

## 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.

#### 14. Early Revivals in South Australia

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.

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## 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.

#### 15. South Australia 1865 to 1874

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, Dawesly 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

quicken, 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 MacLaren 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 MacLaren 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 of 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 Kooringa 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 heaven 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 prelaid 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, &c., 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 drapped 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.

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.)

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## 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.

#### 16. The Moonta Revival 1875

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, Kooringa 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 bethe 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.)

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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.)

17. South Australian Revivals 1875 to 1879

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.'" (11.)

(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 Koorunga, 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.

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## CHAPTER EIGHTEEN

### Q U E E N S L A N D

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.)

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