

G W Glenny (1840 – 24 Aug 1909)

George Wallis Glenny was born in December 1840,¹⁹⁷ and his younger sister, Kate Wallis Glenny in September 1849.¹⁹⁸ Kate married F E Raven in September 1873.¹⁹⁹

His father Thomas (1805 – 1861) had been the heir to his father's significant estate in Barking, Essex. He and his wife Harriet had a large family, bearing at least nine children over 16 or more years. The eldest son, William Wallis Glenny (1839 – 1923) subsequently inherited Thomas' estate.

The first record of the Glenny family in Barking is an entry in the Rate Book for September-December 1759 showing that Alexander Glenny was rated at £15 for Cobb Hall. ...

Alexander Glenny (c.1726-1782) had married Deborah Harison at St Mary's Islington on 7th October 1759. According to family tradition he was a farmer/market gardener from Scotland. They had 8 surviving children, and Deborah lived until 1804.

The eldest child, John, started farming in Battersea; the second son, Alexander (1765-1843) was blinded in childhood and became organist at St Margaret's. William (1766-1850) and George (1772-1839), who remained single, farmed Cobb Hall. The freehold was bought in 1799, a new house built, and Bifrons estate bought from Gascoyne in 1816.

William's son Thomas (1805-1861) inherited, followed by his eldest son William Wallis Glenny (1839-1923), who, being local Conservative leader, renamed the Hall, Cecil House. Edward (1801-1881), William's second son, inherited Bifrons in 1850. (Based on a lecture by Kenneth Glenny to Ilford Historical Society in October 1976).²⁰⁰

¹⁹⁷ Romford. Vol.12 p.181.

¹⁹⁸ Romford. Vol.12 p.240.

¹⁹⁹ Romford. Vol.4a p.189.

²⁰⁰ Internet posting on genealogy.com by Tony Clifford, 31 October 2005.

Although George Glenny was a doctor²⁰¹ the primary efforts of his best years were spent seeking to relieve spiritual rather than physical ailments. As an evangelist his labours were prolific; as a teacher his ministry was simple, straightforward and concise. At least eleven booklets entitled “*Republished Papers*,” containing examples of his ministry, were issued in the early 1900’s.²⁰²

His decision to give up secular life in order to serve the Lord was made early in life. Several of J N Darby’s published letters were addressed to him – especially as a young man in his early thirties just taking up the Lord’s work full time.

Letters of J N Darby

Lexington, Kentucky, January 4th, 1873.²⁰³

Dear Dr Glenny, — I am most thankful you have got to work, and it seems to me you have to be very thankful to the Lord for His leading. For my own part, I bless God when He raises up labourers, and I believe if there were more devotedness gifts would be developed. Your working at your profession so as to supply current need seems a happy path too, making it secondary only to your work for the Lord, for the time is short. Do not let it hinder you in direct work. God will bring it to you as needed, or by His own will lead you from it to what is more important, winning and leading on souls in that which is eternal. I was very glad to get the news you sent me always thankful to hear of the work...

My own work here has been a new one, and pretty much sowing, but with the comfort of seeing plainly the Lord’s dealing. It has been among Americans proper, that is, born. Some have come in here and there, but the work in the States was essentially among settlers; my present, among real Americans, God opening the way distinctly. Some new gatherings are formed, weak, but still a testimony, and wholly of such, and I have had large readings, and some lectures in various places. It is a work of patience, and grace and a plain gospel almost unknown or denied, and every kind of notion and excessive looseness as to doctrine and practice, so that honest people look down on churches, and many godly ones stand aloof, and other than scorners will say such things as, ‘They are played out, from the miserable means to raise money, which is the great affair’. Members and wealth are what the churches covet. Still there are doors open to

²⁰¹ In 1890 W Corrie Johnston wrote of Dr Glenny, **late** of the Cape of Good Hope. This expression possibly means that Dr Glenny had lately **come from** the Cape of Good Hope. From other indications, South Africa seems to have been the location for his initial labours before focusing on New Zealand.

