

on what God had achieved back *then* in Christ. This departure from the postmillennialism of Edwards and Wesley was not unique to the evangelicals at Sydney, but a development represented internationally by such influential theologians as F.F. Bruce, John Stott, J.I. Packer and others. With T.C. Hammond, his Moore College colleagues and the journal the *Reformed Theological Review* as its representatives in Sydney, this new theological emphasis 'took the edge off [Sydney evangelicals'] appetite for subjective pietism ... along with revivalism and second blessing holiness teaching.'¹ This new emphasis impacted the EU's understanding of and approach to mission. The evangelistic drive did not diminish, but the EU's idea of mission clearly took a different form: it focussed on individuals rather than large groups and was less informed by a subjective revivalist theology. It ushered in a third stage in the development of EU's missions.

1946 to 1958: campus mission

The period between the late 1940s and 1958 was one of significant growth and success for the EU, as it was for evangelicalism throughout Sydney and around the world.² From its official membership of 191 at the end of the war, the Union grew to a group of 450 students in 1955, representing approximately seven percent of the undergraduate population. Membership numbers continued to rise through the early 1960s reaching a peak of 600 in 1965. However, the size of the EU in proportion to the University population was never greater than in 1955.³

The EU's post-war strength was not merely numerical: the Union also grew in confidence and maturity. This is particularly evident in its mission thinking, newly characterised by a synthesis of the solid reformed evangelicalism of the 1940s with a modified and perhaps more realistic version of the subjective, experiential revivalism of the 1930s. In practical terms, too, the EU's approach to mission developed in scope, scale and complexity during this period. By the early 1950s, members were actively involved not only in campus mission, but in community-based outreach and overseas missionary support.

In the closing years of the war, the EU began to stir from its relative inactivity in relation to mission. Under the leadership of Graham Delbridge, the 1944 executive sought to sharpen the evangelistic edge of the group's regular activities. Worried that recent Public Meetings 'were not getting very far' in terms of people becoming Christians, the committee organised a 'more evangelistic' series exploring basic Christian beliefs such as the divinity of Christ, his resurrection, the universal sinfulness of humanity, and Jesus' offer of salvation. Two years later, the program for Public Meetings was overtly designed '(i) to attack the outsider, (ii) to stimulate interest in spiritual matters in casual contacts, (iii) to keep the name of Christ before the university'. Similarly, the 1945 executive laid plans to give house parties a more evangelistic edge by providing a program with more opportunities for students to enquire into Christian belief. These gatherings, which typically involved theology lectures and a fair amount of social fellowship, had previously attracted a number of non-EU members. By allocating specific teams of Christians to each of the three planned for 1946, house parties

1. Piggin, *Evangelical Christianity*, op. cit., 135.

2. Roger Thompson, *Religion in Australia: A History*, Oxford University Press, Melbourne, 1994, 95; Piggin, *Evangelical Christianity*, op. cit., 125.

3. Figures taken from Andrew Katay, 'Continuing a Great Cause: A Brief History of the SUEU', <http://www.sueu.org.au/about/history>, accessed August 2005. Dudley Foord remembers that 'slightly above 500' people were involved in the EU as during the mid 1950s, suggesting that membership figures may underestimate the group's actual size.

were developed into occasions with 'a definite evangelistic drive'.¹

In addition to this increasing emphasis on evangelism in the Union's weekly activities, it became customary during this period for the EU to hold a large scale University Mission every three or four years. In order to ensure that every student generation had the chance to hear the gospel, missions were held in 1948, 1951, 1956 and 1958.² This period of mission was marked by a new synthesis in the EU's mission thinking, in which the rational, reformed evangelicalism of the 1940s was fused with a modified version of the experientialist revivalism of the 1930s.

