

THE STORY

OF THE C. M. A.



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# THE STORY OF THE C.M.A.

BEING A BRIEF

## HISTORY OF THE VICTORIAN CHURCH MISSIONARY ASSOCIATION

From its Foundation on 16th June, 1892,  
under the Sanction of the Bishops of  
Melbourne and Ballarat, to the 16th June,  
1913, a period of Twenty-one Years.

COMPILED BY THE REV. H. R. HOLMES, M.A., TH.L.

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**JOHN CHARLES WRIGHT, D.D., Archbishop of Sydney,  
President of the C.M.A. Commonwealth Council.**

Minutes of meeting of the Provisional Committee  
of the Church Missionary Association held  
at the "Blaney", East Melbourne on  
Tuesday, 16<sup>th</sup> June 1892, at 7.30 p.m.:

There were present: The Very Reverend  
the Dean of Melbourne, Canon Fosman,  
the Reverend Bro: Spence, H.B. Macartney,  
S.C. Kent, A.R. Blackel & E.J. Barnette -  
Messrs Maddock & Mickelburg

The Dean of Melbourne occupied the chair.  
After the meeting had been opened  
with prayer, Mr. Mickelburg proposed  
that Rev. E.J. Barnette be Honorary Secretary  
& Mr. Maddock that Mr. Mickelburg be  
Hon: Treasurer - (Carried) -

Mr. Mickelburg proposed that  
the Revs: A.R. Blackel, S.C. Kent, ~~and~~  
H.B. Macartney, & Mr. Maddock act  
in conjunction with the Bishop of Melbourne  
as a Constituted Committee - (Carried)

Confirmed

H.B. Macartney  
Chairman

10<sup>th</sup> August 1892

# THE STORY

OF THE

# C.M.A.

FROM ITS FOUNDATION, JUNE 16, 1892 TO 1913



## CHAPTER I.

### "THE DAYS BEFORE."

About the year 1892 missionary enthusiasm in evangelical churches in Victoria and New South Wales, failing to find an outlet through existing organisations, was seeking for other facilities for promoting missionary work. Much of this new enthusiasm was kindled by the Rev. George Grubb's mission in 1891-92, as a result of which many were making enquiries about missionary service. Before Grubb's mission Hudson Taylor visited Australia, and appealed for the China Inland Mission. Local Councils of the C.I.M. were organised, and recruits were sent out by them to China. Some of these recruits were members of the Church of England, and amongst them were two of our own clergymen. Consequently friends of the Church Missionary Society in Australia began to feel that facilities ought to be provided for members of the Anglican Church to go out under a Church Mission such as the Church Missionary Society for Africa and the East. Both Bishop Saumarez Smith, of Sydney, and Bishop Stuart, of Waipu, wrote on this subject to the committee of the C.M.S., and in consequence it was arranged to send a deputation to the colonies.

What were the existing organisations of that time?

1. In New South Wales there was an Auxiliary of the C.M.S. This merely collected funds, which were sent to the C.M.S. in London for distribution. It had no control over the expenditure, and it had no missionaries for whom it was responsible. In 1890 this Auxiliary raised nearly £400.

2. In Victoria there was a "Church Missionary Society of Victoria," founded in 1856. By the year 1892 it had practically limited its operations to a Home Mission among the Chinese. It had strong support among Evangelical Clergy in Melbourne; but these were evidently expecting a development in regard to missionary work outside of Victoria in connection with the C.M.S. The report for the year 1894 shows that the income was £607, and the expenditure £644 for missions amongst the local Chinese.

3. The Rev. H. B. Macartney of St. Mary's, Caulfield, was doing a remarkable work in Victoria and Tasmania in aid of C.M.S. Missions. Support was being given mainly for India; but China was also included in the field of interest and support. Some lady missionaries were sent into these fields through this effort. Considerable direct help was also given towards the support of Catechists, Bible-women, and children in schools. In all a little over £2000 was being raised annually for C.M.S. work. A small missionary magazine, entitled the "Missionary At Home and Abroad," was edited by Mr. Macartney, and had a wide monthly circulation.

4. The Church of England Zenana Missionary Society, in connection with the parent society in London, was supporting several missionaries in India and China.

5. The Australian Board of Missions, holding an official place in the Dioceses of Australia, was responsible for promoting missionary interest in and support for missions among the aboriginal inhabitants of Australia, and in New Guinea and Melanesia. Although this Board of Missions had the official support of the Bishops, it failed to win the support of those Evangelical churchmen who felt that Missionary Societies ought to be controlled by men who could sympathise with each other without reserve. In 1891, as reported by the A.B.M., these organisations of the Church of England at work in Australia supplied, in all, £14,000 for missionary work. The sum was slightly larger in that year owing to special subscriptions to the New Guinea Mission.

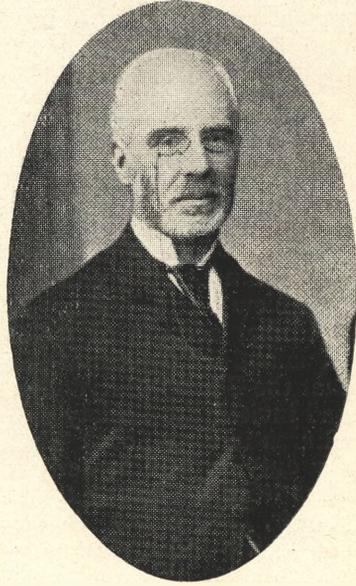
The leaders of Evangelical thought in Australia, without any feeling of antagonism to any of these worthy and successful efforts, desired fuller participation in the great missionary enterprise, along lines in keeping with the best traditions of that school. They therefore sought for some definite outlet for

their contributions and for service, if possible, in close connection with the C.M.S., in such a way that control might be exercised by them over the expenditure of the money and over the missionaries who might be sent out. There was no desire to interfere with any of the existing Australian missions. The Rev. H. B. Macartney, as organiser of his special missions, was one of the keenest supporters of the new movement. The leaders of the existing Church Missionary Society of Victoria were also closely connected with the new proposals and several of our Australian Bishops were prepared to welcome a development of C.M.S. influence within the Church of this land.

In 1892 the Church Missionary Society sent out as a deputation to the colonies two men, the Rev. R. W. Stewart, of the Fuh-kien China Mission, and Mr. Eugene Stock, of the Home Committee.



The Late Rev. R. W. Stewart,  
member of C. M. S. Deputation, 1892.



Mr. Eugene Stock, who accompanied  
Mr. Stewart in 1892.

## CHAPTER 2.

## THE DEPUTATION FROM C.M.S. IN 1892.

"Through the good hand of God upon us, the Rev. R. W. Stewart and I arrived at Melbourne yesterday morning, our ship, the s.s. "Britannia," having made the fastest passage on record—thirty-six days and a half from London." (C.M. Intelligencer, July, 1892.) Thus opens Mr. Eugene Stock's chronicle of the deputation's visit to Australia, dated Bishop's Court, Melbourne, April 25, 1892. They actually arrived late on Saturday evening, and the Rev. H. B. Macartney of Caulfield, and Mr. C. R. Walsh of Sydney were there at midnight to welcome them. After offering the heartiest greeting these two devoted men walked home to Caulfield. "This," says Mr. Stock, "was an Australian welcome indeed." Early next morning (Sunday) they were welcomed by Bishop and Mrs. Goe, an invitation having reached them at Albany to stay at Bishop's Court. In the afternoon the Bishop took them to see the Dean of Melbourne, Dean Macartney, who is mentioned as being two days older than the C.M.S., and at that time in his ninety-fourth year. Two days later they "were formally received at a meeting of members of the Church of England missions already mentioned."

The Bishop and nearly forty clergy were present. The Rev. John Langley and Mr. C. R. Walsh were there to represent New South Wales. The Ven. Dean Macartney delivered a cordial address of welcome. At this meeting Mr. Stock explained the objects of their visit. The records make it plain that the Bishop of Sydney and the friends of the C.M.S. there had invited the Society to send out a deputation to rouse the Church in New South Wales to a deeper sense of its missionary duty, and to confer upon plans for sending out missionaries from the colony to C.M.S. mission fields. (C.M. Intelligencer, July, 1892.) Accordingly in the C.M.S. annual report 1891-2, we find it recorded: "In the hope that the society may be instrumental in rousing a larger measure of missionary interest in Australasia, the committee have sent a deputation in response to an invitation from the New South Wales Church Missionary Auxiliary, through the Bishop of Sydney. It is not for the purpose of obtaining money to swell the society's funds, but rather to stir up such a spirit of missionary zeal as will lead many to offer themselves for the work." Mr. Stock relates: "On board the 'Britannia' it was not easy to make Australians believe that we were not going out to collect money. We were warned that it was the wrong time,

as the colonies were passing through a period of serious financial depression." Mr. Stock therefore thought it necessary to make a public statement that if anyone offered him £100 for C.M.S. he would not accept it, and he records in his journal, "We have assured our friends here that the Society's real wish is that they should send out missionaries to the field themselves in sufficient numbers to absorb all the funds that the utmost energy on their part can raise."

The deputation was surprised to find that Australia was already taking active part in mission work. Mr. Stock writes: "Let me acknowledge at the outset that we came out here with very inadequate knowledge of the part Australia is taking in missions to the heathen." Consequently he says, "It would not have been surprising if the visit of the deputation from C.M.S. had been regarded with some suspicion as an attempt to 'poach' upon ground already well occupied." (C.M. Intelligencer, 1892, page 537.) But the welcome everywhere was most cordial, and Stock and Stewart were soon set to work on a programme of meetings that taxed their strength to the limit. However, their immediate objective was Sydney, where definite plans had been maturing. It was at once decided that they should go on to Sydney by the next P. and O. boat, and that Melbourne should prepare for a great campaign in August and September. Meanwhile the seventeen days available before the date of sailing to Sydney were filled to the uttermost. Forty addresses were given by the two men. Mr. Stock particularly refers to the opening meeting in the large hall of the Y.M.C.A., at which 600 were present, and to the general meeting of Sunday School Teachers, at both of which gatherings the Bishop presided. This preliminary campaign was most encouraging. Mr. Stock, in his journal, says: "We were not at all prepared to find so much solid ground for thankfulness and hope. In several of the parishes there is a true missionary spirit. In three or four places we were on the track of the Rev. Geo. Grubb and his party, who have been holding a remarkable series of parochial missions. Wherever they have been, the signs of blessing from God are unmistakable. In these parishes the people know the power of prayer; they love their Bibles, and they recognise the missionary call. **I am persuaded that we shall in time have valuable men and women missionaries from them.**" Mr. Stock then sums up the preliminary campaign in Victoria: "The most important immediate result is the resolve on the part of those clergymen and laymen who are most identified with and attached to the distinctive principles of the C.M.S. to have a Church Missionary Association for the Colony of Victoria, on the same plan as that projected in New South Wales."

A provisional committee was therefore appointed to prepare for the larger campaign in August and September, and to mature plans for the inauguration of an Association.

On May 13th Stock and Stewart passed on to Sydney, and remained there till the end of July. During their campaign in the mother colony the New South Wales Auxiliary of the C.M.S. was reorganised as an Association, and the first missionary (Miss Phillips) was sent out to Colombo before Stock and Stewart left Sydney.

On their return to Melbourne at the beginning of August they found that a heavy programme had been arranged for them. It was necessary to divide forces, and to work singly in order to cover the ground, though Mr. Stock claimed that better work could be done by two men together in one place than by two men singly in two places, and he put in a plea for vertical rather than lateral extension. Mr. Stewart visited many of the country towns, while Mr. Stock worked mostly in the cities. Mr. Stewart started a Gleaners' Union in every place except one that he visited. In six weeks he distributed one by one to individuals over three hundred missionary boxes. No wonder then that Mr. Stock says: "The association thus happily launched has already candidates for missionary service, but it has no funds. But I am not at all afraid that there will not be funds forthcoming for the higher work of sending out Australian missionaries as the need arises." Gleaners' Unions and missionary boxes! Could we possibly estimate what these have meant in providing the funds of the association in the past twenty-one years?

But what of the Sunday School Teachers? Stock and Stewart's two finest meetings were the two Teachers' gatherings arranged by the Victorian Sunday School Association. But though Mr. Stock found the teachers enthusiastic in their own work, "they cared little for missions," and he taught them in a striking lesson how the Church Catechism suggests in the strongest way the missionary call.

In this remarkable, and successful campaign, no opportunity was lost for witnessing to the missionary cause. Even the anniversary meeting of the Bishop of Melbourne's Fund was made use of for this purpose. Mr. Stock was one of the speakers, and he reminded an audience of 4000 people, the Earl of Hopetoun being in the chair, that Bishop Moorhouse got the title "Bishop of Melbourne's Fund" from "The Bishop of London's Fund," in the management of which he took an active part when he was a London clergyman, and that the idea of this fund came from the Islington Church Extension Society and the Islington Church Home Mission, and that these missions were founded by four men closely identified with foreign missions, hence he urged active work for Foreign

Missions does not hinder, but promotes, zeal for Home Missions. And as an example he instanced St. Mary's Church, Caulfield, as leading in missionary spirit and as contributing £400 annually to the Bishop of Melbourne's Fund.