The web-site “My Brethren” gives the following information as to his parentage:

F E R[aven] married Kate Wallis Glenny, daughter of Thomas and Harriet Glenny of Barking, and sister of Dr G W Glenny, on April 15, 1873. He was in his 36th year.

Mrs Raven, born January 20, 1851, was 22 when they were married, nearly 14 years younger than Mr Raven.

Her father was a market gardener and her uncle had a brewery in Barking.

²⁰² Two of these, volumes 1 and 7, have recently been reprinted by M Schmidt in New Zealand – reproduced from copies on loan from Barney Longbottom.

²⁰³ Letters of JND, vol.2 p.201

truth, and I have been able in various places and circumstances to bring the whole truth before ministers and people, and they interested in it. I find the great thing is holding fast by the word, alleging it as a reply to every working of man's mind and all the fictions of theology, as well as the gainsayings of heresy. And I have felt the Lord with me, going from one strange place to another, as the Lord opened the way.

This constant going to strangers is a trial to one of my age, but they are kind and hospitable enough as far as that goes. The weather has been trying, down to twenty five degrees below zero, but that was nothing; now a thaw and fog. All round Kentucky they have pressed my staying or returning. I suppose some younger hand must undertake it. From the state of the churches, a turning the deliverance from Romans 7 to Romans 8 into a kind of Arminian perfection, making a will-o'-the-wisp of the word, is a common snare of the enemy, and some true souls have been snared by it; one has to be ready for everything, but the word is, only we have to use it with wisdom. But if the Lord is with me all is peace and joy; and all the poverty of man's thoughts and theology has shewn me what deep thankfulness we ought to feel for the truth of the word, and being led by it is everything. But God is working evidently, and had been even by that which was opposed to us.

It is a comfort to be able to look to Him as loving the church and confide the whole work to His faithful hand. Still we have to be hastening the coming of the day of God, urging on the salvation of the elect, and their readiness for His coming. Faith should pierce through and see the things that are not seen: things get their true value in another world, and faith when vivid sees them there. I know we are meant to walk by faith, and those moments in which things unseen are seen, and the Spirit sheds divine light on things that are, are not always there; but if vividly communicated they invigorate faith, and the word, proved on full vision, and shewing all things in that light becomes a sure guide. Thus we walk steadily by faith.

I close. I fear there may be repetition, as I have written this at two or three times, when travelling about, and am holding three meetings a day. The Lord be with you in your work, and yet better in your soul, and keep your eyes looking straight forward. You will not regret serving Him in the end, only let it be Him, and by His grace and will that you may persevere.

Affectionately yours in the Lord.

Leeds, November 6th, 1873.²⁰⁴

My Dear Brother,—Your letter was so long delayed by my running about the country and my letters after me (I have been up as far as Aberdeen, and in many places in the north of England) that it is very likely that your decision may have

²⁰⁴ Letters of JND, vol.2 p.241

been come to before you receive this. I have been anxious about it. The Lord will take care of you... The thing that I fear is not seeking FIRST the kingdom of God and His righteousness. It is not the time only that a similar occupation takes, but its having the prior claim, which is important. It alters the whole tone of the mind. Adding, if we are able, work (like Paul) is an excellent thing, but it only came in for the gospel. If you feel increased practical experience an object, it is all well, and though preaching when I could I should then give it its own place. But your heart should see what place you are putting yourself in; it may be very desirable you should have the advantage of the practice, if so, set about it heartily. But see whether you are going to be a practitioner preaching, or a preacher practising: it may be done, for a time, though this is slippery ground. But I have more confidence in our gracious Lord guiding you than in any counsel I could give...

Affectionately yours in the Lord.

