

Discuss the origins of evangelical university work in Australia and New Zealand with special reference to Howard Guinness.

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Discuss the origins of evangelical university work in Australia and New Zealand with special reference to Howard Guinness.

To understand our current position we need to examine the origins and relationship between two organisations currently known as the Student Christian Movement (SCM) and the International Fellowship of Evangelical Students (IFES). Both organisations arose out of strategies for a clear evangelical witness on university campuses around the world.

The earliest organised university witness in Australia and New Zealand was under the auspices of SCM. Today, a broadened ecumenical SCM has moved from its evangelical roots and correspondingly almost disappeared from campuses. The IFES (formerly IVF) traces its roots to the theological split with SCM. Whilst organisationally discontinuous, we argue the IFES stands in theological continuity with the earlier SCM. We will also argue that understanding the history of this depends on an understanding of two differing responses to the rise of modernism on university campuses and theological colleges.

Yet, evangelical student work was not simply defined by a conservative response to the modernist debate. Broader social movements and theological currents were reflected on campuses. Theologically, we will argue that Australia and New Zealand were both influenced by Brethren theology and the Keswick Movement. Politically, Australia and New Zealand's membership of the British Empire was reflected in student work. In 1928, it was boundaries of the British Empire that the newly formed IVF saw as its field of responsibility. Accordingly, it sent a young medical student, Howard Guinness to Canada. This seven-month assignment turned into a 2-year journey, which included Canada, Australia and New Zealand.

This essay will pay special attention to the work of Howard Guinness in gathering students into a newly formed fellowship of *evangelical* students. It is hard to overstate the influence Guinness had in both proclaiming the gospel and then gathering students convinced of that gospel into evangelical unions on campuses across Australia and New Zealand. Not only this, but his conviction that good university work began with good schools work, was reflected in the formation of parallel organisations such as Crusaders, ISCF and CSSM (now Scripture Union). Each of these organisations was founded as clearly evangelical in theology and interdenominational in character.

Early University Student Work¹

From before the Reformation, universities have played a key role in the spread of the gospel. They were after all a Christian phenomenon themselves. The centralisation of scholarship has allowed Christians to gather and disseminate ideas from the earliest times. John Wycliffe gathered his band of itinerant preachers in Oxford. Luther researched and propagated his ‘discovery’ of justification by faith at Wittenberg. The English Reformers and martyrs, Latimer and Ridley met secretly with Bilney and other Cambridge men in the White Horse Inn to read the Greek New Testament. It seems reasonable to suggest that Cranmer and Coverdale also met with them. Charles Wesley formed the ‘Holy Club’ whilst a student at Oxford, seeing George Whitfield converted through the reading of “*The Life of God in the Soul of Man*” by Henry Scougal.

Dr Clarence Shedd documents student movements across Continental Europe starting with Spener (1635 – 1705) and Francke (1663-1727) in Germany. Count von Zinzendorf (1700-1760) organised Bible studies and mission in Halle, Wittenberg and beyond. This was replicated in Switzerland by Moravian pastors modelling on their German experiences.

In North America, college awakenings paralleled the awakenings across the country. As a result Christian societies were formed at Harvard, Bowdoin, Brown, Dartmouth, Middlebury, Williams and Andover. Many of these were small and secretive for fear of persecution. However, the fruits of this were seen in the corporate life of campuses with college prayer days and sermons. Subsequently, Christian groups arose - between 1810 and 1850, more than ninety voluntary student societies were formed.

The evangelical heritage of Cambridge University dates at least to the time of Charles Simeon (1759-1836) who was appointed to Holy Trinity Church (1782-1836). 1827 saw the formation of the Jesus Lane Sunday School movement², which taught underprivileged children the Scriptures and how to read at the same time. In 1848, the Union for Private Prayer was established, but as the name suggests, held no public meetings. However in 1858, David Livingstone returned from Africa and addressed a specially convened meeting in the Senate House. As a direct result the Cambridge University Church Missionary Union was

¹ Oliver Barclay and Robert Horn, *From Cambridge to the World* (Leicester: Inter-Varsity Press, 2002), 13-40.

