greatest sense of joy while walking the only graveled street that runs in the middle of this historic village of the Tongan Pentecost. That was the fourth time I set foot on this holy ground.

When I arrived at ‘Utui, I was taken to the minister’s house. The Methodist minister at the time was Penisimani Mone. P. Mone is the grandson of one of the participants of the Tongan Pentecost. He and his wife Pamela and their children were excited to be in this home village of ‘Utui and shared the wonderful story of their great grandparents’ faithfulness that was rewarded by the outpouring of grace and power by the Holy Spirit.

In the minister’s house were the men of the village, performing the traditional kava ceremony. This is the respectful Tongan custom of presenting warm welcome to an important visitor. They recognized my visit as very important, especially as a Methodist minister doing research on the Tongan Pentecost. None of the nobles (Tu’ipelehake, Tu’i’afitu, Veikune, ‘Ahome’e and Tu’i Lakepa) lived in the village so none of them was present at the kava ceremony. The only elderly man present was called by the spokesman title of “Kavafusi” (‘Ahome’e’s spokesman), and he was at the head of the kava circle.

When I arrived I took my place at the kava circle. We conducted a prayer of thanksgiving for my safe arrival which also served as the preparatory prayer for the opening service at the stone marker. The kava was then served in coconut shells specially prepared for this purpose and known as “ipu kava” (kava cup).

The legend behind the kava is interesting and meaningful. The Tu’i Tonga (king of

Tonga) visited the small island of 'Eueiki near Tongatapu. He came onshore and rested under the kape plant, the only edible plant on the island. The only couple there, Fevanga and Fefafa, could not cook any food for the king since the only food plant they had was the kape under which the king was resting. The couple had only one child named Kava, but she was a leper. They believed they had no choice but to kill their daughter and cook her as food for the king.

When the king realized they were serving him part of Kava's flesh, he told them to bury her. After some time, two plants grew up from her grave, one at the head, the kava which tasted bitter, and one at the feet, the sugar cane which tasted sweet. Since then the kava became the king's national drink, and the sugar cane is also served during the kava ceremony

On important occasions, such as the crowning of the king, the installing of nobles and spokesmen, weddings and funerals, the kava ceremony named after the dead girl is conducted. So when Christianity was introduced to Tonga, the legend of the kava was very similar to the story of the crucifixion of Jesus Christ. The kava ceremony is therefore accepted as part of Christian church rituals and practices. This is a sign of the Christian faith penetrating into the worldview of the Tongans.

In the case of my visit for this research and the service at the stone marker, the kava ceremony was considered an appropriate occasion to mark this important event. Kava was served, and we had special names we used in this kava circle. These names are titles, especially of a spokesman if one sits on the sides of the circle. But one has to be of noble birth if that person is to sit at the head of the circle, directly opposite the "kumete" (kava bowl) and the server in the ordinary kava celebration. Different arrangements apply

to the king's kava ceremony.

My family has a noble title that was used by my father and our family. It is "Tafea." I can use the spokesman's title "Sika," the title that we use on our island of Niuatoputapu.

When the kava was served and it was my turn to drink, the person sitting beside the kumete called out, "kava kuo heka" (kava is in the cup and is ready to be served). The spokesman beside the chief or noble at the head of the circle replied, "'Ave ia ma'a Sika" (Take that cup filled with kava to Sika). I clapped my hands and drank the cup as welcome kava.

Around this kava circle I could feel the joy, peace, and happiness of men whose worldviews have been touched by the fire of the Holy Spirit. They rejoiced in the knowledge that I accepted them and their traditional culture. I knew I was acting according to the Chinese poem, Darrell Whiteman quotes in the introduction of his book,

Melanesians and Missionaries:

Go to the people,
Live among them,
Learn from them,
Love them,
Start with what they know,
Build on what they have.

Before we went to our opening service of my research schedule at 'Utui, I felt that we had made a significant start. Love had touched the deepest level of worldviews. In the kava circle, I listened carefully to their conversations and I learned a lot about the simplicity of their minds and hearts, the real essence of divine wisdom and knowledge, through the inspiration of the Holy Spirit. Spirituality flows naturally out of the simple lifestyle and character of these humble people.

When I heard the bell ringing, I knew at once that it was the first bell for the open air service. The bell, of course, serves many purposes. One is that not everyone has a watch, and the bell is so loud that in a small village it reaches even those in the bush or at sea. But in Tonga, the bell also has a spiritual message. It sends out the message of Jesus Christ and the good news. At the first bell we walked down from the minister's house at the village center to the stone marker at the end of the village. Some people had already gathered at the spot, singing while others were still coming.

All the people in the village attended this special service. When I sat down on the spot beside the stone marker, I felt the warmth of the presence of the Holy Spirit intensified by the singing going on and the sweet memories of previous services we had conducted in this place in 1991 and 1993. When I looked at the families, especially the young people and children singing the Tongan hymns and traditional Tongan songs (hiva usu), my heart overflowed with joy and tears started flowing down my cheeks. The second bell rang, and the spirituality was further intensified, even before we started the service. Then we began the service at the last sound of the bell, at 8:00 p.m. Wednesday, June 11, 1997.

1. Introit (Temipale Tapu)
2. Call to Worship
3. Opening Hymn 447 (Tongan Methodist Hymn Book)
4. Prayer (led by the Church Steward)
5. Lord's Prayer (sung)
6. Scripture Reading Acts 1:8
7. Choir
8. Second Hymn 654 (T.M.H.B.)
9. Sermon Text: Acts 1:8; Theme: Witness in the Holy Spirit
10. Prayer of Consecration (Hymn 510)
11. Closing Hymn 447 (T.M.H.B.)
12. Benediction
13. Closing 'Eiki Mafimafi

After the sermon I invited the whole congregation and the minister to come and lay hands on me and prayed for me as I knelt at the stone marker. They were to do so while singing hymn 510 (T.M.H.B). It was just like another day of Pentecost. There was praying, singing, and crying. I was inspired, and I felt the heart-warming experience that I had had a number of times before.

All the details of Christian and traditional Tongan practices conducted so far had built up to this climax. Worldviews were really moved by the careful observance of cultural activities in relation to our belief systems. After the service, came hugging and handshaking and the exchange of the peace of the Lord.

A Tongan feast was served at the church hall beside the minister's residence. This is another Tongan tradition that encourages peace and unity, thus enabling the Holy Spirit to move freely in the fellowship at Christian feasting. In Tonga food is a part of the spiritual celebration. During the feast speeches are presented, enriching the Christian celebration of food.

When we moved to the feast, the table was rich, revealing the tradition of giving all that one has to the Lord despite poverty. This was a sign of the Holy Spirit moving. Speeches and feasting went on past midnight. It was indeed a good starting point to my research project with the people in the village of 'Utui.

Interview of 'Utui Villagers

Five basic questions were used in interviewing the families at 'Utui in June, 1997.

The five questions are:

1. What do Tongans of today make out of the Tongan Pentecost of 1834, an

incident that took place 165 years ago?

2. What do descendants of the village of 'Utui, participants of the Tongan Pentecost of 1834, still remember about the Tongan Pentecost?

3. How did the Tongan Pentecost of 1834 affect the traditional worldview of Tongans at the time?

4. How did the Tongan Pentecost affect the political, social, and religious systems of the Tongans as well as its unity?

5. What preparations can we make to help bring about a revival that may eventually help to heal the divisions within the Methodist family of churches?

Nineteen families were interviewed, families from the Free Wesleyan Church of Tonga (Siasi Uesiliana Tau'ataina 'o Tonga). Interviews were done in Tongan. There were about twenty-five total families in the village of 'Utui, with six families belonging to other denominations, and some attending churches in other villages. Interviews were carried out in the form of dialogues, and information was obtained by audio cassette recording and field-work notes. These nineteen families were:

1. Taniela 'Otukolo's family. Taniela and his wife, Vatefeta, have two children, 'Amanaki and Latai (son and daughter). Taniela 'Otukolo who is in his early eighties is the only third generation member of the 'Utui descendants still living in the village today. He uses the spokesman title Kavafusi, who belonged to the clan of chief 'Ahome'e. Taniela strongly believes the oral tradition that the Tongan Pentecost took place at 'Utui, making the event vivid in his mind and heart. He explained the change in worldview from the ancient pagan religion of worshiping Tangaloa in the sky to worshiping Jesus Christ the King of kings. He believes that Taufa'ahau, Siaosi Tupou I, was able to unite the whole of

Tonga because of his worldview conversion. The worldview conversion of Taufa'ahau, the people of 'Utui, and the rest of Tonga contributed to the widespread effect of the Tongan Pentecost which covered the whole of Tonga and the Pacific in a relatively short period of time. Taniela, therefore, believed that the Tongan Pentecost could be revived today, if Tonga, both church and state, prepared for it. He affirmed the best preparation for a revival are praying and fasting. Taniela stated that the Lord Jesus Christ was disappointed with all the church divisions within the Methodist family of churches. He believes that the only way for these five divisions to solve this sinful practice was to work together with the unifying power of the Holy Spirit as it was in the Tongan Pentecost.

2. Penisimani Mone's family. His wife is Pamela, and they have four children. He is the Methodist minister at 'Utui, and is a great-grandson of one of the 'Utui people that witnessed the Tongan Pentecost of 1834. His father, Tevita Mone (deceased), was a Methodist minister and missionary in Papua New Guinea and the Solomon Islands. P. Mone's elder brothers, 'Alifeleti Mone (the current president of the Methodist Church in Tonga) and Havili Mone are also Methodist ministers.

P. Mone responded to the five questions as follows:

- a. He really believes that the Tongan Pentecost took place in 'Utui in 1834, and his great-grandparents were participants of that great event.
- b. He still remembers stories his parents used to share about how the great ancestors prayed until they were unconscious or lost their voices.
- c. He believes there was real and overall conversion of worldviews in the whole of the Tongan group as an aftereffect of the Tongan Pentecost.
- d. He believes unity in the Tongan group resulted from the Tongan

Pentecost of 1834.

e. He believes that the Tongan Pentecost could take place again today if there were earnest spiritual preparation through Bible study, prayer, and fasting.

3. Manu and Lepeti Fisi'ihoi's family. Although Manu, the husband, died, his widow, Lepeti, and their eight children are still living. Manu was the son of Kelepi, son of 'Ioane Fisi'ihoi, a Methodist minister. 'Ioane Fisi'ihoi's father, Fisi'ihoi, Sr., was the son of the first Fisi'ihoi who was an eye witness of the Pentecost event of 1834. Lepeti's responses to the five questions were:

a. She believes that the Tongan Pentecost really took place at 'Utui in 1834.

b. She remembers people talking about participants praying and crying until they were unconscious.

c. There was true conversion at the Tongan Pentecost.

d. She believes there was national unity in Tonga as a result of the Tongan Pentecost.

e. She strongly believes that if Christians today are united in prayer and fasting, church divisions will certainly be healed and the Tongan Pentecost be repeated.

