

# AUSTRALIAN AND NEW ZEALAND MISSIONARY TRAINING HOMES.

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Comments on this working paper are welcome.

## WORKING PAPER

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## AUSTRALIAN AND NEW ZEALAND MISSIONARY TRAINING HOMES.

Prior to the emergence of formal Bible-training institutes in south-eastern Australia from 1892 onwards, candidates were sometimes placed with a local cleric for a few months to receive concentrated theological tuition and exposure to pastoral pursuits before proceeding to China. Missionary preparation programs emphasized Bible studies, with practical work such as open-air preaching, home and hospital visits, and religious instruction in schools. Many who attended such courses felt that the medical side was underdone, however, and those who were not trained nurses or doctors sometimes augmented Bible studies with training in First Aid, or through short quasi-apprenticeships in hospitals and/or dental clinics.<sup>1</sup>

**Angas College, Belair, South Australia.**

**'Hope Lodge'<sup>2</sup>**

**Missionary Training Home, Belair, South Australia.**

Since April 1893, 210 students have passed through a course of training in the two homes. Of these 90 have gone to various parts of the Foreign Mission Field, viz., 42 to China, 19 to India, 14 to Africa, 10 to South America, 2 to Burma, 2 to New Guinea, and 1 to Japan, and 6 are waiting marching orders. Thirty three are at present doing good work as Home Missionaries in the various States of the Commonwealth and in New Zealand, 81, owing to various causes, have been prevented from going to the field, though there is good hope that a large percentage of these will ultimately find their way there. Six out of the 90 in foreign labor have laid down their young lives in the service - three of them (Mr Fleming, Mr Brice, and Miss Heaysman) receiving the martyr's crown in death. At present about 30, including the 6 mentioned as waiting, are in training. Applications to the number of 50 from students desiring training were in hand in September, 1904.<sup>3</sup>

**Rev. W. L. Morton<sup>4</sup>**

**Presbyterian. Melbourne, Adelaide.**



**Obituary.**

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- 1 Brotchie, Phillip. (1999), *Importance of the contribution of Australians to the penetration of China by the China Inland Mission in the period 1888-1953, with particular reference to the work of Australian women missionaries*, Ph.D. thesis, School of Social Inquiry, Deakin University.
  - 2 Initially a home for inebriates owned by J. H. Angas, it was transferred to Morton. Burgess, H. T., *John Howard Angas, Pioneer, Pastoralist, Politician and Philanthropist*, (Adelaide, Vardon and Pritchard, 1905), pp 248-258
  - 3 Burgess, op cit, p. 257.
  - 4 Paproth, Darrell, "Faith Missions, Personality and Leadership: William Lockhart Morton and Angas College," in *Lucas: An Evangelical History Review* 27/28, June & December, 2000.

### **REV. W. LOCKHART MORTON.**

The Rev. W. Lockhart Morton died in Melbourne on Sunday. He was for many years a well-known Presbyterian missionary worker in Adelaide. He left about eight years ago to continue his work in Melbourne, and about two years ago experienced a breakdown, from which he never completely recovered. Mr. Morton, before coming to Adelaide, was a Presbyterian minister in Melbourne. His boyhood was spent in the Church of England, of which his mother was a member, but the family gravitated to the church of his father, his grandfather and great-grandfather having been elders of the Presbyterian Church in Scotland. His first charge was Dandenong, near Melbourne, he having been licensed by the Melbourne Presbytery. Mr. Morton's next church was in Camperdown, in the western district, where he was for five years. At Ballarat, six years was spent. In each place the church buildings had to be enlarged. In Ballarat his church had a few more than 400 members, besides adherents. He had also a large Sunday school. One of his teachers there was Mr. Hugh V. McKay, and Mr. Morton used to say that at that time he anticipated a successful career for him, as he was a brainy, honest, and amiable young fellow, just having set his harvester in operation. It was in Ballarat that Mr. Morton began the rescue work for which he later became so well-known. He used to say that what had struck him in the city was the number of well-educated and well-connected men who were sleeping out under sheds or in the shade of trees. Drink had been the cause of their ruin, and that had led Mr. Morton to desire the closing of hotel bars on 'the first and every other day of the week.' Mr. Morton took a little cottage, and invited men to stay, making no charge but relying on voluntary contributions and taking additional houses until there were over 40 inmates. Mr. Morton maintained that work until he received a call to Malvern, five miles from Melbourne, where he continued the work for four years, and was then called to Belair, over 30 years ago. After carrying on the public rescue work for 18 years he relinquished those duties, and although he remained in the ministry he would not accept a pastoral charge and received no salary. He founded a training home for young men for home and foreign missions. That home was called Angas College and was situated at North Adelaide, having previously been known as Whinham College. It was undenominational, as was also a ladies' college at Kensington, founded by him. Both institutions were solely dependent on voluntary contributions for their upkeep. Mr. Morton was a missionary enthusiast and published a book, 'Drifting Wreckage,' which was published in London and had a wide circulation. It dealt with reclamation work among the fallen. In 1920 Mr. Morton transferred his college and work to Melbourne, where he continued until about two years ago, when he was compelled by a breakdown to retire from active participation in his humanitarian work.<sup>5</sup>

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### **CHURCH INTELLIGENCE. BELAIR MISSIONARY TRAINING HOMES.**

The annual meeting of the Missionary Training Homes, Belair, was held at the Y.M.C.A. on Tuesday night. There was a good attendance, over which the Rev. W. G. Marsh presided. On the platform were a number of the students in addition to the speakers of the evening.