The deputation spent October in New Zealand, and arrived in Hobart on the last day of that month. Bishop Montgomery had written a cordial invitation to them to his diocese, but was away in Melanesia (due to Bishop Selwyn's resignation when Stock and Stewart arrived. The Dean (Dr. Dundas), however, arranged a full programme of meetings. It was generally understood that the Church in Tasmania acknowledged the primary claims of the aborigines and the people of the islands as their first care, yet Hobart gave the deputation a warm welcome, and the clergy showed the utmost kindness. Mr. Stock's journal mentions one keen, indefatigable worker for C.M.S. in Hobart—Mrs. Geo. Fagg, formerly a missionary in China. She had started branches of the Gleaners' Union and the Sowers' Band, and had sent out two ladies to the Church of England Zenana Society to work in Fu-kien. Here, in Hobart, Stock and Stewart met Harry Tugwell, who offered for foreign service, and who, with the Misses Saunders, had the honour of being the first accepted missionaries of the Victorian Association. Visits were also made to Launceston, Ross, and Campbelltown. A week in Melbourne and a meeting in Adelaide closed the Australasian campaign. These days were occupied in public and personal farewells, and twenty-two addresses were crowded into that time. One of them was a social gathering of over 300 Gleaners, "which alone," says Mr. Stock, "was worth coming to Australia for."

And now as to the results of these months of work. We find that apart from the foundation of the Association in Victoria and the reorganisation of the New South Wales Auxiliary which were the main results, eight candidates in New South Wales and four in Victoria were accepted from among many applicants; that forty branches of the Gleaners' Union were started, with from twelve to fifteen hundred members; over a thousand missionary boxes were given out to individual applicants only, a large amount of missionary literature was sold, and Stock and Stewart gave over five hundred addresses in over four hundred meetings; clergymen, laymen, women, thankfully acknowledged that new light had come into their own minds regarding the claims of the non-Christian world and of the Saviour Who died to redeem it.

Mr. Stewart returned afterwards to his former field of labour in China, and was among the martyred band whose lives

were offered up during the Boxer rebellion in 1894. Hallowed is his memory, a fragrant, noble life, that was so notably used to further the missionary cause in Australia.

Mr. (now Doctor) Eugene Stock, never tiring in his work for the great enterprise of missions, is able to add to this story a personal greeting from the home land. He is one among very few who, as chief promoters, remain to link this year of our coming of age with the eventful days when the Association was inaugurated.



The late Dean Macartney, who presided at the Foundation Meeting of the Association on 16th June, 1892.



The late Rev. H. B. Macartney,  
One of our Founders.

## CHAPTER 3.

**THE FOUNDATION.**

The Victorian Church Missionary Association dates its inception from June 16th, 1892, which is the "Foundation Day." Previous to this, while Stock and Stewart were in Melbourne, a representative body of clergy and laymen met at the Deanery under the presidency of the Venerable Dean Macartney, and after much prayer and careful consideration, resolved to form an Association. They appointed a provisional committee, which met for the first time on 16th June, 1892, to transact business in the name of the new society. This committee meeting is rightly regarded as the official commencement of the Association.



The Deanery, East Melbourne, where the C.M.A. was founded.

When the deputation returned to Melbourne from Sydney on August 3 to begin a long campaign of meetings in Melbourne and in country centres they found that the new Victorian Association had been energetically at work, and was already interviewing candidates and maturing financial arrangements, and had been carefully considering the details of the proposed constitution. The Rev. E. J. Barnett, M.A., was the hon. clerical secretary, and Mr. J. H. Maddock was the hon. treasurer. Arrangements were then pressed forward

for a large public meeting, at which it was proposed that the Association should be publicly inaugurated, the constitution adopted, and the committee appointed. This inaugural meeting took place in the Chapter House on September 9th, 1892. The Lord Bishop of Melbourne (Dr. Goe) presided, and the house was quite full. Mr. Stock notes in his chronicle that although he and Mr. R. W. Stewart were cordially welcomed in most parishes, only clergymen of the Evangelical school were present at the inaugural meeting. This points to the fact that there was some opposition to the formation of the Church Missionary Association, though not to the missionary enterprise. Stock and Stewart, though preparing to concentrate their efforts on the parishes that would provide support to the new Association, were nevertheless glad to use such opportunities as were given in other parishes, asking only in return for the recognition of the new Association as another properly constituted missionary agency of the Australian Church.

The new Association was based on the sound principle that a Missionary Society can best achieve its objective if it is controlled by a committee of men who are of the same school of thought, and who can therefore primarily appeal to a similar constituency which will encourage them to conduct the work upon the lines of which they approve.

The resolutions, which were adopted at the Inaugural meeting on September 9th, 1892, were: "That this meeting, recognising the obligation lying upon the Church to fulfil her Lord's great commission to evangelise all nations, and desirous that members of the Church of England in this colony may have opportunities of engaging more extensively in that work, rejoices that, by means of the scheme now submitted, facilities will be afforded for sending out, in conjunction with the C.M.S., those into whose hearts God has put the desire to labour for Him in the mission fields occupied by the Society in Asia, Africa, and America, and approves of the formation of a Church Missionary Association for the colony of Victoria, in connection with the Society."

(2) "That this meeting expresses its satisfaction that the Association is formed under the sanction of the Bishops of Melbourne and Ballarat, and approves of the draft constitution as now submitted, subject to such additions and emendations as may be agreed upon by the committee of the Association and the parent society in London; and that the following gentlemen form the committee:—The Dean of Melbourne, Archdeacons Stretch, Langley, Allnutt and Allanby, Canons Chase, Goodman and Mercer, the Revs. G. Sproule,

H. B. Macartney, W. G. Marsh, S. C. Kent, A. R. Blackett, and E. J. Barnett, and Messrs. Maddock and Mickleburgh.”

(3) “That this meeting desires to express its hearty sympathy with other societies and missions engaged in the same enterprise of preaching Christ to all the nations of the world, and prays that the Divine blessing may rest upon them, and in particular wishes God-speed to the missions carried on among the heathen in the Australian Colonies and in the islands of the Southern Hemisphere.”

The first two sections of the constitution so adopted are as follows:—

### I.—PRINCIPLES.

1. “It is the primary duty of the Church of Christ upon earth to preach the gospel to all nations, in fulfilment of the great commission given by the Risen and Ascending Saviour.

2. “In the fulfilment of this duty it is the right and privilege of the members of the Church of Christ to form societies for the purpose, based upon such distinctive principles as will unite them together in mutual sympathy.

3. “This Association is a society of members of the Church of England, based upon the Evangelical and Protestant principles which have been universally recognised as the principles of the Church Missionary Society for Africa and the East from its foundation.”

### II.—OBJECTS.

1. “To correspond with the C.M.S., and generally to act on its behalf in the colony of Victoria, and in any neighbouring Colony not possessing a similar organisation.

2. “To send missionaries to the mission fields accepted by the C.M.S. committee, in connection with and under the direction of the parent C.M.S. committee.

3. “To engage in missionary work in such other fields not occupied by the C.M.S., as the providence of God may direct.”

Thus, with thankfulness and rejoicing, twenty-one years ago, the new Association took its place in the great Evangelical movement for the extension of Christ’s Kingdom, and during all those years, in times of encouragement as well as in days of stress, it has had the splendid privilege of working in complete accord with the greatest missionary society of this age—the beloved C.M.S.

## CHAPTER 4.

**THE FOUNDERS.**

The Church Missionary Association for Victoria was inaugurated "under the sanction of the Bishops of Melbourne and Ballarat." These were Dr. Goe and Dr. Thornton. Under this arrangement there was no President, both Bishop Goe and Bishop Thornton cordially giving their support to the work of Mr. Stock and Mr. Stewart. Dr. Goe presided at the inaugural meeting, and in his opening address spoke very heartily and happily of the new Association. At Ballarat Bishop Thornton, an old friend and supporter of the C.M.S. in England, presided at both the large meetings, and, writes Mr. Stock, "spoke in the kindest and warmest terms, and himself wrote a report of our speeches while we were speaking, and sent it off to the 'Ballarat Star,' in the columns of which it duly appeared next morning."

The cordial support of these two friends greatly helped the new Association, for there was not lacking some misunderstanding of its objects. The generous reception that the deputation received at the hands of the Bishops of Melbourne and Ballarat, Adelaide, Tasmania, and in New South Wales, was specially and frequently acknowledged by Mr. Stock in his journal. These friends are here mentioned in order that the help they gave may not be forgotten.

The first committee appointed under the constitution was formed by the following clergy and laymen:—

The Very Rev. H. B. Macartney, Dean of Melbourne.  
 The Ven. T. C. B. Stretch, Archdeacon of Melbourne.  
 The Ven. Henry A. Langley, Archdeacon of Gippsland.  
 The Ven. J. P. Allnutt, Archdeacon of Hamilton.  
 The Ven. C. G. Allanby, Archdeacon of Ballarat.  
 Canon Chase, Incumbent of St. John's, Melbourne.  
 Canon Goodman, Incumbent of Christ Church, Geelong.  
 Canon Mercer, Incumbent of St. John's, Ballarat.

And the Revs. Geo. Sproule, H. B. Macartney, W. G. Marsh, S. C. Kent, A. R. Blackett, E. J. Barnett, and Messrs. J. H. Maddock and J. G. Mickleburgh.

These are the names as adopted in the original motion at the inaugural meeting; but the name of the Rev. Digby Berry appears in the first annual report, and it is probable that he was afterwards elected to the committee. The Rev. E. J. Barnett was the hon. clerical secretary, and Mr. J. H. Maddock, who is frequently mentioned by Mr. Stock as then

Mayor of Prahran and Superintendent of the large Sunday School at St. Matthew's, Prahran, and an active worker in the Sunday School Association, was the first hon. treasurer. The Rev. Canon Mercer of Ballarat was hon. secretary for Western Victoria. Veterans all in the great cause! But the list contains some remarkable names. First of all (and no one will cavil if a first place be assigned) come the Macartneys, father and son. No man in Australia impressed Mr. Stock, as historian of the deputation's campaign, more than the aged Dean. He had entered his ninety-fourth year; he was born two days before the foundation of the parent Church Missionary Society; he had gone out to Australia at the age of fifty with Bishop Perry, and had given 45 years' service to the Australian Church, active still in mind and body at the age of 93! "He conducts family prayers," says Mr. Stock, "at eight a.m. sharp every morning, and keeps constantly occupied, reading, writing, conversing, teaching, presiding at meetings until past ten every night. He presides and carves at his own table; he watches public affairs both in Australia and England with the keenest interest; he reads the best and latest English reviews. He writes articles to the 'Victorian Churchman'; he receives on regular days a lady candidate for Church of England Zenana work, and instructs her in the articles, etc., and he is ready to take others. In the few days I have been here there has been in his house a C.M.S. committee and a C.E.Z.M.S. committee, a monthly gathering of clergy (about twenty-five) for conference and study lasting from 3 p.m. to 8 p.m. (with an interval for tea), and a monthly gathering of hon. diocesan lay readers, and another of stipendiary lay readers for the same purpose, another for younger lay readers, and another of nurses for instruction, besides smaller parties of clergy and others to luncheon, etc. On these occasions when I have been present the Dean has been by no means a mere nominal chairman or host. He takes a leading part in all discussions and in the clearness of his language there is not a sign of what we in England call 'old-mannishness.' Then he goes out to diocesan and other committees, councils and boards, and preaches in his own church on most Sundays, and in the Cathedral in his proper turn. And always he is the staunch and faithful upholder of Evangelical truth, while he is honoured and revered even by those most widely opposed to him in church matters. Certainly he is the most wonderful nonagenarian I ever met!"

For two years the Dean gave his help and counsel to the young Association. In 1894, at the age of 95, his life's work was closed by the call to his eternal reward.

The Rev. H. B. Macartney was probably the keenest and most successful missionary advocate among the number of

the founders. At the time of Mr. Stock and Mr. Stewart's visit he was raising about £2000 a year for C.M.S. and C.E.Z.M.S. missions in Southern India. Under his organisation the first lady missionary was sent out from Australia to Southern India. His work was not merged in the work of the new Association, but continued its independent help to C.M.S. under his direction for many years. After Mr. Macartney had resigned charge of St. Mary's, Caulfield, he went to England, and was appointed as one of the staff of the Bible Society. He died in Darjiling, India, in 1908, when on his way to visit those mission fields which he had so successfully supported.

