

THE BAPTIST RECORDER

No. 136, February 2017

PRESIDENT

Rev I B (Bruce) Thornton, OAM

VICE-PRESIDENTS

Mrs Janine Prior, AM

SECRETARY

Mr Ronald Cardwell

TREASURER

Mr Ernest Windschuttel

ARCHIVIST

Dr John Stanhope, OAM

WEBMASTER

Mr Ernest Windschuttel

PUBLIC OFFICER

Mr Ronald Cardwell

JOURNAL EDITORS

Mr Ronald Cardwell

Rev Rod Benson

The Baptist Historical Society of NSW Incorporated

Morling College

122 Herring Road

Macquarie Park NSW 2113

Telephone: 9878 0201

Email: Hon Secretary

cardwell@mcks.com.au

CONTENTS

The Quest for Serenity and union with Christ	1
Archives Report September-December 2016	6
Treasures From Trove	7
Little-known 19th century Baptist Ministers in NSW: John Joseph Mouritz	8
JJ Glassop and Churches He Served	10
Editorial	16
Financial Statement	16

NEXT MEETING

Date: Saturday 11 February, 2017

Time: 2.30pm [afternoon tea to be served with meeting commencing at 2.45pm]

Where: Morling College

Guest: Rev David Groves who will speak on his life and ministry on the mission field and in NSW Churches

TALK BY ROD BENSON AT THE NSW BAPTIST HISTORICAL SOCIETY MEETING 12 NOVEMBER 2016

The Quest for Serenity and union with Christ

Although in frequent demand as a public speaker and Bible teacher for more than half a century, George Henry Morling (1891–1974) formally published only two slim works.

The first, titled *The Quest for Serenity*, was published by Young and Morling (a Sydney firm) in 1951, republished in 1965 by the William B Eerdmans Publishing Company for the American market, and again in 1989 by Word Books with notes and commentary by Ruth Bell Graham, the wife of North American Baptist evangelist the Rev Billy Graham.

A revised edition was published by Morling Press in 2002 with the addition of Bible references inserted by Bruce Thornton, one of ‘Morling’s men’ who later served as Secretary of the Baptist Union of NSW, and study questions by John Reid, lecturer in pastoral studies at Morling College and former President of the Baptist Union of NSW.

The second publication, *The Holy Spirit: Studies by Rev G.H. Morling*, first appeared in 1972. In his foreword, Baptist Union of NSW President J Allan Reid explained that its publication was appropriate ‘In view of the rising tide of enquiry together with the lack of Biblical teaching in many areas concerning the Person and Ministry of the Holy Spirit in contemporary religious life’. This article concerns only *The Quest for Serenity*.

Generally, and notably in the post-war period, among other theological guides Morling heavily relied on Augustus H Strong’s *Systematic Theology* for the formation of his views and insights into Christian theology in the modern period. Strong’s implicit commitment to the dualist philosophy of Scottish Common Sense Realism, somewhat popular among nineteenth-century North American theologians and clergy, and evincing a problematic tension between empiricism and intuitionism, resonated with Morling. In the 1906 preface to his *Systematic Theology*, Strong expressed the conviction that

Theology is a science which can be successfully cultivated only in connection with its practical application. I would therefore, in every discussion of its principles, point out its relations to Christian experience, and its power to awaken Christian emotions and lead to Christian decisions.

Such a perspective was also a central aspect of Morling's spirituality and shaped his vision for theological education. It was evident in his two formal published works. As he observed, echoing Strong but pressing further, 'if intellectual theory does not provide an answer, the experience of life does: and, since life is larger than logic, the practical answer is of greater value'.

The Quest for Serenity was first published in 1951, when Morling was in his sixtieth year and had served as Principal of the Baptist Theological College of NSW for thirty years. It is written in clear prose style with a literate Christian lay audience in mind. It reads like a spiritual or devotional classic. It is not unlike a thoroughly Christian version of a secular self-help guide. It is arguably an example of what Jaroslav Pelikan calls 'the affectational transposition of doctrine', although Morling carefully sought to ground personal experience in what he understood to be the objective truth of ultimate reality and the authoritative testimony of Scripture.

The strengths of the book lie in its grounding in biblical theology, especially Christology and pneumatology, its emphasis on the affective and practical dimensions of biblical teaching, and its carefully crafted structure progressing from recognition of personal weaknesses and needs to a full embrace of the practical and subjective implications of the doctrine of union with Christ.

In the foreword, the Rev Dr CJ Tinsley, then President of the College, extols Morling as 'a front rank Bible Teacher and a well-known speaker at the great Spiritual Conventions' who 'speaks from the richness of a trained mind and with a deep understanding of the human heart and of the Christian's needs'.

There is evidence of the author's education in 'The Classics', his evangelical convictions, an interest in practical theology, and a humble personality aware of weakness and vulnerability and willing to assist others to progress in their journey of faith.

The back cover of the 1965 edition published by Eerdmans identifies Morling's College connection, and adds:

He has been for a number of years a prominent Christian leader in Australia, and has been a spiritual influence on many. *The Quest for Serenity* is the result of his own personal quest, and makes a valuable contribution to the current literature on the inner life.

The back cover also displays quotes from three religious periodicals. *Christian Life* claimed that the book, 'with its simple style, direct approach and evangelical tone nears being a classic-in-miniature'. *The Christian Herald* described it as

'excellent' and 'packed with wise counsel from one who obviously has made his own quest and arrived triumphantly at the goal'.

In a more measured appraisal, *The Free Methodist* observed that

In the tremendous amount of 'Peace of mind' literature today, it is refreshing to find a book that gets to the real secret of peace. There is an adequate answer, and it is clearly portrayed here. It is a choice contribution to a vast library in the field. The author speaks with the scholarship of a trained mind which has been strangely warmed by the glow of a deep spiritual life.

Earnest Methodist readers would not have missed the association with the moment in John Wesley's life when he felt his heart 'strangely warmed' on hearing the reading of the preface to Martin Luther's commentary on the Epistle to the Romans. For Wesley, the cognition and experience of that evening at Aldersgate confirmed to him the proper order of salvation (specifically, that justification precedes sanctification).

For Morling, however, the personal experience described in *The Quest for Serenity* was something else. It was neither a conversion experience, nor the intense experience of assurance of salvation which he encountered while riding his bicycle along the bank of the Peel River as a pastor in Tamworth, but a growing awareness of the need and benefits of daily self-surrender to God as an intelligent form of worship.

As Morling put it, 'the Christian life is a matter of multiplied new beginnings', although some beginnings were no doubt more significant and transformative than others. It is my view that the reference to 'Something Better' on page 27 of *The Quest for Serenity* relates at least in part to his Peel River experience, whereby he came to a fresh understanding of the fruit of justifying grace, or what he describes as 'a divine righteousness imputed, issuing in justification', that is, the indicative aspect of union with Christ.

There on his bicycle he comprehended, perhaps in a new way, the meaning and implications of what he further describes as 'a divine righteousness imparted, issuing in sanctification', that is, the imperative aspect of union with Christ, and its implications for Christian assurance and service. This reflects a classic Reformed doctrine of justification and sanctification. As John Calvin put it:

Christ was given to us by God's generosity to be grasped and possessed by us in faith. By partaking of him, we principally receive a double grace: namely, that being reconciled to God through Christ's blamelessness, we may have in heaven instead of a Judge a gracious

Father; and secondly, that sanctified by Christ's spirit we may cultivate blamelessness and purity of life.

Morling rejoiced in the apprehension and application of this 'double grace'. While he speaks of 'mystical union' with Christ, and he was attracted to the Christian contemplative tradition, his theology is not a 'theology of glory' but an identifiably Reformed theology of the cross and resurrection, and of the Christian life. He goes on:

The Something Better is bound up with the knowledge of, and the response to, all that is comprehended with the divine righteousness which is imparted ... If faith does not advance to lay hold of this second aspect of righteousness, which is nothing less than the holiness of God resident within the regenerated heart, then the Heavenly Father cannot satisfy the longing soul.

