

HUSSEY BURGH MACARTNEY Jr: MISSION ENTHUSIAST

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1. introduction

In the nineteenth century, evangelicals were particularly active. D L Moody was only one of a number of revivalists who worked the revival circuit on both sides of the Atlantic. This was not without impact on missions, for revival had as an outcome increased missionary interest and endeavour, and to be an evangelical meant that you were interested in missions. And missions, both denominational and inter-denominational (and non-denominational) flourished. Although Australia was yet to become a nation, and its churches were struggling to establish themselves and survive, Australian evangelicals shared in this busy-ness as they rose to the challenge of the great commission.¹ As Arthur Deane wrote:

That challenge was the local expression of what we have come to recognise, in this area of our study, as a deepening missionary concern among evangelical Christians, young and old, in various parts of the world. We have examined, in earlier chapters, the motivation for this new surge of spiritual tide. But what is of special importance is the realisation that in Australia, so far removed from both the traditional missionary homelands and foreign mission fields, that same motivating impulse came to be known and felt. It incorporated many Australian Christians into the vital new evangelical endeavour which was transcending traditional ecclesiastical differences, and making them one in the dynamic fulfilment of the great commission.²

Pre-eminent among them was Hussey Burgh Macartney Jr. It is the aim of this paper to assess his seminal contribution and significance of to missions in the latter part of the nineteenth century. But who was Macartney?

Hussey Burgh Macartney Senior (1799-1894) was a Church of Ireland clergyman who arrived in Melbourne in 1848 as one of Bishop Charles Perry's party. He was soon made dean of the diocese, was Perry's right hand man, and a powerful figure in the diocese for some 40 years. He was mooted to succeed Perry when the latter retired in 1876 but ruled himself out of contention because of age. A committed evangelical, he was always loyal to the Church of

¹ The first fleet included a chaplain, Rev Richard Johnston, whose presence is sometimes regarded as an afterthought and who is often regarded as ineffectual. More attention should be paid to the circumstances of his selection, and the brief given to him. It was the lobbying of Prime Minister William Pitt the Younger by the evangelicals John Newton and William Wilberforce which saw him included. As well as being a pastor to the convicts and their guards he was bidden to establish in Sydney a base for mission work to the aborigines, the Pacific islands, and southern Asia. Those English evangelicals, at the end of the eighteenth century revival, had a world vision. See S Piggin, *Evangelical Christianity in Australia. Spirit, Word and World* (Melbourne: Oxford Univ Press, 1996), 5-7.

² A D Deane, *The Contribution of the New Evangelical Movements of the Late Nineteenth Century to Evangelical Enterprise in Australia, 1870-1920* (Univ of Sydney MA, 1983), 98.

England, and was a trustworthy lieutenant to Perry's successors, Bishops Moorhouse and Goe. He died in 1894 full of years and reputation.

Dean Macartney's son came with him to Australia as a boy (he was born 30 September 1840, the third and youngest son of his parents).³ He returned to Ireland to his father's *alma mater*, Trinity College Dublin, in 1857, for his university and theological education (BA 1860 – 1st class in divinity, MA 1874). He returned to Melbourne where he was ordained by Perry in 1867, and spent a few years as chaplain to Industrial Schools in Melbourne before becoming vicar of St Mary's, Caulfield (a Melbourne suburb) where he served for almost 30 years. He was an eloquent preacher, a fine bible expositor, and an energetic worker inside and outside his parish. He resigned in 1898 and became Superintendent, Home Organising Department, British and Foreign Bible Society in London (1898-1900 and in 1906). He died in October 1908 in Darjeeling, North India while visiting mission stations with his daughter Catherine.⁴

The son is less well known than his father but, I believe, made a more significant contribution to evangelical causes, especially missions. Like his father, Macartney was deeply interested in and committed to overseas missions throughout his adult life. In what follows I will refer briefly to the context of his ministry, outline his contribution to missions, discuss the things that motivated him, and, in conclusion, assess Macartney's contribution and significance, and the nature, strength and vitality of the Melbourne evangelicals at that time.

2. his contexts

Macartney's life and ministry were during the high point of British imperialism; and many British believers thought of the empire as God's means of christianising the globe. As A F Walls points out:

Missionary opinion, like most British opinion in the high imperial age, for the most part took the empire for granted, and the question of abdication was never seriously raised. I take the high imperial era to extend from about 1880 to about 1920. This is, of course, also the high missionary era.⁵

³ In 1889 Macartney fondly recalled being taught in Sunday School by Sir William Stawell, Chief Justice and Lieutenant Governor of Victoria who was related to both his parents. *Missionary at Home and Abroad* vol XVII no 4, April 1889.

⁴ See *Victorian Churchman* (13 November 1908), 485-488; (27 November), 508. Contra the *Australian Dictionary of Biography* article on his father, which says that he died in 1898.

⁵ A F Walls, 'IV. The British', *International Bulletin of Missionary Research*, vol 6, no 2 (April 1982), 60. For a detailed treatment of the subject see B Stanley, *The Bible and the Flag. Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries* (Leicester: Apollos, 1990).

This was in large part fuelled by revival movements: 'The missionary movement of the nineteenth and twentieth centuries was the fruit of the Evangelical Revival'.⁶ It was also, according to K S Latourette, the greatest century of Christian expansion since the first.

Macartney spent most of his life and ministry in a vigorous and growing Melbourne. The entrepreneurial character of first settlers was succeeded by the rumbustious gold-rush 1850s, a decade in which frontier conditions also saw a rapid growth in population, the founding of the State Library of Victoria and the University of Melbourne, and the building of fine buildings in stone. Things were a bit less frenetic in the 1860s, but continued to gather pace throughout the 1870s and 1880s when, in 1885, the visiting English journalist George Augustus Sala hailed the city as 'marvellous Melbourne'.⁷

There was a certain ambiguity in the churches' responses to all this. Negatively, most of them struggled during the 1850s to meet frontier conditions; in the following decades secularism, and spiritism', became a greater threat; and sectarian jealousy resulted in the 1872 education act which declared that education should be free, compulsory and secular.⁸ But more positively, the churches displayed just as much energy and resolve as did the capitalists. G Blainey comments:

In the 1860s Victoria went through a religious awakening. This wild, rush-about, brawling society of the 1850s almost knelt in the aisles in the 1860s. ... In the 1860s and 1870s there was almost a craze for building churches, and soon spires and steeples occupied most of the highest points of the skyline of Melbourne. ... From the late 1850s to perhaps 1890 the churches in Victoria increased their influence to a remarkable degree.

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Then came the 1890s, a boisterous decade which seemed to epitomise the weaknesses and promise of the nation, and the, almost paradoxical, weakness and strength of the churches. As if to herald the approach of the new century, electric street lighting was introduced to Melbourne in 1890. The Iarrikan *Bulletin* was 10 years old and aggressively endorsing the burgeoning nationalist movement that was to culminate in federation in 1900. Not that confidence in the

⁶ D Bebbington, *Evangelicalism in Modern Britain. A History from the 1730s to the 1980s* (London: Unwin Hyman, 1989), 12.

⁷ G Davison, *The Rise and Fall of Marvellous Melbourne* (Melbourne: Melbourne Univ Press, 2004).

⁸ It was not that politicians were anti-religious; it was just that they were fed up with the churches bickering with each other. Henceforth the state would see to the education of children.