Two of the founders of the C.M.A. became missionaries in the field. The first of these, the Rev. A. R. Blackett, B.A., of St. Matthew's, Prahran, went to Persia, and after years of faithful service in this difficult Moslem field was obliged to retire, and became the secretary of one of the Church Missionary associations in England. His present headquarters are at Derby, England. The Rev. E. J. Barnett, M.A., first hon. clerical secretary of the Association, was the other member of the first committee to go out into the field. He is known to our readers as the Ven. Archdeacon Barnett of St. Stephen's College, Hongkong. His splendid work in the development of this great college in the East will not be forgotten in the annals of the great successes of the Church Missionary Society's work.

Three other names will always be remembered with affectionate esteem by our C.M.A. constituency, both on account of their sterling work for the Association at the time of its foundation and for many years later, and because of the great principles of churchmanship which they so worthily upheld. These were the Rev. Geo. Sproule, the Ven. Henry Langley, afterwards first Bishop of Bendigo, and the Rev. S. C. Kent. Only a little while ago these great men of God were called home. Their example of faith, of enthusiasm, of zeal, of loving performance of duty, is potent still to influence those who humbly seek to carry on their work and follow in their train.

## CHAPTER 5.

## "FIRST FRUITS."

**Missionaries and Martyrs.**

The first business transacted by the Provisional Committee at its first meeting on the Foundation Day, June 16th, 1892, was the appointment of a Candidates' Committee. Before the inaugural meeting on September 9th, the Committee had received offers of service from Henry Charles Tugwell, Henrietta Elinor Saunders, Elizabeth Maud Saunders and several others. In November Mr. Richard A. Maynard also applied. At the end of the year the Committee were able to report that twenty applications were before them, and that Mr. Tugwell (on November 17) and the Misses Saunders (on December 2) had been definitely accepted as Missionary Probationers. Mr. Tugwell was sent to Caulfield for training under the care of the Rev. E. J. Barnett at the Caulfield Grammar School.

The first missionaries to sail were Miss Elizabeth Maud Saunders and Miss Henrietta Elinor Saunders, who were sent forth to China on October 10th, 1893, followed by Mr. H. C. Tugwell, to Bengal, India, on November 4th. At the same date Miss Minna Searle was being prepared for foreign service by Mrs. Fagg in Hobart, and Mr. R. A. Maynard was being trained at Prahran by the Rev. A. R. Blackett. Two ladies were in training as candidates-in-waiting at a Missionary Training Home in East Melbourne.

Just a year later (in October, 1894) the Rev. A. R. Blackett offered for service in Persia. Earlier in the year Bishop Stuart of Waiapu, New Zealand, had resigned his See, and had passed through Victoria on his way to Persia. He was asked by the Committee to preach at St. Matthew's, Prahran, where Mr. Blackett was the incumbent. In March, 1895, a great public meeting was held in the Melbourne Town Hall to say farewell to Mr. and Mrs. Blackett, whose offer for service, with Bishop Stuart in Persia, had been joyfully accepted. They sailed on March 9th, and a fortnight later Mr. R. A. Maynard, who had been trained by Mr. Blackett, sailed for the mission field in East Africa. Victoria was now represented by missionaries in China, India, Persia and East Africa.

In 1896 the C.M.A. sent out six missionaries: Miss Martin, Mr. Law and Mr. Holloway sailed in October, and Miss Molloy, Miss Minna Searle and Miss Emilie Stevens in November. Thus at the close of four years' work the new Association had sent out twelve missionaries. Yet the roll of the living was

only nine, for in that short time the first three missionaries had finished their days of earthly service and had been called to their reward. Mr. "Harry" Tugwell, of the Band of Evangelists in Bengal, was struck down by malaria and died in Calcutta on June 7th, 1896. Still earlier, on August 1st, 1895, the Boxer rebels had attacked the C.M.S. station at Hwa-Sang in China, and had left behind them the burnt and lacerated bodies of Mr. Stewart and his wife and children, Miss "Nellie" Saunders and Miss "Lizzie" Saunders, and several other lady missionaries. Their remains were interred at Foo-chow on August 7th, and on the 9th a great memorial service was held in St. Paul's Cathedral, to which almost all estates of men and all Protestant denominations sent their representatives. The "Sister Martyrs of Ku-Cheng," first missionaries and first martyrs of our Association, with Robert Stewart, whose work here with Mr. Stock was so richly blessed, were found "faithful unto death," and were numbered among "the noble army of martyrs."



The Misses Saunders, our first martyrs, translated 1895.

#### The First Annual Meeting and Balance-Sheet.

The first annual meeting was held in the Chapter House on Thursday, March 9th, 1893. The Lord Bishop of Melbourne presided. The report for 1892, covering only the period from June 16th to the end of the year, was presented as the first report of the Association. The first annual sermon was preached by the Rev. A. R. Blackett from the text, "I seek my

brethren." The preacher pointed out the lessons that are taught by Joseph's mission, and applied them to missionary service: (1) The motive which prompted it—obedience. He went because his Father wished it. (2) The object which prompted it: he went that he might assure his brethren that their Father remembered them, loved them and cared for their welfare. (3) The spirit in which the mission was undertaken: he denied himself. (4) The results: at first disastrous, but ultimately the mission was magnificently successful.

This sermon was surely prophetic of the seeming disaster which overtook the Association in the early years by the death of the first three missionaries, and again of the ultimate success of the work of the Association.

The first Annual Report, which was presented by the Rev. E. J. Barnett as hon. secretary, stated that the Association had secured the sanction of the Bishops of Melbourne and Ballarat. Reference was made to the encouraging offers of service that had been received in the six months under review, and to the success of the Gleaners' Union, which had grown so rapidly that a secretary for Victoria had been appointed because the general secretary in New South Wales had not been able to cope with the work.

It was a very moderate balance-sheet that was presented by the hon. treasurer, Mr. J. H. Maddock, at that meeting. The missionary boxes that had been distributed widely by Mr. Stewart had not been opened, so that the receipts were made up mainly of donations and were set down as £160 13s. 8d. But the expenditure which was connected with the deputation's visit was less than £60, so that £100 15s. 9d. was carried over to the new year. Such was the very moderate beginning of the finances of the Association. At least the good example of a cash balance was set for future committees to emulate.

It may here be mentioned that the first box opening realised the sum of £85 from 293 boxes, and that in the second year 480 box holders returned £228.

## CHAPTER 6.

**"THE CHURCH'S CALL TO NEW RESPONSIBILITIES."**

In 1896 the Committee of the Australian branch of the Church of England Zenana Missionary Society asked leave of the Parent Committee in London to amalgamate with the Victorian Church Missionary Association. Permission was cordially granted, and the union of the C.M.A. and Z.M.S. was consummated in August, 1896. This meant an accession of seven missionaries of the Z.M.S.

Following on this several other amalgamations were brought about. When, in 1854, the Church Missionary Society of Victoria was established, the objects of the Society were enumerated as follows:—(1) To establish and maintain Missions and generally to assist in any efforts for the evangelisation of the heathen and the Jewish inhabitants of the Colony. (2) To co-operate, as far as possible, in the evangelisation of the heathen races in all the islands of the West Pacific. (3) To receive and forward any subscriptions given to particular missionary societies or special missionary objects appropriated by the Board in connection with the aforesaid Church. Subsequently this work fell into four sections, known respectively as the Mission to the Chinese in Victoria, to the Jews in Victoria, to the Aborigines in Victoria, and the Melanesian Mission. During 1897 the two former missions were, by request, undertaken by the C.M.A., and early in 1898 the Mission to the Aborigines was also transferred to the control of the C.M.A. in the following manner. A letter was written to the secretary of the Association by the secretary of the Church of England Mission to the Aborigines in Victoria, saying: "It has been felt that it would be better in the future if the Aborigines Mission were to be merged into an organisation such as the Church Missionary Association, rather than stand isolated as it does at present. The following memorandum, which has been perused by the Bishop of Melbourne and has his approval, expresses our views on the subject: "The Church Missionary Association having for its object the evangelisation of the heathen, and having offered to undertake and become responsible for the maintenance and working of Missions in Australia, and having, moreover, an extensive organisation for carrying on its operations, the Committee of the Church Mission to the Aborigines in Victoria recommends that the Association be

invited to undertake the maintenance and management of the same mission."

After due consideration, the C.M.A. Committee expressed its willingness to accept the responsibility thus requested of it, and then, at the annual meeting of the Mission to the Aborigines, held on February 4th, in the Cathedral Buildings, the following resolution was passed: "That this meeting of subscribers to the Church of England Mission in Victoria to the Aborigines approves of the recommendation that the Church Missionary Association of Victoria be asked to undertake the maintenance and management of the same Mission, and approves of the responsibilities of the same Mission being handed over to the authorities of the Church Missionary Association of Victoria, and that the Bishops of Melbourne and Ballarat be respectively requested to carry out the arrangement, if, in their judgment, it be desirable." This transfer was completed in March, 1898.

#### **Transfers from the Australian Board of Missions.**

In 1896 the committees of the two Associations were deliberating as to what appropriate steps should be taken for commencing work in fields not worked by C.M.S., and particularly in Australia. As a result of these deliberations a letter was sent to the Bishops, in September, stating that before taking up work in any other of the untouched fields of Australia, in view of the urgent appeals put forth by the Australian Board of Missions, the Association offered to undertake and become responsible for the maintenance and working of any Mission that they might see fit to entrust to them. This letter was considered by the Bishops at a meeting held by them during the period of the General Synod, and the offer of the Association was accepted. The Bishops imposed certain conditions, and proposed that the Chinese Missions in Australia under the Australian Board of Missions should be transferred to the Associations. The Associations readily acceded to the conditions imposed, and expressed their willingness to take charge of the Missions proposed to be handed over by the Bishops. Subsequently the matter was reported to the Executive Council of the Australian Board of Missions, but many of the members of that body expressed dissatisfaction at the proposed transfer. Thereupon a conference was held between all the Bishops of Australia and Tasmania and the Executive Council, when it appeared that two of the Bishops opposed the proposal, while nine were in favour of it. Still, a majority of the members of the Executive Council evinced a disinclination to fall in with the determination of the majority of the Bishops, and in consequence of nearly all

the Bishops leaving Australia to attend the Lambeth Conference, it was found impossible to further consider the matter at that time. After the return of the Bishops from the Conference the matter was again taken up and the transfer was consummated on July 15th, 1898. In connection with this the following memorandum was received from the President of the A.B.M. by Mr. C. R. Walsh, acting on behalf of the Associations:—"The Archbishop of Sydney, Primate and President of the Australian Board of Missions, has the pleasure to inform the Secretaries of the Church Missionary Associations of New South Wales and Victoria that the charge of the Chinese Missions, hitherto under the immediate control of the A.B.M., is hereby transferred to the C.M.A. Associations in accordance with the negotiations which commenced on October 22, 1896 (see memo. of that date), the transfer of the charge to take effect from July 1st."

In the same year the Committee began work among the Syrian inhabitants of the city, and in the following year engaged a capable catechist for that work.

## CHAPTER 7.

## SEVEN YEARS, 1892-1898.

The wider responsibilities which the C.M.A. undertook during the first seven years of its activities, as chronicled in the last chapter, necessitated large expenditure and a large amount of organising work. Great advances in internal development were made to keep pace with the call to new activities, both in the Foreign Field and in the Home Missions. A step of much importance was taken by the Committee when, in 1895, city offices, to form a permanent home for the Association, were leased in "The Block," Elizabeth-street. In this new home a "Depot" was opened on Easter Tuesday, April 16th, 1895. In the following year a still more important development was made, when the Committee asked the Rev. E. J. Barnett to give up his important work at Caulfield Grammar School in order to become the first Organising Secretary of the Association. With city offices and an Organising Secretary at work, it was natural that the supporters of the Association would expect great results. In this they were not disappointed. Three years later the annual report of the seventh year of missionary activities shows how remarkable the advance had been. The number of missionaries had increased to thirty-two, of whom five men were working among the aborigines and Chinese in Victoria. The Gleaners' Unions, which were so valuable an adjunct of the Association, had increased their number to 129, with a total membership of 4280. The Sowers' Bands were forty-seven in number, with a membership of 1786. More than 6000 missionary periodicals were being circulated monthly. The income of the Association had risen from £160 in 1892 to £3318 in 1898, exclusive of a donation in the last year of £2000 for the Chinese work. Expenditure had risen rapidly, and had overtaken the income. It amounted to £3530 in 1898, and the Association had a debit balance of £265, and owed nearly £1000 to C.M.S. The Field activities had extended to China, India, Persia, Africa and British Columbia, in conjunction with the C.M.S., and to the Jews, the Syrians, the Chinese and the aborigines in Victoria. Early difficulties in the Chinese work had been met by bringing the Rev. Soo Hoo Ten from Sydney to conduct the mission, and by the gift of £2000 for a training home by the Ven. Archdeacon Williams, of New Zealand. At Lakes Condah and Tyers the Revs. Stahle and Bulmer were working among the aborigines with most gratifying results.