It is not enough to have God's gift of pardoning grace which, as a robe of righteousness, covers the sinful life. The sinful life itself must become righteous. Justifying righteousness brings only peace of conscience and the cessation of fear regarding the eternal future. It declares a divine amnesty and gives a title to heaven.

We need more than that; and, in the opulence of grace there is something more, much more. There is sanctifying righteousness which, from within, transforms the life. If the one secures our title to heaven, the other procures our fitness for it and, in so doing, floods it with radiance.

If the notion of 'Jesus Christ appropriated' through 'constantly feeding on Christ and finding in Him such satisfaction that no trace of unrest remained' is 'Paul's secret' as Morling intimated, then the efficacious experience of 'divine righteousness appropriated', and the particular peace and power it releases, may be described as Morling's secret.

In the introduction to the book, Morling expresses the desire that 'some will find in it an authentic word of God'. He acknowledges that the book is 'a personal testimony of faith and experience', and that he has 'written much more in terms of principles than of rules', since he had 'interpreted rest as being oceanic in character'.

This may imply his awareness of the complexity and diversity of individual spiritual experience, and the necessity of adumbrating general principles rather than stipulating rigid rules for spiritual direction and counsel. Certainly the author shares his personal weaknesses and vulnerability in several places in order to confirm that the 'quest' reflects his contemporary practical experience and not mere theory or stories from the past alone.

The Quest for Serenity shows evidence of wide reading and a fine command of Scripture, but is poorly referenced. On close inspection, as Figure 1 demonstrates, the text reveals references to 77 Bible texts: 13 from the Old Testament (16.9 per cent), and 64 from the New Testament (83.1 per cent). Of the OT texts, seven are from the Psalms, three from Isaiah, and there are no other references from the Wisdom literature or the Prophets.

Given the subject and focus of the book, and Morling's interest in a spiritual interpretation of the Song of Songs as representing the union of the believer with Christ, it is strange that there are no references or allusions to that biblical book. Of the NT references, 31 are drawn from the Gospels (48 per cent), and 33 from the rest of the New Testament. There are no references from the books of Acts, Galatians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, James, 2 Peter, 1–3 John, Jude or Revelation.

Of the Gospels texts, five are from Matthew, two from Mark, seven from Luke and 17 from John. Of the other NT references, four are from Romans, two from 2 Corinthians, seven from Ephesians, eight from Philippians, nine from Hebrews, and one each from 1 Corinthians, Colossians and 1 Peter.

Morling drew heavily on the Gospel of John and the Letter to the Hebrews, both of which portray key aspects of the glory of the Son of God, the enduring efficacy of his redemption through the cross and resurrection, and the present ministry of the Son from heaven through the Spirit in the life of the Christian.

Only two references are mentioned more than once: Matthew 11:28 is mentioned twice; and Hebrews 4:14–15 has three mentions. In the Matthew passage, Jesus offers rest to the weary and burdened, which provides the premise of the book and the rationale for the quest for serenity. In the Hebrews passage, the author of Hebrews assures his readers of the presence of a superior high priest, namely Jesus, who has ascended into heaven, who is able to identify with their human weaknesses, and who has been tempted in every way as they are. These related themes are explicitly and implicitly evident throughout the book.

A central aspect of *The Quest for Serenity*, therefore, is the demonstration of the solidarity and empathy of Jesus Christ with his people, and the profound practical blessings which accrue as a result of a growing awareness of the reality and implications of what Morling calls 'the Soul's union with Christ'.

Despite Morling's protestations to the contrary in his introduction, *The Quest for Serenity* is tightly and logically

structured. Chapters 1–5 set the scene for the resolution of the quest in chapters 6 and 7. Chapter 1, 'Introductory to the quest', casts the gracious call of Jesus in Matthew 11:28 as the universal call to seek rest, or serenity, in Christ. Morling describes this quest as a 'high adventure', and urges the reader to embark on his or her own 'quest for serenity'.

Chapter 2, 'The calm of sins forgiven', outlines the need for a personal sense of 'timelessness' (that is, a deep-seated awareness of transcendence or 'eternity'), of 'the divine' (ultimate reality personally experienced as the God revealed in Scripture), and of a consciousness of personal 'sin' ('man is never immune from the invasion of a sense of guilt') as preparation for the quest.

For Morling, the revelation of God in Jesus Christ, and the redemption he procured through his death, meet our deepest needs and justify us in God's sight, so that 'the soul, not only forgiven but accepted in the Beloved, is able to repose in the heart of God with its last longing satisfied'.

Chapter 3, 'Faith's deepening rest' notes how 'an unrest of the saint' may be experienced after regeneration, referring to 'an undefined sense of spiritual need' apparent as 'the sense of deficiency and defeat and futility' and also 'the consciousness of inner [moral] defilement'. This sense of unrest is resolved, according to Morling, by a profound awareness of the reality of one's union with Christ.

As Morling puts it, reflecting personal experience, 'I rejoiced to learn that, as a believer, I was joined with my Lord in a holy union of love; that I was in Christ and that Christ was in me; that no union on earth was more real than this mystic union with Christ'. This new awareness is complemented by 'an enlarged, more accurate and more experimental view of the Third Person of the blessed Trinity' (that is, the Holy Spirit), and by a corresponding perception of the present priestly ministry of Christ on behalf of his people ('a ministry of continual cleansing, giving of life, and of intercession exercised on the authority of a new Covenant').

Chapter 4, 'The adjustment to life's burdens', outlines how this serenity, once achieved, produces the necessary conditions for the preservation of such repose or restfulness not only in the 'inner room of life' but out in 'the busy ways of the world'.

Morling notes various ways in which Jesus cultivated repose and relieved tension as indicated in the Gospels. He summarily dismisses 'quietism' as 'a retreat from reality', and argues that the repose which Jesus exemplified and commends to all of God's people is achieved through radical selflessness (altruism), humble dependence on God, and obedience to God.

In Chapter 5, 'Leaving it all quietly to God'. Morling reflects on the teaching of Psalm 62 as it relates to spiritual disciplines. He cautions against quiescence, the cultivation of 'a quiet which sits with folded hands in supine ease'. Instead, he urges engagement in 'proper human activity' and in regular confession of our sins to God.

In response to 'the perplexity which arises out of dark experiences', he calls readers to eschew stoicism, doubt and cynicism, and to cease worrying about the 'Giant agony of the world' (a quote from Keats which he tactfully leaves undefined). He offers what appears to be a naïve response to such challenges: 'when faith bravely, patiently, trustingly faces its personal problem, it finds that the problem disappears in an experience of God which dispels all doubts and resentments'. Yet that was evidently an expression of spiritual wisdom based on personal experience.

Chapters 6 and 7 provide Morling's definitive solution to the problem of the elusiveness of inner serenity. Morling was arguably best known throughout his public ministry as an exponent of a distinctive evangelical emphasis on the doctrine of the Holy Spirit. It is notable, then, that *The Quest for Serenity* finds its locus in the person and work of Christ rather than specifically in the Spirit of Christ and in the Spirit's work of indwelling and transforming the Christian.

The person and work of the Holy Spirit are, however, mentioned on pages 31, 32 and 84, and in an extended treatment on pages 68–72 (Chapter 6, 'Living restfully with God'), where Morling outlines a method for cultivating serenity. He drew on the notion of 'inwardness' or 'the way of inwardness' as practiced by Quakers, whereby one cultivates an attitude of quiet reflection and prayerful anticipation of the presence of God, patiently waiting for God 'to disclose Himself'.

Morling viewed the method as 'the way of spiritual reality', contrasting the practice of 'saying formal words and phrases in prayer' with the experience of 'coming into vital communion with God'.