⁹ G Blainey, *Our Side of the Country. The Story of Victoria* (Hawthorn: Methuen Haynes, 1884), 112-3. He continues: 'The evidence is strong that Christianity in Victoria was now more influential than in the British Isles. Perhaps two of every three Victorians over the age of fifteen went to church with some

future of the emerging nation was unalloyed. The early years of the decade saw the shearers' strike, the crash of the land boom, the failure of many banks and a severe economic depression. In spite of this, important elements of an Australian culture were emerging. Henry Lawson and Banjo Patterson were busy writing their understandings of what it meant to be Australian; Lawson in a more aggressively republican form. In Melbourne Tom Roberts painted his 'Shearing the Rams', and the other members of the Heidelberg School produced work of distinctive merit.

And what of the churches? Any hope of a particular church, or even Christianity, being established had long since evaporated. There was talk of ecumenism in some quarters, but the churches had more than enough on their hands looking after their own interests and, in any case, sectarian rivalry was still alive and well. A Council of Churches was formed in Melbourne, and spent a good deal of its meetings talking about falling attendances, temperance, and secularism. Yet church life in Melbourne was not moribund by any means. There was a vigorous and sophisticated theological discussion,¹⁰ and clergy were busily pastoring their flocks and encouraging them to be salt and light in an increasingly secular culture.¹¹

And the Church of England, Macartney's church? Charles Perry's lengthy, pioneering and evangelical episcopate (1847-76) was followed by that of the very able, broad-church James Moorhouse (1876-86). Moorhouse was followed by the evangelical Field Flowers Goe (1887-1901). A somewhat more 'tolerant' evangelical than Perry, and not as dynamic as Moorhouse, Goe's episcopate is usually regarded as being not as distinguished as those of his predecessors. His contribution though was not without merit. He had a genuine pastoral concern for people, organisational ability, and gave sound leadership during the difficult depression years in the 1890s. He also prepared for the subdivision of his unwieldy diocese, and, with great satisfaction, consecrated St Paul's Cathedral on 2 January 1891 (except for the spires: they were not completed until 1933).¹²

regularity. If the children who went to Sunday School are added, the churches probably had close contact with at least four of every five Victorians old enough to sit still.'

¹⁰ See I Breward, 'Dr James Martin, a great Baptist scholar', *Our Yesterdays* vol 4 1996 (Baptist Historical Society of Victoria) 5-18.

¹¹ It is often overlooked, not least by Labor historians, that, echoing the influence of nonconformity and the Christian Socialists in England, many of the leaders of the nascent labor/union movement were Christians of eg R D Linder, "'Honest Jim" McGowen (1855-1922) as a Christian in Politics', *Lucas* no 15 (June 1993), 44-59; 'The Methodist Love Affair with the Australian Labor Party, 1891-1929', *Lucas* nos 23 & 24 (June & December 1997-1998), 35-62.

¹² J Grant, "GOE, FIELD FLOWERS (1832-1910)", B Nairne et al ed, *ADB* vol 9 (Melbourne: Melbourne Univ Press, 1983), 39, says:

Goe was an evangelical churchman but this was apparent more in support for activities than in discouragement for other schools of thought in the diocese. He promoted a mission to the diocese by the Irish evangelist, George Grubb, in 1891 and in 1892 encouraged the formation of a local association for the Church Missionary Society; but he also gave strong support to the 'deaconesses' of the high church Mission to Streets and Lanes. While the alleviation of social evils of the time, such

This was the time when the energetic Macartney, by then in his 50s, probably made the most significant contribution of his ministry. It was activist, evangelistic, missionary, and, although he was a loyal Anglican, largely at an 'unofficial' level.

excursus

Before we turn to Macartney's contribution to missions it is worthwhile noting the visit in June 1896 of J R Mott, the famous American missionary statesman, when he spoke at a student convention held at Wyselaskie Hall, Ormond College. For Macartney's work was both preparatory and foundational for the American's visits and observations. Mott's interests were, first of all, overseas missions and students. He suggested this meeting, which was then organised by the Melbourne University Christian Union. 'Its objects were to help form an Australasian Union and become a component part of the W.S.C.F. (World Student Christian Fellowship), to promote Christian life throughout the universities and colleges, and to discuss methods of work among students.'¹³

It seems the conference was not all that successful, for when Mott returned to Australia in 1903 he was

struck by the change. He wrote in a letter: 'I well remember that seven years ago I discovered but one Bible class for students in all Australasia, and it had only nine members. Last year there were 845 students in Bible classes'. Where there had been only five rather weak societies, there were now 'Christian organisations in forty-five institutions, including all the universities and university colleges except the one in Tasmania ...'¹⁴

The theme of the 1903 conference, held 10-12 April, was 'Australasia and the World's Evangelization'. Basic to his message was (1) evangelical passion, (2) ecumenism, (3) an emphasis on a disciplined devotional life which was part of personal discipleship to Jesus Christ, (4) a stress on individual bible study, (5) students were responsible to use their abilities in service for their Lord, and (6) the call to overseas missions. He was fond of quoting William Carey: 'Attempt great things for God. Expect great things from God'. Mott said:

It would be difficult to overstate the significance of this forward missionary movement judging by the impression it has made on the leaders of the church throughout Australasia. ... No other land in Christendom is so favorably situated for sending out missionary influence as Australia and New Zealand. They hold the key to the Pacific Island World. They look into the very doors of the two greatest mission fields of the world

as the problem of sweated labour in factories, concerned him, he believed that 'salvation ought to come first'.

¹³ F Engel, *Australian Christians in Conflict and Unity* (Melbourne: Joint Board of Christian Education, 1984), 119.

¹⁴ Engel, *Australian Christians*, 133.

– China and India – which have in them three fourths of the unevangelized people of the earth.¹⁵

Mott's first visit does not paint a rosy picture and suggests that evangelical vitality might not have filtered through to the university students (was it too populist?). The success of his second visit though suggests (1) the students had benefited from his first visit and his suggestion; (2) the very successful Torrey-Alexander evangelistic mission the previous year (most probably) had an effect;¹⁶ and (3) it benefited from the prayers and activity of the Melbourne evangelicals during the half-century before World War I.

3. Macartney and missions

As a good evangelical, Macartney was naturally passionately involved in mission at home as well as overseas. He played a leading role in various evangelistic endeavours in Victoria and other states, spoke regularly at evangelistic rallies and at meetings of Christian workers, led in forming the Melbourne United Evangelistic Association in 1879 (later the Evangelistic Society of Australasia, then Victoria), and also Scripture Union (1880). For the sake of convenience I will list Macartney's involvement with missions under the following headings: Anglican missions, the deeper life movement, the China Inland Mission, and the *Missionary at Home and Abroad*.

Anglican missions

Official support for missions in Melbourne diocese began in 1854 with the founding of the Church Missionary Society of Victoria (this was not connected with CMS London). This had as its aim work among the Chinese,¹⁷ the Aborigines, Jews in Victoria, and, rather ambitiously, the islands of Melanesia. Most of its efforts though were concentrated on the Chinese who flocked

¹⁵ *Report Letter No 3*, J R Mott Archives, Day Missions Library of the Yale Divinity School Library. Hopkins, *J.R.Mott*, 272 says: 'Mott calculated that the 664 delegates from the sixty-one institutions made these events [at Melbourne and Christchurch] "proportionally the largest student conferences ever held in the world".'