4. Kusitafu and Marina Fisi'ihoi's family. Kusitafu retains a vivid and clear memory of the family tree from ancestors that participated in the Tongan Pentecost. Fisi'ihoi, who was present at the Tongan Pentecost, had a son, Taniela Fisi'ihoi, whose wife was 'Olivia. They had seven children: 'Ioane, Taniela II, Sione Hoi, 'Otolose, Penieli, Liviu, and Manu. Liviu married 'Aivi and they had eight children: Lotolua, 'Ema, Silesa, Liviu, Jr. Finekata,

Tolofaki, Hale, and Kusitafu. Kusitafu married Marina and they have four children:

Tomasi, Heleni, Tafoki, and Mikaele. Kusitafu, who was interviewed, presented these answers to the five questions:

- a. He believes that the Tongan Pentecost actually took place at 'Utui in 1834.
- b. He remembers the story of their ancestors helping to put water on those unconscious participants of the Tongan Pentecost.
- c. There was true repentance and active faith in the Lord Jesus Christ.
- d. He believes in the peace and unity throughout the whole island kingdom as an aftereffect of the Tongan Pentecost.
- e. He supports the concern for spiritual preparation for another Pentecost today through Bible study, prayer and fasting.

5. Sione Pati and Malini's family. Sione is the steward of the Methodist Church.

His wife is Malini, and they have ten children. The family's response to the five questions are:

- a. They believe that the Tongan Pentecost really took place at 'Utui in 1834.
- b. This family, which is descended from the well-known ancestor Siotame Havea, remembers the story told and retold of ceaseless prayers that went on day and night after the Pentecost event of 1834.
- c. Sione remembers the story that the whole of Tonga repented and believed that Jesus Christ is the savior of the world.
- d. He also remembers that there was political unity as a result of the

Tongan Pentecost.

e. If there is corporate prayer and fasting, they believe the Tongan Pentecost event could take place again.

6. Fetu'u and Seini Vakalahi's family. Fetu'u's wife is Seini, and they have three children: Ane, Sateki and Lavinia. The family responded to the five questions as follows:

- a. They believe that the Tongan Pentecost was an event that actually took place at 'Utui in 1834;
- b. They have sweet memories of the oral story of their ancestors' continued prayers that brought people from all over the Vava'u group.
- c. They believe that there was true conversion among all of the Tongans at the time.
- d. They believe that Tonga was politically united.
- e. The Tongan Pentecost might be repeated if Tongans today engaged themselves in prayer and fasting.

7. Kaufusi and Pine Tufunga's family. Pine died, and Kaufusi is still living with seven children. The family responded to the five questions as follows:

- a. They believe that the Tongan Pentecost actually took place in the village of 'Utui in 1834.
- b. They remember their ancestors' story of the participants praying until they were unconscious.
- c. They believe that there was true conversion throughout Tonga.
- d. They believe that politically Tonga was united under Tupou I.
- e. The Tongan Pentecost could take place again if Tongans today engaged

themselves in prayer and fasting.

8. Tolofi and 'Ilaise Toumohuni's family. Toumohuni was away overseas, and Tolofi with their five children was in Tonga. Their responses to the five questions were:

- a. They believe through traditions that the Tongan Pentecost was a true event that took place at 'Utui in 1834.
- b. They believe that ceaseless prayers went on.
- c. They also believe that there was really strong faith in the Lord Jesus Christ.
- d. They believe from oral tradition that Tonga was politically united.
- e. The Tongan Pentecost could take place again if Tongans today engaged themselves in prayer and fasting.

The rest of the eleven families gave similar answers to the five questions, so I will list these eleven families and then present their common responses at the end.

9. Liviu and 'Aivi Fisi'ihoi's family. They have four children: Sikifilini, Falanisesi, Pilimilose, and Lonitesi.

10. Mateni and Helena Pati's family. They have four children: Mateni, Tomasi, Helena, and Losana.

11. Filite and Kelela Pakena's family. They have six children: 'Alatini, Kelele, Filite, Pauline, Manako, and Toi'ahi.

12. Manase and Vitina 'Ofa's family. They have five children: Sione, Lesieli, 'Aneta, Konituila, and Liukovi.

13. Vilina and Katalau Malakai's family. They have five children: Timohi, Manu Malakai, Siua, Manatu, and 'Ofa.

14. Sione and Meliame Moimoi's family. They have nine children: Fakasanisani, Lesieli, Kopano, Seneti, Supi, Lu'isa, Sione, Jr., Toakase, and Makisi.

15. Pilimi and Mafi Tufunga's family. They have five children: Pinekoula, 'Isileli, Sela Hausia, Laukau, and Sosefina.

16. Sailosi and 'Emeline Nusipepa's family. They have four children: 'Ofa, 'Isoa, Tina, and Palu.

17. Manu and Neo 'Etoni's family. They have six children: Sefita, Tevita, Teisa, Vakapuna, Fane, and Peti.

18. Salesi and 'Etoni's family. They have six children: Tevita, Losilini, Lafitani, Tupou, Lovina, and Lesley.

19. Lomi and Kava Toumohuni's family. They have eight children: Vaingana, Lomi, Tevita, Masivesi, Tina, Kava, Tolofi, and Meleana.

These families through memories of the oral traditions handed down through the family descendants gave the following responses:

a. The Tongan Pentecost was an event that actually took place in the village of 'Utui on July 23, 1834, when 'Aisea Vovole Latu preached in the power of the Holy Spirit.

b. The whole of the 'Utui village was so moved by the power of the Holy Spirit that they went without food for days but engaged in prayer, fellowship, and singing.

c. The Tongan Pentecost was the true turning point in the life of Tupou I and the whole of Tonga. This was the point of Christian conversion.

d. George Tupou I gave his life and the whole kingdom, people and land,

over to the love and care of Jesus Christ. Peace and unity prevailed.

e. We had Tongan Pentecost in Tonga every day since the event at ‘Utui in 1834. We must pray, fast, and study the Scriptures to enable the Holy Spirit to move again in a mighty way.

Interview of Sione ‘Amanaki Havea

Sione ‘Amanaki Havea is a descendant of one of the participants of the Tongan Pentecost of ‘Utui. His great-grandfather, Siotame Havea, was an eye witness of the Tongan Pentecost. His father, Sione Havea (deceased), was a well-known Methodist minister in his generation.

Sione ‘A. Havea was seventy-eight years old in 1997 when interviewed and a retired Methodist minister. He was president of the Methodist Church from 1971-77 and from 1982-1992. He worked hard to develop the Methodist Church in Tonga, helping it become what it is today.

On Tuesday, June 17, 1997 at 10:05 a.m., I interviewed Sione ‘Amanaki Havea at his home at Sopu’oTaufa, Nuku’alofa. The interview was in Tongan and the following is my English translation of the response follows.

He affirmed that the Tongan Pentecost was a true event that took place in the village of ‘Utui on July 23, 1834. ‘Aisea Vovole Latu was preaching at a Tuesday evening service on Luke nineteen - “Jesus weeping over Jerusalem.”

‘Aisea Vovole Latu was one of the nine native scholars of Peter Turner and David Gargill, who were Wesleyan missionaries stationed at the Vava’u group. These missionaries and the native scholars studied the Scriptures and engaged in prayer and fasting, hoping to experience the same heart-warming experience John Wesley and fellow

Wesleyans had undergone in England before.

While 'Aisea Vovole Latu was preaching, the people were so moved that they started praying aloud and crying to God to forgive their sins, a sign that the Holy Spirit was moving.

Havea commented on written information he received from 'Etoni Tonga's personal testimony. 'Etoni Tonga was ten years old when the Tongan Pentecost took place in 1834. He told how he joined other boys his age in fetching water in kape leaves and pouring it on people who were unconscious through prolonged prayers and singing of hymns accompanied by crying and hearty repentance.

'Aisea Vovole Latu could not stop this spiritual fire once it started, so he sent a messenger to the missionaries Peter Turner and David Gargill at Neiafu. The missionaries did not believe the news at first, but when they came over to see what was going on, they were also caught up with the fire of the Holy Spirit that had already moved the 'Utui villagers.

Taufa'ahau, who later became George Tupou I, was made Tu'i Vava'u (King of Vava'u) in 1833, and his Christian faith then was still unsettled. But with the Tongan Pentecost of 1834, Taufa'ahau was converted with the heart-warming experience of the Holy Spirit moving in the lives of the Tongans, first in the Vava'u group then to the rest of the Tongan group of islands.

Havea told a humorous story about Tauf'ahau and his wife Lupepau'u, that he had read in David Gargill's diary. There was a prayer meeting at Neiafu (after the event at 'Utui) that Taufa'ahau and Lupepau'u had attended. The Holy Spirit was still on fire, and many were unconscious. Lupepau'u was also unconscious, and men had to carry her to

the palace at Vava'u, known as "Takaunove." When Lupepau'u recovered, she wanted a drink. There was no one around to climb a coconut tree, so Taufā'ahau had to climb to fetch a green coconut for his beloved wife to drink. Probably this was the last coconut tree that His Majesty climbed in his lifetime.

In this Pentecost event Taufā'ahau was converted when baptized by the Holy Spirit on July 30, 1834. He preached his first sermon after his conversion at Makave in 1834, and his text was Hosea 4:6, "My people are destroyed from lack of knowledge."

The Tongan Pentecost event at 'Utui went on for two months without stop. People engaged in prayer, Bible study, singing, and fasting. The daily activities of fishing and cultivation ceased during this period.

Havea believed that after the Tongan Pentecost Tonga has repeatedly experienced the heart-warming movement of the Holy Spirit in services, fellowship and prayer meetings of various kinds. Whenever the church undergoes serious prayers and fasting, the Pentecost experience is renewed. We should not live in the glory of the past Tongan Pentecost of 1834. We must prepare ourselves to undergo the same "Dunamis" or power of the Holy Spirit moving in our day and generation. The Holy Spirit should move in our midst every day since we no longer have to wait for the Holy Spirit as in Acts 1:8. He is already with us as the promised presence of the Triune God forever.

Havea ended his personal witness to the Tongan Pentecost event by showing his appreciation and gratefulness to their ancestors who were so true to their calling and honest to their convictions that the Holy Spirit showered blessings upon blessings of mercy and grace which he and other offspring have also shared in this generation.

Among these ancestors were Siotame Havea, his great-grandfather, and Sione

Faupula, who was Kepueli's father and had a son, Lopeti, father of Sau Faupula, the most well-known Tongan Methodist minister of the sixties. Sau had a son, Haloti, who is now senior pastor of the Methodist church in Sydney, Australia.

Havea humbly admitted that his direct relation to the Pentecost event was not a matter of pride and privilege but a goal to strive for. Unless Christians and churches today are united as in John 16 and 17, there will not be another Tongan Pentecost. Divisions in the Methodist family of churches can only be healed by the power of the Holy Spirit which brings about the reality of the saving grace of Jesus Christ.

Conclusion

I want to reflect upon the discussions, interviews, and research into the Tongan Pentecost of July 23, 1834, at 'Utui with respect to the five research questions.

1. The Tongan Pentecost has been proved to be an actual event that took place at 'Utui on July 23, 1834.

2. 'Aisea Vovole Latu, a native of Niuatoputapu who married Meleane Afusipa of Leimatu'a who was living there at the time, went with his eldest daughter, Sepiuta, and preached for a Tuesday evening service at 'Utui. Taking his text from Luke 19, "Jesus Weeping over Jerusalem" was the theme of his sermon. While he was preaching the Tongan Pentecost began.

3. This event was a remarkable movement that penetrated into the worldview of Tongans at 'Utui as well as the whole of the Tonga group. The whole island kingdom went through conversion at all levels of society from the king to nobles to commoners.