For Morling, the way of inwardness implied comprehension of 'the mystery of God's Indwelling' of the Christian by the Spirit; 'orientation around the Divine Centre within' as one invokes or welcomes the presence of God in a 'Holiest of all' within their own body and mind; and a constant returning to this 'Centre', 'walking every moment in holy obedience'.

The method does not appear to involve ecstatic language or physical action but rather an attitude of silence and passiveness, 'living restfully with God' in place of striving, restlessness and frenetic action. He makes extensive reference

to Quaker teacher Thomas R Kelly's *A Testament of Devotion*, while clarifying that God is not to be thought of as wholly immanent and subjective.

Morling claims that, through regeneration, the Holy Spirit creates a 'temple within' the Christian person, in which 'we find in holy immediacy the Indwelling God', to whom we inwardly 'surrender'. He quotes Blaise Pascal, 'We should not seek if we were not already found', stating that 'patient experimenting on the basis of this fact will revolutionise devotion'. He denounces 'religious busyness' and 'over-activism' as signs of spiritual adolescence, arguing that '[m]aturity is marked by the repose in which lieth power'.

Finally, he says that '[i]t is in the silence that the Father's care, the Saviour's cleansing and the Comforter's strengthening are experienced, and worship becomes almost inevitable'. This is his method for cultivating serenity.

In Chapter 7, 'Initiation into a secret', Morling outlines the theology undergirding his method. He calls it 'Paul's secret'. Paul had learned to find contentment in all circumstances. In Morling's view, this contentment or serenity was achieved through the 'initiation' which Paul had received into Jesus Christ through regeneration: 'Paul's secret was Jesus Christ appropriated, obeyed, used, enjoyed'.

Paul had begun to discover the significance and deploy the resources of the reality of his union with Christ. He was, in Morling's words, 'living in such contentment because his heart was constantly feeding on Christ and finding in Him such satisfaction that no trace of unrest remained'. The 'appropriation' of Christ resulted in three 'outworkings' in Paul's life (and, Morling would suggest, in all who adopt the method): 'the Rest of Heart Satisfaction, the Rest of Inner Harmony, and the Rest of Adequate Resources'. Morling expounds and illustrates what he means by these phrases on pages 75–81, and concludes the chapter by explaining the nature of the power which made Paul's 'poise' possible. It was:

nothing less than Christ's own power communicated to him and into him through the medium of mystic union ... the power that made [Christ] competent for His tasks is available to make me competent for mine. Should I not live in Union with Him and use the power? Then I, too, shall have the rest of adequate resources.

Thus the resolution of the individual's spiritual quest for serenity is achieved both methodologically and theologically through application of the doctrine of union with Christ.

As well as Scripture references, *The Quest for Serenity* displays many references to persons and quotes or allusions to their work. There are 57 separate identifiable textual references in the book (not listed here); there are eight references whose source is presently unknown.

Figure 2 identifies all 78 known name references, including composers of hymns and poems quoted in the text. Of these, 47 were born during the nineteenth century, 10 in the eighteenth century, six in the seventeenth century, two in the sixteenth century and one (Martin Luther) in the fifteenth century. Eight others were born before 1400. Most are mentioned once; only seven are mentioned twice. These are St Francis of Assisi, JH Jowett, John Keble, John Keats, Robert Murray M'Cheyne, the Apostle Paul, Charles Haddon Spurgeon, and Alexander Whyte.

Of the seven, apart from Paul, those who exerted the most influence on George Morling appear to have been Francis, Jowett and Whyte, although in the book Morling mentions Quaker leader Thomas R Kelly's writing as especially significant, and he identified with the intense personal suffering and spiritual struggles of men such as the poet and hymn writer William Cowper and the poet John Keats.

Others, such as James Moffatt, Handley Moule and BF Westcott, were among his most important guides in New Testament studies. Still others, such as the missionary to China Hudson Taylor, and the Baptist minister and Bible teacher Graham Scroggie, were significant to him not only for their missionary and ministry leadership but for the character and distinctiveness of their personal spiritual lives. Morling makes no mention of any NSW Baptist leaders by name in the book, either his contemporaries or men or women of past generations.

A brief biographical sketch of Francis, Jowett and Whyte gives a sense of the diversity of sources from which Morling drew in writing *The Quest for Serenity*. St Francis (1181–1226), the subject of one of two major essays submitted for his MA degree at the University of Sydney in 1924, was the son of a rich cloth merchant in Assisi who, losing interest in his fast-paced life of business, warfare and sensuous pleasure, went on pilgrimage to Rome and was moved to compassion by the beggars he encountered.

On return to Assisi, Francis adopted a life of privation and charity, and attracted a band of followers, founding what became the Franciscan Order. His life is remembered somewhat apocryphally in *The Little Flowers of St Francis*, composed late in the fourteenth century. The entry on St Francis in the *Dictionary of the Christian Church* notes that 'Francis's generosity, his simple and unaffected faith, his

passionate devotion to God and man, his love of nature and his deep humility have made him one of the most cherished saints in modern times’.

John Henry Jowett (1864–1923) was born in Yorkshire and raised by Congregationalist parents. He graduated from Edinburgh University, and Mansfield College, Oxford. In 1889 he was installed as pastor of St. James’ Congregational Church, Newcastle-upon-Tyne, and succeeded RW Dale at Carr’s Lane Chapel, Birmingham in 1895.

Jowett was appointed Chairman of the Congregational Union (1906–07) and president of the National Free Church Council (1910–11). His reputation as a preacher grew, and he became pastor of Fifth Avenue Presbyterian Church, New York City in 1911, returning to Westminster Chapel, London (1918–22), in succession to G Campbell Morgan.

Later ministers of that church included conservative evangelical leaders Martyn Lloyd-Jones (1899v1981) and RT Kendall (b. 1935). Jowett was a prolific author, writing on Scripture, preaching and Christian devotion. His works include *The Passion for Souls*, from which Morling quotes

twice in *The Quest for Serenity*, and *Come Ye Apart: Daily Exercises in Prayer and Devotion*.

Alexander Whyte (1836–1921) was born at Kirriemuir, Forfarshire, and educated at the University of Aberdeen and at New College, Edinburgh. He became a minister of the Free Church of Scotland, serving first at St John’s, Glasgow 1866–70, after which he moved to Edinburgh and succeeded Dr RS Candlish at Free St George’s.

In 1909 Whyte succeeded Dr Marcus Dodds as principal and professor of New Testament literature at New College, Edinburgh. His published works include *An Appreciation of Jacob Behmen*, *Lancelot Andrewes and his Private Devotions*, and *The Walk, Conversation and Character of Jesus Christ Our Lord*. Morling acknowledges Whyte as one of his own ‘revered spiritual masters’.

Five prominent themes in *The Quest for Serenity* warrant a brief comment. First, there is an emphasis throughout the book on belief in, and reliance on, the doctrines of grace and the ways in which reflection on these bolster confidence and enable ministry.

ARCHIVES REPORT SEPTEMBER-DECEMBER 2016

On 16 September our team conducted an Encore session at Morling College, giving five short presentations on notable Morling College graduates.

On 14-15 November I attended the meeting of Baptist archivists in Melbourne. Interstate delegates complimented the new-look *Baptist Recorder* which they had just received. More and more Australian Baptist materials are being digitised and put on websites. A meeting is planned for November 2017. Financial support for the meeting was provided through Rev Keith Jobberns. We were invited to the national Baptist leaders’ dinner. A lunch was hosted by Whitley College.

Items received for our collection included sermon notes of Rev Neville Horne and other Stanmore church items from his ministry, newsletters from Presbyterian Archives, Aerial Missions (WA) information, Dr Lee Spitzer’s thesis on Baptist attitudes to the Jewish holocaust, Rev W Lamb’s *The Advent Herald* magazines, and information about the late Rev David F Coller.