¹⁶ See my 'Revivalism in Melbourne from Federation to World War 1: The Torrey-Alexander-Chapman Campaigns', *Reviving Australia. Essays on the History and Experience of Revivalism in Australian Christianity* (ed M Hutchinson, E Campion & S Piggin, Sydney: Centre for the Study of Australian Christianity, 1994, 143-169) Macartney was in England working for the Bible Society by this time, but the Melbourne revival was very much the result of the preparation and work of him and his compeers in the preceding decades. See especially his urgent editorial in *MAHA* February 1891, 20-2, urging his readers to prayer for a world-wide awakening, quoting another author on *The Characteristics of a Genuine Revival*, and *The Definite Results of the Revival of 1859-60*..

¹⁷ See I Welch, 'Cheok Hong Cheong', *St Mark's Review*, Spring 1997; 'The Anglican Chinese Mission in Victoria, Australia, 1860-1898', *St Mark's Review*, Autumn 1995; and W G Thomas, 'Beginnings of Missionary Enterprise in Victoria', Church of England Historical Society (Melbourne Diocese) paper, 27 May 1960.

into Victoria following the discovery of gold.¹⁸ CMSVic struggled: it could hardly have done otherwise in such difficult times. Perry's fledgling diocese was battling to survive and establish itself while lacking sufficient, and often competent, clergy, finances, and churches. There was a lot of competition for the missionary shilling. It would be wrong though to dismiss CMSVic out of hand. The fact that it was begun at all was expressive of Perry's, and Macartney Senior's, commitment to evangelism and missions as Cambridge and TCD evangelicals. The long-term secretary and historian of CMS (England) Eugene Stock, who visited Melbourne in 1892, said of Perry: he was 'an ardent friend of the Society'; and when he retired to England he was 'the leading clerical voice on the Committee'; he was for the '15 years of his retirement a constant and highly valued member of the CMS Committee'.¹⁹

In 1889 about 40 evangelical clergy, including Macartney Junior, and laymen held a 'Missionary Breakfast' in Sydney with the aim of enabling the Australian church to recruit and send out missionaries without having to go through CMS in London.²⁰ This was at once an expression of independence, initiative, and drive; the Australian Anglican evangelicals were not waiting for leadership from 'home'. And so in 1892 the Church Missionary Association of Victoria was formed (CMSVic merged with it in 1897). This body was the forerunner of the current (Australian) CMS.²¹

Macartney's role in this was three-fold. First, he was one of the network of evangelical Anglicans who initiated the venture. Second, he raised £2000 annually by own efforts, a remarkable effort, especially considering the economic depression in the early 1890s. Third, was his support of women's missionary work, in particular, the Church of England Zenana Missionary Society. (Zenana was a women's mission to women in India and China, focusing on education for underprivileged women and literacy for their children.) There were a number of such societies begun in the nineteenth century, the most significant being the Zenana and Bible Missionary Mission, Initiated in 1832 by Bp Reginald Heber and constituted in 1852, which became the

¹⁸ See K Cole, *The Anglican Mission to the Chinese in Bendigo and Central Victoria 1857-1918* (Bendigo: Keith Cole Publications, 1994); and K Cole, *Sharing in Mission. Centenary History of the Victorian Branch of the Church Missionary Society, 1892-1992* (Bendigo: Keith Cole Publications, 1992).

¹⁹ E Stock, *History of the Church Missionary Society* (London: CMS, 1899) vol 1, 419; vol 3, 44, 658.

²⁰ See K Cole, *Sharing in Mission. Centenary History of the Victorian Branch of the Church Missionary Society 1892-1992* (Bendigo: Keith Cole Publications, 1992), 13ff.

²¹ Stock, *History of CMS* vol 2, 408, vol 3, 673, referred to Macartney's efforts on behalf of missions in South India. CMS missionary G M Gordon who came to Australia from India because of health. He was 'received by the Rev H.B.Macartney of Caulfield; that then and there he started a little juvenile missionary society; and that from that tiny seed, ... has sprung the fruitful tree of Mr Macartney's labours for Indian Missions, from which again have sprung – in part at least – the Colonial Church Missionary Associations .. ' and further noted 'the remarkable work done by the Rev. H.B.Macartney of Melbourne in aid of the Society's Missions in South India. ...'

Bible and Medical Missionary Fellowship (now Interserve).²² ZBMM had a close connection with the Anglicans until 1880 when 'It was then deemed advisable that a strictly Church of England Society should be formed in the connection with the C.M.S., with the result that now in 1890 the old society is as strong as the original, and that the C.E.Z.M.S has become a most powerful organisation.'²³ In 1896 Zenana missionaries became missionaries of CMA (and then CMS Australia).²⁴ This concern for and involvement in missions by women was an important dimension of late nineteenth century missions, and a significant part of first wave feminism. Like a number of late nineteenth century clergy Macartney ardently supported women in this dimension of missions.

the deeper life movement

Late nineteenth century missionary fervour was fostered by the deeper life movement, of which the Keswick convention was the outstanding example. In Victoria, Macartney had introduced Keswick teaching at a conference held at St Mary's in 1874, the first on the Australian mainland and a year before Keswick in England.²⁵ Further conferences were held until, in the 1890s, the movement was especially stimulated by three related catalysts, Macartney being connected with each one: an energetic Presbyterian evangelist of Scottish extraction, a volatile Church of Ireland man, and a notable conference. It happened like this.

²² Cf too the Chinese Zenana Mission, 'one of the most honoured and sought after in the world'. Macartney gave 'A very eloquent address' at a memorial service at St Paul's Cathedral for the martyrdom of two Chinese sisters. *Church of England Messenger*, 1 September 1896, 115.

²³ MAHA August 1890 53f. Macartney continued: 'In 1887 it had an income of over £26,000 a year, and 42 stations; 90 missionaries in home connection, 48 assistants in local connection, and 350 Bible-women and native teachers – a staff in all of 488, not including accepted candidates in training for the work.' Stock, *History of CMS*, vol 3, 184, noted especially Macartney's support of Zenana work, adding: 'After twenty years, the funds passing through Mr Macartney's hands in aid of the CMS and C.E.Z.M.S. Missions amounted to £1400 a year.' See too vol 3, 568-9

²⁴ See J West, 'The Role of the Woman Missionary from 1880 to 1914', *Lucas* nos 21 & 22, June and December 1996, 31-60; and her *Daughters of Freedom. A History of Women in the Australian Church* (Sutherland, NSW: Albatross, 1997), 206ff.

²⁵ And not only at Caulfield: see *Victorian Churchman* (11 May 1894), 115, for details of Macartney's address at a Church of England holiness convention held at Prahran. (It was also warmly commended in the *Messenger* 9 March 1894, 38f). Later that year the VC (8 September 1894) 229, referred to the Geelong Convention, adding: 'The Prahran Convention which proved so marked a success could, we believe, be repeated with equal success in our large inland and seaside towns.' Pollock describes Macartney thus:

To the Keswick of 1878 came a thick bearded visitor from Australia. Hussey Burgh Macartney was an Irishman from Trinity College, Dublin, who had migrated with his father, the first Dean of Melbourne, and became Vicar of Caulfield, a Melbourne suburb.

He did more than any man to promote Australian interest in the Church Missionary Society, and afterwards in the China Inland Mission too, and when in 1874-5 he read of Oxford and Brighton he promptly organized similar conventions in Victoria.

