

CHAPTER NINETEEN

A COLLECTION OF BIOGRAPHIES

In most of the cases, these short biographies are reproduced from church papers at the time. A few are compiled from biographies. They appear in the order in which the subjects of the biographies died. The subjects were chosen according to what material was available. The choice does not imply any judgment about their relative importance for the story being told in this book.

BENJAMIN CARVOSSO

"Benjamin Carvosso was born at Gluvias, in the county of Cornwall, September 29th, 1789. Of his father nothing need be said, as his career and character are already before the world, and his piety, labours, and success have long been the admiration and blessing of the church. His mother is described, by one who knew her well, as being a woman of eminent piety, of strong understanding, and of large benevolence; a great reader, remarkably neat in her personal appearance, and distinguished by the order and regularity of her domestic arrangements.

Under the training of such parents we can readily suppose every irregularity of practice would either be prevented or speedily curbed; and we learn that their children generally, and Benjamin in particular, were remarkable for their moral and orderly deportment.

19. A Collection of Biographies During the boyhood and youth of Benjamin, nothing occurred deserving particular record. His education was such as a farmer's son usually received in Cornwall sixty years since, and consisted of being taught to read, to write neatly and distinctly, and the merest elementary acquaintance with general literature. He always had a love for reading, but when about eighteen years of age he was drawn more earnestly to apply himself to study, and in the next four years he obtained a tolerably good knowledge of the structure of his own language, of geography and general history, mastered the elements of the sciences, worked the whole of Euclid, and made considerable proficiency in the other branches of mathematics." (1.)

His father had been quite anxious about his son's conversion for some time, and it was at this stage of Benjamin's life that his conversion occurred. After this, he studied with stronger motives, and began teaching a Sunday school class.

He became a local preacher in 1813, and soon afterwards "The Lord graciously poured out his spirit on the society and congregation at Ponsanooth" where Benjamin worshipped. (2.)

Many of the events in his life which followed this have been included in our first chapter about Tasmania in this present book. These describe his

beginning to work as a Wesleyan minister in several circuits, and various steps in his spiritual growth at that time. The reader should refer to this chapter.

It was in 1820 that he first visited Hobart Town, and preached there. He spent the next five years in New South Wales, preaching at a number of locations, including Parramatta, Windsor, and at the Rocks. The years between 1825 and 1830 were again spent in Tasmania, before he returned to work in parts of England for the rest of his ministry.

After returning to England, the first circuit he worked in was at Penzance, where a revival occurred. This was followed by periods in Redruth, the Isle of Wight, Liskeard, Barnstaple, St. Mawes and St. Ives.

The revival in Penzance is described by George Blencowe in lengthy quotations from Carvosso's journal.

It commenced slowly in 1831, when a new superintendent minister (Hobson) arrived to work with Carvosso, and with the third colleague. They were one in heart and mind, meeting in band together (where inner spiritual secrets were shared). Their unity and brotherly love was remarked upon by many of the people.

Upon his return to England, and his commencing to work in circuits where God had done such great things in the past, Carvosso became diffident about his ministry again, feeling his total inadequacies, as he had in his earlier days. But this was a blessing in disguise, as it made him turn to God in deeper abandonment.

"The watchnight (at the start of 1832) was a season of especial blessing\; the next day was a Sabbath of great power in the congregation, and comfort to himself\; and from this time commences one of the most successful periods of Mr. Carvosso's ministry, and the most prosperous of personal experience.

February 6th, 1832.- During the last month, my soul has dwelt in peace, beneath the shadow of the Almighty. The service of God has been freedom. Religion appears to be more of a reality, a Divine substance, than at any former period. It opens a heaven within, presents a better heaven in prospect, and keeps the heart and mind from all invading foes. God lays His hand on the soul, and says, - 'I am thy salvation\; thou art Mine\; I will keep thee, as the apple of Mine eye.' To me the promises are great and precious. Still I have trials, and yesterday, I had enough to do to keep my courage. When I got to Mousehole, I felt I wanted much\; I was empty\; but in preaching, and at the love-feast afterwards, I was truly feasted with heavenly manna. The skies poured down righteousness, and truth sprang out of the earth. I know not that I ever felt so much heavenly sweetness flowing in upon my soul.

Mousehole is a favoured spot. It appeared particularly so last night, while I reflected on the many happy and triumphant souls whom God has taken to heaven from that village, the state of some who had recently escaped to Paradise, the happiness of others now lying on a dying bed, and the many happy souls now in Society\; while listening to their sound and triumphant testimony..... Again and again I exclaimed, 'Lord, it is good to be here.' In most places, sinners are turning to the Lord, and our official, aged, and more influential members are increasingly quickened from above.

24th, - A glorious work is going on in the circuit: in the past week, at least fifty souls have found peace with God. In some places we have glorious outpourings of the Spirit, so that Divine things occupy almost universal attention. This, verily, is the Lord's work, 'and it is marvellous in our eyes.' O may I have grace to be a true worker together with God!

March 29, - In some parts of the circuit, the work of God has greatly advanced during the past month. On Sunday, the 18th instant, above a hundred and forty new members joined the classes of the St. Just Society. The outpouring of the Spirit in that neighbourhood has been glorious indeed. Many have been awakened in their houses and in the mines\; and our leading friends

have been in requisition at all hours of the day and night, to pray with the distressed.

Some of the most dark, daring and stout-hearted sinners, have been suddenly and irresistably smitten with deep conviction of sin while at their labour, or on the high road, so that all muscular strength failing them, they have at once fallen to the earth, and in audible and loud cries have besought mercy of the Lord." (Carvosso then describes several instances.)

"At the June Quarterly Meeting, it was found that more than one thousand persons had been gathered into the fold during the revival."

"To a person acquainted with the state of religion in Cornwall, the above result of six months gracious influence will require no explanation. To others it may not be improper to say, this is by no means an isolated case, but one of the many which constitute the rule of religious progress in this part of the Lord's vineyard.

During the past century, every part of Cornwall has been blessed with such abundant effusions of the Holy Spirit, as have quickened into a most vigorous life every member of the church and produced a general awakening among the ungodly.

One of these saving visitations, which occurred in 1814, and which is still spoken of as 'the great revival,' is supposed to have brought no less than from five to six thousand persons in a few weeks, from the paths of sin to God. And the results of this Divine influence, have been as permanent as they have been extensive and glorious. The writer (Blencowe) has visited many mature Christian people, in old age, and in affliction, who ascribe their conversion to that revival\; and have shown by a long, consistent life, that they did not receive the grace of God in vain. During these times, religion generally and conversion in particular, engage the attention of all classes, so that it is a strange thing to find an adult who does not acknowledge the need of it....." (3.)

Benjamin Carvosso's literary abilities also were used to good effect. Apart from the ones which were mentioned in our chapter about Tasmania, he edited his father's journals, producing one of the masterpieces of Methodist literature, entitled:- "William Carvosso, A Memoir. The Great Efficacy of Simple Faith in the Atonement of Christ Exemplified in a Memoir of Mr. William Carvosso, Sixty Years a Class Leader in the Wesleyan Methodist Connexion, Written by Himself, and Edited by His Son."

It was first published in 1835, and went through many, many editions. Over 150 years later, copies are not too difficult to find in the second-hand book market.

Other major literary efforts saw him produce a biography of his eldest son, William Banks Carvosso, who died at the age of 21 years. It was entitled "Attractive Piety." He also wrote a biography of his wife, Deborah Banks Carvosso. Carvosso also wrote several tracts, or small treatises, on several moral and spiritual problem areas. These other productions are all rarely seen now, but performed a good ministry in their day.

Life expectancy in those days was not always great. His wife predeceased him, as did his sons. His daughter went to China as a missionary. So, his later life was more lonely than earlier years. He died on 2nd October, 1852, and is buried near family members at Ponsanooth.

N A T H A N I E L T U R N E R

Most of the following obituary notice was prepared by an unknown family member, and was published in the "Advocate." The final two paragraphs were taken from a part of the notice written by the editor.

Nathaniel Turner was "born at Wylesbury, in Cheshire, early in 1793. When nine years old, he and seven brothers and sisters were suddenly deprived of both parents. But the promise, 'In Thee the fatherless findeth mercy' was verified. In June, 1811, he was convinced of sin under the preaching of Mr. Joseph Lowe, and early the next year experienced a change of heart. Compassion for perishing sinners constrained him to work for God, and among the first-fruits of his efforts was the conversion of several of his own brothers and sisters. Having been some years successfully employed as a local preacher, he was received by the Conference of 1819 for the Foreign Mission work.

Until sent abroad he was engaged as a Home missionary, preaching in villages where previously the way of salvation had been almost unknown. He was severely persecuted, yet God so honoured him that on yielding up the mission in 18 months, he left many organised societies of converted souls.

Early in 1822 he sailed with Mrs Turner for New Zealand. So much had he endeared himself to the people among whom he had lived and laboured, that on the night of his leaving Newcastle for London, more than a thousand persons assembled around the coach to wish him farewell - a large number having travelled many miles for that purpose.

The pioneer missionary arrived at Hobart Town in June, and as there were very serious native disturbances in New Zealand at that time, he remained for some months in Van Diemen's Land, where he laboured for the welfare of the settlers, the military, and the convicts. He then spent a few weeks in New South Wales, assisting the Revds. R. Mansfield, B. Carvosso, and W. Walker.

In August, 1823, he proceeded to Wangaroa, in New Zealand - the site selected previously by the Rev. Samuel Leigh. This was the very seat of heathendom, the mission dwelling had been erected within sight of the very spot where, in 1809, the crew and passengers of the ship, Boyd, seventy persons had been murdered and eaten by the natives. Here Mr. Turner carried on with success the first Wesleyan Missionary labours in New Zealand. For the first two years he was zealously assisted by the Rev. William White, who had been his fellow-voyager from England.

The Missionary Notices of these years instance many of Mr. Turner's toils and trials as truly heroic. In the very midst of abounding theft, war, and cannibalism, and dangerously distant from European counsel and aid, he spent three and a half years in patient and assiduous work for his Divine master.

Besides the exertions necessary in learning the language, establishing schools, visiting the tribes, and preaching, he was under the necessity of working hard upon the erection of mission premises. His toils for the elevation of the heathen at Wangaroa were but ill requited. In the first week of 1827, the Maories (sic) stole every article of his property, and burnt down his residence, and the other mission premises.

In order to save their lives, the family had to escape by night, and amid much danger, made their way through a scrub a distance of many miles, guided and assisted by a few faithful lads. Alluding to this enterprise and its tragic close, the biographer of the Rev. Samuel Leigh writes: 'Thus terminated one of the most noble, best sustained, and protracted struggles to graft Christianity upon a nation, savage and ferocious, which the history of the Church of Christ supplies.'

Mr. Turner then came on to Sydney. The Conference of 1826 had constituted the missions of the Friendly Islands and New Zealand one district, and had placed them under his charge. The latest accounts from Tonga having been very discouraging, Mr. Turner proceeded with the Rev. Mr. Cross and Mr. Weiss to strengthen the hands of the brethren there - The Revd Messrs Thomas and Hutchinson.

It was resolved that he should form a new station at Nuknatofa (sic). Here he laboured with much energy and delight. In a very few weeks he sufficiently acquired the language to be able to preach in it\; and within three months he prepared a plan of orthography, and fixed its characters with such accuracy, that they have been adopted to this day.

The first Tongan converts to Christianity were made in connection with the labours of Messrs Thomas and Turner early in 1829, and twelve months later Mr. Turner had the honour to receive into the Church of Christ, Tubou, the king of the Islands. (The reference to the first converts may not be historically accurate.)

The excessive toils, in such a hot, humid climate, in translating, printing, teaching, travelling and preaching, seriously impaired his strength, and he returned to the colonies. His taking leave of the Islanders, who were endeared to him for Christ's sake and their own, was an occasion of deep distress to both the people and the missionary.

For a few months in 1831, Mr. Turner was at Parramatta. He then removed to Hobart Town, where he laboured for four years with great success. During the early part of this term he paid quarterly visits to Launceston. In December, 1835, he came to Sydney to succeed the Rev. Joseph Orton, when unexpectedly he received instructions to go again to New Zealand.

Accordingly, in May, 1836, he entered upon a second term of labour in New Zealand\; his station being on the Hokianga River. The results of his labours here were far more satisfactory than at Wangaroa. The mission was highly successful, many of the natives becoming true Christians. In no small degree did Mr. Turner contribute to awaken and develop among the Maories a desire for the benefits of civilization.

He had, however, to sustain some severe trials. In 1838, the mission house was burned to the ground, and a large portion of the family property consumed. It is not supposed that the Maories set fire to the property. Their behaviour on the occasion was in every way helpful and honest, so great a change had Christianity wrought among them in twelve years.

After spending a few weeks in Sydney, he proceeded to Van Diemen's Land. His ardent sympathies and zeal here found a wide scope for exercise. Launceston and Hobart Town became ever dear to him as the scene of very happy days in the Lord's service. Among the Christian families and flourishing Churches of Tasmania at the present time, there are many memorials of his ability and success as a minister of God.

From September, 1846, for three years he had charge of the Sydney Circuit, and among the numbers who ascribe their conversion to his instrumentality at that time are not a few of the intelligent and zealous labourers of Methodism in this city and in the interior. His last station was Parramatta. Here, in 1850, his strength gave way. It became evident that his forty years of toil in many lands and climes had seriously abated the vigour of his constitution.

For some months he observed medical counsel, but failed to regain strength for his loved work. He, therefore, yielded, though with great reluctance, to the kind entreaties of his brethren and friends, and became a supernumerary, retiring with his family to the suburbs of Sydney.

In 1853, he visited New Zealand and the South Sea Islands, and was much delighted to behold the numerous flourishing native Churches - the fruit of seed sown by himself and brother missionaries. He removed to Brisbane in 1853, and during the last eleven years rendered help to the cause of God as far as his strength allowed.

Two or three years ago he became the subject of an intensely painful infirmity, of which he was not relieved until very recently, and when almost exhausted through suffering. Throughout his mortal illness, and even while under severest pain, his soul rejoiced in the Saviour. Several members of his

family had the mournful satisfaction of hearing his last testimony to the efficacy of the grace of God.

A little before midnight on the 5th instant, the servant of the Lord died in great peace. He had left to his family an honoured name, and to those who minister in the Church of God an example for days of labour, and an encouragement in prospect of life's close. I heard a voice saying unto me, write, 'Blessed are the dead which die in the Lord from henceforth\; yea, saith the spirit, that they may rest from their labours, and their works do follow them.'"

"As a preacher, Mr. Turner was clear, earnest, animated, ever seeking to bring sinners to Christ, and enlarging on the great leading truths of evangelical Christianity, as held by the Wesleyan Methodists. There was frequently a pathos in his sermons which few hearts could resist. Many were the seals of his ministry, and multitudes throughout these colonies will be the crown of his rejoicing in the day of the Lord.

As a Christian his walk and conversation were such as became the Gospel that he professed and preached. During the long series of years he went in and out amongst us, his name was free from reproach. All who knew him esteemed and respected him as an Israelite indeed, in whom there was not guile. He lived near to God. He was eminently a man of prayer. The sacred fire was thus kept ever burning on the altar of his heart." (4.)

I S A A C S H E R W I N

"We record with deep regret the death of Mr. Isaac Sherwin, which took place on the afternoon of Sunday, the 27th of June (1869). Mr. Sherwin was born on the 24th of April, 1804. at Burslem, Staffordshire. When twelve years of age he went to Germany, and remained there about five years. He first came to Tasmania in 1822\; stayed here about two years and returned to England and Germany.

In July, 1829, he came back to Tasmania, and ultimately established himself in business in Launceston. He was the first paid actuary of the Bank for Savings\; but gave up the appointment when he went to reside at Bothwell. He established the Launceston Branch of the Commercial Bank, and was for many years its manager. He was also agent of the Van Diemen's Land Insurance Company for a considerable time, and was lately nominated a Director of the Bank of Van Diemen's Land in this town.

In 1861 he entered the House of Assembly, and served six years as representative of Selby, and in 1867 he was chosen along with Sir Richard Dry as member for the Tamar district in the Legislative Council. He was likewise for a time an alderman in the Municipal Council.

As a man, a magistrate, and a member of Parliament, he acquitted himself well of all the duties devolved upon him. Active, industrious and conscientious, he was estimable in every relation of life. He was practically benevolent and philanthropic. He was early united with the Wesleyan body - June 1834 - when the cause was small. He has not only been a liberal contributor to the funds of the Church, but a consistent and active member.

He was for a great length of time President of the Total Abstinence Society, until compelled to retire upon medical advice. For about twelve months Mr. Sherwin has been a sufferer from illness, and has been confined to the house for some weeks. His illness was borne with great patience, and he repeatedly expressed his perfect resignation to the Divine will.

On Friday last the sacrament of the Lord's Supper was administered to him by the Revs. J. Harcourt and N. Bennett, after receiving which Mr. S. said, 'Tell them all I have great peace.' Those were his last words. On Sunday evening the Rev. Mr. Harcourt commenced the service at the Wesleyan Church by giving out the hymn,
Come let us join our friends above
Who have obtained the prize\;
And on the eagle wings of love
To joys celestial rise.
and announced Mr. Sherwin's death\; and at the close of the service he delivered his dying message to the congregation. In closing this brief notice we may be permitted to say that his sterling worth both in public and private will long be held in remembrance by those who knew him best."

- Launceston Examiner. (5.)

M R S. B U R N E T T

The "In Memoriam" that was published in the "Wesleyan Chronicle" about the life and death of Mrs. Burnett is very long, and abounds in spiritual jargon which most people of today would find very strange, and hard to understand. Parts only are reproduced here.

"Sarah Middleton Gibson was born on February 6th, 1834, and born again on January 9th, 1855. Little is known of her conversion except from her own recorded words. 'After many vain and fruitless attempts to work out my own salvation by the deeds of the law, I was enabled to cast myself on Christ, and felt that He had paid my debt. I am a sinner saved by grace. Nothing that is good I call my own. Let Christ be magnified in saving the very chief of sinners.'

'The unfeigned faith' which was in her 'dwelt first in' her beloved mother, and in her grandparents who were Methodists of John Wesley's days, and this grace of pious ancestry bestowed upon her was not in vain.' She possessed a good natural understanding, and enjoyed many social and spiritual advantages.

Her early days were spent in Scarborough, Yorkshire\; and her ardent and intelligent piety was the more developed under the ministrations of a succession of eminent servants of God, and expositors of His Word, one spiritual charm and glory of that queen of watering places. In those days she was noted for 'works of faith and labours of love' among the poor and the fallen, and for the gift of earnest and impassioned prayer. Many illustrations of this last grace might be given.

A reckless youth, hastening to early ruin, engaged her compassionate concern. She sought to save him, with fear pulling him out of the fire. For twelve months she pleaded without ceasing for this, until, being in an agony, she prayed more earnestly, and in the climax of her mighty supplication, cried, 'Lord, let me die rather than his soul be lost!' And she was heard in that she feared. He who said, 'I have pardoned according to they word,' gave her a distinct assurance that he had heard her concerning this thing also, and that this soul too should be the crown of her 'rejoicing in the day of the Lord Jesus.'

Simultaneously the sin-convicting Spirit arrested the youthful profligate, and wrought strangely upon his heart, and that evening 'stricken and penitent' he sought mercy, 'with strong crying and tears,' at the altar of prayer. That young man became, in the courses of time, the husband of Miss Gibson, and the honoured instrument in the hand of God of turning many to righteousness."

A long section of the notice is then given to describing something of her inner spiritual experiences of appreciating the holiness of God, and the presence of God, and the humbling effect that this had upon her whole spiritual life and outlook. Several sections from her diary are used to illustrate these aspects of her prayer life. Basically, it was part of her experience of what the Methodist's called "perfect love," or "entire sanctification."

For example:- "My soul goes out with strong desire, Thy perfect bliss to prove. I wait on the Lord for a clean heart. I want to be all beautiful within, but in every part I am deformed and defiled. O for faith - more simple child-like faith. I want the baptism of power, of fire, of love. Give me no rest till all I have is lost in Thine. I am very ignorant, even as a beast before Thee.... The sight of God's preserving love filled me with astonishment....."

"Since Mrs. Burnett's arrival in Victoria she led, for the most part, a secluded and suffering life. Though still burning with zeal for the glory of God, and crying 'Lord! what wouldst thou have me to do?' yet it pleased Him to show her rather how great things she must suffer for His sake.'

While she had health and strength she discharged the duties of class-leader with great acceptance. She rejoiced to forego the society of her dear husband, and to assist him by her counsel, and sympathy, and prayers, that he might the better 'do the work of an evangelist.'

The final, long section of the article is a blow-by-blow description of the "death by which she glorified God." After concern about the family, and others, whom she would leave behind, she felt no fear at all in the valley of the shadow of death, but rejoiced in the prospects of eternity through Christ.

As was often practiced at such times, especially in those days, children, and various friends were urged to meet her in heaven, and to live for eternity.

"At times she would quote with great feeling some striking and favourite passage of Scripture and verses of hymns, or would ask that such might be quoted to her to nourish her faith and refresh her 'failing flesh and heart.'

At another time, lost in reverie, she seemed to lie within the vestibule of death, in deep communion with the unseen world. Her soul dwelt within the inspirations of eternity, steadfastly set towards the new Jerusalem, and she spoke of the happiness of heaven as one who was safe at home, or viewing the Canaan that she loved with unobscured eyes. '

They say,' she remarked, 'the valley is dark. What a mistake\; it is all light. I have crossed it\; thank God, I am safe. That lamp will go out, but there is no night there.'"

Her death occurred at Prahran, a suburb of Melbourne, on 25th October, 1870. (6.)

S I L A S G I L L

The following is the memorial notice of the death of Silas Gill, which was published in the "Advocate". It was written by the minister in the Macleay River Circuit, the Rev. Henry Wiles. (7.)

"Silas Gill, the youngest son and seventh child of John and Sarah Gill, was born on the 24th December, 1807, at the village of Beckley, in Sussex, England. His parents were poor, but pious, and being members of the Wesleyan Methodist Church, Silas was from his earliest years familiar with the services of our Church. The circumstances of his parents were such as to prevent their children receiving more than the scantest education, and Silas at a comparatively early age worked hard to contribute to the family earnings. He was blessed with a strong body and was noted for his tall strong muscular frame.

As a young man he delighted in his strength. In and around Beckley, he was famed for his prowess, and in after years, in doing rough pioneering work for Jesus his strength has often stood him in good stead.

He was married in the year 1825, so that his married life extended over a period of 50 years.

In 1832, the Rev. Thomas Collins was appointed to the Sandhurst Circuit, in which was included the village of Beckley. The ministry of Thomas Collins was greatly blessed by God, and a glorious revival spread throughout the Circuit. During this revival Silas gave his heart to God. As he walked to the penitent form, Thomas Collins observing his tall big manly frame, exclaimed 'Here comes a giant for Jesus,' and a giant he proved in more senses than one.

Only those who experience it can understand the intense affection a child of God has for his spiritual father. Up to the latest moment of his life, Silas Gill venerated and loved Thomas Collins. From him Silas learned how to work for his Master. Often would he leave home with his pastor early in the morning on the Lord's day, and not return again until late at night. On such occasions he imbibed somewhat of the spirit of that devoted Minister, and learned how to work for Christ nobly and fearlessly.

He emigrated to New South Wales in 1838, and shortly after his arrival in Sydney he went to reside in the Camden district at a place familiarly known as the Cow Pastures. While there he worked arduously for the cause of God.

His zeal was untiring. Often has he travelled on foot, with his child in his arms, to attend a prayer meeting at Quarrygrove, a distance of 16 miles, arriving home at 2 or 3 o'clock in the morning. He always delighted to speak of this period of his life, and the writer of this notice always enjoyed listening to his recital of the incidents connected with 'the work of God at the Cow Pastures.'

Often has he told how 'Old Tom Brown' found peace with God at midnight when amid the hurricane that raged limbs of trees were falling around him, and nothing could be heard but the roar of the wind, the crashing of falling timber, and the deep roll of the thunder. God uttered his whisper of peace amid the storm, and 'Old Tom Brown' went on his way rejoicing ever after."

(At this point, Wiles recounted the story of the man who severely ill-treated his wife, but who was converted and changed through the witness and prayers of Silas Gill. His wife at first would not believe that such a change could take place in her husband, but she became a Christian herself when she realised that a deep change had actually taken place in him. They lived in love and peace together afterwards. This story is told briefly in our section on the Cow Pastures, in chapter one. Wiles included it here as another example of a story of God's grace that Silas Gill loved to tell frequently.) "Many were brought to God at that time in the Camden district through the self-denying labours of Silas Gill.

In 1845 he moved to Woodville in the Hunter River district. The people in and around Woodville were at that time in a state bordering on spiritual destitution. With the assistance of his brother, the late William Gill, a prayer meeting was opened in William's house, and afterwards in other houses in the district extending to the Williams River. The Rev. F. Lewis, stationed at that time in Maitland, was invited to visit them.

The first quarterly visitation took place in a barn belonging to Mr. William Lee, the father of the Rev. George Lee, and of Mr. H. Lee of the Manning River, when upwards of 30 tickets of admission were given. Two classes were then formed under the leadership of the two brothers, and afterwards at Seaham and Wallalong, where chapels were erected.

Having succeeded in his desire of being an instrument in the conversion of many souls, and of establishing the means of grace among the people, he sought for fresh fields and pastures new. Accordingly, accompanied by Mr. Boltwood, he removed in 1857 to the Hastings River. At that time, the chapel at Port

Macquarie was closed, and the few Methodists residing there had connected themselves with the Presbyterian Church. Outside of Port Macquarie, the Sabbath was desecrated by grog parties and cattle hunting. On his way from the Hunter to the Hastings, Silas held a prayer meeting, or conducted a public service with preaching at every camping place.