² Barclay and Horn, *From Cambridge to the World*, 17.

formed to encourage overseas mission. By 1875, more than ten percent of the undergraduates were involved in the Missionary Union.

The Cambridge Inter Collegiate Christian Union (CICCU) was formed on March 15, 1877 following a mission by Sholto Douglas. This model of union formation following an evangelistic mission set the pattern for Howard Guinness' later work. Oxford started a parallel movement two years later (OICCU). We note from the outset that university unions were formed first and only later did they affiliate with broader student movements. CICCU and OICCU were to affiliate and then disaffiliate from these networks, yet there is a clear continuity of theology and practice with these early forms.

In 1884, the Cambridge Seven publicly committed themselves to work in China with the China Inland Mission³. Given their prominence, particularly the sporting prowess of C.T. Studd, this contributed to a rush of offerings, 31 offering in 1886 and 140 in 1893.⁴

The Remarkable Growth of the Student Volunteer Movement

Three months after the formation of CICCU, in June 1877, the American Intercollegiate YMCA was formed. This student movement paralleled the work in the United Kingdom, but in 1886 it was to take a serious turn.⁵

Luther Wishard, a travelling secretary for the movement⁶, was moved to take an interest in overseas mission after hearing a letter from Japanese students read at a meeting. Wishard brought out Kynaston Studd to tour North America to bring mission awareness to the fore. At Cornell, a young man called John Mott heard him and was captivated by the possibility of mission.

In 1886, Wishard arranged a month long national Bible conference for students. He convinced a nervous D L Moody to speak there. It resulted in 251 students attending, including John Mott and Robert Wilder. Robert and his sister Grace had been praying for a

³ *ibid*, 41.

⁴ Pete Lowman, *The Day of His Power* (Leicester, IVP, 1983), 19-22.

⁵ This next section relies largely from Lowman, *Day of His Power* and Dr. C. I. McLaren et al., *Other Men Laboured: Fifty Years with the Student Christian Movement in Australia 1896 - 1946* (Melbourne: Australian Student Movement, 1946)

⁶ Note again the parallels to IVF's later model of travelling secretaries, of which Howard Guinness was the first and most significant for the Australian work.

missionary movement to spring up in North American colleges and universities. Grace did not attend, but shared with Robert as he left that she felt that this conference in Mount Hermon would be the answer to their prayers and that a hundred student volunteers would enlist there. By the end of the conference, ninety-nine students had volunteered and were praying. As they gathered for the final prayer session together, the hundredth slipped in to join them.

Robert Wilder and John Forman, who visited 162 institutions with the challenge in 1886-1887, spread the vision. Over 2,100 students signed a 'volunteer declaration': 'It is my purpose, if God permit, to become a foreign missionary'. The catchphrase of the movement was 'The evangelisation of the world in this generation'. In 1888, this slowed to 50 volunteers. Sensing a loss of momentum, it was recognised that some organisational structure was needed and hence the Student Volunteer Movement (SVM) was formed. Mott was chosen as chairman and Wilder as travelling secretary. Mott was to remain chairman in America for 30 years.

Between 1895 and 1897, Mott made a world tour, forming seventy Christian groups and four national movements. Included in this trip was his 1896 visit Australia and New Zealand where he ran evangelistic meetings in every major city. He formed groups at both universities and high schools. It has strong parallels to Howard Guinness' later trips in 1930 and 1934.

On 6 June 1896, the Australasian Student Christian Union (ASCU) was formed at a conference held at Ormond College, Melbourne University. It covered both Australia and New Zealand (until 1921), and 258 delegates came from universities and high schools around both countries. The distinctives of the movement were: prayer, systematic Bible study, personal work and overseas mission. One school delegate present described the impact of the conference addressed by John Mott thus:

“The atmosphere was something that I had never before experienced. Impressive is not the word; the impact was on the will rather than on the emotions. We went out each one separately determined to get something done, and the ASCU with its branches in universities and schools, came into being”⁷

⁷ McLaren et al., *Other Men Laboured*, 6.