The Chairman said he had long been acquainted with the Rev. W. L. Morton; he had induced him to address a meeting he was conducting in Victoria 25 years ago. He did not dream then of the great work which had grown up under his friend's guidance. Until recently those who sought for illustrations of faith-work had to turn their attention to England. The splendid homes of George Muller were brilliant examples of what might be accomplished by the power of faith. Mr. Morton's work at Belair had, however, given them an illustration of that power in their midst. The institution was founded on the Great Divine principle. At these homes they had faith and work combined, and the supply of funds, although they made no appeals or collections, came according to their needs. Their success was not the result of advertising. They

had blown no trumpets, but Christ, who had drawn them, had also given His blessing. He was tired of hearing the word "duty" in connection with Christian work. God imposed no duties on them, but he gave a glorious privilege. The institution was sending out men and women who believed in God to work amongst the heathen and that was a sign of life. The prosperous church was invariably the church which sent most men and contributed most money to spread the Gospel in heathen lands.

The Rev. W. L. Morton, who was received with cheers, said he wanted to emphasise the fact that there were **three separate institutions at Belair, "Hope Lodge" and the two training homes, the accounts of which were kept distinct.** The missionary training homes had been able to meet all expenses. He read the following report:—

With gratitude to God I have to report that since the establishment of the home 41 young men, representing all the Christian Churches, have been received for training. Three have left through ill-health, and 21 have gone to the heathen—12 to China, 4 to Africa, 3 to Poona, and 1 to Burmah, 1 to Scotland en route to China, and 1 to London. Excellent accounts have been received of all who are now in foreign lands. The following are the names of those who have left us for the mission field since the presentation of our last report:—Messrs. Robert Powell, Albert Biggs, August Trudinger, and J. B. Bruce for China; F. J. Testro for Burmah; Gilbert Wilson for Africa; George McNeur for Scotland, where he intends taking a medical course prior to leaving for China<sup>6</sup>; W. V. Bartram and Oswald Dinham for India. At present there are 15 young men in the home, and as two more are on the way from New Zealand we shall number 17 young men in training for their life work. Before the year 1897 closes we expect that Messrs. E. J. Farrant, Ernest Mc Leish and Percy Ambler will leave for China in connection with the China Inland Mission; Mr. Thomas C. Luke for Attica in connection with the Zambesi Industrial Mission, and Messrs. William Hinton, Robert Barton, and Thomas Evans for India in connection with the Poona and Indian Village Mission. Messrs. A. McLeod and H. Saunders are about to take up home mission work in Victoria for some months before going abroad. We are thankful, also, that tutorial assistance has been given by Mr. A. S. Devenish<sup>7</sup> during the year; by frequent lectures by Pastor A. J. Clarke, who has been staying with us from time to time, and has taken the students in homiletics and other subjects, whilst Pastor A. Metters has regularly visited us and has given lectures on Christian evidence and expositions of Scripture. The Rev. James Lyall has also given a course of lectures on typology. We are pleased to state further that the Rev. Granville Ramage has made arrangements to pay us weekly visits and render us tutorial service, lecturing on comparative religion and the history of the New Testament. Financially we have 19s-1d. to our credit after paying all expenses. This is a matter for great thankfulness, as we have not at any time had collections or asked for subscriptions. All we have received has come unsolicited from man, but in answer to prayer to God. The students have been engaged in many departments of Christian work.

**Ladies' Training Home**—There are at present 18 ladies in the home. Since our last annual meeting, [Miss Allen](#) has left for India in connection with the Poona mission, and [Miss Gertrude Trudinger](#) for China, in connection with the CLM. We expect before the close of 1897 to bid farewell to Miss Annie Morris, [Mary Haysman](#), [\[Isabella\] May Chapman](#), [Mary Jose](#), [Grace Blyth](#), [Anna Trudinger, B.A.](#), and Lizzie Ferguson, in connection with the C.I.M.; and also [Miss Bella Robertson](#) and [Miss Annie Morton](#), in connection with the Poona mission. We close the year with a credit balance of £4-7s-1d. The lady students have taken the same subjects as the young men, and have been instructed by the same tutors. We are glad to state that no complaints have to be made in connection with the character or conduct of any in the training homes. In connection with both homes we are earnestly praying for more accommodation for

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6 New Zealand Presbyterian Canton Village Mission.

