# GDIF; 9 CB D GTHE RESURGENCE OF BAPTIST BELIEF AND PRACTICE IN TASMANIA 1869-1884

# LAURENCE FREDERICK ROWSTON

Submitted in fulfillment of the requirements for the

Degree of Master of Arts

University of Tasmania

March 2011

This thesis may be made available for loan and limited copying in accordance with the Copyright Act 1968 and later.

Laurence Frederick Rowston, March 2011

I confirm that this thesis is entirely my own work and contains no material which has been accepted for a degree or diploma by the University or any other institution, except by way of background information and duly acknowledged in the thesis, and to the best of my knowledge and belief no material previously published or written by another person except where due acknowledgement is made in the text of the thesis.

Laurence Frederick Rowston, March 2011

#### **ABSTRACT**

This c @^ • ã • Á • ^ ^ \ • Á c [ Á ^ ¢ ] | æã } Á ¸ @^ Á æÁ } ~ { à ^ \ Æ College, London, started arriving in Tasmania in 1869 to begin a new phase of Baptist work. It considers their impact on the lives of previously established Nonconformist churches and the ramifications of their association of churches formed in 1884. This thesis argues that a rebirth of the Baptist life and conviction began with the influx of these men from the Úæ• c[¦•qÁÔ[||^\*^Áã}ÁŠ[}å[}ÈÁ The work of the Strict and Particular Baptists had begun in the 1830s, but the churches under the care of the Rev Henry Dowling were sectarian in their outlook and made few gains. Their decline, to a certain extent, mirrored the eclipse of the Hyper-Calvinist Baptists in England. The arrival of Alfred William Gra c Á ã } Á R I ^ Á F Ì Î J Á , æ• Á c @^ Á ~ ã l • c Á [ ~ College. A further influx of men from the College, which began in earnest at the end of 1879, was assisted greatly by the visits to the colony of Ù] ˇ ¦ \* ^ [ } q • Á • [ } ÊÁc @^ÁÜ^çÁV@[re(hexasedÁBabab]tisť ¦ \* ^ [ } ÈÁ theology and their rediscovery of mission broke free from entrenched patterns. They consolidated what they saw as their gains in 1884 with the formation of the Baptist Union of Tasmania. The venture was significantly assisted over three decades by the Gibson family of Perth. This thesis seeks to assess the decline of the Particular Baptists in Tasmania and the rise of the evangelical Baptists under the Spurgeon banner.

#### **ACKNOWLEDGMENTS**

I acknowledge the help and advice of my principal supervisor, Dr Tom Dunning, Head of the History and Classics Department of the University of Tasmania, who gave me patience and understanding; Dr Stefan Petrow who carefully read the thesis and made helpful suggestions; Dr Richard Ely and Susan Patterson, MA, for their diligent proof reading of the thesis and helpful suggestions. I also acknowledge the ever-helpful staff at the Reference section of the State Library of Tasmania; the Archives Office of Tasmania; Whitley College Library at the Baptist College, Parkville, Victoria; the Special/Rare Collections of the University of Tasmania, and the Joint Theological Library in Melbourne (now the Dalton McCaughey Library) and David Woodruff, Librarian of the Strict Baptist Historical Society in Dunstable who was so helpful on my visit.  $CE|\sim |\cdot \wedge \mathring{a} \mathring{A} Y \mathring{A} O| \approx c$  Q •  $\mathring{A} \mathring{a} \wedge \bullet \mathscr{A}$  Peter Grant, provided an extensive archive of newspaper cuttings from his AW Grant collection which formed the basis of chapter four.

