

# **THE BAPTIST HISTORICAL SOCIETY OF NEW SOUTH WALES INC.**

989579

## **OFFICERS 2014-15**

**PRESIDENT:** Rev. I.B .(Bruce) Thornton, OAM

**VICE-PRESIDENT:** Mrs Janine. Prior, AM

**SECRETARY:** Rev Rod Benson \*.

**TREASURER:** Mr Ernest Windschuttel \*

**ARCHIVIST:** Dr John Stanhope, OAM

**WEBMASTER** Mr Ernest Windschuttel

**JOURNAL EDITOR:** (Interim Editor Rev Bruce Thornton)

**PUBLIC OFFICER** Mr Ron Robb, OAM.

\*Newly Appointed 2014 AGM

## **MEETINGS**

Meets at Morling College the second Saturday of February, May, August, November at 2-30pm.

## **MEMBERSHIP**

Membership of the Baptist Historical Society of NSW is open to persons and churches who make application. Membership Fees are Ordinary \$20, Concession \$15 and for Churches and Institutions \$25. Membership Fees are due before the Annual General Meeting in May each year. Cheques should be made payable to the Baptist Historical Society of NSW and sent to The Treasurer, BHS, C/- Morling College, 120 Herring Rd Macquarie Park NSW 2113 or they can be lodged by Direct Deposit to BSB 704 922 A/c No 100003072

## **MAIL**

Care Morling College, 120 Herring Road, Macquarie Park, 2113. Telephone (02) 9878 0201

**Website**  
**<http://www.baptisthistory.org.au>**

**for publications**  
**click on Shop**

# BAPTIST HISTORICAL SOCIETY OF NSW INC

## FORTIETH ANNUAL REPORT

presented to  
the 40th Annual General Meeting of the Society  
held at the Eternity Playhouse (former Burton Street  
Baptist Church) 24th May, 2014.

It is an incontrovertible fact that the number forty (or fortieth) has a significant place in human life.

In the Biblical record there are several events associated with it. The great flood (Genesis 7:11) was a period when “the rain fell upon the earth forty days and forty nights” . When Moses went up to Mount Sinai (Exodus 24:18) he stayed there forty days and forty nights When our Lord went into the desert to be tempted by Satan he was there forty days and forty nights. And when the children of Israel wandered in the wilderness they were there forty years. The New International Version of the Bible (NIV) uses the term forty (or fortieth) some 87 times.

In the human cycle the first forty years encompass many significant events; birth, growth, personal development, education, marriage, career.

Forty is generally regarded as a period of testing so it is appropriate on the occasion of its fortieth anniversary for the Baptist Historical Society to review the past and make some assessment of what it has achieved during this period..

**COMMENCEMENT:** The Baptist Historical Society of NSW (BHS) was commenced upon the initiative of **Dr Ken Manley**

who became its first President. The first meeting was held on 21<sup>st</sup> February, 1974 and was attended by Dr Manley, Mr J. Maitland, Mr K. Carlill, Mr P Pepper, Mrs J. Dick, Mrs G. Flood, Mrs L. Ollif, Misses M. Flood and Misses Edna and Ena Holland **Mrs L. Ollif** was elected Secretary. A further meeting was held on 18<sup>th</sup> April, 1974 when the Society was officially formed and a constitution adopted.

**ANTECEDENTS:** . Prior to the Society's commencement in 1974 some 140 years had passed since the first Baptist Service in Sydney and 106 years since the formation of the Baptist Union (BUNSW).

During this period many people kept records of their local church. Some of these records were lost but many have been preserved until the present day. Some records were preserved intentionally, some accidentally (as in the case of the Harris Street Church) and some circumstantially (as in the case of some of the John Saunders Letters).

The Society is grateful to all who, over the years, contributed to the current corpus of information available at this present day.