7 Alf. Devenish was a member of the First Australian Party of the China Inland Mission, 1890.

the reception missionary candidates as almost every week applications for admission are received, and at present all available space is occupied.<sup>8</sup>

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Mr. Charles F. Reeve, the pioneer of the Poona and Indian Village Mission, in an interview at Melbourne on Tuesday, said he would be taking back to India three nurses, 23 workers from New Zealand, four ladies from Dr. and Mrs. Warren's training home, and four ladies from the Angas College, Adelaide. Mrs. Cutts, who was matron of the Melbourne Hospital, goes out to take charge of a hospital in the native state of Bohr.<sup>9</sup>

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8 *Advertiser*, Adelaide, 31 March 1897. *South Australian Register*, Adelaide, 31 March 1897. *Chronicle*, Adelaide, 3 April 1897.

9 *Advertiser*, Adelaide, 16 August 1899.

ANZ MISSIONARIES TO CHINA  
TRAINED AT HOPE COLLEGE, ADELAIDE, BY 1900.

AUSTRALIANS IN CHINA.

The South Australian ladies and gentlemen engaged in mission work in China are in most instances located at places remote from any yet visited by the Boxers. The following is a complete list of Chinese missionaries who have gone out from Angas College, North Adelaide, and the Hebur Training Home, with the colony they came from, the Chinese province they are working in, and the year in which they left the training home:—

- C. B. Barnett (Thomara), Gau huy, 1894.  
 R. W. Middleton (South Australia), Shensi, 1894.  
 Albert Higgs (South Australia), Honan, 1896.  
 Thomas Clinton (Victoria), Hu 'nan, 1894.  
 Arthur G. Nicholls (South Australia), Yun 'nan, 1894.  
 Norman E. King (Victoria), Sich 'uan, 1897.  
 Arthur H. Sanders (South Australia), Yun 'nan, 1896.  
 James C. Platt (Victoria), Sich 'uan, 1895.  
 Robert Powell (Victoria), Honan, 1896.  
 Edwin J. Farren (South Australia), Sich 'uan, 1897.  
 August Trudinger (South Australia), Shensi, 1896.  
 James H. Bruce (Victoria), Hu 'nan, 1896.  
 Percy V. Ambler (New South Wales), Kiang'si, 1897.  
 Miss Gertrude Trudinger (South Australia), Kian'ou, 1896.  
 Miss Anna Trudinger, B.A. (South Australia), Shan Tung, 1897.  
 Miss F. M. Houtyman (South Australia), Shensi, 1897.  
 Miss Marion Chapman (South Australia), Shensi, 1897.  
 Miss Mary Jose, now Mrs. R. W. Middleton (South Australia), Shensi, 1897.  
 Miss M. E. McCannach (Victoria), Yang Choo, 1899.  
 Miss Matilda Way (Victoria), Shan, 1899.  
 Miss Edith Trudinger (South Australia), Yang Choo, 1899.  
 Mr. James H. Edgar (New Zealand), Gau hway, 1898.  
 Mr. Thomas Redford (South Australia), S' Chuan, 1898.  
 Mr. R. A. McCulloch (New South Wales),  
 Miss E. J. Ferguson (Victoria), Gau hway, 1898.  
 Mr. A. E. Armit (Victoria), Gau King.  
 Mr. Geo. Rogers (Victoria), Gau King, 1899.  
 Mr. H. H. Stewart (Victoria), Gau King, 1899.  
 Mrs. Russell, nee Miss Goods, was stationed at Pekin. Mr. and Mrs. Piper, of the Methodist Mission, are absent from China on a visit to London.

**Marsden Training Home, CMANSW, Ashfield, Sydney, New South Wales.**<sup>10</sup>

Opened—14 January 1893.

**Miss Eliza Hassall and Students at Church Missionary Association of New South Wales,  
Marsden Training Home, Sydney, c1895.**<sup>11</sup>



One interesting fruit of the Deputation was the offer of a lady at Sydney to give her house, and herself, free, for the training of women candidates. This lady was Miss Hassall a grand-daughter of Samuel Marsden, the founder of the New Zealand Mission; and her first student was a niece of her own, a great-grand- daughter of Marsden [Amy Oxley]. Miss Hassall's services have been highly valued.<sup>12</sup>

10 Lamb, Margaret Yarwood, *Hassall, Eliza Marsden (1834-1917)*. Online — [http://webjournals.ac.edu.au/journals/adeb/h\\_hassall-eliza-marsden-1834-1917/](http://webjournals.ac.edu.au/journals/adeb/h_hassall-eliza-marsden-1834-1917/)  
See also <http://adb.anu.edu.au/biography/hassall-eliza-marsden-12970>  
Sydney Morning Herald, 9 January 1918.

11 Miss Eliza Hassall (1834-1917) was the daughter of Rev. Thomas Hassall, founder of Sunday Schools in Australia, and a grand-daughter of Rev. Samuel Marsden of Sydney, founder of Christian missions in New Zealand. She was a founder of Scripture Union NSW 1880. In 1892 Miss Hassall “placed her home in Frederic Street, Ashfield, at the disposal of the CMANSW Committee as a Training Home for women candidates.” Johnstone, S M, (1925), *A History of the Church Missionary Society in Australia and New Zealand*, Sydney, Church Missionary Society, p 251.