4. The Pentecost event brought about political, social, and religious stability and unity. In all these systems people involved went through true repentance and received

strong faith in the Lord Jesus Christ and the power of the Holy Spirit.

5. The best preparation therefore for the Holy Spirit to move again in a mighty way involves prayer, fasting, Bible study, and preaching the good news of Jesus Christ. This prepares the people and the whole island kingdom for the heart-warming experience of the Holy Spirit. Only this power can heal the divisions in the Methodist family of churches and the community.

CHAPTER 4

Case Studies – Easter Camps

Introduction

This is an attempt to observe the work of the Holy Spirit today in relation to his work in the Tongan Pentecost in the past 165 years, as has been discussed in previous chapters.

The Easter Camp is a tradition kept in the Methodist Church in Tonga for many years, and when Tongans migrated to overseas countries they continued this tradition there. Every year the Easter Camp is the highlight of the Easter weekend. The whole congregation comes together either in the church compound or at a camp center, and they stay together from Friday evening to Sunday night.

Intensive programs are offered of prayer, Bible study, singing, biblical dramas, plays and games, group discussions, fellowship, fasting, preaching, and Holy Communion. Camp usually closes with a commitment.

The program for Easter Camp is prepared by the Director of Evangelism and the Evangelism Department of the Methodist Church in Tonga. This was one of the works I did from July 1988 to June 1995, as Director of Evangelism. Just before I left Tonga for Asbury Theological Seminary, I received an invitation from Sione Havea, then steward but later minister in the Tongan Methodist congregation in Portland, Oregon to prepare a program and conduct an Easter Camp in Portland in 1996. I accepted the invitation, and this was the beginning of a relationship that continued in the following years but also proved very useful for this dissertation project.

In 1996, on our way back to Asbury Theological Seminary from a World

Methodist Evangelism gathering at Charleston, South Carolina, with my wife, Losaline, and our youngest daughter, Vasi-Marynell, we met Robert Tuttle, Jr. in the terminal at Nashville, Tennessee. I told him that I had spoken in an evangelism meeting in Charleston on the Tongan Pentecost. He said to me, “Write your dissertation on that theme for it sounds interesting to me.”

From that moment, I made up my mind to write my dissertation on the Tongan Pentecost. I started to pray and fast on these visions and planned the three Easter Camps so that I might observe and also witness the work of the Holy Spirit today, especially in our Tongan fellowship in overseas countries.

Therefore the purpose of this chapter is to present the movement of the Holy Spirit today and to prove that the Tongan Pentecost experience can be revived in the lives of Christians and the Christian church today.

Easter Camp of 1996

The program for the Easter Camp in 1996, at Portland appears in Appendix A. One of the mighty works the Holy Spirit performed in this Easter Camp was restoring the sight of a blind man.

The theme for the Easter Camp was “Downward Mobility,” a phrase I cherished from my evangelism professor, Robert Tuttle, Jr. The leading text was Philippians 2:7, “Jesus emptied himself taking the form of a bond servant and being made in the likeness of men.”

The text presents Jesus Christ as the model for downward mobility, when he humbled and emptied himself and became servant to save humanity from sin and death. Downward mobility therefore stands for evangelism work which God started in Jesus

Christ, and we as Christians are called to continue by taking the good news of salvation to all people in all places at all times.

Before I left Asbury Seminary for Portland on Thursday, April 4, 1996, I was anointed with holy oil and consecrated by my evangelism professor, Robert Tuttle on Wednesday, April 3, 1996. On the same day the president of Asbury Theological Seminary, Maxie Dunnam, laid hands on me and commissioned me to carry out a healing ministry. So on Thursday, April 4th, two of my daughters and I left with the anointing of the Holy Spirit and my professor's holy oil. For a year we had engaged ourselves with the Tongan Methodist congregation in Portland in prayers and weekly fasting for this particular event.

As seen in the program portrayed in Appendix A, I led all the services, preached the sermons, conducted the Bible studies, and led prayer sessions. The Holy Spirit moved, inspired, and sustained all of us present from the opening sermon. Among other mighty acts of the Holy Spirit during this camp, I want to relate an incident concerning a blind man.

The Easter Camp opened on Friday evening, April 5, and closed on Sunday evening, April 7, 1996. On Saturday evening the whole camp prepared for a special hour of continuous prayer including confession, adoration, thanksgiving, intercession, and dedication. As we were preparing for this important prayer time, an elderly woman stood up and declared, "Reverend Tafea! My husband, seventy-seven years old, is blind. Since October 1995, my poor husband could not read or find his way around. The Lord led us to this camp to seek healing for my blind husband." What an opportunity. There was dead silence. I felt challenged to prove the truth of our theme "Downward Mobility." I must

humble myself before the Lord Jesus Christ and let the Holy Spirit move in his mighty power.

I called the blind man and his wife to come forward. They came and knelt before me, and many delegates also came forward. I knelt down beside the blind man, and I went down even lower than the blind man. I recited our leading text, Philippians 2:7, and explained to the blind man that Rev. Tafea was not the healer, but Jesus Christ who was present in the Holy Spirit was moving among us in a downward mobility manner. I anointed him with holy oil, using the sign of the cross three times on his forehead. Then I prayed, laying my hands upon his head and face. "In the name of the Father, Son and Holy Spirit may God the Father bless you and keep you; may the Lord Jesus Christ makes his face to shine upon you and be gracious unto you; may the Holy Spirit brings his countenance upon you...and give your sight.... Amen."

I prayed for a long time, crying and sweating. After the prayer I still knelt, and my eyes were still closed. I could feel and sense the blind man standing on his two feet. Then I heard the good news, "I can see! I can see! Praise Jesus! I can see even as far as the very back of the hall. Praise Jesus! I can see!"

Stil on my knees, I encouraged the whole delegation to continue with our prayer chain on the theme of thanksgiving. Everyone prayed out loud. The blind man was praying with his wife and many of the delegates. The delegates cried and shouted for God's mercy as did the blind man. The Holy Spirit opened the eyes of the blind man and touched the hearts of the whole delegation.

I believe the Tongan Pentecost was repeated on that Saturday evening, April 6, 1996, in Oregon. This was the result of good spiritual preparation for this event. Prayer

and fasting for a whole year was richly rewarded by an outpouring of blessings by the Holy Spirit.

Easter Camp of 1997

The program for 1997 continued the program for Easter Camp in Portland the previous year, 1996. A listing of the complete program is found in Appendix B. The theme for 1997 was “Downward Mobility in Faith.” Faith, therefore, was the main emphasis of this camp.

The program was laid out so that it deepened the spiritual life of the participant by taking a close walk with the Holy Spirit. The program was intensive, with prayer, fasting and Bible study. Singing and drama wove together in the program to keep the interest of the participants as well as to help each one to have a closer relationship with the Holy Spirit.

The program was set out to build heart-warming experiences among the participants. The commitment service and Holy Communion at the closing on Sunday afternoon served as the climax. In this commitment service all delegates were challenged to commit their lives to Jesus Christ. In this concluding service the Holy Spirit moved in the hearts of the participants. Crying and deep emotions showed of true repentance and commitment. All renewed their spiritual covenant with Jesus Christ and the Holy Spirit.

Lay Preachers. One of the new experiences concerning the work of the Holy Spirit in this camp was the commitment to be lay preachers. As a common practice in the Methodist Church in Tonga, new converts will go through a follow-up program of membership training for one year before becoming a full church member. They go through another year of training before they can become lay preachers.

In this Easter Camp, twenty-nine people committed their lives to Jesus Christ and requested to become lay preachers immediately. All the church leaders accepted, and I call that the miracle of the Holy Spirit touching the souls of these people and their leaders to commit their lives and duties to the ministry of preaching the gospel of Jesus Christ.

Let me elaborate on two families among these people who committed themselves to lay preaching.

1. The Kongaikas: Our family left Asbury Theological Seminary on Wednesday, March 26, 1997, for the Easter Camp in Alaska. When we arrived at the Anchorage airport, we were taken to the Kongaika's home. The father, Uinisitoni, is the son of Tongan Methodist minister Paula Kongaika, deceased. and 'Amelia, a descendant of the 'Utui village. We arrived at this home and met the noble, the steward (church leader) and the whole congregation. It was a joy meeting Tongan folks who live so far north for we had been praying and fasting together for a year.

The Kongaikas had just bought a new house, and they wanted me to consecrate it. We prayed together as soon as we arrived at the house. While I was still praying for the house, the Holy Spirit spoke to me, "Manase, it is good to consecrate the house, but the owner of the house must be consecrated first."

After praying for the house and the new home, I said in my prayer, "Lord Jesus Christ, I thank you that the Holy Spirit has spoken to me that the father of the house, Uinisitoni, must be dedicated first. So tonight we dedicate this man to be a lay preacher in the Methodist Tongan Congregation in Alaska."

After the prayer of consecration, Uinisitoni stood up during a Tongan feast prepared to welcome us and testified, "Reverend! I was shocked when you prayed for me,

but as you prayed my heart was burning and I was shaking. I knew the Holy Spirit was calling me to do the work I had seen my father do when I was a young boy. I accept my calling.” When I heard him, my mind was on Professor Tuttle’s words in his book we used in class, Sanctity Without Starch:

The gifts of the Holy Spirit are those supernatural abilities given by the Holy Spirit enabling Christians to minister effectively within their own spheres of influence. To be effective, the gifts must be manifested within the context of the fruit. (152)

Before we opened the Easter Camp on Thursday, the Holy Spirit had manifested his supernatural abilities in the life of Uinisitoni. The Holy Spirit continued to reveal his divine influence in the lives of twenty-eight other men and women who committed their lives to become lay preachers. Today Uinisitoni is the lay leader (steward) of the Tongan Methodist congregation in Alaska.

2. The second family I want to keep confidential because of the nature of the case. This couple was touched by the Holy Spirit during our prayer chain on Saturday evening. They came to see me for counseling at 2:00 a.m. on Sunday morning. They were so moved by the power of the Holy Spirit that they could not wait until the next day.

They confessed their sinfulness as the man was divorced, the woman’s husband had died, both of them have children, and they had been living together outside of marriage for sometime. They confessed their sinful practices and wanted to get married and to become lay preachers. This couple’s souls were like that of David when he confessed his sins in Psalm 51:1: “Have mercy on me, O God according to your unfailing love; wash away all my iniquity and cleanse me from my sin.”

This is a sure sign of the Holy Spirit reaching the worldviews of this couple, for

they had a sense of guilt and thirst for God's mercy and forgiveness.

After the camp I worked with this couple's pastor to get their marriage certificate and to promote them both to lay preacher status. Today the husband is the steward in one of the Methodist Tongan congregations. When the Holy Spirit moves, wonderful things take place, especially the new life and commitment seen in those converted. That is the case with these twenty-nine fresh, new inspired lay preachers.

Easter Camp of 1998

This Easter Camp's main emphasis was "Love." The program for this camp is located in Appendix C. All the activities in the camp were geared to this main theme — LOVE.