John Mott returned to visit in 1903 and again in 1926.

Yet the seeds for discontent were there from the earliest times. The first Basis of Membership of the ASCU was “I acknowledge the Lord Jesus Christ as my only Saviour”. It is hard to imagine a lower common denominator for belief, yet even this was not enough. Dr. C. I. McLaren, a former Chairman of the movement, states:

“It could not be long before discussion, and criticism arose about it. There emerged two points of view, one advocating a broadening of the basis, the other its stricter definition. Amendments carried in 1905 made the basis of membership ‘acknowledgement of the Lord Jesus Christ as Saviour and as God’.”⁸

An example of the practical effect this kind of doctrinal breadth had is seen in the life of William H. Pettit (1885-1985)⁹. He came into contact with the ASCU at Nelson College and then continued his involvement whilst studying at Otago University from 1904-1908. He was deeply impressed by John R. Mott when he visited the country, so much so that immediately after marrying Letitia in October 1910, they went for five years as medical missionaries to the area now known as Bangladesh.

Pettit kept his involvement with the movement, despite increasing tensions with the liberal theology being advocated by the leadership. He was firmly committed to biblical inerrancy and stood opposed to evolution and ‘modernism’. Pettit ran a conservative bookstall at the movement conferences and opposed the leadership over the rejection of inerrancy and the objective of missions. This came to a head after the 1926-1927 conference, when he resigned and started a Bible study group in Auckland, which on 15 August 1927 formally became the Auckland College Student Bible League.

New Zealand historian, Peter Lineham suggests that Pettit may well have been influenced by J. Gresham Machen’s stand against modernism. Machen published a book in 1923, entitled *Christianity and Liberalism* (liberalism and modernism were near synonymous for Machen)¹⁰. This connection may be suggested by the similar name to Machen’s ‘League of Students’ and

⁸ McLaren et al., *Other Men Laboured*, 11.

⁹ Lineham, Peter J. 'Pettit, William Haddow 1885 - 1985'. *Dictionary of New Zealand Biography*, updated 7 July 2005

URL: <http://www.dnzb.govt.nz/>

¹⁰ I am relying here on John Piper, *J. Gresham Machen’s Response to Modernism*, an address to the Bethlehem Conference for Pastors, January 26, 1993. It is available online at:

<http://www.desiringgod.org/library/biographies/93machen.html>. Accessed 25 October 2005.

the insistence on members accepting the Bible ‘as the Word of the living God’, and affirming ‘the foundation truths of the Christian Faith, such as the Deity, Virgin birth, the true and sinless humanity of the Lord Jesus Christ, his substitutionary atonement, his bodily resurrection, and his personal return’.¹¹

Pettit invited Howard Guinness to New Zealand in 1930 and supported the firmly evangelical movements that arose from that visit. The first movement was the Crusader Union of New Zealand, and there was a high degree of overlap between the school and university work. Pettit was the founding Chairman of the Crusader Union and present at the formation of the Inter-Varsity Fellowship of Evangelical Unions (NZ) in 1936. The IVF-EU (NZ) constitution explicitly forbade joint activities with any other organisation.

Pettit illustrates the struggle evangelicals had in responding to modernism. He was strongly influenced by the Auckland Baptism Tabernacle ministry of Joseph Kemp,¹² who introduced the American debates between ‘fundamentalist’ and ‘modernists’ to New Zealand through his monthly journal, *Reaper*. Kemp was president of the Baptist Union of New Zealand (1929) and Vice-President of the Crusader Union of New Zealand (1931-33).

Yet, he also illustrates the influence of the Brethren movement – for despite his friendship with Kemp, Pettit left the Baptist Union to join the Open Brethren because of its ‘separatist stance, biblical fundamentalism and distinctive form of ministry and worship’.¹³ I will pick up on this thread at a later point.