12 Stock, Eugene, *The History of the Church Missionary Society: Its Environment, Its Men and Its Work*, Vol III, (London, Church Missionary Society, 1899), p. 676.

Eliza Hassall inherited considerable wealth from her father, an evangelical minister and farmer, the Rev. Thomas Hassall.<sup>13</sup> Too old for foreign missionary service, her family had a long history of missionary involvement with the London Missionary Society and the Church Missionary Society. The death of her demanding mother finally freed Eliza, at fifty years of age, from her subordinate domestic housekeeping role. She financed and managed the Church Missionary Association of New South Wales (CMANSW) 'Marsden Training Home' for single women missionaries in the period 1892-1903.<sup>14</sup> Her handwritten prospectus provides something often lacking in the case of women missionaries, a curriculum outline of the course of study that CMANSW required for women candidates.

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The following candidates for mission work, who have been in training at the Church Missionary Association's training institution, the Marsden Home, Ashfield, have been appointed by the parent society: Miss Oxley and Miss Price go to labor in China under the direction of the Rev. R.W. Stewart, M.A; Miss Wilks [sic] will be stationed at the C.M.S. Hospital, Bagdad; Miss Phillips will join Bishop Stuart in the Persian mission as honorary missionary.<sup>15</sup>

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Eliza, whose background was ideal for this work, was the Principal and she gave studies in Acts, Revelations [sic] and Missionary Geography. She added two rooms to the house to accommodate more girls before leasing larger premises in 1898. Eliza was one of the examiners of missionary candidates, the first of which was her niece, Amy Oxley, who went to China in 1896 and established a home for blind boys. When Eliza retired in 1903, the Marsden Training Home was closed... Eliza formed warm personal attachments to the women and one of her 'old girls', Alice Phillips, sat on her deathbed and sang to her. She died on Boxing Day, 1917, the result of a stroke, and was buried at [St. Paul's Anglican Church] Cobbitty with her parents.<sup>16</sup>

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### **Missions.**

#### **Exhibits from Foreign Lands.**

A most interesting and useful exhibition and sale of work, in aid of the funds of different missions (home and foreign) was opened at the Macquarie Hall, Parramatta, on Tuesday afternoon by Miss Hassall.

The stalls were ranged round three sides of the interior of the hall. The first noticed was that on which were exhibited trophies of work representing the activities of life and mission work in China and other foreign spheres. Misses Walsh and Bachlor were in charge here (the latter, who was during the exhibition wearing the garb of a Chinese woman, being on furlough at present, after five years' work in

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- 13 Until she was fifty years of age, Eliza was dominated by her mother, who became more and more unpleasant as she aged and more so when widowed. The family history suggests that the death of Mrs. Hassall was a deliverance for her daughter. Extract from Hassall family history in personal communication from a family member.
- 14 West, Janet, "The Role of the Woman Missionary, 1880-1914," *Lucas*, Nos 21 & 22, June & December 1996, pp 31-60. Online — <http://webjournals.ac.edu.au/journals/Lucas/nos20-21-june-dec-1996/02-the-role-of-the-woman-missionary-1880-1914/>  
Welch, Ian, (2005), Amy Oxley, Letters from China: Letters to a cousin in Victoria, Australia by an Australian Missionary Nurse of the Church Missionary Association of New South Wales, Fujian Province, China, 1895-c1920, [http://anglicanhistory.org/asia/china/welch\\_oxley.pdf](http://anglicanhistory.org/asia/china/welch_oxley.pdf)
- 15 *Evening News*, Sydney, 18 August 1894.
- 16 Stewart, Jean and David J. Hassall, *The Hassall Family: Celebrating 200 Years in Australia*, (Hassall Family Bicentenary Association, 1998), pp 79-80.

Hongkong). From Mrs. Wilkinson's school for blind boys at Foo Chow, had been sent many specimens of the lads' work— rope work, basket work, and Braille-typo writing. Mrs. Wilkinson was formerly Miss Oxley, and is a great grand-daughter of the Rev. Samuel Marsden. On the stall were idols, ancestral tablets, and other interesting items from China— bark-beaten (native), and barter cloth, from Uganda, Africa; axes, earrings, etc., of the natives; charms, such as are given to the heathen by the medicine men; and a South India devil-dancer's weird dress.

The toy stall was in charge of Miss Miller and the members of the Sowers' Band, as was also the fish pond. Mrs. O'Neill, the Misses Brown, and Mrs. W. T. Chapman had charge of the refreshment stall.

The Oriental stall was in charge of Mrs. Shaw and Mrs. Tunks. On it were Japanese items— trophies of work from the children in Miss Helen Phillips' school in Ceylon. Miss Phillips is a lady who went to the mission field from New South Wales. Drawn thread work by Chinese women in the Industrial Homes—wonderfully beautiful and neat specimens— and embroidery also, attracted attention' here.

Miss Mirian Champion, Mrs. Armstrong and Miss Bardsley had charge of the stall where were to be seen trophies and curios from the Pacific Islands. And here, too, two native students, Joseph Nuroa and Simon Bollolow, helped to the best of their ability to give to the visitors of the day an adequate idea of all that the wonderful spears, photographs, shells and other interesting specimens meant.