Offer made but not yet received – BUNSW yearbooks 1960 and onward (to supplement our collection).

Research requests included information on a Marrickville baptism in 1976 (we do not have the register, but found a listing in the *Australian Baptist*), information on the ministries of Rev Don Eagle particularly at Bournemouth (supplied), information on Allan John Grace (missionary in India – referred to GI archivist), information on Warren and Mavis Brown (ABMS – supplied), information on early history of Baptist World Aid (referred to ABWAID), information on Rev F Hoeppe and Gospel Musicians (supplied), information on Northern beaches churches (inquirer asked to come in), information on Rev Ron Farquhar evangelist 1940s (supplied re pastorates 1950s), check AB for obituary of Bessie I Robb (not found), information and copy of publications of Rev John Ridley (too voluminous to copy, inquirer to arrange visit), access to minutes of Berowra church (we don’t have them), request copy of Rev David Brown on eldership (not in our collection), access to Rippon’s volumes on English Particular Baptists 1790s (we have them, inquirer yet to visit).

Other matters – contact details for Rev IB Thornton re George Ardill, loan copy of BUA 1946 yearbook to Rev Dr David Parker for scanning, plans of Gynea church building requested by architect, sold and sent books on Rev John Ridley and Rev William Higlett, boxes from the Estate of Bernice Cardwell of assorted cuttings and papers currently being sorted.

John M Stanhope, Hon Archivist

Second, there is a strong emphasis on the centrality of the person and work Jesus Christ in redemption and intercession, a comprehensive understanding of divine priesthood whereby Christ brings the believer to God and God to the believer.

Third, there is a corresponding emphasis, though less fully stated, on the person and work of the Holy Spirit indwelling the believer. The Spirit is 'the Baptiser into union with Christ, [making] actual in me what Christ, through His Cross, has made possible', realised through daily surrender to Christ. This process is driven by private prayer, and reorients the prayer life. Morling advocates a regular morning ritual designed to 'get the will functioning early', whereby one prays the following 'morning act of faith':

I believe that with Christ living within me through the Holy Spirit, recognised, trusted and obeyed, my life today can be happy, restful and strong. Deliberately I surrender my life to Him and trust Him to do the mighty work within of cleansing and empowering.

I believe also that God will manage my affairs today if I hand over the control to Him. I do that now and refuse to take anything back into my own care.

In this faith I go out into the day with quietness and confidence as my strength.

Fourth, Morling concludes that to follow this spiritual practice is to achieve the 'quest for serenity' that otherwise proves elusive, and to enjoy its palpable pleasures including spiritual and psychological repose, restfulness and contentment.

Finally, undergirding both the theology and praxis of the quest, and its resolution, is Morling's affirmation of the doctrine of union with Christ, which he twice describes as a 'mystical' experience.

[This is an abridged version. The full version, including references, may be obtained from Rod Benson through The Baptist Historical Society of NSW Incorporated. The complete paper has been deposited in the .]

Treasures From Trove

THE OPEN CHURCH MEMBERSHIP ISSUE -1887

In September 1887 the newly-formed North Shore church in Sydney, under the leadership of the Rev J G Wilson, recently arrived from New Zealand, wished to be formed and join the Baptist Union of New South Wales as an open membership church. This became the subject of debate and the following views were expressed.

Rev David Fenwick

Entered his protest at the principle embodied therein. Instead of making less of this subject they should make more of it and he affirmed the reason Baptists in New South Wales had not made so great a progress in New South Wales was because of the want of fidelity to principles on the part of Baptists themselves.

Rev A J Clarke

Advocated open membership for country churches but objected to its application to North Shore

Rev David Davis

It was "a surrender" of principle to open the membership of their churches further.

Rev William Taylor

The Church should be commensurate with Christianity and they had no right to refuse their fellowship to those to whom Christ had granted his. He asked which was the greater command, "Be baptized" or "Love one another"

[An unidentified voice; That's a question which you have no right to ask]

It has been answered already. The first commandment was "Thou shalt love the Lord thy God with all thine heart" and the second "Thou shall love thy neighbour as thyself."

Rev Frederick Hibberd

Spoke in favour of maintaining the existing order of things

Rev James Voller

Contended that if the churches were open, as has been suggested, hundreds of those now seeking information would come over to them for it

Hugh Dixon

Contended that the Home Mission Fund would be an insuperable bar to the formation of such open membership

of such churches as the model trust deed prevented such churches being formed

Mr Nall

Said he was a Christian first and a Baptist second

Rev Charles Bright

Disputed the claim by Hugh Dixson by reading aloud the model trust deed – after referring to his experience in England as the pastor of an open membership church, he expressed the hope they might be able to maintain their principles, and so

to utilise the help with which others might be willing to place at their disposal that the Baptist denomination might be brought into its rightful position.

The resolution was then put to the meeting: That this Union sanctions the forming of a Baptist church on open membership principles. A division was taken with the result that 11 voted for the resolution and 18 voted against it.

Source: *The Sydney Morning Herald*, 17 September 1887, p. 7

MICHAEL PETRAS

Little-known 19th century Baptist Ministers in NSW: John Joseph Mouritz

BARBARA COE

John Joseph Mouritz was only resident in Sydney for six months in 1841. However, given that his first ministry in Australia was in New South Wales, he can be said to have been a NSW Baptist minister.

Mouritz (1794–1868) was born at Dundalk, County Louth, Ireland, the son of Joseph Mouritz and Elizabeth (nee Shaw). He was baptised on 6 January 1795 at Dundalk. As a young man, he served with the 24th Regiment of the British Army in India and on his return to England, he joined the Wesleyan church and then the Scotch Baptists. In 1824 he was living at Stoney Park, near Dundalk when he married Mary Ennis (1800–37). John and Mary had three children, George Augustus, William Nassau (died young) and Philip James Ennis.

Mouritz was part of the anti-Catholic feeling prevalent in England at that time, evidenced by his signature on a petition submitted to the House of Commons in February 1829 with the heading, 'Protestant Feeling. The following is the official list of petitions against concessions to the Roman Catholic claims, which were presented last night to the House of Commons'. On the long list were the names of some individuals, some individuals representing clergy and inhabitants of towns, and some individuals representing ministers and elders of towns. Included in this list was John Joseph Mouritz, whose name appeared as an individual, not representing a town or group of people.

John's wife Mary died in 1837 and in 1838 he married Eliza Ruddock (1801–81) at the Waringstown Church, County Down. There were no children from this marriage. They and John's surviving sons from his first marriage, George and Philip, arrived at Sydney on 31 January 1841 on the *Conrad* as Bounty Immigrants, having left Plymouth on 6 October 1840. Mouritz's occupation in the immigration list was 'agricultural labourer'. Within a few weeks he preached at the opening of the Particular Baptist Chapel, known as the Rehoboth Chapel, on the corner of Pitt and Bathurst Streets, on 28 March 1841.

The family only remained in Sydney for six months before going to Melbourne where, shortly after their arrival, Mouritz conducted Baptist services in a furniture showroom belonging to Samuel Crook, situated where the Victoria Hotel, 215 Little Collins Street, now stands. The congregation in Melbourne had only begun in 1839 under the direction of Samuel Crook and Robert Reeves. Crook, the son of William Pascoe Crook, a missionary with the London Missionary Society to the South Seas and a Congregational minister, had been born in Sydney and moved to Melbourne with his wife in 1839 where he became one of Melbourne's earliest undertakers. The first services were held in his workshop and Crook's wife Zenobia was the first person baptised in Victoria, the baptism being held on the beach near what was then the Albert Park station, near what is now the intersection of Ferrars Street and

Albert Road. Eliza Mouritz was one of three candidates for baptism in the second group to be baptised.

Soon after arriving at Melbourne, Mouritz established a Mercantile Academy 'at his residence, opposite the Albion Hotel, Bourke Street' before becoming Assistant Clerk for the Port Phillip Superintendent's Office.