Robert Tuttle, Jr. commented:

For John Wesley the heart of Christianity could be captured by one word - "Love" The fruit of the Spirit is Love, although love has fruits (or characteristics) of its own (joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control) (Galatians 5:22-23). Love itself is the lowest common denominator for all that is Christian. (Sanctity 135, 150)

This was the message I tried to convey to the participants of this Easter Camp. Love is the work of the Holy Spirit in our lives when we accept Jesus Christ as personal Savior. Then the Holy Spirit produces love in our lives as a result. Our greatest work as Christians, therefore, is to love. The motive behind the three Easter Camps' titles: 1996 — Downward Mobility; 1997 — Downward Mobility in Faith; 1998 — Downward Mobility in Love is that the first step is to accept Jesus Christ; the second step is to walk with him every day in faith; and, the third step is to bear the fruit of the Holy Spirit which is love.

One of the most obvious signs of love of the Holy Spirit is unity and peace. I am

delighted to report here that there was divine unity in this 1998 Easter Camp. There were seven Tongan Methodist congregations.

1. Rainier Beach Tonga United Methodist (Seattle, Washington)
2. Seaview Tongan United Methodist (Washington)
3. Portland Tongan United Methodist (Oregon)
4. Anchorage Tongan United Methodist (Alaska)
5. Vancouver Tongan Methodist (Canada)
6. Redwood City Tongan Free Methodist (California)
7. Pleasant Hill Tongan Free Methodist (California)

It can be seen from these seven Tongan congregations that they are from three different Methodist conferences in America and Canada: (a) The United Methodist Conference in America; (b) The Free Methodist Conference in America; and, (c) The Methodist Conference in Canada. In addition, these Tongan congregations came from different states: (a) California, (b) Oregon, (c) Washington, and d) Alaska. One congregation even came from Canada. Within these Tongan congregations were people from other denominations apart from Methodist: (a) Roman Catholics, (b) Seventh Day Adventists, (c) Church of Tonga, (f) Anglicans, (g) Mormons, (h) Tokaikolo, and i) Assemblies of God. The Tongans who attended this Easter Camp came from different island groups in Tonga.

Despite all these differences there was unity, joy, peace, and happiness in this great Easter gathering. These are the characteristics of love, and love is the fruit of the Holy Spirit. I am excited that I have done something in the power, leadership, and guidance of the Holy Spirit for my Tongan folks in overseas countries, especially in the great country

of America. This was the first time for the Tongans from the United Methodist Church and the Free Methodist Church in America and even the Methodist Church in Canada to come together in harmony, peace, and unity.

It is projected from statistics of Tongan migration that by about 2015 there will be more Tongan Methodist people in America alone than in Tonga. John in his epistle (I John 4:7-21) states that where there is unity there is love, and where there is love there is God (Father, Son, and Holy Spirit). All these Tongan churches coming together in Seattle cost a lot of money, and to hold the camp in the Camp Don Bosco camp center cost thousands of dollars. But the Holy Spirit moved in the hearts of these Tongans even before the camp began. Again, the good preparation of all the congregations involved in corporate prayers and fasting for one whole year prior to the camp resulted in this divine unity and peace.

So in conclusion I want to touch upon the purpose statement of the dissertation. “Though Tongan Methodists tend to remember the history of the 1834 Tongan Pentecost, their experience of the Holy Spirit is, by and large, limited and perfunctory resulting in division and lack of purpose.” I would like to point out the relationship of the statement of the problem and the outcome of the three Easter Camps I presented and discussed in this chapter. Therefore I want to conclude this chapter by bringing up these responses to the purpose statement from those three Easter Camps.

1. The Holy Spirit penetrated to the worldviews of the delegates in the Easter Camps and there was true conversion as it was in the Tongan Pentecost of 1834.

2. The seven different Methodist families in the Easter Camps were united by the power of the Holy Spirit.

3. Healing took place when the Holy Spirit penetrated into the worldview of others

such as the blind man.

4. Love, as the fruit of the Holy Spirit, flows from the lives of those whose worldviews have been converted to Jesus Christ by the power of the Holy Spirit.

5. This combined Easter Camp will recruit more Tongan congregations as it grows in number as well as in spiritual depth.

CHAPTER 5

Conclusion

Purpose Statement

“Though Tongan Methodists tend to remember the history of the 1834 Tongan Pentecost, their experience of the Holy Spirit is, by and large, limited and perfunctory resulting in division and lack of purpose. The intent of this project is to rediscover how the Tongan Pentecost of 1834 affected the Tongan worldview establishing a sense of unity and mission and to see if a fresh encounter with the Holy Spirit can renew that sense of unity and mission today.”

In this concluding chapter I want to present again the purpose statement and to affirm the discussions given in the previous four chapters that seek to answer the questions posed in this statement.

In the first part of this concluding chapter I want to present an evangelism program I led in Sacramento from July 1 to August 8, 1998. I was invited by the Assembly of God Tongan congregation in Sacramento to preach in the first week of August. We planned with my family to spend only one week there. When we arrived we found that the Holy Spirit had used the Assembly of God’s pastor, Ngalanoa ‘Unga, to invite us because of the Methodist family of churches. So instead of staying for only one week, we stayed for seven weeks. I was thinking of Paul’s testimony in I Corinthians 16:8 and 9, “But I will stay on at Ephesus until Pentecost, because a great door for effective work has opened to me and there are many who oppose me” (NIV). Paul was led by the Holy Spirit to spend more time in Ephesus for an open door was providing fruitful ministry by the gospel being preached there.

When we arrived at Sacramento the Holy Spirit opened to us a huge door for effective ministry; moreover, the state of the Tongan Methodist Church was exactly the same as stated in the statement of purpose for my dissertation. So I was more than willing to go ahead and follow the leadership of the Holy Spirit and engage in this ministry.

The first Tongan Methodist congregation that was established in Sacramento was under the United Methodist Church of America. Then it split and the breakaway group started a new Methodist congregation under the name Constitutional Church of Tonga in America, an independent church. This breakaway group split again, and the new group established a new congregation under the name the Methodist Church in America. From the Constitutional Church of Tonga in America, a new branch established themselves under the name Constitutional Church of Tonga, under the Tongan conference.

While these divisions were going on, the first Methodist congregation under the United Methodist Church in America had another split, and this breakaway group established itself under the name Free Wesleyan Church of Tonga in America. All the splits that took place created five branches of Methodism in the Tongan people in Sacramento.

I was both interested and excited to respond to the special calling to carry out an evangelism program to these Tongan congregations as they are directly related to my dissertation, but above all the work of the Holy Spirit today came first.

The Holy Spirit revealed many of the spiritual needs of these Tongan congregations .

1. There was spiritual hunger and thirst amongst these Tongan people in Sacramento..

2. These splits were bitter, and the hurts and wounds lay deep.
3. Many of the splits were not on doctrinal matters but on outward matters such as the mishandling of money and personal conflicts.
4. There were some weaknesses in the church leadership role.
5. Some sinful acts had been committed by responsible people in leadership capacity.
6. Personal conflicts were related to different Methodist branches with which these people were affiliated in Tonga.

It is interesting to note that these same factors were also the causes of division in the Methodist Church in Tonga as well as in other countries such as New Zealand and Australia.

Program

The main program carried out was evangelism preaching, which is preaching for commitment and renewal. Preaching in the power of the Holy Spirit was what these people needed. They were hungry for the word of life.

I was invited to preach in all the five Methodist branches, and we held combined service at all of those respective churches. So we moved among the five churches, crossing barriers that had divided them for years.

In each church we conducted healing services, and I used holy oil. They needed physical healing of various illnesses, but worse still they needed healing of minds and souls wounded many years ago. During those weeks in Sacramento I preached two or three times on a Sunday and also during the week.

Before we left Sacramento for Portland on August 8, 1998, we had seen the signs

and fruit of the Holy Spirit working in these church divisions.

1. The spirit of unity was seen as barriers collapsed, and all combined services were freely attended.

2. The spirit of confession and repentance was felt when people came forward at the invitations, knelt, and poured their hearts before the Lord Jesus Christ.

3. Love as the fruit of the Holy Spirit flowed freely among church leaders and members. Hugging and shaking of hands revealed the joy of reunion with friends and fellow Christians who had been separated for a long time.

4. When the Holy Spirit touched the worldviews of these fellow Tongans, true conversion took place.

5. This special evangelism program in Sacramento was not planned, but rather the initiation, inspiration, and the guidance came from the Holy Spirit.

6. In cases such as this, all that the Holy Spirit requires of us is to say, “Yes, I am available.”

7. Surprises, such as the program in Sacramento, require Christians with a heart for God’s mission, people with courage and determination in Jesus Christ and complete trust in the Holy Spirit.

Research Questions

1. What do Tongans of today make out of the Tongan Pentecost of 1834, an incident that took place 165 years ago?

2. What do descendants of the village of ‘Utui (participants of the Tongan Pentecost 1834) still remember about this Tongan Pentecost?

3. How did the Tongan Pentecost of 1834 affect the traditional worldviews of the

Tongans at the time?

4. How did the Tongan Pentecost affect the political, social, and religious systems of the Tongans as well as its unity?

5. What preparations can we make to help bring about a revival that may help to heal the divisions within the Methodist family of churches today?

Research in the 'Utui Village

I visited nineteen Methodist families in the village of 'Utui and interviewed them based on the five questions given above. Results of that interview appear in Chapter 3, but the purpose of this chapter is to compare and contrast other group samples.

Question 1) All nineteen 'Utui families shared the common belief that the Tongan Pentecost was an event that actually took place in their village, and the stone marker is proof of that.

Question 2) All nineteen families tell the common story that their ancestors prayed until they became unconscious or lost their voices.

Question 3) All these families believe there was true conversion in the life of the whole village as a result of the Tongan Pentecost.

Question 4) All families share the common belief that there was unity throughout the island kingdom as an outcome of the Tongan Pentecost.

Question 5) All nineteen families believe that the Tongan Pentecost could be revived again today if Christians unite in prayer, Bible study, and fasting.

Research in Redwood City

On January 4, 1998 (the first Sunday), we held a combined youth service in Redwood City. Youth groups came from Pleasant Hill Tongan Free Methodist Church,

San Bruno Tongan United Methodist Church, Redwood City Tongan United Methodist Church, San Jose Samoan Free Methodist Church and the Redwood City English and Tongan Free Methodist Church. One hundred eighty people were interviewed. They were required to respond to two questions only: number one and number five. Questions two, three, and four may not be applicable to them as some were born in America.

Question 1) Eighty percent of this group sample believed that the Tongan Pentecost actually took place in 'Utui. The other 20 percent simply answered "I don't know."

Question 5) The same 80 percent believed that if the church continues to pray and fast, the same Tongan Pentecost can take place again.

Research in Sacramento

During the evangelism program in Sacramento on Thursday, August 27, 1998, the questionnaire was distributed to those who attended the combined service. One hundred and fifty people responded.

Question 1) All those 150 believed that the Tongan Pentecost actually took place at 'Utui in 1834.

Question 2) Research question number two did not apply to this group.

Question 3) Ninety percent believed that there was true conversion. The other 10 percent did not know.

Question 4) This same 90 percent believed there was true political and religious unity.

Question 5) All of them believed if the church today engages in prayer and fasting the Tongan Pentecost can take place again.

Research in Seattle

During the 1998 Easter Camp at Seattle, interviews with the delegates took place on Saturday, April 11, 1998. Two hundred and ten people completed the forms. Question two was not applicable to them.

Question 1) All 210 believed that the Tongan Pentecost was an actual true revival that took place at 'Utui in 1834.