New York, November, 1874.²⁰⁵

My Dear G Glenny,—One thing that you relate gave me much to think of, as indeed it has been a subject of thought pretty often for a long while, nor am I sure that I have the Lord's mind clear upon it. I think evangelising the greatest privilege of any in respect of gifts, though I am not an evangelist, only when I can, do the work of one as well as I can. That is not my difficulty, but what you say: that the evangelisation has enfeebled the teaching the saints. The gifts are clearly distinct, but I do not see that one should enfeeble the other. Paul assuredly evangelised, and as surely taught, and taught in evangelising: witness the Thessalonians: and if he did not look for, he certainly found, present fruit. He distinguishes being a minister of the gospel and a minister of the church, to fulfil (complete) the word of God. This is not in the Thessalonians: all is personal, not corporate. We must be with God for each, as called of Him to it; and then I do not see why power should not be for both. But a certain salvationism, instead of Christianity, I think has to say to it, which God may bless, but which carries its effect with it. Few carry in their mind, "I endure all things for the elect's sake." It is a general idea that God is love, and would have all men to be saved, which is blessedly true; but thus it ends in being saved, man's safety. There is no purpose of God in it, no glory of Christ—all called upon to bow to and own Him. Hence as to the preacher's state of mind, when he has got the person saved, and this confessed, he is content, goes no further: God's interest in His own is lost, which leads on to building them up. If we were with God about them, the heart would soon be drawn out in testimony to them. There is another thing—glory to Christ in His church. This I confess greatly absorbs my spirit, though I be a poor hand for this work too: but this leads us to prayer for saints, so also to testimony to them.

²⁰⁵ Letters of JND, vol.2 p.305

The evil is not earnest devotedness to evangelising—it is itself the way of blessing to an assembly, or rather God’s working in one by His presence builds up the other—it is being absorbed by it. But this affects the evangelising itself; there is less of Christ in it, more of man’s importance, and when pursued in a revival way, more of delusive work; it never gives a solid foundation to build upon. I should be most loath to weaken evangelisation: I believe God is blessing it, specially for gathering out in these last days, and it is healthful for an assembly that their hearts are engaged in it. At the very beginning it characterised brethren, and I trust still does, though it be more common now on all hands. The love exercised in it binds also saints together. But God is in a great professing body, awakening them to their state, and this has its importance also: the cry that awoke the virgins was not the gospel, ordinarily so called. Finally, the hand cannot say to the foot I have no need of you. I do not reject the joy of counting converts, but we must not lean upon it: “When ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.” The bond of service to Christ is kept up, and that is of great importance. It is not referring the effect to our work but our work and heart to Him.

I am sure if we were near Christ we should do both well, assuming of course that Christ has called us to it. Do not be content to put one in place of the other, but see what Christ means by it. Be with Christ about the saints when you have to say to them. Be with Christ as to both, and then see what is the result. The question in general has very long pressed upon me in connection with the spiritual activities of the day. I have never been allowed to see much fruit, and have been more blessed in bringing to peace than in awakening. There is One, thank God, who is above all, and does all: let us look to Him. The Lord be abundantly with you, and guide you both in heart and work, and keep you in much enjoyment of Himself, serving from Him as well as for Him.

Your affectionate brother in Christ.

Dublin, December 27th, 1877.²⁰⁶

Dearest G Glenny,—You will have dear — with you before this letter reaches you, which will have relieved you for the moment, at any rate, from what presses upon you, but I fully sympathise with you. It is often my lot, and it grieves me. One can only cast oneself on the Lord, and pray to Him to develop what is wanting. It is not always a bad feeling, better than mere forwardness any way. Some people have more gift in drawing out others than others have (not of course at the meeting). But it is natural that at the first they should not feel much courage; but in looking to the Lord, He will draw this out. The work is His, and He alone can ready do it. Meanwhile we have only to walk in simplicity. If opportunity is given, and we see it is only timidity in a person morally ripe,

²⁰⁶ Letters of JND, vol.2 p.425

encourage them—I do not say invite, for this is another thing which does not do. It is taking the place of the leading of the Holy Ghost; and, while leaving every opportunity to others, as really desirous of their taking part, serve Christ yourself, as the Holy Ghost may lead you for the edification of all. God will develop what is right in due time...

