

**E A R L Y
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R E V I V A L S
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A U S T R A L I A**

**A Study of Surviving Published Materials
about Evangelical Revivals in Australia
up to 1880**

by

Robert Evans

**Research in Evangelical Revivals.
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P R E F A C E

It is a privilege, and a source of wonder and praise, to study the great works of God. Amongst the many interesting examples of these are the mighty workings of the Holy Spirit, as seen during times when the Spirit of God is poured out in the Great Awakenings and revival movements in the history of the Christian Church.

This book seeks to study those movements which occurred in the early days of white settlement in Australia, up until about 1880.

In a project of this kind I have become indebted to a wide range of people.

The main library that supplied my needs, and that I have depended upon very heavily is the library of the Uniting Church Records and Historical Society here in New South Wales. I am indebted to the Archivists over the period of research, Mrs. Joan Mansfield and Mr. Darryl Lightfoot, as well as to the Rev. Eric G. Clancy, and the other friends at the library.

The main theological library I have troubled is the Camden Library at the United Theological College, near Parramatta.

The State Archives of Tasmania, the State Library of Victoria, and the Mortlock Library of South Australia, have each sold me key photocopies and microfilms. The Mitchell Library in Sydney also has copies of a rare periodical that I searched.

Every student in the field of evangelical revivals in Australia (as in many other countries) is seriously indebted to Dr. J. Edwin Orr.

Here in Sydney, Dr. Stuart Piggin has also been very encouraging in all that I have tried to do in this area of research. The subject is a major interest of his, and his writings on revival are of great interest and value.

Other individuals to whom I am indebted include Mrs Mavis James, who is linked somehow to the Rev. Walter Lawry Mr. Graeme Wilcox, who is a descendent of James Rutledge Mr. Walter Ashby of Hobart, Mr. Travis McHarg of Melbourne, Mrs Margaret Lamb of Wollongong, Mr. J. R. Harbison, who is the historian amongst the members of the National Trust at Moonta, in South Australia. Mr. Colin Watson, who cares for the Uniting Church Archives in Adelaide, has also helped me considerably.

The photographs have been copied from old sources. I am indebted to Bathurst City Uniting Church for the 1861 portraits. Mr. and Mrs Reg. McDonnell have helped in preparing all of the photographic materials for use in the book.

Encouragement in this work has come from many people. I am thankful to you all. My wife, Elaine, has continually offered her love, and is a great source of encouragement. She has put up with my behaviour during the many, many hours spent in this research, and in the time I have spent at the computer doing the actual writing and editing, and has accepted the expense that it has cost us both.

Our prayer is that this story of the mighty acts of God will bring praise to His Name, and will spark a renewed interest in a sweeping revival in Australia in the near future. God grant that it may be so.

The first edition was published privately in December, 2000. 500 copies were printed commercially for the author. These copies are now all sold.

A corrected edition is now offered on the internet. No corrections are of strategic significance. Printed copies of this corrected edition will hopefully be published using a private method of printing and binding books which enables copies of books to be produced in small numbers as required, or on demand. This printed version will have a new ISBN number.

Robert Evans

INTRODUCTION

The purpose of this book is to draw attention to, and to delineate as far as possible, the evangelical awakenings and revivals in the early years of Australia's history since white settlement.

I first became interested in evangelical awakenings and revivals in the mid-1950's, soon after I left high school. Like most others who develop an interest in the subject, my knowledge began with reading about the major British and American movements.

There was a prevailing belief at that time in the circles where I moved in Sydney that Australia had never been blessed with widespread revivals. Before long, as I read what I could about the subject, it became clear to me that at least some revivals had happened here, even if they were not as epoch-making as some of the British and American ones.

The researches of Dr. J. Edwin Orr have served to open up the subject for us all. His researches have done this regarding the history of God's work in many countries, and this is true for Australia, as well. He has visited Australia many times. His book "Evangelical Awakenings in the South Seas" was published in 1976. The book, of course, covers many more countries than Australia alone. Only a few fairly brief chapters apply to Australia. But even that was a landmark.

I first heard him speak about revival in 1957. During his visit to Australia in 1979, there were many opportunities to discuss the whole area of interest with him. It was a privilege to have him as guest in our home. Twice I visited the Orrs in California, and he helped me with my collection of materials. He hoped that other historians would take up the task where he had left off. He died in 1987. There has been a response. For example, several recent publications written by the Rev Brynmor P. Jones have publicly taken up this task, so far as Welsh revivals are concerned. Dr. Stuart Piggin has also published material on Australian evangelicalism, which looks a little at the revival scene. Other historians have taken up the issue in more restricted areas of interest.

Up to the time when I began to prepare this book, however, no extensive or comprehensive history of evangelical awakenings and revivals had been written about Australia.

After I had been working on the first stages of this book for several months, the suggestion arose to work on a similar project about New Zealand with a newly acquired Kiwi friend, the Rev. Roy McKenzie. Roy is a Presbyterian minister, keenly interested in this subject, and he was ready to start immediately. Together, over the next eight months, we brought together the text of a book of about 370 pages entitled "Evangelical Revivals in New Zealand." Some more months were spent in editing the manuscript, and preparing master copies for the printer and publisher. This was a great experience for me, in preparing a large manuscript for publication, and also in finding out how little I knew about the history of New Zealand, its evangelism, and its church and missionary history. By mid-1999 I was able to return to the Australian project.

Originally, my purpose in writing this book was to produce a fuller, overall history of such movements in Australia, and hopefully to bring the story up to the middle of the Twentieth Century, at least.

As my work proceeded, however, it was quickly realized that this original purpose could not be carried out, within the confines of one book. Several factors operated here.

1. The first major problem was that there was too much material. So it was evident that more than one volume would be involved, if I was to finish the task. Or else, if I wrote one volume about part of the story, others could tell other parts. So, I made a decision to draw a line at the year 1880, and to prepare my book about the events before that date. If any second volume should ever

appear from me, perhaps it will tell the next stage, between 1880 and 1914.

2. The main difficulty, however, was that - while extensive accounts of revivals amongst the Wesleyan Methodists in Australia exist, from which to tell my story, this was not true for any of the other churches or denominations.

To a smaller degree, but not in a satisfactory way, there are some accounts of revivals amongst the smaller Methodist denominations - the Primitive Methodists and the Bible Christians.

So far as I can tell at present, there is hardly any information about local revivals in Australia amongst Presbyterians and Congregationalists before 1880. I have found a little, which has been included, but not much.

It is for this reason that so many Australians who are interested in their heritage in revivals, and in the great works of God, but who do not come from Methodist roots, will feel disappointed with this book. They will look for a glorious Anglican, Presbyterian, Congregationalist or Baptist heritage in these matters, and not be able to find very much here. Certainly, such a heritage in revivals exists for them in other parts of the world, but the evidence here is largely lacking.

3. I feel quite confident that the Presbyterians and Congregationalists in those early days before 1880 saw some events which would be well worth recording in a history of revivals. Certainly, many of them wanted to see widespread revivals, and prayed much for them to happen. But I have not been able to gather much evidence to show that these revivals occurred here.

It may well be that the lack of recording of spiritual events is a problem in some of these cases. It may be that a record was made, but was not published, and a manuscript or minute book exists somewhere.

4. I have felt that some of the more Calvinistic people in these early denominations used the word "revival" in a more restricted way than the Methodists did. I cannot prove this, but perhaps they would have used the word "revival" to describe a widespread movement, if it had happened, but did not apply it to successful evangelism in the local church. I am sure they had some good evangelism. Methodists gave the word a wider application than that.

5. In many instances, Primitive Methodist and Bible Christian documents and minute books may have existed up to the time of Methodist Union in 1902. But after that date they were not valued, and were not preserved. This was in part due to a lack of appreciation of the historical value that these documents might have in the future. It was also in part due to the fact that the Wesleyan body was much larger than the other smaller Methodist denominations, and the contributions which the smaller bodies brought into the union tended to be undervalued perhaps even despised by some. In any case, many of the Primitive Methodist and Bible Christian documents have not survived. The even smaller Methodist bodies would normally have even less chance of seeing their papers survive.

6. In the Nineteenth Century, there were many church publications, newspapers, periodicals, etc., which were only published for a short period, perhaps for a few years, or less. It would have been a simple matter for all the issues for these publications to be lost. No doubt this has happened in quite a few instances. Even some of the productions of a more substantial kind are partly, or wholly lost.

7. Even amongst the Wesleyan Methodists, many of the personal journals or diaries which were written by its leading figures have never been published. In some cases the manuscripts may be lost. Perhaps they still exist somewhere, but no historians or librarians know where they are. Perhaps they are in a library somewhere, but the information of their whereabouts has not been spread to others who might like to know.

For the Wesleyans in Australia, this is a little disappointing, because one of the very strong

features of early Wesleyanism was its wonderful literature in biography and spiritual experience. Such publications were a great inspiration to the following generations.

Of course, we must be thankful for the biographies that have been published, and for the spiritual inspiration that they contain.

8. As a result of these factors, the account of Australian revivals presented here is heavily dependent upon Wesleyan Methodist source materials.

I would certainly be glad to hear from anyone with information about revivals that I have missed, for some reason, and especially if this applies to the other denominations that have not been covered so well here.

DEFINITIONS

What is an Evangelical Revival?

Normal church life can go on for many years without there being any revival. Normal church life can include people being converted, and growing in the knowledge of God and in the graces of the Spirit. Indeed, many churches have depended upon what they can do in such normal times to represent the entire history and meaning of their existence.

If churches grow, in normal times, it is usually because of political, economic, social or cultural factors which play in their favour, and help produce the more favourable circumstances in which the church is able to grow. So, while good spiritual factors probably will also play a role in such growth, they tend to be secondary factors.

Whether at normal times, or in times of revival, it is the work of the Holy Spirit which directs people to faith in, and obedience to Christ, as revealed in the New Testament. This work of the Spirit includes conviction of sin, righteousness and judgment, in preparing a person to become a Christian, and to progress in that life of Christ. It is also the Spirit's work to create "the new birth" within the repentant.

The key fruit of this life in Christ is the believer's growth in Scriptural holiness.

A revival movement is primarily a work of the Holy Spirit of God, which brings about a resurgence of spiritual life, holiness, power and effectiveness, regardless of what roles may have been played by any or all of the social and cultural factors, etc., referred to above. Certainly these other social factors may play a role, but they are no longer the primary ones. Also, many human customs, beliefs, and other factors, may appear in connection with a revival movement. Some may help the spiritual quality of the movement. Others may produce a situation where people think that more harm than good is coming from the revival movement.

An evangelical revival is an upsurge and a reappearance of the fundamental pattern of the evangelical workings of the Holy Spirit, as foretold by Christ in Saint John's Gospel, and as fulfilled in the events of the Day of Pentecost, and subsequent similar events, as described in the New Testament.

It is also possible to try to define evangelical revival by listing factors about these movements. For example, someone made lists of the symptoms and fruit of revivals sent from heaven.

The **symptoms** of evangelical revival are (1.) preaching the Word with unusual effect, attended by an unusual thirst to hear the Word of God (2.) the prevalence of anxious enquirers, and (3.) earnest desire for God - expressed in much secret and social prayer.

The **fruits** of evangelical revival include (1.) sorrow and shame at our former lesser spiritual state (2.) hearty renunciation of sin, and fuller dedication to God (3.) a high and loving esteem for communion with God, and for all the means of grace (4.) a spirit of charity, humility and teachableness (5.) zeal for reaching others for God, and (6.) great concern to adorn the Gospel well, and to be a living recommendation of it.

Down through the history of the Christian Church, there have been many events which fit into this pattern, and which, in recent centuries, people have called "revivals."

Revivals have also usually been the key to the great growth periods in the Church's history.

The history of revivals, and of the results of these revivals, is the history of the growth of the Christian Church in its true spiritual quality. The subject of Church History, when it is approached this way, is always "a cordial for drooping spirits."

An "evangelical" revival - that is, a revival to which the word "evangelical" is prefixed - is one base in Protestant evangelical theology, as it came from the Reformation. In English-speaking countries, this tradition is usually seen as modified by the English Puritans, and by the theology and experience of the Great Awakenings and the Methodist Revivals, in the times of John Wesley and Jonathan Edwards.

This means that revivals which are associated with other theological streams within the overall Christian framework would not necessarily be called "evangelical" revivals, but they could be called revivals associated with this other stream in the life of the Christian Church.

For example, the revival in the High Anglican Church associated with the life and work of Pusey and Newman may well be called a revival, but it would not be called an evangelical revival. On the other hand, the revival associated with the life of Saint Francis of Assisi would be called a revival within the Roman Catholic Church. But, because of many features about it, this revival might also be called an evangelical revival, despite the fact that it occurred before the Reformation.

As a result, in thinking about, or writing about, evangelical revivals in particular, nothing is implied by way of criticism of the many other streams within the Christian Church. There is no implication that people in these other streams are lacking in value to the work of God, or that they lack in Christian saintliness.

An "Awakening" is an outpouring of the Holy Spirit directly upon a community or country, causing people who have not necessarily any connection with the church to realise their need of God, and seek the Lord. It usually, but not always, is associated with revival in the churches.

The Great Awakening, for example, is a term used to apply to the impact of the revivals around 1740 in Massachusetts upon the whole American scene. The impact of the English movement was brought to America by George Whitefield. But it was also an indigenous thing, arising partly through the work of Jonathan Edwards, and others of similar mind. It affected Virginia and the South some years later.

The Second Great Awakening is a term used to apply to the many revivals which occurred in many parts of the world between 1792 and 1830. These revivals had an enormous formative impact in Britain and the United States especially, and upon missionary world around the world. This impact continued for many years.

Methodist Ethos - They Saw Themselves as "Revival" Churches

In the documents that I have perused during my research, I saw repeatedly that the Methodists in the Nineteenth Century saw themselves as being part of a great tradition of revival. It was the main key to their existence, and to their future prosperity. The Methodist Church owed its birth to revival. All of its great growth in the past was due to revival. They expected that its future growth would only be possible through revival.

The Methodist class-meetings and organization, and the system of traveling preachers, in the days of John Wesley, arose because of an outpouring of the Holy Spirit upon their activities, and throughout the English, Welsh, Irish and American scene in which the preachers operated. This was augmented by the great evangelistic work of George Whitefield, perhaps the greatest evangelist that the world has seen. In Wales, the preaching of Howell Harris and Daniel Rowland, and others similar to them, played a vital role in transforming the scene in that country. Amongst many great personalities in American Methodism, Francis Asbury saw revival as the key to the existence and growth of the American Methodist Episcopal Church. The early Methodist Church, when it became

a separate thing, therefore, was a revival church.

At the beginning of the Nineteenth Century, a number of divisions occurred within the British Methodist scene. But, without exception, these groups all saw themselves as revival churches. The Nineteenth Century was a period of unparalleled growth of Methodism in Britain and in the United States.

So, the heritage was in revival. Their growth occurred because of revivals. Their only hope of continued growth was to see more revivals. This was their universal self-understanding. This is what they brought to Australia, during the period covered by this book, up to 1880.

Another way of looking at the issue is this:- In early Australia, the Anglican Church grew because of all the people coming from England who had links of some kind to the state church they had left behind. The Presbyterian Church grew because of immigration from Scotland, especially promoted by John Dunmore Lang. The Congregational Churches grew because people who had been members of that denomination at home in England migrated to Australia.. The Roman Catholic Church grew for the same reason, because Catholics migrated here from Ireland.

The Methodist Churches in Australia grew in part because miners came here from Cornwall, and from other mining areas of the old country. But that is not the whole story. The Methodist Churches also grew because the Methodists were better than others in winning converts once people arrived here. It was the revivals which caused the extra growth. This was especially true in South Australia, where Methodists would have come to comprise perhaps ten percent of the population of South Australia in the Nineteenth Century by immigration alone. But, by the year 1900, Methodists comprised twenty-five percent of the South Australian population. The extra percentage was achieved by revivals, and persistent evangelism.

Methodist Organization

In order to appreciate what I have written about the Methodist revivals in Australia, it is necessary to know a few details about the Methodists first.

Regarding **church organization**, each area of the country was organized into a "circuit" of churches (or chapels) and other preaching places (a home or a school hall). Usually a minister was in charge of each circuit. However, the minister could not conduct all of the services in a circuit. He was heavily dependent upon lay people who were recognised by the church as "local preachers", within that circuit.

The governing body in the circuit was the "Quarterly Meeting," which was always chaired by the minister. If more than one minister worked in a circuit, one of them would be appointed by the Conference as the "superintendent."

Circuits were arranged into "Districts", which met once a year, presided over by the "Chairman of the District." Districts, in their turn, belonged to an annual "Conference," and a President of the Conference was elected by his peers for a one-year term. The President had considerable power in between the annual Conference meetings. The President spoke and acted for the church, and he had to be obeyed.

In the case of the Wesleyan Methodists, before 1854, Australia and the whole South Pacific, was one missionary district, under the control of the Mission Board in London. In 1854, the colonies became separate districts within an Australasian Conference, which included New Zealand and the Pacific. That represented autonomy from English control, although they always looked to England as a kind of father and mother spirit.

Finally, in 1874, three Conferences were formed, one covered Victoria and Tasmania, another covered New South Wales and Queensland, and the other covered South Australia and the Northern Territory.

Over these colonial conferences and districts there was a General Conference, which had power to make the rules for the lesser bodies.

Church membership, in those days, was governed by the rule which had come down from

the time of Wesley himself. It was that - in order to be a member of the Methodist Church it was necessary to attend a class-meeting once a week. For missing class meetings without reasonable excuse, a member could be admonished, perhaps suspended, or could be struck off the list of members. As the story unfolds, the reader will see that this system of determining who was, or was not, a member of the Methodist Church, held a number of problems within it, although it also had many strengths.

Methodist Doctrinal Emphases

The main strength, which Wesley had upheld, was that every member was compulsorily nurtured in the spiritual life, within the confines of a supporting, praying group of people, who were all supposed to be thirsting for holiness, and keen to win others to Christ at every opportunity. Every member was a core group member. There were no lukewarm members. As we shall see, this ideal performed well enough during the very early days in Australia, but it slowly deteriorated during the period we have under review.

Apart from these core members - the regular attenders at class-meetings - the Methodists had a much larger number of people who attended public worship, and it was amongst these people that much of the soul-winning was done. Naturally, there was also some evangelism amongst people who had no close connection with any church.

Conversion and Assurance. When a person was converted, or born again by the Spirit of God, and became a practising evangelical Christian in the proper sense of the word, the Methodists believed that this should be a recognisable experience which would occur to a person in such a way that they would know that it had happened, and would probably know when it happened.

An important part of this was that a person would receive from the Holy Spirit a sense of assurance, or an inner witness of the Spirit, that they were in fact forgiven by God, and that the Holy Spirit had come to take possession of their lives.

This assurance had been a major factor in John Wesley's own experience, and he emphasised it for all his followers.

As a result, when a call was made for people to respond to the gospel appeal, and they were called to the Communion rail, and to the prayer meeting that usually followed such an appeal, the results were usually listed as - there were so many seekers, or penitents. A smaller number obtained pardon. The rest were still under conviction, or were still seeking.

The seekers or penitents were those who answered the appeal. Those who obtained pardon were those who not only believed that God had, for Christ's sake pardoned them, but that they knew it had happened to them. They had the inner witness of the Spirit. They were sure. The remainder were not sure, or still had questions, problems or uncertainties.

Entire Sanctification. Also, believers were many times urged to seek "perfect love" or "entire sanctification." This was always viewed as a crisis experience, which would come as the Spirit of God met the person, as they came to God in repentance and prayer. They would somehow know that the Spirit had met their need. This could take many forms, such as giving them a vision of the holiness of God, or filling them with a great sense of love for God and for other people. It might involve a new thirst to win others to Christ. It was always related to growth in holiness, and could also include a new degree of effectiveness in Christian work. The expression could also be used that it was a spiritual "baptism" of some kind.

This did not deny that growth took place by degrees, or slowly, at other times. It was just that strong emphasis was being placed upon the value of the crisis experience, and God often met them there.

"Special Services." Readers of this book will see that special services, of one kind or another, were used by the Methodists very extensively as means in order to promote a revival of vital religion.

Before the time of "California" Taylor's visit, revivals occurred more often as the results of

normal church services. But, after his visit, the Methodists began using special services much more deliberately and extensively, perhaps taking a cue from Taylor.

Apparently, the other Protestant evangelical denominations did not use special services in this way at all, until about 1877, when the Wesleyans took note of the fact that special services were being adopted as an appropriate means by the other denominations, as well.

After 1880, special evangelistic services were used very extensively by all the Australian churches, including the Roman Catholics, as a major tool for winning converts, especially amongst the young people linked to the churches, and amongst people on the fringe of the church's life. Such efforts also sought to deepen commitment amongst those who were already involved in the church.

The Methodists, however, had used special services for other purposes apart from their efforts to have a revival. They used them for church and Sunday-school anniversaries, efforts to raise money for church building programmes, or for foreign missions, or for any other special project.

The only "special services" that concern us in this book, however, are the ones used as a means to promote a revival of vital religion, or which were used in the service of a revival which had begun in some other way.

Readers should learn to distinguish between special services linked to a revival, and ones which are more generally evangelistic, but do not necessarily have much of revival power in them.

In writing this book I have generally tried to include all the instances where the people actually involved in the events said that a revival was occurring, to some degree, in their midst.

The reader might easily think that I have been too generous, and sometimes included instances where there was evangelism but no revival. Whatever one might think on that matter, however, I am sure that we can learn good lessons from the whole range of episodes included in the book.

Dr. Arnold Hunt's Points about the Early Methodists

In a taped address about the Moonta Revival of 1875, the Rev. Dr. Arnold Hunt, historian of Methodism in South Australia, has listed **eight** points which he thought were important indicators about the early Methodists in that colony. A quick look at those points will be very fitting here.

(1.) The early Methodists were certain that good growth of their church was normal, and if it did not happen, they would want to know why.

(2.) There was pressure to get results, especially pressure upon the minister. In some of the groups, if a minister did not see a revival during his term of work in a circuit, he could get into trouble for it. He would have to explain why, or he could be officially chastised for it. If there was local economic decline, for any reason, and many church members left the district - this was no excuse. Being good Arminians, many of them thought that revival could be had at any time that people were willing to use the right means. The reader can reflect upon whether or not such an Arminian view is justified by the subsequent events, or not.

(3.) They believed in, and practised, the central place of prayer in the local church.

(4.) They believed that everyone should have a datable conversion experience.

(5.) Often a tragedy of some kind played a role in the coming of a revival, in a locality.

(6.) Australian Methodism benefited especially from the powerful tradition of revivals which had been experienced in Cornwall. This was clearly true in South Australia. But, as mentioned earlier, if we widen the comment to include the many areas of England, Wales, and Northern Ireland, where Methodist revivals had occurred so abundantly, the comment would apply to all of the Australian colonies. Methodist revivals in the "old country" were certainly a great driving force in favour of seeking similar outpourings of the Spirit here.

(7.) Many of the South Australian revivals occurred in close-knit religious communities where there were not very many other options open to a person. This could well have been true in some other parts of Australia, as well, but not as a general rule. This was because a good many of

the revivals occurred in larger country towns, or in capital cities.

(8.) Finally, Hunt raises the question as to whether it was easier to be religious in those sorts of communities than it is for us today.

Hunt's points are well worth bearing in mind as a reader approaches this book.

CHAPTER ONE

EARLY REVIVALS

in NEW SOUTH WALES to 1858

The early years of the colony of New South Wales were marked by modest evangelical influences, as well as by enormous doses of godlessness and violence.

The godlessness came from the fact that Port Jackson was a penal colony, and for a number of years most of the inhabitants were convicts who were the overflow from the various prisons throughout the British Isles. The violence arose from the way the convicts were often treated, and from their own outlook on life and society.

The modest evangelical influences came from the fact that a chaplain had been sent with the first fleet, and this appointment had been arranged through the influence of members of the evangelical wing of the Anglican Church in England, especially by William Wilberforce and his group. The Rev. Richard Johnson, first chaplain, was chosen because he reflected the outlook of this wing of the Church.

He had a very difficult time in New South Wales, partly because so few of those early settlers shared his stand for Jesus Christ. Many of them made things hard for him, including the Governor, Captain Arthur Phillip. Johnson built the first church in Sydney at his own expense. Church attendance was made compulsory for the convicts, and, perhaps because of this, the church building was mysteriously burned down shortly afterwards.

The second chaplain, who replaced Mr Johnson in due course, was a much stronger character, and made his presence felt more definitely. He was also chosen because of the influences of another group within the evangelical wing of the state Church. The Rev. Samuel Marsden made the missionary work in Australia and New Zealand his life's work. In his early years he had been brought up amongst the Methodists. He shared much of their evangelical emphasis. The first Wesleyan missionary to come to New South Wales was the Rev. Samuel Leigh, who arrived here in 1814. He was welcomed not only by the handful of active Methodists, but also by the Marsden family, when he reached their place, at Parramatta. Leigh worked without any company of other clergy of his denomination for several years, and his health became affected by the strenuous nature of his pioneering and frontier-style of work. In the first year or two, successful evangelistic work commenced around Sydney, starting in a rented room in "The Rocks" area, near Sydney Cove. A number of conversions occurred, in response to Leigh's preaching, and good relief work was done amongst the needy.

Soon after, a church building was erected in Macquarie Street. Leigh had developed a widespread circuit, including Parramatta, Windsor and Castlereagh. Before long, the western end of the circuit developed even more.

A helper arrived a few years later in the person of the Rev. Walter Lawry. This gave Leigh the opportunity to follow the suggestion of his friend Samuel Marsden, and he made a trip to New Zealand, in order to see if the Wesleyans could start a mission there. Upon his return to New South Wales, he prepared to go to London, to get the Missionary Committee to support this plan.

Conversions also occurred under Walter Lawry's preaching. A few of his converts were soldiers, who soon were posted to Van Diemen's Land, where they started the first Wesleyan class meeting in that part of the world.

Soon, Leigh returned to the southern lands, but spent his time trying to establish a mission to the Maoris. Tribal wars made this task difficult, and finally impossible, with the temporary collapse

of the Wesleyan work in New Zealand in 1827. Leigh returned to Australia for a few years, but his health was so bad that he could do very little to be helpful, and he went back to England in 1830.

The period through the 1830's was very difficult for the Wesleyan work in New South Wales, mainly because of manpower problems, with ministers passing through to other areas, and those who were in Sydney being unable to perform their duties to the fullest degree, for reasons of health. There were also financial limitations.

The Rev. Joseph Orton arrived to take charge of all aspects of the work in 1832. Although he spent much time travelling to other places, his work in Sydney saw an interesting upsurge beginning on 15th January, 1835. "This evening the Love Feast was held in the Princes-street Chapel. At the commencement, the meeting was rather dull; about nine o'clock, there was an evident feeling among the people, which gradually increased. I requested that those who were really seeking the forgiveness of their sins, would simply express their feelings, and many were led to do so. The expression of feeling so much increased, and as it was getting late, I concluded the public service and requested as many as thought proper to remain. The penitents were collected near to the pulpit, and we commenced our supplications. The Lord was pleased to answer prayer. The meeting continued till a little past midnight, during which time a most powerful manifestation of the presence of God was felt. Six persons found the pardoning mercy of God; principally young persons; amongst whom it rejoices my heart to record was my own beloved daughter..... I count this blessed season the beginning of better days amongst us as a Society. My heart is excited more ardently than ever to cry 'Lord, revive Thy work.'" (1.)

Sunday School work progressed steadily, and new work was begun in several locations as the settlement of Sydney town expanded. Despite this encouragement, the decade was a difficult period, and the state of affairs in the Wesleyan work was not prospering as might be desired.

The year 1838 saw the arrival of a layman, John Vidler, in the Illawarra area, to work as a farm labourer. "He held his first service some time before Christmas, 1838, in his own hut, built of blankets on a rough frame work; his congregation being his wife, himself, and his brother James. Holding occasional services at Dapto, he met Mr. William Bursall and Mr. Robinson, who had been praying for the arrival of a Wesleyan, so they said, for seven years. Next year he took a farm at Dapto, preaching regularly in his own house. A revival soon broke out, when thirty persons were converted and formed into a Society which Mr. Vidler met." (2.)

Persecution soon developed, from the Anglican minister in Wollongong, who complained that Vidler was stealing his congregation. The minister prevailed upon the owner of the farm that Vidler rented to terminate his use of the property. Another land-owner offered Vidler one of his farms free of rent, but his generous offer was declined, and Vidler moved across to a farm in the Campbelltown area, near the Cow Pastures, for seven or eight years. This is where we will meet him again, a little later in our story.

Revival at Parramatta

This revival introduces us to a young man, born locally, named John Watsford. In later years he became a famous missionary, pastor and evangelist.

Watsford was born at Parramatta on 5th December, 1820. His conversion occurred in 1838. He attended a prayer meeting, and became powerfully convicted about his sins. After the meeting, someone followed him. It was a leader from the church, who said he had felt moved to ask Watsford to attend a new young men's class. This event, at a "psychological moment", caused him repeatedly to spend nights reading his Bible, and earnestly praying for forgiveness. His distress deepened, until, in desperation, he prayed, "I cannot live another day like this. The load of sin is crushing me down to hell. Have mercy upon me, and pardon all my sin, for Jesus Christ's sake, who shed his blood for me." In an instant he saw the plan of his salvation. His sin had all been laid on Jesus. He trusted in Christ as his present Saviour, and the burden of his sins rolled away. His joy was very great.

Soon after, a copy of "The Life of John Smith" by the Rev. Richard Treffry, Jr, came into his hands, and through this he learned of the necessity of his life being totally surrendered to God; of him being fully sanctified, and that he must work for God.

"Baptised with the Holy Spirit, I had a great longing to bring others to Jesus. I began by distributing tracts." He became a Sunday School teacher, and by July 1839, was received as a local preacher, and began studying for the ministry.

His autobiography is a mine of interesting information about church life in Australia in the Nineteenth Century. He tells of the first revivals that he saw in and near where he lived.

"Some of the local preachers and leaders in Sydney and Parramatta were men of great spiritual power, men who believed in prayer and fasting, and who did not depend upon a stranger coming now and then to hold special services and bring sinners to Christ. They believed in the Holy Ghost, and pleaded for His coming in connection with the ordinary services. As a result, there were "showers of blessing", glorious revivals, wonderful displays of the Holy Spirit's power in convincing and saving men. We used often to see a whole congregation broken down and unable to leave the church; and numbers, night after night, coming to the house of God and finding salvation, and this no matter who was conducting the service." (3.) He then proceeds to give some information about some of these events.

"The first revival in Parramatta that I know of was in 1840. Religion had been in a low state. The minister of the Circuit was a good man, but old and nearly worn out. He was greatly opposed to noise, and marked the men who were very much in earnest. It was the custom then to call by name a few persons to pray in the prayer meetings, and any who were at all noisy were never asked. Two of our most excellent and devoted local preachers, who were always seeking to save souls, were placed on the list of persons not allowed to take part in the prayer meetings. Very soon I was added to the number.

One day the two brethren to whom I have referred said to me, 'We are going specially to pray for the outpouring of the Holy Spirit and the revival of God's work, and we want you to join us. This is our plan: Every morning and evening and at midday to spend some time in pleading with God to pour out His Spirit; to observe every Friday as a day of fasting and prayer; to sit together in the meetings, and, though not permitted to pray aloud, silently to plead for the coming of the Holy Ghost.' I think they were a little afraid of me, as they gave me this caution: 'Now mind, you must not say a word against our minister, or have any unkind feeling toward him, because he does not allow us to take part in the meetings. He knows what he is doing, and has his own reasons for it. If we complain, or speak against him, the Lord will not hear our prayers.' We carried out our plan for one, two, three weeks, no one but God and ourselves knowing what we were doing.

At the end of the fourth week, on Sunday evening, the Rev. William Walker preached a powerful sermon. After the service the people flocked to the prayer meeting, till the schoolroom was filled. My two friends were there, one on each side of me, and I knew they had hold of God. We could hear sighs and suppressed sobs all around us. The old minister of the Circuit, who had conducted the meeting, was concluding with the benediction, 'The grace of our Lord Jesus Christ, and the love of God'....here he stopped, and sobbed aloud. When he could speak, he called out 'Brother Watsford, pray.' I prayed, and then my two friends prayed, and oh! the power of God that came upon the people, who were overwhelmed by it in every part of the room! And what a cry for mercy! It was heard by the passers-by in the street, some of whom came running in to see what was the matter, and were smitten down at the door in great distress. The clock of a neighbouring church struck twelve before we could leave the meeting. How many were saved I cannot tell. Day after day and week after week the work went on, and many were converted. Among them were many young persons." (4.)

Revival at Windsor

Watsford's description of the revival followed his own experience of it. In 1841 he was on

the first step in becoming a minister, and was appointed to help in the Windsor Circuit, under the guidance of the Rev. Frederick Lewis, whom Watsford describes as "a Welshman, full of fire and love, who knew how to bring sinners to Christ, and to whom I owe a great deal." (5.) At Windsor, he says, they "had a blessed revival."

"In those days we did not so much arrange for special services or missions; we looked for God's blessing in connection with the ordinary services. At one of the meetings the Holy Spirit came mightily upon us. We were compelled to continue the meetings night after night. Numbers flocked to them, and we had some remarkable cases of conversion. Among these were some of the best customers of the publicans, and no wonder that they cried out against us. One of them especially did all he could to annoy and persecute me in his little way. Whenever I went down the street past his house he cried out after me, 'Amen! Hallelujah! Bless the Lord!' But he never injured me in the slightest degree. It was the best advertisement I could have. The people came to the meetings to see what was going on, and the power of God laid hold of many of them."

Conviction of sin could be very powerful, at times. When that happened, deliverance created overflowing joy, and triumph in Christ.

"In the Sabbath School at Windsor we had a most blessed work. I was giving an address in the school one Sunday afternoon, when the children were greatly impressed. I closed the school, and asked those who wished to decide for Jesus to remain. Very few left. About seventy young persons, from eight to sixteen years old, gathered in great distress around the Superintendent of the school and myself, while we prayed for them. Many of them were soon rejoicing in Jesus. Two cases were particularly interesting. A little girl, seven or eight years of age, was weeping bitterly and praying to God to save her. Her mother, who was a teacher, was kneeling by her side and praying for her. Presently the dear child cried out, 'O mother, I do believe; Jesus does save me.' The mother, doubting that her child understood what believing was, asked, 'But what is believing, dear?' 'O mother,' replied the little one, 'believing is just seeing Jesus with your eyes shut.' Had not the Good Spirit opened the eyes of her heart so that by faith she saw Jesus and trusted Him? That child is now growing old, but she is still a member of the Church, and has been ever since that memorable hour when Jesus saved her.

The other case was this: My superintendent had two charming little girls, one about eight years old, and the other six. They were always ready for play with me. If my study door was open, dear little Mary, the youngest child, would soon find her way in. She was not sent to the Sabbath School; but that afternoon, hearing the singing and praying, she got out of the parsonage yard, and found her way to the door of the schoolroom. I was kneeling at the time, praying for the children, when I felt someone come very close and kneel down by my side, but had no idea who it was. I closed my prayer and looked down. There was little Mary, with her hands put together, praying most earnestly. I spoke to her about Jesus, and ever afterwards Mary would have it that she was converted that day, and I thoroughly believe she was. Nearly forty years later I visited England. A few days after landing I received a letter from a lady, urging me to go and see her as soon as I could. She signed her name, but added, 'You will not know me by this name, but you will remember the little Mary L..... (Lewis) you knew and loved as a child.' I went to see my old playmate, and rejoiced with her as we talked over that never-forgotten day." (6.)

Revival at Castlereagh

The noted early leader in the Castlereagh area had been a man named John Lees. He was a spiritual tower of strength in that district, and enquirers were helped to know God in his home. He donated an acre of land to the Wesleyans, and built a chapel. He tilled the land, sowed wheat on this land, had the harvest ground at the mill, and sent the flour at no cost to the Wesleyan missionaries toward their food supplies. In 1836, John Lees died, and the spiritual mantle seemed to fall on his youngest daughter, Mrs Gorman, who lived in the same house. Before the revival began, John Lees Jr's wife was also converted through reading a booklet.

Watsford has a brief account in his autobiography of what happened during the revival, saying that the whole neighbourhood at one time seemed moved by Divine power.

In the case of this revival in the Castlereagh area, however, we have another important source of information as to what happened, apart from Watsford's account. One of the first moves made by the Rev. Frederick Lewis was to arrange for a teacher to come to Castlereagh, in order to use the church hall as a school during the week. A Christian teacher would be chosen for this work, and it would become a method of evangelistic outreach. This method had been used for years in Scotland, with good results, as well as in many other places.

In January, 1841, Lewis brought out to Castlereagh a young teacher and local preacher named James Rutledge, in order to introduce him to the people, and show him the job of teacher that was on offer. Rutledge had not yet decided to take the job, but, he immediately saw that the Spirit was at work. No sooner had Lewis arrived at Mrs Gorman's home than people began coming to the house in order to enquire about spiritual matters.

At the meeting that followed, Lewis offered the prayer "Lord, if You will not come with him, then let him not come." Rutledge accepted the job, and found himself in the midst of a revival, in which he took a very active part. Generally, it was Rutledge's job to preach each Sunday evening, as well as at other times during the week.

The revival had begun some time earlier in the following way. A lady lived in the area who had a strict religious upbringing in England, but had got on the wrong side of the law in her youth. She had been transported to Australia as a convict, and had married a farmer in the Castlereagh area. She had lost all her religious connections by this time. But, on a certain day she had the desire to read something. So she went to a neighbour and asked for anything that he had to read. He had only some old religious tracts which had been left in the house by a travelling preacher some years before. He gave her these tracts. She had not really wanted to read such things as that, but took them, and started to read. The first tract did its job very well, and she became deeply concerned about her relationship with God. She often talked to Mr. Lewis, as she had to his predecessor, Mr. Wilkinson, seeking peace of mind, but finding none.

At last, while engaged in private prayer, she obtained the blessing she had so earnestly sought at the Throne of Grace. She was so filled with joy she forgot everything else, even her domestic duties. She called her husband to dinner, forgetting that she had not done anything to get it ready. How she wished she had friends like-minded with herself to whom she could make known her feeling. Thus, Mrs Byrnes (for that was her name) and Mrs John Lees Jr, became friends, and arranged to meet weekly for mutual encouragement, and to pray for the conversion of their husbands. Not long afterwards, the two men were converted. It was through this little group, and through the periodic Wesleyan services, that the revival movement began to work slowly through the district.

One of the first suggestions about an outreach activity was that they should organise a large tea-meeting. Rutledge had seen this done with good success in the part of Ireland he had come from. There were now four main ladies in the fellowship group, and they did the work, and covered the expense, for the tea meeting. The meeting was to serve the dual purpose of a social gathering and a Love Feast. The Friday previous was observed as a day of prayer and fasting. "The Lord was eminently present and His power and willingness to bless was abundantly manifest in the conversion of sinners. The heart of the Rev. Lewis was full to overflowing. I had seen glorious meetings during the centenary celebrations in Ireland in 1839. But none more manifest the power of Divine grace I ever saw before. For months after the Lord added to our society such as had given their hearts to God. On one sabbath evening after service many of the people remained behind to spend the time in praise of God."

Rutledge said that no tongue or pen could describe the feeling that came over them all as they sang one of the hymns of praise.

The work spread, because there was so much enthusiasm among the young converts to get everyone to praise the Lord. They were unwearied in their tract distribution, visiting the sick and dying, and always seeking to have everything that they did and said seasoned with the grace of the

Lord Jesus Christ. Rutledge thought that these revived local Christians fulfilled the description of the life-style of the believers described at the end of Acts, chapter 2, more closely than any other group of people he has known about, before or since. "They continued daily with one accord in the temple, and breaking of bread from house to house, and did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (5.)

"Another noted character whose conversion may be regarded as a miracle of grace was named Nathaniel P. (Rutledge's account calls him M.... P.... Udy uses the name Nathaniel. Watsford tells the story briefly, but does not give a name.). This man had been transported for life with his three brothers for highway robbery in England. They were the terror of that part of Yorkshire where they lived. These daring fellows were characters that hesitated not at any villainry (sic). At length, by clever strategem, they were caught, tried and transported for life. Their lawless spirits could not put up with restraint, and as soon as they were assigned to private persons, this man, his brother, and another desperado, took to the bush once more as highwaymen. The pursuit after them was too sharp, and they had to betake themselves to the wild fastness of the mountains. Here they remained for three months suffering from hunger and privations. At length they were reduced to such straits that they ate their dog. But it was no use. They had to come in and give themselves up to justice. They were sentenced to three years penal servitude at Moreton Bay.

They had found that the way of the transgressor is hard. So severe was the servitude of the gang they were in that sometimes they cast lots to determine who was to murder some poor fellow-sufferer, who was equally tired of life, so that those who witnessed the deed could have a little respite while attending court to give evidence. In due time Nathaniel was due for a ticket of leave, and he was sent to the Penrith district. Here he got employment on a farm and got married to a young woman, a native of the place. Marriage, however, did not cure him of his dissipated habits. He still frequented the public house that was in the neighbourhood and, coming home drunk, would ill-treat his young wife. One day, Mr. Lewis, and Mr. Stanton, a respected settler who was also a member of the Society, went out to collect subscriptions for missions. Nathaniel was waited upon. How they could expect a man like that to give anything to such a cause was a question they could not answer, but they drew the bow at a venture, made their business known, and he, feeling flattered that he appeared so respectable in their sight that he might be expected to give a subscription, said readily, 'I will give you five shillings.' The money having been received, and the name entered, Mr. Lewis said, 'You have now given five shillings to the cause of God. When will you give God your heart?' This was a strange question to him: he had never heard the like before, and after some further conversation he consented to come to the chapel the following Sunday. He came, and went home with the arrows of conviction sticking fast in his soul. In a few weeks he obtained peace. And, to use his own words, 'A waggon load of joy.'

One night, in going home from a prayer meeting at the house of John Lees Jr, in company with Mr. Stanton, Nathaniel said, as he passed over a creek, 'Look at this green spot: just twelve months ago I made my wife get down on her knees while I gave her five minutes to pray for her soul before I murdered her for daring to follow me to the public house. While on her knees she looked up so pitifully and said: "Ah! Nathaniel! If you kill me, you will kill another." I relented and postponed the expectation of my design until after her confinement.' Before that time arrived, he was a new man, and his wife's life was saved.

One would have imagined that she would have been gratified to the cause that had been instrumental in effecting such a change in her husband's life. It had no such result. The carnal mind that is at enmity against God, stimulated by the bigotry of ungodly relations, made her oppose his connection with the Wesleyans and she carried it so far as to threaten to leave him if he would not give them up. One day she pursued her irritating contentions so far that he lost all patience with her, and threatened to beat her. She dared him to do it, saying it was against the rules of his Society, and if he attempted it she would have him expelled. He then told her that as she was determined to have him out, he would give her a taste of what the result would be, and he then took a strap and laid it smartly over her back and shoulders. She immediately set off and told some of the leading members

of the Society, who were not to meddle in a case that seemed so extraordinary. She would snatch the Bible out of his hands and throw it out of the window, and do all she could to annoy him. One day he was reading the Bible, when his wife laid hold of it and threw it on the floor. He immediately rose and went into the garden. He had not been there long when one of his children came running to him and said, 'Mother's crying so; come father, and see her.' He went into the house, and found his wife with the Bible in her hand, weeping bitterly. She had taken up the book to throw it out of the window, when a sentence caught her eye and pierced her heart like a sharp sword. The hand of God was on her. 'Come away to John Lees,' said her husband, and taking a child under each arm, he led his wife, without shawl or bonnet, crying as she went, to John Lees, and there very soon, while prayer was being offered, the peace and blessing of God came upon her soul." (8.)

Lower Hawkesbury

"The Lower Hawkesbury was another part of the Windsor Circuit where we had a good work. At one place, then called "Green's", when we went to prayer at the opening of the service, the power of God so came upon us that the people could not rise again from their knees for two or three hours. What a time it was! All seemed broken down; many were saved. One peculiarity about the place was that many who came to service there had to stay all night, for they came from far. The people of the place gladly provided for all who came, and provisions had often to be made on a large scale."

"These were true revivals. The fruit soon appeared in changed lives, in earnest work for Jesus, and in cheerful giving to His cause. What collections we used to have! At one of our missionary meetings at Castlereagh, Mrs Gorman brought in her missionary box. She had collected all the year, and had the silver changed for gold. When the box was at last opened, sovereign after sovereign rolled out, until we counted forty. At one of our meetings Mr. Lewis and I had to stop the people in their giving. We positively refused to take any more." (9.)

Cow Pastures

This was the name of a newly opened locality some kilometres west and south-west of the township of Liverpool, south-west of Sydney. It bordered the Nepean River some distance south of Penrith, and included the settlements of Luddenham, Bringelly, Cobbity, Narellan, Camden and Stonequarry. (The last mentioned place is now called Picton).

Around 1838, amongst the new settlers who came into this area, were a number of very strong Methodist laymen. The most noteworthy of these were Silas Gill, Tom Brown, John Wheatley, Sivyver and Thomas Roots, James Towner, John Vidler and several others. Although lacking almost totally in culture and formal education, this group represented an amazing team of talented soulwinners to have in one place at such an early time in a nation's history.

John Wheatley was born at Ashdown Forest, England, on 19th April, 1792. When twenty years of age he heard Dr. Adam Clarke preach, and the sermon made such an impression that he at once met in class, and began to preach in the towns and villages round. It was under his preaching that Tom Brown was brought to Christ. Wheatley's service for Christ was marked by untiring zeal.

Tom Brown was born in Burwash in 1805. He worked in a quarry, and was very powerfully built. He became a prize fighter. He organised a band of "toughs" to break up a preaching service conducted by John Wheatley in Sussex, but the word cut him to the heart, and he immediately took a stand for Christ. After professing to be a Christian for several years, he had a period of being defeated by drink. But in the year of his arrival in Australia, his relationship with God was restored, during a violent thunderstorm. As he grew in the faith, he developed wonderful gifts and graces, which were all dedicated to Christ.

Silas Gill was also tall and physically very powerful. He was born in Sussex in 1807, attended church through his childhood, and was converted through the ministry of the Rev. Thomas Collins. Along with the others, between 1838 and 1843, Gill roamed over this wide area called the Cow Pastures, gathering people for song, prayer and exhortation. "Silas was gloriously happy, and made the countryside ring with his shouts of glory and praise." (10.)

John Vidler travelled far and wide, going away from home sometimes for weeks together. He carried the Gospel to many a lonely dwelling and preached it to hundreds who had never heard the good news.

Working at first within the orbit of the local Anglican parish, and without the help of any visiting Wesleyan minister, these men began holding prayer meetings, preaching in many homes and under trees, conducting their own camp meetings, and seeking earnestly to win people to Christ. The number of conversions began slowly to grow.

In due course, a rough timber chapel was built near Brown's place. "Camp meetings were held in Bill Brown's paddock (Tom's brother), near the Chapel, under a large bush-apple tree. Silas Gill was a great singer, and Tom Brown was mighty in prayer. And it was a question often discussed but never satisfactorily decided: Which was the louder, Silas in song, or Tom in prayer. On one occasion, when asked to pray in this little Chapel, Tom Brown carefully spread his large coloured handkerchief on the floor, and then, straightening himself with uplifted face, he said aloud: "Now for a blessing." He was mighty in prevailing prayer. While kneeling at a long form crying for mercy a number of penitents have been set at liberty as he prayed." (11.)

"One story belonging to those early days of his ministry which Silas loved to tell concerned a notorious sinner who treated his wife cruelly. Through the ministry of Silas the man was changed, but his wife remained sceptical about the change. She said to Silas, "Is it true that such a wretch as he is converted?" "Yes, quite true." he replied. "Well, I'll tell you what he did to me the other day.' Then she told how they were ploughing. She was guiding the bullocks, and he struck her to the ground for disobeying orders; then he beat her and kicked her. "That was cruel," said Silas, "but you'll see he'll never do it again." Shortly afterwards, at a love-feast, the penitent husband admitted cruelty, and the wife, convinced, cried, "Lord, have mercy on me." They fell on each others necks and wept. Scenes like this afforded Gill and his associates much joy." (12.) In this way, a work of God steadily developed in the Cow Pastures area.

In 1843, a probationary Wesleyan minister, the Rev. William Lightbody, was sent to the area.

Several of the leading laymen moved to other parts of New South Wales. John Vidler, for example, moved back to the South Coast, to the Jamberoo area, where he spent the rest of his life. Silas Gill went to the Hunter River, and later to the Kempsey area. John Wheatley moved to the Braidwood goldfields. Tom Brown was forced by the inadequacies of his first farm during dry seasons to move to a better farm a little west of Goulburn.

Bathurst

Some writers about these early revivals amongst the Wesleyans report that some degree of revival also appeared at Bathurst in this period. (13.)

Colwell provides a clue in mentioning a report to the District Meeting (for N.S.W.) in 1846, by the Rev. Benjamin Hurst, then minister in Bathurst, that "with sorrow he had to report a decrease in the number of members during the last year; but that, he said, was not surprising when they remembered the religious excitement which had previously prevailed." (14.)

Although reports by the previous ministers did not use the word "revival" to describe what was happening, it is possible to see traces of it in what they said.

The first Wesleyan services in Bathurst were held in 1816 by the Rev. Samuel Leigh, only a few years after the first crossing of the Blue Mountains by the white explorers, Blaxland, Lawson and Wentworth. A tiny group of Wesleyans continued to meet there from that time. They were led

by an outstanding layman named William Tom, who led the Class, and was responsible for starting preaching places at a number of locations around the Bathurst area.

The first minister to live in Bathurst was the Rev. Frederick Lewis. Lewis reached Bathurst on 21st May, 1836. A letter he wrote on 2nd July that year was published in the "Methodist Magazine" for 1837, and is quoted by Colwell.

"The population connected with this Station is very much scattered, so I have a great deal of travelling. Last Sabbath week I rode (on horseback) twenty-six miles, through a dreary bush between services, and on last Sabbath, forty miles to three appointments. This will prevent me from visiting some of the places as often as I should wish; but I am determined, by God's help, to go to them as frequently as possible, and to preach as often as I can. The people here had been waiting for my arrival with anxiety, and I met with a warm-hearted and friendly reception, not only from what we term 'our own people,' but from others. Such is the friendly feeling of the Clergyman (Anglican), that he is disposed to render me all the assistance in his power. As we have at present no Chapel, he has kindly offered his old Church. I hope this good feeling will continue; and shall do all I can to promote it. Our congregations have been large and respectable. The people seem to listen with great attention. Some have begun to enquire 'What must I do to be saved?' And some have entered into the rest and liberty of the Gospel. The Word of God is evidently sweet to their taste.

Land for the Chapel is already given. We have moneys promised to the amount of about two hundred pounds, part of which is received. Some preparations are made, and we hope in a few months to complete the building. Its dimensions will be forty feet by thirty. We have this day held the first Quarterly Meeting ever held on this side of the mountains. Our pecuniary circumstances are quite as good as our friends had anticipated; and a sense of God's gracious presence seemed to pervade every mind. We closed the day with Divine service." (15.)

The following year, Lewis reported to the District Meeting that some of their members who had been unfaithful had been admonished and expelled; though the congregations in the town were increasing. "On the last night of the old year we held our first Watch Night; and, if a delightful congregation, listening with deep seriousness to the word of exhortation, and a considerable measure of hallowed feeling resting upon the mind, can be taken as indications of future prosperity, then we may expect that prosperity much more abundant than that of the past shall crown the labours of the ensuing year." (16.)

There were signs of development, and new areas in which to preach the Gospel. The report to the District Meeting in 1839 said that "The Circuit will be one hundred miles in length, and in its wide extent embraces a great number of places which are not visited by a Christian Minister, and the persons resident at them never hear a sermon." Support for the missionary fund was very good, and received a boost during a visit by three ministers, who, like many others in the country, already had missionary experience of their own. The visiting team was the Revs J. McKenny, J. Watkin and the saintly John Hunt. (17.)

At the end of 1839, Frederick Lewis moved to Windsor, and he was succeeded by the Rev. Daniel J. Draper, who arrived in Bathurst on 26th February, 1840. Draper had only recently married for the second time. His first wife had died from difficulties arising during childbirth, so Draper had to bury both his wife and baby, and look after a young son.

As Lewis had discovered, working in the Bathurst area was very rough. Draper had to cover a large area, and travelling was often through trackless forests, over many large hills, and involved fording many rivers and creeks. In his Journal, he says, "In travelling in these parts, one stands in need of strong nerves and unshaken trust in God; for our ears are frequently saluted with accounts of atrocities committed by armed bushrangers, and our eyes not unfrequently behold scenes where they have for a season spread terror and alarm. I thank God I was assured of His protection, and experienced it." (18.)

The Journal was not kept regularly, but, nevertheless gives evidence of his great desire for the conversion of the people amongst whom he worked, and also expresses much joy because there were many signs of the blessing of God. It speaks of "encouraging congregations, many of whom

had come five or six miles". He was "thankful to bear precious seed to a soil so much neglected"; of "great seriousness and attention being manifested while he exhorted them to love Christ and keep His commandments"; of being thankful to God "that he had been able to be faithful, and deliver his soul in warning the people."

The biographer gives only one sample of a description of a typical Sabbath day's work.

"Sunday, May 17th, 1840.- 'Bless the Lord, O my soul, and forget not all His benefits.' This morning I was favoured with a comfortable sense of the Divine presence, which proved the earnest of a good day. Preached at 11a.m. from Joshua 23:8. A good congregation: the Lord favoured me with liberty, and the people heard with very great attention. May their profiting appear to all! Having taken a hasty dinner, I mounted my horse and rode to Springfields (twenty-seven miles), where I arrived a little before six o'clock, and preached to a very respectful and attentive congregation from John 14:15.

The whole of the families in this neighbourhood are emigrants from Cornwall, who having been some years in the colony are pretty well established. About thirty persons attended the preaching, most of whom are young persons for whose salvation I was very much led out in prayer. Having completed my work for the day, and closed it in the enjoyment of the Divine favour, I felt that 'the sleep of the labouring man is sweet.'" (19.)

The Rev. Samuel Wilkinson followed in 1843, and the same religious interest seemed to continue. In 1844, Wilkinson said the Quarterly Meeting appointed four promising young men as Exhorters, while he himself paid his first visit to Hartley Vale and Summer Hill. Summer Hill was "32 miles from Bathurst West" and Hartley Vale "45 miles east." At both places the great Head of the Church had placed open doors.

The next year disclosed further developments. During that year, according to the District Meeting records, "a quarterly visit to Carcoar has been made. This is the principle town south-west of Bathurst. Here we have a few members of Society, and a people anxious to hear the Gospel." This meant that they had a small dedicated core of members in the Class Meeting, but a good congregation of hearers at public worship. By this time, the list of preaching places was quite long (eighteen by 1850), and the number of Chapels was growing, also. "The houses in which service is held are generally crowded with attentive hearers." (20.)

According to Benjamin Hurst, the feeling of attention and interest was declining by the time he arrived in Bathurst, after Samuel Wilkinson's time there, although not all of the signs were bad. In some areas there were good results.

Parramatta Circuit

The fortunes of these churches, especially at Parramatta, fluctuated a good deal as various persons and families came and went. Ministers also came and went. For example, in 1847, the Rev. Thomas Adams, the second minister at Parramatta, reported:-

"This Circuit suffers considerably from the removal of members to other circuits and other colonies. During the past year we have lost thirty from this source, whilst from other Circuits we have only received eight."

In 1848, the report was one of thankfulness for the spiritual condition of the Circuit generally; "we have 145 full members and 12 on trial, being a small increase on last year." Then comes the comment, "In the town of Parramatta especially, we have, of late, been greatly encouraged by evident tokens that God is with us... The word has entered the hearts of some and produced conviction of sin; and several have by faith in the blood of Christ, found a free, full and present pardon...." (21.)

In 1849, the report, probably covering the previous twelve months, was that the Circuit lost 38 members, and gained 17.

Concerning Castle Hill, however, the report says, "of this place we speak with peculiar pleasure. The state of the society has been improving considerably. The preached word has come

to many hearts with power. Several have been awakened, have sought the Lord with deep contrition and at length have obtained peace through believing. Our numbers are increased." (22.)

It was at this stage that the Rev. Nathaniel Turner was stationed at Parramatta. It proved to be his last appointment before he retired. He also had periods of bad health during the three years he spent here. After an evangelistic tour through the Goulburn area, Turner's biography describes some interesting meetings in Parramatta.

"In Parramatta were a few devoted men who felt for God's cause. Their minister's stirring pulpit appeals, and earnest labour for souls, awoke and stimulated their reserve force of spiritual life, and they worked hard. Frequently the Sabbath evening prayer meetings became services of revival power. Several wanderers were restored, and some few penitents found the Saviour. At these times Mr Turner has not always the self-restraint called for. His strength for the day having been pretty nearly exhausted by fifteen or twenty miles' travelling and three services, he would just open the prayer meeting he had called after the sermon, leave the hymn book with some local preacher or leader, run into his house next door, exchange his flannel vest, wringing wet with perspiration, for a dry one, and then return to do battle with the devil and unbelief. He often earnestly engaged in prayer several times in the same meeting." (23.) It proved too much for his health, and there were periods when he could not preach.

Despite this, there is a report for 1851, concerning the previous twelve months, which read as follows:- "The Ryde-Kissing Point Society, which the previous year had been described as the second one of importance in the Circuit, had had a year of great trial. The faithful have had to mourn over the backsliding of several who were brought to God during the revival in the former year" (24.) Apparently there had been signs of the convicting and converting work of the Spirit.

The years following this were extremely difficult, especially in the central areas, because 1851 marked the beginnings of the Bathurst gold rush, and this created mayhem with their normal efforts at outreach and church activities.

John Watsford Returns to New South Wales

Information about any revivals which might have occurred in New South Wales during the early and middle parts of the decade starting 1850 is difficult to find.

Thankfully, this shortage of information was largely overcome with the publication of the "Christian Advocate and Wesleyan Record", which first appeared in June, 1858.

After the one year that Watsford spent in Brisbane, in 1850, he spent several more years in Fiji, and then returned to Sydney, working for three years in the Surry Hills Circuit, and then in the Goulburn Circuit from 1857 to 1859. (Watsford spelled it "Surrey Hills".)

Carruthers describes Watsford's years in Surry Hills in the following way:- "In the fulness of his physical strength and the ardour of his evangelistic zeal, Watsford was appointed to 'Sydney East' in 1854, and laboured there till April, 1857. A mighty revival swept the Church and affected the whole neighbourhood. The memory of it lingered for long years, and the effects were felt all over the city and far into the country." (25.)

Goulburn

After April, 1857, Watsford spent three years in the Goulburn Circuit. Here he met Tom Brown, whom we met earlier, in the story about the Cow Pastures.

Watsford describes the impact of Tom Brown's witness. "He was a big, powerful man, and in England had been a prize-fighter. Soon after his conversion he came to Australia, and for some years had a hard struggle, on a little farm at Camden, to get bread for himself and family. He removed to Jerriwa Creek, about thirty miles from Goulburn. There God prospered him on his farm, and made him a great blessing to the people.

Jerriwa Creek was one of the worst places in the district, full of cattle-stealers. Tom went among them - a holy man, exerting a powerful influence, and preaching Jesus. The change that came over the place in a short time was wonderful. Cattle-stealers were converted and became honest men.

A church of seventy members was formed, and a good brick place of worship was erected. It was indeed a pleasure to labour among the people, and the good work was chiefly the result of Tom Brown's labours. He was the hardest-working local preacher I have ever known. Sometimes he would travel (on horseback) forty miles on the Saturday, preach at three different places on the Sunday, and then travel forty miles home on the Monday."

"His sermons and speeches were always good, and he was very popular and very useful."
"Tom was always seeking to save souls, and at nearly every service he had some seeking salvation."
(26.)

The church at Jerriwa Creek was given the name "Wesley Vale."

A biographical article, written many years later, has this comment about the revival. "During the revival which took place at Jerriwa Creek in the year 1858, or '59, there was considerable excitement and more noise than commended itself to some critics. In defence of these manifestations of the Holy Spirit's workings, he preached a memorable sermon on 'The Valley of the Dry Bones.' His text was Ezekiel 37:7. He said in effect, where there is life there will be noise, and so when the breath of God's Spirit moved upon the slain, and bone came to his bone, there was clattering and noise enough; and so, when the Spirit of the Lord moves upon men who are spiritually dead, and arouses them to a new life, there will be some noise and outward manifestations of the new life within. When John heard the 'voice of the harpers harping with their harps,' and singing a new song before the throne, there was a noise; and when sinners are converted the saints on earth and the angels in heaven shout for joy, and noise is only to be naturally expected. Whatever we may think of his reasoning, we cannot but admire his ingenuity in presenting his case.

The life this simple man lived in doing the work of an evangelist did not exempt him from its incidental perils and temptations. Travelling on one occasion in the company of his minister on some pioneer mission to a bush outpost, he turned to him and said; 'The last time I passed here the devil met me and said; "What a foolish old man you are, tiring yourself, and wearing out your old horse and gig in this fashion. It's of no use, and you will do no good." But I lifted up my heart to the Lord, and told the devil to be off, for he was a liar from the beginning.'

These self-imposed labours which he undertook for the love he bore to his Lord and the Church, without any hope of fee or reward, resulted in the conversion of many persons, who in their turn led holy and useful lives.

Many of his sons and daughters were converted in early life. Some passed away to heaven, and others occupied positions of usefulness in the Church which had done so much for them and their father. The services he rendered to the Methodist Church can never be appraised by our poor human arithmetic. Human as he was, with the imperfections and frailties which are in the best of men, the grace of God so triumphed in him that his life and his death were a transfiguration." (27.)

Watsford had a few comments in his autobiography about happenings in the main Goulburn church, in company with Tom Brown. But, in three of the earliest issues of the "Christian Advocate," Watsford provides a lengthy description of the revival at Jerriwa Creek, and then of the way the revival spread through nearby parts of the huge Circuit.

In his first report, after explaining where Jerriwa was, and how it gained the name of Wesley Vale, he tells how "Mr. T. Brown" had moved there about eight years before, when the area was first being opened up for farming. "Here, far away from the house of the Lord, and the Minister of Christ, he yet retained his religion and was faithful to his God. With a yearning pity for the unsaved, and mighty faith in the Gospel of Christ, he laboured hard to bring others to the Saviour. He travelled far from home, enduring great fatigue, and giving much of his time to the work, in order that he might save some; and the Lord blessed him and made him a blessing. His grounds brought forth plentifully...his children were converted to God, and some of those who had come to reside near him were led to the Saviour. The Jerriwa began to assume a different aspect - farm after

farm was taken up, and soon friend Brown had many neighbours. But many who came there had no religion, and soon drunkenness and other evils prevailed to a fearful extent.

Three or four years ago a very neat slab chapel was built, which will accommodate about one hundred and thirty persons. In this the people still worship God. A Sunday School is connected to the Chapel, in which there are fifty-five children. During the winter of last year the Lord poured out His Spirit in a most remarkable manner upon the people here. On the Sabbath day the power of the Lord was present to heal. At the Meeting on the following Monday evening, the preacher, seeing some in distress, invited them to come to the penitent form - two or three came. Special prayer was offered to God for them, and one or two obtained the blessing - then the work began to spread among the congregation, and many cried for mercy. Some were smitten down, unable to move - and others, to whom this was altogether a new and strange thing, became alarmed and rushed from the Chapel. The Meeting was continued, and not a few that night were saved.

After this, Special Prayer Meetings were frequently held, and the people themselves determined to fast every Friday, and pray especially for the conversion of their neighbours, and since then the work has been progressing. Many have been saved, old and young. About fifty have been added to the Church. Some very remarkable conversions have taken place. The change is very striking. Indeed, the character of the whole neighbourhood has altogether changed. The Jerriwa was noted for drunkenness, and there formerly property was unsafe. Now, as friend Brown said to me the other day, 'If you were to go and stand on the opposite hill, and knock the head of a keg of rum in, and hold out the tin pot, and invite all who wished to come and drink, there would be ten times more at Wesley Vale Chapel than at the drinking tub; and as to farms and property, all is quite safe now, and religion *alone* has done it.'

The old Chapel has long been too small. Last year a Meeting was held to make arrangements to build a new one. At this Meeting, between two and three hundred pounds were promised. The amount has now reached about four hundred pounds, and a hundred more is to be given by the Chapel Fund Committee. The new erection will be of brick, will be forty-five feet by twenty-four feet, will cost about six hundred pounds, and there is no doubt it will be entirely free from debt. The foundation stone was laid by Mr. T. Brown on the 10th of February last. There were three hundred people present, who had come some of them ten, some twenty, some thirty, and some even forty miles to be present at the interesting ceremony, and interesting it indeed was. Many a heart that loved God's cause was glad that day.

A few days ago I was at Wesley Vale renewing the (membership) tickets. This is always a high day there. There are three classes, with from twenty-five to thirty members in each; and they are all met (by the minister) on the same day, and a Love-feast is held in the evening. As the places where the classes meet are two or three miles apart, we have to commence pretty early in the morning, and have a hard day of it - but it is always a blessed day. Few are absent on such occasions. Many follow you from class to class, anxious to be present at every meeting. The last quarterly visitation was a most blessed season. At one of the classes some of the Members were earnestly seeking the blessing of entire sanctification, and a few professed to feel the all-cleansing blood applied. I rejoiced to find that since the commencement of the revival, about nine months ago, there has been but one who has really fallen away.

It would do anyone good to pay a visit to the Jerriwa, and to be present at one of the services. Be there before the time if you wish to get a seat, or you will have to stand, if you can find room even to do that. You at once see that you are among an earnest, praying people. The preacher gives out the hymn, and friend Brown raises the tune, and all sing, and they do sing. If you were to request them to sing a little lower, they would probably tell you what a good man is said to have told Mr. Wesley, when he made a similar request, 'We can't, our hearts sing.' They go to prayer, and if you are offended by a hearty, loud 'Amen,' you had better not have come. 'Amen.' 'Glory be to God.' 'Hallelujah!' come from all parts of the chapel. The lesson is read, and they sing again. It is some favourite verse, as 'He breaks the power of cancell'd sin,' &c., and they sing it with all their soul. Then comes the sermon, and pity the preacher if he is easily upset with any interruption, for he has it here. There again, 'Amen,' 'Hallelujah!' 'Glory be to God,' and there are bowed heads,

and streaming eyes, and broken hearts there. Again they sing and pray, and on they wrestle, and sinners are saved, and God's house is filled with His glory.

Perhaps you cannot enter into all you have witnessed, you leave the chapel saying, 'We have seen strange things today.' Well, now, just go among those bark huts, where these men and women who have been singing and praying reside, and see how they live - see whether all is real, or a mere sham.

Go and sit down on the bench there with 'Old Tom Brown' and hear him tell what poor and wretched circumstances most of them must have been in had they remained in the old country: hear him tell what the Jerriwa was a few years ago, and what it is now, and then go and see for yourself. You are heartily welcome to their good homely fare. The bark hut at night will not be as warm and nice as your own snug room at home, but they can give you no better just now, for they had to struggle hard to pay for their farms on which they live, and will have no money for a little time to build better houses; but never mind, learn to rough it for a time, stay a week, a month, and if you do not come away wishing that every part of Australia were so blessed, and firmly determined to give more than you have ever given to the Church Extension Fund, then depend upon it your heart is not right, or I am sadly mistaken." (28.)

The second report appeared in the next issue of the "Advocate," and was entitled "Revival in the Goulburn Circuit." It explained how the revival appeared in the main church in Goulburn, and how it began to spread.

"Last year the spirit was poured out upon our church at Wesley Dale, and many there were converted to God. In other parts of the Circuit, although very frequently the power of the Lord was present to heal, yet the Church was generally in a low and dead state, and sinners were unsaved. In June last, peculiar power seemed to attend the preaching of God's word in Goulburn; the congregations increased; the prayer meetings were much better attended, and our people were led to pray for the baptism of the Spirit.

On our last Quarterly Fast day the Lord answered prayer, and the power of God came down upon the people. We held a Prayer Meeting at 7 o'clock, a.m., and there were many present. There was another Meeting at noon, when our very busy business men came up to the house of the Lord, and cried to God for the outpouring of the Spirit. At the Meeting in the evening, our School room was well filled - God was with us, and sinners fell at the cross subdued, and cried aloud for mercy. Those who were seeking the Lord were invited to come forward to the penitent form, and about twenty came. For these earnest prayer was presented to the throne of grace, and six or seven obtained the blessing of pardon. Since then, Meetings have been held every evening, and at almost every Meeting souls have been born to God. Many of our people have felt the need of purity of heart, and some have been enabled to 'reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord.'

At some of our Meetings there has been the solemn awe that dares not move, and at others there have been much noise and great excitement; but this is not to be wondered at, for at such times men will be natural - when deeply distressed they will weep and cry, and when filled with joy they will shout aloud.

One very interesting feature in this revival is, that the young men are yielding to God. We have held a Prayer Meeting for the last month at 7 o'clock every morning, and these have been seasons of refreshing.

Our people have begun to attend to the much neglected duty of fasting, and the fast day has generally been a high day, a day of abundant blessing. A Prayer Meeting is held on these days at noon, and on such occasions we have indeed been baptised with the Holy Ghost.

Of course the enemy has raged and will rage, but 'our Jesus will stir up his power, and soon avenge us of our foe.' If we are faithful, we shall see greater things, and wonders and signs shall be wrought in Jesus' conquering name.

The work has not been confined to Goulburn, it has spread to Murray's Flats, Maxton, and Bangalore, and there sinners have been converted to God. Blessed be God it is spreading still further.

The spirit of grace and supplication has been poured out upon our people at Gunning and there God is reviving his work. Last Sunday I preached at Gunning in the morning to a large congregation. It was a blessed time; many seemed to feel deeply under the preaching of the Word. I rode on to Wesley Vale and preached in the afternoon to a crowded congregation. The Lord was with us, and many felt the sharpness of the two edged sword. When I had left the Chapel I found eight or nine of our people standing weeping with a man and his wife who were convinced of sin during the service. I led them all into the chapel, and we were not long engaged in earnest prayer before they both could praise their pardoning God.

At Gunning in the evening the congregation was the largest I have ever seen in that place. Many were weeping during the whole of the service. After the sermon we requested those who were in distress to come forward to the communion rail, and eight or nine came. We went to prayer, and six persons obtained mercy. One man had walked seven miles to be saved and he walked home again after 10 o'clock blessing and praising God who had forgiven all his sins. I concluded the meeting again and again, but the people refused to leave the Chapel. It was a season long to be remembered. Glory be to God for this blessed Work. Oh that it may spread - we believe it will. Our people are labouring for it, and our longing hearts are crying out.

O Jesus, ride on, Till all are subdued.

Why should we not have a revival in every part of the Circuit? Why not in every part of the Colony? What God has done in America, He can do for Australia and will if we labour for it. Thank God.

The promise of a shower
Drops already from above." (29.)

A third, shorter report appeared in the next issue, giving some more details of the spread of the movement.

"The work of God is still prospering in this Circuit. Last Friday afternoon I met the Children, many of whom have been much concerned for the salvation of their souls. After a short address I collected those together who were earnestly seeking the Saviour, and endeavoured to explain to them the way of Salvation; Many were in great distress, and some trusting in the Saviour tasted His sweet forgiving love. There have been some deeply interesting cases of conversion among the young here.

Sunday last was a high and glorious day. Our people went to work in all earnest to bring sinners to Christ. Preachers, Class Leaders, Prayer Leaders, Sunday School Teachers, Tract Distributors, all were aiming at this, and the Lord gave His blessing. God was with us in all the services, but especially in the evening.

We had the largest congregation ever seen in Goulburn Chapel. The power of God was present. The school room was thronged at the Prayer Meeting, and many were in distress. There were eight persons at the penitent form crying to God for mercy, and many others in various parts of the room were deeply affected. Two or three obtained the blessing of pardon.

Glory be to God, the work is spreading, and we are expecting to see many more fall at the cross subdued.

On the Gunning side of the Circuit the Lord is still saving sinners. Mr. Dowson writes, 'We have kept up our meetings with unabated interest. Our people are completely made anew. Glory be to God.'

'We looked for great things last Sunday, we had the Sacrament of the Lord's Supper in the morning, and I believe every converted person in the Chapel remained with us - it was a blessed season. The evening closed in very wet and dark, but we had an average congregation. In the Prayer Meeting we had a hard struggle, but at last the Lord displayed his power and caused us all to rejoice over souls born to God.

On Monday night two were saved, and two more at the Prayer Meeting on Tuesday evening. Praise the Lord, it is a delightful work. Brother Brown was here on Tuesday evening at the Prayer Meeting. He had been to Bailey's on Sunday, and eight or nine obtained the blessing of pardon and several more were in distress. Four or five were saved at Mundoonan last Sunday week.'

(Watsford continues) In nearly every part of the Circuit Friday is a day of fasting and special prayer for the revival of God's work. Our people are generally labouring hard to save poor souls out of the fire, and we have no doubt as to the results.

Our congregation is considerably increased every week. Sixteen new pews were erected in our Chapel when it was enlarged in January last, all of which were soon taken. We shall have twelve more put up this week, and these have all been already taken. Our Chapel will very soon be too small if the members of our Church live fully to God and pray and labour on.

I have commenced a mutual improvement Class, and have already many members, most of them fine young men, who, if faithful, will be very useful in the Church." (30.)

Concluding Comments

The story so far, in the State of New South Wales, shows us several factors about the revivals which happened here, before 1858.

There was widespread concern amongst the Wesleyan Methodists to see revival. Some of the ministers and local preachers, more than others, had very strong desires, and prayerful burden, for this. They all knew that the outpoured power of the Holy Spirit was the means by which the most effective evangelism was to be done. This was what they all wanted to see. They saw that it was the life-blood of Methodism.

There were some talented, very effective, and persistent soul-winners among the lay people.

While God used these people, answered their prayers, and honoured their efforts, the revivals also somehow happened independently of the human efforts made to bring them about. The revivals had a character and life of their own, which could not simply be described as the results of the use of certain means.

While church life achieved many things, and reflected a number of concerns and goals, there was a very strong emphasis on evangelism. Indeed, we could say that the primary goal of Wesleyan church work in this period, by ministers, local preachers and lay people, was to win as many people to Christ as they could. Every other aspect of church organisation and property development was made to serve that goal.

There was also pastoral work, social work, the development of denominational organisation, property development, fund raising, Sunday school work, and the establishment of schools. But none of these things were ends in themselves, nor were any of them the primary goal.

The ministers were not primarily pastors, but were first of all evangelists. Certainly, they did other things, too. But it is not hard to see where their main purpose lay.

The other noticeable factor was that the revivals came through ordinary church activities and efforts, based in substantial individual and corporate prayer. They were not "promoted" in the more modern sense.

CHAPTER TWO

THE 1859 REVIVAL in NEW SOUTH WALES

Towards the end of 1857, a very widespread revival movement began on the eastern seaboard of the United States, and, in due course, spread around the world.

An in-depth study of the surrounding happenings show that the beginnings of the revival had taken place a little earlier, and in several locations. (1.) The more superficial story of the start of the revival is that it began in a prayer meeting in the upper school room in the North Dutch Church, in Fulton Street, New York, and soon spread to most parts of the United States. It was a revival which rotated almost entirely around special prayer meetings, although various evangelistic efforts flowed from it, in order to take advantage of the new spiritual impulse, and gather in the harvest in a more coherent way.

Within a few years, this revival had spread around the world, wherever the evangelical message was being proclaimed. (2.) The most noteworthy second stage of the revival commenced in the summer of 1859 in Northern Ireland. The revival then broke out in Wales, Scotland, and in many parts of England. An extensive literature of primary sources exists about the British aspects of the movement. During these British revivals, many evangelists preached widely, enjoying unusual degrees of success, and in many cases laying a basis for years of usefulness in the future. This helped to develop the tradition of mass evangelism in Britain, Australia, and similar places, which became a feature of evangelicalism over the next one hundred years, enjoying a peak period between 1870 and 1918. While we often think that the giants of mass evangelism have been Americans, English evangelists such as Richard Weaver, Reginald Radcliffe, Duncan Matheson, Henry Moorhouse, Lord Radstock, Henry Varley, Thomas Cook, William Booth, A.N.Somerville, John McNeill, Gipsy Smith, and many others, were household names.

Many people in Australia were vitally interested in hearing the news about the revival, firstly in the United States, and later in the British Isles, where most of the new Australians came from. News articles, and others of a more evaluative kind, began appearing in religious newspapers in Australia, to cater for this desire. Such articles often also expressed the editorial desire for a similar revival to occur, and to foster this desire in others. The news articles often simply repeated stories which had been published in the "home" country. The transport system which brought the news to Australia took several months, so the stories which appeared in the Australian periodicals were of events which had occurred six months or more beforehand on the other side of the world.

One journal which was commenced at this time was "The Wesleyan Chronicle", which was published monthly in Melbourne, and was first issued in July, 1857, just before the American revival appeared.

"The Christian Advocate and Wesleyan Record" began monthly publication in June 1858, and was issued from the Wesleyan offices in Sydney. It contained a good deal of information about the American revivals, as well as various other matters of interest. Indeed, the first issue contained a lengthy description of some of the revival happenings in New York. The "Advocate" was not primarily a newspaper about revival, but it certainly served to stimulate interest in that subject, amongst others. The price of the paper was six pence - quite expensive for those days.

In England, a weekly paper called "The Revival" commenced publication at the end of July, 1859. The cost was only one half-penny. For many issues it contained enough material about revivals that were currently happening, so that it published almost nothing else. It is a veritable

gold-mine of information about such matters. After some years the emphasis passed to evangelism and foreign missions.

Christians in Australia began praying that a similar revival movement would occur in this country. And, in due process, public inter-denominational prayer meetings for the outpouring of the Holy Spirit were organised in the main capital cities, as well as in many other lesser places.

The Maitland Circuit

The first Australian revival relating to this period around 1859, which was reported in the "Advocate", occurred in the Maitland Circuit, where the minister was the Rev. Benjamin Chapman. This report appeared in only the second issue of the paper. (3.)

Writing after the July Quarterly Meeting, Chapman's letter to the "Advocate", dated 9th July, 1858, included the following:- "The review of the June quarter brought out some very cheering indications of prosperity. Our statistics showed a net increase of accredited members amounting to fourteen, over the numbers returned March last. We have also admitted upwards of fifty persons on trial for membership.

The Bolwarra and Woodville Societies seem to have enjoyed the largest share of this prosperity, though other parts of the Circuit have been blessed. The good work commenced at Woodville at a Camp Meeting held in April last, and since then the neighbourhood has presented a much improved aspect. It was found necessary to hold frequent meetings on the week evenings; to which the people flocked in considerable numbers. Special services have been held at Bolwarra which were productive of good. The regular means of grace, in that place, exhibit much improvement. The class and prayer meetings are proportionately well attended.

We find amongst the numbers who have lately been convinced of sin, and have begun to seek the Lord, a very large proportion of young persons, the children of our own people, and many of them taught in our Sabbath Schools. During the quarter we have commenced preaching at Hinton and Largs to good congregations, and are establishing a class meeting in each place."

Newtown

Still in the second issue, there appears a report from the Newtown Church, which was then on the edge of suburban Sydney. The circuit included a number of other centres which were then country locations. "We have been favoured with a blessed revival of religion among our young people, and upwards of thirty of them have, within the last few weeks, been gathered into the fold of Christ."

A Sunday School, and a small class of "catechumens", were prayerfully used by the leaders, hoping "that God would pour forth his Spirit, and so cause the good seed sown in their hearts to germinate, and spring up, and bear fruit abundantly." Special sermons were directed toward the young people, from time to time, and special lectures on Biblical subjects were prepared for them.

"But, perhaps, nothing was a more certain precursor of the revival, and indication of its approach, than a spirit of fervent intercession among some of the Teachers. Their anxious care to see some of the children converted had increased, and, in proportion, the fervency of their prayers. The time had come - the set time to favour Zion."

During the previous twelve months, a number of the church's members had suddenly died, creating a sense that God was teaching a serious lesson to everyone else.

"The last who departed was a pious young lady. Her death was improved by a sermon to the young on our Lord's parable of the Ten Virgins. After the sermon a prayer meeting was held, and at its commencement the Minister invited any who were the subjects of the Holy Spirit's strivings to come forward to him at the Communion that they might be prayed for and directed to Christ. During prayer, a respectable middle-aged female in great distress of mind came up; then, one after

another, the youths in the Catechumen class, and boys and girls of the School, with here and there a young man or young woman, until the Communion was filled and penitents were kneeling in other places. They were instructed in the simple way of faith, and exhorted to make the propitiatory sacrifice of Christ their sole, their immediate trust, he having included *them* in his great work of redemption. Several found peace through believing, and it was judged expedient to hold a public service the next evening. The same blessed results were witnessed night after night, until all, or nearly all, who had been awakened on the Lord's day, with a few others who had been induced by their young friends to attend, were, as is confidently believed, truly converted.

The writer of the article joyfully expected the character of the Newtown Church to change over the following few years, as these forty young converts became more mature in their faith, and took their place in the Lord's work. (4.)

In February of the next year, a revival broke out in another church in this Circuit, at Botany Bay.

"There has been a gracious work in this place. For some time past the members of Society have been quickened into newness of life. The revival of religion in their souls has led them to pour out their hearts in prayer for their neighbours, and to carry to them the means of grace. A small hamlet called the *Woolwashing* was fixed on as a place where a Prayer Meeting might be held and visits paid to the people with great advantage. For several weeks these were tried in faith, and fasts observed weekly. At length on a Sabbath evening, during prayer the Spirit of the Lord strove mightily with the people and there was a loud cry for mercy. That evening three professed to have obtained salvation. Others have since found peace to their souls, and, though the work is not as extensive as we desire to see it, it promises to be deep and permanent." Sunday evening prayer meetings in a local hotel "have been attended by upwards of one hundred persons and have been seasons of refreshing from the presence of the Lord." (5.)

Parramatta

A letter from the Rev. Stephen Rabone, which appeared in the September issue of the "Advocate" gave news of a touch of revival in the Parramatta Circuit.

After detailing matters connected to their meetings in support of overseas missions, the letter says; "I have also great pleasure in informing your readers that during the last few weeks we have been favoured with a gracious outpouring of the Holy Spirit on our Society in Parramatta. In answer to the prayers and supplications offered to God, the Members of the Church are quickened - the work of God is revived in their souls; besides which, thirty persons or more have joined our classes and are on trial for Church Membership.

It is a pleasing fact that the majority of those who have given in their names as candidates for Membership are young persons of both sexes, mainly children of praying parents, who are now rejoicing that their children know the God of their fathers... We hope that we are on the eve of a general outbreak and extension of the spiritual work of God; in several of our country preaching places the signs are cheering and encouraging. The congregations are large, and the praying ones are expecting better days." (6.)

Sydney East Circuit

In his autobiography, Watsford mentions that near the end of his time in Goulburn, he came to Sydney for the main district meetings of the Wesleyans in New South Wales. The visit coincided with some of the Union Prayer Meetings following the American revival. Some of the members of this Circuit were amongst those who prayed in this way.

"While stationed at Goulburn, I went one year to our District Meeting in Sydney, and was appointed to preach in the Bourke Street Church on the Sunday evening. The praying men had been

pleading with God for the outpouring of the Spirit, and they did not plead in vain. The church was crowded, and the mighty power of God came upon the people. Fifty persons professed to find Christ that night, and many others were in distress. It was announced that I would preach the following evening. To a congregation which packed the building I preached from 'Quench not the Spirit.' What a time we had! The whole assembly was mightily moved, the power was overwhelming; many fell to the floor in an agony, and there was a loud cry for mercy. The police came rushing in to see what was the matter; but there was nothing for them to do. It was impossible to tell how many penitents came forward; there must have been over two hundred. The large schoolroom was completely filled with anxious inquirers. How many were saved I cannot say, but the number must have been very large. We announced that a prayer-meeting would be held the next morning at seven o'clock, but long before that hour there were scores at the door in great distress. In the evening I preached the 'District Sermon' at the York Street Church, and we had a glorious time. It had been arranged to have the Sacrament of the Lord's Supper, but that had to be delayed for an hour or more as so many persons were in great trouble, and we had to pray for them. The next evening I conducted a meeting in the Y.M.C.A. room. People were there from all the Churches, and we had a blessed meeting. At its close I said to Mr Cuthbertson, an Independent minister, 'I am sorry that so many of our Methodists prayed, leaving no time for members of other Churches.' He replied, 'Oh, we do not think whether we are Independents or Methodists with this glorious power on us.' I had to return to my Circuit next day; but I have often thought that I did wrong to go. Had we all united and gone fully into the work, we might have had thousands and tens of thousands saved." (7.)

The meetings were also written up in "The Advocate". When preaching at Surry Hills, Watsford's text was Psalm 32.1. "There were great searchings of heart; the words of the preacher burned into the conscience of the transgressor, and hard indeed was he who did not quail beneath them. Hundreds of the Congregation remained behind at the Prayer Meeting.... Upward of a hundred souls were crying for mercy, and before the meeting closed, at least forty professed to have found peace. A Prayer Meeting was announced for six o'clock, but the people started to assemble soon after five, so that the meeting commenced much earlier than the time appointed. The School Room was crowded, and we had a repetition of the blessed sights and sounds of the evening before. On the Monday evening so many came to pray that the School Room would not hold them, and we were under the necessity of having two meetings, instead of one. Oh! it was a glorious season of grace and power! We could not number the persons who were in agony about their souls. Glory be to God! The blessed work still continues, and sinners are saved at every Meeting." (8.) The minister of the Circuit was the Rev. Samuel Ironside, who provided this account. Ironside had previously seen some revival, himself, in New Zealand.

The Turon Gold Fields

The January, 1859, "Advocate" carried a note about a revival in these gold fields. The missionary who went there had to work with a very small group of believers. The communities at Wattle Flat, Sofala and New Zealand Point had been sectioned off from the Bathurst Circuit less than a year before. By October, 1858, he said "we were favoured with a gracious outpouring of the Holy Spirit." Many people became deeply convicted and concerned, and a smaller number showed clear evidence of conversion. The number of members in this fellowship almost doubled overnight. (9.)

Wollongong

It seems clear, from the following piece that many of the touches of revival which appeared in Australia during this period, were not reported upon in print, or not in a form which has come

down to us today.

"While God has been reviving his work in other parts of the colony he has been mindful of us also, his Spirit has been poured upon us, and many have been converted to God.

Some short time ago, many of the members of the Church agreed to pray more earnestly and more frequently that God's work might be revived among us; and in answer to the united prayers of God's people his work has been revived. Sinners have been saved, believers have been built up on their most holy faith, and with hearts filled with gratitude we call upon our souls and all that is within us to bless his holy name for what he has done, and is doing among us.

The work has hitherto been confined to the young, many children of pious parents, and almost all the elder scholars in the Sabbath School are saying 'Oh Lord we will praise thee, though thou wast angry with us, thine anger is turned away and now thou comfortest us.'

God's servants have for many years been labouring here, and have often said, 'Who hath believed our report and to whom is the arm of the Lord revealed' but they did not labour in vain, the 'bread which they cast upon the waters is now found after many days.'

Of course we meet with opposition, and our enemies are not careful about the truth of the assertions they make in reference to us; some of them are charitable enough to hint that the Methodists have taken leave of their senses, but notwithstanding all the efforts of both Papists and High Churchmen to persuade persons that our Religion is nothing better than enthusiasm, many have been constrained to say- 'It is the Lord's doings and marvellous in our eyes.'

The work still progresses, and we are lifting up our hearts in faith, expecting 'still greater things'.

Lo! the promise of a shower
Drops already from above,
But the Lord will shortly pour
All the Spirit of his love." (10.)

Windsor Circuit, 1859

More signs of a moving of the Spirit in the Sydney area occurred at Castlereagh, one of the parts of the Windsor Circuit. It is reported in a letter dated March 24, 1859.

"The readers of 'The Christian Advocate' will rejoice to hear that there has been a glorious revival of God's work here lately. At the last Quarterly Meeting in Windsor, when the question was put 'what could be done to advance the cause of God in this Circuit.' It was proposed and unanimously agreed to, that, a week of special prayer meetings should be held in all the Chapels in the Circuit, in the week of full moon in the month of March. These meetings accordingly commenced here on the night of Sabbath the 13th, instant, after a sermon by the Rev. Mr. Davis, from the words 'How shall we escape if we neglect so great salvation,' characterised by heart searching faithfulness, and on that and the following night, there was a deeply solemn feeling during the meetings. On Tuesday night the good work seemed to commence in earnest, and on every succeeding night there was a more glorious work than on the previous one. On Wednesday night there was a goodly number around the penitent form, and two professed to have found an interest in Christ. On Thursday night the number increased, and four were set at liberty - but it was on Friday night that the power of God was seen, and his own people had cause to praise him; the Chapel was all but filled, and a very gracious time was experienced, after a short but appropriate and most impressive sermon, by the Rev. Mr. Beazley, from the words 'Seek ye the Lord while he may be found, call upon Him while he is near.' The large Congregation appeared deeply influenced by the presence of the mighty One; the penitents place was again filled and six more professed to find mercy. Again on Saturday and Sabbath nights the good work went on gloriously during protracted meetings, and five more were enabled to rejoice in God their Saviour. On the three last nights, the meetings were formally closed two or three times, and still the people seemed unwilling to go away, and it was getting on for eleven o'clock before they finally broke up.

Before this series of meetings, a few of the members of society here agreed to go daily at the hour at one o'clock to a throne of grace, and plead for a blessing on the coming meetings. And God has been graciously pleased to hear prayer, and grant what some have been long looking for, an outpouring of the Spirit of God. God's people have been greatly blessed in their own souls; there appears to be a deeply earnest feeling created among the people, an inroad made on Satan's kingdom, and a goodly number added to the Church such as we hope will be eternally saved. The good work is still going on, and about twenty persons have been added to the society here since the commencement of these meetings. To God be all the glory." (11.)

The Call to Special Prayer Renewed in Sydney

By mid-1859, lengthy reports began appearing in the periodicals about a new, powerful and strange revival in Ulster, which soon spread, without its stranger features, to many parts of England, Wales and Scotland.

Apparently, as the end of the year, 1859, approached, the effort to arrange combined prayer meetings in Sydney had subsided. The arrival and publication of news from parts of the United Kingdom provided a renewed spur. As a result, as the new year began, there were more efforts to promote united prayer for a wider revival.

For example, the following article appeared in "The Christian Advocate and Wesleyan Record", published in Sydney, early in 1860. It refers to a previous news piece which had appeared in the "Sydney Morning Herald".

"It will be remembered that on Thursday evening last a meeting was held in the large room of the Young Men's Christian Association for the purpose of making arrangements with the various Protestant evangelical denominations of the city with a view to holding periodical union prayer meetings" After describing who did what at the various stages of the meeting, the following conclusion was reached:-

"1. That this meeting, encouraged by the promises of God, and the accounts of the great work which God is now accomplishing in other parts of the earth, resolves to invite the various branches of the Christian Churches in Sydney, to unite in general periodical prayer meetings, for the special outpouring of the Holy Spirit upon the churches and people of this colony.

2. That a weekly prayer meeting be held in some conveniently situated room for six weeks in continuance.

3. That the Committee be authorised to engage the Temperance Hall for these prayer meetings, and that the evening of meeting be Friday.

4. That the meetings commence at a quarter to eight p.m., and close at nine o'clock.

5. That the Revs Messrs Kent, Eggleston, G.King, Dr. Mackay, and Hurst, with the sub-committee of the Young Men's Christian Association, make all necessary arrangements for prayer meetings; and that the secretaries (the Rev Dr. Mackay and the secretary of the association) be the conveners of the committee." (12.)

A few weeks later (15th March, 1860) a short notice appeared describing the second and third of these prayer meetings.

"The third of these meetings was held in the Temperance Hall, on Friday evening last, under the presidency of the Rev. Mr Cuthbertson. The Hall was crowded as usual, and the interest, and spirit of devotion appear to increase as the meetings progress. The one held the week before was conducted by the Rev. Mr Allworthy, a clergyman of the Anglican Church. The spirit was excellent. Such meetings cannot be in vain. They spring from a spirit inspired of God, and which is being generally diffused in the Church. The supplications of the six or seven hundred in the Temperance Hall, are joined to those of hundreds of thousands in various parts of the world, who are calling upon God to let His 'kingdom come'. Surely such united prayer cannot be in vain. 'Will God not avenge his own elect that cry day and night unto him?' 'He will avenge them speedily' for the Lord hath said it." (13.)

This notice is followed by a whole page of news about special prayer meetings in several places in England, as well as in Scotland, and Geneva, and then by a notice about the revival which had recently begun in Drysdale, Victoria.

The denominations each made their own call to their people to embark again upon special prayer

Windsor in 1860

Another stage of the revival broke out in the Windsor area. The first report about this revival to appear in the "Christian Advocate and Wesleyan Record" was provided by the Circuit minister, the Rev. Charles Creed, and was dated July 27th, 1860. Further reports also appeared at a later time.

"A few weeks ago, our minds became deeply exercised about a revival in the Windsor Circuit, and it was arranged to set apart the hour of noon, from twelve to one o'clock, as a time for special prayer and intercession; a few minutes, at least, of the hour to be so spent by all who desire the prosperity of Zion. Very shortly after, indications of the working of the Holy Spirit became apparent, the Prayer Meetings were better attended, congregations greatly increased, the Society getting more alive to God, and a general expectation produced that the Lord would visit us in mercy, and make bear His holy arm in the salvation of the people.

The Quarterly Fast day was marked by deep humiliation before God, and penitents began to enquire what they must do to be saved. Then followed our Missionary Anniversary Services: hallowed seasons of the presence of God. The brethren, Revs Watkin and Ironside, felt the power of the Lord, as did other speakers who addressed the various Meetings at Windsor, Sackville Reach, Enfield and Richmond; seldom are more delightful Missionary Meetings witnessed. At Sackville Reach especially, the congregation seemed melted into tears before the Lord.

At the Circuit Quarterly Meeting, the greatest peace and harmony prevailed, and during the devotional part our dear brother the Rev. Peter Turner was so overwhelmed by a sense of Divine love that he could not proceed in prayer. (Peter Turner was a powerful preacher, mightily used by God in Tonga and Samoa. He had retired to Windsor.) The Lovefeast in the evening was characterised by deep feeling: truly a feast of love. Love supreme, love to God, and love to man. Many bore cheering testimony to the power of grace to save; some witnessed a good confession that the blood of Jesus Christ His Son cleanseth us from all sin."

The work progressed in the Sunday School. "A great desire is manifested amongst the children to love the Saviour. Many of the older boys and girls are soundly converted to God. Our Prayer Meetings are crowded, and often fourteen, fifteen or twenty penitents press to the penitent forms. The Meetings this week are more deeply affecting than any we have had before, the cries and wrestling of the "weary and heavy-laden may be heard on all sides: young and old pressing into the kingdom. Many have lately been set at liberty, and are going on their way rejoicing, and every night some more weeping prodigals are seen coming forward and seeking mercy. The work reminds me of those glorious scenes in America and other places, of which we have heard. There is but little noise and excitement, but deep feeling, and the gracious influences of the Holy Spirit melting and subduing the hearts of all to the blessed Redeemer.

The revival is extending to other places. At Richmond, similar scenes are witnessed. After preaching on Sabbath evening the 15th, we held a Prayer Meeting, and invited all who were seeking the Lord to come to the communion rail; twelve or fourteen came up, some found comfort. Prayer Meetings were held every night, and on Thursday evening, the 19th, after preaching, they were again invited to come up, and twenty or more instantly pressed forward, and by their very earnest wrestling and fervent prayers manifested the distress of their souls. Some of them were set at liberty, and when the meeting broke up, others went home to weep and agonise for salvation."

The following Friday there were nearly thirty penitents kneeling at the form, and again some found peace. Three attempts were made to close the meeting, but without success. One said, 'I

cannot go without the blessing.' He continued on his knees, lifted his eyes and hands to heaven, until he fell prostrate, and had to be supported by others. "Suddenly it seemed as though a stream of glory came into his troubled soul, he sprang to his feet and again lifting his hands and eyes exclaimed 'I am happy, I am so happy!' His soul was set at liberty, and with a countenance radiant with joy, he returned home to tell his beloved family circle what a dear Saviour he had found. The change in him is most remarkable."

On the following Sunday, the sense of God's presence was almost overwhelming. At the Sunday School, in the afternoon, when the Prayer Meeting was held, there were many penitents, and again after the evening service a large part of the congregation stayed for the Prayer Meeting. "Many penitents came to the communion rail, and toward the close of the meeting we were permitted to witness a scene on which angels might gaze with ecstasy. Amongst the penitents was an old soldier, sixty-three years of age, for whom a pious son had been praying for eleven years. The old man was in great trouble and sorrow for his sins, and prayed and wrestled for salvation. He was directed to trust in Jesus as his Saviour; at length he ventured his whole trust on the Atonement, he exclaimed, 'I do believe Christ died for me, that he saves me now; I am saved'. He rose to praise the Lord, and there was a very affecting time when father and son met each other, and embraced. While the son praised God for saving his father, there was still concern over brothers still not converted to Christ." (14.)

The next page of the "Advocate" recorded a small revival at Wattle Flat, on the Turon goldfields, where the membership of a church had doubled within three months.

This was followed by a report of another Union Prayer Meeting in Sydney. The first ones had been held in the Temperance Hall, but now they were to be held in one of the city churches, taking turns between six churches. The first was held in St George's Church in Castlereagh Street (Free Presbyterian), but the weather was very bad, and only a hundred people were present. The second was held in the Pitt Street Congregational Church, and a report was read about a revival which had occurred in the English town of Warwick.

For several issues of the "Advocate" there were more reports of happenings in various parts of the Windsor Circuit. By the October Quarterly Meeting they said that "what especially filled our hearts with joy, was the addition during the quarter of more than two hundred to the Society. Glory be to God!"

"I need not enumerate all the places where the gracious revival is going on....not only have numbers been soundly converted to God, but many of the members of Society have given themselves fully to God." (15.)

Newcastle and Maitland

In the same issue of the "Advocate" appeared two notices. In the first instance, a meeting was arranged in the Newcastle Wesleyan Circuit to organise special prayer. After tea, one of William Arthur's papers was read, then two or three addresses were given about the necessity of revival, and the way to secure it. "After several had engaged in prayer, all promised to spend a short time each day at the same hour (as nearly as possible) in earnest special prayer for the outpouring of God's Spirit. If ever there was a place where a revival of religion is needed, it is here. Almost the entire population is openly irreligious. Though there are eight Protestant ministers, and a larger number of Protestant congregations in the city and its immediate vicinity, there are very few who attend any place of worship regularly, perhaps not more than one in five." (16.)

In the second notice, it was reported that a revival movement had appeared in the Maitland area, not far from Newcastle. The Rev. John Watsford had recently moved from Goulburn to Maitland. His two years in the Maitland area were marked by much successful evangelism, and by almost continuous indications of revival. This notice was the first one to be published about revival in this area, but other reports soon followed.

"For several weeks past, the Spirit of God has been graciously working upon the minds of

the people of this place. About a month ago during a sermon by our much-beloved minister, the Rev John Watsford, the power of God was manifested, and at the prayer meeting at the close of the service, to which nearly five hundred persons remained, many were convinced by the gracious operations of the Spirit of their sinfulness, and were heard on every hand praying for mercy." The report concludes by saying, "We must not, however, omit to mention that one characteristic of the blessed outpouring of the Spirit is the almost total absence of extravagant noise or commotion; the influences of the Holy Spirit have descended as 'the gentle dew from Heaven', watering and reviving God's people, and softening and subduing rocky hearts." (17.)

On The Manning River, 1860

In this revival, the work began in the Free Presbyterian congregation at Tinonee. A number of Scottish people had settled along the Manning River. Efforts had been made by the Rev. William McIntyre to get ministers for more Presbyterian congregations around Australia, and the Rev. Allan McIntyre had come out to supply for the settlers along the Manning. He arrived in 1854, supplied the pulpit acceptably for three years, and following an official "call", was duly inducted in 1857, conducting his first communion service on 13th September, 1857.

Allan McIntyre was described as pre-eminently a man of prayer. He knew how to call down blessings from above. "The fervour of his supplications at times was remarkable and could not escape notice." There were a number of hillside spots where he used to go, many times per day, to commune with the Heavenly Father. Prayer seemed to be his element. Once he called his people together to pray for rain, which was then sorely needed. "The congregation gathered, and after earnest supplication by himself and others, started to wend their way home; but many, before reaching their destination, were drenched with an abundance of rain." Many other instances of answered prayer impressed not only the saints, but many others in the community as well.

McIntyre had three preaching locations along the river, and spent an entire Sunday at each place in turn, once every three weeks. The weekly prayer meeting was held in the church in which he had preached last. One time when he was down at the lower end of the Parish, the house he intended to visit on the Monday was a third of a mile back from the bank of the river, but had a boathouse on the edge. "After breakfast and worship the Rev. Allan went to this shed. The young men of the family were ploughing in the vicinity, and could hear him praying. He remained there most of the day, and they did not wish to interrupt him, as they distinctly heard him pleading with the Lord to grant an awakening in his congregations. On the following Sabbath, as it was to be Communion Sabbath, he was telling the Lord if it were not His sovereign will to grant it, he would take it as an indication from Him that his labours were done on the Manning, and he would leave the field for some other labourer. There was not much ploughing done that day. Preparation time for the Communion passed without any symptoms. Communion Sabbath the church was crowded more than usual, and without seeming effects, further than that the communicants were more solemnised; but Thanksgiving Monday, the last and great day of the Feast (the congregation was as large as the previous day), will be a day to be remembered throughout eternity--a day when He Who is fairer than the sons of men girded His sword upon His thigh and in His majesty went forth to ride prosperously. The Spirit of Truth accompanied the word spoken with power. It was said by some of the elders that there were not three pairs of dry eyes within the walls. Husbands were holding their wives; brothers were holding their sisters. Young women in an ecstasy of love, and old men, almost grandfathers, crying; even lads of twelve or thirteen years of age, crying piteously. Assuredly the Holy Spirit was present in more than an ordinary way. The speaker could be heard above the noise. I believe the Lord strengthened his lungs at the time, and for the occasion...Individual instances occurred in the congregation for months afterwards. I have seen him preaching in private houses on a week-night, and the feelings of his hearers so great that he had to leave the text in hand and take another; and at times some of the hearers could not be removed, and we would have to remain up with them all night. Many souls had he for his hire. The Day will

reveal it. It does me good to write of it. None of the congregation knew about the Rev. Allan and the boathouse but the one family, from whom I got my late beloved wife." (18.)

Other denominations also shared in this work. The "Christian Advocate" has several references to happenings among the Wesleyans in the Manning River Circuit which had some resemblances to the revival. So, it appears they were able to benefit from it also.

The Rev. Alexander McIntyre was a Gaelic evangelist who had extraordinary natural abilities as a preacher. In style as an evangelist, he was more like Asahel Nettleton than like any of the Wesleyans, or like Finney. He came to Australia in 1853, to minister especially amongst migrants from the Scottish Highlands, of which there were many thousands.

He ministered first in Ahalton, on the Hunter River of N.S.W. After 1858, he made his headquarters in Geelong. He also spent time in Rocky Mouth (Maclean), on the Clarence River of N.S.W. In addition, he visited Scottish settlements on the Manning and Shoalhaven Rivers. He died in Geelong in 1878.

The great success attending his ministry might, at times, have been classed as revival, if compared with some of the Wesleyan revivals. But it does not seem to have been classed as revival by the Calvinistic writers who have recorded what little we know of McIntyre's work. (19.)

CHAPTER THREE

"CALIFORNIA" TAYLOR'S VISIT

to NEW SOUTH WALES

1864 and 1865.

The Rev. William Taylor, of the California Conference, had spent seven or eight months in the second half of 1863 preaching in many parts of Victoria. This was followed, early in 1864, by about three months spent in Tasmania. Upon his return to Melbourne, he spent a few weeks preaching in several places, before travelling to Sydney, arriving in June, 1864.

He spent the rest of 1864 in New South Wales, except for a few weeks in November and December, when he was in Queensland. Early in 1865, he spent three months in New Zealand. But he returned to spend three more months in New South Wales, especially covering some of the country towns he had not managed to visit the previous year. He then travelled to South Australia.

A Glimpse of One of the Secrets of His Success

Taylor recounts a story which provides us a glimpse of the secrets underlying his success. He met a certain Mrs McDonald at his first service in Sydney. Eventually, one day when Taylor was being entertained at her home, she told him this story. "Three months before your arrival in Sydney I was led by the good Spirit into a great struggle of prayer and fasting on behalf of the churches of this city and colony. Iniquity was abounding, and the churches were so formal and dead they seemed utterly unable to stand the opposing tide of wickedness, much less to move aggressively for the salvation of the people. This burden upon my heart so increased that I was unable to take sufficient sleep and food to keep me up, so that my health was sadly impaired. I was led to pray specially that the Lord would send someone through whom he could stir the hearts of the people of this city and colony, and so bring them into harmony with him, so that he could use them effectively for the accomplishment of their work.

I was finally relieved one night by a vision through a dream. I saw a beautiful chariot without any horses or any visible power of locomotion, moving slowly over the city just above the housetops, and I saw standing in it a messenger from God, a tall, straight man with long beard, and he was sowing seed broadcast, and proclaiming in the name of the Lord. In my dream I wept for joy, and said, 'That is the man the Lord is sending in answer to my prayer'.

In my dream I gazed with tearful eyes at the man's face and figure till an impression was made on my memory as clearly defined as a photograph, and I thought, 'If I ever see that man I shall certainly know that he is the man that God sent.' I awoke and my weight of anxiety was gone from my heart. My prayer was answered, and I said, 'That man will surely come.' At that time I had never heard of you, and knew not that there was such a man in the world, but from that time on I was on the lookout. Three months afterward I saw it announced that Rev William Taylor, from California, was to commence a special series of revival services in York Street Wesleyan Church. I hastened to the first service announced, and as soon as I entered the door and saw you standing by the pulpit I recognised you at a glance as the man I had seen in the Gospel chariot three months ago." (1.)

York Street

The first news of his meetings in Sydney to appear in the "Advocate" was printed only a few days after the meetings commenced.

"On Sunday last, the Rev. W. Taylor, of California, commenced special services in Sydney, by preaching three times at the York Street Church; the service in the afternoon was intended especially for the children of the Sabbath Schools. On each occasion there was a large and attentive congregation, in the evening especially the Church was densely crowded in every part.

At the prayer meeting, which followed the regular service, a large number of anxious enquirers surrounded the communion rail. We believe it is understood that Mr. Taylor will preach at York Street every evening during this week, and the next. Afterwards, he will visit the several Circuits in Sydney, and then proceed to some of the country districts, holding a week of special services in each place. Our readers will remember that Mr. Taylor's labours have been followed by gracious results in the neighbouring Colonies, and we have little doubt that his coming amongst us will be rendered a blessing to New South Wales." (2.)

The York Street Church was, at that time, part of the "Sydney North Circuit", or the "Sydney First Circuit." It was called "Sydney North" because the city of Sydney did not then spread across to the northern side of the harbour. The north part of the city was that part near Sydney Cove, and "The Rocks." The south part of the city was about a mile or two south, and perhaps south-east, of there.

The second report, a month later, had much more information.

"During the last month the work of God in this Circuit has been graciously revived. For some time past the prayers of God's people have ascended to Him, that He would pour out His Holy Spirit, and revive His work. 'Thy people will be willing in the day of Thy power', saith the Scriptures.

The arrival of the Rev. W. Taylor, whose success in the neighbouring colonies has so often reached us, had been looked forward to with hopeful anticipation. Earnestly did the Church pray that God would make him instrumental in the conversion of sinners, and faithfully have those prayers been answered. God has truly done for us 'exceedingly above all we could ask or think.'

On Sunday, 16th June, he preached his first sermon in York Street Church, in the afternoon he addressed the Sabbath Schools of the Circuit, taking for his subject the call of Samuel; this was a very interesting service, and produced deep impressions upon the minds of many of the young.

The sermon that evening was very impressive from the text: 'As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live; turn ye, - turn ye, - for why will ye die, O house of Israel?' At the prayer meeting held after the service, about fifty persons came forward seeking the Lord, a good number of whom found peace through believing in Jesus, and could say, 'Oh! Lord, I will praise Thee, for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me.'

Special services were held during the week, Mr. Taylor preaching every evening to overflowing congregations with similar successes; persons of all ages and various classes, together sought the Lord, surrendering to Jesus, and were enabled to rejoice in sins forgiven. As we returned from these scenes of gladness, we appreciated the feelings of him who on a similar occasion sang

Break forth into singing, ye trees of the wood,
For Jesus is bringing lost sinners to God.

On Sunday, 26th, the Revd. gentleman preached again in the same church; collections were made after each service in aid of the Flood Relief Fund, which together amounted to ninety-one pounds. In the afternoon, a Fellowship meeting was held, at which upward of ninety persons (mostly young converts) testified to the fact that God for Christ's sake had pardoned their sins, and that they then enjoyed peace with God, through our Lord Jesus Christ.

The special services were continued through the second week; the congregations seemed each evening to increase, and sinners who had long resisted the strivings of the Holy Spirit at length

yielded to powerful convictions, and anxiously enquired 'What must I do to be saved?'

The last sermon of the series was strikingly impressive, the text being, 'Enter in at the straight gate' etc.' The prayer meeting on this occasion was continued till past ten. Many sought and found the Lord. During these two weeks upward of 300 persons recorded their names, having been brought from darkness to light, and from the power of Satan unto God.

Not the least remarkable feature of this revival is that although there was the greatest earnestness manifested, yet there was nothing of that excitement and enthusiasm which has sometimes characterised similar meetings. The utmost order prevailed. The sermons were not in any way calculated to produce excitement. There were the most powerful appeals to reason and common sense, the simple preaching of the truth as it is in Jesus, illustrated by the most simple events of daily occurrence, and narratives of facts, above all, a strong faith in the power of the Word and the Spirit, and in the promises of God. We honour the man whose labours God has so abundantly blessed, we rejoice in his success, but to God be all the glory, remembering the great truth, 'not by might, nor by power, but by My Spirit, saith the Lord.'

We rejoice that these meetings have been followed by a marked improvement in the attendances on the means of grace, especially the classes. The young people have largely shared in the good work, about fifty of the Sunday scholars have joined the Church. A boys' prayer meeting has been commenced in York Street school room at the close of the school, which was largely attended, and is conducted by themselves. We earnestly pray that He who has commenced this good work will save those who have given themselves to Him, and 'bear them along to the Eden above.'" (3.)

Sydney Second Circuit

At that time, this Circuit spread a few miles to the west, past the campus of the budding University of Sydney, the main church in the Circuit being at Chippendale. "The Rev. W. Taylor has also visited this Circuit. He commenced his labours on the 3rd instant (July), by preaching three times in the Chippendale Church. The service at 3pm was designed for the spiritual benefit of the Sabbath Schools throughout the Circuit. On each evening of the week, except Saturday, Mr. Taylor preached to crowded audiences, who, *with one unhappy exception*, listened to him with intense satisfaction. It was found on the last evening that Mr. Taylor officiated, that one hundred and eighty souls had been savingly benefited by his ministrations. On the Saturday evening, the Rev. R. Sellors, assisted by several brethren, held a special prayer meeting for the good of those who, being penitent, needed further instruction and help, in order to their receiving 'forgiveness with God', when *five* obtained mercy. It is somewhat remarkable that, with the exception of 2 Baptists, 2 Independents, and 6 Episcopalians, all these conversions have been from the congregations of Wesleyan Methodism in this and other Circuits, 131 having been put under the care of experienced leaders, and it is hoped that by this, and other means which may be used, the 'fruit' so mercifully gathered will be preserved unto our Lord's heavenly Kingdom. To Him be all the praise." (4.)

Bourke Street, Surry Hills (Sydney Third Circuit)

"The Rev. W. Taylor preached at Bourke Street Chapel, Surry Hills, on Sunday the 10th instant, in the morning and evening, and addressed the Sunday Schools of the Circuit, and the parents and friends of the children in the afternoon. Each service was well attended, and the earnest and affectionate appeals of the preacher reached the consciences and moved the hearts of many. In the evening, as soon as the preaching was over, Mr. Taylor invited all those who were convinced of sin and seeking pardon to assemble round the communion rail, and as soon as the invitation was given, many both old and young accepted it, left their pews, and together bowed at God's altar, and by so doing silently signified to all present their determination to forsake sin and become disciples

of Jesus.

Twenty-seven that evening gave in their names as having been made happy through faith in the Saviour.

Similar services were held every evening in the week, except Saturday, and with each one the Holy Spirit's presence was made manifest in the sanctification of believers and the conversion of sinners. The number of those who, during the week's services, have obtained a clear assurance of reconciliation with God is one hundred and thirty-nine. Of these, 89 were added to our own, 37 to other Circuits, and the remainder to other churches.

One peculiar and very happy feature of this revival is the number of young men who have been converted. The Church looks to them, rejoices over them, blesses God for them, and expects great things from their energy, faithfulness and example.

While we as a Church thank God for Mr. Taylor's labours, we feel that though he has left us, yet the Spirit - the reviving, convincing, sanctifying Spirit - still abides with us, and we hope and pray that we may not by our coldness and unfaithfulness force Him to leave us, but by our earnestness, humility and faith, secure His constant presence with us, to apply every sermon, and save and sanctify with every service." (5.)

Newtown Circuit

The Newtown Circuit joined onto the Chippendale area on the southern side, but it was not classed as a city circuit in those days. It marked the beginning of the country, and the circuit had many outlying centres, spreading as far as Botany Bay, Rockdale, Peakhurst, and other such places five miles or more distant.

"This Circuit has recently been favoured with the ministerial services of the Rev. W. Taylor, from California, and many through time and in eternity will have reason to bless God for them.

