

GOD WHO IS RICH IN MERCY



Essays presented to
Dr. D. B. Knox

edited by

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Chapter 19

NATHANIEL JONES

Preacher of Righteousness

WILLIAM J. LAWTON

An obituary in the *Victorian Churchman* of 9 June 1911 marked the passing of Canon Nathaniel Jones:

the Church in the Sydney Diocese owes more to him than to any other Spiritual teacher. At the Cathedral he was always the most appreciated preacher, and at conventions for the deepening of the Spiritual Life he was facile princeps as the most clear, most practical, most convincing of speakers.

This chapter is a tribute to a remarkable man who came to Sydney in 1897 to take up the Principalship of Moore College. At age 34, with only a minimum of prior experience, he exercised a massive influence over clergy training and the biblicist attitudes of the Diocese of Sydney. His preaching about personal holiness and the Church as the "gathered community" grasped the mind and emotions of a generation of clergy and left a legacy of theological interpretation that continues to affect the shape of Sydney Anglicanism.

Broughton Knox is one of his spiritual heirs. He shares with Jones the same commitment to the text of Scripture, the same concern for careful exegesis, the same doctrine of the Church and the same passionate expectation of Jesus' return. It is not surprising that this should be so. His father, David John Knox, fired with zeal by Jones' lectures, spoke from the same convention platform and carried Jones' theology into his parochial ministry. The diaries of D. J. Knox reveal the intensity with which he followed the teaching of his master.

The Influence of Revivalism and Brethrenism

Jones' early years were spent in the district of Oswestry, adjoining the Welsh border. The 4,000 people of this largely rural parish shared with the Welsh in dialect, tradition and experience.¹ It was a narrow world of household dramas made volatile by clan and social differences.

Convention kept old traditions and prejudices alive. The English-speaking community was for the most part politically Conservative and middle-class in aspiration, if not always in fact. They contrasted with the strident Welsh-speaking miners and railways workers. Political differences were felt so acutely that the 1904 by-election was marked by violent clashes between these Conservative farmers and the Welsh trade unionists.²

Young people in Oswestry were projected early into adult responsibility. Willie Thomas had to help his widowed mother and elderly grandfather around the surgery and Nathaniel Jones, on the farm a little way out of town, got up early to do the milking.³ The Jones family had known better times and with bitterness Mrs Jones snr reflected on the prospective marriage of her other son John:

It seems hard after us toiling all our lives to get a bit of furniture around us and like an old cow or horse get used to our stalls, to give all up to another man's daughter who brings us "grist to the mills".

Willie and Nathaniel were drawn into the close-knit community of Holy Trinity Church, where denominational allegiance was part of one's identity. Their Anglicanism was formed here and reinforced by the Church of Ireland trained Frederick Cashel, who had been vicar since 1851. When Willie Thomas left Oswestry for University and ordination, he sought the more appropriate title of the Reverend William Henry Griffith Thomas: Nathaniel celebrated his new job in Australia by growing a beard and buying a new black suit. It was all recounted with great pride. Back at Oswestry, Mrs Jones snr still spoke about Willie, and complained about the milking, reminding them both of their humbler beginnings.

The Christianity of Oswestry was varied. The Methodists were there in several denominations. Congregationalists, Baptists and Brethren each had chapels and, in latter days, the Salvation Army had come and so had the Roman Catholics. This proliferation of sects in such a small town reflects the clan and social distinctions that came to the surface from time to time.

Some of these denominations had co-operated in 1859 in a meeting held at Oswestry to pray "for a general outpouring of the Holy Spirit" in Northern Wales. There were many who believed that revival had stemmed from this prayer meeting. Oswestry became a major centre of Revival and the conversion and dedication of thousands was reported as a result of that week of prayer.⁴

The Methodists in Oswestry were heirs of this tradition. Their revivalism was contagious and it spread across denominational

boundaries. Some of the youth of Holy Trinity Church during 1877, enthused for evangelism, urged Griffith Thomas to commit himself unreservedly to Christ. Thomas later wrote:

My soul was simply overflowing with joy, and since then I have never doubted that it was on that Saturday night I was born again, converted to God.⁵

Around the same time, Nathaniel Jones also made an open and public profession of faith. This upsurge of evangelism was partly a response to revival enthusiasm, partly the outworking of Canon Cashel's Protestant convictions. So far as the Jones' family was concerned, Cashel's influence on their children's conversion and Christian character was formative. These Anglicans, Conservative and small farmers, were more reserved than the Methodists and not so readily swayed by them.