Not the least interesting stall was that at which Miss Beatrice Hassall — dressed in the fascinating garb of a Nazareth woman — presided. The lady, (who is a member of the well known family so long connected alike with Parramatta. and with mission work) has been laboring for four years in Syria, whither she went, like some of the others mentioned earlier, from New South Wales. No pen could convey fully a proper idea of the great interest which attached to the items she exhibited from the Holy Land — a sling (such as David used against Goliath), models of the cooking stoves of the East and of sepulchres, shells from the Sea of Galilee (which are given out sparingly to those fortunate enough to be able to show an interest in the items of that stall), straw mats, a model of a Bethlehem woman in the dress of her own country, women's shoes, and other things too numerous to be mentioned in detail here. Above the portal of the stall was a legend in Arabic, the meaning of which was the poetic line, 'Pray for the peace of Jerusalem.' [سدقلا يف مالسلا لجأ نم يلصن] The Misses Watkins also assisted here.

Mrs. De Low, 'Miss M. Bardsley, and Miss Clarke had charge of the work stall.

The sweets stall was presided over by Misses K. Harper, M. Davies and M. Harper.

A phonograph, with records giving missionaries' addresses, the song of rapture of 1000 'Sowers,' at the Centenary Hall, Sydney, at the great mission gathering there, and other pieces, was under the control of Mr. W. Lindsay, and a few quaint novel collecting boxes modestly and mutely appealed to friends of the missions for aid for the work in general.

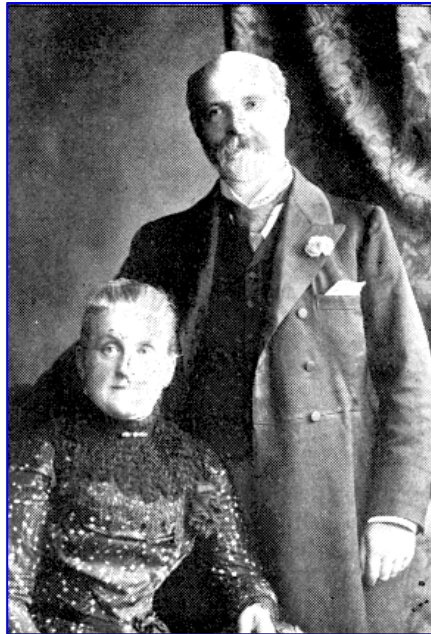
The exhibition and sale was opened by Miss Hassall, who was introduced by the Ven. Archdeacon Gunther, at 3 p.m.; and Miss Foulcher assisted at the proceedings, rendering the sacred solo, "What will it be when the King comes?" Archdeacon Gunther, when introducing Miss Hassall (who, as he said, was so well known in Parramatta as to need really no introduction) referral to that lady's previous work for mission enterprises and in other good causes, as also to her position as the local representative of the family of the late Rev. Samuel Marsden, in whose life and work it was a matter for regret not as much interest was taken in Parramatta as ought to be the case, or as was taken in other parts of the world where the historic importance and interest of the gentleman's life, and the surroundings, of his work here, seemed to be seen in their true

proportions.<sup>17</sup>

## Warren's Missionary Training Home, Gore St, Fitzroy, Melbourne, Victoria.

(Established Kew, Victoria in 1892 following Hudson Taylor's tour of Australia.  
Intended to train women missionaries for service with CIM in China. Closed 1901).<sup>18</sup>

### Dr. & Mrs William Warren<sup>19</sup> Baptist. Melbourne.



Several women from this home took up missionary work in South Africa.<sup>20</sup>

The missionary needs of China had been introduced to people in Melbourne by Miss Mary Reed of Tasmania, who went to China in 1888, but had to return the next year for health reasons, and by the Rev. George Nicholls, a missionary to China who was sent to Australia to recover after an illness. "On 21 May, 1890, Macartney received a cablegram from Hudson Taylor asking him to form an Australian Council for the China Inland Mission in Australia."

The Council was formed the next day under Macartney's chairmanship, and soon had eight people ready to be missionary candidates. The Council invited Taylor to visit Australia. "In October, in what was a watershed event in the history of Australian missions, Taylor spoke to a crowd of 3,000 at the Melbourne Town Hall; and on 20 November 1890 eight women and four men sailed from Sydney with him."

Morton offered himself to go as a missionary to China, but Taylor told him to stay at home and train younger people for missionary work. But, before he could do anything about this, Dr. William Warren and his wife started a Missionary Training Home in Kew in 1891.<sup>21</sup>