Question 3) All of them believed that there was true conversion in Tonga as a result of the Tongan Pentecost event.

Question 4) All of them believed that there was true unity, both religious and political.

Question 5) All of them believed that Christians and the church should pray, study the Bible, and fast, and the Tongan Pentecost can take place again.

It should be noted that delegates in the Easter Camps were able to hear part of the story of the Tongan Pentecost from the sharing I did with them.

Analysis

From a cross section analysis of the interviews undertaken so far, affirmed by written historical documents as well as witness and testimonies of resource personnel and relatives of actual participants in the Tongan Pentecost, the following conclusions can be drawn:

1. The Tongan Pentecost was a true event that took place in the village of 'Utui at Vava'u on July 23, 1834. This historical fact is relevant because recently a few had claimed that the Tongan Pentecost took place in Neiafu, but with no strong evidence. Among the strong evidence presented in this dissertation are:

a. The interview with the 'Utui villagers. Their stories have been handed down orally from father to son, which is the main form of communication in a Tongan village setting.

b. Written documents, especially by Harold Wood of Australia and Janet Luckcock of Britain. They both had access to original materials in archives in Sydney and in London on the Tongan Pentecost, which most Tongans (like myself) could not afford to obtain.

On the afternoon of a week day, 23 July 1834 a local preacher, Isaiah Vovole was preaching at the small village of 'Utui, his text was Luke 19:41-42. During the sermon the people were so moved they began to cry out loud for God's forgiveness until their voice drown the preachers. (Wood, Overseas Mission 56)

In July this spread to the laity where a Tongan local preacher Isaiah Vovole was preaching at a small village of 'Utui on Christ weeping over Jerusalem. Extraordinary scenes followed. (Luckcock 108)

2. The oral tradition on details of this Tongan Pentecost event handed down among the 'Utui descendants is strong evidence. Among these is the witness made by Sione A. Havea. All the villagers of 'Utui talked about the state the participants of the Tongan Pentecost had reached when they received the power of the Holy Spirit in full. They were unconscious, proving the earnest and great desire to grasp the new experience that had caught them like wild fire.

The 'Utui villagers of today hold the story vividly preserved in their memories just as the writers had documented, but their record was handed down orally. 'Aisea Vovole Latu was the preacher. The service on Tuesday evening was a mid-week service. The theme was "Jesus weeping over Jerusalem," and the text was Luke 19:41 and 43. During the sermon people started praying, calling out for God's mercy to forgive their sins. They

did so until they either lost their voices or became unconscious.

The picture of what happened is well explained by Rich Nathan's witness to the coming of the Holy Spirit in his own experience but in a different setting.

Then without warning, I began to feel a heavy weight pressing down upon my head.... One of my old friends...saw me attempting to push up against the weight that I was feeling, and he very gently said to me "Rich, why are you resisting the Holy Spirit so violently?

I broke! I began to cry as I suddenly realized that my emotional opposition to what was going on both in the room and to me was in fact opposition to the work of the Holy Spirit. (Nathan and Wilson 28)

3. Responses to research question three confirm the fact that there was true conversion when the Holy Spirit at the Tongan Pentecost successfully penetrated the worldviews of the participants.

Charles H. Kraft, in his article "Christian Conversion or Cultural Conversion," stated that a Christian's conversion takes place in an individual life as a redemptive act of Christ's saving grace in the power of the Holy Spirit. You do not have to be converted to any culture (e.g. Jewish or Western) in order to become a Christian. The true meaning of Christian conversion is unique for it is supra-cultural. Christian conversion breaks down all cultural barriers. Christian conversion touches all aspects of the human individual affecting not only the spiritual, but also the physical, intellectual, and cultural existence.

There was true Christian conversion at 'Utui when the Tongan Pentecost took place. It is very interesting to note that there was no cultural barrier in this particular service, because a converted Tongan native ('Aisea Vovole Latu) was preaching to fellow Tongan natives. This may be one of the reasons for the Holy Spirit finding easy access to the worldviews of the natives at 'Utui thus bringing Christian conversion.

4. Summing up the responses to question four from all population samples

interviewed, I conclude that there were political, social, and religious unity emerged as a result of the Tongan Pentecost. This affirmation is also strongly supported by historical written documents presented in Chapter 1.

This unity was accelerated by the conversion of Taufā'ahau affirmed by Harold Wood, Tonga, as taking place on July 30, 1834, one week after the beginning of the Pentecost event at 'Utui on July 23, 1834. In 1834, at Makave, Vava'u, Taufā'ahau preached his first sermon, and his text was Hosea 4:6: "My people are destroyed for lack of knowledge" (NIV).

The overall unity accomplished at the Tongan Pentecost gave easy access to witnessing which is the mission of the church in the preaching of the good news of Jesus Christ as promised in Acts 1:8.

Apostolic preaching in Acts is rooted in the acts of God in Christ which culminate in the pouring out of the Holy Spirit.... Verse 8 (Acts chapter one) is less of a command than a promise or a guarantee: you will receive power when the Holy Spirit comes upon you and you be witnesses. (Dyrness 154-155)

This witness started at 'Utui then spread to the rest of Vava'u group within a week then to the whole of the Tonga group in a month. After a year it spread to the Pacific and to the world at large.

5. Question number five was answered by all that responded with a common reply. Prayer, Bible study, and fasting are the most obvious preparations which will help revive the Tongan Pentecost again today. Such revival can heal the divisions within the Methodist family of churches today. It has been presented in Chapter 1 that the Methodist Church in Tonga had gone through five divisions: The Free Wesleyan Church of Tonga, Free Church of Tonga, Church of Tonga, Tokaikolo, and the Free Constitutional Church

of Tonga.

The evangelism program to the Methodist family of churches in Sacramento proves how the penetration of the power of the Holy Spirit to the deepest level of worldviews may result in breaking down barriers dividing churches so that true Christian unity can be accomplished today, just as it was in the Pentecost of 1834 as well as the Pentecost in Jerusalem in the first century.

Church division within the Methodist Church in Tonga has not only been a sickness throughout the nineteenth and twentieth centuries, but it is a deadly sin that should be destroyed. Robert Tuttle, Jr. commented on a similar worldwide issue:

Perhaps the greatest tragedy within the body of Christ in the last 100 years was the division between personal and social Gospel. I have friends who are sick of form without power, and I have friends who are sick of power without form. Quite frankly I am sick of both. (Sanctity 165)

This is why I have chosen this particular topic for my research project dissertation, because I know that God, with all respect due unto him, is sick of church divisions within the Methodist church in Tonga as well as church divisions around the world.

I, therefore, grieve with the Holy Spirit and plead with my fellow Christians, especially fellow Methodists, in my poor country and around the world to allow Jesus Christ's saving grace through the power of the Holy Spirit to restore his eternal peace within different parts of his existing body, the church.

Let me share an interesting illustration of a Methodist family of churches in Oregon that has established a harmonious and unified relationship. An example of unity in a diverse relationship, this may serve as one of the practical methods to approach the long-term problem facing the Methodist Church in Tonga, namely church divisions both in

Tonga and abroad.

This particular Methodist family of churches was started in the early eighties as a uniting church for Tongans in Oregon. The minister is a retired pastor of the Free Church of Tonga, Pita Tafea, my father's younger brother. All Tongans in Oregon, no matter what denomination, came together at the United Methodist Church in Tigard, Oregon, and worshiped every Sunday in the Tongan way. There were few Tongans living in Oregon at the time.

By the late eighties, this Tongan uniting congregation had grown, and members of the Free Church of Tonga felt that they were ready to establish their own congregation under the Free Church of Tonga's Conference in Tonga. Pita Tafea and the uniting congregation agreed, so the Free Church of Tonga's congregation was established under Lauti.

The uniting church continued, and the Free Church of Tonga started under its own leadership. By the beginning of the nineties, members of the Church of Tonga who had been worshiping in the uniting congregation felt they should establish a Church of Tonga congregation in Oregon. Again, Pita Tafea and the uniting congregation in good spirit helped the leader to start the first service of the Church of Tonga in Oregon, but under their conference in Tonga with Penisimani Fakapelea as their pastor.

By the mid-nineties, the members of the Free Wesleyan Church of Tonga wanted to establish their own fellowship. So P. Tafea and the other congregations started the FWCT congregation. Vai Malua was the first lay leader; now Sione Havea is the leader.

When I came with my family from Tonga to Asbury Theological Seminary in Wilmore, Kentucky, in the fall of 1995, I stopped over in Tigard, Oregon to see Pita Tafea

and the family. On this particular visit, we had a combined singing service where all the Tongan congregations in Oregon came together to sing, and I preached. There was indeed unity in diversity, and the Holy Spirit moved freely among the Methodist family of churches and other Tongan congregations present in Oregon, such as the Seventh Day Adventist congregation. What an opportunity to witness for Jesus Christ in the power of the Holy Spirit. When the Holy Spirit is really moving and at work in the worldviews of Christians, there is true unity and active mission within as well as outside the Methodist family of churches.

The harmonious relationship within as well as outside the Methodist family of churches in Oregon is one of the best pictures of the unity and mission with the Holy Spirit present in a Tongan community in all overseas countries, including Tonga. Since I have preached in most Tongan congregations in America and other countries, I have discovered that a major contributor to this unity within the Methodist family of churches is the work of the Holy Spirit among the leadership.

Pita Tafea is in his late seventies, and in our Tongan culture the older a person is, the more respected he or she is by the community. This aspect and a worldview converted by the Holy Spirit have all contributed to this beautiful working relationship between the elder Pita Tafea and the young leaders of the other congregations, namely Peni Fakapelea of the Church of Tonga, Sanita Fuka of the Seventh Day Adventist, as well as Sione Havea of the United Methodist Church. These young leaders give Pita Tafea much respect in the Tongan setting and he is a spiritual father in the Methodist family of churches context.

This is one reason I have always been thankful that I am Tongan. The beauty of its

culture is based on a cultural heritage of respect, humility, integrity, peace, unity, and love.

These are of course the heart and core of the Life of Christ and Christianity. George G.

Hunter, III approved of this concept in his statement about John Wesley's ministry:

From their pragmatic philosophy, the Wesley brothers developed an "indigenous" approach to ministry more than a century before an anthropologist could tell us what to call it. Wesley knew that a people's culture is the medium of God's revelation to them. He sensed that when the cultural form of ministry "fits" the people, they have the best chance to understand and respond. (Hunter 53)

George Hunter, III expressed the worldview conversion in another way. When the worldviews of some people are converted, the core of culture has been reached by the gospel message and the power of the Holy Spirit.

Helen Morton, in her book Becoming Tongan, expressed a similar view in her study and experience of how Tongan children are brought up in the Tongan cultural tradition and in light of the Christian faith:

Two key components of personhood - "anga" (nature, behaviour) and "loto" (heart, mind) are introduced and shown to be the main targets of efforts to influence children's development. The over arching aim of socialization for children, to become "poto" (wise or clever) is achieved by this management and molding of children's "anga" and "loto." Certain aspects of the knowledge that Tongan children need to acquire in this process are then examined: the cultural values of love and concern ('ofa) respect (faka'apa'apa) and obedience (talangofua), as cultural models of proper dispositions and behaviour for low status persons. An apparently contradictory value, that of "tau'ataina" (freedom, independence), is shown to be an aspect of both conformity with and resistance to hierarchical ordering of social life. (Morton 70)

Again it can be seen here how closely the Tongan culture resembles the basic principle and the heart and core of Christianity, namely love.