Members of the local Brethren Assembly invited Jones to their Bible studies. That Movement's opposition to the excesses of the Irvingites had made them very cautious of revivalism. They were preoccupied with the Bible as an account of unfulfilled prophecy and with the doctrine of the immediate return of Christ. It is likely that through them, rather than through mainstream Welsh revivalism, Jones developed his convictions about the Millennium, the coming Kingdom of God and the activity of the Holy Spirit in sanctification. His friend, Griffith Thomas, also recalled the influence of the Brethren movement:

The Church . . . owes much to the testimony of the Brethren on the importance of the Word of God, the judicial standing of the believer in Christ by the Spirit, and the coming of Christ as the blessed hope of the Church.⁶

The main ingredients of revivalism were absent from Jones' teaching. Though he sometimes used the language of ecstasy, he never alluded to visions and trances such as characterized the Welsh Revival. They claimed that the OT prophecy of Joel was being fulfilled in their preaching — old men dreamt dreams, young men saw visions, all speaking under the influence of the Holy Spirit. Jones was more prosaic, his Calvinism more overt, giving more emphasis to an eternal declaration of righteousness than to present experience.⁷

There is nothing in Jones' description of his ministry to parallel the Welsh charismatic enthusiasm. Despite his earnest appeals for greater consecration, despite even the reaction this sometimes aroused both in him and in his hearers when he wondered if he "was in the body or out of it", there is no evidence of revival ecstasy. The terminology was biblical and therefore, more than likely, conventional.⁸

His letters and diaries show the extent to which he identified with the general outlook of the Brethren. It is this that no doubt explains his reticence to use the "second blessing" language so characteristic of revivalism even though he often spoke from a revivalist platform.

When Jones came to Sydney, he almost single-handed drew together men of common outlook. His oratory was born of evangelical zeal, his wisdom was circumscribed by the Scriptures. His view of prophecy did not survive past the early years of the twentieth century, but his doctrine of the Church, formed by Brethrenism, has continued to disturb Sydney Anglicanism. Those of the same spiritual stock, and sometimes with the same family connections, continue to lead the Diocese and theological education.

Righteousness and Holiness

The major theme of Jones' teaching was "scriptural holiness". The term had wide currency in evangelical circles and had been at the centre of a particularly bitter debate in Sydney during 1875 Anglican clergy charged and counter-charged one another with misunderstanding the doctrine of sanctification.⁹ Welsh revivalism, mediated through the language and literature of the English Keswick Convention had polarized many of them. It was popularized in the early 1890s when the Irish evangelist G. C. Grubb conducted his Australian mission. Holiness teaching, combined with a vivid pre-millennial eschatology, stirred up local interest in open-air and foreign evangelism. People were encouraged to seek

a higher life of holiness . . . to experience afresh the baptism of the Holy Ghost, and the power which comes from above.¹⁰

These issues still affected Sydney evangelicalism when Jones came to Sydney in 1897. His involvement in the Katoomba Convention and his commitment to holiness and pre-millennial doctrine suggests a close alignment with the Revival movement. However, despite similarities in language, a careful examination of his teaching makes clear that Jones' doctrine of sanctification was anchored in a view of atonement and justification, which centred on "imputed" righteousness. This was consistent with his Brethren associations which emphasized the classic Reformation doctrine of Justification as relating in the first instance to Christ and not the believer.

Jones did not waver in his affirmation of this belief. It was central to his teaching that righteousness or justification was the judicial declaration of a Sovereign God, in no way dependent on human work or aspiration. It meant a single-minded focus on the death and resurrection of Christ and therefore demanded of the preacher a close exposition of the biblical text. Religion had to do with an

account of a past event. His lectures and convention addresses endorse the Brethren belief that a person

was as completely sanctified in God's view the moment he became linked to Christ by faith, as he will be when he comes to bask in the sunshine of the Divine Presence! All was settled the moment he believed in the only begotten Son of God, as settled as ever it will be, because as settled as God can make it.¹¹

Whilst his endorsement of these ideas could have been derived from mainstream Anglican evangelicalism, his constant association with leading Brethren families makes their influence the more likely.