'Sometimes,' Mr. Boltwood relates, 'we camped at a place where for aught we knew none were resident for miles around, but bro. Gill would set off and find them. On the Lord's day he would travel on foot for hours, and returning with half a dozen persons, commence praying and preaching at the camp. Nor did he neglect his own family, one night in each week he devoted to the instruction of his children, for whom, individually, he never ceased to pray.

He commenced his mission on the Hastings at a private house, and afterwards at Mr. Kerr's residence, where service was held for many years. His practice was to visit from house to house\; and his invariable greeting to the person who opened the door was 'Is there anybody here who wants to go to heaven?'

In this manner he drew many to the services, who afterwards became devoted servants of the Lord.

After some years of devoted and successful labour he once more looked for a place spiritually destitute, and felt himself called by God to labour on the Macleay River. Thither with his family he removed. All who knew the district when Silas first took up his abode in it bear witness to the open ungodliness that prevailed. Profanity, vice, drunkenness and Sabbath-breaking abounded. His labours among those with whom he made his last home on earth were untiring.

Every part of the River was visited by him, and services established in every place. He was fearless and unsparing in rebuking open sin. Earnest and unceasing in inviting sinners to the Saviour. After working hard all day upon his farm he would nearly every night visit some place for praying or preaching, sometimes with his son's help pulling a distance of 20 miles\; and on the Macleay as elsewhere his labours were owned and blessed by God in the conversion of many sinners.

During the last few years of his life age began to enfeeble him, and he was not able to visit distant places, but he continued to labour acceptably as a local preacher up to the last. His end was sudden and unexpected, but he was found ready for the Master's call. On Sunday, September 5th, he preached at Frederickton, on Monday he complained of a cold, on Tuesday he was confined to his bed, his breathing was laboured and difficult, but death was not expected\; but he rapidly became worse, congestion of the lungs ensued and he expired at half past three on the morning of Friday, 10th September.

On the Wednesday he thought he might recover, for he said to the writer of these lines 'I thought the Lord was going to take me to Himself and I have been praying to Him. He has taken away the fear of death. Bless the Lord, I have great peace.' To another person he said, 'May be the Lord is going to take me to Himself, if so there will be rejoicing among the angels in heaven. I want you to meet me there. You know the way. Jesus is the way.' On the night preceding his death the writer spent a half hour with him reading and praying and found him exceedingly happy trusting in the Lord. About a quarter past three, he crept out of bed and knelt down beside it in prayer.

Evidently he felt his end approaching, the ruling passion was strong in death. I conceive that he wished to die on his knees or that he could not feel contented to pray in any other posture. He was lifted into bed with great difficulty. He said, 'Well done,' his face fell forward and without a struggle his spirit passed to the presence of Jesus whom he loved so well. The news of his death soon spread and called forth expressions of sorrow and lamentation from the entire community. Above all the members of the Church who knew that for him to die was gain, bitterly mourn his loss. A Father in Israel had fallen and the grief was too deep for utterance.

His funeral took place on Sunday, September the 12th. Officers of the Church bore his coffin, on which was significantly laid a beautiful wreath of white flowers from his late residence to the new church in Kempsey. The building was crammed with persons anxious to pay their last respects to the deceased. The minister, the Rev. H. Wiles, gave out the 51st hymn commencing, Hark a voice divides the sky,
Happy are the faithful dead.
which was sung amid tears and subdued with sorrow. The 15th chapter of 1st Corinthians was read, and the long procession wended its way to the cemetery in West Kempsey. Over 500 persons representing all classes and creeds assembled around the grave. According to the expressed wish of the deceased the 735th hymn was sung, commencing,
Come let us join our friends above
That have obtained the prize

In the course of his address the Rev. H. Wiles said, 'Are there not many who could testify that they owe all their hopes of heaven, under God, to Silas Gill?' and amid tears and sobs was heard from different parts of the crowd 'yes me! yes me!' Blessed are the dead which die in the Lord, even so saith the Spirit! for they rest from their labours, and their works do follow them. He has gone, but his memory will long be cherished.

Those who have known him for many years, and have worked with him in the cause of God, estimate the number of those converted to God through his instrumentality by hundreds. Among them may be reckoned one minister and eight local preachers, now active in the church.

His success in doing good was doubtless due to his unceasing and earnest prayers. Frequently has he been known to spend nearly the whole night in prayer. When proceeding to an appointment, he usually spent some time in the bush in earnest petition for God's blessing on the service\; and Mr. Boltwood relates, that sometimes after they had retired to rest he has awoke from his sleep, and found that Brother Gill has risen from his bed and was engaged in agonizing prayer.

His character was a lovable one. He was always cheery\; his joy was unmistakable\; it shone in his face\; it was manifest in all his intercourse. Every cloud had for him a silver lining. Referring to a season of refreshing from the Lord, he said, 'Sinners were enquiring the way to Zion, and I was engaged continually in pointing them to Jesus, as the time came for pulling corn I knew what to do.' How he should attend to the work of the Lord and yet secure his crop was a source of increasing anxiety, when, 'Bless the Lord,' he said, his face smiling happily, 'he settled it in his own way. He sent a flood and swept away every cob\; I took up my appointments, and the work of the Lord went on.' His conversation was such as to minister grace to the hearers, no matter what subject was started, he always managed to say something for Jesus. If he could not make it fit in, he would thrust it in.

Jesus and his work was the object of his chief love, and therefore the most delightful theme of conversation. He delighted to visit the sick. For three years previous to his death he never failed to visit an aged invalid every other day, and the old man, when he heard of his death, wept like a child.

His life was a consistent powerful witness to the truth as it is in Jesus, and such lives deeply impress the world, let men say what they will. Scores of persons, worldly in life, gladly honoured him in death, and were heard exclaiming, - 'If any man ever went to heaven, he is there.' He was not what would be called an educated man\; his preaching was somewhat rugged, pointed, pithy, experimental. He had modest views of himself, and more than once has he said to the writer, when asked to preach, 'I do not call mine preaching. I am the ram's horn.'

On one occasion, appealing to sinners he said, 'Try the Lord, try the Lord, and if you do not like him, I know your old master will take you back

again.' His preaching and his life emphatically proved him 'a man full of faith and of the Holy Ghost.' He has turned many to righteousness, and will shine as the stars for ever and ever. His death was improved by the Rev. H. Wiles on Sunday evening, September 19th, in the Kempsey church, from 4 chapter 2nd Timothy, 7th and 8th verses, on which occasion the Church was again crowded to excess.

Our friend is restored
To the joy of his Lord,
With triumph departs
But speaks by his death to our echoing hearts\;
'Follow after.' he cries
As he mounts to the skies,
'Follow after' your friend
To the blissful enjoyment that never shall end."

J A M E S J E F F R E Y

Jimmy Jeffrey was born in Illogan parish, Cornwall, in 1815, and died in Yelta, South Australia, on 6th February, 1877. The following obituary notice is part of what was published in the "Methodist Journal."

"There are only few men on the local preachers staff of our Church in this colony (South Australia), or in Victoria, better known or more beloved than was the late James Jeffrey. Though commonly known as 'Jimmy Jeffrey,' the familiar appellation was never used with any feeling of disrespect\; in church circles 'brother' Jeffrey would express the esteem and affection in which he was held, though the former term was always used with a full sense of kindness and regard.

For many years occupying important public offices in the Methodist Church in various towns in the colonies, his Christian life was well tested, and his conduct was ever above reproach. His life, blameless in the eyes of his fellow men, was also a life of diligent, constant labour in the cause of God.

Converted when a lad, he with one brief interval in early days, maintained unbroken fellowship with God, to the end of his course. Shortly after his conversion he commenced to preach to his fellows the gospel of Christ. In this work, and as a speaker on the platform, he soon secured that popularity he constantly retained. In his pulpit efforts he gave proof of thoughtful preparation, whilst his earnest manner, his sincere effort to lead men to Christ, and to edify believers, rendered him acceptable in all the pulpits of the circuits in which his lot was cast.

But it was on the platform that his presence was hailed with special delight. Here was less of restraint than in the pulpit, and the encouragement his hearers could afford, in their testimony and pleasure with his utterances, brought fully out his marked qualities as a speaker.

His humour, his terse racy sentences, his apt illustrations, brought from the everyday events of life, and when so disposed, his broad Cornish dialect, all tended greatly to interest and to amuse his audience. Though he knew well how to turn laughter to good account, and in the skillful use of his power sought only to do good, yet there were occasions when the effect of this natural gift proved to him a trial and sorrow. Now and again, in spite of his efforts to the contrary, a whole assembly would be carried away by his remarks, to uncontrollable laughter, whilst he would sorrow at the result, in his judgment fruitless of real gain.

As a local preacher he rendered valuable service to Methodism in Victoria, especially in the early days, when multitudes of men rushed to the goldfields of that colony. He was pioneer preacher on some of the diggings, where today are

flourishing circuits\; and in these places his name is 'as ointment poured forth.'

For forty years as a standard-bearer in Israel he preached the gospel, and for about fifty years lived in accordance with its precepts. In all his usefulness and popularity he followed the advice given him in early life by an old preacher, 'never try to be anything else but Jimmy Jeffrey.'

Coming to this colony, and to the Burra, about thirty years since, he through his career shared in the prosperity, and in the adversity, which here and everywhere was common to men of his class.

But in the most painful periods of his experience he found friends ready to render him practical kindness\; the help so granted he never forgot, but called it to mind with feelings of deep gratitude.

The last four years of his life were spent mainly at Moonta Mines, and latterly at Yelta. About eighteen months ago he was left a widower, and just twelve months before his end, he was a second time married, and comfortably and suitably settled. To within a few weeks of his death he was in robust health, but his last affliction was both painful and rapid in its operation. From the commencement of his illness he appeared convinced of the issue, and without a murmur or a fear, awaited the end.

After giving up the leadership of his own class, he met for some months in Mr. Faull's class at Yelta. His leader thus spoke of his closing testimony:- 'His experience was that of a matured Christian\; his conversation in the class was a source of profit to the members, who all felt that our brother was ripening for heaven..'

For several weeks prior to his death he felt that his strength was failing, and he said, 'the pins of the tabernacle are falling out, but the inner man is renewed day by day.' During his last affliction I found him patient in suffering, and interested in our church affairs\; especially in the three probable Conference appointments to the circuit. When he knew that Mr. Lloyd was to come, he said, 'I hope he will do much good, but I shall be gone to my reward long before he arrives.'"

The rest of the obituary details events immediately around the day of his death. (8.)

W I L L I A M S C H O F I E L D

"The Rev. William Schofield was born at Bradford in Yorkshire, England, on the 17th of June, 1793. On the 23rd of May, in the year 1814, he found the peace which passeth understanding through believing in Jesus. He was, we believe, the first member of the family who had been brought into fellowship with the Methodist Church, and having found the pearl of great price he at once endeavoured to lead others to the enjoyment of the same mercy which he had realised, in the first place introducing family prayer into his father's household.

In January, 1819, he commenced to labour publicly as a local preacher, and in the year 1825, under date of November 26th, he records in his journal that the Lord took full possession of his heart, evidently preparing him for the work to which his life was afterwards consecrated. He was proposed by Dr. Townley as a candidate for the Methodist ministry, and being recommended by the Local Preachers' and Circuit Quarterly Meetings, and by the subsequent District Meeting, the Conference of 1826 accepted him as a preacher on trial.

About this time the home Government applied to the Conference for a minister to be sent out to these colonies as a Government chaplain, and Mr. Schofield was selected for this difficult work. On the 15th March, 1827, he was

married, and on the 26th of the following April he embarked with his wife in the ship 'Alacrity' for Sydney, whence it was intended he should proceed to Tasmania. They arrived in Port Jackson on the 9th of October, anchoring in its quiet waters about eight o'clock in the evening.

No time appears to have been lost, for on the 30th of October we find that Mr. Schofield arrived in Hobart Town, where he at once commenced his labours\; but on the 30th of March, 1828, his diary informs us he preached his first sermon to the prisoners at Macquarie Harbour, three hundred of these being present at the service. On the following Sabbath he records that in addition to the services for the prisoners he commenced one for the military, most of the superior officers being also present. Mr. Schofield continued to labour as Government chaplain at Macquarie Harbour for four years, but in 1832 he was appointed to the Parramatta Circuit in this colony (N.S.W.).

We cannot in this sketch give any particulars of his interesting and successful work..... In 1834 he was removed to Windsor, in 1838 to Portland Head, in 1839 to Sydney, in 1842 to Melbourne, returning to Parramatta in 1845, and thence to Windsor in 1847. He removed to Goulburn in 1850, and in the following year became a supernumerary, having been twenty-four years in active work of the Methodist ministry during a period of colonial history which can hardly be realised by the present generation."

The notice goes on to speak of the events within the last few weeks of his life, until near the end of his eighty-fifth year, and also of the happenings just prior to his death.

While the Rev. William Schofield certainly did not have a large income, being paid merely the normal minister's stipend, he nevertheless had a great talent in managing money, which would have made him an extremely wealthy man, if he had gone into business, instead of being a preacher. Consequently, when he died, he left a very large legacy to the Methodist Church, which was used as a perpetual loan fund for property development for the next hundred years. The notice concludes with this paragraph.

"We may close our brief sketch by stating that Mr. Schofield has affectionately provided for his near relatives, and that the executors are directed, after the death of Mrs. Schofield, to sell the estate, and to pass over the proceeds and secure them to the Wesleyan Church Sustentation and Extension Society for ever, in the form of a Perpetual Loan Fund for the colony of New South Wales, to be kept distinct from but worked in the same way as the existing Loan Fund. Mr. Schofield has no children to bear his name to the future generations of men, but the method he has adopted to utilise his fortune in the support and extension of the Church of Christ is certainly more Christian than is met with ordinarily, even among the disciples of Him who, though He was rich, for our sakes became poor. The amount which will be ultimately available for The Schofield Perpetual Loan Fund is between 40,000 and 50,000 pounds."
(9.)

J O H N E G G L E S T O N

From the story told in previous chapters, the reader will remember that John Eggleston retired from circuit responsibilities in 1878, and died suddenly during the 1879 Wesleyan Conference in Melbourne. His wife apparently died almost immediately after her husband. The following is the "In Memoriam" which was published in "The Spectator."

"On Wednesday evening, 5th inst. (February, 1879), a funeral sermon for the late Rev. J. Eggleston was preached in Wesley Church (Melbourne) by the Rev. S. Ironside, in accordance with the appointment of the Conference.

Notwithstanding the extreme heat of the weather, there was a large congregation, comprising persons from all the city and suburban circuits, who listened with great interest to the sermon and the biographical sketch which was read. Mr. Ironside had been a fellow-voyager from England with Mr. and Mrs. Eggleston, so that his personal acquaintance with them extended over a period of about forty years.

The rev. gentleman preached an appropriate sermon from 2 Timothy iv : 6 - 8 - 'For I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing.'

At the close of the sermon the following biographical sketch was read:-

The Rev. John Eggleston was a Methodist of the third generation. His grandfather was one of the first members of the church in Newark, and to him and his family the Methodist cause in that town was largely indebted in its early rise and progress. Mr. Wesley rested at his house on his visits to the town. One of our friend's greatest treasures was a society-ticket of his grandfather's, dated 1775. Long before railways were thought of, when travelling was both tedious and costly, the preachers always found a glad welcome at his house\; in fact, it was called 'the travelling preacher's home'.

Mr. Eggleston's father, Mr. Frederick Eggleston, long known in Newark and the neighbourhood as Father Eggleston did not fully decide for Christ until the year 1813, the very year that John was born. He was then 28, and he at once began to preach the gospel, and for 59 years, until his death in 1872, he laboured in that capacity. He was a zealous, effective, popular local preacher. Everywhere he was welcomed and honoured. Conscientious in attending to all his appointments, never allowing weather to prevent, walking long distances to fulfil his duty, in great request for Sunday-school and other anniversaries, sometimes for three or four years in succession he had not a single Sunday at home.

As might be expected, reared in such a home, surrounded by such restraining, guiding, hallowing influences, our friend was, at a very early period of his life, brought under deep religious convictions. He himself states, in a journal accurately kept, that, when he was only seven years old, he was seriously impressed with the necessity of giving his heart to God. This first known and recorded feeling after God took place at a children's gathering on a Saturday afternoon, conducted by the Rev. Mr. Dalby, who was then stationed in the Newark Circuit. Such meetings were common in those days.

It was not, however, until he was sixteen years of age that he was savingly converted to God. He at once gave himself up to reading, meditation and prayer. It was his custom to rise every morning at five o'clock and spend the early hours in devotion and in the improving of his mind. He began to preach when he was eighteen years of age, and at once saw the fruit of his labours in the conversion of sinners.

After serving as a local preacher for three years, he was spoken to about dedicating himself to the ministry. This had been his serious conviction for some time\; so he left himself in the hands of God and the church, and was sent for some months into the Sleaford Circuit, Lincolnshire, as a hired local preacher. At the London Conference in 1834 he was accepted as a minister on trial, and spent the four years of his probation in Rotherham, in Buxton, in Sheffield, and in Edinburgh.

It was in Sheffield, in the third year of his probation, that I first made his acquaintance. I had just been accepted as a candidate for the ministry. The fame of the young preacher had preceded him, as his first circuit, Rotherham, was only six miles distant. Great expectations had been raised, and they were more than realised. His sermons from the first were full of

intelligence and power. I have a vivid recollection of a sermon on 'Noah and the Flood,' another on 'The Great White Throne,' another on 'The First and Great Commandment.' It was a regular thing to see six, or eight, or more anxious inquirers kneeling at the Communion-rails on a Sunday evening after sermon, in anguish of soul for their sins..... During the whole of his probationary ministry the Lord caused him to triumph in Christ, and made manifest the savour of His knowledge by him in every place.

He went to the Bristol Conference (1838) for ordination, with the unanimous approval of all concerned, and was looking forward to a long and happy career of service in the mother country. But at this Conference the Rev. John Waterhouse, who had been twenty-nine years in some of the best circuits, and was then finishing his three-year term in London, was invited by the Missionary Conference to come out to these colonies to superintend the Australasian Mission. He (Waterhouse) put himself in communication with our friend, and obtained his consent to accompany him on this important enterprise.

This change in his life came upon him as a surprise. As he himself stated, at the valedictory and ordination service, September, 1838, in City-road Chapel, where I was by his side -- 'Until the Conference, I had no idea of leaving my native land. There Mr. Waterhouse pressingly requested me to accompany him to Hobart Town. I felt such a consciousness of the omnipresence of God, and that in His presence I could be happy in any part of the world, that I did not see any strong objections. I knew that I had a mother who loved me dearly, and that even my leaving her to go into the ministry at home had cost her many a pang. I wrote to her, however, and received an answer of assent, which overwhelmed me. I saw clearly the finger of God in this dispensation, and that a blight would be brought upon my ministerial character if I resisted this call. I therefore yielded to this impression, and present myself before you this evening, feeling more than I ever felt of the true missionary spirit.'

(It was at this point in his address that Ironside introduced, and read, the letter that John Eggleston's father, Frederick Eggleston, had written to his son, giving the parental consent and blessing, under the will of God, for him to travel to Australia.)

"Our friend, with the missionary party, arrived in Hobart Town on the 31st of January, 1839, and at once entered on his work. From the first a blessed impulse was given to the work. A system of regular pastoral visitation, both in town and country, was established\; congregations were increased\; the society was strengthened and encouraged\; and many 'believers were added unto the Lord.'

After fourteen or fifteen months' service in Hobart Town, he was called to Adelaide, South Australia, to supply the place of Mr. Longbottom, and for several years was the only Methodist minister in that colony. There his ministry was crowned with the divine blessing. His own heart was full of sanctified love and power, and although it is thirty-five years since he left the colony, his name is in precious remembrance by all the older members of the church, and, in fact, by all who knew him.

Page after page of his journal records conversions\; holy baptisms of the Spirit on church members\; overwhelming visitations of divine power at love-feasts and prayer-meetings\; the work deepening and extending both in town and country\; churches erected and such-like work, demanding and exhausting all his energies, so that his health broke down, and he was driven by hard necessity back to Tasmania.

We have not time in this brief sketch to follow our dear father during the remaining thirty-five years of his ministry in Tasmania, in New South Wales (where for eight years he was General Secretary for missions), and to this colony.

His holy example and the marvellous power of his ministry are too well known, too highly appreciated, to require any lengthened observations. It will only be known 'in that day' how many multitudes were converted by his ministry.

His wise and judicious counsels in committees, in district meetings, and in Conference will surely never be forgotten. Nineteen years ago he was President of the Conference, which held its sessions in this church. Some of my brethren, with myself, will gratefully remember that gathering.

He was my very near neighbour at Surrey Hills, Sydney, twenty-one years ago, when I came from New Zealand to these colonies, and for three years I had daily opportunities of witnessing, and I hope, profiting by, his holy life and walk. The motto of his life then, as always, was, 'Holiness unto the Lord.'

I need not speak of his labours in this city (Melbourne), in Clunes, and in Geelong. One young brother who, at the Conference just closed, was accepted as a probationer for the ministry, and who bids fair to be useful, was converted to God under our 'father's' ministry while he was stationed at Clunes.

The failure of his sight some years ago was a privation both to himself and the church, but he meekly, patiently, submitted to the will of God. On Sunday, the 19th January, he occupied the pulpit at East Brighton and at Brighton for the last time. In the morning he preached from 'Create in me a clean heart, O God,' and in the evening from 'I am not ashamed of the gospel of Christ.' etc. Both sermons were characterised by great power and fullness; his heart was so full of his theme that it appeared as though he was unable to finish. I was with him at tea on the Tuesday, before the missionary meeting, the last night of his life. We talked of our mutual friend, Rev. G. Maunder, who died suddenly in the chapel at Bradford, during Conference, in August last, and of other dear friends. We had some pleasant reminiscences of old times and old scenes, and so we went into the church to the missionary meeting. It was wisely hidden from both of us that this was to be our last interview on earth.

He spoke briefly, feelingly, from the chair, of his unabated attachment to the great mission cause; but remarked, that if he and they were spared he should have many opportunities of speaking to them on the subject. This was his last public service for Christ.

So fitly and appropriately closed an honourable, a laborious, and a most successful ministry, extending over forty-five years. He retired to rest after the meeting, and at five next morning the fatal seizure came upon him, rendering him insensible, and in the afternoon of the following day he breathed his last.

'He was a good man, and full of the Holy Ghost and of faith, and much people was added to the Lord.' As far as he himself is concerned there is nothing to regret. The loss is ours; the gain is his. His dear wife, his faithful, loving companion and helpmeet for more than forty years, has soon followed him. 'They were lovely and pleasant in their lives, and in their death they were not divided.'

The church and the doubly-bereaved sons and daughters have suffered an incalculable loss. But we 'sorrow not as they who are without hope.' Let it be our earnest endeavour to follow the departed even as they followed Christ. Let the sons emulate the holy example of their father, and the daughters that of their mother, and it shall be well with them for ever.

May the mantle of our departed Elijah fall upon us whom he has left behind him." (10.)

J O S E P H D A R E

Joseph Dare was probably the most talented and popular preacher in early Australian Methodism. He used his talents liberally in the service of Christ, and for the benefit of any denomination which approached him for help. Especially was he valued as a speaker for special occasions and for special services. As a pastor, and as a special preacher, he was used to lead many

people to Christ. He died on the evening of Easter Sunday, 1880, some few weeks after his forty-ninth birthday.

The funeral sermon in the Brunswick-street church was preached by the Rev. John C. Symons, and the Rev. John Watsford preached at the grave-side. The following piece is part of the "In Memoriam", published in the "Spectator", and written by the Rev. J. C. Symons.

"Joseph Dare was born in Sturminster-Newton, Dorset, on 27th February, 1831. In his childhood and youth he was very quick in almost anything he cared about, and excelled in almost every kind of youthful pursuit. He was passionately fond of field sports - fishing, shooting, and riding\; so much so, that he caused his parents grave anxiety. From the age of seven to ten years he resided with his brother at Weymouth, and had several narrow escapes from drowning....." The parental concern was mainly "not on account of any viciousness of conduct, but from his recklessness of danger, and his intense love of physical sports. His fondness for shooting nearly lost him his life. On one occasion his gun burst, frightfully lacerating his left arm, and leaving an injury which the limb never fully recovered."

At sixteen, he was apprenticed to a farmer. "When about seventeen years of age a revival took place at Sturminster. Being on a visit to his parents, he was earnestly exhorted by his mother to seek the salvation of his soul. He was induced to attend with her a love-feast. While there he was powerfully wrought upon by the Holy Spirit, and at once became an earnest seeker of salvation. Such was the agony he suffered that he 'roared for the disquietitude of his soul,' and in his struggles he kicked out a panel of the pew. The conflict was sharp\; but before the meeting closed Joseph Dare had found peace with God. The change of heart showed itself in change of life...

Within a year after his conversion Joseph Dare sailed for South Australia. Before leaving England he had preached a few times, and had on more than one occasion filled the place of the superintendent minister with great acceptance, but was not on the plan as an accredited local preacher.

He arrived in Adelaide toward the end of 1849, bringing credentials of an unusually high order, both as to his piety and promise of probable usefulness as a preacher. In my Life of the Rev. D. J. Draper, I find the following entry:- 'A young man of considerable promise has come to the colony to join his family, most of whom were residents of South Australia.

It so happened that he brought a note of removal, together with a strong recommendation, from the Rev. John Nicklin, a minister with whom Mr. Draper was intimate - who had, in fact, nominated him (Draper) in 1834 as a candidate for the ministry.

He had begun to preach just before leaving England, but was not in full connexion as a local preacher. A very brief space served to show that he was no ordinary man, but was evidently designed by God for the ministry\; and having passed his examination satisfactorily, he was received as a local preacher."