We have only to go on quietly with the truth, taking care through grace to have our hearts large in love, without leaving the narrow path, in lowliness and weakness doing His will, and carefully avoiding anything like “us.” Let Christ be fully before us, and every right feeling will be engendered in our heart. We may be grieved for Him, but our hearts will walk as His did through the world. The brethren here are generally getting on happily, and with mutual confidence, which is a great thing. They remember you with all affection... You have to be very thankful for the Lord encouraging you and helping you on. Remember, with all evangelical earnestness, which I greatly crave, that as a remnant we are an afflicted and poor people trusting in the name of the Lord. My kindest love to —, if with you, and to all the dear brethren, though I have never seen them; not one is deemed a stranger, though never seen before. May grace and abounding mercy and peace be with you, dear brother. May He keep us both simple, humble and devoted, Christ our all!

London, November 4th, 1878.²⁰⁷

My Dear Brother,—First your questions. ...

We were all thankful to hear of you, and I bless the Lord with all my heart that He has led you by a right way. “If one member be honoured, all the members rejoice with” him; besides it is pleasant in these last days to see the gracious Lord working in the grace that none can hinder. He is doing so everywhere: in Germany and Russia, in Sweden and Norway, in the States, too, His work is spreading. There is considerable blessing, and to see this in the midst of corruption and infidelity is a great relief of heart, and subject of praise to Him. It seems to point out the speedy coming of the Lord. It is not that I look for any signs; I await His coming with desire; but He says, “How is it that ye do not discern this time?” At any rate, our hearts ought to be waiting for Him with longing desire, though with patience—for we have need of it that after we have done the will of God we should inherit the promises—and meanwhile never be weary in well-doing.

I feel it of all importance that we should evangelise. I quite recognise the difference of gifts, and we cannot appropriate what is not given; still there is a love to souls, the love of Christ constraining us, which is an important element in our own state. I feel it as to myself. I do not doubt I fail in everything, but in a certain sense my heart is filled with the desire of the blessing of the church, of

²⁰⁷ Letters of JND, vol.2 p.468

Christ's glory in it, for that I could spend myself with His grace; but love to sinners' souls—I could not say I have none, and I anxiously evangelise when I can; but it does not press on my spirit like the other; yet I constantly see that a meeting goes on well when the love of souls is there. The same Christ does both. The Lord be abundantly with you, and give you grace, and courage, and wisdom, for it is all His. The great point is to be nearer Him in heart than even the work, and then we do the work from Him, and in some measure as He would.

London, February 24th, 1881.²⁰⁸

Dearest G Glenny,—Your letter was not answered, because, first, I was so low, I could do next to nothing; and then it got astray, when I could take care of nothing; and it hung ever on my mind as a thing to do, and I was very glad to get yours today.

I may comfort you concerning England, for as a general rule the gatherings are in a far better state than they were before the trouble, and there is more conscience. I do not doubt much is yet to be desired, but there is more spring, too, in work, and everywhere a great desire for the word. The difficulties found faith very low; and a mass had come in as they would to any other sect with little or no principle, and what occurred found them in this state of weakness. Then there was a revival baptist work, which, while it sought to be accredited by brethrenism, had none of the principles which had formed them...

A collateral difficulty arose, that a large number of godly brethren were so disgusted with the duplicity and want of uprightness that they were disposed to leave, and so get clear of it. This was perhaps the most trying part of it, having to oppose men you loved and valued; but, dear brother, the Lord is sufficient for everything. The last difficulty is gone, and the upright ones more cordially united than ever... But the mass of brethren are sound, and going on, not occupied with all this, and because they are quiet they pass unnoticed. Occasionally there is a local effort which troubles them, but it is left to God; and if a few who stand in the gap are firm, then all go on peacefully and happily...

In general, God has sifted, and sifted for blessing, and has sustained brethren; and I trust Him fully for the testimony. I have no doubt Satan made a dead set at brethren, and God allowed it because they wanted it; but He has shewn Himself in goodness, and He always does well, wisely, and right...