Teaching Holiness

Jones drew his students into a close-knit fellowship and to understand his impact adequately it is necessary to see the way he formed his theological community. Many were men of limited academic ability but of enormous passion. Jones set about teaching them the dignity of the clerical office and the attitude required in those whose supreme task was the proclamation of God's Word.

He wished to shape them into earnest, enthusiastic preachers who would inculcate "holiness" into their congregations. In the College Chapel he urged "brokenness" and "full surrender" upon the students. The cumulative effect of sermons, hymns and prayers had dramatic results, with students searching for unconfessed sin, sobbing for release from guilt. Though some were quite unmoved by these displays of personal religion, the letters and testimonies of students record the gratitude of a large number who claimed to have been transformed by Jones' ministry. Young curates wrote from the desolation of their country appointments seeking encouragement and affirmation of their ministries. Their affection for Jones was more than nostalgia and some of his most intimate students continued to find in him the exemplar of evangelical Christianity.

Jones saw holiness as the key to an effective ministry. He pressed it upon his students and was excited to find evidence of it in out of the way places and in surprising contexts. He wrote to his wife from Katoomba:

Mr Breznen-Ball (late Curate to Carr-Smith) is acting Rector here — I expected a dose of sacerdotalism — but he was splendid — I don't know when I was so moved by a sermon. I completely broke down and wept. It was on God's overruling providence, and the power of prayer. I felt rit or no rit, I would like to shake hands with you. I called at the cottage before service and found Buntine, Miss Thorns and Miss Stephen of the Brethren meeting

for breaking of bread. I brought my pastoral influence to bear on them and carried them off to Church.

The large sympathies of this man are everywhere apparent in his lectures. What he praised in the late Curate of St James' Sydney, he looked for in the students in his charge.

"Scriptural holiness", according to Jones, directed the believer to ultimate goals and ends. Holiness and eschatology were intertwined in his teaching. Jones addressed his morning class on the millennium: it was taught with the expectancy of the near return of Christ and the setting up of his Kingdom on earth. All prophecy was bent in this direction, making the Bible a handbook of contemporary events. The world of his lectures was moving irrevocably towards a crisis which would upset the old order and instigate the new. Every act, indeed every evil, gained a moral value, for the process of change was not mechanistic but divinely ordered. History was punctuated with crises, each an indication of the world's end.

True Christianity, he asserted, looked expectantly for the coming of Jesus; only then, would the Kingdom of God be revealed. In the interim period of waiting the Lord's return, the Church had to fulfil a prophetic role, never itself the final object of God's promises but always pointing to fulfilment "until he come!" The great sign of the end would be the return of the Jews to Palestine. Then Christ would come to exalt his purified people and set them, Jew and non-Jew alike, as rulers over a renewed earth.

God and his Kingdom represented the ultimate reality, of which believers had a foretaste in the Christian community. The Church, as a synonym for Christendom, is irrelevant: it is secular and this-worldly. The foretaste of God's Kingdom is in the gathering of believers in the worship of Jesus. Work for the Church is delusory, no more than the dream of setting up a world kingdom.

Jones and some of his graduate students joined hands across denominational barriers in an annual profession of Evangelical solidarity. Crowds came to hear them each evening at "Khandala", the home of Mr and Mrs Ernest Young. "Believing," said one of his fellow-speakers, "means the surrender of the whole life." He continued, "Faith grows naturally upon the place of abandonment — brokenness — surrender." The audience, hushed and obedient, knelt to sing:

I take the promised Holy Ghost,
I take the power of Pentecost,
To fill me to the uttermost.
"I take" — "He undertakes".¹²

The emotions of the audience were held with appeals for "absolute surrender" of will and possessions to Christ the Lord. The speaker pressed his claims relentlessly, his appeal pounding on through the auditorium till in contrition the hearers wept openly or in ecstasy they "received such a filling of the Holy Ghost that there remained no strength" in them.

Jones shared some of this evangelical dialect, but he used it more sparingly. He pleaded with the Moore College students "to experience the blessedness of a life of full surrender." In lectures, he charged them to:

Act . . . as men who are discharged from the dominion of sin — meet its claims by absolute repudiation — dedicate all your powers to God.