He preached in the Newtown church on Sunday, 17th July, morning and evening, the spacious building being filled to overflowing with attentive hearers; many of whom before the Services of the day had closed were seeking in penitence peace with God, through faith in Christ. In the afternoon, Mr. Taylor delivered a strikingly suitable and most interesting address to the children of the Sabbath Schools, which will not soon be forgotten.

Services were held during the week, Mr. Taylor preaching and holding a prayer meeting every night except Saturday, and each occasion was attended with salvation; men and women, girls and boys were brought into the light and liberty of the Christian life. So that, at the close of the series of meetings that week, we had the happiness of rejoicing over one hundred and thirty-two persons who professed to find peace with God. Those who were members of other churches were directed to inform their ministers of what God had done for them, and to live to Christ, and seek to be useful in the church of their choice. Many others were young persons, children of our Sabbath School, whom we hope will grow up to be pillars in the House of the Lord.

These Special Services were continued the following week by the Ministers of the Circuit, assisted by others, with gracious results. The Lord is still with us, and the members of the Church, maintaining as they are called to do their religious life, we may confidently believe that the reviving and converted influence thus poured forth will continue and increase." (6.)

Sydney Fourth Circuit

This Circuit spread eastward, out toward the coast, and the main centre was at Waverley.

"On Sunday, 24th July, the Revd. Wm. Taylor preached two Sermons in the Wesleyan Chapel, Waverley. A collection was made after each service in aid of the chapel debt.

The Rev. Wm. Taylor likewise preached in the above chapel four nights in the following week. The chapel was well filled during all the services; it was sometimes crowded. A solemn and

devout feeling was manifest, and pervaded the whole congregation. The result of the services were many young people added to the Church; and many, we believe, left the Church deeply convinced of their sins, imitating the character and conduct of Agrippa, 'almost thou persuadest me to be a Christian.'

The visit of Mr. Taylor to this rising suburb of Sydney will be long and gratefully remembered." (7.)

Parramatta

"Since the issue of the last number of the 'Advocate', the Rev. W. Taylor has visited this town, preaching in the Wesleyan Church, Macquarie Street, on Sunday, 31st July and the five evenings following. On every occasion the Church was crowded, and the services were pervaded with much Divine power. Many souls professed to find 'peace' through believing; in several cases those who had entered the sanctuary out of mere curiosity were mightily convinced of sin and constrained to cry to God for mercy.

The following is a 'return' of such as made profession of having realised pardon:

Adults 85
Children, etc. 37
Total. 122
of the adults there were -
Belonging to other Churches 9
Belonging to other Circuits 2
Previously meeting in class 6

Nearly all the children and young people included in the above return are connected with the Wesleyan Sunday Schools at Parramatta. Arrangements are being made for the establishment of two catechumen classes, one for the boys, under the charge of Mr. James Byrnes; and one for the girls, under the charge of Mrs Rigg." (8.)

Balmain

"Since our last issue special services have been held in this suburb of Sydney on the 14th ult. (August). The Rev. W. Taylor preached in the morning and evening, and addressed the Sunday School children at 9am. The large and beautiful church was well filled on the Sunday and through the week. Many from other churches, and some unaccustomed to attend any church were present at the service. During the prayer meeting on each evening anxious enquirers surrounded the altars of prayer, and many professed to find peace with God. Some came, no doubt, from a principle of curiosity, and left resisting gracious influences; but on the whole, the series of meetings were very encouraging.

One or two additional classes have been formed, and the old classes have received considerable increase, while members of the church have been greatly quickened and edified." (9.)

Open-air Services in Hyde Park

"On Sunday afternoon, 21st August, it was estimated that about 10,000 persons assembled on Hyde Park to hear the Rev. W. Taylor.

On Sunday, 28th, ult., another service was held on the Park, when about 6,000 assembled to hear the Word of life. On five nights in one week and three nights in another these services were continued.

Several thousand were in attendance on each evening, many of whom, it was evident, belonged to the outcasts of the city. A comfortable rostrum was erected, and temporary gas lights were laid, so that there was an ample supply of light for the entire assembly. Fixed attention and perfect decorum prevailed throughout the entire services, and marked impressions were produced on large numbers in the crowd. At the close of the open-air services prayer meetings were held in the York Street Chapel, which was crowded each evening until ten o'clock.

Many who had not entered a church for years were by these special efforts brought under the influence of the living Word."

At this time, Taylor also delivered a series of his lectures in the city centre. "On Friday evening last Mr. Taylor delivered the last of a series of seven lectures in the York Street Chapel." (10.)

Newtown.

"The anniversary services in connection with the Wesleyan Church, Newtown, were held on Sunday, September 4, when three sermons were preached by the Rev. W. Taylor, and the collections amounted to fifty pounds. On the following evening a public meeting was held in the church to celebrate its opening, and also with a view to raising funds towards the erection of galleries."

After a series of long speeches about Circuit finances, and plans for the future of the Circuit, Taylor addressed the meeting, and spoke at length about the sanctity of marriage, and of property, religious and secular education (advocating the need to set up a women's college), and finally about the Christian's duty to tithe. The meeting raised a total of three hundred and forty pounds. (11.)

Bathurst.

"The Rev. W. Taylor of the Californian Conference has lately visited this Circuit, and conducted a series of revival services. Persons belonging to all denominations in the town, and for many miles in the surrounding country flocked to hear him, induced, doubtless, by reading or hearing the descriptions given of him as a preacher of the Gospel. On each occasion of his preaching the Chapel was filled, sometimes crowded, and the congregation very attentive, and it was evident that a powerful influence, more than human, was pervading the minds of the people. The pathetic expostulation, and earnest appeals of the preacher, brought many to immediate decision.

A prayer meeting was held, at the close of each service (Sunday morning services excepted) for the benefit of anxious enquirers after salvation. At the request of Mr. Taylor, many, both old and young, left their seats and crowded around the communion rail, for the purpose of receiving instruction suited to their state of mind. There was 'great joy' amongst us on hearing the cry of the penitents, and witnessing the backslider and the formalist give proof of their intention to lead a new life. One hundred and twenty-six persons professed to have received a sense of pardon, through faith in Christ, of which the following return was made:

Belonging to other denominations. 9
Belonging to other Circuits. 2
Belonging to our own Circuit. 115
Total 126.

Mr. Taylor stated the secondary object of his visit to Bathurst; viz, by the delivery of three lectures, and the sale of books written by himself to raise funds for the liquidation of a heavy debt upon the Methodist Chapel in San Francisco. This appeal to the liberality of the people was generously responded to. The lectures, one on Palestine, and two on Paul and his times, were well attended, and also listened to with deep interest, and many volumes of his books were sold." (12.)

Orange

"The Rev. William Taylor, of California, commenced his series of special services in the Wesleyan Chapel, Orange, on Sunday, September 25th, and continued them throughout the week until Thursday. It was densely crowded on Sunday morning, numbers being unable to obtain admission. In the afternoon the rev. gentleman held an open-air service at which there were probably over eight hundred persons present. The interest shown in the opening services was maintained steadily throughout - the chapel being well filled every evening. In addition to this, prayer meetings were held occasionally in the morning.

Speaking of the preacher, from a purely critical point of view, it is not surprising that those who expected a display of oratory should be disappointed; he is no orator, has no pretensions to it, and never was said to be one, so far as we are aware. Christianity has never profited much by oratory. Tropes and figures may enable the hearer to measure the depth and breadth of the orator's intellect; but they are, after all, sorry substitutes for living truths drawn from Divine Revelation." (Western Examiner.) (13.)

The Bathurst Wesleyan Church Anniversary was held on Sunday, October, 9th. The local Congregational Minister, the Rev. John Graham, was the guest preacher for the Sunday. After Taylor's meetings in Orange, and probably also preaching a few times in other centres in the district, he was back in Bathurst for the tea meeting, which came a few days after the Church Anniversary. At the tea meeting, Taylor read a letter from Alderman Webb, in which the Alderman offered five hundred pounds towards the church debt if it was matched by gifts other than through the Sunday offerings. Taylor made good use of this generous offer in appealing to the crowd at the tea meeting. The extra five hundred pounds was raised that night. (14.)

Mudgee

After this, Taylor travelled across country, through the gold-fields, to the town of Mudgee. The report in the "Advocate" about his meetings there started with comments about some of the business of the previous Quarterly Meeting. The normal operations of the Circuit were proceeding, and the minister and people were seeing some spiritual results from their work. The Circuit accounts were satisfactory although there was a large debt on the new church and parsonage, and there had been additional costs in paying for a new minister to move his furniture out to a country location. They urgently needed a second minister. Also, two weeks had been set aside for special prayer upon the expected visit of Mr. Taylor.

He arrived in Mudgee on Sunday, 16th October, and "preached twice with great power, and in the afternoon addressed the young people with their parents and teachers. On each of the three following evenings he preached sermons of light and power. On Thursday evening he attended a Bible Society meeting, and on Friday and Saturday evenings delivered two lectures. On Sunday, 23rd, the services were continued, Mr. Taylor preaching morning and night. At the afternoon service (an experience meeting) fifty-three persons testified that 'the Son of Man has power on earth to forgive sins.' a large number of them only recently being led to the Saviour. The number of persons who professed at the altar of prayer their conviction of sin and determination to 'flee from the wrath to come' was about fifty, and of these some forty were made happy in Jesus. The Lord graciously lead them and keep them.

During the Rev. Mr. Taylor's visit, a gentleman of the district, who from the beginning of Methodist labour in the neighbourhood had helped us, most generously offered to give five hundred pounds towards the object if the whole debt of the church and parsonage could be cleared off during 1865.

The trustees and committee carefully considered the project, and in the spirit of confidence

in the Lord, accepted the proposal and committed the Methodist public to the great work of raising two thousand one hundred pounds in the specified time. This, besides a good sum of original promises yet unpaid, and three pounds by a bazaar to be held early next year.

On Monday evening, 24th inst. (October), after tea, the congregation met in the church. Devotional services over, Mr. Wm. Blackman was voted to the chair. In a few appropriate words he indicated the business of the evening, and then called on one of the treasurers to submit a statement of the position of the trust, and the account for settlement that evening.

The statement was to the following effect:- That unless there be some effort made, there would be at the end of 1865, after bazaar, and after receipt of the Church Extension Society grant expected, and after the payment of outstanding good subscriptions, a deficit of one thousand five hundred pounds upon the Church, five hundred pounds on the parsonage, and one hundred pounds for interest, in 1865; in all two thousand one hundred pounds.

Mr. M. P. Bayly's noble offer of five hundred pounds was announced, and received with demonstration of hearty satisfaction. It was explained to the meeting that there were others than those present who would put down their names that night, and that it was believed the Church Extension Society would help them successfully through, if all would do their best.

Seven hundred pounds was asked for that night, the treasurers intimating that upon that sum being raised that evening, the whole matter hinged. Mr. Taylor kindly advocated the cause, (including) very clearly and convincingly the Divine Law, and our privilege and duty as it respects the Lord's tenth of our property.... and the treasurers received and gave to the secretary the names and amounts. Six persons promised fifty pounds each, several from twenty to thirty pounds, and a very large number from that sum down to six pounds in the year - most persons preferring to pay in monthly instalments.

The mail coach came to the door of the parsonage at ten o'clock, and Mr. Taylor was obliged abruptly to leave the meeting. Many hastened outside to say 'farewell', but could not do it personally, so they gave three cheers of gratitude and good will. At the same moment, those who could not quickly enough get out had the joy of hearing the announcement that the seven hundred pounds had been raised." (15.)

In his autobiography, Taylor relates an astonishing story concerning the way the Mudgee debts were wiped out. One of the characters Taylor met at Mudgee was called "the orange peddler of Mudgee". The Wesleyans found him as a "poor, penniless, abandoned drunkard", but they loved and cared for him. In a few weeks he not only looked a new person, but he had been converted, as well. "They gave him some money to buy a basket of oranges to start the orange peddling business." That is how he got his name. "He sold oranges and talked salvation. People believed in him and encouraged his trade, and in a few weeks he bought a hand cart and enlarged his business operations.

Two or three years afterward the new church was completed, and the trustees had a breakfast meeting. It is a common thing among English Methodists in raising money to have a breakfast meeting and to invite all their moneyed friends to breakfast. You should never ask an Englishman for money when he is hungry. Take him when he has eaten a good breakfast.

After this breakfast in Mudgee the patrons were invited to walk up and lay their offerings on the table in front of the pulpit. Many responded, some paying five pounds, some ten, some twenty, some of the merchants paying as high as fifty pounds. By and by the orange peddler walked up. Nobody seemed to suppose that he had more than a living. He walked up and faced the audience, and told his experience, giving the date and circumstances of his conversion to God, and added, 'I was a poor, ragged drunkard, an abandoned sinner. These kind Wesleyan people drew me up out of the horrible pit of drunkenness and led me to Jesus, and he saved me from my sins. These people bore with me and kindly led me, showed me Christian sympathy and love, and started me in business. God has prospered me, and today I want to put down on this table all my earnings in the orange trade, above expenses, as a thank-offering to God and to these people for their kindness to me.'

He had a bag in his hand which was supposed to be filled with copper pennies. At the close

of his speech he emptied the contents of his bag onto the table, and the clerk counted and reported two hundred and fifty sovereigns in gold."

Several other anecdotes in Taylor's autobiography refer to the period he spent in Mudgee. (16.)

Glebe Road

For the second half of November, and the first week in December, Taylor was travelling to and from, and ministering in Queensland. On 3rd December, for example, he visited the Rev. Nathaniel Turner in Brisbane, on his death bed, as described in the chapter about Queensland.

On Sunday, 11th December, he was back in New South Wales, preaching at the opening of a new Church in Glebe Road. He also spoke at the tea meeting on the Monday evening, in aid of wiping out the relatively small debt on this project. He quoted Dr. Beecher, that "debt is the saddle with which the devil rides the church to death," and urged to them to be rid of it as soon as they could.

One of the speakers, the Rev. Benjamin Chapman, said that when he arrived in Sydney seventeen years previously, Glebe Road had been nothing more than a country track, in such poor condition that one should avoid it. (17.)

Following this, Taylor spent three months in New Zealand, arriving back in New South Wales on April 8th, 1865. (18.)

Maitland and Newcastle

Taylor spent the rest of April, 1865, in the Hunter River Valley. The information about the meetings in Newcastle appeared in the "Advocate" in the form of a letter from the Rev. Charles Creed.

"For a long time past the cause has had to contend with difficulties and trials of more than ordinary character, and amongst these perplexities might be mentioned the very serious calamity which came to our new Church, by the fearful hurricane which swept the coast, some months since; the disaster was almost overwhelming in its depressing influence on our weak and struggling cause.

Yet amidst all, the Lord was not unmindful of us: a few being added to the Society; congregations steadily increasing, and a spirit of inquiry excited amongst the people generally.

This was the state of things, when God in His good providence brought the Rev. William Taylor of California to these districts; his visit to the Maitland Circuit, and the great excitement there, only more extensively roused up the community of Newcastle and the surrounding places; so that when he commenced his series of services, immense crowds attended, such a move, I presume, was never before witnessed in this City. Our church was thronged to excess, numbers were unable to gain admission, although every available place, even for standing was occupied.

Mr. Taylor spent two Sabbaths with us: all the services were most deeply interesting and profitable throughout the entire series. I would however mention the special services on the first Sabbath afternoon, for children of all denominations: the Church was densely packed, there being some six hundred children present beside adults.

The glorious results of the meetings extended to other Churches as well as our own. Many penitents crowded forward to be prayed for, at the various services, and many found peace with God, through faith in our Lord Jesus Christ. About one hundred persons gave in their names, as either having found peace, or earnestly seeking. Of these, more than half, have joined our Church, and most of the others have joined other Churches to which they belonged.

Since Mr. Taylor left us the work has been progressing. Many happy conversions might be recorded: not a few Sabbath scholars have given their hearts to the Lord. Heads of families, as well as the young, have consecrated themselves to God; so that there is great joy amongst us. The work

is not restricted to Newcastle, other parts of the Circuit are being blest, particularly at Hanbury, Waratah. Many have joined the Church, new classes formed, and an earnest spirit pervades the Society.

I may mention a few incidents in connexion with the revival that God may thereby be glorified.

An elder sister going to the communion rail sees her next sister seeking the Lord, these together with a third sister have found peace with God through believing, three sisters thus brought to God, and two of their brothers seeking the Lord. A father yields himself to God at the time of silent prayer. The singing of 'the light in the window' subdues another, who could not rest till he found Christ. One who had felt the joy of believing becomes intensely anxious for a careless neighbour, seeks to bring him to hear Mr. Taylor, but is unsuccessful; the spirit of the Lord, however, laid hold of the man's heart, and he became anxious and troubled; at the request of this friend, the writer, one morning, travelled some distance, and then, accompanied by the friend, sought the man who was at work in the woods, and there in the forest bowed before the Lord in earnest united prayer, until the penitent yielded his heart to God. A large tree which the man had felled, was that against which we knelt, and there the sinner found 'the tree of life', and tasted the manna of redeeming love: the change in the husband has led to the conversion of the wife.

Last Sabbath evening we had one of the most affecting sacramental occasions I have ever had the privilege of attending. Around the table of the Lord were scenes on which angels might delight to gaze: There knelt the very young disciple and the more advanced christian. A devoted Aunt and three orphans; children of her sainted sister, all three soundly converted to God some time ago: A widow and her fatherless daughter: Husbands and wives; there again an aged father and mother, three sons and a daughter all lately brought to God. It was truly a time of consecration and dedication to God. All felt the Divine presence being filled with peace and joy in the Holy Ghost.

May the glorious work continue to spread more and more, until the whole world shall be filled with the knowledge of the glory of God." (19.)

Back in Sydney

The reports in the "Advocate" list a number of preaching and lecturing commitments in and around Sydney, and in Parramatta, during the month of May, and also in the first week of July.

For example, he preached at the York Street Church in Sydney on 19th May, and led the worship at the opening of a new church on the "north shore", the previous day. The tea meeting was held in the "North Shore School of Arts", which had enough capacity to hold a very large attendance. This School of Arts was probably at St. Leonards. (20.)

He also visited Chippendale several times, including a visit to the assembled school children from the Chippendale, Hay Street, Glebe Road and Mount Lachlan Schools, run by the Wesleyans. In the vote of thanks to Taylor, the Rev. James Bickford mentioned that this was the fourth occasion within twelve months that Taylor had visited these schools. He also preached at Ashfield (on May 21st), which was then part of the Newtown Circuit. He had previously been offered the use of the Newtown Church to deliver a course of his lectures, in order to raise money for his own financial situation in San Francisco.

Braidwood, Goulburn and Yass

It is not clear from the report about his visit to Braidwood exactly what date Taylor was there. A careful analysis of the dates that are given in the various reports of his activities suggest that the trip south to Braidwood, Goulburn and Yass occurred through late May and early June.

The Braidwood report runs as follows:- "The Rev. William Taylor, of California, preached in the morning, afternoon and evening of Sunday last to crowded congregations in a tent erected at

the rear of the Wesleyan Chapel, Duncan-Street. On Monday evening, after the tea-meeting, he gave a lecture on the Apostle Paul. In the narration of a few passages from the life of this great apostle, the lecturer created an interest in his hearers which very few who went to hear him anticipated. His style differs considerably from the usual evangelical standard of oratory, and is interlaced with frequent smatterings of Americanisms which, however, after hearing for a short time are soon lost sight of in the attention which he elicits, and in fact are eventually felt to add force to his observations, and give a clearness to his conceptions and portraitures. Throughout the whole of the lecture, an interest was manifested, on the part of the audience which we seldom have the pleasure to witness at a lecture now-a-days.

At the conclusion of the lecture, he gave a brief account of his first entry into the Wesleyan ministry, and showed the great progress which the Methodists were making on the Pacific slopes of America, where the principal conference held at periods of every four years, numbered no less than 7,000 ministers. He explained, also, the reasons that had induced him to make the tour of Australia.

The Rev. Mr. Somerville, who occupied the chair, in conveying to the rev. lecturer the thanks of the assembly for the interesting lecture he had delivered, took occasion to mention that Mr. Taylor had considerably assisted the Wesleyan body of this district in lessening the debt on the Church by the collection that had been received, and the proceeds of the tea-meeting, and that for this service that he had rendered he would receive no recompense, not even for his travelling expenses up here. Mr. Taylor made a brief response for the hearty manner in which the meeting had appreciated his lecture, and after prayer the meeting broke up.

Mr. Taylor took his seat on the coach for Goulburn, en route to Sydney, immediately he came out of the meeting-house, amidst the cheers of the departing visitors." - Braidwood Dispatch. (21.)

The only reference to the Goulburn meetings to appear in the "Advocate" states that "on Sunday last" Taylor preached in Goulburn for the Australian Wesleyan Methodist Missionary Society. This was published on 20th June, but we do not know what time lapses were involved before being published.

Wollongong, Kiama and Shoalhaven

This represented Taylor's last tour, of any extent, on this first visit to New South Wales. The "Braidwood Dispatch" somehow discovered that Taylor preached six times in Kiama, and preached four times further south, and gave a lecture. (22.)

The report from Kiama is as follows:- "We have at length had the gratification of welcoming to our little town, the Rev. William Taylor, whose visit here has long been anticipated with much pleasure and interest, also with many an earnest prayer, that during his sojourn, the Holy Spirit might be specially manifested. The ground was somewhat prepared for Mr. Taylor's labours, by a revival which took place about a twelvemonth ago, when many souls were brought to Christ, under the ministry of our beloved pastor the Rev. Thomas Angwin.

Mr. Taylor's services commenced on Sunday morning, the 25th June, and at an early hour groups of equestrians might be seen flocking down the hill-sides, and by the time the rev. gentleman entered the pulpit, the Chapel was filled in very available space; no less than 500 being present - the largest congregation ever yet seen in Kiama. The Chapel was re-filled in the afternoon, at 3 o'clock, when Mr. Taylor delivered an address to the parents and children of the town, and we trust that some of the admirable hints which he threw out relative to the training of children, will not be forgotten by the former, and we are sure that many of the anecdotes of his Californian experience, with which Mr. Taylor illustrated his remarks to the children, will long be remembered by them.

Mr. Taylor preached again in the evening, to a large and attentive congregation, the arrow of conviction entered many souls. At the prayer meeting which followed, the communion rail was filled with penitents, old and young, crying to God for mercy, the same results attended the services during the two following evenings, and many were enabled to surrender themselves to God.

It had been arranged that on Wednesday the Anniversary of the Chapel should be held. Friends gathered from all parts of the country around, to enjoy the services of the day. Mr. Taylor preached in the morning, a masterly sermon on 'Christian Perfection', and at two o'clock the company adjourned to a large tent behind the Chapel, which had been tastefully ornamented for the occasion, and where a most bountiful luncheon was spread, provided through the liberality of some of the ladies of the congregation. The number that sat down to tea was about 300.

In the evening, a public meeting was held. John Black, Esq., in the chair. The Rev. T. Angwin, the Circuit Minister, made a financial statement to the effect, that a debt of four hundred pounds rested upon the Chapel, appealed to the sympathies of those present to assist in removing it, expressing at the same time, his confidence in their willingness and ability to do so. The Rev. Mr. Zilman then spoke briefly, and was followed by the Rev. W. Taylor, who in the course of an able speech, strongly advocated the duty of consecrating to the service of God yearly, a tenth of our possessions, it being a Divine institution, inculcated by the 'Holy Scriptures', and giving several illustrations where God has specially blessed its observance.

At the conclusion of his speech, subscription papers were handed round, and promises to the amount of one hundred and twenty pounds were obtained, which together with the collections of the day, and sale of luncheon tickets, make the proceeds of this Anniversary about one hundred and sixty pounds.

On Thursday night, during the absence of Mr. Taylor in another Circuit, a prayer-meeting was held, when three or four more penitents entered into the glorious liberty of the Sons of God. On Friday evening, Mr. Taylor delivered a lecture on 'Palestine', and was listened to with much attention and interest. At the conclusion many gathered around the communion to say farewell, saddened by the thought that they should, in all human probability, never again on earth behold the face of him whose ministration God had so specially owned; but we believe that the influence of his visit will not easily die away. The good work is still progressing, and we hope to see many gathered into the fold of Christ." (23.)

Toward an Evaluation

California Taylor left New South Wales for South Australia on 11th July, 1865.

A Valedictory Service was held in the York Street Church shortly before he left, a lengthy report of which was published, and an editorial on this subject appeared as well, in the "Advocate." The editor included this evaluation. "No visitor to these colonies has made a deeper impression, or one that is more widespread. We have welcomed to our coasts men who were heralded with more of official prestige. We have listened to men of larger capacity, and of greater culture. We have witnessed efforts which were stamped with profounder thought, with chaster eloquence, and with a more kindling oratory. But we have not had among us a man whose power with the masses has been so decided and general as that of the Evangelist who has just quitted our shores."

John Watsford, of course, was a kindred spirit. He said Taylor was "the grandest evangelist that ever visited Australia." (24.)

Watsford said, "I had a long talk with him one day about the secret of his success. He said, 'I look to the Spirit. He teaches me. I get my message direct from Him. I go to the meeting expecting the presence and power of the Holy Ghost, and He never fails me.'" (25.)

"No one knew better how to deal with all sorts and conditions of men. The power of the word as it fell from his lips few could resist. I once took an Adelaide physician, a German, to hear him, and the doctor was greatly interested. After the sermon he said to me, 'What is the secret of that man's power? It is not the sermon; I have heard hundreds better. It is not the singing, for I think I could sing as well myself. What is it?' I am afraid the doctor knew little of the power from on high - it was that which made Bishop Taylor what he was." (26.)

These comments by Watsford must not be misunderstood. They are comments which gain their meaning from the background of normal evangelical tradition in the middle of the Nineteenth

Century, based in the Reformation, in the traditions of Wesleyan Methodism, and of such evangelists as Charles G. Finney.

They must not be understood as claims that Taylor possessed an "inner light" which provided an inspiration greater than that of the Scriptures. Nor must we think that he had charismatic gifts which gave him a direct line to the Throne of God, leading to infallible guidance, such as one finds in a cult leader, or even in a prophet from one of the Pentecostal Churches. Nor is this an infatuation with "power", such as we find in many parts of evangelicalism at the end of the Twentieth Century.

Perhaps, the best description is found in William Arthur's famous book on this subject, which was linked to revival movements of the period - "The Tongue of Fire" or The True Power of Christianity. Published in 1859, this Irish title went through many editions in a short time, and described the rationale of knowing and experiencing the power of the Spirit to convict and convert hearers, in response to the preaching of the Gospel.

Also, we have emphasised several times that the effectiveness of Taylor's ministry in Australia gained a great deal of its impact from the fact that, in 1864 and 1865, he worked in the afterglow of a widespread revival movement. In some instances, revivals had occurred only a very short time beforehand. When he returned in 1869, this condition no longer applied, and he did not make the same impact as he did on this first visit.

Benson quotes Joseph Nicholson's appreciation of the place of California Taylor in the history of Australian evangelism. "Taylor's great contribution to the religious life of Methodism in Australia consisted not only in the thousands of converts gathered under his direct ministry, and the subsequent labours of many of the converts, but the spirit of evangelism that was created. The labours of David O'Donnell, Matthew Burnett, John MacNeil, and other Australian workers, and the hearty, sympathetic co-operation given to Messrs Inskip, Torrey, Chapman and Henry, of America, were all traceable to the evangelistic seed implanted by that prince of evangelists - California Taylor."

"The secret of his power with God and men is disclosed in his autobiography. On the way to a camp meeting in the Fincastle Circuit in 1845, he says: 'There, on my horse in the road, I began to say more emphatically than before: "I belong to God. Every fibre of my being I consecrate to Him. I consent to perfect obedience."'". (27.)

Revival and Evangelism in New South Wales

So far as the practise of evangelism amongst Wesleyans in New South Wales is concerned, we have here seen the beginnings of a shift take place. With the work of California Taylor, for the first time, we have an evangelist travelling around the different circuits holding protracted meetings of various kinds, with the aim of winning souls to Christ, of deepening the vitality and holiness of the believers, and boosting the life of the churches.

In one way, the advent of California Taylor was seen by many people as providential, and as a promising sign of the moving of the Holy Spirit. But, like many good things, it became secularised and humanised. In due course, for the first time, there began to be the thought here that revivals might break out because a human being had arrived to do certain things.

Within twenty years, the coming of an itinerant evangelist was seen as something which could be organised, and which therefore came more under human control, instead of people having to wait in hope for other signs from God which were not under human control in the same way.

In the past, special meetings had occurred because the leaders had recognised evidences of what the Holy Spirit was doing in answer to prayer, in convicting and converting people, and in deepening holiness in believers, and the extra meetings were held to capitalise upon these influences from God.

Previously, Methodist ministers were all itinerant evangelistic preachers, but they worked in circuits for two or three years, instead of only for a week or two. Men like Wesley, Whitefield and

Asbury (and also men like Lorenzo Dow) had been itinerants who only stayed in any place for a day or two.

This shift in practise was not fully realised at the time, but, as we shall see from editorial comments made in 1877, some of the leaders were starting to realise that the shift had already occurred by that time.

In the United States, the shift had taken place some years earlier, in the 1830s. But the impact of that was not felt here. Practices in evangelism usually spread to Australia from England, and not from the United States, in the 1860s.

CHAPTER FOUR

REVIVALS IN NEW SOUTH WALES

1861 to 1876

Sources of Information

As noted earlier, our ability to gain information about revivals which occurred in New South Wales during the middle period of the Nineteenth Century was greatly improved by the publication of the "Christian Advocate and Wesleyan Record", which began circulation from the Wesleyan offices in Sydney in June, 1858.

The "Advocate" was published monthly, and the first volume included the issues which appeared up until the end of 1859. This volume contained four hundred pages. Seeing that the first volume covered about eighteen months, we find that the second volume, similarly, covered eighteen months, that is, the year of 1860, and up to the middle of 1861. All along, there were financial problems arising from the small circulation figures, and an inadequate number of subscriptions. The editors of the "Advocate" mentioned this in their columns, and asked for donations to help keep the paper in production. Issues published in this period contained lists of people who made donations to keep the paper going, acknowledging their gifts. At one stage there were 880 subscribers.

Another paper, probably of Brethren origin, called the "Christian Pleader" was being published in Sydney at the same time, and the difficulties this paper was having, although of a slightly different kind, were also discussed in the "Advocate". Its demise was also noted. Volume three of the "Advocate" began with the issue for August, 1861, and continued until December, 19th, 1861, after which it seems to have ceased publication for two years and three months. By comparison, volume three was only a fragment, consisting of only 132 numbered pages, although each issue included four pages of advertising, in the form of a cover. These four pages in each issue were not included in the numbering system.

When, in due course, the paper began being published again, on April, 7th, 1864, instead of beginning with volume four, the editors began with a second volume three, number one. The editorial said that friends would rejoice in the re-appearance of the publication. So, this second volume three covered the twelve months following April, 1864.

Volume four, number one, "our second year", began on April 1st, 1865, thus providing volumes which covered twelve months of publication.

As a result, there was no publication of the "Advocate" between the end of 1861, and April, 1864. It is most likely that a number of revivals occurred in New South Wales during that period, but information about them is either non-existent, or would be very hard to find.

Bathurst Circuit, 1861

Under the heading "Spiritual Prosperity", the Bathurst Circuit report said:- "At our June Quarterly Meeting it was resolved that during the ensuing quarter special services should be held for the revival of the work of God. Preparatory sermons were preached on prayer for the Holy Spirit, the duty of the Church to the unconverted, religious revivals, and cognate subjects, during the early part of the quarter.

The special services commenced on Sabbath, September 15th, they were well attended and

characterised by deep solemnity. It soon became evident that many were feeling after God, and on Wednesday evening, 18th September, four persons came forward as penitent seekers of salvation.

Since then the gracious work has continued, and between forty and fifty persons have been awakened, the majority of whom have found peace with God through the Lord Jesus Christ. 'Not unto us, not unto us, O Lord, but unto Thy name be the glory.'

Following this, the report from the Quarterly Meeting contained information on Circuit finance, and Church Extension meetings. (1.)

Singleton Circuit, 1861

The next page of the "Advocate" contained a report from the Quarterly Meeting of the Singleton Circuit, in the upper Hunter River valley.

"The Quarterly Meeting of this Circuit for the September quarter, was held on Wednesday, 16th instant (i.e. October.). It is with heartfelt thanksgiving to the Great Head of the Church that, in the number of members we have an increase of twenty-two over last quarter, and a total increase in the two last quarters of thirty-three.

Looking at the September quarter last year, and comparing it with the number now in Society, it will be seen that the number now is more than double what it was then.

The cause of this increase is the special means which were used for the outpouring of the Holy Spirit. We have had two weeks of special prayer: one week in the June quarter, and another in the September quarter, and the Friday in each of those weeks was observed as special fasts, or seasons of humiliation before Almighty God.

During the first week of prayer the Holy Spirit began to work, and sinners began to cry for mercy, and many a time this prayer was offered: 'God be merciful to me, a sinner.:'; and He who is 'abundant in mercy' showed forth His power to save. So that the cries of the penitent were turned into praise. But while we rejoice over so many who have been brought into the fold of Christ, we have also to rejoice over many who had been meeting in class for a long period, but living without experimental religion. This is to us the most pleasing consideration that the Church is renovated and in a healthy state.

Many of those who have been converted are young persons (the hope of the church) who had been long cared for, and for whom many prayers had been offered up. The parent rejoiced over the children, and the children rejoiced over the parents, and angels rejoiced over both; and many backsliders have been reclaimed and brought back to the 'Shepherd and Bishop of their souls.' For the last thirty years I have not witnessed more delightful seasons of grace and power. To God be the glory!

At present we are holding Union Prayer Meetings which are well attended, and which have had the effect of awakening many who were cold and lifeless in the cause of Christ, and we believe much good will result from these union meetings. We want a larger baptism of the Holy Spirit. O may it soon come." (2.)

California Taylor in N.S.W, in 1864 and 1865

In other chapters we notice the work of "California" Taylor throughout Australia from 1863 to 1865, and the impact his work made in the direction of revival. Separate chapters deal with Taylor's time in New South Wales, and Victoria.

His visits to the other states, however, are included in the general chapters about those states. Any information which is available about his second visit in 1869 will also appear in the chapters about the separate Australian colonies in question.

Revivals Apparently Independent of Taylor's Visit in 1864

There were, however, several revival movements in New South Wales which seem to have occurred quite independently of Taylor's work, but about the same time that he was present. These will be reported here, but not necessarily in chronological order.

Kiama, 1864

A revival occurred in Kiama, N.S.W., in 1864. The main description of it has been given by the Rev. J. E. Carruthers, in his autobiography, written many years later. Carruthers became an outstanding leader in the Methodist ministry. But this revival occurred when he was quite a young man, in his home Circuit, and made a powerful impression upon him.

Carruthers' account is as follows:- "It was in the month of April, 1864, that the Rev. Thomas Angwin landed in Kiama, having been appointed by the Conference of that year to succeed the Rev. J. G. Turner (son of Nathaniel Turner). The steamer had from some cause been delayed and did not arrive till the Sunday morning, and hence the new minister opened his new commission by preaching at the evening service on the dark night of not too favourable a day. Needless to say, there was not a particularly encouraging congregation. But we youths took stock of our new minister. A tall and somewhat gaunt figure, with a slight stoop; a thoughtful face which later on we discovered to be the index of a deeply spiritual soul; eyes that could twinkle with humour and flash with holy fire; a manner that was at first quiet, but never unimpressive, and rose until there was in it an intensity of sacred passion; and a voice that was capable of tender cadence and of majestic denunciation, as the mood or the subject demanded. Needless to say, all this did not come out in that first service. It was a quiet time. The preacher was physically not at his best. His surroundings were new and strange, and he was still on the 'tumult's wheels' of moving. But the text of that sermon remains with me. One of the illustrations I still vividly remember. The text was: 'Come unto Me, all ye that labour and are heavy laden,' &c., and the illustration was that of a lady anxious about her soul, who in a dream learned the secret of so coming to Christ as to find rest in Him. She dreamt that she was hanging by a rope in a pit, and was in consequence in great distress. Presently she heard a voice below saying, 'Let go the rope.' But, as she looked at the depth beneath she felt she could not trust herself to release her hold. But again the voice was heard, and this time in ineffable tenderness, saying, 'If you do not let go the rope neither can I save you.'" She recognised in the voice that of her Saviour, and let go the rope - to wake up and find that in simply and absolutely trusting Christ she had found rest to her soul.

For about eighteen months the Kiama Circuit rejoiced in the ministry of this saintly man, whose name is still as ointment poured forth in the sweetness of the recollections connected with it. He was a man of weak physique, marked already by consumption as its prey, but of apostolic if not seraphic fervour. Presently every interest in the Circuit began to feel the influence of his character and ministry. Congregations increased. The prayer- and class-meetings began to fill up amazingly. When, as often happened, either of the other Protestant churches was closed for the morning or evening, scores of Anglicans or Presbyterians would flock to our church, making up an inspiring congregation. But the 'revival' was still waited for. And it came. Well do I remember it. Shall it ever be forgotten? It was on this wise.

It was on the evening of one of the later Sundays in July, 1864. There was a hush about the service even before it commenced. Somehow, on entering the chapel (it was always so called in those days), one felt the speechless awe of a Higher Presence, and an irresistible conviction that 'something' was going to happen. The preacher was unusually earnest and searching. His theme was: 'Say unto them, as I live, saith the Lord God; I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?' (Ezekiel 33:11.) The arrows were sharp in the hands of the King's

messenger that night. They were straightly aimed, and shot with all the intensity of a love baptized with the compassion of Christ. Nearly all the congregation remained to the prayer-meeting, but although many were pricked in their hearts they did not openly yield. The next night there was almost equally as large congregation at the prayer meeting. Then began what the good old people called 'a breaking down.' The communion rail was crowded with seekers. Some hoar-headed men were amongst them; a storekeeper in the town, notorious for his fearful temper and furious conduct when under its influence; some gentle-spirited women; a number of senior lads and girls from the Sunday School. Even now the scene does one good to recall. Methinks I can hear the fervent pleadings of the praying men and women of the church as they entreated that God would give the penitents 'beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' Night after night for the rest of the week and into the middle of the next, the meetings continued. One night a backslider 'found peace' on his way from his home to the chapel, and testified to the joy of all that he was 'as happy as a king.' He looked it, and lived it from then until his death, a good many years after. How the old folks revelled in it all, and with what joy Sunday school teachers learned that one after another of their scholars had been 'made happy', as they phrased it! When at last the net was hauled in and the results counted, it was found that if there were not one hundred and fifty three, there were very substantial gains to the Kingdom of God. It was a revival that gave workers to the church, teachers to the Sunday school, local preachers to the Circuit plan, and ultimately several ministers to the Australian Methodist Church. Nor did the work cease with the close of the revival services. The spiritual appetite of the people was whetted. Ministers and people alike yearned for greater things; and all through the Circuit there was a lively expectation of a sacred baptism on a larger scale than ever before seen - when suddenly the minister collapsed! The Rev. Thomas Angwin's work was done, and a career that seemed as if it were bound to be one of more than ordinary usefulness and power was prematurely cut short." (3.)

This revival in Kiama is not mentioned in the "Christian Advocate." This indicates that other revivals probably have occurred in many other parts of New South Wales, and in other parts of Australia, about which no published information is available for historical analysis and consideration.

Wollongong, 1864

The town of Wollongong is only a small number of miles north of Kiama. In 1864, a few months after the events in Kiama which Carruthers described, a report appeared in the "Christian Advocate" describing a revival there. By this time, California Taylor was preaching in various suburban centres around Sydney. His visit to Kiama and Wollongong did not happen until 1865.

"Since the last issue of the 'Advocate', God has graciously revived His work in this Circuit. For more than a fortnight we have held special religious services in Wollongong, and have had the happiness of witnessing many surrender themselves to Jesus. The aged, with the snow of many winters on their heads, have sought and found forgiveness. The young, with life's dower of capacity, and space for usefulness, have consecrated themselves to the service of the Most High. And the strong man has bowed and wept like a child, in awaking from his dreams of fancied security and peace. Upwards of sixty have professed their anxiety to flee from the wrath to come; a large number of whom, like the Philippian jailer, have been enabled to rejoice in believing in God with all their hearts. In some cases, all the members of a family have been saved. Several from other churches have attended our meetings, and have been made happy in the pardoning love of God. Our old members have been greatly quickened; and the work still progresses. For the past three months we have set apart an hour on the Saturday evening to plead for the baptism of the Holy Spirit upon our Societies and congregations. The revival in which we now rejoice we regard as the fruit of that intercession. 'Not unto us, O Lord, not unto us, but unto Thy name be the glory, for Thy mercy and Thy truth's sake.'" (4.)

Orange District, 1864

About the same time, a revival was reported in Byng, a settlement composed largely of Cornish people.

"For several years God's people have mourned over the indifference of the people in general about the salvation of their souls. But few appeared to manifest a desire for their salvation. The Gospel was preached faithfully, and though the people generally paid great attention to the ordinances of religion in the sanctuary, listened attentively to the Word preached, and sometimes appeared to feel under the faithful ministry of God's servants, yet there were but few who gave their hearts to God.

Notwithstanding the low state of religious feeling, there are but a few places where the morals of the people are more creditable than they have been in this neighbourhood. But morality is not grace, and without a change of heart will not be available in the Great Day; for our Lord said to the sincere Nicodemus, 'Except a man be born again, he cannot see the kingdom of God.'

For this great change God's ministers and people laboured and prayed. But for many years with but little visible effect, so that they were ready to exclaim, 'Hath God forgotten to be gracious? Will he be favourable no more?'

Under these feelings they laboured all but hopelessly, fearing that the people were 'gospel hardened.' But no! The time of God's visitation in mercy came. On Sunday, 7th inst., there was a very gracious feeling among the people. Some wept. One sobbed aloud under the sermon. A prayer meeting was held after the ordinary service, when our young minister, the Rev. Mr. Rabone, invited all who had a desire to save their souls to come to the 'penitent form', that God's people might know whom to more especially pray for, and give them suitable advice and encouragement. One instantly rose and went forward, and three more soon followed. This was a reviving of good days in our little Zion. Since then, the work has gone on gloriously.

16th inst. When Mr. Piddington invited the mourners to the penitent form, the people literally crowded the alley of our little sanctuary, so that in a few minutes the front seats were literally filled with seekers of salvation. The sensation was almost overwhelming to those who have long prayed for a revival of God's work. Though I have been connected with the Wesleyan Church for over forty years, and have seen revivals in England, in Sydney, and in this district, I never saw the like before. It appeared that everyone present was feeling under the mighty power of God. But there was no noise, no wild excitement. When anything of the kind manifested itself, it was very wisely and prudently checked, without casting the least damp on the spirituality of the service. On several occasions, at the request of the worthy minister, all waited in silent prayer. And what a sacred influence pervaded the place! And what an outbreathing was there then after God apparently from every heart.!

Some literally wept pools of tears. The stout-hearted wept. There were about twenty-five in that little sanctuary earnestly and publicly seeking salvation, and blessed be God, the sorrow of several was soon turned into joy. They praised a sin-pardoning God with joyful hearts, and cheerful countenances, without noise or excitement. Since then, most of those who were seeking salvation have found peace, and can rejoice in God their Saviour., others have been humbled in spirit for their sin against God, and the good work is still going on delightfully.

There is one interesting and pleasing circumstance connected with this place, which is, that here the first class of the Wesleyan Methodists that ever met to the west of the Blue Mountains met in 1830 near this spot. The number was three. They are still alive in this place to rejoice over this glorious work. The steady course of time has made visible inroads on their systems. Age and infirmity have confined one to her house, so that she cannot attend the sanctuary where she was wont to worship, to behold there the wonderful mercy of God manifested, but her heart is in the work. Her venerable husband, who is a father of a progeny of about seventy souls, is robust and active, and he enters heartily into this good work. The cheeks of the other, though furrowed with age, and her head is nearly white with increase of years. They are all waiting for their rewards, not

through merit, but through the abundant mercy of God in Christ Jesus.

The work of God is prospering in other parts of the Circuit, particularly at a place called Spring Hill. There are some very interesting circumstances about that place which I must reserve for a future communication. Yours etc., G.H." (5.)

California Taylor visited this area in October that year, just a few months after these events.

Windsor Circuit, 1864

Another local revival which seems to have occurred apart from the work of California Taylor took place in the Windsor Circuit, and is described in a report to the "Christian Advocate."

"The usual Quarterly Meeting of this Circuit was held on Tuesday, 4th October, 1864, and though the stewards and office-bearers deeply feel the burden of a rather formidable circuit debt, yet the 'signs of the times' are overall encouraging.

It is with gratitude to the Great Head of the Church that we record success as having attended the labours of his servants during the last quarter. The town of Windsor in particular has been visited with rich spiritual blessing; the office-bearers and members of the church have been stirred up to seek a deeper work of grace, all have heard the quickening voice, and felt the power of the Holy Spirit, and some have been perfected in love.

As a natural consequence, the Gospel has been attended with great power, and several have been awakened and saved. 'Young men and maidens, old men and children' have felt the gracious influence.

Several young men and young women have obtained a sense of pardon, many of the scholars in our Day-school have been awakened, and some having obtained mercy give pleasing evidence of the change wrought within them.

According to the Quarterly schedule, after making up losses occasioned by backsliders, removals, etc., we have to report a small increase in full members, and twenty-one on trial. There are still pleasing indications of a continuous work; our congregations, both on the Sabbath and weekday evening are large and deeply attentive; the young people especially being evidently deeply impressed. To God be all the praise." (6.)

Goulburn Circuit, 1864

This revival in Goulburn was apparently prompted by the expectation that Taylor was coming to this Circuit, in some months' time. The report came by means of a letter to the editor of the "Advocate", dated 1st November, 1864.

"Dear Sirs,

I am very glad indeed that I can report a gracious revival in this city and circuit. A few weeks ago, while conversing with some Christian friends about the expected visit of the Rev. W. Taylor, the question was asked, Do we need to wait for Mr. Taylor? Will not God hear our prayers if they are mixed with faith? and it was felt by all present that 'fervent prayer' would avail at the Throne of Grace.

The prayer Meetings were well attended, and God's people pleaded mightily for the promised Spirit, and especially that the word preached by the Rev. Mr. Gaud might be accompanied by Divine power. These prayers were answered. The Gospel of salvation by Jesus Christ told upon the minds and hearts of the hearers, and many were affected to tears. After the Sabbath evening services the people crowded into the school-room for prayer. Short addresses were delivered by the ministers and the leaders, affectionate appeals were made to the unsaved, and night after night came forward to the vestry where they were directed to the 'Lamb of God who taketh away the sin of the world.'

But not these alone; believers were exhorted to a full surrender of the heart to God. Their

duty and privilege were set before them, and a deep conviction was produced of the importance of a clean heart; and now many are testifying that 'the blood of Jesus Christ cleanseth from all sin.'

As might have been expected, a gracious Saviour who said, 'Suffer the children to come unto me' did not exclude these from a participation in the good things he was bestowing on the people. In the Sabbath School the importance of religion was set forth plainly, and the good Spirit convinced many of the children who yielded to be saved by grace.

In short, old and young, believers and unbelievers, members and hearers, have been moved by the Divine Spirit; and the number of those who have found peace through believing in Jesus is about seventy or eighty.

In these revival meetings there has not been any undue excitement. Nothing has been done to which objection could be made by the most prudent; and a spectator, not under extraordinary influence and not a member of our Church, exclaimed, 'This must be the work of God; man could not do this.'

At the Quarterly Meeting held last month, the flourishing state of the Wesleyan Church in this Circuit was thankfully recognised, and the hearts of all present were filled with joy. Our respected and loved Ministers, the Reverends H. H. Gaud, and W. George were cordially invited to remain another year. They accepted the invitation, subject to the Conference, and spoke in feeling terms of their love for the brethren and their gratitude to God for the result of their ministerial labours. (7.)

Yass and Gunning Circuit, 1865 (Mundoonan.)

"God has graciously manifested His saving power and love of late, at the above-named place, a small settlement on the Yass River, distant about ten miles from the town of Yass. For some time past, our church there, for various causes, had not made the progress reasonably expected, but the prayers of God's people have now been answered, and the labours of God's ambassadors crowned with success, in the quickening and edification of believers, and the conversion of sinners.

The week ending 12th August will long be remembered at Mundoonan. The writer preached there three times on the Sabbath previous, and held a prayer meeting after the evening service, at which anyone who felt a desire to 'flee from the wrath to come', was invited to come forward to the altar, to be prayed with, counselled, and directed to Christ. Nine or ten persons, young and old, responded to the invitation, six or seven of whom professed to find 'redemption through the Saviour's blood, even the forgiveness of sins' before the meeting closed.

The work begun on Sabbath was followed up by a service every night during the week, a fellowship meeting on Saturday night closing the series.

Altogether fifteen persons professed to have obtained salvation through our Lord Jesus Christ.

At the fellowship meeting, a very gracious and sensible manifestation of the Spirit's presence was vouchsafed, and all present subdued to tears, felt

The overwhelming power of saving grace,
The sight that veils the seraph's face;
The speechless awe that dares not move,
And all the silent heaven of love.

'Old Tom Brown', of Wesley Vale, who is the Methodist patriarch of this circuit, was present at the meetings, took an active part in them, and rejoiced much to see the Lord's arm bared in the salvation of souls. For this gracious visitation, and many other tokens of the Lord's presence in our midst, we are thankful and encouraged to labour on, expecting to witness yet more glorious things. O for a richer baptism of the Holy Spirit. Come. O Holy Ghost, for Thee we call.

Spirit of burning, come!"

The report was initialled "W.R." (probably the Rev. W. Robson.) (8.)

A Remarkable Experience in Kiama, 1867

The Rev. George Martin was a young minister in the Kiama area in the few years after the time of the 1864 revival. Much later, in 1905, he published an account of an experience which came to him whilst he was preaching in the Kiama pulpit in 1867. His description is purely about his own inner experience, and does not imply that any revival movement was in progress, such as was described by Carruthers. This account appeared in the form of two articles or chapters in "The Methodist". Despite their length, the real substance of his two articles can be quoted more briefly.

"It was on a Sunday morning in midwinter in July, 1867, that the incident occurred which I am now about to relate. It was to me the most wonderful event of my life. Indeed, it was so divinely wonderful that I have never ceased looking back upon it. And now, after the lapse of nearly 38 years, it seems to me brighter and more wonderfully radiant than it did at the time of its occurrence. Indeed, at the time of its occurrence I was so completely overcome that for some days I seemed as though I dwelt in a borderland lying between earth and heaven, and I must have appeared somewhat strange to the people around me. But I then failed to take in this Divine visitation in all its bearings on one's life. It would have been well for me had I done so, but I was comparatively inexperienced, and failed to appraise this gracious visitation at its true value. I did not then realise as I have since done, its awful sublimity and its heavenly splendour. In trying to narrate it now I do so simply for the benefit and encouragement of others. For many years it was chiefly hidden in my own heart, but it has been a source of untold strength and blessing to me through life. In all one's trials, when doubt and temptation have come I have always fallen back upon it, and said to myself that it was an experience I could never for a moment doubt. Nor do I, for doubt was impossible. The following is an extract from my journal, which was written just after the occurrence took place.

'On Sunday, July 21, 1867, whilst preaching in the Wesleyan Church in Kiama, from the text James 5:19, 20, the Holy Ghost fell upon me, and I was borne down upon the reading desk in an agony of supplication and tears. It was far and away the most awful and yet the most glorious manifestation of God which I have ever experienced. I had as clear a sense of the awful presence of God as though I had been immediately before the throne. I was overwhelmed with amazement and with awe. I felt, as Isaiah felt, "Woe is me, for I am a man of unclean lips." I saw the ineffable and adorable holiness of God, and in the light of that manifestation I saw, as I had never seen before, the awful guilt of sin, and the astonishing power which it exercises over the human heart.'

"It occurred thus: I was standing in the rostrum of the Kiama Church, and was in the act of preaching. I was in the midst of my sermon, and insisting on personal holiness, as a necessary qualification for successful soul-winning, when in a moment, in the twinkling of an eye - quick as thought - I was smitten down as by a lightning flash. Had it not been for the support of the reading desk, I should have fallen flat down, with my face to the earth, for the visitation was dynamic - very glorious, very terrible, and unutterably awful. No language can set forth the sublime vision, the glory, the majesty, and the indescribable power of God as He thus burst in the awful splendour of His being upon my soul. Outwardly, there was nothing to be seen, but inwardly, to one's whole spiritual being, there was a manifestation of God, so unutterably glorious, and yet so terrible in its blazing intensity of the Divine holiness and abhorrence of evil, that for the moment God seemed as 'a consuming fire'. As I thus lay upon the reading desk I felt as Isaiah felt, 'Woe is me, for I am undone.' I was oblivious to everything save God. The place and the people seemed to vanish. For the moment everything was lost in the vividness of God's presence, and I could only gasp out in broken language, 'O the Great God! the awful God! the holy God!' Indeed, the vision of the Divine holiness revealing one's own sinfulness and sin, was so searching and terrible as to make one for ever stand in awe of God's great and unutterable name. I now mention these things, because where God manifests Himself dynamically, in power and great glory, all irreverence vanishes, and a sense

of unutterable awe takes complete possession of the soul." (9.)

Martin commented that this experience occurred in a normal church service, which was not characterised by any sensationalism.

He also said that factors which lay behind this experience included the fact that it was a period when many Methodists were "more or less saturated with the old Methodist literature and ideas; and especially with Methodist biography, which was so often glorified by a vivid realisation of the divine presence." Such experiences were then looked upon as a more normal part of a Methodist's spiritual life and heritage. Eventually, by the time he wrote the account of his experience, having an overpowering thirst for "perfect love" and "entire sanctification" amongst Methodists had become much rarer, and the fervour of spiritual life had declined. Various reasons are involved in this decline. As a result, with the passing of time, Martin came to value very highly this revelation of the holiness and majesty of God which had been given to him. (10.)

Numerical Growth

Methodist statistics gave a glimpse of the growth which had taken place as a result of the visit by California Taylor to Australia, and also because of the revivals and evangelism in the seven years from 1858 to 1864.

Figures issued through the Conference, early in 1866, for the previous twelve months, showed an increase of 2,107 in full members. This relates especially to part of the time Taylor had been at work here. The best growth occurred in Sydney, in the Geelong and Ballarat District, and in South Australia. Melbourne was the only area showing a slight decrease. (11.)

The figures for ten years, from 1858 to 1868, were published later. In that period, the number of chapels leapt from 110 to 288. The number of full church members rose from 3,937 to 9,960. The number of Sunday Scholars rose from 8,165 to 23,166, and of Sunday Schools from 115 to 264. The overall number of people attending Methodist worship around Australia doubled from 30,159 to 61,039. (12.)

No doubt, some of this growth was due to immigration. But much of it was due to the results of evangelism, and the efforts associated with the revival movement, as many of the immigrants who had church connections in the old country did not continue their church links when they arrived in a new land.

Macleay River Circuit, 1868

The "Advocate" for the years from 1865 to 1867 does not contain any references to local revivals in New South Wales. The issues for the year 1868 contained only a few references.

"Our Sabbath School Anniversary at Kempsey was celebrated on Thursday last, by a public tea-meeting, in a booth tastefully erected in the vicinity of the chapel. In the evening a meeting was held, presided over by Mr. Rudder, of 'Kempsey House'. The children in the *East* and *West* Kempsey schools, under the superintendence of Messrs Nance and Worboys, were examined the Sabbath previously and acquitted themselves exceedingly well. During the evening, addresses were delivered by Messrs Nance, Worboys, Druce and Lynn, and by the superintendent of the Circuit. Notwithstanding the inclemency of the weather, the church was crowded, greater interest than usual being taken in the Anniversary, from the fact that several of the children in the schools have been converted to God, during the recent revival. The report, read by the secretary, Mr. George Walker, was a gratifying one, and showed an increase in the number of scholars.

We have recently been blessed with a gracious visitation, and many, in different parts of the Circuit, have been brought to experience the forgiveness of their sins. At Frederickton on Sabbath evening last, thirteen persons stood up at the conclusion of the service, and professed to have found peace with God. At Kempsey, a new class has been formed consisting entirely of Sunday school

children. The movement appears to be general throughout the district. Long have God's people here been praying for a revival, and now their prayers are being answered with what we hope (is) but the droppings of the coming showers." (13.)

A little more insight is gained from the report which was published about a valedictory meeting held for the minister, when he left the area the following year.

"The Rev. W. E. Bourne, who has been labouring on the Macleay during the last two years, has at length taken his departure for another field of usefulness, bearing with him the hearty good wishes of all who had the privilege of knowing him. His unassuming manner and uniformly kind and charitable disposition, his patience, together with his unflagging zeal for God's cause, made him a universal favorite, and elicited universal respect and esteem.

A considerable measure of success attended his labours on the Macleay. The increase in full members during the last year being over fifty percent; and though it is not to be forgotten that some earnest lay-men were connected with him in his good work, who heartily co-operated with their minister in all movements for the spiritual welfare of the community, we cannot but feel much is due to the brotherly disposition of our late minister, in producing and sustaining that unanimity of feeling, which at all times existed between him and his co-workers." The report went on the speak about the inscribed address which was to be presented to him. (14.)

California Taylor's Second Visit to New South Wales, 1869

The "Advocate" took hardly any notice of this visit until it was half over. This seems to be a simple indication of the fact that the second visit did not create the great impact which had been experienced as a result of the first visit. While just as many conversions took place in his meetings as beforehand, the overall impact was not the same.

"By the time that this number of the 'Advocate' is in the hands of its readers, Mr. Taylor will have reached the seventh of the fifteen places in this colony, which he has arranged to visit during his short stay amongst us. Our beloved and honoured brother not only works enormously himself, but he makes plenty of work for other people; and hence we have as yet received no written reports from the circuits which he has visited. But the facts arising out of these special services are pretty well known, at least, in Sydney, and may thus be summed up. The services commenced at York Street, and were largely attended and successful. But the impression deepened and the success increased, from York Street to Bourke Street and to Newtown, and rose higher at Chippendale. Parramatta came next, and the word was indeed with power, especially during the last two nights of Mr. Taylor's visit. We are not able to say how many cases of clearly defined conversion took place, but there were many very pleasing and satisfactory instances among young and old. The whole circuit has been moved, and we bless God for this gleam of sunshine in His Church, and pray that it may long continue. From Bathurst we hear of crowded congregations, and at Orange and Mudgee the same will no doubt be the report. We hope that the ministers of the various circuits will send us communications for our next issue. Next to revival-work itself, there is nothing like news about revivals for stirring up the people of God." (15.)

In fact, it was not quite right to say that no reports had been sent in. A few pages later, in the same issue, there appeared a report from the Sydney Second Circuit, about services in the Wesley Church. However, it was true that very few reports about Taylor's meetings were sent in, or were published.

"During two weeks commencing with Sabbaths, 13th and 27th June, we were favoured with the ministrations and help of the Rev. William Taylor. Large audiences attended the Sabbath and week evening services, while he in his own vigorous and convincing manner, set before them God's requirements of man, and the way of salvation, by faith in our Lord Jesus Christ. The result has been a gracious work of God and many conversions. Some from other Circuits, some from other Churches, a good many adults; but the work has been chiefly among the young people of our Sunday Schools.

The junior scholars, some of them of tender years, more or less under Divine influence, have been formed into Catechumen classes; boys being taken charge of by the Superintendent of the Sabbath School, and girls by Mrs. Baker, widow of the heroic missionary martyr, Rev. Thomas Baker. The elder scholars, together with adults, who may have been converted or awakened, have joined different classes, so that we hope at the end of the quarter to be able to report a considerable increase of members.

In addition to Mr. Taylor and the Circuit ministers - efficient labour has been rendered by our veteran friend, the Rev. Charles Creed, and a hearty band of local preachers, leaders, and others. To God be all the glory." (16.)

Windsor Circuit, 1869

Because Taylor's visit to the Windsor Circuit was going to be so short, the people began their special efforts in advance of his arrival, and continued the meetings after Taylor left. Perhaps for this reason, this revival developed into an even bigger movement than might have happened normally.

"In prospect of a short visit from the Rev. W. Taylor, we decided to hold a series of special services, to commence on Sabbath, August 1st. The congregations were larger than on ordinary occasions, and the Word was listened to with devout attention. Although none responded to the invitation given at the close of the morning service, to come forward and seek the Lord, yet we were glad to find afterwards, that some were awakened under the Word preached on the Sabbath. During the services of Tuesday evening, the Rev. Peter Turner delivered a short address to the Church. In the course of his remarks, he exhorted the members of the Church to humble themselves, and seek, first, for the revival of the work of God in their own hearts. If prepared to do so, he then urged them to come forward, and confess their sins before God. It was a season, not soon to be forgotten. The Lord was indeed in our midst, and He healed the backslidings of His people.

On Wednesday, the 4th, the Rev. W. Taylor preached to large congregations at Enfield and Richmond. The word came with power on each occasion, and not a few were led to seek for mercy. On Thursday, Mr Taylor, preached twice in Windsor. Many strangers were present, and each congregation in the Circuit was represented. In connection with the four services, we had not less than forty persons seeking the Lord, and the greater portion of them were led to believe to the saving of their souls. The services were continued in Windsor for a fortnight, and for one week in Richmond. In other parts of the Circuit earnest prayer was offered to God, and at their meetings they had to rejoice over the conversion of souls. We are now holding special services at Wilberforce. From the distant places in the Circuit, we already hear the names of over sixty persons, who profess to have found peace with God. Some of these persons have been gathered from the world, others have been sitting in our congregations for years past, others again have been meeting in class for several months, but were not able to rejoice in the love of God, whilst some have come from among the senior scholars of our Sunday Schools.

It is worthy of notice, that most of the scholars brought to God, are the children of the members of the Church. With the assistance they will derive from the classes already established for them, and careful home training, we may hope therefore, with the blessing of God to preserve them in His Church, apart from the increase of members resulting from these services, we cannot lose sight of the great benefit received by the Church. The power of godliness is more fully experienced, and consequently, the service of God has become more delightful." (17.)

Kiama Circuit, 1869

Here, again, we see an example of a revival movement which commenced some little time before the Rev. William Taylor arrived to conduct his mission meetings.

In this instance, the Kiama minister was the Rev. William Hill. In Methodist annals at this time there were two Rev. William Hills. The Kiama William Hill was a younger man who had recently begun his ministry. The other Rev. William Hill was a much respected senior minister who, about this time, met his death, murdered by a crazed prisoner in a Victorian jail. Hill was visiting the prisoner, and knelt to pray for him. While his eyes were closed, the prisoner attacked him with a metal bar, killing him.

"At the three principal centres of population - Kiama, Gerringong and Jamberoo - the Holy Spirit has been graciously working but the greatest amount of good has been done in Kiama. Some months ago the elder children in the sabbath school began to feel considerable concern about their souls. Like the majority of young people in similar circumstances they were very reticent as to the cause of their disquietude. However, their sorrow for sin became so intense that it could not be concealed. About this time our respected minister the Rev. W. Hill made a powerful appeal from the pulpit to the consciences of those who were under conviction of sin. At the prayer meeting which was held after the service on this occasion one or two persons came forward as penitents.

During the succeeding weeks prayer meetings were held nearly every night of the week, the penitents increasing in number though with many 'old things had passed and all things become new.' There was such a manifestation of the Divine power pervading those meetings that it was really delightful to attend them. In some cases during the interval of a few minutes, the cry of the penitents was turned into the song of the saved. The good work has not been confined to the sabbath school, several adults who have sat under the ministry for years without deciding for the Lord, have grounded the weapons of their rebellion, and come out on his side.

As a result of the revival, about twenty persons who a short time ago were careless about spiritual matters are now alive to their soul's interests, and trying to lead others to the Saviour whom they found. It speaks well for the new converts that they have all enrolled themselves as members of class, thus showing their desire to progress in their way to heaven. The sabbath school teachers can bless God that their efforts have not been fruitless." (18.)

Although no date is attached to this report, it seems to have referred to events only a few months before Taylor arrived in the Circuit, which happened in August, 1869. Although the "Advocate" published a long report from this Circuit covering the time that Taylor was there, it does not actually say much about what Taylor did there, or say much about the results of his visit. (19.)

Braidwood Circuit

The report from this Circuit was the only other one to appear in the "Advocate" which gave any significant details about Taylor's visit to New South Wales on this second occasion. From here he went further south, to Victoria.

"Mr. Taylor has just paid us a four days' visit, and has done the cause of God in the circuit and district great service. He preached with great power three times in Braidwood, once in the open air, and four times in Araluen to crowded congregations. His close reasoning and pointed appeals to the conscience, his happy illustrations of the truth, his homely yet well chosen language, and above all, the deep solemnity, the unction and earnestness pervading all were quite irresistible. Many, old and young, of all shades of religious belief and unbelief were convinced of sin, submitted to God and received Christ. The good work is not confined to our own church. All have profited. Between sixty and seventy souls have been saved. Of these nearly half are members of other churches. Nearly as many more are deeply impressed with the truth and are either seeking salvation or are seriously thinking about it." (20.)

Deniliquin Circuit, 1869

There is an interesting little account of the start of Methodist work in Deniliquin. The

nearest minister was the Rev. W. H. Fitchett, who was then stationed at Echuca, on the Murray River, and in Victoria.

The work of God, so far as Wesleyan Methodism was concerned, "commenced in a somewhat singular way. About the close of last year (1868), a tradesman, who had removed from Victoria to Deniliquin a few months before, was led to reflect upon his spiritual state, while anxiously seeking the Lord he became acquainted with a member of our church, who was employing a portion of his time in the distribution of tracts amongst the settlers on the banks of the river. The two met with a third man, also under conviction of sin, and at his house they met nightly for prayer.

In the month of January a cottage prayer meeting was commenced in another part of the town, at this meeting numbers were converted to God. In June another cottage was thrown open for prayer and here also sinners were awakened and led to the Saviour. The meetings are now held in a room hired for the purpose.

The Rev. W. H. Fitchett preached twice in the Court House on Sabbath, October 10th, and promised to recommend the appointment of a minister to Deniliquin... Ministers of other churches are labouring in the district, but our own people look to us, and expect us to care for them. We must not allow the most important town in Riverina to remain unoccupied any longer. It is situated in the centre of a very large squatting district. Some of the stations might be visited regularly, and an occasional visit be paid to the township of Hay, thus preparing the way for the occupation of the place." (21.)

Goulburn Circuit, 1871

This revival was described for the readers of the "Advocate" in a letter from the minister in Goulburn, the Rev. William Kelynack, who was one of the "silver-tongued" orators of Methodism at that time. He looked upon this time in Goulburn as an outstanding period of God's blessing in his ministry.

"Having been recently blessed with a gracious manifestation of God's saving power in this town, I send you a few hurried lines relative thereto. We have had a 'feast of fat things'. We have drunk of the choicest vintage of heaven's mercy. And with grateful hearts and glad tongues, we cry, Hallelujah, 'for the Lord hath done great things for us.'

The first drops of blessing fell upon a Sabbath evening about two months ago. Three or four persons then began to seek the Lord, among whom was the grandson of an eminent deceased Methodist minister, and son and nephew of others who have occupied, and who still occupy, the foremost ranks of English Methodism. Many prayers have risen to God on his behalf; in a far-off land, after many wanderings the answer comes. He has sought and found the blessing of his father's God.

The work thus commenced, quickened the desires of our people for yet greater things. On the following Thursday evening after service, we held a meeting of the workers in the various departments of the Church. And a very blessed season we had. Each resolved to seek a richer measure of the Spirit's grace, leaving Him to shape our plan of action with regard to Special religious services. On the following Tuesday in the same place, we held a meeting of the officers and teachers of the Sabbath School. The night was bitterly cold, very dark, and very wet. But despite these drawbacks, we had a good muster, and a melting, moulding, humbling, yet exalting and heartening time. Many tears were shed. Many vows were plighted. We were suffered to get very near to God. And as each placed the sacrifice upon the altar of consecration, and offered up their all as a living sacrifice, the fire of Divine love came down and witnessed the acceptance of the gift.

'Sir,' said one of our friends as we left the room, 'this is worth living for.' He speaking thus, he but gave expression to a feeling that was stirring in the hearts of all. As the wonders of Pentecost began in the baptismal fires of the upper-room, so our Revival leapt forth into fuller life and

mightier energy, from the hour when the consecrating flame of hallowing power fell upon our suppliant spirits in the Goulburn school room.

Soon after, our Quarterly Meeting was held. At the meeting in the evening, which took the place of our usual preaching service, several members of the quarterly meeting gave short addresses, bearing upon the prosperity of the work of God. The result was a growing intensity of desire and effort on the part of the people. It was manifest that the field was 'white already unto harvest.' On the sabbath we thrust in the sickle. From that time on, for a period of between four and five weeks, we have been engaged every night of the week, save Saturday, filling our arms with sheaves.

During the meetings about one hundred have come forward as seekers, most of whom profess to have found peace through believing. Several of these were members - many others were from the children of the Sabbath-school. In thus gathering the fruit of their labours, teachers have rejoiced with unspeakable joy, and parents have raised their gratitude in broken words of praise, because their children are now walking hand in hand with them to heaven.

Very affecting have been the scenes exhibited in some of our meetings. Generally they have been characterised by calm earnest decision for Christ. But occasionally there has been an influence, that moved the people with more than an electric power. One evening a young woman who had forsaken Christ, and who wept bitterly her sin, suddenly realised the fact of her forgiveness. Crying out for very gladness, she exulted in Jesus with all her heart, and there was joy in heaven and joy on earth, for from many a lip there rose the cry 'Hallelujah! Glory to Jesus!'

Another evening a mother who had seen her son go forward as a seeker, breaking forth in prayer told the Lord that she felt it would be so, because He had given her the assurance that day in prayer, that He would save him for whom she prayed.

At another time a good brother, whose wife had knelt at the penitent form and been made happy in Jesus, broke forth in praise, and told the Lord and the people, that the mercy of that evening's triumph had shed more light upon the Word than all the commentators.

Yet again. In another meeting a father who has wrought hard and long for the salvation of the children in the Sabbath school, said with great emotion, as he witnessed the gladness of other parents in their children's submission to Christ, 'Friends, I have to ask of you a favour, I have worked many years for your children. I have to ask your prayers for my two boys. Will you pray for them?' 'We will', was the response. A day or two after, that father was kneeling at the form counselling those who were there as seekers. Presently a step was heard in the aisle, looking up he saw it was his own son. Bowing under the burden of his emotions, he gave glory to Jesus. Presently addressing the people, he said in a voice that trembled with feeling. 'Friends, I have had much happiness in my life, mine has been a happy life - but this night crowns it all. I am repaid for all my labours.' He could say no more, tears were his only words. And others eyes wept, and other hearts thrilled. We felt the overwhelming power of saving grace, and the place was filled with the glory of God.

But I must pause, inviting though the theme may be. Before doing so, however, I will allude to one or two other features of the work. We have derived great advantage from a meeting for united prayer at the close of the Sabbath School. The older children have joined us, and with them have been their teachers and parents. This has blended the sympathies of all. The two large school-rooms have been crowded. For five Sabbaths they have proved to many, Tabor Mounts, where the glory of the Master has beamed forth with such Divine enchantment that we have been constrained to say, 'It is good to be here.'

On the first Sabbath evening in this month, a new feature was presented in our Communion Service, when many of the young converts, in the company with many of the older Christians, knelt for the first time at the Table of the Lord, and sealed their new found love to the Saviour, by partaking the memorials of His dying love to them.

A Fellowship meeting at the close of the series of meetings enabled several to testify how great things God has done for them. Then allusion was made by one and another to the debt they owed to the Sabbath School, and they who had there sowed, and prayed, and waited, must have felt abundantly recompensed for all their toil and prayer.

The revival influence has wrought far beyond the town. Some, hearing what great things the Lord was doing for us, have come in several miles from the country districts, and have been enriched with the good things from heaven. They have taken away the fire in their hearts, and through them in some instances the flame has been kindled elsewhere. A good brother from Taralga went back hither with a live coal from Goulburn, and several as a result have been brought to Christ.

Our own local preachers have been re-baptised from above, and at Boxer's Creek, last Sabbath, they had to turn the service into a prayer-meeting, for hearts were cleft, and heads were bowed, and the enquiry was urged by seeking ones, 'What must we do to be saved?'

In the town, our Sabbath morning prayer-meeting, which was formerly attended by two or three members, numbers now between twenty and thirty. Our Monday evening prayer-meeting and Thursday service are most refreshing in point of numbers and in point of influence. While our Sabbaths are days of holy jubilation and victory.

As the fruit of the revival, we have established cottage prayer-meetings, one in South, and another in North Goulburn. We have also taken measures to organise a Tract Society, and already several have offered their services eager to do something for Jesus. To myself it has been a busy and a blessed time. And like as in harvest, the bending back of the husbandman, reckes not of labour or weariness, because of the golden sheaves, that lade his waggons and fill his barns, so I have sung and prayed and preached buoyant as the lark when it goes singing up to heaven's gate, feeling the while, that labour is rest in a labour so blessed and with rewards so bountiful. I am happy in God and happy in the people. The cordiality with which they received me, and their kindness from the first day until now, were sufficient to endear them to my heart, but now that we have both been passed through the blessed fire of God's reviving grace, I feel that we are indeed welded into one. And so I close as I began. Hallelujah! 'Glory, honour, praise and power, be unto the Lamb for ever.'

Who the victory gave
The praise let Him have
For the work He hath done.
All honour and glory to Jesus alone.

May 'showers of blessing' fall upon every circuit, and may this brief statement of God's mercy to us, excite the prayer and faith of the watchers upon the Carmel heights of our Israel." (signed) William Kelynack. (22.)

As Kelynack says, the influence spread into neighbouring areas. Another letter appeared from the Crookwell - Taralga area mentioning some of the things which occurred there, including some conversions, but the events seemed less clear-cut than the happenings in Goulburn.

The young minister at Crookwell, who reported this modest spiritual progress, was a probationer, the Rev. T. R. McMichael.

Adelong Circuit, 1871

The area around Adelong and Gundagai was less developed, and more sparsely populated, than the Goulburn district. These towns were further away from Sydney toward the Victorian border. In the next issue of the "Advocate", a letter came from there.

"Gentlemen,

We have been much pleased and encouraged, by the cheering account of the progress of the Lord's work in Goulburn, as shown in the letter of the Rev. William Kelynack, in your last issue.

The leaders and friends of our cause in this circuit, have repeatedly requested me to send you an account of a similar work, which has been going on amongst us for the past three or four months.

In the beginning of the month of May, we had several consultations about the low state of our work in Adelong. We prayed unitedly and separately. We looked for the only answer to our prayers which would satisfy us.

It came on the second evening in June; nine persons remaining to seek the Lord. Thank God, the work has gone on since then, for every Sabbath evening sinners have been gathered in twos and threes to the fold of the Redeemer. Up to this time, about twenty-five have joined our classes, and are rejoicing in unspeakable peace and love, and about the same number are still seeking, not having found the Saviour, have not yet come to class meeting.

Indeed, in our visitation amongst the people we found even with persons of different religious views, a very general concern for the salvation of their souls, and all these things lead us to expect a further blessing from heaven, and a larger harvest of souls."

The letter goes on to say that this spiritual influence had not yet spread to other areas of the circuit, such as at Tumut and Tumberumba. (The writer spelled it "Tumberumba") The revival had only affected Adelong. A new church had just been built at Tumut, and a gallery was being put into the building at Adelong. The letter was signed by the minister, the Rev. Richard Vallancey Danne, and dated 17th Sept. 1871. (23.)

Figures for the Goulburn District were published in December, when the District meeting was held. For the twelve months, an increase appeared in every classification. General attenders at worship were 5,334 throughout the district, an increase of 168. Sunday School scholars now numbered 1,708, an increase of 218. Full membership was up by 58 to 986. (24.)

Lower Clarence Circuit, 1872

This circuit, spreading toward the coast, east of Grafton, on the north coast of New South Wales, was just being affected by the spread of Methodist influence. Several meetings had been arranged by the local people, and with the help of the Grafton minister. A new church had been built at Rocky Mouth. (A town on the Clarence River now called Maclean.)

This revival seems to have begun like many of the others. There began to be signs of a movement of the Spirit in the lives of even a few people. The preachers were always on the lookout for these signs, and when they appeared, special efforts were made to take advantage of the spiritual impulses.

"This Circuit has been visited recently with a gracious outpouring of the Holy Spirit. During the last three months about twenty-five persons have been added to the church; four or five of that number are still seeking salvation; the others have professedly obtained the remission of their sins through Jesus Christ our Lord. May the great Head of the Church 'stablish, strengthen, settle' those who have trusted in Him for salvation.

We have just held our meetings in aid of Foreign Missions. We hope to send in this year upward of eleven pounds. With spiritual prosperity has come financial prosperity. Our *circuit* deficiency last quarter is hardly worth mentioning - only a few shillings. Nevertheless we have a heavy connexional debt to grapple with. There is moreover a debt of twenty-two pounds on the Rocky Mouth Church, which we hope to wipe off this quarter. Whether we shall, or shall not manage it remains to be seen." (25.)

The Rocky Mouth area had also been strongly influenced by the preaching of the Gaelic evangelist, the Rev. Alexander MacIntyre, as mentioned in a previous chapter.

Chippendale. (Sydney Second Circuit.) 1872

The first information about this revival was provided by one of the editors of the "Advocate," reporting on some hot news. The President of the Conference at that time, the Rev. Benjamin Chapman, was superintendent of the Chippendale Circuit.

"We are glad to be able to inform our friends throughout the Colony, that the Sydney Chippendale Circuit has been visited with a gracious revival. For some time the members of the Church have been praying for a fresh manifestation of Divine power as in the ancient days, and for

the past four weeks Special Services have been conducted by the Ministers of the Circuit. The result is, upward of one hundred persons have been led to decide for Christ, and to trust in Him alone for salvation. The services are being continued, and we hope to be able to give an account of the work in our next number." (26.)

The fuller report actually appeared two issues later, in early December.

"The Sydney Second Circuit has recently been the scene of a very gracious work, of which many will be glad to hear, in these days of declension and decrease. It commenced in August last, but not until the 25th of the month were any special services held. For weeks previous there had been signs of a good work in various parts of the Circuit, and it was this which led us to resolve on holding a series of revival meetings.

From August 25th to September 7th, a service was held each evening, and conducted by one of the ministers of the circuit in the Chippendale school room. Not a service was held without some manifestation of saving power, and in one of the meetings sixteen professed to find peace. The result of the fortnight's services at Wesley Church was, that about seventy-five persons professed to find Christ, to the joy of their souls.

We then held meetings in the Glebe-road Church for a week, and with similar success. About twenty-four stepped into the glorious liberty of the children of God.

Our next efforts were directed towards the Mount Lachlan congregation, and there too we had some glorious meetings. The penitent forms were crowded almost every meeting. Some who had been awakened in the other services found peace here. We had during the week some remarkable illustrations of converting power as we met within this season of revival. Some had to struggle hard for days for the blessing, others by a bold venture of faith quickly realised the power of God to save. Two out-door services were held in connection with the Mount Lachlan Church.

We continued the Services the week following at Hay-street, commencing with an open-air meeting in the Haymarket. There was little or no diminution of power or success, and in all we had sinners brought to Christ.

The success was such that we were loth to give up, but the respected Superintendent of the circuit had at this time to leave for Queensland, and after near six weeks, special services, night after night, it was found impossible to carry them on, and attend to the ordinary circuit work.

The numerical result of the whole of the services, as shown in our Quarterly Meeting Returns was, that we had upward of one hundred meeting in class on trial, and an increase in our full membership of thirty-seven, but we may mention here, that several from other circuits attended the meetings and got good. (i.e. were converted.)

In these services we have had no help from other circuits, except in one instance, and as a whole we have little of what is generally known as 'excitement'. A short sermon or pointed address, with a Prayer-meeting afterwards, has been in this revival all the special effort we have had, but the attendant power was believingly prayed for by many for weeks before it came. The members were united with their ministers in desiring and labouring for a special object - the increase of grace in their own souls, and the conversion of sinners.

We give God the praise, and trust that this brief record will be the means of stirring up other circuits to use the means of grace within their reach for the accomplishment of the same great and glorious end. The Lord's arm is not shortened that it cannot save, nor is His ear heavy that it cannot hear. He waits to be gracious, and His word to the churches is; 'Not by might, nor by power, but by my Spirit, saith the Lord.'" (27.)

Parramatta Circuit, 1873

"Since the covenant service which was held on the first Sabbath of the year, about an hundred persons in this circuit have professed to find salvation by coming to Christ and trusting in Him. About eighty of this number were brought to a knowledge of sins forgiven and God reconciled in the special prayer meetings held in Parramatta.

For three weeks a prayer meeting was conducted each day at 7 o'clock a.m. in the old vestry, and these morning meetings were found to be a blessed preparation for the work of the evening. In them many felt their hearts warmed and filled with Divine love, so that there was no room left for evil propensity or base passion, or any of those sensual or carnal things that hinder spiritual growth and prevent prayer from being successful.

The moistened eye, followed by a rush of tears down the cheeks - the strong internal emotion, the shaking voice striving to express in praise and prayer the heart's great joy - these proclaimed the presence of more than ordinary power and influence.

Clearly the gracious Master was there in the midst of His people, and hearts burned within with joy. Then, some testified with humble boldness that they felt the power and efficiency of the all-cleansing blood of Jesus.

At one of these meetings the singing of the following verses were greatly blessed to some who were present:-

When Jesus makes my heart his home,
My sin shall all depart;
And lo! He saith, 'I quickly come,
To fill and rule thy heart.'

Be it according to Thy word!
Redeem me from all sin;
My heart would now receive Thee, Lord!
Come in, my Lord, come in.

The new Jubilee school-room and class-room ought to have honourable mention in the diaries of these new disciples, for it was in one or other of these buildings that the penitents found Christ and by one He cured their inveterate plagues, pardoning their grievous sins and bade them go in peace.

Fathers and mothers shed tears of sympathy at seeing their children 'striving to enter at the straight gate,' and then tears of joy upon seeing them trust in Christ and by a simple act of faith, cast off their prison garments and strong fetters, and emerge into light and liberty by tasting the blessedness of forgiveness.

Some of the newly saved are children, some are 'young men and maidens', some are strong men and women in the prime and vigour of life, and some are old folks of more than three score years and ten.

To the honour and glory of the Triune God we desire to record these facts, as the happy result of the right use of old well tried and well proven means.

To this moment the ancient promise stands disannulled, and has a fulness and an amplitude which the future must explain. 'Prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' We mention no names of persons who wrought hard in these meetings to bring souls to God, because we want Jesus who 'for lost man's redemption died' to have all the praise.

That proverbially dull place, Liverpool, has been revived. In two nights fifteen stepped into liberty. Five of these were members of one family. The parents who have often prayed for these children (now almost men and women), witnessed their conversion. Unutterable joy beamed in the countenances of this family as they at the end of the meeting cordially embraced each other.

At the present time, the good work is going on at Dundas, and the Holy Spirit is there 'bringing lost sinners to God'. May it spread throughout the circuit, and reach regions beyond. 'The Lord our God be with us as He was with our fathers: let him not leave us nor forsake us.' The letter is signed "W. H.", probably the Rev. William Hill, whom we met before at Kiama. (28.)

Currajong Circuit, 1873

This circuit had its name changed a year or two later, and became known as the Parkes and Currajong Circuit. This will indicate whereabouts it was situated.

"The week of Special Services in this Circuit has been attended with a considerable measure of success. On Sunday, May 4th, two sermons were preached at Currajong, and two at the union church, Bushmans, by the circuit minister, one sermon in each place being addressed especially to the young. At the close of the evening service at Bushmans, a prayer-meeting was held, and sinners invited to come at once to Christ; three accepted the invitation, and found peace with God.

The services were continued, either at Currajong or Bushmans, each evening during the week, and some twenty-one persons professed to have found the Saviour, and several others were under conviction of sin.

We would gladly have continued the services for another week or two, but having to leave for a distant part of the circuit on the Monday following, we had to close on the Sunday night.

We trust that the work will still go on and that many more will be saved. Our congregations have increased considerably at both places, and at the Bushmans many have to stand outside. The new union church is nearly completed, however, which will seat many more than the present buildings.

In the mean time we have been holding an occasional open-air service, which has been largely attended, and many in this way have heard the word, who otherwise would not have done so." (29.)

Port Macquarie Circuit, 1873

"The Head of the Church has been graciously pleased to hear the prayers of His people in this Circuit for a revival of His work, and to succeed with His blessing their efforts to save souls. A special service was held on Good Friday, in a little chapel on the Hastings River, at which the good work commenced. Several young persons were awakened, and two of them professed to receive a conscious sense of pardon.

The meetings were continued on Sunday evenings for several weeks, and on every occasion one, or more were brought in. Special services were also held at Ennis with similar gracious results, and now, sixteen or seventeen persons, chiefly young men, are giving pleasing evidence of the change wrought in them.

The Local Preachers have been the chief instruments in this work. They have been very zealous and God has blessed their labours." (30.)

Spring Hill, 1873

For at least ten years prior to this, the Australasian Wesleyan Conference had supported a call by the Evangelical Alliance that a week at the beginning of the year should be set aside by churches of all the Protestant denominations as a week of special prayer, seeking the outpouring of the Holy Spirit upon the churches, and their work. As time passed, the Australian Wesleyans had chosen a week later in the year, to suit better the summer living conditions in this country.

This revival at Spring Hill occurred in response to the efforts of the people to take this week of special prayer seriously. The first report about it appeared in a letter to the editor, from the minister in the Orange Circuit, the Rev. Charles Olden.

"Sirs,

It is my pleasing duty to report that success has attended the special prayers offered in this Circuit during the week succeeding May, 4th. We held a week of Special Religious Services at Spring Hill. This place was chosen because it was central and appeared to be ripe for such

meetings.

The first service was held on Monday, May 5th. Torrents of rain fell on that evening so that only a few were present. On the following night the attendance was good, and several persons manifested anxiety about salvation. The number of seekers increased from night to night, and on Friday evening, at the close of one of the very best love feasts I have ever attended, we resolved to extend the services for another week. It was well indeed. The congregations were large, and at each meeting we had to rejoice over souls newly converted to God. It was ultimately found desirable to hold a third week of services.

During the early part of the meetings nearly all the persons wrought upon were young: but later on the influence extended to those further advanced in life.

It is a good thing to read of cases of conversion. It is far better to *see* them. We fall back upon scenes we witnessed years ago, and we rejoice over the success of early Methodism, and of the disciples; but after all we need to see the repetition of soul converting work. Such a work is so divine, so marvellous, and so blessed, that all turn away from it with a stronger faith in God and a deeper love for souls than where we only read or think of the past.

Several cases of conversion at Spring Hill are full of interest, and prove again what has already had ten thousand proofs, viz., - that God alone can change the heart, and that effectual fervent prayer avails with Him. I refer to the case of an attendant, the subject of many prayers which were offered by his now sainted mother. He refused to come to the services on principle. He did not believe in them. He believed in good sound preaching and praying, but not in such meetings. At the close of the love feast, at which he was not present, while conversing with his family, conviction took hold upon him. It came as suddenly as a flash of lightning. He was made to see his real condition, and he sought until he found salvation.

Other cases also were deeply interesting, including that of an aboriginal, who is now meeting in class. In all, over twenty persons were converted.

We have not yet done with special services, but intend holding them in every central place in the circuit, and we have faith in God that He will gather into the garner of His Church a harvest of souls. My colleague, the Rev. J. Monahan, and several local preachers entered heartily into the work, and rendered very valuable service. I trust this is but one of many letters you will receive respecting this week of special prayer; and if it should encourage others who are looking for like results, my purpose in writing will be answered.

Yours faithfully, Charles Olden.

Dated, Orange, 14th June, 1873. (31.)

In the September issue of the "Advocate", a very long report was published from the Orange Circuit, majoring on the fact that the Carcoar and Blayney areas had been cut off from the Orange Circuit, to make their own Circuit, and this would affect the older circuit in a number of ways. Several other local difficult issues were also mentioned. Almost as an afterthought, the writer added, "it is still more gratifying that in many parts of the Circuit there is an increase of spiritual life and power. We thank God and take courage." (32.)

Apparently this writer had additional thoughts after the long report had been sent off, realising that he had not really said anything about progress from the revival at Spring Hill that had drawn comment and attention in an earlier issue. So, a very brief report was quickly sent off.

"A few months ago the 'Christian Advocate' contained an account of a blessed revival of religion at Spring Hill. Nearly all then brought to God remain steadfast. Efforts are being made to erect a new chapel there in place of the slab one now in use. Plans have now been accepted by the Committee, and are now awaiting the approval of the executive in Sydney. The new chapel will be 22 feet by 40 feet in the clear, and be built of suitable stone. It will stand on the old site which is surrounded by some of the best agricultural land in the colony. The population around is large, and in all probability will be permanent." (33.)

Certainly, the mobility of populations had been a major problem in many of the old circuits, especially in the goldfields, and in other mining areas. The Macquarie River valley, around Bathurst and Orange had their full share of all that, being amongst the earliest and richest goldfields.

Yass Circuit, 1873

"Dear Sirs,

I was cheered to see in your last number of the 'Christian Advocate' accounts of several revivals of religion, and as I am sure that to hear of the prosperity of our Immanuel's cause in any place will do good to the hearts of all true Christians, I will send you a few lines about the work of God in this Circuit.

For a long time we have been dreadfully discouraged about the work of God - the coldness of some, and the utter disregard of others was appalling. But, glory be to God, He has commenced to revive us again. The Holy Ghost has come down, and sinners have been saved.

A short time since we resolved to have special sermons for a week at Mundoonan - one of the country places in this Circuit most needing the quickening power. During the week before the appointed time to commence the meetings, we made united and earnest prayer to God to vouchsafe to us the soul-converting power.

On Sabbath, the 11th, two sermons were preached, appropriate to the occasion. During both services, God showed forth His power, and gave us to feel that there is still a God in Israel. Burning tears started in many eyes, and ran down the cheeks of those who had not been accustomed to weep on account of sin, or from an apprehension of Divine wrath.

On Sabbath afternoon, the members of Society were called together, and their co-operation earnestly solicited. We prayed and wept together, and consecrated ourselves afresh to God, and to His work. The Great Head of the Church came down and blessed us abundantly.

At 7 o'clock, public service commenced again, and God wrought powerfully among the people. On Monday evening one yielded to the word of the Spirit, and obtained peace through believing in Jesus. Every night during the remainder of the week, the cries of penitents were heard in the chapel, as also the song of those who have been brought up out of the horrible pit, and the miry clay, and found their feet set upon the rock.

All through these services God wrought in such a way as to demonstrate to the Church and to the world that the power was of God and not of man. Truly it may be said of many at Mundoonan, that old things have passed away, and all things have become new.

Shortly after the efforts put forth at Mundoonan, Brother Phillips went to Rye Park and held special services there. At this place, the members of Society united in prayer, accompanied with fasting, during the week of special services. At the first meetings the struggle was great. The enemy fought hard for the mastery. But He who heareth prayer came down, and the victory was the Lord's. There was a great shaking among the dry bones. Backsliders were reclaimed, and many others were led to yield themselves to the Saviour: and we are glad to say that other parts of the Circuit are beginning to feel the reviving influence. About thirty persons, chiefly young men and women, have found the Saviour to the joy of their souls, and appear established in the faith. Others have been deeply convinced of their lost state as sinners, and are, we believe, anxious enquirers after truth.

May the Lord still ride on. We believe He will, for we still hear at no great distance the rumbling of the chariot wheels, and we hold fast the words of eternal truth, - 'All things are possible to him that believeth.' We give glory to God for the past, and we continue to cry - Come, Lord Jesus, come quickly. Amen." (34.)

Chippendale (Sydney Second Circuit.), 1873

"In considering the spiritual state of this circuit we have every reason for encouragement and hope. We have been permitted during the past three or four months to be engaged in the blessed toil of reaping in the great harvest field. The first visible indications of the revival with which God has

blessed us were seen at Hay-street, on Sunday evening, the 27th of July, in the prayer-meeting after the regular service, when in response to the invitation of the minister, a boy came forward to the Communion rail, to give his heart to God.

In the class meeting on the following Tuesday evening, three others, (all children of praying parents) avowed their determination not to rest without the assurance of sins forgiven.

The next Sunday evening we had most unmistakable evidences of the powerful working of the Spirit of God on the hearts of the people. There were no less than twelve young persons kneeling around the Communion rail seeking mercy. Thank God the customs of our Methodist forefathers are not obsolete among us yet. We are convinced that the stumbling block on which many fall who are trying to find their way to the cross, is shame, and we cannot conceive of a surer way of overcoming it than by boldly coming forward in the presence of God's people, and thus declaring a fixed determination to live for God.

Meanwhile a work of preparation had been going on among the members of the Church. A spirit of expectancy was aroused in the hearts of God's people; Ministers, Local Preachers, Leaders and Members, united to plead with God for the conversion of sinners. Soon the little cloud arose, rapidly it spread, till at length God's inheritance in every part of the circuit was visited with 'showers of blessing.'

Arrangements were made for holding special services at each of the four chapels in the circuit. In every place the services were crowned with success, at Chippendale eminently so. The services were held in the large school room, Regent Street, and every evening there was an attendance of about three hundred.

Our usual plan of conducting the services was as follows: an address or a short sermon was given by one of the ministers, at the close of which the prayer meeting was commenced. While our brethren were praying, two or three of the ministers went about amongst the people to give a personal invitation to those who were thought to be desirous of seeking mercy.

The power of God was present with the people, and at the close of the week we had to rejoice over forty new-born souls. During the last quarter between eighty and ninety (many of whom were already meeting in class) have professed to find peace with God. It is a noteworthy fact that a large proportion of those who have been converted are the children of God's people.

This revival has not been transient, as revivals too frequently are, like the proverbial showers of an English April day, coming suddenly and as suddenly ceasing, but genuine deep and lasting in its effects - more like the steady rain which soaks into the hard dry soil and clothes the earth with verdure and luxuriance. The special services have ceased, but the work still goes on, and we have reason to believe that its blessed influence will be deepened and widened week by week.

The two prominent features of this revival have been: (1.) the absence of anything approaching to impropriety or extravagance, and (2.) that it has been eminently *a revival of spiritual holiness*.

This we believe to be at once, one of the causes and one of the effects of every extensive revival of God's work. Many of our people are living day by day in the enjoyment of the blessing of 'perfect love'. Many among us can testify from happy experience that the blood of Christ retains that all-cleansing efficacy which our forefathers knew it to possess.

Thus this revival has been what an eminent English minister affirms that every genuine revival *must* be - 'an increase of life in the members of the Church; an increase of power in the services of the Church, and an increase of fruit in the labours of the Church.'

Our Circuit Quarterly Meeting was held on Tuesday, October 7th. We report an increase of sixty (full members) in the year, with sixty on trial. The state of the circuit finances, too, indicate prosperity."

The report speaks at greater length on the details of their finances, and of the programmes that the circuit schools had in hand. (35.) (Italics in the original.)

The Goulburn District Meeting, 1873

At this time, the Wesleyan Methodist operations in New South Wales had been divided up into several Districts. Each year, a District meeting would take place in November at which the attendance of all the ministers was required. This was followed by the Annual Conference in January, which at that time included all the circuits in New South Wales and Queensland. There was also a General Conference every third year, which included the entire Wesleyan work in Australia, New Zealand and the Pacific Islands.

The Wesleyan work was also controlled by these meetings, which were entirely ministerial, and did not then include any role for leadership by laymen - at that level. Lay leadership was fundamental on the local level, of course. Local leadership was an entirely different thing. So, the overall power structure was heavily dominated by the ministers, and was also highly centralised. The congregational element in the power set-up operated only on the local level.

The Goulburn District met as usual, in November, 1873, in the afterglow of the revivals that we have mentioned already. Naturally, much attention was paid to this subject, and the list of questions which were normally asked each year made full opportunity for this to be done.

The published report included this section. "The important subject of the condition of the work of God in the various circuits throughout the districts was largely and closely considered. It was admitted that the progress had not been so great as was expected; and while in several circuits God had graciously poured out His Holy Spirit, and sinners had been converted, and churches much strengthened, it was urged that still greater results might and would be secured if preachers and people within the Church consecrated themselves more fully to God.

A most profitable conversation arose on the question of more efficiently promoting God's work, in which every minister took part. The result of the conversation was to deepen the conviction that our special needs were - a richer baptism of Divine power, a more punctual attendance at the class and prayer meetings, and a more thorough separation from the spirit of the world and its injurious amusements.

The meeting agreed to use its influence in behalf of the Temperance cause, and both by precept and example to urge it upon the attention of the members of our respective congregations." (36.)

Hill End Circuit, 1874

"The Lord has been pleased to visit us at Hill End with very gracious influences. The Special Services following the 29th of April, resulted in a general quickening of believers and in thirty persons professing to have found peace with God through Christ. Since then, the ministers of the various protestant churches have united in seeking to promote a revival of religion throughout the whole community, united public meetings have been held for this purpose once a week, in one or other of the churches.

The mines have been visited daily for a fortnight and the alternate shifts of men, spoken to on the great question of personal salvation for twenty or thirty minutes. To secure this object the visits were made during the dinner hour when the men were on the top, and had a short time to spare, after their meal. Persons were thus reached who could not have otherwise been got to.

A daily prayer meeting has also been established and carried on, during the last month commencing at 10 o'clock a.m., and continuing for an hour, cottage prayer meetings are also being held all over the place with undoubtedly good results, forty or fifty persons in connexion with the Episcopal Church have professed to have found salvation. The work is still going on, and far greater things than have been yet witnessed are looked for at the hands of God.

The united effort involves some inconveniences, such as the want of hymns known to all of the congregations, and some diversity of opinion as to the most effective mode of conducting meetings, but most assuredly it compasses grand saving results that hardly otherwise could be

reached. Three or four ministers of different denominations banded together to plead for the salvation of souls, both in private and before crowded congregations, can hardly fail of God-glorifying results." (37.)

Adelong, 1876

"In accordance with the resolution of the Conference, the week of 'special prayer' was held in this circuit last month. We commenced at Gundagai, where the meetings were well attended, and a deep sense of the Divine presence was felt; a number under conviction of sin, sought and found pardon to the joy of their souls.

At Adelong the meetings were continued for a fortnight, a great interest was taken in all the services, the members and prayer leaders sustained the meetings well; many beneath a sense of sin were heard to cry for mercy, and our chapel became the birth-place of precious souls.

We finished these meetings with a Camp Meeting on the Queen's Birthday, held at Adelong Crossing, the central preaching place. The weather was beautiful, so most of our people met together on this occasion. We commenced with a Love Feast in the preaching room at Mr. Lewin's, which was a bright happy season. Then came the morning service in 'God's Great Temple', when beneath the blue canopy of heaven in the shade of spreading trees, the assembly joined together in the worship of the Most High. The service was opened by the Circuit Minister, and Mr. John Cole, one of the local preachers, preached an eloquent and powerful sermon, which made a deep impression on the congregation.

In the afternoon, the Rev. W. Weston preached from the Christian Race, Heb. 12:1-2, especially addressing words of encouragement to the new converts, to continue in the race, and to contend for the prize; it was a happy golden day.

We are thankful for what we have seen and felt, not only have we additions to our Church, but the members have been greatly cheered and revived. To God be all the praise." (38.)

Murrurundi Circuit, 1876

The revival in this circuit seems to have come as a kind of rising tide of spiritual concern, especially amongst the Sunday School children, and other local children.

"Methodist brethren who entertain an active sympathy for the spiritual welfare of other portions of the great Christian vineyard than their own, and Methodist ministers who have laboured in this circuit especially, will rejoice to learn that after long continued barrenness, some fruit is here being borne to the honour and glory of the Redeemer.

But it is the old old story repeated again. The Gospel has been preached with plainness, with fervour, with faithfulness, and with power; stirring careless ones to diligence, undecided ones to action, and bringing timid ones and distrustful souls to realise the peace and joy of the believer.

No ostentation or excitement marks the silent working of the gracious influence, but an undercurrent of religious life has been discernible, leading numbers to the House of God, and many to the feet of Jesus, who before were 'strangers to the covenant of promise, without God and without hope in the world.'

In the Sunday School the change is even more apparent; the dull monotonous routine has given place to heartiness of service, to thoroughness of work, and to a general elevation of the tone. This was conspicuous last Sunday at the annual examination and the attendant services, all of which were conducted by the Rev. R. V. Danne.

A gallery, which is now to become a permanent addition to the Church, was specially erected for the occasion, and well filled by an attentive and intelligent company of juveniles, whose replies to the questions of their pastor, and whose rendering of a number of sacred pieces, especially excited the surprise and admiration of the visitors assembled.

The attendance now approaches the number of ninety children, representing a rapid increase during the past few months; appropriate sermons were addressed to the children and parents on Sabbath last by the Rev. R. V. Danne, the subject in the morning being 'What manner of child shall this be?', and in the evening the concluding words of the prophesy of Malachi formed the basis of an exceedingly forcible and impressive address. The church was unusually well filled, and a gracious influence appeared to rest upon the crowded audience.

It is not always desirable to identify the progress of a church with individual exertion, but in this case it is impossible to dis-associate the honoured instruments from the results obtained. The pulpit ministrations have not been more assiduously attended to by the Rev. R. V. Danne, or more honoured with success, than have the labours of his zealous and talented partner in life on behalf of the Sabbath School. To strengthen their hands, to remove obstructions from their path, and to become a part of the crown of their rejoicing in a higher sphere, may be said to be the privilege and consummation cherished by their grateful friends in Murrurundi." (39.)

Grafton Circuit. 1876

"In times of drought, the farmer hails with gladness the appearance of clouds, spreading darkly over the heavens, and giving promise of rain; and so, in seasons of spiritual dearth, the servants of God rejoice and are exceeding glad when favoured with any manifestation of Divine power accompanying the preaching of the Word of life.

For some time past this Circuit has been a scene of spiritual dearth, and if there have been tokens of good, the rising clouds, giving promise of showers of blessing, have too often been as clouds without rain; and deferred hope has caused us to feel a degree of heart-sickness sometimes.

At our June Quarterly Meeting we arranged to hold a Camp Meeting at Ulmarra on 30th August. To that meeting many of our Local Preachers and Prayer Leaders looked forward with high expectation; and on the day previous to the meeting, they gathered in force to erect a booth for the occasion, and having completed the work, they spent some time in earnest prayer for the Divine blessing to rest on the services of the coming day.

On Wednesday, 30th, the weather was most propitious; and though in the very midst of 'corn planting' and 'cane-cutting', a goodly number assembled for the opening service at 11 a.m. The numbers increased during the day, and in the evening the booth was comfortably filled with deeply attentive hearers, many of whom, while listening to the Gospel, were convinced of sin; several inquirers came forward during the evening, and some were made to rejoice in the pardoning mercy of God.

It was apparent to all that there was a great awakening; hence we resolved to have services on the two following evenings, when the power of the Lord was very graciously felt in the assembly; the people seemed moved *en masse*, and a few.....who came to mock, were soon only too glad to get clear away, while on each evening several sought and found pardon through Jesus Christ.

The Special Services were continued during the following week with like gracious results; the servants of God being cheered, and strengthened for renewed action in His cause, while a goodly number have been gathered into the Church; and those mostly young people, or those in the prime of life. May the Head of the Church preserve them by His power, that they may long live to be instruments of blessing to the world." (40.)

This chapter has been brought to an end at the year 1876 for no other reasons than (1.) that it is a convenient year to use in order to stop this chapter from getting too long, and (2.) it was the last year that the "Christian Advocate and Wesleyan Record" published as a monthly paper, ending in March, 1877. With the 7th April, 1877, "The Weekly Advocate" took over.

CHAPTER FIVE

REVIVALS in NEW SOUTH WALES

1877 to 1879

In Victoria, the year 1877 was one of great expectations, because two famous evangelists from overseas were expected. These were the aged Presbyterian evangelist, the Rev. Dr. Alexander N. Somerville, and the English business-man Henry Varley. The prospect of this made many of the churches pray for, and prepare for, revival in their midst.

Although nobody realised the import of it at the start of the year, 1877 also marked the arrival in Melbourne of a young man, who came for his health, and to set up business in his trade of engraving. This was Thomas Spurgeon, the younger of twin sons, born to the famous London preacher, Charles Haddon Spurgeon, and his wife, Susannah. The fame of his father propelled Thomas into being an itinerant evangelist as soon as he arrived, and he spent many years preaching in many parts of Australia and New Zealand. Apart from all that, or possibly because of it, there were many local Wesleyan revivals around parts of Victoria that year. The main one occurred in Golden Square, Bendigo.

In New South Wales, there were two revivals which received much attention, plus a few smaller ones, and Sydney enjoyed the visit of Dr. Somerville. The two revivals were in Wagga Wagga, and in Bulli, although the Illawarra movement also affected the whole Wollongong area. Actually, none of these revivals were large, so far as the number of converts was concerned, but these two larger ones, especially, created quite an impact.

Bulli, 1877

"GOOD NEWS.

WOLLONGONG. - For some time we have felt that our very life as a Church depended upon our experiencing a Revival of Religion, that nothing less than this could save us from being a comfort to evil-doers instead of a warning and rebuke; and so feeling, we were glad to have the opportunity of uniting with the various circuits of the colony in waiting upon the Lord for the bestowment of His converting and sanctifying grace, while we held in the circuit town during the latter part of April the special services arranged for at the last Conference.

But from these services failing to accomplish what we hoped from them, we were much cast down, and so feeling, thought the effort put forth utterly wasted - a mistaken judgment, as the judgment of despondency ever is; for subsequent events have shown that while the direct good we sought by these services was not gained, the indirect good of a keener sense of our own poverty and powerlessness, with a quickened condition of soul leading us to more earnest wrestling with God in private for His mercy for ourselves and the perishing about us, was certainly effected by them. And thus prepared for usefulness by the Lord the Holy Spirit, we have been permitted the joy of harvest. In Bulli, so fair in material beauty, so uncomely in moral aspect, for whose blessing so many godly men have laboured, some of whom have gone home to rest, and some continue with us to this day, we have been graciously allowed to gather of the seed they so faithfully sowed.

By the people of God in connexion with us there, Friday, the 22nd of June, will long be gladly remembered, for on the evening of that day, while we were bowed before the Mercy-seat, the Power of the Highest came down upon us, and within the walls of our beautiful house of prayer was

heard the unwonted sound of penitents mourning over their sins, and crying for the Saviour; and anon rejoicing in the blessed experience of His nearness to those who truly seek Him, and of His power to save to the peace of pardon the lately-troubled guilty soul.

For the four evenings previously we had held special meetings, but though the attendance was encouraging and believers were blessed, we could get no response from those we anxiously desired to see coming to the Saviour; and so on till late on Friday night, when we were about closing this series of services, sad at heart for another apparent failure. Just after we had given a partial appeal and were going to our knees for a closing prayer, then the long winter was broken up and the gloomy night gave place to cheering day, for almost simultaneously a dozen persons - youths and maidens, men and matrons, came out as seekers of salvation, of whom more than half before the meeting closed were enabled to rejoice in the liberty wherewith He makes His followers free. The night following (Saturday) our good Brother Wynn led the meeting, and again pardon was the experience of the seeker. On the Sunday afternoon, Bro. J. Roseby, of Sydney, rendered good service by an earnest sermon on the freeness and fulness of Divine mercy. A crowded congregation gathered at night, upon whom a gracious influence manifestly rested, while the Rev. J. W. Brown spoke on the soul seeking work and the Lord seeking season. In the after meeting the alien found the sweetness of adopting grace, and the backslider had restored to him the joys of salvation. And so on during the week that followed; in every meeting the Lord was present to comfort the mourner and to heal the broken in spirit.

For the present we closed these services by a Fellowship meeting on Sunday afternoon, July 1st, at which nearly forty testified to their personal experience of the preciousness of Jesus and the blessedness of His salvation. Among this number were many who had been led into this experience through these special services, and their recital of the way in which the Lord had led them into His great peace filled our eyes with the tears of a grateful joy, and constrained from our hearts to cry -

"O that all men might know
His tokens below;
Our Saviour confess,
And embrace the glad tidings of pardon and peace."

At the sacrament of the Lord's Supper, which appropriately closed this service of testimony, some sixty persons renewed their covenant vows, and blessedly felt the Holiest realising in them the sign - 'Infusing His life into the bread, His power into the wine.'

There are certain features of this gracious work worthy of special notice:-

1st. The absence of that form of excitement which frequently mar revival services. - Extravagant expressions and noisy utterances have not characterized these meetings. A solemn sense of God's nearness has prevented such excesses. There were to be heard the earnest pleading of the believer for the present salvation of those still 'ignorant of the blood which bought their pardon on the tree;' there were to be heard the sobs and deep prayers of the sorrowful and anxious; and anon the praises of those made happy in the Divine favour; but from the sound and fury which too often signify nothing but animal heat and passion, we have been mercifully spared.

2nd. The wide-spread influence of this work - not individuals alone, but whole families have been blessed. Among the very touching incidents of the service of testimony was to see a young married man rise to praise God for converting grace just lately found, and when he had resumed his seat, to hear a similar testimony from his wife - and these followed by a father and mother and daughter just entering upon womanhood, exalting the Redeemer's name and exulting in His love, to which, within a few days, they had been strangers. Not persons only who usually attend our Church have been thus blessed, but adherents of other Churches have shared in that blessing, have professed publicly their personal experience of salvation through faith in Christ.

3rd. The revived interest in religion this work has caused throughout the circuit; a degree of expectancy has been aroused by it where something like indifference has long existed, and from this quickened state of feeling among the professors of religion with us we are hoping great things. Out of that stationary condition, which is ever the characteristic of a Church not godly enough to be

prosperous, we trust that we are moved into that higher state of experience wherein we may increase and profit by the increase.

In closing this notice of the revival at Bulli it should be said that the brethren of the neighbourhood threw themselves heartily into the work; notably Bro. Wynn and Bro. Cornford, local preachers on our plan, helped by their public addresses; and with Bros. Wiseman, McDonald, Poulter, and others, from Wollongong, rendered service by their presence, counsels and prayers.

The numerical results of this work we are not yet able to give. Some thirty persons came out as seekers of salvation. It is probable that twenty of this number will remain in fellowship with us. The rest belong to other Churches, and of them we hope that they will go to their own homes and show what great things the Lord has done for them.

The Circuit Quarterly Meeting was held last week. There was a large attendance. The Superintendent reported the formation of two new classes at Bulli, and a Christian Improvement Society for men. The finances showed a credit balance of five pounds over ordinary expenditure." (1.)

"Wollongong

Since my last communication we have been blessed with times of refreshing from the presence of the Lord, both at Dapto and Marshall Mount. At each of these places we have held a week of special services, with very encouraging results. In both these parts of the circuit our cause had very much declined, principally from the removal of our members to other parts of the colony, but their places vacant for many years are now filled by those who we believe are really in earnest about saving their own souls and the souls of others. As the result of these efforts, our old members have been borne forward on the rising tide of Divine influence to a higher experience of godliness. Twenty-six new members, whose ages range from 16 to 60 years, have been gathered into the classes. Seven catechumens have been placed under the care of the Leaders, and members of other Churches have been blessed. Of those to whom tickets on trial have been given, one-third are heads of families - a most pleasing feature in this work; for if the fathers and mothers will consecrate themselves to Christ, we may reasonably expect the children rising up to call Him blessed, and to engage heartily in His service. Father J. Graham, with characteristic devotedness, was with us every evening to assist us with his counsels and prayers, and valuable assistance was rendered by Bro. W. Piper of Marshall Mount, and the brethren Wiseman, McDonald, Poulter and Sanson, from Wollongong. The pastor's wife accompanied him and was made very useful in singing the Gospel, and directing her guilt-burdened sisters to 'the Lamb of God who taketh away the sin of the world.' Our best service at Marshall Mount was on the Thursday evening when thirteen persons penitent for sin came out as seekers of God's forgiving grace. That same evening at Bulli a number of those who were blessed during the late revival services there met for the purpose of praying for a blessing on us, and while they waited upon God for this - while they called - He answered, and gave the knowledge of sins and the experience of pardon to many at Marshall Mount, who for a long time had been most unconcerned about their soul's salvation. We are hoping that the tide of revival blessing will reach us at Wollongong, where indeed it is much needed. During the last week we held the Church Sustentation and Extension Society meetings through the circuit, being favoured with the advocacy of the General Secretary, the Rev. G. Hurst, whose sermons on the Sabbath at Wollongong and Bulli were much enjoyed by large congregations, and whose public addresses at Dapto, Mount Keira, Bulli and Wollongong should have the effect of exciting a very deep interest in and sympathy with the Society, whose claims he advocated. We are glad to be able to say that the collections for the funds are much in excess of the amount contributed last year." (2.)

Wagga Wagga, 1877

"REVIVAL IN WAGGA WAGGA.

We have received the following interesting narrative from an esteemed correspondent:-

'We are praising God here for many gracious tokens of His saving power and favour amongst us. During the last month it has pleased Him to change a state of dreary spiritual barrenness into one of deep concern for sin, wrestling prayer for salvation and simple faith in Christ, followed by larger religious fruitfulness than was ever before known in Wagga Wagga. Many of our principal people have been quickened in their religious life personally, and doubly blessed in the genuine conversion of their wives, and in some cases of their children also, to the faith and love of God. The tone of deep depression caused by financial anxieties, and an undue dependence upon, and craving for, showy preaching, has, we trust, for ever fled; its place is now supplied by an earnest purpose and well directed effort to bring others to the Saviour, - mere church increase being looked upon as a secondary matter. Minister and people are cordially united in these labours. The former has shown discretion and courage in the prosecution and direction of the work, and the latter have lent a ready and zealous co-operation. Special religious services were announced to commence on Sunday, August 12th. During the preceding week indications abounded, though little noticed at the time, of a providential leading up to the efforts which are resulting in showers of blessings. One of our most influential friends, who had fallen into a careless state, was led in a remarkable manner to feel deep sympathy for our minister in his spiritually cheerless toil. From this he was induced to think of his own personal need of being in sympathy with Christ, and was led at once to give his heart to God; penitence was followed by faith in Christ, and he was rejoicing in God before any of our special efforts commenced.