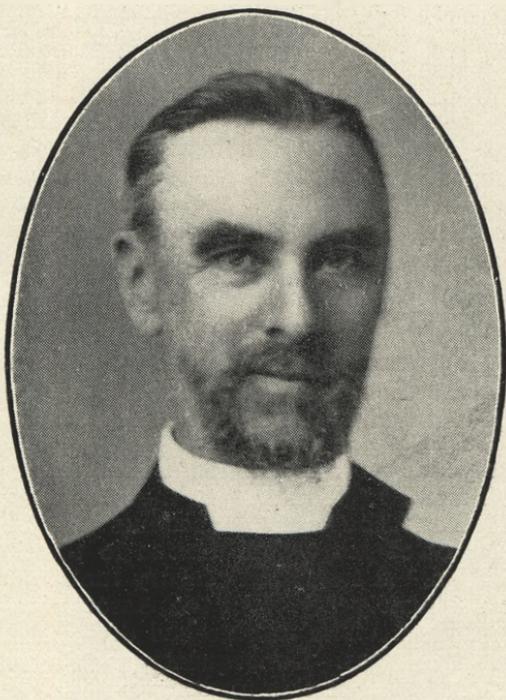
The work in the "Depot" proved to be a very valuable department of the Home work of the Association. The Ladies' Consultative Council, which was organised later as the "Women's Missionary Council," had been started, and was giving generous aid.

Beginning with St. Matthew's, Prahran, the idea of "Our Own Missionary" had been gradually growing. The Rev. A. R. Blackett was the first "Own Missionary." St. Stephen's, Richmond; St. Paul's, Ballarat; St. Clement's, Elsternwick; St. Mary's, Caulfield; St. Alban's, Armadale; and Holy Trinity, East Melbourne, had, by 1898, undertaken support of missionaries; also the Executive of the Gleaners' Union in Tasmania and the Sowers' Band in Victoria had adopted their "Own Missionary."

The Association had, therefore, in these first seven years, developed all the activities of a settled and successful organisation. An appeal for at least an income of £5000 for the eighth year, to meet the necessities of an expanding work and the call of new opportunities in the Field, was earnestly made at the seventh annual meeting. At the same time the Committee determined to send the Organising Secretary to China to study the Chinese language and customs, so that he would be able to give experienced oversight to the work among the Chinese in Victoria. In the last of these busy and successful years the Association lost the help of two very zealous friends. The Rev. H. B. Macartney left Victoria to take up work for the British and Foreign Bible Society in England, and the Rev. D. M. Berry accepted a call to South Australia. During these seven years, while some familiar names ceased to appear among the number of the Vice-Presidents and the Committee, new members were introduced to the work to carry it on and bring it down to the present time. The Rev. W. T. C. Storrs, who had acted from the first as Assistant Secretary, came on to the Committee as a full member and as Recording Secretary in the second year. In the same year the names of the Revs. F. Webb and R. Raymond and Messrs. James Griffiths and H. M. Nicholson appear. In 1895 we find the names of the Revs. J. B. Gason and A. C. Kellaway, M.A., and a year later the Revs. C. H. Barnes, J. Good, W. Hancock, B.A., B. N. White, M.A., and T. B. Tress appear on the Committee. The names of the Rev. H. Collier and Mr. J. P. Holmes first appear in 1897. In the seventh report three new members were added—the Revs. W. E. H. Percival, W. A. Phillips and A. J. H. Priest. In that year, owing to Mr. Barnett's absence in China, the Rev. A. C. Kellaway acted as Organising Secretary. During all these years the Rev. W. T. C. Storrs had continued his work

as Hon. Recording Secretary, and Mr. J. H. Maddock had acted as Hon. Treasurer.

Mindful, therefore, of all the blessings which God had richly bestowed on the Association, the seventh anniversary of the C.M.A., which coincided with the centenary of the Parent Society, was the occasion of great rejoicing. The Lord Bishop of Melbourne, who had given his valuable aid in many ways to the Association, preached the annual sermon from the text, "The Lord hath been mindful of us; He will bless us."—Ps. cxv. 12. At the annual meeting thanksgiving was gratefully recorded for God's goodness and loving-kindness, and the report took as its motto: "The Lord hath done great things for us, whereof we are glad."—Ps. cxxvi. 3.



**Rev. E. J. BARNETT, M.A.,**  
**First Organising Secretary of C.M.A.**

## CHAPTER 8.

**SEVEN YEARS, 1899-1905.**

The year 1899 was memorable as the centenary of the Church Missionary Society. It was marked by great enthusiasm in Victoria. A series of meetings was arranged in April to commemorate the event. At the same time a Missionary Exhibition was opened in Melbourne, at which the A.B.M., the L.M.S., and other missionary societies were also represented. The Exhibition was thronged every afternoon while it was open, and considerable interest in missions was aroused. In the last year of the century the Australian Board of Missions celebrated its Jubilee, and a special effort was made to awaken enthusiasm throughout the Australasian Colonies in the great work of evangelising the heathen in and near Australasia. The Bishop of Tasmania (Dr. Montgomery), in a letter on the subject, said: "Advocate in detail what your heart and sympathies lead you to. That is the root principle in our Jubilee of Missions. We ask no one to assist any mission with which he is not in perfect agreement. We do ask all churchmen to kneel together and pray together and make an offering together, but to give the offering where their hearts and prayers usually are."

The C.M.S. Parent Committee sent a special minute sympathising with the Australian Church in the great work that awaited her, and wishing the A.B.M. God-speed.

The next year, 1901, found the Committee face to face with a grave financial difficulty. In the previous year it had been reported that, though local accounts had been cleared, the Association owed more than £2000 to the Parent Committees in London. A twentieth century fund was organised. Nevertheless the next year found the Association in debt to the extent of £3214. The income had dropped from £3368 in 1898 to £2198 in 1901. Consequently, at the annual meeting it was decided: "That this meeting sympathises with the Committee in the necessity that has arisen for its action in deciding to accept no further obligations until the debt is cancelled, and urges upon all friends and supporters of the Church Missionary Association to do their utmost to remove this great hindrance to the extension of Christ's Kingdom." The annual report of that year recorded that practically no expansion had taken place. Three missionaries had been sent out, but on the other hand three missionaries in the field

had severed their connection with the C.M.A. It was reported also that the Gleaners' Union was not in as satisfactory a state as could be wished. The reasons for the financial position were stated to be: That when the C.M.A. took over the C.E.Z. Missionaries in 1896 the expenditure was immensely increased without any commensurate support; that when the Chinese Mission was transferred to the Association a heavy debt was taken over, and again the support necessary was not forthcoming; that since then many who had supported the Chinese and Aborigines Missions, when separate from the Association, had been content to continue their usual subscription without adding the amount they had been giving to the other missions. So pressing was the situation that a Debt Extinction Fund was opened. An anonymous donor promised to meet every 16s. subscribed to this fund with a contribution of 4s. It was a call to action. The Gleaners' Union determined to make a great effort. Their first meeting was held in the open air at Brighton Beach. The next general assembly was at St. Columb's, Hawthorn. The Rev. C. H. Nash was the elected President of the G.U. that year. Other rallies were held at St. Matthew's, Prahran, and Holy Trinity, East Melbourne. It was necessary to raise £3100. On May 1st, 1902, the following brief statement was issued by the Treasurer:—

Per Gleaners' cards returned . . . .	£1,006	17	5
Per special donations . . . . .	1,140	15	9
Per Sunday Schools . . . . .	202	18	1
Per anonymous friend's cheque . .	750	0	0

£3,100 11 3

Consequently the report presented the following year records joyfully the extinction of the debt. This record begins with the same words as Mr. Stock's chronicle of the visit of the C.M.S. deputation: "Through the good hand of God upon us." In this spirit the Association was founded, and in the same spirit it met its difficulties and continued its work.

In 1902 the Rev. E. J. Barnett, who had, only a year earlier, returned from China, severed his connection with the Association, and went back to China to take up educational missionary work in Hong Kong. In this year, too, Mr. J. H. Maddock resigned his position as hon. treasurer. For ten years Mr. Barnett and Mr. Maddock had filled the important offices respectively of Secretary and Treasurer, and with their resignations the Association was called upon to make two new appointments. These offices were happily filled by the appointment of the Rev. A. R. Ebbs as Organising Secretary, and Mr. Thos. Boss Walker as Hon. Treasurer.

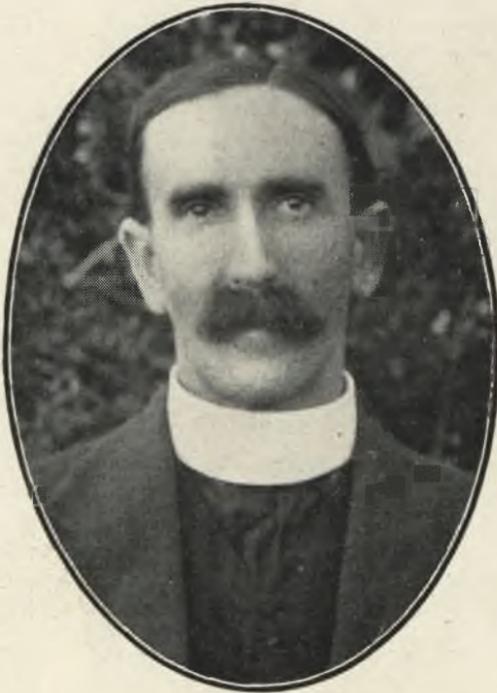
The Rev. A. R. Blackett went on furlough to England in this year. Owing to his wife's ill health he was not able to return to the mission field, but remained in England as the Society's Secretary in Derbyshire. In 1903 it was found necessary to curtail the expenditure on the Chinese Mission. The staff of four Chinese workers in Melbourne and the country towns was reduced to two, as the income of the year was only £157, as against an expenditure of £477. One encouraging feature of this year's report was the increased support given to the Our-Own-Missionary Movement by the parishes. The contributions had risen from £352 in 1901 to £620 in 1903. The Women's Missionary Council was proving of increased value to the Association in arousing missionary interest amongst those who were not reached by the other organisations of the C.M.A., and by forming branches of the Ladies' Missionary Union. In this year they paid into the funds the sum of £180. Their activities also included the despatch of missionary boxes to missionaries, and work among a number of secondary schools. In 1904 the number of missionaries in the field was still twenty-six, while four were engaged in work in the Australian Missions. This makes a total of thirty, which is less, by two, than the number in 1897. Year by year new missionaries went out to the field, but in these six years the death of one missionary (Miss Symonds) and the retirement from service of several others, balanced the number of the new missionaries sent out. In 1905, when five missionaries were sent to the field, only one older worker retired from the C.M.A. list, and the Association had reached the highest roll on record at the end of its fourteenth year. Though the number of missionaries had increased so slowly in the seven years, the Committee were nevertheless able to report at the fourteenth annual meeting that there had been more enquiries and offers of service in that year than in any other year since the foundation of the Association. Another Union came into existence at this time—the Lay Workers' Union. Under the able direction of Mr. W. M. Buntine and Mr. F. L. D. Homan, this Union began its valuable work among men in the interests of the C.M.A. It has continued increasingly successful in its appeal for missions.

The second Missionary Exhibition was held in Melbourne in 1905, and was a marked success.

The place that Tasmania had taken in the work of the Victorian Association from the beginning was maintained through these years. Some of the parishes were keenly missionary in spirit, and successful Gleaners' Unions were lending their valuable support. From South Australia and Western Australia a little help was regularly forthcoming. To

strengthen the work in each of these States it was decided to appoint hon. clerical secretaries. The Rev. A. Brain, M.A., was appointed for Tasmania; in South Australia the Rev. W. G. Marsh undertook to act for the C.M.A., and in Western Australia the Rev. J. S. Needham took up office. In 1905 these States contributed to the funds as follows:—Tasmania, £202; South Australia, £13, and Western Australia £48.

One of the features of the internal work of the Association during the second seven years of its activities was the success attending the deputations of missionaries from the field. Among those who rendered this service to us were the Revs. J. M. Challis, Dr. Hooper and J. A. Cullen, all of the C.M.S., India, and Bishop Ridley, of British Columbia. Some of the Association's own missionaries who were at home on furlough also lent their aid in regular deputation work.



Rev. A. R. EBBS,  
Second Organising Secretary of C.M.A.

## CHAPTER 9.

## SEVEN YEARS, 1906-1912

The Church Congress, held in November, 1906, sounded a call to work among the aboriginal inhabitants of Australia. The C.M.A. realised that a responsibility was thrust upon them by God to take up work in the Northern Territory. The Government of South Australia promised willing assistance, and accordingly the Bishop of Carpentaria, who had invited the C.M.A. to begin in a portion of his diocese, and the Rev. A. R. Ebbs formed an expedition to visit and inspect the country, and to choose a site. This preliminary work was done in the winter months of 1907, and a site on the Roper river was chosen. In June, 1908, a mission party of three was formed—the Rev. J. F. G. Huthnance, as leader, and Messrs. R. D. Joynt and C. Sharp. They sailed for the north in July, and arrived at the Roper River site on 27th August, 1908.