At the denominational level, a few interested people took it upon themselves to gather information about Baptist church life and development but much of this information was fragmentary and dispersed. Those who kept systematic records were **Rev William Higlett** (General Secretary 1916-1935), **Dr A.J. Waldock** (Home Mission Superintendent 1906-24) and **Rev A.L. Leeder** (General Secretary 1938-1955). It was given to **Rev A.C. Prior** to take these records, together with other material and fashion it into a coherent whole. The outcome, "**Some Fell on Good Ground**" was published in 1966 by the

# *EARLY HISTORIANS*



*Rev Dr A J Waldock  
Home Mission Superintendent  
1906-24-*



*Rev William Higlett  
General Secretary  
1916-1935*



*Rev A L Leeder  
General Secretary  
1938-1956*



*Rev Alan Prior  
Author, *Some Fell on Good Ground.**

Baptist Union Executive Committee. In 2014 it is still the primary reference for students of Baptist History both within NSW and beyond.

**OBJECTIVES:** Following the formation of the Society the following objectives were approved –

1. To encourage research into the history of Baptists, especially those in New South Wales;
2. To seek to obtain custody of important Baptist records and provide for their careful preservation;
3. To encourage the collating and recording of Baptist history;
4. To foster interest in Baptist history at the local church level;
5. To assist research students in schools, colleges and universities;
6. To publish articles and historical information;
7. To be alert to church jubilees, centenaries and other significant anniversaries for Baptists and where possible assist in the provision of relevant historical details;
8. To promote care of buildings and sites of historical interest to Baptists.

Given the above objectives the Society was confronted with a formidable task. No finance was provided. The only income was from modest membership fees which, at its commencement were \$3 per member per annum. Initially it was given space with the (NSW Baptist Theological) College Library to store the “many historical documents which will come into its care”.

**LEADERSHIP:** **Dr Ken Manley** provided effective and competent Leadership as President from the commencement of the Society in 1974 until he moved to Melbourne to become Principal of Whitley College at the end of 1986. He was succeeded by **Mr Hubert Watkin-Smith** a former High School History/English teacher who had been closely associated with the Society since its inception serving as Treasurer (1975-80) and Editor of “The Recorder” (1983-93). He served as President until 1992 when **Rev Ron Rogers**, formerly Principal of Morling College was appointed. The current President, **Rev Bruce Thornton** (formerly General Secretary of BUNSW 1988-2001) was appointed in 2001.

From time to time the Presidents have been supported by Vice Presidents among whom have been Rev Vivian Grice, Rev Ron Rogers and Mr Peter Young. The current Vice President, **Mrs Janine Prior** was appointed in 2001.

**Secretaries** of the Society have been Mrs Lorna Ollif (1974-85), Mr Owen Nanelli (1985-2004), Rev Rod Benson (2004-2010). The Acting Secretary (2011-14) is Mr Ron Robb.

**Treasurers** have been Mr Hubert Watkin-Smith (1975-80), Mr Michael Petras (1980-1993 and 2008-2013), Mr Phil Hayward (1993-2008). The current (retiring) Treasurer is Mr Wayne Hollins.

**MEETINGS:** Initially meetings were held bi-monthly but for many years now the Society has met quarterly on the first Thursday of the months of February, May, August and November. The Annual General meeting is held in May.

Meetings have featured a variety of speakers. A popular segment has been “This is my Story” when invited guests have shared