This case of conversion was a turning-point in our history, awaking hope and increasing faith in God's promises. Another providential indication was the arrival in our midst of a warm-hearted local preacher from Daylesford, Victoria, a Mr. H. C. Reynolds, who, learning of the effort to be made, arranged to remain a week or two with us. Mr. Reynolds is a man of plain parts, but well furnished for evangelistic work. He entered with readiness and zeal into the work, and greatly assisted our minister in bringing the Church into united and direct action. His plain speech and fearless advocacy of religion arrested general attention. We have had no other outside help, but our praying people have, by grace, risen to the work. We have no lack of hearty singers, or earnest men to give soul-stirring addresses in the meetings. There is a general freedom in prayer; and formal expressions and stock phrases are giving place to words expressing present and pressing needs.

The services were commenced as announced, and with additional hopefulness from these first-fruits having been already gathered in, our minister preaching in the morning from Haggai 1:7-10 - a searching sermon, recognised as being singularly appropriate; this was followed in the evening by a sermon to backsliders. The first day's labours evoked the right spirit of self-examination and renewed consecration on the part of the members of the Church, and earnest prayer for the gift of the Holy Ghost. The first week yielded just enough fruit to stimulate without satisfying. Two or three persons came forward as seekers.

To give the movement greater prominence and bring the community more generally under its influence, printed circulars were issued early in the second week, affectionately inviting all persons to come to the special services in the School-room. Plain addresses were given, and very earnest prayer meetings followed, in which all desirous of serving God were asked to come forward and show themselves on the Lord's side, and thus get the counsel and prayers of the Church. These calls were frequently responded to. Delicate women and strong men, Sabbath scholars, and aged people of various social standing, might be seen kneeling and pleading with tears together for salvation; and when compelled by late hours to close these meetings, some were not satisfied without adjourning to the minister's house for further help and counsel.

These late meetings in the house from night to night must have been perplexing to our minister's wife, but she showed no weariness, but gave only gentle encouragement to all concerned.

Sunday, 25th August, congregations showed a marked increase, and the services were characterised by earnest devotional feeling and power. At Brucedale, where Mr. Carruthers preached in the afternoon, the service was solemn and impressive; the preacher had plainly got the baptism of power. At the close, one middle-aged woman sought and found peace, and her joy showed itself in tears and praises. At the same hour, Mr. Reynolds held an open-air service on the Wharf Reserve in Wagga Wagga, and many who never entered churches were thus laid hold of. That evening, instead of the sermon, stirring addresses were given to a very large company in the Church, the greater part of whom remained to the after prayer meeting, when several came forward as seekers. The meetings continued with growing interest during the week, and on the Wednesday large circulars were widely distributed inviting all classes to an open-air service on the Wharf Reserve, at 7 o'clock, to be followed by a meeting in the old Church at 8 o'clock. These handbills, after announcing the services concluded as follows :- 'All are invited! Our theme is Christ alone: our object, present salvation; our weapons prayer and faith, and the Word of God. Come thou with us, and we will do thee good.'

Mr. Carruthers and Mr. Reynolds addressed the crowd in the open air, and succeeded in both removing prejudice and awakening attention. At the close of the open-air service, minister, local preachers, and friends generally, including many ladies, united in singing beautiful pieces through the public street all the way to the School-room, followed by the crowd, when the largest and most miscellaneous company crowded in and stood around at door and windows that ever assembled in the old Church. Three brethren spoke with deepening effect, and the meeting merged into prayer, few retiring. Our old friend, Mr. Riley, rendered good service by a thoughtful, earnest and impressive address. One feature of the meeting was an aged man coming forward to make his peace with God, and his son rising to give God thanks and ask our prayers, that his father might be kept faithful unto death.

It is noticeable that some of the larger and more demonstrative meetings have yielded less immediate fruit than the smaller and more subdued ones. But all have been more or less fruitful. Souls have found peace at early prayer meetings, in the minister's study, and in their own homes. A very happy impression was made on one assembly by a young lady, who had found Christ in a private enquirer's meeting, coming forward among the penitents. She was greeted by the enquiry, 'Have you lost your faith already?' Her answer called forth devout thanksgiving; 'No, but as I did not come forward publicly as a seeker, I felt it my duty to acknowledge my Saviour publicly.'

A testimony meeting afforded a useful break in these services in which all who had been benefited were freely invited to speak. Many members spoke of their renewed consecration and a large portion of the new converts gave clear statements of their salvation by faith in Christ. One statement was striking. A middle-aged man told how going from his home on business he had walked down to the Church, and entered there casually. Up to that time he had been very comfortable about his state, but in the meeting he was convinced of sin, and led to seek and find the Saviour. The following Sunday, September 2nd, was a blessed day. The morning service was well fitted to help the converts. The subject of discourse was, 'He giveth more grace.' The out-door service in the afternoon was somewhat marred by the weather. In the evening the evangelistic addresses again took hold of the people, and seekers came forward who had been holding back up to this time. The meetings were again continued through the week with happy, if not with such large results as formerly.

On Wednesday evening another open-air service was held, when a large company listened with fixed attention to a discourse on repentance and the judgment. A conversation, which took place afterwards among men who for years had not entered a place of worship, will show the impression made! Well, when ministers and preachers are coming out into the street after us, it is time we began to think about going to Church ourselves. At one of the later meetings a young man came deliberately to mock and make fun, but remained to pray and confess his sin. Another notable instance was of one who had violently opposed his wife's new-found religious fervour, but who, in just a week afterwards, was on his knees crying for mercy, presently to join his partner in singing the new song of salvation through Christ.

Now that we have brought our special services (which extended over four weeks) to a close, it is gratifying to hear on every hand that the impressions made are deepening and spreading. The last meeting of the series was felt to be a solemn and a hallowed season. Four or five new seekers presented themselves at the penitent form, and there were few in the large building who were not under more or less concern about the matter of present salvation.

At Brucedale also, the services have been largely blessed. The local preachers have principally had charge of the work there, and have done their part with an earnestness and self-denial worthy of all praise. But at this place especially we have as yet, only reaped the first fruits. The harvest is ripening, and we expect soon to have a large ingathering.

In all about fifty persons have come forward as seekers, most of whom have professed to find peace with God. We do not expect to gather all these into our own Church. They are urged to join the Church of their choice at once, whatever that may be. The importance of this revival cannot be measured by numbers, though in this respect most gratifying. Its influence on the Church is of equal import, for God has raised up a band of workers amongst us fit now for any similar ingathering, and disciplined by this labour for well directed and united action whenever opportunity offers. We have never suffered much from dissension in this circuit, but now all petty aims and differences are lost sight of by minister and people in deep sympathy with the Saviour's great commission - to preach the Gospel to every creature. A deep and wide impression has been made upon the public mind, and attention drawn from the externals and belongings of religion to religion itself. Formalism has sustained defeat. The Church has risen into a purer atmosphere; peace, love and unity prevail. Some of our people have got, and more are seeking, full consecration; and all are praying and striving for a more copious outpouring of the Holy Spirit than ever. It is the Lord's doings, and is marvellous in our eyes. To God be all the praise" (3.)

A little later, a Quarterly Meeting Report appeared.

Wagga Wagga.

.....The Quarterly Meeting held on the 9th instant, was one of the most satisfactory ever held here. An encouraging increase of members was reported, finances were well up, and an earnest tone of gratitude for the past, and hopefulness for the future, pervaded the whole meeting. Amongst other important business transacted, it was decided to invite the Goulburn District-meeting to hold its 1878 sessions in Wagga Wagga. The work of God is still being carried on amongst us. The Sunday evening services especially have been attended with power, and conversions continue to take place. At Mallabo also (one of the country places) there are signs of an awakening and quickening. To God be all the glory." (4.)

Another account of this revival in Wagga Wagga is found in an autobiography by J. E. Carruthers. "Memories of an Australian Ministry." which he published many years later. (5.)

Dr. Alexander Somerville in Sydney, 1877

News about the activities of both Alexander Somerville, and Henry Varley, in Victoria, had been published also in Sydney, raising some expectations about their visits. Somerville arrived a few months later, and Varley came to Sydney the following year.

The "Weekly Advocate" carried the following article:-

"The masses of Victoria are being favoured with plenty of Christian evangelism just now, and the Churches in that colony ought to record a considerable accession of members and an increase of vigour during the next twelve months. The services of the Rev. Dr. Somerville at Ballarat have been of the same happy character as those at Melbourne. Immense congregations gathered to hear him; the Protestant workers of the town co-operated with him very heartily; and his sermons and addresses were instinct with the energy of the Holy Spirit. The following is the list of

his provincial engagements in Victoria:- Geelong, August 4 - 13; Maryborough, August 14 -15; Castlemaine, August 16 - 17; Sandhurst, August 19 - 27;

We understand that it is Dr. Somerville's present intention to take Queensland immediately after Victoria. He is an aged man - seventy years old - and is reported to take the northern colony before the extreme heat of its semi-tropical summer arrives. New South Wales follows next in his programme. Already a large committee has been formed in Sydney to make the necessary preparations for the visit of the venerable evangelist, and meetings for prayer in behalf of the coming services are being held.

The work of Dr. Somerville in Melbourne will be followed up by the labours of the well-known Mr. Henry Varley, whose arrival is thus noticed by the last issue of the *Spectator*:- 'We are glad to notice that amongst the passengers who arrived on Wednesday by the ship *Collingwood*, from London, was Mr. Henry Varley, the evangelist, formerly of Geelong. His name is scarcely less familiar with the Christian community than that of Mr. Moody, for Mr. Varley's labours in London, New York, etc., have been crowned with wonderful success. Having realised an independence by trade, he retired, and has since devoted his money and energies to the diffusion of the Gospel. Among other ways in which he has proved his zeal for the spiritual welfare of others, we may mention that he built, and has since supported, a large tabernacle in Notting Hill, near London. Since his arrival Mr. Varley has taken part in the mid-day prayer-meetings.

In the crowded assembly on Thursday he offered an earnest and impressive prayer for the young men of Melbourne. It is proposed that Mr. Varley's work shall begin on Monday evening next, when he will deliver an address to Christian workers in the Assembly Hall. On Tuesday and Wednesday evenings he will conduct Evangelistic Services in the Temperance Hall. Last evening a formal welcome was accorded to him by a large number of ministers and others in the Assembly Hall. We earnestly pray that abundant success may attend his labours during his stay amongst us.'

We suppose Mr. Varley will include New South Wales in his round of evangelistic efforts. He will meet a hearty welcome here. We are glad to find also that Mr. Matthew Burnett is successfully prosecuting his special work in the Wesleyan circuits. We clip the following intelligence from the last issue of the *Spectator*:- 'Mr. Burnett is doing good work at Williamstown, both as an evangelist and temperance advocate. During the fourteen days ending Saturday, the 28th, ult., he was instrumental in inducing six hundred persons to sign the pledge; and in the evening of that day he held a very successful meeting at the Mechanic's Institute, fully three hundred people being unable to gain admittance. The addresses delivered by Mr. Burnett, Dr. Figg (chairman), and the Rev. J. J. Halley, produced a deep impression, and at the close of the programme - which included musical selections and recitations by ladies and gentlemen interested in the temperance cause - a number of the audience signed the pledge. Last Sunday afternoon Mr. Burnett preached to fully two thousand people, at Gellibrand Point, from Luke 15:3, "This man receiveth sinners." Most sincerely do we sympathise with the revivalism which is now passing over the Victorian Churches, and we trust that the permanent results of the work will be all that the most sanguine followers of the Lord Jesus Christ would expect.' (6.)

"REVIVAL SERVICES"

"United prayer-meetings, preparatory to the visit of the Rev. Dr. Somerville, are being held in the city and suburbs of Sydney, and the churches are looking forward with much prayerful concern and hope to the arrival of the distinguished evangelist. On Last Monday evening, a prayer-meeting was held in the Congregational Schoolroom, Pitt-street, in which ministers of various denominations took part: and a similar meeting is announced for the same place on Monday night week. We are likewise informed that a series of united prayer-meetings has been arranged for by the ministers of the various evangelical denominations in the eastern suburbs, and that the following order has been determined upon - August 28, Wesleyan Church, Paddington; September 4, Congregational Church, Point Piper Road; September 11, Presbyterian Church, Paddington;

September 18, Wesleyan Church, Waverley; September 25, Congregational Church, Ocean-street, Woollahra; and October 2, St Matthias' Church, Paddington." (7.)

Meetings were in due course held in Sydney by Somerville, just as there had been in Melbourne. They were very good evangelistic opportunities, but there did not seem to be noticeable signs of revival, over and above what the evangelism achieved.

Bathurst Circuit, 1878

During 1878, the British Conference sent the Rev. Dr. Gervase Smith to Australia as its official deputation to the Australian Methodists. He toured through all the colonies, and visited many of the circuits, large and small. On his trip he was often accompanied by several other local ministers, some of whom might be high office-holders in their own right. When he visited Bathurst, Smith was accompanied by the Revs. Alexander Reid, Rainsford Bavin, H. T. Burgess, and William Morley.

The Bathurst people sent in this report about "showers of blessing", during their visit.

"...while we cannot but feel thankful that the Head of the Church continues to give us men such as these who have visited us, our chief cause for gratitude is that the power of the Divine Spirit has been manifested in our midst, and many have, under His blessed influences, yielded themselves to God, and have been made happy in a sense of His love.

Not that we have received the fulness of the blessing we need, or the copiousness of the outpouring we expect, but we have had gracious indications of the 'showers of blessing' which we believe are coming. During the past fortnight a meeting has been held every evening, and at every meeting we have been gladdened by seeing penitents seeking the Saviour - sometimes two or three, sometimes many more; and not a few have found the Saviour whom they have sought, so that there has been joy in the heart, joy in the Church, joy in the home, and joy in heaven, as a result of these meetings. Believers have been quickened and aroused more fully to lay hold upon their privileges, and in every way the Church has been blessed." (8.)

"I am glad to have to inform you that the good work to which I referred in my last has not been confined to the city, and that very cheering accounts have reached us from Dunkeld, while almost everywhere the congregations show a marked increase. One of the most noticeable features in the meetings which have been held was the absence of any undue excitement. A calmness befitting the solemnity of the occasion was a marked characteristic, and for this we are thankful, as we expect the results will be the more abiding." (9.)

Newtown Circuit, 1878

A series of special services had been held in the Newtown Church. The following report deals with meetings which came after that.

"At the conclusion of the series of services held in connection with the Newtown Church, Rocky Point was visited, and interesting meetings held there. After Newtown and Stanmore, Rocky Point is the most important place in the circuit. The church there is one of the handsomest country churches in the colony, and the congregation worshipping there is large, and generally speaking, in well-to-do circumstances. But the membership has for some time past been numerically small, and the spiritual life, with two or three noteworthy exceptions, very feeble.

The first of the series of meetings was devoted to the all-important work of quickening the spiritual life of the members, and others professing religion, in order that they might be able to co-operate efficiently with the Holy Ghost in securing the salvation of souls. During the remaining evenings of the week various earnest appeals were made to the unconverted to confess their sins, and by faith in Jesus obtain reconciliation with God. The Holy Spirit blessed those appeals, many persons became convinced of sin, and after earnest seeking were enabled to rejoice in the

consciousness of the possession of pardoning grace. The services at Rocky Point have added to the classes about twenty-five persons, chiefly adults.

The following week was devoted to Botany Bay. The attendance at all the services was very gratifying, and the Church there was blessed with the spirit of fervent prayer; accordingly every evening there were souls seeking salvation, of these the greater number found the Saviour.

The services at Botany were begun last Sunday week; in the evening the little church was packed in every part. At the prayer-meeting which followed the sermon eleven persons came forward in distress on account of their sins. On the five following evenings there were crowded congregations, and the display of Divine power was marvellous; the older members affirmed that they had never beheld anything like it either at home or in this country. It seemed as if every soul in the neighbourhood would be converted. Before the close of the Friday night service, out of forty seekers, principally young men and women, thirty had obtained clear sense of pardon. Some of the cases were of an intensely interesting character... The converts have in every place been gathered into classes and placed in (the) charge of leaders, who thus far have proved themselves to be admirably adapted to guard and train the new life." (10.)

Wollongong Circuit, 1878

A report also appeared about a series of special services at Wollongong, Mount Keira, Dapto and Bulli, spread over a period of six weeks. About eighty conversions were recorded, mainly at Wollongong and Bulli. The believers felt refreshed in spirit, as a result of the effort. (11.)

The President's Letter

In 1879, again the President of the Conference had to make a belated call for special evangelistic services to be held, because the Conference had omitted to do it. His letter said:-

"Dear Brethren, -

I am reminded that the late Conference did not, in the resolution passed at the close of the conversation on the work of God, set apart, as on former occasions, a week of special prayer in our circuits. Believing it was an oversight, I recommend that special religious services be held in each circuit this year, as early as possible in the next quarter. And will you allow me to suggest that sermons on the subject of the revival of the work of God be preached prior to the time of holding the services, and also that the officers and others of the Church be met for prayer and consultation, with the view of securing earnest and united effort. To be successful at such times, all must be of one accord, as well as in one place. There is failure on such occasions sometimes for the want of suitable preparation and unity.

That God may very graciously visit our Zion is the fervent prayer of the writer," (12.)

The letter was signed by the President, the Rev. Joseph Oram. It was addressed from Parramatta, where he was then stationed, and dated March 17th.

Mudgee Circuit, 1879

Perhaps in response, a very interesting movement was reported from Mudgee.

"My short paragraph of last week briefly informed you of what I now purpose giving you a fuller account. Towards the close of our esteemed pastor's (the Rev. R. Caldwell) triennium, a spirit of prayer and expectancy was upon our people, and soon after the Rev. W. Wilson's arrival this spirit grew and deepened. Knowing that it would be idle to attempt spiritual harvesting where there were no ripe sheaves to gather, it was not till the first of June that it was thought advisable to

commence operations.

On that day the preaching of the Word was with power. In the afternoon the Sunday-school teachers met for prayer, and had a blessed time. After the evening service a prayer-meeting, largely attended, was held; then followed the two weeks of prayer, and each evening showed a good attendance - the average was fully one hundred. All through our meetings there was no excitement, no noise, nothing to offend the most fastidious Churchman or strict Presbyterian, but the Spirit of God was striving with many hearts.

The plan adopted in conducting the meetings was the telling of the simple story of the Cross, and the presentation of Jesus as the only Saviour of mankind, followed by short and earnest prayer by pastor and people. Our own hymnbook, in conjunction with Sankey's, was used. The 'after' meetings for anxious enquirers were well attended, and Mr. Wilson, with a few praying brothers and sisters, strove to clear away all doubts and fears in their minds, so that they might lay hold on Christ as their personal Saviour. Altogether, the names of forty-seven have been taken as having professed anxiety for salvation, but of these all have not yet experienced saving grace.

Before concluding my report I may mention a very encouraging incident. A God-fearing, praying member was moved with intense anxiety for her grandson's conversion. She earnestly pleaded that he might be inclined to attend the special meetings and there find the Saviour. Living as he does some few miles out of town, while his grandmother lives in town, it can well be imagined the joy his presence at the meetings created. (No other means than her prayers had been used.) I believe I am correct in stating that the young man is now happy in his Saviour's love. This pleading for special cases was urged upon us by our pastor, and has been and still is practised in many a private chamber.

To sum up my report, I may state the results of our revival are evidenced by a deeper earnestness in our Christian life, the return to Church membership of several who had lost it, additions to the Classes already in existence, and, most encouraging of all, the formation of a Class for young men, the leader being our minister, Mr. Wilson. Special services are contemplated at Burrundulla and Collingwood, and wherever else the Lord may show us an open door." (13.)

"REVIVALS AND EVANGELISTIC SERVICES"

As we have seen, quite a number of articles about evangelism, and about revivals, were published from time to time by the editors of the Wesleyan papers. This one was the lead article in "The Weekly Advocate." for May 17th, 1879, in support of the President's call.

"In our last issue there appeared a brief account of the religious revival in the Maryborough circuit, which was the outcome of a week of special services in connection with the Wesleyan Church in that town.

The New South Wales and Queensland Conference, when it had discussed the question as to the state of the work of God amongst our Churches, has generally resolved to set apart a week during the winter months for special religious services. In the press of business at the last Conference the usual resolution on the subject was omitted; but the omission has since been rectified by a letter from the President addressed to the Superintendents of circuits, in which he recommended that special religious services be held in each circuit as soon as possible in the present quarter. This letter appeared in our issue of March 22nd, and we commended it at the time to the attention of all concerned. We have no doubt whatever that the President's suggestion will be heartily taken up, and we earnestly pray that gracious results may follow, not merely in one or two circuits, but throughout the entire colony. The quarter is passing on, and as most of the ministers who interchanged last month will now be settled in their new circuits, we take the opportunity of drawing the attention of our readers to this suggestion by devoting a portion of our space to the very important subjects which appear at the head of this paper.

Whatever individual opinions we may hold ourselves, it should never be forgotten that to a very real extent the history of the Christian Church is a history of religious revival. It is true that the

great historic revivals have been separated from each other by long periods of time. But though such intervals sometimes extended over centuries, yet from the founding of Christianity until now, revivals of religion have been continued with more or less frequency. The first great revival, which was the fitting accompaniment to the splendid inauguration of the Christian Church after the ascension of her risen Lord, was confined to no single nation, but was marked by a wide catholicity which overleaped all national barriers, and extended over more than two centuries of time. The twelfth and the sixteenth centuries are epochs in ecclesiastical history which mark great religious movements. These epochs were distinguished by a mighty manifestation of the power of God, and their influence is still felt in connection with the Christian Church. Dr. Neander, one of the greatest of modern ecclesiastical historians, speaks of the revival of the twelfth century as marking 'the commencement of a new outpouring of the Holy Spirit.' Outcast children were cared for. The drunken became sober. Abandoned women were reclaimed from a career of vice, and provided with homes free from temptation. Religious societies were formed, and a spirit of love combined with works of active benevolence largely prevailed. In this century the Church of the Waldenses was formed, concerning whose religious character Gieseler, the German historian, says, 'They were free from all speculative enthusiasm,' and 'they consecrated all their energies to realise once again Apostolic Christendom in all its simplicity, and with all its inward devotion.' To Innocent the Third belongs the infamy of instituting the Inquisition, and the Waldenses were the first to experience the penalties which were inflicted by the most inhuman system of legalised tyranny which the world had ever seen. Persecuted with relentless cruelty, subjected to fire and sword, they endured as seeing Him who is invisible. They lingered for years in the valleys of the Alps making their homes in mountain fastnesses, and maintaining the purity of the Christian faith.

When all our fathers worshipped stocks and stones.

In the sixteenth century the voice of Luther awoke the slumbering nations of Western Europe to the tyranny and despotism of Rome. The Reformation, which was inaugurated by himself and his illustrious colleagues, spread to many nations, and soon became one of the greatest facts of modern history. Armed with the mighty forces of the spiritual world, Luther became the champion of religious freedom, and the liberator of modern thought. That great historic revival dealt a blow at the Papacy, beneath which it reels to-day, and from the effects of which it is never likely to rise to anything approaching to the arrogance of the power which it exercised in the medieval ages. The English revival of the eighteenth century under Wesley and Whitefield was productive of the most glorious results. It changed the moral aspect of a great nation, and was one of the means of preserving England from civil discord when the Powers of the Western world were shaken, and the thrones of Europe were tossed about like so many playthings. Out of that revival arose the Churches of English Methodism, together with the Methodist Episcopal Church of America; and from it subsequently sprang the Methodist Churches of Canada, Australia and New Zealand. Nor has the nineteenth century been without many remarkable displays of the power of the living God, and sometimes the fires of another Pentecost have swept over the hearts of thousands, and scorners have been confounded and put to shame. Never perhaps was a glorious manifestation of the Divine power more needed than it is now; and as we look back upon the history of the past, it does not seem too much to hope that God's answer to the secret scepticism and to the avowed atheism of the age may be some direct and unmistakable manifestation of HIMSELF.

There is one great lesson which the revivals of the past seem to teach us all. It is this, that a spirit of expectation and desire has often preceded a great outpouring of the Spirit of God. To awaken such a spirit and to create such a desire is an object that should be kept steadily in view. Such efforts as these which are connected with special religious services, should have regard not merely, perhaps not so much, to the conversion of those who are without, as to the quickening of the Church itself. This was the very first work which some of the great evangelists who were found among the Methodist preachers sought to accomplish. And when this was once achieved the Church became aglow with Divine love. Then, in the ardour of its zeal, aggression was made upon the territories of evil laying without, and sinners were converted to God. In speaking of this subject

we cannot refrain from drawing attention to the following admirable counsel, which we take from the *Watchman*, in its issue of the 5th March.

'As special services are now held, they generally and mainly aim at the awakening and conversion of sinners. The sermons, singing, and prayers nearly always aim at this; in fact the entire arrangements and expectations are with a view to an ingathering of souls. This most desirable result is often achieved, and to God be all the praise! But the special services are not always attended with the desired results. Sinners are not converted; perhaps not one single soul is brought to Christ. Then both ministers and people are discouraged, and, without great care, will get into a worse spiritual state than they were before. It may happen that the ministers will complain of the people, or the people of them. So they lose heart and hope, and write bitter things, not against each other merely, but each against himself. These injurious self-accusations are not always reasonable or Scriptural. They sometimes arise from an obliviousness to facts. Three-fourths of the congregation may already be members of Society, and you cannot convert hundreds of sinners when there are no hundreds to convert. Nearly all who attend many of the services are already saved. Can nothing be done for them because they are already members? A good deal might be done for them. They might be brought nearer to God; they might be reconsecrated, and made far more valuable as religious agents both in the Church and out of it. Suppose the special services which had been held for sinners without any conversions had been held for believers only, how different might have been the results? Instead of discouragement and unbelief there might have been a renewed, united, and happy Church.'

Should these services be successful in quickening a dead orthodoxy, and rousing the Church itself to the vigour of spiritual life, such a result would be a revival of the most desirable kind. One of the first effects it would produce would be to lead to evangelistic effort, and then to inspire such efforts with a fervent zeal for the glory of God.

It is one of the evidences of a low state of grace, when we are not pained as we should be by the sins of men against God. All around us men are in revolt against Him, and too often we cease to mourn that it should be so. It is true that in many cases the struggle of life is so hard, and the difficulties attendant upon our personal salvation are so great that our energies seem to be completely absorbed in attending to them. But in a state of true religious revival, when the Spirit of God visits us with His presence and quickening power, nothing is more astonishing than the change which He produces within us. The doubts which have hung upon our souls, and like dense mists have obscured our vision of God, disappear like the dews of morning before the rising sun. All thoughts of our personal salvation are for the time being lost in a wider desire that God should be glorified in the salvation of men. One of the very first results of a glorious manifestation of the Spirit's power would be to kindle throughout the Church a spirit of loyalty to the throne and person of Christ, that our souls would go out in vehement longing for His final victory over the sins of men. Love would crown toil with joy, and in the ardour of an all absorbing desire we should live, and work, and pray, for the wide extension of the Redeemer's kingdom. Sometimes good men are inspired by a spirit of philanthropy rather than by true Christian zeal. Nor would we breathe a single word of discouragement to philanthropic workers in any sphere where they may labour for the benefit of their fellow men. But nothing is more certain than this, that in a genuine revival of religion all our religious work would become more intensely religious, and we should look and pray for direct spiritual results in connection with our work.

Another aspect in which we may regard such a revival as we are now speaking of would be, that it would lead to absolute dependence upon God, whilst at the same time it would create a spirit of mighty and triumphant faith. An able writer has said, "The very machinery that we have created for the evangelisation of the world comes between us and the living God. A physician, if he know his profession, will treat his patients successfully, whether he has a devout trust in God or not. The builder can rely upon the known properties of stone, and iron, and wood. It is not necessary to pray in order to secure the action of gravitation. Natural forces are uniform in their operation. Fire always burns, friction always creates heat, cold always freezes. But in those high provinces in which the Church has to work we have to deal not with the natural, but with supernatural forces; not

with unvarying laws, but with Divine volitions. The regeneration of a soul is of the nature of a miracle. It is not the natural effect of the presentation, or apprehension of truth. The direct action of the Spirit of God is indispensable." It is even so. The presence of the Divine Spirit is always the life and power of the Church; but without His presence we mourn, and languish, and die.

Such then are some of the objects which we may reasonably hope and pray may result from the special services in connection with our Churches in New South Wales. If we are blessed with Divine visitations, so that believers themselves are quickened, and led to seek for the larger blessings of that holy estate which is called in our hymn book 'Full Redemption', then there will assuredly follow the conversion of those who still linger upon the borders of the Kingdom of God, and perhaps even of the openly profane and ungodly. Shall we not hope for this? The following golden words are those of the Rev. Luke Tyerman, in the preface of his book on 'The Oxford Methodists', and we commend them to all our readers. He says, 'The Oxford revival of religion was pregnant with the most momentous issues. And so are most revivals. How often in the history of Methodism, though on a smaller scale, have its revivals of the work of God resulted in consequences bearing some analogy to those of the Oxford movement of a hundred and forty years ago? Who will not pray that such "Divine visitations" may be continued and multiplied, not only in Methodism, but in all the Churches of the Great Redeemer.?"' (14.) (Emphasis in the original.)

Manning River, 1879

In April of that year, the Rev. W. G. Taylor came down from Toowoomba to this circuit. Within a few months there were signs of revival.

"Within three months of our arrival in the circuit everything pointed to the speedy coming of a time of spiritual quickening. Much prayer was made to God by the faithful few, and soon we welcomed the droppings of a shower. Arrangements were carefully matured for 'a protracted meeting,' and for nearly a fortnight meetings for prayer and others for preaching were held. My journal will give details of this, the most remarkable work of God that had ever been witnessed in that river district:

'Sunday, May 25, 1879. - After making prudential preparations we this day commence a series of special services. Our hope is in the God of Israel. For want of room in the church I preached at night in the Protestant Hall, the largest building in the district. The place was crowded, and there were two decisions. The spirit of expectancy is abroad.... *Monday.* - Church full. Text Luke ix. 61. Nine persons came forward as seekers. *Tuesday.* - Mothers' Meeting at three. Hard conflict at night meeting. Church crowded. A glorious victory. Five persons went home rejoicing in the Saviour. *Wednesday.* - Children's service at three. At night preached on "Saving Faith." Seven persons professed faith in Christ as their Saviour. *Thursday.* - A glorious meeting! Never nearer heaven. Church crammed with people; and, better still, filled with the glory of God. Text, 2 Cor. vi. 2. Thirty-two persons rose asking for the prayers of the congregation. Nearly all found the blessing of forgiveness. The interest deepens as we advance. The entire town is moved. *Friday.* - Another victory. Preached from Rev. iii. 20. Seven souls slain and brought into the new life, amongst them an old man of seventy and an ex-local preacher. *Sunday.* - Three services. At night the most remarkable meeting ever held in the town; the large hall packed, and many standing outside. Six found peace."

By the following Thursday, at the Fellowship Meeting, "Between thirty and forty new converts spoke, sweetly and pointedly. Gave an address of encouragement to the eighty or ninety who during these meetings had professed conversion, and then six others came forward literally yearning for liberty. The poor body suffers, but, oh, I am happy! Tell me, is there any luxury in this world equal to that of pointing sinners to Christ?"

"Thus commenced a genuine work that soon spread to other parts of the circuit, and ere long we were able to record the names of 180 persons who during this gracious visitation had yielded themselves to God. I was kept hard at work almost day and night. With no help from outside, my

strength began to give out. My journal begins to tell of weariness and much pain, of difficulty in reaching home from distant appointments, etc.; but I simply had to keep going and at high pressure, the result being that the whole circuit was soon raised to a higher level, and membership more than doubled, finances lifted out of the bog, new congregations started, and three new churches erected. I confess that after all of these years I read with devout gratitude the record of advance lying before me, knowing as I do what the circuit was and what it became, *absolutely as the result of the outpouring of the Holy Spirit.*" (15.)

CHAPTER SIX

EVANGELICAL REVIVALS IN TASMANIA

to 1845

The first white settlements in Australia occurred in 1788 at Port Jackson in New South Wales. The people who came in the first fleet were mainly convicts overflowing from British prisons, and the military personnel required to be in charge of them. There were a lesser number of free settlers.

Van Diemen's Land, as Tasmania was then called, was claimed for the British Crown in 1803, and a decision was made to establish a satellite penal colony there. The "first fleet" of settlers arrived in the Derwent River, making a landing on 19th February, 1804. (1.) The personnel consisted of 100 male convicts and sixteen wives, 50 marines and seven wives, and a number of free settlers who had been brought to help form up the new establishment.

The spot where the landing was made was named Hobart Town, after Lord Hobart, who was then the Secretary of State for the colonies in London.

Only three months elapsed before the first clash occurred with the local aborigines, many of whom were shot. The long series of such conflicts led eventually to the complete extermination of full-blood aborigines from Tasmania.

Until 1821, very little of any effect was done to improve the spiritual condition of the convicts or settlers. An Anglican chaplain, the Rev Robert Knopwood, came with the first fleet. He was an older man, and was an English clergyman of the more traditional kind. He did not have a great deal of time to pursue his more spiritual work, because he acted also as a magistrate in the tiny colony, and had to provide at least some of his own food supply by working his own farm. John West says that "the gaiety of his disposition made him a general favourite", and this tended to provide an excuse for whatever professional qualities he lacked. By 1821, also, a Catholic priest was present. And the first Presbyterian minister to live in Hobart also arrived in 1823. West reports a story which indicates the low level of moral uplift which existed in the colony in those first years. "In the absence of clergymen, it was customary for the magistrates to conduct public worship, or where that was not possible, to assemble the prisoners and accompany the inspection with a few words of advice. The following is a discourse delivered by Captain Nairn, and by constant repetition was impressed upon the memory of the relator. Captain Nairn would stand and thus address the prisoners on a Sunday morning- "Now, my men, listen to me. I want you all to get on. I was once a poor man like you but I used to work perseveringly, and do things diligently and as such got taken notice of, until I became a captain of the 46th. Now, I want you to work perseveringly do things diligently, and that will make you comfortable and I will assist you, that you may have houses for yourselves, and rise up to be equal to me." West then comments, "It may be questioned if many sermons of greater pretensions, have not been less humane and effectual and this was often the sole substitute for public worship." (2.) More than half of the white population of Van Diemen's Land at that time was composed of the worst characters from British prisons.

In 1821, Mr. Knopwood retired, and was replaced after a short period by the Rev. William Bedford, who tried to take a stronger line on a number of the local moral and spiritual issues and needs. He was more of a moral crusader, who used his influence with the Governor to force the many co-habiting couples to get married to cut down on the open widespread drunkenness and violence, to curb prostitution, and to encourage church attendance. He also visited the prisoners as much as he could, and brought the gospel to those who had been condemned to death.

Beginnings of the Wesleyan Work in Van Diemen's Land

The first revivals in Australia occurred amongst the Wesleyan Methodists, and, as a result, we will be paying special attention to them as we study the early revivals in this country.

The ships sailing from England to New South Wales at that time normally travelled around the Cape of Good Hope, and touched in at Hobart before making the six-day trip north to Sydney. The return trip to England was around Cape Horn. The first Wesleyan missionary to visit Hobart was the Rev. Benjamin Carvosso from the Cornwall area of England, who was appointed to the New South Wales Mission by the Conference of 1819. His ship arrived at Hobart on 25th April, 1820. Carvosso immediately called upon the civil authorities, and gained permission to preach in the street outside the Court House at four o'clock that afternoon. The Rev. Robert Knopwood also readily supported this proposal.

Carvosso described what happened in the following way. "With the help of Mrs C., I commenced the worship by singing a part of one of our hymns. I preached from Ephesians 5:14, and had a very orderly and attentive audience. As circumstances appeared so favourable, I ventured to publish again for the following evening, when nearly the same number attended and behaved well. The next morning being the Sabbath, I applied for permission to preach to the prisoners in the gaol. This was readily granted and being collected in an open space, to the number of about 150, after singing and prayer, I addressed them closely and affectionately from the parable of the prodigal son. The sight of so many persons in double irons was to me strange and truly affecting. They heard very quietly and, after preaching, I distributed among them many tracts, for which they were apparently thankful.

At 3 p.m., I preached again at the Court House to a much larger congregation than before and while they heard, the Word seemed to sink into their hearts. On the following evening I preached to them for the last time, when the company was much greater than ever. Some of them, we were informed, had been present on the spot, waiting for the commencement of the service, for more than an hour and a half. Many expressed their sorrow that I was not to remain with them." (3.) His ship left Hobart on the 4th May.

Carvosso wrote to the Wesleyan church head-quarters in London describing the great spiritual needs of the place, and something of the needs of the aborigines, as well. His letter was published in England, and provoked much interest and response. Carvosso's biography depended much on the information in his Journal, and most of what he wrote about these few days that he spent in Hobart related to the aborigines. (4.)

The Rev. Ralph Mansfield paid a similar short visit to Hobart on the 20th August, 1820, on his way to Sydney. The Governor fully supported Mansfield's desire to preach, granting him the use of the Court House for preaching, and a guard of constables to prevent disturbances. Mansfield advertised his meetings by spreading handbills, and he preached to crowded congregations. (5.)

Laymen have often taken a leading role in Methodism, and the honour of forming the first class meeting in Van Diemen's Land went to Corporal George Waddy, who had been converted in Sydney under the ministry of the Rev. Walter Lawry. Along with several other soldiers who had recently been converted, he was posted to Hobart. These men were full members of a Methodist class meeting in Sydney, and so could start an extension of that class in Hobart. Waddy secured the agreement of a resident named Mr. Benjamin Nokes, to host a prayer meeting in his house in Collins Street on 29th October, 1820. Eight people attended. Official permission was soon gained for regular meetings to commence at a changed location. And with that, persecution by gangs of "rowdies" also began. But the membership grew, and that was the situation which existed to greet the next visiting minister.

The superintendent of the Wesleyan missionary work in the Pacific at that time was the Rev. Samuel Leigh. He arrived in Hobart on the 8th August, 1821, with a mission party, to analyse the situation, and to see what more could be done to promote the work of God. Although Leigh spent

time in New South Wales, most of his missionary work was done in New Zealand. Because of the obvious need for a stronger leadership, the Rev. William Horton and his wife stayed in Hobart until a proper Conference appointment could be made. Leigh prepared a lengthy report for the denominational leaders in London, including reference to the aborigines, and emphasising the morally weak state of the colonial society.

The work progressed under the leadership of Mr. Horton, with attention beginning to be paid to the other settlements scattered around the island. The work was also strengthened by the arrival, from time to time, of mature lay leaders from England who were coming to settle. But the difficulties being faced were severe. Mr. Horton's letter to London, dated December 15th, 1821, contained a description of the moral condition of the people amongst whom he had to minister.

"Depravity, profaneness, adultery, drunkenness, backbiting, idleness, dishonesty, malice, quarrelling, misery every tongue had learned to swear, and, amongst the lower classes, every hand to steal. The houses were surrounded by fierce dogs, to guard them against nocturnal depredations." (6.)

Toward the end of 1822, the Rev. Nathaniel Turner was in Hobart for several months, with the intention of helping Mr. Horton to spread the work around the island, and the momentum of the work started to pick up. But very soon the Turners' found that they had to leave for New Zealand, which had been his original destination.

A census was taken in 1821, which showed these results. Population (white) 7,400. Sheep, 182,468. Cattle, 34,790. Horses, 550. Land under cultivation, 14,940 acres. Twenty-six vessels had arrived and sailed, and 20,000 bushels of grain had been exported to New South Wales. (7.)

The Rev. Ralph Mansfield

The Rev. Ralph Mansfield was appointed to take the place of William Horton, and arrived in Hobart Town on the 25th July, 1823. The first Quarterly Meeting to be held in Hobart Town was on April 12th, 1824. Mansfield reported that the meeting was harmonious and profitable. "We had much conversation on the means of promoting a revival of the work of God, and adopted the following resolutions:

1. We solemnly engage to give ourselves afresh to God.
2. At our noon-day closet prayer every Friday during the present quarter, we resolve to make special intercession with God for the outpouring of His Holy Spirit on ourselves, on our Society, and on our congregations.
3. Let us be more faithful in watching over each other with godly jealousy, and in affectionately exhorting, admonishing or comforting each other, as circumstances may require.
4. Let us pay particular attention to the regular members of our congregations, and endeavour by all prudent means to bring them to our Class meetings.
5. Convinced of the great good which frequently attends the distribution of religious tracts, we resolve to adopt this means of diffusing religious knowledge amongst the inhabitants of this town. The Minister and leaders were deputed to draw up a plan of operations, to be laid before a general meeting of the Society as early as they might find it convenient." (8.)

These resolutions give an indication of the spirit which flowed through the Methodist societies in those days, and the direction and purpose that they had.

A slow trickle of conversions occurred, including some of a very dramatic kind. And the missionary had to pay much attention to ministering to the convicts, especially those who were facing the death penalty, and were soon to be executed.

Macquarie Harbour

During 1821, Sergeant Waddy was transferred to Macquarie Harbour, which was a new penal institution on the rugged west coast of Tasmania, far from any civilised settlements. Like Port Arthur, it was a prison for repeat offenders and "incurable" criminals. It was a place of cruelty and despair, from which there was often no return.

The hatred and sense of hopelessness was such that prisoners would escape into the surrounding forest knowing that they faced starvation and exposure, and death if they were caught. In one instance at least, cannibalism occurred amongst a group of escapees, and only one survived.

Waddy did his best to start a Methodist society in this forbidding place, and some astonishing conversions began to occur, including a few of the worst criminals. But, after a year or two, he was expecting to be transferred to India, and he was very concerned that a mature leader could come to care for the little group, and establish a ministry to the convicts, and soldiers.

A local layman, Mr. John Hutchinson, was chosen to follow Waddy. (9.) But this did not last long, because in 1825 we find him helping to build a church in Launceston. (10.) Early in 1826 he was ordained in Sydney, and went to Tonga. (11.)

It was through the insistence of the Governor, Colonel (later Sir) George Arthur, that a proper Wesleyan appointment was finally made to Macquarie Harbour. Benjamin Carvosso tells us how this happened. His directions are wrong, however. Macquarie Harbour is west. Port Arthur is east.

"A Minister of religion was wanted for Macquarie Harbour, a place of sub-banishment, on the south-east (sic) and inaccessible side of the island, where were collected in the course of many years three or four hundred of the very worst of the convicts, - 'a hell on earth,' which no Gospel messenger had yet reached. The Lieutenant-Governor applied to me to assist him in procuring, through the Home Government, *a Wesleyan Missionary* for this place. I heartily approved of his humane and pious proposition to send the Gospel thither, but objected that it was rather out of our *sphere*, - being likely to involve much expense, with no prospect of forming a church. His Excellency replied, 'The extreme moral wretchedness of these men greatly distresses me and I am anxious to send them a Minister of religion. I have marked the character and efficiency of the Wesleyan ministry in different parts of the world, and am fully persuaded *that a Minister from your body is the most fit instrument for this work*. I will not burden your funds: I am now writing to Earl Bathurst, the Colonial Secretary, to recommend him to apply to your Committee in Hatton-Garden for a Missionary for Macquarie Harbour, and to pay his outfit and passage and when he comes here I will erect and furnish a house, and appoint him a salary. To obtain a Wesleyan Missionary for the poor unhappy men at that place, *I shall regard as the most important act of my administration*.'"

The Rev. William Schofield was duly sent out from England.

"On his arrival we immediately waited on the Governor: but the Rev. William Schofield, having but little information about the undertaking, and there being a general outcry against its dangers, privations and hopelessness, expressed a momentary hesitation. His Excellency said, 'As a *soldier*, I never could think of sending another where I would not go myself personal danger in the way of duty I would rather court than shun: and were I, Mr. Schofield, *a Minister of the Gospel*, I should rejoice, I should esteem it a peculiar honour, to go to this place, because it is such an enterprise of mercy for the men that are there are more sinful and miserable than you can find them elsewhere.'

My friend promptly went to his appointment became greatly esteemed by the Governor and the blessing of God on his pious and indefatigable labours rendered him so visibly useful to the wretched men, that it produced in the colony a strong impression in favour of the Wesleyan Mission." (12.) (Italics in the original.)

It was in 1827 that the Rev. William Schofield arrived from England to start work at Macquarie Harbour. His tearful, prayerful and loving concern had such an effect upon the hardened people at this place that a change came over the whole establishment. It is not clear how many conversions occurred. The number may not have been large. But, in a fairly short time, the whole

tenor of the place was so altered by the power of the gospel, and of Christian love, that only seven prisoners had to be tried for misdemeanours during a whole year. Three only received corporal punishment, of which two were for fighting with each other, and the other was for conversing with a soldier.

About this time two Christian gentlemen named James Backhouse and George Washington Walker conducted their own survey of penal conditions throughout Tasmania, and visited many other parts of Australia. Backhouse was a Quaker philanthropist. He visited the settlement at Macquarie Harbour, enquiring into the social and spiritual condition of the convicts. His report included the following:-

"The labours of William Schofield, the first Missionary who became resident here were, through the Divine blessing, crowned with encouraging success. He found a difficulty in prevailing upon the men to cherish hope but when this was once effected, they began to lay hold of the offers of mercy through a crucified Redeemer and some remarkable changes of character ensued. On conversing with some of the reformed prisoners, they said that the change of heart they had undergone had altered the face of the settlement in their eyes it had ceased to wear the gloom by which it was formerly overcast. Two, to whom it had been so irksome as to tempt them to run away, said that they were now satisfied, and thankful they had been sent there. Others, who had been placed in a less laborious part of the establishment, because of their good conduct, were, at their own request, allowed to return to their old employments, which they preferred, on account of their being less exposed to temptation, saying they were less afraid of labour than of sin." (13.)

By 1832, when Schofield finally went on to New South Wales, the government decided that Macquarie Harbour was too remote and too difficult a location for a penal colony, and the prisoners were transferred to Port Arthur.

The Rev. Benjamin Carvosso

Back in Hobart Town, the Rev. Benjamin Carvosso had arrived on 13th May, 1825, to be in charge of the work in Van Diemen's Land. Carvosso was also a man who longed to see the outpouring of the Holy Spirit in his work for God. In his case this desire had been developed by his experience of three small periods of revival in England, in the Circuits where he had worked before he came to Australia.

At that time Cornwall was a land of revivals. Indeed, probably without exception, Methodist ministers and leaders throughout England earnestly wanted to see revivals. Some wanted it more than others, and Carvosso was one of these men.

Although Benjamin had not been converted until later in his youth, he had the example and companionship of his father, William Carvosso, a farmer, local preacher, and a class leader of renown, a saintly, praying man. The first revival he saw was in his home congregation of Ponsanooth, soon after Benjamin had started to preach. (14.) As the conversions multiplied, the existing class meetings increased in size, and several new ones were formed, one of which was placed under Benjamin's care.

When Carvosso entered the pastoral ministry he was almost overwhelmed with a sense of his own inadequacies for that kind of spiritual work. Regrettably, his Journal covering these early years of his ministry was later lost, but a later entry tells how God met his needs about half way through 1815. The encouragement of certain friends, and the "glorious death" of another friend, Richard Trewavas, led him to new efforts in prayer. "I was stirred up to plead, night and day, for a renewed evidence of perfect love and, glory be to God, on the 12th May I was again enabled to lay hold on the great salvation. From that day the enemies which so threatened my destruction I saw no more my soul became unspeakably happy in God, and I lived, and studied, and prayed, and preached, and conversed in the power of faith and love." (15.)

He was still very aware of his imperfections, but his work now became a continual source of enjoyment for him.

At the Conference of 1815 he was appointed to the Liskeard circuit. "Through the whole year, the Circuit was favoured with a gracious shower of blessing not less than a hundred and fifty persons were turned from the power of Satan unto God, many of whom maintained a consistent and godly character till the end of their lives." (16.)

Many conversions occurred as his work progressed. November, 19th, the following year, in his next Circuit, he preached at a place called Gunwen. "Toward the close of the sermon, when I began to invite hell-deserving sinners to partake of a free and present salvation, the Spirit of the Lord descended as a mighty rushing wind. The people sobbed and wept, and cried aloud. I never but once before witnessed such effect on the congregation while preaching. O Jesus. to thy name alone be the praise, for thou only canst save thy people from their sins."

The next day, from a circumstance which came to his knowledge just before he went into the pulpit, he was induced to change the subject of his discourse, and "Resolved to insist on the necessity of knowing our sinful and lost estate. Impressed with the importance of the subject, I began to speak under a powerful influence of the Spirit. I had scarcely been speaking three minutes, when a woman, who had not been accustomed to attend preaching, impressed with a sense of her woeful condition, fell down on her knees and shrieked for mercy. Another soon followed, and the service was interrupted. We then sung and prayed, and the Lord released the first, and turned her mourning into joy. I believe the Lord is working powerfully on the minds of many." (17.)

We noted earlier how Carvosso was the first Wesleyan missionary to preach in Hobart. He spent several years in New South Wales, and returned to Hobart in 1825. Soon he began to see some conversions as a result of his work, but not the deep moving of the Spirit that he was looking for.

A big celebration was organised on 19th September, 1825, to commemorate the one hundredth anniversary of John Wesley's ordination as a Christian minister. Soon after that happening, Carvosso "appears to have received a richer baptism of the Holy Spirit, and the record of his personal experience becomes increasingly interesting." (18.)

His biographer then provides a number of quotations from Carvosso's Journal which show some of the inner workings and desires of his soul, and aspects of his prayer life.

"The earnest desires to do good expressed in the foregoing extracts, were not entirely fruitless. His heart did not yearn in vain over sinners perishing under the Divine wrath. The earnest appeals of the sermon were accompanied by the softening power of Divine grace. One and another were found coming to the classes already formed, and by the end of January, 1826, he saw so many evidences of relenting among the attendants on public worship, that he determined to try to raise a new class." (19.)

The Circuit work, therefore, seemed to progress well. But the most notable answers to prayer happened in a totally different area of his work, namely amongst the convicts, and especially amongst those who were condemned to death. Carvosso said, "Who could have expected to have seen all the concomitants of a glorious revival of religion, in a gaol in this country, among the desperadoes of England's first-born sons of crime.!"

Carvosso's biographer uses the number of executions in Hobart as an indicator of the type of society which existed in those days in Van Diemen's Land. (20.) "Perhaps nothing can more fully and fearfully shew (the vicious and criminal character of the population of Van Diemen's Land, at the time of Mr. Carvosso's residence among them) than the number of executions that took place." Often with the Anglican chaplain, Mr. Bedford, Carvosso went to visit the condemned. Up to twenty-three men might be executed at a time. He began to see many instances of powerful conversions, when only a few days or hours of life lay ahead of these men.

"When I stood in the midst of them, and beheld some prostrate on the floor, groaning for redemption in the Saviour others on their knees, lifting up their voices aloud others kneeling in secret corners, silently pouring out their hearts to God and others walking about with joy depicted on their countenances, conversing of spiritual things, or helping their fellow-sufferers to trust in Him whose blood cleanseth from all sin I could not help joining with the Rev. Mr. Bedford, in exclaiming, "What hath God wrought". One man, while standing "on the drop", and with "all the

chilling apparatus of death about him, but who literally appeared in ecstatic raptures, caught hold of my hand and strained his pinioned body to bring it to his lips, and otherwise expressed his grateful affection for the attention paid him. Another, who had for several days been very happy, and now appeared to be lost in joy, on hearing the word "death" mentioned, instantly shouted aloud, "Death! This is not death, this is life." Indeed, while the eight who suffered yesterday stood on the drop together, their general appearance seemed to proclaim that death was swallowed up in victory." (21.)

"May 4th.- I attended this morning the execution of five men. One of them, at least, appeared to die penitent. His name was Thomas J....., a monster in wickedness. He committed the crime of murder, in three or four instances. On one occasion he and two others robbed a house, and took the whole family into the bush, that they might gratify their brutal appetite upon the mistress they bound the servant and shot him, shot the husband and left him for dead, and coolly butchered an infant of five months old, from the mother's arms. Then they detained her for a night, sent her back in the morning a most pitiable object. After this, falling short of food, J..... murdered one of his inhuman companions, and he and the other subsisted on the body some days. For several weeks after he was brought into the gaol, he conducted himself in a most diabolical manner. About ten days before he suffered, he was smitten with an awful sense of his guilt and danger, and became gentle and teachable as a little child. He appeared to lay open his heart to God and man. The terror of his mind shook his body most fearfully he wept abundantly, and shewed very encouraging marks of a broken and contrite spirit. Great earnestness and sincerity appeared in his prayers. At the close, he expressed much gratitude for the instructions he had received and died professing a calm and settled hope in the mercy of God. The Rev. Mr. Bedford, who has attended great numbers in similar circumstances, and has been useful to many, says, he thinks him the most remarkable instance of the freeness and efficacy of Gospel grace that he ever met with." (22.)

Carvosso's biographer was impressed by one happening of this kind, because Carvosso had spent so much trouble to describe it all in his Journal as an example of the wonderful workings of Divine grace. Only part of it is reproduced. "Within the short space of six days, we have seen twenty-three of our fellow-creatures launched into the unchangeable state, for their crimes against human laws! How shocking, how appalling is the idea! Some of them, and not a few, according to their own acknowledgements, had gone to the greatest lengths in wickedness. Their habits were become depraved, deadly and desperate and they declared it as their firm belief, that however long their lives might be spared, they should never be reformed. In this state we found them, like a wolf in a trap. When I first visited them, though they made no objection to being instructed, in almost every countenance I beheld something so forbidding and so indicative of radical wickedness of heart, that nothing but faith in the Divine power of the gospel could present sufficient motive to repeat our visits. But from that faith alone, we derived quite encouragement enough to proceed in our labour of love. While speaking of the love of Jesus and of a free salvation, I soon found a way was made for "Those humble contrite tears, which from repentance flow." They expressed gratitude for the attention paid them, and each visit was hailed with new pleasure. Often have I sat down among them, and read and explained and applied the word of God with peculiar delight and profit to my own soul. Frequently, views and language the most animating were given. When with their clanging chains they have turned around to prayer, and I have knelt down by them, compassion has touched my heart, and prayers and tears have been poured out in faith for them, and I have retired from their cell persuaded that God would snatch some of them from the jaws of death and hell. After a while, they began to take delight in singing and praying by themselves. At length, when I drew near to pray with them, my voice was drowned in their cries for mercy. I might rise from my knees, but they would continue prostrate, each one calling aloud for himself for mercy and salvation, till the cell has echoed with their cries, and presented the scene of a noisy revival. Sometimes, while I stood by, they would simultaneously burst forth into singing some appropriate hymn, then prostrate themselves on the floor in various directions and each one pour out his heart to God for himself, as if he had retired for prayer to a solitary mountain. It was astonishing how soon and how well they learned to sing hymns. In this exercise they greatly delighted, and toward the

closing scene their singing was peculiarly animated: those expressive of lively faith, they could now relish. And I believe they often sung them with the spirit and the understanding also. When the love of God began to soften and elevate their hearts, their gratitude for spiritual assistance which they had received was abounding. And while I stood in the midst of these dying men, and have heard the simple effusions of their undisguised hearts, I have been not a little comforted, and encouraged to go forward in offering a Saviour to the chief of sinners. One said, "You were the means of first softening my hard heart" another, "While you were explaining the parable of the Prodigal Son, God first opened my eyes" another, "While you were relating such an anecdote, my heart was first struck" and many of them together, "What a blessed reward will you ministers have for coming to instruct us poor wretched sinners. Had it not been for you, we had died in our darkness and sin, and sunk into hell." The scores of hours he has spent among them, and the many disagreeable things he has encountered, the minister of Christ is amply rewarded for, by spending a few hours with them on the morning of their execution. If we are permitted to judge of the state of the heart by external appearances, then a thorough and Divine change has passed on several of these men. They gave very scriptural evidence of repentance toward God, and faith in our Lord Jesus Christ." (23.)

Other most remarkable instances could be given in which the convicting and converting work was clearly of God, and the repentance and faith deeply sincere.

In his normal Circuit work, there seems to have been a steady stream of conversions throughout 1826, so much so that it is described as "showers of blessing". The biographer describes some of these happenings in detail, also.

Because of overwork, he had a period of bad health in the first half of 1827, which reduced to zero for a period what he was able to do, and this problem seems to have recurred, to a lesser degree, until he left Hobart early in 1830.

But still his soul thirsted after God, and he desired greatly to see revival power. Apart from all the instances in which these yearnings of his heart were answered through his work in Tasmania, his prayers were answered in two other ways, as well.

Firstly, a brief revival occurred in Hobart just after he left to return to England. (24.) This revival is referred to simply in passing by Nathaniel Turner's biographer (his son, the Rev. Josiah G. Turner.)

Secondly, he was involved in a revival after he had returned to England, and had taken up his first appointment there. This occurred in Penzance in 1831. (25.)

Another aspect of Carvosso's life was his interest in books. He authored several books and pamphlets which attained a wide circulation, and influence, and strongly supported the establishing of the first public library in the Australian colonies, in Hobart. It sprang from a meeting in the new Argyle Street Chapel, in an effort to mark the Centenary of John Wesley's ordination, on September 19th, 1825. So, it was called the Wesleyan Library. The subjects included in the library were history, philosophy, science, morality and religion. There was no light fiction.

"Carvosso threw himself into this project with characteristic enthusiasm. He became the first librarian, presenting fifty of his own books to the library, collecting thirty pounds for the purchase of others, and advancing yet another twenty pounds from his own lean purse, prepared to take no small risk as to whether he would ever receive the sum back. He inaugurated an annual library sermon on the importance of sound reading. His interest in the institution continued after his return to England, whence he forwarded books. For many years the Wesleyan Library was a powerful factor among the best influences of Hobart life, but with the development of other libraries it gradually fell into disuse." (26.)

Carvosso left Hobart, and arrived in England on the 1st August, 1830. His period of missionary work was finished, and he returned to Circuit work in the homeland.

The Rev. Nathaniel Turner

The Rev. Nathaniel Turner arrived in Hobart to take up a new appointment there. He arrived on 24th November, 1831. This was unexpectedly late, because one of the Turners' children had died in Sydney a few weeks earlier, and had been buried in the same grave as the wife of the Rev. Samuel Leigh. This was Leigh's first wife, who fell victim to an epidemic which raged through New South Wales at that time.

Turner began to take stock of his new situation in Hobart, and the two most interesting features about the situation, as mentioned by the biographer, were that "a gracious revival of religion had taken place some months before, and there was now a flourishing Sunday School." We are not told anything else about it. So, it seems to have been a small, localised movement.

Apart from the good things which Turner found, upon his arrival in Hobart, he also found a major spiritual problem. A part of the Hobart congregation had left the Wesleyan fellowship, feeling grieved against the denominational authorities because they thought one of Turner's predecessors had been badly treated. This refers to the Rev. John Hutchinson, who had gone to Tonga with the Rev. John Thomas. In Tonga he had a very difficult experience, living there before the Tongans had become Christians. He was temperamentally unsuited to ministerial work, and this had caused much of the problem. The disaffected people had believed Hutchinson's very one-sided account of himself, and of what had happened to him in Tonga. After some months this problem was overcome by Turner's conciliatory spirit, and by the manifest single-mindedness with which he approached his work.

The report by Backhouse and Walker gives us a picture of some aspects of penal life in Hobart at that time, and helps us appreciate the situation in which Turner had to conduct his ministry. "Convicts, on arrival in Hobart, were assigned as servants to the settlers, from whom they received, in return for their labour, lodging, food, and coarse clothing, but no money. If they committed offences during servitude, they were punished by imprisonment in the gaols or penitentiaries by flogging by being sent to labour in the public works in a road party, or in a chain gang or lastly, by being re-transported, as it were, to a penal settlement. The chain gang was a step more severe than the road party, as the prisoners had to work in irons, and wear a most degrading costume, and were guarded by armed soldiers instead of convict overseers. From the wretched character of the huts provided for their lodging, the exposure and hard labour to which they were subjected, and their scanty fare, both these punishments were extremely severe. The penal settlement was reserved for the most hardened offenders." Details are then given about how terms of servitude were worked off, and eventual freedom obtained, if the behaviour had been good. It was possible for many of the prisoners to return, eventually, to a more normal life, and even to become prosperous in their new country. By that time there were about 13,000 convicts in Van Diemen's Land. Most of them were uneducated, though some did have some education. Even, "the courted ranks of fashion, and of exclusive social culture, had contributed not a few of the voyagers under the penal system."

In judging the results of this transportation and penal system, Backhouse and Walker expressed their Christian beliefs, and also expressed their beliefs that, by engineering certain changes in society, a marked moral improvement could be achieved. They said: "It would not appear that the prevention of crime is to be expected in any great degree from the dread of punishment, but rather from counteracting the causes which lead to the commission of crime. By extending the means of education, by discouraging the sale and use of ardent spirits, by removing juvenile thieves as well as older adepts, by stimulating magistrates to suppress houses of ill-fame, and to remove profligate women from the streets, by promoting a due observance of the Sabbath, by discountenancing every species of gaming, and by remedying those evils by which the labouring poor are oppressed in their wages, the principal avenues of vice would be closed, and the benefit would be incalculable in the prevention of crime."

They said that most prisoners dreaded being flogged, or being in road parties or chain gangs. But, once they had experienced it, there followed a marked deterioration of character. These

punishments increased the prisoner's sense of desperation. It produced feelings for revenge against the authority that inflicted the punishment, and often produced a state of disbelief in future rewards and punishments. (27.) In this way, prisoners often came to believe that there was no justice anywhere, and that there was no hope for them in the future.

On top of all that, the naval and military personnel who actually brought this penal system into effect upon the prisoners were often not of a moral character that could achieve a lifting of the standards and moral quality of the society, either.

By the time of Turner's arrival, the population of Hobart had risen to about 3,000.

Some of the details in Nathaniel Turner's biography show us the place which the deep concern for the outpouring of the Holy Spirit played in the Methodists' view of their work for God. An entry appears in the biography relating to a happening in 1832. "At the six o'clock prayer meeting on the quarterly fast day, the vestry was more than crowded, and the people had to go into the chapel. So at the noon-day service, several who had lately been brought from the very gate of destruction into Gospel liberty, gave up their employment for the day, and spent the whole of the forenoon in the schoolroom, in prayer and praise. On the Monday morning following, at six o'clock, a special prayer meeting for the outpouring of the Holy Spirit was held, and a blessed influence prevailed." (28.)

Mrs Turner wrote about another meeting around this time. "Our June quarterly visitation was, I believe, the best our society ever knew in this part of the world. Glory be to God! At our quarterly fast the power of the Spirit came down so that many were led to cry aloud for mercy. Several souls found peace with God. The spirit of prayer was given in an extraordinary degree. Such wrestling and pleading with God I never beheld in these regions. I could almost have believed myself carried back to one of our revival meetings in England, at one of which I remember nearly one hundred souls professed to have received forgiveness of their sins. Our people seem all on fire. At most of our prayer meetings, which are numerous attended, souls are crying out for mercy. At one meeting a man and his wife were kneeling side by side. The man was made happy, and immediately prayed aloud for his wife. She too found the Saviour." (29.)

By 1832, another minister had arrived in Van Diemen's Land, the Rev. John Allen Manton. The original intention was that he would replace William Schofield at Macquarie Harbour. But Macquarie Harbour had been closed down, so Manton's first residence was at Port Arthur. Upon his arrival at Hobart, however, Nathaniel Turner and Manton embarked upon an evangelistic tour to the northern parts of the island, especially to the town of Launceston, which now had over a thousand inhabitants, and was the second largest settlement on the island. Very good indications of response to the preaching appeared in Launceston, and in the other places where they preached along the way.

Mr. Turner promised the people there that a minister would be sent as soon as one was available.

One of the local preachers, Mr. Leach, was employed to go touring through the country regions, and especially to Launceston. God greatly blessed this man's work, and many people were converted to Christ. But his health soon failed, and this placed greater strain on Nathaniel Turner to supply other preachers, or to go himself. However, a local preacher from England, a Mr. Stephenson, arrived in Launceston, and was a great help to Mr. Leach.

The Conference of 1834 appointed three ministers to the different parts of Tasmania. The Rev. Joseph Orton was appointed to the main position in Hobart the Rev. William Butters was appointed to Port Arthur to follow Manton as chaplain there, and the Rev. J. A. Manton was appointed to be in Launceston. In practice, however, Nathaniel Turner stayed a year longer in Hobart, as an arrangement of convenience for Mr. Orton, who would have had trouble, for family reasons, leaving New South Wales in time to take up his new position at the end of 1834. (30.)

Turner's biographer son tells us that there was almost no information in the Journals of either his father or his mother for 1834 or 1835. It was during this time, however, that their prayers for revival began to be answered more fully.

Consequently, all that the junior Turner was able to say about 1835 was:-

"The Rev. Stephen Rabone ... arrived in August, and remained for some months. His pulpit

labours were very acceptable to the church, and were greatly owned of God. His intercourse with Mr. Turner laid the foundation of a life-long warm friendship. The Melville Street chapel (Hobart) was ordinarily crowded on Sabbath evenings, and special efforts were put forth to secure a more copious outpouring of the Holy Spirit. Under the preaching on the first Sabbath evening in September many were awakened and at the prayer meeting eight or ten found peace with God. Throughout Van Diemen's Land there was a good work at that time. At Glenorchy, the darkness of many was turned to day. At New Norfolk, where for six months public worship had been held in the Court House, steps were taken to build a chapel. Mr. Butters wrote from Port Arthur that more than twenty had begun to seek salvation. At Launceston, Mr. Manton was meeting with encouraging success.

By personal conversation with the unconverted, Mr. Turner secured many triumphs in Christ. (Only one example is given.) One day he received a note from a stranger, a Mr. Struth, desiring a visit. On entering the sick room, Mr. Struth said to him, 'I have sent for you, believing you will show me how my soul may be saved.' He had known Mr. Turner by sight and by reputation only. He was a strong-minded Scotchman of religious connexions, but had forsaken the law of his mother, and had become the companion of infidels. God's light entered his mind with the instruction offered, and he was soon comforted and saved in Christ. By this case Mr. Turner was much cheered.

In December he closed his four years' term in Hobart Town, amid the tears and prayers of a united, prosperous church. The sorrow of parting was relieved by the consciousness that he had been owned of God, not merely in turning many to righteousness, but in permanently establishing Zion in various places. The influence of those four years' labour has been often acknowledged by his successors, as they have witnessed the beautiful exhibitions of Christian life on the part of many who were at that time taught by the Spirit of God, under his teaching and example." (31.)

About August, 1835, Turner reported to London that "the congregations in Hobart Town are truly delightful. The chapel is now beginning to assume a crowded appearance on the Sunday evening, and the morning congregation is fully double of what it used to be. The public prayer meetings are better attended than in any other place I saw... In the scattered district of Glenorchy, from eight to ten miles from Hobart Town, a most blessed work of divine grace is going on amongst the people." (32.)

Launceston and surrounding areas

In Launceston, a Methodist work had been commenced in 1825, but had to be abandoned. But with the work of Mr. Leach, and the appointment of the Rev. J. A. Manton, a new start was made.

Two outstanding laymen, amongst many other people, had recently arrived in Launceston. Philip Oakden arrived around 1833, and joined the Methodist society. Henry Reed returned from England during 1834, "joined the society, and began a career of extraordinary zeal and usefulness...was popular as a preacher...and was most liberal in his contributions." (33.) Reed's story is told more fully in another chapter.

Manton moved to Launceston, and before long he could report that "a spirit of hearing the word of God prevails among the people to a degree never known before. They flock to the house of prayer, but many seek admittance in vain. Our temporary chapel is so small that, when the people are crowded in, it will not contain more than 300 persons...we, however, look forward with pleasure to the day when our commodious chapel, which is now erecting, will be open for the worship of God." (34.)

Dugan gives us the following information about this period. "The records of Manton's Launceston ministry show that the Methodist cause prospered exceedingly during the four years that he remained in the town. "Many of our members", say the records of 1836, "have been living in the enjoyment of entire sanctification, and there has been a gradual increase in our numbers. Recently

the Lord has poured out His Spirit in a more glorious manner, and many have been turned from darkness to light, and from the power of Satan unto God. We live in peace, we dwell together in unity. Our Sabbath School is in a most excellent state. During the year the number has increased from 60 to 130. The progress of the children has been truly pleasing, insomuch that at their recent examination they gave universal satisfaction." Manton was assisted by a fine staff of helpers. His first plan contained the names of no less than seven local preachers - Peter Jacobs, John Williams, George Goold, John Smith, John Tongs, Henry Reed and Isaac Sherwin. By their instrumentality the work was rapidly extended, soon embracing Perth, Longford, Westbury, Wesleydale, White Hills, Salem and The Forest. "The Forest", writes the Rev. G. T. Heyward, "was the resort of numerous splitters and sawyers, many of whom were living in profligacy. The local preachers penetrated these dark recesses, preaching in the bush huts, and had several trophies to divine grace as the result of their labours." (35.)

The Victorian Methodist leader and historian, the Rev. Dr. Sir Irving Benson, was very emphatic about this period in Launceston. "In all the records I have examined I have found no Methodist work more incandescent with the power of the Holy Spirit than the eighteen-thirties in Launceston, when 'the Lord added unto them daily those who were being saved.'" (36.)

Port Arthur

About 1,000 people lived at Port Arthur in 1834. Of these, only five were women, of whom one was a soldier's wife, and the others were wives of officers. An educated convict taught the children of the officers. Between 800 and 900 were felons who had been convicted several times. It was described as a place for "incorrigible offenders".

As mentioned, John Manton was the first chaplain at Port Arthur, and the job was given to a Wesleyan (dissenting) minister, partly because Governor George Arthur had great faith in the Wesleyans because of the wonderful results at Macquarie Harbour. There was partly another reason, as later became evident. Port Arthur was not yet "respectable enough" for an Anglican clergyman to be appointed there. (37.) Manton was soon followed by William Butters.

Port Arthur was not as forbidding looking, or as depressing as Macquarie Harbour. The locality at Port Arthur was cheerful, and many of the surroundings were pleasant, but, the Commandant ruled with "a rod of iron", and the settlement was regarded by the prisoner-population throughout the colony with great dread. It was known to be a place of profound misery, where the vengeance of the law was carried to the utmost limit of human endurance. The discipline was strict, and the labour in some of the gangs was exhausting. The authorities tried to make the place terrible not only by what was inflicted, but also by what was taken away from the prisoners. For example, all luxuries such as tea, sugar and tobacco, were strictly prohibited. Hundreds of men were flogged, or sentenced to solitary confinement on bread and water, or had their original sentences prolonged, for possessing only small amounts of tobacco.

But the punishments inflicted by the authorities were only a small part of the sufferings that the prisoners endured. The prisoners were their own worst tormentors. Their treachery and heartless cruelty to each other was appalling.

The chaplain was the only person at Port Arthur who thought that conversion and permanent reformation of character was a reasonable possibility. All others there thought such things were quite impossible.

Butters described his first Sunday at Port Arthur. "Early in the forenoon the prisoners were drawn up in front of the settlement, and examined by the Commandant to see that their hands and faces had been duly washed. and that their clothes and irons were in proper order. If anyone had a complaint to make, he was permitted to state his case, after which as many as could be crowded into the building then used as a place of worship, were marched thither those who were the most heavily ironed being placed in closest proximity to the preacher. Immediately in front of the pulpit was a small reading desk, in which was the clerk, an educated Scotchman, who had been twice or thrice

transported and who, in consideration of his reading the responses, and rendering some other special services, received from the Government stores a very small weekly amount of tobacco. Before him were five or six hundred men, packed together as closely as possible some of whom were clad in the dark or yellow clothing peculiar to the prisoners of the colony others wore garments, one portion of which was black and the other yellow, to indicate the class of offenders to which they belonged while probably one half of the entire company was clothed in sheep skins, minus the wool. Some who had made attempts to escape, were, in addition to this, chained to logs of wood, which they had to take with them when they moved. The noise made by the clanking of the chains as the prisoners rose when we commenced worship, and when they changed their position during the service, produced a strange effect upon me at first." (38.)

There was a voluntary week-night lecture which was attended by about two or three hundred men. A school for prisoners was also held on four evenings per week. The Bible was regularly read to the prisoners in solitary confinement, "when the convicts would shed bitter tears and make many strange confessions." Butters visited the hospital two or three times per day.

Marvellous instances of conversion were witnessed amongst these men. One instance only will be mentioned. Butters said, "I knew a man whom no discipline could tame. He was flogged nearly to death, and kept on bread and water for weeks and months in solitary confinement. The official report on his case was 'worse and worse', till he was induced to listen to the instructions of the Missionary. Eventually, he was enabled to believe in Christ for salvation. He received forgiveness, in which act of Divine sovereignty the power of sin was broken, especially over what had previously seemed to be an ungovernable temper. He became a pattern of Christian meekness, and, so far as I could judge, in every respect a consistent Christian. And that not for a few weeks or months only, but for years, until he was removed from the settlement for 'good conduct'."

Apart from this main section of the penal colony there was a special section for boys. Butters said that "convict boys of the most depraved and abandoned character" were sent here from the hulks on the river Thames, and from the various other prisons in the British Isles. "There was no kind of wickedness of which they were not capable. Most of them had been incarcerated with elder offenders before they saw Van Diemen's Land and some of them had spent the greater portion of their lives in prisons, and gloried in being able to outdo in villany (sic) the most experienced of the felon population." (39.)

There were about 280 boys in this place, and a school was run for them by an educated convict, helped by others, and all under the supervision of the chaplain. Butters conducted a service here each Sunday evening, and visited it many other times during the week.

Butters said, "By the great mercy of God the establishment was visited in 1835 by a gracious awakening. A boy on his knees asking for pardoning mercy, was a sight that many of them had never before witnessed. Within a short time more than forty of these youthful convicts were found crying for mercy they poured out their full hearts in floods of tears, refusing to be comforted till assured of God's forgiving love. When once enabled to trust in Christ for salvation, their joy was ecstatic. Of their own accord they formed themselves into a kind of class, and at once commenced to help each other. It was common for them, after the work of the day was done, to retire to a secluded spot by the water-side for prayer." (40.)

When Butters left, several of these youths went with him to Hobart, where they were assigned to settlers in the interior, or were apprenticed to tradesmen. "The testimony of those with whom those boys lived was everything that could be desired." (41.)

1836 to 1840

The Wesleyan work continued to develop steadily, as did the work of the other denominations, although for different reasons. The Anglican work developed because the migrants often came from England. The Presbyterian work developed largely because of a crusade begun by the Rev. Dr. John Dunmore Lang to get many Scottish people to come to Australia, and this

influenced Tasmania. (42.)

The Rev. Joseph Orton took charge on 1st February, 1836. He was able to consolidate well on the basis of the spiritual work in progress, acquiring land and establishing chapels in various parts of the island. He had a special interest in the aborigines, and was especially pleased when two men arrived to work amongst the aborigines at Port Philip. Orton had also to superintend the new work amongst the settlers there. The area spreading out from Port Philip Bay was then called "Australia Felix".

In Launceston, 1838 saw Manton replaced by the Rev. William Simpson, who was described as a "forcible and eloquent preacher". "There has been a deepening of the work of grace in the hearts of the members," says the District report on his ministry, "and their growing attachment to the work of God has been evidenced by an increase in their liberality, the funds of the Circuit having been considerably augmented. The congregations are large and respectable, and often has the Word of God been quick and powerful. Many have been pricked to the heart, and some have been savingly converted." With Simpson there worked John Warren, who lived at Longford. The report said, "The residence of the second preacher at Longford has tended to raise the society from a languishing state and to excite in the minds of the members a desire to see the cause of God revive and extend." (43.)

In 1839, Nathaniel Turner was again appointed to Hobart, and in 1840 he moved to Launceston. Dugan describes the extent of Turner's work. "Turner's Apostolic zeal impelled him in every direction where settlement was to be found, and he was the earliest Methodist minister to visit the Nile district. He preached on the evening of his arrival, he preached before breakfast next morning, he preached again at ten and at one o'clock. "Glory to God!" he writes, "there is a powerful awakening amongst the dwellers in this romantic, secluded spot. Ten have resolved to meet in class, and I have resolved to help them all I can." (44.)

CHAPTER SEVEN

TASMANIAN REVIVALS

1845 to 1880

The years immediately following 1843 were very difficult for everyone in Tasmania, because it was a time when the local economy declined steeply. Many people left Tasmania for the other Australian colonies, including many of the church members.

Also, the British Methodist Missionary authorities in London took the decision that Australian churches and outreach activities should now support themselves financially, as well as making a good contribution to missionary work elsewhere, instead of continuing to depend on "home" funding. Methodists in the Launceston area had succeeded more than most in being financially independent, but they shouted long and loud that self-reliance was totally impractical, especially in view of the economic situation at that time. But, London authorities did not understand or feel such details about situations so many thousands of miles away, and the self-supporting programme went ahead. The result was that the Methodist preachers had to be even more self-sacrificing in the way they lived than would have been the case normally. By 1850, prosperity began to return to northern Tasmania again, but this more normal situation did not last long, because gold was discovered in Victoria in 1851-2. Not only was there another mass exit from Tasmania, but the gold fever seemed to affect even those who stayed behind, creating a more materialistic mental attitude.

The Rev. John Eggleston worked in Hobart from 1848 to 1850. Dugan says of this period:- "This devoted servant of God gave himself to the work of the Church with a zeal worthy of the great traditions established by his predecessors. There were frequent conversions, and constant and enduring increases in membership. Open air preaching was successful in attracting many of the most abandoned people into the fellowship of the Church. Considerable numbers of the elder scholars in the Sunday Schools were enlisted in the ranks of active Christian workers. The large school hall was found too small to contain the eager worshippers who thronged to the Monday evening prayer meetings. A deeper tone of spirituality was awakened amongst the members of the Church, and many were stirred up to seek 'entire sanctification and the enjoyment of perfect love'. The life of the Church in Hobart at this time seems to have moved on Pentecostal heights of achievement and enthusiasm." (1.)

Since Nathaniel Turner had sought to re-establish Methodist work in Northern Tasmania, the locality of Ross had been very important. This was because of his friendship with Captain Samuel Horton, a brother of the Rev. William Horton. After some years of establishing himself as a farmer, Captain Horton was brought to seek God, as a result of a sickness which might have been life-threatening, and the timely witness of Turner. Horton's personality, and locality became very influential in Methodist affairs. He eventually helped establish Horton College, about four kilometres from Ross.

The town of Campbell Town was a larger settlement in the Midlands of Tasmania. A tiny chapel was built here, in 1839, which could only seat about eight people. This was replaced by a much better building in 1846, no doubt all as a result of the impact of the spiritual movement beginning in Manton's time in the area.

However, "Writing in 1848, the Rev. J. A. Manton declared, 'Our new chapel which was opened for Divine worship about eighteen months ago, is now filled on the Sabbath, and the attendance on the week night services has far exceeded my expectations.' Thus the following year a

large gallery was erected across the back of the building. From the outside this chapel had a fine appearance, its style of architecture resembling that of the Ross Chapel, and an original etching by Hardie Wilson hangs in the National Gallery, Canberra." (2.)

In 1850, a revival movement broke out in Ross. "'The Lord poured out His Spirit' and the congregation increased so much that a gallery, with a quaint cedar staircase leading up to it, was erected across the back of the chapel to accommodate the extra people." (3.)

In 1850, also, a revival movement was reported in the town of Westbury, associated with the ministry of the Rev. Jabez B. Waterhouse. The first report from this new Circuit, made to the District Meeting in 1850, says that "The spirit of grace and supplication has rested on many some have found peace in believing, while others appear not far from the Kingdom of God." Within a year or two, however, the tenor of the area was affected greatly by the loss of many people who left for the new goldfields in Australia Felix (Victoria). (4.)

In 1855, Manton left circuit work to head up the new venture which became Horton College, to act mainly as a secondary school for boys. In 1859, he eventually left Tasmania for a similar kind of work in New South Wales. He had spent nearly twenty years in northern Tasmania, and had a very formative influence upon its spiritual life.

New areas of farming land were opening up north and west of Westbury, and some of the people who moved into that part of the country, doing basic pioneering work in what was, till then, trackless forest, had been affected by the Westbury revival. Efforts were soon made to form up new Circuits in this frontier area, and in 1855 two new Circuits were formed. One was based in Deloraine, and a minister was appointed. The other was called the Mersey Circuit. These two Circuits covered the whole area stretching out to the north-west corner of Tasmania. Several attempts were made to supply a minister for the Mersey Circuit, but the first actually to appear on the scene was the Rev. Thomas Angwin, who arrived there in 1858, making his base in Torquay (now called East Devonport). Roads, if they existed at all, were extremely rough, and the only means of transport was by horse-back. Flooded rivers had often to be crossed, and mud in the forests could be dangerously deep. Congregations were small and very scattered. Sunday Schools existed, if someone could be found to be in charge of them.

The Circuit-riding minister-evangelist was designed for such a need, and they were well supported by local preachers who travelled many long and difficult miles to preach the gospel.

The Rev. Thomas Angwin, referred to above, and elsewhere in this chapter, must not be confused with the minister of the same name who figures in our New South Wales story, or with the Rev. Thomas B. Angwin, son of the N.S.W. minister, who became a Wesleyan minister some years later.

The 1859 Revival in Tasmania

The "Tasmanian Messenger" was one of the earliest monthly religious periodicals in Tasmania, being in circulation from 1859 to 1867. Thankfully, copies of this paper have survived. It was basically Congregationalist, but contained news items, covering a wide range, from all of the Protestant denominations in Tasmania.

The "Messenger" contained a modest amount of news about the major revivals overseas that were taking place about this time. It included only a very few reports of revivals, or of attempts at promoting revival, within Tasmania, in the 1859 - 1860 period.

One of these concerned the Primitive Methodists in Launceston. "The arrival of the Rev. Mr. Langham from England at Launceston some months ago, to officiate as the Missionary of the Primitive Methodists, was hailed with pleasure, and the anticipation of the friends have been agreeably realised. The rev. gentleman is an earnest, able and devoted servant of Christ, and appears to be a missionary in the apostolic sense of the word. He has been indefatigable in his visits to the several townships in the north, and has been instrumental in a brief period of forming societies and originating the building of places of worship for the use of the Primitive Methodists.

At Launceston itself a pleasing revival of religion has occurred, and on Sunday, 19th November (1859), a camp meeting was numerously attended, and the services were attended with pleasing results. The Sunday School and Temperance movements are important features in the operation of this useful community." (5.)

Perhaps this Primitive Methodist work, however, should not be seen so much as a reaction to news about the 1859 revival overseas, so much as normal behaviour for the Primitive Methodists.

The "Tasmanian Messenger" did not contain any reports of revivals within Tasmania which seemed to be reactions to news from the revivals overseas. For that, we are dependent upon news from other published sources outside Tasmania

According to reports which surfaced on the mainland, Tasmania saw the first signs of the 1859 movement in June of that year. The report came from Westbury, and appeared in the "Wesleyan Chronicle."

"In the month of June last, the members of the Westbury Society were much drawn out in earnest prayer to God for the out-pouring of the Spirit upon the people of this neighbourhood. They had not rested long before the gracious influences of the Holy Ghost visited many hearts. Numbers were fully awakened to a sense of their appalling condition as sinners against God, and were led to seek redemption through the blood of Christ. An immediate increase in the attendance at the prayer meetings, and other means of grace was observable. On the 13th of June, at the Monday Evening Prayer Meeting, two middle-aged persons, one a wealthy Farmer, and the other a merchant's wife, obtained peace by believing in Christ. The gracious work has ever since continued to extend itself until now we can count the goodly number of fifty-six souls who have entered upon 'the glorious liberty of the sons of God'. In the Deloraine part of the Circuit ten have been saved. Not a week has passed since the commencement of this delightful revival without some souls being 'added to the church.' The conversions have taken place chiefly among our wealthy farmers and their families. Oh! It has been a delightful, yet affecting, sight to see some of our fine Tasmanian yeomanry as penitents pleading for mercy - and not in vain. Some of them are now walking in the light of the Divine Countenance. Others who are still seeking mercy are in deep anguish of spirit, and will not be comforted until they have 'comfort Divine.' One, in particular, has spent many sleepless nights and days of sorrow and fasting, on account of his sins, which are to him an intolerable burden. It is hoped that his mourning will soon be turned into rejoicing. No extraordinary measures have been adopted to bring about this desired result. Only one prayer has been added to those formerly existing. There has been less excitement than I have ever been in a revival before. Our Cornish friends would scarcely think we had a revival at all. But the fruits -ah! these are the tests - are most satisfactory to God be all the glory. Our returns will shew a considerable increase but as some of the new converts were meeting in class before the revival, the increase will not be to the full amount of the number converted." (6.)

The following year, a little snippet appeared in the "Advocate" which added interesting details about the longer-term results of this revival in Westbury. The news had been culled from a private letter.

"Last year I wrote you a short account of the good work in this Circuit, (Westbury). I am happy to inform you that the greater part of those who were converted are still 'walking in the light of the Lord'. Our numbers rose from 72 full members to 117. In the midst of all the good conferred upon the Circuit by the Great Head of the Church last year, there was one spot which continued barren and dead. Now it is the most promising place in the Circuit, and bids fair to becoming a fruitful field." (7.)

Apparently, this movement was felt in a number of places around the island, through the following months. Eleven months later, (in 1861) the "Wesleyan Chronicle" had another snippet which referred to Tasmania.

"A gracious quickening has been experienced in several circuits in Tasmania. In Hobart Town a considerable number has been received on trial for membership, and also in Launceston, where God is blessing the labours of the Rev. Jas. Hutchison. Throughout the Mersey circuit the good work is rapidly progressing, and about sixty persons have professed peace with God. The

hearts of both ministers and people are greatly cheered, and more abundant outpourings of the Spirit are expected." (8.)

The "Christian Advocate" also includes a note, early in 1861, about a revival which appeared in the Tasmanian town of Campbell Town.

"During the past six months we have been favoured with a gracious visitation of the Holy Spirit, resulting in the conversion of many from the error of their way. At our late District Meeting it was found that beside a good increase on the year, we had twenty-nine on trial in this place, most of whom have made full proof of the genuineness of (their confession of faith.) For some time previous to the movement, a spirit of earnest prayer, and enlarged expectation was apparent, and cottage prayer meetings held three or four nights in the week, were much blessed. The visits and labours of Mr Clifton, a missionary student at Horton College (the Wesleyan college in Tasmania)...were very opportune. Mr. C. aims at the heart and seldom misses, for our Great Master has honoured his faith and zeal by granting him marked success. It was found necessary to hold a week of special services, and several times all present were bowed down before the overwhelming power of saving grace. The prayers and praises of parents and children, grey-headed sinners, and Sunday School scholars mingled delightfully together. Some who were converted had previously been very drunken and dissolute characters, and now their diligence and consistency are very gratifying."

The person writing the report to the "Advocate" hoped that all this was only the beginning of much more "abundant rain." (9.)

"Cook's Revival," 1861

The story of Cook's revival given here is presented in such a way as also to provide a context for our analysis of the revivals that followed.

In one of his many fascinating stories about his ancestors, the Rev. Trevor Byard tells about a matriarchal figure in their family, Elizabeth Gilbert, who was born in Cornwall, October 12, 1814.

In 1836, she married Thomas Trebilcock, who was a devout and earnest Christian man. In 1843, they were induced to migrate to Van Diemen's Land, arriving in Launceston on 31st December of that year. They had sailed with six children in the 200 ton brig "Indian," with twenty other passengers and crew.

In 1852 came the great blow of the early death of her husband. At 38 years of age, she had ten children, all under the age of sixteen. They had been working a successful dairy farm near Launceston, but, with her husband newly dead, the farm was re-let to another tenant, over her head. She had notice to quit, and, from a human point of view, was in a very difficult situation.

She settled near Deloraine for a period, and then bought a farm near the entrance of the Forth River, on the north coast of Tasmania, next to some Canadian Methodist friends she had known at Deloraine. The family moved there in 1859. The land had to be cleared, a house built, and soon also a wooden chapel was built facing Bass Strait, called the Beach Chapel.

"This was no ordinary missioning of a new place, these families took their religion there with them and at once entered into the wealth of spiritual privileges they brought. True it was a rude sanctuary, true they had no minister, but they had the presence of the Great Head of the Church and the power of the Holy Spirit. There were wholehearted Christian men and women all around whose hearts God had touched, hence it became a Church at once. There were local preachers, class leaders, praying people the thing at once a live going concern ready for any demands, so no wonder the great revivals came in after years.

In 1861, under the administration of the Rev. R. O. Cook, there was a gracious visitation, and the widow's heart danced with joy as she saw all her children together with many others, savingly converted." Two sons became local preachers. Three daughters married ministers, and two others married local preachers who served the Church for many years. Several grandchildren engaged in full time Christian work. "For thus she magnified the grace of God for years she had

sowed now reaping had come, or at least part of it." (10.)

Another author (Peter Mulligan) from whom Byard quotes said that "Cook's revival" was the first one to spread out from Beach Chapel, and was followed by another in 1865 - 1866, which we will consider later. "These were stirring times and it has been specially noted that in what was called Cooks' revival almost the entire number of all those converted continued steadfast in the faith to the end." (11.)

"California" Taylor's Visit to Tasmania, 1864

Taylor's autobiography uses several pages to give some anecdotal details about his time in Tasmania, but much of it is purely incidental. A good deal of this space is taken up telling the story of Henry Reed, whom Taylor met some years later, but as a result of contacts made while he was in Launceston. Members of the Grubb family were among his converts, and these were friends of Reed, related to his first wife. In 1864, Reed was living near Tunbridge Wells, in England.

First references to the impending visit to Tasmania by California Taylor appeared in the August, September and October, 1863, issues of the "Tasmanian Messenger". These related briefly a few details about some of his meetings in Melbourne. The information was culled from the "Wesleyan Chronicle."

He actually arrived in Tasmania on 18th February, 1864.

"The Rev. W. Taylor, the famous Californian Methodist preacher, or evangelist, arrived by the S.S. Gothenburg on the 18th Feb., and preached in the Wesleyan Chapel (Launceston) on the following Sabbath to large congregations.

He also held services on every night during the week, excepting Saturday - the chapel being crowded on every occasion, and several persons, principally young persons, professing to an awakening. May the good impressions apparently produced prove of a permanent character.

On Sunday also, February 28th, the annual sermons for the Wesleyan Missionary Society were preached by Mr. Taylor, the usual public meeting being held on the following (Monday) evening." (12.)

Taylor's visit to Launceston lasted for three weeks, altogether. In his account of it, Taylor refers to a revival which had occurred there during the time when Nathaniel Turner was minister.

The next relevant detail in the "Messenger" told of the final meetings Taylor had in Launceston.

"The series of special religious services in connection with the Rev. W. Taylor's visit was brought to a close on the evening of Monday, the 7th of March, and was followed by a course of lectures delivered at the Mechanics' Institute, on 'Palestine', and 'St Paul and his Times'.

Not the least interesting of Mr. Taylor's gatherings was an experience meeting held on Sunday afternoon, March 6th, in the Patterson-street Wesleyan Chapel, and on which occasion over one hundred persons, principally converts under Mr. Taylor's ministry, recounting God's dealing with them.

The rev. gentleman's labors in Launceston have resulted, under the Divine blessing, in the commencement of a great and glorious work, especially amongst the young - a work for which, there is reason to believe, the minds of many have been gradually prepared.

Nor has this gracious outpouring of the Holy Spirit been confined to the ranks of the previously unconverted on the contrary, and as a legitimate fruit of the work, many professing Christians of every denomination are thankful to acknowledge a quickening of the Divine life in them, leading them to renewed consecration to the service of their Heavenly Master, and more ardent goings-forth of the affections towards the 'Eden - above' and its glorious Ruler.

It is much to be deplored that whilst some of our ministers rejoice that such a revival is taking place in our midst, and are doing what they can to seal and extend the work of grace, there are others who cherish naught but bitterness towards Mr. Taylor and his work, and are doing what Bunyan's 'Christian' saw one representing Satan doing in the house of the Interpreter - casting water

on the fire.

It is not necessary to enter now upon a defense of Mr. Taylor and his doings - 'By their fruit ye shall know them..' That there were noticeable in connection with the meetings held certain extravagancies (sic) which might have been advantageously dispensed with and that in some, perhaps in many, cases the impressions produced will prove evanescent, and the subjects of them slip back into their former state or something worse, form no argument against the genuineness of the movement as a whole." The article concluded by asserting that Taylor's work would result in "incalculable good." (13.)

From Launceston, Taylor traveled across country to Hobart Town, as it was then called.

"The Rev. Mr. Taylor, of California, commenced his labors at Melville-street Chapel, on the March 13th (sic), and has continued them with little intermission since. At the close of each preaching service many persons, youthful and adult, approach the Communion rail, where what was termed the penitent form was located, and being under strong religious impressions, were prayed with and counseled until many of them professed to obtain peace through believing in the Saviour.

On Good Friday, Mr. Taylor preached three times at New Norfolk, with similar cheering results. During the last week in March the reverend gentleman delivered his lectures on Palestine and St Paul to numerous audiences. Mr. Taylor is likely to remain a few days longer.

One very pleasing feature in Mr. Taylor's labors was the childrens' gatherings on Sunday afternoons when the reverend gentleman succeeded in keeping up the young people's attention to a remarkable degree." (14.)

The Wesleyan minister in Hobart for the previous three years had been the Rev. W. Lowe. He was due to move to his new appointment, in Launceston, in just a few weeks. Taylor was present at the annual meeting for all the Wesleyan Sunday schools in the Hobart Circuit, when a review was held, and presentations were made to Mr. Lowe, before he left the area.

"The anniversary of the Wesleyan Sabbath schools took place on Easter Sunday and Monday, March 27th and 28th. Sermons were preached on the Sunday morning and evening in the Melville-street chapel by the Rev. W. Taylor of California, also in the afternoon addressed and catechized the scholars. Suitably selected hymns were sung at each service. On Monday the children and teachers went into the Government Domain, and spent some time in healthful recreation returning to the school premises where they partook of their annual treat.

A tea-meeting for teachers and friends followed, and at 7 o'clock a public meeting was held in the chapel under the presidency of Mr. Alderman Barrett. The proceedings commenced by the singing of a hymn, when the Rev. W. Taylor offered prayer."

The chairman made some nice remarks to Mr. Lowe, and offered best wishes for his new appointment. The General Secretary's report followed, giving full details about each Sunday school in the circuit, including, among other details, the number of teachers, the number of scholars in each school, and the number of those older scholars who had professed conversion during the last twelve months.

More presentations were then made to Mr. Lowe, and finally, Taylor addressed the gathering, followed by the other minister in the circuit, the Rev. Spencer Williams.

Taylor also visited Longford, and preached in a number of the smaller towns, before returning to Victoria. (15.)

After the Rev. W. Lowe moved to Launceston, he apparently worked hard at following up the work that Taylor had done there, some weeks before.

"We rejoice to be able to state that the work of grace, which was commenced under the Divine blessing, during the visit of the Rev. W. Taylor, has been continued under the Rev. W. Lowe's ministry. Mr. Lowe seems to be eminently fitted to carry on such a work, and he has been the means of leading many to the Saviour." (16.)

The "Wesleyan Chronicle" simply recorded that Taylor's visit had been very successful that 600 people had professed conversion, and that many of them had been people linked to other denominations. (17.)

Franklin Circuit, 1865

"A very gracious revival of religion has taken place in this circuit. A correspondent sends us the following:- 'In this place wickedness mightily prevailed. Even the youths who had passed through our Sabbath-school were not only "walking in the counsel of the ungodly," but also "standing in the way of sinners, and sitting in the seat of the scornful." Our members were few, and most of the few in a state too much like lethargy.

Previous to the revival we felt "that God must soon visit this place in some way, either with an outpouring of his Spirit or in judgment." Praise the Lord, it has not been with the latter! We were favoured with the help of Mr. A. Miller of Horton College, late of Ballarat, who spent his vacation here.

On June 18th, we, relying on divine help, invited seekers forward to a penitent form, that we might direct them to "the Lamb of God." Seventeen took up their cross, most of them returned to their homes, publican-like, justified, rejoicing in God. Truly the Lord had turned again the captivity of Zion, and many of us were like them that dream, for it was never seen on this like in Franklin before.

The next evening a similar number obtained a sense of sins forgiven. We have held very few extra meetings, but every Sabbath evening several have obtained the blessing. Praise the Lord, the work is still going on.

At Port Cygnet (a part of the circuit where we have had no members hitherto) we held a few revival services it pleased the Lord to bless them, and many precious souls found peace by believing in Jesus. On 9th ult. (July), the weeping and heart-felt sobbing was so great that the sermon in the afternoon could scarcely be proceeded with nor would the people leave for home till after dark.

The cases of conversion have generally be very clear some of all ages from twelve years old to sixty. We have been pleased and grateful to see the aged, who have so long sat under the sound of the gospel as hearers only, yielding to the Spirit, submitting to be saved by grace. It is also encouraging to see those who had outgrown our Sabbath-school, and had gone out into the world, brought to a saving knowledge of the truth.

Previous to this good work we had but one class in Franklin with thirteen members. Now we are compelled to divide into three classes, numbering in all about sixty. We have also established a class at Port Cygnet. These, with additions in other parts of the circuit, have much more than doubled our numbers during the last two months. The minister's Bible class is now numerously attended. It is interesting to meet weekly those who are thirsting for knowledge, and now that their souls are converted to God we hope that many of them will become labourers in the vineyard of the Lord. The whole circuit seems to be in a prosperous state believers are quickened, backsliders reclaimed, and others are brought out of nature's darkness into God's marvellous light. Never was there a revival where it was more apparent that the work was entirely the Lord's. He hath wrought the work, and to him be all the glory!" (18.)

A certain Mr. Miller candidated for the Wesleyan ministry in Tasmania at the end of that year. (19.) So, the Mr. Miller from Horton College who spent his holidays in the Franklin Circuit was probably a teacher, or a theological student, at the College.

Revival in the North and North-west of Tasmania, 1865 - 1866

This revival movement was quite extensive, and affected both the Wesleyans of the Mersey Circuit, and an Independent Church. Thankfully, there are two sources of information. Because the reports from the Independent Church were written and published at the time of the revival in the "Tasmanian Messenger", they will be presented here first. The Methodist description was written many years later, although it was written by the minister most directly involved.

The Independent Church at the Forth and Don

"The Independent Church under the pastoral care of the Rev. W. Mathison has experienced a glorious revival during the last few weeks. Previous to the time the friends of the church had much reason to deplore its drooping condition, its innate apathy, its spiritual depression.

A great deal it is true, had been done which betokened the goodwill and liberality of the inhabitants by the erection of neat chapels at the Forth and Don at a cost of some six hundred pounds. The attendance, too, at these sanctuaries was encouraging, particularly in the new and commodious chapel at the Forth. Yet no visible mark of the quickening spirit was apparent. The soul of the minister yearned for something more than cold observances and outward form.

We know that the prayer of faith is answered but how little do we know *how* and *when* the Spirit of the Almighty shall descend and impart its balmy influence around. The messenger may be sent from the ark many times in vain, and at the very moment when the waters of despondency are at their flood-tide fulness, and cover the soul with sorrow - when the watchings are weary, and the heart is sick with hope delayed, the dove will appear, bearing the olive branch of comfort, and exhibiting to the eye of faith the glorious realisation of God's promises.

A few devout members of the church met at the Don to lament before God the spiritual deadness that prevailed, and to implore a blessing on the preaching of the word. The prayer of faith was answered - answered in such a manner as to decide the minister that a series of special services were called for.

Accordingly, evening prayer meetings were commenced at the Don, and the first week gave evidence that the Holy Spirit was at work. For three weeks these meetings were continued with increasing results of a happy character. Numbers flocked from the Mersey, and places four, five or six miles distant, to hear the joyful sound of salvation. Men and women, whose lot it is to toil hard during the day, hastened to the house of prayer at considerable personal inconvenience. Many who were never before seen in the sanctuary were now its daily attendants. Stout men who never wept before, now mingled their tears with those of their wives and daughters, and the blasphemy of the sinner was turned to the prayer of the penitent. The visitation was general. From house to house, with rarely an exception, wherever the plague spot of sin and unbelief had hitherto dwelt, were tears of joy and sorrow shed - tears of sorrow for past blindness or corruption tears of joy for the discovery and application of a glorious antidote.

At the close of three weeks at the Don there were sixty-two applicants for church membership, and with eight evenings of special services at the Forth, there were two new members admitted, and sixteen new applicants.

But who can tell the good that will result to hundreds who may not choose to become united to the Independent Church? Who can tell how far into the future the arm of the Lord will extend this good work, or in what portion generations yet unborn will gather fruits from the garden now being planted by the faithful ministrations of the Rev. Walter Mathison?

Anniversary Services. On Sunday, the 3rd December (1865), the anniversary services in connection with the Independent Chapel, River Forth, were held. Sermons were preached in the morning and afternoon by the Rev. W. Law, of Launceston, and in the evening by the Rev. H. Walton of Longford. There was a large and attentive audience on each occasion, and the total collections amounted to eight pounds. (The Rev. W. H. Walton was a Primitive Methodist minister newly arrived in Tasmania.)

On the following Tuesday, a tea meeting was held at the same place, when about 300 persons were present the sale of tickets realised twenty-one pounds eight shillings. After tea, the Revs. Messrs. Mathison, Law and Walton, and Mr. Barker, addressed the meeting. Mr. Walton delivered a very stirring appeal to all Christians, urging the importance of sinking denominational prejudices, and uniting in the effort to advance Christ's kingdom. His remarks were doubtless responded to in the hearts of all present.

Letters were received from the Revs. Messrs. Smithies and Heyward, and C. Friend, Esq.,

expressing regret that they were unable to attend the meeting.

The Bishop of Tasmania preached in the Independent Chapel, River Forth, on Thursday morning, the 30th November, to a respectable and attentive audience. From the Forth, the bishop proceeded to the Leven, Emu Bay, and Table Cape." (20.)

Two months later, more information was available.

"We have received the following interesting communication from our correspondent at the above place (River Don., N.W. Coast.), and insert it with much pleasure.

'Since the last interesting communication forwarded by a Forth Correspondent I am happy to state that the work of the Lord still prospers in this place. On Friday evening, 5th January (1866), there were 55 admitted into the church, and on February 9th, eleven more, truly the little one has become a thousand and may the good Head of the Church keep and preserve them faithful unto the end.

On Sabbath, February 11th, the chapel (which has been closed for a few weeks for the purpose of being refurbished with new seats, lining, new pulpit, etc.) was re-opened, when two impressive sermons were preached by the esteemed pastor, the Rev. W. Mathison. There were large congregations, and collections were made in aid of the building fund.

The chapel has now cost upwards of four hundred pounds nearly all of which sum has been received in the district, and an harmonium has also been purchased and was used for the first time at the opening services.

The Lord has indeed heard the prayer of His believing children, and opened the windows of heaven and poured out a blessing.

The place appears too straight for us, and there are more applications for seats than can be supplied. O may it ever be so, and if it is found necessary to enlarge our borders I trust the Lord will put it in the hearts of His people to render some assistance. I am not in a position to speak of the work at the Forth, only to say that they also have been blessed.

May the Lord still carry on His glorious work and depend upon it if there is to be a revival of true religion, in any locality it must commence in the hearts of God's people, and as means are to be used in the economy of grace - when they are in earnest and wrestle like Jacob of old the Lord will delight to hear and answer their petitions.

May the time speedily come when no one shall have to say to his neighbour 'Know the Lord,' for they shall all know Him from the least to the greatest." (21.)

The final bit of information about events at the River Don appeared three months later.

"A public tea meeting in connection with the Independent Chapel took place on the 25th April, and was very successful as regards the object contemplated and the spirit that animated those present the good things were provided by the female members of the Church, and most abundant and varied, not forgetting the fruit of the season.

About 250 persons sat down to tea, and cheerfulness and good feeling showed on the countenance of all. After tea the company adjourned to the chapel, where the public meeting was held, and presided over by the Rev. W. Mathison, the respected minister of the place. The Building Fund account was read by the Treasurer, shewing the gratifying statement that not only was the chapel out of debt, but a small surplus would remain for necessary incidental expenditure.

Appropriate addresses were delivered by Mr. Stokes, the Rev. G. Heywood (sic), Wesleyan minister, Mr. Ogilvie from Launceston, and the chairman, expressing thanks to those who assisted at the late bazaar, and in subscribing to the funds, in gratitude to God for the Christian feeling and earnestness that pervades the people generally. The work is the Lord's He it is that commenced it, has carried it on, and we trust will continue to do so, for the extension of His own kingdom, and conversion of immortal souls. Our Sunday School is in a very flourishing state there are 85 scholars on the books, and we trust the seed sown will in God's own time produce an abundant harvest to His glory." (22.)

The Revival in the Mersey Circuit

In 1864, the Rev. G. T. Heyward was sent to Launceston as a Circuit assistant. Probably, he arrived at the same time as the Rev. W. Lowe, just after the visit by Taylor, but this is not certain. He would have seen, and been influenced by, the extended revival associated with the ministry of the Rev. W. Lowe, which we have already referred to. The following year he was appointed to the Mersey Circuit as a probationer. Here he saw an extensive revival throughout the Circuit.

The Mersey Circuit was normally very isolated from influences in the more settled areas. In these early days, travel to places along the coast often had to be by ship. Heyward had to travel along the coast by horse. Dugan records that "During the two years of his ministry in the Mersey Circuit this minister rode several thousands of miles over unbridged and roadless country along the rugged coastline from Torquay to Stanley." (23.)

There were already in the area a number of church leaders who were descendants of English Methodists (especially from Yorkshire) who had seen powerful Methodist revivals in years gone by. Here, in the Mersey, God poured out the same blessing upon the next generation, although removed by a great distance from the previous place of blessing.

Heyward's own account of this revival appeared in the denominational paper over thirty years later. After some years ministering in Tasmania, he moved to Melbourne, where he became an editor, and regular contributor to the various papers which followed the "Wesleyan Chronicle." In his old age, he returned to the story of this revival, which had exercised such an impact on his own life. He was naturally concerned lest the story of what God did should be lost to future generations. He also was aware that it would be misunderstood by many others who no longer looked kindly on things like revivals.

He begins his account of the revival with a most interesting statement describing what he saw as the key elements in this revival movement.

He also acknowledges the role of Congregational ministers and lay people in those early days on the north coast of Tasmania.

He says that the revival period would be remembered as "a season when suddenly, and only half expected, the Things Unseen shone forth with such startling brilliance and energy as to quite overshadow and overpower the everyday toils and cares and ambitions of this little mortality. When, for a little while, it seemed as if things had come right at last! God, and truth, and righteousness *first* and Earth gotten into true second place and relation to these 'first things first'. When Divine Truths become the burning realities they really *are*: and ceased to be mere decent conventionalities and men trembled before them, and oh! it was so natural and instructive to talk of 'fleeing for refuge to lay hold on the hope set before us in the Gospel.' Just the very exact thought and words which fitted into that awakened time! Yes! We well remember the days of the years of the Most High. We will tell of them to our children, that they may learn to set their hope in God and pray and work and wait for similar and far more glorious visitations in store for them.

Long years, had good honest men toiled for God's Methodist and Congregational churches on N.W. Coast. B. Cocker and McClure Angwin and Cook Nye and Rooney - with the whole band of strong and hearty 'locals', had patiently sown the seed of the Kingdom ever since 1851. All these are Methodists. Still earlier, the Congregationalists had settled excellent evangelical ministers who worked most cordially with their Methodist brethren."

"Did they toil right on to 1865 - 6 without any joy of harvest? Indeed they did not. All along the years souls were awakened, and what these old spiritual philosophers used to call 'soundly converted'. There's music in that old phrase to some of us yet. Some of these converted bushmen afterwards became front-rank men in both these free churches. But the longing of all the earlier workers was for a general revival which would take up the whole coast line in its sweep. That longing was to some extent realised in 1865 - 6 when from Circular Head to Sassafras - at least in the two churches mentioned - there was an almost universal and profound interest in religious matters.

From our Methodist stand-point, it seemed to come about in this wise. One Sunday the

young preacher (that is, Heyward) rode back from 'Robin Hood's Well' (Sassafras, now) to Forth Beach for night service. One of the most fervent 'locals' met him. Holy excitement in his manner, and a trace of moisture in his bright Cornish eyes - 'It's come! The Revival's broke out.!' And then he swept on to tell of souls touched by the finger of God in class and prayer meetings of weeks past. "And now we must get to work this very night. There's so and so, and so and so, and lots of others under 'deep conviction' Now's our time to co-work with God. Dear Pastor, let's put down the nets tonight?" (24.)

The church building in which the meeting was held that night was a ramshackled tin shed with no architectural attractiveness about it.

The preacher had apparently already prepared his sermon, before he was aware of the new situation. He had felt led to preach from the text: "For Lo! thine enemies shall perish. O! Lord, for lo! thine enemies shall perish." The text frightened the preacher. And he trembled "from head to foot" as he "felt himself face to face with God, and men unreconciled to God". As he preached, he struggled to unburden his soul.

"Old men and maidens, young men and children, then and there trembled before God, and were ready to do anything to be at peace with him. Sermon ended, the whole seating became *one* 'penitent form' and truth compels one to admit, there ensued some little excitement, and what some poor little souls call 'confusion'. How could it be otherwise when souls are in agony? The unsaved to lay hold of a Saviour and the saved travailing in birth till Christ were formed in their hearts?" (25.)

The Holy Spirit so came upon the congregation that they were overcome with conviction of sin, and with awe at the presence and majesty of God.

Heyward describes the experience of one of the ladies in the congregation, a Methodist of long-standing, who had tried to walk with God to train up her large family in God's ways, and who was respected throughout the district as a sincere Christian. Heyward wrote:- "There she kneels, but stirred to the depths! She was in an agony of whispered pleading with her God. But a whisper cannot carry the rushing torrent of her soul's desire for long, and it overruns into the storm-channel of vehement prayer - 'Oh, my God, my Father, I have been an undutiful child. I am not worthy to be called Thy child. What a miserable life I have lived, all the while I have been conscious Thou wast my Father. Canst Thou possibly forgive all my wanderings and unfaithfulness? And in this awful hour I see, for the first time, that my unclean and treacherous heart has been at the bottom of all the mischief. Lord! Is it true? *Can* the blood of Jesus Christ Thy Son cleanse even such a heart as this of mine? Something says in mine ears: "It can! It can!" I will, I do believe it can. Like another poor woman, I am healed of my desperate plague.' And there the prayer stopped and, strange to tell, the anguish vanished from every tone. Every misgiving left her mind, and the face fairly shone with the light that never was on sea or shore. And it kept on shining for many a long hard day afterwards. And it all took place in five or ten minutes." (26.)

On the other side of the chapel - "It's not far to turn perhaps seven or eight feet from where the Mother in Israel is now praising her God. It's a bright little maiden of about 14 or 15 summers this time. Nobody is saying a word to her. Everybody seems to have quite enough to do to plead his own cause with his God. Ah! That's how it works in every true Revival! She is utterly oblivious to her unquiet surroundings, and talking very low, but very fast, to someone who is evidently nearer to her than her girl companions at either elbow. No lynx ever had sharper ears than the over joyful preacher had for what was stirring that night. This was the substance of what he there and then heard, and the delicious music of it lingers in spite of intervening years. 'God, I am the worst girl I know - the very worst. But it says in the Bible that if *anyone* comes to Jesus He will in no wise cast him out. Oh! I do so want to come to Him - just this very minute. Oh, Jesus, don't cast me out, but take me to Thy heart. I can't go on living without *knowing* that Thou dost now do this great thing for me. Oh, do it just now.' The little maid's prayer snapp'd short off just at this point, too. Will you be shocked if I tell you the plain truth? That plaintive pleading ended abruptly in silvery laughter. ...the little maid grew to a fine, Christian woman, married a Methodist minister, did a brief day's work for God, and, too soon, reached the home over yonder." (27.)

Much of Heyward's account of the revival is written in the form of a reply to imaginary critics, who are portrayed as saying that such happenings were only for girls, for old ladies, for weak-minded parsons, and that it was all hysteria. So, he told the story of a powerfully-built Scottish highlander. "*Hysteria!* Had he ever heard the word? Most unlikely and most certainly he had never felt the touch of the evil thing - for this good reason:- there was not a particle of tinder in his whole makeup for this false fire to kindle in. What brought this strong, sane man into these exciting surroundings that memorable night? Just this:- he sat where for long years he had found rest and peace in the worship of his God and the communion of saints. But never before had (a) season like this astounded him. The deepest instincts of his renewed nature told that though God had usually spoken to him with the still, small voice, yet this time He had come near in the earthquake and the fire. And like the reasonable and true-hearted man that he was, he instantly set his face like a flint to understand and realise what new and deeper discoveries of Himself the Christ was about to favour him with. And he was not baffled and disappointed. Nobody ever is, who thus honestly and earnestly acts. This was the clear voice which rang in his ears:- 'My old disciple, know that I am able and anxious to *dwell* - that means to take up my permanent and uninterrupted abode - in the very core of thy heart. Up to this time in thy soul's history I have only been able, through thy ignorance and wilfulness, to pay thee occasional visits. Now, in this hour of visitation, it is my will to take full possession. How am I straightened till this is accomplished! And like as it ever was in My earthly life, so shall it be in the case of this sin-stained heart of thine. Where I come and abide every haunting demon will fly trembling out. My changeless love and power shall repeat these miracles in the case of a N. W. Coast farmer. All the lingering devils yet found lurking in every nook and cranny of thine inexpressibly treacherous heart, will, of their own terror, take flight at My victorious incoming. Canst thou not understand? And all I ask of thee, now thou hearest My voice, is just simply this:- Open thy soul's door, and let Me come in! If thou canst believe, *all things* are possible to him that believeth.' Such was the strength of this Divine "drawing" that the Scotchman's heart eagerly threw back the bolts of prejudice and diffidence. He then and there put himself by simple faith into the hands of Christ to enter and work His sanctifying will within him. Was he disappointed? Was it likely his case was going to be the *first* failure in the unbroken line of Christ's victories? Nay, indeed! It turned out just one more of the glorious triumphs of Christ. Christ, from that day onward, did permanently abide in his soul and in deepest humility, yet assured confidence, he, too, could say, 'I live, yet not I, but Christ liveth in me.' And all the unprejudiced onlookers were constrained to say, 'It's true. It's true.'