In his notes on the Greek text of the Epistle to the Romans, he reminded them that life was a constant struggle against sin, demanding a response of "voluntary surrender". It was the same earnest appeal to commitment that other preachers made: it was the same intense desire for personal holiness. Where they pressed for new miracles of the Holy Spirit, new "infillings of power", daily renewal, Jones was more measured. He told the 1904 Convention:

God is within you: don't wait for a pentecost in your individual experience. Pentecost was a definite historic event, and we should no more look for its repetition than we look for the crucifixion to be repeated. If you are united to Christ, He is in you . . . but He may not be in full possession.

Both the similarities and differences are important, for they set the tone for teaching at Moore College about eschatology and the doctrine of the Church as the "gathered community." There is no mistaking Jones' Convention style. "We live in the dispensation of the Spirit", he told the annual meeting of the Bethany Deaconess Institution. "Claim the power of the Spirit."¹³ For Jones, the age to come had broken in upon his world. There was now an experience of the life of heaven: consecration and obedience to the will of God were a foretaste of the millennium.

Jones avoided the two-stage doctrine of salvation that affected the preaching of so many of his contemporaries. They taught a first experience of conversion with a later and distinct second experience of the Holy Spirit. The terminology associated with this subsequent experience was "second blessing" or "baptism in the Holy Spirit." Jones, consistent with an older Puritan tradition, taught that "the deeper life", "the fulness of the Spirit", "the life of holiness" was a confirmation of a Christian profession. It amplified rather than added

to conversion. One thing only was required of the believer: "The simple *life of love* is greater than revival manifestation."¹⁴

The measure of Jones' piety is seen in the intensity with which he presented these ideas both in the College and at Conventions in New South Wales and Victoria. When the Church of England Convention for the Deepening of the Spiritual Life met in Melbourne in July 1907, Jones gave the principal address on "Sanctification and Glorification."¹⁵ Bishop Clarke made an introductory statement: Jones noted in his diary, "Every word read — very cold." Then two of Jones' students took over the meeting: "Kent spoke — very warm . . . The moment Begbie took charge of the singing he lifted the meeting right up."

At the following Bendigo Convention, Jones and Herbert Begbie spoke again. The hearts of the small group of clergy and diocesan readers swayed in rhythm to their words. At the close of the day, the slow tune "Rutherford" drew their thoughts to heaven. Bishop Langley "quite broke down". Jones wrote: "Scarcely knew whether I was in the body or out of it." This was the man who shaped a generation of college students.

Scripture, Secularism and the Gathered Church

Jones took as his standard the seriousness of Bible exposition. He grasped every opportunity to impress Scripture's absolute authority on his students, whether in lectures or in chapel. His concern for the close interpretation of the text of Scripture is evident in the large number of sermons and Convention addresses that survive. This was the touchstone that interpreted the meaning of all human behaviour.

Few matched Jones' ability to turn a text to advantage. His addresses breathe a spirit of deep piety, with a passion for the spiritual needs of his hearers. Some of his doodles and reflections on other people's sermons show his concern for biblical exposition. A fine talk on "clouds" he mused as he listened half-absently to the high-pitched ramble of Clive Statham's struggle through his "trial" sermon. In contrast, H. G. J. Howe, a loyal disciple of Jones if ever there was, complete with charts detailing the millennium, drew bizarre speculations out of the Books of Daniel and Revelation. Others like Begbie and Kent and Knox had more the heart of the matter and emulated Jones' passionate pleading for holiness. Knox stored up Jones' words in private notebooks giving insights into both pupil and teacher.

This doctrine of Scripture was fundamental to the Moore College curriculum but in keeping with a long tradition in theological education students studied as well "Christian Evidences which required an analysis of Paley [and] Butler's Analogy." The evangelical may have understood the Bible to deny the world, but here were

books that asserted its importance. Authors like Paley and Butler helped modify the evangelicals' attitude to Scripture by positing revelation as not only in the Bible, but also in God's other book, the natural world.