# ***PRESIDENTS OF THE SOCIETY***



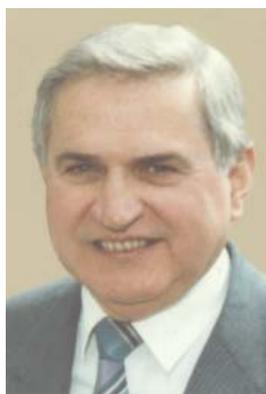
***Rev Dr Ken Manley  
1974-1986***



***Mr Hubert Watrkin-Smith  
1987-1992***



***Rev E. Ron Rogers  
1992-2001***



***Rev I. Bruce Thornton  
2001 -***

## ***SECRETARIES***



***Mrs Lorna Olliff  
1974-85***



***Mr Owen Nanelli  
1985-2004***



***Rev Rod Benson  
2004-10,***



***Mr Ron Robb  
2011-2014 Acting***

## ***TREASURERS***



***Mr Hubert  
Watkin-Smith  
1975-80***



***Mr Michael Petras  
1980-93, 2008-13***



***Mr Phil Hayward  
1993-2008***

their life experiences. From time to time there have been “hymn singing” meetings (e.g. from Alexanders Hymns). These have proved immensely popular particular with older members. A particularly impressive meeting was held to remember the 90th Anniversary of the signing of the Armistice (11th November, 2008). Arising from this meeting a book entitled “*Australian Baptists and World War I*” (Baptist Historical Studies No 8) was produced.

Following upon a review of its meeting times, the Society has now decided to hold its meeting in February, May, August and November **on the second Saturday afternoon** commencing at 2-30pm. This is in lieu of the first Thursday and is designed to accommodate members who are preoccupied on weeknights and those older members who are unable to drive or come out at night.

The Society is grateful to the Principal Dr Ross Clifford and powers-that-be at Morling College for making their facilities available and supporting the Society in its work.

**INCORPORATION:** Until recently, the Society operated as an unincorporated organisation and as an adjunct to the Baptist Union. It was of questionable status being listed in the Baptist Union Handbook under “Miscellaneous”. This was later changed to “Other Associated Organisations” but in 2012 the Society became an Incorporated Association under the Associations Incorporation Act 1984 (as amended) and a legal entity in its own right.

This means, in legal terms that Society members are no longer “jointly and severally liable” for any action which may be brought against the Society and that their personal assets are exposed but that “the liability of a member of the Society to

contribute toward the payment of the debts and liabilities of the Society ... is limited to the amount, if any, unpaid by the member in respect of membership of the Society as required by the clause relating to Fees and Subscriptions.”

To comply with the requirements of the Associations Incorporation Act 1984 the Society adopted a new Constitution, A copy of the Constitution is on pages 85-98.

**ARCHIVES:** A significant activity of the Society has been the establishment and maintenance of an “Archives” to serve as a repository for a wide range of material (Books, Church Minutes, pamphlets, publications and other memorabilia) which comes into the Society’s possession from time to time. .

**Archivists** of the Society have been Mr Norman Leeder (1974-77), Rev Frank Coan (1978-1983), Rev Edward Archer (1983-1997) and Mr Ron Robb (1999-2012). Current Archivist is Dr John Stanhope.

As noted previously space was provided in the College Library. This proved impractical and records were subsequently stored in the Gow Room. This area was rapidly outgrown and in 1999 (25 years after the commencement of the Society) an anonymous donor made possible the establishment of a defined and dedicated area at Morling College now known as the Archives.

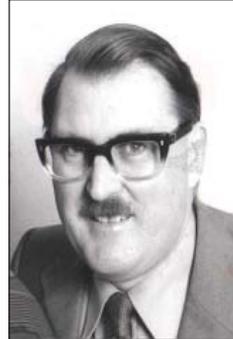
This also has been outgrown and the Society has been greatly assisted by space made available by Baptist Community Services (BCS). in the (former) Iliffe Centre.

With the provision of new premises and under the leadership of Mr Ron Robb the Archives have seen considerable development. The work of the Archives is greatly enhanced by a group of volunteers who assist in evaluating, sorting,

# ARCHIVISTS



*Mr Norman Leeder*  
1974-77



*Rev Frank Coan*  
1976-83



*Rev Edward Archer*  
1983-97



*Mr Ron Robb*  
1999-2012



*Dr John Stanhope*  
2012 -

cataloguing and storing material received so that it is identified and can be readily located as/when required.

Over the years, the Archives has become the repository of a considerable amount of historical material which has become a valuable resource for people – academia, people from the churches, from the public, and students from Morling College – conducting academic research and is now the most comprehensive collection of Baptist material in Australia.