Surely, surely, there was something beside *Hysteria* in it all! Let wise men judge." (28.)

This revival slowly spread to other centres in the Circuit, and its influence continued for some years. Wonderful "bush" evangelists were raised up - persistent, overflowing witnesses to Christ, who served God in this area, and later in many other places.

Barrington

In 1865, a little further inland from the coastal strip, a new farming area was opened up. This area became known as Barrington. A number of members of the Westbury congregation moved out there, in order to carve out for themselves a new home and life from the ancient forest. The Westbury minister "gave them instructions to meet together in prayer and class meetings, and appointed one of their number, John Coleman, to watch over their spiritual life. Between Barrington and the Mersey there was a stretch of wild and trackless forest. Nevertheless, when G. T. Heyward heard of the new settlement, he somehow found his way to these brave people... He discovered that Coleman was regarding his commission of spiritual oversight with the utmost seriousness, and held prayer and class-meetings twice on Sundays and once on week nights. Barrington was placed on the Mersey plan. Local preachers came to supply the services, their Sunday's work involving preaching three times and a tramp of twenty miles along the rough bush tracks." (29.)

Along the Coast

Because the journey out north-west, along the coast, was so difficult at that time, by 1865, the Mersey Circuit minister had not yet commenced to make the trip out more than part of the way.

News of the revival slowly spread out along the coast. One farmer at Circular Head was thirsty to experience God, for himself and for his community. "He was famished for spiritual fellowship and the sight of the soul-saving work of the Holy Spirit. He was grieved at heart for the dead formality or utter religious indifference around him." He felt as if a burden from God was laid upon him to bring the influences of the revival further out along the coast. The distance was ninety miles, and he travelled on foot. Half-way, he got a harvesting job to replenish his funds. "...eventually he arrived in Torquay chapel one Sunday night, unheralded and unknown. It was a night of the power of God... He stayed a week or so, enjoying the warmth and perfecting arrangements for a visit of the young Minister to Circular Head. He guaranteed all expenses, and a little over for the benefit of the Circuit, and then trudged back home satisfied."

After getting permission from his superiors, the probationer saddled his horse, ready to swim the Forth, Leven and Black rivers, and across the Inlet, climb the "Sisters", and swim other tidal rivers if he did not arrive at them at low tide. A number of places would be visited in the area. The whole journey would take about three weeks. When he got to the Inlet, thankfully there was a ferry, in the form of a "Catamaran" powered by one man using stringy bark poles. This contraption saved the preacher, and the mailman with his bags, from getting wet, while three horses swam behind. (30.)

Even in later years, "scarcely anybody, excepting the Roman Priest, a very occasional 'commercial', the all-important 'mailman', and the Methodist Preacher, regularly made the journey." The mailman linked the scattered huts and settlements with the rest of humanity, and a magistrate was later based in Stanley.

In this way, the years 1865 and 1866 saw the spread of revival through the north-west of Tasmania, laying foundations for many years to come.

Westbury Circuit, 1872

"In common with the colony generally we are suffering in this circuit from the depression of the times. But, Westbury itself being so much dependent upon the through traffic, has suffered greatly by the railway besides. The consequence is, that nearly half of our Westbury congregation have had to remove to other districts, while those remaining have to struggle with discouragements and increasing poverty. We hope, however, to see a reaction soon in things spiritual.

At *Whitemore*, a few miles from Westbury, we have had a gracious time. Our society there has been nearly doubled. At the earnest request of the office-bearers, special services were held, extending over three weeks. The Lord has greatly blessed the efforts put forth in the quickening of the church and the salvation of sinners. The special services were brought to a close on Monday, 19th August last, when a social tea-meeting was held, provided by a few members of the church, to which only the members and young converts were invited. Between 40 and 50 accepted the invitation, and several more would have been there but for sickness and domestic engagements. After tea, the company resolved themselves into a fellowship meeting, when cheering testimonies were borne to the power of divine grace. After the greater number had spoken, and the time not permitting any more, the remainder stood up at the invitation of the pastor, the Rev. Andrew Inglis, to testify thereby that their purpose was, God helping them, to be henceforth the servants of the Lord Jesus. Then, after two or three had prayed, the meeting broke up, and all returned to their homes refreshed in spirit no such meeting having ever been held before at *Whitemore*.

Special services will shortly be held in other parts of the circuit, and we hope to be able to

chronicle still greater things." (31.)

Revival Amongst the Christian Brethren, 1873

Around 1872, the north-west of Tasmania was visited by two travelling evangelists from the Christian Brethren assemblies in England. They were William Brown, a Scotsman, and Edward Moyse, an Englishman. Moyse later saw many backwoods revivals in New Zealand. During 1873, and early in 1874, they had good success at Circular Head, and at Scottsdale, seeing about 450 professed conversions, and the commencement of several Assemblies to nurture these converts.

A Believers' Conference was held on 1st and 2nd January, 1873, at Wynyard, which was the first of its kind in these parts. In these Conference meetings, and in the general support teaching, the two evangelists were helped by an Irish Bible teacher and evangelist named Charles F. Perrin. Apart from the three Brethren evangelists, the speakers included the Rev. Richard Smith (Anglican minister), the Rev. C. Sanders (Wesleyan minister), and Mr. George Shekleton, a layman of independent means, and the meetings were widely advertised. (32.)

About 200 people were present. There was an impressive sense of the presence of God, and of the unity of believers. Perrin wrote to his wife in Melbourne about this conference:- "The whole of the meetings have been characterized by the power and presence of God..... I never felt the power of God at the Dublin meetings, as I have here - *you* will understand how good they were." (33.)

Another conference was held at Table Cape in January, 1874. The impact of these conferences was felt far and wide for many years. Since then, Tasmania has been the Australian state with the strongest Brethren following, largely due to this revival, and the conferences which flowed from it.

After the 1874 conference, Brown, Perrin and Moyse continued their evangelism along the coast. At Scottsdale, the evangelists counted 56 families in the district. Conversions occurred in all but ten of the families. Later, he said that most of the adults in Scottsdale had been converted. (34.) An impact like that in a newly founded bush community does not represent a large number of converts, but, it does represent a high proportion of the community, and therefore creates its own strong flavour in the district.

During the winter of 1874, they continued to itinerate closer to civilisation, at the Leven and Forth rivers, but without the same encouraging successes. (35.)

Dugan's only comment about the influence of the Brethren was as follows. "A determined attempt to destroy the influence of Methodism was made by certain teachers of 'diverse and strange doctrines'. But the Rev. H. J. Lavers, then stationed in the Mersey Circuit, dealt with these teachings so effectively that the danger passed away." (36.)

By this time, the "Kentish", or Sheffield area, inland from Barrington, was being opened up into more settled farms, and August of 1874 saw Brown and Moyse move their activities into that part of the country. The only established churches were the Wesleyans, with three preaching places, including the strong centre in Barrington. The vast majority of the settlers had only very general church affiliations, but little or no active religious life.

These evangelists preached the simple, basic gospel message, and emphasised believers' baptism as the public sign of the new birth. Their meetings aroused a great deal of interest, and, indeed, excitement. "When quite a few people began to get converted the excitement became so great that they couldn't go about their normal work but went instead to urge others to believe. Many were young married couples, in their twenties and thirties, and some were teenagers and children. Within a month or so, over ninety people in the district had professed salvation, and the whole community was stirred.

Twenty-five converts were baptised in a creek on 18th October, 1874. "These baptised believers were eager learners. Filled with the joy of the Lord, they met regularly for Bible Study and instruction in Christian living. On Sunday mornings they met for worship, and services began in two places, Barrington and Kentish, while, with the preaching of the gospel continuing around

the district, further people professed conversion." (37.) In a letter to friends, Perrin reported that nearly two hundred professions of conversion had occurred in the Kentish district by April, 1875. (38.)

On Christmas Day, and Boxing Day, 1874, Brown and Moyses held a Bible Conference on one of the farms, in the largest building in the area, a shearing shed called "Duggan's Barn". In this way they started a tradition of holding Bible conferences in the Sheffield area which went on for a hundred years.

One interesting expression of this revival is found in the number of Biblical names which were given to geographical features and villages in the Kentish area. This had already happened in several instances before the revival. The names Gog, Magog and The Walls of Jerusalem appeared on earlier maps. But the converted farmers added over thirty other names with Biblical associations to features in their district. These included Paradise, Damascus Gate, Wailing Wall, Pool of Bethesda, Pool of Siloam, The Golden Gate, The Temple, Zion Hill, The Devil's Gate, Devil's Gullet, and many others. King Solomon's Caves were discovered and named after 1906. After 1954, the name of King Solomon's Jewels was given to a particularly beautiful group of small lakes, and the name of Mount Moriah was given to a mound on one end of the Wailing Wall. Many of these features, however, are only able to be visited and appreciated by bush-walkers. (39.)

Mersey Circuit, 1877

A string of four reports from this circuit appeared in the "Spectator," describing the results of special services at Northdown, Hamilton-on-Forth and Sassafras. The fourth report was from the quarterly meeting about the end of September. The ministers in the circuit at the time were Robert Brown (superintendent) and John Cowperthwaite (a probationer).

"The following report comes to us from the *Mersey Circuit (Tasmania)*:- The future prospects promise well, for the Lord has been working wonderfully amongst the people for months past, and we are now having gracious outpourings of the Holy Spirit. Here and there, indeed in almost every place throughout the circuit, there have been the 'droppings of the shower' - twos and threes converted promising yet greater results, earnest of the coming power. Special services have been held at Northdown (Wesleyvale), and strong, quiet work has been done. Members have been quickened and revived, the church baptised with the spirit of truth and grace, and thus qualified for aggressive action and about seventy souls converted. All ages are represented, from the stripling of fourteen to the hoary head of seventy. The most of the converts, however, are of the time of life which generally realises the grandest results to the church and the world - between seventeen and thirty. Grace and tact are now needed to make thorough steadfast *workers* and *witnesses* of them - real, *earnest, praying* Christians. May the Lord work this end. The crowded sacramental service last Sabbath was an occasion of deep and solemn rejoicing. The ministers are announced to commence special services at the Forth next week, if the superintendent's health is restored. Unfortunately the recent constant exposure to the weather, at nearly all hours of the day and night, had brought on something very like bronchitis in his case. The Rev. Mr. Cowperthwaite stands it well, as 'to the manner born.' The prayers of all who love the Lord and long for soul-saving are urgently asked of behalf of the work of this circuit.

We especially ask the prayers of not a few earnest praying Christians who, though now scattered widely over Victorian territory, yet, under God, owe their salvation to having once lived near the Forth." (40.) (emphases in the original.)

The **second** report referred to events at Hamilton-on-Forth.

"Special services have been held at Hamilton-on-Forth, and there has been blessed evidence given of the Lord's power to sanctify and save. The members of the society have been aroused to keener and deeper spiritual power and enjoyment. Their love to God and to each other has been largely increased. About 25 persons have been converted, nearly all of whom have been regular attendants upon the public services, and many of them are the children of our members.

The work has been remarkable for its quiet power and efficacy. It is beyond describing delightful to see so many persons, who have long been esteemed for their upright respectable manner of life, obtaining the 'one thing needful,' and hear their glad rejoicings in sins forgiven and the hope of heaven. There is still a spirit of expectant faith and prayer throughout the whole circuit. The Holy Spirit is moving amongst the people separate cases of conversion are frequently occurring in retired out-of-the-way places. There is every promise of a yet mightier work.

After a week's rest, the ministers intend to continue the special services elsewhere." (41.)

This led to their **third** report, in which the workings of God at Sassafras appeared to them as even more of a surprise.

"Glory to God in the highest! Glory to God! Gratefully as the triumphs of grace in Northdown and Hamilton-on-Forth have been recorded, with even deeper thankfulness we tell of the glorious work of salvation now going on in Sassafras.

A little over a year ago our beautiful chapel in that place was opened. Its erection was a result of an amount of generous working and giving, such as has seldom been seen amongst a population so limited. Throughout the year the congregations have always been large, attentive and earnest. No place has memories more redolent of former glories and spiritual triumphs. But, alas for the change! From a very large and earnest membership it has dwindled down to a very small one of seven or eight, and despite so much that was encouraging there were great searchings of heart for Sassafras.

The case seemed almost hopeless. Lately, however, the members have been greatly revived, and their love to God and each other deepened. The class met regularly, and had meetings that cheered and strengthened. A week's services were held about two months ago, and six or seven joined the class.

On Monday, September 17th, another series of services were commenced, and continued during the week, with such encouraging results that the ministers resolved upon another week's stay, although there are other places in the circuit 'white unto harvest'. During the last week we have had mighty outpourings of the Holy Spirit, and a glorious work has been accomplished.

On Monday night the communion rail was filled with seekers after salvation, and on Wednesday night both it and the front pews were crowded with about thirty penitents. Up to the present time upwards of fifty have professed faith in Jesus. Many are still seeking, and the work is increasing in power and depth.

The results are beyond all expectation great, taking the population into consideration. Amongst the converts all ages are represented - from youth to old age. There are a fair proportion of young men amongst them who may yet be largely useful in the church. The services are still being held. O for greater things!" (42.)

Finally, the quarterly meeting report followed hard upon these events just described. "The quarterly meeting was held as usual in the Latrobe Chapel. There was a good attendance, and the spiritual and temporal prosperity with which the circuit has lately been favoured brought the members together with such grateful gladness that the meeting was a very happy one.

The returns showed 153 members with 91 on trial. The superintendent stated that between thirty and forty others recently converted would have been returned 'on trial,' but that they commenced meeting in class after the tickets had been renewed." Other matters of business were then discussed. (43.)

Launceston Circuit, 1877

The following description of revival occurred as part of a much longer report about church life in that town and circuit.

"In regard to our church work, I am happy to have to report a very encouraging revival in the Launceston Circuit. The programme recommended by the Conference Committee was taken as a guide in this effort.

The services of the preparation week were largely attended by the members of the church, and were heart-searching and gracious seasons. A spirit of prayer and expectation was awakened. During the mission week, the services were conducted by the ministers of the circuit, assisted by the local preachers and other friends. The congregations were large, considerable interest was awakened, and about sixty persons presented themselves as 'inquirers.'

The greater number of these were young persons, and almost all have joined the church. Besides this, the church atmosphere has been cleared of the dull, leaden clouds, and fogs, whose depressing influence had long been felt. The air has become oxygenised with thankfulness and hopefulness and breathing such vitalised air, the work of all is easier, and the results of that work are more likely to be larger and more satisfactory." (44.)

Longford Circuit, 1877

"During the past quarter this circuit has been visited with a blessed amount of renewing grace. At the June quarterly meeting it was resolved to hold special services throughout the circuit and in pursuance of that resolution the services were held.

We had no revival preacher - properly so called - to help us but using our local helpers, who are always ready for every good work, we entered upon the series of services depending upon the aid of the true revival Worker, the Holy Ghost. And the results have been very encouraging - an improved spiritual tone amongst the members, increased interest in the preached Word, and conversions amongst the young, the middle-aged, and the old.

We record twenty on trial for church membership, between thirty and forty Sabbath scholars as catechumens, and in those places where no such visible fruits have appeared an amount of good has been accomplished through the services that cannot be tabulated.. To God be all the praise!" (45.)

SPECIAL EVANGELISTIC EFFORTS

Up until the First World War, the main centres of Tasmania, and sometimes lesser places as well, were visited on a number of occasions by famous evangelists, and by other preachers who left their mark on the spiritual history of the island. The scope of this present book will only allow us to notice a few of the earliest such visitors. There were many others later in the Nineteenth Century, and early in the Twentieth Century.

Henry Varley

Varley was an English businessman who did a great deal of successful itinerant evangelism in many parts of the world, and lived for certain periods of his life in Australia. His first visit to Tasmania was in the summer of 1877. He visited Mr and Mrs Henry Reed, at Wesley Dale, near Launceston, to recover his strength after a lengthy preaching effort in Melbourne. His son, Henry, who wrote the biography of his father's life, said about this period... "Refreshed and invigorated, my father went on to conduct missions in Launceston and Hobart Town, the theatres and public houses of the latter place being depleted of their frequenters while the services were in progress. Four months he laboured in Tasmania, and the result, it was freely acknowledged, was such a revival of religion as the island had never known." (46.)

Varley conducted one meeting in the town of Latrobe, on 17th April, 1878, preaching from 2nd Corinthians 5:17. Then, because of his links with Brethrenism, Varley accepted an invitation to preach in Kentishbury (Sheffield). But no building in the town was big enough, so they had to resort to Duggan's Barn once more. "Men, women and children, walked for miles across stump-

pocked paddocks and bush tracks carrying lanterns to attend those mighty meetings. Under smoky lantern light, amidst hay and chaff, many were converted others received spiritual blessing..." (47.)

Thomas Spurgeon

Thomas was the younger of twin sons, born on September 20th, 1856, to the famous London preacher, Charles Haddon Spurgeon, and to his wife, Susannah. Having completed an apprenticeship as an engraver, Thomas left London for the sake of his health, and migrated to Melbourne, a little before his 21st birthday, intending to set himself up to practise his profession.

The fame of his father in this southern land was such, however, that Thomas, by force of pressing invitation, instantly became an itinerant evangelist, travelling far and wide to many parts of Australia. Part of his time, in 1878, was spent in Tasmania. Basically, the firm establishment of Baptist work in Tasmania is largely due to the time Spurgeon spent there. Before he came, there were only two Baptist churches in the whole island. His evangelism, with the support of Henry Reed, and several others, laid the foundations for the future, so far as the Baptist denomination was concerned. (48.)

Fullerton's claim that only two Baptist churches existed in Tasmania when Spurgeon's visit took place is, however, debatable. For example, for many years, a Particular Baptist minister, the Rev. Henry Dowling, had preached in many places, mainly through northern and central Tasmania. He was linked to chapels in Launceston and Deloraine, and possibly others, elsewhere. He had been ordained in 1814, and had been pastor of a church in Colchester, U.K., until 1834, when he came to Tasmania. He died in Tasmania in 1869. (49.)

CHAPTER EIGHT

EARLY WESLEYAN METHODIST REVIVALS

in VICTORIA to 1870

The Wesleyan Methodist Church made its beginnings in Victoria, or "Australia Felix", as it was called at first, at a very early stage in the history of the colony. The first Methodist service was conducted in Melbourne in 1835. It took place in a mud hut before a congregation of about six people, at a time when there were only two huts existing where the city now stands. It was conducted by Mr. Henry Reed. Reed came across from Tasmania for a short period because of his concern for the welfare of the aborigines whom he expected to find. The first Methodist minister to visit the new settlement was the Rev. Joseph Orton, who arrived in 1836 on a similar mission.

From these raw beginnings, the colony, and the churches of all denominations grew, as new settlers arrived. By 1851, Victoria was separated off from New South Wales, becoming a colony in its own right. Apart from people practising the normal pursuits of gaining a livelihood in a "new" land which offered so many prospects, in due course, also, gold was discovered inland from Melbourne, and the rush of people seeking wealth, caused the population to grow at an enormous rate.

The First Revivals

Short visits were paid to the budding township of Melbourne during the late 1830s by several ministers from Van Diemen's Land. Joseph Orton paid his second visit to the settlement in April and May, 1839. The local leaders had agitated the Superintendent (the Rev. John McKenny) to supply Melbourne with a minister. After several unexpected changes to his plans, Orton volunteered to move to Melbourne, arriving on Saturday, October 3rd, 1840. The first Quarterly Meeting was held in the minister's residence in Russell Street on Friday, January 28th, 1841. The first circuit stewards were appointed.

At the end of 1841, the Rev. Samuel Wilkinson arrived, and was the minister for one year. The first Quarterly Meeting which he chaired showed 107 full members. The second such Meeting showed 162 members, with 11 on trial. First steps were made to begin Methodist work in the Geelong area. Progress in this period was "quiet and steady."

The next minister was the Rev. William Schofield, who held his first Quarterly Meeting on 24th January, 1843. It was toward the end of Schofield's time in Melbourne that the first revival occurred.

Historians Blamires and Smith wrote:- "A notable and widespread revival of religion occurred in this minister's time." After noting that Methodism was a child of revival, and had flourished everywhere because of revivals, they explained:- "A soldier, named Rudkin, one in a detachment of troops then stationed in Melbourne, was a leading instrument in this revival. He was a man of prayer, and, therefore, a man of power. A flame of fire himself, he kindled the holy fire of religious love and enthusiasm in others. Although labouring in a private station, and sustaining no public office, he was of eminent use in leading sinners to Christ and in increasing the interest in experimental godliness in both soldiers and civilians."

The Quarterly Meeting in January, 1846, which was held about four months after Schofield left Melbourne, showed the results of this revival. The full members now numbered 360, with 9 on

trial. (1.)

One of the very early settlements was at Richmond. Blamires and Smith have this comment. "In 1848 - 50 Mr. John Turnbull with the hearty help of Mr. John Bailey, now of South Yarra, held cottage prayer meetings, and founded a small Sunday school and Library, until a small brick building was erected in Brougham-street, off Church-street, and going down to the Richmond Flat. One who came over from Prahra to this place in 1848, describes the people as 'very social and homely, the Church crowded, and the services delightful: it seemed like one prolonged revival.' Mr. Watchorn (from South Melbourne) also remarks that 'though we seldom had the itinerant Ministers in Little Richmond, yet the Master was there, for His Spirit often descended with power.'" (2.)

After gold had been found in several districts, by the early 1850s, the population of the Bendigo area reached a little over 30,000. Those who were most successful at mining in this area were either Cornish people, who had experience at mining, or ex-convicts, who had been taught by the British Government how to use picks and shovels. Both classes of people were physically ready for the strenuous work required for winning the gold. The Bendigo area required dry mining procedures, but some water was still needed even for this. So, the population rose and fell according to the yearly rainfall pattern. Any new discovery of gold in some other district would lead to a new rush., This could cause a greater part of the population in a district suddenly to disappear. So, if even a large community existed in a certain place, very little of it might exist three months later.

The White Hills, Sandhurst Circuit, 1853

The first revivals outside of Melbourne occurred in 1853, in the Bendigo district, at a place called the White Hills. Remarkably, a considerable amount of information has come to us about this revival, far more than we have about many other revivals which might have been more powerful or far-reaching in their effects. Blamires was a minister in Victoria at, or soon after, the time of this revival, and knew many of the people who were involved. Also, the Bendigo gold-fields were visited by the Rev. Robert Young soon after the revival had reached its peak. Young toured the Wesleyan work in Australia, New Zealand, and the Pacific islands, as a one-man deputation from the English Wesleyan Conference, and he wrote an extensive account of many aspects of his long journey. Trevor Byard's book is also relevant.

The circuit at first was called the Mount Alexander Circuit, when the first ministers were appointed there in 1852. The Revs J. C. Symons and Joshua Chapman had to work this whole area as best they could, and they were followed in 1853 by the Revs Thomas Raston and William Currey. A few years later, the circuit was re-named the Sandhurst Circuit. It covered a large area, and the ministers had mostly to live in tents, like everybody else. Any spiritual development or regular preaching depended almost entirely on the quality of laymen available in the gold-fields. Most who came were naturally consumed by desires for material gain, and many Christians amongst them had backslidden from their Christian commitment because of this.

One of these laymen, James Jeffrey, had come across from South Australia looking for gold. He was one of those strange Cornish personalities, with a certain charisma as a preacher, somewhat after the mould of the famous Billy Bray. It was this man who started witnessing in the White Hills area, and became the leader of the first Class Meeting there. Blamires and Smith described him as:- "a comic character, he was a sort of Barnabas, 'full of the Holy Ghost and of faith'. He never forgot what he was before the grace of God, which bringeth salvation, came to him and having experienced both bondage and liberty, he boldly avowed, 'No book is like the Bible,' with a freedom and heartiness, and often with such quaintness that smiles and tears would commingle." (3.) During the winter of 1853, Jeffrey threw himself into the work of preaching the Gospel. A number of other notable local preachers helped him, and were leaders in their own right. The Lord blessed the efforts of these men, and a revival movement developed.

At Christmas, Raston gave the following description to Robert Young. "About six months

ago, there was a great revival of religion at White Hills: some hundreds were converted to God. The work...was carried on entirely by the lay members, there being then no minister in the place. During the last four months there have been many additions to the Society, and many signal conversions to God: many have become members who had previously belonged to no branch of the Church of Christ. Not a week passes without conversions to God." Young said that he "heard many express their thankfulness for having come to the gold-fields, - that it was here they obtained the 'pearl of great price', more to be valued than all the gold in the universe." (4.)

"The usual concomitants of a revival were there more fervent and believing prayer, greater spiritual power in the services, a more active piety in the members, their religious life and sensibilities greatly quickened and intensified, and exultant joy over the sanctification of believers and the conversion of sinners." (5.) Raston arrived in August, in time to foster the work so well begun.

Revivals taking place on a gold-field will have characteristics which probably will not appear in a normal society. This is reflected in several of the other comments that Thomas Raston made to Robert Young. For example:-

"Question: As many of the members of the Wesleyan church have emigrated to this region, have they generally been found faithful?

Answer: Whether many members of the Wesleyan church have emigrated to this region, the gold-field, I do not know, nor have I any means of knowing. With but few exceptions, the whole of our members in the Sandhurst Circuit are from the neighbouring colonies, and from other parts of Victoria, and *not* direct from England. Of their deep and fervent piety, their fine Christian principle, and their zeal for the cause of God, I have the highest opinion, and no case of defection has occurred in the last four months. That there are many other persons on the diggings who have been members of our church in various parts of the world, may be readily conjectured but, if so, they are not now joined to us. Many present their credentials of membership in Melbourne: what reception they there meet with is not for me to affirm, or whether they maintain their integrity." (6.)

The Methodists had very large and attentive congregations at White Hills during the revival, although only a small percentage of these congregations became members of Class Meetings. In this way, the impact of a revival would be far greater than is indicated simply by the number of Methodist members. To be a fully accredited Methodist member one had to be a member of a Class Meeting. The peak of Methodist membership at White Hills was in October, 1853, when there were 200 accredited members. This had fallen to sixty by the end of the year, because many people left the diggings during the summer months. Also, the people who lived and worked on a diggings could migrate to another location within a few days, or even hours, if they heard rumours or news about a good find of gold being made at the other place.

Also, many of the gold diggers left the field when they had made some money finding gold, and they would try to establish themselves in a more settled form of life farming, or they would return home. Many diggers were only on a field for twelve weeks before they left, depending on how successful they were. For example, James Jeffrey only stayed at White Hills for a few months.

One of the local preachers, Mr. Fizelle, stayed at White Hills for many years. He described one of the events in this revival as follows:- "It was at White Hills that I saw the first 'Cornish conversion', in the person of Aaron Cole. A tall, strongly-built man, smitten by the Word of God, he came forward in the meeting and fell flat on the gravel floor, as if he had been shot. He groaned through the disquietitude of his soul, but soon found Divine peace, and then jumped up and leaped over seats, and kissed and shouted, so as to frighten some of us who had never seen it after this fashion. It reminded me of the Psalmist's word, 'O clap your hands all ye people, shout unto God with the voice of triumph.'" In giving this incident, Blamires says that the story was not meant to describe what happened in every instance of conversion, but it happened often enough "amongst the excitable and demonstrable Cornishmen." (7.)

Bendigo became a city, when the government surveyed, subdivided and sold the land, a few years later. A few other centres also were surveyed and became communities. But many of the diggings simply disappeared when the gold-seekers left. A small number of the converts of this

revival stayed in the area, and became the future leaders of the Bendigo and district churches. But the other converts moved to other places, and bore their witness there.

Sandhurst Circuit, 1857

As mentioned elsewhere, the "Wesleyan Chronicle" began circulation in Melbourne in 1857. A letter from the Sandhurst Circuit appeared in the issue of the "Chronicle" for September, 1857. This was just before the American revival of 1857 first appeared.

"Some few weeks since, a number of our members in the several societies of the Circuit, resolved to spend a portion of time every day, in special supplication to the Most High for the outpouring of his Spirit upon our church, and for the conversion of sinners around us. Again and again was the Divine promise uttered, 'If my people who are called by my name shall humble themselves, and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and heal their land.' And God was not unmindful. An increased spirit of devotion was soon manifest in our assemblies, and awakened sinners were heard inquiring 'What must I do to be saved?' Some instances of a most pleasing character have been witnessed. At the close of a Love-feast in one of our smaller chapels an individual arose, and implored the united prayers of all present on behalf of himself and wife, who were in great penitential distress a prayer meeting was immediately commenced, and in a short time six individuals obtained the knowledge of salvation. It is rather remarkable that of eighty who have received 'peace with God' not more than four or five are under twenty-five years of age and that nearly one half of the whole number are persons who in their native land were connected with the church, but had backslidden from God." (8.)

Blamires and Smith indicate that a major factor in this revival was the impact of the preaching of the Rev. Joseph Dare, who followed Raston as minister in the Bendigo area. Dare was, throughout his ministry, an exceptionally powerful and gifted preacher. At the time of this revival he was young, and was able to exercise his full talents. The eighty converts were gathered in over a short period of time, during the early part of Dare's ministry there. As we saw, the figure of "eighty" was quoted in September, 1857. Dare finished his term in this Circuit in 1860. (9.)

Avoca Circuit

Parts of the Castlemaine Circuit experienced some better times in 1857, up to 1859.

One part of the Castlemaine Circuit was sectioned off, as the gold rush progressed, and became known as the Avoca Circuit. In 1858, the name was changed to the Carisbrook Circuit. In 1861, the name was changed again to the Maryborough and Amherst Circuit. Other divisions and changes occurred later.

Preaching took place in a number of locations in this field. For example, In 1855, a tent was used at Fiery Creek, for preaching, amongst 20,000 diggers. Mr. Dyson says:- "There was an abundance of open and shameless sin committed with impunity, but we were not molested in our work." Several of the ministers who worked in this area became disheartened, and thought of resigning, because of an overpowering sense of sinfulness in the neighbourhood, the scattered nature of the diggings, and the rough accommodation that the ministers had to endure.

One of the ministers, Mr. Woodall, "was known as an earnest, fervid preacher." Although he enjoyed much success in winning people to Christ, over the years, he felt the depression while he worked this area, also. But, soon the situation changed somewhat, and the work of God experienced a degree of prosperity.

In 1857, six new church buildings were opened, in different parts of the Circuit. One of these was at Amherst. The opening of this Church signalled a period of spiritual prosperity, and the number of accredited members rose from 15 in 1857 to 68 in January, 1859. The building had to be

extended, and Amherst became the principal place in the Circuit. Remember that the congregations, generally, would have been much larger than the number of accredited members, who were like a small dedicated core. (10.)

The 1859 Revival

This is an important period of the story of revivals in many parts of the world. During the middle of the Twentieth Century, most Christians in Australia either were never told, or forgot, that any major revivals had ever occurred in Australia. But the historians of the period had no doubt about it.

"The tide of Revival mercy, which in 1858 spread with such a swift progress over the United States of America, which was attended by many unwonted phenomena in Ireland in the following year, and which beneficially affected the religious life of England and most Protestant countries of Europe, visited also these southern shores. It came in lessened energy, yet in that which carried spiritual health and salvation over the Churches of the land." (11.)

Even some of the more recent historians have noted it. "The revival of religion, which was kindled in America in 1858 and leapt across to Britain and several other European countries, spread also to Australia. In Victoria the work of grace broke out in the Circuits - which is always the healthiest and most abiding form of revival." (12.)

How strange, then, that the belief should have existed in many evangelical circles in Australia, through the 1950s, and for several decades around that time, that no revivals of any note had ever taken place in this country!

So far as the record of revivals in this present book is concerned, details about the revivals in 1859 and 1860 have been put into a special chapter dealing with those two years, and the reader is referred to that part of the book.

Daylesford, 1861

For some years before 1861, Methodist ministers from Castlemaine visited Franklinford and Yandoit. Around 1859, visits began to be made to Spring Creek (now called Hepburn). In those days, the area was called the Jim Crow diggings.

"At this time, Daylesford, distant some four miles from Spring Creek, was not touched by Methodist agency, although a few Methodists were living there. The place had an unenviable notoriety for lawless proceedings, some of the 'tar and feathering' kind. Drinking, gambling, profanity, reckless living, largely held sway. The Rev. John Harcourt paid a preliminary visit to the place in 1860, holding service in the Court House, and gathering together the few Wesleyans that were in hearty sympathy with the Lord's cause. This led to the appointment of the Rev. Samuel Knight in the same year, although his Conferential appointment was in 1861. There could not have been a more suitable man sent. In the fire and ardour of his youthful zeal he laboured with all his might, soon a congregation was gathered, the revival power which was abroad in the colony, came in signal force upon this place, and very shortly moral revolution and spiritual regeneration took place in multitudes." (13.)

By the end of 1861, the congregations comprised hundreds of people, and membership of the Class Meetings were approaching the hundred mark. Conversions multiplied in the surrounding areas. The minister who followed Knight built churches to accommodate the crowds, but, before the debts on the new buildings had been paid, a collapse occurred in the mining industry, and many of the people had to leave the district to find work elsewhere. As a result, the period of revival was followed by a period of struggle to pay off debts.

Geelong, 1862

Probably what is called "Newton" here is the same church which was called "Newtown" some years later when Matthew Burnett was working in this circuit.

The "Wesleyan Chronicle" for May 29, 1862, provides some information about a local revival in the Newton Church, in the Geelong Circuit. The third anniversary of this church was to be celebrated on May 11. The anniversary meetings, however, were held during a series of protracted meetings.

"This church during the last three weeks has been blest with a gracious visitation from on high. Services have been held every evening, and prayer-meetings at half-past six in the morning. These services have been numerously attended, and about fifty conversions have already occurred. Of these, several are aged men over sixty years, while others are young men rising into life, and who, we trust, will become blessings to the church of God. The expectations of God's people are high, their united prayer still is 'O Lord, revive thy work.' The little cloud increaseth still. The heavens are big with rain.

The anniversary meetings were held over two days. On the Sunday, the local ministers preached, and one visiting minister. These were the Revs Joseph Albiston and Francis Neale. The visitor was the Rev. Joseph Dare. On the Monday, there was the usual tea meeting, which was followed (as usual) by a number of speeches, which provided the entertainment to mark the occasion. On this occasion, however, the speeches all centred around the theme of the revival, which they considered was presently active in their midst. One of the protracted meetings was to follow the tea meeting and speeches.

The speeches after the tea meeting were described as follows:- "In his opening address the Chairman (John Lowe Esq.) related incidents of revivals he had witnessed in England and in New South Wales. Mr. G. T. Wilson read the financial report, from which it appeared that including the erection of a new bell, the ventilation of the church, fencing and other outlays during the year, the debt remaining was nearly five hundred pounds. The Rev. F. Neale was then called upon, who spoke at some length about the work of God in Newcastle, which he had witnessed just previous to his leaving England, under the labours of Dr. and Mrs Palmer. The Rev. J. Albiston spoke of the signs which usually preceded revivals - like the cloud which the prophet saw betokening a great rain - and of the existence of those signs in the Geelong Circuit. Rev. F. Tuckfield followed, and referred particularly to the nature of a true revival of religion, and of the means to be employed for its promotion, Mr. T. B. Hunt gave some interesting descriptions of revival scenes he had witnessed in Sydney and Parramatta, and the Rev. Joseph Dare spoke of revivals as being the result of the use of appropriate means, which God never fails to accept and honour, and after referring to those which had occurred in America, Ireland, etc., concluded by urging all to co-operate in efforts to promote this glorious work. The whole of the speeches were of a spiritual and interesting character. The collections amounted to one hundred and two pounds." (14.)

When we try to "read between the lines" with accounts of revivals such as this one, and the other Victorian revivals up to this point, we can, perhaps, recognise that (a.) there might well be some conversions, from time to time, in the normal process of Circuit work. Also, (b.) there might well be special efforts, protracted meetings, and special prayer, which would happen normally, and would not be classed as "revivals".

There were, however, certain precursors or indicators which could show that a revival might be approaching. These might be (a.) a new or deeper prayer concern for effectiveness in their outreach, or for deeper experiences of entire sanctification. (b.) There might also be indications that a greater concern about salvation was abroad in society. This would be shown by an increase in the number of enquirers coming to ask the minister or leaders about getting right with God, and the depth of conviction of sin that these enquirers were experiencing.

From what small amounts of historical evidence has come down to us, it seems that the period from 1859 onwards, for several years, showed surges of this deeper spiritual life. It did not occur everywhere, or all of the time. Some places missed out on it, more or less. Other places had

more than one experience of it.

But those places which did see revival events, could not control it, or predict when it might happen, despite the fact of Dare's belief that God always honoured the use of suitable means. Joseph Dare was certainly not alone, amongst the Methodists in Victoria, in believing that revival came from God whenever we made use of the proper means. His preaching abilities perhaps meant that he saw good results more regularly than others.

But, the appearance of the more powerful revival happenings do not seem to have followed such predictable paths as that. Nor did the revival events happen every time suitable efforts were made to achieve them.

United Methodist Free Church, Fitzroy, 1863

The First Melbourne Circuit for this tiny denomination was based in George Street, Fitzroy. The minister at this time was the Rev. T. A. Bayley. He wrote:-

"...we have been favoured with gracious outpourings of the Holy Spirit. On Sunday, August 16th, we commenced a series of Revival Services in George Street Chapel. I preached on Sunday, Monday and Tuesday the Rev. George Standing, of the Third Melbourne Circuit, on Wednesday, Mrs. Thomas on Thursday, and Mr. Michael (a Wesleyan local preacher), on Friday. On Saturday we held a Band Meeting. All these services were well attended, and were accompanied by much holy influence. Beyond my own expectation, and far above that of most of our friends, was the measure of success. One of the first who went to the Communion rail as a penitent, on Sunday evening, was my third son {John Henry}, and he was followed by nine or ten others. Nearly all of them found peace. On the following evening about ten more came to the Communion, and throughout the week. Our friends laboured hard in these meetings, and found themselves amply repaid for their toil. (He goes on to mention some of these helpers, and what they did.)

On the following Sunday, August 23rd, I preached again we had six or seven penitents, and on Monday....Mrs. Thomas (supplied) for me.... and (there were) ten or twelve penitents. On Tuesday and Thursday we held our Class meetings. On the whole sixty or more professed to have found peace at these services." Some of these converts would have belonged to other denominations. (15.)

Tarnagulla and Dunolly, 1864

Two local preachers, Mr. Jonathan Falder, and Mr. Pybus, seem to be the ones through whose efforts the first Wesleyan Church in Tarnagulla was formed. The first preaching took place in September, 1858, and a Class was formed a few days later. A local building was fitted up as a church, and services were commenced in it. This Mr. Pybus is described as "a popular and eloquent expounder of Scripture." At that time, he lived in this area.

The work in Tarnagulla prospered, and a new church was opened in March, 1859. The work in Dunolly also prospered, and, by 1863, it had become the main centre of the Circuit. The number of accredited members had steadily built up to 200, with large congregations. In 1864, the Rev. Edward King became the minister, and "a work of grace spread through many portions of the Circuit." Another seventy members were added to the rolls within a year. (16.)

"California" Taylor and Matthew Burnett

These two evangelists made a considerable contribution to the scene in Victoria, especially amongst the Wesleyan Methodists.

Taylor was in Victoria for the second half of 1863, and also early in 1864. He visited many

of the Methodist Circuits which existed at that time, and conducted missions in them, ranging in length from a few days to three weeks. The effectiveness of his work was boosted by the impact of the 1859 revival around the country just a few years before. His visits to many of the circuits seemed to co-incide with growing earnest desire for a greater outreach amongst many of the church leaders.

His work, and that of Matthew Burnett, helped to re-inforce a trend which was then becoming increasingly evident. This trend was that, when people became concerned about the church's lack of impact in converting the world to Christ, and its lack of ability to transform society, the holding of a series of special meetings was looked upon as the natural way of obtaining the blessing of God in doing something to solve these problems. Up until this time, concerned believers would be more likely to pray for, and expect, God to do something to overcome these problems through the normal activities and outreach of the circuit.

Matthew Burnett migrated to Australia in 1863, and began his evangelistic work soon afterwards. He worked around a number of areas of Victoria until 1872.

Because of the importance of the work of these two men, other chapters, and sections of chapters, have been set aside in this book to deal with their work, and the reader is referred to those chapters.

For the year **1865**, no revivals are recorded in the "Wesleyan Chronicle" as happening in Victoria, although two are referred to in Tasmania.

Sandhurst Circuit, 1866

In September, 1866, after reporting about normal activities in several centres in this circuit, the circuit report says:- "During the past quarter, special religious services have been held in this circuit to promote a revival of the work of God. We are thankful to record that the most cheering results have followed the earnest prayer and faith of God's people. The congregations which attended these protracted services, both in town and country, were very large, and evinced the deepest interest in the addresses and devotional exercises of each evening.

Numbers have been deeply convinced of sin, and with true contrition and living faith in a crucified Saviour, have sought and obtained the favour of God. In Forest-street, Eaglehawk, California Hill, White Hills, and Long Gully, the 'soul converting power' has been eminently felt, while other places in the circuit have been favoured with evident tokens of the Divine presence. While these meetings have been singularly rich in spiritual influence, they have not been marked with any great animal excitement, nor has success depended upon the presence or co-operation of any special human agent.

In many cases the good work has reached all the members of a family, young and old having been brought to God. In the quarterly visitation of the classes, the ministers of the circuit report upwards of a hundred new members to be received on trial. We earnestly pray that the cloud of the Divine presence may still overshadow our Zion." (17.)

Beechworth Circuit. 1867

First notice of this revival appeared in the February issue of the "Chronicle", with the promise that more information was soon to follow. "We have received intelligence of a very gracious revival of the work of God in the Beechworth circuit. At Osborne Flat, Lower Yackandandah, and Beechworth nearly sixty souls are reported as having found peace and joy in believing. Special meetings are being still continued. Full particulars will appear in our next." (18.)

The March issue contained an interesting note about the situation at Osborne, and a very long report about Beechworth. The Beechworth minister was the Rev. Andrew Inglis. He visited

Osborne on December 16th, 1866, for the Sunday School anniversary, and preached twice. The tea-meeting on the Monday night had to be cancelled because of a flood, but a "pic-nic" was held instead.

"The recitations given by the children were very excellent..... But that which we delight most of all to record is the Divine power which attended the preached word on the occasion, and which led to high expectations at the next visit of the superintendent of the circuit. On the 31st Dec., he preached again in the evening, and at the prayer-meeting which followed, five persons came forward as seekers after salvation, two of whom found it that night. Special meetings were held for several nights, with the happiest results. The class which commenced here about eighteen months ago with two members from the township, now numbers twenty-three, most of the converts being heads of families. Many more are anxious about their salvation, and as soon as the appointed minister comes to Yackandandah, and gives them that attention which they cannot possibly receive from so distant a place as Beechworth, there will be considerable accession to the church at Osborne.

As a further proof of the good accomplished in this locality, two of the three public-houses have been closed since we opened our church here." (19.)

At Beechworth itself, "a few earnest souls" had, for some time, been praying for an outpouring of the Holy Spirit, in view of what they saw as spiritual barrenness in the district. Congregations were generally good, and attentive to the preaching, but there was no evident depth of conviction, and of thirst for God among the people. As a result, regular members of the congregation became more indifferent, and ceased to have any urgency in praying for God's blessing.

At a quarterly meeting of the Sunday School teachers and committee, late in 1866, the question was asked, as usual, "Have any of the teachers seen any signs of good?" They all felt "the sad truth, that not one of the elder scholars was converted to God."

There was already a weekly prayer meeting in the congregation. (Meetings of this kind normally took place after church on Sunday evening, but in this circuit the weekly meeting was on Monday evening.) It was decided that, once a month, this prayer meeting would pay special attention to the Sunday School. Two weeks after the first of these special prayer meetings, the Rev. Andrew Inglis addressed the School, and invited the older students to attend the next special prayer meeting.

On that Sunday evening, 3rd February, 1867, he preached from Proverbs 8:17 - "They that seek me early shall find me."

"A goodly number of the elder scholars were present, besides other young men and women not connected with the school. They were all invited to remain to the prayer-meeting at the close of the service. Many remained, but the prayers lacked expectation, no demonstration was called for. It was felt that the time was not come. The blessing tarried through our want of faith. The meeting was closed with an earnest appeal to all concerned to come to the prayer-meeting on the Monday evening, to resolve to come openly forward as inquirers after Jesus. On the Monday evening, instead of the usual fifteen or twenty at the prayer-meeting, the church was nearly half-full. The Rev. Andrew Inglis gave a short address. Presently a young man from one aisle, and a young woman from the other, moved towards the communion rails. These were followed by about thirty more. Then there was such a scene - a scene over which angels rejoiced. We could do nothing for a while. It was a perfect 'Bochim'. There was apparent confusion but the Spirit of God was moving upon the troubled hearts, and before the meeting was closed at ten o'clock, two young men of the respective ages of sixteen and twenty had found peace and joy in believing."

There followed a week of special services. At the close of the Tuesday evening service, "there was a solemn pause, then such a rush to the communion rails as we never before witnessed. In less time than we can write it, there were between thirty and forty penitents bowed around the communion and front seats: and by ten o'clock, twelve had professed a saving change."

At the end of the Wednesday service, "eighteen more entered into liberty." On Thursday, those professing conversion were asked, as a group, to declare their assurance of salvation by

singing a certain hymn together. Those who felt uncertain returned to the communion rail. Six people professed conversion that night. Four others followed on Friday night, making forty-two during the week.

On Sunday, a local preacher, Mr. Wilkinson of Yackandandah, preached twice, and led the prayer meeting. Andrew Inglis preached again during the next week, and "every night anxious souls came forward, and a goodly number were made happy."

No special services were held during the third week, in order to allow the classes to meet. The fourth week was set aside as a special week of prayer. On one night of this fourth week, a love-feast was held at which thirty-eight testified to God's grace in their lives, of whom eighteen were new converts. Some present on that night also sought salvation.

During the meetings in the weeks described, more than sixty people made a profession of faith in Christ, of whom, eighty percent were fourteen years of age or more. Only five or six were younger than twelve.

When the next quarterly meeting of the Sunday School teachers and committee was held, on 8th March, and the question was asked, "Have any of the teachers seen any signs of good?", it was recorded that, during the quarter, forty of the scholars and five of the teachers had been converted to God. "That includes several who had returned to the school, who formerly thought themselves too wise to be there. We have been thus particular in stating the progress of this gracious revival for the encouragement of the churches, and the glory of God. One marked feature in the whole movement was the quiet order of the proceedings. We confess to a liking to a little healthy excitement at such times but in this revival the most fastidious in such matters would have found no cause to complain. For our own part, we shall always endeavour to follow the leadings of the Spirit, whether He comes with the 'still small voice' or like the 'rushing mighty wind.'" (20.)

This revival occurred within a few weeks of the minister moving to Tasmania, to take up another appointment. The circuit quarterly meeting, held on March 26th, reported that fifty-eight people were now on trial for membership, and some other converts had gone elsewhere. During the farewell meetings held to say good-bye to Mr. and Mrs Inglis, many of the converts stood and testified about their faith in Christ. (21.)

Berwick Circuit, 1867

The Rev. James W. Tuckfield was sent to this circuit in 1867, as a probationer. No sooner had he arrived than he began his favourite activity, organising a series of special services, and preaching throughout.

Keysborough was one of the centres in this circuit, and shared particularly in a revival which occurred in June, 1867. It was "favoured with an outpouring of the Holy Spirit. Special services were commenced by our minister, the Rev. James W. Tuckfield, on the 9th June and were continued for nearly a fortnight about twenty persons have been converted to God, and the whole church revived and blessed. It is a real, spiritual work. The power of the Holy Spirit was felt at each service - indeed, at times, so powerful was the influence, that it seemed impossible for any present to continue longer in sin....."

Among the most interesting features in this revival are:- the absence of animal excitement and that night after night the new converts, and even penitents, publicly engaged in prayer. (22.)

When Tuckfield was an old man (in 1901), he was interviewed by W. P. Renfree, who was preparing a history of Methodism in the area. By that time the Circuit had become the Dandenong Circuit. Tuckfield provided information which was used as the basis for the following.

"**Hastings**, then called Western Port, was in Mr. Tuckfield's time within the boundaries of the circuit, but our Church had held no services there. It was in that day a fishing village.... Mr. Tuckfield rode over to spy out the land, and forthwith made arrangements for beginning Methodist services. He secured a building and held the first service on December 8th, 1867. Between 50 and 60 persons were present, and they told him they hoped he would be able to 'take it up'. So he put

Western Port on his plan.

As his manner was, he lost no time in arranging for special services at the place - a fortnight of them. They were a great success from the very beginning, and all the way through to the end. The building was crammed at every service, and many of the people stood at the open door and window.

At the first service, Mr. Tuckfield set out his 'penitent form', and explained its use to the hearers, who were mostly fishermen. 'Ha! Ha!' laughed a young fellow out at the window. 'Ha! Ha! Who do you think is going up there?' But he stood at the open window too long. An invisible shaft came through, and pierced his heart. At the very next meeting he was the first to go up, and others went after him. There were twenty-three conversions.

One remarkably encouraging case occurred - that of the late Mr. Patterson, an intelligent man, tall, and of fine physique. He attended the services, and one night about the middle of the series, he came forward, his wife, an excellent Christian woman, leading him by the arm. They both knelt down, and he earnestly prayed for light. Presently he arose: and, turning to face the audience, he said, 'Friends, you have known me for many years. You know what manner of man I have been among you. Now I want to tell you all that I never knew what experimental religion is until tonight. I came forward here to give myself to God, and I have found Him. Now I know what real religion is, and I pray that you all may also know.' He soon became a local preacher, and went to and fro proclaiming the loving Saviour he had found. He served our Church in various offices, was one of our lay representatives to Conference, and did the Master's work with all diligence until he heard the call that took him, not from us, but beyond our sight.

During the revival time aforesaid, the Rev. J. W. Tuckfield stayed with Mr. Patterson and spent the days visiting from house to house, and 'button-holing' people in the streets. The whole neighbourhood was mightily stirred up. Groups of people would be seen standing at the house-doors, and somebody would call out, 'Come over here, Mr. Tuckfield, we want you here.' He found in all these cases that people were seeking the Lord - at all events, they wanted to seek Him. So Mr. Tuckfield gladly went with them into the houses, and held little revival services there. It was a blessed time."

One of the Christian fishermen noticed a ship-mate under conviction of sin, because he saw the tears streaming down his face as he bent his back to the oars. This was because he could recognise from his own experience the heart and thoughts which produced the tears. So they pulled in their oars, and had a prayer meeting in the boat. That night, the penitent came forward, with his wife and daughter, and all three were converted.

This new convert, named Brown, "wrote to his friends in the old country telling them of the great blessing that had come upon them, and upon all the place, and he gave Mr. Tuckfield a copy of the letter. The series of meetings was closed by a special Sacramental service, which was indeed a blessed time. On the morrow, when Mr. Patterson gripped the minister's hand, bidding him good-bye, he broke down in the midst of his loving words. They had a good cry together, and were all the better for it."

The following year, 1868, Tuckfield brought his bride to Berwick, and the people arranged a great feast to welcome her, and to celebrate her coming. "Her husband, however, after three weeks of comparatively quiet residence at home, went off for a month's round of special services, and continued, more or less on that disturbing line, throughout the after years." (23.)

Clunes Circuit, 1867

"A very gracious work has been experienced for some time in this circuit and continues. We are not able to state the exact number brought to God. It must now be large. The Spirit of the Lord is still working and special meetings, which have been held now for six weeks, are well attended. A deep sense of the value and importance of religion pervades the place. The faith of the church has taken hold of the promises of God, and greater results are yet expected. Great need is felt of

increased accommodation at Clunes. The number of full members reported at the quarterly meeting was 328, with many on trial." The minister, the Rev. J. Mewton did not enjoy good health, and was having to move for that reason. (24.)

The next month, Mr William Price wrote to the editor, and provided a fuller account, as Mr. Mewton was absent. His explanation is as follows:- "It is well known that Clunes has been one of the places blessed with the labours of Mr. Matthew Burnett. He continued here for four months, during which time the Great Head of the Church was pleased to give abundant blessing - blessing rich and full. Believers were built up, and sanctified large accessions were made to our numbers, nearly all of whom 'continue to this day', and a marked moral revolution was effected in the town at large, the savour of which labours continue with and upon the Clunes Church still.

For twelve months after Mr. Burnett's visit, the church had a great struggle to maintain the vantage ground she had won. She was favoured with scarcely any additions but for the last six months the Lord has smiled upon us, and very many have been added to the church.

At the last quarterly meeting, the number of members in the Clunes Society was returned as 256, with 40 on trial, and since then we have had additions every week so that at Clunes, we have the almost unparalleled case of a congregation of some 450, of whom above 300 are members meeting in class."

Much prayer was being offered for the life, and health, of the minister. He was greatly loved by the people. The parsonage had been enlarged, and the minister's stipend raised to 300 pounds. Strenuous efforts were being made to pay off the debt on the church itself. Mr. Thomas Pybus had preached for them on the weekend of October 20, in aid of the Trust Fund. (25.)

St. Arnaud, 1867

A little revival in this town, during 1867, is recorded in the biography of the Rev. A. R. Edgar, as it provided one of the stepping stones in his overall conversion experience. It is not recorded in the "Chronicle." This may well be a clue showing that many other such movements have not left any written records behind them.

The Methodist Church was the first church to operate in St Arnaud, with ministry supplied from Avoca. By 1867, Anglican confirmation classes were being held there, which Edgar attended. While he had been friends with the previous Wesleyan minister, the new minister in 1867 was Richard Fitcher, who was then entering the ministry. He is described as "a fine type of evangelist, and, under his ministry, a gracious revival of religion had taken place." Edgar was then in his teens, and, on his way home from a confirmation class, he and some friends peeped through the keyhole of the Wesleyan church, to see what was happening at one of the revival meetings. He saw several people kneeling at the communion rail as penitents.

"The whole thing seemed to him ridiculous, and, turning to his companions, he said, 'Anyone with half a grain of sense would never make such a fool of himself.' As soon as he had uttered the words something within him said, 'You will have to do it yourself.'

He could not shake off this conviction, so, after several days of spiritual conflict, he went to one of the meetings. Mr. Fitcher came to where he was sitting and urged him to make his peace with God.

'Cannot I find peace without going forward and kneeling at that rail?' he asked.

The missionary said, 'I do not say that you cannot find peace where you are, but if that is what is holding you back from God, I doubt whether you will.'

'If I go forward, will I find peace?' he asked.

'If you go forward and seek the Lord earnestly with all your heart, my soul for yours, you will find Him.'

'Then I will go.' and young Alexander went forward and found peace.

The full assurance of God's pardoning mercy, or, as we should say, the witness of the Holy Spirit, did not come until some time after, when, as he tells us, in the month of June, 1869, he

sought and found salvation. The one experience refers to his first decision in the prayer meeting to serve God, the other to the realisation of God's pardoning love in Christ Jesus, two years later." (26.)

Lydiard Street, Ballarat. 1868 - 1869

April, 1868, saw the Rev. John Watsford and his family move to Ballarat from Adelaide. As one would expect, this inaugurated a period of very successful evangelism, through the normal church and circuit activities. The following year, however, there began to appear even more unmistakable signs of revival in the Ballarat churches.

When Watsford arrived, the Ballarat Wesleyan Circuit was very large and unwieldy. It contained no less than forty preaching places, and there were so many class meetings that the ministers needed two months to visit them all, and to distribute the membership tickets. This was supposed to happen quarterly. Along with all the church anniversaries, and Sunday school anniversaries, there were enough tea-meetings to satisfy anyone. One of the first things Watsford did to relieve this situation somewhat was to have the circuit divided. Although this caused much pain to those who strongly opposed this move, the members were generally spiritual enough, and dedicated to soul-winning enough, for the members not to allow such matters to get in the way, for too long, and hamper the real business of preaching the Gospel, and of bringing sinners to God.

Watsford published some quotes from his personal journal to illustrate the soul-saving work that was done in Ballarat during 1868.

"1868, April 19. - Preached at Wendouree morning and afternoon. Good time. At Lydiard Street at night: five or six persons in distress. The showers are beginning to fall.

April 26. - Preached at Scotchman's at 11. Addressed Sunday School at 3. Denham Lead at night three penitents

Monday, 27. - Prayer-meeting at Lydiard Street. Great crowd. Gave an address on Church work. A blessed meeting: four or five seeking God.

May, 3. - Preached at Buninyong morning and afternoon. Much power. Evening at Pleasant Street: many could not get into the church: three decided for Christ.

May, 17. - Gave tickets at Pleasant Street to one class at 8 o'clock to another at 9. Preached at Baptist Church at 11 at Pleasant Street at 3. Evening at Lydiard Street: church crowded: five penitents.

May, 24. - Golden Point - class for tickets at 8 preached at 11. West Park in afternoon. Neil Street in evening: six professed to come to Christ. Lord's Supper.

June, 1. - Lydiard Street - prayer-meeting: crowded, great power members greatly blessed: three seeking Christ.

July, 12. - Neil Street, morning Lydiard Street, evening: thirteen penitents." (27.)

The "Wesleyan Chronicle" contained a very short report of the breathings of revival in 1869.

Expectations of revival were sensed in Ballarat's central circuit in June, 1869. The ministers met with a few of the prayer leaders to discuss the state of the Church, and the need of revival. They "all pledged themselves more earnestly to plead with God for the outpouring of His Spirit. On the following Sunday evening, the power of God came down on the congregation in Lydiard-street, and the communion-rail was crowded with penitents. Every night since then we have held special services, and many have been saved. In every part of the circuit the work is reviving. God is pouring water upon the thirsty, and we are waiting, and longing, and praying that the floods may come down upon the dry ground." (28.)

Watsford's own account seems to be that the deepening spiritual growth in the Circuit was very much due to the great emphasis he placed upon preaching about Entire Sanctification as an immediate experience.

"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." (29.)

But the first visible evidences of the revival in 1869 appeared at the Easter Camp Meeting. Watsford said, "About 1500 persons were present, and a gracious influence was on us all day. At the service that followed at Lydiard Street in the evening the power of God came upon the people, and many were seeking mercy, eleven of whom professed to obtain peace with God."

However, it was some weeks after this that the movement was felt in a more ongoing way. Watsford's personal journal is again quoted, at even greater length, showing, for example, that on June 20, there were fifteen penitents at Lydiard Street at the night service. At the prayer-meeting on June 25, fifty men responded in search of full surrender. On June 27th, eight or ten penitents gathered at the after-service prayer-meeting. June 28 was a day of personal spiritual conflict and victory for Watsford. June 29th saw six more converts. On June 30th, the Quarterly Meeting was held, after which was a preaching service at which eight or ten decided for Christ. Three more converts on July 3, and twelve anxious enquirers on July 4th. Three more on July 5th. On July 6th, at the midday prayer-meeting, one more was saved, and six more at the evening service at Buninyong. Eight more converts on July 7th. On 8th, there were eight or ten seeking Entire Sanctification, plus three or four converts. On July 9th, five or six more in distress, some saved. Five more on Sunday, July 11th.

"Then followed entries telling of three at one meeting seeking God, six at another, nine at another, and so for many days. Some of those brought in at this time are now earnest workers in the Church." (30.)

Heathcote Circuit, 1869

An oblique reference is made in this same issue of the "Chronicle" to a revival in this circuit, related to the ministry of the Rev. David O'Donnell. Although O'Donnell preached twice in the Spring Creek Diggings on May 23rd, 1869, he could not attend the other anniversary meetings because of his need to be present in other parts of the circuit where a revival movement was in process. (31.)

A report published in March, 1870, indicated that the size of the population at the gold-diggings in the area of Graytown (which had been called Spring Creek the previous year) had fluctuated wildly over the previous year. Although the Episcopal and Presbyterian ministers had to leave because of these fluctuations, and the Roman Catholic church had been blown down in a gale, the Methodists had seen so many conversions that they had cleared their church debt, and still had a good congregation, despite all the comings and goings. (32.) Apparently the revival had affected a wide area in this district.

Castlemaine, 1869

"This circuit has been visited with a gracious revival during the last month. At Chewton, where special services have been held, the church has been crowded every night believers have been greatly quickened, and upwards of forty souls have been brought to God. At Harcourt, last Sunday, after the evening service, nine or ten were crying for mercy, and amongst them were strong men that had resisted the strivings of the Spirit for years. On the same day, in the afternoon, at Muckleford, several were weeping and crying aloud for the salvation of God. A great spirit of religious earnestness and inquiry is awakened throughout the circuit, and the ordinary services are attended by large and devout congregations. 'O Lord, revive Thy work.'" (33.)

Avoca Circuit, 1870

This revival may well be linked to the revival at St Arnaud, which was mentioned earlier. The first anniversary of the Natta Yallock Church building was held in the second half of May, 1870. "When our church was opened by our present minister a year ago, there was not one Methodist to stand by him. Now he may rejoice in at least 40 who glory in being identified as members with the Wesleyan Methodist Church. The work of grace has been gradual and sure." A number of the converts belonged to other denominations, and returned to their own churches. "The number of professed conversions for the year in this place has been variously estimated from 60 to 80. 'All praise to our redeeming Lord!'" (34.)

West Melbourne, 1870

"It will be gratifying to our people to hear that at this place the Lord has been pleased to revive His work. Special services were held for one week by Mr. Wallace, who has gone to India with the Rev. William Taylor. After his departure the meetings were continued for another week, and during the various gatherings forty-five persons professed to find peace with God. Two new classes have been formed. The Sunday School is quite renewed. A Band of Hope and Juvenile Missionary Society have been formed in connection with the school. Our people are strong in hope for yet better days." (35.)

Tarnagulla Circuit, 1870

In this circuit, special services were organised in their various centres, over a period of two months. These resulted "in the conversion of many souls, in the extension of our borders, and in the removal of our financial difficulties." (36.)

Ararat and Pleasant Creek Circuit, 1870

The report from this circuit which bore tidings of the revival was even more long-winded and full of old-fashioned spiritual jargon than normal. It seems that special efforts were concentrated at Moyston, Ararat and Stawell for one month each. Each of these efforts began with a period of special prayer.

"These services were commenced at Moyston about three months ago by a week of special prayer for the benefit of the Church. An unusual influence at once rested upon the people. This week of prayer was followed by 'special services' in the church." Numbers of people were convicted of sin, and of their need to know God better. Some older members had lost their sense of assurance, or needed to have their devotion to God re-vitalised. God met many of them with a deeper work of grace in their lives.

"At Ararat, also, God has greatly blessed His people, and the same means have produced the same results. Here, also, the church was invited to a week of 'special prayer - united prayer'. And from the first a most animating influence rested upon the Church, the influence that sets all hearts in motion, consecrates every tongue, and inspires holy zeal for God." About twenty professed conversions occurred in the special services which followed the week of prayer. "One new class has been formed, and the old ones greatly increased. Our congregation has also improved, and the week-night services more than doubled in number."

Stawell was the main centre of the circuit. "Commencing with a week of prayer for the Church, services were held night after night for five weeks and notwithstanding during the whole of the time the weather was most unfavourable, yet the attendance was remarkable, indicating that a

powerful influence rested upon the people. Lukewarm professors...were aroused, backsliders reclaimed, and sinners saved. In some cases parents were seen rejoicing over the conversion of their children, in others converted wives over their husbands, and converted husbands over their wives. As other important results of the work, religion is a general topic of conversation, not jestingly, but seriously prayer meetings and class meetings are more fully prized and the whole Church has been quickened."

The burden of this work was carried by the circuit minister and his team of local preachers. Noon-day prayer-meetings were held regularly, as a normal part of these efforts, and these were often times when the presence and majesty of God was sensed in a more powerful way. Sometimes, God's presence was felt so that praying aloud, in the normal way, was not possible, but only outbursts of praise and adoration. These prayer meetings were often, also, the occasion when conversions occurred. (37.)

CHAPTER NINE

THE 1859 REVIVAL IN VICTORIA.

Introductory comments about the 1859 revival have been made at the beginning of the chapter dealing with this movement in New South Wales. The impact of these overseas revivals, however, was probably felt equally in New South Wales, Victoria, South Australia and Tasmania.

Certainly, there was a pronounced impact upon Victoria, which we will now consider.

Warrnambool and Portland, 1858

In due course, the "Wesleyan Chronicle" published a good deal of information about the American Revival. This prompted much private and combined prayer for an outpouring of the Holy Spirit that would be as deep, and as far-reaching, as the movement in the U.S.A..

The first recorded sign of revival in Victoria, is noted in the issue for August, 1858.

On Sunday, 23rd May, 1858, the Warrnambool Wesleyans had gathered to open a new church building which would seat 350 people. As their worship proceeded, they became unusually aware of the presence of God."The Rev. Mr. Richards from Portland, preached three times on this interesting day. The building was filled with attentive hearers. The Rev. Mr. Dalrymple in conjunction with the elders of the Presbyterian church, had closed the Scotch kirk to manifest their friendly feeling, and were present. The text in the morning was 2 Cor. 8:9. In the evening he preached from the words of Paul 'Though he be not far from every one of us.' A solemn sense of the Divine presence pervaded the sanctuary." This was followed by a prayer meeting, which was a common practice among the Methodists in those days. "The power of the Lord was present. One young woman who had long been penitently struggling with unbelief, was enabled to see by faith that her sins were laid upon the Son of God, and to rejoice because her name was written in the Lamb's book of life. Another person, the wife of one of our members, was enabled to trust in Jesus as a present Saviour and to rejoice with joy unspeakable. A lad about twelve years of age was weeping, and when addressed by one of the ministers present as to the cause of his tears, replied, 'Oh, sir, I am so happy, for God has, for Christ's sake, pardoned my sins.' Several others were with tears and sobs pleading with the Friend of sinners for the manifestation of his pardoning love. God appeared in his glory - and the cloud of his presence filled and hallowed the sanctuary now dedicated to him." This same influence was again evident the following Sunday.

This report is followed by one from the Portland Circuit. "The cause of Christ in this place is prospering. We have been favoured of late with seasons of refreshing from the presence of the Lord, and feel constrained to acknowledge that 'the Lord hath done great things for us, whereof we are glad.' In answer to the supplications of his people God has poured upon us his Spirit from on high and given success to his preached word. Our chapel has alternately resounded with the cries of the penitents and the songs of rejoicing believers. Backsliding professors have been quickened, and returning with weeping and supplications, have had restored to them the joys of salvation whilst members of the congregation who have long halted between two opinions have at length arrived at the wise and happy conclusion - 'The Lord our God will we serve, and his voice will we obey.' ...we have not as yet realised that general revival of the work of God for which we have been pleading. Will not our brethren and friends in other circuits unite with us in our earnest importunate supplication 'O Lord, revive thy work.'" (1.)

In February, 1859, a note from the Carisbrook Circuit was published, to say that "Tokens of

Divine approval have been numerous, and oft repeated." Many conversions had occurred, and the membership was growing, although the whole period was a time of movement and unrest. (2.)

The First Indications of a Widespread Movement

Prayer for revival was widespread, and so were the answers to those prayers, as is evident from the following report. After commenting on what was happening in this regard all around the world, the writer says:-

"It will cheer the hearts of our people to hear that in Australia God is sending upon many parts of his heritage 'showers of blessing'. We heard not long since of the gracious work in Sydney, and now we have to speak of revivals and numerous conversions in Victoria. Let us record and speak of them 'to the praise of the glory of Divine grace,' and let the people of God be encouraged to persevere in mighty prayer for the outpouring of the Holy Spirit upon every part of our Zion, and upon all the churches of our adopted land.

In many circuits where no remarkable display of saving power has occurred, the hearts of ministers and people are cheered by gracious tokens. What the Rev. Geo. Daniel writes of Creswick is true of other places. 'I am thankful to inform you,' he says, 'that in connections with the Society there are indications of good. A few have been added, a good deal of interest and attention has been excited, many and fervent prayers are offered, and we fully expect a copious shower.' In the Ballarat Circuit the blessed work is progressing still more decidedly. The Rev. James Bickford writes:- 'We have a great Revival going on in this circuit. Between forty and fifty persons have been converted at Mount Pleasant during the last week, and the work is going on in other places about here.' Praise the Lord with me, and let us exalt His name together." (3.)

The Brighton Circuit

The most extensive account of revival in Victoria at this time came from the Brighton Circuit. This is possibly because the revival was most powerful here, but that is not certain. The accounts which appeared in the "Chronicle" began with a sad story of what parts of the circuit were like before the revival began.

The Superintendent minister of this circuit, the Rev. Edward King, wrote to the editor."....I forward to you a short account of the Revival of the work of God with which this circuit has been favoured, and for which to Father, Son and Holy Ghost be endless praise.

I will only just refer to the fact (too well known, alas,) that the church at Great Brighton had been for a long time past in a fearful state of disunion and spiritual declension. Every lover of Zion trembled for the ark of God. In such circumstances a Revival of the work of God seemed impossible, and it was only here and there that a worshipper on Carmel's top descried the rising cloud, and heard the sound of abundance of rain.

At this juncture, certain steps were taken to promote peace and good will and as a further remedial measure it was determined to hold a circuit Love-feast. Accordingly, on 22nd May (1859), upwards of 150 persons assembled in the Church, Great Brighton. After partaking of tea, provided by the liberality of a few friends, the spiritual exercises of the evening commenced. Many delightful testimonies were given to the power of Divine grace to convert and save, to comfort in sorrow, guide in perplexity, and succour in the hour of temptation. One brother declared that even then by faith he had realised the virtue of a Saviour's blood to cleanse from all unrighteousness. About 9 o'clock in the evening we gave ourselves to prayer, and soon the cry of distressed souls broke upon the ear, and the sighing of the contrite suppliant came before the Lord, even into His holy temple. It is said that nine souls that evening found peace with God, and others retired from the sanctuary sorrowing after a godly sort.

Since then, special services have been held daily, and in most of them we have seen the

power and glory of God in His sanctuary.

One evening, about thirty penitents left their pews, and in the presence of God and His people sought mercy.

On another occasion, several of our oldest and best members sought and found the blessing of perfect love. And here I would remark that a most pleasing feature of this revival has been the deepening of the work of God. There are few, if any, amongst us who have not been quickened into warmer and more vigorous spiritual life. God has poured water upon the thirsty, as well as floods upon the dry ground....

Children of the Sabbath School and of the Church, from the ages of eight years and upwards, have found peace and joy through believing in the Son of God. Their conversion, too, has been distinctly marked as in the case of adults. They offered unto God the sacrifices of a broken and contrite spirit, and received pardon, and holiness, and heaven, through Jesus Christ our Lord. How affecting to witness tender childhood weeping for sin, as they knelt by the side of those who in advanced age were groaning for redemption. How delightful to see young men and maidens, old men and children, together praising the name of the Lord, who hath his dwelling place in Zion.

How have we rejoiced in spirit to witness a wife's conversion, long the burden of a husband's prayer, - a wife receiving her husband raised to life again who had long dwelt in spiritual death, - children brought to an acquaintance with their father's God, - parents dearly beloved and longed for by their pious children, born out of due time.

The good work is spreading throughout the circuit. At Little Brighton and Moorabin, sinners have been converted to God, and believers have found purity of heart.I must not omit to mention that we have had a prayer meeting at 1 o'clock daily, during the last fortnight, which has been well attended, and in which we have had much of the Lord's gracious presence. The spirit of grace and supplication has been largely poured forth, and our Jacobs have become prevailing Israels. The fruit of the Spirit - which is love, joy, peace, gentleness, goodness, faith, meekness, temperance, appears.

To our President, (the Rev. Daniel J. Draper) and the other ministers who have kindly helped us in these services, we owe a debt of gratitude, and pray that God - even our own God - may give them His blessing, and abundantly enrich their portions of the vineyard with the fertilizing powers of grace." (4.)

In the next month's issue of the "Chronicle", a summary of news was given by the editor about happenings in other parts of Melbourne. This was followed by a longer letter from a person named William Cox Curry, in the Brighton Circuit, which gave further information about happenings there. About one hundred conversions had occurred in the Brighton Circuit during the three weeks of special meetings in various parts of the Circuit. Special services had been held in a number of places around Melbourne. In some places Love-feasts had been held, during the intervening few weeks.

The summary of events said:- "We are thankful to report that the gracious work to which we referred in our last number is still progressing. God has answered the prayer of His people, and has 'revived them again.' In the Melbourne West Circuit, the special services which have been held in Wesley Church have been marked by the conversion of souls, and the fellowship and love-feast occasions have been seasons of unusual interest and profit. The old and the young, recent converts and aged disciples, were alike prompt to declare the 'works of the Lord with rejoicing.' In Melbourne East Circuit an extensive and copious 'shower of blessing' has been vouchsafed: Brunswick Street chapel, especially, has been the scene of conversions to God. The work has extended to Brunswick, Richmond, Little Eltham, and other places. It is believed that in the various places in and around the city, not fewer than 200 persons have professed faith in Christ during these services. Castlemaine Circuit is similarly blessed." (5.)

The historians of early Victorian Methodism, Blamires and Smith, were both ministers during the revival period. (The Rev. W. L. Blamires was working in the Castlemaine Circuit.) They provide their own account of events, and highlight other aspects. Their account begins with the events at Brighton. And they point out that the revival influence spread through Melbourne,

and to many other parts of the colony.

1859 was a period of mass exodus of men to Otago, New Zealand, seeking gold. Many churches were threatened with being left empty. But, despite this, widespread revival strengthened the churches.

"The rising cloud of blessing appeared at a lovefeast held at Great Brighton, on May 22nd, 1859. The sorrow for sin shown by numbers expressed itself in tears and prayers for mercy. The Sanctuary became a Bochim, a place of weeping. Nine persons professed that night to have their mourning turned into joy, by the sweet assurance of God's reconciling love, and others went to their homes "sorrowing after a godly sort", and seeking the conscious salvation of Christ. Then special services were held daily, and private devotions increased in intensity and power, so that soon there was "a sound of abundance of rain". The work went on amazingly, affecting all classes, the tender child and the aged sire, the educated man and the unlettered peasant. Answers to prayer were swift or immediate in a wife's conversion, a husband's decision and prayerfulness, and in whole families brought to love and serve God. "Showers of blessing" came on devout worshippers, and on most of the congregations in this Circuit."

The superintendent minister, the Rev. E. King, issued a glowing report, insisting that the saints had to speak their praise of God, although many might think them mad. The historians, in turn, insist that this minister is by temperament placid, calm and even, courteous and kindly, not given to rant, nor favouring unseemly extravagances in public worship. A layman, Mr Henry Baker, "was a leading and active instrument in this revival, a man filled with perfect love, a burning flame."

"The President of the Conference and other ministers, came to the help of the Circuit preachers, so that the good work spread to Little Brighton, Moorabin, and the other adjacent places. The results of this religious revival were peace and goodwill where brethren had been at strife the greatly quickened piety of professed disciples of Christ the spirit of praise, prayer, love, self-denial, benevolence, triumphant in them scores of careless, hardened sinners brought to seek the everlasting welfare of their own souls and of their families and acquaintances many trained in godly families taking the important steps of religious decision and surrender to Christ between one and two hundred new members added to the Churches and the fruit of good living thereafter manifesting the genuineness and power of the work." (6.)

The Melbourne Circuits shared in the blessing. In Wesley Church many conversions took place. Dr. J. Edwin Orr quotes from Watkin's "Jubilee of Wesley Church," that the new church had been opened in 1858, with a seating capacity of 1700, but the church was seldom more than half filled. When a steady stream of conversions started to come, it was not long before a change began to appear, and by 1860 the church was crowded regularly.

A careful perusal of E. I. Watkin's book, however, reveals that it says nothing about the revival, as such, and does not support the idea that the church seating 1700 people was crowded regularly. Watkin says that evening congregations averaged 800 to 900 when D. J. Draper was minister (1861 to 1863), and that the church was densely packed for the Sunday when Dr. F. J. Jobson preached, during his visit to Melbourne. Jobson was a one-man deputation from the British Wesleyan Conference at that time, and was in Australia for a few months from December, 1860 to March, 1861. Watkin says that, at no stage were more than one-third of the seats in Wesley Church rented, and that the number of full members was highest after "California" Taylor's first visit, and was 260 members. (7.)

At the Brunswick Street Church "a great ingathering of converts was reported, and scenes of Pentecostal power were witnessed. Brunswick, Richmond, and other places near, were similarly favoured, in more or less degree, so that it was computed that in the city and suburbs 200 persons had recently professed that faith in Christ which bringeth personal salvation. The Castlemaine and Sandhurst Circuits were the scenes of like revival movements and power." (8.)

Orr also mentions that the Victorian Baptists shared in the revival, as well. He says, "In only ten years, the congregations increased from 7 to 27, while a couple of hundred new members were welcomed annually." (9.) The denomination was tiny, just before the revival. Orr's source of

information was Wilkin's history of the Baptist denomination's first hundred years in Victoria.

It must be said, however, that Wilkin does not make any direct, or even indirect reference to the 1859 revival, as such. Although he records the commencement of a number of new congregations in the early 1860's, and the enlargement of others, the new churches were often in places where the revival had been several years beforehand. By 1862, the Collins Street Baptist Church had been extended, and then had 424 members, and 267 scholars in the Sunday School. So, while the Baptists were not the main ones to promote the revival, the denomination was certainly strengthened by it.

The Presbyterian Assembly officially praised God for news of the revival overseas, and prayed for similar movements here. (10.)

Ballarat

"The Quarterly Meeting of this Circuit was held in Wesley Church, Lydiard Street, on Wednesday, 8th October. (1859). There was a large attendance of officers. The affairs of the Circuit were carefully reviewed. The ordinary income was in advance of the previous quarter, and this was supplemented by subscriptions from several attached friends. The stewards were thus enabled to reduce a large debt which had arisen from the appointment of a second married minister at the last Conference. The quarterly returns shewed an increase of 105 full members, and 113 on trial. When this delightful result was announced, the meeting rose and sang the doxology with thankful hearts. It was remarked that the attendance upon all the means of grace had of late greatly increased, and that an unction and power manifestly from on high continued to rest upon our various services."

There was more lengthy business, through the rest of the day, discussing what could be done to preach the Gospel in nearby gold fields which supported a large population, but without a resident minister. Finally, an evening service was held, in which "an excellent sermon was delivered by one of our local brethren on the doctrine of entire sanctification. After sermon a short prayer meeting was held, in which the Lord baptised the assembled church with the Holy Ghost and with fire. Verily our hearts melted like wax before God. the cleansing blood was afresh applied, and the brethren separated under the firm conviction that the Most High was about to accomplish a still greater work among us." (11.)

Geelong

By Christmas, 1859, "The Revival" carried two short pieces to announce that big prayer meetings had started in Geelong. Because of the transport time-lapse, the letters would have been written several months earlier.

"The Rev. A. J. Campbell, late of Melrose, who has recently settled at Geelong, mentions in a letter just received, that a union prayer-meeting had been commenced there. On the first occasion 1000 persons were present, and the second was nearly as well attended. A general seriousness seems to have taken possession of the people." (12.)

A week later, the second letter appeared in "The Revival", and it had been taken from the Dublin Daily Express for December 17.

A letter from "a pious lady now in Australia, to a gentleman, a relative in this county (Westmeath)," addressed from Geelong, and dated 14th October, 1859, "gives the following particulars of the Revivals and Revival meetings now going on that distant portion of the British empire." The writer states:- "We have Revival prayer meetings here (Geelong), which are held weekly in the large hall of the Mechanics' Institute, in which all denominations of Christians, not excepting the Roman Catholics, many of whom attend, take a deep interest. The spacious hall is generally filled. These meetings originated with the society known as 'The Sabbath Observance

Society', which has been quietly but effectually exerting its beneficial influence for some years past.... A devout and serious feeling manifests itself in the conduct of many who would, some weeks ago, have made a mockery of everything savouring of religion." (13.)

About a month later, "The Revival" carried some more news about Geelong, this time culled from a Sydney paper called "The Christian Pleader", dated November 12, 1859.

"Symptoms of Revival. The prayer-meeting held weekly at the Mechanics' Institute maintains its interest. The meeting last Wednesday (Nov. 9th) was full to overflowing, and was characterised by deep solemnity. The Bishop of Melbourne occupied the chair. The chairman, after giving out a hymn from a printed selection prepared expressly for these meetings, read Acts 2:23 - 33, offered a short prayer, and addressed the assembly. Another hymn was sung, and prayer offered by the Rev. Mr. Sayers. A few verses were then read from Romans 5, and the Rev. J. C. M'Michael addressed the meeting. This was followed by two minutes of impressive silence for heart prayer on the subject of the address. Mr. Rex then gave audible expression to the feelings of those present by a prayer of about five minutes: another hymn was sung, the Rev. J. Toit prayed, and the meeting concluded with a hymn and the benediction. The whole occupied one hour and twenty minutes. It was felt to be a season of refreshing from the presence of the Lord, and of pleasant union one with another." (14.)

Golden Square

Two weeks later there appeared a letter from a certain Henry Hooper, of Golden Square, Bendigo, dated November 14, 1859. Hooper was originally a miner from Cornwall. The letter was relayed through a former employer of his, who testified to his reliability.

"I greatly rejoice in what is going on in America, Ireland, Wales, Scotland, and some parts of England. All souls are precious. I do and will rejoice, wheresoever, and by whomsoever, they are brought to Jesus Christ my Lord. I am thankful to inform you that the Lord has not left us without witness on this gold field. We have been holding religious services for several weeks past. I have found great pleasure, after the labour of the day, to assemble with the people in God's house, to preach and hear his word, and to engage in united prayer for the outpouring of the Spirit, and the salvation of precious souls. Thank God, He heard us from his holy hill of Zion. About 100 have been brought to God in about three months in this district and similar results have crowned the labours of his servants in other places. To God be all the praise. You will not only delight my heart, but serve the cause of our blessed Lord, by sending me 'The Revival' every month, which will furnish me with facts that will be useful." (15.)

Drysdale

The Drysdale area was at that time listed in the Methodist ministerial appointments under the name of the Tuckfield Circuit. It was named after the Rev. Francis Tuckfield who had pioneered work amongst aborigines on a large area of land in that district between 1838 and 1848. Ten years of sacrifice. Benjamin Hurst helped him briefly at the beginning. The nomadic habits of the aborigines, however, led to the demise of the work.

According to Blamires and Smith, the revival in Drysdale arose partly after reports of the American revival created a desire for a similar blessing. "The immense gatherings in Geelong for public prayer, strengthened our hopes and desires concerning it." Further expectation was prompted in Drysdale by one particular powerful conversion in which a man was deeply convinced of sin, and soon experienced forgiveness and liberation. This produced a remarkable change in the man's life, and a strong impression on those in his circle.

As a result of all this, local prayer meetings were re-commenced, after being defunct. One young lady expressed deep concern about her need for God. A local preacher came down from

Geelong to lead the worship that Sunday. "God made His own word that night as a hammer", and when people were given the opportunity of coming to the front of the meeting, this lady was among the first to come. "She became the first-fruits of this gracious revival." Other members of her family were also converted. Among the church members were a number of women whose husbands were not converted. All of these women saw their husbands surrender to God. In other cases, both husband and wife professed conversion, or other family members turned to God. Prayer meetings were now held in the chapel night after night, and penitents "flocked to the seat set apart for them." The work also spread to the other local denominations.

The report continued, "In reading the accounts of the Irish Revival, as given by ministers and laymen who have laboured in it, and comparing them with the work that has been going on here, we are struck by the similarity in all points, except the physical prostrations, of which we have seen none. But the same impressions are made upon the minds of the people under conviction here as there as great a variety in the manner in which penitents have sought and obtained mercy is evinced, some crying aloud, others in a subdued tone, and others, without a tear being shed or many expressions being uttered, lifting up their hearts to God and the effect has been strikingly diversified - peace has been experienced by all, but some have risen from their knees with calm assurance in their visage, others with an inexpressible serenity, others with an abounding joy, and others under an overpowering sense of gratitude. The places, also, where peace has been obtained, and the circumstances under which, are equally various the majority, as might be expected, have found peace in the house of God, where they have earnestly sought it. But conversions have not been confined to the sanctuary: liberty by some has been found on the road, in the garden, the field, the house and the closet. It has been experienced in the day, when the heart has been lifted up in prayer amidst worldly employment and in the night, when all around has been (h)ushed to rest." (16.) "The Revival" also has a report about this revival from the same source as the report given above.

The Victorian historians also note that the Rev. Joseph Dare was the minister in Geelong at that time.

The "Wesleyan Chronicle" carried a belated account of the Drysdale revival in the issue for February, 1860. This report said, in part, that the Drysdale area "has been visited with a gracious revival of God's work within the last two months, during which many have obtained peace with God, and are now rejoicing in the liberty from sin which the Gospel effects. Two, and four, and even as many as nine, have received the spirit of adoption during one service. Our church every Sabbath is crowded, the hearers are attentive, and the spirit pervading the people hallowed and devout. Many doubtless come to witness a work the like of which has not been seen on the Indented Heads before, and though sceptical as to its genuineness, are compelled to acknowledge that the moral aspect of the neighbourhood is astonishingly changed.

Groups of men and boys once congregated in different parts of the township on the Sabbath, seeking their own pleasure and doing their own works, are seen now at the hour of prayer wending their way to the sanctuary and forming a part of its assembly. Homes that were the seat of strife and discomfort, have now become the abodes of peace and happiness, and praise and prayer are now happily substituted for angry feelings and wrathful words. But whilst many are looking on with doubt and fear, many who at first disbelieved and even spoke against it, have, through the mercy and grace of God, confessed their sin, found mercy, and are now able from experience to say:-

What we have felt and seen
With confidence we tell
And publish to the sons of men
The signs infallible.

The experience of each one who has obtained mercy is beautifully simple and clear. The compunction of sin, the misery of the soul whilst in an awakened state, the apprehension of Christ as their Saviour, and the peace immediately resulting from this act of appropriating faith, whilst expressed in a variety of words and figures, are uttered with such uniformity....which bespeak it as the operation of the same work in all.

The effects also, such as the knowledge of forgiveness, the love of God shed abroad in the

heart, delight in prayer, appreciation of the word of God, love to all, and an earnest desire for the conversion of all, go to prove that it is substantially the same kind of work as took place during the first age of Christianity, the records of which we have in the Acts of the Apostles, and the Epistles." (17.)

A longer statement about the Drysdale work appeared in the March issue of the "Chronicle", discussing how, with the benefit of hindsight, what signs of the approaching revival might have been distinguished in the churches of the area in the months before the revival actually began. It also shared more detailed accounts of some of the happenings in the revival meetings. Comments are made about the influence of this revival on other local denominations, and on similarities between spiritual experiences of this revival with what they had read about happenings in the revival in Northern Ireland. (18.)

Castlemaine

Blamires and Smith indicate that the Castlemaine Circuit experienced a number of revivals during this period, from 1857 to 1860. (19.)

Blamires himself was present in the Circuit for some of the time, at least, and said he could remember the enjoyment of the meetings when he saw numbers of men converted who later became leaders in the Methodist denomination in various places. The area became richly endowed with men who had good preaching talents, some of whom could help when the junior minister in the Circuit (the Rev. Thomas Raston.) was laid aside through ill-health. Because Blamires knew the people, he spends several pages of his book mentioning the names of quite a number of these converts, and makes comments about them. Campbell's Creek became the strongest congregation in the Circuit.

"Here was the congregation as to strength of numbers, and fervour of piety, standing first in the Circuit. Several interesting Revivals occurred there, winter after winter, so that the membership was greatly augmented. One later on, in Mr. Dubourg's pastorate, was very notable for its power and permanence." (Dubourg's pastorate was between 1866 and 1869.)

In the 1858 - 1860 period, the number of accredited members rose from 335 to 455, which included 58 at Maldon. The number of churches in the Circuit rose from ten to eighteen.

With reference to Maldon, Blamires and Smith make a comment which applies generally to many places in Victoria. "Meanwhile, in this year of grace, so memorable for the extensive revivals of religion throughout Victoria, a great ingathering of persons to the fold of Christ had taken place, and many converts had experienced a saving change in their hearts. The Minister wrote, 'There has not been much visible excitement, but the power of the Lord has been present to wound and to heal. The Holy Spirit's power had accompanied the preached word, and the varied agencies and services in use had been so blessed that it was computed that over fifty persons had received the end of their faith, the conscious salvation of the Lord Jesus, and were added to the Church.' Like the Church in the Biblical record, after Pentecost, the Maldon Christians walked in the fear of the Lord, and the Lord added to their numbers." (20.)

Awakening Amongst Some Aborigines in Victoria

Soon afterwards, there appeared a report of awakening amongst a group of aborigines in Victoria. The article in the "Advocate" is a verbatim quotation from the English "Wesleyan Missionary Magazine", and not direct from any source in Victoria. (21.) Despite earnest effort by a few, and indifference by many others, missionary work amongst aborigines continued to be very expensive, and very disheartening. This was caused largely by the enormous cultural gap between the aborigines and the whites, and which was a completely different kind of gap from what had existed between Pacific Island and Maori cannibals and the white missionaries. So, any kind of

progress in gospel work amongst the aborigines was very noteworthy.

The letter was dated April, 19th, 1860. "You may have heard of the awakening begun among the aborigines of this Colony, through the instrumentality of two Moravian missionaries. Some months ago they commenced a station but, as it was found to be one of their most expensive and difficult settlements, it was resolved that these two Missionaries be recalled and sent to some other country, and this settlement be abandoned. In the meanwhile, however, the work had commenced. One Sabbath morning in January last, one of the Missionaries went to the blacks to gather them for worship as usual but, strange to say, not one of them came. Such a decided refusal had never once been given before, and the poor Missionary returned to his place quite disconsolate. That same evening, after he had spent the day in prayer by himself, the work was begun for, while he was mourning over the thing before God, he heard, to his great surprise, the sound of devotion near him and, going out, he found that a settler, a pious man, five miles off, had had it strongly impressed upon his mind to go and pay a visit to that encampment. On arriving he was able, after much persuasion, to prevail on four young men to come out with him for devotional exercises and it was the sound of this which the Missionary now heard. From that evening, first the youths, and then others, became awakened, till the thing has gone on and increased and now efforts are being made by the different denominations in Melbourne to defray the whole cost of sustaining this Mission without any expense to the Moravians. The whole story is so wonderful, and so different from what one would be led, humanly speaking, to expect, that one cannot help exclaiming, 'What God Hath Wrought.'"

Dr. J. Edwin Orr mentions other details. The Moravian Mission to the tribes in the Mallee area of Victoria gained momentum. A missionary named F. A. Hagenauer that year founded a mission station named "Ebenezer." (22.)

In 1886, Hagenauer wrote a report on the long-term results of this revival upon the aboriginal converts, claiming that many of those who were converted in 1860 maintained their Christian witness very well throughout their lives, and were a credit to their Christian profession. (23.)

Missionary work was also being done amongst the Chinese, who had come to Australia to find gold. Though this work had some success, it was not classed as part of the revival movement. (24.)

CHAPTER TEN

"CALIFORNIA" TAYLOR in VICTORIA

William Taylor was born in 1821 to devout Presbyterian parents who lived in Rockbridge County, Virginia. His subsequent opinion of his parents' religion, during his early childhood, was that, although they were steady Presbyterians, they had the form of religion, and lived upright lives, but did not know anything about its converting power.

He first learned the joy of the forgiveness of sins when he was only six years of age, through his own reading of the New Testament, and the witness of a negro servant girl. But, after some months, he fell into a deep sense of despair which continued until he was nineteen, although he had become actively involved in church life. His despair seems to have been based in attempts to be a Christian by his own efforts.

When Taylor was twelve years old, his parents had conversion experiences at Methodist camp meetings, much to the embarrassment of the Presbyterian elders. Soon they became members of the Methodist Episcopal Church. His father became a lay evangelist, and spent much time travelling and preaching, and supporting many camp meetings. He developed great diligence and stamina in dealing with convicted people at the mourners' bench. At last, Taylor's sense of despair was broken, at a district camp meeting, and he immediately began the work of evangelistic preaching and counselling. He trained for the Methodist ministry, and spent his first period of seven years working in the Baltimore Conference. Then he was appointed to be a pioneer missionary in California, just at the time when the gold rush was at its peak. Many who went to California with the urge to get very rich quickly became broken and derelict, trapped by sin, or by disastrous social conditions. Many of them died there. A few became rich, but many had to return to where they came from much poorer. Taylor preached in the streets of San Francisco, and began efforts to help as many of the needy as he could. San Francisco was a city of tents in 1850, although Taylor had built his own house. The winter that year was very severe, and many got sick and died. But he did what he could, and saw many conversions. After seven years work, the main building which housed his operations was burned down, leaving large debts. An approaching economic collapse caused these debts to sky-rocket. He began to write books in an effort to feed himself, and his family, and to repay the debts. He returned to New York for a few years, preaching as an evangelist, without charge, during the early years of the great revival. And he oversaw the publication of his book "Seven Years Street Preaching in San Francisco", which made him well known over a wide area.

During 1858 to 1860, he undertook several evangelistic projects in the eastern states, and in Canada. Then, in 1862, sensing a call from God to undertake world-wide evangelisation, he embarked for England, and Europe, planning to visit the Holy Land, and then travel on to Australia. For several years he did not see his wife or children, as they moved back to their home in California.

In Melbourne

Taylor commenced his Australian work in June, 1863. It should be remembered that June, July and August are the main months of winter in the southern hemisphere, and the weather in Melbourne played an adverse role on many occasions.

There are two accounts of the commencement of Taylor's work in Victoria. In the Ridpath edition of Taylor's Autobiography, Taylor said he began work in the Victorian churches in early May, 1863. He said that he arrived in Melbourne on a Thursday, and was introduced to the Rev.

Daniel Draper, minister at the Wesley Church, later that day. He started preaching in Draper's church the following Sunday. Draper wanted to put off the main part of Taylor's mission in his church for another week, because Draper had pressing matters in the coming week. But Taylor replied that he could not afford to lose a week, seeing that he had not seen his wife and family for such a long time, and he would start in another circuit if Draper could not fit him in. Draper, however, insisted on Taylor starting in the Central church, and the Mission commenced that Sunday. (1.)

Eric Clancy, Irving Benson, and Blamires and Smith all say that the start of Taylor's ministry in Victoria was on 16th June. Clancy alone of these writers mentions his source, which was the Moore edition of Taylor's "Autobiography". One of the sources of information closest to the time comes from the Rev. Daniel J. Draper, who left a note, dated 11th July, 1863, in which he says Taylor arrived in Melbourne on 16th June. (2.) June 16 was a Tuesday.

The "Wesleyan Chronicle" for 14th July, 1863, has the following report from Wesley Church in the **First Melbourne Circuit**. "During the past three weeks this church has been favoured with a gracious visitation from on high. For some time past, the establishment of special services for the promotion of the work of God had been contemplated, and the timely arrival, by the last mail steamer, of the Rev. Wm Taylor, from San Francisco, was hailed as a most favourable circumstance for the accomplishment of their purpose. Special services were commenced on Sabbath, June 21, and have been continued without intermission since that time. The Rev. Mr. Taylor has preached twice on each Sabbath and every evening of the week, and has been assisted in the after services by the ministers and office-bearers of the circuit, who have entered heartily into the work. The sermons of the rev. gentleman have been eminently clear, pointed, and heart-searching, and his appeals have found a response in many hearts. Numbers of persons of all ages, from the child to the grey-headed sinner, have presented themselves at the altar, night after night, as seekers of Divine mercy...." (3.)

Reports on Taylor's meetings probably were not all written immediately, so the reports did not appear in the "Chronicle" in the same order in which the meetings actually occurred. After the three weeks of meetings held in the Wesley Church in Lonsdale Street, meetings were started in St Kilda on 12th July, in the Brighton Circuit on 19th July, in the Brunswick Street church in Fitzroy on 26th, and in the suburb of Brunswick on 5th August, which was a Wednesday. Taylor then moved his work to Geelong on August 9. (4.)

In several of these circuits, special services were continued by the local ministers after Taylor left, and in other instances, special meetings were held in places which Taylor never visited, perhaps with signs of revival appearing, as well.

Wesley Church extended its meetings for a week after Taylor left. "The revival services to which reference was made in our last issue were continued until July 19. Large congregations attended every evening and during the last week sixty-five persons, making during the entire services about one hundred and seventy persons, professed to find peace with God. On Sabbath, July 19, a love-feast was held in the church, at which more than 500 persons were present. It was by far the largest ever held in the city. At the close of the love-feast an invitation was given to any who were seeking mercy to come forward to the communion rail it was at once crowded with penitent souls, sixteen of whom obtained salvation before the close of the service. 'Not unto us, O Lord, not unto us, but unto Thy name give glory.'" (5.)

This same issue of the "Chronicle" contained a short report on Taylor's meetings at the **Brunswick Street** church. This report said that "we can now number upwards of three hundred persons, of all ages, as professing to find peace with God in this most blessed revival."

The office of the paper had also heard that the meetings in the Brighton Circuit had continued for several weeks after Taylor had left, that "great numbers" had professed conversion, while all had been quickened and edified, and a fuller report was expected.. It specifically mentioned that a report about the meetings in St Kilda had not arrived.

The "Chronicle" which was issued on September 4 contained reports from both St Kilda and Brighton.

There was also news that Taylor had started a week of meetings on September 1 in the Emerald Hill church, which had only been opened a few weeks beforehand, and which was then part of the First Circuit, including Wesley Church.

Two other churches in this circuit had also begun their own special services, without the benefit of Taylor's efforts. In **North Melbourne**, "Special services have been held during the past month, in connection with which the congregations have been large, and very many have sought and professed to find redemption through the blood of Christ, even the forgiveness of their sins." In **Sandridge**, "Special services for the revival of religion were commenced here on Sunday, August 16th, and have been continued for a fortnight by the ministers of the circuit. The congregations have been large, a feeling of great earnestness has been exhibited, and very many have been led to the Saviour." (6.)

The **St Kilda** church was part of the Third Circuit. Their report said that eighty-seven had joined classes for church membership. Twenty-six of the older Sunday School children were also being prepared for membership in a catechumens' class. Many of the other people who were converted at the meetings were from other places, and other denominations. This impact on other places and other churches was a feature in all the centres in Melbourne where Taylor preached, as well as in some other churches.

Another centre in this Third Circuit was experiencing some revival, although Taylor had not been there. At **Prahran**, "A gracious influence for some months has been resting upon the congregation worshipping here, leading to an unprecedented earnestness in the minds of the official and older members for the triumph of the preached gospel. This feeling found vent in the establishment of a Sabbath evening prayer-meeting half-an-hour before the public service, specially held with that view."

Special services were organised. Local ministers provided the preaching over the next fortnight. There had not been enough time since the meetings finished to assess the impact, but a large number of converts was expected. (7.)

The **Brighton** Circuit provided a lengthy report about Taylor's meetings in the main church, although the time he spent in this circuit was shorter than normal. About seventy people handed in their names as having been converted to Christ. The main comment, however, was about the special combined meeting that Taylor had conducted for the children from the various Sunday Schools.

The ministers of this circuit conducted their own mission at one of the other churches in this area. From August 3 to 26, meetings were held at Moorabin most nights. "On several occasions these services were as the gate of heaven to those who attended them. Not fewer than ninety-five persons professed to obtain the pardon of their sins, of whom sixty-nine were above the age of fourteen years. Several of our members have obtained the second blessing. All are living in the exercise of 'brotherly love', and our fervent prayer is that this evidence of the soundness of the work may continue." (8.)

The **Williamstown** Circuit was another which Taylor did not visit, but which reported blessing.

"We are rejoicing in the Lord because this church shares in the revival power with which the circuits of Melbourne and the vicinity have been lately blessed. Special services have been held during four weeks, and have been attended with very gracious influences and results. The commencement of the revival, no doubt, dates back some weeks or months, during which a revived piety and an increase of the spirit of prayer have been manifest in the church members. This was followed by signs of Divine favour in a few conversions. The power of God has, however, been displayed in a more significant and palpable manner during the few weeks past: conversions have been numerous, believers have reached a higher state of grace, unity, spirituality, and Christian love prevail amongst us.

With those who were witnesses of the work many incidents of the revival will long have a grateful freshness in the heart's memory. Many were the occasions when relatives were rejoicing over the conversion of a husband, a wife, or child or a glad church witnessed the answer to prayer in

the first outbursts of praise on the part of new converts. Most of the families of the congregation have afforded some one or more members who have been won to Christ's service. In some instances whole families or households are now happy in the possession of the love of God." Again, there were converts belonging to other denominations.

A notable sign of revival was seen in that the most remarkable meetings in the whole series were two prayer meetings "held in the school on two successive Sabbath afternoons. At the first, it is believed that two gentlemen who are teachers received the Holy Spirit's witness of their adoption and in the second, there was scarcely one, adult or child, that was not weeping, because of either spiritual sorrow or joy.

As usual in such works of grace, persons formerly irreligious or profane, and those who were outwardly moral backsliders, and those who had never known experimental godliness, are now sharing in one common joy, which they have gained through believing on the Lord Jesus Christ." Over sixty adults professed conversion, and about thirty children. This movement also produced a marked impact on the town generally. (9.)

The report from the **Geelong** Circuit said that Taylor preached there from Sunday, 9th August through to Friday, 21st. On the second Sunday, he began preaching at other centres in the circuit, at Chilwell, Newtown and Yarra Street. On every occasion, "the people of God were favoured with glorious manifestations of his converting power." Twenty, thirty, or sometimes forty penitents came forward each night. Not all of these would have professed to have experienced conversion immediately, although many would have, and some would have been Christians seeking entire sanctification.

The report said that meetings were continuing, after Taylor left, with more conversions taking place, and with much expectation and prayer evident.

Country Circuits

In country circuits, also, reports came in about revivals, before Taylor started his country itinerary, and in places to which he never went.

The **Maldon** Circuit reported revival scenes at both Maldon and Eaglehawk. "For several weeks special services have been held in the Maldon and Eaglehawk churches, and a gracious revival of the work of God has taken place. There has not been much visible excitement, but the power of the Lord has been present to wound and to heal a spirit of earnest prayer and intercession has been given, and the Holy Spirit has evidently accompanied the work preached." The preaching was all done by the minister, and the local preachers.

"The class-leaders and several active members have laboured ably and successfully the whole church has been of one accord, and we now rejoice over fifty persons who have, during these services, received 'the end of their faith - even the salvation of their souls' - and have been added as members of our Zion. The prayers of God's people, the sighing of the contrite, and the thanksgiving and the rejoicing of the new-born soul are still ascending. Surely God is in the midst of her." (10.)

The **Tarnagulla** Circuit also reported on special services. "We are engaged with special services at present in many parts of the circuit, and a good work is going on. Numbers of our members are seeking, and some have found the blessing of entire holiness, and all are impressed with the necessity of a closer walk with God. At Tarnagulla, Dunolly, Korong, Kingower and Inglewood, the Lord is greatly blessing us. At Kingower, a few nights since, about forty came to the penitent form some for a clean heart, others for pardon. At Inglewood last evening (26th August), six found peace with God, and others were seeking. The good work continues. To God be all the glory." (11.)

In his Autobiography, Taylor says that when he left Melbourne for tours in the country, he went first to Castlemaine, then Sandhurst and Golden Square, and that they had a blessed time in all the mining towns, up to Echuca, on the Murray River. He returned south, and made another tour to Kyneton and Kilmore, and then by stage coach up to Beechworth and Albury. Again, he returned

south, and went to Ballarat, followed by Creswick and Clunes, then Scarsdale, from which he visited Maryborough. From Scarsdale he was taken by Mr. James Oddie of Ballarat, in his carriage and two, taking two days to get to Hamilton. Then he preached in Portland, Belfast, Warrnambool, and other western towns, before returning to Melbourne, and crossing to Tasmania. (12.) After he returned from Tasmania, and before going on to New South Wales, he visited a very few places in Victoria briefly.

The "Wesleyan Chronicle" contained reports on only a few of these country places. Taylor's Autobiography contains some anecdotes, but nothing comprehensive about his work in country areas.

For example, Taylor arrived in the **Sandhurst** Circuit in time to take part in opening a new church building. It was the Forest Street church. This took place on Sunday, September 20, 1863. "The minister officiating was the Rev. W. Taylor, of California. The interest of the occasion, combined with the great popularity of the preacher, drew great crowds, so that long before the hour of commencing arrived, the church was full, and soon after the commencement, every available space for either sitting or standing was taken possession of. The preacher, in his usual homely but telling style, arrested the attention of his audience for about an hour on each occasion, and some of his thrilling appeals elicited audible responses from his hearers.

Many of those present were evidently brought to see their own likeness in the pictures so graphically sketched, and in the evening nearly a score of anxious ones surrounded the communion rail as earnest seekers of Divine mercy. During the week the services have been continued, and already about fifty persons have made a public profession of repentance, and sought connection with the church." (13.)

The Rev. Joseph Dare preached on the following weekend. Dare was the most popular and most powerful of the Victorian preachers at the time. Blamires and Smith said, "This dedication was eminently signalized by what Methodists love best and crave most, - the crowning blessing on their work and worship - the conversion of sinners and the sanctification of believers. It was computed that nearly one hundred persons, broken-hearted on account of their past transgressions, found the healing and saving mercy of God during the eight or ten days of special services. From this time the Sandhurst congregation increased, until it became the largest in the Wesleyan Circuit, and is believed to be at the present the most numerous Protestant congregation in the Bendigo district." (14.)

By the middle of October he was preaching at Black Lead, in the **Ballarat** Circuit. (15.)

Taylor's Autobiography contains several anecdotes from several weeks he spent in the Ballarat area.

On 1st November, he preached in the **Creswick** Circuit, until the following Friday. On the Friday afternoon, he preached in the Lake Learmonth Presbyterian Church. Between forty and fifty professed conversion on these days. On Sunday, 8th, he preached in **Clunes**, and for the next few days, including at Coghill's Creek on the Tuesday afternoon. Between seventy and eighty professed conversion in Clunes. On 12th and 13th, he gave his famous lecture on "St Paul and his Times." at Clunes and Creswick, respectively. (16.)

On 15th November, he preached in the open air at Scarsdale to a crowd estimated at one thousand. (17.)

On 27th December, however, he was preaching in the St Kilda church again, so the country tour was over by that time. (18.)

In the second half of January, 1864, the Annual Conference was held, and Taylor was invited to attend. On Friday, 22nd, he was welcomed, and addressed the Conference.

Eric Clancy says that, after the Conference, Taylor was not well for a period, and spent that time writing a series of articles on the training and disciplining of children, and on bringing them to the place of commitment to Jesus Christ. These articles were published in the "Wesleyan Chronicle." (19.)

On his brief return to Victoria, after his time in Tasmania, one of his activities was to preach for a week in **Kilmore**. The weather was bad, but there were thirty professions of conversion. The

person writing the report was dubious about some of these, and some belonged to other denominations, but others were converted for whom many prayers had been offered. Perhaps even more interesting were the developments which took place in centres nearby. Many people came from Merriang to the Kilmore meetings, and carried back the enthusiasm with them. At Merriang, there had been expectation of revival for some time. Special meetings were held, and some conversions occurred. Apparently, special meetings were also held at Mickleham, although in that place "the society has been all but dead", and several conversions were reported. (20.) This report makes no reference to Taylor having been in Kilmore beforehand, so it is possible that he made a mistake in including Kilmore in the first list of places he visited on his country tours.

Also, in May, 1864, Taylor paid a second visit to the **Sandhurst** Circuit. During that visit, he officiated at the opening of the newly renovated church at Golden Square, and followed that by a week of special meetings. Blamires and Smith say that "The house of prayer was again the spiritual birth-place of precious souls." The authors praised the quality of Christian living and leadership which came from the Golden Square church over the years. (21.)

By the middle of June, Taylor was hard at work in Sydney.

Taylor's Second Tour of Australia

Taylor was in Victoria again in 1869. There is almost no reference to this visit in his Autobiography, and the "Chronicle" makes reference only to a few of his meetings during this tour. Very little information is available about it.

The second tour seems to have been almost as successful as the first, so far as the number of conversions were concerned, and Taylor went into some places even more remote than the ones he visited on the first tour. However, it is evident that the second tour did not make the impact on Australia generally as was made the first time.

One series of meetings that received a brief report was his mission in Wesley Church, Melbourne.

"From 19th of September to the 1st (October) the Rev. W. Taylor preached in Wesley Church to overflowing congregations. Each day, also, except Saturdays, he held a mid-day service for the special benefit of the church (i.e. to raise funds). In all these services Mr Taylor was assisted by the circuit ministers, also by the Revs. J. Eggleston, G. Daniel, and T. F. Bird, and by many devoted lay brethren. On the afternoon of the 26th ult. an open-air service was held at the Home, Rathdown-street, when upwards of 3000 persons were addressed by Mr. Taylor on the conversion of Saul of Tarsus. The interest which this service created was very great. Several conversions to God have been witnessed during these services. The people of God have been revived, and additional *working* power has been secured to both ministers and people. To God be all the praise! (22.)

Earlier, Taylor had preached at the Prahran Sunday School Anniversary services, on Sunday, 5th September, to immense congregations. (23.)

After preaching and lecturing in Wesley Church a few days beforehand, Taylor finally left Australia on 17th, July, 1870, accompanied by Mr. Wallis (or Wallace), a blind local preacher from Tasmania. (24.)

Comments about the character of his work

His work in Australia during this first visit occurred in the afterglow of the 1859 revival, insofar as that had been experienced in Australia. This appears to have aided the impact of his work greatly on this first visit, in a way which did not apply on his second visit some years later.

Also, there seemed to be a spirit of prayer abroad in many parts of the country around the time of Taylor's arrival, and his arrival came as a kind of answer to this desire. As a result, a deeper work of the Spirit of God appeared, not only in Taylor's meetings, but in many other places as well.

Like most evangelists, Taylor was a great story-teller, and his autobiography abounds with stories of his experiences all around the world. His account of his time in Australia is no exception. Unlike his work in California, India and South Africa, his work in Australia is not described in a separate publication.

He preached free of charge in every Circuit he visited. Many times he gave lectures to raise money for local building projects, or to eliminate local debts. His personal income, including part of his travelling expenses, and maintenance for his distant family, came entirely from the sale of his books, which were sold widely. An agent in each of the states of Australia also helped sell the books. Funds to help wipe out the debts resulting from the San Francisco fire were solicited at the final meeting only of each mission, and other gifts were not accepted. All other monies were handled and spent locally. (25.)

Taylor describes the pattern of his work as follows:- "We usually spent but one week in a church, but two or three in large 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 trust 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 of the week. Saturday was a day for 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." (26.)

In this way, Taylor visited almost all of the Methodist Circuits and churches which then existed in Australia, reaping a harvest wherever he went. Other denominations received some of the blessing, but most of the converts were, or became, Methodists. Sometimes, the meetings gave a general spiritual boost to the whole tone of the work throughout the district, in all of the denominations.

Evaluation by those who were present

The Rev. Daniel J. Draper describes what happened when Taylor began his work. He "preached on Sunday in Wesley church, morning and evening. A series of revival services was then commenced, and very considerable interest was excited among the people. On each evening during the week a large congregation attended, and many came forward in the prayer meetings which were held after preaching, requesting to be prayed for and taught to accept the Lord Jesus. Many found peace, and a deepening work of God was experienced in many of the church members. On Sunday, June 28th, Mr. Taylor's labours were continued, and in the evening about forty-eight or fifty persons were in distress, some fifteen of whom professed to find peace with God through faith in Christ. The congregations were excellent that in the evening very large. On Monday evening there were at least forty persons around the 'altar of prayer'. Several most interesting cases of conversion occurred. On Tuesday evening the congregation was still larger, and very many were in distress, some of whom obtained Divine consolation." (27.) Draper's account continues in a similar vein through the next week. A good number of the converts enrolled as members of class meetings, openly desiring to become full members of the church.

A few months later, in a letter to a friend, Draper wrote, "In Wesley church, St Kilda, Brunswick Street, Brighton, etc., the whole aspect of things is changed as it regards the number of persons meeting in class. It is indeed wonderful. You know I am not wild, but a sober-sided sort of man therefore when I say that my judgment has thoroughly coincided with the work in its mode and spirit, you will understand me. At present our churches are like a field which the Lord hath blessed. We can only work in guiding and establishing those who have been 'brought in', trusting that a large proportion of them, at least, will be saved to the Church, and become established Christians and Methodists." (28.)

Symons says that Draper, and other ministers, including Symons himself, along with Christian leaders who stayed for a prolonged period in the areas where Taylor had preached, were able to study the long-term results of Taylor's missions. So far as they could tell, the number of the converts who persevered in the Church, and contributed largely to the work of God, over a long period, did not represent a high proportion of those who at first professed conversion. Nevertheless, there was a good list of men who subsequently became Methodist ministers, and who attributed the time of their conversion, or their deepened commitment, to Taylor's meetings. (29.)

Blamires and Smith tell us:- "The Revival work proceeded in many places around Melbourne not visited by Mr. Taylor. Such was the spirit of religious enquiry and awakening that was abroad, that it made but little difference who was the preacher that conducted the service. Almost everyone was blessed in his ministry of the word, to the conversion of sinners, and saw immediate fruit of his labours. Prahran, Moorabin and Williamstown were places that Mr. Taylor did not visit but there also extensive Revivals took place. In the latter town incidents occurred which illustrate the mental phenomena, the spiritual struggles, the petty persecutions, the spiritual upraising and life which take place in a Revival." (30.)