Almost immediately, he was sent to Mount Barker, to pioneer a new work, and helped to prepare the materials, and to build, the new church there. He had to live a very rough life, and work very hard, travelling under difficult circumstances. "Some of his sermons were very powerful, and when, as he often did, he declared the terrors of the law, the effect produced was overwhelming."

In 1851, he was received as a probationer in the ministry, remaining at Mount Barker until 1854. He was at Pirie-street, Adelaide, until 1857, and then moved to Sandhurst, Victoria, followed by Geelong, Wesley Church, Brunswick-street, St. Kilda, and Ballarat circuits.

"One remarkable feature of Mr. Dare was the early maturity of his powers. I heard his trial sermon as a local preacher (April, 1850) in Gawler-place Chapel, Adelaide..... His text was, 'The disciples were called Christians first at Antioch.' He was then only about nineteen years of age, but he had all the

manner and bearing of a man of thirty. The fine voice, manly bearing, stalwart frame, collectedness of manner, and eloquent language which characterised him were exhibited then\; and yet there was no unnaturalness, no appearance of taking upon himself the manner and language unbecoming a young man. It was, I think, said of the late Dr. Bunting, 'that he struck twelve the first time he preached\;' and some such remark may be fitly made respecting Mr. Dare.

The constant special services in which Mr. Dare engaged, the incessant demands upon him for extra preaching and platform work, were something enormous. As long ago as 1868, during his first appointment to the Brunswick-street Circuit, Mr. Dare became conscious of failing vigour, and yet often engaged in three and sometimes four services on Sunday, closing with generally a long and exciting prayer-meeting. Often at that period, and for some years after, have I urged him to lessen his labours, and to refuse to engage in extra services\; but his reply would be, 'My dear brother, I assure you it does not hurt me,' whereas it was slowly killing him all the while.

In 1869, when he went to the St. Kilda Circuit, it was obvious to others, as well as to himself, that he was failing. In 1872 Mr. Dare was appointed to Ballarat (Lydiard-street). Both he and his friends hoped this change would be beneficial. Such, however, was not the case. The work was very heavy\; the long journeys in the cold nights tried him very seriously, and it soon became evident that total cessation from circuit work was absolutely necessary for the restoration of his health, if not for the preservation of his life."

At the Conference in January, 1874, he applied to be a supernumerary for one year, and to travel overseas, hoping to resume his work when he returned. He was "a bad sailor", and travel by sea had a ruinous impact upon him. Also, wherever he went, he preached. So, there was not a lot of rest. For example, in Troy (New York) he preached at the national camp meeting at Round Lake. "His masterly sermon, preached to a great crowd, among which were the bishops and other men of mark, was stated 'to be the event of the meeting.' 'The fire of inspiration flashed in his eye. The people were carried away. Some sent hallelujahs toward heaven\; others sat with open mouth, the tears running down their cheeks. Presiding elders smiled and wondered\; doctors of divinity took off their spectacles and wiped their eyes. At its close all the people said 'Amen!' and sang, 'Arise, my soul, arise.'"

Symons spends a long section of the "In Memoriam" detailing features about this trip overseas. But, when Dare returned, it was clear that he could not return to full-time work. So, he remained a supernumerary for another year. In 1876, he was appointed to Brunswick-street Circuit again, but he could not do very much of the work. The people, however, paid him a full stipend and gave him complete use of the parsonage.

Despite this decline in his strength, he was elected as President of the Conference for the year 1878. As mentioned elsewhere, he was awarded a doctor of divinity degree by the (State) University of New Orleans during this year. He did not want to accept it, but left the decision to his friends, who decided for him that the honour would be accepted.

The following January, as ex-President, he had to give the charge to those being newly ordained, and this was his last act as a public speaker. From 1875, he had been editor of the "Spectator." This, also, was relinquished during 1879. His health steadily declined further, until he died quietly, in the midst of family and friends, on Easter Sunday, 29th March, 1880. (11.)

Amongst the things that Symons said, during the funeral service in the Brunswick-street Church, was to remind members of the huge congregation what Joseph Dare had said to them many times, and what he might have said, if present. "To you, young people, whom he loved so well, would he not say - 'Give your hearts to Christ now?' To you, middle-aged, who are unconverted, would he not say, with an emphasis that even he never before used - 'Now is the accepted time\; behold, now is the day of salvation?' To you who are members of the

church would he not say - 'Live near to God\; be holy?' To those of us who are labourers in the vineyard of the Lord would he not say - 'Work while it is called today\; the night cometh when no man can work?' To all - 'Be ye also ready, for in such an hour as ye think not the Son of Man cometh.'"

"It was very beautiful that our dear brother should pass away from us on the Sunday - the day on which he had delighted to proclaim salvation through a crucified and risen Saviour - and that Sunday, too, on which we commemorate Christ's resurrection. If he could have chosen the time of his departure, I think he would have chosen such a day, and such a time." (12.)

H E N R Y R E E D

Henry Reed was not only one of the most noteworthy converts from the 1835 revival in Launceston, Tasmania, but was also a person about whom many good details are available. His life story is remarkable indeed. This biographical outline is in two parts. The first is drawn largely from the paper by the Rev. Dr. Sir Irving Benson. The second is an excerpt from the biography by Sir Hudson Fysh.

Henry Reed was born in Doncaster, England, in 1806. His father, a postmaster, died when he was only five years old. His mother was a praying, godly woman, whose earnest prayers for her family Henry could hear through the thin walls of their home when he lay in bed. At age thirteen, Henry apprenticed himself to a merchant in Hull, and worked as a shipping clerk. He was enthralled by the docks, where ships came from all around the world. The brightest spot, however, was once a week when he met the Doncaster boat and received a box of supplies from his mother.

At twenty years of age, when his apprenticeship expired, he got a steerage passage to Van Diemen's Land, leaving on 14th December, 1826. His mother packed his belongings, including a Bible. He arrived in Hobart, and walked the 120 miles to Launceston, where he got a job in J. W. Gleadow's store. Soon, he started out on his own as a general merchant, built his own store, acquired land on which he developed a farm, and took steps to buy his own ship, the schooner "Henry". His natural ability, and the force of his personality, enabled him to climb rapidly in the commercial world.

Four years later, he took a trip home. Rounding Cape Horn in mid-winter, they struck a heavy gale, and the ship began to leak. They lightened the ship by throwing some of the cargo overboard, and with great skill the sailors managed to get a sail under the bows to cover the leak enough so that they could repair it from the inside. This narrow escape from death led Reed to have many deep and meaningful thoughts. In his cabin, his whole life seemed to pass in review before him. He could now recognise the instances where God had saved his life. He was astonished at his lack of thankfulness.

The memory of his mother's prayers came back to him, and he vowed to serve God, and do His will. He soon discovered, however, how deeply sin was ingrained into his life and personality, so that the good he wanted to do he could not do, and the evil he did not want to do was what happened. But he would not be defeated. He persevered in the reformation of his life with a strong will and full of determination.

He did not find the healing he hoped for in the old family haunts. He married his cousin, Eliza Grubb, "a gentle and lovely lady," and he brought his bride back to Launceston to settle down.

He prayed, fasted, and did all kinds of good deeds, but still he did not have victory over his sins. He was getting even more wealthy, but the social

life in Launceston was not good for his soul. He must find a more suitable place to live.

He bought another ship, and set out for England. He engaged a captain and crew, but the captain was so incompetent that Henry took charge of the ship himself, acting also as navigator. He announced to the crew that there would be a church service every Sunday, but they were not compelled to attend. If they came, he gave them an extra ration of grog. The service consisted of reading a psalm, and a chapter from Henry Venn's "The Whole Duty of Man."

In London, he devoted his time and efforts to visiting hospitals, and giving financial help to the sick and poor. He listened to all of the famous preachers, but did not find the healing he was looking for. But even so, he began to realise that he was trying to save himself by the merits of what he was doing, and it did not work. Somehow he felt he ought to return to Launceston, and he would find his answer there.

While he was in England, the Rev. Nathaniel Turner had been ministering in Launceston, and a movement of the Holy Spirit had taken place. Many people had been converted to God. Amongst the converts were two of Henry's old friends, both members of the small Legislative Council in Van Diemen's Land, Mr. Gleadow, and Mr. Isaac Sherwin.

Soon after Henry's return, Mr. Gleadow prepared a banquet of welcome for him. Reed listened as Gleadow told of what had happened to him, and wanted him to come to the Reed home after the banquet to learn more. But Gleadow apologetically declined, saying, "Tonight is the night for my Class Meeting."

"What is a Class Meeting? I have never heard of such a thing before."

"Oh! It is a social religious meeting where the people assemble and talk to one another on religious subjects, tell of their religious trials and triumphs, edify one another, and pray for one another."

Well, my dear sir," replied Reed, "that is just the kind of meeting I would like to attend\; won't you let me go with you to your Class Meeting?"

"Oh, yes, Mr. Reed, if you will go I shall be glad to have your company."

Soon afterwards, Gleadow got up to leave, but without saying anything. Reed called out after him. "Hold on, I thought you were going to take me to class with you."

"Well, I concluded that it was too much to expect of you to leave your friends to go to a Class Meeting."

"I told you that was just the kind of meeting I wanted to go to\; and I insist on going with you. Friends, please excuse me, I am going to Class Meeting."

He met with eighteen or twenty ordinary men and women. He listened as they each related their Christian experiences. They told of their struggles with their old nature, and their vain efforts to do good. When they, at last, had given up all hope of relying upon their own efforts, they had surrendered to God, and accepted Christ as their Redeemer. God had then forgiven them, sent the Holy Spirit into their lives, and changed them. They told how the conflict went on, from day to day, but they now had victory through faith in Jesus.

This message came with great force to Henry Reed, and he said, "Friends, this wonderful thing you have got is the thing I need." And he dropped on his knees.

He kept seeking until, one night he went out to pray with two converted convicts in a schoolroom. "It was during that night," he said, "between two and three o'clock, while in prayer to God for light, I had a view that it is 'by grace we are saved', grace - free, unmerited, 'without money and without price'\; that I must have no secret trust in my fastings, prayers or tears, in having forsaken all, gone round the world, and been persecuted\; that there must be no dependence in any or all of these things\; but I must go naked, helpless, and having nothing, and look to Jesus for all. I saw, I looked and I lived. Christ took possession of this poor, weary, troubled heart."

Immediately Reed began to testify. He joined the Wesleyan Methodist Church and became a local preacher. Like other Methodists, he spent nights with convicts before their execution. He would not stay a day in any place without preaching or witnessing about Christ in some way. If he met a gang of convicts working on the road, he would dismount, hitch his horse, collect them together, read the Bible and explain it, kneel down on the dirt and pray for them. He was able to do this with the chain gangs because he was a justice of the peace.

He held special "soul-saving" services, and the plain people came from miles around to hear him, and many of them were brought to God through him. "He was incandescent for Christ." While he conducted his business with great success, and became increasingly wealthy, he also became the most successful soul-winner in Tasmania. He made this his regular business.

He never allowed his commercial enterprises to limit what he did for God. He would go anywhere, and do anything that the Spirit prompted him to do. He held services for the people on his various properties, and rode far and wide to conduct meetings.

He realised the seriousness of the "war of extermination" that had been conducted against the full-blood aborigines in Van Diemen's Land, so he took a special interest in trying to do something for the aborigines in Victoria, when that part of Australia began to be opened up. Reed conducted the first service in Port Phillip (Australia Felix, as it was then called), after John Batman first went there. For three weeks he went and lived with the Yarra tribe aborigines when they left for their camping ground. He ate their food and slept with them.

Batman saw the natives as savages to be exploited, and bought 600,000 acres (the area between Melbourne and Geelong) for a few tomahawks and blankets, but Reed saw them as members of the human race for whom Christ had died as surely as He had died for the white people. Reed did not come to cheat them out of their hunting grounds, but to open to them the splendours of Christ's Kingdom.

He sailed to England many times, and preached up and down that country, also. He built houses for the poor in Doncaster and Leeds, and gave generously to back William Booth in the early days of the Salvation Army. To rich and poor, in season and out of season, he testified to the saving grace of Jesus Christ. He built mission halls, and helped Hudson Taylor with the China Inland Mission.

He built a mansion in Tunbridge Wells, and lived there many years. But when some censorious Christians found fault with what he had done, he surrendered the house to God, and sought guidance. He put it up for auction twice, without it being sold. But, there was another side even to that, because there were other people who enjoyed having a day's rest there in the summer who were praying that it would not be sold.

In 1874 he finally returned to Tasmania and continued his evangelistic work with unflagging energy. His message was always the same, though dressed up in different ways. Man's utter helplessness and God's sovereign grace were his themes.

Little details sometimes revealed deep things about a person. When Reed was preparing to pray he first washed his hands and face, and brushed his hair. In winter, he cleaned the fireplace first, and then prayed. He took everything to God in prayer. When visitors arrived, they were first taken into the library, where prayer was offered for God's blessing on their visit.

When his end was approaching, he was once overheard in prayer, saying "Blessed Master, Thou knowest that I love Thee." Henry Reed was a lover of God, and it bred in him a strong love for the souls of men. When he knew that he was dying he said to one of his friends, "Have you heard the news? Is it not beautiful?"

At one stage, the evangelist Henry Varley was staying at the Reed home during this period. Varley went into the library one day when Reed was lying on the sofa resting. Tears were streaming down Reed's face, and Varley asked what was the matter. The old man replied, "While I lay here I lifted up my heart to the Lord and said, 'My Father', and He replied, 'My son.'"

Within the last few years of his life, Reed severed his connection with the Wesleyan Church, believing that the Church did not have enough concern for the more needy classes of society. He financed a Mission Church in Launceston, and helped pay for a pastor. George Soltau was pastor there for some years, and visiting preachers like the young Harry Grattan Guinness took an interest in it.

Reed died in Launceston on 10th October, 1880, and was buried in the grounds of his home, looking across the valley toward the heights of Ben Lomond.
* * *

Sir Hudson Fysh's biography of Henry Reed contains, amongst many other details, an account of how Reed spent a night in gaol with six men who were to be executed the next morning, and an interesting sequel.

The execution occurred on 10th November, 1837. Fysh says, "This was one of Reed's most striking acts right at the height of the Non-conformist revival, when men of the Wesleyan-Methodist Mission went into action on every possible occasion."

Reed himself wrote "I will now tell you of some convicts with whom I spent the night before their execution. There were seven men tried and condemned to death, and I was requested to visit them. One of them was named Hudson. He had been a soldier, and had been transported for mutiny. He was a very violent tempered man, and they put him in the chain gang. In these gangs the men wore their chains night and day. They were fastened to them, and their clothes were made to unbutton down the side, so they could take them off at night without removing the irons. Often the constant friction on the flesh hurt them very much, and I have seen them with pieces of old rag wrapped round their irons, to prevent them breaking the skin. Hudson was in one of these chain gangs.

The Overseer ordered him to carry a heavy weight over a newly macadamized piece of road. He remonstrated, 'It will cut my feet if I walk across this road.' 'Go to the office.' said the Overseer: which meant, that when he got there, he would be tied up to the triangle, and get so many lashes for disobeying orders. Feeling the injustice of this treatment, he took up a piece of wood and struck the Overseer. For this he was tried, and ordered to be executed.....

There was another man amongst the seven, called Gardiner. He was ordered for execution for murder. The upper part of the body of a man had been discovered in the river, and was identified as that of a fisherman named Moggs who lived with Gardiner.... A large iron bolt was discovered in the hut in which they lived, the head of which fitted the fracture made in the skull of Mogg..."

As Reed visited these men, he discovered that one of the seven men was innocent of the crime for which he was due to be executed. Because such a short time still remained before the execution was due to take place, Reed rode one of his best horses the 120 miles to Hobart, breaking the record for the distance, to get a reprieve, and then rode as fast back again, before the execution. The six remaining men pleaded with Reed to stay with them before their execution. To do this, he had to be locked in a small cell with them, over night.

"When day broke, the wards of the lock were turned, the bolts withdrawn, the heavy little cell door was opened, the men were taken out into the yard to have their fetters knocked off by the blacksmith, and they were then taken into the little room to have the sacrament administered to them before their execution. The chaplain was there, and when we saw these six fine fellows, not one of them over forty years of age, he wept, and I wept. They were all now

penitent, and prepared to die in the earnest hope of Heavenly forgiveness. I went with them to the gallows. When they were about to put the cap over Hudson's face he stooped down and kissed this poor hand, it was his last act\; and then he said 'God bless you' to the people, with such an earnestness that the words struck into many a heart, and souls were awaikened by them." (Mis-spelled words are as they appear in the original.)

Reed then fulfilled a promise he had made to Hudson, writing to his sister in England. Fysh reproduces part of the letter.

"Launceston
1st December, 1837.

For Sarah Cawlishaw.

You had a brother who was sent to this distant land for breaking the laws of his country. After he was landed he was for improper conduct sent to work in irons, they are called chain gangs. They contain from one hundred to two hundred men, they have, during the day, their legs in irons, and one or two soldiers over them to prevent their escape, and they also have an overseer whose duty it is to see they don't idle away their time. This man has the charge of them, and in the event of their dissobedience they are severely punished. Your brother had dissobeyed the overseer and had in consequence to receive sixty lashes.

A short time after this event the overseer ordered him to carry a wheel barrow, your brother making some remark about not having shoes on and the keen flinty road would cut his feet. The overseer then ordered him to appear in the office for dissobedience to the order. Your brother, irritated, lost control of his temper, took up a piece of thin wood called a paling and struck the overseer with it, for which he was tried, found guilty and sentences to death, for it is death to strike an overseer. He was executed on Friday the 10th day of November 1837 at 8 o'clock in the morning. I spent the night with him in his cell.....

One of your brother's last requests was that I should write to you and send you a bible, his last earthly gift to any human being. Read it. T'is the dying request of your brother.

Your brother's last words were 'God bless you all' looking on a multitude of people assembled to witness the execution. I then left them on the gallows and hurried back into the cell in which we had spent the night in agonys of prayer, and then I poured out my heart to God for them until I heard the fatal drop. A good man named Wilkinson was the chief instrument in your brother's conversion.

Your brother's brother in Christ,
Henry Reed."

"Some years afterwards Henry Reed was in Halifax, England, when a servant told him there were two women waiting to see him. When they were shown in they said that they were John Hudson's sisters, and that Henry Reed's letter to them, the bible he had sent, and their brother's conversion and execution had been the means of their salvation." (13.)

Concluding Comment

As mentioned at the beginning of this chapter, these biographies do not necessarily represent the most important figures in our story, although they all were important. Other stories might also be told which, some might judge, would be more pivotal. But, these stories do help us to grasp a feeling for the times in which these servants of God lived and worked. We can see from these stories something of the power and effectiveness of what they did, the way that God

honoured their work, and we can grasp a little of the way that God was at work in the more private and inner parts of their lives.

If we combined the stories in this chapter with the many details that are told of so many of the other characters in our story, which are scattered through the book, we can get an even better sense for what inner spiritual experiences were going on in those days.

CHAPTER TWENTY

HOLINESS - as TAUGHT and PRACTISED

The purpose of this chapter is to make a preliminary study of the doctrines of holiness that were believed by the leading figures in the revival movements, and main evangelistic events, in Australian Church history. We will note what emphasis was placed upon these doctrines in their teachings, and also see what results these doctrines had in their personal lives.

The reason for doing this is because of the perception that the emphasis on holiness is of such central importance in both the theory and practice of modern revivals, as well as in the New Testament.

PART ONE

Historical Roots of These Doctrines

The roots of evangelical doctrines of holiness, and of sanctification, go back to the New Testament. While this simple statement is correct, many other personalities and influences have played their roles in the ways these doctrines have been understood by evangelicals, from time to time.

Without doubt, the Gospel writers (the original evangelists) and Saint Paul are the seminal sources, and continue to exercise their paramount influence

on evangelicals everywhere. Many of the early Church Fathers played a role, as well, the influences of whom still come to us today in one way or another. Of particular importance for most Christians since the Fifth Century, Saint Augustine, the north African bishop, has exercised an enormous influence. His impact still profoundly affects evangelicals, Protestant liberals, and Roman Catholics of all shades, alike.

Evangelicals have been influenced less by Saint Thomas Aquinas, and more by John Wycliffe and the Lollard preachers before the Reformation, followed by the work of William Tyndale.

20. Holiness

The Reformation has been refracted to evangelicals in a more complex way. The influence of Martin Luther has come especially through the Moravians and Pietism, although it has come to us in many other ways in Germany and Scandinavia, as well. It has also been shown that Erasmus had a big impact upon the English Puritans.

But, paramount amongst the reformers has been the influence of the Frenchman, John Calvin. In England, this influence has come through the godly preachers of the Elizabethan Church, and the Puritans of all shades. In Scotland, it came through John Knox, and his followers, the Covenanters, and then through the various Scottish and Irish revivals in the following generations. The Dutch Protestants also made their contribution. France saw the impact of the Huguenots, although largely destroyed through determined persecution, and to the lasting detriment of the French nation. These influences later came, in a number of ways, into the United States, and throughout the British Empire, bolstered by the various awakenings and revivals which have occurred over the years, and spread still further by the world-wide impact of these movements, the missionary efforts they fostered, and by efforts to translate the Bible and spread its influence everywhere.

Basic Similarity of Evangelical Views on Holiness

It should become evident that the different views about holiness expressed here are really very similar, and that many of the differences are matters of emphasis only. This is part of the reason why those who held the various views could often get on with each other very well. Regrettably, when a small-minded person, or someone with a peculiar personality, or someone who had become too emotionally involved in the correctness of their own viewpoint, or a person lacking in patience, goodwill and love, handled these ideas, the differences of

emphasis could create barriers between Christians, and these barriers could be very damaging.

The Wesleyan evangelist Thomas Cook recognised this basic similarity when describing events during a mission he was conducting in a suburb of Sydney in 1894, just a year or two after the Anglican clergyman, George Grubb, had led the first major Keswick-type conventions in Australia.

After referring to his mid-day meetings on holiness, Cook says, "These were attended not only by our own people, but by members of other churches, especially Episcopalians, who had been influenced by the teachings of the Keswick Conventions. It is remarkable how far-reaching the influence of that Convention has been. Wherever we went we met some who owed impetus and spiritual elevation to the teaching that had been given there. Of the visit to Australia of the Rev. G. C. Grubb, one of the Keswick speakers, scores whom we personally met spoke most gratefully. Many who were converted under his ministry, and others who received the Pentecostal baptism, told us their story\; and we saw with our own eyes the power of Divine grace in their lives. The mere verbal and definitional differences, which divide the Keswick and Wesleyan teachers of holiness in England, are not allowed to separate those in Australia who believe 'He is able to save to the uttermost.' Both parties agree so enthusiastically on so much concerning this glorious life of faith as a distinct experience, that they agree to differ in their terminology, in the phrases they use to express what is practically the same thing.they avoid this doctrinal hair-splitting, and with a unity of purpose, such as we might well copy, give themselves to the far more sensible and Christly endeavour to arouse believers to claim all their heritage in Christ Jesus, to take Him to be a complete Saviour. The experience is the same by whatever terms it may be described. It is this brotherly blending of the different schools of thought in Australia that explains, largely, the interest aroused on the subject, and the headway the holiness movement is making in all the churches.

There is no more hopeful feature in the work of God in New South Wales than the attention that is being given to the higher Christian experiences, and the possibilities of faith." (1.)

Calvin's Doctrine of the Christian Life

The study of Calvin's life and thought has resulted in an enormous literature, over the years, from many different perspectives, and for many reasons. Only the most cursory summary of his thought about the Christian Life can be given here, for the more limited purposes of this book.

A person becomes a Christian because of the sovereign, eternal election of God, which is made a practical reality in the person's experience through the work of the Holy Spirit. The Spirit causes the believer to rely upon the sacrifice of Jesus Christ as the basis and means of his or her salvation. In this way the believer becomes part of the Church, the body of Christ, and receives all benefits flowing from being "in Christ Jesus."

Jesus Christ is sanctified and holy (see John's Gospel, Chapter 17, and other relevant passages.). As a result, the Church is also sanctified, and the believer, as a part of the Church, because of the "mystical union" that is "between Christ and His Church."

Because of this participation of the Church in the sanctification of Christ, the Church makes an offering of itself to God in thankful response, to perform a priestly role, in self denial, and making holy all of our earthly activities. This involves the restoration of all things in obedience to God, including the image of God in mankind.

The law of God, especially as seen in the ten commandments, and the two great commandments of love, provide a key understanding of the will of God for

us all. The way of life for a Christian must also be lived within the nurture and discipline of the Church, and in obedience to the Word of God.

The Christian's faith develops through various trials, affliction and suffering, and through conflicts with the world, the flesh and the devil. Prayer is the principal exercise of faith. These result in assurance, boldness before God, stability and maturity, and in the quiet strength of the Christian Hope.

Christian perfection means a wholehearted response to the grace of God. There is a state of achieved victory over sin and wholehearted surrender, which, by the grace of God, may be called "perfection". However, there is always progress to be made, and this can be slow. So, no final perfection is achieved in this life. We continually fail to experience as much of God as we might, and fail to show as much of His love to others as we might do.

Christian growth is primarily a growth in faith. This growth in faith is accompanied by a deepening experience of Christ, and a progressive transformation of life. Final perseverance requires much patience, and much of the fruit of the Holy Spirit. (2.)

John Owen on the Christian Life

The English Puritans provide one of the very high points in British theology, and in the qualities of saintliness in that country. They produced a mass of theological and devotional writing of the highest quality, and had a profound effect upon the subsequent history of evangelicalism, even when, at times, evangelicals tried to turn their backs upon their Puritan heritage.