The synthesis was slow to form. Discussion in the records from 1946 onwards shows a drive towards increased administrative efficiency and a clarified sense of purpose. Under the able presidency of Donald Robinson, a returned serviceman, the stated aims for 1947 included 'consolidation', 'aggressive evangelism' and 'all members active members.'³ This new sense of purpose was accompanied by a negative evaluation of the spiritual state of the EU. The 1948 mission, led by 'travelling American-Jewish evangelist' Dr Hyman Appelman, was by all reports an abysmal failure. The minutes surrounding it are saturated with concern that the EU was 'falling away', 'lacking solid and deep prayer', needing more 'fervent prayer' and 'personal consecration.'⁴

This felt lack of vitality was not unique to the EU in the very late 1940s. Around the same time—and especially during the very early 1950s—other clubs and societies were also struggling. In the pages of *Honi Soit*, arts student David Ivison described the ineffectiveness of the political societies: 'the Labour Club can muster a semi-active membership of only 30, the ALP Club becomes more and more like a secret society [and] the Liberal Party Branch and the Liberal Club seem to exist solely to give cocktail parties and hold socials. The Freethought Society had collapsed and several student publications including the magazine *Hermes* failed to appear.'⁵

Student numbers, too, were declining. Ex-servicemen and women had begun graduating in the late 1940s and the high tide of immediate post-war enrolments ebbed away.⁶ These typically older students left behind an 'increasingly immature' group of undergraduates who did not 'give a tinker's damn for anything but passing their exams'. As one Physiology lecturer put it, 'their apathy towards politics, sport and the social life of the University is colossal.'⁷ The EU found, however, that its own lacklustre state was but momentary, and it was still possible to arouse undergraduate interest in religion.

In 1951, EU members hit upon a stunningly successful strategy 'to win fellow students to Christ': the presentation of Christian beliefs in a blockbuster-style mission.⁸ Mirroring the large-scale crusades of the post-war Protestant churches, the EU organised a series of high profile evangelistic events at the University.⁹ For days leading up to the mission, posters

1. Minutes, 16 December 1944; 11 October 1945; 8–10 February 1946, SUA.

2. Dudley Foord, interviewed by Murray Smith, November 1999.

3. Minutes 8 February 1947, SUA.

4. Minutes, 7 July 1947; 24 September 1948; 30 January 1948, SUA.

5. Barcan, op. cit., 270–1, 273.

6. Total enrolments from 1946 to 1952 were: 8 716, 10 222, 10 779, 10 451, 9 626 and 8 334. Enrolments did not reach 10 000 again until 1959. See W. F. Connell et al, *Australia's First: A History of the University of Sydney volume 2 1940–1990*, Hale & Iremonger, Sydney, 1995, 454.

7. Alan Barcan, 'Changes in Student Outlook' *Quadrant* vol. 1 no. 1 (1956–7), 67; Trevor Lane (1949) cited in Barcan, *Radical Students*, op. cit., 224.

8. *Honi Soit*, 21 June 1951.

9. Samantha Frappell, 'Post-War Revivalism in Australia: the Mission to the Nation, 1953–1957', in Mark Hutchinson and

plastered the notice boards. 'Bertrand Russell has spoken.' 'H.G. Wells has spoken.' 'Albert Einstein has spoken.' The campus was bombarded with a pessimistic commentary on 'the antics of the human race,' raising 'much speculation as to who had put up [the posters] and what they meant.'¹ Finally, once 'the whole University started talking,' the Evangelical Union launched their 1951 mission with the announcement that 'God has spoken.'²

Featuring a series of six lunch-hour talks and involving some 130 events over two weeks, it was a mission 'on a far larger scale than any held before in an Australian university,' at that time the most intensive evangelistic effort ever made by Australian students. EU's 'God Has Spoken' mission was indeed an event-status attempt to give 'a clear and direct presentation of the central message of Christianity and to indicate its relevance to the needs of each student.'³

Organised by a large committee led by the charismatic and seemingly indefatigable Dudley Foord, it was the culmination of a year of planning and praying. The headline missionary was Howard Guinness, and students 'jammed ... the aisles' of Wallace Theatre as he presented 'the central message of Christianity' in addresses such as 'Truth on the scaffold' and 'The central fact of history.' He spoke 'in full confidence that in God's revelation there has been delivered to man [sic] ... an unchanging answer to the problems of men and women of every generation.'⁴

'If you had to put one thing down to Howard Guinness,' assistant missionary Donald Robinson recalled later, 'it was his capacity to preach the gospel in a wonderful way and bring people to repentance and faith.' At each of the main mission meetings in the Great Hall 'he put on his academic gown,' presenting 'a brilliant figure: sallow, dark, dramatic. And he had a wonderful way of speaking—a slightly hoarse voice—he would leave you almost stunned'⁵

The remarkable Dr Guinness was supported by a team of over 30 clergy who spent

Stuart Piggan, (eds), *Reviving Australia: Essays on the History and Experience of Revival and Revivalism in Australian Christianity*, Centre for the Study of Australian Christianity, Sydney, 1994, 249.