Blamires and Smith give many instances of this. For example:- "A boatman had been a drinker, and occasional gambler. A fortnight before the special services he began, under a deep conviction of personal sin, to seek to the mercy of the Lord. He was the first to come forward (to) the place of prayer when the invitation was given one Monday night. On the following night he was made happy in the conscious favour and love of God. When asked to give testimony of God's work, he fell on his knees in the sight of all present, and thanked God for His pardoning mercy. His prayer at the time was remarkable for simplicity, fervour, and even fluency, considering that it was the first public prayer that he had made. He afterwards endured much petty persecution."

They conclude, "Similar accounts of Revival work and spiritual success in other Circuits could be multiplied. The sowing and the reaping came together in many places but in others a longer time elapsed between the reaping and the planting God gave the increase. The offerings of praise, for his servants rejoice together, were a chorus taken up by many voices, an ode common to the whole church. It is not asserted that all the blossom of these revivals has been followed by ripe fruit in every instance where the bud and bloom seemed so promising, but a glorious harvest has been gathered. Do critics of the movement aver that some fell away, that some kept not their vows and pledges, that a low state of piety followed in others, that worldliness crept in to alloy the pure gold of religion, that some deteriorating elements came to mar the work? We admit *that*, in some degree, as, alas, too true..... (But,) despite some drawbacks, the glorious result, on the whole, has been an immense gain in accessions to Messiah's Kingdom, a steady advancement in the cause of Scriptural holiness, and a wider exemplification of practical piety. Methodism is wonderfully the better for these revivals. They have raised members to a higher standard of piety, and led them to a life of greater usefulness." (31.)

Benson makes the point that Taylor's style of evangelism had a moulding influence on the evangelists who worked in the Australian churches through until the end of the century. He quotes Joseph Nicholson as follows:- "Taylor's great contribution to the religious life of Methodism in Australia consisted not only in the thousands of converts gathered under his direct ministry, and the subsequent labours of many of the converts, but the spirit of evangelism that was created. The labours of David O'Donnell, Matthew Burnett, John MacNeil and other Australian workers, and the hearty, sympathetic co-operation given to Messrs Inskip, Torrey, Chapman and Henry, of America,

were all traceable to the evangelistic seed implanted by that prince of evangelists - California Taylor." (32.)

Finally, these historians of Methodism in Victoria point to the statistics of the period, which show that membership in Methodist churches rose, between 1859 and 1864, from 3194 to 8088, and this great increase was due largely to the revivals which occurred throughout that period. The greatest single increase occurred in the final year. (33.)

These years, from 1859 onwards, represented "seven years of plenty" for the Methodist Church.

CHAPTER ELEVEN

MATTHEW BURNETT in VICTORIA

to 1871

There were many itinerant evangelists working in Australia during the second half of the Nineteenth Century. The second of these was Matthew Burnett, who arrived in Victoria late in 1863. He seemed to have two aims. One was to win converts to Christ. The other was to promote the cause of the temperance movement. The misuse of alcoholic drinks was a major social problem in Australia. Burnett's crusade on this issue was part of his overall social concern, which was a natural part of the gospel that he preached. Although his efforts were based upon the churches, which increasingly tended to be "middle class", he used various techniques in trying to reach the "lower classes", and many of his converts came from that part of society.

The campaigns of both Burnett, and "California" Taylor, benefited from the raised spiritual qualities flowing from the recent revival. Their campaigns came in the afterglow of the revival. But the campaigns also served to give some focus to the spiritual energies and desires of the people, and so provided a high point in the story of the 1859 revival in this part of the world. Matthew Burnett was born in Yorkshire in 1839. As he approached manhood, he was wild and reckless. Some details about Matthew's conversion are given in a memorial biographical statement about Mrs Burnett which was published in the "Wesleyan Chronicle" in 1871. Before their marriage, Sarah M. Gibson was a person who had learned some of the deeper lessons of prayer and faith. In her Christian work amongst "the poor and fallen", she had met Matthew, who was five years younger than herself. "A reckless youth, hastening to early ruin, engaged her compassionate concern. She sought to save him.... 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 intercession, cried, 'Lord, let me die rather than his soul be lost.'"

The Lord "gave her a distinct assurance that he had heard her concerning this thing also, and that this soul too" should be part of her crown in the day of the Lord Jesus. At the same time, "the sin-convincing Spirit arrested the youthful profligate, and wrought strangely on his heart." That very evening he sought God's mercy, "stricken and penitent, with strong crying and tears, at the altar of prayer." (1.)

Early Preaching

In due course, Matthew and Sarah were married, and migrated to Australia in 1863. They lived in the Melbourne suburb of Prahran, and Matthew started being invited to preach in the Methodist churches of the district. The first reference to his preaching to appear in the "Wesleyan Chronicle" is early in 1864, when Burnett had preached at the Drysdale Church Sunday School anniversary meetings, on December 20, 1863.

"Mr Burnett first visited this circuit in October last, and preached in Drysdale Church every evening for three weeks, besides holding open-air services almost every afternoon in other parts of the circuit. The church was crowded to excess every evening, especially during the last week, and very many souls were, we believe, truly converted to God. After Mr. Burnett's departure revival services were carried on at Portarlington, where the Holy Spirit was poured out in a still more remarkable manner. In spite of wet and stormy nights, bad roads, and no moon, numbers from all

parts of the country flocked to hear, and every night at the close of the sermon many persons, chiefly adults, came forward at once to the penitent form.

A remarkable case occurred during this revival:- a young lady, twenty years of age, had been completely dumb for two years. The best medical skill was obtained, but with no benefit. She was obliged to learn the dumb alphabet, and communicate her thoughts in writing. One evening she came forward to seek the mercy of the Lord, and at the penitent form her voice was restored she sang and praised God. She wrote to her doctor in Geelong a day or two after to tell him that Jesus, the Great Physician, had healed her both in body and soul. To God be all the glory!" (2.)

After Christmas, Burnett was reported preaching at the Oakleigh Sunday School anniversary services, on December 28th, 1863, and at the Moorabbin Church Anniversary, on 3rd January, in the Brighton Circuit. (3.) On March 3rd, he preached at the Church Anniversary at the Frankston church. (4.)

April 10 saw Burnett preaching at the Church Anniversary services at Charles Street church in the Melbourne Fourth Circuit. "The Rev. Mr. Standing occupied the pulpit in the morning, and Mr. Burnett afternoon and evening. The church was crowded to excess, and a very gracious influence was felt. At the prayer-meeting many were in deep distress of mind, and several were enabled to believe to the saving of their souls." (5.) Burnett was also one of the speakers at the tea-meeting on the Monday. This circuit also included the Richmond church.

At Clarksdale, in the Scarsdale Circuit, "On the 24th of April our church in this new and rising township was opened by Mr M. Burnett, from Prahran, preaching morning and evening. On the following Sabbath he preached again, in continuation of the opening services. The tea-meeting was held on May the 2nd.

The anniversary sermons of (Smythesdale) were preached on Sunday, May the 15th, by the Rev. S. Knight and Mr. Burnett. At Clarksdale and Smythesdale Mr. Burnett has been, and in the latter place still is carrying on revival services with the most gratifying results." (6.)

Burnett was still at work in the Scarsdale Circuit several months later. Mid-September he was preaching at the Anniversary services at Scarsdale church, and at Happy Valley. The report from this circuit finishes by saying, "Mr. Burnett has been labouring in this circuit during the last few months, and, as the result, a great number have been added to the Lord and to the church." (7.)

Matthew developed his own theory of practical evangelism. Hilliard said that "In Melbourne Burnett had discovered that the poor of a city would attend outdoor meetings in great numbers if they were also entertained." (8.) In pursuit of this technique, Burnett developed a system of having torch-light processions, with banners and flaming torches, brass bands and singers. Open air meetings and processions led people to more traditional evangelist meetings, often held in secular halls. He emphasised the standard evangelistic message, and also heavily emphasised a call to total abstinence, and signing the pledge. This pattern of activity all developed before the entry of the Salvation Army, whose activities were often very similar.

Hilliard says, "The people loved it. Many conservative churchmen disliked Burnett's flamboyant methods, but they were easily persuaded that Burnett was justified because he got results - thousands of pledges, hundreds of reported conversions." (9.) He often worked in league with the local Methodists, but, civic leaders backed him even more than church leaders, because they appreciated the value for the local society of the transformation of drunkards, which happened often enough as a result of Burnett's work.

Blamires and Smith described him as "a thin, spare man of bilious temperament". He was unwearied in the Lord's work. "There were extravagancies (sic) in his personal actions exaggerations, apparently unwitting, in his assertions and published statements of success a laudation and bespattering with praise of all and sundry, of big men and little men, who helped him in his labour, that did not commend themselves to persons of more sober thoughts and ways but despite these drawbacks, he was the agent of the reform of hundreds of drunkards, and the conversion of a number of degraded sinners and we, therefore, honour the man and are glad for his mission. Brighton, Scarsdale, Clunes, Drysdale, Ballarat, and other Circuits, were in quick succession the scenes of his unique labours and later on he was employed in the Metropolitan

Circuits, as, indeed, in most of the land. Matthew Burnett was a welding of egotism and enthusiasm, employed as a Protestant devotee, and as a self-constituted dervish in the cause of religion. He was a forerunner of the Salvation Army, and introduced some of their tactics and strategy: flaming placards, monster meetings, torchlight processions, sensational methods, stirring, noisy exercises, having often more of sound than of sense, more of shouting than of grace. However, he indulged in no irreverent slang, but gave sound instruction, and now and again a powerful gospel sermon. These means together brought about like results with the Salvation Army, the bringing of all sorts of fish into the Gospel net. His movement was an erratic, comet-like orbit in our planetary system, going in and out among the regular and steady courses pursued by Circuit Ministers, and after years of labour he passed to other colonies." (10.)

Part of Burnett's strength was the intercessions of his wife. She did not have good health, and stayed in Melbourne with her family, spending much time in prayer, following her husband with her intercession. She also came into a number of deeper experiences of the holiness of God, and of coming to know for herself the experience of "perfect love". (11.)

Clunes Circuit, 1866

Another example of Burnett's work appears in a report from the Clunes Circuit. "Mr. Matthew Burnett being about to leave this circuit, after four months of incessant and successful labour, preached his farewell sermons on Sunday, the 27th May, 1866. Many came from every part of the circuit, and numbers from other circuits. The church was filled in every part both morning and evening, and a large number had to go away, not being able to get inside. In the afternoon, a 'love-feast' was held, after which the minister of the circuit administered the Lord's Supper to over 173 persons. This was a season of special blessing.

On Monday, the 28th May, a valedictory tea-meeting to Mr. Burnett was held - the Superintendent of the Circuit presided - and nearly all the local preachers and class leaders in the circuit were on the platform. The meeting was addressed by nearly all the office-bearers in the circuit, who bore testimony to Mr. Burnett's zeal and usefulness. An address was read to Mr. Burnett, by Mr. William Price, expressive of his zeal, purity of life, usefulness, and firm attachment to our doctrines and discipline, after which a handsome purse containing one hundred sovereigns was presented to him. Mr. Burnett appropriately and feelingly replied. The meeting was one of great interest and profit." (12.)

Creswick Circuit, 1866

"We have been favoured with the labours of Mr. Matthew Burnett, who came from Clunes to the Creswick Circuit on the 2nd of June, and remained with us up to Sept. 17th. He commenced his labours amongst us in a depressed state of mind, chiefly caused by the misrepresentations of Creswick Methodism and the Methodists of Creswick, which had been volunteered to him by people who had not learned to speak evil of no man. At the reception meeting on June 4th, Mr. Burnett had an opportunity of correcting his thoughts and impressions of Methodism in Creswick and its environs and a still better opportunity was afforded him by visiting the several classes, in which he found evidences of spiritual progress, exceeding, as he several times said, anything he had met with either in England or in this colony. Thus reassured, and knowing his position, Mr. Burnett went on with his six o'clock a.m. and twelve a.m. prayer meetings, five o'clock meetings for enquirers, and half-past six public meetings until Sept. 17th without cessation. On Saturday, June 30th, Mr. Burnett held his first working men's meeting. These meetings have been a growing success.

The services with which Mr. Burnett commenced his labours were sufficient to try - if not to over-try - the strength of any ordinary man, yet during the last weeks of his stay he largely increased

them by holding two, and often four services per day in the country places. In this way the gracious soul-saving influences of his labours were brought to tell on Newlyn, Kingston, Dean, Rocky Lead, and other places. Twenty or more miles of riding were thus added to his labours during many days. It could not be said of any one of these special services that it was indifferently attended, excepting the latter noon-day prayer-meetings and mostly the churches, or other places in which they were held, were crowded - often to excess.

It is not an easy thing to estimate the result of such labours indeed, it is impossible to estimate them some of them, however, may be enumerated. The quickening of believers, not a few of whom profess to have obtained the blessing of sanctification the salvation of scores, if not of hundreds of souls. More than 200 are on trial for church-membership in the Creswick circuit. Other circuits, and other churches also, have shared in the good done. The result of Mr. Burnett's labours in the noble cause of Temperance better allow of being put in figures. The working-men's meetings are held for the purpose of advocating teetotal views. These were crowded, and their interest well-sustained. At these meetings more than 700 people have signed the pledge. Some of these were miserable drunkards. Since they took the pledge they have become members of the church and are walking worthily. God bless them and save them ever!

Sept. 17th, Monday, was a very wet, cold, stormy day. We have had many wet days and nights during Mr. Burnett's stay, but they have not affected the gatherings materially. It was so on this day, in spite of cold, rain, hail and snow. Five hundred people came to Mr. Burnett's farewell tea-meeting. The church was crowded in every part at the public meeting, over which the superintendent of the circuit presided. The addresses of Messrs Price, Richardson, Hobbs, Cooper, Gardiner, Jebb, and others were good and well listened to. During the meeting the chairman placed a check for 150 pounds in the hands of Mr. Burnett, the amount having been cheerfully subscribed as a testimonial and monetary acknowledgement of Mr. Burnett's valuable services. Mr. Burnett's reply was manly, yet tender and increased the esteem in which he is held by his many friends in the Creswick circuit." (13.)

_____ Four years later, Burnett returned to the Creswick Circuit, and met some of his old friends. A first meeting with members of one of Burnett's cell groups is described in a letter to the editor. The writer did not really want to go, because he was afraid of emotionalism. But he went, mainly out of courtesy toward the lady who pressed the invitation upon him. It was held in a Wesleyan Church vestry. Tables of food had been laid out by the wives of the minister, and the Mayor. The Mayor himself, who was a Wesleyan, was also present, and other gentlemen who sympathised with Burnett's work.

_____ "I need scarcely mention that Mr. Burnett himself was present, happy and at home with his band of about a score of men and women - reformed drunkards. The proceedings were commenced by singing grace, and a most social, chatty, enjoyable tea followed. To an onlooker like myself (who naturally tended to be critical) the picture before me was a happy one. The tea over, the real business commenced in earnest. A stirring melody was sung, in which all joined heartily and appropriate prayer was offered by Mr. Burnett, after which he addressed the company affectionately and earnestly, stated his pleasure at meeting them again after four years' absence, of his sympathy for them all, especially with those who had fallen, and his prayer was that they might be kept until glory should crown their struggles here. The Mayor followed with a short, appropriate address hymn followed hymn, intervalled by so many sad experiences, happily past...

On many of the countenances were still visible the traces of the years of guilt and shame they had passed through.... There were others whose happy beaming faces told of years of sobriety, of contentment, and close kinship to the Redeemer. One in particular I noticed, who previous to Mr. Burnett's first visit, four years ago, I had known as perhaps the most inveterate drinker in the district. I have known many a victim of the cup, but this one disgraced them all. Chased by a burning thirst from bar to bar, often in a state of delirium, a nuisance to the town, a pest to society his home a scene of unqualified misery, his wife and children subjected to brutal treatment.... yet there he stood before me, modest, trembling, yet confident, after more than four years' pilgrimage, clothed and in his right mind, with his home renovated, his wife and children gladdened and made

happy, a good citizen, an active working Christian, with the tears streaming over a happy face, rejoicing that he had ever heard of Mr. Burnett, had ever listened to his impassioned offers of a Father's mercy, of a Saviour's love. Next to his Saviour, he said, he owed his deliverance from the vices which poisoned his being to his friend Mr. Burnett." The assembled group included others whose conversion had resulted in strong and steady Christian witness. There were others who had confessed Christ, but who had fallen back, and who were there seeking renewed help. These others "less confident, more humbled, who impressed one as feeling they were not worthy to be present, whose tail of their own temptations and falls, their struggles against the besetting sin, and their utter despairing, told in broken accents, wrung out the sympathy of all present. Some had run well for a year, others two, and one more than three years after Mr. Burnett's leaving. The poor creatures had had another taste of the evil, and feeling degraded and plunged deeper and deeper into the trap set for them but here they were again, sad yet rejoicing, happy, but subdued, (knowing) they had grieved their Lord, brought disgrace upon the Church, and sorrow to the hearts of those who watched over them...." Yet they were there, returning to God, and to their Christian friends. (14.)

Ballarat, 1867

In those days, the name of this centre of gold mining was also often spelled "Ballaarat."

If Matthew Burnett was not tired out after his strenuous efforts in Creswick, almost immediately he began working in the Ballarat Circuit. Here, he worked first in some of the smaller, outlying churches, before he began working in the central church. By February, 17th, 1867, he had started work in the Black Lead congregation, for one week only.

"The church was crowded at each of the three services on the Sabbath, as well as every night during the week over which his labours extended in that place, all classes attended to hear the word, and the result was most gratifying, many believers receiving the blessing of 'purity', and not a few gathered in from the world."

After Black Lead came evening services for a week with the congregation called Scotchman's, and with services at Napoleon during the afternoon. "Crowds flocked from all around to hear the good man, scores remaining outside who could not get admittance. After two or three services in this place 'the mighty power of God' came down upon the people, and numbers were obliged to cry aloud for mercy. The scene on his last night here was one never to be forgotten for no sooner had he finished his sermon, and given the invitation for sinners to come up, than some sixteen or seventeen rose from their seats and forced their way through the dense congregation towards the communion rails, where Mr. Burnett, the members of the church, and other friends from a distance, laboured hard, until after twelve o'clock, pointing sinners to the 'Lamb of God' during the week about forty found peace 'by believing in Jesus,' and most of the members were 'built up in their most holy faith.'" (15.)

Next he worked at Durham, Garibaldi and Hardie's Hill. "His labours in this neighbourhood were almost as successful as at Scotchman's, and it is believed that about one hundred were added to the church" in the three weeks in which he toured through these places.

After this, he worked in the central Ballarat area solidly until almost the end of the year.

"On Monday, 2nd (December), a valedictory soiree was given in the large hall of the Mechanics' Institute, Ballaarat, to Mr. Matthew Burnett, who has been labouring in the circuit from October, 1866, until the middle of November of this year (six months of which were spent principally in Lydiard-street and Barkly-street, and one month at the Charlie Napier Theatre.) The Rev. W. L. Binks presided over the public meeting, and in his opening address strongly eulogised Mr. Burnett for his devoted labours in Ballaarat and elsewhere and the densely-crowded assemblage was addressed in a similar strain by David Blair Esq., the Hon. W. M. K. Vale, and Messrs Jones and Burt, M.L.A.'s.

Mr. Burnett's eighteen meetings for females, the average attendance at which had been about 700, and his thirty-eight working men's meetings, have been productive of incalculable good to the

town and district. It is stated that 3600 persons signed the pledge in connection with the females' meetings, and about 3000 in connection with the working men's meetings, besides hundreds more who have signed in the country districts.

Mr. Burnett's labours in the church have been signally blessed and owned by the Great Head of the church but it is to be regretted that his unwearied exertions and excessive toil have compelled him for a season to retire into private life, having nearly lost his voice." (16.)

Geelong, 1868

This exhaustion did not stop Burnett for very long. By mid-February he had started a long stint in the Geelong circuit. Again, he followed the plan of conducting shorter missions in the smaller and outlying churches, followed by work in the central parts of the city.

"Mr. Matthew Burnett who had been invited by the quarterly meeting to labour in this circuit, arrived on the 22nd of February, and entered upon his duties by preaching twice on the following day in the Chilwell Church. The special services thus commenced were carried on every day for six weeks and they became increasingly attractive, as was evidenced by the crowds which came night after night to join in the worship. At a leader's meeting, held after Mr. Burnett's departure, it was found that 135 persons had been added to the fellowship of the church in Chilwell, while about thirty more had joined in other parts of the circuit.

From Chilwell Mr. Burnett went to Highton, where he laboured a fortnight in connection with the opening of the new church the people of this neighbourhood were prepared for his visit, and great good was accomplished.

Mr. Burnett, accompanied by the Rev. E. S. Bickford, now spent a fortnight at Mount Duneed and Freshwater Creek. Every evening the little churches were thronged, and a spirit of inquiry and anxiety pervaded the district for miles when these services were brought to a close upwards of one hundred persons came forward, and joined the Wesleyan Methodist Church.

In connection with this visit to Mount Duneed, and Freshwater Creek, afternoon services were held at Connewarre, German Town, Waurin Ponds, Jan Juc and Stone Chimney. The churches at these places were well filled each afternoon, and many sought and found mercy.

The next place visited by Mr. Burnett, was Ceres, where he laboured for a fortnight in the Temperance Hall, and conducted afternoon services at Devon church, Waurin Ponds, and Mount Moriac. From Ceres Mr. Burnett went to East Geelong., where he spent almost a fortnight with similar success conducting afternoon services at Kensington, Moolap and Hampstead. He is now labouring at Murgheboluc when he will visit Jan Juc and Duck Ponds, after which Mr. Burnett will visit Geelong, and conduct a series of services at Newtown, Ashby and Yarra-street." (17.)

Mention is then made that Burnett had been well assisted by the four circuit ministers. At Ceres, he was assisted by a Presbyterian minister, a Primitive Methodist minister, and a Bible Christian minister. Many local lay leaders gave much time in supporting these meetings, and helping in making them successful. "In nearly every place visited by Mr. Burnett, they have carried on the services for two or three weeks after his departure.... though hundreds have been awakened by his special instrumentality yet all have not joined the Wesleyan Methodist Church. Many belonged to other denominations: the names of these, as far as possible, have been obtained and made known by the superintendent of the circuit to the various ministers to whose pastoral supervision they belong." (18.)

On 12th July, Burnett again visited Chilwell, and remained there for two weeks. By that time, the size of the congregation at Chilwell had increased to such an extent that the church had to be enlarged in order to seat 200 extra people. The extension was expected to be completed by November. Burnett loved being involved in opening new or extended church buildings. Then he went to Ashby, where he was able to take part in opening an extension to the church building. This church "was filled each evening to overflowing, the word was frequently proclaimed with power, and, in consequence, many have been added to the church." (19.)

Next he went to Newtown. The services in this area included a number of great outdoor meetings.

In this way, many were reached who never went to church. The report concluded:- "Mr. Burnett has been assisted throughout by the ministers and office-bearers of the circuit. One and all have done their utmost to help forward the good work. It is most gratifying to find that the whole of this neighbourhood is being visited with the quickening influence of the Holy Spirit. Some few weeks ago a revival broke out at Connewarre, under one of our local preachers, Mr. John Minns. This brother, feeling that God was about to visit this neighbourhood, laboured there every evening for three weeks, when it was found that seventy souls had been gathered into the fold of Christ. To God be all the glory!" (20.)

During this mission to Geelong, Burnett also preached for the Bible Christians several times. The Bible Christian minister, the Rev. J. Teague, said, "Some of the most improbable persons to be influenced by these awakenings of the Spirit..(so far as human judgment would expect)...have been brought to obey the power of God unto their salvation, and are now bearing public testimony for Christ." In due course, the Bible Christians reported an increase of about eighty, in that circuit. (21.)

Statistics on Drunkenness in Victoria

To those who might think that Temperance was a Methodist fad, peculiar to the Victorian era, and there was really no great problem in it, statistics for drunkenness in Victoria were published in the August "Wesleyan Chronicle", and in viewing them, we must remember that the colony of Victoria was only founded during the 1830s, by a very small number of people originally.

A Select Committee led by Sir Richard Mayne looked into the question of the sale of liquor on Sundays. The total number of persons charged with being drunk in the metropolitan police district between January 1831 and December 1840 was 235,607. Of this, 84,538 were females. Between 1858 and 1867 inclusive, the total number charged with being drunk, or with being drunk and disorderly was 101,189 males and 83,002 females (total 184,191.) This showed (the report said) a marked decrease in the number of males charged with being drunk, while, considering the increase in general population, the number amongst females was increasing. The metropolitan police district boasted 6549 public houses, and 4421 beer-shops, of which 59 were known to be disorderly houses. (22.)

Belfast Circuit, 1869

In July, 1869, Burnett was preaching in the various centres in this circuit. "We have been favoured with a very gracious outpouring of the Holy Spirit in answer to the prayers of God's people, and in conjunction with the visit of Mr. Burnett. At Koroit a very large number of persons have been turned to God, and many of God's people have been quickened by the baptism of the Holy Spirit. The societies at Kirkstall and Hawkesdale (adjacent settlements) have also been stirred up and increased. In the circuit town, some who had little or nothing else than the name of religion, have been brought to Jesus, and many of the careless and rebellious have been saved. We cannot number the new converts at present, but they are more than the most sanguine believer in the church here had thought of, and the blessed work is going on. The society at Rosebrook, three miles off, shares the blessing. The distinctive features of the present revival are answers to prayer for individuals, and the advantage of giving in the addresses prominence to the plan and to the sufficiency of salvation. An opening service was held in Belfast last Sabbath afternoon, at which there were about 1300 serious listeners. To God be all the praise! (23.)

Burnett continued working in this circuit until nearly the end of the year. His farewell meeting was held on Monday, December 20, and he was presented with a framed portrait of

himself, painted by a local artist. The local minister, the Rev. J. W. Crisp, had worked with Burnett, and backed him up solidly, in both evangelism and social concern, and had stood with him "in all trials, and against all opposition."

No sooner had he returned home, however, with the hope of regaining his strength after a long period of strenuous activity, than he was approached by members of the Frankston church, where he was greeted enthusiastically by many friends and converts from the past. But this does not seem to have led to any lengthy campaigning, because by early February he was preaching in various centres of the Maryborough Circuit, and enjoying his customary success. (24.)

By mid-1870, he was again in the Creswick Circuit, as we saw in the "letter to the editor", which was referred to previously.

Mrs Burnett's Death, 1870

On 25th October, 1870, Mrs Burnett died. Her final illness lasted for a short period, following the birth of a baby. Her Christian witness during her last illness made a strong impact on those who knew her. While she seems never to have been present in her husband's sphere of work, she had backed him up steadily with her prayers. Her efforts in this regard, and the saintliness of her character, impressed many of Matthew Burnett's friends, so much so that a special "In Memoriam" poem by W. Stitt Jenkins was published in the "Wesleyan Advocate", appreciating the formative influence she had on her husband, and the many periods she had spent at home with the children, but without her husband, as he had been in various locations involved in his evangelistic work for months on end. (25.)

A lengthy biographical statement about Mrs Burnett appeared some months later. (26.) (See chapter 19 following.)

Sandhurst Circuit, 1871

The early part of 1871 saw Burnett working hard in the country areas around Bendigo, with his usual energy and enthusiasm, and with some interesting results. The people, however, were well aware of the family difficulties under which Burnett laboured, following his wife's death.

"California Hill. - The church at this place has been enlarged, by an addition measuring forty feet by twenty-two feet, with vestry and orchestra at the back, at a cost of 900 pounds. The contractors for building, Messrs. Johns, have performed their work to the entire satisfaction of the committee, as also did Mr. Hall, who made the seats. The day of re-opening was Sunday, May 7, when the Rev. Joseph Dare preached morning and evening, and Mr. Burnett in the afternoon. The weather was unfavourable, but the church was well filled, especially so in the evening. The ladies made excellent provision on the Monday, and sustained the credit of their tea-meetings. The Rev. W. P. Wells occupied the chair at the public meeting, and the speeches by Revs. Messrs. J. Dare, D. O'Donnell and C. P. Thomas, were of a first-class character, as also were those given by Mr. Fisselle and Mr. J. Jeffrey. Mr. Michael Thomas read the report the proceeds were a little over one hundred pounds. Votes of thanks to the ladies who gave the trays, to the choir, who rendered excellent music, and to others, were heartily accorded by the meeting." (27.) .

"Sandhurst Circuit. - Farewell Meeting, Sandhurst. - A circuit meeting was held at Forest-street, on the 15th May, as a mark of respect to Mr. Matthew Burnett, and to bid him farewell on his departure from the circuit. He has been labouring for some months in Sandhurst and the neighbourhood with varied but encouraging success, and many through his earnest and indefatigable efforts, in conjunction with those of resident labourers, have been saved from degrading vices, and led to engage in the services of the Lord Jesus. Many friends from different places in the circuit came to the tea, which was provided in the school-room, and at the subsequent assembly in the

church a full and profitable meeting was held.

While ascribing the praises to God, very cordial mention was made by several speakers of Mr. Burnett's untiring energy, enterprising zeal, and useful gifts, which had been a means of blessing to many precious souls. The country places were strongly represented, and there perhaps Mr. Burnett's usefulness is more apparent, and the fruits of his labour promise to be more permanent than in other parts.

Much Christian sympathy was expressed for him in his family trials, and prayers were offered that the God of providence and grace would guide and go with him in his future career." (28.)

Maryborough and Amherst Circuit, 1871

From Bendigo, he went to work in the Maryborough and Amherst Circuit. Certain details of this work were reported in the "Chronicle."

"Foundation Stone of New Church, Craigie. - As time rolls on, the progressive character of the various religious denominations of this young colony is made manifest in the erection of new and improved places of public worship, and, without vaunting, it may be safely averred that in no section of the Christian Church are greater advances made than by the Wesleyans.

The people of McCallum's Creek are keeping pace with the requirements of the age. For many years past they have been content to worship in a somewhat fragile wooden structure, which has been enlarged from time to time, until by a long continued effort they have been enabled to venture into something more substantial and commodious. The memorial stone of an entirely new edifice was laid Monday afternoon, 5th inst. (June), in the presence of a large assemblage of persons, by Mr. Matthew Burnett. On the Sunday previous special sermons were delivered by him to crowded congregations, notwithstanding that the weather was raw, cold, and unfavourable.

To give our readers some idea of the new church, we may describe it as being in what is known as the early English period of gothic architecture, the designs being furnished by Mr. T. H. Lightfoot, architect of Maryborough. It will be built throughout of solid bluestone. The main building will be forty-five feet by twenty-five feet on the floor inside, and entered by a small porch, thus forming a relief to the otherwise heavy front." (Here followed a lengthy description of the new church.)

The message in the sealed bottle said: "This corner stone of a Wesleyan Church at Craigie, in the County of Talbot, and Colony of Victoria, was laid by Matthew Burnett, on the 5th day of June, 1871, being the 33rd year of the reign of Her Majesty Queen Victoria His Excellency John Henry Thomas Viscount Canterbury being Governor of the Colony John Watsford, President of the Australasian Wesleyan Methodist Conference William P. Wells, Chairman of the Castlemaine and Sandhurst District Martin Dyson and Richard Osborne Cook, ministers of the Maryborough and Amherst Circuit Joseph Jennison and Henry Clarkson, Circuit Stewards" etc., etc..... The Church Trustees were listed, along with the Building Committee, the architect and the builders.

"After the stone had been declared well and truly laid, Mr. Burnett delivered a short address." There was an offering. The tea meeting followed, and the people were entertained with a list of speeches. (29.)

"Opening of New Church, Craigie. - About five months ago, the memorial stone of a new Wesleyan Church was laid in our church reserve at Craigie, and now the building has been opened for public worship. It is of solid bluestone, and is 45 ft. by 25 ft. on the floor inside. Externally, the building has a massive appearance, which is partly relieved by a small porch in the front, and by projecting buttresses from the walls. The lead lights, with coloured margins to the windows, adds much to the beauty of the whole. The church will cost about 480 pounds, and, after the opening services, the debt on the building will be about 300 pounds.

The services were conducted on Sunday, Nov. 26th, by Mr. Matthew Burnett, to very large congregations. The tea and public meetings were held on the following Monday. The ladies, who

presided at the tables, pleased every one. Mr. Foreman, of Mount Bolton, took the chair at the public meeting. Addresses from Revs. W. Woodall, W. H. Williamson (Episcopalian), and Mr. Matthew Burnett and others, were received by an enthusiastic audience with applause. The whole services were greatly enlivened by the excellent choir, and considered to have been a good success." (30.)

Matthew Burnett travelled back to England for a period between 1872 and 1874, and spent much time observing, and trying to learn from, the evangelism of D. L. Moody and Ira D. Sankey, who were conducting a mission throughout the British Isles in that period. These years also saw a period of revival in many parts of England and Scotland, partly related to Moody's and Sankey's mission.

On his return to Australia, he came back to Victoria, and worked for some years under the umbrella of the Home Mission Office. This was followed by several years spent preaching around various circuits in South Australia, commencing in 1880.

CHAPTER TWELVE

REVIVALS IN VICTORIA

1871 to 1876

At the Annual Australasian Wesleyan Conference in January, 1871, which was held in Hobart, the Rev. John Watsford became President of the Conference. In his speech upon installation as President he expressed the belief that his ministerial colleagues were still all true followers of everything that John Wesley had stood for. This claim, however, was one that he would not have repeated some years later, if one considers later statements in his autobiography. His Conference sermon was on the subject of revival.

In April, 1871, he moved from Ballarat to the Brunswick Street Circuit in Melbourne. His colleagues there were John Eggleston, Joseph Nicholson and Thomas Adamson. The main church building was being repaired, and the normal meetings were held for a while in the school room.

Watsford described that there was immediate response to his preaching, with church members blessed, and there were some conversions. His diary for April 23rd says that he preached at Coburg at 11, addressed the Sunday school in the afternoon, and preached to a great crowd at Brunswick Street at night. Fifteen persons sought mercy, and many found it. The next day, at the prayer meeting, there were "eight or nine" penitents. On April 27th he preached on Entire Sanctification. "The school room was filled, and many were in the church, and some outside at the door. There was a blessed feeling. Many were praying 'Create in me a clean heart, O God.' It was difficult to close the meeting: some professed to enter into the glorious liberty."

"Similar entries are found in my diary week after week for some time. The members of the Church were consecrating themselves fully to God and working for Him, and He greatly blessed us and saved souls. And so it must ever be. If entire sanctification is not preached, and the members of the Church are living without it, but little will be done in leading sinners to Christ. But if this great blessing is urged upon the attention of God's people, and they press into the enjoyment of it, the world outside must feel the influence, and sinners will be arrested and converted. A revival of holiness in the Church means an awakening among the unsaved." (1.)

For Watsford, similar events followed in 1872. "In 1872 we had souls saved in many places in the Circuit sometimes we had showers of blessing, as extracts from my diary, similar to those quoted elsewhere, would show." (2.)

The Overall Picture in Victoria

The overall picture, however, was not as good throughout the colony. Declines in membership were reported for several years, and almost no local revivals were reported in the "Wesleyan Chronicle" as having occurred anywhere in Victoria in 1871 and 1872.

In 1871, a number of circuits wanted to see revival in their midst, but very little seemed to happen. The best results in country areas, so far as "Chronicle" reports showed, was in the Stawell and Ararat Circuit. In August, the Ararat people said, "We are now having 'Special services'. Our prayer has been, 'Wilt Thou not revive us again, that Thy people may rejoice.' Already 45 persons have come forward as penitent inquirers, most of whom have witnessed a good confession." (3.)

One month later, at Great Western, came the news, "Here for some time, partly owing to the removal of members and others from the district, we have had but little to report in church matters

during the last twelve months, however, several interesting conversions to God have taken place, the Church has increased, and the congregation become more settled. In consequence of this improved state of things, it was resolved a short time since to line the inside of the church, erect a porch, and paint the outside of the building." Tenders were called, and a tea meeting held to raise the funds. (4.)

The Clunes Circuit reported that forty members had left for other parts of the colony, because of the economic stagnation which was prevailing generally. If this had not occurred, the Circuit would have shown an increase in membership for the year. (5.)

Efforts to Encourage Special Prayer for Revival

For several years, the Methodists in Australia had been following a call by the Evangelical Alliance to hold, during the first week of January, a week of special prayer meetings for the outpouring of the Holy Spirit on churches around the world. The Alliance was a Fellowship having an international influence. These special prayer efforts were held widely through England, North America, and Europe, with some wonderful results.

Combined prayer meetings were held in the capital cities, and in some other locations. In New South Wales, some modest signs of revival flowed from efforts to support this combined prayer and these are mentioned in our chapter about revivals in that state.

Special prayer meetings were held in Melbourne in 1872, from which the following report came:-

"Week of Special Prayer. In accordance with the invitation of the Evangelical Alliance, the week commencing Monday, January 8th, has been devoted to special prayer throughout the Christian World. In a large number of the churches in Melbourne and its suburbs, special devotional services were held, in which the ministers of various denominations unitedly took part. Mid-day services were also held in the Assembly Hall, Collins-street. We understand that the excessive heat of the weather during the greater part of the week, affected the attendance at these services nevertheless, they have been seasons of very gracious influence, and have been well attended. Is it too much to hope, that the united earnest prayer arising from so many countries and hearts, throughout the world, will bring down showers of blessing?" (6.)

So far as can be gathered from information in the "Chronicle", NO revivals appeared in Victoria as a result of this special prayer.

But GREAT RESULTS appeared in other parts of the world.

"THERE has been a remarkable revival movement in all the Protestant Churches in the United States since the week of prayer at the beginning of the year. The *Western Christian Advocate* (Cincinnati) says:- 'Our revival department in the last eight or ten weeks has exhibited an accession to the Church on trial, within the bounds of our circulation, of some 8,000 or 9,000 persons' The membership of the M. E. Church South during the past year is reported to have increased about 50,000. If this be correct, the net increase for the year of the two Methodist Episcopal Churches, North and South, is about 107,000 members." (7.)

"REVIVALS IN AMERICA. - *The North-western Advocate* (Chicago) reports great spiritual prosperity in that section of the Church: 'Our hearts were never more gladdened than they have been during the past fortnight by reading of the wonderful revivals through the north-west. Many of them are marvels of spiritual power. The reports have been so numerous that we have been compelled, for some weeks, to divide them, placing part on the fifth page and part on the sixth page this too, after having made all proper abridgement. In some places, the Spirit of God seems to have swept utterly away prevailing scepticism, and to have leagued with Himself the maturest wisdom and the greatest social power of the community. In many places, the work has embraced chiefly whole families with their heads. Indeed, this is so often mentioned that it seems to be a characteristic of the present gracious outpouring. Let prayer and effort abound, for verily this seems the set time to favour Zion.'" (8.)

Perhaps it was the excessive heat of January in Victoria, as the report said, or there may have been other reasons. But the January idea just did not seem to work in Victoria.

A New Call to Prayer

In May, 1872, news of another call to share in a special week of prayer for revival appeared in a circular letter sent to the ministers of various denominations in Melbourne and some of the principal towns in the colony. It was also published in the "Chronicle"

The circular letter read as follows:-

"Reverend and Dear Sir,

Communications have been received from the Hon. Arthur Kinnaird, Doctor Merle D'Aubigne, and Doctor Duff, enclosing suggestions for a week of United Prayer, in May, 1872, by Christians throughout the world - similar to that held in December, 1869, at the time of the holding of the Ecumenical Council at Rome.

A small number of ministers and laymen, representing different denominations, met in the Assembly Hall, Melbourne, to confer together, as to whether any and what steps could be taken to enable those Christians in Victoria who might be so disposed to join their brethren in Europe and other parts of the world in a season of United Prayer.

It was resolved that meetings for prayer be held in some central place in Melbourne, about noon on each day, during the week commencing 19th May, and on the evening of Wednesday in the same week, and that the co-operation of ministers of the Gospel in Melbourne and other places be invited.

In accordance with the above, we have been requested to inform you that meetings for prayer will (God willing) be held in the Assembly Hall, Collins-street east, on the Monday, Tuesday, Wednesday, Thursday, and Saturday of the week commencing on the 19th May - the meetings to commence each day at half-past twelve, and last for one hour also that on the evening of Wednesday, the 22nd May, there will be a meeting for prayer in the same place, at half-past seven in the evening. It is hoped that all denominations will unite together in rendering the meetings as numerous as possible. We also beg to enclose you a paper containing the order of proceedings proposed for the meetings in Melbourne.

Should the above commend itself to your approval, we trust you will announce the intended meetings to your congregation on Sundays, the 12th and 19th May.

At the Conference it was also thought desirable that, besides the meetings in Melbourne, meetings for united prayer should be held, where practicable, in the suburbs of this City, and in the principal towns of the Colony and that the ministers in different localities be invited to communicate with each other in reference to the holding of such meetings.

Trusting that the foregoing will meet with your favourable consideration and co-operation, we remain,

Reverend and dear sir, yours faithfully,

M. H. Becher.

John C. Symons.

Melbourne, May, 1872." (9.)

The subject of prayer for the first day in the Assembly Hall was the outpouring of the Holy Spirit upon the churches world-wide. The subject for prayer on the second day was the need for unity and love. On the third day, the prayer was for the spread of the Gospel in all the British colonies, and for the defeat of Romanism in those places. The fourth day involved prayer for Europe. The fifth day encouraged prayer for mission work in other places, and the prayer for Saturday was for watchfulness, prayer and alertness, in view of the signs of the times. (10.)

This call to prayer was similar in many ways to the previous call, and, in Victoria, it was probably supported faithfully by many people. However, it seemed to meet with a similar LACK

OF SUCCESS, so far as obvious answers to prayer were concerned. No local, Victorian revivals of any significance in the Wesleyan churches were reported in the pages of the "Wesleyan Chronicle" during 1872.

United Methodist Free Church, East Collingwood, 1872

The Rev. George R. Cox reported in the Victorian UMFC periodical:- "On 21 April {1872} a gentleman who had heard Mr. Ross preach in the street, came to enquire the way to Zion. He was at the evening service, and came to the penitent form, where, after wrestling with God in prayer, the love of God was shed abroad in his heart, and he declared what God had done for his soul. The following week we held prayer meetings, when several were converted and on the week succeeding and for several weeks a prayer meeting was held in the chapel, every morning at six o'clock and again in the evening at half-past six o'clock, at seven o'clock those present went in a body singing through the streets, to collect strangers into the chapel.

When there, there would be a short pointed address or sermon and then a prayer meeting, and night after night some were converted. More than 50 persons have found the peace of God through these means, some young, and many aged, even to gray hairs. At the church quarterly meeting, held on June 11th, we added six full members to the church, with 32 on trial.

The good work is continuing, every Sunday evening one or more is set free. The chapel, which at one time was not half filled, is now so full that forms have to be placed in the aisle....." (11.)

1873

The source of new success, from an organisational viewpoint, came from the fact that in the next year the Australasian Wesleyan Conference took up the issue of special prayer, within its own sphere of influence. The decline in membership continued, and this showed up in the statistical returns the following January, when the Conference met. On the last day of the Conference of 1873, the following motion was adopted.

"WEEK OF SPECIAL PRAYER.

On the motions of the Revs. T. Buddle and E. I. Watkin, it was resolved - 'That the Conference deeply regrets the decrease of members in our colonial churches, as reported in our general returns, resolves that the week succeeding Sunday, 4th May, 1873, be observed through this Connexion as a week of special prayer, and directs the superintendents of circuits to bring the subject of a revival of spiritual religion in all churches before our people.'" (Fifteenth day of Conference, Monday 3rd February, 1873.) (12.)

(a.) Here, superintendents of circuits were directed to do something about it, throughout the Colony.

(b.) Furthermore, when the time approached, the editor of the "Wesleyan Chronicle" got behind the project in a very significant way.

Editorial Support

This support came in two forms. **Firstly**, in April, a substantial article on the subject appeared on page two. And, **secondly**, a lengthy quotation from a tract about prayer for revival was included. The tract reflected a high quality of spiritual life, and of intercessory prayer. This is not meant to imply that other good material on the same subject did not also appear, from time to time, or that these other pieces were of poorer quality. But these two editorial acts, and the quality of the two pieces, were very appropriate, at the time.

Indeed, some of the other articles bearing on the promotion of the work of God are of high quality. One such was the "Annual Address" from the 1872 Australasian Wesleyan Methodist Conference to all the church members throughout Australasia and Polynesia. It covered several pages, and was published in full in the March issue of the "Chronicle." (13.)

(1.) The first part of the "editorial support" for the special prayer effort, appeared on page two of the April issue. It sought to link the present need of Victorian Methodism to the general principle of the need for the outpouring of the Holy Spirit. The article is reproduced here in full.

"WEEK OF SPECIAL PRAYER.

Among the many important resolutions of the late Conference, perhaps the most important was the following:- 'That the Conference deeply regrets the decrease of members in our colonial churches, as reported in our general returns, resolves that the week succeeding Sunday, 4th May, 1873, be observed through this Connexion as a week of special prayer, and directs the superintendents of circuits to bring the subject of a revival of spiritual religion in all churches before our people.'

The past year has not been a successful one. Our congregations were never so large, our Sabbath-schools were never so well attended, but conversions have been few and far between and, neither by growth from within, nor by conquest from without, have there been many additions to our Church members.

The analysis of the District General Returns shows the following as the result of the last year's Labours:- In New South Wales, an increase of 15 members Queensland, increase 107 members Victoria, decrease 537 members South Australia, decrease 520 members Western Australia, decrease 9 members Tasmania, decrease, 41 members New Zealand, increase, 70 members.

As a Church, we have been accustomed to measure our progress by the number of those who meet in class. There were 915 fewer persons meeting in class in Australia, Tasmania and New Zealand, in the quarter ending September 30th, 1872, than were at the same period of the previous year. We admit that the class meeting does not measure the whole of our progress. There are many who are converted through Methodist instrumentality who do not meet in class. They were never so numerous as they are now. But the class meeting is a measure of our progress, though not a complete one and the fact of such a falling off in the number of our Church members must be accepted as a positive proof of a want of spiritual power among us.

No doubt the decrease in South Australia and Victoria may be partly accounted for by the 'leakage' caused by removals of Church members, arising from the migration of population. But, making all allowance for the loss by removals, considering that in Victoria and South Australia there are 513 churches, 106 ministers, 835 local preachers, 5477 Sabbath-school teachers, and more than 100,000 attendants on our services, we are forced to the conclusion that, spiritually, the past year has been one of decline, and not one of progress.

Various are the causes assigned for this decrease in our membership. Some find the cause in the pulpit. It is said that there is not that clear ring from the Methodist pulpit on the doctrine of entire sanctification as the privilege of the Christian, on eternal punishment as the doom of the impenitent, that there was some years ago. Others say that there is too little pastoral visitation that modern Methodist preachers need to ponder the remarks made by John Wesley, when, on visiting Newcastle, in 1772, he found fewer members than there were two years before - 'This,' he said, 'I can impute to nothing but the want of visiting from house to house, without which the people will hardly increase either in number or grace.'

Some find the cause of decline in the fact that some of the leading laymen of our Church, to whom God has given wealth and social position, do not give personal service, but content themselves with giving merely pecuniary support to the Church. Others attribute our declension to the worldly conformity of many of our members in dress and amusements. There are some who assert that we have been priding ourselves too much on our Church organisation, that we have been 'sacrificing unto our net,' instead of remembering that it is 'God who gives the increase.'

There is, no doubt, more or less truth in all these suggestions, but whatever may be the causes of our want of progress, we are sure that the Conference has taken the only course to bring about a better state of things, in deciding on a week of special prayer.

Our Church has not lost its belief in the power of prayer. A 'philosophy, falsely so called,' may tell us that prayer is useless. We *know* better 'We speak that we do know, we testify that we have seen.' The experience of thousands of our Church members in this land finds expression in the language of the Psalmist - 'I love the Lord *because He hath heard my voice and my supplications.*' The history of our Church is rich in records of religious revivals, which were preceded by periods when 'prayer had been made, without ceasing, of the Church unto God.'

There is no Christian Church that more readily adopts Tennyson's words than ours, -

'More things are wrought by prayer
Than this world dreams of.

* * *

For what are men better than sheep or goats,
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them friend?'

We need a revival. To quote from a pamphlet recently published by a Methodist member of the British Parliament, - 'We want revivals. We must have them, rich and gracious outpourings of God's Spirit among us - revivals in which, overwhelmed by the power of the Spirit, scores and hundreds shall fall down and cry for mercy. They will come if we only wrestle for them in prayer, and with ceaseless work labour in God's cause.'

We may hope for a great revival. The Rev. W. Arthur said, at a meeting in London, a few weeks since, - 'He believed that they never were, as a people, in such a position as at this moment for a great and wonderful revival of religion. They never had such an amount of raw material - unconverted hearers of the Gospel.' That is as true of Australasia as it is true of British Methodism. We never had so many under our influence - so many needing conversion in our congregations.

We appeal to the readers of the *Chronicle* to come up to the help of the Lord. Let there be special prayer for those who *preach*. There is more in the proverb 'Like priests, like people,' than some are disposed to admit. Very much depends upon the spiritual tone of the preachers, itinerant and local. If their souls prosper and are in health, the congregations to whom they minister will glorify God in them.

Pray for those who *teach*. Sabbath-school work was never so important as it is now. Pray for those who are *taught*. One of the great wants of many of our societies is the want of converted youth and maidens. Let there be special prayer for those who have *wandered away from our Church*. The land is full of those who know the bitterness of a backslider's experience. Pray to Christ to heal their backslidings, and restore to them the joys of His salvation.

There are nearly a thousand Methodist Churches in Australia, Tasmania and New Zealand and if, in the week succeeding Sunday, May 4th, the voice of earnest, believing, persistent prayer and supplication ascend to heaven from all these sanctuaries, God will avenge His own elect. Young men and maidens, old men and children, will be converted. 'The Lord shall comfort Zion, He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord joy and gladness shall be found therein, thanksgiving, and the voice of melody.'

We commend to our readers the extract from the admirable tract of Dr. Jobson, on the 'Want of Methodism,' which appears on page 58." (14.) (In both cases, the article has been broken up into paragraphs for easier comprehension. Emphases are in the original)

"The Want of Methodism at the Present Time."

(2.) Despite what is for us a difficult writing style, Dr. Jobson's tract, 'The Want of Methodism at

the Present Time.' sounds a call to a greatly enriched life of intercessory prayer, and should, I think, be viewed as a truly great piece of spiritual and devotional writing. Again, what was published in the "Chronicle" is produced here in full, although it was only an excerpt from an original publication.

"THE PRESENT WANT OF METHODISM.

THIS is what Methodism wants at the present time - *united, importunate, persevering prayer.*

Prayer such as John Welsh, of Scotland, offered, who was accustomed to rise at midnight to pray, and in a cold winter's night wrapped in plaid around him, praying on until morning. Prayer such as one of a former generation offered who wrote in his diary on a certain date, what surprises us of the present degenerate age: 'Prayed this day two hours less than usual.' Prayer that does not bow down man in mere form for a few minutes, to offer petitions which are forgotten as fast as they are delivered but which shuts the door of the closet when entered, that the suppliant may remain to plead with God in the secret place of His pavilion. Prayer that swells beyond formal expressions into groaning agony that cannot be uttered. Prayer, not always loud and vehement in sound, but which intensifies all inward feeling, and so fills the soul with urgent desire that it lingers and supplicates long at the Divine footstool. Prayer that shall bring working men and women of business from their labour, their shops and counting-houses at noon-day, to seek God's blessing and salvation upon themselves and families.

Prayer such as was offered a few years ago in New York, when merchants, tradesmen, and pious men and women, assembled at mid-day in Fulton-street, and presented before God united and agreed petitions, which were so signally answered in the conversion of relatives, friends and neighbours. When reprobate sons in different vessels, far apart on the high seas, were convinced of sin, and led to seek mercy from God on the very day, and at the same hour of prayer. When notorious sinners in the outskirts of the city, who had so demoralised the district in which they lived by profligate wickedness that it had obtained the ominous designation of 'Hell's Corner', became speedily so changed, through the conversion of its occupants in answer to prayer, that it was named 'Paradise'.

Prayer such as was witnessed in a revival in Scotland, of which it was affirmed, that prayer had such mighty hold upon the people, that if it had been published for their favourite preacher, Dr. Chalmers, who was then in the full flight of his popularity, to preach in the Church, - and announced that a public Prayer-meeting was to be held in the Town Hall, at the same time, the favourite preacher would have been forsaken, and the Prayer-meeting crowded.

Prayer such as the holy woman had, who had pleaded with God for the revival of His work in the Church to which she belonged, until she could bear the burden upon her devout soul no longer, and she went to her minister in tears, exclaiming that if the Lord did not pour out His Spirit and save the people, she must die.

Were prayers like these - fervent, importunate, agonising prayers - to pervade Methodism, what a blessed change would speedily come over it! How soon should we have gratefully to exclaim, 'The winter is past, the rain is over and gone the flowers appear on the earth the time of singing birds is come, and the voice of the turtle is heard in our land.' If ministers were to give themselves to prayer, as required, as well as to the word if their sermons were prayed over, in preparation, prayed through before delivery, and prayerfully preached and if the people were to strive and help together with them in their prayers, so that preaching and ministrations should be amidst the mingled breath of united supplications, what difference of character, and of effect, would appear in the sermons preached, and in the ministrations performed.

Clothed with the power of the Spirit, sermons would sound, not stale and lifeless, but fresh and startling as voices from the eternal world. How solemnly joyous would be our public assemblies! and how changed would be the entire aspect of our church associations! Instead of gathering as mourners, to lament our low and lifeless condition, we should meet together joyful before the Lord. Then should our Zion, no longer sit Rachel-like, weeping for her children because

they are not, but at the Divine call, should arise and shine, her light being come, and the glory of the Lord having risen upon her. Then, attracted by the appearance of the Church in her beautiful garments, rising youth, and they that are immediately around it, would join themselves to it, saying eagerly, 'We will go with you, for the Lord is with you.'

When the life of God is fresh and strong within the soul, there is no reluctance to Christian fellowship. Joyful with the experience of saving grace, the exclamation is now, as of old, 'Come and hear all ye that fear God, and I will declare what He hath done for my soul.' Then there is earnest desire to know all that can be learned from the religious experience of others, of the Holy Spirit's work in the hearts and lives of regenerate men, and of the seasonable help and blessing to be obtained in the time of temptation and trial. But, when spiritual life is low within, and there is little or no progress in the knowledge and service of the Most High, then there is no desire to communicate to others, or to say anything upon the state of the soul. Then objections are started and urged against meetings for Christian fellowship, and a looser state of Church recognition and association is pleaded for. The richer and fuller baptism of the Holy Ghost, to be obtained in answer to prayer, would render class meetings, love feasts, prayer meetings and week-night services joyfully welcome. And then, as at the beginning, when the followers of Christ continue steadfastly in the Apostle's doctrine and fellowship, and in the breaking of bread, and in prayers, fear and wonder shall come upon all around, and there shall be added to the Church daily such as shall be saved.

Blessed period! when the Lord shall thus comfort Zion, and when he shall thus comfort all her waste places. That period will have arrived when the Church prostrates itself before God in united, earnest and believing prayer, and not till then. We may have organised agencies, adjusted systems of doctrine and discipline we may have chapels, schools, ministers, local preachers, leaders, and liberal subscriptions and donations, to any extent but unless by prayer, ministers and people take hold on God's strength, all will be spiritually helpless and vain. If, on the other hand, ministers, stewards, local preachers, leaders and members, give themselves to prayer, and continue instant in it - not for one week only at the beginning of the year, but during all weeks throughout the year - resolving to allow God no rest until He make Jerusalem a praise on the earth, then shall He arise, He and the ark of His strength, and declare that the time to favour Zion, yea, the set time, has come. Then shall there be 'showers of blessing,' 'floods upon the dry ground' and then, when the Spirit shall be poured upon us from on high, the scene of barrenness and waste, as now lamented, shall be changed into that of fertility and strength - 'The wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest.'

If this great want of prayer to God for the exertion of His saving power among us be supplied, all attendant benefits desired will be realised, and Methodism will be prepared of the Lord for higher service in the Church, and more extended achievements in the world than has ever yet been known. On every side, and in every region, both at home and abroad, its help is needed and called for and with its enlarged and enlarging means and opportunities, it shall go forth blessed of God, and made a blessing.

It is not, however, for the enlargement and honour of Methodism only, that we must thus strive together in our prayers. It must be for the glory of God, and the salvation of men. If ministers seek the Holy Spirit's power to increase their own reputation as effective preachers, - and if our people seek increase of Church membership merely to roll away reproach, - then the spirit of godly sincerity is lacking, and the Divine blessing will not be vouchsafed. Methodism must continue to be viewed as *the work of God* if it is to prosper, and its purpose must be, as at the beginning, 'to spread scriptural holiness through the land.'

If it seek only, or mainly, the glory of a name, or the aggrandisement of a sect, it will soon appear forsaken of God and be left to fall into ruin under its own weight of accumulated instrumentality. But sustained and carried on, as in past times, with godly motives, and with entire dependence on the Holy Spirit, it shall prosper abundantly.

Who is on the Lord's side? is now the practical inquiry. Who will separate himself from the world, and from all that hinders approach to the mercy seat and, bowing himself in believing prayer

to God, join himself to those who will perseveringly seek the saving presence of the Holy Ghost to render effectual the means and agencies of salvation employed among us? Who will begin this work of prayer at once, and urge others to unite in it? Who that duly ponders the responsibility attached to profession and place in the Church dare refuse this personal service for the increase and prosperity of the work of God?

Methodists of former generations were wont to devote the noontide hour of Friday in each week to united intercessory supplication. Without esteeming one day better than another, let as many among us as are likewise minded, thus improve this hour of Friday in each week. May the God of our fathers fix the resolve for this steadfastly in the hearts of thousands, and lead us all to it. AMEN." (15.)

Results of the Wesleyan Week of Special Prayer

For the year 1873, which was the first year of the Wesleyan effort in Victoria at having its own special prayer, the results were mixed. The "Wesleyan Chronicle" published a long series of reports from many circuits about what they did, and what happened. The reports in the May issue came from Wesley Church, North Melbourne, Carlton, West Melbourne, Brunswick-street, St. Kilda, Geelong East, Albury, Beechworth, Castlemaine, Clunes, Daylesford, Echuca, Kyneton, Maldon, Mortlake, Tarnagulla, Walhalla, Terang, Warrnambool and Williamstown. There is also a lengthy report about a camp meeting held in the Portland Circuit. Other reports followed later.

In these May reports, many circuits had special meetings for prayer, and found that the church members were blessed, their dedication and desire for holiness increased, but only a few conversions occurred. In some cases, no conversions occurred at all, in direct link with these special gatherings. Other circuits experienced more obvious blessing, and saw numbers of conversions.

We can speculate that perhaps God was refining His people. Perhaps He was testing their resolve to pray, in an effort to show how much they really wanted His blessing.

As an example of the range of these reports from circuits, consider the following:-

"Carlton. We have lately joined with our Christian brethren in the week of special prayer. Although no very striking results have as yet manifested themselves, yet we know that much spiritual good has been accomplished. Many of our people have been led to personal examination, some to humble themselves before God, and most have sought and found a quickened and happier religious experience."

"St Kilda. The services held in this circuit during the week of special prayer were well attended, and have been seasons of great spiritual good. At Mount Erica, last Friday evening, three penitents sought and found pardon. These are the only conversions that came under our notice during the week. We are holding special services this week at St Kilda and Prahran. At the latter place last evening the answer to prayer came. It was a time of unusual spiritual power. There were ten penitents, most of whom were able to rejoice in God as their reconciled Father."

"Albury. Our meetings passed off quietly. The members are, however, being quickened, and last night, at a tea and fellowship meeting, there was more feeling than we have had for months. We hope next month to be able to speak of the wondrous works of God amongst us."

"Castlemaine. Noon-day and evening prayer meetings have been held throughout the week in Campbell-street Church, Castlemaine, and week evening prayer meetings at Campbell's Creek, Chewton, Fryerstown, Muckleford, and Wesley Hill, and in other parts of the circuit. Some of these meetings were fairly attended - to say they were well attended would be misleading. Beyond the comfort and encouragement of those of our members who attended them, we know of no special results. In two instances anniversary services interfered."

"Geelong East. Prayer meetings were held in nearly all the churches in this circuit during the week succeeding 4th May. At Yarra-street it was a week of special grace. The Lord poured out on his people the spirit of grace and of supplication. Mid-day prayer meetings were held alternately

in Yarra-street, and at the Newtown Church, in the Geelong West Circuit. Some of the times of refreshing enjoyed in those mid-day prayer meetings will never be forgotten. On the Friday evening at Yarra-street, there were some indications of good - several seekers after salvation. It was resolved to continue the services for another week. On Sunday evening, at the prayer meeting after the service,, the cloud of the Divine presence broke in blessings on our heads. The communion rail was crowded with penitents. Nearly a score found peace with God, and went home rejoicing. The services of the week have been crowned with God's blessing. Every night there have been penitents. Last night (Wednesday,) there were thirty anxious inquirers, the majority of whom found peace. Young men and maidens and children, have received the Holy Ghost, and we are hoping to see 'old men' seeking the Saviour." (16.)

The June issue of the "Wesleyan Chronicle" contained several more reports about the special meetings in other places, and more details about the special meetings in Geelong. These had been continued through the month of May, and there had been people enquiring after salvation most nights. Conversions had also occurred at South Geelong, Freshwater Creek, and other places. (17.)

The July issue reported signs of revival from the **Ballarat** Circuit. These were noticed in the business of the quarterly meeting, held on 25th June. After the quarterly meeting, in the evening, the ministers and local preachers met for consultation and prayer. "It was a preachers' fellowship meeting, in which each recounted his experiences in the work of preaching the Gospel, and at the close all partook of the memorials of the Saviour's death. It was a time of heart-searching and consecration, and will not soon be forgotten. The special services in the Lydiard-street church have been greatly honoured of God. During the past week about one hundred conversions have been recorded, and still the work goes on. Many of the young people of our Sabbath-school were among these triumphs of divine grace. At *Sebastopol* - Pleasant-street - and also at Rubison-street - souls have been saved and it is our earnest prayer that the whole circuit may be baptised from on high." (18.)

North Melbourne, 1873

North Melbourne was part of the same circuit as Carlton and Wesley Church, and had the largest Sunday School amongst all those in the Wesleyan centres in Melbourne. (724 pupils on the roll, with 186 over fourteen years of age.)

"The revival at North Melbourne began during the week of special prayer, which was marked by great spiritual earnestness and power. Many members of the Church, humbled by a sense of unfaithfulness, and awakened to a consciousness of spiritual loss and declension were drawn out to renewed and entire consecration to God. This mood of spiritual contrition and renewed dedication is always one which fits the Church to be used by the Holy Spirit in the ingathering of souls. It proved so in this case. By a sort of moral contagion the feeling spread through the congregation, and night after night fresh penitents came forward to seek for mercy. The meetings, which were continued during the week, were characterised by great seriousness, and an entire absence of excitement. Appeals of a very earnest and affectionate, but very simple, character were made by one or other of the circuit ministers each evening, and were accompanied by a signal degree of spiritual power. The North Melbourne Wesleyan Church is happy in the possession of a very large and noble Sunday-school a special service of a very interesting and successful character was held in it every afternoon, for some six sabbaths in succession, numbers of the senior scholars presenting themselves as penitents at each service. Altogether, over eighty persons have been added to the Church. The special services are past, but we have had conversion at nearly every ordinary service since, and we are trying to realise the ideal of the Apostolic Church, when there were added to them daily such as should be saved." (19.)

Richmond Circuit, 1873

"We have been favoured by the Great Head of the Church with a gracious revival of religion in this circuit. The impulse was first given in connection with the week of special prayer, appointed by the Conference. It was evident that God had heard and answered the prayer of his people on that occasion, and it was determined to seize the first opportunity for holding another series of special services in various parts of the circuit.

Church-street. - The services commenced here on Sunday, 20th July, and were continued for four weeks without intermission. As they proceeded, the interest and feeling of the people manifestly deepened, and many, night after night, were awakened to a sense of sin, and earnestly sought salvation. The meetings were characterised by the greatest decorum and solemnity, with, perhaps, a little too much of sedate reserve for such a time.... Many members of the church made it an occasion of fresh consecration to God, and others, who had long lived without a clear sense of acceptance, now specially sought and found it. Some who had wandered sought restoration. Parents rejoiced over their penitent sons and daughters, and Sabbath school scholars and teachers bowed together at the communion rail, pleading for mercy. Children and adults, of various ages, up to grey hair, are included in the number of the saved. With some there seemed to be extreme difficulty in coming to Christ, while others, by a prompt and ready acceptance of the Saviour, stepped in before them, and were saved. On Monday, the 11th instant (August), after three weeks, during which the services gave no sign of abatement in power or blessing, a society tea was held, when the new converts and penitents were collected together, suitably advised and directed, and appointed to classes. It was a time of joy and thanksgiving. The services were continued throughout the week, ending in a fellowship meeting on Saturday night." (20.)

At the **Hawthorn** Church, in the same circuit, the start of a movement took place on Sunday evening, 27th July, when a sermon on the words "What must I do to be saved?" produced a profound effect. It was from this point "that sinners began to come forward, seeking salvation, and they have been coming ever since. Night after night, as we bowed before the Lord in prayer, a blessed influence has rested upon us, and penitents of all ages, from childhood up to mature age, have taken up their cross, confessing their sinfulness, and calling upon the name of the Lord. Under that gracious influence, those who came to mock have stayed to pray. Hard hearts have melted stubborn knees have bowed eyes, all unused to weeping, have poured forth the tears of Godly sorrow for sin and the people of God have sung songs of rejoicing because of the manifest tokens of His presence in their midst. Amongst the older boys and young men of our congregation has the good work had its most marked success and not a few who had caused the most anxiety, more by their unmanageable exuberance of youthful spirit than by any real vicious tendency, are now ranged on the Lord's side." (21.)

At **Hoddle Street**, the outbreak of revival followed a slightly different pattern. "Special services commenced in this place, on Sunday, 10th August and our people were greatly encouraged by the gracious influence attending them through the week, but no special results appeared till the Sunday following, when a good work began. In the afternoon among the Sabbath-scholars, and in connection with the evening service, the Holy Spirit brought out his work. Thirteen and fourteen persons, principally adults, came forward seeking mercy, most of whom found the blessing of pardon before the close of the meeting. This is but a beginning here. The whole of this good work bears indubitable evidence of being the genuine result of the Holy Spirit's agency, searching the inmost of the mind - revealing its sin - subduing its rebellion, and leading to intelligent faith in Christ as a present Saviour. Therefore, glory to God alone." (22.)

A longer report about events in the **Ballarat Circuit** also appeared on the same page.

Carlton (Wesley Church Circuit.), 1873

Two weeks of special meetings were held here, which resulted in about forty conversions.

"The first convert was an old man, for whom his wife had prayed for twenty years. Many were the senior scholars from our Sabbath-schools, and the children of pious parents." The person who wrote the report thought that the pool of unconverted people related to that church had been fully utilised, and was hopeful that the result of the revival would be a keen team of workers to reach others outside the church in the community at large. (23.)

Berwick Circuit, 1873

In 1873, the Rev. E. B. Burns was appointed to this circuit. He was not able to take up his appointment because of deteriorating health, which led, within a few months, to his death. The President of the Conference filled the vacancy by taking a student from Wesley College to man the appointment. The student's name was E. Orlando Knee. It was this man who was used by God in the revival which visited two churches in this circuit, Frankston and Hastings. This visitation occurred in two ways, quite different from each other, and also different from what happened in the other Melbourne circuits.

"At our last quarterly meeting it was resolved to hold special services throughout the circuit as soon as the fine weather should set in, accordingly arrangements were made for commencing the special services sometime in September, but providentially our arrangements have been upset, and we have had to commence them sooner than we anticipated. On Sunday, 20th July, the funeral sermon of Mr. John Renorf was preached, and that night the long-prayed-for blessing came, and we had the droppings of the shower. On Monday night the people crowded up to the usual preaching service, many strangers to Christ the formal sermon to believers was thrown aside, a short practical address given, and then we went at once to the prayer meeting, and that night three were set at liberty. It was then thought advisable to continue the services throughout that week and the week following this was done, and we have realised in an especial manner God's presence and blessing. Though the nights were dark and the distances great, yet the people gladly wended their way to the house of prayer, and sought a blessing for themselves and others. If space permitted we could tell of some remarkable cases of conversion, and still more remarkable answers to special prayer. Many who came to the house of God to mock and scoff at Divine things have been among the first to cry for mercy, and are now rejoicing in a Saviour's love."

"Hastings. - Special Services. - The Special Services have been productive of much good, although in a somewhat different manner to those at Frankston. Our cause here has been torn asunder by internal dissension, and as 'a house divided against itself cannot stand,' so our cause at Hastings, having been for a long time divided against itself, was fast falling away. But the people of God determined that they would not stand in the way of a revival of the work of God prompted by the Good Spirit they buried their little differences, and went in, heart and soul, for a revival of the work of God. Night after night we tarried in the house of prayer, and still no blessing came but on Thursday night the long-prayed-for blessing came, and God's people went on their way rejoicing.

On the following Sunday, 10th August, there was a still larger manifestation of the Divine presence, some gave their hearts to God, but many left under deep conviction for sin. Altogether the services were continued for a fortnight souls have been saved, many who were never seen in the house of God before have been induced to attend, some who left us have returned, and are actively engaged in working for God. God's people have been quickened and revived, and all have determined to consecrate themselves afresh to the Lord, and live more than ever for His glory." (24.)

Drysdale Circuit.

A very brief report on the next page said that, at Paywit, they had held special services recently, with encouraging results. "The glory of God filled the sanctuary, and new converts are

witnessing for Christ." (25.)

Ararat Circuit, 1873

"We have to record an interesting revival of the work of God in this place during the last quarter. In answer to persevering believers in prayer, God has visited Zion. In connection with the ministry of God's Word there have been striking cases of conviction and conversion." (26.)

Sandhurst, 1873

A subsequent history of the various Wesleyan churches in the Bendigo area (published in 1901) mentions "a great revival" which affected several of the Bendigo churches, and then swept generally through the whole Sandhurst area, in 1873. (27.) This revival is not mentioned in the "Wesleyan Chronicle."

Review of Events in 1873

By casting our eyes back over the events described in the last few pages, we can see that, at least in Victoria, the call to special prayer which was supposed to happen early in January had fallen into disuse, or was not focussed upon in such a way as to produce a result.

The same applied at first to the second call, which was supposed to happen in May 1872.

It was only when the Conference as a whole officially supported the call to prayer which was held early in May, 1873, that the situation began slowly to change. It does not seem to have changed quickly, but, over the following few months, some wonderful movements of the Spirit took place in various locations.

Because such interesting answers to prayer took place in this way in 1873, the Victorian Wesleyan Conference held at the beginning of 1874 took up the same proposal again.

1 8 7 4

Perhaps the most noteworthy reports about revivals during 1874 which appeared in the "Wesleyan Chronicle", as well as in several other denominational publications around the country, were the lengthy descriptions of marvellous revivals occurring in England and Scotland. These revivals seemed to begin largely in the meetings being held in Edinburgh, and other places, by the American evangelists, D. L. Moody and Ira D. Sankey. But, soon there were outbreaks of revival in many parts of the British Isles, and reports of these reverberated around the world-wide Christian community. Many people began to pray for similar events to happen in Australia, just as there was similar prayer in many parts of the world.

So far as Australia is concerned, there do not seem to have been any revivals which happened particularly as a result of this inspiration from "home". But the influence of these "home" revivals had an undoubted effect every time anyone here thought about the local need for revival, as we shall see.

The Call to Prayer in 1874

The Wesleyan Conference, meeting in January of 1874, had their normal "Conversation on the Work of God", and bemoaned the obvious decline in full membership which was continuing

from the previous year, and which the revivals of 1873 had not been strong enough to overcome.

The April issue contained editorial support for this call to prayer, in much the same way as had happened in 1873.

"WEEK OF SPECIAL PRAYER.

Our readers will remember that at the recent Annual Conference long and anxious consideration was given to the 'State of the Work of God' within our Church. A large decrease was reported in our membership, although in all other respects the statistics presented were satisfactory. As the result of this 'conversation' the following resolution was adopted, and ordered to be printed in the Minutes of Conference, viz.:-

'Resolved:- After a long and prayerful consideration of the State of the Work of God, we record our thankfulness to God for the gracious visitations which have been vouchsafed during the past year to many of the circuits pertaining to the Conference. At the same time, we feel that the decrease in the membership of our Church, although to a large extent accounted for by the removal of valuable members to new settlements, calls for humiliation before God, and renewed devotion to His service, on the part both of ourselves and the office-bearers and members of our Church.

We direct that the first week of May be appointed as a week of special prayer throughout all our circuits, and that the superintendents of circuits shall endeavour to secure the hearty co-operation of the office-bearers and members of our Church in their respective circuits in the services of that week, as well as in those of the usual character. We also direct that special attention be given to the young people of our congregations, and that their early conversion be specially sought."

After discussing further aspects of this matter, the editor went on to say - "We do not know what arrangements are being made for carrying out the direction of the Conference for 'special prayer' during the 'first week of May'. Each circuit will of course make its own arrangements. The signs of the times in Great Britain are encouraging. In Edinburgh many thousands have professed conversion in connection with the labours of Messrs Moody and Sankey. Similar results are taking place in other towns of Scotland while in our own church at Newcastle-on-Tyne, Bristol, and other places, encouraging religious movements are taking place. Let us with fervent prayer, simple child-like faith, and full personal consecration, enter upon the coming services, and God will send upon us, and His whole Church, showers of blessings." (28.)

This article in April was followed by more lengthy information about the English revivals, including news about revivals in Methodist centres. The May issue had a special editorial about them, and five pages of news, all in the normal small type. The June issue contained a special four-page "Revival Supplement."

But, of course, the May issue contained the first rash of reports about what had happened in some of the circuits during the week of special prayer. These bits of news came from Wesley Church, Carlton, North Melbourne, Brunswick-street, Emerald Hill, St. Kilda, Ballarat, Clunes, Daylesford, Kyneton, Maldon, Mortlake, Portland, Preston and Heidelberg, Sale, Sandhurst, Sunbury, Tarnagulla and Dunolly, Walhalla, Wangaratta and Warrnambool.

These reports followed the same pattern as the previous year. In some circuits, the prayer meetings were times of refreshing amongst the Christians, but only a few conversions occurred, if any. In some instances, the meetings were not very well attended for one reason or another. In other cases, signs of revival were evident, and there was ardent desire for greater things. (29.)

Drysdale Circuit

The June issue contained several interesting pieces of news about revival efforts. "We have 'glad tidings of great joy.' During the last five weeks we have had very successful special services. Mr. Burnett conducted the meetings for eight days. Eighty-five persons have taken a public stand for Christ., most of whom have witnessed a good confession. Some members have received the higher blessing of holiness, and many others are earnestly seeking it. This blessed revival is

extending to other parts of the circuit." (30.) A later report from this circuit appeared in the August issue, and is referred to below.

There were several other references to Matthew Burnett preaching in Victoria again, in Ballarat, and in the Scarsdale and Linton Circuit, having returned from his recent trip to England. The June issue also contained a report from the Geelong West Circuit, mentioning results from the week of special prayer, in which quite a number of conversions had occurred.

Avoca Circuit

"For weeks past we have been favoured throughout this circuit with signs of an approaching revival of God's work. These signs were an increased attendance at the various week-night services a more decided and livelier tone in the life and religious experience of our members together with a generally expressed desire for, and belief in the approaching work of the Spirit."

After the evening service on May 31st, there were four penitents who found relief for their concern in Christ. "Special services were commenced on the following evening, at one of our country appointments, Percydale, and continued throughout the week the result of such services being, that twenty-three persons professed to have obtained pardon and peace through believing in Jesus." These services were to be continued in the coming weeks, in other locations around the circuit. (31.)

The July Issue of the "Chronicle" contained one and a half pages of news from the English and Scottish revivals. It also had an update from the Avoca Circuit "We closed our last report from this circuit with the expressed desire for 'showers of blessing,' this desire has now ripened into a realised fact. We have been conducting special services at the following places throughout the circuit, with the undermentioned results." At *Homebush*, saints had been quickened, and sinners converted. At *Natte Yallock*, sixty-two persons handed in their names as having been converted. "At the close of this series both minister and leaders were unanimous in the opinion that it was a genuine work of the Holy Spirit, and the most remarkable they had ever witnessed."

Avoca was the head of the circuit, and was the leading place, so far as finance, numbers, intelligence and respectability were concerned. But the congregation there was one of the weakest, with respect to "working, praying men." So, the meetings were started in Avoca with particular awareness of dependence upon God, and that God would honour the workers, even if they were few.

"We are now in our second week of services at Avoca, and have indeed had a glorious time. Already between forty and fifty persons have professed to obtain the blessing of pardon." The style of the services was identical to that of a normal Sunday service.

At that stage of the meetings, over 150 persons had handed in their names as having been converted to Christ. "The character of the converts has become more varied since we last reported the work. The list now includes the old man and woman of sixty-five and seventy-three years down to the girl and lad of fourteen and fifteen summers. In some instances whole families have been brought to the Saviour, including father, mother, and several sons and daughters, who have reached manhood and womanhood. In more than one case a grandfather was seen in penitent sorrow kneeling beside a weeping grandchild. The most glorious feature in the whole movement, however, is the fact that every *agency* seems to be hidden and forgotten, and none but Jesus is exalted or praised." (32.)

Echuca Circuit, 1874

"For some time past a gracious work has been going on here. Special services have been held every night for the past fortnight, with results which call for deepest gratitude to God. Many have been led to decide for God backsliders have returned to the good old ways believers have been greatly quickened, and the spirit of believing prayer has been poured out. The services are being

continued the gracious influence is still extending, and in humble confidence and hope, we expect greater things than these. To God alone be all the glory." (33.)

Sandhurst Circuit, 1874

"We are being favoured in this circuit with a most blessed revival of the work of God. At *Eaglehawk* special services have been held for several weeks in succession, and it is believed that in connection with those services, at least thirty persons have been converted. At *California Hill* the work has broken out with a delightful spontaneousness and power. Within a fortnight more than a hundred persons, varying from fifteen to sixty years of age, have 'just given their own selves to the Lord...' Besides these, a whole host of children in the Sabbath-school have been making their way to the cross of the Saviour."

"At *Long Gully*, the revival services are now in full vigour." Many conversions had occurred. The same results had been seen at *Forest-street*, at *Bridge-street*, and at *Huntly*. "The new converts have shown themselves exceedingly active in seeking the salvation of others., the piety of the old members has been wondrously quickened, the latent talent of the Church developed, and each officer and member ready" to serve the Lord more fully. (34.)

Stawell and Ararat Circuit

"*Stawell* - Since the week of special prayer, held in accordance with the resolution of the last Conference, there has been a gracious revival of religion at Stawell, the services have been continued for several weeks, during which God's people have been much refreshed by His presence, and many led to seek purity of heart, at the same time the cry of the penitent has been heard and the rejoicing of new born souls. Numbers of the scholars in the Sabbath-school have given their hearts to Jesus, affording in a majority of instances a clear evidence of a change of heart. Backsliders have been reclaimed, and a spirit of enquiry is found on every hand. The great Head of the Church is confounding those who deny the efficacy of prayer, and we have often been compelled to exclaim, 'O wondrous power of faithful prayer!'"

At *Ararat*, Matthew Burnett had been involved in laying the foundation stone of a new church, on Monday, 25th May, as well as preaching to very large congregations on several days in both Ararat and Stawell. (35.)

Maryborough Circuit, 1874

"We are thankful to be able to report progress in this circuit, for while God has been blessing others He has graciously remembered us. At Chinaman's Flat principally, during the last few weeks, the power of the Lord has been present to wound and to heal. From thirty to forty have sought and found peace with God, and we are expecting other parts of the circuit to be visited with showers of blessing." (36.)

Brighton Circuit, 1874

"A revival state of religious feeling and life has taken place in two or three societies of this circuit. This is the most marked in Brighton and Moorabin, where some interesting cases of conversion have occurred, and where the Church members have sought a deeper piety, and have manifested greater activity and zeal. To strengthen and extend this work of the Holy Spirit, special services were held, at which some ministers from other circuits and of other denominations kindly

assisted, and in which the local officers and members heartily joined. These meetings were times of great blessing, were attended by the awakening, converting and sanctifying power of the Spirit of God and have resulted in the union of many souls with Christ. We record this with grateful praise to God, and are looking for further manifestations of His saving grace." (37.)

Drysdale Circuit

"The blessed work of revival in this circuit is deepening and widening. In addition to Drysdale, special services have been held at Newington, Portarlinton, East Bellarine, and Queenscliff and at each of these places many have been converted, and some believers have been entirely sanctified. This week (12th July,) services are being held at East Bellarine, and Queenscliff our churches are crowded, and nightly there are fresh cases of conversion. Altogether, in this circuit, during the last two months, not counting members of society, one hundred and fifty persons have taken a public stand for Christ - this *includes* the eighty-five mentioned in our last report. Many of the services have been conducted by Mr. Burnett, and the others by the superintendent of the circuit, and Mr. James Smith, a noble veteran from Hobart Town, and our own self-denying local preachers." (38.)

One month later, extra detail was provided.

"We stated in our last report our belief that God would do *greater* things for us. This has been realised. The holy unction, especially at East Bellarine, was such as to astonish the most sceptical, and all have acknowledged the work to be of God. The total number of those who have taken a public stand for Christ is 200.

We desire to record that the origin of this revival may be traced back to the gradual improvement of the Church and the superintendent of the circuit referred to this improvement at the quarterly meeting, held 6th April. The members of that meeting unanimously resolved to co-operate in any special efforts that might be put forth. A preliminary week of prayer was at once held at Drysdale, and such was the spiritual influence that it was announced that three weeks of special services would be held, to commence on 3rd May. It was then ascertained that Mr. Burnett was in Geelong, and his help was secured. He was in the circuit at various times, making a total of about four weeks, and conducted services in most of the places where the revival has been experienced. During the rest of the time, amounting to eleven weeks, the services were conducted by the superintendent, Mr. Smith, of Hobart Town, and our own local preachers, as mentioned last month. The friends state that this is the most extensive revival that has ever taken place in this circuit. The Lord has been mindful of us. He has blessed us. (39.)

Scarsdale and Linton Circuit, 1874

"We thankfully report a gracious revival of God's work in our circuit. At *Newtown* special religious services have been held nightly for two months, during which time there have been many blessed outpourings of God's Spirit scores of penitent souls have come forward as seekers of salvation and have professed to find peace with God. The good work had its commencement when Mr. M. Burnett was visiting the place to preach anniversary sermons, and on that occasion, as well as on a subsequent visit of a day or two, the members and office-bearers of the Church received a gracious quickening from on high.

At *Italians*, the Word has been preached with great success. The Gospel has proved the power of God to the salvation of many. Backsliders have been reclaimed, careless sinners arrested and converted, whole families brought to Jesus. Now, where a few months ago we had only two members, we have two large society classes.

Brownsvale has also been visited by a gracious awakening by the Spirit of God between twenty and thirty, who a few weeks ago were living in sin, have had their hearts broken by

repentance, and have come to Him who alone can bind up the broken-hearted. At *Smythesdale*, though there has not been any general move, several souls have within the last week or two found God." (40.)

The quarterly meeting, held on 1st October, reported an increase of 104 in people on trial for membership.

The superintendent minister (the Rev. C. H. Ingamells) reluctantly had to decline the circuit's invitation to stay for another year, and thus complete a three year term. Although he had greatly enjoyed working in this circuit, he found that he could not do justice to the demands of the seventeen societies scattered through the circuit, and also perform the reasonable demands of his home life. (41.)

Castlemaine and Sandhurst District Report

A wide-ranging report was published in the September issue of the "Wesleyan Chronicle", before the district meeting. It summarised many aspects of the Wesleyan work, mentioning areas where revivals had been experienced. Some of these instances of revival we have referred to above, but several other places are mentioned as having seen some revival, about which no report was published. So, the relevant part of the District Report is as follows:-

"Times of blessing have been granted to several circuits, or parts of circuits in this district of late. At Campbell's Creek, Vaughan, and other parts of the Castlemaine Circuit at Long Gully and Eaglehawk, in Forest-street Circuit and Kangaroo Flat, Golden-square Circuit, Sandhurst at Chinaman's Flat, Maryborough Circuit and in the Kyneton, Talbot, Inglewood, Avoca and Echuca Circuits, many have been converted, and our people have been justified in singing heartily our old Methodistic song of gladness and of progress, -
Break forth into singing ye trees of the wood,
For Jesus is bringing lost sinners to God."
(42.)

When the District meeting was held, some weeks later, the statistical returns for the district showed a decrease of 93 full members, but a very large increase of members on trial. There were 250 more people meeting in class than at the same time last year. In three or four circuits there had been a large exodus of members to other areas of the colony which were being newly opened up for agricultural purposes. (43.)

1875

The Victorian and Tasmanian Annual Wesleyan Conference took place in mid-January of 1875.

Several events took place which were to have a profound effect in the next few years. One of these was that the Rev. John Watsford was set apart from circuit responsibilities to be in charge of a new Home Missions Department. The reason for this was that, in the past, there had been a certain amount of government financial support for the Anglican, Roman Catholic, Wesleyan and Presbyterian denominations. The Wesleyans had used their part of it to build churches and schools, support weaker country circuits, and help open up church work in new areas. The Victorian colonial parliament decided that this financial support would cease after 1875 for all the churches. This would place a great strain upon local finances, if any costly projects were still to proceed, until a time of adjustment had occurred.

It was also a time when unusually large areas of Victoria were being thrown open for land selection by prospective farmers. This created a great need to supply facilities and man-power for public worship and evangelism in the new areas. Many of these farmers were Methodists.

John Watsford had devised a plan to raise funds for the new outreach, and to help provide

needed manpower to preach the Gospel in these new areas. So, the Conference gave him the job of putting his plan into action. (44.)

The migration around the colony would also create havoc with circuit membership figures, because the names of many of these farmers would be removed from the roles in the circuits where they had previously lived. After they moved, they would no longer be meeting in the class meetings. Meeting in class was the only official test of church membership for the Methodists. The names of those moving to the new areas would not be able to be used for statistical purposes until class meetings were established in these areas.

No doubt, many of these farmers were lost to the church through "backsliding" spiritually, in their new circumstances, or because some other denomination moved into that area first, and they joined the other church. But a good many became lay preachers and leaders in their new locations, and started up Methodist societies and preaching places wherever they went. The "home missionaries" followed them.

The Conference, however, had to face up to a decline of 236 in the number of full members, although there was an unusually large number of people on trial for membership (1086), no doubt arising from the revivals late the previous year. (45.)

In the "Conversation on the Work of God", the Conference members discussed every angle of the subject, as they often did, but did not conclude upon any course of action to attempt rectifying the situation.

United Missions in Various Places

Several of these ecumenical efforts at evangelistic outreach were reported during the year. Major activities of this kind took place in Emerald Hill, Geelong and Ballarat. One might have expected that united efforts would be even more successful than ones run by individual denominations, and have been more likely to have reached the proportions of a revival. But this does not seem to have been the case, in 1875.

One of the Emerald Hill reports was as follows:- "We hear that a good work is going on just now in the Temperance Hall, Sandridge. The meetings are crowded to excess, and the power of the Lord is being felt by many. Numbers are giving up sin, and coming over to the side of Christ and greater things are expected at the hands of the Lord." These meetings were not every night, but a few times per week, and went on for a month or more. (46.)

Kilmore Circuit. 1875

The Rev. James W. Tuckfield was the minister in this circuit, and he led special meetings in a number of locations in this country area. Reports about these meetings were scattered through several issues of the "Spectator."

"Lancefield. The special religious services in connexion with our church at Lancefield have been brought to a close. They were continued for nearly three weeks, during which the people attending the meetings were truly benefited. On Thursday evening last, an 'experience meeting' was held, when notwithstanding the darkness of the night and almost impassable state of the roads, a good number of the people were present, some coming from a distance of six miles in order that they might enjoy spiritual good by speaking and hearing about God's goodness to them and others. The great good which has been done in this part of the circuit has not been confined solely to the members of our Church and the unconverted members of other branches of the Christian church have had their souls refreshed at our prayer-meetings, and it has truly been a most glorious sight to witness the poor humble penitent seeking for mercy, at the side of one who feels that he needs the blessing of holiness. Oh the power that was in those meetings! The blessed influences of the Holy Spirit appeared to rest upon everyone in the sanctuary.

The class-meeting, which had become a thing of the past, has been re-established, and for the future will be connected with a prayer-meeting, weekly. Our minister, the Rev. James W. Tuckfield announced on Thursday evening that, God willing, he would commence a series of services at Rochford (Monument Creek), on or about the 23rd of this month. May God honour his work there also. (47.)

"Monument Creek - Rochford. A short time since, reference was made in the 'Spectator' to the glorious and grand work which had been going on at Lancefield - souls being convinced, converted and sanctified by the Divine power of the Holy Spirit. The labours of our minister have been owned of God in a like manner at Monument Creek.

During a period of eight days, which were devoted to visiting the people and praying with them in their homes, God truly manifested His mighty power in the awakening of precious souls. Night after night, notwithstanding the darkness of the evenings, the heavy rains, cold winds and muddy roads, the little church on the hill was well filled. On each evening, the Rev. J. W. Tuckfield preached to the congregations assembled, closing a service always with a prayer-meeting, when invitations would then be given to those who had not taken a stand for Jesus, to go forward, and thus testify their sincerity in the matter. The minister urged upon all to accept Jesus as their Saviour, and, in a beautifully simple and clear manner, illustrated the plan of salvation in such a way that all present could understand, from the youngest to the oldest in the church. Many souls were brought humbly to the footstool of Divine mercy, and most of them were able to testify afterwards that we have peace with God through our Lord Jesus Christ.

O how the Lord did bless his people! Why, it was a heaven on earth to many, so greatly were the influences of the Holy Spirit felt. Sturdy manhood could not stand it, but had to bow at the side of tender youth - some seeking the blessing of forgiveness, others panting after holiness and blessed be God, getting it, too!

On Monday afternoon (28th), at three o'clock, a meeting of a conversational character was held, at which there were about twenty persons present, and so sweetly was the time spent in this way, that that event will not be easily erased from some precious memories - so mighty was the power of God. On the same evening, being the last in the series of special services held in this neighbourhood, an 'experience meeting' was held, at which a number of persons testified for Jesus, and delightful was it to hear each of the speakers narrate his past and present prospects.

One young man who had recently been induced to assure his life in one of the insurance offices, said that he felt far happier since he had assured his soul for heaven, glory to God! After a short prayer-meeting, in which a number took a public stand for Jesus, the Rev. Mr. Tuckfield, as usual, read a religious pledge-card, whereon is stated that the person signing this card thereby 'promises to discountenance sin in any form, and to live in humble dependence on the grace of God to help him.'

Mr. Tuckfield informed the meeting that these cards were sent to him from the Rev. Mr. Goldsmith, of Adelaide, who first instituted the plan, which he (Mr. Tuckfield) approved of very well, as he did the Temperance pledge. After a number of such cards had been signed by, and given to, those present, the meeting closed with the doxology and benediction." (48.)

"The quarterly meeting was held on the 6th instant (July). Grateful reference was made to the material and spiritual success of the past quarter, - particularly to the revival of the work of God at Lancefield and Rochford, and also at Mickleham, where (D.V.) special services will immediately be held." (49.)

"Mickleham. The Rev. James W. Tuckfield commenced special services here on Monday, 12th inst. (July), and continued them for a week. A considerable number of persons have manifested concern for their soul's salvation, twenty-six of whom have taken a public stand for Christ, and nearly all of this number have signed the 'religious pledge-card.' Little excitement prevailed, but the power of God was felt by all in the crowded church..... The last Monday night meeting was specially memorable - old and new converts gratefully acknowledged God's goodness unconverted persons stood up and spoke of their sinfulness, and asked for the prayers of the church.

One young man told of his praying mother in England of the powerful strivings of the Holy

Spirit for the last few days that he had several times decided to go to the penitent form but, at the last moment, Satan won the battle, and he procrastinated. But tonight he had re-resolved, and to avoid parleying with Satan, he ran miles to the meeting, and now he would publicly surrender himself to God. Then he went up to the penitent form, and, in a short time, received a clear sense of pardon, and again stood up, and, with deep emotion, urged all to give their hearts to God.

Another young man, who that night received Jesus, went to the other end of the church, and pleaded with a companion to yield at once. But the half cannot be written. The glory of God filled the church. Most of the large congregation wept aloud." The meetings were to continue for another week, led by a layman, and further blessing was expected. (50.)

In December, a similar movement was seen in **Broadford**. "We are in the midst of a blessed revival. Twenty-six persons have come to the penitent form, and, with others have signed the religious pledge-card. Our district meeting returns will not show all this, as, generally speaking, half the converts in country circuits are members of other churches." (51.)

Fitzroy Wesleyan Sunday School. 1875

This account provides an interesting example of a small revival which swept the senior department of a Sunday school. "For some months past the spiritual well-being of the scholars - particularly the young men, whose attendance has been very erratic - has occasioned much solicitude to the teachers. After every available appliance had been employed to attach these permanently to the school, there was still much irregularity to lament.

How to reach and apply saving truth to them, quickly widened into anxiety for many others. The church, just then, was too weak to render much aid in its weekly prayer-meetings, where the number had fallen to the typical two or three. Still, it was felt that any general work should begin there, and to secure combined supplication a number of teachers and others agreed to attend each Tuesday-night prayer-meeting for three months, unless very pressing business intervened.

The immediate effect of this resolve was to quicken the zeal of all who professed faith in Christ. Special prayer was offered for the scholars in the church meetings, and two or three came there mourning, and found peace. Very soon the little church caught the spirit, and much heart-searching followed. The prayer-meeting increased weekly in numbers, earnestness and power, until one evening in May each present felt they could realise faith to look for immediate results. From that day the work grew apace. On the following Sunday the school was penetrated with marked solemnity ten accepted the invitation to stay for prayer and guidance, all subsequently testifying that Jesus was their Saviour.

During the next week the prayer-meeting had to adjourn to the church for ampler accommodation, sinners sought and found pardon at home, and on the succeeding Sabbath seventeen more were added. A week of prayer was decided upon, especially for the neighbours, the scholars, and their parents. Circulars fringed with 'exceeding great and precious promises' were distributed, chiefly through the new converts, who found in this their labour an agency greatly blessed of God. Many parents were led to seek Christ, and the sympathy and prayers of believers largely enlisted.

The special services closed after three weeks' continuance, from which the sum total may be gathered that fifty or sixty in all have professed to find forgiveness, most of whom have since met in junior or senior Society classes. Adults who have long mourned their sins have been liberated the unconcerned have become anxious, and the working power of the school nearly doubled.

The death of two young disciples, each about fifteen years of age - one after three years, the other after only a month's profession - greatly deepened the seriousness of the scholars. Both gave incontestible evidence of an intelligent acceptance of Christ as their Saviour. With so many young converts the teachers' responsibilities have become infinitely increased, that these may be surrounded with helpful influences, and fortified against the after-damp not infrequently succeeding revivals, now that the stimulus of continuous meetings is withdrawn." (52.)

Nicholson Street, North Fitzroy.

"We are very happy to be able to report that there has been a good work in this place during the last few weeks, and that between forty and fifty have professed to give their hearts to God. The work commenced - as we believe all revivals of religion ought to commence - in the hearts of the members of the church. For some time past there has been an increasing desire that God would indeed visit us with the gracious influences of the Holy Spirit. At all the meetings for prayer that were held the great burden of the petitions was that we might be quickened and abundantly blessed. It was arranged that we should have first a week of prayer for the members only, and that we should seek during the week to get prepared to carry on more efficiently the work of God. We felt that our prayers were being heard and answered, and that we should yet see and experience a gracious revival.

The following week we held special services every evening, except Saturday. Small circulars were printed, and distributed all over the neighbourhood, inviting all to come to the services. The attendances were very good indeed, although the weather was very uninviting. There was a gracious feeling pervading the meetings, but during the whole of the first week none yielded to the invitations given to 'decide to seek for pardon.'

Our faith was tried, but still we prayed, expecting that the blessing we so earnestly desired would come, and we were not disappointed. On Sunday, August 1st, at the seven o'clock morning prayer-meeting, the fire seemed kindled in every heart and all engaged in the blessed work of the Sabbath with greater zeal, and looking for the answer to our prayers. It was indeed a glorious Sabbath, and one which many will remember. There was joy on earth and in heaven over sinners repenting and turning to God. Twelve or fourteen (most of them connected with the school) were seekers that evening. During the (next) week several others found the 'peace which passeth understanding.'

On the following Sabbath (August 8th) there was a great breaking-down in the school in the afternoon, and very many of the dear children were converted to God. Every one of the young women in the senior class professed to have found peace.... At the service in the evening many more were brought to the feet of Jesus, and nearly all were made happy in the salvation of God. Since then, others have been brought to the point of submission to God, and received the adoption of children.

We would humbly ascribe all the glory to God, and devoutly pray that we may have that grace and wisdom given to us to care for the 'lambs of the flock,' to save them, as far as we can, from the dreadful tendency to backslide. We earnestly pray that the work may still go on, until the whole of the neighbourhood is visited with copious showers of blessing." (53.)

St. Kilda, 1875

"During the whole of June this circuit was in great affliction. Its superintendent was seriously ill (probably the Rev. W. A. Quick.), and while confined to his bed it pleased God to take from him his esteemed colleague - the Rev. W. D. Lelean.

According to human probabilities, therefore, the prospect for a prosperous year for the work of God became very dark yet the Lord has been better to us than our fears. St. Kilda has been visited by a gracious revival, and other parts of the circuit are confidently looking for times of refreshing. It seems as though affliction could 'work together for good' as well for a circuit as for an individual believer.

Before Mr. Lelean's death there was 'a token for God' at St. Kilda in the awakening of six or more young ladies of Mrs. Ellis' school. Again, on the 11th July, when the Rev. J. Watsford preached on behalf of the Home Missions, the Divine power was present, and at the conclusion of

the morning service a young lady came as an inquirer to the vestry. It then became evident that the time had arrived when a series of special services might be held with great advantage to the work of God at St. Kilda. They were strongly desired by the office-bearers and members, as well as by the minister, and arrangements were made to commence them on the 2nd inst. (August.)

As a preparatory measure a circular containing a short address to the congregation and the general inhabitants, with an invitation to the services, was struck off, and one thousand copies were put into circulation by members of the church.

The first service was devoted to the subject of holiness, and brought great blessing to our members. It was a time of such spiritual power as prepares God's people for the work of saving souls.

On the Tuesday and Wednesday following there was a softening influence upon the congregations which made us feel that the Lord was present, owning our services and encouraging us to expect greater things. On Thursday evening the power was greater and more manifest. In response to an earnest appeal the penitents left their pews and filled the communion. Others joined them in the vestry at the close of the first service, and a second meeting was held for the seekers alone. It was a sight to bring tears of joy, for among them were several young persons representing some of our most esteemed families as well as the Sunday-school and it thus became evident that the revival we had been praying for was to be a 'blessing' upon the 'offspring' of God's servants, according to his promise. Several obtained peace to their souls that evening by resting as penitents on the Lord Jesus Christ.

There were similar results at the meeting on Friday evening, and at the close forty persons gave their names as either newly converted, or still seeking the Saviour. It was now determined that, as there were still a few inquirers, Saturday evening should be employed, and on that night also good was done.

Before the revival commenced, the minister had requested the children of all the families attending the church to meet him in the vestry on the Saturday afternoon. It was a blessed meeting. About fifty surrounded the minister, and not one of the number was unconcerned. Some had received peace, to others it was more than peace the Lord had given them - they were thoroughly happy, and many were yet sorrowing for their sins.

It now became plain that another week must be devoted to the work. A second thousand handbills was got out, and on Sunday the minister addressed the school. Thoughtfulness and good behaviour had been already observed by the teachers, but now a solemn influence rested on all. In the school and in the congregation some were still seeking the Lord. And the same during the whole of the week - not an evening passed without a few penitents coming forward, or a few finding peace to their souls.

On Tuesday last we were able to ascertain in part the results of the past fortnight's labours. It was announced on Sunday that the minister wished to meet all who had received a blessing during the services. A large number came and among them several who were already members in class, and some who were members of other churches. But, after omitting all these, forty-six had their names entered with a view to joining the society classes. The leaders were present with the minister, and then and there the new converts chose the classes in which they would meet. Three new classes are formed, and some of the old ones are strengthened by additions.

While all glory is given to God, it must be thankfully acknowledged that He has provided excellent help in this revival work. The minister has had the assistance of his young colleague, Mr. Saloway, and of several laymen, two of whom came from other circuits - Mr. Macdougall from Richmond, and Mr. Capper from Brighton. Mr. Henry Reid (Reed) of Launceston gave a powerful address to a large congregation on the last Friday. It is also a matter of thankfulness that the Rev. J. Watsford, amid all his labours, and the Rev. J. Dare, notwithstanding his indisposition, have been able to render valuable help." (The Rev. Henry Saloway was stationed in another part of the circuit.) (54.)

Preston and Heidelberg Circuit, 1875

"At the earnest request of the friends I send you as condensed as possible, and yet imperfect, notes of what God has been doing in our circuit. Some eighteen months ago a series of sermons on 'perfect love' was preached, throughout the circuit, by our minister, the Rev. R. Hart, on such texts as Matthew 5:40, 1 John 1:7 and the members everywhere were urged to seek this higher life. A very earnest desire for the blessing sprang up in all parts, and at the March quarterly meeting, 1875, a circuit tea-meeting was held at Mr. S. C. King's, Ivanhoe, followed by a 'holiness meeting,' at which the Rev. P. R. C. Ussher did us good service. A large number left the meeting earnestly seeking the great blessing. At Linton special services were held, at which several attained to the higher life, and a few souls were set at liberty.

A second circuit tea-meeting was held at Linton in September, 1875, a glorious season, never to be forgotten! The first *ten* persons who spoke professed to have found Christ as a Saviour from *all* sin. (1 John 1:7.) Nineteen of those present came forward seeking the same blessing, several of whom realised its enjoyment, and a number who were seeking pardon returned 'to their Father.' From that onward we have been enjoying a very rich and gracious baptism of the Holy Spirit.

At Yan Yean, Whittlesea, Thomaston, Preston, Alphington, Heidelberg and Eltham, special services were held, with glorious results. (The report then gave examples of people whose lives were touched.)

At Yan Yean a Roman Catholic who had been seeking peace of mind in his own church in vain, came to the services and was fully happy. At Whittlesea, a coloured man, well primed with drink, was sent to disturb the meeting, but was arrested by the Spirit. He signed the temperance pledge, and a few nights after found Christ, and has been happy ever since. At Thomaston and Alphington a number of young people, say from sixteen to twenty years of age, found peace with God.

On November 14th, Preston and South Preston churches were closed, and a camp-meeting was held in a paddock about mid-way between the two places. A band of young men from Collingwood rendered us noble service, singing through the two villages before and after the services. In the evening at Preston, short addresses were substituted for the normal sermon. There was a thorough break-down, so that special services which extended over a fortnight were commenced.

The larrakin band has been completely broken up, and those whose mouths were filled with oaths and curses a few weeks ago may now be heard praising and glorifying God in His sanctuary. Believers, too, have been built up and where there was a short time ago so much deadness amongst God's people in different parts, that one felt compelled to exclaim 'Can these dry bones live?', there is now the greatest spiritual life and rejoicing.

Tickets on trial (for membership) have already been given to over fifty in the circuit, and there are a number at Eltham and Heidelberg who have been added to the church since the visitation of classes. Besides this we must reckon several bands of young converts at Thomaston and Preston formed into catechumen classes, and those who have found peace in our meetings but belong to other churches.

While we desire humbly to give all the glory to God, we cannot but acknowledge with gratitude the services of many willing workers. Among them we may mention Mr. J. Niven, who has conducted several of the special services, and also visited all classes (of people) from house to house. Mr. S. C. King, who has thrown himself most heartily into the work, bringing out bands of young men night after night from Fitzroy, and giving us his personal help Mr. David Lowe, and many others, who so cheerfully rendered us good service. Whilst thankfully acknowledging this help, we desire to give all the glory to whom alone it is due - our Redeemer and Saviour Jesus Christ.

Our experience of this revival is that we do not require to wait for the arrival of such useful men as Messrs Moody and Sankey, but we have the means in our hands - faith and work - for

shaking Melbourne to its centre with a glorious revival." - Grateful. (55.)

Early in January, 1876, the quarterly meeting was held, when a fuller view of the results was possible.

"Though many of the friends had come long distances, there was a large gathering, and the greatest harmony and good-will prevailed. The circuit has been greatly blessed with a glorious revival, many of God's people obtaining the blessing of entire holiness, and a goodly number gathered to the church from outside. The friends accordingly were anxious to hear results. The number reported on trial for membership was 64, not including converts at Heidelberg and Eltham. The income was considerably above expenditure..... The young men lately brought in have formed a Saturday-night prayer-meeting, which is well attended, and at which several conversions have taken place. The Rev. R. Hart received a very hearty and unanimous invitation to remain a third year." The new year's watch-night service had been supported by sixty people, instead of the normal fifteen. (56.)

Sandhurst, 1875

At some stage during 1875, a revival occurred at Bendigo, quite possibly in the winter months when special services were more likely to be held. The main impact was in the churches of the Forest Street Circuit, although other, local churches may also have been affected a little.

No report of this revival appeared in the "Spectator". The details we possess appear in W. J. Palamountain's biography of the Rev. A. R. Edgar.

Alexander R. Edgar was accepted as a student in the Wesleyan ministry in Victoria at the Conference early in 1874. He was placed (by request of the circuit) at Kangaroo Flat, which was part of the Golden Square Circuit in Bendigo. The superintendent minister under whom Edgar spent two years there was the Rev. T. James.

The Golden Square Circuit, along with many others, was badly affected at this time by a serious economic recession, especially affecting the mining industries. These bad effects on the circuit were made worse by many members leaving for the extensive newly opened farming areas in more distant parts of Victoria.

Although Edgar saw some conversions in his normal work, the revival occurred mainly in the neighbouring Forest Street Circuit, during special services in which Edgar was heavily involved.

Palamountain says:- "The work, however, went on in spite of difficulties, and his ministry was blessed to many. The adjoining circuit (Forest Street) was also visited by a very gracious outpouring of the Holy Spirit. In the short space of about two months 250 people were added to the membership of the Church. The work was especially glorious because of the number of young men who were led to decision. In the Forest Street Church alone, within a fortnight 150 persons made the great decision. In the Sunday school, on one afternoon, 100 scholars were also led to Christ. In this work A. R. Edgar had a large share, for he records his 'thankfulness to God for such a wonderful manifestation of His power, and prays for the lambs of the flock.'" Edgar kept a diary during this period. (57.) Edgar left Kangaroo Flat in April, 1876, to spend three years in the Inglewood Circuit, where we will meet him again.

The Work of Matthew Burnett, 1875

Matthew Burnett had arrived back from England about the middle of 1874. He had already been preaching in a number of places during the latter part of 1874. But, during the first half of 1875, he was back into full stride, with his particular style of special work in several circuits. The report from the Blackwood Circuit comes from that period.

A dividing line occurred, however, at the beginning of September, when he became an official home missionary, working with the Wesleyan Home Missions Department, but with the

liberty to work in any circuit which requested his services. This period of his life continued until 1880, when he moved to South Australia. He commenced with eight weeks of solid work at Wesley Church, in central Melbourne, followed by a period at Richmond.

Blackwood Circuit, 1875

This circuit had only just been formed, at the Conference in January. The first quarterly meeting was held on 5th July, 1875. The minister of the circuit, briefly, was the Rev. Edmund Bickford.

"We have lately been favoured with a visit from Mr. Matthew Burnett, the Yorkshire evangelist, who conducted special services for a fortnight at Barry's Reef. Many have repented and turned to the Lord. It has been found necessary to continue the revival meetings for another fortnight. About sixty persons have professed conversion. Mr. Burnett initiated, with great success, a series of Saturday night Working men's Meetings the result of which has been that 300 persons have already signed the (temperance) pledge. Mr. Burnett held three of these meetings, returning all the way from Geelong expressly to conduct the *third*, on Saturday, July 3rd. On this occasion Mr. Burnett gave a very interesting lecture on his recent visit to Europe, and the leading social reformers he met with. A small admission was charged, the result of which was that, after paying expenses, the sum of nearly six pounds was handed over to the local Mechanics Institute. A complimentary and farewell tea was given to Mr. Burnett on Monday evening, June 28th, and was very largely attended.

On Friday evening, July 9th, in continuation of the special services, the Rev. E. S. Bickford preached to a large congregation. The Word was with power, and several sought the Lord." (58.)

Burnett's New Situation

"The (Home Mission) Committee have arranged for Mr. Burnett to be employed as a general home missionary. For the last month he has been successfully labouring in Geelong. On Sunday next he will commence his labours in this city in connexion with Wesley Church."

Watsford then gave an outline of the work Burnett would be doing there. "His work will be especially among the perishing masses in the back lanes of our city and I am sure everyone who loves the Saviour will give him all the help they can, and will earnestly pray that God will bless him in the good work."

Ever since the "Spectator" had been published, in nearly every weekly issue, Watsford provided a column describing Home Mission work, but mainly a description of where he went himself, and where he preached. The column gives us a good biography of his life from 1875 to 1879, in travelling all over Victoria. (59.)

Wesley Church, 1875

The superintendent minister at Wesley Church at the time was the Rev. J. G. Millard. He provided several progress reports upon the work. The following one appeared at the end of two months.

"Home Mission services have been conducted, as our friends are aware, during the past eight weeks in this city by Mr. Matthew Burnett, with considerable success and encouragement. Prayer-meetings have been held at noon daily, and in the evenings the singing bands have made excursions into the various lanes and alleys of the city, gathering as they have marched the curious, the thoughtless, the drunkard and the profane, who have been, in some instance, almost irresistibly led into the place of preaching, held by the power of song, or the Spirit of God. The scenes have been

such as Wesley Church has not known before - men in their working garb, gay women suddenly arrested in their course of sin, drunkards solemnised by the passing token of earnest effort for their reclamation, thoughtless and giddy youths, struck with the need of making a safe and happy path for life that shall lead to a bright eternal home.

Strange events have happened. Mingling with the song of praise, or the voice of earnest prayer, there have been heard the rough and coarse expressions of the debased the hollow utterances of the debauched the hopeless words of the despairing. Amid and over all there has been manifest the divine power, girding his servants with strength, and guiding their efforts straight home to the heart....

Eleven fallen women have been rescued and restored to their friends, or found temporary homes in the refuges. At the meetings held on Monday for counselling the converts, exhorting them to hold fast the beginning of their confidence, and directing them to suitable classes, and to join the churches for which they may have preference, many rose and testified of God's mercy to them in connexion with Mr. Burnett's labours.

One said, 'On Sunday morning fortnight I was playing cards till two o'clock in the evening I heard the singing bands, and from curiosity followed it: and did not leave the church until God had taken away the burden of my sins.'

Another described the depth of mental anguish and despair to be such that preparation had been made for the violent taking of life but on the way to commit the rash act, the singing band was met, the words of exhortation came home to the heart, and peace and joy took the place of dread and despair.

Another:- 'I now realise that Jesus has saved my soul from all sin I found the blessed Saviour while you were singing "Almost Persuaded."'

Another:- 'The other evening I happened, in the company of another man much older than myself, to be drinking in a public house, situated in a street through which the band passed we joined in the company, and followed to the church, heard the prayers for those who had not found the Saviour words of kindness were addressed to me, but I was unwilling to receive Christ, as for thirteen years I had been a backslider separated from His church I came to the services, and during the singing of the words "O Wanderer Come", my soul bowed down and came back to Christ.

Another:- "I have been one of the worst of sinners, on the broad road to ruin and had not God, in His merciful providence, interfered, my destruction must have been inevitable. I was snatched from the verge of hell, to which I was going headlong. When first asked to go to the communion-rail, I laughed but the words had made a deep impression on my heart, and I could not rest so I went up the next Sunday, and gave my heart to God. I have now given up all my sins, theatres, and old associates, which nearly caused my ruin, and intend, with God's help, to serve Him.

Many other testimonies were given of God's love and power to save. Suitable words of advice were offered by the Rev. J. G. Millard and Mr. Burnett and with many a heartfelt prayer for God's blessing, and expressions of love and friendship, this successful series of services was brought to a close. May the fruit appear after many days and in many places, as the address-book shows that of those who have given in their names many reside in Fitzroy, Carlton and Hotham, as well as Melbourne. Will God's people continue to offer supplication for His blessing on the efforts now about to be commenced in Richmond." (60.)

1876

The Annual Conference for 1876, held in the second half of January, went through the agonies once again flowing from the announcement of a decline in full membership the previous year. These figures were always hard to evaluate, because weekly attendance at a class meeting was still the sole criterion for full membership. Like any other criterion which might have been chosen, this one had its full range of difficulties and peculiar results flowing from it. Attendance at class

meetings was slowly becoming something that was not done so much by Methodists.

The decline was 449 full members, although 1263 were on trial for membership.

The published record of the Conference has this reaction.

"The Rev. R. Hart proposed that a convention similar to the one recently held in London for the promotion of holiness should be held in Melbourne.

The Rev. J. Eggleston seconded the proposition. Eventually this motion was merged into one proposed by the Rev. E. I. Watkin to the effect that, with a view to promote, with God's blessing, a revival of religion in our churches, special evangelistic services be held during the year in all our circuits, and that a committee consisting of the President, the ex-President, the General Secretary of Home Missions, and the chairmen of districts, be a committee to arrange for an interchange of pulpits among our ministers, to arrange for a convention or conventions of Christian workers, and to make such other arrangements as would in their judgment promote a revival of religion." (61.)