In 1906 the Rev. J. M. Challis acted as Deputation Secretary, and was successful in promoting much interest and support in Victoria and Tasmania. In May of the same year the C.M.A. removed to new and commodious offices in the Cathedral Buildings, which had been offered by the Diocesan authorities on a lease for three years.

A step forward was taken in 1907, when a Lay Secretary was appointed, in order to free the General Secretary for organising work throughout Victoria and elsewhere. Mr. O. C. Thomas was the first Lay Secretary. In the same year the Geelong branch of the C.M.A. was formed. A "depot" for C.M.A. interests was also opened there. The Sowers' Band undertook the support of a second Own Missionary at this date.

1908 was the year of the Pan-Anglican Congress, at which the subject of the missionary enterprise of the Church received a prominent place. In connection with the Congress a large sum of money was collected for Church extension work. During this year the C.M.A. decided to appoint Dr. Langmore to be the first life governor of the Association, as a recognition of the warm support given by him. Once again the financial position of the Association became an urgent matter for settlement. The deficit, which had been £1259 at the end of 1906, had increased to £1607 in 1907. This amount was slightly reduced by a larger income in 1908, but the Committee still owed £1470. It was decided, therefore, to sell the property known as "Hiawatha," and to liquidate the debt by the proceeds of the sale. In the Roper River Mission account, the income was sufficient to meet liabilities.

A conference of Victorian Missionary Societies was held in June, 1909, and a United Committee, representative of the Societies, was appointed to confer on matters of mutual concern. The work of men in the Missionary Movement in the Home Church and the Mission Study scheme were prominent questions in this Conference. Support for the newly-formed "Laymen's Missionary Movement" was pledged at a large meeting of men. The report for 1909 notes the extension of the Mission Study scheme, and the co-operation of the Student Volunteer Movement in the work.

There were 14 study circles and a number of individual readers. There was a general advancement of missionary interest in Tasmania, South Australia and Western Australia, but particularly in South Australia, under the leadership of the Bishop of the diocese.

The report on the aborigines in Victoria dwells on the fact that the "full black" is rapidly passing away, and that with their extinction the native language will perish. Government makes itself entirely responsible for the temporal needs of the remnant at Lakes Condah and Tyers.

The Women's Missionary Council reported that the number of scholars studying for the annual missionary examination, in the schools, was over 300. In this year the Depot Department undertook to support their "Own Missionary."

The World Missionary Conference was held in Edinburgh in 1910. It was a great union of the Protestant Churches of Christendom for the purpose of seriously facing the Divinely appointed task of preaching the Gospel to the nations. The C.M.A. was represented by three delegates—the Lord Bishop of Gippsland, and the Revs. A. R. Ebbs and J. S. Needham. The Conference appointed the Bishop of Gippsland (Dr. Pain) to be the Australasian representative on the Continuation Committee. Especially important are the official findings of this greatest Missionary Conference in Commission No. 1: "It expresses its conviction that the present is the time of all times for the Church to undertake the task, with quickened loyalty and sufficient forces, of making Christ known to all the non-Christian world. It is an opportune time. It is a critical time. It is a testing time for the Church. This is a decisive hour for Christian Missions."

The co-operation of the C.M.A. with the C.M.S. for nineteen years was, in 1908, recognised by the Parent Committee by the appointment of the Rev. A. R. Ebbs, Organising Secretary of C.M.A., to be a Life Governor of the Society.

At the General Synod held in 1910, the C.M.A. asked the Synod to recognise its right to enter into any diocese and or-

ganise therein—always respecting diocesan arrangements—when-  
ever the clergy invite the C.M.A. to do so. In reply, the Asso-  
ciation was given to understand that its claim was considered  
to be a reasonable one, and that it would be generally respected.

The extensions in work of these few years were paralleled  
by much intensification in the regular activities. Missionary  
Missions began to be an important and successful feature of the  
Association's work. The first of these was held at St. Stephen's,  
Richmond, in 1909. In the following year the Rev. A. J. H.  
Priest, of St. Mary's, Caulfield, conducted missions at Ballarat  
and at St. Alban's, Armadale. The success of these missions  
showed the great possibilities there are in a thorough appeal  
to a parish, and the Committee therefore decided to appoint  
a Missioner to give his whole time to such missions.

In 1910 one important matter was under consideration by  
both Associations:—The question of the Federation of the  
two Church Missionary Associations of Victoria and New South  
Wales. A preliminary step was taken in 1911, when the Rev.  
A. J. H. Priest was appointed Missionary Missioner for both  
Associations. He began work on 1st July, 1911, and before the  
end of the year five missions in each State had been held. A  
definite Federal agreement between the Associations came into  
operation on the 1st January, 1912.



REV. A. J. H. PRIEST, Missionary Missioner.

During 1911 the Roper River Mission was advanced another stage in its history by the arrival of Mr. O. C. and Mrs. Thomas, Miss Tinney and Miss Hill. Later on, the Rev. and Mrs. Birch were sent to the Roper Mission.

The resignation of Mr. Thomas as Lay Secretary was followed by the appointment of Mr. J. W. Daunt. The death of the Rev. S. C. Kent, in 1911, removed from the C.M.A. one of its oldest and most zealous supporters, after 20 years' close connection with the Association's work. His place as a Trustee was filled by the election of the Rev. A. C. Kellaway.

The Report for 1912 records, with gratitude, the assistance given to missionary work by the "Herald" daily paper, by frequently publishing missionary information.

The regular discrepancy of income as against expenditure, in the last three years of this period, brought to the twenty-first year of the Association the burden of a deficit of £1660. The income of the Association rose from £160 in its first year to £7627, in the twenty-first year. In these twenty-one years the Association raised £79,000, believing always that it was its duty to advance when God opened the way, and faithfully trusting that the necessary support would, in due time, be received.

The period of seven years from 1906 to 1912 is marked by very definite advancements. In the period just previous, there had been a real consolidation of the Association's organisation and general work, and by 1905 the forward move began to be seen. There has been a steady increase in the number of missionaries since then—from 30 in at the end of 1905 to 48 at the end of 1912. Correspondingly there has been a steady increase in support from the O.O.M. contributions, from £1000 in 1905 to £2200 in 1912. The twenty-first Report records that thirty-three missionaries were supported in whole or part by Parishes, and three by individuals. The missionaries were located in 1912 as follows:—At the Roper River, 7; in Africa, 5; in China, 18; in India, 12; in Palestine, Turkey-in-Asia and Persia, 1 each; among the Aborigines of Victoria, 2; among the Chinese, 1. Concerning the Chinese Mission, the Rev. John Good, as Hon. Clerical Supt., reported satisfactory work. The Rev. Canon Gason, as Hon. Clerical Secretary of the Mission to the Aborigines in Victoria, reported steady and encouraging work by the two faithful missionaries, Revs. Stable and Bulmer, who have been conducting the mission during the whole of the twenty-one years.

In briefly estimating the advances made during this period, the value to the Association of several institutions must be noticed. In the first place, St. Hilda's Training Home has been a great help in giving to the women candidates for the field the advantage of a course of training. St. Hilda's is a Training

Home under the direction of a Council of members of the Church of England. It welcomes trainees from all missionary societies. The China Inland Mission, in particular, has sent many candidates for training to St. Hilda's. The C.M.A., in sending its candidates for training, is responsible at the rate of £40 a year for each trainee. St. Hilda's was opened in 1902. In 1908 the Home was rebuilt, by the generosity of two friends, and a splendid building is now in evidence. During the whole time Miss Odgers has been the Sister-in-charge, and much praise is due to her for the splendid management of the institution. Up to the end of 1912 sixteen C.M.A. women candidates received their training at St. Hilda's, and five candidates were still in training. A Training Home for men candidates was also felt to be a necessity. For a short time, beginning from 1906, Mr. Edgar Shelley supervised a Training Home at North Melbourne, under the Clerical Superintendence of the Rev. H. S. Begbie. Since then a College, which offers the best facilities for such training, has come into existence, as a Divinity and Missionary Training College, in connection with the Evangelical School of the Church. Arrangements were begun in 1907, and "Ridley College" was founded. The Rev. G. E. Aickin was appointed Principal of this College in 1910. Candidates for missionary service are sent there for training, at the cost of about £60 per annum for each student.

The first Summer School of the Association was held at Healesville in January, 1908, with a membership roll of over 200. Each succeeding year, in January, a similar "School" has been held—the second at Ballarat, the third at Queenscliff, and then again at Queenscliff in 1911, and at Cowes in 1912 and 1913. These Summer Schools have proved of great value, especially as an inspiration to faithful workers for the C.M.A. in the various organisations and in the Parishes.

The movement for Study of Missionary Text Books became definitely organised during this period, and steadily increased in value. The usual method is the Study Circle, but a very valuable extension of the system was made by the Women's Missionary Council in introducing simple text books to the scholars of secondary schools, and conducting an annual examination thereon.

## CHAPTER 10.

**"THE ROPER RIVER MISSION."**

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A new chapter in the history of the C.M.A. was entered upon when we undertook to send missionaries to do pioneer work in the north of our own continent. On the story of the Australian aborigine the Christian Church in this land can dwell with small satisfaction. With a history of more than a hundred years of occupation by the white man, there are even now but a very few scattered mission stations to which these unfortunate blacks can be gathered. The white man came with his civilisation, his Bible, and his Christian faith, but the aborigine who had roamed the land in savage freedom has known little of these benefits. Instead he has suffered greatly from contact with the superior race. It is estimated that of a total black population of about 80,000 not more than 5000 are under any Christian influence.

This is a matter which must vitally concern us as a church and as a people. While we share the burden of the greater mission fields of Asia and Africa with the Church of the home-lands, this is surely entirely our own responsibility. As citizens of the Commonwealth, and still more as servants of Christ, we must see that this poor, ignorant, helpless race within our own borders is led into the light which God has been pleased to put into our power to give them.

The call to establish a mission station in the Northern Territory, where as yet the only one was Roman Catholic (at Bathurst Island), may be said to have emanated from two quarters. In his report of his visit there in 1905 Sir George Le Hunte, Governor of South Australia, wrote: "The aboriginal problem is another difficulty, and I do not think that any effort has been made to cope with it. Yet it certainly demands attention. Very little is known of the large black population in the north-east districts or in the interior. But nothing is done for those that are known, except a periodical distribution of inferior blankets, a few pounds of stick tobacco, and a few bags of flour. Nothing is done for their education. . . . In Queensland they have the advantage of certain mission stations, to which unprotected women and children can be mandated. The want of any such institutions in our far Northern Territory is much felt. It would be worth while for the Government to subsidise any missionary society that would undertake to establish one there."

The following year, 1906, a more urgent call was voiced by the Bishop of North Queensland (Dr. Frodsham), at the Church Congress held in Melbourne. He said: "A previous speaker at this Congress has said that the British were put by

God into Australia to preach the Gospel to the heathen. I have never heard a more complete condemnation of the stewardship of the Australian people. We have developed the country, and we have civilised it, but we have certainly done very little to preach the Gospel to the people we have dispossessed. The blacks have been shot and poisoned while they were wild and dangerous. They are now left to kill themselves with white vices where they have been 'tamed'—to quote a Queensland expression—but very few have received at our hands either justice or consideration." The Bishop went on to show what may be and has been done with those blacks who have come under missionary influence, their capacity for receiving instruction in industrial work, and the clearness with which they are able to realise the unseen Saviour of whom they now hear. The Bishop closed with a solemn appeal on behalf of the thousands yet quite untouched—the remnant of a dying race.

It was immediately decided that our Association should respond to the call, believing it to come from God, and commence a mission in the Northern Territory. The Bishop of Carpentaria, whose diocese extends to that district, welcomed the proposal, and has given the movement every encouragement. The Government of South Australia expressed pleasure that the Church had at last awakened to its duty and promised the Mission its support. It was decided to place the first station on the Roper River, and in July, 1907, a site was selected by the Bishop of Carpentaria and the Rev. A. R. Ebbs, who had been commissioned by the Committee for this important work. The position chosen is on the river, 55 miles from its mouth, near Mt. St. George. The reserve granted by the Government of South Australia has a frontage of ten miles to the Roper, and goes back twenty miles from it northwards. The country is hilly, and includes the Costello Creek, a permanent stream, with well-grassed flats along its course. This land has been granted as an "Inviolable Reserve"—that is, it is for the sole use of the aborigines, and the superintendent is empowered to keep off all undesirable whites, and to hold the natives on the reserve so long as it is for their good.