1. *Honi Soit*, 28 June 1951 and Howard Guinness, *Journey Among Students*, Anglican Information Office, Sydney, 1978, 150.
2. Guinness, op. cit., 149–150.
3. *Honi Soit*, 21 June 1951.
4. *Honi Soit*, 21 June 1951; Guinness, op. cit., 150.
5. Donald Robinson, interviewed by Richard Ford, 2000.

SYDNEY UNIVERSITY EVANGELICAL UNION
MISSION IN THE UNIVERSITY

20th-28th June, 1951

Constituent Member of
Inter-University Fellowship of
Evangelical Unions (Aust.)
and of the International
Fellowship of Evangelical
Students.

Board of Reference:
The Very Rev. S. Baxter Babbage, M.A., Ph.D., Th.D.
W. H. Beston, M.A., F.R.A.C.S.
J. Northcote Dock, M.B., Ch.M., F.R.C.S.
Professor Gillen, M.A., B.D.
The Ven. Archbishop T. C. Hassard, M.A., Th.D.
Margaret Hardy, M.Sc., Ph.D.
Anne Hogg, B.A., B.Ed.
James Idzov, M.R.C.F., M.B.A.C.P.
John Kane, F.R.C.S., M.R.C.O.G.
Rev. Canon Marcus Jones, M.A.
Rev. Soli M'Leod, M.A., B.D.
F. S. Munn, M.B., B.S., F.R.A.C.S.
The Most Rev. H. W. K. Mowbray, M.A., D.D.
F. C. Stevers, B.A., M.B., B.S., B.Sc.
Rev. John Smith, B.A., B.D.
John Thompson, B.A., B.D., M.Sc.
L. D. Walters, M.D., M.R.C.P.
Paul White, M.B., B.S.

Mission Committee:
Chairman:
Warren P. Adkins.
Org. Secretary:
Dudley T. Foord.
Faith Alliance, B.A.
Margaret Davison, B.Sc.
John R. Bickford, B.Sc., B.E.
Marion J. Sainsbury.
John Selwyn.
Margaret South, B.A.
Gwen J. Taylor.
Richard P. Fisher.

Address Correspondence,
The Mission Secretary,
Box 88, The Union,
University of Sydney,
Sydney,
March, 1951.

Dear Friend,

This letter comes as an invitation for you to share with us in a Mission to Sydney University and Sydney Teachers' College which has been planned for next June. Some of you have been our faithful prayer supporters for some years and we welcome this opportunity of bringing before you an additional and special need. Others of you, we feel, would like to help us by intercessory prayer.

There are over 11,000 students in Sydney University and Sydney Teachers' College. Through the activities of our Unions, our members are seeking to reach men and women of their own particular faculty with the Gospel, but we feel that the time has come for an all-out attempt to present the claims of Christ to every student. It is, however, more than a "feeling"; it is a call from God to us, and we must respond. Thus, having prayerfully sought His will, we are planning that the Mission should be held from the 20th-28th June, 1951, with the sole object of "presenting Jesus Christ as Saviour and Lord" to our fellow students.

The mission will be led by Rev. Dr. Howard Guinness, who will be assisted by over 12 full-time and many part-time assistant missionaries. In addition to the main series of lunch-time addresses, there will be over 80 subsidiary meetings. Clearly, this is a tremendous task, and we earnestly solicit your prayer support. We need clear guidance in the choice of missionaries, in the arrangement of meetings, in the supply of heavy financial needs. We want to see Christ pre-eminently in the lives of all those Christian students who are witnessing in the University, and a preparedness of heart for their part in the Mission; and, above all, we long that the object may be achieved in many students being faced with the claims of Christ on their lives and in their yielding to Him.