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- 18 Original account in Broomhall, Marshall, *The Jubilee Story of the China Inland Mission*, (London, Marshall and Scottm 1915), p 201. A New Zealand report indicates that the Warren Training Home was still open in 1902. *New Zealand Herald*, Auckland, 8 February 1902. This version is from Evans who notes that in 1902 Warren was planning to move his medical practice to England and this probably explains the closure of the Training Home in Melbourne. He did move to England but returned to Melbourne. Evans, Robert, *The Evangelisation Society of Australasia*, (Hazelbrook, Australia, Research in Evangelical Revivals, 2010), pp 198-199.
- 19 Born Ardistran, Co Carlow, Ireland, 22 October 1852. Licentiate of the Royal College of Surgeons, Ireland. Worked for British missions in England and Spain. Arrived Melbourne 1879. Practiced for 37 years. Retired to England 1911, Died 6 August 1915. Onlien — [http://home.people.net.au/~ousie/dr\\_william\\_warren.htm](http://home.people.net.au/~ousie/dr_william_warren.htm)  
See also — <http://historyofhomeopathy.com.au/people/item/172-warren-william.html>
- 20 Batts, H. J. *The Story of a 100 Years, 1820-1929, being the History of the Baptist Church in South Africa*, (Capetown, T. Maskew Miller, c1922).
- 21 Evans, op cit), pp 212-213.

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**A MISSIONARY'S QUALIFICATIONS.  
Mrs Howard Taylor, (Geraldine Guinness).**

For a missionary organisation, like a great iron cable, must stand the strain upon it. Weakness in a single strand means weakness to the whole. How carefully the strands of those great iron ropes are tested in the workshops, before they are allowed to go out as fit for use.

And how thoroughly our missionary candidates, both men and women, need to be tested and tempered at home, before they are sent forward to meet the stress of spiritual work in a heathen land. If they fail under trial, or prove unfitted for the work, their presence will but sadly weaken the Mission they had come to reinforce.

Thoughts such as these from years of experience in China, were constantly before me my mind during the happy days spent, recently, as an inmate of Dr. and Mrs. Warren's Missionary Training Home. Years ago we rejoiced in its commencement. Since then, in China, we have received not a few who have benefited by its advantages. But it was not until I had myself spent a fortnight beneath its roof, attending the classes and prayer-meetings, and studying the details of the work, that I fully realised its value.

There is much I would like to say in expression of my appreciation of this Home. A few sentences, however, must suffice. The important work of testing and training, under Mrs. Warren's supervision, is thoroughly carried out. The spiritual tone is most helpful. The way in which the Home is supported and every need met, in answer to prayer alone, forms a valuable object lesson in faith and daily waiting upon God.

The teaching given is practical and varied. A happy, loving atmosphere permeates the whole. The sympathetic and steady influence of the beloved "Sister-in-Charge" ably reinforces Mrs. Warrne's helpful influence. The girls are bright, busy, well cared for, and sufficiently helped in fitting themselves for future usefulness.

In a word, I know of no Training Home from which as a Missionary, I should have more confidence in receiving a fellow-worker, to share one's life and labours in a heathen land.<sup>22</sup>

**“Hiawatha” Training Home, Victoria Road, Fitzroy,**

opened by James and Emily Griffiths 1902.<sup>23</sup>

Merged with:

**St Hilda’s, Clarendon St., East Melbourne**

Built by James and Emily Griffiths c1902 to train missionaries for Church Missionary Society of Victoria and the China Inland Mission. Later centre for Deaconess training in Victoria.



An Anglican female missionary institution, St Hilda’s, was opened in Victoria but little is known of it, except that some of the residents disliked the amount of housekeeping work expected of them.<sup>24</sup>

Some formal training was provided for intending foreign missionaries in Australian hospitals but it was short-term and seems to have been limited to midwifery and incidental first aid.

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23 Paproth, Darrell, “Griffiths, James, 1850-1925). Online —  
[http://webjournals.ac.edu.au/journals/adeb/g\\_/griffiths-james-1850-1925/](http://webjournals.ac.edu.au/journals/adeb/g_/griffiths-james-1850-1925/)

24 Dr. Hugh Morrison of New Zealand reported this in a presentation to the First TransTasman Conference on Australian and New Zealand Missionaries, At Home and Abroad, Australian National University, Canberra, 6-8 October 2004.

**“Rehoboth” Training Home, East Melbourne.  
Wesleyan Methodist Church.**

*Story of the Rehoboth Training Home*, (East Melbourne, Rehoboth Training Home, c1900).

A new missionary organisation was created—the Australasian South American Mission. This new entity may have been only the second wholly Australasian missionary organisation to undertake foreign missionary work in its own right, following on from the Poona and Indian Village Mission in the mid-1890s. It predated the formation of the South Sea Evangelical Mission by three years. To underscore this status ‘Rehoboth Training Home’ was established in Melbourne to prepare candidates in the Spanish language and other subjects pertinent to the South American context.<sup>25</sup>

Kate Elizabeth Cooke of Port Chalmers, New Zealand (Methodist), a CIM missionary, is identified as a student at this institution in 1904.<sup>26</sup>

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25 Morrison, op cit, p. 98.

26 Yuan, Sylvia Yang, “Kiwis” in the Middle Kingdom—A Sociological Interpretation of the History of New Zealand Missionaries in China from 1877 to 1953 and Beyond, PhD, Massey University, 2013, p. 403-404.

## Dunedin Missionary Training Home, New Zealand.

### QUARTERLY REPORT OF DUNEDIN MISSIONARY TRAINING HOME.<sup>27</sup>

September 20, 1899.