Love

"But the fruit of the Spirit is love..." (Galatians 5:22). I want to conclude our

discussion in this project dissertation as well as this concluding chapter by elaborating more on the significance of love, not only as the fruit of the Holy Spirit but as the sole source of spiritual power to heal the wounds and to solve the prolonged problem of church divisions within the Methodist family of churches.

Throughout the dissertation I have used the term Holy Spirit in the context of the Trinity with the Father and Jesus Christ as equal in the godhead. When we accept the Pauline theology and mentality that the fruit of the Holy Spirit is love, we actually say that the fruit of the trinity (Father, Son and Holy Spirit) in a Christian is love.

Kenneth Cracknell, in his book Justice, Courtesy and Love, emphasized the same kind of truth as I conveyed throughout this project dissertation. Cracknell quoted Temple Gardner:

I see more clearly however, that the Holy Ghost must be represented always, as in vital and essential connection with the Incarnate One; that He must not be preached as simply another Person of the Trinity...; but that...the Spirit of God is the SPIRIT OF JESUS. (Cracknell 247)

Cracknell summarized his discussion of the problems of Christianity facing other religions by emphasizing the power of God's love in Jesus Christ and the Holy Spirit as the only possible solution for restoring divine unity among the different religions as well as other differences in the world, including divisions within the Christian Church.

Such "softening of wrong antagonism" (such as church divisions) marched side by side with the centralising and deepening of faith in the Lord Jesus Christ" and with the growth of the "Spirit of love" towards Christian and nonchristian alike. (Cracknell 260)

As already introduced in Chapter 1, the Tongan term for the Tongan Pentecost is "To 'a e 'Ofa." It can be translated "Love Feast" or "Love Celebration." Our ancestors must have experienced the reality of the fruit of the Holy Spirit which is love. The oral

story of the Tongan Pentecost obtained from Sione 'A. Havea and the descendants of the 1834 'Utui Pentecost participants, pictured the coming of the Holy Spirit at 'Utui as a "Spring of Love," which sprang up like a fountain that flowed out as a river of love. So they named the event, "Love Feast" or "Love Celebration."

It sprang up from the fountain of love, (the Holy Spirit) then the river of love flowed from the village of 'Utui to the neighboring villages of Makave and Neiafu, then to the other islands of the Vava'u group. The river of love flowed from the Vava'u group to the other island groups, (Ha'apai and Tongatapu) southward and northward to Niuatoputapu and Niua Fo'ou. After one month all 151 islands of Tonga celebrated a love feast. After one year, the fountain of love had reached the neighboring Pacific islands of Fiji, Samoa, Papua New Guinea, and eventually throughout the rest of the world. Thus the "To 'a e 'Ofa," (love celebration) followed Jesus's promise in Acts 1:8. Political and religious peace was restored, and the first Christian king, George Tupou I, united the whole island group under his sovereign rule in 1845, and in 1875 produced the first constitution based on the Bible.

Towards Healing the Wounds Within the Methodist Family of Churches

The work of the Holy Spirit on behalf of the sacrifice done once and for all by Jesus Christ through the providential love of the Father is categorized in the Scriptures and summed up in John 3:16: "For God so loved the world that he gave his one and only son that whoever believes in him shall not perish but have eternal life" (NIV). This is exactly the work that the Holy Spirit continues to bestow upon humanity in all ages: love. This is the healing medicine that cures all spiritual diseases or sins such as church divisions or splits. When these five Methodist divisions receive the love of the Father in Jesus Christ

and the Holy Spirit, then unity and mission are accomplished and restored.

As this twentieth century moves to its closure, the five existing branches – Free Wesleyan Church of Tonga, Free Church of Tonga, Church of Tonga, Tokaikolo Church, and the Free Constitutional Church of Tonga – are opening doors of reconciliation, renewal, and unity in the power of the love of the Father, Son, and Holy Spirit. This is a promising and encouraging sign of the dawning millennium.

The projection, therefore, for the future is that if the five branches of Methodism in Tonga and abroad repent of their past failures and weaknesses and believe in Jesus Christ, surely the Holy Spirit will bear fruit in their lives resulting in true unity and enthusiastic mission.

I therefore conclude that the desperate need of the Methodist family of churches in Tonga and everywhere is love as the fruit of the Holy Spirit, and the greatest task required of her is to love as God loves her: “As it was in the beginning, is now and ever shall be, world without end.”

My prayer and hope is that the one from whom this everlasting love comes may be honored forever and ever. “Oh Holy Spirit do it again! Inspire your Church with love, so that unity and mission may be rendered in the name of the Father, the Son, and the Holy Spirit. Amen.”

APPENDIX A

Easter Camp of 1996

Tongan Congregations in Rainier Beach and Seaview in Seattle, Washington, Anchorage, Alaska, Vancouver, British Columbia, Canada, and Portland, Oregon.

Introduction

In my role as leader of our Combined Easter Camp, I welcome all of you to this 1996 Program. Our main Theme is: “**Downward Mobility.**” Our main Text is Philippians 2:7 (Jesus emptied Himself).

In this Easter Celebration I invite you to be sure that you accept Jesus Christ as your personal Savior and start a downward mobility by emptying yourself (sins) and be filled with the grace of the Holy Spirit. To God be the glory. Love and Prayers.

Manase K. Tafea

The Program

Friday, April 5, 1996. Memory Verse: Philippians 2:7

4:00 - 6:00 p.m.: Registration and settle in

6:00 - 8:00 p.m.: Opening program: Chairperson - Sione T. Kongaika

1. Introit - Choirs
2. Opening Hymn: Tongan Hymn Book (MTHB) No. 114 (Maka Vao)
3. Prayer and Lords Prayer - Peni Fakapelea
4. First Scripture Reading: Isaiah 53: 1-7
5. Word of Welcome (Chairperson)
6. Second Scripture Reading; Philippians 2: 5 - 11 (Bishop Milemoti Tupou)
7. Anthems - choirs
8. Sermon: Manase K. Tafea (Camp Leader)
9. Invitation (M.T.H.B.) 437, 518, 450 and 522)
10. Anthems - Choirs
11. Announcements - Leaders
12. Closing Chorus M.T.H.B. 272
13. Benediction - Leader
14. Closing Chorus M.T.H.B. 644 verse one

8:30 - 9:30 p.m.: Supper
 10:00 p.m.: Bedtime; open fasting

Saturday: April 6. Fasting. Memory Verse - Romans 3:23; Psalm 51:10

5:00 - 6:00 a.m.: Arise; meditate on memory verses
 6:00 - 7:00 a.m.: Prayer intercessory group
 7:00 - 8:00 a.m.: Morning Prayer Service - Mrs. Mounu Kalaniuvalu
 8:00 - 9:00 a.m.: Bible Study: "The Law of Sin and Death"
 9:00 - 10:30 a.m.: Group Discussions
Questions for Discussions:
 1. What is original Sin?
 2. What is actual Sin?
 3. What is repentance?
 4. What is faith?
 10:30 - 12:00 noon: Reports from Group Discussions & Easter Dramas
 12:00 - 1:00 p.m.: Close Fasting - Prayer Meeting
 1:00 - 2:30 p.m.: Lunch - testimonies and memory verses
 2:30 - 4:00 p.m.: Group Discussion II: The Forgiveness of Sins
Questions for Discussion:
 1. What is Forgiveness?
 2. What is Justification?
 3. What is Rebirth?
 4. What is Perfection?
 4:00 - 5:00 p.m.: Report from Group Discussion II
 5:00 - 6:30 p.m.: Dinner - Memory verse and testimonies
 6:30 - 8:30 p.m.: Prayers of Adoration, Confession, Thanksgiving, Intercession and Dedication; Open Fasting
 9:30 p.m.: Bedtime

Sunday April 7: Fasting: Memory Verses - Luke 24:31; John 3:16; I Corinthians 15:20

5:00 - 6:00 a.m.: Awake: Meditation on memory verses
 6:00 - 7:00 a.m.: Prayer Intercessory group
 7:00 - 8:00 a.m.: Morning Prayer Service
 8:00 - 9:00 a.m.: Bible Study II. "The Law of the Spirit of Life: Love"
 9:00 - 10:30 a.m.: Group Discussion III
Questions for discussion
 1. What are the gifts of the Holy Spirit?
 2. What is the Fruit of the Holy Spirit?
 3. What is the new Legalism?
 4. What is Resurrection in the Second Coming of Christ?
 10:30 - 12:00 Noon: Reports from Group Discussion III
 12:00 - 12:30 p.m.: Meditation on memory verse
 12:30 - 2:00 p.m.: Easter Service: Preacher- Manase K. Tafea
 2:00 - 4:00 p.m.: Lunch (memory verses and testimonies)
 4:00 - 5:00 p.m.: Break & Preparation for Holy Communion and closing program

- 5:00 - 7:00 p.m.: Closing Program: Chairperson Pita Tafea
1. Introit - Choirs
 2. Opening Hymn 140 T.M.H.B. - Bishop Milemoti Tupou
 3. Prayer and Lord's Prayer - S. Teukikolisi Kongaika
 4. Psalm 8
 5. Words of welcome - Pita Tafea
 6. Gospel Reading: Luke 24: 25 - 32 - Maka Vao
 7. Anthems - Choirs
 8. Sermon: Camp Leader - M. Tafea
 9. Holy Communion - Confirmation
 10. Anthems - Choirs
 11. Vote of thanks - Sione Havea
 12. Closing Hymn - Molitoni Finau
 13. Benediction - Chairperson
 14. Farewell Hymn 523 T.M.H.B.

Continue the Downward Mobility with the Father, Son and Holy Spirit.