I have been careful so far in my use of the term ‘fundamentalism’, which would generally be applied to a number of the people above. It is hard to give a firm definition that would marshal general assent. Of course historically, it originates from the publication of *The Fundamentals* between 1910 and 1915 by academics concerned at the denial of basic Christian doctrine. Princeton Theological Seminary was central and academics there like

¹¹ Wellington, TSCF Archives, D. Penman, Notes on Auckland cited in Peter Lineham, 'Finding a Space for Evangelicalism: Evangelical Youth Movements in New Zealand', in *Voluntary Religion*, ed. W. J. Sheils and Diana Wood, *Studies in Church History* 23 (1986): 485

¹² Simpson, Jane. 'Kemp, Joseph William 1872 - 1933'. *Dictionary of New Zealand Biography*, updated 7 July 2005

URL: <http://www.dnzb.govt.nz/>

¹³ Lineham, Peter J. 'Pettit, William Haddow 1885 - 1985'. *Dictionary of New Zealand Biography*, updated 7 July 2005

URL: <http://www.dnzb.govt.nz/>

Benjamin Warfield and A. A. Hodge contributed to the publications. Many would point to opposition to evolution as a key indicator, yet this is difficult to sustain given the acceptance of Darwinism by such a 'founding father' as B.B. Warfield.¹⁴ We will argue that fundamentalism is a pre-critical response to modernism, that whilst not necessarily anti-intellectual, that it abandons the persuasion of the Academy as an exercise¹⁵. This is why J.I. Packer was such a gift the IVF. His response to modernism in *Fundamentalism and the Word of God* demonstrated that Evangelicalism and Fundamentalism were not synonymous. Yet he warns that fundamentalism is always a danger for the Evangelical corner:

“British Evangelicals also have been heard sneering at ‘the critics’, making a virtue of theological ignorance, belittling scholarship and opposing ‘reason’ to ‘simple faith’ in such a way as to suggest that the purest form of Christianity is that which takes least thought to grasp.... One reason why Evangelicals are regarded by some as obscurantist is that, in fact, they sometimes are. The fault is real; we shall do well to humble ourselves because of it”¹⁶

What is illustrated locally in William Pettit was also going on the wider scene. In Australia, Samuel Angus¹⁷ argued for ‘Christianity bigger than the Bible’ and from 1914-43 was Presbyterian Professor of New Testament at St Andrew’s College, University of Sydney. Interestingly, of the two liberal evangelicals, James Orr and Professor Andrew Harper, Andrew Harper was the conference speaker at the very first ASCU (now SCM) national conference in 1896¹⁸. Unsurprisingly, the SCM backed by Samuel Angus stood in opposition to the IVF work that began in 1930. Angus’ creed was a near reversal of the IVF statement of belief. He declares himself in controversy with Orthodoxy over:

“the Virgin birth, the physical resurrection of Jesus and the empty tomb; the death of Christ as a ‘propitiation’ and ‘all-sufficient sacrifice’ for the sins of the world; the deity of Christ; the Trinity, not of the New Testament, but of the fourth century speculation; the authority of Scripture; and whatever the Westminster Divines excogitated and systemised during the years of codification of their statements of Christianity.”¹⁹

¹⁴ K. R. Birkett, ‘Darwin and the Fundamentalist’, *Kategoria 2* (1996): 25.

¹⁵ Compare the Sydney Anglican Synod 2001, Presidential Address by Archbishop Jensen, which addresses this topic and attempts to distinguish classical, orthodox Christianity from fundamentalism. <http://www.sydney.anglican.asn.au/synod/synod2001/address.htm>. Accessed 24 October 2005.

¹⁶ J.I. Packer, *‘Fundamentalism’ and the Word of God*, (London: Inter-Varsity Fellowship, 1958), 36

¹⁷ Stuart Piggin, *Evangelical Christianity in Australia: Spirit, Word and World* (Melbourne: Oxford University Press Australia, 1996), 92

¹⁸ McLaren et al., *Other Men Laboured*, 8.

¹⁹ In Stuart Piggin, *Evangelical Christianity in Australia*, 93, citing Samuel Angus, *Truth and Tradition*, Angus & Robertson, Sydney, 1934

Heresy charges were brought against him as early as 1933 by Robert McGowan, but the Assembly refused to act against him and the issue remained unresolved until his death in 1943. Breward records that Angus' books aroused such interest that huge queues formed outside Angus & Robertson's bookshop and that this was unique in Australian history²⁰.