John Owen is used here as a representative of this class, although others might have been chosen, such as Richard Baxter, John Bunyan, Richard Sibbes, or William Ames (who lived much of his time in Holland). Owen was a theological writer and teacher of outstanding ability. Even as late as the middle of the Nineteenth Century it was possible to hear a preacher say that if he was possessed of a set of Owen's writings he would need no other resources apart from his Bible and hymn book.

His theology is based squarely upon the various covenants in the Bible. "His teaching on the Christian life naturally and inevitably takes the shape of the objective covenantal relationship forged between God and man." (3.) This teaching has a number of practical consequences for the Christian.

The covenants of God become practical in our lives through our union with Jesus Christ. The Spirit receives from Christ, and communicates to the believer. That is how we are adopted as children of God, are justified, made fruitful, persevere, raised from the dead, and glorified. "In this way, the image of Christ - his grace and holiness - in principle - becomes ours. Effectual calling into this union thus involves regeneration, and produces a radical change in both status (justification) and life (sanctification)."

When a person became a Christian, there was expected to be a period of deep conviction of sin. The person had to realise that he was in a state of sin, and was guilty before God. This experience caused the person to begin to appreciate the value of a Saviour. This pattern of experiencing conversion was generally expected throughout the history of Puritanism. Much Puritan preaching was aimed at achieving this result, both by exhibiting God's law in the fullest way, but also by portraying the greatness of Christ's love. Not only is Christ's death on the cross seen as a sacrifice for our sins, but Christ also satisfied God's law of works on our behalf. Turning to Christ, and casting one's burden upon Him, gave one grounds to hope one might be amongst God's elect.

Regeneration, however, produces a new nature in a person, and not simply new habits. The new habits of life must flow from the new God-given nature

within a person. This new nature is like having the law of God written in our hearts, so that we will naturally desire to do the things which please God, and which are part of our duty to Him. When God gives this new desire to please Him, He also gives the ability to do it.

"God is the author of sanctification in his character as the God of peace. The work of sanctification is essentially the outworking of the peace of God in the whole of life. The agent of this sanctification is the Holy Spirit, but the sphere of it is the life of man, and in this operation he actively responds to the grace of God. As in the inauguration of the new life, there is the act of regeneration, producing the exercise of God-given faith, so in sanctification, there is the work of grace, producing the exercise of duty, and the response of obedience." (4.)

Regeneration is an instantaneous experience. It is complete, and not available in part or degree. Sanctification is progressive, and capable of varying degrees. Sanctification operates like the growth of a seed, as it sprouts and grows into a tree. It will not grow by itself. It must be watered from above. It faces droughts, floods and storms, and can be strengthened thereby. The growth rate is not even.

In the Christian's personal experience, the Spirit prompts us to pray, and thus reveals something of His will for us. Spiritual insight is given to direct our minds in the paths of godliness. Spiritual conviction is given to show us our needs, and make us want to have these needs supplied. Spiritual desires to grow in grace are also created by the Spirit. Progress is one of the evidences that our conversion has been real. The sense of assurance that one is a child of God comes from recognising things that the Spirit of God is doing in one's life, and is a foundation for quiet hope.

Owen uses the term "duty" to describe what the Christian will find in his renewed heart to do for God. There are basically two duties. One is to honour Christ. The other is to mortify sin.

One of his major writings emphasises the positive side of walking the Christian life. It is on the subject of being spiritually-minded.

Spiritually-mindedness means being ruled by the spirit instead of being ruled by the flesh. This means to set one's affections or mind on spiritual things so that we have a relish and savour for spiritual things which pleases and satisfies us. It is the opposite of the frame of mind where earthly things fill the mind and capture the affections. The mind has actively to be used in this. There has also to be an inclination to these things, and the affections are involved.

A person is filled with the Spirit if there is an abundance of spiritual thought which swamps and replaces the sins which easily beset us.

"Genuine faith will take note of duties which arise in God's providence. This is very important when the purpose of his working in the world is the chastisement of his people. At such times we should search our own hearts and past life to discover any cause of the divine anger. This is also an opportunity for us consciously to yield the whole of our life to the sovereign will and wisdom of the Father. Private trials and temptations demand the exercise of spiritual thought. Concentration of our thoughts upon God and Christ are especially called for. Growth in spiritual-mindedness can only come by this faith in Christ, and centring our affections upon Him. Progress in this can often be slow, and decline can also occur.

The pattern of spiritual-mindedness is also found in Christ, because He is the example of it. Our practice of it must follow our learning to love and do what He loved and did. The renewed mind will gain its greatest happiness in these things. (5.)

"Pilgrim's Progress"

Bunyan's classic has to be included in a survey such as this, for two reasons. The first is that it had such an enormous impact for so many years. Literally for generations it was the book most widely read in the English speaking world next after the Bible. It was so popular because it provided people with a picture they could identify with. For so many people, here was a picture of how God dealt with the human soul, and they knew it was so because that is how it happened to them.

The second reason for including it here is that it provides a perfect picture of how Puritans understood the practical business of living the Christian life.

First, Christian experienced the turmoil of conviction of sin. He sought after God, heard the words of the evangelist, went through the slough of despond, and realised the uselessness of self-effort and salvation by works in getting rid of his burden. Then Christian came to the Cross, where the burden of his sins rolled away without his help.

Then came the experience of learning lessons about the Kingdom of God, about the life of struggle as a Christian, and of the dangers along the way, taught by the Holy Spirit at the house of the Interpreter.

Then came the various aspects of the Christian life, such as climbing the hill difficult, being affected by the worldliness of vanity fair, being imprisoned in doubting castle, and then seeing the delectable mountains, from where the believer could get good views of the distant celestial city. Included in the story are many characters portraying other aspects of Christian experience, as the believer approached the crossing of the river leading to the celestial city.

This, in fact, described how a great many people understood their lives, including Bunyan himself. In one way, it looks like inner religion, pure and simple, without the emphasis of the call to evangelise the world, or to bring about the transformation of society. But, Puritanism involved social regeneration. The lives of many such men as Oliver Cromwell witness to that. The desire to create a society where Puritan religion could be freely practised, and where New Testament church discipline would operate, was a very definite Puritan ideal. The great story of the Pilgrim Fathers in Massachusetts is a witness to this ideal, as well as the work of others like Roger Williams, and his search for religious tolerance.

The Puritan period also saw many conversions, and much successful evangelism. It was one of the great periods of evangelical revival in British history.

Although there were notable early Protestant missionaries like the early Moravians, men like John Eliot, and, a little later, men like David Brainerd, the main thrust of the Protestant missionary movement in the English-speaking world did not really come until some time later when William Carey went to India, and when the British and Foreign Bible Society was formed. It was mainly a result of a later Great Awakening.

John Wesley on Sanctification

Throughout his life John Wesley had a great desire for personal holiness. This desire is what prompted the existence of the "holy club" at Oxford, his regimented life-style of devotions and good works, and his missionary work in America. At that point of his life he was trying to be holy by means of his own efforts and works, and he discovered that this was not successful. These efforts did not secure for him either the forgiveness of his sins already committed, or true holiness of life at present.

It was when his heart was "strangely warmed" that he learned from Luther and the Moravians the experience of being justified by faith, through the merits and death of Jesus Christ, and not through his own efforts.

Wesley, however, made the additional step, that neither Luther nor the Moravians had made, more akin to the Puritans, that his present holiness of life must also be "by faith in Jesus Christ", and must not flow from his own efforts and works. Certainly, he fasted, prayed and practised self-denial. But he no longer depended upon these efforts to achieve holiness in him. Self-denial arose as a loving response to Christ, who, by faith, had made him holy. Through the work of Christ, Wesley was already holy. This holiness, then, had to be lived out, in loving response.

He rejected Zinzendorf's view that there was no longer any need to practice self-denial, and that believers should simply love God deeply, so that His love dominated their lives, and then they could do whatever they wanted to do. While such a belief led some to be very sacrificial in expressing their love for Christ, it also led others to combine a belief that they could be right with God and then take the approach that they could sin deeply without concern.

Wesley rejected the whole basis on which these two options existed. He thought it involved a serious misunderstanding of Saint Paul's teaching in the Epistle to the Galatians. Christ's death did not deliver us from any need to respect God's law. He thought that such beliefs by Luther, Zinzendorf, and the Moravians, actually led to the view that sins of Christians were not such serious things, after all.

While Zinzendorf's view that we should love God, and then do what we liked, has a long history in Christian thought. The second option that we could be justified before God, and then embark upon a life of sin without concern, was usually viewed as a major heresy. This second option was called Antinomianism. This was a difficulty that Wesley and his followers met many times, and many Wesleyan missiles were directed against it.

Strangely, there were times when Wesley and his followers were charged with being Antinomians. But, like many others charges which were directed at them, it was based upon a wrong idea of what they believed. Wesley believed very strongly in the necessity of practising personal holiness at every point, and that if a person resigned from this necessity, it was proof that the person had made ship-wreck of his or her faith in Christ, and would be eternally lost, regardless of what appearances of good there might have been in their lives beforehand.

Wesley was also, at times, charged with the opposite mistake, of emphasising the practice of holiness so much that he was denying justification by faith. At such times he was called a papist, because of the belief amongst many English Protestants that medieval Catholic saintliness was achieved by effort, and not by faith, and the idea that the Protestant belief in justification by faith had been absent from medieval Catholic theology. But, again, this charge was based upon an almost total misunderstanding of what Wesley preached, especially in its overall picture. These were usually instances of a great mind being judged harshly by very small minds.

Wesley had learned much from Luther, but he also had a lot of time for the early Church Fathers, and for the Catholic saints.

Wesley also believed that any believer could experience complete holiness in an instant, relative to the degree of spiritual, Christian maturity that the believer possessed.

If Wesley hoped that this complete holiness would come to him at the time when his heart was strangely warmed, he was disappointed. But, there were soon many other times when he, often along with others, was waiting upon God, when the Holy Spirit descended upon them all, and set their hearts on fire. It was from experiences like this that Wesley expected full sanctification to come.

As mentioned elsewhere, several terms came into use as names for Wesley's teaching on this subject. These were Christian Perfection, Perfect Love, and Entire Sanctification. None of these names were really happy ones, and tended to create confusion. But, they were all Scriptural names, at least to some degree.

"Perfection" was a term coming from both the first Gospel, and from the Epistles. The primacy of "Love" stands out in so many places in the New Testament, and the desire that such love should reach its fullest expression is surely a good one. "Sanctification" is a good New Testament word related to our holiness, and is said to be God's will for us. "Entire Sanctification" is similarly a Scriptural expression.

The confusion usually came because in many daily situations "perfection" carries the thought of a static final state which cannot be improved upon. This absolute perfection was never part of Wesley's view, just as it never fits into what the New Testament ever says about humankind. The perfection he spoke of was always relative to where a person was at in their lives. Thomas Cook called it "evangelical perfection."

Another confusion arose because some unhealthy people began to speak of being without sin of any kind, once they had faith in Christ. This confusion arose, in part, because Wesley was using a definition of sin which was much narrower than was used by many other Christians.

For Wesley, in this context, sin only included deliberate, known sins. It did not include unconscious factors, or sins that we did not know about. Wesley believed that a believer should live without committing sins. That is, they should live without choosing and doing anything that they knew was contrary to the will of Christ. This was only possible after much heart-searching, after conviction by the Holy Spirit, confession of sin, and total surrender to God. It also implied a good knowledge of the requirements of the Christian life as set out in the New Testament. But, whatever stage of growth a Christian person might be at, Wesley believed the person could live in entire sanctification, according to the light they had.

In his many writings, he set before his travelling preachers, and the class members, many memorable statements to help them know what was required. In the class meetings which all members were required to attend, each person had to account for how he or she was getting on in this task of living in perfect love. The leaders, and other members, would all help, encourage and admonish each other to this end, and pray for each other. Where a serious break-down in behaviour occurred which the culprit would not rectify, discipline would follow, and the person's membership of the class would be suspended for a period, or would be cancelled completely.

In many of the early forms of the Wesleyan teaching about entire sanctification, there tends to be confusion by not distinguishing clearly between our new relationship with God (being justified), and the completely new life which is enjoined upon us (being sanctified). The first is a statement about God, and how He views us, attained instantly by faith in Christ. The second is a statement about ourselves, who and what we are. This second can involve crisis experiences, but mostly flows from the many ups and downs of much prayerful experience. Wesley tended to see both as a matter of relationship, achieved instantly by faith in Jesus Christ. (6.)

Charles G. Finney

Finney's influence was not felt directly in Australia to any great degree, but his influence was very great in the United States, and in the United Kingdom. His impact in Australia seems to me to have come indirectly through

the teachings of such evangelists as Torrey and Chapman, and other American evangelists in that period.

Finney's teaching and practice covered many areas. The aspects which are relevant to the subject matter of this book appear in two ways.

(a.) The baptism with the Holy Spirit was seen as a definite experience, probably subsequent to conversion, which provided the power of God to make the Christian worker effective in his work, especially the work of winning souls to Christ.

This teaching arose naturally for Finney, because it flowed from his own experience of such a baptism in the day or two following his conversion, and which seemed to provide him with power for service, and was the spiritual key to all his subsequent success. The story of his life's work in evangelism and revival is astonishing, to say the least, and has given rise to much controversy, which includes both harshly antagonistic criticism on the one side, and uncritical acceptance of all he said, on the other side.

Finney was very strong in the belief that such a baptism of the Holy Spirit should be seen as the one essential spiritual qualification, apart from conversion, for any minister or Christian worker, and, indeed, for any believer. Before this qualification, all study programmes or qualities of personal talent or character were relatively insignificant. Without this qualification, no other substitute was sufficient to make a person suited for any Christian ministry. (7.)

Not only did Finney's career seem to be a testimony in support of this view, but the view seemed to be supported, at least in part, by the experiences of many other successful Christian workers, such as D. L. Moody, Torrey and Chapman. Indeed, records of experiences of such baptisms are quite widespread in Christian annals.

(b.) Sanctification was seen as a separate matter by Finney. His teaching on this subject is very interesting, although it was not new. The emphasis he made on aspects of it was something unusual, however. His interest in preaching about sanctification became more of an over-riding emphasis for him later in his ministry.

Being holy in Christ was seen as something to be accepted through faith in Jesus Christ, and through His sacrifice on the Cross, just as initial salvation was to be seen. He thought this point was a new breakthrough in his teaching, although we have seen it in both Wesley and John Owen. However, many Christians do treat growth in holiness as something to be achieved primarily by their own efforts (like the Galatians), and Finney probably thought that he had met many such in his own day. As a result, he thought he was breaking new ground.

But, the main body of Finney's teaching on sanctification consists of a study of who Jesus Christ is portrayed to be in the Bible, and of the many relationships that He is said to bear toward His people.

Growth in holiness, therefore, consists in learning more of what these relationships are, and how they are meant to apply in the practical situations of our daily Christian experience. This is taught to us by the Holy Spirit, for which workings we also need to pray, although it is the Spirit's work, whether we ask for it or not. Again, Finney did not seem to realise how many others had thought of this before him, but his emphasis is unusual, and can be spiritually very enriching.

For example, the Bible presents Jesus to us as our King, Mediator, Advocate, Redeemer, Judge, Substitute, Healer, Made sin for us, Governor, Head over all things to the Church, Our Passover, Prince of Peace, Captain of Salvation, Wisdom, Righteousness, Prophet, High Priest, the Bread of Life, the True God, Our life, All in all, Resurrection, Bridegroom, Shepherd, the Door, the Way, the Truth, the True Light, our Strength, our Friend, the Keeper of the Soul, and many other relationships.

Sanctification means learning and growing in knowing and trusting Christ in these many ways through practical experience. (8.)

The point I am trying to make is that Finney's influence came through his emphasis on the baptism of the Holy Spirit as the source of power for service, and that it was the basic qualification for Christian service, and that sanctification was seen as a separate matter. The actual content of his teaching on sanctification, however, has not received the attention that it deserved.

Along with some others, Finney was a major promoter of a variant of "perfectionist" teaching which came to be called Oberlin Perfectionism, because several of these men had links with Oberlin College in Ohio. It depended upon the narrower definition of sin that we have already seen in the teaching of Wesley, and applied only to sins about which the person was aware.

The Keswick Movement.

The Keswick movement arose in England in the years after 1873. Several factors were immediate precursors of it.

During the Nineteenth Century there was a resurgence of life in the Church of England, in the High Church party, in the Broad Church party, and also in the Low Church party. The resurgence amongst the Low Church Anglicans has historically been called the Evangelical Revival, and was a response to the rise of Methodism.

The Plymouth Brethren were also causing a spiritual resurgence at that time which was having effects far more widely than their numbers would have led a person to expect.

Two American influences were also at work. The first of these was that a general spiritual revival occurred throughout the British Isles between 1872 and 1875, in relation to the visit of the American evangelists Moody and Sankey. They conducted missions in a number of centres over the three years, but the spiritual resurgence was evident throughout the country. The other was the visit to England in 1873 of Mr and Mrs Robert Pearsall Smith, and of the Rev. W. E. Boardman, author of the widely-read book "The Higher Christian Life."

A new thirst for holiness resulted in several conventions being held during those years, at which many people received great blessings, and which led in due course to the commencement of the special conventions held in the village of Keswick each summer.

The Keswick conventions had a different goal from the many other conventions which came to be held. Keswick meetings were not simply inspiring gatherings for Bible study, and for listening to challenging addresses. They did not aim simply to give people a shot in the arm which would last a few weeks. Keswick conventions had the aim of being spiritual clinics. They were places where spiritual needs could be met, and where lives could be transformed on a long-term basis.

Speakers were chosen who had personal experience of the fulness of the Holy Spirit, and whose lives had been raised to new levels, so that they could speak from a basis of their own experience. The speakers had also to know how to lead others into these deeper spiritual experiences. Speakers were not chosen for their fame, their abilities in oratory, their scholarship, or their engaging personalities, although some possessed all of these things. The theology behind these conventions can generally be described as Calvinistic, or as Low Church Evangelical Anglican.

Steven Barabas gives the following description of the teaching at Keswick conventions.

"Since the Keswick Convention has a definite aim and purpose to accomplish in its meetings, it is to be expected that the subjects of the addresses will

not be haphazardly chosen. The teaching given at the Convention has a beginning, a middle, and culmination, and follows a definite, progressive order. The teaching moves on, step by step, with definite results aimed at. It leads first to a negative step, the renunciation of all known sin, and then to a positive step, surrender to Christ for the infilling of the Holy Spirit.

Since the cause of spiritual ill-health is always sin, whether known or unknown, on the first day of the Convention the searchlight of God's Word is focussed on sin, and an effort is made to bring the Christian to its immediate abandonment. On the second day the speakers consider the subject of God's provision for sin, and it is taught that God through Christ has dealt with the whole problem of sin in so final a way that it need not be a continued source of trouble. The consecration of the Christian is the topic for the third day. On the fourth day the addresses are on the fulness of the Spirit. Christian service, including missionary responsibility, is the topic of the last day.

It must not be thought, however, that this is a mechanical, cast-iron pattern, allowing no flexibility or variation, for the general outline is never filled in twice alike. The order of Keswick teaching has been shaped, not by conscious design, but half-unconsciously and without deliberation\; because it was observed that there are these successive stages of experience through which believers generally pass who enter into the Spirit-filled life. At the basis of the whole is the conviction that the average Christian life is lacking in real spiritual power, and the belief that God has made it possible for all Christians to live, in the power of Christ's resurrection, a life of consistent victory and effective service." (9.)

PART TWO

Holiness as Preached and Practised in Australian Evangelism and Revivals

In this part we will look at the main characters we meet in the story of Australian revivals, to see what they believed about sanctification and holiness, and what emphasis they placed upon it in their personal lives and in their work. We will see that some of these people were truly great living examples of what they taught.

Benjamin Carvosso

In the early chapter on Tasmania, we noticed a number of statements about Carvosso which showed the nature of his personal spiritual quest. His desire to be fully sanctified was a continual major concern, and the experience of it also gave him much joy.

Writing a centenary history of Tasmanian Methodism over ninety years later, Dugan said about Carvosso:- "He was a man of splendid gifts, both of mind and character. His repute for saintliness of life abides to this day in Hobart\; and there are not a few who can recall the reverence with which their parents and grand-parents spoke of him. The constant theme of his preaching was sanctification, and this he exemplified in the fullest degree in himself." (10.)

His biographer has this comment about Carvosso's time in one of the Cornish Circuits before he came to Australia. "...he continued to labour during the remaining months of his stay in this Circuit\; keeping before him two objects, at which he appears constantly to have aimed in all of his labours, - to convert sinners, and to lead believers into the enjoyment of entire sanctification. And so greatly did the Lord bless the labours of his servants

that, at the end of twelve months, there was a net increase of one hundred members, while not less than one hundred more must have been brought within the fold, to supply the places of those who, by death and other causes, would, during that time, be removed." (11.) We have already noted, also, that Benjamin had the outstanding example set to him by his father, William Carvosso, in all these matters.

Nathaniel Turner

Turner's biographer son says " Mr Turner was a good type of 'the old school' of Methodist preachers. Reconciliation with God, and the holiness and privileges of believers, were his favourite themes."

"His pulpit delivery of the truth was loving, but bold\; direct but careful. If any one quality of his nature dominated there, it was his tenderness. His voice, which could thunder on occasions, was the expressive medium of sympathy, or of assurance. A believer in 'present salvation', he preached for results, and had them. Why? Primarily, because the Holy Spirit accompanied the word. But also from another cause, very important, though secondary:- his loving pastoral toil, in season and out of season, and the weight of his personal and ministerial character, had affected the moral conscience of the community. It was this which secured him large congregations in the towns in which he regularly ministered. His animated preaching had a telling effect upon all classes of hearers, for he found his oratory in their hearts."

"Comparative loneliness in his early religious life had led him to strive with God in prayer, and his Church anxieties and exercises had served to mature his piety. He made the cross of Christ his home. There his affections were kindled and his powers exalted. He cherished the love of the Spirit, and daily walked in His light."

"His trust in God was more than habit. None of his family, and but few, if any, of their occasional visitors, can forget the tones of intercession they overheard from his retired room, his garden path, or his wayside walk. He knew the way to God, and in the tranquil light and beauty of his course, day by day, illustrated the duty, and its corresponding promise: 'Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds by Christ Jesus.'"

"The harmony of his character shone in his family and social relations.... And though the best sermon he ever preached to his children was his own example at home, they can never forget with what tearful earnestness he wrestled and watched, worked and waited, for their conversion."

"Rewarded openly, his success was received with humility and gratitude. Whether in the morning of life breaking up new ground, or in its noonday strength establishing the churches, or in the hush of eventide awaiting the Master's voice, he ever sang, 'Now thanks be unto God, which always causeth us to triumph in Christ, in every place.'"

"It remains to be said that if God gave him honour everywhere, there was a secret in it. That secret was simply this:- he lived with God, and maintained his Christian simplicity to the last." (12.)

"California" Taylor

William "California" Taylor tells us in his autobiography what emphasis he placed upon the teaching and experience of entire sanctification in his evangelistic work in Australia.

The quotation comes from the early part of his description of his work in Victoria.

"We usually spent but one week in a church, but two or three weeks in a few larger centers, and but a day or two in many of the smaller ones. Our regular order of service was to preach on Sabbath morning to the church, the body of believers\; in the afternoon to children, and at night aimed directly at the awakening and salvation of sinners. With those preliminaries we counted on a crowded altar of seekers and the salvation of a good portion of them on the first night, and worked specially on that line till Tuesday or Wednesday night.

On Thursday night I preached to the church specially on the doctrine and experience of entire sanctification to God, and invited all believers present who were not living in that experience to come to the sacramental altar, where they were in the habit of renewing their oaths of allegiance to God, and under the clear light then shining upon them to make their consecration complete, and receive and trust the Lord Jesus for full salvation. Many thus had their loyalty, faith, and love perfected.

In addition to the believers who were sanctified wholly, we usually had also on the same night a number of sinners saved. On Friday night we had a grand rally along the line to complete the harvest for the week. Saturday was a day of rest and for travelling to another field of service. It was quite common to take up one day in the week for our tea meeting and a special effort to raise funds to pay off their church debts. I took opportunity on all such occasions to speak concerning God's law of the tithe." Following this section, Taylor gives quite a long example of what he meant by teaching about giving, especially as the obligation of all Christians, and as a path to receive blessings from God, and that this should be taught in the normal course of pulpit work, especially to young believers. (13.)

In an earlier passage, Taylor makes some other comments which provide light about his view of the subject, and how he went about proclaiming it.

"In presenting the truth of God, especially on the subject of holiness, I always tried to avoid ambiguity, make every point as clear as possible, keep within the lines of admitted truth, and avoid debate.

I preached holiness as a Bible doctrine from the time I entered the ministry\; and when I experienced its full cleansing power I added my testimony to affirm the truth of what I taught, and have continued ever since, through dry seasons and wet seasons, proving from the Bible that it was the duty of every living man, woman, and child under the sun, and the possible attainment of all who will 'walk after the Spirit and not after the flesh.'

Not being unduly censorious, nor suspicious, nor a debater, and preaching holiness on the line of common sense and personal experience, I never encountered much opposition to it, either from preachers or people. The truth of this statement is not limited to Methodist pulpits or people.

For example, about twenty-six years ago I conducted a ten-days' series of special services in Great Queen Street, Edinburgh, in the church of Rev. Moody Stuart, a man of God and a minister in the Free Church of Scotland, in which many persons received the Saviour. I preached one Sabbath from the text, 'God is love\; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment.'