Several months later, a large convention of Christian workers was organised at Wesley Church, lasting for two days, and an extensive coverage of the proceedings of that gathering was published in the "Spectator."

No doubt, a good many special evangelistic services were held during 1876 in many places, and converts were won to Christ, but reports upon these special efforts were not published. During 1876, NO NEWS OF ANY REVIVALS in normal Victorian circuits appeared in print that year.

News about special meetings were reported relating to the ministry of Matthew Burnett. News of revival in Tasmania, Fiji, the United States and in England, appeared. This included a number of pieces about Moody and Sankey. The only Victorian revival described occurred in one of the newly opened farming areas, southeast of Melbourne.

Dromana, 1876

John Watsford mentions this revival briefly in his autobiography, but the best details are in one of Watsford's special Home Missions columns, in the "Spectator."

"A GOOD WORK. Six weeks ago Brother Seccombe wrote me from Berwick, - that while at Balnarring - the most distant place in his circuit - he had heard that a good work was going on among the people in one or two places in the mountains at the back of Arthur's Seat, and in two or three small towns on the coast and he determined to visit them. He did so, in company with Mr. Carr, and they saw the grace of God and were glad.

They found that about thirty had been converted that most of these were earnestly working for God, striving to lead sinners to Jesus and that a very gracious influence was spreading among the people all over the district. Among those who were foremost in the work were some who had been members and local preachers in our church, but they were here far away from any Methodist place of worship. Mr. Seccombe told them that I would no doubt visit them, and he wrote, pressing me to do so. I determined to go as soon as possible, but my other engagement prevented me doing so at once.

On Monday 18th (December), I started for the district, and on the evening preached at Frankston to a good congregation. On Tuesday Mr. Seccombe drove me in his buggy to Dromana, where I met Mr. Shand, the leader in the work, who has been made a great blessing to the people. He gave me some account of the work, as did also our friend Mr. Ninnis, who has the state school here. In the evening I preached to as earnest a congregation as I ever had the pleasure of addressing there were about 120 present. After the first service, we had a prayer-meeting, to which everyone remained, and a great grace was upon us all.

On Wednesday we visited several families and conversed with some who had lately received good (been converted), and I was greatly delighted with the deep interest manifested in religious things, and by the clear and simple testimony borne by some to the power of saving grace. We found some in great trouble, refusing to be comforted. We tried to show them the way of salvation,

and prayed for them that they might soon see the salvation of God. At two o'clock we drove to Rosebud, a little fishing village about three miles from Dromana. On the way we called at a house where Mr. Shand introduced us to two or three who were earnestly seeking God. At 3 o'clock I preached to about 25 persons, and we all felt that God was very near. After service we drove on to Boneo, about six miles from this, and I preached in the evening to about sixty.

Here and at Rosebud I met and conversed with others who had lately been blessed, and among them I found some very remarkable cases of conversion. I was very much pleased to find how earnestly, and yet with all simplicity and humility, they witnessed for Jesus, and were trying to save others.

On Thursday we drove seven miles to Mr. Shand's, in the mountains, where I preached at 3 o'clock to about 25, and we had a blessed meeting. In the evening at 7.30, I preached again at Red Hill, about seven miles from Mr. Shand's. At this service we had about eighty persons, four or five of whom were earnestly seeking the salvation of their souls, and two professed to have obtained it.

The land in these mountains is very good, but heavily timbered a good deal of it has been selected, but only a small part is cleared. There are a good many farmers in the neighbourhood, and among these there has been a blessed work. Meetings had been held at Mr. Shand's for some time, when it was found that the people began to feel more than usual interest in them, and the leaders were encouraged to hope and pray that God would pour out His Spirit abundantly. One evening the power of the Lord was present to heal seven or eight were in deep distress about their souls, and most of them found the Saviour.

From that time the work has been gradually extending and deepening. There has not been any great excitement, but deep feeling and anxious enquiry as to the way of salvation. Many have come to hear, and have gone home to search the Scriptures and pray for mercy. Those who have been converted have been taught to begin at once to work for the salvation of others.

Bro. Shand has laboured hard, preaching in many places, and visiting the people in their homes a number of excellent young men have rallied around him, and greatly helped him in the work. They have regular services in six places, and everywhere God is with them. A singing band has also been made a great blessing.

On Friday morning I preached at Hastings at 7 o'clock to about twenty persons, and then took coach and returned home. It has been a week, this, such as one does not often have. I have heard more about religion than I have heard in a week for some time. Not mere talk or cant, but earnest religious conversation, asking questions about the way of salvation and bearing testimony to the goodness and mercy of God in saving. I have met with the young, full of fire and zeal, rejoicing in Jesus and with the aged, who were in darkness for years but have now seen a great light, and we are filled with adoring gratitude for the great change which has been wrought in them. I am sure all our friends everywhere will rejoice over what God has done in this place, and will pray that the good work may prosper yet more and more. The Home Mission Committee will, I have no doubt, when I meet them, do something at once for this district." J. W. (62.)

Matthew Burnett, 1876

As mentioned, the editorial staff of the "Spectator" included several efforts to support special services. One of these created interesting reactions from several letter-writers.

One of the editorial columns was called "Easy Chair Chat", controlled by someone who called himself "XYZ."

"The watchword which is sent down all the lines of the Methodist Church this year is *special evangelistic services*. That watchword is a right brave and Christian one and if the campaign be entered upon energetically and wisely, the position of the church will be a different one at the year's end. But a high degree of both energy and wisdom will be needed. It is significant to notice how almost entirely barren of tangible and abiding results to the church some kinds of special efforts are.

The work even of Moody and Sankey under the testing of the great critic, *time*, is diminishing in magnitude. Mr. Spurgeon, who took a most prominent part in that revival, and whose bias is wholly friendly, has said publicly, 'The new converts are not in the churches. Where are they, I know not. I confess I was never so bitterly disappointed in my life.'

Mr. Matthew Burnett recently carried on in a Melbourne circuit eight weeks of continuous special services. They were reported to be highly successful the conversions were said to amount to hundreds, and the results were diligently garnered. But the additions to the membership of that circuit at the end of the quarter amounted to just *eleven* names.

Of course there is a gain in these special services in the quickening of the spiritual life of the church which cannot be expressed in figures nor written down in official statistics. But the absence of any result which can be tangibly recorded is bitterly disappointing, and gives a right to complain.

We shall need to look well for our methods in the new work we undertake. The link betwixt revival efforts and the sober and orderly membership of the church must be kept very clearly and strong." (63.)

This editorial evoked a number of responses.

One letter-writer claimed that the falling away after Moody's meetings in England was due to theological inadequacies in Moody's preaching. He claimed to possess evidence that Moody preached much about faith in Christ, but hardly ever talked about repentance and holiness. This, he thought, was the cause of the alleged falling off of the converts.

Another writer thought that eleven new church members in a quarter was not so bad, but that it ought to be done every quarter - which would lead to 44 additions every year. This would be better than what happened at present.

A much more serious attack on XYZ came from a member of Wesley Church who said that the figure of "eleven" new members was entirely mistaken. XYZ had not been telling the truth. Over 100 names of converts were given to the superintendent minister of the Wesley Church circuit, nearly all of whom were now meeting in class. 36 were received on trial for membership at Wesley Church, plus others at North Melbourne and Carlton - which were other churches in this same circuit. Several neighbouring circuits also benefited from Burnett's work.

The most interesting reply, however, came from one of Burnett's converts, who signed his name to the letter. This signing of the letter was unusual, as most letter-writers used nom-de-plumes.

"SIR, - I happen to be one of Mr. Burnett's converts, and since my conversion, have been almost nightly in the society of men and women brought to Christ through this evangelist's instrumentality. This being the case, it is my duty to say a word or two in reference to the remarks made upon Mr. Burnett's labours by the author of 'Easy Chair Chat.'"

After endorsing the comments made in the first two letters we referred to, above, which had been published the previous week, he said, - "But I go further. Numbers of adherents of all sections of the visible church flocked to the scenes of Mr. Burnett's labours, were converted, returned to their own denominations, and do not appear on the rolls of our Wesleyan statistics. For example, I was brought up a Baptist, and, although still a Baptist in principle, am a member of Wesley Church. Thus my name appears in that church's register. My case is an exceptional one, the *rule* being that the various denominations to which Mr. Burnett's converts nominally belonged reap the benefits derivable from their conversions.

Every Monday night for a number of weeks past, after the prayer-meeting service held in Wesley Church schoolroom, it has been the custom of a few of my sisters and brothers in the Lord to repair to a house in Little Flinders-street, and there hold a cottage service. Now, the head of this cottage was converted through the instrumentality of Mr. Burnett, but instead of his name appearing in the register of the Wesleyan body, it appears in the register of another denomination. Cases of this kind could be multiplied in illustration of the fact that the results of Mr. Burnett's labours cannot be estimated by the figures of mere circuit rolls.

It was only last night that an influential member of Wesley Church informed me that he had

received a letter from a woman, who was one of Mr. Burnett's converts, expressing her indignation at XYZ's strictures on the labours of Mr. Burnett's evangelistic efforts and he closed this intimation by remarking, 'I am led to understand that her name does not appear in our church's books but many a sick and dying man and woman living in the dens of low Melbourne bless, and will bless, God for sending such labourers as Mr. Burnett and Mr. Coles across their paths.'

It is worthy to remark that the singing bands which go out with Mr. Coles into the streets and lanes of Melbourne are chiefly composed of Mr. Burnett's converts and such of them as attribute their conversion to other instrumentality frankly admit that Mr. Burnett imported a vitality into their midst which has ever since given an impetus to their zeal in the cause of Christ.

The same, to a great extent, may be said in reference to the singing bands in Richmond and Collingwood, some of the members of the latter of which hail from Fitzroy and Carlton, and other suburbs and districts. In fact, the brother who heads the Collingwood singing band, and who devotes one or two nights per week to preaching in the lanes and alleys of (Collingwood), has more than once told the members of his band that the force of Mr. Burnett's example constrained him to put forth the evangelistic efforts which are now being blessed and meeting with such a measure of success in Collingwood."

I remain, yours, etc., John K. MacIntyre (64.)

Following the two months that Matthew Burnett spent in the Richmond Circuit late in 1875, for several months it is not clear where he was working, until we find him spending seven weeks in the Clunes Circuit, ending in early May. A return series in the Blackwood Circuit followed that. Early July saw him in the Daylesford Circuit, and this was followed by a period at Castlemaine, ending in mid-August. The rest of the year he spent in northern Victoria, and in the border areas. This included some weeks in Albury, and even a brief visit to Wagga Wagga, deeper into New South Wales. Then he went to Yackandandah, and the El Dorado Circuit, then Barnawartha, Wandiligong and Bright.

The Impact of British and American Methodist Revivals

On this occasion, the efforts of the Rev. E. I. Watkin, and others of similar mind, in having motions passed at the Annual Conference in support of special services, did not seem to have made much, if any, difference to the health and growth of the denomination. Though, no doubt, the convention on holiness seemed to be quite a valuable enterprise.

The thing which helped to create new possibilities for the next year or two was news from England.

The call to united prayer for revival during the first week of each year, issued by the Evangelical Alliance, had been supported well in Britain and the United States, for a decade since the call was first issued. News about widespread revivals, associated with this call to prayer, had filtered down to Australia, from time to time. While Australian churches had tried to follow this example of united prayer, it had never really developed in a way which would lead to large results.

It seems that, in the northern winter months of 1876, British Methodism had really taken up the challenge of holding special evangelistic efforts on a very wide scale.

Consequently, some months later, the British Methodist Conference was able to report an increase of full members of 14,867 in the year, with 33,214 others on trial for membership. (65.)

This news, which was repeated the following year, created the impact in the Victorian Wesleyan Conference which led to larger things in 1877 and 1878.

CHAPTER THIRTEEN

BETTER YEARS FOR VICTORIA

1877 to 1879

As the new year dawned, many Christians gathered to pray for the work of God, in response to the call from the Evangelical Alliance. But, as in the northern hemisphere, the winter months always seemed a better time for special efforts. As a result, in the stifling January heat of southern Australia, no great turning of events occurred in Victoria.

As noted at the end of the last chapter, however, the Wesleyans had been particularly impressed by the revivals experienced by British Methodists early in 1876, as described in the British Methodist periodicals, and as demonstrated by the British Conference returns. They were watching to see what would happen during the northern winter, this time, and they wanted the same kind of success in their own colony.

Even by mid-January, the first news was filtering through. The English "Watchman and Recorder" contained accounts of some of the mission meetings. A two-day convention for "Methodist Office-bearers, and other workers" was held in City-road Chapel, in London. A description of this meeting was given in the "Spectator." Dr. Osborn's address was said to be very encouraging. A younger minister described a revival in which he had been involved. There was an open session, when anyone could speak. The singing and sharing was great. It reminded those present of Malachi 3:16 - 17, where those who feared the Lord spoke together, and the Lord took notice, and was there. (1.)

The Victorian and Tasmanian Wesleyan Conference met over the end of January, and into early February. This Conference was the first to combine lay representatives into some of the Conference gatherings. Previously, all power had rested with the ministers in Conference. The general returns reported an increase of 419 in full members for Victoria and Tasmania through 1876, with 934 on trial for membership. This followed decreases over the previous several years. The motion which affected the future in these matters was moved by the Rev. E. I. Watkin (again), and seconded by the Rev. R. Hart. "That this Conference thankfully recognises the spiritual results of the past year and with a view to promote, by God's blessing, the further revival of religion in our churches, requests the President of the Conference, the chairmen of districts, and the General Secretary of Home Missions, to arrange for District and Circuit Revival Missions, of the same character as those which have been so useful in connexion with British Methodism." (2.)

The President that year was the Rev. Edward King, of the Williamstown Circuit.

By the month of March, Matthew Burnett had returned from his holidays, and was campaigning in the Kilmore Circuit, in conjunction with the minister, the Rev. James W. Tuckfield.

The quarterly meeting of the Yackandandah Circuit (March 26th) reported what was for them the exciting news, that their full membership had risen to sixty, as a result of the visit to the district by Burnett late the previous year. (3.) They also began their special services early in May, which was earlier than most other places, importing help from the Kilmore Circuit. "We have received communication from the Rev. J. W. Tuckfield of successful revival services being held in this circuit. He reports of believers quickened and many conversions, while awakenings are still occurring daily." (4.)

New life was also appearing in the Inglewood Circuit, where the minister was the Rev. A. R. Edgar. A "decided improvement" in the congregations was reported by John Watsford in the "Spectator", based upon a letter he had received from Edgar.

A paid local preacher was hired from Golden Square to share the work at Inglewood. Special blessing seems to have come to meetings being held at Mr. Westcott's farm. Palamountain says, "The good work referred to as going on at Mr. Westcott's was a work of ingathering, for many conversions took place under the roof of Mr. Westcott's farmhouse." (5.) But the blessing spread through the whole circuit, influencing Wedderburn, Fernehurst, Boort, Kurracca, and many other places.

Editorial Support

Again, there was good editorial support, through the columns of the "Spectator", strongly encouraging the desire to see revival in Victoria. Apart from contributions from the editors, themselves, numbers of other articles appeared, which could provide any student with a study on their own.

One, the first of a short series of articles, by the Rev. T. James, began with the famous statement: "The history of revivals is the history of the progress of the Church of Christ." (6.)

Perhaps the key editorial appeared on May 12th. "A few weeks since we expressed the hope that efforts would speedily be made similar to those which have been so highly honoured of God in England, to promote a revival of the work of God throughout the Methodist churches in this colony. Since then, the committee appointed by the last Conference to consider this important subject, and to arrange for Revival Missions, has met, and, after long and prayerful consideration, agreed to the following recommendations:-

1. That a week of special services be held in the month of May, or as soon after as possible.
2. That superintendents meet leaders, local preachers, and other workers, once or twice in the week preceding, for conversation and prayer with reference to the work of God.
3. That bands of workers be organised for house-to-house visitation and a special choir, as large and efficient as possible, for conducting singing.
4. That the Friday preceding the week of services be observed as a day of fasting and prayer.
5. That noon-day prayer-meetings be held from Monday to Saturday.
6. That from Monday to Friday, meetings be held each evening, during which appropriate addresses should be delivered, and prayer offered.
7. The following subjects are suggested as suitable for addresses and prayer:-
The Holy Spirit's..... influence essential to the prosperity of a church.
The unfaithfulness of professors a hindrance to the prosperity of Zion. The importance of entire sanctification.
The duty of witnessing for Christ.
Means to promote a revival.
The conversion of our children.
The sinner's danger.
The penitent's encouragement.
The blessedness of religion.
8. On Saturday evening a meeting for bearing testimony.

These recommendations have been embodied in a circular, and forwarded by the President to all the Wesleyan ministers throughout the colony, and we trust will be adopted, and speedily put into practice in all our circuits.

The existence of revivals of religion, as at Pentecost, in the earliest and purest days of Christianity, furnishes the strongest argument in favour of the use of every means to promote them now. Such efforts have been signally owned in the past. Methodism received its origin in a revival its history is everywhere marked by these extraordinary effusions of the Holy Spirit these have given it its world-wide extension and influence and thus its onward progress must still be marked.

Nothing is more apparent than the necessity which just now exists for such a visitation - to destroy worldliness and formality in the church, to raise the tone of piety amongst us, and to bring to

decision numbers who have long sat under our ministry. We trust the young will specially be benefited. What a blessing would it prove if even but a thousand of the elder scholars in our Sabbath-schools were to be converted and brought into connexion with the Church this winter.

We trust that no local difficulties will be permitted to interfere with the carrying out of the arrangements, but that, as suggested, the effort may as nearly as possible be a simultaneous one.

Let it be remembered that the personal dedication of God's people - their getting into sympathy with Christ in this great work of soul-saving - is the first step then the suitable use of means will appropriately follow. Let the local preachers and leaders rally around the ministers, and let all make those sacrifices which attendance at the mid-day prayer-meetings and evening services may involve.

Already reports have reached us of gracious and hallowed seasons, of sinners converted and believers sanctified, from several circuits and we trust soon to hear the work becoming general. Let the cry be universal - *'Wilt Thou not revive us again that Thy people may rejoice in Thee?' 'O Lord, revive Thy work.'* " (7.)

Many localised revivals took place in Victorian circuits during 1877. Many of these were reported upon in the "Spectator". Including all of these reports here would, however, make our book unacceptably large. In a few cases, laymen sent in reports, but a report written by the minister was also published at a later date. Samples only are included here.

Brunswick Street Circuit, 1877

This large Melbourne circuit was one of the first to report movements of the Holy Spirit, and these continued for some time, as special services moved slowly from church to church around the circuit.

The first special services took place in the main church in Brunswick Street, starting on May 6th, followed by meetings in the church in the suburb of Brunswick. The June quarterly meeting intervened, allowing a review of the situation. Then followed special meetings in Gipps Street church, and at Coburg and Northcote. The next quarterly meeting, late in September, provided an on-going overview.

This report refers to the church in the suburb of Brunswick. "For some time past indications of a revival of religion have been observed here. The class and prayer-meetings had an improved attendance, and warmth and heartiness had taken the place of coldness and formality. A number of conversions had occurred in connexion with the Bible class. Cottage prayer-meetings and a tract distribution society had been organised and entered into with considerable spirit. To prepare for special services circulars were distributed amongst the members of the congregation, informing them that such services would be held, commencing June the 10th, and soliciting their prayers and co-operation.

On the Sunday appointed there was a large attendance at the evening service but though many seemed deeply impressed, yet none obtained pardon so far as was known. On Monday, one soul was able to rejoice in the Saviour's love. (On Tuesday, there was no response.) Wednesday was a gracious season. At least eleven persons professed to find mercy, and many of the people of God were greatly blessed. The other evenings of that week were fruitful in blessing to more than seventeen others. Sunday last was the occasion of a most remarkable display of divine grace.

A special service had been announced for the school, and the attendance of the prayer-leaders had been secured. After a hymn and short prayer, a simple address was given upon the necessity of regeneration. There was a careful and studious avoidance of anything that would excite emotion, or unduly work upon the fears of the scholars. Prayer was then offered for the school, a present blessing being especially desired. Before singing the next hymn the scholars were asked to consider,..... whether they would yield themselves to Jesus that afternoon, or say, 'Go Thy way for this time,' and those who had resolved to come to Christ were invited to kneel at some forms which had been placed down the centre of the school.

While prayer was offered some boys came forward and knelt as seekers of salvation. Three girls next presented themselves. All were invited to remain those who did not wish to do so were permitted to retire during singing.

On invitation to the centre forms being repeated, about fifty boys and girls from the ages of ten or eleven and upwards came forward at once. Three long forms were now filled with weeping scholars now seeking the Saviour. In almost every class there were some left praying for mercy.... A sense of the near presence of God filled every heart. Simple instruction was given while the penitents still remained kneeling. After another season of prayer, those who had found pardon were asked to rise. Almost all did so....

At the evening service a large congregation was present. More than twice the number seen on any other occasion remained to the prayer-meeting." (8.) Other conversions occurred as the meetings proceeded. But a climax of these meetings occurred on June 24th. "The preaching of the word by the Rev. Joseph Dare was with power, and at least twenty-five were penitently seeking Jesus in the prayer-meeting which followed." (9.) The series of meetings at Brunswick finished one week later.

At the June quarterly meeting, held on Thursday, 28th June, "After deducting 17 removals, and four who had ceased to meet in class, there was an increase of 24 new members (for the quarter), with 68 on trial for membership, not including some sixty who have since been received into the church at Brunswick." (Perhaps the membership intake at Brunswick took place on Sunday, July 1st. The report was probably written by the following Wednesday. It was published on Saturday, July 7th.)

After the business was over, the meeting took somewhat of the form of a Love-feast, and many testimonies were borne of personal benefits received and gracious results witnessed during the quarter while, amidst the offering of fervent prayers, many consecrated themselves afresh to God, and to His service. Our Revival Services at Brunswick-street, and at Brunswick, have been specially honoured of God, and we are looking for similar manifestations at Gipps-street and Coburg, at which places special services are about to be commenced." (10.)

No report about the Gipps Street meetings appeared in the "Spectator", but reports did appear about the meetings at Coburg and at Northcote, which were other parts of this circuit. (11.)

Regarding the Sackville Street Church, in Collingwood, which was also a church in the Brunswick Street Circuit at that time, the Rev. W. L. Blamires reported that, for several Sunday afternoons, the ministers had taken the opportunity to impress upon the Sunday school children "the present dedication of themselves to God." A good number of the girls responded positively to this. A break-through amongst the boys came a little later, in an evening service.

"About thirty are gathered into the Church or catechumen classes. We are at present holding special services, hoping thereby to strengthen the young converts, and to gather to Christ some of the unconverted in this neighbourhood. The members of the church are greatly revived, and are praying, looking and working for a further revival of religion in our midst. And as an earnest we are happy to add that fifteen persons presented themselves for the prayers of the congregation on Sunday evening last." (12.)

The September quarterly meeting occurred quite late in the month. "Our quarterly meeting was held in the vestry of the Brunswick-street Church. About forty representatives of the various churches of the circuit, after a social cup of tea, entered upon the business of the evening, and were greatly cheered by the satisfactory and highly encouraging state of both the spiritual and financial interests of the church which were laid before them. The returns for the (quarter) showed an increase of fifty members, with 170 on trial for membership while a large number of the children of the Sabbath-schools who are believed to have trusted in Christ have been placed in catechumen classes, and confided to the care of suitable persons for spiritual oversight and culture....

After the close of the business of the evening, an interesting and profitable conversation took place respecting the work of God in the circuit. During the past six months every one of the churches has been graciously visited from on high, and we are looking to Him who 'giveth the increase' that this may be only an earnest of yet greater good to come." (13.)

Sandhurst: Golden Square Circuit, 1877

On 19th May, 1877, the Rev. John Watsford reported on his visit to this circuit, and to the neighbouring Forest Street Circuit, as a normal part of his promotion of Home Missions. He also gave some details in his autobiography. He preached in the Forest Street Circuit from Sunday, 6th May, until the 10th. The minister in the Golden Square Circuit at that time was the Rev. Spencer Williams.

"On Sunday, 13th inst. (May), I preached at Kangaroo Flat in the morning, and the Rev. S. Williams preached at night Mr. Williams preached at Golden Square in the morning, and I at night. In the afternoon I addressed the young people of the Sunday school, and was greatly pleased to see the attention paid by them when I pressed them to give themselves to God while young. The rain began about four o'clock in the afternoon, and at the time for the evening service it fell heavily, and the night was very dark. This greatly affected the attendance, but we had a tolerably good congregation, and the power of the Lord was present to heal.

During the first service many felt greatly more than half the congregation remained to the prayer-meeting. At first there was some resistance, but the praying men pleaded most earnestly with God, and the mighty power came upon us and many were subdued. Ten or twelve came at once to the communion-rail - all of them, except two, fine young men. Some of them were in great distress. It was very affecting to see the joy of the parents when their sons came forward, and the joy of the teachers who had laboured and prayed for them the greater number of these found peace. There were others in distress in different parts of the church. Bro. Williams had been very anxious about the matter, and had been expecting that God would visit the people and bless them, and he was filled with joy when he returned from his appointment. The praying men and women have been pleading for this, and longing and waiting for the showers of blessing. (A further meeting for enquirers was appointed the next evening, before the missionary meeting.)

On Monday evening we had a meeting at six o'clock the vestry was crowded, and many could not get in. Three or four were in distress. When the time for our missionary meeting came, we found it difficult to leave the penitents but as we thought our meeting would not interfere with, but rather help soul-saving work, we held it. There was a large congregation and a good collection (for Home Missions), and many seemed to feel deeply as they heard the story of God's work at home and abroad. When closing the meeting Mr. Williams invited any who were seeking God to remain for prayer, and a good many did so. At this, and the former meeting, five or six professed to find the Saviour. Others were much concerned about their souls, and I have no doubt there will be a sweeping work in the place. (This prophesy was very amply fulfilled.)

Tuesday evening we had a Home Missionary meeting at Kangaroo Flat, and a good number were present. At Golden Square, Bro. Harkness led the meeting, and they had a blessed time. Many were in distress, and more than twenty came forward penitently seeking God. Glory be to God! O for a great revival in every circuit over the land! And why not? God is faithful, who has promised. The blessed Spirit will not fail us. Jesus is mighty to save. Believing prayer will bring the power."

On Wednesday evening, back at Golden Square, "we had a blessed meeting.... the attendance was very large, and many were in deep distress. Between fifteen and twenty professed to find peace. Some of the cases were deeply interesting. The work is spreading. J. W." (14.)

For later publication, the Rev Spencer Williams provided another account of Watsford's visit, and of events both before and after, showing a wider picture of the revival. It provides an interesting example of God pouring out the Holy Spirit BEFORE the special meetings could be arranged.

"A blessed work of soul-saving has recently been wrought by the hand of the Lord in this place. For some time previously a good feeling has pervaded the ordinary Sabbath services. The prayer-meetings were well attended, and marked by great earnestness and fervour, and many of God's people began to entertain a cheering hope that the Lord would shortly bless them with a richer

outpouring of His Holy Spirit, and that souls would be saved. Nor was it long before this cherished hope was realised. Taking advantage of the direction of Conference in reference to 'Revival Missions', and of the hopeful state of things in the church, the officers and leaders of the church were convened for the purpose of making the necessary arrangements for holding a series of special evangelistic services but before the arrangements were matured it pleased the Lord graciously to visit His people, and a blessed work began which has filled many a heart with gladness and many a house with praise.

On Saturday evening, the 12th of May, the usual prayer-meeting was one of great power and blessing. On the Sabbath morning following, the minister of the circuit preached, and exhorted the people to pray for, and to expect the saving power of God to be exerted that day."

The Rev. John Watsford was to preach that night, but - "The night was unfortunately extremely wet and boisterous, and the congregation was consequently comparatively small but the power of God was present to heal, and several were enabled to rejoice in the Lord as their Saviour. A prayer-meeting was announced for Monday at six o'clock, prior to holding the annual Home Mission Meeting. The large vestry was crowded to excess, and some three or four young persons were in distress of soul and earnestly seeking the Lord. It was difficult to close the meeting. An adjournment was, however, made to the church, where a large congregation had assembled.

At the close of the public meeting any who were seeking mercy were invited to remain for prayer, when at least one-half of the congregation remained. Several persons came forward to the communion-rail to be prayed for, and many found the Lord to the joy of their souls. Arrangements were made for continuing the services, and for upward of four weeks meetings were held every night.

The congregation on each occasion was large, and pervaded by a spirit of solemn earnestness. Noon prayer-meetings were also held, and these sacred hours were in many instances seasons of refreshing and power. The gracious influences experienced in some of these will never be forgotten by many whose privilege it was to attend them.

Among those who sought the Lord at these meetings were some who had well-nigh abandoned all hope of mercy, under the impression that they had forfeited their day of grace, but were enabled to trust in Him who is 'able to save to the uttermost', and found redemption in His blood. One young man who had permitted his mind to be tainted with sceptical notions, deeply convinced of his sinful condition, sought earnestly night after night, sometimes ready to give up in despair he was brought into the blessed liberty of the children of God while in his own room about midnight, silently waiting before the Lord.

A man who had been induced to attend one of the meetings, not with any intention of becoming a Christian, became deeply convinced of sin, and yielding there and then to the Spirit's drawings, cast himself at the feet of divine mercy in overwhelming distress. When the Lord spoke peace to his soul, such was his surprise at the boundless mercy of God, that he could scarcely realise the fact reminding one of the experience expressed by Israel of old on their return from Babylon - 'We were like them that dream our mouth was filled with laughter, and our tongue with singing.' His faith in Jesus had brought him more than he expected and the fact of him being now among the saved was something so marvellous, so good, that he could hardly realise it, and he was filled with wonder, love and praise and these would find their appropriate expression in a look of astonishment, followed by profoundest adoration, and then by bursts of grateful praise. On returning to his home he told his wife what the Lord had done for his soul, and most of the night was spent in prayer. Both are now travelling homeward, and making good progress in spiritual things. This man had been for some time the particular subject of the prayers of one of his fellow-workmen.

Another came forward in deep distress, and sought mercy for a long time, but without success. Miserable and wretched while at work, and scarcely able to perform his duties aright, a few of his associates - good and faithful men - left their work, and held a prayer-meeting in the mine and there from the depths they cried unto the Lord. He found no peace, however, for several days but true to the blessed promise, prayer was heard, faith was honoured, and the blessing was realised while he was alone wrestling with God in his own home first it descended as the gentle dew, and

then as the teeming shower, filling his soul with glory and joy.

On a Saturday evening, at a fellowship meeting, one after another of those whom the Lord had blessed told of the wonder of His love and while one was declaring how the Lord had saved him, a young man rushed out of one of the pews, exclaiming, 'Oh Lord, save **me!** save **me!**' and was immediately followed by others. Some brethren prayed for them and with them, and others went on testifying of the grace of God. The young man was soon enabled, with bounding joy, to exclaim, '**I am** saved - I am **saved!**' The minister, in one of his addresses, while explaining the nature of repentance, pointed out the necessity of restitution where that was possible. The following day an envelope containing a specimen nugget was laid at the door of one of the leaders, with a note saying that it belonged to a certain company, and was returned to its owners.

The Sabbath-school for several weeks presented a scene most interesting and refreshing to the Christian soul. On more than one occasion the routine of school work was suspended, and the time occupied in prayer, and in assisting the scholars who were anxiously seeking the Saviour. The members of the senior classes, with but few exceptions, have all been converted to God, and many of the younger scholars have professed to find the peace of redeeming grace. In these various meetings there was nothing approaching to extravagance, and everything of a sensational character was carefully avoided. The meetings were conducted chiefly by the minister of the circuit, and the local preachers. At some of the meetings the Revs. R. Edgar and S. Adamson, and Mr. Frazer (a member of the Presbyterian Church), rendered valuable service.

The number who professed to have found the Saviour at these services is about 150. At the quarterly visitation in June, notes of admission as probationers for church membership were given to about 75 persons. Catechumen classes have been formed for the younger converts. A gracious influence continues to pervade the congregation. The prayer-meetings are well attended, and the power of God to save is still experienced, though not now manifested to any considerable extent. For a week or so during the last month special evangelistic services have been held at Kangaroo Flat, and not without fruit, though it has not been abundant.

As an evidence of the genuineness of the work on the hearts of the young people, it may be mentioned that novel-reading is giving place to Bible-reading, the prayer-meeting is chosen instead of the amusement hall, and there is a readiness to devote time and labour in the service of the Lord Jesus. Will the lovers of Jesus pray for us, that pastor and people may have all the wisdom and grace needed at this important time." (15.)

Sandhurst: Forest Street Circuit, 1877

Although the Rev. John Watsford had visited the Forest Street Circuit for the week previous to the time he was at Golden Square, the revival movement did not fully affect the Forest Street Circuit until some weeks later. The ministers in the Forest Street Circuit were the Revs. Henry Bath, W. H. Fitchett, and S. Adamson.

The Rev. W. H. Fitchett writes from **Eaglehawk**:- "The work here lasted for five weeks, and resulted in the conversion of over one hundred souls. No extraordinary means were used the whole church by steady degrees was kindled to a mood of spiritual ardour and prayerfulness, and then the ordinary machinery of the Church, supplemented by a mid-day prayer-meeting proved in the highest degree effective.

The revival was marked by some affecting scenes and incidents. In one of the quietest meetings, a man who had been seeking God for days suddenly found pardon, and leaping to his feet, broke the hush of prayer by crying to the whole meeting to praise God with him. A mighty wave of power seemed to sweep over the whole congregation, and in an instant penitents were in all parts of the building crying aloud for mercy. On another occasion two young men, brothers, found peace at the same moment, in different parts of the building, and, on rising to praise God, discovered each other, and fell on each other's necks before the whole congregation, with tears and sobs.

The work was not confined to the meetings, but went on in the homes of the people, and in

the depths of the mines. A wife started for one of the meetings, leaving her husband at home as nurse scarcely had she left the door of the house when a passage of Scripture was applied to the husband's heart, and wrought conviction in him, and he began to weep and pray before God. When the wife came home it was to find her husband rejoicing in the pardon of sin. Nearly the whole of the senior classes of young men and young women in the Sunday-school have been converted, and give promise of both stability and usefulness.

The services were brought to a close with a recognition meeting, which was characterised by overwhelming feeling and rapturous joy. Parents thanked God for the conversion of children, wives for husbands, and husbands for wives. One old saint, who had served God for forty years, stood up to tell, in trembling accents, how rich had been her experience of mercy, and was followed by a child in the new-born rapture of forgiveness. It was the happiest and most remarkable meeting ever held at Eaglehawk."

The Rev. S. Adamson writes from **Long Gully**:- "There has been a good work going on lately in this part of the Sandhurst Circuit. A few weeks ago it became apparent that the spirit of God was working in His own convincing power upon the congregations that assembled in the Church, that in the evening of each Sabbath being very large and most attentive. When the 'set time' seemed to have arrived, special services were commenced. A mid-day prayer-meeting was held to which a few earnest souls resorted from the midst of daily toils. The presence of God was very graciously manifested at these meetings. The services, which were held in the Church every evening, were largely attended, and as a result of them, some have been added unto the Church. The Sabbath-school largely partook of the good influences, and not a few of the boys and girls have given themselves to Jesus. Some of the young men and young women of our congregation, and a few adults of more mature years, have experienced a change of heart. To God be all the praise." (16.)

English Methodism: Their District Meetings in May

In English Methodism, District Meetings were held in May, and their Annual Conference was held late in the northern summer. News arising from these District Meetings filtered through to the Australian colonies by late June. News was eagerly awaited, because it would be the first clue as to whether there had been another great increase or not. Australian Methodists looked up very much to what happened in their "mother" church.

"The question begins to be asked - Will there be an increase in members this year: and, if so, to what extent? There has been a good deal of spiritual activity throughout the Connexion. Revival missions have been held in many places Conventions of Christian Workers have been numerous, reports of religious awakenings have come from many quarters, all of which betoken life and energy, are encouraging, and leave no doubt of good being done.

But, rightly or wrongly we have been accustomed to apply a definite test, and to measure our success or otherwise by that test. The question, then, is:- What effect have all these things had upon our numerical return of membership? I hear that in Cornwall there will be an increase of about 1,400. I have no figures from any other part but I shall be very thankful if by the next mail I will be able to tell you that there has been an increase throughout Great Britain, and that it has been a large one." (17.) Sadly, news from the English Correspondent was not published as regularly as one might have liked. The final figures came out in the "Spectator" in late October, with the rest of the description about events at the Annual British Conference.

Stawell Circuit, 1877

"The work of God has been revived in this district. Souls have been saved each night and also at the noon-day prayer-meetings and the work is widening." (18.)

Stawell had apparently been thought of as a hard place to preach the Gospel with success, due largely to the influence in the local press of "free-thinking, infidelity and Spiritism." However, the Rev. R. Hart was able to work well with other denominations in the area, and a combined response occurred, when the President's circular arrived encouraging special services.

"Cottage prayer-meetings were inaugurated and carried on in Welshtown, Moonlight Hill and Cornishtown, with marked signs of success. The members of the Church were stirred up to diligence and when the prayer-meetings were discontinued special services were held. At the same time out-door services were started in Welshtown, which have been carried on ever since." The doctrine of entire sanctification was emphasised regularly by Mr. Hart in his own church, and a few conversions began to occur.

On that basis, a combined effort was organised, involving several denominations. Preaching services took place in different churches by arrangement, and noon-day prayer-meetings were held regularly. Normal services, however, still continued, as well.

A climax was experienced on Sunday, June 24th. It was "a glorious day. The Rev. R. Hart preached both morning and evening, and in the afternoon addressed the Sabbath-school. The Spirit of the Lord moved the assembly, and the communion-rail was soon filled with penitents. In addition to this, there were many in their seats seeking pardon for their sins. The majority of those who openly professed their desire for salvation professed to receive the witness of the Spirit to their adoption into the family of God. The services lasted for three weeks, with varying success, and there has been a great accession to the ranks of God's people.

The full amount of good done we cannot yet tell, as cases present themselves almost every day of those who have been either quickened or saved through the means of the services. Other churches are also benefiting, and the movement is general. Altogether, the tone of society in the town is much improved, and Christians work with much greater hope and willingness.

Our church is crowded in the evenings. It is the rule rather than the exception to have to put forms down the aisles to accommodate the people, while many, observing the church to be full, leave for other churches. Probably one of the best proofs of the influence which this revival is exercising over the town is seen in the fear which infidels are feeling and *expressing* in the newspapers.

We have had a visit from Dr. Somerville, but it was too short to leave any striking marks for good. The third series of special services is now being held in the Baptist Church, and we are hoping and praying for good results. The majority of the converts are young, and special provision is made for them by a class conducted by Mrs Hart." (19.)

St. Arnaud Circuit, 1877

Three reports appeared in the "Spectator", from mid-July to early August, about a revival in the Conover church, in the St. Arnaud Circuit. The circuit minister involved was the Rev. R. O. Cook, who had seen remarkable revivals in northern Tasmania in 1861. From several details in these reports it is hard to know exactly when the revival started, in June or early July.

"The first of a series of special services to be held in this circuit is being conducted in this place (Conover) under very auspicious circumstances. For some time a deep spiritual feeling has been pervading various parts of this circuit, and it was thought that the 'set time to favour Zion' had arrived so that preaching services were commenced on the 2nd ult. in the Conover Church, and have been continued all the week with a large amount of success. The ministers and laymen have combined their efforts in this work..... The Holy Spirit has been present in great power in response to the believing prayers of God's people and notwithstanding the darkness and the roughness of the road, together with the long distances some have to travel, the services have been well attended. From fifteen to twenty have entered into the glorious liberty of the children of God, and have been made partakers of divine grace. Their testimonies of the saving power of the grace of God have been very clear and distinct.....

Even after the meetings have been formally closed, in consequence of the lateness of the hour, the people have been, as it were, irresistibly inclined to remain until those seeking have found the Saviour. God's people have been united in the work, and are yet earnestly praying that the fire kindled here may extend throughout the whole district, burning up the dross of sin, and shedding light, and love, and holiness on all around. The services will probably be continued, so that a still greater ingathering of souls will take place into the Kingdom of the Lord Jesus Christ." (20.)

The good work did continue, although the rate at which conversions occurred slackened. "As those who lived in the immediate vicinity were converted, those who were living further away, and many of whom had never attended a place of worship, have come to the meetings, and gone away 'rejoicing in the Saviour'. In some cases, whole families have been brought to the Saviour. On Sunday, 15th inst. (July), the class meeting was even more largely attended, and at the preaching service conducted immediately afterwards by the Rev. R. O. Cook, the church was filled to its utmost capacity. A love-feast was held in the afternoon, and it was a time of refreshing.....

Between forty and fifty have been the happy recipients of God's favour so far, and we trust that many more will be the saved of the Lord. As there is only one family on every 320 acres of land, and sometimes not even that, it can be easily imagined what a widespread work it is. It has been accomplished 'not by might, nor by power, but by the Spirit of the Lord.' The servants of the Lord have long been sowing, and now the harvest has arrived. The services are being continued." (21.)

"The result of this work has been the formation of several new classes, as well as enlarging considerably those already in existence. The new converts are not the only ones who have benefited during this revival. Many old ones have also been turned from their apathy and have made fresh consecrations of themselves to the service of Christ. It is intended to establish prayer-meetings in various parts of the neighbourhood, so that the young converts may be looked after, got to work, and also be the means, under the guidance of God's Spirit, of inducing others to come to the same fountain, where they have been washed and made clean." (22.)

Blackwood Circuit, 1877

"During the past five weeks special religious services have been held in two of the most important churches in this circuit. They were commenced in Barry's Reef, and continued for a fortnight, during which time twelve or fifteen professed to receive the forgiveness of sins. Many of the older members of the church have been quickened, and the congregations greatly increased.

Three weeks ago we started at Simmons Reef, and at the love-feast held last Sunday evening twenty-five remained with the older members as witnesses of the saving power of Christ. Among the new converts are some who have been for years in Simmons Reef, prominent and very fruitful servants of the devil. May the Lord in His great mercy keep them steadfast..... These services, conducted by the circuit minister, who has been well sustained by the praying men of the churches, have been characterised by a deep and earnest seriousness, rather than the excitement so frequently associated with religious revivals." (23.)

Ararat Circuit, 1877

In Ararat, there were signs of blessing over a six-month period, marked improvements in attendance at the class-meeting, and at church services. But, when they tried to arrange their special services, their plans all seemed to go wrong. Initially, this caused disappointment. But the collapse of plans drove the leaders to prayer. "Can He not use the weak things of this world to confound the mighty? And we all cast ourselves upon God, trusting Him implicitly, and the blessing came."

The blessing, however, did not come in the way it had been expected. The people who the organisers thought would be first to be converted did not come to any of the meetings. Other people, comparative strangers, were converted instead. The special services in Ararat only lasted for a week. "Last Friday a meeting was held in the Ararat church for those who had given their

hearts to God. The objects of the class-meeting were explained, and the Rules of the Society read. Twelve gave in their names to the various classes, and as several of those who recently found the Saviour have been meeting in class, and others belong to other churches, the result is encouraging. May God send us showers of blessing." (24.)

Penshurst Circuit, 1877

Three instalments of an account of a revival at the Dunkeld church in this circuit were published, and one account of meetings in Penshurst itself. The circuit minister was the Rev. J. Leslie.

"God has graciously visited us in Dunkeld, and, in answer to the united prayers of His people, many souls have been brought to Him. The movement began thus:- At our last quarterly meeting we decided to hold special services at Dunkeld during the first moon. The want of such services was felt because spiritual life was at a very low ebb. The brethren pledged themselves to give all the assistance they could. The services were commenced, and they were true to their word: night after night they came long distances, and gave help. Special times for united prayer were fixed, and carried out special house-to-house visitation attended to, and the meetings were carried through with success.

Three evenings passed away before a breaking-down took place, and on Thursday 26th ult. (July) after a fervent address by a zealous Christian worker - Bro. Macan - who came from Hamilton to help us - nine came forward seeking Jesus. (Several stories follow about those who were converted that night.)

Over twenty souls decided for Christ on the next evening. These seekers for salvation were of all ages, from early youth to ripened age. (Another story followed here.) At every subsequent meeting souls were won for Christ, and the quickening influences of the Spirit of the Lord realised by His people."

After relating other incidents, the third Dunkeld report concludes with:- "As far as the general results of this work of God are concerned, the following will speak for itself:- An occasional visitor to this town made the remark the other day to one of the inhabitants, that he did not know what had come over the people of Dunkeld, they were so different from what they used to be, they all seemed so kind to each other. We pray that such a peculiarity may long distinguish the place it has too long been noted for its impiety. Fifty-two souls have been brought to Christ during these special services. May the God of all grace keep those who have decided to live for Him." (25.)

The meetings in Penshurst itself were combined with the Presbyterians, but somehow the possibilities did not develop as they wished, and the number of conversions was more limited. (26.)

Hawthorn Church, (Richmond Circuit.) 1877

"Our Church here has for some time past been rejoicing in the manifestation of Divine goodness. We have here some good and faithful men and women of God, who love Zion above their chief joy, and are devoted to the cause of our gracious Redeemer.

Early in May last, as soon as the summer languors passed away, and the bracing frosts of winter imparted fresh physical vigour and strength, the office-bearers met together, and it was decided to hold a society tea-meeting, for the purpose of bringing before the members of society the spiritual interests of the Church, and engaging them to a renewed consecration of themselves to the Lord to call upon His name, that He would come and save us with a full salvation, and the people by His grace. The meeting was one of great interest and blessing. There was a large attendance, and the stirring practical addresses delivered by Rev. H. Baker, and the brethren, Orton, Ricketts, Cleverdon, and Hordern, the earnest prayers offered by others, and the great grace that rested upon

us all, augured well for the prosperity of Zion.

As soon as the Sunday-school anniversary was over, prayer-meetings were held every night for three weeks, and were well attended. During this time the people of God were greatly quickened and blessed. Many were led to seek a higher state of grace a thirsting for the Word was manifest, and the spirit of grace and supplication was poured upon us from on high. Many unsaved ones were deeply impressed and felt their need of a Saviour, but no decided cases of conversion took place during that time.

On Sunday afternoon, 24th June, the Rev. H. Baker addressed the children of the Sunday-school from the words- 'Is it known that any in this school have been converted to God?' A deep feeling pervaded all present and at the prayer-meeting that followed, thirty of the elder scholars remained, and earnestly sought the Saviour.

On the next Sunday evening, July 1st, twelve persons came forward at the close of the service seeking Jesus. It was then announced that the Rev. H. Baker would preach every night that week. The attendance was most encouraging, and each night several were convinced of sin, and sought and found Jesus. A few have been brought to the Saviour since, and nearly all who professed to find Jesus are giving evidence of a thorough change of heart. A new class has been formed, consisting at present of twenty-five members, whilst others have joined other classes more convenient to them.

On Thursday evening, August 2nd, a united service was held in our church, the body of which was well filled. The meeting was opened in prayer by Mr. Rosier. Mr. A. J. Smith read a portion of the Scriptures. Earnest, telling addresses were given, more especially to young men, by the Rev. H. Baker, Rev. J. Patten (Presbyterian), and Mr. Nichols (Independent). The united choirs, led by Mr. Wilson, conductor of the Wesleyan Church choir, added great interest to the meeting by the spirited manner in which they sang some of Sankey's hymns. We are still waiting upon God for His blessing, and trust yet to see many more added to the Church of such as shall be eternally saved." (27.)

Creswick Circuit, 1877

The Rev. E. W. Nye was minister in Creswick at that time. "On Friday, May 18th, a meeting of leaders and other brethren was held in order to arrange the carrying out of the Conference resolutions as to a 'Revival Mission'. It was decided first to begin holding weekly cottage prayer-meetings in various outskirts of the town, and in July to hold a week of special services. On Sunday, July 15th, a week before the special services were to be held, the Rev. Ralph Brown, from Ballarat, visited us as Home Mission deputation. In the afternoon he addressed the Sunday-school, urging the scholars for immediate decision for Christ. A large number of the elder scholars responded to the appeal and again, after the evening service, several sought the Lord.

Home Missionary meetings occupied most of that week, but during the fortnight following services were held every evening, at which addresses were given by the Rev. S. Bracewell, and Mr. James Bunyan (Primitive Methodist), the circuit minister, and esteemed local preachers of the Creswick and Clunes Circuits. On almost every evening some were known to be penitently seeking the Lord and over forty - most of whom belong to the Sunday-school - have found peace with God. In some cases several members of one family have given their hearts to God, and are unitedly serving Him. Many of the converts have joined existing classes, while for the others suitable classes have been formed. Encouraging indications of good have also been met with in another of our Sunday-schools, and we are praying and looking for a continued manifestation of God's power to save." (28.)

Clunes Circuit, 1877

The minister at Clunes was the Rev. Robert Flockhart, whom we have met in several other locations where revivals were taking place. "For months past a very gracious and growing holy influence has been the experience of our people throughout the whole circuit congregations have improved, and the Spirit of healing has been manifested. In the Sabbath-school at Clunes many of the scholars have given their hearts to God, and are meeting in class. A deep religious feeling is resting upon the minds of our young people in the neighbourhood, and a general awakening in reference to the great subject of the soul's salvation is felt on every hand.

Our classes are well attended, and earnest interest is taken in this time-honoured institution of our church never was the class-meeting more prized than now. Some time ago we established cottage prayer-meetings. These have proved to be a tower of strength, and been greatly blessed to our people. Our tract society has been 'scattering seeds of kindness' and fruit is appearing. The week-evening prayer-meetings are well attended, and men and women have been clothed with power from on high: taking hold of and prevailing with God on behalf of the Church and the world.

The noon-day prayer-meeting on the 2nd August, held for the benefit of the young men of our colony, was a season which cannot but be productive of good. The presence and power of the Holy Spirit on that occasion were simply overwhelming every heart seemed filled with the fulness of the love of God. All the church is aglow in holy expectation of seeing even better things than these. It is a pleasure and profit to be connected with our Zion at Clunes. The unity, peace and prosperity in our midst, both in spiritual and temporal affairs are causing the members of the Church to rejoice and be glad in the God of our salvation. For the widespread good we are led to cry out, 'Ebenezer - hitherto hath the Lord helped us.'" (29.)

The Circuits around Geelong, 1877

Several reports came in from the Geelong area, about revival, or about making the most of what flowed from the visit of the Rev. Dr. A. N. Somerville.

The Rev. R. Fitcher was minister at the Yarra-street church in Geelong. "For some months past we have had evidences of the presence of the Holy Spirit's convincing and converting power in our midst consequently, when the special mission services commenced, the people of God were to some extent prepared to enter heartily upon the work. These services were ushered in on Sabbath, July 8th, and being attended with gratifying success, were continued for three weeks. It is with feelings of gratitude to Almighty God we now record that night after night penitents came forward to be prayed with and directed to the Saviour of sinners.

Just at the commencement of these services, the removal, after a short and severe illness, by death of the late Mr. Henry Derrick, an estimable young man, respected and loved by all who knew him, produced a deep and lasting impression upon the minds of several young men in our Sabbath-school. The majority of those who have decided for Christ are young men and young women connected with our school, and just the kind of material we require for the Church of the living God. A pleasing feature in connection with the movement was the presentation of the requests for prayer at the noon-day and evening meetings, also the manifest operations of the Holy Ghost in the homes of the people, leading them to a decision for Christ. The noon-day prayer meeting was well attended throughout, and proved a rich means of grace to many. A testimony-meeting held during the services was numerously attended, and several bore witness to God's power to save and sanctify. Many of the young converts have already joined the Church, and are in classes. A new society class, especially for the young men, has been formed, and its leader has received great encouragement.

Said a young man to the minister one evening - 'There is no hope for me, sir' and he looked as if he believed what his lips had given utterance to. He was kindly spoken to, and earnestly urged to pray for a broken and contrite heart. He retired, and at the throne of grace sighed - 'God, be

merciful to me a sinner.' That cry was heard and the next post brought a letter to the minister, telling of his deliverance and conversion to God. The Holy Spirit is still convincing and converting in our midst. Last Sabbath night, at St. Albans Church, ten young persons decided for Christ. Our earnest prayer is that there may be daily added to God's people such as shall be saved." (30.)

Another report from Yarra Street Church said:- "We are happy to report that the 'Revival Mission' commenced in Yarra-street Church about a month since, has been attended with most gratifying results. The ministers of the circuit have been assisted by the Rev. J. de Q. Robin, and the nightly services, as well as the mid-day prayer-meetings, have been well attended. A very large number of persons, most of whom are rising into manhood and womanhood, have resolved to consecrate their lives to the Saviour." (31.)

There was also a very good response in the Sunday schools. This, in turn, placed a heavy responsibility on the various leaders, to foster and care for the converts of all ages.

Chilwell, Geelong West Circuit, 1877

At that time, the Rev. T. Groves was the minister in this circuit. "The showers of blessing so richly and so generally descending upon the circuits of the colony have reached us here. The Lord has been graciously reviving His work, and the work is still going on. The last Quarterly Meeting gave its most careful consideration to the question - 'What more can be done to promote the work of God in this circuit?' and the outcome was the convening of a meeting of Christian workers from all parts of the circuit to enlist sympathy in the blessed work of saving souls, and to agree upon a plan of special services to cover the circuit. A gracious work having already commenced amongst the young at Newtown, we decided to commence there. The result was a week of very great joy and blessing. The services at Newtown were followed by services at Chilwell and Ashby, and at each of these places the hand of the Lord was with us.

Many of our young people have taken a decided stand for God. Nor has the work been confined to the young we have had the sinner of eighty years bowed in penitence beside the sinner of ten years. Both have sorrowed for sin together, and rejoiced in God's pardoning mercy together besides which there has been a blessed quickening of our church members, showing itself in increased numbers in the class-meetings, prayer-meetings, and at the Lord's table. It has gladdened our hearts to see the large numbers anxious to affectionately remember their Saviour in the way in which He Himself has appointed. Many prayers have been offered up for the spread of the work throughout the colony, and all seem to be resting in the belief that the set time to favour Zion has come, and that the wave of reviving grace will not cease to roll till it has reached every circuit, and every congregation in every circuit." (32.)

Conference of Methodist Workers.

Unlike the gathering of this kind in the previous year, the conference in 1877 lasted only for one evening, and was not addressed to the issue of growth in holiness.

It was held in Wesley Church on Monday evening, August 27th. It was chaired by the President of the Conference. Entry was by ticket only, and there was a very large attendance from all around the city of Melbourne.

The President made a number of comments, including the observation about the present revival movement in Victoria, that "few circuits in Melbourne, or throughout the colony, were at present un-refreshed. Some long unblessed had received gracious manifestations of God's presence."

He then invited the Rev. Joseph Dare to give an address on how best to capitalise upon the present wonderful situation. Amongst his comments, Dare was reported as saying, "God had blessed us during the past winter by reviving His work in our midst. Never perhaps has Methodism

in this colony been more blessed than recently with the revival spirit hundreds of our young people were deciding for Christ, and it was high time that we should form plans for aggression on the kingdom of darkness." He also deplored the decline of open-air preaching. His comments about the many recent conversions reflected especially what was happening in the Brunswick Street Circuit, where he was stationed.

The first to speak after that was the Rev. John Eggleston - now very much the senior minister still in active work. He "gave an interesting account of recent revivals in Geelong, Stawell, Ballarat and Clunes, and spoke of the benefit which followed the labours of Dr. Somerville in (Geelong). Methodism was well-nigh perfect in its machinery, but steam was required for its working. No organisation could succeed without the power of the Spirit from on high. He felt specially thankful to God for the reviving influences with which as a Church they were being visited, and trusted that yet richer blessings would be vouchsafed."

This was followed by lengthy discussion and comment from various people in the audience, and the meeting eventually closed in prayer. (33.)

Ballarat, 1877

The superintendent minister in one of the Ballarat circuits was the Rev. E. I. Watkin. He wrote:- "During the last three months - in special services held in the Ballarat West Circuit - about 120 persons have publicly sought Christ and His salvation. Special services have been held at Rubicon-street, Wendouree, Buninyong, Hiscocks, Black Lead and Magpie.

At Lydiard-street we have not held any weeks of special services, but have sought special blessing upon the ordinary week-evening services.

For some months past we have scarcely held a Monday evening prayer-meeting without some showing themselves as anxious enquirers. Last Monday evening three professed to find peace most of those who have been converted are the senior scholars in our Sabbath-schools. There are some fine youths and young men among them, who, if they are faithful to God, have the energy of character which will make them active and useful members of the Church.

Special services are arranged for in other places in the circuit, and will be held during the next two months. A very solemn impression has been produced upon many in our congregations, more especially in the southern part of the circuit, through the sudden death, by a mining accident, of Mr. David Morgan. He was a much respected local preacher, converted in the Talbot and Amherst Circuit some eighteen years ago he maintained a consistent Christian character up to the time of his death he was a good type of the local preacher who have been converted and brought up in connection with Victorian Methodism. He preached his last sermon at Mount Mercer on Sunday, August 5th, from the text:- 'Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh,' and on the following Tuesday was killed instantaneously. He was a good man, and his loss is a serious one to the Garibaldi Church, and to the congregations in the south of the Ballarat West Circuit." (34.)

Belfast Circuit 1877

The Rev. J. F. Horsley sent in the following:- "It was never my lot to labour in a circuit in which spiritual life seemed so low, nor where the ordinances of Methodism had so little hold upon the community. Class and prayer-meetings and preaching services alike were very thinly attended.

But during the last few weeks the Lord has visited us in mercy, and has sent refreshing showers upon the dry ground. Upon the old and young, members and adherents, and also upon many who did not attend any place of worship, the Holy Spirit has been poured, and now all is changed. Class-meetings are well attended, and two new ones established and for units who attended our prayer-meetings we now have tens. To God be the praise!

Every week for the last three months we have had conversions, and now we have to tell to the glory of God that over sixty have professed to find the Saviour, and still the blessed work is going on. A goodly number are under conviction, and are seeking for the light. We have had no excitement: a quiet power has pervaded the assemblies, and the circuit has been permanently benefited."

One problem which had not been overcome at the time of writing the report, was that a block of young men of the "respectable larrikin class" sat at the back of the church regularly, but peer pressure within the group prevented any of them from responding to the Gospel.

A Home Missions visit from the Rev. John Watsford was expected, so Horsley organised a one-day convention on the promotion of holiness. Watsford shared the speaking responsibilities with the district chairman, the Rev. J. Albiston. Horsley described it as "a day of mighty power and much spiritual blessing." It concluded with an evangelistic meeting addressed by Watsford. Lunch had been provided, and people came from many parts, including Koroit and Warrnambool.

"It was an experiment, which was greatly honoured of God, to show that such meetings are possible in country circuits where the population is much scattered. The Spirit of the Lord suggested it, blessed the preparatory arrangements, prepared the hearts of the people, and then filled us all with His abiding presence. Praise His name!" (35.)

Drysdale Circuit, 1877

The Rev. C. H. Ingamells writes:- "In the closing week of July special prayer-meetings for the revival of God's work were held in the vestry of our church. There was a good attendance of the members each evening, and a blessed influence attended the services. One young man found the Saviour.

It was then announced from the pulpit, and by handbills distributed throughout the district, that special services would be held in the church, and these have, with the most blessed results, continued to the present time. At least sixty have professed to find peace through believing in Jesus. Many of these are young men and young women from seventeen to twenty-five years of age. Christian parents who have long prayed for their families have wept for joy at seeing their sons and daughters yielding themselves to the Saviour. The whole church is quickened into new life." (36.)

Nearly twelve months later, the Rev. John Watsford was visiting this circuit, in the normal course of his promotion of the Home Missions work. He reported:- "The revival in the circuit in 1877 was a very blessed work, and the fruit remains. A large number of young men were then converted, and they are still in the church, and doing well." (37.)

News From the British Conference

The British Conference was held late in July, through into early August. A full description of it all was reproduced in the "Spectator". The part dealing with the numerical returns, including membership figures, appeared at the beginning of the "Conversation on the Work of God."

When the time came for this part of the business, the President made an introductory statement - emphasising that, whatever came out of the "Conversation", the result would be the total surrender to Christ of everyone present.

"Mr. John Bond presented the numerical report which showed the total number of full and accredited church members to be 382,289, being an increase on the year of 9,377 on trial for membership - 28,063." (38.)

Another part of what was published about the Conference, however, gave a slightly different set of figures. These were:-

1876. 372,938 full members.

1877. 382,555 full members.

Increase for the year - 9,617.
On trial for membership - 28,037.
Deaths - 5,425.
Candidates for the Ministry - 187.
New members (as far as reported.) - 48,181.

This showed a wonderful increase in full membership. The Conference meeting would have been a time of praise and thanks to God for such great results. (39.)

The set of figures, however, revealed one of the peculiarities of the method used by the Methodists to calculate the number of full members. When the number of new members is compared with the size of the increase for the year, one sees that over 30,000 members were lost for reasons other than death. The main reason would be that these people had "ceased to meet in class."

"Ceasing to meet in class" covers many reasons, really, from having migrated to Australia, moving to another district, joining another denomination, having become a backslider, or any combination of these. So, a serious problem becomes visible in leakage of members. This was nothing new, of course. It had been known, and bemoaned for many years, and much work had been done in trying to fix it.

But, the size of the increase would have been widely noted in Australia, as well as the reason why the increase had been possible in the first place - revival work, and the emphasis on holiness.

The Work of Matthew Burnett in 1877

From time to time, circuit ministers sent in reports about Burnett's activities, for publication in the "Spectator." But, seeing that he was an accredited agent of Methodism's Home Missions in Victoria, Burnett sent in many letters to the editor, some extremely brief, explaining what he was doing, and asking for the prayer support of as many people as possible. These two sources of information - reports written by others, and his own letters - provide a good idea of what he did through the year.

He worked at such an enormous pace, and had such an output of labour, that he was always completely exhausted by the end of a year.

March of 1877 saw him returned from his summer holidays, and he commenced work for the month in the **Kilmore Circuit**, as mentioned earlier. His first letter said:- "I have again resumed my much loved work among the masses, and hope in God this year to witness a great ingathering of souls in each district I expect to visit." (40.)

For some reason, he found great difficulties and obstacles in this area, and he called for more prayer. However, before he left he could say that 110 had signed the temperance pledge during the last week he was there.

On the other hand, Kilmore circuit had seen blessing over a long period, as the minister, the Rev. James Tuckfield, reported several months later. "I am about to start on a three-days trip into the country parts of my circuit, and have only time to send you a few lines. There is much in the spiritual condition of this circuit that is very satisfactory. During the last two years and four months we have had a revival in every part of the circuit. A large proportion of the new converts have continued steadfast: some of them are now preaching the Gospel. I will only particularly refer to one case of conversion, that of a poor woman, who was benefited during Mr. Burnett's visit five months ago. She had been a drunkard for twenty years, but signed the pledge, and also gave her heart to God. She met in my class every week, and gives undoubted proof of growth in grace. The people here love revival work. All the Protestant ministers in Kilmore now unite in a public evangelistic service every Wednesday evening. The good news of God's work in connection with the labours of Dr. Somerville and Mr. Varley is a blessing to us here. Our prayer is for a richer baptism of the Holy Spirit - a greater endowment of power." (41.)

The month of April was spent in the **Maryborough Circuit**, where the minister was the

Rev. Thomas Angwin. Burnett's efforts here received widespread support from the Protestant denominations, and were very successful. There were many conversions, and hundreds of people signed the temperance pledge. His Saturday night Working Men's Meetings were continued for many weeks after he left, with continued success. Later in the year, combined evangelistic special meetings were held, and Dr. Somerville also spent a few days preaching in the town. A long report about all these things was published in the "Spectator."

At the beginning of May, Burnett preached for a weekend in the **Ballarat Town Mission**. The rest of the month he spent in the **Avoca Circuit**. He started working at Natta Yallock, and twenty people professed conversion during only four days. The ministers continued special meetings there.

"At Homebush, where special services have not yet been held, the Lord has already begun to make bare His mighty arm in the conversion of the sinner." This seemed to be specially in relation to the Sunday school, and the work of the superintendent.

"At Avoca, where Mr. Burnett is conducting mid-day prayer-meetings and street-meetings at night, followed by services in the church, the Lord is beginning to save." (42.)

A later report said that Burnett left Avoca after the four weeks he had agreed to stay in that circuit, but his leaving seemed to coincide with a climax being reached in the outreach work, and better results might have been obtained if he could have stayed a bit longer. (43.)

The month of June was spent in the **Steiglitz Circuit**, at Mount Egerton for two weeks, then at Gordons, and finally at Ballan.

July was spent in the **Williamstown Circuit**, working with the Rev. Edward King, President of the Conference. Their report on his work was as follows:- "We have to record with thankfulness to God the results of special religious services held during this month. Mr. Burnett has been labouring amongst us with his accustomed zeal and energy. At noon each day many have assembled for prayer numbers have attended the street-preaching, and every evening our large schoolroom has been filled with worshippers. Many have sought and found the Saviour, and others are anxiously seeking Him. The good done has not been confined to our own church, but several from other churches have obtained spiritual benefit. Mr. Burnett's working men's meetings, held each Saturday evening, have been attended by crowds of people, and more than six hundred persons have signed the total abstinence pledge. Amongst these are drunkards whose case had come to be regarded as almost hopeless. We are full of hope that the revival of the work of God amongst us will increase in power and spread throughout the town and country districts." (44.)

A few weeks later, the Rev. Mr. King sent another report.

"On Sunday, August 5th, our sacramental service was memorable. So large a number of communicants had never presented themselves at one time at the table of the Lord, and with many it was their first communion. It was a joy to see members of the same family, united by the love of Christ in a tenderer bond than of kindred, kneeling side by side at the Lord's table. Our new converts have joined the various classes, and it is good to hear them speak of the happiness they feel in the service of God and the fellowship of His people. The young men are forming themselves into a band for work amongst the sailors and others, and have already been successful in bringing souls to Christ. The special services are being continued under the form of united meetings held in the various Protestant Churches in the town. Last week a meeting was held each night in the Presbyterian Church this week the meetings are in the Free Methodist Church. The attendance is excellent, and a very gracious influence rests upon the people assembled. We are holding a united prayer-meeting each day in the Welsh Church. We are praying and labouring for a general revival of religion throughout the place." (45.)

The month of August was spent in the **Scarsdale and Linton Circuit**, working with the Rev. J. B. Smith. This was the first circuit Burnett had worked in, at the beginning of his career in Australia. He worked mainly in the centres of Newtown and Smythesdale. They were blessed times. Altogether, forty-six professed conversion, and 162 signed the temperance pledge, but Burnett's boundless zeal for Christ, and his apparently endless supply of energy, helped to produce a great stirring amongst the church members. Lengthy reports were published about this work. (46.)

At their next quarterly meeting, members discovered that the circuit had lost 100 members through removal to other places during the last twelve months, but they rejoiced in having, at that stage, 47 new converts. (47.)

September was spent in the **Preston and Heidelberg Circuit**, with the Rev. P. R. C. Ussher. In these meetings scores of conversions occurred, and 350 signed the pledge.

In October, Burnett returned to **Prahran**, which had been originally his home church. The minister who welcomed him was the widely experienced and respected Rev. W. L. Binks. In a letter to the editor, Binks provided his appreciation of what Burnett did in those four weeks.

"Sir, The people in the district of Prahran have had the valuable services of Mr. Burnett for the last four weeks, and it is only due to that laborious servant of God and the church to acknowledge the vast amount of good that has been accomplished through his labours.

For four successive weeks the people have gathered in large numbers in the new schoolroom to listen to his earnest appeals on the necessity of personal salvation, and a large number, especially amongst the young, have openly decided for Christ, and not a few have been seriously impressed who never attended any place of worship. May they be the crown of his rejoicing in the great day. The working men's meetings on the Saturday evenings, held in the Prahran Town Hall, were crowded to excess many were unable to get within the doors.

Over seven hundred persons have taken the temperance pledge as the result of his energetic labours and able advocacy of the temperance cause, and amongst the number several of the most intemperate men and women in the district. There is but one opinion as to Mr. Burnett's tact and determination to reach a class of persons hardly ever reached by ministers and other labourers.

Mr. Burnett closed his labours on Monday evening by giving a most interesting lecture on his recent visit to England, etc. The Rev. J. S. Waugh moved, in highly complimentary terms, a vote of thanks to the lecturer after which the following resolution was received in a most enthusiastic manner:---

'This meeting desires to express its deep sense of the value of Mr. Burnett's labours during the last four weeks in Prahran and South Yarra. We gratefully acknowledge the spiritual good resulting from the religious services which have been held, and especially recognise his untiring zeal for the welfare of the intemperate and the outcasts of society and we beg to assure Mr. Burnett that very many will be ready to give him a hearty welcome to labour again in this district, and most devoutly we wish him "God speed."

I am, sir, yours etc., W. L. Binks." (48.)

The first half of November was spent preaching at **Whittlesea**. For the second half, he returned to the **Steiglitz Circuit**, to preach at Egerton again.

The month of December he spent in the **Colac Circuit**, firstly at Ondit for a few days, and then in Colac itself, finishing two days before Christmas, before going on his well-earned holidays. The report sent in by the minister at Colac included what had been repeatedly the experience of those who worked with Burnett - that those who had signed the pledge at his meetings included several noted local drunkards.

Burnett sent in a brief letter, outlining his work for the year. He said that "many" souls had been saved in the ten months of work that year, and over 3,000 had signed the temperance pledge. (49.)

The Visit to Victoria of Alexander N. Somerville, 1877

Somerville was by now an elderly Scottish Presbyterian minister. His first experience of revival had been in Scotland, in 1839 at Kilsyth, Dundee, and other places, during a widespread spiritual movement arising through the ministry of a fellow theological student at that time, the Rev. William C. Burns. Part of this revival had occurred in the Dundee church being pastored by the saintly Robert Murray McCheyne. By 1877, Somerville had become a travelling evangelist,

working with the Glasgow United Evangelistic Association. Even at this stage of his life, Somerville was still a dynamic and dramatic preacher. The old man also had a great rapport with children, and held meetings especially for them.

He arrived in Victoria late in June, 1877, with his son, who acted as song-leader for him. For three and a half weeks he preached in Melbourne, mainly in central locations. This finished on July 19th. It was only towards the end of this period, and after he had finished, that his sermons and activities became more fully reported in the "Spectator." However, he received wide support from the major denominations.

From there, he travelled to Ballarat for about two weeks of meetings. On his way from Ballarat to Geelong he spent a very brief time in Stawell. The Geelong period lasted from August 4th until 13th. Two days were then spent in Maryborough, and two in Castlemaine, before spending about eight days in the Sandhurst churches of Bendigo, finishing on August 27th. Within a short time after that, he was preaching in Sydney, having travelled overland.

All of these later meetings, until he had left Victoria, were more or less reported on in the "Spectator". At Sandhurst, it was said, that 150 persons had made public profession of conversion to Christ. (50.)

After his meetings in Geelong were over, the local inter-church evangelistic committee organised meetings to encourage those who had "been awakened under the preaching of the Rev. Dr. Somerville." Only twenty-five candidates responded to this effort, due, they thought, to some kind of misunderstanding about time and place. However, the noon-day prayer-meetings continued, in the Y.M.C.A. building. Members of the Y.M.C.A. tried to carry on the evangelistic outreach, flowing from the impetus given by Somerville's meetings, and several conversions occurred.

Somerville's preaching in Australia did not spark any revival. There were a good number of conversions, and, no doubt he provided encouragement to many Christians. But his contribution to the Victorian landscape provided an interesting additional aspect to a scene which already included so much of revival in progress before he arrived here.

Henry Varley in Victoria, 1877

Henry Varley was a successful English businessman. Over a period he had also become very successful as an evangelist. Earlier in his life, Varley had lived for a period in Geelong. Some years after returning to London, he had sold his business, and had become involved full-time in evangelistic outreach.

He was not such a dramatic and colourful preacher as Somerville, but had a magnetic, charismatic personality. He was an inter-denominational evangelist, although he had many sympathies with the Open Brethren. By the time he returned to Melbourne in 1877, he had led great evangelistic campaigns in many parts of Britain and the United States, and, as a result, his name had become a household word in many Christian circles around the world.

He arrived in Melbourne on Wednesday, August 1st, and immediately started attending the noon-day prayer meeting, and taking part in it. He preached in a number of churches around the city of Melbourne, and its inner suburbs, although more neutral locations were often used, as well. This preaching campaign continued until the end of October. His activities were reported fairly fully in the "Spectator".

The meetings took place several times per week, at least.

Early November, however, saw him launch an interesting experiment. Even at that stage of the history of Melbourne, the Flemington Races had gained a strong grip on the population, especially on the first Tuesday of November, which had just been declared a state holiday. Varley decided that he would try to organise a counter-attraction to the Races, offering people a form of entertainment for a public holiday which did not have the questionable moral connections that gambling on horse races had.

"Mr. Varley's Picnic at Brighton

The picnic held at Brighton Beach on Tuesday last, under the direction of Mr. Varley, and intended to supply a counter attraction to the Flemington Racecourse, was, in point of numbers, a complete success. At the lowest computation there must have been from 10,000 to 12,000 visitors during the day. The spot chosen was a piece of open ground in front of Grimbley's Hotel, where a spacious pavilion was erected.

From ten in the morning until two in the afternoon heavily laden trains were running at short intervals, bearing thousands of young and old, all bent on holiday-keeping, to the selected spot. Not only was the open space covered with picnickers, but in the shade of the mangroves for a mile along the beach every nook was occupied with its family and social party 'on pleasure bent', while the paddocks were enlivened with cricket, rounders, and other forms of amusement and notwithstanding the sprinkling of rain which frequently disturbed the arrangements, all seemed heartily to enjoy themselves."

At eleven, a service was held in the pavilion, conducted by Varley, with a Mr. Lawrence acting as song-leader. At three, an open-air service was held, addressed by Harrison Ord (Brethren evangelist). When Varley rose to address the gathering, after Ord's sermon, the rain fell heavily, and everyone rushed inside.

Since it now appeared that this Tuesday was established as a public holiday, the "Spectator" columnist hoped that some event like this picnic could become fully established "to counteract the vicious attractions of the racecourse on that day" A combination of picnic and camp-meeting, he thought, would hallow "innocent amusement and recreation" with "the exercises of worship." (51.)

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1878 was even more a year when somehow revivals only occurred when the ministers had time to organise and preach through special meetings, and when the climate was right for that kind of activity.

1877 had also seen revivals occur widely around Victoria. In 1878, the reports of revival came only from a few places and districts. There may well have been better responses generally around the colony, but this is not reflected in the limited list of circuits from which news of revival came.

Despite the previous year being one of widespread evangelistic activity, and one which some thought was the year filled with revival power more than others, the increase in membership reported at the January Conference in 1878 was relatively small. The published report went as follows:-

"The Secretary of Conference read the roll of church members for the past year, from which it appeared that the total number in Victoria and Tasmania was 11,962, showing an increase on the year preceding of 178 members, with 1,769 on trial for membership.

The President said he had never known during the twenty-five years of his ministry such a gracious work among the young men of their church as he had witnessed in the Brunswick-street Circuit during the past year."

After some discussion, the "Rev. E. King said he joined with the brethren in thanking God for what had been done during the past year, and with a view of securing a further revival of God's work, he moved that they request the President of Conference, Chairmen of Districts, and General Secretary of Home Missions, to arrange for special religious services during the coming year." (52.)

Early May saw the President's circular letter to all the ministers published, under the heading of "Revival Services."

It began:- "My dear Brothers," And after referring to, and quoting, the minute about the business above, said:-

"In accordance with the above, the committee met on the 25th ult. (April), and agreed to recommend the following:-

1st. That revival mission services to be held in all our circuits during the months of May, June or July.

2nd. That these services be commenced with a meeting of the Society for the Promotion of Holiness to be followed by mid-day prayer-meetings and evening services.

3rd. That the neighbourhood in which the services are held be well canvassed by house-to-house visitation, and that every publicity be given by means of placards, handbills, advertisements, etc.

4th. That at least one evening in each week of services be devoted to the young people of the congregation, and another to the subject of 'Entire sanctification.'

5th. That, where practicable, ministers in neighbouring circuits be asked to interchange, in order to assist in these services.

During the past winter great good resulted in several of our circuits from special services held in our Sabbath-schools during the afternoon session many of the elder children were brought to decision for Christ.

Please to arrange for the carrying out of these services in your circuit in either of the months named you deem most suitable. Trusting that you may receive 'showers of blessing,' I remain, my dear brothers, yours very truly,

Joseph Dare.

President of the Conference.

Melbourne. May 3rd, 1878. (53.)

Most, but not all, of the notices about revivals, resulting from these special services, were published in groups, at the end of winter, and in early spring. The first of these was from the Rev. J. F. Horsley, who by now had moved to North Melbourne.

North Melbourne, Wesley Church, and Carlton, 1878

"I have been requested to draw up an account of the blessed revival which we have had during the past few weeks in this circuit. As the organisation was more elaborate, and the work more extensive, and as the work in its glorious results of conversion began at North Melbourne, I am compelled to commence with the record of that which was done here.

North Melbourne- A few weeks' survey of the neighbourhood of Hotham, a visit to the Town Hall, to make a careful record of the number of houses and population, of church accommodation, and public-house accommodation, revealed this fact, that, exclusive of Roman Catholics, sick people, and children, we had 10,000 people living around us who did not attend any place of worship. A great amount of work lay at our doors, and a goodly number of Christians in our church were, comparatively speaking, unemployed. I thereupon wrote an appeal for Christian workers, and had it distributed freely in the congregation. I wanted visitors to go from house to house, in the streets and lanes of the neighbourhood, with illustrated tracts and appeals to the conscience and heart. Local-preachers, prayer-leaders and singers were wanted for out-of-door work also singers for a strong choir to conduct the singing in the services. My appeal was responded to with enthusiasm. Old and young, men and women, offered their services for Christ. One young man said to me, 'I mean work, I do, sir the Lord has laid His hand upon me for it.' Passing a group outside of our school in the dark one evening, I overheard the earnest remark by an old grey-haired member of our church, 'I mean to go, to do whatever I am set to.' I mention these cases to show the spirit in which the work was undertaken.

Wednesday, the 3rd of July, was set apart to seek for the baptism of the Holy Ghost upon every worker and upon the neighbourhood. This was indeed a memorable day. The early morning prayer-meeting in the vestry, from 7 to 8 o'clock, was crowded and 'great grace' was upon us all.

The Rev. Mr. and Mrs. Binks came up from Wesley Church to be present. At half-past 10 o'clock we met for the first session: 'The baptism of the Holy Spirit necessary to the success of the Mission,' and 'Renewed personal consecration a preparation for Mission work,' were the subjects spoken to by the Revs. Blamires, Shaw, White, and Horsley. In the afternoon from 3 o'clock to 5, father Watsford, and the brethren Neale, J. J. Watsford, and Horsley, spoke upon 'Mission in its relation to the world, with special reference to the needs of Melbourne,' and 'The Mission in its relation to the families and young people of Methodism in the Home and Sabbath-school.' At 7 o'clock we commenced the meeting for the promotion of holiness. I was assisted very kindly in this meeting by Bros. Neale and White, and we closed a hallowed and blessed day by gathering together around the Lord's table. The meetings were well attended, and the power of the Holy Ghost was present and rested upon us all. This day's blessing was an assurance of the great success of the Mission. Then our dear people went to work nearly three thousand houses were visited services were conducted every night in different localities in the streets and courts of the neighbourhood.

The evangelistic choir, with Miss Williams usually at the organ, and Mrs. Smythe and Mr. Wales on either side, rendered invaluable help. I have been in revivals where I have had to lead or personally sustain the singing and this strain was as severe as the talking and preaching required. Some brethren hesitate to undertake revival work because they cannot sing. With previous arrangements carefully made and a little training a suitable choir could in most places be gathered together and efficiently relieve the preacher of this labour."

Horsley went on, at some length, to describe details of the advertising, before describing how there were hardly any professions of conversion on the first few nights of meetings. After that, a break occurred.

"On Sunday there were three or four conversions Monday one Tuesday two Wednesday one then on Thursday came the breakdown with fourteen conversions Friday twelve and Sunday twenty-two. Then on for three weeks some nights were very hard and difficult, but every night souls had reason to rejoice. I have the names of great numbers, of scores who thus sought the Saviour, without counting those under twelve years of age. Old men and children, young men and maidens...." He goes on to describe the wide range of conversions, and some little snippets of what happened, here and there. For example, "A daughter so worked and prayed that her widowed mother three sisters, and two brothers, were all converted. Many who for a long time had been members of our church, but who had lived without the assurance of the favour of God, have now found peace. At the last meeting of the special services, fourteen came forward to seek the Lord then on the following Sabbath six fine young men, over twenty years of age and at the prayer-meeting on the Monday, seven others."

They had to stop these meetings so that the other churches in the circuit could have a turn, as well.

Wesley Church. The congregations at the meetings held here were of a different kind from those at North Melbourne, where many young people had been present. At Wesley Church, there were mostly older people, and those who were unaccustomed to attending public worship at all. Many were drunk. There were some very interesting cases of conversion. Most of the older Sunday school children had already professed conversion. (54.)

Carlton. A few weeks later:- "During the past month the Palmerston-street church has been the scene of a very blessed revival. From the results at Wesley Church and North Melbourne we had been encouraged to expect that special good would be done, and we are thankful to say that we have not been disappointed. The preparatory meetings for prayer were largely attended, and the power of the Holy Spirit richly experienced. Many were disposed to work as well as pray. The whole district was divided into sections. Thousands of handbills were distributed, and where practicable an earnest invitation was given to come and hear the word of life. Many outside the regular worshippers responded to the invitation so that the congregations every evening were large. There was no excitement, but a deep religious feeling, and a spirit of anxious inquiry pervaded all the meetings. We have had to rejoice over numerous conversions. Some of the little ones have found Jesus. Most of the young men and women belonging to the senior classes in the Sabbath-

school have decided for God, and are now full of zeal for the glory of Christ and the salvation of those around them.

Last Wednesday evening a meeting was held for the recognition of new converts and the enrolment of those who had received Christ as their Saviour during the services. Notwithstanding the inclement weather, there was a large gathering, and a very profitable season it was to all present. The children were first of all taken aside, and after suitable advice had been given they were formed into catechumen classes, where they will be instructed in the way of the Lord more perfectly. A few words of counsel were then addressed to those further advanced in years, especially on the important duty of witnessing for Jesus. When the request was made, between fifty and sixty rose at once to acknowledge Christ.... We are now reaping the fruit of years of persevering toil on the part of many who have laboured faithfully in the vineyard of the Great Master. The Holy Spirit is still working in our midst. We are expecting still further manifestations of His saving power." (55.)

Clunes Circuit, 1878

"The Rev. R. C. Flockhart writes:- It is our pleasing duty to record a very gracious work of God in our midst. The spirit of hearing and deep interest in the various departments of the church, have been manifested for some months past and several having been added to the church from time to time, the faith of Zion has been encouraged. Our people were ripe for a great work of the Spirit when the Revs. Messrs Watsford and Ralph Brown kindly paid us a visit and since that there has been a very general move in the Sabbath-school, while several from the congregation have given themselves to God. More than 150 have professed to have trusted in the Lord Jesus Christ for salvation. We are arranging for the younger portion of the converts being met in catechumen classes under the care of efficient leaders, and for the others to be placed in the regular classes. The cry of the church is still for greater things than these. May a great work of God spread over the entire land." (56.)

When, in due course, the Clunes Quarterly Meeting was held, on the 1st of October, the returns showed that during the year 35 members had removed from the district, and 29 had ceased to meet in class. Yet, despite these losses, the total full membership had increased by 15 in the last quarter, with another 68 on trial for membership, with 55 catechumens, plus five other communicants. "When reference was made to the spiritual work with which the circuit had been favoured, all rose and sang 'Praise God from whom all blessings flow,' after which the chairman led in prayer." (57.)

Sandhurst. Forest Street Circuit, 1878

"During the past six or seven weeks the kind hand of the Lord has been over this circuit for good. He has, through the blessed power of the Holy Spirit, revived his people, reclaimed backsliders, and brought sinners to repentance. We are just now saying, 'The Lord has done great things for us, whereof we are glad.' Last quarter, at various points in the Circuit, we received droppings of the most glorious shower, and at last Quarterly Meeting it was agreed that we should pray for and expect the promise to be fulfilled - 'I will pour water upon him that is thirsty, and floods upon the dry ground.'

About six weeks since, mission services were commenced in Eaglehawk, and continued for three weeks, resulting in the gathering in of a score of souls. At Long Gully meetings were then held, which are still going on, in which over forty have been led to decide for God. Habitual neglecters of God's house are now daily worshippers in His temple. A remarkable feature in the work in Long Gully is that, with few exceptions, all are adult persons. We are now holding services at White Hills and California Hill.

Sunday, 11th August, was a memorable day for California Hill. A special service was held

in the Sunday-school, at 3 o'clock, for young people. Over fifty of the scholars were seeking Christ, many of whom were enabled to rejoice in that Saviour who says - 'Suffer little children to come unto Me.' Over a hundred have professed to have found Christ at California Hill, and the work is still going on. At White Hills, the scene of great exploits in the good old times, the church has been praying on night after night for six weeks, and God has graciously answered their prayers. He has made bare His arm as in the ancient days, and a goodly number have decided for God. So far the work has resulted in the gathering in of over two hundred souls. May God increase the number a hundredfold! This week services will be held in Forest-street, where we pray that great things may be done in the name of the holy child Jesus." (58.)

In due course, the Forest Street Circuit Quarterly Meeting was held, on September 24th. It was announced that there had been 80 removals, 5 deaths, and another 83 had "ceased to meet in class", during the year. Yet, despite this loss, the circuit had seen an increase for the year of 43 full members, making a total of 709. In addition, 262 were on trial for membership, and there were 83 catechumens. (59.)

Perhaps even more interesting were the returns which were announced at the next quarterly meeting, held around the end of the year. At that meeting, the full membership had risen by 176 for the quarter, to a new total of 885. In addition, there were 63 on trial for membership, and 117 catechumens. (60.)

Maldon Circuit, 1878

"While we have had the pleasure of hearing, through the columns of the 'Spectator' of the work of God prospering in other parts of the colony, we are truly thankful to our loving Father for the rich outpouring of His holy spirit on this circuit. Special services have been held by the Rev. J. W. Tuckfield, and God has kindly owned the means adopted.

Between fifty to sixty persons have humbly and yet boldly put on Christ. The members of our church have been quickened by the influence of the Spirit, and altogether, it has been a time of rejoicing from the presence of the Lord. To Thee O! God, shall we ascribe all the honour, praise and glory for ever. Amen." (61.)

Other Circuits

"Revival News" reports also came from several parts of the **Geelong** district, including Yarra Street, as well as Chilwell, Ashby, South Geelong, and Newtown. But these reports all had the flavour of normal evangelism than of revival.

A brief comment came from the **Berwick** Circuit. "God has graciously blessed the people of Keysborough with a glorious revival. For nearly three weeks during August the Rev. Mr. Lindsay has been holding special services. God has abundantly blessed the labours of our dear brother by giving him souls for his hire. These special means of grace have been the means of greatly quickening the church, restoring backsliders to their first love, and causing sinners to flee from the wrath to come." (62.)

Reports of good evangelism also came from Hawthorn, and the Kilmore Circuit.

Many times special services were held, in circuits all around the colony, which were not as successful as these ones in Bendigo had been. Indeed, it had always been a common thing for special services to be held a number of times through the year for a whole range of purposes, such as Sunday school anniversaries, church anniversaries, and a list of other reasons. For example, the **Hamilton** Circuit had special services to help improve their financial position (not primarily for outreach). They held revival services in a smaller centre called Byaduk. The brief report on these was "Revival Services were held at Byaduk during the month of August, resulting in the quickening of believers, and a few conversions." (63.)

News also came from the **Brunswick Street** Circuit, of God's work in several of their locations. But these were mostly related to the work of Matthew Burnett, to whose efforts for the year we must now turn

The Work of Matthew Burnett for 1878

It appears that Matthew Burnett did not always have the best of health. Also, when one remembers the prodigious amount of work he put in each year, wherever he went, it is surprising that his health had not been completely broken long before.

Christmas, January and February were spent in New Zealand, and in Tasmania, for the benefit of his health. His first letter to the "Spectator" for 1878 was dated 6th March, and came from his little "Yorkshire Cottage" in Geelong.

He spent three months working around various centres in the Gippsland District, encouraged by the Chairman of the Gippsland District, the Rev. John Harcourt.

For example, in March, he started out working for several weeks in Sale. This was followed by visits to Walhalla, to Bairnsdale, to the Omeo Circuit, and to the Port Albert Circuit, including Yarram and Tarraville. These places were relatively new areas. They were unlikely to be visited by any evangelist of wide fame. It is a credit to Burnett, and to the Home Mission work of the denomination, that he was willing to spend a reasonable segment of time in these areas. Much good was done, and many conversions occurred.

Stawell Circuit, 1878

On June 8th, he started work in the town of Stawell, working with the Rev. Richard Hart, for two months. Hart's final report on the campaign went as follows:-

"Eight weeks ago Mr. Burnett commenced his labours in Stawell, and few if any would have ventured to predict such a glorious success as we have seen. Large singing bands have marched through the streets frequently, accompanied by torch-bearers and crowds. And this sympathy with the work has not been confined to our own Church. People of all creeds and grades of society have cheerfully joined in the work, and attended the services. So much for appearances.

What are the results? To anyone asking such a question I should like to be able to give some of the testimonies given at our praise meetings, on which occasions our church was crowded. There were present those who had been drunkards, swearers, profligate men, and abandoned women, 'clothed and in their right mind,' and as these rose and spoke of the depths from which they had come, the feeling in the large congregation was almost overpowering.

But our best days were yet to come. At the Working Men's Meeting, held on Saturday evening, August 3rd, an hour before the time for starting, numbers were turned away from the Town Hall..... The enthusiasm of the meeting rose to its greatest height when two men, notorious for their drunken and vicious habits, rose and, in the name of over seventy *confirmed* drunkards, thanked Mr. Burnett for coming down to them and giving them a helping hand and as one expressed himself, 'The best of all I have Christ now.'

On Sunday afternoon, August 4th, we had a strange spectacle for Stawell hundreds accompanied the singing bands down Main-street, and on the Cricket Reserve Mr. Burnett addressed a crowd of 2,000, Protestants and Catholics, rich and poor, high and low. 'The word was with power.' In the evening, Mr. Burnett preached his farewell sermon, when aisles, communion rail, and even the pulpit were crowded and at the same time I had to address a large crowd in the open air while both vestries were filled. The sermon was most effective, and at the prayer-meeting afterwards the aisles were again filled with kneeling worshippers, and the communion rail crowded with penitents. God was with us, and we had such a prayer-meeting as I do not remember ever to

have been in before we could not get the people away till midnight.

On Monday afternoon the last Mothers' Meeting was held with excellent results and in the evening 'the people of Stawell' gave Mr. Burnett a valedictory tea-meeting, when between 400 and 500 sat down to tea, quite upsetting the expectations of the caterer and of the committee, who had founded their calculations on the usual type of Stawell teas. The concert, and lecture on J. B. Gough, was to have commenced at eight, but as the hall was filled by seven, we had to start an hour earlier, and many were unable to get in. The enthusiasm of the meeting was wonderful, and Mr. Burnett's statement of results - 1370 signatures to the (temperance) pledge - was received with great applause. But figures give but a faint impression of what Mr. Burnett has done - that can only be known on 'the great day.' Stawell has received such an awakening as will still produce its results, and we look upon the work as likely still to grow. We thank God Mr. Burnett was able to stay here so long.

Mr. Burnett had to work against a great deal of prejudice when he first came up here, but by his intense earnestness, his gentleness and amiability, he has won all hearts, and I am quite sure there is no place in Victoria where Mr. Burnett is more highly esteemed and beloved than in Stawell. There is but one opinion, and that is deep regret that he has to leave such a grand work just at its height, and still spreading. For myself, I am glad to have had the opportunity of working with Mr. Burnett, and cheerfully bear testimony to the arduous toils he has undergone, and the immense work he has done in our midst. Our people have worked well with Mr. Burnett (one good lady secured no less than forty-two signatures to the pledge), and all wish him God speed, and a quick return to Stawell.

I am, sir, yours faithfully,
Richard Hart.

Wesleyan Parsonage, Stawell." (64.)

Collingwood, and nearby centres

The months of August and September were spent working in the Collingwood area, within the Brunswick Street Circuit. The Gipps Street congregation was also involved in this work. At the completion of that time, Burnett paid from his own pocket for three women to continue his work in Collingwood for another twelve months.

Very lengthy reports about Burnett's work in Collingwood appeared in the "Spectator."

This was followed by four weeks at Emerald Hill, which was now the centre of a circuit. He worked there for most of October, and was working in Sandridge (in this same circuit) later in November.

However, on this occasion, he did not keep on working through December, but left for New Zealand, again in search of relief for his health.

1879

The year of 1879 was very quiet, so far as revivals were concerned, or, at least, so far as revivals were concerned which were reported upon in the "Spectator."

The Rev. Spencer Williams was elected President of the Victorian and Tasmanian Wesleyan Conference in the place of Dr. Joseph Dare. The silver-tongued Dare had been awarded a Doctor of Divinity degree by the University of New Orleans during the previous year, while he was President.

Several leading ministers had retired at the previous Conference of 1878, including the Rev. John Eggleston. (The others were Samuel Ironside, Thomas Williams and J. C. Symons.) However, Eggleston did not live long to enjoy his retirement. He died suddenly during this 1879 Conference, and the meetings were adjourned so that members could attend his funeral. A lengthy oration and appreciation was given at the funeral by Samuel Ironside, who had been on the same

ship with Eggleston and his wife when they first came to Australia, many years before. This address was published in full, in the "Spectator."

Because of the pressure of business, the "Conversation on the Work of God" at the 1879 Conference was very short, and almost non-existent. So, very little attention was paid to the revivals of the previous year, or was given to the need for deeper workings of the Holy Spirit in the coming year. In one way the manner in which church business is conducted is strange. Many times the most vital business for the Kingdom of God gets pushed out of the way by a mountain of machinery matters, and other things which appear to be pressing.

The statistics which were announced at the Conference were that there were 12,296 full members (as against 12,018 for the previous year), with 1,433 on trial for membership. The report claimed an increase of 278 in total membership over 1878. (65.)

Meetings which corresponded to the Conference on Holiness seem to have been organised this year by the United Evangelistic Association in Melbourne, and thus were interdenominational in nature.

Special meetings began to be thought of, as the months passed, and there were several editorial efforts which appeared in the "Spectator" to promote interest in these meetings, and in evangelism and revivals.

Apart from the work of Matthew Burnett, however, only two revivals were reported as occurring in Victorian circuits during 1879.

Brunswick Street Circuit, 1879

By the May quarterly meeting, this circuit claimed to have the largest membership of any Wesleyan circuit in Victoria, with 920 full members, with others in addition on trial, or as catechumens. To some degree this growth was due to the powerful evangelistic preaching of Joseph Dare, their superintendent minister. Matthew Burnett had also been working in several of their smaller centres, as well as benefiting from the value of the normal outreach activities of their many members.

The first report of their special meetings for 1879 appeared early in August. "In this circuit 'showers of blessing' have come upon us, and in several of our congregations 'signs and wonders' have been wrought. At Brunswick-street a preparatory sermon was preached on the evening of 29th June, and a society tea and meeting were held the day following, at which a large number gathered and special prominence was given to the experience of personal holiness as a pre-requisite for successful work. Very rich influence rested upon us, so that many sought and obtained entire sanctification. That week was devoted to nightly prayer-meetings and the central meeting for the promotion of holiness on the Thursday night deepened still further the earnestness of God's people.

For three weeks afterwards special services were held every night with blessed results. Some of the meetings especially were bright with the glory of the Lord, the holiest influences were poured upon us, and our consciousness of the divine presence grew most real and intense. Many entered into the peace of God, especially among our young people while the members of the church have received a gracious quickening. The ministers of the circuit were assisted by the Rev. John Watsford, and by many valuable helpers, in carrying on these services. The recent school anniversary Sunday was a memorable day. The Rev. R. Fitcher preached and at the evening service we received an abundant outpouring of the Spirit a number were arrested and saved, and great grace was upon us all.

At Sackville-street special services were conducted for a week by the Rev. J. Watsford, with marked effect upon our members while some of the unconverted were induced to come out on the Lord's side.

At Brunswick, some of the ordinary services have been very blessed seasons, and fruitful in soul-saving. The fire spread to Nicholson-street and on Sunday, 27th July, four found peace through believing, and others remained under conviction of sin. The classes have increased in size,

and a larger attendance has proved a growing interest in these important means of grace.

With gratitude to God we record the good work among our Sunday scholars during the past few weeks. At the Jubilee School several have decided for God. At Fitzroy-street many of the scholars have obtained mercy. At Clifton Hill, after an address by the Rev. W. Williams, no less than forty from the upper classes stayed to be prayed for on the dismissal of the school, and all declared their determination to serve God. About the same number took the decisive step at Nicholson-street last Sunday afternoon at a similar service so that the work is still spreading, and our teachers are being greatly encouraged. May all our schools be thus baptised with saving influences." (66.)

Some weeks later, another progress report appeared.

"Special services have been continued in this circuit in several of the places with visible success. Our work has embraced since the last report Coburg, Fitzroy-street, Nicholson-street, and East Brunswick, and we are thankful that so many have been impressed and saved during these services, of which many have been seasons of special power and abundant grace. Some of those converted are in the senior classes of our Sunday-schools, some are members of the general congregations, and others are of the class who do not usually attend any church, but who were induced to come to our special meetings by the distribution of bills detailing the services, and by the personal efforts of our people.

The work in our Sunday-schools continues to spread. A special service was conducted in the Coburg school on the afternoon of 24th August, when nearly the whole of the scholars, except the infants, stayed, by their own choice, after the school was closed, to pray and seek Christ. In the other schools previously reported, catechumen classes are now formed, and special attention is being paid to the scholars who have professed conversion. We trust that in due time these will enter our society-classes, and will be fully and permanently united with the church." (67.)

Tarnagulla and Dunolly Circuit, 1879

"We commenced our special services in this circuit a week ago. Goldsborough, where there is now a large population drawn thither by the success of the Queen's Birthday Mining Company, was fixed upon as the starting place, the services to be afterwards continued throughout the circuit. The superintendent, Rev. T. Grove, preached on Sabbath evening, 10th August, and every evening since, except Saturday.

We had good meetings to begin with, a very solemn feeling pervading the congregation. By Tuesday evening the church seemed to get into full sympathy with the work and on Wednesday evening the first-fruits of what we expect to be a large harvest of souls were gathered in. Since then not less than forty persons - young, middle-aged and old - have rested upon the 'Rock of Ages' and still the work goes on unabated. The Lord grant that the shower may come down on every part of the circuit." (68.)

Three weeks later the story was continued.

"The special services at Goldsborough were brought to a close a week ago. The concluding service was one that will not soon be forgotten by those who took part in it. About forty out of sixty of the new converts bore a blessed testimony to the grace of God, and then partook of the Lord's Supper, the others being at work in the mines and unable to attend. A special feature in the work has been the number of heads of families brought to God, their conversion being followed by that of their grown up sons and daughters. The effect of the work has been to largely increase the congregations, and to give a fresh impetus to the work of God in all its departments.

Many of the converts have already joined the classes, and expressed their appreciation of that means of grace in no measured terms, and we are expecting many more to join. As a result of the services at Goldsborough alone, we hope to report a satisfactory increase in our members on trial.

Last week we commenced a series of services at Dunolly. Rev. James Moy Ling, our

Chinese missionary, who paid a visit to the district to excite interest in the Chinese work, preached on Sabbath morning." (69.)

These Dunolly meetings were followed by others at Tarnagulla.

A very brief report about the next quarterly meeting revealed that over 100 had joined the classes, and become members on trial. (70.)

No doubt there were special efforts of one kind or another in many of the circuits around the colony, but these may not have produced results that the local people thought were significant enough to report.

The September quarterly meeting in the **Forest Street Circuit**, in the Sandhurst district, in Bendigo, reported that they had lost 153 members over 12 months. Many of these would have been removals, as the whole colony was suffering very difficult economic circumstances that year.

Despite these loses, however, there had been an increase for the year since last October of 146 full members, probably due largely to the revival of the previous year. They also had 106 on trial for membership, and 263 catechumens. The total number of people "meeting in class" in the circuit was over 1,300. (71.)

Matthew Burnett Concludes His Work in Victoria

At the start of the month of March, Burnett began his "beloved work" for the year, after a lengthy visit to New Zealand, and brief visits elsewhere.

His first sphere of work was in the **Echuca Circuit** for a month.

This was followed by extended activities in the inner city of Melbourne for almost the rest of the year. He spent April and May in **Brunswick** and **Collingwood**, which were parts of the Brunswick Street Circuit.

Apart from a brief period in July when he took part in the Ballarat Town Mission, he worked for the whole period from 31st May until the middle of October in the various centres of the **Wesley Church Circuit**. He started in North Melbourne, then moving to Carlton, and then to Wesley Church itself, followed by a return period in Carlton, again.

Late in October he worked for a short time in the central **Brunswick Street** church itself. Strangely enough, this was in fact the first time he had worked in that church. Each other occasion when he had worked in this circuit he had been majoring in one of the other centres in the circuit.

In mid-August, a very interesting piece appeared in the "Spectator", in relation to the Brunswick Street Circuit, under the title of "Home Mission Work", which cast a sidelight upon the work Burnett had done in Collingwood the previous year.

"The first tea-meeting in connection with the new scheme of 'Home Mission Work' took place on Thursday last, 21st August, in the Grosvenor schoolroom, which has been kindly placed at the disposal of the Home Mission Committee by Mr. Puckey for a period of twelve months, free of charge, either for rent or gas about 120 persons sat down to tea.

After tea came the public meeting, which was one of unusual interest, inasmuch as there were lady speakers to address the meeting. After singing and prayer, the Rev. E. Taylor took the chair, and Mr. Puckey gave a verbal report, from which it appears that several years ago our people tried this as a preaching-place, but for the want of the home missionary spirit it soon ceased. This had been tried on three separate occasions, and each with the same result.

After the first visit of Mr. Burnett to the city of Collingwood last year three Bible-women were appointed, one especially for this locality, which is situated about a mile and a half from Gipps-street church, and about the same distance from the church at Richmond. In the course of two or three months, it was resolved to try open-air services, which ultimately led to the opening of this place.

In December last about 250 slips were printed and circulated, intimating that the Rev. E. Taylor would preach in the Grosvenor Schoolroom on Sunday, 3rd December, at three o'clock. The first meeting was small, but in a short time the congregation increased to about 100, and has

continued to the present time. During Mr. Burnett's second visit to Collingwood he preached in this schoolroom on two successive Sundays to congregations of over 300 persons, besides attending a mothers' meeting, and was greatly delighted with the result.

Mrs. Oxley, the Bible-woman of the lower part of Collingwood, addressed the meeting, and it was soon evident that many of those present had been reclaimed, convinced of sin, and converted to God through her instrumentality.

Mrs. Varcoe, another of the Bible-women, addressed the meeting, and it was evident from the addresses of these ladies that they are eminently qualified for the very important position which they hold.

Votes of thanks to the ladies, to the choir, and to the chairman, with the doxology and benediction, brought the meeting to a close, all determined, by the help of God, to pray for the prosperity and success of the grand scheme of home mission work." (72.)

Even during the middle of the year, Burnett was expressing wishes to visit many of the country circuits again, where he had ministered previously. But, for some reason, the plan changed when the end of the year approached. The reason is not clear.

At the end of October, his arrangement with the Home Mission Department was terminated, and he began preparing to move to South Australia.

A very large testimonial meeting was arranged in the Melbourne Town Hall. A full report of this meeting, and of the appreciation which was extended to Burnett, was published in the "Spectator." But, perhaps a better inclusion here is the editorial for November 7th, 1879, under the title "The Burnett Testimonial."

"On Monday night last, a large audience assembled in the Town Hall to present a testimonial, and say farewell to Mr. Matthew Burnett who, as he told the meeting, would 'shortly leave Victoria. His present intention was to go to South Australia, and after labouring there for a few months (he actually stayed for three years), to continue his labours in New South Wales, then New Zealand, afterwards in America, next in England, and if spared, in the evening of life to resume his work again among the masses of Victoria.' On another page we give a report of the meeting.

Mr. Burnett arrived in the colony in August, 1863, and shortly after commenced to hold revival services in the Brighton and Berwick Circuits. After six months' labour there, he visited and held services in various other parts of the colony, including Clunes, Creswick, Ballarat, Sandhurst, Geelong, etc. In connection with his evangelistic services, Mr. Burnett laboured with great zeal and success in the cause of temperance. After nine years of unceasing work, during which he is said to have delivered over 4,000 public addresses, besides holding numberless other meetings, it was not surprising that under so severe a strain, his health should have broken down, requiring a voyage to England for his recovery.

His return to the colony, early in 1874 - after an absence of about two years - was not accomplished without great peril. The ship in which he was a passenger - the 'Loch Maree' - was dismasted in a severe gale, and was in consequence compelled to put into Gibraltar to refit. While detained there, he laboured very successfully among the soldiers and sailors of the garrison and ships of war so that when he left, he received tokens of goodwill from officers and men.

With his health recruited, Mr. Burnett again entered upon his work with renewed energy. In 1875 he was engaged by the Wesleyan Home Mission Committee, under whose direction he has visited almost every part of the colony, holding evangelistic services. The results of these labours, have, from time to time, been reported in our columns so that it is unnecessary for us to speak of them at any length. That much permanent good has been effected by these many revival services, must be readily admitted but that excitement was followed by re-action, and the statements of numbers have often been the product of a too sanguine mind, cannot be denied. This, however, is more or less true of most revival efforts.

It has been Mr. Burnett's custom to devote his Saturdays particularly to the work of the social and temperance reformation, and it is in this department of philanthropic enterprise that he is most widely known, and will be most extensively remembered. He states, that over fifty thousand

persons have been induced to sign the pledge in connection with his temperance crusade in Victoria. Deducting a large discount from this number - which we are disposed to do - still the remainder is a wonderful result. A single individual rescued from the curse of intemperance is an incalculable gain one man saved from falling into the vice of drunkenness is a work which an angel might envy. How, then, is it possible to estimate the benefits, personal, domestic, social, and national, in the rescue from drunkenness of thousands of human beings.

Mr. Burnett's labours have been herculean. He is an embodiment of earnestness and enthusiasm. He possesses a remarkable power over the masses a power which has been, no doubt very properly, called 'magnetic'. He has remarkable adaptation for getting people to work with him, and keeping them at work. We shall not be expected to record our approval of all the methods he adopts nor can we pretend to do so but we can, and do, most heartily admire his indomitable energy, his oneness of purpose, and his disinterested efforts in the sacred cause of religion, and the noble cause of social reformation.

The large meeting, the generous gift, and the appropriate address - was a fitting close to Mr. Burnett's philanthropic labours in Victoria. He will leave the colony with the consciousness that he carries with him the esteem and affection of large numbers, and that he will be followed by the prayers and good wishes of multitudes, who will desire for him continued health, and success in the great work in which he is engaged." (73.)

Overview of Revival and Evangelism in Victoria, 1836 to 1880

The earliest revivals in Victoria sprang from the work of laymen, more than through the ordained ministers. Twenty years later, the 1859 revival seemed to have its most notable effect in Victoria, so far as the Australian colonies were concerned, although its impact in South Australia is not so well documented.

Then came the impact of California Taylor. Sporadic revivals occurred through his ministry here. It must be noted, however, that both here, and in New South Wales, revivals broke out often enough in other places which Taylor never visited, and sometimes before he arrived nearby. So the revivals had a character and life which was not entirely governed by the human instruments who were involved in them.

As the 1870s progressed, the special evangelistic services became increasingly part of the normal schedule, and were held at a time when they fitted most easily into the rest of the programme of the circuit.

The statistics show that Methodist church membership grew steadily up to 1870. Then occurred several years when no progress was made in this numerical growth, and which prompted some heart-searching amongst the leaders. By 1877, full membership figures were increasing again, but only by small increments.

1877 was also the time when other visiting evangelists were starting to appear on the scene. They were welcomed and supported by all of the Protestant denominations, whereas Taylor had only been supported by the Wesleyans. Henry Varley and Alexander Somerville already had substantial fame in this area before they arrived here.

Somehow, however, the visits by these big-name evangelists did not seem to bring revival, in the same way as had sometimes occurred through the evangelism which the Wesleyans had conducted at the "grass-roots" level in their circuits.

CHAPTER FOURTEEN

EARLY REVIVALS IN SOUTH AUSTRALIA

to 1865

Sources of Information

There are, of course, many adequate histories of South Australia, and some good early histories of the main Christian denominations. These denominational histories, and local church histories, however, often do not pay much attention to the revivals which occurred, but describe more the development of church organisation and property, and the wide-ranging activities of the early leaders. Naturally, church history is a much wider subject than simply the history of evangelical revivals, and it is only right that these other areas of interest and activity should receive proper attention. Because the inner spiritual and devotional life of people is not so easy to describe, or to quantify, it is easily ignored by historians, yet it is that spiritual aspect which is really the key part, so far as the work of the Kingdom of God is concerned. And that is the area which we must somehow approach in studying the history of evangelical revivals in any place.

As in the other colonies, the revivals in the very early years are much harder to isolate, and to describe in any detail. Our knowledge of them will depend largely upon brief mentions in correspondence, in biographies, or in histories written for other purposes, or in newspapers which were published elsewhere. There are only a few details about some of the early revivals which have come down to us. No doubt, there were instances where a revival took place, and no written record was made of them. What might have been a most important source of information about the very early revivals in South Australia was the biography of the Rev. Daniel J. Draper, written by his associate, the Rev. John C. Symons. The sad thing for the historian is that Mr. Draper destroyed many of his key personal papers before he left Australia for England. His life was lost on the return journey. Consequently, Symons was not able to do much justice to his task in writing the biography. Draper was perhaps the most influential person in the development of early Wesleyan Methodism in South Australia.

The biography does make comments to the effect that, especially in the period between 1852 and 1855, there were numerous signs of revival in Draper's ministry in South Australia. (1.)

Again, as with other colonies, the production of denominational periodicals and newspapers meant that a much wider range of news, including news of revivals, began to be published more widely. And this has given us a much better source of information upon which to base our investigations today.

The first Methodist papers in South Australia were published by the Primitive Methodists, commencing in 1857. Regrettably, no copies of the issues before January 1863 have survived locally. Also, the collection of later issues of these magazines held in the Mortlock Library, Adelaide, is not complete. The Wesleyans produced a paper starting in 1864, and the South Australian Bible Christians began regular publishing of a magazine in 1867, after minor preliminary efforts.

General History of South Australia

The colony of South Australia was founded in 1836, under the leadership of Colonel Light,

with several ships loaded with settlers arriving during the second half of that year. The area now known as Port Adelaide was chosen as the principal port, and a town was laid out about seven miles inland from there, and named "Adelaide" after the queen of King William IV.

The inhabitants were all free settlers. At no stage was South Australia ever a penal colony, like New South Wales or Van Diemen's Land. Consequently, the colony tended to have a different flavour about it, not having quite the same problems with drunkenness and violence that occurred in the older colonies. The population of South Australia grew steadily, rising from 17,366 in 1844, to 230,000 in 1877. In those first years, the colony also included what we now call the Northern Territory.

The first decade indicated future economic problems, because the fledgling colony had not managed to develop any industrial base. This was partly overcome when copper mining opened up in Kapunda, in 1844, and in Burra, in 1845.

The economy of the colony was thrown into chaos in 1851, when a major gold-rush occurred to Victoria, and to New South Wales. This created at first a huge manpower shortage in South Australia, and food prices sky-rocketed. This was especially true in the mining areas. Some congregations were left with no male members. Some of the gold-seekers returned with newly-acquired wealth to inject into the local economy. Others came back with little extra, or with less than they had before.

The economy took a major lift, however, in the years soon after 1860, when the mines in Kadina, Wallaroo and Moonta opened up, with the influx of Cornish miners, and the sudden growth of what came to be known as "Australia's Little Cornwall."

As time passed, at least five branches of Methodism became established in this colony. The first and largest was the Wesleyans, some members of which group came with the earliest fleets, and held their first meeting in 1837. The next group to arrive, and to commence their operations, were the Primitive Methodists, who held their first service in South Australia in 1840. Over these early years, some individuals from the other branches of Methodism arrived, and joined existing Wesleyan activities, instead of trying to begin independent work in such a small and scattered population. The Bible Christians began their work in 1849, when numbers of their members arrived to work the new copper mines in the Kapunda and Burra areas.

By 1876, The Wesleyan Methodists had 179 churches, 79 other buildings, and could seat 32,296 people. Next came the Primitive Methodists, who had 106 churches, 41 other buildings, and could seat 15,000. They were followed by the Bible Christians, who had 87 churches, 20 other buildings, and could seat 14,950. Next came the first non-Methodist body, the Episcopalians, with 73 churches, 38 other buildings, and ability to seat 20,726 people.

After these came the Roman Catholics, Congregationalists, Baptists, German Lutherans, Christian Brethren and Presbyterians, in that order. (2.)

The reason for the great predominance of Methodists lay in two reasons. The first was that a good percentage of those arriving from England during that time were Methodists, but, even more, the predominance was caused by their evangelistic work, and their revivals. There were several major revivals, and a great many minor ones.

During the first fifty years of its existence, South Australia could claim more truthfully to be "the land of revivals", perhaps, than any other part of Australia. But the revivals during this period seemed all to be Methodist revivals. This had the result that the Methodist bodies became the largest denominations in the colony, so far as numbers of practising members and adherents were concerned.

The main historian of Methodism in South Australia in recent years has been the Rev. Dr. Arnold Hunt, who had an ancestry amongst the Bible Christians. While he may not have been especially interested in the revivals, he included some of the main revivals in his history, and has done some extended work on the biggest revival, in Moonta in 1875.