#### CONTENTS

```
Abstract i
Acknowledgments
Contents iii
Abbreviations vii
Introduction 1
Chapter 1 - The Demise of the Particular Baptists in Tasmania
    Introduction 20
    Launceston in the 1800s 20
    The Christian Mission Church and the Launceston Tabernacle 22
    Hyper-Calvinism and Closed Communion at York Street chapel 25
    The Hobart and Deloraine Chapels 36
    The Gibsons and the York Street Chapel 40
    Conclusion 41
Chapter 2 - The Baptist Benefactors
    Introduction 43
    Mary Ann Gibson 43
    Anna Maria Ó | æ & \ | ^ | Áæ} å Á Ò | | ã } c @ [ | ] 45 Á Pæ | | Ê Á Xæ}
    David and Elizabeth Gibson 47
    Yã||ãæ{Áæ}åÁTæ¦^ÁŒ}} ÁÕãÆ9•[}q•Á^æ¦|^ÁTæ¦
```

V @^ Á Ô[ } \* | ^ \* æc ã[ } æ| ã • c • q Á Ó^ } ^ ~ 5578.c [ | • Ê Á P^

Chapter 3 . The Influence of CH Spurgeon and His College Introduction 60

Conclusion 59

```
The Metropolitan Tabernacle 63
    Publications 65
    The Pastor's College 66
    Financial Support 69
    Staffing and Student Lodging 70
    College Accommodation 71
    The Evening Classes 72
    Úæ• c[¦q•ÁÔ[||^*^ÁÒ783 &æcã[}æ|ÁÚ¦ã[¦ãcã^•
    Curriculum 78
    Numbers 79
    Church Planting 81
    Farewells 84
    Conclusion 85
Chapter 4 - V @^ ÁØã | • c Á [ ~ Á Ù ]s ĩn Ta*smahià q • Á Ù c * å ^ } c
    Introduction 87
    Tæ¦ ^ ÁŒ} } ÁÕãà• [ } Áæ} åÁ87] * ' * ^ [ } q• ÁÙ^! { [ } •
    The Appointment of William Alfred Grant 88
    Dawson Street Baptist, Ballarat, and Beyond 94
    V @^ Á Ô[ } c ^ } c Á æ} å Á Ù c ^ | ^ Á[ ~ Á Õ1D4æ} c q • Á Š ^ & c ` ¦
    Conclusion 110
Chapter 5. Ù ] * | * ^ [ } q • ThábTerculloshisæ } å Á
    Introduction 112
    The Itinerant Methodists, Congregationalists and Others 112
    The Difficulty in Finding Suitable Meeting Places and Difficulties with
        Housing 131
```

Nineteenth Century London 60

Maintenance of Church Structures 135
Itinerating Baptists 136
Conclusion 137

### Chapter 6 - Disputes about Baptism

Introduction 139

Óæ] cã• c• Áã} Á Xæ}1349Öã^{ ^ } q• ÁŠæ} å Á Á

Robert McCullough at Longford 141

Disputes over Baptism in the Kentish Area 146

The Baptist. Methodist Dispute in Burnie of 1899 151

Conclusion 154

## Chapter 7 - Tasmanian Baptists and Higher Criticism

Introduction 155

Charles Spurgeon and Higher Criticism 155

± V @^ Á Óã à | ^ Áã • Á [ ˇ ¦ Á U } | ^ Á Õ 1680 å ^ q Á ~ [ ¦ Á V æ• { æ

Freethinkers in Tasmania 162

Baptist Lily Soundy Rejoicing in Old Truths 163

V @^ Á ± Ö[ ¸ } Á Õ ¦ æå ^ q Á Ô[ } c ¦ [ ç ^ ¦ • ^ Á1666} å Á c @^ Á X ã

Theological Differences Between Tasmania and South Australia

Baptists 168

Conclusion 172

## Chapter 8 - The Formation of an Association

Introduction 175

The Formation of the Baptist Union of Tasmania 175

The Rise of Nonconformist Associations in Tasmania 177

Associations among Baptists in Great Britain 180

Early Associations among Australian Baptists 183

V @^ ÁÕãà•[}•qÁ1864æcc^ | Á^ ^æ|•ÁÁÁ

The Subsequent Ventures of the Tasmanian Baptist Association 188

Conclusion 195

Conclusion 197

Appendices:

- A Map of Launceston in 1885 205
- B Map of Tasmania with place names 206

Cù] \* + ^ [ } q • ÁÔ[ | | ^ \* ^ ÁÙ207 å ^ } c • Áã } ÁVæ• { æ} ã

Bibliography 209

\$ O D Q & 356rbeRFe1110th Good Ground, a History of the Baptist Church in NSW, Australia<sup>21</sup> covering the period 1831 to 1965, deals with NSW personalities and churches chronologica While Prior devotes a chapter to the Strict and Particular Baptisthis concerns are much wider, and hence Calvinism and its associated controversies in NSW receive scant coverage. At the rear of the book are the lists of the churches and their pastorates.