J Pollock, *The Keswick Story: The Authorised History of the Keswick Convention* (London: Hodder and Stoughton, 1964), 51. Pollock errs; Macartney was influenced first by his association with Brethren in Tasmania. Cf M Lamb, *Correspondence*, 14 June 1992:

The Christian Brethren started convention movements in Tasmania even earlier - 1st Jan. 1873. H.B. Macartney had clearly been contacted by this first group. This would have been one influence on the commencement of his own *Keswick* convention a few years later. ... Victorian and Tasmanian evangelicals had close contact in those early years, probably for encouragement when the going was tough

Rev John MacNeil. In 1889 the Presbyterian Rev John MacNeil was appointed to the Abbotsford parish. He began meeting with a small group of ministers who committed themselves to spending one night a week praying for themselves, their congregations and the colony. The Band, as they were called, grew to include ministers of other denominations, including Macartney who was a close friend and colleague of MacNeil.²⁶ MacNeil's vision was stimulated by the Band, and he sent a circular to every minister in Victoria inviting them to join the Band in prayer. The result was a Day of Prayer on 3 October 1889 held in the Temperance Hall. MacNeil estimated that 700 attended. The Band also had as its focus the infilling of the Holy Spirit that marked the 'higher [or deeper] Christian life'. On 16 March 1891 members of the Band, who had been meeting regularly for prayer for an outpouring of God's Spirit, went for a four-day retreat at 'Como', the home of retired grazier Andrew Rutherford on the shores of Lake Connewarre near Geelong. There, Rev Allan Webb, minister of Aberdeen Street Baptist Church in Geelong, suggested they hold a convention in Geelong in September along the lines of the Keswick Convention in England.²⁷ The main speaker was to be the Rev George Grubb. This Geelong Convention was the forerunner of the Upwey (later Belgrave Heights) Convention.

Rev George Grubb. The main speaker was the charismatic Church of Ireland Rev George Grubb, the first missionary appointed by the Keswick Convention to spread the Keswick message and who made two very successful visits to Australia.²⁸ During the first in 1890 he visited Melbourne and was persuaded to stay in Melbourne for a fortnight's mission by the irrepressible Macartney. Grubb's mission was the catalyst for something that had been brewing for some time. E C Millard in his *Report of Addresses* of the mission says:

A few Christians, representing most of the Evangelical denominations, having sought for guidance, are now bid to try the experiment. They had arrived at this conclusion before the

²⁶ See my 'John MacNeil (1854-1896)', *Presbyterian Leaders in Nineteenth Century Australia* (ed R Ward, Melbourne: R S Ward, 1993). According to R S Miller, 'The Faith of Dr Donald Stewart MacColl (1863-1938)', *The Tyndale Paper* vol XXIV, no 1 (March 1979) 4, Dr D S MacColl, a prominent Melbourne Baptist, 'was the only layman in that holy fellowship.' Macartney was one of a group of evangelical clergy from the major denominations which took MacNeil's funeral on 4 September 1896. H MacNeil, *John MacNeil. Late Evangelist in Australia, and author of "The Spirit-filled Life". A Memoir by his Wife*. (London: Marshall Brothers, 1897), 387-394, includes a warm, heart-felt appreciation of MacNeil's person and abilities.

²⁷ See my 'The Deeper Life Movement in Victoria 1880-1914', *Our Yesterdays* vol 10, 2002, 53-78. H R Jackson, *Churches and People in Australia and New Zealand 1860-1930* (Wellington: Allen and Unwin, 1987), 65, says that, 'Macartney was an organizer of the Geelong Christian Convention in 1891 ...'. Undoubtedly Webb was well aware of, and approved of, Macartney's conferences.

²⁸ See Pollock, *The Keswick Story*, 91ff.

arrival of the **REV.GEO.GRUBB** and his fellow-workers; but the coming of these brethren has made the opportunity especially favourable.²⁹

This was successful, and during his second tour he made an even more successful campaign to Melbourne and Victorian country centres in May-September 1891. This campaign is particularly interesting in that just about every meeting was held in an Anglican church,³⁰ including a crowded service in St Paul's cathedral on 30 August where it had the blessing of the dean, Macartney's elderly father.

This involvement of the Macartneys reflected the Anglican dominance of Keswick (Grubb was, after all, the Keswick missionary) and the openness of Melbourne Anglican churches at the time to evangelistic missions. Grubb's mission also received official patronage. Bishop Goe and Bishop Samuel Thornton of Ballarat (the only two Anglican bishops in Victoria at the time) were the sponsors; indeed, four of the Grubb party stayed with Goe at Bishops Court. The bishop noted at the time: 'It was a phenomenon to witness the crowds who thronged the cathedral evening by evening to hear the gospel simply and earnestly proclaimed ... Mr Grubb is a preacher of no common order ... I could wish that all my young clergy and candidates for holy orders to hear this preacher ...'³¹ The campaign concluded on 9th September with a packed thanksgiving service at the Exhibition Buildings after the Melbourne Town Hall proved inadequate for the numbers.

The Geelong Convention. The meetings were held May through to August, but before Grubb and his party moved on to Sydney he accepted the Band's invitation to come to Geelong. The Geelong meetings differed from the other meetings in that they were not held on Anglican premises, and the speakers included Baptist, Congregational, Presbyterian and Methodist clergy as well as Grubb himself. They were held on 15 to 17 September in the Mechanics Hall with people from all denominations attending; and they were very popular. 'The railway officials granted cheap return tickets to the convention, and Geelong was crowded with visitors, so that the townsfolk were considerably fluttered [*sic*].'³² The Hall was crowded with 1200 present and over-flow crowds met in the Presbyterian Church next door and listened to other speakers.

²⁹ E C Millard, *The Same Lord: An Account of the Mission Tour of the Rev. George C. Grubb, M.A., in Australia, Tasmania, and New Zealand from April 3rd to July 7th* (London: E. Marlborough and Co., 1893), 167.

³⁰ The itinerary is in E C Millard, *The Same Lord*, 48. As well as a number of Melbourne parishes he held meetings at Ballarat, Bairnsdale, Geelong and the YMCA.

³¹ Goe's address to the Church Assembly in October, *Argus* (27 October 1891), 9. Goe prefaced these words with: 'I may not pass unnoticed the remarkable mission conducted in Melbourne and other places in the Colony by the Rev. G. C. Grubb and his associates ...' Goe's appreciation was echoed in the *Messenger's* editorial, 2 October 1891, 172-3, which, while noting disquiet among some Anglicans, roundly and fulsomely endorsed Grubb's mission. Grubb later though threw in his lot with the Baptists. The *Messenger*, 1 May 1897, 62, reported that Grubb was 're-baptised' on 24 September by the 'Rev F B Meyer in Baptist Chapel in Westminster Bridge Road, in the presence of some fifty or sixty friends'. The report concludes: 'Mr. Grubb is a man of so emotional a temperament that with him the soundest logical conclusions would stand no chance against a sudden wave of enthusiasm and passion.'