Similarly in Sydney in 1919, an Arts undergraduate, John Deane, called a meeting to protest against the widened basis of membership of the SCM. Those who attended the meeting withdrew from the Christian Union and began meeting for prayer in the Sydney University Tower. It was unpublicised and had no committee even in 1928 when it began to call itself the Sydney University Bible League.²¹

Archbishop of Sydney, John Wright, tried to hold together the breadth of opinion within the Sydney Anglican Diocese. However, on his death, evangelicals lobbied for an uncompromising defender of orthodoxy – and parallel developments in the Presbyterian Church with Samuel Angus strengthened their hand. Thus the 1933 election of Howard W.K. Mowll was a coup for the evangelicals and set the direction for the rest of the century. Archbishop Peter Jensen in 2001 singled him out as the greatest Sydney Archbishop of the last century.²² Yet back in England, a similar fight had surfaced in the student movements even earlier...

The SCM / IVF Split

John Mott's last mission to Cambridge in 1908 was outwardly a great success with over three hundred 'decisions for Christ'. Yet Barclay records that the results were disappointing in the longer term. New converts didn't appear to stick and attendance at the daily prayer meeting slumped. Several members, including the Vice President were convinced that the broadening influences around were stripping them of a clear biblical witness²³.

The General Secretary of the SCM, Tissington Tatlow, was pursuing an inclusivist agenda and was asked to visit Cambridge to either persuade the CICCU to broaden their theological

²⁰ Ian Breward, *A History of the Australian Churches* (St Leonards, NSW: Allen & Unwin, 1993), 129.

²¹ John and Moyra Prince, *Out of the Tower*, Anzea Publishers, 1987, 8.

²² Sydney Anglican Synod 2001, Presidential Address by Archbishop Jensen, <http://www.sydney.anglican.asn.au/synod/synod2001/address.htm>. Accessed 24 October 2005.

²³ Barclay and Horn, *From Cambridge to the World*, 75

outlook or voluntarily disaffiliate from the movement. After spending time with the group he recommended disaffiliation. This occurred in 1910 and the leaders agreed to withdraw. A new parallel union was formed and affiliated with the SCM.

After the war ended in 1918, many ex-servicemen went to the university as students. Discussions were launched between leadership of the SCM and CICCU to see if the two movements could work together. A prayer meeting was held all afternoon whilst the delegates met.²⁴ Here is Norman Grubb's account of the discussion in 1919:

“After an hour's talk, I asked Rollo point-blank, ‘Does the SCM put the atoning blood of Jesus Christ central?’ He hesitated and then said, ‘Well, we acknowledge it, but not necessarily central’. Dan Dick and I then said that this settled the matter for us in the CICCU. We could never join something that did not maintain the atoning blood of Jesus Christ as its centre; and we parted company”²⁵

The next year Howard Mowll became president of the secessionist group. Some co-operation did occur after that, a joint houseparty was held with OICCU in December 1919, and a combined mission with the SCM was successful apart from the issues of partnership that arose. However what developed was a separate fellowship or network that evolved into the Inter-Varsity Fellowship that formed in 1928.

Norman Grubb, who had recently returned from Canada, challenged this group to look further abroad and to send a travelling secretary to help the groups in Canada. Hugh Gough (later Archbishop of Sydney) was set aside for the purpose, but was unable to go. Vice President, Howard Guinness, who wasn't even present for Grubb's challenge, was sent instead. He was paid a salary of twenty pounds and the trip was only made possible by the sacrifice of students who sold things to raise money for Guinness' fare across the Atlantic.

It was this little group, swamped by the resources of the SCM around, that was to define the shape of Australian and New Zealand student work. Howard Mowll, Hugh Gough, Howard Guinness all ended up in Australia and men like Douglas Johnson affected them indirectly through academic research.