APPENDIX B

Easter Camp of 1997

The Theme for this Camp: **“Downward Mobility in Faith”**

The Venue: Anchorage, Alaska

Date/time: Thursday March 27 to Sunday 30, 1997

Leader: Manase K. Tafea

The Program

Thursday, March 27, 1997: Memory Verse - Luke 23:46

5:00 - 8:00 p.m.: Registration and settle in

8:00 - 10:00 p.m.: Orientation

Friday, March 28, 1998: Memory Verse - Luke 23:43 - Fasting

6:00 - 7:00 a.m.: Awake; meditation on memory verse (Prayer group)

7:00 - 8:00 a.m.: Morning Prayer service (Steward for Seaview)

Drama: Jesus condemned by the Leaders (Canada)

8:00 - 9:00 a.m.: Bible Study I: “Jesus’ final words from the Cross”

9:00 - 11:30 a.m.: Opening service; Order of Service:

Introit: Portland

Call to Worship: Tevita Tukutau

Hymn 114: Sione Havea

Prayer: Sione T. Kongaika

Lord’s Prayer: Sung in Tongan

Anthem: Portland

Drama: “Jesus washed his disciples’ feet”

Anthem: Seaview

Hymn 531: Steward, Alaska

Sermon: Manase K. Tafea

Hymn 272: Steward, Seaview

Benediction: Leader

12:00 noon: Close Fasting (Steward for Alaska)

1:00 - 2:00 p.m.: Lunch (Testimonies and memory verses, groups 1 & 2)

2:00 - 4:00 p.m.: Easter Dramas and Singing

Chairperson: Sione T. Kongaika

Easter Song: Alaska

Easter Drama: Portland

Easter Drama: Seaview

| | | |
|--------------------|------------------------------------|----------------------|
| | Easter Song: | Seattle |
| | Easter Message: | Manase K. Tafea |
| 7:00 - 10:00 p.m.: | Easter Singing Festivities | |
| | Chairperson: | Tevita Tukutau |
| | Anthems: | Canada and Portland |
| | Speakers: | Seattle and Alaska |
| | Anthems: | Seattle and Alaska |
| | Speakers: | Seaview and Portland |
| | Anthems: | Seaview |
| | Address: | Manase K. Tafea |
| 11:00 p.m.: | Bedtime (Memory verse: Luke 23:43) | |

Saturday March 29, 1997: Memory Verse - Luke 23:34

| | |
|---------------------|---|
| 6:00 - 7:00 a.m.: | Awake; meditation on memory verse (prayer group) |
| 7:00 - 8:00 a.m.: | Morning prayer service - Losaline Tafea |
| | Drama: Jesus' Burial (Alaska) |
| 8:00 - 9:00 a.m.: | Bible Study II: John 19:31-42 |
| 9:00 - 10:00 a.m.: | Group Discussion I: Based on Bible Study II |
| 10:30 - 11:00 a.m.: | Report from small group discussions |
| 11:30 - 12:00 noon | Close of Fasting: Prayer service led by Steward from Portland |
| 12:00 - 2:00 p.m.: | Lunch (Testimonies and memory verse groups 5 and 6) |
| 2:00 - 4:30 p.m.: | Easter Festival |
| | Chairperson: Felemi Tupou |
| | Alaska: Psalm 1 in action song |
| | Canada: Psalm 23 in action song |
| | Seaview: Psalm 8 in action song |
| | Portland: Psalm 51 in action song |
| | Seattle: Psalm 22 in action song |
| | Address: Manase K. Tafea - "Witness 2000" |
| 4:30 - 5:30 p.m.: | Quiet Time |
| 5:30 - 7:30 p.m.: | Dinner (Testimonies and memory verses, groups 7 and 8) |
| 7:30 - 9:30 p.m.: | Prayer Chain |

The eight groups for discussion sessions were given 15 minutes each to kneel and pray at the altar in the chapel. The children's group was given the first fifteen minutes, and the other groups followed one after another. Prayers of adoration, confession, thanksgiving, intercession and dedication were carried out.

10:30 p.m.: Bedtime (memory verse)

Sunday, March 30, 1997: Memory Verse - Matthew 28:18-20

| | |
|-------------------|---|
| 6:00 - 7:00 a.m.: | Awake; meditation memory verse (prayer group) |
| 7:00 - 8:00 a.m.: | Morning Prayer Service led by Steward from Alaska |
| | Easter Drama: Portland |
| 8:00 - 9:30 a.m.: | Breakfast (Testimonies, Memory Verse, children's group) |

9:30 - 12:00 noon: Resurrection Celebration

Chair-person: Sione Havea

Resurrection Hymns: Seaview and Alaska

Resurrection Dramas: Seattle and Canada

Resurrection Anthems: Portland and Canada

Resurrection Drams: Alaska and Seaview

Resurrection Hymns: Seattle

Resurrection Message: Manase K. Tafea

12:00 - 2:00 p.m.: Closing Service with Holy Communion

The Order of Service:

Introit: Led by Seattle and Seaview

Psalm 95:1-3: Alaska

Opening Hymn 377: Canada

Responsive Prayer: Seattle

Responsive Psalm: Seaview

Thanksgiving: Choir

Old Testament: Camp's Mother

Anthem: "Hallelujah"

Epistle: Camp's Father

Gospel Reading: Portland

Second Hymn 497: Tafea children

Sermon: Manase K. Tafea

Holy Communion: All the ministers

(Invitation for commitment to Jesus Christ in the power of the Holy Spirit: by coming to the Altar and partaking of the body and blood of Jesus Christ).

2:00 - 4:00 p.m.:

Closing meal:

a) Final words from all groups present: Alaska, Canada, Seaview, Rainier Beach, Portland

b) Reports from the Camp committee for the Easter Camp 1998

c) Camp Leader: give final words and closing prayer

APPENDIX C

Easter Camp of 1998

Theme: “Downward Mobility in Love”

Text: John 3:16 and I John 3:16

For God so loved the world that he gave his one and only Son that whoever believes in him shall not perish but have everlasting life (John 3:16).

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers (I John 3:16)

Venue: Seattle, Washington

Date: Friday, April 10, 1998 - Sunday April 12, 1998

Leader: Manase K. Tafea.

The Program

Friday, April 10, 1998

| | | |
|--------------------|---------------------|------------------------------------|
| 8:00 - 10:00 p.m.: | Opening service | |
| | Prelude: | Led by Seattle |
| | Call to Worship: | Leader |
| | Opening Hymn: | 272 |
| | Responsive Prayer: | Sione T. Kongaika |
| | Responsive Psalm: | 22 |
| | Thanksgiving chorus | |
| | Old Testament: | Isaiah 53:13-54:12 (Alaska) |
| | Anthems: | Redwood City; Alaska; Portland |
| | Epistle: | Hebrews 4:14--5:19 (Redwood City) |
| | Gospel: | John 19:17-30 (Portland) |
| | Offering: | |
| | Anthems: | Seaview and Rainier Beach |
| | Sermon: | Manase K. Tafea |
| | | Theme: “Downward Mobility in Love” |
| | Corporate prayers | |
| | Closing Hymn: | 114 (Lupe Saafi, Alaska) |
| | Benediction | |
| | Postlude | |

10:00 - 11:00 p.m.: Meeting and election of offices
 11:00 p.m.: Bedtime: Memory verse - Proverbs 10:12

Saturday, April 11, 1998: Memory verse - I John 4:16; I Corinthians 13:13

5:30 - 6:00 a.m.: Awake; Meditate on memory verse
 6:00 - 7:00 a.m.: Morning Prayer Service (Camp's Mother)
 7:00 - 8:00 a.m.: Breakfast (memory verse and testimonies)
 8:00 - 9:00 a.m.: Reflection of Love in Easter Dramas
 Chairperson: Sione Havea
 Pleasant Hill: Jesus before the judgment seats
 Alaska: The Last Supper
 Portland: Gethsemane
 Speakers: Losaline Tafea and Steward from Seattle
 9:00 - 12:30 p.m.: The Reflection of Love in the Delegations' Talents
 Chairperson: Maka Vao (Seaview)
 Songs composed with "Love" as theme:
 1. Canada: Female Trio
 2. Pleasant Hill: Male Trio
 3. Seaview: Female Quartet
 4. Alaska: Male Quartet
 Speakers: Finau Tangi and Portland's Steward
 12:30 - 1:30 p.m.: Lunch (Memory verses and testimonies)
 1:30 - 3:00 p.m.: Reflection of Love in children's talents
 Chairperson: Lotoiti Masifilo
 1. Alaska: Poem, composed on Love
 2. Canada: Solo, composed on Love
 3. Seaview: Dramatized Tongan Hymn 535
 vv.1,6,7
 4. Rainier Beach: Recite from memory John 3:16 and I
 John 3:16
 5. Pleasant Hill: Dramatize the Fruitless Fig Tree
 6. Portland: Dramatize the "Good Samaritan"
 7. Redwood City: Sing John 3:16
 Speakers: Cathy Fakasi'i'eiki and Paula
 Lea'aetoa
 Chairperson: Se'ia Muti
 1. Seattle: The Road to Calvary
 2. Canada: From the Cross to the Tomb
 3. Seaview: The Battle in the Tomb (Jesus/Satan)
 Speakers: 'Isileli Tu'anaki and Tu'ipulotu
 Kongaika
 6:00 - 7:30 p.m.: Dinner (memory verse and testimonies)
 7:30 - 9:30 p.m.: Bible Study: Jesus' words from the Cross

| | | |
|--|---|--|
| | Chairperson: | Semisi Pongi |
| | Drama: | Redwood City |
| | Bible Study: | Manase K. Tafea |
| | Prayer Chain | |
| 10:00 p.m.: | Bedtime: Memory verse - John 13:39 | |
| <u>Sunday, April 12, 1998. Memory verse - Galatians 5:22</u> | | |
| 5:30 - 6:30 a.m.: | Sunrise Service: Luke 10:36, 37 | |
| | Chairperson: | Camp's Father |
| | Hymn 377: | Fanga'otaha Muti (Pleasant Hill) |
| | Prayer: | Chairperson; (Lord's Prayer, sung) |
| | Hymn 460: | Seaview |
| | Scripture Reading: | I Corinthians 15 (Silia Fifita, Fuasino Ha'atoa) |
| | "Hallelujah": | Anthem |
| | Corporate prayer | |
| | Closing Hymn: | 'Opeti 'Aonga |
| | Benediction | |
| 7:00 - 9:00 a.m.: | Breakfast (testimonies and memory verses) | |
| 9:00 - 10:00 a.m.: | Reflection of Love in Resurrection Dramatized stories | |
| | 1. Alaska | John 20:1-18 |
| | 2. Pleasant Hill | John 29:19-23 |
| | 3. Canada | John 20:24-30 |
| | 4. Seaview | I Corinthians 15:20-58 |
| | 5. Rainier Beach | Luke 24:13-32 |
| | 6. Portland | Acts 9:1-19 |
| | 7. Redwood City | John 21:1-18 |
| 10:00 - 12:30 p.m.: | Closing Service and Holy Communion | |
| | Order of Service: | |
| | Introit | |
| | Call to Worship | |
| | First Hymn 558: | Sione Havea |
| | Responsive Prayers: | Sione T. Kongaika |
| | Recite all the memory verses: (Group Leaders) | |
| | Anthem: | Hallelujah Chorus |
| | Second Hymn: | Se'ia Muti |
| | Sermon: | Manase K. Tafea |
| | | Theme: "Downward Mobility in Love" |

God is love, whoever lives in love lives in God (I John 4:16).

All men will know that you are my disciples if you love one another (John 13:35).

The expert in the law replied The one who had mercy (love) on him. Jesus told him: Go and do likewise (Luke 10:37).

But the Fruit of the Spirit is Love (Galatians 5:22).

| | | |
|--------------------|--|----------------------------|
| | Closing Hymn 523: | Tevita Tukutau |
| | Benediction | |
| | Closing | |
| 12:30 - 3:30 p.m.: | Closing and Farewell meal. Farewell speeches from all Tongan Churches represented. | |
| | Leader: | Closing Remarks and Prayer |
| 3:30 - 4:00 p.m.: | Pack up. Go home with the Love of the Father, Son and Holy Spirit. | |

APPENDIX D**I. The Spread of the Christian Church through the work of the Holy Spirit from Jerusalem to Antioch (Acts 1:1-12:25).****A. The days of expectation (Acts 1:1-26).**

1. Acts 1:1-5. This introductory preface ties up the book of Acts with the third gospel, but introduces also the whole content of the Acts of the Apostles.
2. Acts 1:6-11. The Promise of the Holy Spirit (1:8) and the story of the ascension.
3. Acts 1:12-26. Finding someone to replace Judas Iscariot in the twelve disciples.