The success of the Geelong Convention was something of a watershed for the deeper life in (mainland) Australia. It was also something of a catalyst as far as missionary interest was concerned.³³ In the Keswick tradition, two events at the final Missionary Meeting on the last day exemplify this. After some missionaries had spoken of their work, Grubb gave a missionary 'call': he invited to stand those who were prepared to go wherever God might direct them to. Many did so: more particularly, 50 later offered themselves to CMS. It was this, and Grubb's subsequent work in Sydney, which gave added inspiration and enthusiasm to CMS supporters in Victoria and New South Wales. E C Millard wrote to leading evangelical Anglican clergy and laymen on 24 September:

DEAR BROTHER IN CHRIST, - Before leaving England in April last I called upon Mr Eugene Stock of the Church Missionary Society. He begged me to prayerfully urge the Australian friends of the Society to form a separate committee for the Colony. I feel that no better time can be chosen than the present for doing this. It has been suggested to me that there is already a very good missionary committee in connection with the China Inland Mission; but that mission only deals with China, while the Church Missionary Society sends men and women to *all the world!* This, therefore, would in no way be an opposition committee, but one which would be able to interview candidates for the various mission fields, and give them the opportunity of being sent forth without primary reference to the home committee. During the Church of England Mission in Victoria, conducted by the Rev.G.C.Grubb, and just concluded, no less than *fifty*, have *definitely* offered themselves to the Lord for missionary work; therefore it is necessary that some steps should be taken *at once* to enable those whom the Lord will choose to find out the way in which He will lead them. No further words need come from me but to ask if you are willing to meet with others for the purpose of forming a C.M.S. committee in Victoria. The Rev.E.J.Barnett has kindly consented to act as secretary *pro tem.*, and will receive your reply.³⁴

Millard's description of Grubb's campaign as a 'Church of England Mission' is a significant one, even though he came to Australia as a Keswick missionary. The influence of Eugene Stock and the way that he carefully points out that CMS, which also worked in China, and CIM were not in conflict suggests something of the tensions and concern for unity among evangelical missions. This was certainly being diplomatic: Hudson Taylor had already visited Melbourne in 1890 and a CIM committee had been formed. Each organisation had a different approach to mission work, and

³² Millard, *The Same Lord*, 160.

³³ The Keswick message included a missions emphasis. The trustees of Keswick were wary at first of allowing missionary spokesmen a voice; they did not want distractions from the deeper-life emphasis and teaching of the convention. But the irrepressible enthusiasm for missions among evangelicals saw missions assume a permanent place on the program.

³⁴ Millard, *The Same Lord*, 167.

operated in different areas. Relations were usually harmonious, though sometimes tensions arose: some bishops did not always agree with Taylor's methods.

The other event involved Grubb, as he gave his appeal, being given a piece of paper on which a lady had promised £2 to CIM. When this was announced others followed suit. Millard describes this as a spontaneous offering - it was not a collection he said, no collection plates were used - the result was that over £1000 was given to missions.³⁵ Millard's piety might have got the better of him here: The *Geelong Advertiser* of 19 September said that Grubb announced that it was a custom of Keswick for a retiring offering to be taken. However, this incident, which was reported in the daily newspapers, indicates something of the sense of enthusiasm and commitment present in a period when the average yearly wage for a labourer was about £120.³⁶

China Inland Mission. In 1865 Hudson Taylor founded the China Inland Mission; not the first but the most outstanding and great exemplar of the 'faith missions' that were such a feature of nineteenth century mission history.³⁷ He and the work of CIM captured the imagination of evangelicals around the world, and Macartney and three clerical friends had been simultaneously and independently thinking about what this might mean for Australian evangelicals. When they realised this the four friends – Macartney, his curate Rev C H Parson, Rev W Lockhart Morton (Presbyterian) and Rev Alfred Bird (Baptist) - met to pray about what might be done.³⁸ Their initiative led to an invitation to Taylor to visit Melbourne in 1890.

Taylor arrived in Darwin on 12 August where he spoke at a meeting the following day before sailing to Sydney. There he spoke with representatives of CMS and the Presbyterian and Methodist Mission boards, and ministers and Christian workers. Arriving in Melbourne he stayed briefly with Macartney before crossing Bass Strait where in September he spoke at Launceston and Hobart.³⁹ Further meetings in Tasmania saw generous donations to the work of CIM and many offering themselves for missionary service. It was a most successful visit and indicative of evangelical vitality and interest in missions. In October he visited Adelaide and then travelled overland to Melbourne to speak at a great farewell meeting at the Melbourne Town Hall on 27

³⁵ This parallels what happened at Keswick in 1888. See Pollock, *The Keswick Story*, 84ff.

³⁶ On the first anniversary of the Australian branch of CIM, *Southern Cross* June 1891, 81 reported that Grubb had arrived from Colombo on *Victoria* with 6 workers including one lady and a Tamil evangelist. A year later 22 workers gone out with CIM, and '£2078-12-8 contributed without personal solicitation'. See too Stock, *History of CMS*, vol 3, 674-5

³⁷ Macartney went to Caulfield only 3 years after Hudson Taylor began CIM.

³⁸ See Morton's *Drifting Wreckage. A Story of Rescue in Two Parts* (London: Hodder and Stoughton, 1913), 260-261.

³⁹ Interest in Taylor and missions saw 700 at the Launceston meeting, a 'private' meeting with some 80 friends of the governor's wife Lady Hamilton at Government House and 500 at a public meeting in Hobart.

October. The elderly Dean Macartney was in the chair; 3000 were present; and Taylor announced he was praying for 100 workers from Australia.⁴⁰

Taylor's visit was something of a watershed for Australian missions. First, to his great satisfaction, twelve missionaries left shortly after to join the work in China. Second, a CIM council was formed in Melbourne to organise and facilitate the work there; foremost among its members was Macartney who may be fairly recognised as the initiator of CIM in Australia/Melbourne. *China's Millions*, June 1900, noted that his 'only thought seemed to be to humble himself and exalt his master'. Third, the finances and candidates flowed in.⁴¹

year	men	women	total	year ending 30 April	income
1890	5	8	13	1891	2006-14-5
1891	7	15	22	1892	2871-11-9
1892	2	3	5	1893	1783-12-8
1893	-	3	3	1894	2132- 0-2
1894	5	2	7	1895	2103-12-11
1895	6	5	11	1896	2118- 7-1
1896	5	5	10	1897	2710- 7-2
1897	4	7	11	1898	3103-17-11
1898	7	3	10	1899	3356-16-0
1899	4	5	9	1900	5365-13-8
totals	45	56	101		£27552-13-9

Fourth, there was a significant impact on other missions as Taylor spoke with representatives from denominational societies, an example of evangelical ecumenism, and encouraged individual missionaries such as Florence Young and Charles Reve who went on to make their own distinctive contribution. Fifth, Taylor's visit inspired the provision of training for missionaries. In 1891 Dr and Mrs William Warren's Missionary Training Institute was founded in Kew; in 1893 W Lockhart Morton began what became Angas College in Adelaide;⁴² in 1896 Rev John Southey began short training courses for young men who were going out to China in a house at

⁴⁰ The diplomatic Taylor, and Montague Beauchamp (one of the Cambridge 7), also spoke at the Temperance Hall two days later in connection with the Church of England Mission to Chinese in Victoria. On 1 November he left for Sydney. See SC December 1890, 119f; and Christmas Letter Mission report for 1890 - 22 435.

⁴¹ For fuller details see M Loane, *The Story of the China Inland Mission in Australia and New Zealand 1890-1964* (Sydney: CIM/OMF, 1965). The table is on page 21. See MAHA September 1890, 76-9, for an editorial on Taylor by Macartney.

⁴² See my 'Faith Missions, Personality, and Leadership: Lockhart Morton and Angas College', *Lucas: An Evangelical History Review* (2000).

161 Grey Street, East Melbourne; and in 1920 Rev C H Nash began the Melbourne Bible Institute.⁴³

The Missionary at Home and Abroad

A number of factors contributed to the extent and growth of missionary endeavour during the nineteenth century: innovators and pioneers such as Hudson Taylor captured peoples' imagination; missionary thinkers and statesmen such as Henry Venn and Rufus Anderson gave vision and leadership; the British empire facilitated the spread of missionaries; revival movements inspired, and the deeper life movement challenged, missionary candidates. But those who stayed at home were hungry for news ('intelligence') from the field to satisfy their interest, inform them of needs, and shape their prayers. These needs were met by the development of steam power and improved postal service that revolutionised communications.