The family later settled at Princes Street, Fitzroy on a dairy farm of 20 cows, on the site of what is now St Vincent's Hospital. The first Melbourne Baptist Church was formed there on 30 January 1842 as an open communion church, as a compromise with other Baptists not sharing his Strict and Particular views. This was not successful, and when Rev John Ham arrived in Melbourne in 1843, Mouritz formed another Baptist church, constructing a baptistery in his own garden, and subsequently erected a church building on his property, known as Rehoboth.

As part of his job with the Port Phillip Superintendent's Office, Mouritz was appointed as a rate collector. During this time he was also involved with the Total Abstinence Society, the Auxiliary Bible Society, the Strangers' Friend Society, and the Port Phillip Bible Society. In 1847 he was commissioned by Governor La Trobe to produce *The Port Phillip Almanac and Directory for 1847* which was printed at *The Herald* office, Little Collins Street, by William Clarke. The Directory contained 'a good deal of useful information, and a very copious list of names and addresses of the colonists, both of the Towns and Country'.

Mouritz was not without some controversy within the church. In 1854, he was instructed by the church leadership to sell his shares in a ferry company because the ferry, commuting from Williamstown to Railway Pier, began to operate on Sundays.

The Baptist Association was formed in 1858 and Mouritz's congregation joined.

John and Eliza Mouritz were obviously very generous and thoughtful people. The evangelist John Jewell Westwood in his *Journal* mentioned them several times:

Wednesday, June 22nd [1859]—Met Mr. J. J. Mouritz, the Baptist minister of Rehoboth Chapel, who asked me how I was getting on. Upon my telling him that I was much tried in my circumstances, he put his hand into his pocket, and gave me a sovereign. Thus the Lord provides. Blessed be his name!

Saturday, November 6th [1859]—Received this day a suit of tweed clothes, presented to me by my pastor, Mr. Mouritz, who, meeting me in a shop in the Arcade,

ordered the tailor to measure me for a suit, and set it down to his account.

Friday, November 15th [1861]—Called this morning upon Mrs. Mouritz, who lent me one pound.

John Mouritz died on 4 June 1868 at Princes Street, Fitzroy and was buried on 6 June 1868 at the Melbourne General Cemetery, Carlton.

The funeral of an old colonist, Mr. John J. Mouritz, of Princes-street, Fitzroy, took place on Saturday. A number of the friends of the deceased, including the Hon. G.F. Verdon, C.B., Mr. Hailes, J.P., together with a long train of vehicles, followed the hearse to the General Cemetery, where the burial service was conducted by the Rev. J. Taylor. Mr. Mouritz was one of the earliest Baptist preachers in the colony, having arrived in Victoria in 1840 [sic – 1841]. Shortly afterwards he erected a chapel close to his residence, where he continued to officiate until a short time before his death. He was esteemed a good neighbour, and was a liberal friend to the distressed.

His headstone stated, 'Minister of the Gospel of Rehoboth Chapel, Princes Street, Fitzroy. Departed this life 4th June 1868. Aged 71. By the grace of God I am what I am'.

After his death, the Rehoboth Chapel closed. Eliza died at Brighton, Victoria, in 1881.

John's eldest son, George Augustus Mouritz, began his working life as a clerk at the *Port Phillip Patriot and Melbourne Advertiser* and then worked for HA Smith, an importer, before setting up his own importing business. He married Martha Jane Mortimer, the daughter of prominent Baptist Henry William Mortimer in 1850 and they had 10 children. They were members at Collins Street Baptist Church and among other things, George became secretary-treasurer of the Baptist Association.

The second surviving son, Philip James Ennis Mouritz married Rebecca Robe and they had 13 children. The family moved to Wellington, New Zealand where Philip ran a timber yard at Te Aro. They returned to Victoria in the 1870s and lived at Sale.

[This is an abridged version. The full version, including references, may be obtained from Barbara Coe through the NSW Baptist Historical Society.]

JJ Glassop and Churches He Served

DR JOHN STANHOPE OAM

My interest in this minister arose from reading that his Brisbane Street church was expelled from the Baptist Union of New South Wales. This expulsion related to a charge of misconduct against its minister and the Union Executive Committee's disagreement with the findings and actions of the church leadership. I hope that any Glassop descendants reading this will not be offended by discussion of events that occurred over 140 years ago.

Life and career of JJ Glassop before migration

James (usually called 'James John' and occasionally 'John James' or 'John') Glassop was born on 3 February 1808 and christened on 6 March 1808 at St Saviour's Church, Southwark, Surrey, his parents being George and Mary. He married Sarah Elizabeth Clark (daughter of Stephen Clark and Sarah Elizabeth *nee* Ewart) on 10 February 1828 at Christ Church Spitalfields, Stepney.¹ Glassop was a comb maker by occupation, and 'had been a City Missionary in London'.² He 'was pastor of a chapel in Webb-street, Shoreditch, London, and laboured zealously among the poor ... he was induced to come to New South Wales by Rev John Saunders ... under whose open-air preaching in London Mr Glassop was converted at the age of 24'.³ 'Being a student of homeopathy, he also dispensed medicine to many ... the Duchess of Kent became interested and gave him liberal financial assistance'.⁴

Glassop and his family arrived in Sydney on the vessel *James Pattison* on 8 February 1840, having left Gravesend on 9 November 1839. The ship carried 187 free migrants. The family consisted of James aged 33, occupation comb maker; Sarah aged 28; John aged 8; Mary aged 4 and Reuben aged 1.

Children

James and Sarah's children included:⁵

1. George born 7 May 1831 and baptized 30 May 1831 at St Leonard's Church Shoreditch, presumably young died in England
2. John born at Bethnal Green on 6 June 1832, worked as a hairdresser in George Street Sydney, died on 13 April 1859 in Sydney 'at the residence of his brother-in-law Mr H Simcoe'⁶
3. James born at Bethnal Green on 31 December 1834, presumably died young in England
4. Mary born on 10 April 1836 at Holborn, married Henry Simcoe of Balmain on 10 July 1858, by Rev James Voller⁷
5. Reuben born about 1838, presumably died soon after arrival in the colony
6. Elizabeth born on 17 November 1840 in NSW, married Alexander Gray on 28 December 1859 in Balmain⁸
7. Sarah born on 13 October 1842 in NSW, married Richard Fletcher on 12 May 1864 in Balmain⁹
8. Anne on born 10 January 1845 in St Andrews parish, Sydney, married John Thomas Maxwell on 4 August 1870 in Sydney, by Rev Daniel Allen¹⁰
9. Stephen born on 17 January 1847 at Grose Street Parramatta, married Matilda Pontifex on 16 July 1870, by Rev Daniel Allen¹¹
10. Thomas born on 4 June 1849 at Field of Mars (Parramatta), married Ellen Smith in 1874 in Balmain
11. Amelia born on 7 December 1851, died aged 9 days on 16 December 1851¹²
12. James 2 born on 7 December 1852¹³ (Macquarie Street Church), died on 31 March 1854¹⁴
13. Emily born on 5 May 1856 in Balmain¹⁵, married Thomas Henry Vaughan on 1 April 1874 in Balmain, 'by the father of the bride'.¹⁶

Occupations and locations in New South Wales

YEAR	SOURCE	DESCRIPTION	LOCATION
1840	Ship list	Comb maker	Sydney
1842	Newspaper clipping	Unspecified	Parramatta
1845	Anne's birth	Comb maker	Sydney
1847	Stephen's birth	Minister	Grose Street, Parramatta
1849	Thomas' birth	Minister	Field of Mars
1852	James' birth	Teacher	Balmain
1853	SM Herald	Agent	Balmain