The pastor called to see me next day and said: 'When you announced your text I feared you would antagonise the prejudices of my people and mar the good work so manifest in our midst, and I hid my face, unwilling to see the faces of my people\; but I was soon relieved of all my apprehension and became profoundly interested in your clear statements and illustrations of the truth of God. My elders and a number of my people called at my study this morning to tell me how greatly they were pleased and benefited by the discourse of yesterday morning.' He perceived that preaching scriptural holiness would not disintegrate his congregation.

Later, in the vestibule of the church, he said to me one evening, "I can almost realise fully the experience of holiness as you explain it, but sometimes I am overcome by my quick temper. In five minutes I pull up and pray to God for forgiveness."

"Then, my dear brother, there is a difference of five minutes in our time. If you will set your timepiece forward five minutes, and, on the principle that 'an ounce of prevention is better than a pound of cure', watch, and the moment the temptation strikes, receive and trust the ever-present and all-sufficient, preserving Saviour, then by his might you will be the victor, and not the victim."

He grasped my hand and said, 'We agree exactly.' I could have dug down into the tenets of his theology and raised points of disagreement, and gone into a debate that would have devastated the work of the Holy Spirit by which he was healing and uniting so many hearts in love. The debatable questions were entirely irrelevant to the business in hand." (14.)

Despite his ecumenical way of doing things, which was certainly one of the keys to the success of his work, Taylor's theology of holiness was definitely Wesleyan.

John Watsford

As mentioned elsewhere, John Watsford's autobiography is a wonderfully interesting story of God's gracious workings. Many passages cry out to be quoted.

We referred to his first few years in ministerial work, beginning in 1840, in the chapter about early New South Wales. After that, he spent some years in Fiji, including several years as the colleague of the saintly missionary John Hunt. Watsford gives a marvellous description of Hunt's holiness of life, and of the way Hunt was a living example of what he taught and wrote about "Entire Sanctification". He also describes how he worked with the Tongan Joeli Bulu, and gives details of some of the revival happenings that he saw in Ono.

The autobiography was written quite late in Watsford's life, although he had an extensive Journal, written at the time, and probably other materials, to refer to.

He does not mention much about his emphasis on entire sanctification until the middle part and second half of the book, although there is no reason to think that it changed. His great emphasis was always on his evangelistic work. He relates many stories about this, and about other aspects of his work. It makes most interesting reading.

Concerning his time in the Ballarat Circuit from 1868 to 1871, he says, "I preached frequently to Christians on Entire Sanctification, and the duty of individual effort to save souls. I preached to sinners on instant surrender, and present salvation by faith alone in Jesus. Many of the members of the church gave themselves wholly to the Lord, and began to work earnestly for Him, and sinners were pricked to the heart, and converted to God." (15.)

His next circuit was at Brunswick Street in Melbourne. Soon after his arrival, because the church was being renovated, he had to preach in the overcrowded school hall. His Journal says, "My subject was 'Entire Sanctification'. A powerful, hallowed influence was of the congregation, and many seemed to be hungering and thirsting for the great blessing. Glory be to God! This is what the Church needs: there can be no true, permanent revival without it: with it God's work must prosper, and sinners be saved." (16.) Similar comments appear for later dates.

After his retirement, he became involved with the Rev. George Grubb in establishing major Conventions on the spiritual life, at Geelong, and then various other places.

For 1893, his autobiography starts the year with the following:- "My working days are drawing near to the end, and I feel that in what I have to do there must be concentration. I wish to be, and God helping me I will try to be, a man of one work. I desire always to be able to say, 'This one thing I do'-'that I may by all means save some.' Where I stand, everything else seems poor and trifling compared to this. I thoroughly believe that to have a great revival, when many shall be brought to God, we must have a revived Church\; and in order to this we must have a revived ministry - a ministry full of faith and of the Holy Ghost. I, therefore, God helping, seek to help my brother ministers and to lead them into the fulness of blessing. A good many persons, and ministers of different Churches among them, call on me for conversation on being filled with the Spirit. In all my Missions I preach to believers in the morning on Entire Sanctification, and address the unsaved in the evening. In the after-meetings I deal with both classes. My work is generally on the same lines: very monotonous it may seem to some, but I know I am doing the will of God, and I can do no other." (17.)

The final chapter in the autobiography, the Conclusion, starts by making comments about some matters which had been personal problems in his quest for holiness. Then he lists several things which he saw as a hindrance to the work of God at that time (that is, at the end of the Nineteenth Century).

The first was "Our ministers have too much work of a kind that diverts their attention from the all-important work of saving souls." Every activity of the Church, Watsford explained, should have its proper place, but should gain its place and value from the way it served the basic goal set out by John Wesley, when he instructed his preachers, "You have nothing to do but to save souls."

The second was "We rely too much on special services and special agents. If the Church is cold and dead, special services may be the very thing to secure a revival of religion. If God should pour out His Spirit at some service, let meetings be held night after night, and all done that can be done to carry on the blessed work. But to hold these special services at some given time every year, and have a little stir, and a few conversions, and then let the Church run down into its cold and formal state till the time for special services comes round again, is in the end to weaken, if not to destroy, the Church. Some are for ever looking out for a new Evangelist, without whom they think little can be done. They never think of praying for a blessing on their own minister's labours, but to pray for the stranger they will get up in the early morning or meet at the midnight hour. I have no doubt that this is the cause of the little real prosperity in some Circuits. There are no doubt some men who are peculiarly fitted for revival work, and when God sends them to us we ought to be thankful\; but He can use any instrumentality. If the Church is only right, He will make the weak to be as David, and David as an angel of God."

The third was "The growing worldliness of the Church is a great hindrance to our success. The desire today seems to be for less prayer and exposition of the word of God, and for more amusements, more entertainments in the Church." More explanation of this followed.

The fourth point raised the issue that theological opinions were changing, and that people were not always honest about it. That is, they in fact did not really believe the old doctrines, but pretended that no change had occurred. Some had reservations about the old doctrines, and so did not preach and teach them any more. With tongue in cheek, they said at each District Meeting that they believed and preached Methodist doctrines. Even greater changes in this regard happened after Watsford's time.

The fifth raised the issue that concerns us in this chapter. "The scriptural doctrine of Entire Sanctification is emphatically the doctrine of the Methodist Church, and Mr. Wesley declares over and over again that its success at first was in connection with the frequent preaching of the doctrine, and its enjoyment by many of our people. In our day it is not so frequently preached, and very seldom urged as something now to be obtained by faith. In our class meetings very little is said about it\; and how few profess to enjoy it! Outside the Methodist Churches there is very much said about it\; but I have heard very much that is hazy and indefinite."

After a further lengthy discussion about aspects of this matter, he finishes the subject by saying "If it be true, as Mr. Wesley repeatedly said, that we as a people were raised up to spread scriptural holiness through the land, and if, as few deny, our success as a Church has been in proportion as we have answered this great design, then any decline or departure from this is a most serious matter, and must, if it continue, affect our prosperity in the future."

His final point, the sixth, deals with the decline of the Class Meetings. Originally, regular attendance at a weekly Class Meeting was a condition of membership in the Methodist Church. We noted earlier that many people attended worship, and heard the preaching, who were not in the Class Meetings, and thus were not listed as members. When Watsford wrote, many people who were now listed as members attended the Class Meetings only irregularly, or never attended. At least, this was dishonest, because the Church's laws required attendance. At worst, it meant that the spiritual heart was disappearing out of the denomination. Wesley said, and many others agreed, over the years, that the revival which flowed through early Methodism would begin to recede when the Society structure of the Church was ignored. Christian Fellowship would become superficial, or non-existent. (18.)

From this glance at Watsford's life and thought, we see the basic place given to John Wesley's doctrine of Entire Sanctification in so many of these revivals.

Henry Varley

The evangelist, Henry Varley, was born in Tattershall, Lincolnshire, in 1835. He grew up to be a very strong character, with a dominating and magnetic personality. He had a marvellous command of the English language, and spoke with perfect diction.

His approach to the doctrine and practice of holiness provides us with the first example, within the scope of this study, which varies from the standard Wesleyan model.

After several attempts, including a migration to Australia, he became a very successful owner of a butchery business in London. His work for Christ in his earlier years started with an evangelistic outreach in a working class area of London, followed by the establishing of a "Free Tabernacle" nearby, around 1859 and 1860, of which he was both pastor and driving spirit. His ministry was simply and directly a soul-saving activity, although a social help side of the Tabernacle work soon developed. Varley had no theological training, depending on his natural abilities and his knowledge of the Bible instead.

Varley described the secret of his success at the Free Tabernacle in the following way. "They were days, months and years of blessing. The Lord Jesus Christ was glorified in the regeneration of large numbers of souls... The people hung upon the truths spoken, and scarcely a Sunday passed without from ten to twenty of the congregation being brought to Christ. The Holy Spirit brooded over the assemblies... Time after time I have seen the large vestry filled with kneeling, weeping penitents. I had a band of watchers for souls - men and women

of strong faith and fervent prayer... The prayer meetings were wonderful seasons of deliverance. As we waited upon God men, women and young people were regenerated and passed from the spiritual death of the sinner into the divine nature and life of the sons of God. It was no wonder the people came. The revival was divine in character and enduring in results." (19.)

C. H. Spurgeon once humorously commented to Varley that he was "a bad Baptist and a half-bred Plymouth Brother." This wise-crack, however, tells us a good deal about Varley's views on sanctification, and why he held them, as well as saying something about many other aspects of Varley's life and thought. (20.)

In 1869, Varley sold his business, and gave himself more to a wider ministry than he had before. "For the wider ministry for which he was now set free from business claims, he seems at this time to have received a special spiritual preparation, a fresh anointing with the Holy Ghost, a new baptism of Pentecostal fire... He had a conversation with his friend, the Rev. John Offord, about the dearth of spiritual power and effectiveness which many ministers and Churches in London were then compelled deeply to deplore. What could be done to secure the needed spiritual renewal? (Varley) suggested a conference with Mr. Spurgeon. The two went to see him, and told him of the burden that was lying heavy on their hearts. 'Well,' he said, 'this is remarkable. It is the very thing that has been oppressing me for some time. I have not known what to do. The Lord's hand is in this.' Many other ministers were communicated with. Arrangements were made for three days of fasting and prayer at the Metropolitan Tabernacle. Hundreds of earnest men came together. Startling, unreserved confession of sin was poured out\; pride, envy, unwillingness to rejoice in others' success, lovelessness, worldliness, prayerlessness - all were freely acknowledged, with strong crying and tears, under the searching eyes of God. The tides of prayer rolled on, hour after hour. Human strength was parted with." (21.)

Another such day was held a few weeks later. "The result of such meetings was a great revival of spiritual power in many a minister and many a Church, and numerous accessions of converts." This experience with God contributed greatly to Varley's richer effectiveness, as he began this new phase of his ministry.

About this time, Varley also developed a great interest in the Second Coming of Christ, according to "Dispensational Truth". From August, 1868, and for several years afterwards, he attended the "Believers' Meetings" in Dublin, arranged and financed by Henry Bewley. "The one great purpose of the meetings was the earnest quest, by prayer, by fellowship, by diligent searching of the Scriptures, of higher effectiveness in the service of the Lord Jesus Christ." These meetings had an enormous impact upon Varley. However, this blessing came through a humbling experience first, and deep valleys of abasement. He wrote, "'After being present at three of these yearly assemblies, I had such a sense of my ignorance and unfitness for the ministry that I thought I should never be able to preach any more. I returned to my work utterly dispirited.' But the experience proved to be the assured pathway to a further accession of ministerial efficiency, and his people, as they listened to his preaching, felt that some great thing had happened to their pastor. It had. He had received a new outpouring of the Divine Spirit of Power." (22.)

A few years later he was deeply influenced by the "Higher Christian Life" teaching of Robert Pearsall Smith, and he was blessed through attending the Oxford Convention in 1874, and the Brighton Convention in 1875, the forerunners of the Keswick Conventions.

His evangelistic work also benefited from the general spiritual uplift throughout the British Isles caused by the work of D. L. Moody and Ira D. Sankey, and from associating with these Americans. There seemed to be a general rising in the spiritual temperature throughout the country in those years between 1872 and 1875.

However, it was not until 1896, when he was approaching the twilight of his career, that he began to change his emphasis from being simply evangelistic to being one where the growth in holiness of Christians was emphasised in a new way, as a fundamental necessity for the believer, and as the need of the Church at large. It was at this point that his emphasis became more like that of the Wesleyans before him.

His son describes the change in this way. "The second feature which emerges into prominence in my Father's later ministry is the greater attention he gave to the quickening and the deepening of the spiritual life in Christian people. While his efforts to persuade the unconverted to the acceptance of Jesus Christ were no less earnest than in previous years, he seemed increasingly to feel the importance of stimulating persons who had already accepted Him to an intenser and more thoroughgoing Christianity. He saw more vividly the world's need of a revived Church. Wherever he went he found large numbers of Christians in the condition of the luke-warm Laodiceans, worldly-minded, pleasure-loving, prayerless, comparative strangers to their Bibles, making no use of the vast spiritual resources open to them in the Holy Ghost, content with a Christianity, as General Booth once forcibly put it, that 'is a kind of Worcester sauce to impart a religious flavour to life', instead of a Christianity that is the daily meat and drink of the soul. He set himself to arouse them to a higher, fuller, worthier life."

"To urge and entreat Christian people to walk more worthily of their high calling...became more and more a marked feature of my father's ministry at the period of his life-story to which we have now come. He was not as disappointed as he would formerly have been if, at the close of a mission, he could report only a few conversions, provided that he had been enabled to lead many professing Christians to seek and to find a fuller life in Christ and a fresh baptism of the Spirit of holiness, of consecration, and of power." (23.)

In concluding these thoughts about Henry Varley, we might say that most of his ministry was simply evangelistic in character, and did not contain the emphasis on holiness that we found amongst the Wesleyans, although it was a strong feature of his personal life. In this way Varley was much more like some of the evangelists who have ministered after him, in the Twentieth Century.

However, he changed this emphasis later in his ministry, to include a strong emphasis on holiness, and the need for the Churches to be revived.

Mrs Emilia Baeyertz

The limited material available to me about Mrs Baeyertz applies to her ministry in Australia, and then in a few other countries, until her arrival to minister in London, when she was a middle-aged lady.

This material consists of Dr David Hilliard's section about her in his study of "Popular Revivalism in South Australia", and which appears to be largely based upon South Australian sources. Sydney Watson's biography of Mrs Baeyertz, entitled "From Darkness to Light. The Life and Work of Mrs Baeyertz." has no publication date, but was written for the English public soon after she arrived to minister in London.

From these sources, Mrs Baeyertz seems to have been simply an evangelist, so far as her preaching and teaching ministry was concerned. She did not have a particular emphasis on holiness or revival. Her evangelism, however, was very successful, and was of a remarkable and unusual character.

During the period of her ministry, in her personal life, she was a woman of much prayer, and was always very dependent upon the guidance and power of God in all she did. She came originally from a strict Jewish family, used her knowledge of Judaism and of the Old Testament to good effect, and tried to get Jewish people into her congregations. Her teaching does not fit easily into any

of the "pidgeon-holes" we try to make for people. Her conversion story, which she used as one of her sermons, is also unusual and remarkable.

George Grubb

There was a resurgence of interest in foreign missionary outreach at the Keswick Convention in England in 1886, and in the years following. Money was donated to promote this cause, and it was decided to send a team of speakers on tour to strengthen the churches, and in that way to strengthen the base from which existing missionary activity could be done.

The team was led by the Rev. George Grubb, a clergyman of the Church of England, and experienced evangelist. The tour largely took in Sri Lanka (then called Ceylon), New Zealand and South Africa, during 1889 and 1890. A brief call was made in Melbourne, and an invitation to return and conduct missions in Australia was given to Grubb by leading Victorian Anglicans. This invitation could not be accepted until the following year, when Grubb returned with a smaller team, largely to conduct missions.

During this second visit, there was more of a movement of the Holy Spirit in Victoria and Tasmania, and large conventions were organised in Geelong, Launceston, and Sydney, following the Keswick format. These conventions were the first of their kind to be held in Australia.

Grubb issued a circular letter to advertise the Geelong Convention. It read as follows:-

"My Dear Friends, -

Many may be asking, What is the Convention at Geelong? Is it another mission? So I would like you to know that it is in no sense of the word a mission, but a gathering together of the Lord's people of all denominations, for the purpose of getting a deeper knowledge of the Spiritual Life, and of understanding practically what our Lord means by 'Life more abundant'. Many are earnestly seeking after "the great blessing" - i.e. 'The Promise of My Father', which ensures a life of perpetual victory over sin, and of power to win souls for Christ, instead of one of constant defeat and failure, which is unfortunately the experience of many of the Lord's children. The baptism of the Holy Ghost, which our Lord speaks of as 'The Promise of My Father,' is therefore the subject that will be specially dealt with at the Geelong Convention, and all the Lord's dear children who are conscious of much spiritual weakness in the past are earnestly invited to 'come apart and rest awhile', and find out the secret of a life 'hid with Christ in God'. The hastening of our Lord's Second Advent by the evangelisation of the world will also be spoken of, 'for this gospel of the kingdom shall be preached in all the world for a witness unto all nations\; and then shall the end come.'

Yours in the Lord,

George C. Grubb.

Caulfield, August 27th, 1891. 'All One in Christ Jesus.' (Gal. 3:28.)" (24.)

This letter gives a succinct understanding of what Grubb intended. The holiness of the practical life was a heavy emphasis of his, and was the main reason for the first journey, as well as for these conventions.

Many foreign missionary organisations profited, financially, prayerfully, and in manpower, from these two visits. The main one to benefit was the Anglican Church Missionary Society, which was able totally to re-organise, and set up local structures for sending out missionaries, instead of being totally dependent upon the very distant head quarters organisation in London. (25.)

Lawton says that "Grubb sums up the diverse themes of Keswick: second blessing theology, Welsh revivalism, missionary enthusiasm." (26.) Grubb's

mission and convention meetings certainly were intended to be noisy. Everyone was encouraged to "Let the glory out.", as it was wrong to bottle it up, and they responded accordingly.

His meetings represented a high water mark in Australian spiritual life.

John MacNeil

Although born in Scotland, John MacNeil spent many of his young years in Victoria, trained for the Presbyterian ministry in Scotland, and returned to Australia, where he held several pastorates, and did a great deal of evangelistic work, before dying suddenly in his early forties, at the end of August, 1896.

Unlike the famous Scottish preacher, John McNeill, whom we will consider next, and with whom John MacNeil was often confused, John MacNeil did write a few books. Especially during 1894, when both preachers were working in Australia, the confusion was overcome by calling John MacNeil "our John", or "The Australian John MacNeil".

By far the most popular of his books, and one which made him well known around the world, was a small book entitled "The Spirit-Filled Life." It is a very simple explanation of what had come to be a very widely promoted evangelical position at that time.

After mentioning that everyone needed first to be a BA - born again, MacNeil says that many Christians find the Christian life not to be as good as they thought it would be. This is because they have not possessed their birthright, of knowing that they are filled with the Holy Spirit, and enjoying it.

Being filled with the Spirit is a command to be obeyed, and is something different from the new birth. It is everybody's need, and helps prevent our backsliding. After discussing various New Testament names for being filled with the Spirit, he discusses how this blessing is to be obtained. We must have right motives. All known sins must be dealt with, and repentance must be thorough. Cleansing is available through the blood of Jesus. A full consecration and total surrender to God is then needed. Then we can ask to be filled with the Spirit, and rely upon God to give Himself to us, as He has promised. We can realise this fulness in a number of ways. But it will produce courage in witnessing, and the fruit of the Spirit. A Spirit-filled Church will reach the masses, but there will be persecution. These effects are discussed at some length. Lastly, a believer may know that he is filled with the Spirit, and this fulness may be lost through sin and disobedience of various kinds. (27.)

The Spirit-filled life was certainly the key to MacNeil's own success in evangelism, which he enjoyed wherever he went. His biography, however, notes that he began to preach and teach about the Spirit-filled life more consistently after the first Geelong convention, with its emphasis on the "Higher Life", and when the expression "Keswick teaching" began to be known more widely in Australia. He began to teach on the subject at the "Bible-reading" times for Christians during his missions, and he saw the need for a simple handbook for those who wished to study the subject at home. (29.)

"The Spirit-Filled Life" was first published in August, 1894. The famous South African preacher, Andrew Murray, wrote an Introduction for the American edition. Cheap copies were spread far and wide around the world by such people as John R. Mott and Dwight L. Moody. It was quickly translated into a number of other languages.

John McNeill

John McNeill was born in 1854, and died in 1933. He was a Scottish Presbyterian minister who held a number of pastorates in Scotland, England, and the United States.

At the peak of his career, he spent sixteen years itinerating as a full-time evangelist, as well as having done a great deal of evangelistic work while he was a theological student, and later while he was a pastor.

During this "full-time" period (actually, in 1894) he spent some months in Australia and New Zealand. He was an extemporaneous preacher with astonishing abilities in oratory and dramatic power, and a great personality. He preached in utter dependence upon the power of the Holy Spirit, and was nervous every time he entered the pulpit. He was very successful in evangelism. His Calvinistic theology became apparent especially in that he did not use the "anxious bench" at the end of his sermons. He relied upon the Holy Spirit to do the effectual work in the hearts of his hearers in a way slightly different from what a Wesleyan evangelist would do. However, prayer meetings and follow-up activities of other kinds were used.

His most popular sermons, the series of six on the Twenty-third Psalm, had a wide circulation in book form. He was asked to repeat these sermons everywhere he went. He did not write any books, or keep any journal. The published versions of his sermons on the Psalm, for example, were printed word for word as they were spoken, and were not polished up into a written form.

So far as I can gather from his biography, and from the sermons on Psalm 23, his evangelistic thrust was paramount, but both sources reveal a powerful devotional side which shows something of the depth of his own relationship with God. The approach to the Christian Life here is Calvinistic and Puritan in flavour. This understanding of the Christian Life was a very strong element in McNeill's life, and in his ministry.

Thomas Cook

Thomas Cook was born in 1859, and died at the age of fifty-three. For much of his ordained ministry he was the officially appointed evangelist of the British Wesleyan Methodist Conference.

Like several of the Wesleyans we have mentioned, Cook placed a heavy emphasis and a great value on John Wesley's doctrine of Entire Sanctification.

Before he came on his evangelistic tours to South Africa, and later to Australia and New Zealand, a book was published about Cook's early ministry. Written by Henry Smart, it contained a chapter on Cook's holiness meetings. It starts with comments including these:-

"From the first, Mr Cook has been led to give great prominence to the doctrine of scriptural holiness. Always have holiness-meetings been a prominent feature of his missions, and very richly have these services been blessed to the people of God.

Mr Cook became impressed with the importance of this great truth shortly after his conversion, and he was soon made a conscious partaker of "the fulness of God." His own experience has confirmed the theory which he adopted in the beginning of his Christian career, which was to the effect that, to be specially useful in the work of God, it is needful to be fully cleansed from "sin's offensive stain", and to be endued with power from on high.

To this momentous doctrine Mr Cook has continued to bear faithful witness from the first\; and the result is, that thousands of believers have been raised up who witness that the blood of Jesus Christ, God's Son, cleanses them from all sin.

To object to Mr Cook's holiness-meetings on the ground that all our services are intended to spread holiness, is a mere quibble. The class-meeting was always intended to be a fellowship-meeting\; and yet the early Methodists

deemed it proper to have their band-meetings in addition, - a custom which was so good, that we much regret the discontinuance of it." (29.)

The chapter goes on to give the text of one of Thomas Cook's addresses on the subject of "The blood of Jesus Christ, His Son, cleanseth us from all sin." (1 John 1:7.)

Incidentally, the book also contains a chapter about some evangelistic missions in Cornwall led by Thomas Cook. An astonishing story of revival is revealed.

During his description of his mission at the Moonta mines, north of Adelaide, Cook gives the following insights into the place of the doctrine of Entire Sanctification in his evangelistic work.

"After a holiness-meeting held on the Friday night, reserve broke down completely, and all worked together with a will. Long ago I learned the lesson that if we would convert sinners, we must revive saints. This is not only needful, because the converts in a period of revival are almost certain to conform to the type of the average professor, but because the harbouring of unkind feelings, the want of charity and forbearance, ill-will, the indulgences of prejudices and animosities, prevent the outpouring of God's Spirit, without which all our efforts are vain. The preaching of the doctrine of entire sanctification prepares the way of the Lord by welding together in unity and love His people as no other truth does."

He goes on to quote John Wesley. "Indeed, this I always observe, wherever a work of sanctification breaks out, the whole work of God prospers."

Then Cook continues. "Not only does my experience confirm this, but I doubt not that the success of my mission is mainly the result of zealously holding forth this great salvation. Our holiness-meetings were almost invariably turning points in our missions, where previously we had experienced hardness and difficulty. At the service at Moonta not a few purified their hearts by faith, among them one of the ablest and most popular Primitive Methodist ministers of the district. His clear testimony to the cleansing power of the blood of Jesus, at a service I held for ministers the following week produced a profound impression. On the Sabbath fifty unconverted persons surrendered to Christ; and night by night interest and power increased, until two hundred and seventy persons had avowed their decision to serve God. This result, among a population of three or four thousand, filled us all with devout gratitude to God. As is usual in Cornish communities, the excitement and emotion of some of the penitents were very great. Their cries and sobs, and their shouts of rapture when the light came, made me live over again experiences in Cornwall, which I treasure among the most precious of my memories." (30.)

Thomas Cook wrote several books. The most popular was his book on holiness, entitled "New Testament Holiness", which sold in very cheap versions for popular use.

It contains concisely written chapters including the content of addresses that he often gave on the various aspects of the subject of holiness. It deals directly with John Wesley's version of the doctrine of holiness, and is more detailed. Otherwise it is not unlike John MacNeil's book that was mentioned earlier. Also, like many other Wesleyans, Cook develops the themes of purity of heart, and power for service, together, as two parts of the one doctrine, as, indeed, MacNeil had done, as well.