Thus in 1873 Eugene Stock began the *Church Missionary Gleaner*. Initially this was for British consumption, but an Australian supplement was soon added for Australian CMSers, and then an Australian *Gleaner* begun. Quite independently of Stock, and of his initiative, in January 1873 Macartney began his *The Missionary at Home and Abroad*, a monthly newsletter that he edited and produced until he left St Mary's in 1898. In an obituary for Macartney Stock wrote:

When I started the 'Church Missionary Gleaner', just 35 years ago, he wrote to me from Melbourne a warm letter, sending me copies of his own, 'The Missionary', of which I had never heard. He had for some years pushed the cause of Missions in Australia, and was raising 'off his own bat' some £2,000 a year, from personal friends and correspondents there, which he remitted direct to C.M.S. missionaries in India for the support of schools, native evangelists, etc., the C.M.S. itself knowing nothing of this important help to its work.⁴⁴

Each month Melbourne evangelicals opened their copy of *MAHA* to read about who was leaving for the mission field and who was home on furlough, the latest 'intelligence' from various organisations, and editorials encouraging the reader to faithfulness and prayer.⁴⁵ The number of organisations associated with *MAHA* is striking. It included the Aborigines Mission, Condah Aboriginal Mission, the Australian Mission to South Africa, Lovedale Mission South Africa, the Bible Union, Children's Scripture Union (Macartney introduced Scripture Union to Australia),⁴⁶

⁴³ See my 'The Melbourne Bible Institute: Its Genesis, Ethos and Purpose' in G Treloar ed, *The Furtherance of Religious Beliefs. Essays on the History of Theological Education in Australia* (special edition of *Lucas: An Evangelical History Review* 19/20, 1995-6).

⁴⁴ 'In Memorium', *Victorian Churchman* 11 December 1908, 532.

⁴⁵ See R Ostrander, 'Proving the Living God: Answered Prayer as a Modern Fundamentalist Apologetic', *Fides et Historia*, XXVIII:3 (Fall 1996), 69-89.

⁴⁶ 'The Young People's Scripture Union is a living example of the power of God's Word, and of united prayer. Though only sixteen years in existence in the colonies, the membership has grown in the

Children's Special Service Mission, Proportionate Giving Union, China Inland Mission, India, China and Ceylon Mission, Chinese Mission, Christmas Letter Mission,⁴⁷ C of E Zenana Missionary Society, Daily Prayer Union,⁴⁸ Bible Union, Hotel Bible Society, India Mission, Lighthouse Mission,⁴⁹ Melanesian Mission, Mission to the Jews of Victoria,⁵⁰ Police Mission, Proportionate Giving Union, South American Missionary Society, Telugu Native Ministry Fund, and the World-Wide Second Advent Prayer Union.⁵¹ This 'intelligence', and its propagation, gives a significant insight into the Melbourne evangelicals. It underscores their international interests; they were not wholly focused on home missions, though they were very active in evangelism. The interdenominational character is prominent, as is its vitality and voluntarism; no denomination dominated. While impossible to quantify, the *MAHA* allows a glimpse of the readers and the home support. And it provides the raw material for further missiological study, not just the practice but the theory of mission that underlay (Macartney's and) their activism.

Macartney was not a leader or statesman like Stock or Venn;⁵² with his energy and vision he was more a facilitator of missions, and *MAHA* was his most effective instrument. It informed the minds and hearts of the readers, stimulated their prayers and giving, and reminded them of their fundamental unity, that grass roots ecumenism that was such a potent force in the nineteenth century in fulfilling the great commission. Macartney's role was critical: his enthusiasm and energy inspired and kept the evangelicals informed; his administrative ability saw that missionaries were sent out and supported; also, he did not dominate, but was one of the

Victorian division, from 700 in 1878 to 18,000 in the present year; and the workers in connection with it are sanguine enough to expect a roll of, at least, 20,000 for 1895. ...' *Messenger* 11 January 1895, 12.

⁴⁷ Founded 1 October 1883, this organisation sent letters to hospitals, prisons, infirmaries, asylums etc. .

⁴⁸ This 'was instituted in 1879, .. has 65,000 members, of which the Revered bishop Perry is President, and the object of which is "To promote prayer for the Holy Spirit throughout the world,"' *MAHA* February 1891, 18. An 'extension' of this was the Union of Daily Prayer for the Blessed Holy Spirit which stemmed from Rev H L Harness, St Swithin's, Worcester. See *MAHA* September 1889, 131. The next edition of *MAHA* carried a reply which stated that '77 000 members had already joined'.

⁴⁹ This mission was established in 1877; it sent a monthly packet of evangelical literature to 128 lighthouse stations around the Australian and Tasmanian coasts. By 1893 this had grown to 148, including lightships and New Zealand: Queensland 39, New Zealand 30, New South Wales 25, Victoria 18, South Australia 14, Tasmania 13, and Western Australia 9. *MAHA* December 1893.

⁵⁰ This was founded by Macartney Senior. See *MAHA* February 1892.

⁵¹ It is not just the number of organisations that is noteworthy. Macartney was a loyal Anglican but also laboured outside the borders of the Church of England. Cf A B Simpson's reference to 'the need of irregulars in the work of the gospel. God has always done a great deal of his work out of season as well as in season, irregularly as well as regularly.' A B Simpson (founder of the Christian and Missionary Alliance), "The Training and Sending Forth of Christian Workers" (1891), *The Man, the Movement and the Mission. A Documentary History of the Christian and Missionary Alliance vol 1* (compiled and privately published by C.Nienkirchen, 1987) 162. Simpson was a Canadian Presbyterian minister who sought the baptism of the Spirit; and moved outside of the Presbyterian church to do his greatest work.

⁵² He was too much an activist (like his father), and too much involved with many organisations.

network of very able (lay and ordained) men that characterised Melbourne evangelicalism as collegial as well as potent.⁵³

4. why he did it

Why did Macartney do all this? The following reasons suggest themselves. First, his family background greatly influenced him and prepared him not only for the contribution he made to missions but his whole career. He went back to Ireland to study at his father's university before being ordained, shared his energetic activism, his (proto-fundamentalist) theology and pietistic spirituality, and the same evangelical agenda. It was not unnatural for him to enter the ministry. The son differed from the father only in being more committed to interdenominational evangelicalism.⁵⁴ Some of this was because of the collegiality of the Melbourne evangelical network; some because he was not tied to the establishment of the Church of England as was his father (though he was a loyal Anglican and an active member of the diocese). Combined with his energy and activism it gave him a freer hand to labour outside the boundaries of his parish. Thus his influence was wider and of greater significance than that of his father.