In seeking to describe the situation in those early days, Dr. Hunt says, "The expectation of recurring *revivals of religion* was common to all the Methodist bodies. It was natural that such a hope should beat strongly throughout Methodism. It was believed that what had happened in the

days of Wesley could be repeated, subject to some modifications because of changed circumstances, among later generations. Primitive Methodism was the fruit of revivalistic preaching. Revivalism was a perennial feature of Methodism in the county of Cornwall, and of this phenomenon the Bible Christian Movement was the most lasting fruit. Methodists of whatever denominational hue prayed and hoped for the sort of revival that would fill their churches." (3.)

Hunt goes on to say that the Methodist bodies confidently expected to increase their numbers from year to year. The first half of the Nineteenth Century was a period in which the Methodist bodies in England grew rapidly. The Methodists in South Australia had the same optimism. They could, of course, expect to grow as a result of the rate of immigration. But they believed God had raised up Methodism for a purpose. Like most other denominations, they thought their version of Christianity was the purest. But, ultimately, their confidence was in God, who would answer their prayers abundantly, and cause them to grow.

Regarding the overall history of immigration in South Australia, it should be said that many Methodists arrived in the early years from England, especially as farmers and artisans, followed a little later by many miners from Cornwall and Wales. In the later years of the Nineteenth Century, immigration included many other national groups, from Germany, Poland, and many other countries, so that South Australian society became extensively multi-cultural by the early years of the Twentieth Century, and displayed a wide religious spectrum, as well.

The First Wesleyan Methodist Revivals

Almost immediately after the first settlement, there was agitation amongst the Methodists to secure the services of a Wesleyan minister. The first one, however, arrived by accident. The Rev. William Longbottom was recovering his health after a period in India. With his wife and daughter, he was in transit from Hobart to Perth to take up an appointment there. But the ship was wrecked in the Bight, on 16th June, 1838, and after several weeks of hardship, they arrived in Adelaide. Travelling by sailing ship against the winds of the "roaring forties" created much danger and a very slow trip.

The Adelaide Methodists welcomed him like an angel from God. He stayed in Adelaide for two years, ministering with great acceptance. He was replaced by the Rev. John Eggleston, who was appointed by the Conference of 1840.

Eggleston was known as an energetic, soul-saving preacher in England before being appointed to Hobart for several years. In Hobart "he earned much fame by his fervid and powerful ministry. Removing to Adelaide, he entered upon his sacred duties with an oppressive sense of personal responsibility. He, however, trusted to his God for success, and he was not disappointed. A blessed revival of the work of God broke out. Backsliders were reclaimed, sinners were converted, and many believers were enabled to testify to the possession and enjoyment of perfect love." (4.)

Eggleston's ship took seventeen days to sail from Hobart to a point outside the port of Adelaide. The winds prevented the ship from entering the port, and, seeing that Sunday approached, the captain offered Eggleston his boat to get ashore, and be in Adelaide in time to preach. "...he was greatly encouraged, as the work here presented itself before his inspired discernment as a whitened harvest-field awaiting the reaper's sickle. With abounding enthusiasm and unwavering faith he thrust in the sickle. The people also, catching the spirit of their leader, felt that they were on the eve of great events, and by God's blessing upon their united zeal and faithful prayers, a harvest of souls began to be reaped, and minister and people rejoiced together.

In reporting to the Missionary Committee on January 19th, 1841, Mr. Eggleston speaks of 'times of refreshing' with which the church was still being visited. He says that he had discovered a general anxiety amongst believers for purity of heart, and he had felt that the time had come to use special and decisive means to promote the work. He accordingly appointed a Tuesday five a.m. prayer meeting for believers only and especially for those who were ardently desirous to be

sanctified wholly. Several came, and they were examined individually as to the direct 'witness of the Spirit' to their adoption. All were clear upon this point. Five witnessed a good confession of their happy enjoyment of perfect love. The rest testified their deep anxiety to secure the same blessedness. Four of these, before the meeting concluded, were enabled to believe, and felt the overwhelming power of saving grace. Since that time the work has been more signal and general. A more delightful change in the officials of any society he had never witnessed. They seemed to be blended into one soul, and their official meetings were all harmony and brotherly love. That spirit of active zeal, which is the consequence of true love of God, was being manifested by the members, and there was no probability of their being cramped for want of agents to spread religious influence in the various parts of the city and surrounding villages. Mr. Eggleston proceeds to give an account of the conversion of many unsaved people, who had been accustomed to attend the service, and of many also who had been living in neglect of God and His ordinances. He concludes by referring to a special Pentecostal visitation on the first Sabbath of the year (1841). At the quarterly Lovefeast the time was chiefly occupied by those who had been lately '*perfected in love.*' Towards the close of the meeting, in response to an invitation, the communion-rails became filled with believers panting after purity, and with penitents and backsliders seeking pardon. Several were blessed. The preacher says that it was a season of special power he was never so overwhelmed with Divine influence. His passions were not very susceptible of emotion but the blessed assurance that this was the work of God, the prospects it unveiled of a glorious extension, the contrast between the former and the present condition of numbers who were there, the softening and hallowing sense of the Divine Presence, so completely overpowered him that he could do nothing but lean against the pulpit and weep with gratitude to God." (5.)

Haslam made a number of observations about this revival. The first of these was as follows:- "Methodist history is not merely an interesting record, to sympathetic readers, of days and events gone down into the deep past it is also a series of important teaching-facts for the Church that now is. In this instance we have the oft-repeated lesson that a true revival of God's work blots out most of the difficulties with which the church has been harassed its members and officials forget the differences which have held them apart, and they move as with one common impulse, working with a vigour and a directness of aim which leads to results such as compel men of the world to stand and look on in awe. And with what singular frequency does it transpire in the histories of such revivals, that the movement is first recognised in a secret longing in the hearts of God's people for a deeper spiritual life - a longing which does not evaporate with the mere acknowledgement of it in the regular social gatherings for fellowship, but which compels to a concerted and earnest effort that it may be satisfied. Five o'clock morning prayer meetings are not for men who are insincere or indifferent, but those who have been gripped by a strong, deep purpose which nothing but a complete success can satisfy - men who, having Jacob and Jacob's God in their view, cry out:-

In vain Thou strugglest to get free,
I never will unloose my hold!
Art Thou the Man that died for me?
The secret of Thy love unfold
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know.

To such men heaven ere long opens, and the Divine voice speaketh - 'Ask what you will, and it shall be done unto you.'" (6.)

A greatly deepened interest in foreign missionary work was another result of the revival.

Hunt points out that Eggleston placed great stress on the two peculiar Methodist emphases of the doctrine of assurance in which the Spirit of God witnesses directly in the heart of the believer, and the doctrine of perfect love, teaching that a person could be so captivated by the love and presence of Christ that he no longer had any desire to follow inclinations which differed from the law of God.

Eggleston reported that, by 1842, there were four churches with attendances around six

hundred. In addition, there were twenty-one preaching places, five hundred children in ten Sunday Schools. Membership had risen from 160 in September, 1840 to 277 a year later. Most of these additions were recent converts, as only eight had come on transfer from English Circuits. (7.)

Henry Goss

Laymen who worked hard at winning people to Christ figured largely in many parts of early Methodist history, and South Australia had its share of such people. Haslam tells us about one outstanding example from these early days, a local preacher named Henry Goss. After explaining a few of the difficulties under which the early local preachers laboured, and which might not be easily understood by people who lived later, in easier times, he says that many of them would leave home on Saturday after lunch on foot, or on horseback if they were lucky enough to have a horse, and travel to their preaching appointment on Sunday morning, then travel back home by Monday.

"There were some indeed, whose devotion to their work did not rest even with such service. In the following record taken from the Local Preachers' minute-book, there is the proof of holy zeal and enterprise which are beyond praise:- 'Brothers Goss and Boots would wish, if practicable, to have a few spare Sundays to break up fresh ground.' There were times when some of these honoured men, more especially the first-named, were moved with a Divine passion for souls, and left their business to engage in 'missioning' a locality. By day they taught from house to house and with an earnestness which was irresistible, entered into personal conversation with men and women on the subject of highest moment. In the evening they held spirited evangelistic services, when, casting out the gospel net, they would often gather many souls to Christ.

As to the validity of their 'orders,' it were foolish to raise the question except, that the answer might be evoked that to them God gave unsparingly blessed fruit, enabling them with appropriateness to exult in apostolic speech - 'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place.' Such men were the wings of the Church, and without them the evangelistic message could not have been carried to many of the spreading settlements, where their visits were blessed and Churches were established." (8.)

South Australia also benefited from a number of leaders in society who were leading Christians. Chief amongst these was the first Governor, George Gawler. But there were many others in leading positions of other kinds.

A Disturbed Period Intervened

Declining health resulting from overwork, and the results of a fall from a horse, caused Eggleston to leave the colony, and return to Hobart by the middle of 1842, and he was replaced in due course by the Rev. John Weatherstone.

The period after 1842 proved, at first, to be a time of economic decline and disruption, as well as of disharmony amongst the Methodist leaders in South Australia.

The economic decline occurred for reasons outside of the control of the church leaders, but had a serious, even disastrous effect upon the denomination's ability to pay its own way, and support itself from local income. The disharmony occurred because, for various reasons, Weatherstone did not get on very well with the lay leaders.

There was also the problem, which Draper soon pointed out, that the work was too much, and too far-flung, to be worked satisfactorily by one minister. Weatherstone also became deeply concerned for the aborigines, and wanted to foster missionary work amongst them.

Daniel J. Draper

The Rev. Daniel J. Draper arrived in 1846 to take charge of the work. At first he was supported by a young minister, the Rev. John Harcourt, who became the first Wesleyan minister at the Burra. Draper combined great abilities in both administration, and enthusiastic evangelism.

Up to 1847, the whole of South Australia was covered by one Wesleyan Circuit. Draper had it divided into three, with bases in Adelaide, Willunga and the Northern Mines. The Northern Mines Circuit included a wide sweep of centres north of Adelaide.

Draper had great abilities in leadership and administration, and under his direction the Methodist work in South Australia became much more firmly established and better organised. There was also steady growth in spiritual depth, and in the number of members. Their main evangelistic work seems to have been in trying to rescue backsliders. A good number of the newcomers to the colony had Methodist connections back in England, but quickly lost this link in the new environs of pioneering in Australia. Some of these backsliders were contacted by the slowly increasing number of Wesleyan Methodist ministers. With the help of a small army of local preachers, worship was established in an increasing number of places, scattered all over the newly developing colony. In the very early days, a government subsidy helped in the building of stone chapels in different locations.

Revivals at Kapunda and Willunga, 1851

John Harcourt's successor at Kapunda was the Rev. Robert C. Flockhart. He reported the outbreak of a revival at Kapunda in 1851. In his report to the District Meeting he said, "it pleased the great Head of the church to visit us with a very gracious outpouring of His Spirit." The result was that forty new members were added to the church. It was at this time that the Burra was made into a separate circuit, with the Rev. William Lowe appointed as minister there. A chapel had already been built a few miles away at Redruth, and cottage meetings were soon being held at Clare and Mintaro. (9.)

James Blatchford had commenced the first Bible Christian congregation in South Australia, at Burra in 1849, with fifty members, and by 1851, the first Bible Christian ministers arrived from Cornwall, the Revs James Way and James Rowe. It was Rowe who remained at Burra, and helped to establish the work there.

The only information we have about a revival at Willunga in 1851 is in an obituary notice for the Rev. James Allen. He was born in Cornwall on 14th February, 1840, and came to Australia with his family in 1847. The obituary notice says "during a gracious revival in Willunga Circuit in 1851, he experienced 'the great change', through the converting grace of God." He became a candidate for the Wesleyan ministry in 1861, and died in 1905. (10.) The Rev. J. H. Pointon's lecture on the history of Willunga Methodism does not mention this revival, or any of the others which occurred in that area later. (11.)

Burra in 1853

The only information we have about this revival appears in an obituary notice for Mary Berry, who died at Cross Roads, in the Moonta circuit, on May 26th 1878. The notice in the Bible Christian Magazine says:- "She was born in the parish of Mawgan East, in the county of Cornwall, England, in the year 1830 and when about seventeen years of age she emigrated to this colony. In 1851, she entered the marriage state with Thomas Berry, and resided at the Burra, where she gave herself to Christ during a revival in 1853. In after life she with her good husband was closely connected with our Church at the Burra, Kapunda, and Moonta." (12.)

Bible Christian Work Around Gawler, 1853 to 1860

Bible Christian work in the Gawler area began in 1853 with the arrival from England of the Rev. Samuel Keen to minister amongst migrant farmers from Devon and Cornwall. His fare to Australia, just as with many other preachers, had been paid by George Fife Angas. When he arrived, he could only find four church members in the Gawler area, and no congregations. After five years of strenuous work, the circuit had 319 full members.

"His letters to the committee in England reveal a man of frenetic energy, riding his horse from farm to farm, preaching under gum trees or in the rude homes of the early settlers, aiming always for a verdict, taking with absolute seriousness the charge of Wesley: 'You have nothing to do but to save souls.' In seven years on the Gawler Plains he formed fifteen congregations, and built over a dozen churches. Keen was by later standards a poorly-educated minister, but he knew his Bible. The ancient history of Israel was his inspiration, and it is not surprising that he gave his churches Biblical names - as we see in this report.

'At *Ebenezer* the Lord's arm has been made bare in the salvation of souls. *Salem* has had showers of blessing. Truly God is in the midst of her. About fourteen persons have obtained a sense of pardoning love. *Zoar* has been a place of refuge to twenty who escaped thither for their life. At *Bethesda* the angel has troubled the waters, and diseased souls have been strongly urged to plunge therein and be made whole. *Elim* was opened soon after our last District Meeting. This chapel was built before we commenced preaching in the immediate neighbourhood. On the day that it was opened eight members were transferred from *Zoar*, and formed into a Church. Since then four have removed, yet we now have a society of 59 members rejoicing in God their Saviour. *Enon* has had constant visits from on high. Most of last year's converts are glorifying God, and this year many have been added to their number. At *Emmanuel* God has been with us to comfort the troubled, guide the perplexed, heal the broken-hearted, and save the lost. On *Zion* the glory of God has rested, the tears of the penitent have been wiped away, and the joy of the forgiven has been great. *Hephzibah* has retained the favour of the Most High. In this place fifteen have found mercy and grace to help in time of need. *Providence* is unhappily stationary, and *Bethel* is still cold....." (13.)

The church called "Zion", above, was in a farming locality called Kangaroo Flat, which was situated some distance north-west of Gawler.

E. A. Curnow lists Kangaroo Flat as the site of a Bible Christian revival in 1858. (14.) This revival was said to have happened about the same time as the Burra revival, which we are treating as part of the 1859 Revival in South Australia, a little further on in our story. The only detail that Curnow provides about this revival in Kangaroo Flat is to quote what Keen reported about the "Zion" church, above. However, that quotation is from a report to England which was published in 1857, and so cannot refer to events which took place in 1858 or 1859.

This does not deny the possibility that a revival might have occurred in Kangaroo Flat in 1858. Another possibility is that Curnow made a mistake with the date, and his revival referred either to the events before 1857 which Keen was describing in his report, or to the Gawler revival in 1878.

Mitcham, 1858

Similarly, the only information we have about a revival which occurred in Mitcham in 1858 comes from an obituary notice. This notice concerned the death of Mary Jane Oxenham.

"The late Mrs. Mary Jane, the beloved wife of Mr. Joseph Oxenham, was a native of South Tawton, Devon, England. Of her youthful days the writer knows but little. One thing, however, was clear, that, whatever were her early privileges, or the inward workings of the spirit on her mind, she lived a stranger to experimental religion till the year 1858. At this period special services were held at the Bible Christian chapel, Mitcham. The services were accompanied with a gracious

influence to the awakening of many to a sense of their danger as sinners, among the number was Mrs Oxenham.

After some six or seven days of godly sorrow for sin she was enabled to repose on the atonement, and proved its all-sufficiency. She could now, from heartfelt experience, adopt the language of the prophet as her own, 'O Lord, I will praise thee though thou wast angry with me thine anger is turned away, and thou comfortest me.' The removal of the cloud of God's displeasure by pardoning mercy can scarcely fail to draw the soul out in grateful praise to the Lord, who is no longer the object of dread, but of love and supreme delight. Neither pen nor tongue can fully describe the blissful experience of the newborn soul."

The notice goes on to describe the transformation of her life, her attachment to God's people, and to her church, something of her Christian experience, and her hope in death. She was described as a plain, simple-hearted lady, who was always willing to welcome the minister, or other Christians, and would offer kind help to anyone, even beyond her means and strength. She died on 12th April, probably in 1869, although the article says she had been a Christian for only nine years. (15.)

The 1859 Revival in South Australia

As mentioned earlier, Primitive Methodists alone published a periodical in South Australia in 1857, but no copies before 1863 have survived locally. So information that we have about the impact of the 1859 revival in that colony has to depend upon other sources of information, in so far as these exist.

First reports to appear in the "Wesleyan Chronicle", in Melbourne, about a revival in South Australia, were in the issue for July, 1858. The editor introduces the news, culled from various letters.

"We learn by letters from **Adelaide** that a gracious work has commenced in that city. The special services which were held were attended with much good. In Adelaide south, the writer states, that 'from five and twenty to thirty were seeking pardon, and that old and young were weeping together.' The President, the Rev. William Butters, states, that in their large new chapel in North Adelaide, 'for some time past the congregations have steadily but rapidly improved. Recently they have become quite large. In several places in the circuit, we have had most decided cases of conversion to God, especially among our young people. Numbers of our elder Sunday school scholars are beginning to meet in class, and are in earnest for salvation.'" (16.)

The next news of the work in South Australia to be published in the other states was a year later. By that time Butters was no longer President of the Conference. The job had passed to the Rev. Daniel J. Draper, who, by that time had moved back to Melbourne.

The Sydney "Christian Advocate" carried a brief notice, on September 15th, 1859, about a revival in **Burra**, South Australia. It was also published in the "Chronicle."

The Rev. William Butters, in writing to the President of the Conference, says:- "You will be glad to hear that God is graciously owning our labours in several of the Circuits in this District. From the Burra, Mr Flockhart wrote last week, 'We have had, up to last night, ninety-six brought in. Thank God! The whole place is turned upside down.'

From **Yankalilla** the intelligence is 'The Lord is graciously pouring out His Holy Spirit - we have had about twenty conversions.' Mr Goldsmith, writing from Strathalbyn, says, 'I do believe the ever-blessed God is about answering our prayers', and then gives an account of 'one backslider, and another, a newly awakened person,' who have just joined the Church. Mr Waterhouse, of Willunga, in a letter received by yesterday's post, says, 'Last night seven more professed an interest in Christ. It fills us with wonder and joy. The church has been greatly quickened, forty-four persons, mostly adults, have professed to find peace with God, and there are still numbers with whom the Spirit is striving.'

While the country circuits are being thus blessed, God is working with us here. In several

places in this circuit sinners have been awakened and brought to Christ. Most of the intelligence given above was received within a few days of the arrival of the English mail, informing us of the thousands which have been added to the Church of our fathers at home. May we yet see greater things than these." (17.)

Another report also appeared, this time from the Rev. J. D. Whittaker, who was a Primitive Methodist minister stationed at **Kooringa**. This was another part of the Burra area. His letter was dated October 10, 1859.

"When yours came to hand I was engaged in a most glorious Revival of religion: there was never such an one in this colony before. In the beginning of July it commenced with us. I had been preaching from Acts 17:32-33, and the Lord graciously blessed the word. Silently a move was made by the power of the Holy Spirit among the people, and almost at every meeting afterwards some were saved. This was the case at open-air preaching as well as in the chapel and the Word of the Lord grew and multiplied. In a short time the new converts in our chapel numbered 140. During this, the Wesleyans and Bible Christians caught the holy fire, and it was not long before 500 persons were hopefully brought to God. Those converted were mainly married people, and settled in life a few young, from sixteen to twenty-two years of age a few under but most from twenty-three to thirty-two....

The power of the truth and the Spirit of God was so mighty that men could not work in the mine by day, nor women rest in their homes. Sometimes our chapels would not be closed before two or three in the morning. And by day from house to house we went to direct anxious inquirers in the way of the Lord and cries for mercy could be heard all over the township by day and night.... twenty, thirty or forty brought to God in a night. Oh! it was indeed glorious to see strong hearts bow before God, supplicating mercy at the throne of grace, weeping in agony, bringing their burden to Jesus, who forgiveth all our iniquities and healeth all our diseases! Blessed be his holy name! I do not know how to praise God sufficiently for this work of grace." (18.)

Three months later, the English paper, "The Revival," had another brief glimpse from the **Burra** mines. The letter was dated February 14, 1860.

"The Lord's work is prospering amongst us -- five hundred have been truly converted, and now adorn the doctrine of God their Saviour amongst them, I'm truly happy to say, is my husband and brother-in-law. One poor woman was under deep conviction, and crying out in agony of soul in the Bible Christian Chapel, when her ungodly husband came to drag her away but he was arrested when in the very act of laying hold of his praying wife, and struck down! Soon he began to cry, 'God be merciful to me a sinner' and the man and his wife left the place together, rejoicing in Christ Jesus! Truly, the Lord's arm is not shortened - for his mercy endureth for ever." (19.)

W. F. James lists four "great" revivals which occurred in the work of the Bible Christians in South Australia. The revival at Burra, mentioned above, was the first of these, although it was not the largest. He says, "The Burra Revival, in 1859, was 'the culminating point in James Way's ministry. It followed a time of discord. During the first week there was only one conversion, but the interest grew until four hundred persons attended the week-night services, and, including seventy juveniles, the converts numbered three hundred and twenty. The Sunday School, superintended by Thomas Richards, contained over five hundred scholars, and was one of the largest in the Colony. After touring the leading parts of Australia and New Zealand in 1881-2, F. W. Bourne, from England, stated that wherever he went he found fruits of the Burra revival twenty years before." (20.)

The number of converts that James quotes above (320), are only those applicable to meetings led by James Way during the Burra revival, and do not include converts from other Bible Christian efforts, or from the work of the Wesleyan minister, Robert Flockhart, mentioned earlier, or any of the other church groups in the area. The total number would have been much higher.

From the above information it is clear that the 1859 revival touched many parts of the young colony, including various denominations. Probably many other examples could have been quoted - if the news had been recorded and published. One example of this comes from one of the very early issues of the "South Australian Wesleyan Methodist Magazine" A biographical sketch was

published concerning a young lady who had died at the age of twenty-one years.

Miss Elizabeth Rowe of Mount Barker was born in Cornwall, in the parish of Tywardreath, on the 28th of January, 1843. With her parents she emigrated to South Australia when she was four years old. By 1854 she was attending the Mount Barker Wesleyan Sunday-school, where her record shows that she was regular, punctual and attentive, and she in due course became a teacher.

"When seventeen years of age, a revival of religion took place in **Callington**. (i.e. 1859 or 1860.) Many were made the recipients of Divine grace the subject of this brief sketch was among the number. She found peace the same night as her uncle, Mr. Jabez Tonkin, who is now an active local preacher in the Mount Barker Circuit. Their experience, with that of others who are now members of the Church, proves that revivals of religion are permanent in their results." She died in 1864, "in the twenty-second year of her age." (21.)

The main point of this personal sketch, of course, was to describe the faith in Christ, love for God, and fortitude in the face of death, of this young lady. The passing reference to the revival in Callington, in which Elizabeth Rowe, and her uncle, had this experience of God's grace, is the only indication we now have that such a revival occurred.

In the **Salisbury** area, the Rev. Joseph Warner came to reside, as the Primitive Methodist minister, in 1859, staying for three years. He had just arrived from England, and it was his first appointment in South Australia. He described a revival which occurred there during his stay in the district.

"The first station we had in Australia was called Salisbury after the famous cathedral city of the west. There were some things about it not very pleasant, but God had done a great work before we went there in the conversion of sinners. Our circuit extended for fifteen miles. When we went to the furthest place on the borders of the settlement the people had reaped their first harvest and many of them were only living in huts and one good brother had taken up his abode in a hole in the ground. He had sunk something after the fashion of a sawpit, and covered it over with broad palings and lived there but though that was the style of his habitation, and most of the other inhabitants lived in huts, they had built themselves a good stone place of worship.

In that place God made bare his arm and sinners were converted, and from thence missions extended to a number of other places, which form today the Two Wells Circuit, one of the most substantial stations we have in Australia. So that, by occupying advanced positions, and then by following the people as they go further and further to cultivate and take possession of the land, the way is open before us, and God is glorified in the evangelisation of the people.

While at that station a very blessed revival of God's work broke out at a small country place about three miles from the circuit town. Religion had been extremely low there for some time, but we recommended holding revival services, just after the fashion of the Old country in its best aspects, and night after night there was praying and exhorting and singing and waiting upon God, and at length God made bare his arm.

A family that takes a foremost place in our denomination in South Australia today was greatly blessed in connection with that revival. The father's soul was quickened, the mother was brought near to Jesus, quite a number of the children were saved, and one son today is a minister with us, and is doing a good work for his Lord and Master. Nearly the whole of the people within a circle of two or three miles - for they were farmers and lived a good way apart - were impressed, and most of them professed to being brought to God." (22.) (Emphasis to names of places has been added in this section.)

Burra, Moonta and Salisbury in 1862

Harry Alvey's paper about Methodism in Burra makes a passing reference to another revival in Burra, following soon after the 1859 revival. "In 1862, during the ministry of the Rev. Thomas Lloyd, another revival broke out. Open-air services were conducted in Paxton Square and other places, and over fifty married couples were converted." (23.)

A revival in Moonta in 1862 is mentioned in passing only by Oswald Pryor, and will be referred to again later, in the chapter about the main Moonta revival in 1875. (24.)

One of the early Primitive Methodist ministers in South Australia was the Rev. Thomas Braithwaite. His obituary notice mentions that he was the minister at Salisbury in 1862 and 1863. "During his superintendency of this circuit his missionary spirit led him in conjunction with his lay brethren greatly to enlarge the circuit, and a second preacher was called out. Many souls were converted during the two years he remained at Salisbury." (25.)

John Watsford Arrives in Adelaide

Watsford had figured in the revivals in parts of New South Wales following the end of his missionary service in Fiji. He had spent three years in the Surry Hills Circuit in southern Sydney, followed by three years in Goulburn. This had been followed by only two years in the Maitland Circuit, before the Conference unceremoniously moved him to Adelaide, to be in charge of the Adelaide South Circuit based in Pirie-street. The Conference also made him Chairman of the South Australian District. So, as the year 1862 progressed, we find the Watsford family moving to Adelaide.

The main source of information we have for the three years he spent at Pirie-street is his own autobiography. The first Wesleyan newspapers published in Adelaide began to appear toward the end of 1864, where we find them being very helpful to us.

Watsford says, "The principal church in the Circuit, in Pirie Street, is a fine building that will accommodate about one thousand three hundred people. We had it crowded Sunday after Sunday, and the Lord heard prayer, and in a very remarkable manner poured out His Spirit. We had soon to carry on our meetings night after night for weeks together, and every night sinners were converted. Our midday prayer-meeting was continued for six months: sometimes as many as one hundred and fifty and two hundred were present, and each meeting was a time of great power. The local preachers, leaders, and Sabbath-school teachers were all baptized with the Holy Spirit, and heartily entered into the work. It was delightful to see our local preachers going out in different directions on a Sunday morning, all full of love for souls, and longing to bring them to Jesus." (26.)

He provides several stories about conversions which happened in that period. Groups of converts set out to win others. And the work spread around. "The work was not confined to our meetings. Many in their homes, and at their business, were arrested and began to seek God. Nor was the work confined to the city, but spread into the suburbs, where many were added to the Lord. In this as in most revivals there were some whose goodness was as the morning cloud and the early dew: it passed away.

But this, surely, cannot be, as some affirm, a strong objection against revivals. Many who are brought to God in a quiet way, without excitement, fall away also so that the objection, if it has any force, can be used as well against this kind of conversion. No doubt great care is necessary in times of revival to guard against mere excitement, - to watch, and firmly, yet very tenderly, suppress all mere wildfire but at the same time members of the Church, however much they may desire what is quiet and orderly, must be careful lest, in speaking against and opposing revivals, in connection with which there is some excitement, they should be found 'fighting against God.'" (27.)

"My brother ministers in South Australia were earnest men, and greatly honoured of God in carrying on His work. In many of the country Circuits the work of God prospered, and many were brought to the Saviour." (28.) Watsford's account of the 1865 revival at Callington provided an example of this. The Callington revival, however, will be described at a slightly later stage in this chapter, in our effort to maintain some kind of chronological order.

Wallaroo Mission, 1863

An account of a revival at Wallaroo appeared in the issue for January, 1864, of the "South Australian Primitive Methodist Record," in the form of a letter from E. W. Stephens, the missionary at Wallaroo.

"Dear Editor,

The hand of God is with us for good. The Lord has poured out his spirit in such a powerful manner as I never witnessed before and many who saw the great revival at Kooringa declare that the influence of the Spirit which here rested on Christians to humble their souls and strengthen their faith, and which took hold of sinners, convincing them of sin and leading them to Christ, was never so manifested in that revival. Nothing sometimes was heard but the sighs, groans, and weeping of penitent souls, and the holy ejaculations of God's people. The triumphs of redeeming grace were not confined to any particular class, but irrespective of age, sex, or station, it went forth from conquering to conquer. My last letter stated that we numbered about 53 church members since then we have increased to 130. We then expressed a wish that the mission might soon support its preacher, which wish we have realised. We hope next year to raise funds for the maintenance of two ministers." (29.)

The revival in Kooringa mentioned in this letter was probably an aspect of the Burra revival of 1859 and 1860. Some of the miners from Burra and Kooringa had already gone to work in the newly opened mines at Wallaroo and Moonta.

Revivals in the Three Adelaide Circuits, 1864

The Wesleyan circuits, Adelaide First, Second and Third, combined to produce a "Circuit Magazine", as a kind of forerunner to the production of a colony-wide magazine. The only issue of the "Circuit Magazine" appeared in August, 1864, and was followed by the first issue of the "South Australian Wesleyan Magazine" in November, 1864.

About the same time, the Adelaide Bible Christian Churches did something similar, producing a paper called "The Tongue of Fire", as an interim arrangement. But the "South Australian Bible Christian Magazine" did not materialise until 1867. The "Circuit Magazine" told of the moving of the Spirit of God in the Adelaide churches.

"Adelaide First Circuit. Pirie Street. During the last quarter the Lord has revived and blessed his people here. The Congregations have continued very good and the word has not been preached in vain. The cry of the penitent burdened soul has often been heard, and the Spirit of the Lord has been present to heal.

The Midday Prayer Meetings are well attended, and have been times of refreshing from the presence of the Lord. It is indeed delightful seeing so many leaving business and domestic affairs, and coming up to the house of the Lord to plead for the outpouring of the Holy Spirit. Many requests for special prayer have been presented to the meeting and to some of these prayers there have been striking and speedy answers.

A Ladies Association has been formed for the purpose of visiting and relieving the sick, and trying to raise and save some of the fallen ones in our city. Fourteen ladies are engaged in this good work, and we have no doubt we shall soon see the most blessed results." (30.)

At Brighton, a new chapel had been opened. At Fulham, "Special services were commenced here on Sunday, May 22nd, and continued through the two following weeks. Many of our praying men from Adelaide and Thebarton, most cheerfully went night after night, although it was often dark and stormy. The Lord heard the earnest cry of his people, poured out his Spirit, and saved. A new class has been formed, and about twenty have joined the church. At *Edward's Town* and *Unley* also, special services were held during the last quarter and a few at each place have begun to seek the Lord." (31.)

"Adelaide Third Circuit. Norwood. God has graciously revived and cheered his people of late at this place. The whole church has felt a quickening impulse and at least forty souls have been converted to Christ. The blessed work began in the first Sunday evening in June, when twelve or fourteen souls in distress came up to the communion rails at the prayer-meeting after sermon, groaning and weeping. Our leaders pleaded the precious promises in faith, the Holy Ghost came down with power and the tears and groans of the mourners were mingled with bursts of praise from the pardoned souls. The Meetings were continued through that and the following weeks. Church members began to wrestle with God for a clean heart, mourners were comforted, backsliders were reclaimed, and sinners awakened." (32.)

The report indicating revival in the **Adelaide Second Circuit** appeared in the first issue of the "Wesleyan Magazine." "This circuit has been favoured with cheering proofs of the presence and blessing of God. At the Quarterly Meeting, held on September 29th, it was found that, with but few exceptions, the persons who were admitted on trial, during the previous quarter, were giving satisfactory evidence of a genuine work of grace, and had accordingly been admitted as accredited members of the church, yielding a net increase of forty-four members and that seventy-two persons, chiefly in the Eastern part of the circuit, profess to have obtained, by faith, a saving interest in Christ, and have been admitted on trial for membership during the quarter. The circuit is also happily free from all pecuniary embarrassment. To God be all the praise!" (33.)

This period, at the end of 1864, was being celebrated throughout all the Wesleyan churches as the Jubilee of the Church in Australia, because it was fifty years since Samuel Leigh began his work in Sydney, and the first Wesleyan Circuit was formed in Australia. Special fund-raising activities, and special celebrations were going on in every circuit.

Watergate.

Once again, it is an obituary notice, this time regarding the death of a child, which tells us that a revival occurred at Watergate. It is not clear just when this revival took place.

In those days, the subject of death was used as a means of teaching children about eternity. A much higher percentage of the population died in early or later childhood. So, the "Children's Corner" of the *Primitive Methodist Record* carried the heading:- "A Short Memoir of a Sunday School Scholar."

"Jacob Dennison Neate, son of Thomas and Frances Neate, was born at Mount Barker, 28th August, 1849. When he was five years old he began to attend the Sabbath School. He was among those who were the first to attend our school at Mount Barker. He continued a scholar at our Mount Barker school till his parents removed to Watergate. A school commenced at Watergate, he was one of the first to join it and he attended it as often as he could, till called to his Father's house above. He was from infancy of a quiet and serious turn of mind. He manifested warm affection for his parents, and always cheerfully obeyed their commands.

The disease which terminated his mortal career was typhoid fever. He died in 'sure and certain hope of a joyful resurrection.' During a revival which took place at Watergate, he cried for mercy and God heard his earnest prayer, and blessed him with the joys of salvation. Sometime after his conversion he appeared to lose much of the ardour of his first love but when he drew near the end of his life, he cast his soul afresh on the atonement of Christ. Once, during his affliction, I asked him if he was ready if the Lord should see fit to remove him. His reply was, 'Yes, Father, I am going to heaven. I do love Jesus.' At another time, his mother said, 'Jacob, are you going to heaven?' He summoned all his remaining strength, threw his arms around her neck, and said, 'Yes, Mother. I do love Jesus! I am going to heaven!' Thus, trusting in Jesus, he passed triumphantly through the dark vale of death, to behold the King in His beauty - to dwell in the presence of God, where 'there is fulness of joy.'"

Jacob's sister, just a year or two older than he, died of the same cause just one month later.

The father, who wrote the obituary, added this point at the end. "My dear young readers, 'Be ye also ready.' That we may meet in heaven is the prayer of - Thomas Neate." (34.)

Callington, 1865

This revival started during a visit to this mining community by the Rev. John Watsford, to preach at their Church Anniversary services. Unlike so many other of these revivals, there are actually THREE published accounts of this revival. The briefest is in Watsford's Autobiography, and this is the account which has become the best known. (35.) Another account appears in the "South Australian Primitive Methodist Record," because the local Primitive Methodist minister joined in, and his church was also richly blessed through the revival. (36.) The fullest description by far, however, appeared in the "South Australian Wesleyan Magazine." It seems to have been written by a local person.

"Mount Barker Circuit. Revival at Callington. Yes, a revival! The church alive, and in earnest - the fallen raised, cheered, and strengthened - the wanderer reclaimed and restored - the transgressor arrested, convinced and converted. A revival! Where the battle of the Lord is pushed to the very gates of hell, and 'captives of the mighty have been taken away, and the prey of the terrible delivered,' who otherwise, in a few days, would have been lost beyond the power of redemption. A real Apostolical, Methodistical revival, in which men and women have been 'turned from darkness to light, and from the power of satan to God.' Some dispute revivals, and other deny them but the Callington friends, as true Christians and Methodists, believe in them and with such encouragement as the New Testament, and the history of Methodism afford, they have sung -

Lord, we believe, to us and ours,
The apostolic promise given
We wait the Pentecostal powers
The Holy Ghost sent down from heaven

They have prayed in the language of the prophet, 'O Lord, revive Thy work in the midst of the years, in the midst of the years make known in wrath remember mercy.' Glory be to God! their prayer has been heard, and their faith honoured. The Lord has sent a glorious revival, and nearly a hundred souls have been made the partakers of divine grace, and are now rejoicing in the favour of God.

Since the opening of the new chapel, the congregation has gradually increased, but the members of the church have remained about equal. On several distinct occasions, the services have been marked with special signs of grace and power. But the unconverted have remained, feeling, weeping, halting, and sinning. For several weeks prior to the anniversary, the church was pleading earnestly for the unconverted children of pious parents, and the unsaved people of the township. On the Sabbath previous, one man found peace, and went to the class-meeting. The visit of the Rev. J. Watsford (chairman of the district) was providential. Under each of the three sermons preached on the anniversary Sabbath, the feeling became deeper, intenser and in the evening service the overwhelming power of saving grace came down upon the congregation. When the prayer-meeting commenced, one, another, and another went forward to the communion, saying -

Nay, but I yield, I yield!
I can hold out no more
I sink by dying love compelled,
And own Thee conqueror.

The work was now manifestly begun. The day following being 'Maze Monday', a prayer-meeting was called for midday to which nearly the whole township responded. The chapel was

filled, and the power of the Lord was present to heal. Mr. Watsford was announced by placard to deliver his lecture upon the 'Friends and Foes of the Bible' in the evening, but when the people were assembled for tea it was proposed that the programme be changed, and that a sermon and prayer-meeting be substituted for the lecture. This was carried almost unanimously. Mr. Watsford most cordially consented to this arrangement.

The tea-meeting was remarkable for its solemn, silent impressiveness. Deep, earnest, spiritual thoughts seemed to be evolving in the public mind, and while some were heaving sighs of penitence, and ready to mingle their drink with weeping, others were breathing their petitions to heaven, and all seem anxious for the kingdom of grace within, 'which is not meat and drink, but righteousness, peace and joy in the Holy Ghost.'

Seven o'clock came, and the chapel was filled. The Minister of God under a most sacred unction expounded the nature, manner and results of 'Quenching the Spirit'. Some twenty persons resolved that they would not be involved in the consequences of that sin, but came forward as penitents to be directed and prayed for by the people of God. At the close of the meeting a unanimous and earnest request was presented to Mr. Watsford to prolong his stay in the township, to which he very kindly responded, by staying two days longer. These were spent in visiting the penitent, and the pardoned, during the day and in preaching in the evening.

After the departure of the chairman of the district, whose visit and labours will be remembered as long as many of those who heard him shall live, Mr. Goss of Payneham at the request of the Minister and people spent a week in the township. He entered with his usual zeal and energy into the work, visiting from house to house, and addressing large congregations in the chapel. He greatly strengthened the hands of the praying and labouring brethren, and the Lord blessed his labours with many souls.

During six weeks our Local Preachers, Leaders, Prayer Leaders assisted by the official brethren of the Primitive church have laboured with fervent zeal and devout love. Mid-day prayer-meetings, and evening services with cottage prayer-meetings, have been held every day. Penitents have continued to come forward, and the blessed Redeemer has continued to save. Some in the chapel, some in the houses, and some in the solitary scrub have found peace with God. The prayers of humble supplicants have been ascending to heaven on every hand by day and by night in the miner's phrase it has been a 'six weeks core of praying,' and glory be to Jesus the everliving intercessor, he has prevailed above, and turned away the Divine anger, and now scores of souls are singing -

My God is reconciled
His pardoning voice I hear.

In this Divine work, many circumstances of interest, and of unspeakable joy have transpired. Children and parents, husbands and wives, brothers and sisters, have been seen kneeling together seeking mercy. Sometimes a son has found peace, and immediately ran to the father in another part of the chapel, who has fondly received him with open arms, and weeping tears of joy, to witness the answer of many years of special prayer for that child. Sometimes a brother has heard another brother specially pray for him, and has precipitately rushed out of the chapel to smother his emotions, but has fallen prostrate upon the floor of the house where he had taken refuge and the praying brethren have been sent for to pray with the wounded and subdued one. Many family altars have been erected, and many which were broken down have been rebuilt, and evening and morning sacrifices have been offered, and the voices of joy and thanksgiving have been heard all over Callington.

Solemn events have been associated with this great and good work. One strong man, in apparent health, was in the chapel witnessing the conversion of others. He was urged also to give his heart to God, to which he replied that he hoped to do so at a future time. But in forty-eight hours after that, he was in eternity. Another man, after three day's illness, was suddenly called to the bar of God. 'Boast not thyself of tomorrow, for thou knowest not what a day may bring forth.' Revivals are attended with both happy and solemn results. Like the miracles of Egypt which brought

deliverance to Israel, but were followed by the irremediable obduracy and destruction of Pharaoh and his host. So revivals are the 'savour of life unto life' to some, but of 'death unto death' to others. As pentecost to the Jews, they come bringing the last offers of mercy to some, and by its rejection 'the sin unto death' is committed, and the transgressor is 'taken away with a stroke, and a great ransom cannot deliver him.'

While this is the lamentable doom of a few, blessed be God, it is not of all. A young man heard his mother and sister cry aloud for mercy in one of the services. 'Ah!' said he to some young men on the following day, 'They have converted my mother and my sister, and they say I shall be next: but let anyone speak to me to-night in that chapel, and I will knock them down.' That night, the Person who knocked Saul of Tarsus down on his way to Damascus, struck him in the chapel, and without resistance, he left his pew, rushed to the penitent form, with his face bathed with tears and perspiration, crying aloud for mercy himself. The night following, he found peace with God. After four weeks of joyous experience, he lay upon his dying bed. Calling his father into the room, he entreated him to give his heart to God, and prayed for his conversion. Then, after words of kindness and comfort to his sorrowing mother, sister, and friends, he exclaimed, 'Glory, glory be to God!' and expired and angels carried him to paradise, saying, 'is not this a brand plucked out of the fire?'" (37.)

"California" Taylor's First Visit to South Australia

It was at this time, in the middle of 1865, that the Rev. William Taylor arrived in Adelaide, and commenced his special evangelistic meetings. The meetings at **Pirie Street** began on Sunday, 23rd July, and continued there for two weeks. On the 6th August, he preached at the official opening of the new Kent Town Wesleyan Jubilee Church, and for the week after that. (38.)

Taylor's autobiography contains a few lengthy stories about the Adelaide visit, but not much to help us in relation to a history of revivals. He said, "My evangelistic services in South Australia extended to all the towns in the colony of any note, and were attended with the demonstration of the Holy Spirit to the salvation of multitudes of her lovable people." (39.)

There were issues of the "South Australian Wesleyan Methodist Magazine" for July, August, October and November that year.

The July issue contained a report of considerable length and detail about the opening of the **Kent Town** Jubilee Church. It was called the Jubilee Church because its opening celebrated fifty years of Wesleyan work in Australia. It was opened on Sunday, August 6, while the actual Jubilee was on the following Thursday.

On the Sunday, Taylor preached morning and evening to a packed church, and in the afternoon he preached in the open air to a crowd estimated at 5,000 people.

While the details of the opening of the church do not concern us here, the report included:-

"Mr Taylor preached to very large congregations, which crammed the building every evening during the week, except Thursday great power attended the word, and about fifty souls found peace with God within its walls. The *spiritual* church there is being built with *living* stones, who 'are built upon the foundation of the apostles and prophets, Jesus Christ Himself, being the chief corner-stone.'

On Thursday, the 10th, the Jubilee day, which will long be remembered in Adelaide, the opening services were continued the Rev. W. Taylor preached in the church at two o'clock in the afternoon to a large congregation, the sacred edifice being quite full. The rev. gentleman chose for his text a portion of the 16th verse of the 1st chapter of the 1st Epistle of St. Peter, 'be ye holy.' The Rev. Mr. Taylor then pointed out the command conveyed in the words of the text. He referred to the belief, which some entertained, that they might turn their attention to the word of God at their leisure but such was not the proper course for them to adopt. He then spoke of the trials that some persons met with, and which were, he considered, placed upon them to develop their patience and humility. He commended them all to place their confidence in God and show their fidelity to Him,

and at once seek to become acquainted with a knowledge of His holy word. The rev. gentleman pointed out to his hearers in an impressive manner the great importance of immediately embracing the truths contained in the Holy Word of God." A long description then followed of the tea-meeting which followed in the evening the speeches which were given, and the money that was raised toward the building fund. (40.)

The October issue of the "Magazine" contained information about Taylor's visits to three circuits.

The **Adelaide Third Circuit** was the circuit which included the new Kent Town Jubilee Church, and several other nearby centres. They reported:- "We have great cause for thanksgiving to God. We are cheered and blessed with tokens of the Divine presence every where throughout the Circuit, even in the distant and feebler places there have been 'showers of blessing.' 'The best of all is God is with us.' Our quarterly meeting was held on the 26th ultimo (September). It was well attended. An increase of thirty-four full members, with eighty-nine on trial for membership, was reported.

The increase upon the year was found to be fifty-six, forty-two removals have taken place, and we have received from other circuits thirty-five. The congregations were found to be large and flourishing. The cause at Norwood has not suffered materially through the opening of the Kent Town Jubilee Church, while the latter place has gathered already a large congregation of over four hundred, with a flourishing Sabbath-school of one hundred and sixty scholars. The state of the finances was equally favourable....." (41.)

The **Kooringa Circuit** presented a lengthy statement from their September quarterly meeting, containing information about a number of different local events. Among several activities which were used by the trustees to help eliminate the property debt was California Taylor's ability to raise funds for such causes. (42.)

The minister of the **Mintaro Circuit** was the young Rev. Henry Bath. He not only backed up Taylor's efforts, but added some of his own. Over a period, Bath developed a reputation as one of the most talented preachers in the colony. "Mr. Taylor's visit to this circuit will never be forgotten, but will be cherished in the memories of hundreds as a time of refreshing from the presence of the Lord.

Providentially, the new town hall at Clare, in course of erection, was so far advanced towards completion as to supply the want of a large chapel, and gave accommodation to the large numbers that gathered from all parts of the district.

Mr. Taylor preached three times on Sunday, the 17th of September, to densely crowded congregations. The services being continued during the ensuing week, the hall was well filled every evening, and the powerful appeals of the preacher to the reason and conscience of his auditors were listened to with increasing interest and relish each succeeding night. Gracious results followed in the revival of the members of the church, and the conversion of sinners to God.

On Friday morning, the 22nd, Mr. Taylor did extra service by preaching at Mintaro on the subject of 'prophecyings' as the most desirable gift of the Holy Ghost, which served as an appropriate sequel to the series of subjects preached on during the week.

Returning to Clare, Mr. Taylor gave his lecture on 'Palestine', then, after an interval, during which some relics of the 'Holy Land' were exhibited he delivered a distinct lecture on 'Saint Paul.' We only do ourselves credit by saying that the lecture of lectures were thoroughly appreciated, and that general regret was felt that the time of the Rev. lecturer was so limited.

To continue the effect of Mr. Taylor's labours, special services were held in the Clare chapel during the following week, and every night witnessed the distress of penitents, and the joy of new-born souls. Already no fewer than fifty profess to have obtained the forgiveness of sins and others are still seeking salvation.

To promote this work still further, arrangements have been made to hold special services in several of the principal places of the circuit. A fresh impetus being thus given to our movements, it is hoped we shall be able to take a position, as a circuit, decidedly in advance of that we have hitherto occupied.

Two new places for preaching have recently been taken up which give promise of establishing congregations and the necessity of a new and larger chapel at Clare having been felt for a length of time, it is generally thought that the time has arrived to take action in the matter. With a view to this, a special appeal was made at the last anniversary to remove the debt on the present chapel, which was nobly responded to." (43.)

The South Australian District Meeting was commenced on Tuesday, October 17, at Pirie Street, running for several days. On Thursday, "The following resolution recognised the great benefit of Rev. W. Taylor's visit to this colony, and his labours amongst us, was adopted with one heart by the meeting. 'That this meeting record its grateful appreciation of the very valuable services rendered to the District by the Rev. W. Taylor during his sojourn in the colony, which have resulted in a large increase of members in the various circuits where he has laboured together with its earnest prayers that the Great Head of the Church may continue to accompany the labours of our dear brother with His richest blessing.'"

The general schedule of the District Meeting showed increases over the last 12 months in full members of 353 (3604 to 3957) an increase of 278 in those on trial for membership (446 to 724), and an increase of 715 in those attending Wesleyan worship (21,985 to 22,700). (44.)

Belatedly, the **Strathalbyn Circuit** provided a full report of Taylor's visit amongst them.

"During the past two years the township of Strathalbyn has been steadily progressing the population has considerably increased, and every interest has been in a flourishing condition. Partly on these accounts, but also because the hand of God has been upon us for good, our cause here has visibly and encouragingly prospered. A marked increase in, and increased attendance on, the means of grace, greater earnestness and power in prayer, coupled with more zeal and deeper piety on the part of members, and the occasional conversion of sinners, are the signs of prosperity which, for many months, have gladdened our hearts.

The visit of the Rev. W. Taylor, in October last, was eminently beneficial. The services were held in Mr. Colman's wheat store, which was fitted up to seat 500 persons, and was well filled every evening. On the Sunday evening it was believed that nearly 1,000 persons were present, of whom 700 to 800 were crammed into the building. The Word was on every occasion with power believers were stimulated to 'go on unto perfection', and many sinners pricked to the heart. Nor did the good work cease with the departure of Mr. Taylor. The services of Mr. J. Dunn, who preached the Langhorne's Bridge and Strathalbyn anniversary sermons, in the month of November, were highly appreciated and productive of the happiest results.

The quarterly meeting, which was held on Christmas day, was well attended and most harmonious. The members reported were - 128 full members and 36 on trial. Notwithstanding so much that is encouraging, in some parts of the circuit there is much cause for anxiety. The harvest operations interfere greatly with the week night means of grace, and a degree of spiritual apathy is the not unnatural but alarming consequence." (45.)

It was widely known, also, although not included in any of these reports, that Taylor preached at the official opening of the enormous Moonta Mines Wesleyan Church, as part of his visit there.

CHAPTER FIFTEEN

REVIVALS IN SOUTH AUSTRALIA

1865 TO 1874

A dividing line at 1865 is artificial. John Watsford was still hard at work in Adelaide, and all of the Methodist bodies were also hard at work preaching the Gospel, and praying for further outpourings of the Holy Spirit, as also did many of the other smaller denominations. Though artificial, the conclusion of the visit of California Taylor is as good a point as any to make a chapter break.

Relatively Few Revivals Between 1869 and 1874.

As we look at the story of the revivals in South Australia, in so far as we can find records of them, one factor stands out. That is, that the Bible Christians and Wesleyans had a relatively thin time during the years just before 1874, so far as noticeable revivals are concerned. No doubt their normal work was done well in the usual way. But very few revivals are recorded as occurring amongst the Bible Christians in South Australia in the decade before 1874. None at all are recorded between 1869 and 1874, so far as existing sources are concerned.

The Wesleyans also saw a trickle of revivals through these years to 1869, but almost no revivals are recorded between the end of 1869 and the middle of 1874. Part of the explanation must rest with the fact that John Watsford had left South Australia to take an appointment in Ballarat.

On the other hand, the Primitive Methodists saw a series of revivals through to 1869. The copies of their magazine for 1870 and 1871 have been lost, so far as Adelaide is concerned, so we do not know whether the revivals continued in those two years. Part of this lack may simply be due to lack of published information, because the denominational publications in South Australia were quarterly. Those in Victoria and New South Wales were monthly. Naturally, a monthly could publish more details than a quarterly, but they all provided only limited opportunity to report local happenings. Certainly, the editors reported local events as much as they could.

But when the Wesleyan paper became a weekly publication, that is, when the "Methodist Journal" began to appear in Adelaide, in mid-1874, the amount of local news which could be published, and which actually appeared in print, was greatly increased. This Adelaide paper was the first weekly to appear from the Wesleyan churches around Australia. The Victorian church followed the Adelaide example one year later, and New South Wales produced their weekly paper in 1877.

Happy Valley, 1865

An obituary notice, published early in 1870, and relating to the death of Mrs Elizabeth Chandler in October 1869, gives us a clue to the result of Special Services, or revival meetings, which were held in Happy Valley a little earlier.

She "was born in London, in the year 1831. In early life she attended episcopal services, and was for some time previous to her leaving England for this colony a member of that communion. When about twenty years of age she came to South Australia, and soon after was married to Mr. N.

Chandler. Increasing worldly responsibilities (there were four children), and not being favoured with the means of grace, she became negligent of the one thing needful, and her spiritual life languished. About four years ago she attended some revival services held in the Bible Christian chapel, Happy Valley, and with her husband sought and found redemption through Christ. She at once united with the people, and remained a consistent member till she was called to her rest." The rest of the notice speaks of her Christian life and witness. Her funeral was on October 7th, 1869. (1.)

Extensions of the Callington Revival.

The Mount Barker Primitive Methodist Circuit might have been based in the township of Mount Barker, but it also spread to many other communities, including Kanmantoo, Nairne, Meadows, Downings and Callington.

The Circuit report covering the end of 1865 included reference to the various church anniversary meetings. The Sunday School report says:- "We are also pleased to state that God has graciously poured out his spirit upon us. In many parts of the station we have seen marvellous displays of God's saving power. We may truly say we have had a great revival of religion great not so much in the number that have been saved, as in the manner in which that saving power has been displayed. We have witnessed and taken part in many extensive revivals, both in England and British North America, but we never remember one in which there was such a thorough genuineness - so little of man - and so clear an illustration that it is 'by grace that ye are saved.'

It was great in its effects. It is not one in a family that has been converted, but in several instances six, and in others five, and in some the whole household has been converted to God. Downings, Mount Barker Springs, Nairne, Dawsely and Springfield are the places that have been chiefly favoured with this gracious visitation. Downings school anniversary will never be forgotten. At the close of the Sabbath evening service eight came up to the penitent form, and at the close of the public meeting on the Monday evening a prayer meeting was held which lasted until near the 'break of day'. During the night thirty-three precious souls were washed in the fountain of the Saviour's blood. One pleasing feature in this revival has been the conversions of several of the scholars in the Sabbath schools. Others are, that old members have been quickened, prejudices destroyed, grievances redressed, disputes settled, and the number of members in some other branches of the church considerably increased. As far as we can ascertain near 100 professed to have found peace with God." (2.)

The next page of the same issue carried the news that the Salisbury Circuit had seen eighty conversions occur in the previous quarter.

Beverly, (Adelaide Second Circuit.) 1866

The Adelaide Second Primitive Methodist Circuit included in its report for July:- "At Beverly God has favoured us with a gracious revival of his work. On Sunday, May 20, we saw the arm of the Lord made bare in a glorious manner, and added seven to the Society." The Beverly chapel was now too small. This followed news that other conversions had occurred in North Adelaide, and in other parts of the circuit. (3.)

Gawler, 1866

The Primitive Methodists had already mentioned that some signs of new life had appeared in their work in the Gawler Circuit some months beforehand. At Two Wells, "A measure of prosperity has attended us during the past quarter, sufficient to lead us to express gratitude for the past and

look with confidence to the future. (4.)

Later in the year, the Wesleyans were rejoicing over new victories. "We have been lately favoured here with 'showers of blessing'. The quarter has truly been 'a season of grace and sweet delight.'

A member of our congregation retired for rest on the evening of November 3rd, but sleep fled from his eyes and slumber from his eyelids. He thought over his past life how irreligious and sinful it had been. While engaged in these reflections the memory of his beloved daughter flitted across his mind, who had passed into the skies two years ago. The character of her life, and her testimony in death, had left no doubt upon his mind that she was gone to heaven. But that night the solemn question came, shall I ever see her again? Never, no, never! was the reply of his heart unless you become a changed man. His sins stood between him and heaven. Tears began to flow. These were not shed over the memory of his lost one, but because he was a sinner. He spent the night in prayer, and at three o'clock the following morning he found peace with God.

As soon as it was light he went to see several friends who he knew had been praying for him, and told them how great things the Lord had done for him. This may be regarded as the first visible token of God's gracious visitation of his people.

This one conversion became a new incentive to further prayer and earnest effort for the salvation of others. A sermon preached in the chapel about this time upon 'lost opportunities' produced considerable impression. Another member of the congregation desired the minister at the close of the service to accompany him home to see his dying wife, and to inform her that he had decided to give himself to God. The wish was joyfully fulfilled. When the decision of her husband was made known to her she was deeply affected, and said, 'I have been praying eight years for this event, and the Lord has answered my prayer just before I die.' The scene was one never to be forgotten. Her death took place the Friday following.

After the funeral, on the Sabbath, her death was improved by a sermon from Job 14:10. The Spirit of God came down upon the congregation in a most powerful manner. Many hearts were bowed in penitency and prayer. When the invitation was given to those who desired spiritual counsel, and an interest in the prayers of God's people, to come forward to the communion, the bereaved husband of the lady whose life and death had just been reviewed, was the first to avail himself of the opportunity. He was followed by another leading member of the congregation, and they by others. Night after night, and week after week, the meetings were continued, to carry on the work which was thus begun. Many who were anxious about their souls were visited in their houses by our Leaders, and others sought advice and prayer at the Mission House.

About eighty souls have found peace with God, sixty-five of whom have been admitted on trial for membership, the remaining number being members already either in our own church or others.

A solemnly interesting service was conducted in connection with this revival. Six adults, who had not been baptised previously, but who, having been regenerated by the grace of God, desired to receive the sign of that grace by public baptism, this sacrament was administered in the presence of a crowded congregation. After the ceremony a sermon was preached from 1 Corinthians 6:19-20. At the close of the public service the sacrament of the Lord's Supper was administered to all the members of the church. The Lord was powerfully present, and gave us unmistakable proofs of his favour and blessing." (5.)

Adelaide's Wesleyan Circuits, 1867

Before providing lengthy information about their anniversary services, and their Sunday School Picnic, the **Adelaide First Circuit**, spreading out from Pirie Street, had this to say:-

"We record with thankfulness a very gracious revival of the work of God in this circuit during the past quarter. In accordance with the resolution of the last quarterly meeting, special services have been conducted at Pirie-street, Brighton, Glenelg, Marion, Thebarton, Fulham and

Edwardstown, and the 'soul-converting power' has signally attended the preaching of the word. Ministers, local preachers, class and prayer-leaders have all had 'a mind to work,' and their labours have not been in vain in the Lord. At least one hundred and fifty persons profess to have found pardon and its inseparable companion, the Spirit of adoption, through whom they are constrained to cry 'Abba Father.' The work is still going on, and to our Redeemer's name be all the glory! 'Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them I will increase them with men like a flock.'" (6.)

Even the Sunday School Picnic became a soul-winning occasion, because, in the process of a ramble in the country, the children came across a lone shepherd caring for his sheep. This shepherd was witnessed to, and became a convert.

The **Adelaide Second Circuit** conducted a huge camp meeting all day on Good Friday, and followed it with a series of special services. They believed that a fire was started at the camp meeting which provided spiritual power for the success they experienced in the protracted meetings, and that it spread to the other city circuits, as well. In this camp meeting we can see the actual starting point of the revival in all three of the circuits. John Watsford was now the minister in this circuit.

The circuit quarterly meeting was held on 27th June. There were one hundred and three members on trial, and the finances were improving. "A resolution was passed expressing sincere gratitude to God, for the marked tokens of His favour in connection with the late *camp meeting*, and for the 'showers of blessing' with which the three Adelaide circuits have been visited since that memorable occasion. The day closed with a lovefeast, which was held in the old chapel, Archer-street. It was indeed a time of power from on high. The place was filled with His glory, and every heart with holy joy. Many were led to realize the unspeakable blessing of 'perfect love' and each, on looking back on the said season of refreshing, is constrained to exclaim, 'and He blessed me there.'" (7.)

The report from the **Adelaide Third Circuit** said:- "On Good Friday, the zeal of the Rev. J. Watsford having promoted the observance of a camp meeting, many friends from Adelaide Third attended with an exceedingly blessed effect on their minds at least four persons now in church membership having been brought to Christ that day, and a work of grace which, we believe, has extended through the circuit, was commenced. We have hope that at least eighty persons have been led to decision through the services held subsequent to that memorable day. To God be all the glory!"

When this circuit held its quarterly meeting, on 26th June, "upwards of seventy persons" were admitted as members on trial. (8.)

Watsford has his own description of this time of revival. "Keeping constantly before us the great end of the Gospel ministry, - the conversion of sinners, - the Lord blessed our united labours (in the Adelaide North Circuit). We had difficulties, and knew what it was, sometimes, to be discouraged but the hand of the Lord was with us, and our souls were often cheered by hearing the prayer of the penitent and the song of the saved.

We had a glorious Camp Meeting in this Circuit, which was very largely attended. The brethren Knight and Simpson, who had just arrived in South Australia, took part in the services, and a blessed influence accompanied the word, and the power of the Lord was present to heal. At a service in our Archer Street Church many were seeking mercy. We had to carry on our meetings for some weeks, and many were brought to God." Watsford gave several stories of conversions from these meetings. (9.)

But not all was sunshine for him. While he was in this circuit, one of the Watsford daughters died. Despite being very young, she had her faith firmly fixed in Jesus Christ.

Goolwa, 1867

Events in this circuit during the early months of 1867 prompted the leaders to think that they were seeing the start of a more general spiritual movement. This expectation was realised later in the year.

In the second quarter of 1867 "...it has been our joy to observe a very general quickening of the Church, and the saving power of God displayed in different parts of this Circuit. At Goolwa, and Currency Creek, several very interesting cases of conversion have taken place inspiring the Church to look for a more abundant outpouring of the Spirit....." (10.)

Within a few months..... "The blessed tide of revival grace has been rolling over this circuit in a marvellous manner. Almost without intermission have special services been held during the last three months, in various parts of the circuit, and at every place with decided success. The cry of distress has been followed by the joyous shout of deliverance, or the quiet assurance of sins forgiven. Many of the cases present features of peculiar interest. At Port Victor the work has had an extensive influence. For miles around, the people have been affected and brought to the chapel, some out of curiosity, others for ridicule but they have remained to pray. The conversions reported from the different places number 140. All glory to God!" At Port Victor, "the Lord was pleased to pour out His Spirit, and in three weeks more than 70 persons were brought to God." (11.)

Although there had been an increase in the number of members at the September quarterly meeting, the results of the meetings were more finalised at the December quarterly meeting.

"A very gratifying increase in membership was reported - 22 full (members), with 95 on trial for membership, which led to expressions of thankfulness to the Great Head of the Church. The finances were in an equally satisfactory state, being nearly double what they were last December quarter.... Several important resolutions were adopted, with a view to promote the work of God in the Circuit." (12.)

Mount Barker Wesleyan Circuit, 1867

"The Lord has done great things for us whereof we are both glad and thankful a short detail of them may perhaps be interesting to your readers, profitable to the Church, and for the glory of God.

During the last six weeks we have been favoured with a special visitation of the divine presence, issuing in the awakening and conversion of about 220 souls. Although the greater part belong to Mount Barker itself, the Holy Spirit's operations were not limited to this township, but were manifested simultaneously in various parts of the circuit, showing that it was not by might nor by power but by the Spirit of God, to whom alone be ascribed all praise.

It may encourage other places to confide more implicitly in the faithfulness of God if I give an outline of the special means employed by the Church to secure such a favourable issue. About nine weeks since, the minister and leaders met together to seek the advancement of the cause of Christ amongst us, when we determined upon three things. 1st. To set apart a portion of the day, about noon, for special prayer that God would revive His work. 2nd. To commence a Sunday morning prayer meeting. 3rd. To have a special prayer meeting in the school-room each night during the week for the members of society alone, in order that the Church itself might be quickened. The second week we had public prayer meetings. The third week we had special preaching services. Thus far, however, without any visible results, further than an increasing attendance, necessitating an adjournment to the chapel.

When the special services had been continued until nearly the middle of the 4th week, without special manifestations of the desired blessing the faith of some began to flag, but eventually we all determined to throw ourselves unhesitatingly upon the promise of Him *whose word was never known to fail*, and, taking as our motto, 'conquer or die,' we resolved to persevere until we saw results, and had not long to wait, for the Lord Most High was pleased to honour the faith of His

people and answer prayer.

The next evening five penitent souls came forward to the communion rails seeking salvation, and were very soon set at liberty. This encouraged others, and during the last five weeks, almost every evening, the power of God has been present with His word, making it the savour of life unto life. It was very interesting to see some of the new converts, as soon as they found the Lord, trying to lead their companions to the same loving Saviour. Many who came to criticise and scoff at the proceedings, were brought after a time to submit to the Crucified.

One young man who had the fear of his father before his eyes, ventured to ask him what he should say if any of his family went up to the penitent form. He replied, that his children could not possibly be worse than they were, so any change must be for the better. Upon this the young man boldly took up his cross, and soon obtained peace with God.

Another parent threatened to turn his son out of doors if he went to the penitent rail. He went, however, and came away rejoicing. A master forbade one of the young converts entering our chapel. He replied that he had given his heart to God, and intended joining the Church, whether in his employ or not and while sorry to leave his master, he would rather sacrifice his situation than his soul.

One Sunday afternoon a special prayer meeting was held in the school for the children, when fourteen of the eldest scholars came forward seeking mercy. The whole congregation were in tears, and, with the exception of two, were so overwhelmed that they could not sing through the verse. These young ones found peace, and have thus far held on their way.

I was pleased with a touching incident that occurred shortly after. Some five or six of the girls brought a paper parcel for my little daughter upon opening the same she found a card on which was printed in large gold letters, 'Hitherto hath the Lord helped us.' I was struck with the reply given to me on one occasion by a young woman, of whom I enquired whether she had been to the special services. 'No,' she said, almost bursting into tears, 'I am left to mind the shop as if I had no soul.' She obtained liberty, however, to attend, and was made happy in the Lord.

We have had several members of other denominations brought in with us, besides some from other circuits, so that they will not all add to our numbers but if their souls are saved our object has been gained.

During the time of our special services, the eminent elocutionist, Miss Aitken, visited the township, but the influence was so powerful, that scarcely twenty went to her entertainment, so she returned the money. Our school-room the same evening (Saturday) was so crowded that many could not get in to the prayer meeting at all.

One woman complained that she could not tell what was the matter with her - she was not sick, but she could neither eat, drink nor sleep, nor could she keep away from the chapel. By way of variety, at one of our prayer meetings I requested one of the new converts, for the encouragement of others, to relate his experience of the mighty change wrought in him. Though evidently a very great cross, he immediately came forward and confessed Christ boldly, and being well known in the township, his testimony made a deep impression on some of his former companions.

A fortnight since we held a lovefeast and though the evening set in extremely wet and boisterous there was a good attendance: and it would have done any Church good to listen to the simple, artless testimony of the new converts, showing the genuineness of the work of grace in the heart, and the happy change they had experienced.

How easy it was to preach at such times! Wherever I went, the hand of the Lord was present to heal. From Macclesfield nine miles in one direction, to Thompson's Crossing at the Murray, 35 miles the other way, the same results followed the word of truth. One week-night congregation consisted of ten persons, five of whom were members, and five not. After service, I called upon the unconverted then and there to decide for God. The Holy Spirit came down, and three young persons fell on their knees and began crying for mercy, then another, and before leaving all were made happy. The same thing happened in other places - sometimes three, four, six, or more came forward and found the blessed Saviour. I never saw the Lord's willingness to heal so manifested as during this revival.

All who boldly came out of Satan's ranks and confessed Christ, as penitents, found peace. Scarcely any did so who remained in their seats. One woman for a long time refused to go to the penitent form. She expressed her intention to persevere until she obtained forgiveness, but did not think it necessary to confess Christ publicly by going to the communion rail so she remained in her seat, went to chapel every night for about five weeks, but did not obtain peace. At last someone suggested to her that probably this was the point of controversy between her and her Maker, and she had better give in. Upon this she went forward, and in a few moments received the garment of praise for the spirit of heaviness.

The work generally has been very orderly. Only one instance occurred of a man being so mightily wrought upon as to remind one of the Psalmist's words, 'I roared because of the disquietness of my heart' - his sorrow, however, was the same evening turned into joy.

In looking at this work of God from the present stand-point, two thoughts naturally present themselves and stand out in bold relief:- First, that during the first three weeks when we supposed our prayers were unanswered, *God was answering them*, sending His Holy Spirit to prepare the minds of the people in various places. Secondly, it seemed as if (humanly speaking) the Most High had been gathering up the petitions of all His people who had been pleading for their relatives and others, and answering all at once by sending down 'showers of blessing,' to the joy of their hearts, reminding His people that importunate intercessory prayers, though sometimes apparently delayed, are not forgotten.

The blessed work amongst us has not yet ceased, but there is another connected with it every faithful servant of God feels to be equally important - the gathering in of the flock intrusted to his care. May the Great and Good Shepherd help us to collect them all safely into His fold, and feed these precious lambs as well as the sheep." (13.) (Italics in the original. Paragraph breaks have been added to make the text more easily readable.)

Kooringa, 1867

The closing of the Burra mine had a disastrous effect upon the entire district, economically, socially, as well as upon all of the churches. The Wesleyans reported the immediate loss of fifty members, and 150 from the congregation, as a result. Further losses would have occurred as time passed. The Primitive Methodists and Bible Christians would have been affected similarly. It was a period of deep economic depression throughout the entire colony, and a trying time for those seeking church growth. The Burra district slowly changed from being dependent upon mining operations into one which relied upon agriculture as the basic means of production, and source of economic strength. As time passed, many people moved to the Moonta area, where a new mining operation was opening up.

Despite this economic decline, and social disruption, God answered the prayers of His people, and all three Methodist denominations reported times of successful evangelism.

The Wesleyans reported:- "The past year has been one of unparalleled trial and distress to this circuit, on account of the stoppage of the Mine..... Yet we have had cause for rejoicing, inasmuch as, while temporal prospects were dark indeed, God sent us 'showers of blessing' spiritually, so that many have become accredited members of the Church, and we have to report 69 on trial. To God be all the praise! Our members have been growing in grace, and many of them are seeking after holiness." For example, at Canowie, the Wesleyans had 16 full members, 22 on trial, and many still under deep conviction. (14.)

The Bible Christians reported:- "The special services at Kooringa have been times of refreshing from the presence of the Lord. Many souls have been brought to a knowledge of the truth, and are now bidding fair for the heavenly kingdom. Among the number that have been converted are the aged and the young, and several who belong to the adult classes of our Sabbath school some forty or fifty persons profess to have found peace with God through our Lord Jesus Christ, beside a number of the Sunday School children." (15.)

The Primitive Methodists said:- "We are thankful to inform the readers of our *Record* that, notwithstanding the great depression of the Burra lately, caused by the stopping of the mine, the good cause of our Zion is still prospering.

We have held revival services in Kooringa, which have been attended with great success. We have seen about fifty-five souls converted to God, for which we feel truly thankful to the great Head of the church, to whom we are indebted for the success which attends our labours. One of the most pleasing features of this revival is the conversion of two Chinese, who from their childhood had been taught to worship only gods of wood.

One Sabbath morning they were invited to our chapel, and we could not but observe the deep and earnest attention with which they listened to the word of life. The word evidently found its way to their hearts they were led to see the folly of praying to idols, and at once began to pray to Jesus."

One of these Chinese was married to an English woman, who also joined her husband at the penitent form. They were subsequently baptised, which was an occasion creating much interest. (16.)

Methodists in different parts of Victoria and South Australia had mounted missionary outreach to the Chinese ever since the start of the gold rush days, and a modest number of conversions and baptisms had occurred. The Victorian Wesleyan papers especially carried lengthy reports about this work, from time to time.

Strathalbyn Circuit. 1867

The "Primitive Methodist Record" carried a brief report about work in this circuit. "On this place the Lord has graciously poured out his spirit. Our church has been quickened, and about thirty souls have been brought to God. We trust this good work will continue to advance." (17.)

Pancharpoo Circuit, 1867

"The Lord has blessed us with signs of good. At Saddleworth and Glendore the work of the Lord has been prospering. At Mintaro we have had indications of greater prosperity. Many other places are reviving." These signs were based upon special services in some locations, and on their normal activities. (18.)

Bible Christian Editorial Summary

In the November issue for 1867, the editor included a summary report on various bits of news he had received, but which did not necessarily appear in the written reports he had received from the circuits.

"There has been a very gracious work during the last quarter on several of our stations. At Bowdon, Findon and Fullarton, in the Adelaide circuit, many have been led to the cross, and have experienced joy, and peace through believing. To this blessed influence we are indebted for the increase of our receipts, which were higher at the last quarterly meeting than they have been for years, notwithstanding the depressed state of things.

We have learned there has been a very gracious work in both the Auburn and Gawler stations. We regret the pastors have not sent in particulars.

Mr. Ridclift writes in to say that about eighteen were hopefully converted during the special services held at the Chain of Ponds, and that at Cudley Creek the Lord has gloriously revealed his power in bringing the dead to life. About twenty in this place profess to have found the pearl of great price. May He who is able to keep them from falling preserve them faithful to the end." (19.)

Wallaroo Circuit, 1868

This was the name of the Primitive Methodist Circuit which covered the Moonta and Kadina area.

"On this station we may truly say 'the Lord hath done great things for us whereof we are glad.' We have been favoured with one of the most glorious revivals we have witnessed in this colony. At Kadina our congregations have greatly enlarged, and our society has more than doubled. At Wallaroo Mines on the 3rd of May, we held a very powerful camp meeting. The preaching was earnest and pointed, and the praying services were very powerful. At the lovefeast in the evening, the power of the Highest overshadowed us sinners cried aloud for mercy, and several were set at liberty.

Our beautiful chapel at Moonta is now found to be none too large, it being filled every Sabbath evening, and has been the birthplace of many, many precious souls. Since the commencement of this revival more than one hundred and fifty have been converted to God. Praise the Lord!

June 1st. we held our quarterly meeting which was characterized by great unanimity, concord and gratitude. As well as the large increase of members our financial affairs were highly satisfactory. May the glorious work still roll on, and showers of blessing come down on all our societies. Amen." (20.)

Strathalbyn Circuit, 1868

After several quarterly reports from this circuit, earlier in 1868, bemoaning the need for an outpouring of the Spirit, at last better news was evident.

"Dear Editor,

Since our last report I am thankful to say that the aspect of affairs has somewhat changed for the better in this circuit. At Strathalbyn souls have been saved during the last quarter, and at Woodchester there has been a great awakening in three cases the husband and wife have been brought to God, and in one case four in one house were saved, viz. father, mother, son and daughter in all nineteen precious souls have been rescued from Satan's grasp, and from the verge of hell. The church has been aroused out of her moral stupor, and there are many others upon whose minds impressions have been made." (21.)

Mount Gambier Circuit. 1868

"Dear Editor, -

We rejoice to be able to inform you that the work of the Lord is prospering in this station. The Spirit of the Lord has been graciously poured on our churches.

For some time previous to our holding special services the signs of the times indicated 'showers of blessing,' which became more and more apparent, till a mighty movement was perceptible in the valley of death, and many were alarmed and led to cry out, 'What shall I do to be saved?'

Some of these incidents were peculiarly distressing - long and painful struggling, which was only to be relieved through fully believing in Jesus. The returning prodigal we hailed with delight, who found the promise true that God will 'abundantly pardon.'

But the greatest display we have witnessed (during the quarter) of the saving power of God was at Sutton, a township about two miles from Gambierton. The 28th of June and the four following days will be long remembered by many who had their fears removed and their hearts

changed by redeeming love. The cries of the penitent and the shouts of God's people made the air vocal with sweetest music.

How affecting the scene! To see the husband and wife bowing together at the mourners' seat and imploring mercy to behold those advanced in life and tottering with age pushing their way to the cross while the young, and even little children, melted with love, wept at the feet of Jesus, - all longing to taste redeeming love.

At each of these services a holy influence was felt, and the same happy effect produced. We pray that this may be but the beginning of better and brighter days, when Zion shall put on her beautiful garments and come forth 'bright as the sun, fair as the moon, and terrible as an army with banners.'"

Special services were also held at Narracoorte, in the court-house, because the Primitives did not possess a church in that town, at that stage. (22.)

The Wesleyans at Glenburnie, in the Mount Gambier Wesleyan Circuit, had a tea meeting around that time, to which some of their Mount Gambier people went. The gathering was described as "a very unusually large number" from various parts of the district. (23.)

McLaren Flat, 1868

The Wesleyan work within which this revival occurred was part of the Willunga Circuit.

"We have been favoured during the past quarter with 'showers of blessings' in some parts of the Circuit, of a most cheering and gratifying character. In one of the country chapels - Bethany - the tokens of the Holy Spirit's working on the hearts of many members of the congregation were so evident, that in order more effectually to co-work with the gracious Spirit, a series of special services was held. From the first, these services were numerous attended, and were accompanied by a blessed sense of the Divine presence.

One of the services was a time which will long be remembered by those who were present. During the early part of the service, four persons came to the penitent form as seekers of salvation, and after the service was concluded, nine others, whose burden had become intolerable, followed their example, and before the meeting was again concluded, twelve of the thirteen had risen to their feet rejoicing in God their Saviour. The holy fire soon spread to other places in the vicinity. Similar services were held in the McLaren Vale Chapel, during the continuance of which about twenty persons professed to find peace through believing also in the Bible Christian Chapel at McLaren Flat, which resulted in the conversion of almost the whole neighbourhood.

The excitement connected with the gold discoveries at Jupiter Creek, has operated unfavourably, by attracting many of the new converts from their homes before the regular services were resumed and they had an opportunity of meeting in class, but at the Quarterly Visitation, 41 were admitted on trial." (24.)

The various Methodist bodies did not share the same circuit divisions or territorial coverage, so the Bible Christian work in the McLaren area came within their Clarendon Mission.

"The prosperity of God's work in any department is cheering and delightful but there is no aspect of it that is calculated to produce so much joy and gladness as the salvation of souls. When we see our congregations improving, when we witness an enlarged spirit of christian liberality in the support and extension of the Gospel, when our Sabbath schools are increasing in efficient teachers and attentive scholars, we are led to rejoice but when God in his mercy pours out his Spirit and saves sinners, we are led more abundantly to rejoice. When such is the case congregations will improve, and the finances of the church will increase, while Sabbath schools will present a more pleasing aspect, and all hearts in sympathy with Christ will be gladdened.

Of late a great moral and spiritual change has been wrought at McLaren by a glorious revival of religion. In this place special services to promote the prosperity of Zion were commenced on Monday, August 3rd, when the writer preached on 'The end of all things is at hand.' The congregation was good. At the prayer meeting afterwards a deep, solemn feeling was experienced.

In fact, the whole service was attended by a gracious influence, and there was reason to believe that good would be done. On the following evening two persons came to the penitents' seat, wept at the footstool of mercy, and found peace and joy through believing in Jesus.

The service on the next evening was one of great power, but there was a yielding to the temptations of Satan, and a stifling of the convictions of conscience. The great enemy of souls rallied his forces to keep back the wounded sinner from seeking redemption in the blood of Christ, but many left the chapel pricked to the heart. On Thursday there was great lamentation and mourning on account of sin. Nineteen came forward and cried aloud for mercy, and sixteen of them found the pearl of great price. Halleluia! it was indeed a glorious season, but only the beginning of good days. On Friday evening God was again present to save, and eight were made happy in Jesus' love. This closed the services of the week, during which angels rejoiced over the repentance and salvation of twenty-six souls.

On Sunday, three more were delivered from the chains of their sins, and obtained liberty. The experience meeting in the afternoon was a refreshing season. Monday, Tuesday and Wednesday were glorious times. The presence of God was among us, and nineteen penitent souls found mercy of the Lord. On Thursday evening there was the most powerful influence in the chapel that the writer ever experienced. The place was dreadful. It was the gate of heaven. An overwhelming power was felt, crushing both saint and sinner, that we could neither pray nor sing for a time and when we could give expression to our feelings, we were led to pray, 'O Lord, enlarge the vessel.' At this service nine were converted to God. The next evening God made bare his wonder-working arm, and six sin-burdened sinners cried, 'God be merciful to me a sinner.' All of these were released from Satan's bondage, and consecrated themselves to the service of God. During this week thirty-seven professed to start for the kingdom of God.

The next Sabbath was a soul-refreshing season, and though only three professed to obtain peace through believing, yet it was a day ever to be kept in grateful remembrance. At the experience meeting in the afternoon more than sixty happy souls spoke of Christ being their Saviour, and expressed their determination to go all the way to heaven. On Monday again, the Holy Ghost came down in our midst, and while there was a rejoicing on earth, the holy, happy intelligences of heaven tuned their harps afresh to the praise of redeeming mercy over the conversion of three persons. Tuesday evening was again a soul-saving season, and six penitents found mercy of the Lord. On Wednesday, Thursday and Friday, God was present to bless and save, and several sin-stricken souls were led to rejoice in the light of God's countenance.

During these services, eighty-two persons professed to find the pearl of great price, but we shall only receive an addition to our society of about sixty, as many through family connections, and convenience of meeting in church fellowship elsewhere, will unite with other branches of the christian church.

A thanksgiving tea meeting has been held since the revival, at which a goodly number attended. The receipts of the meeting will be applied towards the deficiency of the mission. - Joshua Foster." (25.)

Gawler Bible Christian Circuit, 1869

"The good hand of the Lord is upon us. Most of those brought in last year are pursuing their christian course, and others who have obtained mercy have joined the church. At Lyndoch congregations are improved, and several who profess conversion have been added to the church. At Virginia there is a good spirit of hearing, and a good congregation. Seven have joined the society. At Ebenezer, the class meeting is highly prized, and two have been added to the church. At Zoar, during the special services, the Lord graciously revealed his saving power. Twenty-five have been added to the church. We hope these drops may be followed by a general shower of heavenly influence." (26.)

Kooringa Primitive Methodist Circuit, 1869

"My Dear Brother, -

I dare say most of the readers of the *Record* are aware that in consequence of the famous Burra Burra mine having been closed for the space of twelve months, the people have mostly left the neighbourhood, particularly that portion from which Primitive Methodism has secured its members, so that our existence for many months past has been very feeble.

But God is wonderfully good to those that trust him. Our March quarterly meeting appointed a week's revival services for Kooringa (our principal place), and such was the success which attended our efforts that we kept them on a second week, and as the work spread we kept on a third week, and perceiving no diminution, either in attendance or conversions, we have now had them kept on four weeks, every night and often morning too, besides praying with penitents at their own homes.

Brother Standrin, who came to the chapel anniversary, rendered good service in some of the revival services. The Wesleyans and Bible Christians have also rendered valuable aid, and will no doubt reap the fruits of this blessed work. We have heard cries for mercy and shouts of victory in perhaps not less than sixty instances, and last night and the night before the services were as vigorous and successful in conversions as any of the predecessors.

I had prepared a lengthy article on these services, with some reflections and speculations on revivals as a moral force, but, knowing your space is limited, I thought *multum in parvo* would be best. I am, my dear brother, yours very truly, William Colley." (27.)

Wallaroo, 1869

"On this (Primitive Methodist) station the Lord has graciously poured out his Spirit during the last few months, and we have had the happiness of seeing over one hundred and fifty souls gathered into the fold of Christ. (28.)

The Wesleyans also shared in the blessings of this work at Wallaroo. At their District Meeting in Adelaide, held in November, a special evening was set aside to hear reports from their missionary ministers who had spent the year in country areas, or in more remote parts of the colony.

"The Rev. T. Raston rose amid loud cheering, and gave an encouraging account of the Wallaroo circuit. He had been preceded by faithful men, and was assisted by a faithful colleague, a noble band of local preachers, and good and steady leaders. God had been pleased to grant prosperity to them during the year, 248 persons had been added, and now they had no fewer than 764 members. Distinguished liberality has been shown by the people generally, so that eight hundred pounds had been raised for chapels, much of which had been collected by weekly subscriptions. Delightful work was also going on among the young people, and the greatest hopes might be entertained of the Wallaroo circuit. (29.)

As noted previously, copies of the "South Australian Primitive Methodist Record" from January, 1870, to April, 1872, are missing, on the local scene. So we have no information about any revivals in that period, in relation to Primitive Methodist work.

The Bible Christians have no record of any revivals in their work from the end of 1869 until mid-1874.

California Taylor's Second Visit to South Australia, 1870

A notice appeared in the "South Australian Wesleyan Magazine" for April, 1870, announcing that the Rev. William Taylor, of California, was actually in South Australia for a few months, and would be conducting special services, as he had done on his previous visit in 1865.

(30.) He commenced with meetings in some of the Adelaide Circuits, and then went to some of the country locations. Speaking generally, Taylor's second tour was not so long as the first, so far as the time he spent in Australia was concerned, and in some instances he went to places he had not visited before.

In the July issue of the "Wesleyan Magazine", only one report spelled out the results of his visit to one of the circuits. A second report from another circuit said that they had just received a large number of new members on trial. But they did not say what had caused this situation.

The Archer Street Circuit in Adelaide said that "Our Quarterly meeting was held on July 31st. The attendance was larger than usual. An increase in the membership was reported and a considerable number on trial." Their report spoke further about other subject matters. (31.)

The report from the **Clare Circuit** had much more detail.

"In common with other places we have been favoured with 'showers of blessings' on our Zion, in connection with the visit of the Rev. Wm. Taylor. As might be supposed his arrival was anticipated with considerable expectation. Placards were sent through the district, announcing his intended special services. We had prayer meetings every evening for eight or nine days, having direct reference to his coming, and the success of his mission, so that the Church was somewhat prepared to labour with him on arrival.

Brother T. Moyses went to Koorunga for Mr. T., and returned with him and Mr. Wallace, the blind preacher, on the 24th of May to Clare, where they laboured hard for the two days to which their stay was limited. At the close, about twenty professed salvation, and the Church generally was quickened

Leaving the brethren on the spot to carry on the work at Clare, I proceeded the following day to Penwortham, where the Lord applied His own Word and eight penitents came forward and found peace since then about fifty have been added to the Church in that place.

The following Wednesday, at Mintaro, the Holy Spirit wrought upon eight more, seven of whom were set at liberty, as likewise three, the following evening at Spring Farm.

The Stanley Chapel anniversary was held on Sunday the day, however, being very wet, the congregations were not large, but five of them, under the Holy Spirit's influence, came forward as seekers of salvation, and realised it. On Monday, instead of the public meeting, we had a special preaching service, after which four more realised forgiveness.

The following Thursday, at Armagh, the Lord set six souls at liberty. At White Hut also, some have found the Saviour.

Our faith was tried last week at Clare, as no seekers came forward, but the leaven was silently working, and on Sunday evening a lad sought and found peace. On Monday we had seven seekers, and six more on Tuesday, some of whom had been up before.

The work is still going on, and we are simultaneously carrying on special services at Clare, Mintaro, Penwortham, Armagh, Stanley, and White Hut. Our principal difficulty now, is to meet the claims of the various places. We have several of the Lord's true 'nobility' in the Circuit, who show their loyalty to their Sovereign by entering cheerfully and heartily into the Saviour's cause, and whose self-sacrificing labours have been greatly blessed and owned of God. The Holy Spirit's operations have been very similar to the revivals I have witnessed elsewhere. He seems, in answer to the prayers of the Church, to bless His own Word to the awakening of souls in all parts of the Circuit, and apparently without any connection between one place and another, and I firmly believe that the same results will be witnessed every year, when the Church uses the common-sense means Mr. Taylor employs. It is true he has several advantages which stationed ministers do not possess in addition, however, to these, may not a great measure of his success arise from the consideration that wherever he goes, he finds the Churches prepared by special prayer, and resolved to unite in strenuous effort to secure success? Possibly, if the same plan was periodically adopted - if all the office-bearers and members engaged to co-operate as heartily and prayerfully with their own ministers, the same glorious results would follow." (32.)

The subsequent quarterly meeting revealed some of the results of this evangelistic work. It was held at Clare, on Wednesday, 28th September, "and was very numerously attended, each of the

various places being well represented., and a very harmonious feeling prevailed throughout. It was matter for devout thankfulness, that the Lord had graciously visited our Zion during the year, giving an increase of upwards of 200 members, and very touching to see (at the suggestion of the chairman) the noble body of office-bearers, many of whom are veterans in the Saviour's service, rising simultaneously, and most cordially uniting heart and voice in singing, 'Praise God from whom all blessing flow.'

We all felt we had reason to say, 'The Lord hath done great things for us, where of we are glad.' Notwithstanding the general distress existing, and the trying circumstances of many of the people consequent upon a succession of poor harvests, our finances were well sustained, shewing a balance in hand of about twenty pounds." (33.)

Kooringa Primitive Methodism, 1872

So far as we know, no revivals were noted in South Australia in 1871, and only one in 1872. This one, in Kooringa, apparently occurred in the normal work of the Primitive Methodists, and without the use of special services.

"I am very happy to report a revival of religion this quarter. Forty, young and old, have, up to this time, been converted to God. To give the readers of the *Record* an idea of how the work began and continues, we will copy a few notes from our journal.

April 13. We have had a long period of spiritual dearth. We are expecting and praying for the down-coming of mighty showers.

14. Preached today at Kooringa. The Lord was with us. One soul was brought from bondage to liberty.

15. Held a meeting for prayer tonight. A very large number present. The people are looking for more prayer meetings. A good sign. Lord, baptise us.

28. Was glad to hear today that after the preaching of Bro. Burrows, at Kooringa, three young women were brought to God.

29. One soul converted tonight in the prayer meeting.

May 5. Preached today at Kooringa. The word fell with power on the hearts of many present. Several penitents were seen in the congregation.

6. Held prayer meeting this evening. Several of the Redruth friends came to help - the power of the Spirit came down upon us, and three were converted.

7. Three men were converted to God tonight. Praise the Lord! This work is entirely from the Lord - there were no pre-laid plans of our own - no special means used to get up a revival. The whole work is quite after my desire and opinion. I have thought special revival meetings every winter have done the Church a great deal of harm. While I believe God has heard the united prayers of Israel at these special times, I also believe the Church trusts too much in special services, and not enough in the ordinary means hence it is a rare thing to get a few souls saved by the ordinary means. May the great Head of the Church prosper us all the year round, and help us to put as much faith in the ordinary means as in the special.

10. Three persons converted tonight.

12. Held a prayer meeting this morning. One man who had been powerfully wrought upon all the past week at the meetings, came up boldly and taking me by the hand, testified in plain Saxon and glorious shouts that the Lord had saved him in his own house that morning. O what a glorious shout we had together! Bro. S. Wellington preached missionary sermons today at Kooringa, and one man found peace. I preached at Redruth at night and received the most glorious baptism of the Holy Ghost I have had in the circuit. Two young men were saved.

13. Held a short missionary meeting at Kooringa, and then held a prayer meeting. A glorious feeling was realised, and two souls were saved.

14. Held short missionary meeting at Redruth, and then held prayer meeting, and invited penitents to come forward. We had five penitents, four of whom found peace.

15. When returning from Copperhouse, we heard the good news of one being converted at Kooringa.

16. Was at the Kooringa meeting tonight. Bro. Wellington and myself addressed the meeting, and after long praying two married people came forward and found peace.

25. Held our quarterly meeting today. A request from the Prince Alfred Mine for the minister to pay them a visit early in next month was favourably entertained. Held meeting for prayer tonight. One soul was saved.

26. Preached at Iron Mine today. Held a lovefeast at night, and after that a prayer meeting. We invited penitents to come forward, and nine young people came up and gave their hearts to God. We are hoping this work will continue. We pray the Lord to prosper us more and more. Amen." (34.)

The editor of the "Record" added a special footnote that he did not want this use of excerpts from the preacher's journal to be seen as a precedent. He wanted brief and concise summaries of revival work for publication.

Mount Barker Primitive Methodist Circuit, 1873

The year 1873 began with a brief report of recent events in this circuit.

"We are thankful to be able to record a little progress on this station during the past quarter. We have had a nice revival at Mount Barker. About 20 souls have professed conversion. At Watergate we have had a glorious work. For the last two years we have had but two members at this place, but during the past quarter between 20 and 30 have been gathered into the fold of Christ." (35.)

Much later in the year, another report of spiritual prosperity from this circuit appeared.

"We are thankful to state that the past quarter has been one of prosperity. The Great Head of the Church has graciously answered the prayers of His people, smiled upon the labours of His servants, and crowned them with success. We have been favoured with gracious revivals at Callington and at Nairne, and a few droppings at some other places.

Our quarterly meeting on Monday, the 1st of September, was an exceedingly good one. The most perfect harmony prevailed. The income was considerably in advance of past quarter, and the report of members showed a good increase. For all our prosperity we are devoutly thankful to God." (36.)

New Jerusalem, 1874

This little community was located a few miles out of Kadina, in the Wallaroo mining areas. This piece was presented as part of a lead article, under the title "Some Talk About Revivals." Normally some of it would have been included in the "Religious Intelligence" column, with other local circuit news.

The overall subject of religious revivals was seen to be of vital importance, especially by the Bible Christians, but also by many of the other Protestant Christians at that time. That was the justification for publishing it in this way. The author of the report was the Rev. R. Kelley. The editor followed up this article with comments of his own, which have not been included here.

"We have realised in this circuit during the past year at least the partial fulfilment of that word which says, 'The last shall be first, and the first last.' New Jerusalem, ironically named, was taken on our plan about eight months ago. We then had no interest whatever in the place, any more than the souls of our fellow men. Previous to this the people had been living in the most wretched neglect of their souls' salvation. Dog-fighting, wombat and wallaby-hunting, were the regular Sunday exercises and sin had stamped its wretched impress upon the entire neighbourhood.

Under these circumstances we visited the place, made arrangements for preaching on the

Sunday afternoon in a pine room. This, unfortunately, was the best room we could get, and the attendance was very small. Then we resolved on building a small iron chapel, and in a very short time the site was selected, and the building completed. The opening was very encouraging to us, as the people of the place came out well, and manifested a great interest in the proceedings. The services from the commencement were well attended, and evidently impressive. A desire was expressed to form a Sunday school, and several of the people engaged to be teachers. We then held a meeting and appointed a chapel steward, to let the seats, &., and made the best arrangements we could with the material. By this time we found that we were not so badly off as we had anticipated. An old Primitive Methodist local preacher, settled in the neighbourhood, united himself to our cause, and a friend recently from Victoria, originally a Wesleyan, also cast in her lot with us. This formed a nucleus to a substantial cause, and being well employed they soon felt at home in their work.

As this place is but a mile from Kadina, we resolved early in the winter to spend those evenings in which we had no particular engagement in visiting the people, and holding services in the chapel. On the first night there was a good attendance, and evidently a deep feeling. It was several days before we could hold the second meeting, but when we came to the door we found a good muster. That night one of the most reckless men in the village sought the pardon of his sins, and was made happy in Jesus. The next night his wife was a penitent, and the influence seemed to be greatly spreading. The following week several more (men and their wives) were brought to Christ. So delighted were they in the happy change, that they sought to bring their friends under the same influence and parents brought their children, and wives their husbands, and these in their turn were often led to surrender all to Christ in the second or third meeting. The result of this blessed work was the conversion of nearly thirty souls. We admitted twenty-five persons on trial. Several others were brought under the influence of the Spirit of God, and have become reformed in their lives, though not as yet converted to God. This work has greatly cheered us. To God be all praise.

We have been delighted to hear of the good work of God at Bowden. The fifty or sixty souls won to Christ is a very blessed harvesting with our Church there. The Wesleyans, we are informed, have had greater accessions to their Church than we have. Oh may the work of God revive in all parts of the colony. There is nothing we so much want as a *revival*. To quicken dying Churches, to inspire cold-hearted ministers, and to arouse and save a perishing world, a revival is indispensable.

To remember the blessed results of the gracious work now in progress in England and Scotland will be sufficient to substantiate this. One of our own ministers in England, having personally realised the benefits of a glorious revival, was often heard to remark in after years, with great warmth, 'A revival, a revival! let us have a revival, and that will put everything straight.' We have several times seen this to be the only remedy for an unhappy and divided Church. We have seen the most crooked and cantankerous of Church members become, through the influence of a revival, most consistent and peaceful. One of the leading members of a society that had become greatly increased and beautified by a revival said, 'If I had died before that revival I should have gone to hell, and I don't think I was worse than the others.'

How many Church members in our different societies seem to be living as if they had no spiritual life? Many Churches have their special services to seek the conversion of unbelievers, when it is clear they are not ready for that stage of the work. In the majority of cases we think a revived Church is the first thing to seek and if that be secured the conversion of sinners would certainly follow.

Another great source of weakness among the Churches is a want of *union*. There is too much of what may be termed sectarian squabbling - too much anxiety to build up a sect, or to gain friends to our own little cause, rather than the one prevailing wish to extend the kingdom of our Lord throughout the world.

One of the main features of the great work in Scotland is the delightful unity that prevails among ministers and Churches. The little differences are forgotten or overlooked, and they labour together for the glory of God. Let Australian ministers and Churches follow this noble example." Kelley's article enlarged on this theme further, with much enthusiasm. (37.)

Mount Gambier, 1874

The Wesleyan work in Mount Gambier received a blessing through the middle of the year, after a long period of relative barrenness. But, while the revival movement was still at work, one of the leading men in the town died. This was Mr. C. Fidler, who was also an outstanding Methodist layman

"Long and anxiously have the watchers in Zion looked for the breaking of the day, and the diffusion of the beams of the Sun of Righteousness. But the night has been long, and at times the gloom intense, so that some hearts quailed with fear, and hands were paralysed in labour while despair of ever seeing anything signal took possession of others. It was said, 'nothing succeeds in this place, neither politics, temperance, or any movement that requires self-denial and earnest co-operation.' But our trust is not in the arm of flesh, it is in God, who alone doeth wondrous things hence strong faith in His love to universal man, and the adequacy of the Gospel provision, and the effective agency of the Holy Spirit, led some who felt the keenest pangs of sorrow for those who were living in sin, to earnest and continuous prayer for the outpouring of the Holy Spirit.

With the conviction that, in order to anything like an extensive and continuous work, it is absolutely necessary the Church should be fully alive to her responsibility, and that each member should be seeking earnestly the blessing of holiness the Superintendent of the Circuit, about three months since, called a meeting of the preachers and office-bearers for conversation and prayer on the subject of personal holiness. It was a time of close heart-searching, and humbling before God many acknowledged the defectiveness of their piety, and that the spirit of worldliness had taken a hold upon them. But they knew their privilege, and longed for an intenser desire to obtain that for which they are 'apprehended in Christ Jesus.' It was resolved to meet weekly, and invite any who were like-minded to come. These meetings were made an unspeakable blessing, and were often the scenes of unwonted power from on high.

With more love to Christ came a strong desire to see others brought to God and there was more earnest and direct pleading for that purpose. The public services and social services were better attended, and often there were omens of coming good faith grew, self-denying efforts increased, sinners were pricked to the heart, and, in some instances, made glad in the grace of salvation. The conviction was present with God's people that 'the Lord was going to do great things for us.' This was not based on a vague indefinite wish, but upon strong faith in God.

At the last quarterly meeting it was resolved, that special services be held at an early date. To give effect to this, a campaign for God and for souls was commenced on Sunday, 28th June. At the prayer meeting which followed the evening service, in response to the invitation given, about 20 members went forward as seekers for holiness, and 10 persons sought the blessing of pardon. It was a time never to be forgotten by those present. The Lord healed broken hearts, and gave unspeakable blessings to many of His people.

The meetings have been sustained for three weeks, and scarcely a service has passed without some souls being brought from the power of sin to God. About 50 persons have been numbered as seekers, most of whom are happy in a sense of sins forgiven. They include adults and young persons. Praying parents have received answers to their anxious pleadings Sabbath school teachers have had their hearts gladdened and the Church rejoices in gathering to her fold those who were hitherto careless, and, in some instances, profligate. The interest in the work is deepening, and we hope to report yet more blessed results." (38.)

The death of Mr. Fidler cast "a deep gloom" over the Wesleyan Church, and the town, for some days, and the interior of the Church was draped in black. The impact of the special meetings was still being felt. They had been in progress for six weeks in various parts of the circuit, and had "been made a very great blessing in the quickening of the societies and the conversion of sinners", especially in the township of Mount Gambier itself. (39.)

The same paper announced that mid-day prayer meetings, instituted by the Evangelical

Alliance in Adelaide, were being held in the Pirie-street church, in preparation for special united meetings to be held in the Town Hall in the following week.

Kooringa Primitive Methodism, 1874

The Primitive Methodists had been holding special evangelistic meetings for several weeks, without any encouraging results. It was only at the end of the third week of meetings, as they were preparing to give up, that two or three seekers after salvation came forward for help.

Because of these few new converts, they renewed their efforts for another week, and a number of conversions occurred during this time. "The new converts included many men working on the mine, and services were several times held in the open-air during the dinner hour. The songs now sung there are generally spiritual songs, and oaths are much less frequently heard. About seventy persons above the age of fourteen years, have professed to obtain salvation and the services, which have been held seven weeks, are at present discontinued.

The Wesleyans are now in the fifth week of special services, and the Bible Christians in the third. A quiet work has been apparent in the former, and a number of persons have confessed the Saviour. Thus far the majority of these have been members of the adult classes in the Sunday school. We thank God and take courage." (40.)

No doubt, the reference to the Wesleyan work helped this report to be included in the new weekly Wesleyan paper. The Primitives had quite a lengthy report of these events in their own quarterly publication, the "Record". Apparently, the three weeks of meetings without any professions of conversions, was the time when the Christians in the society had a deepening experience in their dedication, and in their concern for personal holiness. Their desire to see people converted deepened, and this was expressed in the depth of concern in their prayers. It was at this point that God began to answer their prayers, and conversions began to occur.

"We have been favoured with what has been very appropriately termed a revival, and, thank God, a most gracious revival it has been. Many of our old established members had grown cold and apathetic, but by engaging in the revival meetings they have been quickened and brought nearer to Christ.

When the Church gets lifted into a higher state of spiritual life, and travails in the spirit of earnest prayers and supplication, then we may expect that the Almighty will open the windows of heaven and pour down showers of blessing. Well, this has been the case here, for when God's people were raised from their lethargy they were brought into stronger sympathy with Christ, and they felt an intense yearning for the salvation of souls. This strong desire once kindled, they were led to assemble together every evening for two weeks in succession to plead with God for the conversion of sinners the promises of God were pleaded mighty faith was exercised and sometimes the influence felt was most overwhelming.

Up to the end of the second week the results, as regards the conversion of sinners, had been very small indeed very few of the unconverted had been attending the meetings so in true Primitive Methodist style we went into the streets, and lifted up the Saviour, telling the lame, the blind, the halt, and the maimed, that they might come, for 'all things were ready.' This done, the attendance considerably improved. During the third week, God's saving power was manifested, and several were converted. This encouraged our faith, and night after night in the fourth week five, six, and sometimes seven, started for glory.

The attendance was now very large, and the revival was the principal topic of the day. Mid-day prayer meetings were held in the mine, and sometimes a prayer meeting was held in the school-room, at 3pm, for females, when a large number attended and earnestly pleaded with God to carry on His work. The meetings were continued for seven weeks, and I am thankful to add that over *seventy* precious souls have been brought from darkness to light, and from the power of Satan to serve the living God. This has been a delightful week. Hallelujah to the Lamb." (41.)

The converts came from several churches, but the Primitive Methodists got forty new

members from this exercise of work for Christ.

Two Wells Circuit, 1874

The first notice of this revival appeared in the July, 1874, issue of the "Primitive Methodist Record," but, sadly, all copies of this issue seem to have been lost. The October issue carried a continuation of the story.

"We are happy to report a continuation of that prosperity which we referred to three months since. Whilst one or two places are not in a very prosperous condition, others have been visited with a gracious baptism of the Holy Spirit, and many hearts have been made to rejoice. At Lower Light the gracious influences resulted in the resuscitation of members who had declined from the power of godliness, and more than thirty persons professed faith in Jesus. At Windsor the power of God's Spirit has been manifested in a truly wonderful manner. Many who came to *see*, tarried until they *wept*, and eventually *rejoiced*, the Spirit testifying to the change of heart they had experienced. Steadily the work progressed until more than forty persons had professed to have found the Saviour. Indications pointed us to Shannon as the next place for special prayer, accordingly the services were transferred to that place. At the close it was found that more than thirty had turned to the Lord at Shannon."

Their quarterly meeting had appointed that special services should be held at Two Wells on 13th September. But events occurred which seemed to indicate that they should start well before that date. Several notable conversions took place at Two Wells, on 19th July. "Special prayer meetings were therefore held at Two Wells, and the result has been that more than forty persons ventured upon the atonement. Prior to this revival we were unable to point to any soul that had been converted in this chapel since its erection in 1866 but God has mercifully wiped away our reproach, and of many it can now be said, 'This man was born there.'

Thus, during the past few months, fully one hundred and fifty persons have declared that God for Christ's sake has pardoned their sins." (42.)

Kapunda, Gawler and Broughton Mission. 1874

The "Record" also carried brief reports about special meetings at Shelford, in the Kapunda Circuit, where 26 conversions had taken place, with a few also in Kapunda itself.

"Glorious outpourings of the Holy Spirit" had also occurred at several places in the Gawler Circuit. These places were Ward's Belt, Barraba, and Alma Plains. Nearly eighty conversions were reported altogether.

The people at the Broughton Mission said they had been praying for a movement of the Spirit, and for conversions, for a long time, and they had often felt discouraged, because their faith had been tried. But now they reported that their prayers had been answered, and that souls had been saved. Their church life had been quickened, and enlarged. (43.)

CHAPTER SIXTEEN

THE MOONTA REVIVAL, 1875

The Methodist churches at the mines - Wesleyan, Bible Christian and Primitive - were all built close to each other, and all had large congregations. The Wesleyan Church at the mines also had the largest Sunday School in all of South Australia. There were several parts of the mining area, Moonta itself, East Moonta, and Yelta, all within a square mile of each other, and all with their three Methodist churches. The only other denomination on the lease was one Anglican Church, until the Salvation Army arrived in 1883. In 1899, there were sixteen church buildings on the mining leases, and fourteen were Methodist.

The township of Moonta was separate, although only a mile or so away, and had its own range of churches. The town churches were not so large. There were also neighbouring townships such as Kadina and Wallaroo, having their churches, as well.

At the time of the revival, the population in the Moonta area was about ten thousand.

What made Methodists so predominant was the fact that most of the miners had come originally from Cornwall, and had brought their various forms of Methodism with them.

The Rev. Walter Hanton, in 1914, outlined the early history of Methodism in Moonta.

"It is a matter for thankfulness that from the commencement of mining operations in the district, godly men were prominent among leaders and workers, men whose zeal led them to make sacrifices for the building of churches and in establishing the services and ordinances of religion. The first service was held at Moonta Mines in the shed of the saw pit, which was situated near the spot where the new fitting shop now stands, close to Elder's shaft. It was conducted by a Bible Christian local preacher, Jimmy Bennett, and was the first sermon preached in the district.

Subsequently, the Rev. Joshua Foster, Bible Christian minister of the Kadina and Wallaroo Circuit, conducted services in the same place. The only surviving member of that congregation is Mr. Solomon Jewell of this town.

Soon afterwards a site for a church was secured on the spot where the Mines Institute now stands and a small building of palings was erected, in which Mr. Jewell, and Mr. James Sampson, a miner, commenced the first regular religious services and the first Sunday school. Mr. Jewell was the superintendent of the latter for many years.

At the close of 1862 a gracious revival of religion was experienced and some remarkable conversions took place. A larger building was erected at the Mines and was afterwards removed to the township, being opened for worship there on August 21st, 1864. This was the beginning of organised church work by the Methodists of Moonta." (1.)

Many of the people had come from Cornwall and Wales, and had seen powerful revivals in those countries and localities. Indeed, the Cornish Methodists in particular, whether Wesleyan or Bible Christian, seem to have developed their own style of approach to the experience of revival.

The Cornish revivals often featured more dramatic and emotional experiences, especially in the way that a penitent might struggle to gain a feeling of release from guilt through Christ, and an assurance of forgiveness. These experiences produced a dramatic sense of relief from a deep burden, and great joy and exuberance in this new-found release.

Even a very simple perusal of our two previous chapters on the revivals in South Australia will reveal that a number of powerful revivals occurred in the Burra, Koorunga and surrounds, as well as in other districts where mining took place in the early days, such as at Kapunda and Callington. Some of the miners from those areas moved to Wallaroo, Kadina and Moonta when the mines opened up there. They took their tradition with them, of looking out for revivals, expecting

revivals, and praying earnestly for revivals. Revivals were considered to be the key to the success of their work for God.

Despite what has just been said, however, there seemed to be a dry period in the few years before the outbreak of the 1875 revival, broken only in part by the news of the revival at New Jerusalem.

From Methodist sources, information about the revival can be had from all three of the main sections of Methodism. Oswald Pryor and Arnold Hunt used some other local sources, as well. The South Australian Baptist periodical also had valuable information. As explained later, however, many documents from the time of the revival have been lost.

Starting Points

We will see from the Baptist periodical that a small, quiet revival had been developing in their church at Moonta township for some time before the Methodist phase began. It is possible to view this aspect as the real beginning of the revival, although it was very different in character, and did not lead into or cause the Methodist phase in any direct way. The normal view, however, is to look upon the Methodist phase as the main revival, in its own right, and to call that "the Moonta Revival."

The revival probably first appeared in the Moonta Mines Bible Christian Church, or, at least, that is the story which is normally given of its commencement. The revival was evident almost immediately in the Mines Wesleyan Church also, showing what looks like an independent starting-point.

Sudden and accidental deaths have sometimes played a role in the commencement of a revival. Such things were always likely to happen in those days, because accidents in mines happened with some regularity. Average life expectancy was not great, and any person could easily be taken off suddenly, because infections or surgical problems were not understood as they are now.

On Monday, 15th March, 1875, a man named Hugh Datson was fatally injured in the collapse of a rock wall at Moonta, and he died on the Thursday. His two sons were present when the accident occurred. His Christian testimony was emphasised by the Wesleyan minister at Datson's funeral, and at the church service on the following Sunday morning.

"Our departed friend was born in Cornwall in July, 1833 and a few years since whilst living at Creswick Creek, Victoria, he was brought to a knowledge of the truth through the labours of the successful Yorkshire evangelist, Mr. Matthew Burnett. From that period to the time of his death, he retained his fellowship with God, and his union with the Methodist Church. A few days before the accident, he in conversation with one of the ministers of the circuit said, 'I have never retired to rest since my conversion, without a sense of God's pardon for if I have grieved him during the day, I have sought peace again before the close.' His love for the class, and prayer meeting, was strong and unvarying. He was often so earnest whilst pleading with God for the salvation of sinners, that for a short time he would appear almost exhausted and apart from his home he will be missed nowhere more fully than from these means of grace..... His funeral sermon was preached in the Mines Church on Sunday last, and was attended by gracious evidence of God's saving power." (2.)

After that Sunday (March 21st), a week of special meetings were held in the Wesleyan Church, at which about seven people professed conversion. The special services were stopped at that point for three weeks of anniversary services.

It was during that three-week break that clearer signs of the revival began to appear in the Bible Christian Church at the Mines. This followed the sudden death of one of the young ladies in that congregation.

"The work began on Sunday evening April 4th, at Moonta Mines chapel, where a funeral sermon was preached by Mr. Kelley on the death of a much-loved young Sabbath scholar, Kate Morcombe. The sermon is given in the local (Moonta Bible Christian) magazine, and is a powerful, touching, appeal to the young." (3.)

The editor of the "South Australian Bible Christian Magazine" then provides a very lengthy quotation from the local magazine, which had been written by a Mr. James Stephens. Apart from Mr. Kelley, the Bible Christian Minister in Moonta at the time was the Rev. Octavius Lake. Lake's wife was the famous woman evangelist, Serena Thorne Lake, a member of the Thorne family from Cornwall, which figured so prominently in Bible Christian history.

"Kate Morcombe was greatly beloved in the school, and her winning manner and amiable disposition endeared her to all her companions and acquaintances, so that her early and almost sudden death was partly the cause of the scene that was witnessed in the prayer meeting after the sermon. Fifteen precious souls were brought to God." (4.)

The next day, the Bible Christian quarterly meeting was held in the town during the day, and in the evening a service was held in the Mines chapel, at which five people professed conversion.

On the Tuesday evening, "At an early hour people from all parts of the Mine are flocking to the house of God, anxiously awaiting the time for evening service: good meeting. Sinners feeling their need of Christ. Five more brought to a saving knowledge of the truth.

Wednesday 7th - A memorable time indeed the prayers of God's people are being answered in the conversion of our young men. Such a sight as we witnessed this evening will never be erased from the memory. Nine young men resolved upon leading a Christian life." (5.)

By the end of the week, forty-five had been added to the Church. But even this was only a small beginning compared with what was to come.

On Sunday 11th April, Mr. Lake preached in the morning, and a local preacher in the evening, at the Mines chapel. At the prayer meeting after that service, forty more professed conversion, with thirty more during the evening meetings in the following week.

"The revival flame has found its way into dwelling houses, and at the Mine people have been very much alarmed in consequence of their spiritual destitution. While some have found the Lord at their homes, others have gone to the chapel and resolved not to rise from their knees till conscious of their acceptance through Christ. Nothing has been so attractive to the young people as the revival. One evening a circus was introduced into the place, but about seven o'clock all the people went to the prayer meeting. This was such a strange occurrence that several of the circus party - it is said - went to see what was more attractive than their performance...." They left the area next morning. (6.)