It has been recognised from the first that if the Mission is to succeed, if the black is to become indeed a new man in Christ Jesus, it must be by teaching him the "gospel of work," along with the good news of salvation from sin. The black must be taught decent habits of life, and he must learn in time to take an intelligent interest and part in the world in which he lives. The Mission, then, must be industrial, as well as for the purpose of carrying on Bible-teaching and

book-learning. In a word, it must be educational for the whole man, body, mind and spirit.

It was a great day in the history of the C.M.A. (10th July, 1908), when the first band of missionaries—the Rev. J. F. G. Huthnance, Messrs. C. Sharp and R. D. Joynt—were solemnly set apart for work among the blacks of the Northern Territory. En route to the Roper they visited three North Queensland Missions, and were able to see something of their work. Three Christian aborigines from Yarrabah accompanied them to the Roper, and proved of much service.

It was found that the natives at the Roper were inclined to be friendly. It is estimated that there are about 300 within a radius of twenty miles of the station, but the number who camp at the Mission varies much from time to time. The missionaries were soon engaged in building operations, in clearing land and planting crops, enlisting help from the blacks as far as possible. A brief, bright service is conducted daily, and the blacks appear to enjoy the singing. A school is held for the children, of whom there are now nearly sixty under instruction.

Difficulties have, of course, been met with in every direction. The climate has proved trying, and the missionaries have suffered continually from fever. It is not easy to imagine what it must mean to be so isolated as is the case with this Mission. Medical aid is not available. Mails are infrequent and uncertain. All building operations must commence from the very beginning. Timber is scarce, and some of the wood used has been brought a distance of eighteen or twenty miles. The rainfall is disappointingly small, and artificial irrigation is necessary. Our missionaries have had to learn by their failures and to look forward to better results in future years.

One of the drawbacks to the success of the Mission has been the necessary changes of superintendents. Mr. Huthnance was only able to spend one year at the Roper, and Mr. Sharp two years and six months. In May, 1911, the Mission was reinforced by the arrival of Mr. and Mrs. O. C. Thomas, and the Misses Tinney and Hill. The help of women missionaries had already become essential for the development of the woman side of the work. In December, 1911, the party was further augmented by the arrival of the Rev. R. and Mrs. Birch, and it was hoped that extension work might soon be attempted. Mr. and Mrs. Thomas, however, although enabled to give nearly two years, instead of the one for which they had volunteered, were compelled to resign owing to ill-health, returning to Melbourne early in 1913. Mrs. Birch

also has suffered seriously from the trying climate, and they, too, will soon be compelled to leave. The Rev. H. E. Warren and Mr. W. G. Vizard have now joined the party at the Roper.

Turning to the question as to what has been effected among the natives, it is necessary again to remember the difficulties to be encountered. The Australian aborigines are among the child-races of the world; they are quite content with their own mode of life; they have no conception of sin, and no desire to be free from it. As a worker, although ready to work for food and tobacco, the black generally requires close supervision; otherwise he is apt to lie down under the shade of a tree and wait for the knock-off bell. He often "goes bush," as he calls it, for a holiday without notice. He shows considerable intelligence, however, and with patience he may develop into a steady worker. Mr. Birch instances his experience with a blackfellow whom he employed to help him in laying pipes. He found that on the second day of working together it was not necessary for him to indicate which tool he would require. It was placed at his hand at the right moment, and eventually he was able to leave this man and a black boy to finish laying the pipes by themselves.

It is with the children that the hope of the Mission lies at present. When we consider their former condition, we are better able to judge of what has been accomplished in the short space of less than five years. "The blacks' camp must be seen," writes Mr. Birch, "to get a fair conception of its filth; the natives covered with grease and dirt, and drinking out of the same vessels made use of by their dogs. But the children at the Mission are clean-skinned, clothed, happy, and very lovable. Not only so, but they have such a knowledge of Holy Scripture that if I were to choose six they could go into many Sunday schools down south and need not be ashamed. How many schools have ten per cent. of scholars who can give a fairly good outline of the lives of Jeroboam and Rehoboam, Elijah and Elisha, without mixing the characters? . . . The older children are learning to read fairly well, and now form themselves into groups to read their Bibles and comment on the same."

It must be confessed that the work among the adults is very disappointing. Like many whites, they send their children to Sunday school and Church, but themselves eat and sleep. Humanly speaking, it seems as if nothing will move them. But we have to do with the Power of the Spirit of God, and nothing is impossible to Him.

Referring to the financial side of the Mission, the income that is necessary to meet the needs may be stated at from £1300 to £1500. The Government subsidises the Mission to the extent of £250 annually.

It is interesting to note that during 1912 an effort was made by representatives of the various Victorian Protestant Churches to forward the work of evangelising the blacks by dividing up the whole of the North of Australia between the respective churches, each to be responsible for the natives within its own sphere. The Mission stations already established will remain under their present government, and it is hoped new stations will be immediately occupied.



**The First Service at the Roper, 27th August, 1908.**

## CHAPTER 11.

**"FEDERATION."**

It was quite natural as the respective Associations gradually developed that their leaders should have been giving considerable thought to the whole matter of closer co-operation. The annual gatherings in Summer Schools were almost the only times when the officers were able to personally confer. These opportunities increased the desire for more official and more regular conferences and closer intercourse in many directions. This matter received considerable impetus through the work of the World Missionary Conference in June, 1910. The Australian delegates had been privileged to witness a unique demonstration of the possibilities of co-operation, and they felt thereafter impelled to do all they could to encourage the Federation of our Associations. And it was found that the authorities of the Parent Society in London were in full sympathy with the informal suggestions laid before them.

The respective Committees, at the end of 1910, readily agreed to the holding of a Federal conference. This important gathering was held on the 18th and 19th of January, 1911, under the happiest circumstances, at the residence of the Rev. E. Claydon, at Wentworth Falls, in New South Wales. Those in attendance were: His Grace the Archbishop of Sydney (Dr. Wright), President of the N.S.W. Association, the Rev. E. Claydon, Messrs. C. R. Walsh and John Kent, representing New South Wales, and Revs. Canon Sadlier and A. C. Kellaway and Mr. E. Lee Neil for Victoria. The Rev. S. M. Johnstone, Secretary for N.S.W., and the Rev. A. R. Ebbs, Secretary for Victoria, were also present. The Archbishop of Sydney presided throughout. The following resolutions were passed unanimously, and were eventually ratified and accepted by both Associations:—

1. That in the providence of God the time has arrived when there should be closer co-operation between the Australian Church Missionary Associations.
2. That a C.M.A. Council for the Commonwealth, consisting of representatives from the Associations, should be formed to work under regulations approved by the Associations.
3. That a general secretary shall be appointed by the Council with the consent of the respective Associations, who shall be the General Secretary of each Association, and he shall, as such, be in control through the local Committees of

the respective officers and be generally responsible for the work of the Associations.

4. That a Missionary Missioner be appointed by the Council with the consent of the respective Associations, being responsible to the Council; the preliminary arrangements as to dates and places of his Missions being arranged by the General Secretary. The General Secretary and Missionary Missioner shall sit with the Council in a deliberative capacity only.

5. That the Council shall consist of seven members, three elected by the Committee of each of the Associations annually from among their number, and a President, also elected annually by such elected representatives of the Associations.

6. That the area of operations for the Victorian Association shall be as heretofore, namely, Victoria, Tasmania, South Australia, and West Australia, and for New South Wales that State and Queensland.

7. That the Council shall seek to promote the aims and objects of the Associations throughout the Commonwealth, and make recommendations to the local Associations. Vacancies in the Council shall be filled by the Committee which nominated the retiring members.

8. That the Council shall have power to make regulations for the conduct of its business.

9. That the President of the New South Wales Association be asked to convene the first meeting of the Council.

10. That the stipend of the General Secretary be at the rate of £300 p.a. and travelling expenses.

11. That this conference strongly recommends the appointment of the Rev. A. R. Ebbs as General Secretary so soon as he can be spared from the Victorian Association, and in the meantime Mr. Ebbs be asked to act as Hon. Secretary to the Council.

12. That the stipend of the Missionary Missioner be at the rate of £300 per annum and travelling expenses. Salary to be borne in equal proportions by the two Associations, and the expenses by the Association in whose interest they are incurred.

13. That this Conference recommends that the Rev. A. J. H. Priest be offered the position of Missionary Missioner.

The cardinal feature of these resolutions was the preservation of the existing rights of the respective Associations.

The Rev. A. J. H. Priest was the first officer appointed under this Federal agreement. He felt led to resign the important and delightful parish of St. Mary's, Caulfield, where he had ministered with much acceptance for thirteen years, and to accept, even though it involved very considerable financial

loss, the position of Missionary Missioner offered to him by both Associations.

Mr. and Mrs. Priest began their work on the 1st July, 1911, and we rejoice to be able to chronicle two facts in this short history. The first is that the creation of such an office, and the appointment thereto of Mr. Priest, has been entirely justified by the results attained. For example, seventeen missions were held in the year 1912 in New South Wales and Victoria. The aggregate attendances were over 53,000, the offerings amounted to £205, missionary boxes to the number of 366 were issued, and books to the value of £78 were sold. These were but some of the visible results achieved. As the report of the missioner rightly said: "There is much for which we may thank God in these visible and material results of the Missions, but yet we cannot altogether measure the influence of the work by them. The enterprise is mainly educational and spiritual. Many people are led to lift up their eyes and look upon the fields white already to harvest. As the facts of the mission field are set before them, their missionary interest is awakened or deepened. In addition to this the spiritual life of the parishes is intensified, and the work at home is blessed because of the interest taken in the work abroad. There have been a good many instances where people have expressed their thankfulness for blessings received during the Missions, and several have been led to dedicate themselves to the Lord for work in the foreign field."

The second fact, which we record with pleasure, is that Mr. Priest is still acting as missioner, and his services are being increasingly desired in connection with this special work.

The Rev. A. R. Ebbs was released by the Victorian Association to become General Secretary for both Associations from the 1st of January, 1912. It was felt by all concerned that the year was to be one of trial in regard to the whole Federal scheme. As the result of the experience gained in that period it was unanimously decided by both Committees to suspend (not to cancel) the clause relating to the General Secretary. Mr. Ebbs therefore returned to his old position as Secretary to the Victorian Association in January last (1913).

The Commonwealth Council has met three times since its constitution, and much useful work has been done through it. The Federal spirit is being developed, we are thankful to say, by various agencies, e.g., through the Missionary Missioner and the Commonwealth Council. And there is no doubt but that as the Associations develop, as under God they undoubtedly will, the work done in the years 1911 and 1912 for the establishment of Federation will be viewed as a work of great importance in the upbuilding of the Kingdom of God.

## CHAPTER 12.

**ORGANISATIONS.**

1. *The Gleaners' Union* was the outcome of a Simultaneous Mission held in 170 towns in England and Wales in the year 1886. This organisation "for Prayer and Work" was started in 1887, and was immediately successful. In ten months it had enrolled 6000 members. Its introduction to Australia came through the visit of the Rev. C. H. Gill (now Bishop Gill, of Travancore), of the C.M.S. Bengal Mission, who came to Australia for a holiday, on account of ill health. Australia restored to him his health, and he left behind him in Victoria and New South Wales, as a remembrance, the first Gleaners' Unions. These were organised in October, 1889. In Tasmania, Mrs. George Fagg was instrumental in beginning several Gleaners' Unions and Sowers' Bands. It was not, however, till the visit of the Rev. R. W. Stewart and Mr. Eugene Stock, in 1892, that the Gleaners' Union advanced into an important position as a factor in the Missionary Movement in Australia. Mr. Stewart set himself the task of forming Gleaners' Unions in every centre that he visited. The response was splendid. Gleaners' Unions sprang into activity everywhere. The year 1892 is therefore looked upon as the date of the foundation of the G.U. A General Secretary for New South Wales and Victoria was appointed by Mr. Stock, in Sydney, but the work grew beyond her ability to conduct it, and a Secretary for Victoria was immediately appointed. The first Victorian Secretary was Miss Purchas, of Kew, but a year later the work was undertaken by Miss K. Macartney, of St. Mary's, Caulfield, to whom the Gleaners' Union, in its earlier years, owed so much. A library of missionary books was part of the scheme from the beginning. In March, 1894, the number of Gleaners in Victoria and Tasmania was 1430. In October, 1896, this number had advanced to 3055 in 95 working centres. Over eight hundred new members had been enrolled in the year, while over 1250 old members had paid their renewal fees.

In 1897 the Gleaners' Unions began the support of their "Own Missionaries."

In connection with the Gleaners' Union, it is also to be noted that a localised form of the Society's periodical, "The Gleaner," was published in Victoria for the first time in February, 1894, with the aim of adding to the news from the C.M.S. field, etc., the necessary items of home interest to Gleaners in Victoria and Tasmania.