Second, Macartney and his father were two of a number of well-educated, very able Irish who made a great contribution to the life and history of Victoria last century.⁵⁵ In his character and ministry he displayed the vigour, enthusiasm, and independence that so often characterises the Irish. Patrick O'Farrell has put us in his debt with his work on the influence of Catholic Irish on the Catholic Church in Australia; but a lot of Protestant Irish came out too, and their influence on Protestantism - especially evangelicalism - is similarly significant in the story of Christianity in Australia. Len Abbott pointed out:

Irish (TCD) clergy are the key to H.T. [Holy Trinity] Nth Terrace's tradition (Howard Farrell). In Sydney from the Irish rebel (the Rev Henry Fulton, convict and chaplain) onwards Irish clergy have given a large part of the Evangelical Cutting Edge. Notable are the Langleys ... who dominated Melbourne & Bendigo as much as Sydney. Mervyn Archdall, pioneer of the Deaconesses was another. The advent of Bp Barker from Irish Church Mission experience in Liverpool (arrived 1856) gave a great stimulus to Irish influence. J.C.McCullagh, later

⁵³ This collegiality seems to have been in contrast to the Sydney evangelicals. There the main figures - eg Bertie Boyce, T C Hammond, etc - tended to be outstanding individuals, and sometimes lone wolves.

⁵⁴ See A Porter, 'Late Nineteenth-Century Anglican Missionary Expansion: A Consideration of Some Non-Anglican Sources of Inspiration', and S Piggin, 'Assessing Nineteenth Century Missionary Motivation: Some Considerations of Theory and Method', *Religious Motivation: Biographical and Sociological Problems for the Church Historian*. ed D Baker ((Studies in Church History vol 15) Oxford: Basil Blackwell, 1978).

⁵⁵ See the *ADB* entries on C J Griffith - Griffith was a cousin of Macartney senior and wrote to him in 1848 to persuade him to migrate to Victoria, J L F V Foster, W F Stawell, R Barry.

Dean of Bendigo is a typical young Irishman. They were tenacious & adaptable of the pomposity of many of the U.K. trained clergy. ... It is a very large area of study.⁵⁶

In this context we should also note the importance Trinity College, Dublin. E R Sandeen said: 'If more were known about early nineteenth century Protestantism and, particularly, the intellectual history of Trinity College, Dublin, a clearer light might be thrown upon these puzzling and difficult points'.⁵⁷ We may say this though: last century TCD probably had a better reputation than Oxford or Cambridge for both the courses of study and the quality of the graduates it produced. There was a strong evangelical presence and ethos, and many of its graduates went out with CMS to the mission field. The main evangelical influence seems to have been Dr J H Singer, the Regius Professor of Divinity and later Bishop of Meath (1852), who had himself been influenced by Rev W M Mathias.⁵⁸

Third, there was Macartney's world-view. This was characterised by his evangelicalism and the pan evangelical movement of which he was a part. Concerning the former four aspects dominate: they are

1. *the place of conversion*

Since at least the eighteenth century when Wesley and Whitefield insisted on the fundamental necessity of the 'new birth' the notion of conversion has been central in the evangelical understanding of the relationship between God and man. Conversion may be described as 'a radical personal transformation that occurs in and through the event of a major decision and also demands to be lived out continuously within the routine decisions of our everyday moral life'.⁵⁹ In the case of Macartney, who experienced a Christian upbringing, the notion of decision becomes a blurred one; conversion is more a process of growth. But it was none the less real for that, and shaped his worldview.

In Niebuhrian terms he probably best fits the category of 'Christ the Transformer of Culture',⁶⁰ which may be understood as part of his Anglicanism. His conversionist mentality did not mean a dualist rejection of the world and culture. Rather, the world was to be brought under the lordship

⁵⁶ L Abbott, *Correspondence*, 4 Jan 1995

⁵⁷ E R Sandeen, *The Roots of Fundamentalism: British and American Premillenarianism* (Grand Rapids: Baker, 1978) 90. See too T C F Stunt, 'Evangelical Cross-Currents in the Church of Ireland 1820-1833', in W J Sheils & D Wood ed, *The Churches, Ireland and the Irish* (Oxford: Basil Blackwell, 1989), 215ff.

⁵⁸ H H Rowdon, *The Origins of the Brethren 1825-1850* (London: Pickering and Inglis, 1967), 19.

⁵⁹ W E Conn, *Conversion: Perspectives on Personal and Social Transformation* (W.E.Conn ed., New York: Alba House, 1978) xiv. cf I.M.Hawley, *The Phenomenology of Religious Change in Bangladesh in Relation to the Theology and Practice of Conversion* (Univ of London PhD, 1988), 109f, 'Conversion, when thus understood, has two distinct phases - the initial and fundamental vital decision to turn to Christ, and the resultant God-given dynamic life that moves towards maturity'.

⁶⁰ H R Niebuhr, *Christ and Culture* (San Francisco: Harper and Row, 1951).

of Christ, and culture to be converted.⁶¹ And history? 'The conversionist with his view of history as the present encounter with God in Christ, does not live so much in expectation of a final ending of the world of creation and culture as in awareness of the power of the Lord to transform all things by lifting them up to himself.'⁶² It should be remembered that this was the heyday of British imperialism, and that this political and economic imperialism had something of a religious basis. There was a general and firm belief that there was a divine mandate behind the British Empire. The Empire was God's means for civilising the globe.

2. spirituality

Christian spirituality is the preservation and cultivation of the thoughts, beliefs, and behaviour of the believer. 'It is an existence before God and amid the created world. It is a praying and living in Jesus Christ.'⁶³ This existence flows naturally from the conversion experience of the evangelical. And it just as naturally shapes his Christian and missiological agenda. Macartney and his peers were agenda driven; but their agenda arose from their spirituality. The sources of Macartney's spirituality were his upbringing, his training at TCD, and Keswick. He enthusiastically embraced the Keswick message, travelled to England more than once to speak at its meetings, and introduced deeper-life life meetings to his parish in Caulfield. The Keswick message and program also had a profound impact on missions, even though it did not emphasise missions in the early years. This was because the trustees were cautious: the primary reason for Keswick was to encourage the higher Christian life and they did not want anything to detract from this. However they soon found that missionary enthusiasm flowed from the emphasis on consecration.⁶⁴

3. missions.

Denominational mission agencies were part of all this, but the greatest growth was in the new 'faith' missions, of which the CIM was pre-eminent. One of their fundamental principles was voluntarism.⁶⁵ this was also true for CMS. It might be an Anglican body, and committed to the 'church principle', but it resisted control by the bishops and insisted on retaining its status as a society within the Church of England rather than an official church body. It was the same in Australia. Dean Macartney, though loyal to the Church of England, insisted that the CMA should be committed to the voluntary principle, otherwise it would lose its evangelical distinctive and cutting

⁶¹ Niebuhr, *Christ and Culture*, 194.

⁶² Niebuhr, *Christ and Culture*, 195. Though Macartney does not fit neatly; his (and his father's) premillennialism fostered a negative attitude to the world.

⁶³ G Wainwright, 'Christian Spirituality', *The Encyclopedia of Religion vol 3* (ed M Eliade, New York: Macmillan, 1987), 452.

⁶⁴ A B Simpson, the founder of the Christian and Missionary Alliance, found the same thing. When asked about mission, he said that he only preached a Christ centred life, and that mission followed naturally from this focus on sanctification.

edge. For all their independence though, the faith missions were not simply groups of mavericks. Hudson Taylor was very individual in his methods, but CIM, and its sister missionary organisations, were really expressions of a pan evangelicalism (see below). Those who were members of or supported them had a strong sense of identity as evangelicals and were conscious of being members of an evangelicalism that transcended denominational barriers, as was the Melbourne network of Macartney and his colleagues.