YEAR	SOURCE	DESCRIPTION	LOCATION
1854	James' death	Unspecified	Balmain
1856	Empire advertisement	Shopkeeper	310 George Street Sydney
1856	Emily' birth	Unspecified	Balmain
1856	Band of Hope	Agent	Balmain
1857	Empire advertisement	Schoolmaster	Balmain
1858	Mary's marriage	Unspecified	Balmain
1858-59	Sands' directory	Draper, teacher	Balmain
1859	John's death	Unspecified	Balmain
1860	Elizabeth's marriage	Unspecified	Balmain
1863	Sands' directory	School master	Balmain
1864	Sarah's marriage	'Formerly Baptist minister of Parramatta'	
1864-67	Sands' directory	School master	Balmain
1868	Sands' directory	Unspecified	Balmain
1869	Sands' directory	Teacher (Sarah draper)	Balmain
1870	Sands' directory	Draper	Balmain
1870	Advertisement	Pastor, Baptist Church	Pitt St Sydney
1871	Sands' directory	Not listed (Mrs draper)	
1871	Announcement	Licensed to perform marriages	
1873	Sands' directory	Rev	Balmain
1874	Emily's marriage	Rev	Balmain
1874	Sands' directory	Rev	Goulburn St ¹⁷
1874	Thomas' marriage	Unspecified	Balmain
1875	Sands' directory	Rev	Balmain (Mrs draper), & Goulburn St
1876	Sands' directory	Unspecified	Balmain
1877	Sands' directory	Rev (Baptist)	Balmain (Mrs draper)
1879-82	Sands' directory	Rev (Baptist)	Balmain
1883-84	Sands' directory	Rev (not listed as Baptist)	Balmain
1885	Sands' directory	Rev, Baptist Church	Balmain
1886	Sands' directory	Rev, Baptist Church 'Unconnected'	Balmain
1887-91	Sands' directory	Rev, Baptist Church	Balmain
1893	Sands' directory	Unspecified	Balmain
1894	Probate index	Unspecified	Balmain
1894	Death index	Unspecified	Ashfield

Parramatta 1842-49

An undated newspaper clipping¹⁸ lists 'Glossop' as one of eight surnames present at the meetings of Baptists in 1842 at the home of Mrs Earle. 'Glossop' occurs only once in Watkin-Smith,¹⁹ and could be an error for 'Glassop'. His whereabouts during 1842-44 is uncertain; he is listed among unclaimed letters published 22 January 1842.²⁰ In 1845, he was a deacon of 'the Baptist church in Parramatta'.²¹ In August 1846 he was on a committee convened by Rev John Saunders to consider Baptist work in Parramatta.²²

On birth entries of his sons Stephen (1847) and Thomas (1849), he is described as 'minister'. From February 1847 he was acting pastor of the Congregational Church in Ross Street, Parramatta, and was invited to become that church's regular minister in December 1847, a position he accepted.²³ In 1847 his address was Grose Street Parramatta. The 1849

address of 'Field of Mars' is consistent, as that locality came within the ambit of Parramatta. In 1864 he was described once as 'formerly minister of Parramatta', and also as 'formerly Baptist minister of Parramatta'; although he was a member of a Baptist church,²⁴ his Parramatta pastorate was Congregational.²⁵ In August 1848 he applied on behalf of Baptists for a burial ground which was granted in July 1849.²⁶ Watkin-Smith states that Glassop was succeeded by Joseph Clift as pastor of the Ross Street church in 1848,²⁷ but his last recorded pastoral event was in August 1850. Parramatta Baptist Church was officially formed on 9 April 1851 when Rev WH Carey became minister.

Bathurst Street And Sydney City

His obituary states that 'On his arrival (1840) he became superintendent of the Sunday-school at Bathurst Street'.

On 17 May 1851 he conducted the burial service of Charles Alexander Johnstone aged five months, his address being Datchet Street Balmain.²⁸ The name Glassop appears on a list of pew rents for Bathurst Street church dated 31 December 1850. (10 shillings), also 31 March 1854 (15 shillings crossed out), 30 June 1854 (£3), 31 March, 30 June, 30 September and 31 December 1855, 31 March 1856 (no amount stated) and 30 June 1856 (£3). In 1856 he served on a Band of Hope Committee headed by Rev Voller (of Bathurst Street). His obituary states that 'For years he ran a ragged school in Kent-street, Sydney'.

Balmain 'Nonsectarian' Church

In 1854 Glassop commenced a 'non-sectarian' church meeting in his home in Balmain. His obituary states that 'He was one of its earliest residents, in the days when bushes rather than houses predominated, and he started the first day-school in that district ... He also founded the first Sunday-school in Balmain, and started Sunday services, using his cottage as a meeting place, until it was found necessary to remove to what is known as Cook's-hall, in Elliott-street.²⁹ Eventually he gave the ground for the erection of the present church in Mullens-street'.

Masonic Hall Baptist Church

This congregation began meeting 13 April 1862 and was formed as a church on 14 October 1862. It met initially in rented rooms at 75 William Street East Sydney. In 1863 the church moved to the Sydney Masonic Hall building in York Street where it continued (except for August 1864 to November 1865 at the Sydney Temperance Hall) until the opening of its own building in Harris Street Ultimo in September 1868. 'Mr and Mrs Glassop of Balmain' applied for membership on 23 October 1862 and were approved at the church meeting of 28 November 1862. The membership register shows John Glassop as member 26, Mrs Glassop 27, Stephen 65 (received after baptism on 28 September 1863) and 208 (received 2 November 1873), and Annie 81 (received after baptism 28 December 1863). On 3 December 1863, Rev Frederick Hibberd became minister of the church.

At the annual meeting of the church on 10 January 1867, Hibberd objected to the election of Thomas Palmer and JH Knibbs as deacons and said he could not work with them. After two adjournments, the church appointed a committee of Messrs Glassop, TB Rolin and Sadler to consider the matter, but Palmer and Knibbs refused to meet the committee. Although the issue is not stated in the church records, Hibberd had several times requested an increase in his stipend, which the church could not or would not agree to. Palmer was charged with being abusive to the pastor, and

the church resolved to exclude him from membership on 21 February 1867, but on 3 March 1867 Hibberd announced in the Sunday service that he was resigning. On 14 March the church accepted his resignation, and on 4 April 1867 rescinded the expulsion of Palmer.³⁰

Gibson's Rooms Church

Prior states the following: 'Another church which existed for a brief period was known by the undistinguished title of 'Gibson's Rooms Church'. It was formed in 1867 as a result of the division in the Masonic Hall Church and was admitted to the Baptist Association in 1869. Rev Frederick Hibberd was its minister for a brief period, but he went to Launceston, Tasmania, and two of its members Thomas Owen and JJ Glassop, who were called Presiding Elders, became its leaders. There is no information relating to the reason for the formation of this church and it must be assumed that it arose from personal disagreement or doctrinal differences'.³¹ Glassop was 'erased' from the roll of the Masonic Hall church with his son Stephen on 31 October 1867 for non-attendance,³² so they were probably attending Gibson's Rooms from its inception. Mrs Glassop and Annie were transferred to 'Pitt Street' (Gibson's Rooms) on 31 October 1868.³³

The Association Committee received a letter from the Gibson's Room Church requesting 'admission to the Association'.³⁴ At the second annual meeting of the Association, the church was admitted on 20 January 1869, and JJ Glassop was admitted as a personal member and elected to the Executive Committee.³⁵ The church was meeting in 'a hired room' in Gibson's Hall in Pitt Street, Sydney, Owen and Glassop were the leaders, and there were 31 members on the roll. 'Glassop Sen and Jun' were on a list of supply preachers.³⁶

At the third annual meeting of the Association held 19 January 1870, JJ Glassop was re-elected to the Committee and was sole pastoral leader of the church.³⁷ He continued to be a member of the committee through 1871-72.