The value of the Gleaners' Union in the work of the Association was manifest more and more as years passed by, but never so strikingly as in 1902, when the Association was face to face with a large deficit of £3100. The Gleaners resolved to make a great effort. General rallies of Gleaners were held in several Parishes, and cards were distributed for Debt Extinction Fund contributions. As a result, when the cards were returned, it was found that the Gleaners had contributed £1006. This sum, with the special donations added, covered the whole debt.

The Annual Report of the Gleaners' Union, 1903, reports a small decrease in the membership. There were 1890 boxes in circulation, and the average given per box for the year was 7s. 9½d. It was also reported in that year that there were 3400 "Gleaners" in circulation, 2650 "Round Worlds," 950 "Awakes," 82 copies of "Mercy and Truth," and 56 "Intelligencers." The number of Gleaners in 1904 was recorded as 2475 on the Victorian roll, including 488 new members. The above figures represent the state of the Gleaners' Union about the middle of the period under review. Up to this time the advance had been quiet, but steady. In 1905 there was a good increase, both in the numerical strength (3118) of the Gleaners, and in the box returns from the branches.

In 1907 there were 4000 members in 111 branches. In the same year there was an increase of 372 boxes issued for the general funds, as well as 141 boxes for the Aborigines Mission at Roper River. In 1909 the number of Gleaners had dropped to 2000, though it was reported that many active members had failed to renew their enrolment. Undoubtedly, a careful compilation of the membership roll had resulted in many names being struck out which ought not to have appeared in earlier lists, as they had failed for several years to renew their subscription. In 1912 the number of Gleaners had fallen to about 1750, in 102 branches, on the Victorian roll. While this decrease was taking place, the circulation of the "Gleaner" had advanced slightly to 3700 copies per month, as against 3400 in 1904, and the total receipts from the missionary boxes had gone steadily ahead. It would seem to point to other agencies at work, whose activities made up for the decline in support of the Gleaners' Union. And the question naturally suggests itself—Is there any explanation of the decline of the Gleaners' Union in the past five years? Perhaps less attention has been given to organising the Gleaners' Union work. But whether this be so or not, there is this to explain the present position, that other societies or unions have come into existence with a special appeal to a special constituency, and these appeals have drawn off supporters from the Gleaners' Union. This is in no wise a condemnation of these appeals. It was clear that the Gleaners' Union did not enlist many people whose support the C.M.A. was anxious to receive. Hence the

Laymen's Missionary Movement and the Ladies' Missionary Union, in receiving the support of many who had not been reached by the Gleaners' Union, also drew into their organisation some earnest workers who had formerly been members of the Gleaners' Union. Perhaps, too, the Girls' Missionary Band has enrolled some who, but for the Band, would be among the Gleaners.

Although there has been a decline in membership, there has, on the other hand, been an advance in intensification. The Missionary Study Scheme has promoted keener interest among the G.U. members. The Missionary Prayer Link, which is now an important feature in the G.U. organisation, is also the index of deeper work and interest.

Throughout the twenty-one years of the Association's history, the support received from the Gleaners has been so warm and generous that the Association has always felt that its main strength was received through the Gleaners' Union. Their support was always regular in finance, and behind it all there lay the constant power that comes through regular united intercession.

2. *The Sowers' Band.*—Towards the close of the year 1894 it was decided by the Committee of the Church Missionary Association that missionary work should be commenced amongst the children on the lines of that carried on in England by the C.M.S., known as the Sowers' Band. One of the foremost promoters for this was the late Rev. S. C. Kent, and the very first Branch was formed in his Parish in August of that year. This Branch, we are thankful to state, has continued faithfully through all vicissitudes to the present day, and has, moreover, given us a missionary in the person of Miss Victoria C. Mannett, whose name appears 11th on the earliest list of Sowers in that Branch, and who was Secretary for it at the time she offered.

During that year 8 Branches were formed, of which the only other one that has continued to the present time is St. Clement's, Elsternwick, which also has had the honour of presenting a missionary to the field, in the person of its first Secretary—Miss Ellen Mort.

During the next year (1895) 10 Branches were formed, of which St. Matt., Prahran; St. John's, Avoca; St. Hilary's, E. Kew; Holy Trinity, E. Melbourne; and St. John's, Camberwell, have also continued to the present day. From St. Matt., Prahran, two who acted at different times as Secretaries have also gone to the mission field—Miss Crossley and Miss Dixon.

By the end of the next year, 31 Branches in all were formed, amongst which Christ Church, Echuca, and St. Stephen's, Richmond, still exist; and by the middle of 1899 the number of Branches had increased to a total of 39.

The General Secretary for the whole of this period was Miss Kate Nicholson, and just at this juncture she herself offered to the C.M.A. as a candidate for the foreign mission field, and was accepted.

During the year before she went out, she was transferred as Secretary to the Women's Branch of work, and Miss McQuie was appointed as General Secretary to the Sowers' Band.

Year by year the work went on growing and expanding. The annual meetings, which were held for some years in St. Matt. schoolroom, Prahran, began at last to overflow its bounds, and a move was made to the Masonic Hall, Melbourne, which proved very satisfactory. In the year 1899 the first Missionary Picnic, with sand-map service, was held, which has been a great feature of the work ever since. In the following year (1900) the first Secretaries' and Workers' Open-air Conference was held, when about 25 assembled. These gatherings now usually number between 70 and 80.

After a time the need of a President was felt, and the Rev. Leslie Langley was the first to fill the position. During his term of office, and mainly due to his counsel, the Boys' Missionary Band was formed as a separate organisation for our elder boys. Then the Rev. H. S. Begbie followed, and much growth was due to his enthusiasm and inspiration, during the two or three years he was in charge. On his removal to Sydney, the Rev. J. T. Baglin took his place, and did faithful, solid work, particularly in visiting the Branches. In 1912 he was obliged to resign, and Mr. A. V. Soul was the newly-elected President.

Immediately after the formation of the Boys' Missionary Band, in 1905, it was felt it would be advisable to have a similar organisation for the elder girls, and so the Girls' Missionary Band was formed in 1906.

Missionary study is now an essential part of the work, but though progress has been made, there is still a good deal to be desired.

The Sowers' Bands are aiming at fully supporting, as their "Own Missionaries," two missionaries in the field—the Rev. T. and Mrs. Law (India), and Miss McNamara (Uganda), who also had been a S.B. Secretary before she went to the field. Another of the Secretaries, who also had been a Boy-Sower, was in Japan for a time—Mr. Victor Anderson.

*Summary.*—Roughly speaking, the number of Branches that have been formed since the inception of the work in 1894 is 170, of which 107 are existent to-day—54 in the Melbourne Diocese, 23 in Gippsland, 12 in Bendigo, 9 in Ballarat, 4 in

Wangaratta, 4 in Tasmania, and 1 in South Australia, with approximately a total of 3373 Sowers.

The work of Sister Louise is being found particularly helpful at the present time in the Country Districts, where the greatest increase has been in new Branches during the last two years.

3. *The Women's Missionary Council.*—This story of the C.M.A. would not be complete without some account of the work which the Women's Missionary Council has been carrying on during its sixteen years of service. It is increasingly felt that there is a place in the activities of the Church of God for the ministry of women, not only as those who gladly serve under direction, but in the organising and guidance of particular branches of work.

From its inception, the Council has made it its object to extend missionary interest among women, and to bind together in Unions those who had the desire to help. The members of these "Ladies' Missionary Unions" meet regularly for the purpose of learning more about Missions and for prayer and work. These Unions materially help another considerable branch of the Council's activities, namely, the despatch annually of boxes of Christmas gifts to be used in their work by the missionaries who have gone from among us. The gifts which fill these boxes are the fruit of the kindly thought of a large body of Christian people who are willing thus to cheer and help the workers on the mission field.

The Council early realised what an important work could be done if only boys and girls at school could be reached and enthused with the grandeur of the work of Missions. Since the year 1901, missionary study has been promoted by offering prizes to be competed for at an examination on a specially prepared text-book. The last report records that between three and four hundred competitors from secondary schools in Melbourne and other Victorian centres entered for the examination.

An increasing stock of Oriental costumes and curios, brought with them by the missionaries when returning home on furlough, suggested the maintenance of a Curio Department. This provides for the purchase and storage of curios, which serve the purpose of lending colour and interest to the many missionary meetings and exhibitions to which they are loaned.

During the last few years the management of the Depot, with its many-sided usefulness and its voluntary women-workers, has come under the control of the Council; and yet another branch of work is the distribution of missionary literature in hospitals and hotels, and at the consulting rooms of doctors and dentists.

The Council entirely maintains its own activities, and with the help of other money contributed, is able to support a trainee at St. Hilda's Missionary Training Home for Women, the balance being paid into the general fund of the C.M.A. The beloved President of the Council for the last twelve years has been that good friend of the C.M.A.—Mrs. James Griffiths.

4. *The Laymen's Missionary Movement.*—Almost from the beginning of the C.M.A. the importance of organised effort to reach the men of the Church has been realised. This took shape in the year 1904 in the formation of the C.M.A. Laymen's Union, the first President being Mr. W. M. Buntine, M.A., who, with most of the members of the original Executive, has continued to the present his active interest in all endeavours to enlist men in the missionary enterprise. In 1908, the Union affiliated with other similar organisations in the Congregational and Presbyterian Churches, and formed the Laymen's Missionary Movement in Victoria. Branches were subsequently started in the Baptist and Methodist Churches, and an interdenominational council with representatives from all the branches was established. The co-operation of the branches in council meetings and in united deputations has done much to increase efficiency and develop cordial relations between the various denominations, while it has not in the slightest degree hindered us from working our own branch on our own lines.

The C.M.A. Branch Executive has endeavoured in various ways to arouse and stimulate missionary interest among the men of our Church. Meetings have been held in the metropolitan area and in the country, deputations have been sent to branches of the C.E.M.S., missionary study circles have been started, members have preached at Sunday services and addressed children in Sunday schools, dinners have been arranged with the primary object of furthering the missionary enterprise, and in many unrecorded but none the less effective ways the cause of world-evangelisation has been promoted.

In 1912 the name of the C.M.A. Laymen's Union was changed to Laymen's Missionary Movement, C.M.A. Branch. The Branch has now a membership of 167, who we trust are fulfilling the pledge of the Movement—to pray, to study, to work and to give, as God may give the opportunity, that the Gospel may be preached to all mankind in this generation.

## CHAPTER 13.

**SUMMARIES, STATISTICS, Etc.**

*Missionaries.*—During the twenty-one years of its activities the Victorian Church Missionary Association enlisted 73 missionaries on the roll of Foreign and Home Mission workers. Of these, five received the Home Call, and twenty ceased for other reasons to appear on the staff as missionaries of the Association. In several cases marriage to missionaries of other societies meant a transfer, but, on the other hand, for the same reason there were similar transfers from other societies to the C.M.A. There were forty-eight missionaries of the C.M.A. in the field at the end of the period. The full list of missionaries, arranged according to the year of beginning their connection with the C.M.A., in the field, is given at the end of the chapter.

*Finance.*—The Association began with an income of £160, received for the six months to the 31st December, 1892. The income of the second year was £553. In the twenty-first year the income was £7627, of which £586 came through C.M.A. for special objects in the Mission Field, under the head of "Appropriated Receipts." During the whole period the total receipts amounted to £79,195. The amount contributed in Missionary Boxes during twenty years was £14,500, the highest amount received for any one year being over £1100. A tabulated statement of the receipts for each year is given hereunder:—

**Statement of Receipts for Twenty-one Years.**

	£	s.	d.	
1892—	160	13	8	Six months only.
1893—	553	14	4	
1894—	487	13	9	
1895—	757	16	5	
1896—	1373	6	6	
1897—	2912	15	5	Includes £530/17/3 for Indian Famine Fund.
1898—	5318	2	1½	Includes gift of £2,000 for Chinese Training Home.
1899—	3436	3	2	
1900—	3591	16	5	
1901—	2198	8	11	
1902—	5369	16	5	Includes £3,100/11/3 for Debt Extinction Fund.
1903—	3193	14	4	
1904—	4014	11	9	
1905—	4475	3	6	
1906—	4827	10	8	
1907—	5172	8	10	
1908—	5639	18	10	
1909—	5515	14	10	
1910—	5529	3	7	
1911—	7039	19	4	Includes £390/19/3 "Appropriated Receipts."
1912—	7627	0	9	Includes £586/8/9 "Appropriated Receipts."
<u>£79195 13 6½</u>				

## ROLL CALL OF C.M.A. MISSIONARIES,

From 16th June, 1892, to 16th June, 1913.