...

Remember, dear —, what I have often said in New Zealand and as to England, that Christianity works by what it brings not by what it finds. I have to leave the active field now to younger men than myself; but there is One who never grows

²⁰⁸ Letters of JND, vol.3 p.137

old, the same yesterday, today, and for ever, and who cannot fail His own, or in making all things work together for good for them...

Ever affectionately yours

The first four of these letters have been transcribed in full because of the way they show an aged servant imparting advice to one much younger. When the substance of these letters is compared with the character that GWG's service later assumed, it will be seen that he absorbed much of JND's advice and of his personal example.

Throughout the 1890s the greater proportion of his time was spent in New Zealand, with several visits also to Australia. Brethren in Melbourne profited from his ministry at the Easter conferences of 1892 and 1897. He also contributed to Samuel Carter's evangelistic magazine, "*The Message*", and some of the articles which first appeared there were subsequently reprinted in booklet form.

His last visit to Melbourne was in June 1907, arriving on the ship *Moeraki*²⁰⁹ from New Zealand where he had lived for several years.

An impression of the character of his labours may be gleaned from the letters published in Frank Cavenagh's *Notes of Interest*, one of which is included here.

— **Westport, NZ, September 1891**

I left Greymouth on July 6th, and reached Westport about 7 pm, six hours' steamer. A brother met me and told me of a steamer starting at once to Karamea, and which only runs once a month. So instead of staying at Westport I came on here at once. Karamea is a small settlement in an out of the way place. The people are all farmers, very scattered, and very poor. I am staying with a brother and his wife with two little children. ...

When I came I had thought that a fortnight would be enough and that I should return overland, partly by walking over the rocks, partly by horseback, and the rest by train; but now I have decided to wait for the steamboat; which will be one fortnight more. I never was in such an out of the way place. No telegraph, and only the mail once a month by the steamer. Half the people live on one side of the river and half on the other. So I have to cross every time in a canoe. There is no bridge. There are three schoolrooms, a good distance apart, and last week we had preaching every evening, twice in each schoolroom. The whole of the neighbourhood has been stirred, and the rooms filled every time. Many Roman Catholics have been, and the leading man, who performs burial services, etc., (for there is no priest), is most interested, and says he never heard anything like it before. There are eleven breaking bread recently gathered, and they know but little, so we have readings in the afternoon from 3:00 to 4:30, and being winter they manage to spare the time, and are most deeply interested. This decided me to stay the month. The attention is very striking, and they are so delighted at understanding the scriptures.

²⁰⁹ Fiche 327 p.001. Barney Longbottom recalled that GWG was buried at sea on a return trip to Great Britain.

This part is all dense bush except where these settlers have cleared the land. There is no doctor ever comes, for the people are too poor to pay for one, so they are coming to see me especially as I do not charge. Oh, the need of labourers! Only one has ever been here before, and he a local brother, living at Ross, where I was two months ago. I am very happy working and feel the Lord with me in a distinct way, so that I have everything to be thankful for. I don't know the date, but think it is the 27th July. ... I have lighted a fire for we have afternoon readings in a cowshed, so always have a fire on the ground, and we sit on logs round it. We are reading 1 Corinthians through, and need it as they know nothing of church order. Saturday evening we were having a prayer meeting and on our knees, when one of the sisters prayed and no hat on either. She prayed nicely, quiet, collected and very earnest, and more intelligently than some of the men. In speaking to her brother afterwards he was surprised to find it was unscriptural, and said that the women all prayed in public. I should think she is a woman of prayer by her way. She has a nice quiet husband and a large family. The days pass rapidly here, the meetings being every evening, and in another week the steamer will come in with goods for the month and return the next day, so I go back by her. There is no shop, but the people borrow if they run short of flour, or articles of that kind. There is no parson of any sort. The RC priest comes now and then collecting. The whole place has been stirred, and people say they are sure the Lord sent me. Many confess to have got blessing; of course another day will declare it. Every night the people leave their work earlier and come over the river in canoes to the meetings. Such a lot of young men and so attentive. The children, too, all want to come to the meetings, and don't like having to stay at their homes.