The "works of God" revealed to eighteenth century man a creative order and beneficent creator. Churchmen expounded these evidences of God in the natural world, though there were some evangelicals who doubted the validity of such a procedure. On the whole, however, nature provided a corroboration of the biblical text. The nineteenth century evangelical often shored up a conservative view of Scripture by an appeal to archaeological evidence. Archaeology, it seemed, confirmed divine revelation. Such arguments were the normal conventions of theological debate. It was natural that College students should be instructed in them.

Their lecture notes preserve their impressions about Paley and Butler and their other theological mentors. In the face of scientific and technological advance that left no part of society untouched, the clergy attempted to counter infidelity with the philosophy of Butler and the apologetics of Paley. They used eighteenth century arguments to meet the challenge posed by secular society.

"Anglicanus" wrote to the newspaper with unconcealed hostility to the training being offered at Moore College. He charged it with producing men of inferior quality, ill-equipped for the task of preaching and teaching.¹⁶

The criticisms were not new. At the Church Congress held in Sydney in 1889, the Registrar of the Australian College of Theology attacked what he called the "element of conventional antiquarianism" in current ministry training.¹⁷ He pointed out the lack of serious study of scientific method especially as it touched on the evolution debate. Theological education, he asserted, suffered from too great a concentration on the seventeenth century Hooker and Pearson, and on Paley and Butler.

We stick to Paley's Evidences, although the conditions of unbelief are now . . . so different from those with which he had to deal. We set candidates, who may be destitute of any previous philosophical training, to struggle with the great work of Butler — a work victorious in its own battle, but not equally well adapted to conquer in ours.¹⁸

The interest in Paley and Butler was not antiquarian. Jones shared with them a world view that was essentially religious. It was a confession Anglicans made on Christmas morning and at Mattins on the 4th day of every month — "The heavens declare the glory of God:

and the firmament sheweth his handiwork." It was expressed in the sentimental hymnody of the time:

Heaven above is softer blue,
 Earth beneath is sweeter green,
 Something lives in ev'ry hue,
 Christless eyes have never seen.

Jones' diaries breathe the same spirit: faith perceives the hand of a creator in the natural order.

Lectures and textbooks took up the theme. The yellowed notes on History and Ethics were laboriously dictated for rote learning, their method illustrative of the same theme. They were episodic, a series of dates and facts, people and places; they leave the reader with an overwhelming sense of weariness and futility as the story of mankind is presented in repetitive cycles. A persecuted minority, the "little flock" struggles against the relentless opposition of the world, hoping for the millennium and its own vindication.

So much material survives that an assessment of the College's philosophy is possible. The set text book, quoted frequently in the notes, was Philip Smith's *History of the Christian Church*. Smith states as his thesis:

The Visible Church . . . is the objective exhibition of the ideal Kingdom of Heaven in a society distinct from and independent of all worldly social organizations.¹⁹

Smith proceeds to identify the "Visible Church" as the body of believers, which has "a prevailing character of purity, zeal in the defence and propagation of the truth, and freedom from a worldly spirit."²⁰ Here is the gathered community, distinct from and set apart from all other societies.

On Smith's view, the purpose of history was to demonstrate through a sequence of phenomena, the legitimacy of the Christian position. Absolutes were to be viewed through particular instances. This would result in the confirmation of the believer's faith in God's providence as well as enabling Christians to understand the nature of their own community. Smith justifies a periodized view of history and this is reflected in the student notebooks. It is a view of history that is defensive and evidential.

Translated into the broader ethical framework within which evangelicalism operated, it is the pursuit of absolutes. In a world that is otherwise unintelligible, the Christian mind shapes and perceives reality. Having the instruction of the Word of God, and the empowering of the Holy Spirit, a Christian learns to see things "from God's point of view." It was an interpretation of reality based on Kant's

philosophy and which came to be known as "Intuitionism." Both the History and the Ethics notebooks show the extent to which Intuitionism influenced evangelical attitudes and behaviour.

According to these notes, people were driven to do what was right because everything was measured by absolutes. They did not do the right that they might attain heaven, nor even that others might get to heaven. They did it simply because it was right; duty was uppermost. One does something because it is right in its own nature, not because it is essential for social well-being. Reason cannot always be found for an action, for the determination to do something good derives from a person's own nature. It need not be a rational response.