- % R O Quilit Quillat Quillat Quillat Quillat Quillat Baptists, a Religious Mino? It is an interpretative history of Baptists and covers an approximately similar time frame to Prior. This essay is not a history of Baptists in Australia but an attempt to interpret their history as the history of a religious minority. It looks at problems of identity and relations with other churches in three different social and geographical settings over the length of Baptist activity in this country and seeks to explain apattern of outwardness and withdrawal in Australian Baptist life. In the Foreword, Bollen (who's i QRW D %DSWLVW ZULWHV are a weather vane of Australian Protestantism. Baptists made a slow start in WKLV FRXQWU\ 7KHLU ILUVW DQG ODVWLQJ SUREOHI purpose of the essay is to trace a theme in the century and all lof Baptist enterprise in Australia: the struggle of a religious minority to secure a place for itself and to come to terms with its own special doctrine. The discussion is largely confined toNSW, Victoria and South Australia. Bollen, like the foregoing Baptist histories dealing with Baptists in the various Australian States, does not specifically deal with Baptists in Tasmania nor the major issues posed in this thesis.

<sup>21</sup> Alan C Prior, Some Fell on Good Ground: A History of the Beginnings and Development of the Baptist Church in New South Wales, Austre 31-1965 (Sydney, Baptist Union of New South Wales, 1966).

JD Bollen, Australian Baptists: A Religious Minorial Society, 1975).

WK

ODQOH\ DQGA3sttrWiahDBvagtists, Past and Presentis focused on early Baptst life in NSW to illustrate how the origins of Baptists coincided with a period of transition in the history of the colony. It also deals with the public ministries of John McKaeg and John Saunders and the composition of the Bathurst Street congregation to totally NSW focused.

OLFKDHO & KADHYSXOD/DOT VCalvinism in the Baptist Churches of NSW 1831-1914,<sup>24</sup> is a PhD thesis documenting the fortunes of the Particulars in New South Wales. His treatment of their leader, Daniel Allen, gives keen insight into the High@alvinist Baptist thinking of theydalis examination of Calvinism in the Baptist Churches oNSW from 1831 to 1914 shows its importance in understanding the development of Baptists 38. These DUH WKH PRVW FUXFLDO LQ UHYHDOLQJ investigated the way a distinctive Christian ideology took shape, giving its adherents an identity and common purpose and assisting them to respond to the contemporary community. The importance of the subject arises from the impact that the Calvinistic struggle had on the men and women who were subject to rival calls for allegiance, and properting promises of success. Daniel Allen's thought is the subject of Chapter Four. His theology exemplifies sectarian HyperCalvinism. Chavura sees Allen as the one who helped propagate the hard, bitter rind of Calvinism created by the English Hyper Calvinists, such as John Gill and William Gadsby. His 'no offer' theology left the denomination a legacy of Hyp@alvinist sectarianism which was the death of the Strict and Particular Baptists as an organised religious force in Australia. In his Chapter Fivehavura makes a study of the thought of CH Spurgeon and the Spurgeonic tradition in NSW. Chavura finds that the 6SXUJHRQ¶V &ROOHJH PHQ ZKR PLJUDWHG WR 1HZ 6F

Ken R Manley and Michael Petras. The First Australian Baptist Sydney, Baptist Historical Socity of NSW, 1981).

μ\$ +LVWRU\ RI &DOYLQLVP LQ WKH 97% DSWLVW & Michael & K D Y X U D PhD Thesis, Macquarie University, 1994.