Dear Friend,—It is with feelings of gratitude to our Heavenly Father that we send forth this quarterly statement of the way in which the Lord has blessed our efforts to establish in New Zealand a Home for the training of the young women for the mission field. For a while the candidates resided with us, but in July a house near our own became available, and as the rent was moderate and the accommodation sufficient for present needs, it was taken. Various friends interested in the work sent in gifts of furniture, so that the House was furnished without any extensive outlay. One lady asked to be allowed to furnish a bedroom—an act of generosity which we greatly appreciated. The classes have been continued throughout the quarter. Mr. Driver has taken the candidates in Row's Evidences and Moule's Christian Doctrine; Rev. J. Guy has held a class fortnightly in Church history, and Mr. M'Leod in Bible Introduction; Rev. Jno. Muirhead, Mr. J. Wilkinson, Mr. Heycock, and Mrs. Driver have taken the Tuesday evening Bible class; Miss Brown has taken a class weekly in English; Dr. Emily Siedeberg has continued her medical class, which has been much appreciated. All these classes, save the last, are open free of charge to any young men or women who desire to fit themselves for more efficient service at home and abroad. The weekly prayer meeting, held on Friday from 3 to 4, is open to all interested friends. It has been fairly well attended, and has proved a source of help and encouragement. The largest meeting was held in August, when we had the pleasure of seeing and hearing Mrs. and Miss Lowe and Miss Blair, all of whom are now on their way to India. Miss Blair was with us in the Home for a few weeks prior to her departure for Poona, where she is to labour in connection with the Church of Scotland Mission. We regretted that she was obliged to leave us so soon... We are expecting that other candidates will enter the Home shortly. We have to put on record another answered prayer. We felt that the Home required a "mother," and prayed that a suitable helper might be found for this important position. We greatly rejoice that we in Mrs. Aslin a Christian lady who is in every sense a true mother in the Home, and whose long experience in the Christian life will, we feel sure, prove a blessing to all the inmates of the Home...  
Annie & H. H. Driver.<sup>28</sup>

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The object of the home being to train young women for work in the foreign mission field, it is open to any young woman in New Zealand who can produce satisfactory testimonials from the pastor of the church as to her suitability for the work, etc. Students possessed of means are expected to contribute towards their own support. The course of study (as pursued last year) includes: — Church history, Christian evidences, and outlines of Christian doctrine, taught by Mr H. H. Driver; Christian ethics, Rev. W. Saunders; Weekly Bible Class, Mr. Jas. Todd; English, Miss C. Macgregor, M.A.; singing, Miss Farnie; physiology and practical medicine, Dr. Emily Siedeburg, and other members of the profession; opportunities being afforded for acquiring practical knowledge, together with medical instruction, in nursing, etc. In addition to the foregoing, lectures are given from time to time on various subjects. All the classes are open, free of charge, to any young men or women who desire to qualify themselves for work in the home or foreign mission field.<sup>29</sup>

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27 The contribution of the Rev. H. and Mrs. Driver and others to Baptist and other missionary ventures is discussed, inter alia, in Morrison, Hugh, ' 'Carest Thou Not?': Discerning the Face of Baptist Missionary Support in New Zealand, 1885-1930,' *Aotearoa New Zealand Association of Missions Studies Conference*, Christchurch, 28-29 November 2001.

28 *The Outlook*, New Zealand, 14 October 1899.

29 *Otago Daily Witness*, 6 March 1901. *Otago Daily Times*, 20 June 1901. *Otago Witness*, 26 June 1901.





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**DUNEDIN MISSIONARY TRAINING HOME.  
HAVE FAITH IN GOD."  
(See Illustration above.)**

This Missionary Training Home has now been in existence a year and nine months, having been opened in Forth street, in June, 1899, by Mrs. H. H. Driver, but after a time moved to more commodious premises at the corner of Castle and Duke Streets, a picture of which appears elsewhere in this issue. "The Home," which is beautifully situated, is a two-storey building, with verandah and balcony, the latter overlooking the willow-crowned banks of the Leith and the public gardens. The rooms set apart for the use of students are large, cheerful, and home-like, and capable of accommodating 14 but the number under training at one time has not as yet exceeded eight. The Home is interdenominational, while its motto, at the head of this notice, together with that of the study ("The Lord will provide") indicates the manner in which it is supported viz., by voluntary contributions. The object of the home being to train young women for work in the foreign mission field, it is open to any young woman in New Zealand who can produce satisfactory testimonials from the pastor of the church as to her suitability for the work, etc. Students possessed of means are expected to contribute towards their own support. The course of study (as pursued last year) includes Church history, Christian evidences, and outlines of Christian doctrine, taught by Mr. H. H. Driver Christian ethics, Rev. W. Saunders Weekly Bible Class, Mr. Jas. Todd English, Miss C. Macgregor, M.A. singing, Miss Farnie physiology and 3 practical medicine, Dr. Emily Siedeburg, and other members of the profession opportunities being afforded for acquiring practical knowledge, together with medical instruction, in nursing, etc. In addition to the foregoing, lectures are given from time to time on various subjects. All the classes are open, free of charge, to any young men or women who desire to qualify themselves for work in the home or foreign mission field. There is also a

weekly prayer meeting at the home each Friday afternoon, at which students meet and hear missionaries who from time to time visit the city. The students also visit the poor and sick, in their homes, give addresses at gospel meetings, and in a variety of ways assist in practical Christian work, Mrs. Driver, herself a former missionary, directing and exercising a loving supervision over their work and training. The first student to go out to the foreign field was the late Miss Blair, after a short residence in the home, the second being Miss J. Macgregor ... who left last December to engage in mission work in Poona.<sup>31</sup>