It is important to consider the significance of this philosophy for evangelical ethics. Acts are not morally good or bad in their effect; they are good or bad in themselves. According to Intuitionist theory, the biblical account of the Good Samaritan illustrates the point. The Samaritan's compassion remained good even if, by his act, the man who fell among thieves had died, because it was rightly motivated. If the thieves had been successful in killing both the wounded traveller and the Samaritan, the *intention* to do good was the ultimate criterion. Ethics, then, were guided by ultimate ends; protest could be directed against Sabbath-breaking or intemperance or any of the moral dilemmas of society with little concern for immediate resolution of the problem. Despite the continuum between present and future in millennial theory, only the coming Kingdom really mattered. An ethic, with the end of the age as its ultimate reference point, would pay less attention to human need, in its striving for the goal of perfection, or holiness or heaven. J. S. Mill criticized the view "that truths may be known by intuition independently of observation and experience" as "the great intellectual support of false doctrines and bad institutions."²¹ The evangelical failure to produce a workable social theory illustrates well his point.

Not being grounded in reason, Intuitionism admitted no counter-argument. Its preoccupation with absolutes appealed to the evangelical mind which emphasized an ultimate goal and an authoritative Bible. The large amount of social action that occupied evangelical attention was guided by these principles of absolutes.

For evangelicals like Jones, the Kingdom of Heaven, though not finally revealed till the millennium, found partial expression in the life of the believer. Every effort had to be bent to securing people for the Kingdom: teaching Christians was the fundamental task of the Church.

The cricket club, the debating class, the Church club, were absorbing the time of the clergy, taking them from their proper work, which was the ministry of the Word and leaving little time for study and prayer.²²

He pressed upon his students the necessity of home visiting, meeting men face to face. By personal testimony, they should win men for Christ by telling them "what the Lord has done for my soul." This was the high goal of Christian endeavour. Soon the end would come; there was little time left.

Jones' students pressed his unworldliness to the limits. H. G. J. Howe contemplated impending catastrophe:

Everywhere an unwholesome craving for excitement, a lust for pleasure, a slackening of all moral restraints, an extravagant spending and worse still, a virtual atheism which disregards the divine laws of God.²³

Though stated later in his career these are views that found currency in evangelical circles at the end of the nineteenth century. Emma Mitchell wrote to her "dear friend" Mr Jones in the full conviction that Armageddon was upon them as the Boer War dragged on.

H. S. Begbie, a disciple of Jones, conducted a Conference on the Second Advent with an estimated total attendance of 1,200. He had as guest speakers H. G. J. Howe and his armload of charts predicting the times of the end. S. H. Denman of Woolloomooloo who spoke on present day signs of the near approach of Christ, and G. H. Cranswick who gave a Bible Study on Christ's future appearing.²⁴

The attitude of each of these people is worth considering. Emma Mitchell, Howe, Begbie, Denman and Cranswick all spoke at a time of national crisis. War galvanized their millennial hopes; it was a sign of the end-time. Begbie summed up the Conference with a message on "Man's Day, the Day of Christ, the Day of the Lord, the Day of God." The day of judgement was upon them but the keen Bible student could find in Scripture those very events portrayed: Germany, England, France and Russia were all there in symbol, their rise and fall predicted in precise detail. Soon the end would come and Christ would reign on earth with all his saints. The Conference ended with a Bible Study on "The Times of the Gentiles."

Begbie's address has survived in no more than a line or two summary. In the library of his friend David Knox has a sermon on that subject which is likely to have expressed Begbie's purpose:

Won't it be a wonderful fulfilment of the Scriptures and a clear indication how near we are to "the Times of the Gentiles". When

the Allies finally draw up the new boundaries of the nations they will go by the boundaries of the old Roman Empire, and within those boundaries you will see ten kingdoms.²³

This extravagant use of biblical imagery shows the extent to which futurism dominated the thinking of these men. The interpretation of prophecy and the nearness of the end gave an edge to their preaching. It was an extension of College lectures where they had learnt that Jesus was yet to literally fulfil OT prophecy. Jones' students pressed his doctrine to its limits.