Who knows what might happen in this sin-stricken world if these professional men and women of to-morrow are brought to a saving knowledge of Christ. As teachers, doctors, lawyers, scientists, politicians, and leaders in business and industrial spheres, they will have a marked influence on national policy and the moulding of future generations. Is this not, also, the first step towards meeting the urgent needs of the Missionary societies who are faced with boundless opportunities but few Christians with professional qualifications to respond to the call? You will realise that no one can fully assess the possible far-reaching results of such a Mission, for clearly the opportunities are unlimited.

All this calls for faithful, regular prayer on the part of many of God's people, and although your time must have many demands on it, will you consider prayerfully whether to join us in regular, persistent prayer for the task that lies ahead? If you wish to join us in this way, would you please complete and return the attached form? We will then send further information from time to time, to bring before you more specific needs. Your fellowship in the coming months would be a great encouragement to us.

With Christian greetings.

Yours very sincerely,
WARREN P. ADKINS (President).
RICHARD P. FISHER (Mission Prayer Secretary).
DUDLEY T. FOORD (Mission Secretary).

Letter seeking prayer support for the 1951 Mission.

the mission week addressing meetings of every year in every faculty. The list of Assistant Missioners was formidable and included the Anglican Dean of Sydney Stuart Barton Babbage, T.C. Hammond, Canon Marcus Loane, Dr Paul White, Rev. Delbridge and no less than six lay women. Medical student Grace Warren and numerous other EU members also made a large contribution to the mission by providing morning and afternoon teas at every one of the subsidiary meetings. Overall, the events of the entire week were executed with a precision and quality which raised EU missions to a new standard.

The goal of the 1951 mission, as well as its scale, marked a turning point in the evangelistic efforts of the EU. It seems that the Union's confidence in staging the mission was more in the efficacy of the gospel message they proclaimed and less in a promise of God to pour out his Spirit and bring revival. In Dudley Foord's words, the EU was 'anxious for the whole University to hear a good, sound, thoughtful, rational presentation of the Christian faith... [We expected] that they would hear it, as thinking people reflect on it, and that there would be a number of people who would be truly converted. In terms of how many, we didn't have any numbers in mind. We didn't think that would be appropriate.' This generation of students, clearly influenced by Hammond's objective Christianity, revived the University Mission form which had accompanied the EU's evangelistic efforts in the 1930s, and infused it with a new theological meaning.

Similarly, although these students clearly expected that God would intervene in individuals' lives, there was no sense that God was bound to answer the many prayers offered for the Mission, or that he might bring a revival that would spread beyond the University and all over Australia:

The work of bringing a person to himself is all of God, he is the great Evangelist. We are the co-workers, our task is to befriend people, and bring them along and then talk with them and explain ... [We expected] that God would stop people in their tracks, that he would make people think and address the matter of the person of Christ and what would they do about it, and there would be those whom God would put his hand upon and turn them around and give them a new birth, and he did.²

Members of the Evangelical Union considered the mission a great success. In his annual report for 1951, retiring President Warren Adkin indicated that seven Bible study groups had been started as follow-up to the mission and estimated the number of conversions at 100 students.³ According to Dick Tisher, who had been active on the organising committee and succeeded Adkin as President, the mission was at last a fulfilment of Malachi 3:10, 'see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it'.

Among other sections of the University population, the EU's new style of mission was also very well received. The president of the Newman (Catholic) Society commended Dr Guinness for his 'memorable' delivery of 'skilfully chosen' addresses and expressed public congratulations to the EU for their 'efficient organisation and publicity'. Another student similarly acknowledged the mission as 'no small feat in time and energy' and articulated his

1. Dudley Foord, interviewed by Murray Smith, November 1999.

2. Dudley Foord, interviewed by Murray Smith, November 1999.

3. See Andrew Katay, *op. cit.* Howard Guinness estimated that 100 men and women 'decided for Christ' during the mission, with others converting 'afterwards ... during the term and at a camp during the vacation,' Guinness, *op. cit.*, 151; Prince, *op. cit.*, 32.