Brisbane Street (Odd Fellows Hall) Church

In mid-1871, the Gibson's Rooms church moved to Odd Fellows Hall on the corner of Goulburn and Brisbane Streets, Surry Hills.³⁸ In 1872, both JJ and his son Stephen Glassop were on the Union Committee,³⁹ although the report of the annual meeting only lists Stephen. Glassop was in good standing in Baptist and interdenominational circles, preaching occasionally at Bathurst-street church,⁴⁰ and participating with his son Stephen in the United Mid-Day Prayer Meeting.⁴¹ Special collections were made through 1872 to raise funds for a harmonium.⁴²

The Union Committee received a letter from Mr T Owen on 1 August 1873⁴³ ‘complaining that a charge against Mr JJ Glassop of indecent assault had been made by his daughter-in-law Mrs S Glassop into which Mr JJ Glassop had refused a thorough church investigation’. She (Matilda Pontifex) was born in Sydney on 19 September 1852⁴⁴ and was baptized at age 15 (1867?) in the Gibson’s Room church by Glassop.⁴⁵

Rev AN Webb as Chairman of the Union investigated and interviewed various people. The Committee resolved ‘that Mr Glassop be no longer retained as a member of the Baptist Union and that his name be removed from any lists on ministry and that the secretary communicate this resolution to Mr Glassop with an announcement of the fact that the counter charges which he brought against Mrs S Glassop had received official contradiction. The secretary was instructed to announce to the Brisbane St church the fact that we had heard of their alleged unconstitutional exclusion of three of their members and to ask them whether they had officially investigated the charges against Mr JJ Glassop’.

On 29 August 1873, the Committee received a letter from Glassop⁴⁶ ‘as pastor of the Brisbane St Baptist Church’ announcing that ‘this church no longer remains in connection with the Baptist Union. Also a letter from Mr J Davis stating that they had officially investigated as far as they were able the charges brought against Mr Glassop and they believed Mr Glassop to be falsely accused’. The committee recommended to the forthcoming annual meeting of the Union ‘to remove from a list of churches that meeting in the Odd Fellows Hall Brisbane St (1) because they have decided in favour of Mr Glassop as against the Committee of the Union without asking or attempting to rebut the evidence before the Committee (2) because they give no answer to the charge of their having excluded three members without investigation’. The subsequent annual meeting of the Union expelled the church and its minister. Stephen returned to the

relocated Masonic Hall church (Harris Street) briefly, from which he transferred to the Bourke Street Baptist Church on 2 November 1873. His wife had transferred from Brisbane Street to Bourke Street on 29 May 1873, from which the couple transferred to Leichhardt church on 30 August 1882.⁴⁷

The Committee received a request for personal membership of the Union from Mr Owen who had withdrawn from the Brisbane Street Church, but refused as he was not currently a member of any Baptist church.⁴⁸

The Committee at their 9 April 1874 meeting⁴⁹ received a bill for £13-19-0 from JJ Glassop ‘on account of Mr Hibberd’s pamphlet on baptismal regeneration’. Although initially declining to pay, on 19 June 1874 they agreed to do so.⁵⁰

In June 1874 ‘In consequence of the alteration to the Oddfellows Hall, Brisbane-street, the Baptist Church usually meeting in the above place will in future meet at the Pastor’s Residence, Balmain, until the Hall is rebuilt or further notice - Thomas Davis’.⁵¹

The church was functioning in 1876, for Glassop performed a marriage ‘at the residence of the bride’s mother, opposite the Baptist Church, Brisbane Street’ in April.⁵² The Sunday School was active until at least April 1876. On 1 March 1877, Glassop performed the marriage of Thomas Quainton and Margaret Clarke in Sydney, possibly indicating that he was still minister at Brisbane Street at that date.⁵³

Did the church dissolve, or continue as a church in Balmain? A comparison of names of individuals mentioned in connexion with Gibson’s Rooms/Brisbane Street with those mentioned in the first three years of Balmain Baptist Church 1881-84 reveals only two in common, Glassop and Davis. I conclude then that there was little or no effective continuity between the two churches.

Individuals Named With Gibson’s Rooms/Brisbane Street Church

NAME	PERIOD	ROLE
Rev F Hibberd	1867-69	First minister
James John Glassop	1870-?	Co-elder, then minister
Thomas Owen	1870?-1873	Co-elder
Mr Glassop (Stephen)	1873	Minister’s son
Mrs Stephen Glassop	1870-1873	Minister’s daughter-in-law
Mrs Pontifex	1873	Mrs Glassop’s mother
Dr McDonagh	1873	Mentioned
Mr A Clark	1873	Mentioned
Mr J Davis	1873	Mentioned
Mr Burton	1873-4	Sunday School teacher
Mr Lane	1873	Sunday School teacher
Mr Wells	1873-4, 76	Sunday School teacher

NAME	PERIOD	ROLE
Mr Searle	1873-4 1875-76 ⁵⁴	Sunday School teacher Sunday School Superintendent
Mr Dart	Pre-1873	Former Sunday School Superintendent
Mr Wilson	1874	Sunday School teacher
Mr Abonis	1874-5	Sunday School teacher
Mr Henry	1875	Sunday School teacher
Mr Johnston	1875	Sunday School teacher
Miss Arnold	1875-76	Sunday School teacher
Mr White	1876	Sunday School teacher
Mr Gostelow	1876	Sunday School Superintendent
Mr Overton	1876	Sunday School teacher
Mr Allen	1876	Sunday School teacher
Mr Baker	1876	Sunday School teacher
Miss Mercer	1876	Sunday School teacher
Mr Searl Senior	1876	Sunday School teacher
Mrs Bonchin	1876	Cleaning

Brisbane Street Sunday School Average Weekly Attendance

DATE	MORNING TEACHERS	MORNING PUPILS	AFTERNOON TEACHERS	AFTERNOON PUPILS
Oct 1873	3.75	43.5	5.75	46.75
Nov 1873	3.75	45.75	6	61.4
Dec 1873	3.75	37.5	5.5	55.5
Jan 1874	4	35.5	6	55.5
Feb 1874	4	42	3.5	44
Feb 1875 ⁵⁵	4	37?	5	37
Mar 1875 ⁵⁶	6	75	?	?
Feb 1876	4.3	41.3	5	42.3
Mar 1876	3.75	26.5	4.75	50.25
Apr 1876	4.5	31.5	6.4	59.6

Individuals Named In Balmain Church 1881-84

NAME	PERIOD	ROLE
Rev James John Glassop	1881-84	Minister
Mr McKinnon	1881-84	Member
Mr Manns	1881	Member
Mrs Fletcher	1881	Member
Mrs Currie	1881	Member
Mr Fletcher	1881	Baptism, member thereafter
Mr & Mrs Adcock	1882-84	Members
Mr Thompson	1882	Membership aspirant
Mr Barnes	1882	Member
Mr Young	1882	Member
Mr Curry	1882-84	Member
Mr Gillard	1882	Member
Sr Jones	1884	Member
Mr Martin	1884	Member
Mr Maxwell	1884	Member, son-in-law?
Miss Holden	1884	Organist
Mr Davis	1884	Member
Mr Olson	1884	Member



Balmain Baptist Church

This Baptist congregation held its first service in February 1880 in Glassop's home,⁵⁷ and held its first recorded business meeting on 22 December 1881. On 1 May 1882 it adopted the name 'General Baptist Church', suggesting Arminian theology, which seems at variance with Glassop's family associations with Rev Daniel Allen, the leading Strict Calvinist Baptist minister. In 1883 a Baptist church building was erected on land donated by Glassop, who pastored the church till ill-health saw him retire in December 1890. He was succeeded by Rev William Taylor. The church joined the Baptist Union in 1893, significantly after his ministry had ended. Taylor was a recognised Baptist minister and member of the Executive of the Union even before the Balmain church joined the Union. At the time of joining, the church had 60 members.