The language of their sermons reflects anxiety about international tension. Just as prophecy seemed to predict the rise of Jewish nationalism and a regathering of the people of God, so too it pointed to the coming of the anti-Christ. As the War passed into stalemate, the primeval Beast from the Pit became incarnate in "Bolshevistic Sovietism." The hints of this teaching are present in Jones' lectures, though he rejected the more extravagant Dispensational arguments. He criticized those whose minds were "rather too much taken up with dispensational truth, to be clear to the uninitiated".

The bizarre speculations of some of his students should not conceal the contribution they made to diocesan life and attitudes. They drew attention to the need for evangelism and were themselves in the forefront of missions and open-air preaching. They were the diocesan conscience, challenging Synodical concern for legislation, questioning priorities.

Nathaniel Jones does not seem to have participated in any diocesan committees. His chief concern was to encourage "the little flock" in its pursuit of holiness. The letters he received from young clergymen, struggling with the worldliness of their first parish, maintaining finances or facing hostility or apathy show how keenly they acknowledged his teaching. These men of the Word determined to fashion their small community around Scripture. Here is the measure of Jones' greatness and his enduring contribution to the life of this Diocese. These students of Jones combined in 1933 to elect Howard Mowll as Archbishop of Sydney, thus ensuring an evangelical succession for Sydney.

For all this, nineteenth century Sydney Anglicanism is marked by tragedy. Outside in the community, an increasingly alienated society lost touch with Christian terminology and dogma.

The religion of these evangelicals was essentially introspective and world-denying, fearful of the social and ideological changes taking place around them. Their Intuitionism and their millennialism combined to inhibit their developing a coherent social theory. By

concentrating exclusively on ends and goals, the theological college fashioned a clergy whose sole task was to interpret the mind of God to the people of God, but who failed to interpret that mind to a secularized society.

Notes

1. *Handbook for Shropshire and Cheshire* (London: John Murray, 1879) 74.
2. G. C. Baugh (ed.), *A History of Shropshire* (Oxford University Press, 1979) 350-351.
3. Information derived from letters and diaries of Nathaniel Jones held in the Margaretta Mary Woodriff Memorial Library at Moore College and from M. Guthrie Clark, *William Henry Griffith Thomas 1861-1924: Minister, Scholar, Teacher* (London: Church Book Room Press, 1949).
4. E. Evans, *When He is Come: an Account of the 1858-1860 Revival in Wales* (Bala: Evangelical Movement of Wales, 1959) 7.
5. Clark, *Thomas*, 16.
6. W. H. Griffith Thomas, *The Holy Spirit of God* (Chicago: Bible Institute Colportage Association, 1913) 110-111.
7. Cf. E. Jay, *The Religion of the Heart: Anglican Evangelicalism and the Nineteenth Century Novel* (Oxford: Clarendon Press, 1979) 65-69.
8. Reference based on 2 Cor 12:3. The term recurs in letters and diaries.
9. *Australian Churchman*, September and October, 1875.
10. D. Harford, *Memoir of T. D. Harford-Battersby: . . . together with some account of the Keswick Convention/by two of his sons* (London: Seeley, 1890) 149.
11. Quoted, J. S. Teulon, *The History and Teaching of the Plymouth Brethren* (London: S.P.C.K., 1883) 97.
12. Information from Diary of D. J. Knox, 1907, held at Margaretta Mary Woodriff Memorial Library.
13. *Church Standard*, 2 September, 1899, 14.
14. Knox, *Diary*, 1907.
15. *Victorian Churchman*, 7 December, 1907.

16. Anglicanus, *The Anglican Church in New South Wales: its Position and Prospects* (Sydney: William Brooks, 1900) 9.
17. *Australian Church Congress* (Sydney: Joseph Cook, 1889) 205.
18. *ibid.*
19. P. Smith, *The First Ten Centuries*, Part 1 (London: Murray, 1878) 3, 8.
20. *ibid.*, 62.
21. Quoted J. Passmore, *A Hundred Years of Philosophy* (London: Duckworth, 1966) 14.
22. *Australian Churchman*, 9 December, 1905, reporting an address by N. Jones on the text John 1:42 delivered at a Moore College reunion held 30 November, 1905.
23. *Transactions of the Sydney Lodge of Research*. No. 290, U.G.L., N.S.W., 10.
24. *Church Standard*, 26 June, 1914, 10-11.
25. George D. Smith, *The Time is at Hand* (Brisbane: R. G. Gillies, 1923).