B. The Birth of the Christian Church at Pentecost (Acts 2:1-47).

1. Acts 2: 1-13. The fulfillment of the promise of the Holy Spirit as Gift.
2. Acts 2:14-36. Peter is moved by the Holy Spirit to speak with authority.
3. Acts 2: 37-41. The outcome of Pentecost.
4. Acts 2:42-47. The beginnings of communal life.

C. The Christian Church at Jerusalem (Acts 3: 1-5:42).

1. Acts 3:1-26. Peter is empowered by the Holy Spirit to preach and engage in healing ministry.
2. Acts 4:1-22. The first clash with Judaism.
3. Acts 4: 23-5:16. Life within the community.

- a. New outpouring of the Spirit (Acts 4:23-31).
 - b. Sharing of possessions (Acts 4:32-5:10).
 - c. Apostles' healing and persecution (Acts 5:11-42).
- D. The beginnings of Hellenistic Christianity (Acts 6: 1-8:40).
 - 1. Acts 6:1-7. The appointment of the seven.
 - 2. Acts 6:8-8:3 The story of the first Christian martyr, Stephen.
 - 3. Acts 8:4-40. The story of Philip.
 - a. The mission to Samaria (Acts 8:4-13).
 - b. The apostle's confirmatory visit (Acts 8:14-25).
 - c. Philip and the Ethiopian eunuch (Acts 8: 26-40).
- E. The Conversion of Saul by the Holy Spirit (Acts 9:1-31).
 - 1. Acts 9:1-19. Saul is converted to Christianity in the power of the Holy Spirit.
 - 2. Acts 9:20-31. The outcome of that conversion.
- F. The First Missions to the Gentiles through the Holy Spirit (Acts 9:32-11:30).
 - 1. Acts 9:32-43. Peter's mission to the Gentiles.
 - 2. Acts 10: 1-11:18. The conversion of Cornelius, a Gentile.
 - 3. Acts 11:19-30. The early history of the Church at Antioch.
 - a. Foundation of the Church (Acts 11:19-21).
 - b. Visit of Barnabas (Acts 11: 22-24).
 - c. Paul comes to Antioch (Acts 11:25-26).
 - d. Visit to Jerusalem during famine (Acts 11:27-30).

G. The Persecution under Herod (Acts 12:1-25).

II. The Spread of the Christian Church in the Power of the Holy Spirit from Antioch to Rome

A. The first mission of Paul and Barnabas to the Gentiles (Acts 13:1-14:28).

1. Acts 13:1-3. The commissioning of Paul and Barnabas.
2. Acts 13:4-12. The mission to Cyprus.
3. Acts 13:13-14:29. The mission to Galatia, Perga, Psidian Antioch, Iconium, Lystra.
 - a. From Paphos to Perga (Acts 13:13).
 - b. At Psidian Antioch (Acts 13:14-52).
 - c. At Iconium and Lystra (Acts 14:1-18).
 - d. Return to Antioch (Acts 14:19-28).

B. The Arguments concerning the Freedom of Gentiles (Acts 15:1-41).

1. Acts 15:1-5. The trouble at Antioch and Jerusalem.
2. Acts 15:6-29. The Council at Jerusalem.
3. Acts 15: 30-41. Paul and Barnabas at Antioch.

C. The Mission of Paul to Europe (Acts 16:1-18:17).

1. Acts 16:1-10. Timothy joins Paul and they go through Galatia, Asia to Troas.
2. Acts 16:11-17:15. Mission to Macedonia, Philippi, Thessalonica, and Beroea (imprisonment in Philippi and miraculous deliverance).
3. Acts 17:16-18:17. Mission in Achaia, Athens and Corinth.

D. The Mission of Paul to Asia (Acts 18:18-19:41).

1. Preliminary tour of confirmation (Acts 18:18-19:23).
 2. Apollos at Ephesus (Acts 19:24-28).
 3. Paul at Ephesus (Acts 19:29-41).
- E. Paul's final visit to Macedonia and Achaia (Acts 20:1-4).
- F. Paul returns to Jerusalem (Acts 20:5-21:26).
1. From Philippi to Miletus (Acts 20:5-16).
 2. Paul's defense to the elders of Ephesus (Acts 20:17-38).
 3. From Miletus to Caesarea (Acts 21:1-14).
 4. Paul with Jerusalem Church (Acts 21:15-26).
- G. Paul the Prisoner (Acts 21:27-28:31).
1. Paul's arrest and defense (Acts 21:27-22:29).
 2. Paul before the Sanhedrin (Acts 22:30-23:11).
 3. Paul's transference to Caesarea (Acts 23:12-35).
 4. Paul at Caesarea (Acts 24:1-26:32).
 - a. Paul and Felix (Acts 24:1-27).
 - b. Paul and Festus (Acts 25:1-27).
 - c. Paul's defense before Agrippa (Acts 26:1-32).
 5. Voyage to Rome (Acts 27:1-28:16).
 6. Paul at Rome (Acts 28:17-31).

WORKS CITED

- Alexander, David, and Pat Alexander. Eerdmans Handbook to the Bible. Oxford, England: Lion Publishing, 1991.
- 'Aonga, Tevita Lika. Interview notes by author. 23 May 1998.
- . Personal interview on audio cassettes by author. 23 May 1998.
- Bloomfield, Paula. Tala 'o Tonga. Nuku'alofa: Government Printing, 1990. 3 vols.
- Boutell, H., and I. Campbell. Tukulaumea Volume 1-5. Nuku'alofa, Tonga: Taulua P, 1992.
- Bradshaw, Bruce. Bridging the Gap. Monrovia, CA: Zondervan, 1993.
- Buttrick, George A., et al., The Acts of the Apostles. 1935. Vol. 9. Nashville, TN: Abingdon - Cokesbury P, 1954.
- Carter, Charles W. et al. A Contemporary Wesleyan Theology. Grand Rapids, MI: , 1983. 2 vols.
- Cracknell, Kenneth. Justice Courtesy and love. London: Epworth P, 1995.
- Crim, Keith. The Perennial Dictionary of World Religions. San Francisco: Harper Collins, 1989.
- D'Costa, Gavin. Christian Uniqueness Reconsidered. Maryknoll, NY: Orbis Books, 1995.
- Dyrness, William A. Let the Earth Rejoice. 1983. Pasadena, CA: Fuller Seminary P, 1991.
- Ember, Carol and Melvin Ember. Cultural Anthropology. 1973. Englewood Cliffs, NJ: Simon and Schuster, 1993.
- Fee, Gordon D. Paul, the Spirit and the People of God. Peabody, MA: Hendrickson, 1996.
- Fox, H. Eddie. The Faith-Sharing New Testament with the Psalms NRS. Nashville: Cokesbury, 1996.
- . Jesus Christ: The Heart and Soul of Evangelism: Communicating the Gospel today. Atlanta, GA: Emory U, 1997.
- , and George Morris. Let the Redeemed of the Lord Say So! Nashville, TN: Abingdon, 1991.

- Goldingay, John. Models for Scripture. Grand Rapids, MI: B. Edams, 1994.
- Green, Michael. Evangelism in the Early Church. 1970. Glasgow, UK: Harper Collins Manufacturing, 1995.
- Havea, Sione 'Amanaki. Personal interview on audio cassettes by author. 17 June 1998.
- Henry, Matthew, et al. One Volume New Testament Commentary. 1893. New York: Funk and Wagnalls, 1957.
- Herda, Phyllis, et al. Tongan Culture and History. 1990. Canberra, Australia: ANU Printing and Publishing Service, 1996.
- Holy Bible (NIV). New York: Hodder and Stoughton, 1978.
- Hunter, George G., III. To Spread the Power. Nashville, TN: Abingdon, 1987.
- Irwin, Eunice. "Biblical Foundation for Mission." Lecture Notes Fall Semester. Wilmore, KY, 1995.
- Johnson, Reginald. Your Personality and the Spiritual Life. 1988. Wheaton, IL: Victor Books, 1995.
- Latukeyu, Sione. Church and State in Tonga. Canberra, Australia: National Uniting P, 1974.
- . The Tongan Constitution. Canberra, Australia: National Uniting P, 1975.
- Leech, Kenneth. Soul Friend. 1990. New York: Harper Collins, 1992.
- Luckcock, Janet Louis. Thomas of Tonga 1707-1881: The Unlikely Pioneer. Peterborough, MA: Methodist Publishing House, 1990.
- Martin, John. Tonga Islands. Nuku'alofa, Tonga: Vava'u Press Limited, 1991.
- Morton, Helen. Becoming Tongan. Honolulu, HI: U of Hawaii P, 1996.
- Myers, Bryant L. The New Context of World Mission. Montrovia, CA: MARC, 1996.
- Nathan, Rich and Ken Wilson. Empowered Evangelicals. Ann Arbor, MI: Servant Publications, 1995.
- Neill, Stephen. A History of Christian Missions. 1964. England: Clays Ltd., 1990.

The New Testament in Four Versions: King James, Revised Standard, Phillips Modern English, New English Bible. New York: The Inversen-Ford Associates, 1963.

Newman, Willis. Christian Foundations for the South Pacific. Nuku'alofa, Tonga: Taulua Press, 1993.

Nida, Eugene. Customs and Culture. New York, NY: Harper and Brothers, 1954.

Ogden, Creg. The New Reformation. Grand Rapids, MI: Zondervan, 1990.

Rutherford, Noel. Shirley Baker and the King of Tonga. Hong Kong: Acorn P, 1996.

Saulala, Vili Vailea. Interview on audio cassettes by author. 20 May 1997.

Saulala, Vili Vailea. Field notes by author. 1997.

Senior, Donald, and, Carroll Stuhlmuller. The Biblical Foundation for Mission. 1983. Maryknoll, NY: Orbis Books, 1994.

Tafea, Manase K. Church and Politics in Tonga. B.D. Thesis. Nuku'alofa, Tonga: Government Printing, 1978.

Thomas, John. Personal journal. 12 July 1819.

----- . Personal journal. 7 August 1931.

----- . Personal journal. 3 June 1832.

----- . Personal journal. 18 May 1834.

Turner, Peter. Personal journal. 4 January 1829.

----- . Personal journal. 10 March 1834.

Tuttle, Robert G., Jr. John Wesley: His Life and Theology. 1978. Grand Rapids, MI: Francis Asbury P, 1996.

----- . Sanctity Without Starch. Anderson, IN: Bristol Books, 1992.

'Utui Village (Vava'u Group, Tonga). Interview on audio cassettes by author. 11-15 June 1997.

----- . Interview field notes by author. 11-15 June 1997.

Walker, Alan. "Life in The Holy Spirit." Audio cassettes. 24-26 August 1990.

-----, "Witness 2000." Audio cassettes. December 1992.

Webster, Noah. Websters Dictionary New Revised and Expanded Edition. 1904. Ash, OH: Lundell, Inc., 1995.

Whiteman, Darrell. "Anthropology in Christian Mission." Lectures on audio cassettes. Wilmore, KY, Fall 1995.

-----, Melanesians and Missionaries. Pasadena, CA: W Carey Library, 1983

Wood, Alfred Harod. Overseas Mission of the Australian Methodist Church Volume 1: Tonga and Samoa. Melbourne, Australia: Aldersgate P, 1975.

-----, Ko e Hisitolia 'o e Siasi ' Tonga 1773-1923. Nuku'alofa, Tonga: Evangelism Dept. Methodist Church, 1984.