'praise and thanks to the members of EU' in the letters page of *Honi Soit*.¹

Unsurprisingly, though, the response was not uniformly supportive. From the first day of the mission both opposition and ridicule were directed towards the EU and its invited speakers. After delivering an address to an Inter-College gathering in the Women's College one evening, Dr Guinness was chatting with students over coffee when 'a door was flung open' and a student dressed as 'the Pope himself' swept splendidly into the room. His St Andrew's College mates, dressed as courtiers and monks, carried a 'throne' in before him and set it down in the middle of the room—'a beer barrel with "Guinness is good for you" painted on it in bold letters!'²

In the pages of *Honi Soit*, an often heated discussion of the mission raged for several months. Fourth year science student Dan Haneman was particularly incensed by the mission's apparent failure to deal with the real problems 'sorely affecting the community'. 'Is the answer to the butter shortage and the disintegration of our dairy industry an address on *The Sanity of Faith?*' he fumed. 'Can we halt the drive to war by *The Challenge of the Living Christ?*' Alarmed especially by 'the cold war with all its ruinous effects', Haneman was horrified at the EU's apparent inability to 'come forward with clear and practical answers with a factual basis.'³ Later, revealing his communist colours, Haneman expressed confidence that students who ensured their ideas 'fitted the facts' would realise the inadequacy of 'personal faith' and find truth in 'the Marxist analysis of the capitalist economy's eventual trend towards Fascism and war'.⁴ Although the St Andrew's College students responded to the mission with a humorous prank, deep apprehension of 'approaching crisis' and the 'pressing problem' of a third world war clearly shaped the response of others.⁵

That students articulated such concerns is unsurprising. As historian John Murphy has found, the language of imminent war was 'pervasive' in both popular magazines and public discourse at the time.⁶ In the late 1940s, one in three Australians believed that peace would not last until 1953, and two in three expected world war before 1958. By March 1951, gloom had further descended and almost half the population expected world war within three years.⁷ Anxiety concerning the political and economic fragility of the post-war peace was common and it influenced how students responded to the Union's presentation of Christianity. In the University context, the ability of religion to provide 'the answer to the present world unrest,' as the EU claimed, was vigorously disputed.⁸

The EU mission also brought a new degree of proximity to the controversy over the ideal nature of higher education and the role of religion in the 'disinterested pursuit of truth'. Professor of Philosophy John Anderson was characteristically prominent in the debate. 'The very notion of witness, of testifying to one's faith,' he argued at the time of the mission, 'was anti-academic and alien to the university attitude of study'. In his view, a properly academic approach to solving problems was objective intellectual investigation, 'as against the embracing of a faith'.⁹ One 'first year Sin' student followed Anderson's lead and rejected

1. *Honi Soit*, 28 June 1951; 5 July 1951..

2. Guinness, op. cit., 150.

3. *Honi Soit*, 28 June 1951.

4. *Honi Soit*, 2 August 1951.

5. *Honi Soit*, 21 June 1951.

6. John Murphy, *Imagining the Fifties*, University of New South Wales and Pluto Press, Sydney, 2000, 94.

7. Murphy, op. cit., 92, 94.

8. *Honi Soit*, 12 July 1951.

9. *Honi Soit*, 12 July 1951.

the EU's 'terrifyingly enthusiastic' efforts to 'show us poor sinners the folly of our ways' by asserting an ideal of objective intellectual inquiry. He declared that Jesus was in fact 'the result of an adventure between a Roman soldier and a Jewish maid' and that the Bible proves that 'Almighty God is a liar and a murderer'. His opinions were, he said, the result 'of an attempt, at any rate, at rationalism.'¹ First year arts student H. D. Jocelyn offered a third prong to the attack, making the sweeping declaration that:

testifying to one's faith, and for that matter signing declarations of allegiance to the beliefs and ideals of some political party, shows a lack of critical inquiry and a refusal to consider the ideas of others—and therefore are quite contrary to the spirit of academic and every other kind of freedom!²

To such critics, EU members appeared as credulous as they had in 1941, when Anderson first charged them as such.