The impact of the revival in the Wesleyan Church re-appeared the next Sunday. "Another godly member of our church passed happily away, and the serious feeling was revived. His death was made the subject of remark from the pulpit on Sunday, April 18th, and from that time the revival has spread, and deepened to an extent perhaps never known before in this district. The body of the Mines Church has been crowded night after night by persons curious to see what is going on, or anxious to share in the blessing of God. Up to Saturday, 24th, ninety persons gave in their names, to brethren appointed to meet them in the vestry, and all professed to know that God for Christ's sake had pardoned their sins. The ages of the converts range from sixteen to forty, though most of them are young men or women from sixteen to twenty-four or five." (7.)

The Wesleyan churches at Yelta and at East Moonta, which were also situated on the mining lease, had good results during this same week, making a total of 150 converts in the three Wesleyan churches for the week. "The work thus begun is spreading. On Sunday, the 25th, in Yelta and East Moonta, the penitents were seeking salvation from early morning to late at night whilst at night, at the Mines Church, there were from 25 to 30 seekers and in the Primitive Church 16." (8.)

On that Sunday afternoon, 25th, the Bible Christians gave tickets admitting 155 of the converts to membership in the Church. Both Kelley and Lake joined in this happy occasion. "It was delightful to see the eagerness of the young converts when called by name to come and receive their tickets of admission: a greater honour they attested could not be conferred on them than to be admitted into the fellowship of God's people.." Thirty more tickets of membership were issued the next Sunday, and on May 9th, the total reached 198. This more than doubled the Bible Christian membership since Lake's arrival in the circuit. (9.)

The report continued:- "The statements that I have made are not at all exaggerated neither is

the revival in the least abated. Our young men have met together on Saturday afternoons for prayer, and these meetings being numerous attended have had a powerful influence for good. The special efforts of the friends at Moonta Mines stimulated those at Cross Roads to renewed and increased activity in the Master's cause, and praised be His adorable name they have realised similar results.

A particular manifestation of divine power was realised on Sunday morning, May 11th in the class meeting conducted by Mr. Strike. At eight o'clock, the hour for meeting, no fewer than 75 converts attended to relate their Christian experience." (10.)

"Just before the meeting one of our friends went to see a man whom she knew to be under deep impressions, she invited him to go to chapel. 'No', he said, 'I am going to bed.' 'We shall pray for you and I rather question whether you will have much rest tonight.' 'Oh,' he said, 'I am not afraid of that.' She replied, 'If the Spirit of the Lord takes hold of you you will not have much rest tonight.' About twelve o'clock one of our friends was called in to pray for this man on entering his dwelling the man was found bathed in tears, the fountain of his heart broken up, and from the depths of his soul crying, 'What shall I do to be saved?' It was not however till the next morning, after a whole night of struggling and deep distress, that the burden was removed, and the blessing was obtained. Many such cases might be given..."

Numbers of conversions occurred in the six o'clock class meetings. "...especially those conducted by brethren Morcombe and Beazley. At some of these meetings 10, 20, and 30 have found peace through believing in Christ, and at all the class meetings in connection with this Church similar results have been realised." (11.)

The number of conversions reported in the Mines Bible Christian Church between April 4 and May 22, was 260. At Cross Roads, fifty converts were reported, and at East Moonta, the whole congregation was converted. This last comment may sound strange, but we must remember that the Methodist membership at the time was always restricted to a hard core who attended the class meetings. The number who attended public worship would always be much greater. So, the number of conversions at East Moonta included all those who normally attended church but who were not already hard core members.

"God has been graciously pleased in this revival to use our sisters and make them honoured instruments in His hands in the conversion of many precious souls. The efforts of Mrs Lake have been signally owned and blessed by God, and our sisters at Moonta Mines have worked nobly in the cause of Christ." (12.)

On May 21st, the Wesleyan "Methodist Journal" had this brief report. "The gracious work of revival still continues in the churches around Moonta. The Bible Christians and the Primitive Methodists, with the Wesleyan friends, are carrying on special services, all of which are owned of God, and blessed with the salvation of sinners. The very stormy weather of last week hindered the work to some extent, but in the Mines Church there were several conversions, whilst at Yelta the work proceeded with undiminished vigour. We have heard of about twenty conversions in that church on Sunday last, and of other tokens of Divine favour, the like of which to the same extent has never before been seen in this district.

Whilst fully recognising the value of human agency in this great movement, the work has in all cases been so manifestly from on high, that men are constrained to say, 'to God be all the glory.'

Taking the conversions in all the churches around and about the mines in the last six weeks, they may probably be safely estimated at 700. The prayer of God's church is, that it may spread and grow, and cover the land." (13.)

The Primitive Methodists' Report

The main report about the Moonta Revival from the Primitive Methodists came from the Rev. J. G. Wright, one of their outstanding leaders, and was dated June 1st. It relates especially to the work in Kadina, and not so much to events at Moonta Mines.

"The Work of God at Wallaroo Mines.

Dear Brother -

I feel sure, both you and your readers will be glad to hear that the Lord has graciously visited the Peninsula with a very blessed and copious baptism of His Holy Spirit. I came to this station very unwillingly, fearing my health would not allow me to do the work the churches would require but on reaching my destination, my heart was gladdened by finding that the Lord had begun to bless the churches on the Moonta side.

The first shower of blessing fell on the Wesleyan Church of Moonta Mines next the cloud moved and watered the Bible Christians and next fell on our own Hill of Zion. Never did the churches here witness a greater revival. What is most remarkable, there is but little of man in the movement - no Moody, no Sankey, no Taylor, no Caughey, and in fact no leading human mind yet the church has laboured well. It was never my pleasure before to work with so many hearty and earnest men they have toiled on, week after week, without the ministers, except as they have visited in their regular appointments. The Spirit of God has been with them, and the results have been glorious.

I cannot give you even an approximate number of those professing conversion, as we have not examined the class-books since the renewal of tickets, some weeks since. Men have been saved at their work, and on their way to their work. Whole families have been led to the cross. In some cases, cricket clubs and bands have been broken up the *World Famed Circus* fought hard to get an attendance, but failed, and had to sell out at Kadina.

One night we were singing, 'Come to Jesus, come to Jesus,' an elderly female, over sixty, cried out, at the bottom of the chapel, 'Yes, I am coming.' She came and found Jesus. I am glad to say that the Lord has honoured us, on the Kadina side of the station, with the first shower of blessings. Within the last few days, over fifty souls have found peace at the Wallaroo Mines, and the work is still going on the chapel is packed every night, to such an extent that it is with difficulty you can get down the aisle. Last night several found Jesus, and others are seeking. The Bible Christians and Wesleyans have just begun to hold special meetings and we hope, by the agency of the three Churches, hundreds will be saved. How I long for strength of body to labour in this glorious work but I am truly thankful for what God has done for me, though I am not able to accomplish much more than half the work of former years. The noble band of men, and my very excellent brother, Diment, work well to make up for my weakness.

I trust all the Churches in the colony will seek the Holy Spirit and catch the revival flame that has been sweeping over this part of the land. May God water all our Hills of Zion - J. G. Wright."

The editor added a comment that, from a later comment from Wright, over one hundred and twenty conversions had occurred at the Primitive chapel at Wallaroo Mines. This may refer only to the Kadina meetings, which was their main centre in the circuit. Wright may have been involved mainly in the Kadina meetings, while his colleague, and the local preachers, did the work in the other centres. (14.)

The Primitives also held a number of anniversary services, and mission deputation meetings, through the month of May, in their various centres, and saw some conversions at these meetings. (15.)

The Revival Spreads to Moonta Township

The ministers in all three of the Methodist denominations had been kept very busy, so far, catering for the outbreak and continuing work of the revival, largely in the churches on the mining lease.

Generally speaking, non-Methodist denominations were not represented on the lease, but their centres of worship were in the township, a mile or so away. Deliberate efforts to make the movement spread were now set in motion, by having large processions and gatherings in the township.

This was evident in the Wesleyan report for 28th May.

"The gracious work of God..... is still progressing in the Moonta district. A work so extensive, and so long continued, has probably never before been witnessed in any part of this colony. We hear almost daily of the conversions of sinners, and if we include the number reported in each church in the district, since the revival commenced, it would probably not be too much to place the total at 800.

In the township churches, the revival seems now to be fully commenced. Hitherto, the main interest was centred in the churches around and about the mines, though, as was to be expected, so gracious a visitation would not pass till the town had equally shared in the gift of the great Head of the Church.

It should be noticed, as connected with this movement, that for many months past the members of the Baptist Church have daily held a prayer meeting at 7a.m., and are encouraged to continue this and other special meetings.

Whilst the ministers and members of the churches of this land are glorifying God for the great religious movements in England, Scotland, and elsewhere, it may be well for them not to overlook what is taking place in this district. It seems certain that nothing in the religious awakening following the labours of God's honoured servants, Messrs Moody and Sankey, carries greater evidence of success, or of God's special operations, than is to be found in this revival. Instead of waiting for a visit of these distinguished evangelists, may not the churches be encouraged to pray for and expect, present quickening from on high? The history of the work in our midst clearly shows that 'It is not by might, nor by power,' but by the operation of the Holy Ghost that success has been so signally achieved.

At the meeting of the ministers and some of the leading tradesmen of the town, it was resolved to hold an outdoor religious service, in the public square, on Monday, the 24th. Large posters and programmes, setting forth the nature and order of the meeting, were freely circulated, and at the appointed time it is estimated that nearly two thousand persons assembled. A platform was fixed for the accommodation of the leaders of the meeting, and for two hours this great gathering of people joined earnestly in the service. His Worship the Mayor presided, and at the outset remarked that as one of the oldest inhabitants of the district he felt justified in saying that during his residence in the place he had not seen so great a religious awakening. He very cordially entered into the spirit of the revival, and urged any who were seeking the grace of God to remember that 'Jesus of Nazareth is passing by,' and now waited their acceptance of Him as their Saviour. Prayer meetings were held in the evening in several of the churches of the town, followed as we know with good results.

The quickening of the churches has led to the establishment of a weekly noon-day ministers' prayer meeting. At present the purpose is to continue it for three months, and to throw it open to the public. It will almost certainly tend to promote brotherly union among the religious denominations in the district, and the spread of the work of grace." (16.)

This had developed further by the next week. "In recording the progress of this great movement we stated last week that the work had commenced in the township. We now have to report a week of considerable success among the churches. Meetings have been held, and precious souls garnered almost every night. In the Baptist Church it is stated the meetings have been the best they have ever held. The Bible Christian Church has had further visitations from God. In the Wesleyan Church, the work has graciously spread and deepened almost nightly penitents have bowed at the feet of Jesus, and on Sunday night about nineteen openly sought the Saviour. The work still progresses in the places that for many weeks past have been revival centres, so much so that Christian people are greatly cheered and strengthened in the service of their Lord.

Members who have grown somewhat feeble have been quickened, backsliders have been

reclaimed, and increased congregations tell of the deepened interest in spiritual things the people generally feel. Young, middle-aged, and elderly men and women, are yielding to Christ indeed signs of awakening appear on every hand. Among the converts there is steadfastness to religious conviction, and regularity in attendance to the means of grace, that promises well for the future. We trust shortly to be able to announce the commencement of a like revival in the other town and mines churches of the Peninsula." (17.)

The report published the next week, on June 11, continued the story. "The meetings during the past week have been the most successful held in the town since the work commenced. At every service penitents have entered into 'the liberty of the sons of God,' and still seekers give public evidence of their desire 'to flee from the wrath to come.' The special service held on Sabbath afternoon was largely attended, and profitable. It was conducted by Mr. Price, the Baptist minister, and Mr. Uren, one of the local preachers. At the Sabbath night prayer meeting the old chapel was much crowded, almost too much so for comfort and effective working but the results were satisfactory.

At present it appears not unlikely that a remark made at the commencement of the township services will be fulfilled, 'The revival will sweep the town.' It was feared by some that the contest during the election of last week would tend to injure this great work, instead of which it made no perceptible difference in the attendance at the meetings, and in no degree checked its progress.

Kadina and Wallaroo Mines are now beginning to share in the blessedness of this movement, and following the week of special prayer appointed by the Conference, we may expect to hear of a general revival throughout the churches of the land.

As a hint to those who will engage in special meetings, it may be remarked that during a greater portion of the time, now almost three months since the revival commenced, the classes have met half an hour earlier than usual, so as at once to gather the converts into fellowship with the church. The leaders have dealt mainly with new members in the counsel given, and have closed the meetings in time to enable all to join in the public service." (18.)

The June and September Wesleyan Quarterly Meetings at Moonta

"The Quarterly Meeting of this circuit was held at Moonta on Wednesday, June 30, The superintendent of the circuit reported a very large number of persons on trial (for membership), and the formation of twelve new classes." (19.)

The report about the June meeting also dealt with new buildings, or enlargements to buildings, at Cross Roads and East Moonta, the formation of a number of Bible classes for the younger people, and motions on several political matters within the structure of the Wesleyan denomination that were under review at that time.

"The Quarterly Meeting of this circuit was held at the Mines on Wednesday evening, September 29th, and was largely attended. The returns for the year gave 620 full members, 294 on trial, and 125 catechumens. Total, 1,039." (20.)

This report also discussed various other financial matters, and other details of internal denominational significance. A committee was chosen to pay better attention to a number of outlying preaching places.

It was in the middle of August that Mr. Phillip Phillips, a travelling singing evangelist, held meetings in the Moonta area, as a continuation of a tour he was making through many parts of South Australia. (21.)

The Baptist Work in this Revival

Several very brief notices about the Moonta revival appeared in the South Australian Baptist

denominational paper, "Truth and Progress," in the June, July, August and September issues for 1875. The editor wanted to provide news of the revival for people who were hungry for it, but he found it hard to obtain. He had to rely, to some degree, upon Bible Christian papers for what little news of it he printed.

The June issue had included news about the re-opening of the Baptist church building in Moonta township, and gave a little news about the present state of the congregation, including the number of accessions to the membership which had recently occurred. Other notes about the baptisms of senior Sunday scholars in Moonta were also published. But this did not provide the detail or clarity about the impact of the revival that many wanted to see.

In order to set the record straight, the Baptists in Moonta eventually provided their own full account of what had happened, in their experience of the revival. It took the form of a letter to the Baptist Association. While the letter was read in its entirety at the Baptist Association meeting, the editors of "Truth and Progress" reduced it slightly for publication. This was published in November, 1875.

It should be remembered that the Baptists experienced some blessing well before the Methodist phase of the revival began. Also, the Baptists did NOT use the Methodist practice of the "Anxious Seat", that is, of calling penitents out to the front of the meeting. However, the practice of inviting people to after-meetings of various kinds WAS used extensively.

"Letter of the Baptist Church, Moonta, to the Association, for the Year Ended August. 31st, 1875.

Dear Brethren. -

The Lord has made us glad according to the days wherein He had afflicted us, and the years wherein we had seen evil. There is a minute on the Church Book, dated April 29, 1874, deploring the low condition of the Church as to spirituality and life, and requesting the members to make the condition of the Church specially their burden at the throne of grace. There was a conviction in the minds of some, that the Lord had a large blessing in store for the Church and neighbourhood. Some slight indications had appeared before the meeting of the Association last year.

Almost immediately after the Pastor's return from Adelaide, in September (1874), he found the Lord working very gloriously in the Church. This was six months before any commencement of what is termed the Moonta Revival. By personal conversation on the part of Christian friends, one and another, and another, of the young people in the Sunday School and Bible Class, and in connection with our families, were brought to the saving knowledge of Christ. This good work went on until between twenty and thirty were, in a little while, rejoicing in Christ.

In connection with this work, there was formed in October, the Sisters' Members Association. The Association had a meeting for Christian workers in connection with it, once a month also a female prayer meeting once a week. This institution has been very successfully worked. For a long time there was scarcely a meeting held without receiving the seal of the Lord's approval, by some soul being led to surrender to the Saviour during the evening. The attendance of female friends has been exceedingly good, amounting in some instances to more than thirty.

An attempt was made at the same time to assemble the boys on Wednesday evenings at six o'clock, with the distinct aim of leading them to Christ. At the first meeting there were seven boys present three surrendered to Christ. At the first weekly meeting there were three boys present. That was the small beginning of a weekly meeting, which has continued regularly to the present time. The attendance has risen to above thirty, but the average attendance is rather below thirty. Several of the boys have learned to put their trust in Jesus. Four of the number are members of the Church. A similar meeting for little girls at four o'clock was established some time later, which has also proved successful.

Through an address delivered by the pastor, at the Primitive Methodist Tea Meeting, on the 'Oxford convention for consecration and holiness,' a peculiar feeling was evoked which resulted in

united meetings for consecration on Christmas Day. The responsibility cast upon the pastor as to the conducting of these united services, led him into a renewed consideration of the subject. The Lord graciously led him into a new measure of light and he publicly acknowledged at the united meetings the blessings he had during the week received.

Meetings were held night after night for reading, conversation, and enquiry. After-meetings for Christians who were desirous of finding the truth about the Christian life, were found very useful. The leading members of the Church became enquirers and those who had found the full blessedness of the Gospel. And one week, especially, was found to be a time in which, night after night, Christians were led from bondage into liberty - led to abandon self, with all its experiences and dependencies, and to trust wholly and with full surrender to Christ.

It was a season of weeping, but the weeping was not the weeping of sorrow, but of the deep and uncontrollable joy which stands connected with the entrance upon the rest of faith, and the knowledge of the fullness of God. Many Christians amongst us came to an experience of liberty and gladness which surpassed anything they had known, even at the time of their first love.

In connection with this new life in the Church, many meetings were commenced and maintained, which both indicated and fostered spiritual vitality. Among others might be mentioned a prayer meeting at 7 o'clock in the morning. We commenced with a New Year's morning meeting for prayer and praise. It was proposed that it should be continued throughout the first week. It was then felt to be so precious, that the friends resolved to continue it so long as friends continue to attend. It has been held without a break every morning from the first week until now - except on the Sunday mornings - when it is held between 9 and 10. These meetings will be ever memorable to those who have attended, and who do now attend. They have been occasions in which very real business has been done between the saints and Jesus. Sometimes they have celebrated victories won on the previous day sometimes they have been the seasons in which practical guidance has been found and they have always been times of preparation and girding for the new day. They are now as likely to continue as they were months ago.

One great means of blessing to our Church has been in connection with our return to the spiritual usage, as found in 1st Corinthians 9, of women praying in our meetings. Like other Churches, we sometimes found that our praying men were few in number, and they prayed for a good many things that there was no particular expectation of receiving. It must be confessed that the prayer meetings were not attractive. We returned to the practice of Scripture, and there was an added richness and fervour and novelty, too, in our meetings. Four prayers in the hour used to be the wearisome round. In some of our meetings we get twelve or thirteen now and the blessing and the enjoyment are greater under the altered state of things. Most of the meetings at which this practice prevails, are additional to those formerly held. There are one or two meetings in which we retain the old style of things to some extent, and they serve to show what is possible under the administration to which they belong. It might be mentioned that it is almost an unknown thing with our recent converts, to find any who are unable to pray. Female friends from a distance also, who had never opened their mouth in prayer before others, have found liberty in prayer in our meetings.

It would be impossible to crowd into a letter all the Lord's goodness to us during the year. When the operation referred to above had been going on for some six months, there came suddenly a wave of spiritual power over the district. We were prepared to fall in with that movement in the way that seemed right to us. We held meetings, and we prepared our apartments as enquiry rooms. Some friends were employed in inviting unsaved persons to the meeting some in persuading them to leave the meeting at a certain time, and to repair for conversation with some instructed Christian, to the minister's study, or one of the vestries. And it was found at different times that these efforts were so entirely blessed that at the close of the meeting, when the different friends had returned from conversation, there was not one in the meeting who had not surrendered to Christ. Friends would also wait about outside the Chapel door to accost passers-by, and in this way they were frequently prevailed upon to come into the chapel, or into the enquiry room. And it was sometimes found that Christ was accepted by friends who did not enter the chapel at all. Of course Christian friends who were thus engaged in active service would frequently have to deny themselves of the

meetings altogether.

It is impossible to give the number of those who have thus been brought to Christ. Practically our church is about doubled since the last annual meeting. We then returned fifty-nine on the book - the list needed revising, and we struck off ten. Our number at the date of filling up the statistics (August 31,) was ninety-three. But at the time of the actual writing of this letter, it is ninety-eight. There are many who are not yet in the Church, though they have within the time mentioned been brought to Christ. Several have continued among the several Christian communities they had been accustomed to, though they came to a knowledge of Christ at some one of our meetings. And several were sojourners in Moonta, and are now in other parts of the colony. The numbers in our Church were thus nearly doubled from all sources, but no statistics can represent what the year has been to us in the matter of Church life.

At present we are desiring a return of the former days. There has been for a little while a diminution (sic) of power, and a lack of success. We are asking the Lord to show us the hindrance to His work.

We trust that the blessing which the Lord has vouchsafed, will nerve us to fuller trust and larger service.

Signed, on behalf of the Church,
John Price, Pastor.
Luke L. Furner,
W. S. Landen. Deacons." (22.)

Statistics?

While everybody admitted that an accurate estimation of the results of the revival was clearly impossible, the rough estimates which appeared were that the number of converts arising from the revival, within the Moonta area, was about 1,250. This represents about ten percent of the population.

This figure also must include many people who were already active in the churches. In one case, it was stated that all of the choir became converted. Hunt discusses this issue, and leans to the view that quiet conversion experiences at home were not acceptable, especially if the person did not know when it happened. He thinks that all conversions were expected to be very pointed experiences, and perhaps many choir members did not yet have experiences such as that, although they might have had quieter ones. (23.)

How Far Did it Spread?

The answer to this question seems to be - that the revival did not spread out very much from the Moonta and Kadina areas in its original form. Rather, the revival stimulated evangelistic efforts, and in that way the Gospel had a greater impact in the surrounding areas.

An indication of this is to be seen in a report about a small revival in the little community of Penang, which was only about twelve kilometres from Moonta.

"We have had a gracious work at Penang, a small farming district about eight miles from Moonta Mines. Bros. Rowe and Plummer left their work for about a fortnight, and by day visited the people in this place, and held services at night. Soon the small chapel was filled, and one by one came to the penitent form to seek the Lord. Within three weeks about thirty souls were happy in Jesus. There were also several natives saved. It was pleasing to see these poor blacks on their knees, and hear them cry for mercy. Black and white all one in Christ. Thanks to our two brothers! Glory to God!" (24.)

CHAPTER SEVENTEEN

SOUTH AUSTRALIAN REVIVALS

1875 TO 1879

Adelaide Third Circuit, 1875

Apart from the intensive revival in the Moonta area in 1875 that we have just considered, the Primitive Methodists reported two modest movements, or interesting evangelistic efforts, during that year, one in the suburbs of Adelaide, and the other in the Two Wells Circuit.

"During the past quarter we have held special services at Payneham, Norwood, Mitcham, Unley Park, Athelstone and Kensington. At each of these places we had the pleasure of pointing penitents to Christ, and of witnessing victories over sin and Satan. These special services have been made a great blessing to many souls, both those who were before connected with the Church, and those who were merely hearers of God's word. Our societies have been greatly quickened. This station greatly needs two ministers we see and feel the need of this more and more every week.

We have held special services at Norwood in aid of the Trust Funds of our chapel, which resulted in paying off fifty pounds of the debt, and we are now making an effort by which we expect to pay off fifty pounds more by the next District Meeting." (1.)

Two Wells Circuit, 1875

"During the quarter, as a result of special prayer meetings, about thirty persons have professed to receive the saving grace of God. The hearts of many believers have been made to rejoice. Whilst thankful to God for what has been done, we trust that this is just the earnest of a more copious baptism of the Holy Spirit. Let all our members earnestly pray and steadfastly believe that they may see the salvation of God, and let all our officials set an example to our younger believers, by their diligent attendance upon the means of grace, and by their untiring zeal for the cause of God." (2.)

Auburn, 1876

Both the Wesleyans and the Bible Christians reported about this revival. The Wesleyans saw the first part of the movement.

"The Great Head of the Church is still carrying on His blessed work of soul saving in various parts of the Circuit, and favouring us with His presence and blessing. During the past four months eighty seekers of Divine mercy have decided for the Saviour, and willingly subscribed their names to the 'Religious Decision Card', as an evidence of their sincerity and a memorial of the time of their decision for Christ. The work is still progressing." (3.)

A few pages later, their quarterly meeting report said:- "A very harmonious Quarterly Meeting was held on Wednesday, 20th inst. (Wednesday that year was in fact the 19th), at the residence of Mr. John Kelly, near Riverton, nineteen office bearers present. The returns showed an increase of 13 members, with 72 on trial, besides 7 removals. This satisfactory result called forth praise to the Great Head of the Church, by whose Spirit alone success is achieved. It was a touching

sight to witness the whole band of workers unite in singing, 'Praise God from whom all blessings flow.'" (4.)

Two months later:- "The Anniversary of the Sabbath school at Auburn was held last Sunday (24th September). The sermons were preached morning and evening by the Rev. C. H. Goldsmith, and afternoon by the Rev. T. Hillman (Bible Christian minister).

The morning congregation was good, but in the afternoon and evening the church was crowded, and side forms occupied along the aisle. (The Sunday school and teachers from the Bible Christian church attended the afternoon service.)

There was a very hallowed feeling during the day, and in the evening a great many remained to the prayer meeting, three of whom received Christ and were made happy before leaving, each signed the 'Religious Decision Card', completing the number to 99, who during the last five months have thus willingly pledged their fidelity to the blessed Saviour." (5.)

The December quarterly meeting reported that there were now 187 full members in the circuit, with twelve on trial for membership. Seventeen had been lost through removals. But, overall, for the year, there had been an increase of forty-two full members. (6.)

The **Bible Christians** also had a circuit based in Auburn. They also experienced some revival in the later part of 1876. This is listed by James as one of the four great Bible Christian revivals in this colony.

"To the Editor:-

Dear Brother - Thinking that some revival items may just now be read with interest by many of our friends, I will endeavour to supply a few. Numerous engagements will, however, prevent my giving a lengthy report of the work of grace our Heavenly Father has vouchsafed to us in the Auburn Circuit during the last three months.

At the Midwinter quarterly meeting it was decided to commence at once a series of special services in the circuit commencing at Auburn. There was not a numerous attendance at first, but several of the friends soon found considerable enlargement in prayer, - amounting at times to *wrestling* the result was a gracious quickening of those attending the services. A fortnight later the friends at **Wakefield** commenced the war, and very soon the converting power of God was witnessed. The result of three weeks' services here was the conversion of some fifteen souls to Christ

Before these services closed the grace of God began to be manifested at **Watervale**. After the usual prayer meeting two or three young persons were found to be deeply affected. A few friends adjourned with them to a private dwelling. Prayer was offered on their behalf, and the same night the mourners were comforted. Acting on the proverb, 'Strike while the iron is hot,' the friends went to work with a will. The schoolroom was filled, powerfully reminding us of the work we witnessed in the same place sixteen years before, and night after night souls were found at the penitent seat seeking the Saviour.

The work soon extended to the students at Mr. Cole's institution and that gentleman feeling deeply for the best interests of the young permitted them to attend the evening services, where many of them found the 'pearl of great price.' Some of these are promising young men and youths, and, if faithful, will, when they leave the institution, carry to their respective homes a rich spiritual influence. About seventy in all at Watervale have been received as candidates for membership.

I may state here that three young brethren having references on our plan worked with commendable zeal, and were useful to many. For some weeks there had been indications of a work of grace at **Lower Skilly**, - in fact a few usually attending the chapel there had been converted at the Auburn meetings and when it was thought advisable to discontinue the services at Watervale, we decided to commence in that locality. Bro. Taylor conducted the first service on September 25th, the power descended, and four came to the penitent seat. Some of the meetings here have been very powerful - almost overwhelming. Twenty souls here have professed to find pardon, and more, we trust, will be gathered in.

Last Monday we went to **Undalya** to see if we could by God's help break up some fallow ground. A dry place this, but God can make it a pool. Two souls have found the Saviour which is

we hope only the beginning of a good work. At each place where special efforts have been put forth souls have been saved.

There are yet two places in the circuit where nothing special has been done. We shall if we can do a little at these places before the busy season sets in. In fact we shall be sorry to give up these meetings. Our hearts are warm, we feel that we can work now, and that willingly. It may be noticed that nearly all the converts are young people. As a rule old sinners have stood aloof. Are they *past feeling*? Before this hasty sketch is closed it may be stated that several of the Auburn friends have for a season paid nightly visits to those places where God has been so graciously working. Notably among these are Messrs Taylor and Ashton, who not only went and laboured earnestly for souls themselves, but their horses and vehicles were at the disposal of those who desired to go. Night after night this has been done with the utmost cheerfulness thus contributing in no small degree to the success realised. It will greatly cheer you, Mr. Editor, and us also if we can half fill the next magazine with revival news from various circuits in the colony." Signed T. H. (T. Hillman.) (7.)

Clare Circuit. 1876

It was at about this time that the Rev. David O'Donnell moved across from Victoria to the Clare Circuit in South Australia. The Wesleyan Northern District Meeting published its proceedings in October, 1876, which included:-

"The District Roll was then called. The chairman (Rev. T. Lloyd), introduced the Rev. D. O'Donnell of Clare, to the meeting, as having recently arrived from Victoria, and assured him of the pleasure it gave them, to welcome him as an earnest and successful worker.

Mr. O'Donnell in reply said he felt deeply the kind manner in which the chairman had introduced him to the meeting. The reception he had met with from the ministers since his arrival in the colony had been of such a hearty character, that although a complete stranger to most of them, he felt quite at home amongst them. He had every necessary comfort in his circuit, had had some measure of success there during the past six months, was happy in his work, and hoped to make South Australia his home." (8.)

Glimpses of this early success can be seen in several small pieces in the "Methodist Journal."

"The Quarterly Meeting of this circuit was held in the parsonage, Clare, on Wednesday, September 20th, and was very pleasant and successful. Most of the office-bearers throughout the circuit were present. The minister reported an increase of thirty-three members in the quarter, with eight on trial, and also stated that everywhere the congregations had considerably improved., while the societies throughout the circuit were in a generally prosperous condition."

Regarding the Penworthan Church Anniversary - "Services were held on Sunday and Monday, September 24th and 25th. Two sermons were preached on the Sabbath by the minister of the circuit, the Rev. D. O'Donnell, to large congregations, that in the evening crowded the chapel to its utmost capacity. A glorious influence rested upon the people, and at the prayer meeting, held after the service, nine penitents sought and professed to obtain pardon of their sins." (9.)

O'Donnell became a popular preacher at special services in many parts of South Australia, over the years, as he had been previously in Victoria.

Primitive Methodism at Wallaroo and Kapunda, 1876

The July, 1876, issue of the "Record" contained an assortment of information from several stations. News from Wallaroo included:-

"The work of God is gradually moving on. We have had a good number added to the various churches. At Pittenween there has been a blessed work. At New Town the Lord has made

bare His arm, and our Church has been greatly revived, as well as the number of members increased. At Moonta Mines many souls have been added to the Lord. I am pleased to say that much of our success has been due to our laymen. We have a noble band of workmen on this station. I trust the Lord will bless them, and make them the means of winning many precious souls from sin to holiness." (10.)

News from Kapunda included the following:- "During the past quarter the Lord has been blessing our society at Kapunda in a remarkable manner. On Sabbath evening congregations have increased at the rate of fifty percent. It is nothing unusual now to get our chapel well filled on a Sabbath evening with attentive hearers, and to witness spiritual conversions in our ordinary services. Our people seem under deep religious impressions, and we are looking for a glorious outpouring of God's Spirit in our midst. With larger congregations, and an increase in our membership, we also report a fifty percent increase in quarterly revenue for Kapunda society. To God be all the glory! 'Brethren, pray for us, that the word of the Lord may have free course, run, and be glorified.'"

(signed, by one of the laymen) - A. Wellesley Wellington. (11.)

Willunga Circuit, 1877

1877 was a rich and fruitful year, with revivals occurring in many of the South Australian circuits. Some of these reports reflect a move by the Wesleyan Conference to encourage the holding of special meetings early in June.

Perhaps the outstanding example of solid, hard work, in persistent evangelism, which was abundantly blessed by God, comes from the Wesleyan minister, the Rev. G. W. Patchell, who was working that year in the Willunga Circuit. All of the Methodist ministers worked very long and hard, regardless of whether they were specially successful or not. But, Patchell's efforts in 1877 must be seen as representing an outstanding example in a field of very high quality.

"According to Conference arrangements, the Rev. G. W. Patchell M.A. commenced special services the first Sabbath in June a prayer meeting in the morning at 8, sermons during the day on the Holy Ghost, and a prayer meeting at night. A gracious influence prevailed throughout the day, and many felt it refreshing to their souls. Special services have been continued, and we have reason to praise God. The church has been quickened, backsliders have been restored, sinners have been converted, and the good work is progressing. May God pour out His Spirit on the whole circuit.

Last Sabbath was a day of power with us. A special service was held in the Sunday school, when the Spirit seemed to come to every heart. Great numbers came forward to seek pardon, three forms being crowded, and all were made happy. Glory to the bleeding Lamb!

Mr. Minns (of Adelaide), on a business tour, seeing the good work, and getting his own soul revived, has stayed with us, and has done a good service. Every night the converting power of God is displayed, and many are realising high degrees of Christian love." (12.)

Patchell himself provided the next report. "A few lines respecting the work of God at Willunga may not be unacceptable to the readers of the *Journal*. We have had special services for nearly six weeks, and I am happy to say that the interest in them has in no measure abated anxious enquirers are present in every meeting. The members of the Church have been revived, and many have experienced God's converting grace. At one meeting over twenty sought mercy, and all were made happy. At another, there were seventeen, and before the meeting closed, all were able to say that God had pardoned their sins, and filled their hearts with His love. A hallowed and powerful influence is felt every night, and more than sixty persons have testified of the good they have received. To God we desire to render all praise.

On Friday last we had a capital meeting. There was first a social tea in the school room, which was largely attended, then a love feast meeting in the church.

The Rev. G. W. Patchell opened the (love feast) meeting, gave a short account of the rise of Methodism, and the first class-meeting then he read the Rules of the Society, and after a few observations threw the meeting open for any to speak who felt moved. An hour was well occupied

by experiences of a highly interesting and blessed character. Between the experiences, some quickening hymns were sung. God was graciously present, and the meeting reminded us of many of the kind we had witnessed in the land of our birth.

All of the classes are considerably enlarged and a new one formed by Brother Oldham had seventeen present last Sunday. The meetings are to be continued through the winter, and next week special services are to be commenced at **Aldinga**. May God greatly bless them. In all parts of the circuit our people are praying for a Pentecostal shower. We trust that God will answer and grant to them 'exceeding abundantly above all that they can either ask or think.'" (13.)

One month later, special services were still being held, but had transferred to the **Noarlunga** church. "The Lord has poured out his Spirit, and many have been stirred. There have been anxious seekers every night, and they do not come as freely as in other places. One night eleven came forward, and all professed to be made happy. What we want here is a Pentecostal shower to quicken the dead. There are many dead, have been so for years a few trifle, and some would mock at the meetings, but God keeps them in check. I trust they will soon be cut to the heart, and influenced to seek mercy.

In other parts of the circuit, meetings are constantly held by the local brethren, with encouraging results. May God send the breath of life over the whole valley, and save every soul. Since the services were commenced over one hundred souls have professed to having been blessed. We praise God for this."

(14.)

The meetings at Noarlunga were concluded in a similar fashion to the finish of the meetings at Willunga. Patchell led a social tea, on September 2nd, after which he gave his address on early Methodism. Testimonies followed. "A number embraced the time given in telling of their conversion and God's gracious dealings with them in after life. One old Christian took us back fifty years. Nearly all the new converts were present, and they seemed thoroughly to enjoy the meeting."

(15.)

The special meetings then moved to **Bethany**, which was a little rural centre. Rain came, and the congregations were small. Nine professed conversion. **McLaren Vale** was to be the next centre. The total of conversions at this point was 130. Some people who caught the fire at one or other of the Willunga Circuit meetings were spreading it to other parts of South Australia. (16.)

The September quarterly meeting was held. Full membership for the Willunga Circuit was down by two, because of removals to other places, but 110 were on trial for church membership. (17.) This number does not represent all of the conversions which occurred in the meetings, as it would be natural for some to have belonged to other denominations or circuits, or to be people who moved to, or lived in other parts of the land.

Port Adelaide, 1877

"We are happy to chronicle the beginning of a good work at Port Adelaide. On Sunday last the minister was led to give an address as a preliminary to a sermon which he designed to preach but before he could enter upon the sermon proposed, such signs of contrition before God were evident in the congregation that he declined the sermon altogether, and proposed an immediate surrender to God. This was blessedly responded to, and some 23 persons avowed themselves as seekers, and in the old Methodist fashion, came up to the Communion, and of them some twenty received comfort in believing." The rest of their report dealt with other aspects of church life at Port Adelaide. (18.)

Pirie Street, Adelaide, 1877

An editorial comment introduced the information we have about revival in the central

Wesleyan church, in Pirie Street, Adelaide.

"Showers of Blessing. - The week of services at Pirie-street have been increasingly interesting night by night, and at each after-meeting there have been evidences of the Divine presence. The mission preacher, the Rev. D. O'Donnell, has worked arduously, and with faithful plainness of speech but while numbers seem to have taken pleasure in hearing, few have submitted to God in proportion to the numbers in attendance.

At the Port, good work has resulted in some seventy additions. Willunga followed. Kent Town has a roll of thirty recorded decisions. Goolwa has begun to kindle, and some fifteen seekers were found in the church on Tuesday evening. We hope to record a general spread of the good work through the colony." (19.)

By mid-July, developments had occurred. "The services conducted at Pirie Street during the past ten days have been remarkably successful for the period during which they have proceeded but a fortnight is scarcely long enough to warm through such a mass of partially-chilled material as the city church represents. 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." (20.)

The following week provided a long description of a mission meeting at Pirie Street, for the Sunday school children, led by the Sunday school superintendent, and by two ministers (The Revs H. T. Burgess and J. Y. Simpson.). There were eighty professed conversions as a result of this meeting. (21.)

By early August:- "A great crowd of worshippers thronged Pirie-street Church on Sunday evening, attracted by the announcement that the Rev. John Watsford was to conduct the service. Every pew was filled, and additional seats were provided in the aisles. The rev. gentleman took as the text for his sermon, Isaiah 44:3.

The discourse was full and fervid, bringing under notice of the hearers God's gracious promises of the outpouring of the Holy Ghost, upon the world, upon the church, and upon the children. A prayer-meeting was afterwards held in the Lecture Hall, which, however, was not large enough to accommodate all who remained, and the school room had also to be used. A blessed and powerful influence pervaded the congregation, and a considerable number of the penitents went onto the enquiry rooms ere the proceedings terminated." (22.)

Mid-September brought the following news. ""The gracious revival in this circuit has produced gratifying results, in the large number of members who have joined the various classes, increased congregations, and general quickening of the Church.

It has not been confined to the central church, but is still proceeding in some of the country places. During the past fortnight, at one of them, between thirty and forty persons have given themselves to God. Other places round about are catching the gracious influence, and high hopes are cherished for further prosperity." (23.)

The Wesleyan revival in Adelaide may have been partly responsible for some happenings amongst the Primitive Methodists there, also. Their Adelaide First Circuit reported:- "We are thankful to be able to report some progress. During the past quarter a number of souls have been converted to God and added to the Church the congregations at Morphett-street, Norwood, Glenelg and Mitcham have increased...." (24.)

Mount Barker, 1877

Both the Wesleyans and the Primitives reported on a revival in the Mount Barker area. The

Primitive Methodists saw some success, spread out over the later part of the year.

"During the past quarter souls have been saved, and have joined the Church at Mount Barker, Nairne, Kanmantoo, Wistow and Hay Valley. We are praying for and expecting the salvation of others. Our congregations are steadily increasing, and financially we are doing well. To God be all the glory!" This was followed by comments on a number of their specific activities, in several of the centres. (25.)

A later report added:- "We are thankful to be able to report progress. At Hay Valley since my last, a great many have sought and found the Saviour and are now walking in the fear of God and in the comfort of the Holy Ghost." This circuit covered a large area, including Callington, Downings, Dawesley, Springfield, Nairne and Kanmantoo. (26.)

The Mount Barker Wesleyans said:- "To the glory of God we testify, that we have in some parts of this widespread circuit experienced 'the promise of a shower' during the past few weeks.

Echunga has been visited. Several have been quickened into earnest spiritual life, and some have found mercy, who now rejoice in Christ Jesus.

In Mount Barker a few have obtained 'redemption through the blood of Christ, even the forgiveness of sins, according to the riches of His grace' and Kanmantoo has shared in the benefits bestowed in these 'times of refreshing from the presence of the Lord.'" (27.)

A little later, the September quarterly meeting reported that some loss of members had occurred because of removals, but there were still 128 members, with 27 on trial. (28.)

Goolwa Circuit, 1877

The Wesleyans at Goolwa also followed the instructions of the Conference, and held special meetings during the early part of the winter.

"Our special revival meetings are being continued through this week. About twenty (mostly young people) have professed to find peace with God, through our Lord Jesus Christ, and many are under very deep impressions. We need help in the way of Christian workers will those who have power with God in prayer remember us: we want 'showers of blessing.'" (29.)

Apparently, they had the help of an Adelaide layman. "In connection with the special services commenced on Mr. Minn's visit here, and continued for three weeks, about 34 persons professed to find peace with God, nearly all having come forward to the Communion rail to express their decision, and to pray before the Lord.

The more permanent results are seen in better attendances at our week-evening services, and Sabbath-evening prayer-meetings the resuscitation of the Sunday morning prayer-meetings, and the union of the majority with the Church. Many have joined the old classes, and we are arranging for a children's class. We should like to hold a week's special services at Currency Creek, but we sadly need help." (30.)

This circuit was in those days one of the smaller places. At the September quarterly meeting, they reported sixty members, with twenty-four on trial for membership. (31)

Gawler Circuit, 1877

A long report from the Gawler Wesleyan Circuit in August included the following details. "We are thankful to be able to say that, in common with many other circuits, we are at present receiving some drops of the 'showers of blessing.' At Gawler River within the last few weeks nine or ten have found rest in Jesus also a few at One Tree Hill and last Sunday afternoon, in connection with the special services for the young people in the Gawler Sunday school, fifty young persons decided for Jesus. To God be the praise!" (32.)

The Bible Christians also saw unusual results in their work in the area towards the end of the year.

"For some time past a deep spiritual feeling has pervaded the Sabbath school at **Grace Plains**, the teachers of which are all on the Lord's side. These devoted labourers in the vineyard of Christ had long and earnestly prayed for the salvation of the young committed to their care, and they did not pray in vain. Finding the spiritual fields were already white for the heavenly harvest it was considered desirable to commence some special services to secure an ingathering to the Church.

Accordingly arrangements were made to hold a series of meetings, and it was not long before the Holy Ghost descended upon the people, causing the penitent tear to flow, and leading one after another to say - 'God be merciful to me a sinner.' The special services were continued for three weeks, during which upward of forty persons professed to be made 'new creatures in Christ Jesus.'" This included both young and older people. But it included nearly all the children in the Sunday school, older than ten years of age.

The Sunday school was turned into a kind of system of mini-class meetings, to help nurture the new converts among the young, with the superintendent being the overseer and class leader. (33.)

Visiting Evangelists

That winter was also noteworthy because several visiting evangelists were at work in Adelaide. The first to visit was a young Presbyterian evangelist, W. Corrie Johnston, who had seen some revival in Dunedin, a year or two before. Another was the aged Scottish Presbyterian evangelist, Dr. Alexander Somerville. The other was the English businessman, Henry Varley, who visited Adelaide in 1877, and also in 1878.

Moonta Mines Wesleyan Quarterly Meeting

The September quarterly meeting of 1877 at Moonta gives us a glimpse of some of the aftermath flowing from the great revival of two years before. The meeting reported that there had been a decline of 53 members for the quarter, owing to four deaths, 28 removals to other localities, and 21 who were being struck off the list because they had ceased to meet in class.

However, for the whole year since September, 1876, there had been an increase of twenty members, thus yielding a total of 640 members meeting in class, with twenty-six on trial for membership. (34.)

Kooringa, 1877

The Primitive Methodists reported revival in this area. "We are thankful to God to be able to report prosperity in every department. The Lord has graciously poured out His Spirit upon us at Kooringa and Redruth. At the latter place we have been holding special services every night for ten weeks and the result is a blessed ingathering of precious souls to the fold of Christ. A great number of young men have resolved to serve the Lord. In several instances both husband and wife have been converted.

A young man and his wife gave their hearts to the Saviour just in time to send the news to the man's father, in Moonta, before he closed his eyes in death. Another father writes, 'Thank God for the good news you send to me of my son's and his wife's conversion: drink has been his curse,' but grace will keep him. I cannot adequately express my gratitude to God for what he has done. In one instance I was just about to rebuke a man for talking while I was giving an address but saw the tears starting from his eyes and soon found that the person sitting next to him was his unconverted wife. He was whispering 'mercy free through Christ.' She fell on her knees and cried for mercy, the husband praying with her need it be written that they were soon rejoicing in Christ.

In some instances people came from their own houses to the Chapel and walked up at once to the penitent form. In one instance a young man was so distressed in soul that he came to the minister's house after the public meeting had closed and desired to find Christ a second meeting was held, and he went home rejoicing in the Lord.

At Kooringa the Church has been quickened and the classes are much better attended. The Sabbath school has greatly increased, the schoolroom at present being too small so that one class has to be held in the chapel. The congregation is much larger, and the services are generally precious seasons. Oh what a change on everything connected with the Church an outpouring of God's Spirit produces.

At Redruth we have had some blessed meetings. Several have been added to the Church there. The Church was never so strong, or the congregations so large as at present. The Sabbath school is also improving.

We have missioned the following places - Douglas, which is about ten miles east of the Burra World's End, which is about twelve miles south of Kooringa Buxstead Farm, which is about eighteen miles south of Kooringa and Robertstown, which is about twenty-six miles distant. All these places are surrounded by farmers, and all except the last are newly settled districts. Our prospects in these places are encouraging, and should the Burra mine prosper either another minister will be required for this station before long, or the above places will require to be made into a separate station. We are going to take steps to erect temporary places of worship in the above places as soon as possible. By taking up these places we shall almost join the Kapunda station at Eudunda." (35.)

But, circuit life is never dull. By January, 1878, they had to report:- "Through the closure of the Mine we have lost a great number of members at Kooringa, but we are glad to state that our country places are improving and we are hoping in a short time to see things in their usual course of prosperity." (36.)

Saddleworth Circuit, 1877

"We are thankful to be able to report progress. Our congregation steadily increases. We have been blessed spiritually, as the result of special prayer, the Church has been quickened and sinners saved. There are others seeking Jesus, may they soon find Him, to the joy of their souls." (37.)

The Bible Christian Clarendon Circuit, 1877

This Bible Christian circuit covered some of the same territory as the Wesleyan Willunga Circuit, which we considered earlier. "Our quarterly meeting held on Sept. 25, was most encouraging. During the quarter two new classes had been formed, one at Willunga, and one at Kangarilla. Our special services at Kangarilla were times of blessing to many, and several hopeful conversions were realised." (38.)

Mount Lofty Bible Christian Circuit, 1877

"The Lord has done great things for us, whereof we are glad. If God's people of old had reason to sing thus, we have. For many long and weary years we have sown in tears and mournfully asked, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' The morning has dawned, our sorrow has turned into joy, and for the spirit of heaviness we have the garments of salvation. 'The shout of the king has been heard in the camp.'

Five weeks since we resolved to hold a series of special services at Stirling East, Bro.

Kelley was invited down to help us, he kindly consented, and rendered valuable assistance for a week. The attendance was exceedingly good, although the weather was very unfavourable the latter part of the time, for three weeks the congregations averaged from 50 to 70 people. The meetings were characterised by deep seriousness and earnest devotion night after night penitents were found on their knees earnestly seeking the salvation of their souls. At the close of the third week an experience meeting was held. It was good to be there. Many spoke with a clearness seldom surpassed of deep sorrow, earnest prayer, and trusting faith, sins pardoned, peace and joy as the happy result.

At the Elder's meeting it was found that about twenty were added to the Church, some of them were young men of promise, who will be useful if they continue faithful we have reason to believe that others are thinking seriously about the one thing needful. To God be all the praise!

Forest Road friends caught the spirit, and services have been held there for a fortnight. These were well attended, and several were brought to God. At Tregarthen, a spirit of enquiry has taken place. A week's labour was devoted to this place. The meetings were well sustained, and several in the district have found peace with God. At Mount Lofty, the seed long sown is springing up and several persons have decided for Christ. Special services are being held, and the attendance is remarkably good. Many are feeling deeply the importance of religion. We hope and pray for a rich harvest of souls here.

Such an influence as prevails throughout the circuit has not been realised for the last 14 or 16 years, never in its history has it been in such a prosperous state, both spiritually and financially. We hope and pray that this may prove only the drops preceeding a mighty shower. So will we ascribe the kingdom, the power, and the glory to the Lord. (signed) W. R." The editor added a note that, since he received the above letter, he had heard that more than fifty persons have been added to the Mount Lofty Circuit. (39.)

Port Wakefield Bible Christians, 1877

The members of this circuit were grappling with the great problem of their property debts, and held special fund-raising meetings in trying to meet this need. But they also felt the need for an outpouring of the Holy Spirit. "...to secure this we gave ourselves more fully to prayer and on Monday, June 25th, commenced at Balaklava a series of meetings for exhortation and prayer. At first the attendance was not very encouraging, the weather being somewhat unfavourable, but we continued to pray, and to look to the Strong for strength when on Friday, the 6th of July, souls yielded to be saved by grace alone, tasted the glorious liberty of God's children, and today are walking in newness of life. This work continued during the month gracious influences were realised, and several added to the Church. The brethren laboured as good yokefellows throughout. At South Balaklava a few were added. At Port Wakefield we also held special services. Our congregations in every place are all we could wish. Yet not unto us but to God be all the praise." (40.)

Mount Torrens Bible Christian Circuit, 1877

"The work at Chain of Ponds..... has resulted in the conversion of a considerable number of persons, the majority of whom have joined our church there.

In reviewing the work of the past year we are the most encouraged on account of the souls won to Jesus, which is certainly the highest kind of success. We have seen this year, as we have seen many times before, that a revival of true religion does more to increase the strength of the Church, and arouse a careless, impenitent neighbourhood than anything else. I have rejoiced to hear that several other circuits have been visited with spiritual showers. I trust that we shall be able to rejoice together over the success, and look forward to great and widespread prosperity." (41.)

Mount Gambier, 1877

Towards the end of the year, the Primitive Methodists in Mount Gambier held special services. They urged their members to spend much time and effort in prayer pleading with God for the success of these meetings. For two weeks, the local people staffed the meetings, and they saw a modest number of conversions.

It was at this point that they brought in a lady evangelist from Ballarat, a Mrs Harvey to be the preacher. She commenced her meetings on the 18th of November.

"In the morning our beautiful sanctuary was well filled, and in the evening it was literally crammed. The power of God came down upon the congregations in a most remarkable manner, and many strong men wept like little children. Services were continued through the week, and every night souls were saved. Believing that our church would be too small, we engaged the Institute Hall for the next Sabbath, which was also crowded, and again the converting power came down, and that large building was made the birthplace of souls."

Mrs Harvey is then described as a lady who understands the doctrines of salvation by faith in Christ, and she both lived and preached the old-fashioned doctrine of holiness. The secret of her success was said to be her deep faith in God, and her intimacy with God through intercessory prayer. (42.)

Moonta Wesleyan Circuit, 1878

"A very gracious work of revival has been going on during the past two or three weeks in several places in this circuit. At Moonta, a number of persons have decided for Jesus, and are beginning to meet in class. The spirit of revival has also reached the Moonta Mines Church, and during the past and present weeks the church has been the scene of many extraordinary conversions. The body of the church is nightly crowded by the congregation, and large numbers are declaring themselves as seekers of salvation.

Mr. Robert Taylor, who was killed in the mine on Monday morning, had been earnestly engaged till 11 o'clock the night before in pointing sinners to the Saviour. He was full of spiritual life, and no doubt was being prepared for the sudden change that he experienced - a change from Christ's service on earth to that in heaven. The funeral was conducted on Tuesday afternoon by our two ministers, and was attended by about 3,000 people." (43.)

An "In Memoriam," published several months later, explained that Taylor had gone to work straight from the 11 p.m. enquiry meeting, and had been killed by an explosion at 2 a.m. His death left a widow, two children, and also an aged mother in England, who was largely supported by Taylor's wages. (44.)

One of the effects of the revivals in the Moonta, Wallaroo and Kadina areas, and of the strong Christian leadership in local government affairs, was that there were no "public houses" on the Moonta mines lease, where many of the miners lived. As a result, there was almost no drunkenness. This was quite a different situation from what existed in many other parts of South Australia. (45.)

Although the mines at Moonta did not finally close until 1923, nevertheless the year 1879 was one marked by many people moving away from the area, thus affecting the church memberships and activities.

The September quarterly meeting at Moonta in 1879 revealed that the number of full members was down to 519. This was down by 30 for the quarter, and down by 100 for the six months. But an earlier increase, possibly from the 1878 revival, meant that the loss for the whole year, from September 1878 to September 1879, was only sixty-one. (46.)

Broken Hill was soon to begin development, and became a great mining centre for many

years through the Twentieth Century. Many Methodist miners moved to that town. For many years, Methodists composed a very high proportion of the population of Broken Hill.

Broken Hill was never the scene of revivals, like had been the case at Moonta, Burra, Kapunda and Callington, or back in Cornwall. As a result, passing generations in Broken Hill steadily lost their contact with Christ, and with the Church, until the real spiritual content of the great heritage created by these revivals was almost entirely lost.

Some of the miners moved to Newcastle, and other similar places in Australia. The same decline in spiritual content, quality and power occurred in those places, as well.

The South Australian Wesleyans did not report any revivals in 1879 within the colony.

Gawler Plains Bible Christian Circuit, 1878

"We are thankful to report the prosperity of God's cause on this station. A very gracious revival of Christianity has been experienced in two places. The good work commenced at **Kangaroo Flat**, where evangelical piety was at a very low ebb. We commenced to hold special religious services early in the winter at this place, but the very wet weather setting in led us to discontinue them for a time. At these services some signs of spiritual good were visible, and on their being resumed, they were accompanied with a rich baptism of the Holy Ghost, resulting in nearly fifty persons being converted to God.

At **Angle Vale** God has visited us with showers of blessing, and nearly thirty have been hopefully saved. A few of the young converts will unite with other Churches, on account of family connections, but most of them will identify themselves with us. The good work in each place commenced among the young, some of whom we hope will become useful in the Church, and help to extend the interest of Christ's kingdom.

I am happy to state that all who were converted to God during the revival at **Grace Plains** last year are still progressing in the way, some of whom are beginning to work for God and it is to be hoped that the converts this year will be equally steadfast and useful.

We have held of late several anniversaries in the circuit, which, considering the scarcity of money, have been a financial success, while they have been accompanied with a gracious influence." (47.)

Primitive Methodists Review Their Work, 1879

About this time, the Primitive Methodists produced several reviews of their history in South Australia, since 1840. They were pleased with some features of what had been achieved. But they were dissatisfied with the speed of their successes in spreading the Gospel throughout the colony. A special conference was held to face up to the problem. Several reasons for their lack of success, and their lack of satisfaction in what had been achieved, were put forward.

But 1879 was not entirely lost for them. Signs of revival appeared in the Adelaide Third Circuit, at Kooringa, and at Two Wells.

"**Adelaide 111.** We are thankful to the Head of the Church for the tokens of good we have received during the past quarter. In several of our places souls have been saved and the congregations increased. We have seen strong men bend beneath the Word of God like a willow in the tempest. These poor souls have found peace, and rejoiced in the Lord." (48.)

"**Kooringa Circuit.** Glad to say that we are experiencing prosperity on this station our finances are improving our congregations are larger, and many precious souls are being saved. We have been holding special services at Redruth for the last nine weeks. About fifty souls have been saved the work still goes on. Our members at Redruth, and a few from Kooringa, work as I never

saw Christians work before, and God is greatly blessing them. We have been holding open-air services, which have been the means of drawing many to the Saviour." (49.)

"Two Wells Circuit. We are grateful to report signs of life and success on this station. On the whole, we are advancing the hand of the Lord is upon us for good. We have recently witnessed some blessed manifestations of God's power to save. During the past quarter 35 persons have professed faith in the Lord Jesus, and are now united with our churches throughout this circuit. A revived interest in Christian life and work is spreading through the station, and we are earnestly hoping for still greater things." (50.)

Balaklava Bible Christian Circuit, 1879

"We desire to record the success which has hitherto attended our efforts in this circuit. Entering this field of work a few months ago, we began to labor in the full expectation of spiritual results, and though the atmosphere was cold and dry all around, thank God He whose promises are yes and amen to all that believe has not refused those blessings from us which are promised to faith and labor.

Soon the atmosphere of the Church began to warm, and constant additions to our numbers have been secured until upwards of fifty have been moved by the mighty power of the Spirit to seriously inquire the way to Zion with their faces thitherward. We have had no revival in the usual sense of the word, but as the result largely of private personal appeal on the soul's immortal interest this number have yielded themselves to Christ, and have put on by faith the spotless robes of His righteousness. Certainly we are gladdened by such results, but still we feel the constant necessity of a deepened Church life, and it became a matter of great anxiety to see the souls already saved advancing to the fulness and bloom of Christian manhood. Large and aggressive aims are being revolved in many minds, and though difficulties and opposition crowd upon us, yet through faith we shall take the land for God, for we are well able.

To this end prayer is constantly ascending, and who can doubt whilst the promises of our triumphant Lord still stand good, 'If ye shall ask anything in my name I will do it.'" (51.)

Overview of Revivals in South Australia from 1836 to 1880

The early revivals in South Australia occurred amidst much earnest prayer and desire for holiness, and the special meetings were held when there were signs of the workings of the Holy Spirit within the framework of their normal activities.

The 1859 revival had a very significant impact, not only amongst the Methodists of various colours, but in the other denominations, as well. Documentation is more scanty in regard to the revival in this colony.

Special services began to change their character in South Australia after the visit of California Taylor, but they did not, to the same degree as in Victoria, become organised yearly happenings during the winter months.

Instead, it was the continuing and overall evangelistic intensity of all of the Methodist denominations, and their desire to see the outpourings of the Holy Spirit upon their work, which in due course led to the Methodists comprising twenty-five percent of the population of the colony by the year 1900.

Persistent groundwork in evangelism, based in earnest, concerned intercessory prayer for the salvation of the population, seemed to be the key, not only before 1880, but also in the next few decades over the turn of the century.

The Primitive Methodists and the Bible Christians were so strong here, compared to the other colonies, as well as the Wesleyans. This combined influence of concentrated evangelism, and

interest to see revival, helped to produce an impact on this colony which was not equalled in the other Australian colonies.

After 1880, itinerant big-name evangelists became more frequent, including Matthew Burnett, Mrs Hampson, Mrs Emilia Baeyertz, Henry Varley, and many others. The spirit of Evangelicalism was widespread throughout the various denominations. These visitors all benefited from the tradition of revivals in this colony, as well as adding their own contribution to the flavour of the whole.

By the First World War, the distinctive role of "revivals" seems to have come to an end here, as well as in the other states of Australia. There were many reasons for this, which cannot be dealt with here. They require being the subject of another book. Evangelism changed its character, in many ways, and real revivals disappeared for many years.

CHAPTER EIGHTEEN

QUEENSLAND

That part of Australia which we now know as Queensland was first settled by white people as a penal colony, from Sydney, around 1824. Free settlers began to arrive around 1840. Brisbane was the first and main centre, but other settlements soon began to appear further up the coast to the north.

The Rev. John Watsford had spent a term in Fiji, serving in three different appointments there, but was compelled to return to Australia for a time because of the health of his wife. After spending a few months in Sydney, at the beginning of 1850, he was appointed to Moreton Bay for the rest of the year. The other Wesleyan ministers in the appointment were William Moore and William Lightbody. Watsford says that the strength of the cause there was "feeble." "The principal church in Brisbane was small, and the congregation was not large. The parsonage was in a back lane. It was a house with two small rooms and a lean-to with two smaller rooms. But we had come from Fiji, and had learned to rough it a little, so we did very well in our own home." (1.) There were several preaching places. One of them involved a congregation mainly of Germans who had come to Australia as lay-missionaries some years before. They had joined the Methodists and several were local preachers. "During the year, the Rev. J. G. McMillan became my colleague, and was stationed at Ipswich. We did our best to extend the work of God, and the Lord blessed us. We paid occasional visits to the sheep stations, where we were heartily welcomed, and we had frequently a large number to hear the word." (2.) As usual throughout his autobiography, Watsford tells little interesting anecdotes about his time in any place. One of the stories relating to Brisbane involved him, he said, in having a narrow escape from becoming a rich man. The Circuit Steward wanted to help Watsford get some security for his future, and offered to buy a piece of land for him. In the end, the Steward bought a block of land in Sandgate, which, he said, "will one day become a favourite watering-place." He had tried previously to buy a block of land in the main street of Brisbane, but the auction price had risen to nearly ninety-two pounds, while the Steward had only been willing to bid as high as ninety pounds. So, Watsford said, he narrowly missed becoming rich. At the end of 1850, the Watsfords returned to Fiji.

A year or two later, to the consternation of some of his family members, the Rev. Nathaniel Turner went north, in search of a place to retire. Although only just sixty years of age, his health was undermined, through his many years of strenuous pioneering work. He thought he could make some small contribution in this new area. By that time he was both revered and was the most senior minister in Australian Methodism. He was the only surviving minister in Australia who had worked with Samuel Leigh. Turner used his influence in the church assemblies to strengthen the ministerial work-force in Brisbane.

Turner was deeply concerned about what he saw as the weakness of Methodism in Queensland. Here, Methodism had not been present in revival power, soon after the beginning of the colony, as it had been in most of the other places where Turner had worked. He had seen Methodism lay strong and early foundations in Tonga, New Zealand and Tasmania, and he had seen some of the results of revivals in New South Wales.

By the time he arrived in Brisbane as a retired minister, the population of that town was about 2,000. Queensland became a colony separate from New South Wales in 1859.

"California" Taylor.

The first major evangelist to visit Queensland was the American Wesleyan evangelist, William "California" Taylor. The few details we have about his visit appear in Taylor's own autobiography, and also in Turner's biography.

The only comment that Taylor made about his meetings in Brisbane was..."There we had an outpouring of the Spirit during nearly two weeks of services, with a good average success." (3.)

Taylor also visited Turner at his home. Turner was approaching his death, and Taylor administered the Holy Communion to him. Taylor said, "I witnessed there the triumphant death struggle of an old veteran, the Rev. Nathaniel Turner. I administered the sacrament of the Lord's Supper to him a few hours before his decease. He retained intelligent consciousness up to the moment of his departure. His holy and useful life furnished the best evidence of his preparation for death but to all that was added his testimony when dying to the presence and saving power of Jesus and his joyful anticipation of entering immediately into his heavenly rest."

Turner's biography includes this description:- ...to Mrs Turner he said, "I do most sincerely cast my soul on Christ. There I rest. Other refuge have I none. The precious blood of Jesus Christ cleanseth us from all sin.' The service was conducted by the Rev. William Taylor, who wrote of it to me as follows: 'It was Saturday, December 3rd: there lay the veteran soldier of Jesus, and next to his bed-side the noble wife of his youth, who had shared the toils and trials of his whole missionary career next were his dear daughter, Jeanie, and Mr. John S. Turner, their eldest son, and his wife, and with them an old nurse. Beside these, there were the two ministers of the Brisbane Circuit. I administered to this congregation the emblems of the sacrificial death of Jesus. We all felt, 'It is the last time'. We did not sorrow as those who had no hope, but we all wept.' When reminded that he would meet many in heaven whom he had been honoured in leading to God, he replied, 'O yes! But I shall see my blessed Saviour there.'" (4.)

Taylor then visited Rockhampton for three or four days, and preached once in Maryborough on the way. (5.)

He visited other more remote parts of Queensland on his second visit to Australia in 1869.

Brisbane First Circuit, 1867.

The Brisbane First Circuit sent in a longer report to the "Christian Advocate" in Sydney, part of it said that a "Gracious Awakening" had taken place. The Quarterly Meeting had decided to hold Special Services, and these had begun in Churchill on July 14th. These meetings "were continued the following Sundays. The Lord answered prayer. Power from on high was given. The Lord the Spirit convinced many 'of sin, righteousness, and of judgment to come'. Nearly forty persons have found peace with God through our Lord Jesus Christ. Old and young, parents and children, husbands and wives, are made 'partakers of a like precious faith', and are rejoicing in 'hope of the glory of God.'

This blessed work has been marked by the entire absence of merely animal excitement and by great tenderness and solemnity, and the testimonies of the converts is clear and decided, four or five persons have been made happy in the love of Jesus at South Brisbane, and it is believed that many there and at North Brisbane are 'almost persuaded.' It is intended to continue the special services in our churches in the Circuit, for we are persuaded that the time to favour our Zion in this land has come. The long winter in which we have sowed in sorrow gives place to the beauty of spring and the joy of harvest. - to God be the glory!" (6.)

Maryborough, 1867.

The Wesleyan minister in Maryborough at this very early stage was the Rev. C. Wiles.

"Our quarterly meeting was held October 7th, and the prosperity of the work both temporally and spiritually was found to be very satisfactory and encouraging. We were enabled to report a small increase of Church members, with twenty persons on trial for membership. Our numbers altogether were found to be more than double those of the preceding quarter. The Lord in His mercy has been reviving His work here - quickening, and creating in the hearts of His people more earnest desires for a renewed baptism of His Spirit, and the salvation of precious souls, and God has heard our prayers and blessed our efforts." (7.)

South Brisbane. 1870.

The Rev. Joseph H. Fletcher was paying a visit to Brisbane. He had been minister there some years earlier. Fletcher was one of the most senior and influential men in the Conference, and was currently President of Newington College, which was at that time situated on the river near Parramatta.

On Sunday, 10th July, he preached twice at South Brisbane, and in the afternoon spoke to the children. The inevitable tea-meeting was held on the following Tuesday, and in the speeches that followed, the treasurer said that, in the last two or three months the church had come into a very prosperous state. The reason for this was that "It has pleased the Almighty to pour out His Holy Spirit. Sinners have been converted and numbers added to the church, such as we trust will be eternally saved. A new Society Class, formed three months since, now numbers 26 members. A goodly number of converts are senior scholars in the school. We rejoice also, to be able to report material prosperity during the year." The report goes on to give some details of these financial matters, relating to the church's giving, and their debt repayment efforts. (8.)

Fortitude Valley, 1871.

1871 begins the period when W. G. Taylor spent two years in Brisbane as a junior minister, in his first appointment. So, this next report must be read in conjunction with the material from his autobiography, which has been included a little lower down.

"On Sunday, September 3rd, we commenced special services in the Valley Church with a lovefeast. On Monday evening, 4th, we had a fierce conflict with the powers of darkness and unbelief. Some said, 'No good will be done here.', and others said, 'Let us go home', but I did not feel inclined to yield either to unbelief or to Satan, therefore we pleaded for a little longer, and then eight persons came forward to seek the Saviour.

The following night seemed even harder than the previous one, and it was not until two hours had been spent in exhortation and prayer, that there was any move. We concluded the meeting, but the people would not go, and still no one yielded to the Spirit's influence. Again we concluded, asking any who were penitent to stay with us, and in a few minutes fourteen came to the Communion rails, where we gave them counsel and prayed with them.

During the week, about seventy came on the 'Lord's side.' Whole families have been saved, backsliders have come home again - members re-converted - while teachers and scholars have sought mercy together. We rejoice greatly, but it is with trembling on account of the vast responsibility in feeding God's lambs." (9.)

Other parts of the report showed that their concept of being successful in this spiritual work depended upon how deep was the work of grace in the heart of members and converts, and upon prayerful dependence upon God's promises. Their class meetings evidenced a better spirit, and people were bolder in testifying to Christ in their lives.

Rockhampton, 1871.

The following is an excerpt from the report presented to the tea-meeting, as presented by the Circuit Steward, in Rockhampton. "We are glad to report that throughout the year, the Sabbath services and week-night meetings have been regularly sustained, that there has been an average attendance of the congregation, and an increase in church members. During the year, various townships and stations on both sides of the river have been visited by our minister (the Rev. C. Wiles.). Preaching places in the suburbs of the town have also been taken up. The Sabbath school gives us great cause for rejoicing. The number of scholars has greatly increased. In the earlier part of the year, many of the elder children became subjects of converting grace. To help them in the Christian life, a Catechumen class was initiated, under the care of Mrs Wiles, which is regularly met with every Sabbath afternoon, and sometimes as many as twenty of the children remain to be spoken to and instructed in the things which make for their eternal peace." (10.)

Brisbane (Albert Street.), 1872.

This report, also, must be read in conjunction with the material from W. G. Taylor's autobiography, which is quoted a little lower down.

"We have recently had a series of meetings in this circuit, which, we think, has resulted in good not only for the funds, but for the society as a whole. A heavy Circuit debt had long existed, but a successful effort to wipe this out was in progress when the ministers, now stationed here, arrived. The Circuit Stewards resolved to start with a clean sheet, not bringing the arrears of the past into the present. Some feared a new debt was inevitable, for very recently, the question of having but one minister had been seriously discussed in the quarterly meeting. Happily this was negated. There were those who were more hopeful, remembering the close connection between spiritual and material prosperity. Events have shown the wisdom of these views. God has since graciously granted us much encouragement. Many have been quickened, and many added to the Church. Yet further effort appeared desirable....." So, special tea meetings were held at several centres, where the financial problems were explained, and the situation improved. (11.)

W. G. Taylor.

Taylor was born in 1845, in the Yorkshire village of Knayton. After an apprenticeship, and training for the ministry, he was asked to accept an appointment to minister in South Australia. After arriving in Sydney, and settling in, he was unexpectedly sent, instead, to Brisbane. So, the first eight years of his ministerial appointments were spent in Brisbane and on the Darling Downs, commencing in 1871.

Taylor says that, at the time, Methodism in Brisbane was at a low ebb. Heavy debts on new buildings had led the circuit to petition the Conference to relieve the circuit of its second minister. Relief from paying a minister would allow the circuit to focus more on paying debts for a while. The Conference, however, did not accept this reasoning, and sent 'the young man from England' to Albert Street, Brisbane.

The circuit rose in angry revolt at this decision, so Taylor got a cold reception when he arrived in Brisbane. He was also shipwrecked on the way. But, soon he was at home in his new appointment. At that time, the one circuit covered the whole town. The ministers worked hard, and soon the church debts were gone.

Taylor said: "Better still, we were permitted to witness a truly remarkable revival, that extended to every part of the circuit. It broke out in the ordinary course of our ministry. No outside missionary was invited, but every Sunday, and frequently at week-night meetings, the power of God came upon us in a remarkable manner. My first Queensland converts were given me at Albert

Street within a few weeks of arrival. I had preached from our Lord's words, 'If any man serve Me, let him follow Me and where I am, there will my servant be if any man serve Me, him will My Father honour.' The spell of God was on the people, and ere we separated five persons were led into the joy of conscious pardon. Side by side knelt two women, one a fallen woman from the street, the other the wife of a well-known merchant of the city. Although a Presbyterian, she had been led out of curiosity to come to hear the new 'chum' preacher. It was ten o'clock that night when she reached her home. Entering a little timidly, she said to her husband, 'Old boy, don't be angry with me the fact is I have given my heart to God tonight.' 'Angry?' cried the good man. 'Angry? Would to God I could do the same.' Soon they knelt side by side, and before long the husband also was found rejoicing in the sense of sins forgiven. ...within a very short time both of them became prominent workers in the church, and for some years the husband filled the office of circuit steward. Entering into political life, he was later on elected one of Queensland's representatives in the Commonwealth Parliament.

Gradually the work spread. At South Brisbane the communion-rail was filled with penitents at almost every Sunday-night service. The meetings were frequently marked by a truly pentecostal influence. There was no attempt to 'get up' a revival it simply 'came down', and in such a fashion that people from far and near came 'to see Jesus'. Albert Street and then Fortitude Valley, the only other Methodist church in the city, soon caught the flame. It mattered little who was the preacher, 'the power of God was present to heal.' Necessity compelled our arranging for extended meetings, which went on week after week for nearly four months. We had no outside help, but the three ministers of the city, William Fletcher, Matthew Henry Parkinson, and myself, pegged away, and soon had the joy of seeing over four hundred who had professed faith in Jesus Christ. All my life I have lived in the midst of revival work, but never have I witnessed a more scriptural, more deep, more permanent work of God than this." (12.)

Warwick, 1873

At the beginning of 1873, Taylor was moved west onto the Darling Downs. There were two Methodist centres, in Warwick and Toowoomba. At that stage, Warwick especially was a "frontier" settlement. The state of the buildings he had to use left very much to be desired. He spent three years in Warwick. During the first year, he wrote and proposed to a girl he had known in the English town of Richmond where the theological college had been situated. She arrived in Brisbane early in 1874, after a voyage of three and a half months, having suffered so much from sea-sickness that her fellow-travellers thought she might not survive the trip. They were married in Brisbane. Taylor declared they were still enjoying their honeymoon when he wrote his autobiography forty-five years later. Their first two children were born during their five remaining years on the Downs.

He said, "I can never adequately express my gratitude to God for the manner in which He Himself solved the depressing problems that I found awaiting me, by the immediate outpouring of His Holy Spirit. At the first Sunday-evening service a remarkable influence settled down upon the congregation. Many were bathed in tears, and ere we separated eleven persons came forward as seekers of salvation, amongst these being the two circuit stewards - between whom for years there had been a painful estrangement - and several other leading members of the church. This was a new thing in Warwick, and naturally caused much comment. At once the little slab church began to fill. Within a short period we were compelled to take our Sunday night congregation to the town hall, which in turn was soon filled to the doors. Meanwhile a truly remarkable work of God had broken out, the influence of which affected the whole district. Arrangements had to be made for an extended series of special services. Those meetings practically made the Methodism of Warwick. Thence onward the cause has continued to advance, until today the circuit stands out as one of the best in the State." It was not long before a building programme had to be commenced, including also a brick house for the minister. (13.)

Ipswich Circuit. 1873.

This report refers to the situation in Ipswich, a town just inland a short distance from Brisbane. It applies to the time just after W. G. Taylor had newly departed for Warwick, which was much further inland.

"Revival intelligence we know is always acceptable for the columns of our interesting periodicals, and our friends who delight to hear of the prosperity of God's work, may be gratifying to learn, that in the Ipswich Circuit, Queensland, we have been visited with a very gracious outpouring of the Holy Spirit.

About the middle of April a Mrs Robinson from Ireland, who has been labouring some time in Brisbane, visited Ipswich, and after preaching for one week in the School of Arts, returned again to her former place of residence.

Here our own people who had long been praying and expecting a revival, received additional spiritual impetus and it was thought that the present would be the best time for a series of special services in the Church.

A somewhat new feature, however, presented itself. We were waited upon by one of the ministers of the town, accompanied by one of our best friends, asking our co-operation with the other Churches for such an object. Bills were printed, and the following week special united meetings for prayer and a revival of God's work were held in our own and the Congregational Church. Two other churches were also contemplated, but found to be too small for the numbers attending.

Sabbath dawned, and the prayer meeting at 7 o'clock was unusually well attended, and our people were in large expectation.

In the Sabbath school quite an awakening took place amongst the scholars, and nearly the whole of the children were in deep distress, earnestly seeking the pardon of their sins. At the evening service six penitents found peace by believing in Jesus, and at the first meeting, held in our church, on Monday evening, twenty persons came forward to the communion rail, and sought and found the joy of pardon.

On the Tuesday night in the Congregational Church, thirty more, and then again the following night, in our open church, at least thirty, and during that week not less than a hundred persons - hardened sinners, backsliders and moralists - were renewed and made happy in the Lord while night after night, 400, and from 300 - 400 assembled, and waited until 10 p.m. in solemn service witnessing the good things the Lord was doing for so many.

An intense feeling of concern was felt throughout the whole town, so that on one occasion we were sent for in the middle of the day, to go in haste to pray with four adult persons in one house, under deep conviction of sin.

The meetings were continued for a whole month, during which time not fewer than two hundred persons came forward publicly to seek the salvation of their souls, and to make an open profession of Christianity.

It was indeed a glorious sight to see, as in one case (four others of a similar kind), first the eldest daughter of the family, and then both parents, at the rail seeking the Saviour, and soon after rejoicing in the sense of His pardoning love.

After four weeks of hard but delightful work, night after night we had a Fellowship meeting in our own Church, and the Sacrament administered to a vast number, many of whom now received this ordinance for the first time. It was a time of great spiritual good, and until half-past ten we sat rejoicing to hear of the power of Christ to save to the uttermost. Being united meetings of several of the Churches of the town, the new converts united themselves with those whose ministry they had hitherto attended. The accession, however, to our own Church was considerable, and to meet our requirements several new classes have been formed.

The work spread also to many of our country places, and many who have long sat beneath the Word, have been savingly converted to God, and have united themselves to His people. The

churches have been much aroused prayer-meetings and week evening services are now better attended than ever.

The prejudices which existed in the minds of many to such meetings, are no longer felt, and all now feel that this revival work is the best work. And many who were once comparatively indifferent now earnestly pray that the Lord may continue to add 'to the church daily such as should be saved.'

To Him who doeth all things well be all the praise! We are expecting yet greater things."
Initialled "W.G.R.S." (the Rev. W. G. R. Stephenson.) (14.)

General Report, 1874.

Part of a long report which mentioned many aspects of church life in Queensland said:-

"In the more contracted sphere of Methodism, the most salient feature of the past month has been the gracious recognition given by God to the special prayer of the Church.

In Albert-street, the week of prayer appointed by the Conference was a time of refreshing. Several cases of conversion occurred during the week. The following Sunday was marked by a shower of blessing. At seven in the morning, special prayer was offered for Sunday scholars. At three in the afternoon teaching gave way to prayer. The power of God came down, and the Communion rail was crowded with youthful seekers of salvation. Another week of special services was followed by another Sabbath of rich blessing.

In the Warwick Circuit, the week of prayer was productive of great good. Many were converted, many were quickened.

In the Brisbane Second Circuit, about thirty cases of conversion have taken place in the few weeks past. God still hears the fervent prayers of the righteous. His ear is not heavy.

If in the way of duty, in the attitude of supplication, and in the exercise of faith His people wait for Him, He will have mercy upon Zion. The Northern Circuits are putting forth aggressive efforts. The friends at Rockhampton have purchased a new site for a church and parsonage. The latter will be built first. As soon as practicable the church will follow, and the present unsuitable locality be abandoned.

Signed LEX." (15.)

Maryborough Circuit, 1875.

"We are having times of refreshing in this Circuit. Although we have not 'floods on dry ground', we are enjoying genial showers which are so welcome after a long spiritual drought. In our town our class room is too small, whereas a little while ago it was impossible to drag people to attend. The good work is still going on, as several last night were penitentially seeking 'the Kingdom of heaven.'

At the Burrum, where a few farmers reside, we have just commenced a class, which is composed of four old members, and seven on trial. It is a pleasure to hear them tell of the love of God. Our increase for the quarter is about forty." (16.)

Toowoomba, 1876

The Conference of 1876 moved the Rev. W. G. Taylor from Warwick to Toowoomba, which then had a population of six thousand, although it was still in the initial stages of its development. This circuit had problems of a different kind altogether.

"On our arrival we were welcomed by a congregation of lovely people - intelligent, well-to-do, and, alas, contented. For years they had worshipped in a brick church that seated just eighty

people, placed right in the heart of a rapidly growing town.... They had a sweet little organ, and a select little choir, and a beautiful little carved pulpit and they were as happy and contented as could be."

One of the pillars of the church said, "What do you want to bother us for? We are happy, and are doing really well. Why not let well alone?"

"The Quarterly Meeting came round, and now, thought I, was my chance. Gradually plans were prepared and presented to that lilliputian gathering of really godly men, who smiled and wanted to pass on to the next business. But I was persistent, and pleaded all I knew how, but pleaded in vain. At last in desperation I cried, 'Anyway, meet me thus far. As an experiment let us take the School of Arts for just one Sunday.' To end the discussion they agreed to this compromise. The School of Arts was engaged, the finest hall in the town. On Sunday morning we had a congregation of 300, and at night the building was filled with at least 500 people. Our own people were amazed and when it was seen that the collections had more than doubled, even the circuit stewards were converted. *We never went back to the little church*, but here for eighteen months gathered to worship and in that hall many signs and wonders were wrought.

Ere long the question of a new church was mooted, but with little hope of success, until, as in the case of Warwick, the Lord took the matter into His own hands, and by a gracious and wonderful visitation of the Holy Spirit a blessed revival swept the town and as the immediate result of that revival our present lordly church was built. In every sense that was a remarkable spiritual movement. It represented Toowoomba's first baptism of fire. Spontaneous in its outbreak natural, though rapid, in its development, its results were abiding. On my study-table there lies a list of 135 persons who, within a few short days, were brought to God. I read that list today with a strange thrill of gladness. It contains the names of leading men and women of the town, who later on became buttresses of the church. Every section of the church was enriched. Our own membership was increased almost threefold, and at once Methodism took its stand as one of the leading forces of the Darling Downs.

The work began, where all genuine revivals should begin, within the church itself.... In Toowoomba the work began silently, slowly, amongst our own people. No special missionary was invited no unusual effort was put forth to awaken public interest. The work grew from within, and a fire was gradually kindled that went on burning in connexion with the ordinary ministries of the church."

One conversion, amongst the many which occurred during his time in Toowoomba, always intrigued Taylor, and he recounted the story many times in later life. "It was that of a humble servant-maid, named Rhoda Bidgood, who at one of the services was deeply convinced of sin. With streaming face she cried to God for salvation, but no light came. 'Go home,' I said to her, 'and upon your knees tonight read the third chapter of John.' In the middle of the night that girl wrestled in prayer at last, whilst by her bedside, reading that *vade mecum* of the soul, the light of God flashed into her heart.

Without the slightest approach to ostentation she set to work to lead her friends to Christ. Her home was at a rough and primitive settlement among the mountains, thirty miles away. At once she went to her people to tell them what great things the Lord had done for her. Within a week she had won her mother for Christ. Soon a work broke out amongst her farmer neighbours. One of the leading men of the district told me the following story: 'One day Rhoda came to my house to tell me how anxious she was that the children of the settlement should be gathered into a Sunday school. With strange tenderness she pleaded with me to become its superintendent. I refused, as well I might, for I was not a Christian. But Rhoda had not long left my house ere I found myself kneeling behind a log in one of my paddocks, crying to God for mercy. Soon, thank God, I found the pearl of great price.'

That school was at once started, its newly converted superintendent became a local preacher, and within six months nearly one half the residents of that settlement had made profession of Christ, and this in a place that I had regularly visited, where I had conducted many services, but had never seen the slightest movement amongst the people. Truly, 'a little child shall lead them.'" (17.)

After three years, which was then the normal period that a Methodist minister stayed in an appointment, the Taylors were moved on by the Conference, this time back to New South Wales. Thus ended, early in 1879, a very eventful ministry of eight years in Queensland.

Taylor mused that it was the scriptural way for the Spirit to come upon, and quicken, the church in its normal activities. He could not understand why so many in the churches adopted what was then the modern trend - to have professional evangelists, and to organise special aggressive evangelistic events outside of normal church life. On the day of Pentecost, the Spirit came upon the church, and worked through it. That is how it should always be, he thought.

VISITING EVANGELISTS.

The last few decades of the century saw a long and illustrious procession of evangelists, and other significant preachers, visiting many parts of Australia. Because of population concentrations, most of the attention of these preachers was paid to the other states, and especially to Victoria.

Thomas Spurgeon

One who paid a visit to Queensland in mid-1878 was the very youthful Baptist preacher, Thomas Spurgeon. This visit did not last long, but he always wrote very long letters back to his parents in London.

"In a letter begun at Brisbane on August 16th he says: 'Who would have expected to see George Coulson, our old coachman, his wife and family, at Ipswich? O how pleased they were to be sure. Such delight! Talk. Talk. The very sight of him stirred up old memories, and in course of conversation forgotten incidents came fresh to mind. Coulson told me several times that he was surprised I was the one to be preaching and travelling, and was incessant in enquiries after Master Charles (this Charles was Thomas' twin brother). I told him that it was evident I had turned out better than anticipated, and in admitting that he explained that the reasons why he expected my brother to be such a prodigy was because "there was always such a deal of mischief in Master Charles."' (18.)

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. 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 irresistibly 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.

NATHANIEL TURNER

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.)

ISAAC SHERWIN

"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.)

MRS. BURNETT

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.)

SILAS GILL

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."

JAMES JEFFREY

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.)

WILLIAM SCHOFIELD

"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.)

JOHN EGGLESTON

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.)

JOSEPH DARE

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.)

HENRY REED

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 chaplin 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 awakened 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 disobedience they are severely punished. Your brother had disobeyed 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 disobedience 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 sentenced 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. 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 spiritually-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 spiritually-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 over-crowded 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 "pigeon-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

ANALYSIS

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.

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.

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.

1. Colwell. "Illustrated History of Methodism." pages 227 – 8. (quoted from Orton's Journal.)
2. Colwell. page 357.
3. 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.
11. 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. "Goulburn." 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.
9. "The Methodist." July 8, 1905. page 2.
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.
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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.
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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.
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4. "Advocate." October 20th, 1877. page 232.
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6. "Advocate." August. 21st, 1877. page 151.
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10. "Advocate." August 31st, 1878. page 179.

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12. "Advocate." March 22nd, 1879. page 406.
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14. "Advocate." May 17th. 1879. pages 49 - 50.
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2. West. "The History of Tasmania." page 69.
3. Quoted in Bickford. pages 202 - 203. Blencowe pages 69 - 70 also describes these events. A more complete quotation appears in Pretyman, chapter two.
4. Blencowe. "Faithful Pastor." page 64 - 71.
5. Bickford. pages 203 - 204.
6. Quoted in Bickford. page 208.
7. Bickford. page 201.
8. Cited in Bickford. page 210.
9. ibid.
10. Pretyman. "A Chronicle of Methodism in Van Diemen's Land." pages 68 - 69.
11. Wood. pages 33 - 34.
12. Carvosso. "Attractive Piety." footnotes to pages 15 - 17.
13. Cited in Bickford. pages 216 - 217.
14. Blencowe. page 6.
15. op cit.. page 12.
16. ibid.
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18. op cit. page 115.
19. op cit. page 121.
20. op cit pages 122 - 138.
21. op cit. page 126.
22. ibid.
23. op cit. pages 131 - 134.
24. Turner. "Pioneer Missionary." page 138.
25. Blencowe. pages 191 - 204.
26. Dugan. "A Century of Tasmanian Methodism." page 31.
27. Turner. pages 133 - 135.
28. op cit. page 143.
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30. op cit. page 157.
31. op cit. pages 157 - 158.
32. Pretyman. page 94.
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34. ibid.
35. Dugan. page 59.
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37. Bickford. page 235.
38. Bickford. pages 224 - 225.
39. Bickford. page 230.
40. Bickford. page 231.
41. Bickford. page 232.

42. Heyer. "Presbyterian Pioneers..." chapters 2 - 3.
43. Dugan. page 63.
44. Dugan. page 64.

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2. Barber. "Midland Methodism." page 14.
3. op cit. page 12.
4. Dugan. page 66.
5. "Tasmanian Messenger." December 1859. Vol.1. No.8. page 188.
6. "Wesleyan Chronicle." November, 1859. pages 263 - 264.
7. "Christian Advocate and Wesleyan Record." October, 1860. page 251. See also the "Christian Advocate," November, 2nd, 1859. page 323.
8. "Wesleyan Chronicle." October 20th, 1861. page 153.
9. "Christian Advocate." January 31st, 1861. page 346.
10. Byard. "More Merriment." pages 198 - 199.
11. op cit. pages 210 - 211.
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13. "Tasmanian Messenger." April, 1864. Vol.5. No.60. pages 125 - 126.
14. op cit. pages 129 - 130.
15. "Tasmanian Messenger." May, 1864. Vol.5. No.61. pages 154 - 157.
16. "Tasmanian Messenger." July, 1864. Vol.5. No.63. page 225.
17. "Wesleyan Chronicle." April, 28th. 1864. page 82.
18. "Wesleyan Chronicle." August, 20th. 1865. page 125.
19. "Wesleyan Chronicle." December 20th, 1865. page 188.
20. "Tasmanian Messenger." January, 1866. Vol.7. No.81. pages 19 - 20.
21. "Tasmanian Messenger." March, 1866. Vol.7. No.83. page 89.
22. "Tasmanian Messenger." June, 1866. Vol.7. No.86. pages 189 - 190.
23. Dugan. page 72.
24. Heyward. No. 5. pages 146 - 7.
25. ibid
26. Heyward. No. 6. page 167.
27. op cit. page 168.
28. Heyward. No. 7. pages 187 - 188.
29. Dugan. page 73.
30. Heyward. No. 9. page 228.
31. "Wesleyan Chronicle." September 22nd, 1872. page 143.
32. Lamb. "Out of all Proportion." page 17.
33. quoted in Lamb. page 9.
34. Lamb. page 10.
35. Dyer. "God Was Their Rock." pages 6 - 7.
36. Dugan. page 74.
37. Dyer. page 9.
38. op cit. page 13.
39. op cit. page 17.
40. "Spectator." August 25th, 1877. page 201.
41. "Spectator." September 22nd, 1877. page 248.
42. "Spectator." October 6th, 1877. page 272.
43. "Spectator." October 13th, 1877. page 285.
44. "Spectator." August 4th, 1877. page 161.

45. "Spectator." October 6th, 1877. page 272.
46. Varley. "Henry Varley's Life Story." page 123.
47. Dyer. page 19 - 20.
48. Fullerton. "Thomas Spurgeon." ???
49. Roe. "Henry Dowling." pages 19, and 64. (The Henry Dowling referred to in West's "History of Tasmania" is the son of this Baptist preacher.)

Chapter Eight. Early Revivals in Victoria to 1870. Pages 159 to 180.

1. Blamires and Smith. pages 39 - 40.
2. op cit. pages 134 - 135.
3. op cit. page 212.
4. Young. page 374.
5. Blamires and Smith. page 210.
6. Young. pages 373 - 374.
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8. "Wesleyan Chronicle." September, 1857. pages 59 - 60.
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11. op cit. page 89.
12. Benson. "Century of Victorian Methodism." page 129.
13. Blamires and Smith. page 231.
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18. "Wesleyan Chronicle." February 20, 1867. page 28.
19. "Wesleyan Chronicle." March 20, 1867. page 45.
20. op cit. pages 46 - 47.
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26. Palamountain. pages 25 - 26.
27. Watsford. "Glorious Gospel Triumphs." pages 143 - 144.
28. "Wesleyan Chronicle." July 20, 1869. page 111.
29. Watsford. op cit. page 144.
30. Watsford. pages 152 - 155.
31. "Wesleyan Chronicle." July 20, 1869. page 111.
32. "Wesleyan Chronicle." March 19, 1870. page 45.
33. "Wesleyan Chronicle." September 20, 1869. page 142.
34. "Wesleyan Chronicle." June 20, 1870. pages 93 - 94.
35. "Wesleyan Chronicle." August 20, 1870. page 127.
36. "Wesleyan Chronicle." September 20, 1870. page 144.
37. op cit. page 143.

Chapter Nine. 1859 Revival in Victoria. Pages 181 to 193.

1. "Wesleyan Chronicle." August 1858. pages 258 - 9.
2. "Wesleyan Chronicle." Feb. 1859. page 45.
3. "Wesleyan Chronicle." July 1859. page 155.
4. op cit. pages 155 - 7.
5. "Wesleyan Chronicle. August 1859. page 181.
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7. Orr. "South Seas." page 51. see also Watkin "Jubilee of Wesley Church." page 11.
8. Blamires and Smith. page 91 - 92.
9. Orr. "South Seas." page 51.
10. Wilkin. "Baptists in Victoria." page 26. and Aeneas Macdonald "One Hundred Years of Presbyterianism in Victoria." page 110.
11. "Wesleyan Chronicle." Nov. 1859. pages 262 - 3.
12. "The Revival." 24/12/1859. page 175.
13. "The Revival." 31/12.1859. page 183.
14. "The Revival." 28/01/1860. page 31.
15. "The Revival." 11/02/1860. page 47.
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21. "Christian Advocate." Nov. 22. 1860. page 283. see also "Wesleyan Methodist Magazine." 1860. p.847.
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Chapter Ten. "California" Taylor in Victoria. Pages 194 to 205.

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2. Symons. page 264.
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4. "Wesleyan Chronicle." August 8, 1863. page 103.
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6. "Wesleyan Chronicle." September 4, 1863. page 119
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15. "Wesleyan Chronicle." December 14, 1863. page 169.
16. "Wesleyan Chronicle." November 19, 1863. page 158
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19. Clancy. "Taylor." page 51.
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Chapter Eleven. Matthew Burnett to 1871. Pages 206 to 219.

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2. "Wesleyan Chronicle." 14th January, 1864. page 12.
3. "Wesleyan Chronicle." 11th February, 1864. page 36.
4. "Wesleyan Chronicle." 24th May, 1864. page 95.
5. "Wesleyan Chronicle." 28th April, 1864. page 78.
6. "Wesleyan Chronicle." 24th June, 1864. page 131.
7. "Wesleyan Chronicle." 20th December, 1864. page 213.
8. Hilliard. "Popular Revivalism..." page 10.
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10. Blamires and Smith. page 96.
11. "Wesleyan Chronicle." 20th April, 1871. pages 53 - 54.
12. "Wesleyan Chronicle." 20th June, 1866. page 95.
13. "Wesleyan Chronicle." 20th October, 1866. pages 156 - 157.
14. "Wesleyan Chronicle." 20th August, 1870. page 126.
15. "Wesleyan Chronicle." 20th April, 1867. page 59.
16. "Wesleyan Chronicle." 20th December, 1867. page 187.
17. "Wesleyan Chronicle." 20th June, 1868. page 90.
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21. "Bible Christian Victorian Record." July, 1868. page 76, and Oct. page 101 - 102.
22. "Wesleyan Chronicle." 20th August, 1868. page 123.
23. "Wesleyan Chronicle." 20th July, 1869. page 112.
24. "Wesleyan Chronicle." 19th March, 1870. pages 45 - 46.
25. "Wesleyan Chronicle." 19th November, 1870. page 172.
26. "Wesleyan Chronicle." 20th April, 1871. pages 53 - 54.
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28. "Wesleyan Chronicle." 20th June, 1871. page 93.
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Chapter Twelve. Victorian Revivals 1871 to 1876. Pages 220 to 264.

1871

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3. "Wesleyan Chronicle." August. 19th, 1871. page 126.
4. "Wesleyan Chronicle." September. 21st, 1871. page 141.
5. op cit. page 153.

1872

6. "Wesleyan Chronicle." January 20th, 1872. pages 1 - 2.
7. Wesleyan Chronicle." June 20th, 1872. Page 94.
8. op cit. page 95.
9. Wesleyan Chronicle." May 20th, 1872. page 78.
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1873

12. "Wesleyan Chronicle." February 20th, 1873. page 36.
13. op cit. pages 34 - 37.
14. "Wesleyan Chronicle." April 19th, 1873. pages 54 - 55.
15. op cit. page 58.
16. "Wesleyan Chronicle." May 20th, 1873. pages 78 - 79.
17. "Wesleyan Chronicle." June 20th, 1873. pages 98 - 99.
18. "Wesleyan Chronicle." July 20th, 1873. page 116.
19. "Wesleyan Chronicle." August 20th, 1873. page 134.
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25. op cit. page 149.
26. "Wesleyan Chronicle." October, 20th. 1873. page 167.

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27. "Bendigo Circuit History." Part four. see "The Spectator." March 29th, 1901. page 436.
28. "Wesleyan Chronicle." April, 20th. 1874. page 49.
29. Wesleyan Chronicle." May 20th, 1874. pages 75 - 76.
30. "Wesleyan Chronicle." June, 20th. 1873. page 95.
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32. "Wesleyan Chronicle." July, 20th. pages 111 - 113.
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43. "Wesleyan Chronicle." November, 20th. 1874. page 176.

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44. Watsford. pages 172 - 173.
45. "Wesleyan Chronicle." February, 11th. 1875. page 29.
46. "The Spectator and Methodist Chronicle." (Spectator.) July 10th, 1875. page 116.
47. "Spectator." June 12th, 1875. page 68.
48. "Spectator." July 10th, 1875. page 116.
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50. "Spectator." July 24th, 1875. page 139.
51. "Spectator." December, 4th, 1875. page 368.
52. "Spectator." July 31st, 1875. page 151.
53. "Spectator." August, 28th, 1875. page 200.
54. "Spectator." August 21st, 1875. page 188.
55. "Spectator." December, 24th, 1875. page 403.
56. "Spectator." January, 15th, 1876. page 439.
57. Palamountain. "Methodist Greatheart." Pages 45 - 46.
58. "Spectator." July 17th, 1875. page 127.
59. "Spectator." September 4th, 1875. page 211.
60. "Spectator." November 6th, 1875. page 319. See also the Home Mission column, January 1st, 1876.

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61. "Spectator." February, 12th, 1876. page 487.
62. "Spectator." December 30th, 1876. page 1040.
63. "Spectator." February 12th, 1876. page 484.
64. "Spectator." February 26th, 1876. page 513.
65. "Spectator." August 12th, 1876. page 798.

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2. "Spectator." February 3rd. 1877. page 1102.
3. "Spectator." April, 14th. 1877. page 1220.
4. "Spectator." May 12th. 1877. page 20.
5. Palamountain. "Methodist Greatheart." page 55.
6. "Spectator." September 1st. 1877. page 208.
7. "Spectator." May 12th. 1877. page 18.
8. "Spectator." June 23rd. 1877. page 92.
9. "Spectator." August 25th. 1877. pages 200 - 201.
10. "Spectator." July 7th. 1877. page 116.
11. "Spectator." September 1st. 1877. page 213, and Sept. 29th. page 260.
12. "Spectator." September 1st. 1877. page 213.
13. "Spectator." October 6th. 1877. page 271.
14. "Spectator." May 19th. 1877. page 32.
15. "Spectator." August 25th. 1877. pages 200 - 201.
16. "Spectator." August 18th. 1877. page 188.
17. "Spectator." June 30th. 1877. page 103.
18. op cit. page 104.
19. "Spectator." September 1st. 1877. page 213.
20. "Spectator." July 14th. 1877. page 128.

21. "Spectator." July 21st. 1877. page 140.
22. "Spectator." August 4th. 1877. page 164.
23. "Spectator." July 28th. 1877. page 152.
24. "Spectator." August 11th. 1877. page 176, and August 18th. page 189.
25. "Spectator." August 4th. 1877. page 164, August 25th. page 201, and September 1st. page 213.
26. "Spectator." September. 1877. page 236.
27. "Spectator." August 18th. 1877. page 188.
28. "Spectator." August 25th. 1877. page 200.
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31. "Spectator." August 11th. 1877 page 176.
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33. "Spectator." September 1st. 1877. page 211.
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36. "Spectator." September 8th. 1877. page 225.
37. "Spectator." June 28th. 1878. page 104.
38. "Spectator." October 27th. 1877. Page 307.
39. "Spectator." October 20th. 1877. page 293.
40. "Spectator." March 10th. 1877. page 1161.
41. "Spectator." August 18th. 1877. page 188.
42. "Spectator." May 19th. 1877. page 32.
43. "Spectator." June 2nd. 1877. page 56.
44. "Spectator." August 4th. 1877. page 163.
45. "Spectator." August 18th. 1877. page 188.
46. "Spectator." September 8th. 1877. page 225, and Sept. 15th. page 236.
47. "Spectator." October 6th. 1877. page 273.
48. "Spectator." November 10th. 1877. page 333.
49. "Spectator." December 29th. 1877. page 417.
50. "Spectator." September 1st. 1877. page 213.
51. "Spectator." November 10th. 1877. page 333.

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52. "Spectator." February 9th. 1878. page 489.
53. "Spectator." May 11th. 1878. page 19.
54. "Spectator." August 23rd. 1878. pages 200 - 201.
55. "Spectator." September 6th. 1878. page 224.
56. "Spectator." August 23rd. 1878. page 201.
57. "Spectator." October 18th. 1878. page 296.
58. "Spectator." August 30th. 1878. page 213.
59. "Spectator." October 11th. 1878. page 284.
60. "Spectator." January 3rd. 1879. page 428.
61. "Spectator." July 12th. 1878. page 128.
62. "Spectator." September 6th. 1878. page 224.
63. "Spectator." October 11th. 1878. page 284.
64. "Spectator." August 16th. 1878. page 189.

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65. "Spectator." February 7th. 1879. page 487.
66. "Spectator." August 8th. 1879. page 176.
67. "Spectator." September 19th. 1879. page 248.

68. "Spectator." August 29th. 1879. page 212.
69. "Spectator." September 19th. 1879. page 248.
70. "Spectator." October 31st. 1879. page 320.
71. "Spectator." October 3rd. 1879. page 273.
72. "Spectator." August 29th. 1879. page 212.
73. "Spectator." November 7th. 1879. page 330.

Chapter Fourteen. South Australia to 1865. Pages 311 to 336.

1. Symons. pages 112 - 120, and Murray, page 291.
2. Bickford. "Christian Work in Australasia." page 163.
3. Hunt. "This Side of Heaven." pages 22 - 23.
4. Bickford. op cit. page 142.
5. Haslam. "History of Wesleyan Methodism." pages 65 - 67.
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14. Curnow. "His Spirit Comes." page 61.
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22. Potter. "Little Para Pilgrims." page 20.
23. Alvey. "Burra, its Mines and Methodism." page 8.
24. Pryor. "Australia's Little Cornwall." page 100.
25. "South Australian Primitive Methodist Record." April, 1873. page 39.
26. Watsford. "Glorious Gospel Triumphs." pages 127 - 128.
27. op cit. pages 132 - 133.
28. op cit. page 136.
29. "South Australian Primitive Methodist Record." Jan. 1865, page 16.
30. "Circuit Messenger." page 22.
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39. Taylor. "Story of My Life." page 322.
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43. op cit. page 183.
44. "South Australian Wesleyan Magazine." Nov., 1865. pages 193 - 216.
45. "South Australian Wesleyan Magazine." January, 1866. page 16.

Chapter Fifteen. South Australia 1865 to 1874. Pages 337 to 363.

1. "South Australian Bible Christian Magazine." (SABCM.) February, 1870. page 166.
2. "South Australian Primitive Methodist Record." (SAPMR.) January, 1866. page 13.
3. "SAPMR." July, 1866, page 83.
4. "SAPMR." April, 1866. page 51.
5. "South Australian Wesleyan Methodist Magazine." (SAWMM.) January, 1867. pages 22 - 23.
6. "SAWMM." July, 1867. pages 108 - 109.
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12. "SAWMM." January, 1868. page 30.
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15. "SABCM." November, 1867. Page 42.
16. "SAPMR." October, 1867. page 116.
17. ibid.
18. op cit. page 115.
19. "SABCM." November, 1867. page 41.
20. "SAPMR." July, 1868. page 84.
21. "SAPMR." October, 1868. page 116.
22. op cit. page 118.
23. "SAWMM." October, 1868. page 91.
24. ibid.
25. "SABCM." November, 1868. pages 46 - 47.
26. "SABCM." February, 1869. page 69.
27. "SAPMR." October, 1869. page 112.
28. op cit. page 113.
29. "Christian Advocate and Wesleyan Record." 1st December, 1869. page 280.
30. "SAWMM." April, 1870. page 20.
31. "SAWMM." July, 1870. page 59.
32. op cit. page 61.
33. "SAWMM." October, 1870. pages 87 - 88.
34. "SAPMR." July, 1872. pages 267 - 268.
35. "SAPMR." January, 1873. page 330.
36. "SAPMR." October, 1873. pages 56 - 57.
37. "SABCM." August, 1874. pages 1 - 3.
38. "The Methodist Journal." 1st August, 1874. page 3.
39. "The Methodist Journal." 5th September, 1874. page 2.
40. "The Methodist Journal." 8th August, 1874. page 3.
41. "SAPMR." October, 1874. pages 183 - 184.
42. op cit. page 185.

43. op cit. pages 186 - 188.

Chapter Sixteen. Moonta. Pages 364 to 378.

1. Oswald Pryor. "Australia's Little Cornwall." pages 99 - 100.
2. "Methodist Journal." (M.J.) March 26, 1875. page 3.
3. "South Australian Bible Christian Magazine." (SABCM.) August, 1875, page 97.
4. op cit. page 98.
5. ibid.
6. ibid.
7. "M.J." April 30, 1875. page 3.
8. ibid.
9. "SABCM". August, 1875. page 99.
10. ibid.
11. op cit. pages 99 - 100.
12. op cit. pages 100 - 101.
13. "M.J." Friday, May 21, 1875. page 2.
14. "South Australian Primitive Methodist Record." (SAPMR.) July 1875. pages 279 - 280.
15. op cit. page 282.
16. "M.J." Friday, 28th May, 1875. page 2.
17. "M.J." June 4, 1875. page 2.
18. "M.J." June 11, 1875. page 2.
19. "M.J." July 9, 1875. page 2.
20. "M.J." October 8, 1875. page 3.
21. "M.J." August, 27, 1875. page 3.
22. "Truth and Progress." November, 1875. pages 133 - 134.
23. Hunt. "The Moonta Revival of 1875." (cassette.)
24. "SAPMR". January, 1876. page 344.

Local historical authorities associated with the National Trust in Moonta indicate that all early Moonta Bible Christian publications and documents seem to have been destroyed, many years ago, possibly close to the time of Methodist union. This took place before any efforts at archival work were being made by the Methodist Church as a whole, the Moonta Methodist congregations, or in the Moonta community, when the value of such documents was not foreseen. Thus, the local "Bible Christian" papers which first contained these reports, and the copy of Kelley's sermon, have not survived. -(personal communication.)

Chapter Seventeen. South Australia 1875 to 1879. Pages 379 to 397.

1. "South Australian Primitive Methodist Record." (SAPMR.) October, 1875. page 316.
2. op cit. page 318.
3. "Methodist Journal." (M.J.) Friday, July 28th, 1876. page 2.
4. op cit. page 4.
5. "M.J." Friday, September 29th, 1876. page 3.
6. "M.J." December 29th, 1876. page 3.
7. "South Australian Bible Christian Magazine." (SABCM.) November, 1876. pages 263 - 264.
8. "M.J." October 20th, 1876. page 3.
9. "M.J." September 29th, 1876. page 3.
10. "SAPMR." July, 1876. page 421.
11. op cit. page 423.

12. "M.J." June 22nd, 1877. page 2.
13. "M.J." July 13th, 1877. page 3.
14. "M.J." August 24th, 1877. page 5.
15. "M.J." September, 14th. 1877. page 3.
16. "M.J." September, 7th. 1877. page 3.
17. "M.J." October 5, 1877. Quarterly Meeting Reports.
18. "M.J." June 15th, 1877. page 2.
19. "M.J." July 6th, 1877. page 3.
20. "M.J." July 13th, 1877. page 3.
21. "M.J." July 20th, 1877. page 3.
22. "M.J." August, 10th, 1877. page 3.
23. "M.J." September 14th, 1877. page 3.
24. "SAPMR." July, 1877. page 117.
25. "SAPMR." October, 1877. page 152.
26. "SAPMR." January, 1878. page 183.
27. "M.J." August 10th, 1877. page 3.
28. "M.J." October, 5th, 1877. Quarterly Meeting Reports.
29. "M.J." Friday, July 15th, 1877. page 5.
30. "M.J." August, 10th, 1877. page 3.
31. "M.J." October 5th, 1877. Quarterly Meeting Reports.
32. "M.J." August, 10th, 1877. page 3.
33. "SABCM." February, 1878. page 384.
34. "M.J." October 5th, 1877. Quarterly Meeting Reports.
35. "SAPMR." October, 1877. pages 152 - 153.
36. "SAPMR." January, 1878. page 184.
37. "SAPMR." October, 1877. page 154.
38. "SABCM." November, 1877. page 360.
39. ibid.
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41. "SABCM." February, 1878. pages 384 - 385.
42. "SAPMR." January, 1878. pages 187 - 188.
43. "M.J." September, 6th, 1878. page 7.
44. "M.J." November 1st, 1878. page 1.
45. "M.J." June 6th, 1879. page 9.
46. "M.J." October, 8th, 1879. page 9.
47. "SABCM." November, 1878. page 455.
48. "SAPMR." October, 1879. page 410.
49. op cit. page 411.
50. op cit. page 412.
51. "SABCM." October, 1879. page 531.

Chapter Eighteen. Queensland. Pages 398 to 410.

1. Watsford. "Glorious Gospel Triumphs." Page 96.
2. op cit. page 97.
3. California Taylor. "Story of My Life." page 312.
4. op cit. page 325.
5. op cit. page 315.
6. "Christian Advocate and Wesleyan Record." September 7th, 1867. page 83.
7. "Advocate." October 29th, 1867. page 105.
8. "Advocate." August 2nd, 1870. page 368.

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12. W. G. Taylor. "Life Story of an Australian Evangelist." pages 84 - 85.
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17. W. G. Taylor. "Life Story." pages 107 - 109.
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Chapter Nineteen. Collection of Biographies. Pages 411 to 442.

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2. op cit. page 6.
3. op cit. pages 192 - 207.
4. "Christian Advocate and Wesleyan Record." Tuesday, December 24th, 1864. pages 125 – 126. (Another most important source of information about Turner is:- Turner. J. G., "The Pioneer Missionary." Life of the Rev. Nathaniel Turner, missionary in New Zealand, Tonga and Australia. Melbourne. George Robertson. 1872.)
5. "Christian Advocate." 1st Sept. 1869. page 237.
6. "Wesleyan Chronicle." 20th April, 1871. pages 53 - 54.
7. "Christian Advocate." Tuesday, January 4th, 1876. pages 150 – 151. An admirable biography of Silas Gill is:- Eric G. Clancy. "A Giant for Jesus." (The story of Silas Gill – Methodist Lay Evangelist.) Sydney. Published by the Author.
8. "Methodist Journal." February 23rd, 1877. page 1.
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10. "The Spectator and Methodist Chronicle." February 14th, 1879. page 497. (The text has been broken up into shorter paragraphs, for easier reading.)
11. "The Spectator." April 16th, 1880. pages 604 - 605.
12. "The Spectator." Obituary notice. April 2nd. 1880.
13. The Rev. Dr. Sir Irving Benson's little paper about Reed's life, is based upon his personal researches, his knowledge of some of the family members, and access that he had to a personal diary or autobiography of Reed's, which Benson acknowledges. Substantial sections of his paper are the same, word for word, as the story about Reed in California Taylor's "Story of My Life". No source is acknowledged.
Sir Hudson Fysh's biography of Henry Reed is a fascinating story, written by a descendent, and with access to all sorts of family oral tradition, personal memories of many people and places, as well as documents and photographs. It is much more secular. It says very little about Reed's religious experiences, but reveals many of the other aspects of Reed's life.

Chapter Twenty. Holiness. Pages 443 to 477.

1. Cook. T., "Days of God's Right Hand." pages 266 - 267.
2. Wallace. "Calvin's Doctrine of the Christian Life." pages ix- xvi.
3. Ferguson. "John Owen on the Christian Life." pages 31 - 34.
4. op cit. p. 55.

5. op cit. p. 250 - 257.
6. Sangster. "The Path to Perfection." pages 102 - 103.
7. Finney. "Power From on High." chap. 5.
8. Finney. "Sanctification, and Fifty-four Relations of Christ to Christians."
9. Barabas. "So Great Salvation." pages 35 - 36.
10. Dugan. "A Century of Tasmanian Methodism." pages 29-30.
11. Blencowe. ""The Faithful Pastor." page 29.
12. Turner. "The Pioneer Missionary." pages 329 - 335.
13. Taylor. "Story of my Life." pages 279 - 280.
14. op cit. page 86.
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17. op cit. page 287.
18. op cit. pages 317 - 327.
19. Varley. Jr. "Henry Varley's Life-Story." page 69.
20. op cit. page 74.
21. op cit. page 94.
22. op cit. pages 99 - 100.
23. op cit pages 177 - 179.
24. Millard. "The Same Lord." page 159.
25. Cole. "History of the C. M. S. in Aust." page 15-17.
26. Lawton. "The Better Time To Be." page 98.
27. MacNeil. J., "The Spirit-Filled Life." (outline of chapters.)
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31. Torrey. R. A., "The Holy Spirit. Who He Is and What He Does." page 129.
32. Chapman. J. W., "Power, and its Secret." chapter 4.
33. Murray. "Sixty Years an Evangelist." page 44 - 48.
34. Orr. "My All - His All." page vii.
35. Graham. W. "The Holy Spirit." page 6.

Chapter Twenty-One. Analysis. Pages 478 to 496.

1. "Christian Advocate and Wesleyan Record." December 18th, 1866. page 302.
2. "The Weekly Advocate." December 29th, 1877. page 311.
3. "The Weekly Advocate." July 28th, 1877. page 135.
4. Finney. "Memoirs." pages 316 - 318. etc.
5. Fish. "Handbook of Revivals." page 65.
6. Evans and McKenzie. "Evangelical Revivals in New Zealand." chapters 19 and 20.
7. Finney. "Lectures on Revivals." Lecture 4.

Chapter Twenty-Two. Two Concluding Meditations. Pages 497 to 506.

1. Albert Schweitzer. "The Decay and the Restoration of Civilization." and "Civilization and Ethics." Schweitzer originally planned to set out his Philosophy of Civilization in four volumes, but only two were ever published. Recently these two books have appeared under the title "The Philosophy of Civilization." Other similar books include M.V.C.Jeffreys "Personal Values in the Modern World", and "Glaucou." Also Francis Schaeffer, "How Should We Then Live?"

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