Death

Glassop died on 24 February 1894 in Ashfield,⁵⁸ at the home of his son Thomas in Elizabeth Street West, Ashfield. His obituary gave an extensive account of his life – 'Mr Glassop was the oldest Baptist minister in the colony, being 87 years of age'. The funeral took place at Balmain Cemetery, attended by many people, including distinguished citizens, and representatives of temperance societies for whom he had been chaplain. The service was conducted by his successor, Rev Taylor. His widow Sarah died on 25 September 1898 in Burwood; she had been living in the home of her son-in-law Thomas Vaughan in Broughton Street Concord. The sketch shown here was found on *Ancestry.com*, but the source has not been ascertained.

Conclusion

Was Glassop guilty of the alleged misconduct? His own congregation supported him and expelled three members, suggesting that those who sat under his ministry considered the complaint unfounded. On the other hand, denominational representatives thought otherwise.

Was the Brisbane Street Church expelled from the Union? It appears that the Assembly only endorsed the decision of the church to leave.

Acknowledgements

I express my gratitude to those who have collected and maintained the archival collection from which most of the information was obtained, and particularly to Barbara Coe for her notes headed 'Glassop information', and her advice.

- 1 Baptist Archives Parramatta box series 08.
- 2 Watkin-Smith, Hubert. *Baptists in the cradle city*. Baptist Historical Society, 1986 page 18.
- 3 *Sydney Gazette* 22 January 1842 page 4.
- 4 Barbara Coe. Personal communication.
- 5 Watkin-Smith, op cit, page 20.
- 6 SMH 15 December 1847 page 3, advertisement including the church's letter and his reply.
- 7 Minutes of Bathurst-street Baptist Church 28 July 1847 Mitchell Library KV 7421 ML MSS 3240.
- 8 SMH 21 May 1864 page 7.
- 9 Watkin-Smith, op cit, page 21.
- 10 Watkin-Smith, op cit, pages 22, 109.
- 11 NSW BDM vol 113 #53.
- 12 Elliott Street intersects with Glassop Street!
- 13 Harris Street Minute Book 1862-92, entries on dates mentioned.
- 14 Prior, Alan C. *Some fell on good ground*. BUNSW, 1966, page 84.
- 15 Harris Street Baptist Church Minutes 31 October 1867.
- 16 Harris Street Baptist Church Minutes 22 October 1868.
- 17 Minute Book of the New South Wales Baptist Association 1867-1878 28 December 1868 page 19.
- 18 Minute Book report inserted after page 22.
- 19 Minute Book 22 March 1869 page 24.
- 20 Minute Book report inserted after page 34.
- 21 Minute Book report inserted after page 76.
- 22 Minute Book 12 November 1872 page 95.
- 23 *Evening News* 28 February 1872 page 3.
- 24 SMH 5 October 1872 page 6.
- 25 SMH 26 October 1872 page 1.
- 26 Minute Book 1 August 1873 pages 105-106.
- 27 *The Australian Baptist* (AB) 8 July 1930 page 4.
- 28 AB 8 March 1949 page 2 (her obituary).
- 29 Minute Book 29 August 1873 pages 108-109.
- 30 Membership roll of Burton Street (formerly Bourke Street) Baptist Church, dates specified.
- 31 Minute Book Minutes 5 November 1873 pages 109a-110.
- 32 Minute Book 9 April 1874 page 114.
- 33 Minute Book 19 June 1874 page 116.
- 34 *Evening News* 3 June 1874 page 3.
- 35 *Sydney Mail* 22 April 1876 page 527.
- 36 *Sydney Mail* 14 April 1877 page 473.
- 37 Minute Book report inserted after page 34.
- 38 Minute Book report inserted after page 76.
- 39 Minute Book 12 November 1872 page 95.
- 40 *Evening News* 28 February 1872 page 3.
- 41 SMH 5 October 1872 page 6.
- 42 SMH 26 October 1872 page 1.
- 43 Minute Book 1 August 1873 pages 105-106.
- 44 *The Australian Baptist* (AB) 8 July 1930 page 4.
- 45 AB 8 March 1949 page 2 (her obituary).
- 46 Minute Book 29 August 1873 pages 108-109.
- 47 Membership roll of Burton Street (formerly Bourke Street) Baptist Church, dates specified.
- 48 Minute Book Minutes 5 November 1873 pages 109a-110.
- 49 Minute Book 9 April 1874 page 114.
- 50 Minute Book 19 June 1874 page 116.
- 51 *Evening News* 3 June 1874 page 3.
- 52 *Sydney Mail* 22 April 1876 page 527.
- 53 *Sydney Mail* 14 April 1877 page 473.
- 54 Resigned 6 February 1876 to go to Newcastle.
- 55 These figures appear to combine morning and afternoon classes; another sheet gives the unquestioned figures.
- 56 These figures combine morning and afternoon classes.
- 57 AB 31 March 1933 page 10.
- 58 NSW Probate Index.

EDITORIAL

Welcome again to the February 2017 edition of *The Baptist Recorder*. The last edition in November 2016 drew favourable comment from members and people involved with the Baptist Historical Society in other states of Australia. Our typesetters, Mercier Typesetters Pty Ltd, need to be thanked for their work. There was a comment from one member who felt that we should have included an essay on a distinguished Baptist leader who had recently died. On checking my records and old editions of *The Baptist Recorder* I located a significant piece that in many ways would have perhaps duplicated what had previously been provided.

At the last committee meeting the Rev John Reid advised that he would be unable to continue as Vice-President. We thank John for his time on the committee, wisdom and commitment to Baptist history in New South Wales. We look forward to his contributions where possible in the future.

The aim of *The Baptist Recorder* is to provide fresh and originally researched material. This ensures that what we are sharing with the NSW community and Baptists generally interested in history is useful. This issue sees a summary of the talk given by our last speaker, Rev Rod Benson, on GH Morling's book *The Quest for Serenity*. Michael Petras, that wonderful researcher and complete writer on NSW Baptist history, has taken us into the world of Trove and the issue of Open Church Membership. Barbara Coe looks at the fascinating life of the little-known NSW Baptist minister Rev John Joseph Mouritz. Our archivist Dr John Stanhope OAM takes us into the life and ministry of Rev JJ Glassop. His time in pastoral work is illuminating.

What does the future hold for The Baptist Historical Society in the years ahead? There are a number of publications that we are moving to publish. One is titled *A Fisher of men – the life and ministry of Rev Alf Driver*. The other, titled *Waratah and Wattle*, is a register of all Baptist Churches in New South Wales and the ACT and the ministers who occupied the pulpit. Publications have been an interesting aspect of Baptist work over the years. Unfortunately, there has not been a deluge. One that demands a closer examination however is the *Official Volume of Proceedings – First Australasian Baptist Congress* held in Sydney in September 1908. The volume, edited by JA Packer, is a wonderful record of Baptist life at the time and the future of the Baptist denomination. In the next issue of *The Baptist Recorder* we will have an in-depth analysis and review of the publication.

Financial Statement

The Baptist Historical Society of NSW Incorporated

Inc. 9897579

For the period 1st March 2016 to 30th September 2016

Balance 1st March 2016 \$7,594.77

Receipts

Membership Fees	1,765.00
Donations	75.00
Term Deposits Interest	107.91
Bank Interest	11.99
Book Sales	111.70
Return Morling Press Reg.	79.00

Sub Total \$2,150.60

Payments

Stamps	103.60
Morling Press Registration	78.00
Software	179.99
Domain Name Renewal (2 yr)	36.00
Royal Australian Historical Soc.	119.00
Web Hosting	165.00
Gift Steve Sherriff	60.00

Sub Total 741.59

The Society's funds are made up of the following:

Balance C/F	<u>\$9,003.78</u>	General Fund -	4,003.78
		Term Deposit No 3168	5,000.00
		Total:	<u>9,003.78</u>

Note: Some members have paid for multiple years membership

Ernest Windschuttel – Honorary Treasurer