In response to these views, supporters of the EU mission argued that the presentation of Christian belief was precisely suitable to the university context. This was certainly the view of the organising committee, which had structured the mission events to provide 'the maximum opportunity for open discussion of those very doctrines so often described as anti-academic'. Howard Guinness chimed in with a letter acknowledging the sincerity of the rationalists, adding that 'rationalism will be unable to hold them for long' since 'fearlessly following the truth as they see it will lead them to the One who said "I am the Way, the Truth and the Life."' Other contributors went further and suggested that since the 'average undergraduate has never heard a coherent explanation of Christian doctrine,' the 'entirely secular education' generally available at Sydney University left students in danger of rejecting, 'without examination, any philosophy to which the terms "religious" or "orthodox" may be applied.'³ From this perspective, it was the *failure* to engage intellectually with the claims of Christianity that constituted the inexcusably anti-academic position. Though the EU mission sparked controversy over the role of belief in a tertiary context and was criticised as irrelevant amid fears of imminent war, 'God Has Spoken' successfully put the claims of Christianity on the student agenda.

Three years later, the EU's developing philosophy of holding a mission every student generation took a battering. It seemed to the executive that God had used the Union's circumstances, 'principally in that there is no suitable missionary available,' to guide them to cancel the mission planned for 1954. Secondly, 'a mission is meant to be a culmination and a pinnacle of out witness [but] we feel that it would not be such if held [next year]'. Thirdly, 'the principle of endeavouring to reach every student generation ... is subject to the forgoing two'. The executive concluded that since the EU's state of personal evangelism indicated its lack of readiness, and a speaker couldn't be found, the mission should be cancelled and witness instead made in the faculties. It was a regrettable but necessary decision.⁴

Mission remained on the EU's agenda in late 1954, though the incoming executive was unsure how to proceed: only one of its number—President Ron Moulton—had been at the University in 1951. To remedy this inexperience, a fact-finding committee was formed in September 1954 to investigate how the Union might best plan for mission. The retiring

1. *Honi Soit*, 19 July 1951.

2. *Honi Soit*, 2 August 1951.

3. *Honi Soit*, 21 June 1951; 26 July 1951.

4. Minutes, 6 November 1953, SUA.

Vice President, David Garlick, joined with Dudley Foord and two others to begin gathering information.¹

At the end of that year, the committee made a preliminary report emphasising that missions required long-range planning. This had two significant implications: missions were best held at regular intervals and each executive did well to plan with this in mind, rather than rethink from scratch every year. These principles placed a premium on the effective communication of mission knowledge from one student generation to the next. With this in view, the committee sought to pool the information that had already begun drifting away.

By April 1955, they had amassed various materials from the 'God has Spoken' mission, surveyed the 1951 missionaries for advice and contacted Evangelical Unions at other universities for suggestions. From this vast bulk of information, some key points stood out. First, large-scale missions were generally effective as a concentrated form of evangelism but no substitute for 'the basic activity of personal evangelism on the part of every Christian.' Second, the 1951 mission provided a good basic model that should be adapted 'according to prevailing conditions and capabilities of students.' Third, prayer, Bible study and evangelism training were essential aspects of mission preparation. Fourth, it was a good idea to use as missionary 'a man whom God has palpably used in this specialised work.'²

Having thus gathered and distilled the EU's collective mission knowledge, the 1955 executive took its lessons on board and resolved to hold a mission the following year. Plans were set in motion and an organising team was formally established that September, as the next executive committee came into office. Ten months later, in June 1956, the EU presented the campus with 'The Search for Truth', involving a series of main talks by the Reverend Lawrence Love and numerous subsidiary events.³

For the ten days of the mission, 'it was the chief thing in the University and almost everyone was willing to discuss "The Search for Truth". For the EU, it was a time of great blessing: '[we] experienced something like what the early church must have experienced ... there were unlimited opportunities of chatting with other students about the Gospel and most of the Christians found they had boldness in proclaiming the Word.' 'The joy of the Lord' filled members' hearts as over sixty students professed conversion and about sixty others reaffirmed their faith in Christ. It seemed to mission organiser Peter Jones that during this mission, the EU 'saw as Paul saw when he said, "The Gospel of Christ—the power of God unto salvation to everyone that believeth"'.⁴

The 1956 mission seemed a resolution of the EU's own search for the truth about large-scale campus outreach. It confirmed what the experience of 1951 had suggested: that missions consisting of a main series of talks supplemented by scores of smaller, more targeted events should be regularised and planned for every few years. The EU's leaders all but assumed they would address the campus again with a mission in 1958.