WESTPORT

I left Karamea on August 7th midst lamentations, many fearing they would never see my face again. ...

We had 50 meetings in 30 days, and all the visiting. So you may judge there was no lost time. The brethren here hire a lodging as none have room for a visitor, so I am alone the first time for many months, and find the quiet very welcome. A very nice lodging, and very comfortable. The meeting here is small, only eight breaking bread. So it is in a private house; they are going to hire a hall for this week, but yesterday all the meetings were in the private house, morning, afternoon, and evening. Very small meetings, but happy. I was feeling very worn out on Saturday, but better today, so was glad of small numbers yesterday. I expect to stay here about a month, and then perhaps go on to Tasmania; but I have settled nothing yet.

G W Glenny

Concerning **Karamea**, New Zealand, Peter Linham²¹⁰ records the following history:

²¹⁰ There We Found Brethren, p.96. The footnotes for this extract are included here:

[181] Salisbury, JP. *After many days* (London, 1895) pp.121-135.

In the early stages of its settlement Karamea had been visited by that faithful evangelist John Park Salisbury.^[181] A tiny Open fellowship of half a dozen came to meet with George Pettit in the schoolhouse and it included Harry Lineham and W Johnson. By the eighteen-eighties there were Exclusive assemblies in Hokitika and Westport, and no other Open fellowships on the Coast, so it was natural that the Scarlett and Johnson families should begin an Exclusive assembly in Karamea in 1886. Dr G W Glenny, a noted Exclusive brother from England, ministered to them in meetings in a cowshed.^[182] Then in September 1892 Charles Bauckham of Ashhurst visited and until November 7 (with the exception of 14-15 October when a flood made it impossible) he preached daily, until twenty were received into the assembly including members of the Lineham, Smith, Cottle, Simpkin and Hawes families,^[183] besides others who were converted. The Karamea settlement had no formal religious bodies or ministers until after 1900, yet the settlers clearly had strong religious convictions for from the beginning of the settlement they held cottage meetings “to sing hymns, read the Scriptures and give thanks to God”,^[184] and they called the fertile river valleys “the land of Promise” and “the Promised Land”. The 1892 revival made the Brethren a very strong force in the community. In 1916 or 1919 there was a schism in the Karamea and the Westport assemblies, and most of their members joined the ‘Reading Brethren’.^[185]

Prolific Travels

An impression of the extent and nature of Glenny’s travels in Australia, New Zealand, and elsewhere, can be gained from Cavenagh’s *Notes of Interest*, Raven’s *Letters*, various notes of Melbourne meetings, and shipping records. The following table is derived from these sources. His ministry in “the colonies” spanned at least 17 years.

All available relevant letters in Notes of Interest are included in a later section. The letters are not only historically valuable but they provide clear evidence of diligence and devotion in the Lord’s work, not only in the case of Dr Glenny, but for each of the contributors. May they serve as an example for today!

[182] Johnson, W. ‘*History of brethren in the early days of Karamea, 1886*’.

[183] Bauckham Diary, vol.1, pp.100-3 (lists of converts).

[184] Harmon, DM. *Karamea, a story of success* (Karamea, 1975) - section on ‘The Church’.

[185] Letter, C Lineham to J S Whyte, 25 July 1920; Johnson, W. Op cit.