Without wishing to say anything unworthy about the other evangelists we have been considering, there are just a few of these men and women who were widely admitted to be the very best living examples of the purity of heart that they preached about. Thomas Cook was one of these.

His brother, Vallance Cook, produced a biography of Thomas, after the evangelist's relatively early death. It is more of a character appreciation, and not the story of his life or work. It was "a brother's tribute of love". It produces so much detail about the personal side of Thomas Cook, and quotes so

many people who knew him closely, that it is hard to escape the conclusion that Thomas Cook was indeed the saintly person that his brother, and all around him, thought him to be. It is very difficult to produce a quotation from Vallance Cook's book which does justice to all that is said about his brother. He was an unusually saintly man, who influenced people widely toward purity, even if only by the look and glow in his face. He preached and practised "perfect love" to an unusually high degree.

Reuben A. Torrey

Dr. Torrey preached repeatedly about the baptism with the Holy Spirit over a period of many years. In the earlier years this was often because D. L. Moody chose the subject for Torrey, and asked him to preach on it. Torrey used the term "baptism" where others used the term "fulness", but the teaching, and the experience was the same. He wrote several little books bearing on the subject of the "baptism", including a popular little one entitled "Why God used D. L. Moody." Indeed, much attention was paid to this subject in evangelical circles in the decades before the rise of modern Pentecostalism, as well as soon after.

At the time when Torrey came to Australia, in 1902, his teaching about what this experience was, and how it was to be obtained, was the same as we have met with before, from Finney through to Cook.

By the time his main book on the subject was published ("The Holy Spirit. Who He Is and What He Does." was published in 1927), the rising Pentecostal denominations were appearing. So, Torrey included material which was not included in his earlier presentations on this subject.

In the 1927 book, Torrey reviewed the Biblical evidences about speaking in tongues, and emphasised that many different results may follow the experience of being baptised with the Holy Spirit. There would be one or other of the spiritual gifts, but chosen by the Spirit, who is Lord. As a result, Torrey stated that it was a mistake to say that a person would have to speak in tongues if baptised with the Holy Spirit. A person may do so, but that particular gift was not essential.

He was also conscious of another mistake which had been made by some who had read the testimonies of the "baptism" experiences of people like Finney and Moody. Some people had then concluded that when a person was baptised with the Holy Spirit they would always have power as an evangelist, just as had happened to Finney and Moody. Torrey protested against this idea, and for the same reasons. The Spirit would bestow a gift on a person as the Spirit chose, and not all the gifts would be the same.

He concluded "that just as surely as anyone here today is baptised with the Holy Spirit, they will have a power in their service that they never had before\; they will have power for the work to which God has called them." (31.)

J. Wilbur Chapman

Chapman's position was basically the same as Torrey's. An earlier booklet by Chapman on the topic of the baptism with the Holy Spirit was entitled "Received Ye the Holy Spirit?", based upon the question asked in chapter 19 of "The Acts of the Apostles."

This was later reproduced in a slightly expanded form in a booklet called "Power, and its Secret." Chapman discusses three results which will flow from an experience of the Holy Spirit. (32.)

The first result, according to Chapman, is knowing God better. This is because the Spirit knows the mind of God, and reveals something of it to believers.

The second result is that we will be better able to apprehend Christ, because, as John's Gospel tells us, the Spirit came to take of the things of Christ and reveal them to us.

The third result is there will be growth, because the Spirit is pictured as the wind, the dew, the rain, and many other things, all of which induce growth in the natural world.

Here we do not see any strong reference to the question of spiritual gifts, because the book was written before the First World War, that is, before spiritual gifts were an issue. Chapman died in 1918, ten years before Torrey.

Here, however, we can begin to see signs of a shift in emphasis taking place. While neither Torrey nor Chapman treated the subject of holiness lightly at all, it is clear from Chapman's book, and to some degree from Torrey's writings, as well, that it had now become possible to speak at length about being baptised with the Holy Spirit without discussing holiness as much as Thomas Cook would have done, and without dealing so extensively with the need for repentance. A certain superficiality was developing in dealing with the baptism with the Holy Spirit, in regard to the need for holiness, which has now become more evident in the more recent history both of mass evangelism generally, and of many areas of Pentecostalism, as well.

"Gipsy" Rodney Smith. M.B.E.

The English evangelist Gipsy Smith figures strongly in the history of mass evangelism in Australia, but whether to include the Gipsy in a history of revivals is perhaps another question. His first visit to Australia co-incided with that of Thomas Cook. He visited Australia again some years after the First World War. He was perhaps the most popular evangelist of his era. In later years he was even more popular because of his war service. He was an outstanding evangelist. Perhaps part of his contribution to revival can be seen in the following quotation.

Harold Murray, who was the Gipsy's pianist for many years, tells us in his earlier years it was easier for the Gipsy to address himself to people outside the churches, in his efforts at evangelistic outreach. Later in his ministry, however, he had to direct his challenges increasingly to people who were already in the churches

He "became more and more impressed by the fact that if there was to be real revival then it must begin in the pew." After visiting Cliff College on one occasion, he heard the students singing a chorus:

Let the beauty of Jesus be seen in me,
All of His wonderful passion and purity.
O Thou Spirit Divine
All my nature refine
Till the beauty of Jesus is seen in me.

"The tune was popular. It is true that originally it was adapted from a waltz refrain in a musical comedy. We were in Bishops Auckland (sic) at a mission not long afterwards, and Gipsy said, 'Can we sing that Cliff chorus?' We did, and taught it to the crowd, and did the same at every Mission meeting in every campaign from that day to this. Gipsy would not conduct a meeting without it.....He introduced it to hundreds of thousands of people throughout the world. Both in America and in England when he left a city everybody, including the street boys, seemed to be singing or whistling it.

It became the text for nearly all the Gipsy's sermons. He might read a passage of Scripture and say something in the way of exposition, but before long he came to the thing that was uppermost in his thoughts: 'You professing

Christians, you members of Churches, are you showing the beauty of Jesus in your daily life?' In other words, he declared unceasingly that he had come to the conclusion that the 'outsider' could never be won until the 'insider' was true, sincere, genuine, attractive, winsome. Indeed, this has been almost the Gipsy's only theme." (33.)

Modern Pentecostalism and the Charismatic Movement

Pentecostalism in some other countries included revival movements which clearly fall within the definitions we have been using in this book, and these movements had notable leaders whose published teachings on holiness we might examine. The most obvious example of this is seen in the famous Azusa Street Revival in Los Angeles. Good details about it, including aspects of the teaching, are available in the writings of Frank Bartleman.

In Australia, however, there was no leader like that, who saw revival in the form we have defined it, and whose teachings on holiness are available.

Generally speaking, modern Pentecostalism arose in the context of the keen fringe of people who believed strongly in Wesleyan perfectionism, and teaching on entire sanctification, especially in the United States. A number of denominations arose from this source, late in the Nineteenth Century, and early in the Twentieth Century. This was partly also a reaction to the rise of modernist theology in the various American Methodist churches.

During the decade before the First World War, the doctrine that speaking in tongues was the essential sign of being baptised with the Holy Spirit arose and spread steadily, supported by the impact of the revival at the Azusa Street Mission.

The reaction against this doctrine in the mainline denominations regrettably made some of the early Pentecostal people to feel like, and at times to be treated like, the lunatic fringe of Protestantism, or as a strange cult. However, Pentecostalism steadily grew, through the devotion, purity, and empowered service of many of its members. It gained in respectability, especially in the later half of the Twentieth Century. In due course, with the rise of the Charismatic Movement, speaking in tongues has become much more widespread in the mainline churches, and the Movement has brought new life to many people and churches.

The factors to note here are that, in the early years of Pentecostalism, there was a heavy emphasis on holiness. This was naturally so, because of the sources from which the Movement came, and the interests of the people involved.

For many people, the baptism with the Holy Spirit, with the signs following, was the basic, essential, first step in this quest for holiness, and the main doorway to spiritual growth. For others, the baptism with the Holy Spirit was the essential qualification for successful service in the work of the Gospel. For many others, the two strands were interwoven.

The essential nature of this experience was emphasised in Pentecostalism because it became the doorway to everything else. In some extreme instances, the view was taken that a person could not even be a Christian without the baptism experience.

The Charismatic Movement has brought some of the freshness and spiritual power which Pentecostal people experienced into the mainline churches.

It is natural, over a period of time, that people should want something good without wanting to pay the price for it. The over-riding concern for holiness slowly declined. The sacrifice involved in purifying one's life, and in making a thorough repentance, has tended to disappear. The desire for the power of God in order to serve God has tended to become the gaining of power for more personal reasons.

Many Pentecostal and Charismatic people, and those influenced thereby, have rich experiences of God, though the nature of the experience has tended to change. The nature of the positive elements are subtly different from what the early Pentecostals knew. The Holy Spirit may be experienced, but without repentance, or power.

Declines of this kind, and of other kinds, as well, occur as a completely natural tendency as spiritual impulses age. In Protestant circles, when a spiritual impulse is new, conversion and the new birth start as something desired because of our great guilt, and for the glory of God. Thoroughgoing repentance and holiness is required, and desired. Later, as the spiritual impulse grows old, the new birth can become something sought for the least personal cost in order to gain comfort and security. The name for the mental approach involved in this practice is called "cheap grace". The thing desired, and the motive for which it is wanted, has been determined more by the spirit of the age than by the teaching of the New Testament. Little or no crisis is involved.

In my experience, this is what has often happened in Pentecostal and Charismatic circles in Australia to the desire for holiness, and to the quest for God's power to flow through us, in a form that He chooses, and at our personal cost. Similar declines have occurred to many people in Evangelical circles with respect to the new birth, the thirst for holiness, and all that meant.

J. Edwin Orr

Dr. Orr visited Australia a number of times, mainly speaking about revival, and seeing it, in some instances. He confessed that for some years he tried to be an evangelist. But when he did so he did not experience the Lord's blessing. His calling was to speak about, and to study, the subject of revival.

As a result, he has had a fully developed teaching about holiness. The conscientious practice of this holiness will lead to the place of asking for the "fulness" of the Holy Spirit, and power for service in whatever sphere the Lord leads us to be involved.

The Lord has blessed this teaching on many occasions, and revivals have come at that point in many places around the world, including occasions both in Australia and New Zealand..

His teaching about the Holy Spirit is in the tradition of Moody, and Torrey, although the teaching on holiness is much more developed. The first book setting out this teaching in full was entitled "Full Surrender", and was published in 1950. It has now been out of print for many years. A substantially revised and enlarged version was published post-humously in 1989, entitled "My All - His All." The revision was made by Dr Orr with problems of the late Twentieth Century specially in mind, and it is a particularly valuable book in the quest for holiness, and revival.

Other examples of revival flowing from this kind of evangelical teaching exist in the Twentieth Century, quite apart from Edwin Orr's influence, such as in the East African Revival which arose in the 1930's in Ruanda, Congo and Uganda, and fluctuated through many years, producing much blessing.

An outline of "My All - His All." shows that the first half of the book deals with repentance, and sins in the life of the Christian. Then comes the subjects of cleansing, commitment, faith, the Holy Spirit and His work in the believer, then the fulness, power, gifts and fruit of the Spirit. (34.)

Billy Graham

Dr. Billy Graham is an evangelist. As such he does not have the kind of developed teaching on holiness that we found in Edwin Orr.

He did, however, in the middle period of his ministry, publish a book about the Holy Spirit. His book follows a more moderate evangelical line, and discusses many aspects of the person and work of the Holy Spirit. Believers are baptised in the Holy Spirit at the time of their conversion. They need, however, to know the fulness of the Holy Spirit in order to be empowered for service, and to enable them to live a holy life. The steps describing how one is to be filled with the Spirit are similar to those presented by Torrey, and others like him we have considered earlier.

In Dr. Graham's book, there is also an extensive and helpful discussion on the spiritual gifts mentioned in the New Testament, and the various fruit of the Spirit, as well. (35.)

CHAPTER TWENTY-ONE

A N A L Y S I S

In this chapter, an attempt will be made to put this study of Australian revivals into a context. This will probably not satisfy secular historians, who look for cultural, economic, social, political, military or other aspects of the context to be treated as fundamental. A small section will relate to these matters in the next chapter.

The context into which we will put this study of Australian revivals relates primarily to the nature of revival movements themselves, and of the Christian spiritual life, as these are the most important features which help to explain what was happening.

The main factor to bear in mind is that the period we have portrayed in this book is a fifty-year chapter in a much longer story, in which changes have been occurring continuously, and in all aspects. We have cut a section of a much longer story, drawn it in some detail, and now we want to look at these details in the overall context.

The key word, therefore, is CHANGE.

Religious people are often conservative, and want the changes to stop at a certain stage of the story which they happen to believe is somehow closer to the truth than other stages of the story.

This stopping of the process of change, at a certain stage, is quite impossible, of course. Even if people think they can stop the process, what they succeed in conserving is always different from the original situation that they were trying to conserve.

21. Analysis

Early Methodist Revivals and Spirituality

Summary:- (a.) Use of special means\;
(b.) Revivals Springing from Prevailing Prayer\;
(c.) Methodism - a Group of "Revival" Churches.
(d.) Early "Calvinist" and "Arminian" revivals very similar.
(e.) Thirst for God, and Holiness.

(a.) Early Methodist revivals, from about 1740 to about 1840, were different in a number of respects from most of the revivals we have been describing in this book, which happened between 1860 and 1880.

The early Methodist preachers, including John Wesley, George Whitefield, and many others like them, certainly preached very often, travelled hard, worked hard, and prayed hard. Their work involved travelling around their very large circuits, preaching the gospel whenever an opportunity arose, often in the open air, and meeting with the various class meetings, to examine how they were getting on, and to administer discipline, where necessary.

All of the Methodists in England were members of the state church. The main thing which marked them off from others was that they met in a Methodist class meeting. They did this to cultivate their spiritual lives, and to encourage each other. It was seen by Wesley as the necessary follow-up after conversion, to channel their new zeal into the most helpful and constructive paths. It also saved fire from becoming wild-fire. As a result, their lives were different from most others, marked by a great zeal to know and love God, and a thirst to share this love with as many others as possible.

From this we can see the source of the practice that - to be a full member of a Methodist society, one had to "meet in class".

The special means which were used in early Methodism were compulsory attendance at a class meetings by all members, and concerted efforts to preach the gospel, especially in the open air.

But the early Methodist revivals did not involve "special meetings" of the kind that we saw around 1880. They had their normal class meetings, and any other meetings which the class might arrange, and they worked as best they could through the local state church, preaching where opportunity opened, often in the open-air, or in their own homes. The existence of specific Methodist chapels also slowly and steadily developed, but these were not seen as the setting up of a new denomination.

The revivals began in their normal meetings - in the class meetings, preaching services, prayer meetings, as a direct result of open air preaching, or in their personal contacts.

(b.) They did not set out to "promote" revivals, in the more modern sense of that expression. They prayed for personal holiness, and for the power of the Holy Spirit on their work. They spent many hours in prayer. Many of the early Methodists learned the art of prevailing in prayer. This ability to prevail in prayer could be applied to a number of different targets, as the need or

opportunity arose. But, prevailing prayer, and lengthy waiting upon God, to be filled with His awesome love, was the source of the revivals.

This does not mean that early Methodism saw steady progress, in a steady upward line. The periods of revival came and went. There were periods when progress was much slower. But, then there would be periods of revival, in answer to their prayers, when progress was much more pronounced.

As mentioned above, the initial Methodist revival commenced about 1739, and continued for several years, merging with the Great Awakening in the New England parts of America, the area around New York and Baltimore, and Nova Scotia in Canada.

Various periodic revivals occurred in many parts of England, Wales and Northern Ireland through the Methodist work, during the next fifty years. At the time of Wesley's death, in 1791, another revival was needed, and Protestant churches of all kinds throughout Britain and America joined in "the concert of prayer". God answered these prayers, and what has been called the "Second Great Awakening" spread through all those areas.

(c.) Also, after Wesley's death, cracks began to appear in the Methodist structure. Now a separate church organisation, the Methodists could not control all of the activities of their people, as they tried to do, and as Wesley had done. There were several breakaway groups. A few of these developed into powerful churches, which experienced many revivals in their own right. These revivals all followed the same pattern as the ones we have described above. The main churches were the Bible Christians, strongest in Cornwall and Devon, and the Primitive Methodists, strongest in Yorkshire. These were all "revival" churches, even more than the Wesleyans.

(d.) In many ways, the "Arminian" revivals of the early Methodists were very similar to the revivals that the "Calvinists" experienced in various places, about the same time. They worked for God all the time, but, when they turned to God, and prayed for God to confirm His Word with signs following, God answered their prayers, in His own sovereign way, generally using the means that the Methodist preachers put forth. In this way there were periods of revival power. God used their efforts in wonderful ways as they carried out their normal work. The Welsh and Scottish revivals of this period were of the same general character, but embraced Calvinistic theology.

The general character of Methodist revivals, either "Arminian" or "Calvinist", continued until 1840, and this can be seen in our account of the first revivals in which John Watsford was involved, in Parramatta and Castlereagh, and in the work of Benjamin Carvosso and Nathaniel Turner.

(e.) Linked with the ability to prevail in prayer, was another vital factor - high degrees of personal holiness, or saintliness. This was also much more a feature of early Methodism up to 1840. John Wesley insisted that his preachers should preach on holiness with great regularity. Several terms were used for it - "perfect love", "Christian perfection, or "entire sanctification." This saintliness can be studied at length through the great literature of Methodist biography which flourished throughout this period, and in which great emphasis was placed upon the inner life of thought and prayer of these people. These biographies were widely read, and were a great source of inspiration to the up-and-coming generation of young Methodists.

The greatest of the Methodist saints in the very early years was John Fletcher. There is the famous story about the French Deist philosopher, Voltaire (very critical of organised religion, and especially of the Catholic Church), who was once asked if he had ever met anyone who reminded him of Jesus Christ. After a little thought, he replied, "Yes." He had once met John Fletcher.

But there were many others of lesser note, and many more followed later. Men like William Bramwell, John Smith, William Carvosso, David Stoner and John Hunt left their mark through their biographies even more than through what they did, face to face, in the blessed revivals they saw. The ladies were also well represented amongst the Methodist saints, and giants who could prevail in prayer.

The Primitive Methodists and Bible Christians had many of their own saints in the same way. Men like Johnny Oxtoby and Billy Bray were legends in their own life-times, as well as after.

Australian Revivals, 1820 to 1880, a Chapter within a Longer Story

Summary:- (a.) Prayer Meetings become Preaching Services\;
(b.) "Institutionalising" the Way to Promote a Revival\;
(c.) Special Use of "Personality" Preachers\;
(d.) "Revivals Flow From the Correct Use of Means"\;
(e.) History's Witness Against Uniformity in Method.

This heading indicated to us immediately that our period of research in Australian revivals, up to 1880, only partly falls within the classical period of Methodist greatness. Our study must therefore try to point out what changes were taking place, and perhaps explain why. It must be remembered clearly that, when a change is said to take place, this does not imply any criticism of anyone or anything. It is simply observing that a change had occurred. Some might think that the changes were undesirable, but whether such changes represent progress or failure is another matter.

(a.) The first change to note here relates to the methods that were used in both promoting a revival, and in dealing with anxious enquirers once a revival had started.

Right through our story, prayer meetings after the preaching services were used as special meetings for enquirers, by Calvinists and Arminians alike.

Early in the 1830 - 1880 period, efforts to promote revivals took the form of special prayer meetings, or special efforts at prevailing in prayer for the outpouring of the Holy Spirit, by Calvinists and Arminians alike.

By 1880, efforts to promote revival, amongst the Arminians, had changed to take the form of special preaching services, while the role of prayer as a key element in it all was declining and changing.

The Arminian outlook on Christian work generally has also become the dominant way to understand work for God in the Evangelical world, since then.

The visits by California Taylor had emphasised the value of using a special series of preaching services. The Methodists were not slow in taking up some of the ideas which looked useful, so another change developed. By the later 1870s the Victorian Conference was calling for special preaching meetings, with much less emphasis on the "prayer" aspect. By 1880, it had almost become impossible to think about promoting a revival without thinking of the use of special preaching services.

(b.) This is a form of "institutionalisation" of promoting a revival. It turned the promoting of a revival into an institutionalised form. This form was also much more strongly "Arminian" than most of the revivals beforehand. It openly relied upon human decisions about when to act, and what means to use, in promoting the revival.

(c.) Another form of "institutionalisation" that was slowly taking place was in the use of special personality preachers to conduct the special meetings.

This became much more pronounced after 1880, but was already clearly visible in our period of research before 1880.

So, although the Methodist Churches still saw themselves as "revival" churches, they were coming to rely, more and more, upon human organisation and advertising, human decisions and preparation, and much less upon the sovereignty of God, or upon deeper kinds of prevailing prayer. Prevailing prayer was slowly reaching a place where nobody knew from their personal experience how to practice it, in relation to revivals.

Another way of looking at this is to see that the "Arminian" principles espoused by the Methodists were becoming much more pronounced, and were adopted in a much more logical and thoroughgoing way.

More frequently the principle that revivals would come if the correct means were used, was directly stated.

(d.) Today, when a student of revival history hears the principle stated:- "Revival can be had at any time. There is nothing miraculous about it. It comes in response to the proper use of the proper means." - it is normal for the student to think of Charles G. Finney, and the way he espoused these principles at the beginning of his famous "Lectures on Revivals" in 1835.

The Australian Methodists, however, were not particularly indebted to Finney. He did not influence the Australian scene much before 1880. Their belief in these principles grew directly out of their Arminian roots, although it might not have been obvious in Wesley's time, or even fifty years later. The Bible Christians and Primitive Methodists believed in this principle more thoroughly than the Wesleyans did.

However, by 1880, their idea of what means ought to be used, usually was based upon an inferior idea of intercessory prayer, and of saintliness, despite their emphasis (at times) on entire sanctification. The emphasis on holiness did not seem to cover so well the full range of Christian virtues that one finds, for example, in John Hunt's "Letters on Entire Sanctification." By 1880, entire sanctification was slowly coming to mean a deeper dedication to the work of the Methodist Church, whatever other grade of sanctity might also be involved.

(e.) Institutionalising a method of promoting revival would tend to create uniformity. Everyone would follow the most successful method. Press the right button, and the chocolate will appear, at the time of our choice.

A careful look through all of the accounts of revivals in this book will show that, even amongst mainly Methodist revivals, the Spirit of God used many different ways of acting in times of revival. This lack of uniformity is proof that revival could NOT be had at any time that one might choose.

Sometimes revivals broke out before the special services started. On a few other occasions no special services were used, but a revival progressed by purely normal means. Often enough, the special services produced no results for some days, or even weeks, until, at a certain point, the Spirit of God came, and gave a blessing. There were also a great many instances of special services where no special results came at all. There is also the instance of the "Calvinistic" revival on the Manning River in N.S.W. in 1859.

This variety also follows a very good Scriptural principle, reflected in the saying of Christ, "The wind blows where it wills. You cannot tell where it comes from or where it is going. So is everyone who is born of the Spirit." It is very important that this variety should exist, or sinful men would reduce the work of the Spirit to human laws of sociology or psychology. This is the only way we can know that God has done it.

By following "institutionalised" methods, the evangelism of the churches perhaps became more effective, in certain ways, for a while. But, there was less of real revival, less of real prevailing prayer, and less of the best kinds

of holiness. So the temporary successes of mass evangelism helped to mask the fact that quality of evangelical spirituality was slowly evaporating.

Because there was less real spiritual quality in what was happening, there tended to develop more aspects to the whole enterprise that increasing numbers of people were unhappy about.

Some of These Insights were Realised at the Time

Some of the factors mentioned above were realised at the time, and were written about in the church papers. The following quotations illustrate this.

Summary:- (a.) The Value of Saintliness, and of Ordinary Means\;
(b.) The Role of California Taylor in the Changing Scenario\;
(c.) The Rise of Professional Evangelists.

(a.) The first of these articles was in some ways impractical and unrealistic, but contained a number of important insights. It appeared in the "Christian Advocate" in 1866, under the title "The Importance of Ordinary Means in Promoting the Revival of Religion."

"The Church of Christ ought not to need what are usually called revivals, for she ought always to be full of life. That which needs reviving is dead or nearly so. He who is alive, no more needs reviving, than he who is well needs curing. And it is by the agency of men and women who do not need reviving, because always themselves alive to God, that revivals come upon the ever-fainting Church of the ever-living God.

Times of refreshing from the presence of the Lord we may suppose that even the Church in heaven knows, when from the great ocean of Divine love some higher tide swells along the shore, and hearts always full overflow with bliss.

And much more does the Church on earth need, that, like the cool sea breeze after a long oppressive summer's day, or like the breath of sweetest flowers across some rough and dusty highway, the Holy Spirit of God should frequently refresh her with His grace. But it is a widely different thing to restore the over-taxed energies of health, and to restore a waning, dying life. The pale invalid whose chamber window is open yonder to catch the cool breeze of evening, will not be fit for many a day. But yonder hale, but weary worker, after food and rest, will rise tomorrow ready for a full day's work again. Would to God the Church had fewer invalids and more hearty and stirring Christians, who both live themselves, and emit life on all around them.

Now we are inclined to think that one cause of the fragile and delicate religious life which we often encounter, is the neglect of the ordinary means of spiritual life and growth, and the craving for extraordinary means. Special preachers and Special Services are to be wonders, while the ordinary and essential and Divinely instituted means are slighted.

We can understand the revivalism of William Bramwell who was heard at early dawn in his chamber pleading with God for the manifestation of His saving power. Before the lark had sung her matin-song at heaven-gate this good man was at his Peniel, and thence came down with sweat upon his brow like some giant that all night long had been carrying a world upon his shoulders.