²⁴ *ibid*, 91

²⁵ Dudley-Smith, Timothy. *John Stott: The Making of a Leader*. (Leicester: Inter-Varsity Press, 2002), 126 citing Norman P. Grubb *Once Caught, No Escape*, 56

Howard Guinness and his Australia / New Zealand Travels²⁶

In 1929, a prominent Christian businessman, J.B. Nicholson contacted Guinness urging him to come to Australia to strengthen the work there. He promised all expenses paid. On his arrival, he was driven to Burwood and the next day up to Katoomba where he was hosted by Margaret Young, effectively the hostess of the Katoomba Christian Convention that had started in her house 'Khandala' in Katoomba. At the convention he met up with leaders of the Bible League from Sydney University:

“The discussions with the leaders of the Bible League were so creative and full of vision that February saw them meeting for a three day Conference and on the April 3rd their name was changed to the ‘Evangelical Union’”²⁷

This meeting led to a conference attended by 9 students and then its first public meeting in the Union Hall to 50 or so students on the topic “The Greatest Fact of the Universe”²⁸. In April, Guinness spoke publicly on ‘Men, Women and God’ with attendances of 300.²⁹ The group then used their resources to run a camp for high school students at Katoomba. The camp was attended by key men such Paul White of ‘Jungle Doctor’ fame. This combination of high school and university work paralleled the work of John Mott 35 years earlier and led to the establishment of the Crusader Union of New South Wales in September 1930 for work in Independent Schools.

Guinness visited Melbourne twice in 1930, in March and May. The tensions which were already there in the Melbourne University Christian Union (MUCU) came to a fore. On his second visit, 70 students met and 55 signed up to for the Melbourne University Evangelical Union on May 15, 1930. Guinness recalls:

“I can still visualise the class-room packed with about seventy who had met to form the Evangelical Union. This was during second term 1930, and those who were responsible for the move had been on the Executive of the SCM. There they have become increasingly uneasy, because of the compromise

²⁶ I am relying here on Stuart Braga, *A Century Preaching Christ: Katoomba Christian Convention, 1903 – 2003* (Sydney: Katoomba Christian Convention, 2003); Howard Guinness *Journey Among Students* (Sydney: Anglican Information Office, 1978); Joy Parker *A Vision of Eagles* (Sydney: The Crusader Union of NSW, 1980); Stuart Piggin *Evangelical Christianity in Australia: Spirit, Word and World* (Melbourne: Oxford University Press Australia, 199)6.

²⁷ Guinness, *Journey Among Students*, 66.

²⁸ Prince, *Out of the Tower*, 10.

²⁹ Meredith Lake *Proclaiming Jesus Christ as Lord: A History of the Sydney University Evangelical Union*. (Sydney: The EU Graduates Fund, 2005), 16.

with the Truth, as they saw it, which characterised that witness. They had spent more than one half-day in prayer down by the river side, and now felt convinced that the time had come to act.”³⁰

Similar visits were made to Brisbane and Hobart, and evangelical unions established.

In New Zealand, when Guinness arrived in 22 September 1930, he visited schools and the four University centres (Auckland, Wellington, Christchurch and Dunedin), all belonging to the University of New Zealand. Each centre developed its own distinct evangelical culture. Auckland was known for strong Bible Study ministries, whilst Dunedin began out of prayer meetings.³¹ Certain personalities dominated the proceedings – William Pettit out of Auckland, R.S. Cree Brown in Dunedin, and W.A. Orange (later Canon Orange, famous for his Sunday Afternoon Men’s Bible Studies – hence the ‘Orange Pip’ tag given to his students).

Peter Lineham argues that denominations needed to establish themselves before parallel volunteer youth movements could lodge themselves without being perceived as a threat.³² The YMCA had struggled in 1855, The Scripture Union failed from lack of interest. Guinness arrived at the right time when there was social space for an organisation like the IVF to take off.

As we have outlined, the primary cause for this flurry of activity was the realignment of organisations in response to the rise of modernism. Students felt the breadth of the SCM, despite its earlier fine work, was compromising their witness on campus. But we also have to consider the combination of Brethren and Keswick Movement influences on the university scene.