When	Where	Comments
Jan. 1891	Melbourne	Arrived on Cuzco. Fiche 540 p.7
1891	Christchurch	Letter of JSB - 05/08/1891
1891	Springston	Letter of JH - 27/01/1892
06/07/1891	Greymouth - Karamea	50 meetings in 30 days.
06/08/1891	Karamea - Westport	Plan to stay 1 month, then to Tasmania
07/10/1891	Wellington	Gardner letter
22/10/1891	East Coast	Preparing to leave for Australia. Letter of JSB
07/12/1891	Palmerston - Wellington	JSB letter - 01/03/1892
	Wellington - Sydney	JSB letter - 01/03/1892 + GJS 22/02/1892 "in Sydney for some time"
18/01/1892	Sydney	FER to GJS - 29/02/1892
	Sydney - Brisbane	JSB letter - 01/03/1892. Visiting his brother, Henry Wallis Glenny. (Queensland National Bank head office manager 1884-1892.)
22/02/1892	Brisbane	GJS letter - "now in Brisbane"
Apr.'92	Melbourne	HJJ letter - 13/07/1892
Nov.'95	London	FER to GAvS - 24/12/1895. GWG was staying with FER.
19/02/1897	London	FER to GAvS - 27/02/1897.
	Ceylon	FER to GAvS - 27/02/1897. + letter 31/03/1897
	Australia	FER to GAvS - 27/02/1897. Ref to the Glennys. Was GWG married?
Mar.'97	Melbourne	Arrived on Ophir. Fiche 620 p.13
Easter '97	Melbourne	Conference notes in The Message vol.1
Aug.'97	Western Australia	FER to GAvS - 14/09/1897. Working with Kirkup.
Oct.'97	Melbourne	Arrived on Cuzco. Fiche 627 p.10
1899	Gisborne, Napier	Gardner letter - late 1899
Dec.'99	Auckland	JGEH letter - 05/12/1899. 11 mtgs/wk. Many converted & seeking fellowship
Years' absence		JGD letter - 17/02/1902
Dec. 1901	Christchurch	JGD letter - 17/02/1902
Jan. 1902	Christchurch - New Plymouth	CB letter - 20/01/1902
Jan.'02	New Plymouth - Auckland	CB letter - 20/01/1902
18/08/1902	Auckland	CB letter - 18/08/1902. Marked work in Auckland 7 months.
10/09/1902	Auckland	GJS letter - 10/09/1902
24/10/1902	Auckland Sydney Sth Africa	HLD letter - 24/10/1892. 8 months' stay in Auckland. Plans for Melbourne and Tasmania JH letter - 18/04/1902 + CB letter - 28/04/1906
Mar.'06	Hobart	CB letter - 28/04/1906
26/03/1906	Wellington	CB letter - 28/04/1906
6/04/1906	Gisborne	JH letter - 06/04/1902. Arrived in NZ. On way to Auckland
13/04/1906	Auckland	JH letter - 18/04/1902.
27/04/1906	Auckland	JPH letter - 27/04/1906
Jul.'07	New Zealand - Melbourne	Arrived on Moeraki. Fiche 327 p.1

An Example of Dr Glenny's ministry

— Put the Tubs Round Them

The subject under discussion was how very young and untaught Christians were to be treated. Ought they to be allowed the privilege of partaking in the Lord's Supper, or kept waiting for this until they understood its meaning. It was suggested that if they were introduced into the assemblies of God's people without being aware of the responsibilities connected therewith they would only be a source of weakness. The late Dr G W Glenny listened in silence for a while and then spoke up. "Brethren," he said, "the authorities in Port Elizabeth, SA, were anxious to beautify the city, and planted young trees along the streets and roads, but the strong winds from the Indian Ocean uprooted them almost as fast as they were planted. Until it was proposed that 1000 tubs should be purchased and that these should be put round the young saplings until they grew strong enough to withstand the gales. This was done and Port Elizabeth has its tree-lined streets now. And my advice to you, dear brethren, is, shelter these young Christians from the world's winds. Receive them, care for them, protect them until they are strong enough to withstand the storms, in short, put the tubs round them."

It was a word of wisdom, and it brought the discussion to a happy termination, but more touching than all are the words of the Lord Jesus— "Feed My lambs." Those that are precious to Him must be cared for, and the wisdom of the heart is necessary for this. Shepherd them, shield them, care for them, feed them. Acknowledge them as His and open up to them every privilege that is theirs and thus please Him and strengthen them.²¹¹

²¹¹ Scripture Truth, vol.22 p.101 [1930]