But how shall we understand the revivalism which gets to the early prayer meeting by neglecting secret prayer, or enjoys the protracted service night after night, while at home, a weary over-taxed wife and disorderly neglected children are an unlovely spectacle to the eye of God and man?

On such indiscreet earnestness our Master cannot look with unqualified approval, and His own weighty words should occur to the memory, 'these ought ye to have done, and not to have left the other undone.'

Let us take care then that we do not seek, even the priceless boon of spiritual prosperity in the church of God, as to promote a devil's revival elsewhere.

Special efforts derive their power from ordinary ones. Ordinary opportunities train us for extraordinary ones, as the daily drill of the soldier fits him for the occasional and extraordinary efforts of the day of battle.

The ministers among us who, like Bramwell and Smith, were almost invariably successful in promoting genuine and great revivals of religion, were men who themselves never needed revivals, and they were men who wielded extraordinary means with astonishing success, because they were scrupulous beyond all ordinary example in their use of common means.

They pleaded with God in their chambers, they feared Him and walked before Him in their families. They cultivated all the means of grace in their due proportion, they were men of great spiritual vigour and great spiritual appetite. And therefore it was that they moved ahead of the churches, like Mr. Greatheart in the Pilgrim's Progress leading the way for the women and the boys, for Mr. Despondency and Mr. Feeble-mind and Mr. Ready-to-halt. And men of the same athletic mould and manly courage were many of our laymen of renown." (1.)

Charles Finney would reject the idea that he never needed to be revived himself, and would say that he needed to be revived repeatedly and regularly, every few days. But many points in this article are very pertinent.

(b.) The second article, about California Taylor, was published in 1877.

"The Rev. William Taylor, of the Methodist Episcopal Church, is still continuing his evangelistic labours with unabated zeal, industry, strength and courage. When he made his first visit to Australia, he stood almost, or quite alone in the peculiar kind of work with which his name is associated. The Christian Church generally did not favour the idea of a life devoted to worldwide evangelism. The Methodist Church in the colonies welcomed his ministrations but the other churches did not give him much encouragement. A revival mission of so extensive a nature was not a familiar thing, was often misapprehended, and was sometimes spoken against by good men. As to the extra-Christian community, it freely displayed the antagonism which might have been expected. The lies which were told about Mr. Taylor in the colonies would form a curious collection of the devil's work. Some of the aged statements which have been flung at many other eminent workers, were circulated once more. Mr. Taylor was said to have slid down the pulpit stairs to illustrate the nature of backsliding, to have commenced a sermon with the words, "it's (pronounced-adjective) hot!" et hoc genus omne. But all this malicious silliness did not really hurt the man or his work. The fruits of Mr. Taylor's two visits to the colonies are constantly coming up to view, and no candid Christian can deny that his sermons were the means, under God's blessing, of many conversions and much edification. His praise is in all the Churches. And now that the world has grown familiar with the idea of itinerant evangelists, the prejudice against them is melting away rapidly. D. L. Moody, Dr. Somerville, Henry Varley, and others, are honoured names among all good men. But we incline to think that the pioneer evangelist - William Taylor - is first in merit as well as in order. His work in California, in the colonies, in Africa, in India, and in the United States, is a marvel of achievement for a single man. But he is still unsatisfied. A short time ago he left India to enjoy a holiday in his own country. This holiday meant an incessant round of camp-meeting work. Our latest news from America is that he has just found an 'open door' in Peru, South America. Thither he has gone, and there he will work for a season. And then, if his life be spared, he will return to his beloved India. The story of such a man's life will be one of the most wonderful records of successful evangelism this century can supply." (2.)

(c.) The third article, about the question of full-time or professional evangelists, also appeared in 1877.

"A few years ago, the idea of certain Christian preachers set wholly apart for evangelistic work was anything but favourably received by many Synods, Conferences, and Assemblies. Itinerant evangelists were deemed to be irregular people upon whom a very scanty measure of approbation could safely be bestowed. Men like Taylor and Caughey had to set themselves apart to the special work which they conceived to be God's will concerning them. But during the last few years the opinions of the Protestant Churches have undergone a great change, and now we find that no denomination is afraid of the words 'revival' and 'revivalist,' and each of them has their acknowledged evangelists. The Church of England in these lands has men like the Rev. Curwen Campbell who are devoted to revival work almost or quite exclusively under the name of mission preachers. The Rev. Dr. Somerville, who is stirring up the Churches and masses of Melbourne mightily by the power of the Spirit which dwells in him, is a venerable Presbyterian minister, who recently resigned his charge in Scotland that he might devote himself unreservedly to evangelism. Mr. Henry Varley, whose advent in Victoria is looked forward to with considerable expectancy, and whose labours on both sides of the Atlantic have been signally owned of God, is a Baptist. It is almost strange that a 'revival church' like ours should be without a special evangelist of intercolonial fame. But in Victoria Mr. Matthew Burnett is labouring under engagement to the Home Mission Society in a succession of circuits with a fair measure of success. And as to South Australia, in the Methodist Journal of the 14th instant, we find an account of some special services at the Pirie-street Church, conducted by a young minister reputed to be gifted with exceptional powers of speech, in which the following remarks occur;- 'The plan adopted of inviting a mission preacher, has proved itself a judicious one, and we strongly think, after watching the services throughout, that if Conference could induce the Rev. D. O'Donnell to give at least twelve months to the work of evangelisation - united if advisable with Home Mission advocacy, and directed by a select committee, that great good would be accomplished. Mr. O'Donnell does service which would be straining to most men, with comparative ease to himself, and his services are pitched in a natural key that is likely to give permanency to the results. Such agencies are now recognised as in the order of God and nature, and the sooner we make provision regularly and systematically for this class of agency, the better.' After this, we are inclined to ask whether there is not in the New South Wales and Queensland Conference some brother whom God has endowed especially for evangelistic work, who is willing to be separated to this particular kind of labour, and who might be appointed thereunto by his brethren." (3.)

Change:- Aspects of Decline in Spiritual Quality

Summary:- (a.) Decline of Spiritual Vitality,
(b.) Decline of the Class Meeting,
(c.) Decline of Power in Prayer,
(d.) Business Rather than Spirit in Church Organisation,
(e.) The Sin of Busyness in Ministers, etc.

(a.) From the point of view of making an analysis, the question of the degree to which Spiritual Vitality might exist at any time, can be treated in isolation, like many other subjects. There is hardly any doubt that Vitality from the Spirit of God declined in Australia, during our period and area of study, from 1830 to 1880.

Perhaps the clearest example which reflects this decline in spiritual vitality is seen in the fall-off in emphasis on preaching about "perfect love," or "entire sanctification," as a regular subject for normal preaching.

Another example is seen in what the Rev. George Martin said about his overwhelming experience or vision of the holiness of God, when he was in the Kiama Circuit (1867). He said that this experience fitted into a context where the Methodist people of the time had been brought up upon a diet of Methodist biographies, where experiences of this kind were better known. On the other hand, when he wrote out the account of his experience (in 1905), such experiences were almost unheard of amongst the Methodists of that later time.

These simple details are indicators of the much more widespread decline of spiritual vitality which had occurred in that period, despite all the efforts at promoting revivals, and holding extended evangelistic campaigns.

By the start of the Twentieth Century, the older spiritual biographies were no longer being widely read, or were hardly being read at all. A part of this change in taste for spiritual reading must, however, be laid at the feet of the changes which helped bring about the rise of Modernist theology. This, however, is a story for another day and another book.

(b.) The class meeting declined steadily from about 1850 to 1880, and possibly even earlier. By then it was no longer possible to enforce the compulsory nature of attending a class meeting, as the one condition of being a full member of the Methodist Church, although some ministers still tried to do so.

No doubt there were many causes of this decline in attending class meetings. The nature of life in a more complex social structure, and the commitments that this generated for everyone, made it much harder for many people to attend such a meeting as regularly as was required by the Church rules.

John Wesley had once said that if the class meetings died out, Methodism would also be dead. Supporters of the class meeting remembered this saying, and reflected upon the great spiritual value that this meeting had been for them over so many years. After 1880, Christian Endeavour arose, and was more multi-denominational than a class meeting, which was purely Methodist. So, Christian Endeavour took over in many Methodist churches, as well as in many other denominations and the class meeting structure largely collapsed. After the Second World War, the Christian Endeavour Movement, in its turn, collapsed.

(c.) Decline in the power that many people had in prayer has already been mentioned earlier. Probably, this was the first casualty in the list of features which declined. The other things all declined, as a result.

Charles Finney mentions in his autobiography quite a list of people through New York State who had great power in intercessory prayer, during the time when the early New York revivals were taking place, between 1825 and 1830. He knew that this power in prayer was the key to the real spiritual impact of these revivals. He had learned this from his own experience in prayer. (4.)

There is some evidence of real power in prayer in the earlier Australian revivals described in our book, and similar power in prayer appears sometimes later, but the increasing degree of lack of attention to effective prayer is also very evident.

(d.) In the early days of Methodism, quarterly meetings, and similar conference happenings, were spiritual occasions for the enriching of members, and for the conversion of outsiders. They were major inspirational occasions. Many times they were not primarily business meetings at all, although the business got done. The denominations were smaller, and less business was involved in running them. By 1860 to 1880, the Wesleyan church machinery was

huge, and it got much bigger still. So, we find instances in the N.S.W. Conference in 1877, and in the Victorian Conference in 1879, when the pressure of business was so great that they missed out having a "Conversation on the Work of God", and a motion to organise "special meetings" for the year had to be picked up by the President some time after the Conference was over.

This tendency became pervasive in Australian Methodism at all levels, as time passed.

(e.) In this way we are introduced to the sin of busyness, which is now so characteristic of Western Christians of every shape and size.

It is not a sin to be busy, of course. The sin is in the relative quality of what we are busy about. The sin is in being so busy doing secondary things that the primary things do not get done, or have insufficient attention paid to them.

It has always been necessary for a Christian minister or worker to be very busy doing the Lord's work, except when holidays are deservedly due. Today, the list of secondary things which such a person may be required to do, or which he or she feels under an obligation to perform, is sufficiently long so that the spiritual life generally, and the life of prayer in particular, are heavily restricted, and can become non-existent.

The earliest Methodists had a balance in their routine which gave many of them a prayer life of good quality, and thus they were able, at times, to prevail in prayer for the outpouring of the Holy Spirit upon their work.

This balance, which heavily emphasised self-directed education, including general learning, wide devotional reading, Bible study, and much prayer, was learned early in their Christian lives, because it was practised by those who had won them to Christ, and by their class leaders. John Wesley himself enforced this kind of devotional life on all his travelling preachers. Wesley said that his preachers should spend eight hours each day reading and praying, eight hours working, and eight hours eating and sleeping. To do this, one should rise at 4 a.m. to begin the devotional side. No doubt it also involved going to bed earlier than we are inclined to do today.

For the first one-third of the Nineteenth Century, this heavy emphasis on self-directed education, and extensive prayer, was practised by the leading Methodists, more or less.

By the 1860 to 1880 period, this practice had declined somewhat. In the Twentieth Century we have reached the logical conclusion of this trend, and are more likely to spend sixteen hours per day working, eight hours eating and sleeping, and almost none reading or praying.

For many of these years, people knew that praying held the secret of success, but still they did not do it. Now, this secret of success - the possibilities of the prayer life - has been passed over, and ignored, for so long, that this secret of success is no longer recognised by many. For so long now, success has been sought in the direction of better means, ideas, techniques and methods. This is the sin of busyness. Today, we are experiencing the bitter fruits of it.

The Decline - Summing Up

Perhaps the simplest way to sum up what has been said so far in this chapter is - that THE MEANS of working for God HAVE GOT BETWEEN THE BELIEVER AND GOD. We are keen to improve our techniques and methods, and have paid a lot of attention to the means we use, hoping that God will use them. But in so doing, we have ignored the royal road to the Throne of God, from whence all power comes.

It can be truthfully described even more bluntly, although none of us would like to admit that this description is true - "WE RELY UPON THE MEANS MUCH MORE THAN WE RELY UPON GOD." This is undoubtedly correct, and is reflected in the very small role which urgent prayer for the success of the gospel plays in the life of most congregations.

We could even say: - "The means have become more important than God. The means are expected to be our salvation, instead of God. Our work has become our idol, and God is largely ignored."

(a.) The believer has a task to perform for and with God. This task is determined by whatever job we have, whatever church we serve, or whatever other activity which takes up our time.

(b.) We use means to do this work. Naturally, we want to improve our methods, ideas, etc., so that we can be more effective. And this is good.

(c.) But the means have so filled our vision that we have lost vital contact with the God whom we ultimately hope that we are serving.

(d.) Regarding working toward revival in the churches, and the transformation of society by means of the outpouring of the Holy Spirit upon our communities, there will be no revival until this situation has changed. God must come before the means we use, and the job that we do. Revival comes from God. It does not come from the means we use. The means are relatively unimportant.

We no longer learn from believers in the past who knew the path to God's power, and who saw God do great things in their midst, in answer to their prayers. Jesus said, "Ask and you shall receive." But we do not. Jesus said, "Men ought always to pray, and not to faint." Many of us have fainted already, but we persist in using means, which cannot help us by themselves, and we do not persist in prayer, until the answer comes.

When Did the Main Church Growth Occur in Australia?

Summary:-

- (a.) The Role of Immigration,
- (b.) The Main Periods of Growth,
- (c.) Why Did Some Local Revivals Not Produce Growth?
- (d.) Where Did the Main Traditions of Revival Come From?
- (e.) Preaching to the Converted.
- (f.) The Holy Spirit must be honoured.

(a.) Immigration was a key and general factor in favour of Church growth, right through the Nineteenth Century in Australia. Especially is this true in certain periods of rapid growth of the population, such as, when the gold rushes were on, and when new areas were being developed for agriculture.

(b.) After this has been taken into account, the main period of Church growth, in the denominations which looked to evangelical revivals for their success, was from about 1858 to about 1870.

This was the period of the 1859 revival, when a tidal wave of revival swept around the world, and also had an impact here. It was also the time when California Taylor and Matthew Burnett worked, in the afterglow of that revival.

When notice is taken of the ups and downs of Methodist full members, we find that membership numbers for the Wesleyans in New South Wales and Victoria generally kept on growing until 1870. After that year, some declines took place which we have noticed in the relevant chapters, and noting also the concern about this decline which was expressed at the Conferences.

(c.) The Wesleyans in New South Wales and Victoria made some attempts to keep the revival fires going, or to re-ignite them, through the 1870s. But, for

several of those years, the membership declined. We must remember the method by which their full membership numbers were counted, and the difficulties which flowed from that.

Even when revivals seemed to flow much more freely through Victoria, in 1873, the membership still declined slightly. When revivals seemed to flow again in 1877, the increase in full members was relatively small.

Church membership seemed to grow more steadily in South Australia, where the Primitive Methodists, and the Bible Christians, were much stronger than they were in the other colonies. Their emphasis on revival and evangelism, added to that exercised by the Wesleyans, seemed to have produced this more uniform growth in the Nineteenth Century, until Methodists composed about a quarter of the population, by the year 1900. But even there, the spectacular Moonta Revival of 1875 did not seem to spread much.

The conclusion we should draw, perhaps, is that the evangelical denominations grow best WHEN THERE ARE WIDESPREAD REVIVALS, and not necessarily when there are local revivals which cannot combine into something larger. There is nothing wrong with local revivals. Thank God for them all. But the denomination will grow when there are a great many local revivals, and not when there are only a few.

An interesting lesson in this area comes to us from the Second Great Awakening in the eastern states of the United States of America. In the period from the late 1790s to about 1830, a radical transformation took place in the place and power of the churches. The number of members sky-rocketed. This was not due to immigration. It occurred because a great number of local revivals took place, in answer to the call to prayer by all the Protestant denominations. It was estimated that, in that period, on the average, five hundred local churches experienced revivals each year, and the total of church members in the various participating denominations rose by fifty thousand every year. This impact continued, more or less, for over thirty years. A kind of tradition of revivals was created in that area, in that period. That is Church growth. That is what revival can do. (5.)

This kind of revival impact occurred to a modest degree in Australia through the 1859 revival, and the work of California Taylor and Matthew Burnett, who worked for a few years in the afterglow of that movement. However, it must be said that the 1859 movement did not impact in Australia on the same scale as was seen in some other countries.

So, the key to great Church growth is widespread revival, or a great many local revivals. A few will not do the job.

Another way of describing this is to use the picture of the wind, and the tide. The sailing ship is becalmed, until a wind comes up from the right direction. Then progress is made. At other times, there is a period like being in the doldrums, when no progress seems possible, or only with great effort. But, then the wind comes, and progress is much easier.

People can struggle to escape from the pressure of an outgoing tide. But when the tide changes, progress can be made. The new tide can even carry you along much more quickly toward your goal than you could achieve by yourself.

One missionary used the picture of a new, clear atmosphere. In his struggle to preach the gospel in a certain tribal area, he felt as if the atmosphere was loaded with evil powers, and had a choking effect on all he did. But, when the Spirit of God came in power, he felt like a change in the atmosphere had occurred. A wind had arisen to blow away the old, foul atmosphere, and progress was made.

This seems to me to be the kind of picture about Church growth which comes to us through the story of the Australian revivals, up to 1880.

(d.) Australia was powerfully affected, of course, by such "winds of the Spirit" from elsewhere.

This raises the point, mentioned earlier in passing, that a tradition of revivals, or a prolonged period of repeated revivals, can create a magnificent impact for good over wide areas of any country.

Australia has certainly gained greatly from the wonderful tradition of Methodist revivals throughout England, Wales and all parts of Ireland, from 1739, for a hundred years and more. It also was greatly blessed by the Calvinistic revivals in Scotland and Wales, in the same period.

Especially did the many revivals in Cornwall pour blessing on Australia.

In Cornwall, the Wesleyans and Bible Christians had such a wonderful tradition of powerful revivals. The Yorkshire revivals of the Primitive Methodists were also very important. But the Methodist revivals which impacted upon the spiritual life of Australia occurred in many parts of England, Wales, Scotland and Northern Ireland, and to some degree also in the United States.

When one considers these earlier English revivals, from 1790 to 1840, or even back to 1739, one can see a powerful tradition of revivals. There were local revivals repeatedly, and often combining into a more widespread movement. These British revivals brought great blessing to many parts of the world, and certainly to Australia.

I consider this to be a key lesson arising from these studies of revivals in Australia.

When we turn to look at the future, so far as Australia is concerned, we see this enormous challenge.

WHAT BLESSING COULD THERE BE TODAY, TO AUSTRALIA, AND TO MANY OTHER PARTS OF THE WORLD, IF SUCH A TRADITION OF REVIVALS COULD HAPPEN AGAIN!

(e.) The final factor to notice in this section is that, at times, the Methodists in the Nineteenth Century experienced a problem which has become very great for us. That is, that special evangelistic efforts are now often reduced to preaching to the converted only. The kind of people for whom the message is primarily intended are not present, and so cannot benefit from the Gospel.

In the most part, during the Nineteenth Century, Methodist full members represented a "hard core" only. They were the people who had enough commitment to attend the class meetings. The general congregations which attended the public worship on Sundays were much larger, and it was often from amongst this larger group that the converts came, during evangelistic efforts, or during revivals. Especially was this so, with the children of church families. But, some outsiders were still reached, especially by men like Matthew Burnett.

Occasionally, the situation arose that the congregation consisted only of people already converted. The early Methodists of all varieties overcame this by open air preaching. Matthew Burnett did the same. In due course, the Salvation Army did so too, although they did not appear in Australia until after 1880.

Several of the Wesleyan leaders in the 1870s deplored the decline of open air preaching.

So, the situation of having unconverted people, or those who were only partly converted, in the audience, as a normal feature, was a notable factor in these revivals. We do not enjoy this so much today, and it affects greatly what we can do, so far as evangelistic outreach is concerned.

The use of open air preaching is also a method which does not hold the possibilities for us today that it held in the past.

But, we must beware that we do not commit the fallacy described in the "summing up", at the end of the previous section. The fallacy is that we should become engrossed in casting around for a new method which would perform the same service for us that open air preaching performed for our ancestors. The urge to find a "new evangelism" has got between us and God, just as other things have, at other times.

Coping with the fact that we usually preach to the converted only should simply make us turn to God for a solution. God is able to show us what to do, in our very different age. The key is that even the most ingenious method will not achieve greatly for the Kingdom of God unless the Holy Spirit is poured out.

(f.) It is, I believe, essential that we should seek first the outpouring of the Holy Spirit upon us, and upon all we do, and then the question of what methods we will use will look after itself.

God has to be honoured, in the way we try to have revival. We have tended to rely upon methods that we knew. We have relied upon these methods more than we have relied upon God. This is proved to be true by the fact that, now that the old methods have gone, we do not know what to do to have revival.

So, here is another key lesson arising from these studies.

God has to come first again. The Holy Spirit has to be honoured in a deeper way than we have been doing recently. Then God will answer our prayers, lead us into new areas of victory, as He has done in the past. Our fathers saw God triumphant, regardless of what obstacles faced them. By more thoroughly turning our attention back to the real source of all power we can again see the Gospel progress greatly here in Australia.

Australian Revivals After 1880?

I have not studied this later period in such detail, but, some of the initial impressions that have been gained, so far, are these:-

(a.) Revivals tended to become mass evangelism. Often this resulted in there being little or no real revival present in what occurred.

(b.) The methods used in mass evangelism tended to confuse the distinction between itself and revival. Perhaps because mass evangelism used means and methods which had once been used in real revivals, and because some conversions did continue to occur, mass evangelism tended to be called revival.

We have noted how, already, the means used dominated what could be done. So, any attempt to promote revival naturally became just another evangelistic campaign.

This had the effect of limiting God, and of destroying original possibilities of doing something different.

(c.) Some of the problems arising from declining fervour, which we discussed earlier, combined with the peculiarities of mass evangelism, tended to make people dissatisfied with this whole approach to outreach, and to the possibilities of church growth that went with it.

(d.) Another major area of interest which relates to the history of evangelical revivals in Australia is the rise of Theological Modernism, and of extreme forms of Biblical Criticism, which impacted upon the Churches.

One of the aspects of this factor, which W. G. Taylor, for one, came across many times, was a supercilious attitude of intellectual superiority which developed amongst some of the people affected by Modernism, in looking down in pity upon the older evangelical message, and upon those who preached it.

This attitude of intellectual superiority still persists today, in some of the theological seminaries, although, from a philosophical point of view, such an attitude is entirely unwarranted.

(e.) A number of revivals occurred in parts of Australia in the first few years of the Twentieth Century, associated with concerted evangelism.

Historical Research Needing to be Done

Only a few comments can be made here, as the overall job is endless.

(a.) With reference to the period up to 1880:- The early records of all denominations need to be reexamined, for any information about revivals in these various denominations. Nothing much will be found in official histories. Denominational newspapers are a possibility. Minute books and biographies might reveal something.

(b.) After 1880, and up to 1914, the records of a wide range of evangelistic activities exist, for some, perhaps all, of the Christian denominations, as well as many independent organisations with specialised interests in that direction. The question should then be asked as to what extent real revival was experienced in all this. Undoubtedly there was some revival.

(c.) The period after 1914 has had a number of additional or different features which also need to be explored further, in regard to the nature of our evangelism. Again, we must ask if real revival occurred, and to what extent.

(d.) Regarding the visiting and local evangelists, while biographies of one quality or another exist for some of these preachers, there are still many for whom no biographical analysis has yet been produced. Those who still lack such treatment include W. Corrie Johnston, Mrs Serena Thorne Lake, Mrs. Hampson and Matthew Burnett. There were many other visiting preachers whose names are now much less well known even than these.

(e.) There is no adequate treatment of the impact of German theories of Biblical Criticism on the Methodist Church in Australasia, or the impact of Modernist and Liberal theologies on evangelism here.

There seems little doubt that modernism and extreme Biblical criticism produced major changes in the outlooks of church leaders, and of many lay people, which made revivals appear unpalatable to the minds of many, so that efforts to secure revival became neglected and scorned. The revivals were associated, in the minds of many, with emotional and anti-intellectual conservatism, and with American Fundamentalism.

(f.) A helpful study would be to look at the role of prayer meetings in the churches, over the years, the varying value that was placed upon them, and to analyse what people prayed for, in these meetings.

Interest in praying for revival, in so far as it existed at all, by the middle of the Twentieth Century, had passed to the Brethren and Baptists and the nascent Pentecostal groups. The Charismatic people have also inherited this interest.

(g.) Methodists by this time were looking for some other type of evangelism which appeared to them more intellectually respectable. Most other denominations were doing the same thing. All the forms which have appeared, and have been tried, in recent years, have not achieved anything of great note. This is probably not because the ideas are no good, but because, like Church Growth theories, they all require that real spiritual vitality and revival should already exist. In other words, the new evangelism ideas would probably all work if revival already existed in the Church, but it does not exist, amongst the white churches, anyway.

So, a study of what styles of evangelism were thought to be acceptable in the mainline denominations in Australia during the Twentieth Century would be illuminating, although it would largely be a study of a succession of failures.

CHAPTER TWENTY - TWO

TWO CONCLUDING MEDITATIONS

While there are many questions and aspects which might have been reflected upon here, only two will be raised here as part of this book.

The first of these will comment upon the relationship between, Protestant evangelical religion generally, and evangelical revivals in particular, on the one hand, and World-View Philosophies of Civilization, on the other hand. The second will deal with the special role of prayer before revivals.