The 'What Think Ye of Christ' mission followed the same basic pattern as its predecessors of 1951 and 1956. This time, the renowned evangelical leader John Stott gave the main series of addresses. The mission proceeded without complications until the

1. 'The Search For Truth' mission report 1956, CHA.

2. 'The Search For Truth' mission report 1956, CHA.

3. The assistant missionaries included Rev Dr Howard Guinness, Dr John Hercus, Rev Frank Starr, Bernard Gook, Mr C Beecroft, Rev M Murphy, Rev Don Robinson, Mr John Prince, Mr P. Caiger, Rev W Camden, Mr E Young, Dr Paul White, Mrs Enid Utber, Dr Bill Andersen, Rev N Pollard and Barbara Thiering. See appendix to the 'The Search For Truth' mission report 1956, CHA.

4. 'The Search For Truth' mission report 1956, CHA.

very last day. On the Sunday, only hours before the service to conclude the mission, Stott was 'inflicted with a wog and lost [his] voice' such that he 'could only croak in speech'. He prayed and prayed and eventually resolved not to give in but to go ahead with that evening's address. Early in the evening, he made his way to the Great Hall to meet with the mission committee. Together they read those verses in 2 Corinthians 12 about Paul's thorn in the flesh, where the apostle recalls the promise of Jesus that 'my grace is sufficient for you and my strength is made perfect in weakness'. The group then gathered round and 'engaged in prayer that Jesus would once again fulfil that promise and that he would demonstrate his power in [Stott's] great weakness'.¹

As the service began, Stott recalled much later, 'I was naturally frightened and apprehensive as to what would happen. When the time came for me to give the address, I went to the microphone and I could not assert my personality or modulate my voice in any way—I could only croak the gospel in a monotone. I was preaching on the two ways—on the narrow way that leads to life and the broad road that leads to destruction. And when I gave the invitation at the end, there was an immediate response of people standing and walking forward'. It was an answer to prayer Stott would 'jolly well never forget': on every one of his subsequent visits to Australia 'someone has come up to me and said, "Do you remember that final meeting in the Great Hall at Sydney University, when you lost your voice? Well, I was converted that night"'. To the joy of both the speaker and the EU, there was a lasting fruit from the '58 mission—not least from the final night.²

1945 to 1958: other mission activities

The post-war decade was one of such sustained evangelistic enthusiasm within the EU that even the block-buster campus missions of the 1950s did not exhaust it. Throughout the late 1940s and 1950s, in fact, this enthusiasm spilled over into two additional areas: foreign mission and community-based mission.

A concern for foreign mission was a characteristic feature of the Christian student movements of the late eighteenth and nineteenth centuries—and indeed of most evangelical movements of the period. Like a child reflecting the traits of its parents, the EU resembled its antecedents in terms of both pietism and missionary interest from its first days of existence. For the EU, foreign mission remained an important but largely informal concern until 1943, when the executive established a branch of the Inter Varsity Missionary Fellowship (IVMF) as 'a centre for the missionary activities of the EU'. EUers could join this sub-group if they purposed, God permitting, 'to serve Him in the mission field'. Its meetings aimed to 'encourage preparation' for overseas service and were open to 'all who are interested in this aspect of the work'. In the mid 1940s, the IVMF was backed by the prayerful concern of the whole Union for the spread of the gospel, expressed through special prayer meetings 'for world evangelism'. Its meetings were supplemented by all-Union missionary meetings, held every Monday evening at the St Barnabas' rectory.³

The particular missionary interests of both the Sydney IVMF and the EU more generally suggest that as the Union grew older, it responded to its context and remoulded its inherited missionary traits anew. In the IVME, special attention was given to India, Burma, Indonesia

1. John Stott, interviewed by Andrew Katay, July 2002.

2. John Stott, interviewed by Andrew Katay, July 2002.

3. Minutes, 24 August 1943; 29 October 1943; 30 January–3 February 1948; 8–10 February 1946, SUA.