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#### **CHINA INLAND MISSION.**

Upwards of 100 persons were present at the meeting convened in the Trades and Labour Hall on Friday evening to bid farewell to Miss Edith Glanville, who leaves by the Mokoia, en route for mission work in China. The chair was taken by the Rev. Dr Bannerman, who briefly sketched the progress of missionary efforts among the Chinese, and then called upon the hon. secretary, Mr John Wilkinson, to address the meeting. Mr. Wilkinson in a few words reminded those present of the workers under the China Inland Mission who have already gone from New Zealand, and gave interesting details of recent missionary operations. Mr E. Dimant, of Melbourne, spoke of the interest and fellowship in the work of the mission manifested in Australia and the fortitude that the persecution of Christians evinced. Several other speakers gave testimony to the qualifications possessed by Miss Glanville, as indicated by the activity and sad success of her efforts locally. Mr H. H. Driver mentioned, inter alia, that **Miss Glanville was the fifth missionary candidate who had gone out from the Duke street Home to work in Asia.** Miss Lang, speaking on behalf of the Young Women's Christian Association, testified to the excellence of the services of Miss Glanville to the association, and their sorrow at parting with her. After the missionary delegate had spoken a few earnest and telling words of conviction and testimony, the meeting was concluded by the singing of "God be with you till we meet again."<sup>32</sup>

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#### **PRESBYTERIAN WOMEN'S MISSIONARY UNION.**

The seventh annual meeting of the Presbyterian Women's Missionary Union of Otago and Southland was held in the Stuart Hall, Frederick street, yesterday afternoon. There was a large attendance of ladies and members of the Presbyterian Synod, and the Rev. A. Cameron, Moderator of Synod, occupied the chair... The Moderator, in a short address, congratulated the society on the splendid progress it had made during the years of its existence. He was sure the Women's Union had done a great deal to deepen the interest in the missions throughout the Church... It would be known to most of the members of the union that they were very likely to undertake the conduct of a home in Dunedin for the training of lady missionaries, which was much needed. Quite a number of young ladies who were, fitted for the-field, intellectually '- and otherwise, were desirous of going to the mission field, but there was at present no institution connected with the Church for their training. If they decided to take over an institution that was likely to meet their ends it would entail certain expenditure, but it would be money well spent. They ought to have openings in their mission field for all ladies who wished to enter into the work.—(Applause.) He was quite certain that in their Presbyterian congregations they had young women in large numbers who would serve the Church well, and who would promote the Kingdom of God in heathen lands to a very great extent. They had already had examples of what their young ladies could do in Miss Henderson, Miss Moore, Miss Fraser, and others. They wanted to be able to send out these young women fully equipped for their work, and there ought to be such an institution in Dunedin, where they had other facilities for training in

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31 *Otago Witness*, Dunedin, 6 March 1901.

32 *Otago Witness*, Dunedin, 27 November 1901.

connection with their Theological College. He believed several of the young ladies who were looking forward to the work were actually attending lectures in the Theological Hall this year.<sup>33</sup>

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**Women's Training Institute, Dunedin, New Zealand.**

The Rev. Wm. Hewitson (Dunedin) presented the first annual report of the Presbyterian Women's Training Institute. The report was of a satisfactory nature. Eight students from various parts of the colony had been in residence during the year. Financially the wants of the Institute had all been met. The objects of the Training Institute were, (1) the fitting of home workers to act as deaconesses, and (2) the preparing of candidates for foreign service. When arrangements can be made, courses of lectures on Biblical subjects will be delivered for the benefit of Church workers, as well as for the regular students residing in the Institute. Nursing is also taught.<sup>34</sup>

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33 *Otago Daily Times*, Dunedin, 16 April 1903.

34 *Evening Post*, Wellington, 11 November 1904.

**College of the Bible, 1907.**

**Churches of Christ Theological College,  
Now Stirling Theological College, Victoria.**

<http://stirling.edu.au/history/>

**Gordon Stirling, 1914-2010.**



[https://www.freshhope.org.au/files/History/Digest%202011%20May%20-%20Gordon%20Stirling%20\(colour\).pdf](https://www.freshhope.org.au/files/History/Digest%202011%20May%20-%20Gordon%20Stirling%20(colour).pdf)

**Sydney Missionary and Bible College, 1916.**<sup>35</sup>

**The original building as a private home, c1900.**



**Rev. C. B. Barnett.**



**Melbourne Bible Institute, 1920.<sup>36</sup>**