22. Two Concluding Meditations

1. Revivals and World-View Philosophy

Summary:- (a.) What is a World View Philosophy?
(b.) Knowledge of God, and Knowledge of the World
(c.) Civilization Depends upon the Quality of its Philosophy
(d.) The Task of Philosophy for a Christian.
(e.) Success and Failure in the History of Revivals

In the previous chapter, our analysis of the historical events which were described in the main parts of this book did not include any evaluation of the way the revivals impacted upon the whole range of Australian society, including what we might call "the life of the mind."

Were these revivals simply soul-saving efforts? Did the revivals have an impact upon some aspects of society, but not on others? Did they promote an outlook on life, or promote certain basic ideas about life, which might have had a wider impact than in the evangelical churches only?

(a.) A World-View Philosophy is a set of assumptions, beliefs and opinions about the nature of reality, about the value of human life, about God, about what is right and wrong, about the nature of beauty, about what is valuable and important, about what society should be like, about justice, about what we should do with our lives, and about life after death, and the spiritual world.

Whether people realise it or not, every thinking person in the world has a world-view of some sort. Without fail, everyone lives according to their world-view. People might SAY they believe one thing, and do another. But we can tell what their world-view actually is by the way they live, more than by what they say.

Every world-view has a set of religious opinions included inside its basis. In this sense, every person in the world is unavoidably religious.

We each gain our world-view with our mother's milk, and with our childhood, education and social experiences.

This does not mean that our world-view has been properly thought out. We usually pick up bits and pieces of it from all over the place, without knowing if it all fits together in a properly sensible way. We may not have taken steps to eliminate logical mistakes from our world-view. We may not have tried to see that many of our opinions are supported by evidence.

Christians have an obligation to think, and to love God with all our mind. This includes working at having the best understanding of life and the world that we can. If Jesus Christ is the Truth, we need to know the truth about as much of life as possible. We need to know what it means to bring all areas of life into submission to the Lordship of Christ, and the Kingdom of God. Not simply in our personal lives, but every detail of society, as well.

(b.) Protestants have often failed to realise that all of our assumptions, beliefs and knowledge, including all of our supposed knowledge of God, are gained through quite natural mental processes and experiences.

There are not two types of knowledge, gained in two different ways - knowledge of God gained from the Bible, and knowledge about this world gained from everywhere else. Each person has just one body of material in his or her brain entitled "This is what I believe."

Too many times, Protestants have imagined that their knowledge of God has been gained differently from all the rest of human knowledge. In this sense, knowledge of God has had to be put into a different mental pigeon-hole from the rest of knowledge about every other aspect of life.

Protestants have been strong believers in Special Revelation through Jesus Christ, as revealed in the New Testament, and have often tried to play down the possibility of any General Revelation of God which might come through nature, or through other experiences of life apart from the Bible.

Evangelicals have often put knowledge from the Bible into a different category from knowledge in everyday life because they wanted knowledge about God to be much more certain than ordinary knowledge.

These kinds of problems can make it hard for people to relate their beliefs about God to ordinary life, and to many of the aspects of the society in which they lived.

Some of our ordinary beliefs are tested by experience. In daily life we run into experiences which we cannot understand well in terms of our present beliefs. This leads us to refine what we believe, and to change our minds about some things which we previously thought we understood. In this way, our knowledge develops and improves.

The "Scientific Method", for example, operates in this way. But the scientific method has the additional feature that includes deliberately testing theories and beliefs, in order to improve them. The scientific method is not some magical formula for gaining absolutely certain knowledge. It is a way of asking questions, and of testing possible answers to those questions, to find out which answer seems to be the best one, so far as we can tell at present.

In addition to knowledge which has been tested and improved, more or less, by our experiences, we all have many beliefs and assumptions which have never been tested, or which are very hard to test. Every world-view has a long series

of beliefs of this kind at its foundation. Most religious beliefs fit into this category.

Obviously, where beliefs or opinions cannot be tested, or are very hard to test, we can very easily believe many things which are not true, without us ever realising that we have been seriously mistaken. The vast range of religious opinions which exists around the world is evidence of this. They cannot all be true. Even the range of beliefs within Protestantism on many issues is such that the opinions cannot all be true.

So, we can see the importance of being very careful, and very humble, about our trust in God, and our Christian beliefs. We should be careful to know why we believe what we believe.

(c.) One of the great contributions made by the Alsatian missionary Albert Schweitzer was to analyse the character and quality of opinions which is needed in order to undergird a successful civilization in the modern world.

(1.)

His conclusion was that civilization is basically ethical. In other words, what gives the great positive character to a civilization is the ideas about what is right and wrong that the people all agree to practice, and the scale of values that they uphold. In most cases, moral views that people hold are based in their religious beliefs.

He believed that the quality of civilization in the modern world was disintegrating in many ways. (He is not alone in that.) He thought that the only way to avoid a future collapse in the world's civilization is for there to be a very high ethical standard which would be agreed to, and practised by, a sufficient number of people all around the world.

In other words, he wanted to see a high quality world view philosophy appear, and become widely accepted and practised.

It would have to be "high quality" in two ways. It would have to be reasonable, and thus command the intellectual respect of many people. That is, it would have to be able to stand up, intellectually.

Also, the moral standard would have to be "high". Pure selfishness provides a very "low" standard. In certain ways the Hindu caste system also provides a "low" quality of morality, because of its treatment of the outcastes and "untouchables," and its general attitude toward lower quality people. Mahatma Gandhi fought against this aspect of Hinduism. A very "high" standard would be represented by thoroughgoing Christian love, if it could be applied in every area of life, and of society. Up to this point, I am a firm disciple of Schweitzer.

Schweitzer, however, did not believe that the New Testament provided the necessary intellectual power to establish its ethical ideal, and so he devised what he called "the world-view of reverence for life" as a candidate. Sadly, in the later years of his life he did not really explain all that he meant by this philosophical view. We only have fragments on the subject.

Also, Schweitzer did not spend much time talking about how he would get a majority of people around the world to agree to such an ethical standard, and to obey it, once it had been found, and its qualities recognised. He was largely a rationalist, and perhaps he thought that people would accept it once they recognised the force of quality in its ideals, and its intellectual power. The Christian knows that human sin is more perverse than this, and the power of God is needed to change the heart and life into conformity with the love of God. So, Schweitzer did not really face the question about how the ethical standard was to be brought to bear in the world, and put into practice.

(d.) It is part of the task of every Christian to come to an understanding about God, about himself, about the nature of reality, and about every other detail needed for us to live in this world, so that we can love and

obey God in every detail of our lives. This is a major and ongoing thing for us all.

Protestantism generally has often had a love-hate relationship with philosophy. People who wanted to rely upon the Bible only for their knowledge of God have often wanted to deny any role for philosophy, in their understanding of life and the world, because this might imply that their knowledge of God somehow came from the world, instead of from the Bible.

While Protestant Theology has a long history, it has never had a lot of success in dealing with the philosophical foundations upon which this knowledge of God is supposed to be based.

The Puritans were generally very good supporters of Parliamentary government, and placed a very high value on learning. Puritan writings often showed a wide ability to relate their faith to many aspects of life. (2.)

John Wesley was a very well educated man, who led the early Methodists in self-education. He led them in extensive awareness of meeting the needs of disadvantaged people in society, and in trying to apply the Gospel widely. Like Luther, Wesley was not interested in "philosophical foundations." At the basic level, he was interested in the Bible's message about how a man could be right with God. He believed in reason, and often appealed to it. So, in many ways, he was very wise, and supported the intellectual quest. But he was not interested in the philosophical foundations of our knowledge of God..

In the United States, two strands developed amongst the supporters of "revival". One sprang from the dramatic and fervent evangelism of George Whitefield, blossomed in the graduates of the "Log College", and turned bad in the efforts of James Davenport. The other was more fully intellectual, represented by the towering genius of Jonathan Edwards, and the educational standards expected in the training requirements of the Congregational and Presbyterian ministries.

In the Nineteenth Century revivals, these two strands developed further in the United States. In some aspects there was intellectual quality, represented by such men as Timothy Dwight, and a good synthesis developed between the Gospel preached and its application to every aspect of society, so that "the American way of life" became strongly influenced by evangelical theology. Indeed, the churches founded many of the institutions of tertiary education all around the country. The revivals played a large part in that.

Yet there were other aspects of the national outlook where proper education of men for the ministry was looked down upon as unnecessary, and even as a positive hindrance. Also, success in preaching the Gospel often became linked to producing a superficial response to a superficial message, although the superficial nature of it all may not have been realised at the time. Often, the Methodist preachers were part of this aspect of the national psyche, especially amongst those who worked on "the Western Frontier", as it steadily advanced. So, parts of the evangelical scene were anti-intellectual.

Certain major social evils were confronted, especially the slavery question, by many (but not all) of the northern churches. Problems of alcohol consumption were widely exposed and preached against. But, many other aspects of the status quo were accepted uncritically, particularly some of the less worthy economic features of society.

In the United States, this anti-intellectual approach developed even further in the Twentieth Century, with the Fundamentalist Movement's attack upon apparently Godless educational standards. Their efforts included making their own academic institutions, often of a lower academic quality, because the evangelicals had so much trouble holding their own in the better quality universities of that time, which had become almost fully secular. (3.)

In the academic mind, for many years, the very revivals which had been the power of God to salvation for so many, became tarnished with the anti-intellectualism shared by many evangelical Christians at that time.

These comments about the past point to the fact that Protestant evangelical theology has had a chequered career, so far as the transformation of society is concerned. A basic part of that problem arises from the persistent inability to express an evangelical world-view philosophy with sufficient intellectual rigour.

So, the views of life and the world which evangelical preachers had at their fingertips to use in declaring their prophetic message to the world, were limited in many ways. These limited prophetic messages were often delivered by a preacher who suffered from an anti-intellectual attitude of mind.

The revivals have in fact provided more of the power whereby, not only have many lives been changed by God's grace, but the prevailing evangelical views (with all their faults) of what society should be like have been brought to bear upon a wider range of people. Although the message might have been better, the revivals have succeeded in changing people, and in spreading some aspects of the prophetic message. If the message had been better, the long-term success might have been better, also.

(e.) The history of revival movements in various parts of the world contain many examples of the transformation of societies by the power of the Gospel. English society has been lifted many times in this way. American history also testifies to it. Fijians and Maoris, and many others in the Pacific, were turned from cannibals into being gracious examples of Christian saintliness, radically changing their whole society. The power of the Gospel, as seen in revival movements, provides many testimonies to honour the Lord's Name, in many parts of the world, in the transformation of society.

In the Australian revivals that we have been considering in this book, the Wesleyan input provided a fervent and often dramatic preaching of the Gospel, although the Wesleyans were frightened of "mere animal excitement" There was also a great concern for certain aspects of social betterment, which we saw especially in the temperance movement, and in the work of Matthew Burnett.

The later period of the Nineteenth Century was the heyday of the Sunday School movement in Australia, when a high proportion of children in the whole country attended Sunday School. Especially this was true in areas affected by the revivals. This factor alone strongly affected the tenor of society here.

The revival preachers and evangelists were not often philosophical thinkers, so they did not necessarily manage to set out their view of life in a systematic way, or in good detail, or make it cover every area.

In some areas of Australian life they accepted the status quo without criticism. No doubt some of these aspects of society deserved to be criticised, and should have been brought under the judgment of the Gospel. Unhelpful stereotypes prevailed in some areas as to what was right or wrong.

But, the revival preachers did apply the Gospel directly to some areas of life and society. But they did apply the Gospel to their society as widely and as best they knew how.

However, it would be wrong to expect the Australian ministers of that time, of any denomination, to have any better qualifications in "World-View Philosophy" than was evident in their co-religionists in other parts of the world.

The evangelical message generally, and revivals in particular, emphasise the power of the Gospel to transform the lives of people. Those who wasted their time and talents learned to make better use of these things, and this often served to lift their status in society.

Today, it is a task shared by all Christians, not only to be transformed themselves, by the grace of the Lord Jesus Christ, and by the fruit of the Holy Spirit, but also to think better.

In this way, better understandings of life and the world will not only improve the message that we proclaim, but will produce better long term results

in the transformation of society according to the Gospel. Then may come to pass, to some degree, a better practice of justice, and a better level of fulfilment of the Lord's Prayer, that the Father's will should be done on earth, as it is in heaven.

2. The Role of Special Prayer Before Revivals

Summary:- (a.) The Basic Need - Prevailing Prayer.
(b.) The Key (partly) in our hands.
(c.) Analysis Of Prevailing Prayer.
(d.) How Can It Be Done?

(a.) What is needed in Australia for there to be a widespread revival, which will reinvigorate all the churches, win a great many Australians to allegiance to Jesus Christ, and transform our society?

Undoubtedly, the simple answer to this question is:- PRAYER. More of it, and of better quality.

In more detail, there is a great need for deeper experience in prayer, by a greater number of Christians of all denominations, so that people will be able to learn prevailing prayer - prayer that actually achieves the answer. This lesson can then be applied to the great need for revival.

This is by far the greatest need.

There are lesser needs. Amongst these could be listed perennial problems, such as the need for better theological understanding; for better knowledge of the Bible, and for getting better value from the study of Church History.

Under this last point, regarding the value of Church History, I believe there is a great need for us to understand better the lessons which can be gleaned from the history of revivals, so that perhaps a wiser and greater tradition of revivals can be fostered in Australia, which will in turn bring untold blessing to many other parts of the world. Such a thing is well worth living and dying for.

My previous book, "Evangelical Revivals in New Zealand," written jointly with the Rev. Roy McKenzie, of Gore, Southland, New Zealand, explores some of these matters in greater detail. Some study materials about these issues have also been prepared. (6.)

The future history of Australia could be transformed, radically and permanently, by small groups of earnest Christians, who have:-

- (i.) learned the subject of evangelical revivals well and wisely;
- (ii.) put into practice over a long period what they have learned and experienced,
- (iii.) thus creating a wise tradition of widespread evangelical revivals in Australia.

Learning is important. Wisdom is even more important. But prevailing prayer, in the Name of Jesus, to the sovereign God, for Him to send forth the power of the Holy Spirit, and thus to honour His own Name, in His own way - is the key to this subject - undergirded by all the personal qualities of character and life-style which we know as the fruit of the Holy Spirit.

May it be so, and may all the praise be to God alone, to Whom it is most justly due.

(b.) Prevailing Prayer - the Key (partly) in Our Hands

This is the key to experiencing revivals in the present and future, just as it was in the past. It is praying according to the New Testament pattern, in such a way as to receive from God exactly what we ask for.

In one sense, this prayer is a gift from God, worked in us by the Holy Spirit, who is the Lord. The direct action of God is involved at every stage.

In another sense, there is a science of the subject, which we can study, and can seek to put into practice. If we do not succeed, it can be due to our own sin and stubbornness. This must be carefully assessed. But, we must also remember that factors are involved which are beyond our control. We cannot manipulate God. God may choose to honour our boldness and perseverance, but we must beware of beating our own drum, and of having our own agenda, in our desire to see revival, and in our prayers for it to happen..

Many Christians experience prevailing prayer in relation to small, personal matters. However, very few people have experiences of this kind about matters of great importance, such as the outpouring of the Holy Spirit upon local churches, whole communities, and nations.

In this context, an evangelical revival can be described as the workings of the Holy Spirit, to an unusual degree, in convicting many people of sin. Often it is the case that this will happen first to Christians, and then on a wider basis, upon many other people throughout the community.

It is this wider picture which fulfils the words of the prophet Joel, that the Spirit should be poured out upon all flesh in these last days. It is also the key to substantial church growth, as we have seen. (John 16: 6 - 8.)

(c.) Analysis of Prevailing Prayer

Many helpful books on this subject are available. The following pointers are distilled from a chapter in Finney's "Lectures on Revivals." (7.)

1. Prevailing prayer must be prayer for a definite object.
2. The object prayed for must be learned by listening to God's will.
3. For both petition and answer, we must live in God's will.
4. Our desire for it must be intense, according to its value.
5. We must have right motives.
6. The Holy Spirit must intercede through us for this object.
7. We must persevere in prayer.
8. We must pray a great deal.
9. We must pray in the name of Jesus.
10. We must renounce all our sins.
11. We must pray in faith. God will do as He has promised.

Christians who are taught by the Spirit to pray in this way can be the channels of great blessings to the Church, and to the world. Learning to pray like this about revival even once would be a wonderful thing. How much more a blessing it would be for someone to have a ministry of intercession in this way for a prolonged period!

(d.) How can it be done?

There is only one way to describe the answer to this question - Turn to Christ. It must be His work through us. There are no gimmicks, techniques or short cuts.

Read John's Gospel, chapter 15, verses 1 - 17. There you will find the answer. Jesus Christ is the true vine, who produces fruit for the heavenly Father. Revival is His powerful presence transforming His people. All the power of revival is found in Jesus Christ, and comes to us through the merits of His atonement, and resurrection.

Another simple verse which gives us the key is Revelation 3:20.

If one wishes to find the best example of prevailing prayer in more recent Church history, this is to be found in the story of George Muller, and his work amongst the orphans of Bristol. His example of the life of prayer has been of enormous benefit to many people over many years. A great deal of the best kind of work in revival, and in evangelism, has flowed from his example, or from practising the same kind of prayer life that Muller practised.

He set out to show by his life that God is living, and that God hears and answers believing prayer which is carried out according to the New Testament pattern of prayer. Everything that Muller needed was to be sought directly from God alone.

A great deal of other evangelical activity has been carried out, for many years now, on this same general basis, of faith in God, and dependence upon God's promises.

As a general feature, in the stories that we have examined throughout this book about revivals in Australia, and evangelistic activities of various kinds, the same kind of prayer and dependence upon God was being practised.

While it is true that, at times not enough details about what happened have been preserved by those who were involved in the revivals for us to see this fact, yet, many times it is possible to see quite clearly that the story of real revivals in Australia depended upon the quality of persistent and prevailing prayer being practised by the leading Christians who were more directly involved in the work, and at other times by lesser known Christians who practised this kind of prayer in a more humble, hidden way.

Also, it was all part of a much larger picture around the world of revivals which were being experienced in many places.

In this way we are able to see how revivals occurred then, and how we will be able to experience more of God's power to move and save in our own day.

This is why they say "Revival comes from God."

NOTES

Chapter One. Early Revivals in N.S. W. to 1858. Pages 1 to 23.

I. Colwell. "Illustrated History of Methodism." pages 227 - 8. (quoted from Orton's Journal.) 2. Colwell. page 357.

Watsford. "Glorious Gospel Triumphs." pages 20 - 21. 4. Watsford. pages 21 - 22.

5. Watsford. page 19.

6. Watsford. pages 25 - 28.

7. "Christian Advocate and Wesleyan Record." 1860. page 138. also Udy. "Spark of Grace." page 127.

8. Udy. pages 129 -130. also Watsford. pages 25 - 28.

9. Watsford. page 28.

10. Clancy. "A Giant for Jesus." page 20.

II. Colwell. page 280.

12. Clancy. page 21.

13. Orr. "Evangelical Awakenings in the South Seas." page 25.

14. Colwell. page 251.

15. Colwell. page 246.

16. *ibid.*

17. Colwell. page 248.

18. Symons. "Life of Draper. " page 42.

19. Symons. pages 42 - 44.

20. Colwell. pages 250 - 251.

21. Barker and Hawkins. "Early Wesleyans of Pennant Hills." page 68.

22. Barker and Hawkins. page 69.

23. Turner. "Pioneer Missionary." page 276.

24. Barker and Hawkins. page 70.

25. Carruthers. "Lights." page 73.

26. Watsford. pages 121 - 123.

27. "Old Time Local Preachers" by Rev. M. Maddern, in "The Methodist." May 27, 1911.

28. Watsford. "Wesley Vale, Jerriwa Creek.", in "Christian Advocate and Wesleyan Record." July 21, 1858. page 20.

29. Watsford. "Revival in the Goulburn Circuit."

in "Christian Advocate", August 21, 1858. pages 37-8.

30. Watsford. "Goulbum." in "Christian Advocate and Wesleyan Record." September 21, 1858. pages 54-5.

Chapter Two. 1859 Revival in N.S. W. Pages 24 to 37.

1. Orr. "The Event of the Century". chapters 2 to 5.
2. Orr. "The Fervent Prayer."
3. "Christian Advocate and Wesleyan Record." July 21. 1858. page 20. Also November 22nd, 1858. page 81.
4. "Christian Advocate." July 21. 1858. page 25.
5. "Christian Advocate." Feb. 3. 1859. page 123.

See also the reference to Rocky Point, December 8th, 1859. page 385.

6. "Christian Advocate." Sept. 21. 1858. page 54.
7. Watsford. "Glorious Gospel Triumphs." pages 123-4.
8. "Christian Advocate." Nov,22. 1858. page 80.
9. "Christian Advocate." Jan. 21. 1859. page 112.
10. "Christian Advocate." March 3. 1859. page 146.
11. "Christian Advocate." March 31. 1859. page 172.
12. "Christian Advocate." March 1. 1860. page 58.
13. "Christian Advocate." March 15. 1860. page 81. See also December 8th, 1859. page 377.
14. "Christian Advocate." August 2. 1860. page 190.
15. "Christian Advocate." October 25. 1860. page 260.
16. *ibid.*
17. *op cit.* page 261.
18. Robinson. "Free Presbyterian Church." pages 87 - 89.
19. Robinson. "Alexander McIntyre." pages 18 - 24.

Chapter Three. "California" Taylor in N.S. W. Pages 38 to 56.

1. Taylor. "Story of My Life." pages 302 - 303.
2. "Christian Advocate and Wesleyan Record." June 23rd, 1864. page 44.
3. "Christian Advocate." July 19th, 1864. pages 61 - 62.
4. *op cit.* page 62.
5. *ibid.*
6. "Christian Advocate." August 13th. 1864. page 75.
7. *ibid.*
8. *ibid.*
9. "Christian Advocate." September 8th, 1864. page 88.
10. *ibid.*
11. "Christian Advocate." October 4th. 1864. page 96.
12. "Christian Advocate." October 29th. 1864. page 109.
13. *op cit.* page 111.
14. *ibid.*
15. "Christian Advocate" November 24th. 1864. page 123.
16. Taylor. pages 305 - 306.
17. "Christian Advocate." December 20th. 1864. page 134.
18. "Christian Advocate." April 1st, 1865. page 3.
19. "Christian Advocate." June, 20th, 1865. pages 49 - 50.
20. *op cit.* page 50.
21. "Christian Advocate." July 15th 1865. page 67.
22. *ibid.*
23. *op cit.* page 66.
24. Watsford. "Glorious Gospel Triumphs." page 139.
25. *op cit.* page 140.
26. *op cit.* page 139.
27. Benson. "Methodist Crusades." page 7.

Chapter Four. Revivals in N.S. W. 1861 to 1876. Pages 57 to 92.

1. "Christian Advocate and Wesleyan Record." November 7. 1861. page 90.
2. *op cit.* page 91.

3. Carruthers. "Memories of an Australian Ministry." pages 30 - 33.
 4. "Christian Advocate." August 13. 1864. page 75.
 5. "Christian Advocate." August 26. 1864. page 82.
 6. "Christian Advocate." October 29. 1864. page 109.
 7. "Christian Advocate." December 20. 1864. page 132.
 8. "Christian Advocate." September 5th, 1865. page 89.
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 10. "The Methodist." July 15, 1905. pages 2 - 3.
 11. "Christian Advocate." February 15th, 1866. page 154.
 12. "Christian Advocate." February 18th, 1868. page 147.
 13. "Christian Advocate." September 5th, 1868. page 83.
 14. "Christian Advocate." May 1st, 1869. page 193.
 15. "Christian Advocate." July 31st, 1869. page 222.
 16. op cit. page 227.
 17. "Christian Advocate." Sept. 1st. 1869. pages 241 - 242.
 18. op cit. page 242.
 19. "Christian Advocate." Oct.. 1st. 1869. pages 252 - 253.
 20. op cit. page 242.
 21. "Christian Advocate." November 2nd, 1869. page 262.
 22. "Christian Advocate" Sept. 1st, 1871. pages 538 - 539.
 23. "Christian Advocate." October 3rd, 1871. page 562.
 24. "Christian Advocate." December 1st, 1871. page 593.
 25. "Christian Advocate." August 31st, 1872. page 745
 26. "Christian Advocate." October 1st, 1872. page 754. (This issue is also wrongly labelled as the September 1st issue at one point, and there is a second page numbered 745.)
 27. "Christian Advocate." Dec. 3rd, 1872. pages 790 - 791.
 28. "Christian Advocate." March 1st, 1873. page 842.
 29. "Christian Advocate." July 1st, 1873. page 65.
 30. "Christian Advocate." October 1st, 1873. page 113.
 31. op cit. July 1st. 1873. page 61.
 32. "Christian Advocate." September 1st, 1873. page 97.
 33. "Christian Advocate." December 2nd, 1873. page 144.
 34. "Christian Advocate." August 1st, 1873. pages 77 - 78.
 35. "Christian Advocate." Oct. 31st, 1873. pages 115 - 116.
 36. op cit. December 2nd, 1873. page 142.
 37. "Christian Advocate." July 1st, 1874. page 65.
 38. "Christian Advocate." July 2nd, 1876. page 64.
 39. "Christian Advocate." October 3rd, 1876. page 112. 40. ibid.
- Chapter Five. New South Wales, 1877 to 1879. Pages 93 to 112,
1. "The Weekly Advocate." July 21st, 1877. page 129.
 2. "Advocate." September 15th, 1877. page 194.
 3. op cit. page 191.
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5. Carruthers. J. E., "Memories of an Australian Ministry." London. Epworth Press. 1922. Chapter 12.
6. "Advocate." August. 21st, 1877. page 151.
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 10. "Advocate." August 31st, 1878. page 179.
 11. "Advocate." Sept. 21 st, 1878. page 203, and Sept. 28th, page 210.
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 14. "Advocate." May 17th. 1879. pages 49 - 50.
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