Firstly, it was not incidental that J.B. Nicholson brought Guinness to the Katoomba Convention in January 1930. It had become the hub of interdenominational evangelical work. When the IVF eventually formed in Australia, it was whilst students were in attendance of the 1936 Katoomba Convention.³³ Archbishop Mowll was also present. He was greatly

³⁰ F. D. Coggan, *Christ and the Colleges*, Inter-Varsity Fellowship of Evangelical Unions: London, 1934, 174

³¹ Coggan, *Christ and the Colleges*, 189.

³² Lineham, *Evangelical Youth Movements*, 493.

³³ Braga, *A Century Preaching Christ*, 98.

impressed by Keswick and wished that its impact in Sydney would be as great as it was in Melbourne³⁴. Modelled intentionally on the Keswick Conventions, the Convention promoted “The Deepening of the Spiritual Life”.³⁵

Secondly, the Brethren influence in the Keswick Movement was strong and this reflected in the Katoomba Conventions and subsequently the university work. Two families are particularly important to note and both came from England to Australia via New Zealand in part because of fallout with the Plymouth Brethren Movement. Henry and Catherine Young arrived in New Zealand in 1853 and Bundaberg, Australia in 1879. They were the great grandparents of a certain D. Broughton Knox. They had six children in total, and started a Sunday School for the Kanaka labourers, which later became known as the South Sea Evangelical Mission (SSEM). Their son, Ernest married Margaret Adam in 1891 and they hosted the Katoomba Christian Conventions from 1903. Similarly the Deck family came to Australia and their son John married, Emily Young.³⁶ Other big names included the Grant, Knox and Nicholson families. It was not incidental that it was Lindsay Grant who was appointed the first General Secretary of the newly formed IVF.

Thirdly, although gone from the scene by 1930, Katoomba benefited greatly from the ministry of Principal of Moore College, Nathaniel Jones, a man of Brethren background. He was their chief speaker for 8 years³⁷. This had the effect of shaping both Moore College and the Katoomba Conventions such that they never became a denominational platform. It is also significant that Anglicans never attempted to form an Anglican League on Sydney University. The IVF Basis of Belief is far broader than say the 39 Articles, yet it is clear that it denies liberal theologies. It is clearly an evangelical, interdenominational platform. Is it overstated to suggest that the Brethren influences contributed to this approach?

Fourthly, the Sinless Perfectionist theology that plagued the IVF movement came in via the Brethren connection where it was a common problem and cause of splits.³⁸ It was Guinness’ fellow missionary, Lindsay Grant, who led the movement away from orthodoxy.³⁹ Guinness

³⁴ Piggan, *Evangelical Christianity in Australia*, 100

³⁵ Braga, *A Century Preaching Christ*, 39.

³⁶ *ibid*, 1-10.

³⁷ *ibid*, 44.

³⁸ Braga, *A Century of Preaching Christ*, 73.

³⁹ David Millikan, *Imperfect Company* (Melbourne, William Heinemann Australia, 1991)

himself was strongly shaped by Keswick as he grew up and talked regularly about ‘full surrender’⁴⁰, yet it appears that he never went down the Lindsay Grant line.

Fifthly, although we cannot find a direct link, it seems likely that the Brethren influences in England, New Zealand and Australia have contributed to the strong ‘student-led’ focus of the IVF. This would be worth exploring further.

Howard Guinness was a great gift to the universities of Australia and New Zealand. He was a remarkable evangelist, who worked tirelessly for the gospel. His visits came at a time when realignment was necessary to provide a clear evangelical witness on campuses. He gathered people, not by talking of doctrinal differences, but by publicly proclaiming the gospel on campuses and in schools in both countries. Remarkably, he carried out this ministry without any formal theological training and he was less than thirty years old when he returned from his first missionary stint. He admits that he made some mistakes and regrets not really addressing the challenge of modernity, which was so common in the places he visited.⁴¹ Yet God used this man to bring glory to himself. *To God alone be the glory.*

⁴⁰ Guinness, *Journey Among Students*, 44

⁴¹ *ibid*, 73

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