1893—Miss H. E. Saunders	China	Called Home, 1895
„ „ E. M. Saunders	„	„
„ „ Mr. H. C. Tugwell	India	„ 1896
1894—Rev. A. R. Blackett, B.A.	Persia	Resigned, 1902
„ „ Mrs. Blackett	„	„
„ „ Mr. R. A. Maynard (ordained 1909)	East Africa	„
1896—Miss Digby (1882)	India	„
„ „ Symonds (1889)	„	Called Home, 1902
„ „ Bruce (1894)	„	Married
„ „ Bachlor (1894)	„	Resigned
„ „ Ada Nisbet (1889)	China	„
„ „ Emilie Stevens (1891)	„	„
„ „ Kingsmill (1895)	„	„
(Seven ladies by amalgamation of Z.M.S. with C.M.A., 1896)	„	„
„ „ Mr. T. Law (ordained 1907)	India	„
„ „ W. Holloway	„	Resigned, 1911
„ „ Miss Molloy	China	Resigned
„ „ Minna Searle	„	„
„ „ E. E. Martin	Turkish Arabia	„
1897— „ „ Hughes	China	„
„ „ L. A. Wilson, M.A. (Mrs. Holloway, married 1899)	India	Resigned, 1911
„ „ Dr. Webb	British Columbia	Resigned
1898—*Rev. J. H. Stable (1875)	Lake Condah	Resigned, June, 1913
„ „ *Mr. J. Bulmer (1862, ordained 1903)	Lake Tyres	„
„ „ Mr. J. Lee Wah (from C. of E. Chinese Mission)	Chinese Mission	Called Home, 1909
„ „ Miss Coleston	China	„
„ „ Sears	„	Resigned
„ „ Mort	„	„
„ „ Nicholson	„	„
„ „ Amy Smith	„	Married, 1905
„ „ Mrs. Saunders (honorary)	„	„
„ „ Miss Hunter Brown (honorary)	Japan	Married
1901—Mrs. Law (neé Heywood, mar- ried 1901)	India	„
„ „ Miss Maude Henniker	„	Resigned
„ „ Clara Wallen	„	„
„ „ K. E. Erwood	Palestine	„
1902— „ „ N. C. Dines	India	„
„ „ Mr. David, Ng.	Chinese Mission	„
1903—Mrs. R. A. Maynard (neé Miss Austin, married 1903)	East Africa	„
„ „ Miss Sophie Dixon	„	„
„ „ Muriel Bond	China	„
„ „ Mabel Crossley	India	„
1904— „ „ Minnie Clark	China	„

\* By transfer from the Church of England Mission to the Aborigines.

1905—Miss S. McNamara	Uganda	
„ „ E. M. Doyle	China	Married, 1908
„ Rev. H. R. Holmes, M.A., Th. L.	India	
„ Mrs. H. R. Holmes, M.A.	„	
„ Mr. V. E. Anderson	Japan	Resigned, 1908
1906—Miss E. J. Clark	China	
„ „ A. J. Nethercote, M.A.	India	
1907— „ E. Good	East Africa	Married, 1912
1908—Nurse Furness	China	
„ Miss M. Armfield	„	
„ Rev. F. L. G. Huthrance	Roper River	Resigned, 1909
„ Mr. R. D. Joynt	„	
„ „ C. Sharp	„	Resigned, 1911
1909—Miss G. L. Bendelack	China	
„ Nurse Zoe Parry	Persia	
1910—Miss Seabrook (1902)	China	
„ „ V. C. Mannett	„	
„ Dr. Ethel Good	India	
1911—Mr. O. C. Thomas	Roper River	Resigned, 1912
„ Mrs. Thomas	„	„
„ Miss Hill	„	
„ „ Tinney	„	
„ Rev. R. Birch	„	
„ Mrs. Birch	„	
„ Rev. K. E. Hamilton, Th.L.	Soudan	
„ Miss H. M. Scott	India	
1912—Rev. R. A. Pollard	China	
„ Mrs. Pollard	„	
„ Miss Gwen Kellaway, M.A.	India	
1913—Rev. H. E. Warren	Roper River	
„ Mr. W. G. Vizard	„	

## IMPORTANT DATES.

- 
- Arrival of Rev. R. W. Stewart and Mr. Stock in  
Melbourne . . . . . April 24th, 1892
- Foundation Day, Victorian C.M.A. . . . . June 16th, 1892
- Missionary Campaign of Stock and Stewart  
August and September, 1892
- Inaugural Meeting of C.M.A. . . . . September 9th, 1892
- Gleaners' Union organised . . . . . September, 1892
- First Missionaries sailed . . . . . October, 1893
- Sowers' Band organised . . . . . 1894
- "Depot" Opened at "The Block" . . . . . April 16th, 1895
- Women's Missionary Council formed . . . . . 1896
- First Organising Secretary (Rev. E. J. Barnett)  
appointed . . . . . April, 1896
- Z.M.S. Amalgamated with C.M.A. . . . . 1896
- Chinese Mission taken over from C.M.S. (Vic.) . . . . 1897
- Aborigines Mission taken over from C. of E. Mission  
to the Aborigines . . . . . 1898
- Chinese Mission taken over from the Australian Board  
of Missions . . . . . 1898
- Centenary of Church Missionary Society . . . . . April, 1899
- Removal of Office and Depot to Cathedral Buildings May, 1906
- First Summer School, Healesville . . . . . January, 1908
- Roper River Mission began . . . . . August 27th, 1908
- Edinburgh Conference . . . . . 1910
- Appointment of First Missionary Missioner (Rev.  
A. J. H. Priest) . . . . . July 1st, 1911
- Federation of N.S.W. and Vic. C.M. Associations  
January 1st, 1912
- Twenty-first Birthday of C.M.A. . . . . June 16th, 1913

## VICTORIAN CHURCH MISSIONARY ASSOCIATION.

Founded June 16th, 1892, under the Sanction of the Bishops  
of Melbourne and Ballarat.

Offices and Depot: Cathedral Buildings, Melbourne.

*The Committee.*—

The Rev. C. H. Barnes  
Mr. W. M. Buntine, M.A.  
The Rev. H. Collier  
The Rev. E. D. Fethers  
The Rev. J. H. Prewin, M.A.  
The Rev. H. H. Gardner  
The Rev. Canon Gason  
The Rev. J. Good  
The Rev. W. Hancock, M.A.

The Rev. H. E. Hennell  
Mr. F. L. D. Homan  
The Rev. G. E. Lamble  
The Rev. H. T. Langley, M.A.  
Mr. E. Lee Neil  
The Rev. T. Quinton  
The Rev. W. T. C. Storrs, M.A.  
Mr. G. R. Shepard  
The Rev. Newport White, M.A.

*Chairman of the Committee.*—The Rev. A. C. Kellaway, M.A.

*Members of the Executive Committee.*—Revs. A. C. Kellaway,  
G. E. Lamble, W. T. C. Storrs, C. H. Barnes, Messrs. E.  
Lee Neil and Thos. Woodward, and the Secretaries.

*Chairman of the Commonwealth Council.*—Dr. Wright, Arch-  
bishop of Sydney, and Primate.

*Representatives to the Council.*—Rev. A. C. Kellaway, M.A.,  
Rev. W. T. C. Storrs, M.A., Mr. Thos. Woodward.

*Organising Secretary.*—Rev. A. R. Ebbs.

*Missionary Missioner.*—Rev. A. J. H. Priest.

*Lay Secretary.*—Mr. John W. Daunt.

*Hon. Treasurer.*—Mr. Thos. Woodward.

## ORGANISATIONS.

*Gleaners' Union.*—President, Mr. E. Lee Neil; Hon. Gen. Sec-  
retary, Miss Williamson.

*Women's Missionary Council.*—President, Mrs. James Griffiths;  
Hon. Secretary, Mrs. R. M. Weldon.

*Laymen's Missionary Movement.*—President, Mr. F. L. D.  
Homan; Hon. Secretary, Mr. P. D. Touzel.

*Sowers' Band.*—President, Mr. A. Valentine Soul; Hon. Gen.  
Sec., Miss McQuie.

*Boys' Missionary Band.*—Hon. Sec., Mr. F. H. Sweeting.

*Girls' Missionary Band.*—Hon. Sec., Miss E. M. Groom.

*Lady in Charge of Depot.*—Mrs. Clarence.

*Hon. Treas. of Depot.*—Mr. H. M. Nicholson.



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Moore College  
Library

# Twenty-first Birthday Celebrations

OF THE

## Victorian Church Missionary Association.

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Sunday, June 15th—

Thanksgiving day.

Monday, June 16th, 7 p.m.—

Re-union of Members at St. Stephens, Richmond,  
Speakers: The Bishop of Bendigo; Rev. A. E.  
Dibben, M.A., Ceylon; Rev. S. Armson, India;  
Rev. W. T. C. Storrs, M.A.

Tuesday, June 17th, 7.45—

Large Public Meeting in the Auditorium.  
Speakers: The Bishop of Gippsland; Rev.  
H. R. Holmes, M.A., India; Rev. T. Law, India;  
Rev. A. J. H. Priest.

Wednesday, June 18th—

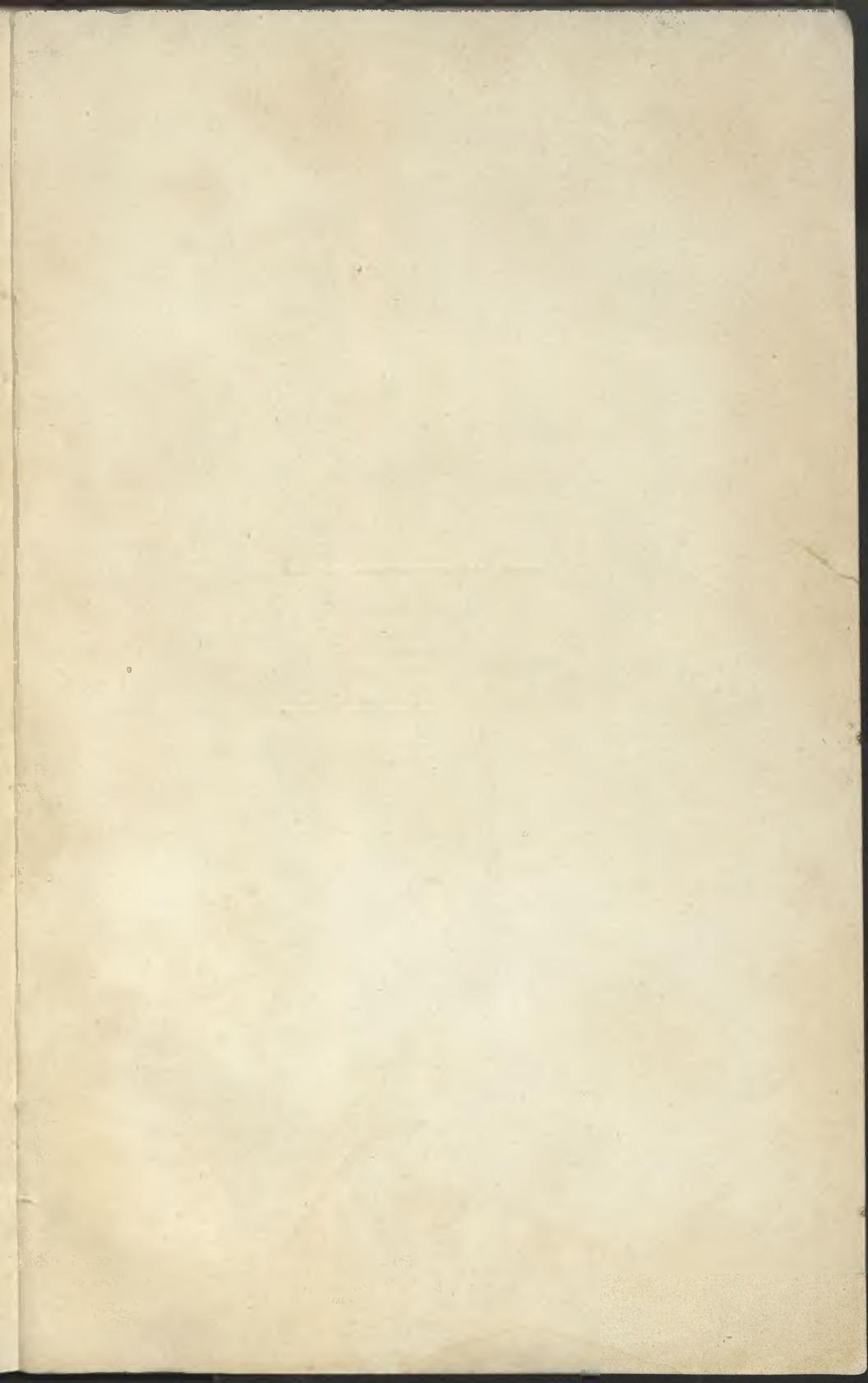
3 p.m.—Women's Council Meeting.  
4.30 to 8.30—Missionary Conference.

Thursday, June 19th, 7.45—

Thanksgiving Service, St. Paul's Cathedral.  
Preacher: The Bishop of Wangaratta.

Saturday, June 21st, 3 p.m.—

Children's Demonstration in the Chapter House.  
Speakers: Rev. T. Law, India; Miss Harper,  
Sydney.



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