Many of the missionaries came out of the vital student Christian movement of the late nineteenth century: eg the Cambridge Seven. A F Walls comments:

This missionary explosion also brings forward a totally new *kind* of missionary. For the first three-quarters of the century the standard missionary product had been a man of humble background and education who would often not have been accepted for the home ministry ... All this changed in the high imperial period. The universities, Cambridge above all, produced vast numbers of graduate volunteers, so much so that the university students at length saw themselves as the responsible body for world evangelization.⁶⁶

And, we may add, his *alma mater* Trinity College, Dublin.

4. premillennialism.

There was a lot of eschatological speculation in the nineteenth century, and premillennialism generated a lot of the missionary fervour and effort. Premillennialism may be defined as the belief that Jesus is coming again (soon) to set up his thousand-year reign on earth. Before this happens though, the gospel must be preached to all the nations.⁶⁷ Extreme premillennialists in effect disengaged from the world, many of them advocating some kind of dispensationalism. More moderate types though were driven not by disengagement from world or history. Rather they engaged in missions because the gospel must first be preached to all the nations; it was all part of the great effort to bring back the king, to prepare for the coming king. Ireland was not

⁶⁵ Voluntaryism in the present context may be broadly defined as spiritual independence, and independence of denominational control.

⁶⁶ A F Walls, 'IV. The British', 60. All this was part of the world wide Student Volunteer Movement: the English efforts had their American counterpart. C Howard Hopkins describes the beginnings of the SVM in his *John R. Mott 1865-1955* (Grand Rapids: Eerdmans, 1979), 24-30.

⁶⁷ See excursus above on Mott's visits to Melbourne. Mott's interests were, first of all, overseas missions and students; but he was also a pioneer of the modern ecumenical movement, for that movement grew out of the late nineteenth century missionary movement. Engel, *Australian Christians in Conflict and Unity*, 133, says of the 1896 meeting:

From this time forward there was a body of men and women students who experienced the reality of being an ecumenical, intercollegiate, international, inter-racial Christian movement which had as its motto *Ut Omnes Unum Sint* 'that they all may be one' ... In the succeeding years it inspired many students to live by this vision and some of them to offer their lives in overseas missionary service.... There is little doubt that no other body contributed as much to the development of ecumenical leadership, experience and enthusiasm as did the Australian Student Christian Movement.

untouched by all this; for example, the Brethren movement grew out of 'prophecy' conferences there. TCD was also affected and 'Graduates of Trinity College, Dublin, for reasons that are not clear, were among the earliest and most able defenders of futurism'.⁶⁸ J N Darby, one of the founders of the Plymouth Brethren and the most significant advocate of premillennialism both sides of the Atlantic, studied at TCD, and he and Macartney Senior would have overlapped in their time there. Like his father, Macartney Junior was an urgent premillennialist, and was driven by the urgency of the great commission as understood in a premillennial framework.⁶⁹

conclusion

The Melbourne evangelicals were conscious of being part of a world-wide movement; more, they were a particularly vigorous part to which Macartney made an outstanding contribution. Macartney was unequivocally a Church of England evangelical, true to his patrimony, his *alma mater*, and the bishop who ordained him. He also happily made common cause with evangelicals of other denominations, bound together as their were by friendship, and a shared experience, agenda, theology, and spirituality. This unity was, to a degree, institutionalised by the formation of the Evangelical Alliance in 1846. For the most part though, the Melbourne evangelicals operated through their friendship network, which may be seen as a nineteenth century development of something that began during George Whitefield's activity a century before.

Ultimately, Whitefield pioneered a new, evangelical conception of religious association that could accommodate many different theological traditions and orientations. His revivals were themselves a new religious form, neither 'church' nor 'sect'. His revivals were not really a church, nor were they connected to local communities and congregations. The appearance of Whitefield's audiences as religious congregations defied the traditional sense of the word 'congregation'. They changed with every meeting and were routinely enjoined to support their local congregations and parishes, even as they were assured that bigger things were afoot. In effect they were the first 'parachurch' organisations, the first in a long line of extra-institutional religious associations designed to compete outside of normal confessional and denominational lines and forge new

⁶⁸ Sandeen, *Fundamentalism*, 38 n4.

⁶⁹ The SC regularly reported Macartney's presence at such meetings; for example, he was the chair for the 4th annual meeting of Second Advent Prayer Union at YMCA upper Hall (7 January 1887, 15); he spoke on 'The state of the world at the coming of X' and 'How the hope of the Lord's return should influence effort for the evangelisation of the world' at the Presbyterian Conference at Alfred Hall Ball 6-8 December 1887 (16 Dec 1887, 991); he presided at the third annual session of Victorian Prophetic Conference in Freemasons Hall. His father was unable to be present but the stalwart evangelicals Anglicans included Canon Langley and Digby Berry; he spoke on 'The practical Relation of Prophetic Truth to Evangelistic Work' at a prophecy conference which also included the Presbyterian W Lockhart Morton, the non-denominationalist evangelist Henry Varley, and the Baptist Alfred Bird (21 December 1888, 1015)

religious associations premised on revival. Central to that revival was the experience of the New Birth.⁷⁰

It was the same with his contribution to missions. The VC (13 Nov 1908, 486) declared him to be 'Practically, the father of missions in Victoria, his pioneer work in India and China prepared the way for the planting of the Church Missionary Association in this place.' He also deserves an honoured and special place in the story of Australia's role in interdenominational/faith missions. He was not a missionary hero like William Carey; he did not found a missionary organisation like Hudson Taylor; he was not a missionary statesman like Henry Venn; and he was not an administrator like Eugene Stock. He is best thought of as a facilitator: he informed; he supported individuals and organisations; he encouraged people to pray and to give; he promoted; he raised finance;⁷¹ he planned; a man of vision, he inspired; he played a leading role in establishing a 'culture of missions' among the Melbourne evangelicals. In all of this Macartney and his *MAHA* paralleled the American minister and missionary spokesman A T Pierson and his *Missionary Review of the World*.

In Melbourne during the half-century before the watershed of WW 1 there was surge of missionary effort and enthusiasm which was part of a world wide evangelical vitality that expressed itself primarily in deeper life spirituality, revivalism and missionary endeavour.⁷² It was not an institutionalised movement. It was a network of friends who had vision and energy. Macartney was (one of) the main facilitators (and exemplars) of this network. Setting him in a broader context, during the last quarter of the nineteenth century and the first half of the twentieth, three men dominated the cause of Australian evangelical missions: Rev C H Nash (Anglican), Rev W Lockhart Morton (Presbyterian), and Macartney.

⁷⁰ H Stout, 'George Whitefield in Three Countries', *Evangelicalism. Comparative Studies of Popular Protestantism in North America, the British Isles, and Beyond 1700-1990* (M Noll, D W Bebbington & G Rawlyk ed, Oxford: Oxford Univ Press, 1994), 68f. In 1878-9 Macartney and his wife Emily spent a year in England in the wake of the Moody and Sankey campaign. They contacted the leading Anglican and non-Anglican evangelicals. The latter included the Brethren Sir Edward Denny (with whom Moody stayed, and saw 'a drawing room evangelistic service held for over 200 aristocratic young men') George Müller and others. When he returned to Melbourne Macartney and some of his friends started the Melbourne United Evangelistic Association, later the Evangelisation Society of Australia. But that is another story.

⁷¹ When he moved to England he was active trying to raise money for the jubilee of the diocese: cf *Messenger* 1 November 1897 supplement, 2: 'That prince of beggars, Hussey Burgh Macartney, is at present pleading our cause with old Australian friends in England.'

⁷² It is also an important part of the jigsaw of the story of Christianity in Australia and the Australian (especially Melbourne) contribution to missions.