Significant recent developments have been the commencement of “digitization” of several journals (including The Australian Baptist) and the first conference of Baptist Archivists from each Australian State held recently in Melbourne.

**THE RECORDER.** Two years after its commencement the Society began to publish a News Letter now known as “The Recorder.” Initially it was published two or three times each year.

Editors of the Recorder have been - Mr Ronald Cardwell (1977-81) - at times he was assisted by Mr Michael Petras, . Mr Hubert Watkin Smith (1982-1993), Rev Peter Kilkeary (1994-2001) and Rev Graeme Chatfield (2001-2012). The current Interim Editor is Rev Bruce Thornton.

The Recorder is now published four times each year in the months following each meeting. Since its inception one hundred and twentyfive issues of the Recorder have been published and can be accessed on the BHS Website (<http://www.baptisthistory.org.au> click on Journals)

A feature of each “Recorder” is the publication of material presented at the previous meeting of the Society so that there is a permanent record of the presentations at each meeting.

Baptist Historical Society of NSW Inc

# *Recorder*

Issue No 125 Interim Editor Bruce Thornton



Special Anniversary Event

## *Eternity Playhouse*

(former Burton Street Baptist Church)

Cnr Burton and Palmer Streets, Darlinghurst NSW

Saturday, May 24, 2-30pm

Guest Speaker - Rev Dr Ken Manley - Founding President

**PUBLICATIONS:** The first booklet published by the Society was in 1980. It was in the Baptist Historical Studies series and was entitled “*Soldier and Evangelist - the Story of Rev John Ridley, MC*” by Rev Harold Evans. A list of further publications in this series is elsewhere in this journal. The later publication *Born to be a Soldier - War Diary of Lieutenant John Gotch Ridley MC, a Survivor of Fromelles*” was published in association with Ruth Ridley (John Ridley’s daughter) and printed over one thousand copies. (There will undoubtedly be further demand for this book in 1916 - the one-hundredth anniversary of the now famous battle)

Publishing activity has been enhanced by access to “on demand” printing. Several books which were printed by linotype machinery and “hot metal” technology have been retyped among which are AC Prior, *Some Fell on Good Ground* (An Abridged version), KR Manley and M Petras *The First Australian Baptists*, John G. Ridley, *CJ Tinsley of Stanmore - a Lover of the Evangel* and several others and these have been republished.

Some thirteen books by/about George Henry Morling have also been published. Much of the material was serialised in *The Australian Baptist* and has now been brought together in book form. Some of these books have found their way into international book outlets such as Amazon, The Book Nook, and Barnes and Noble.

The Society has also assisted several authors in researching and producing their own books. Among these have been Russell Groves *The Life of A.L. Leeder*, Howard Penn, ‘*Brother Beloved - the life of Albert Dube*’, Phyllis Ezzy, *Wallsend Baptist Church- a Sesquicentenary History* and KR Manley and Barbara Coe, *John Saunders, Baptist Pastor and Activist in Sydney, 1834-1848*.

One of the Society's publications (ed) IB Thornton, *Making their Mark - NSW/ACT Baptist Biographies* contains a random selection of 82 biographies of Baptists who have made significant contributions to church and community and begins the long task of bringing together material - much of which is already in the Archives- about other such people.

The crowning task for the current year is the publication of ER Rogers *George Henry Morling, 'Our Beloved Principal' (545 pps)* which brings to completion a task begun 27 years ago. Publication of this book coincides with the 40th year of his passing. The Society acknowledges with gratitude the patient work of the current Archivist Dr John Stanhope in accepting this as a personal project and bringing it to completion.

Many of the Society's publications are available on the website (<http://www.baptisthistory.org.au> - click on shop), are charged to the purchasers credit card and despatched directly from the printer to the purchasers address.

It is anticipated that in the not too distant future many of the Society's publications will be available as e-books.

The Society has also been able to acquire the former Australian Baptist Publishing House brand Greenwood Press for its publications.

**WEBSITE:** As indicated earlier, the Society has established a website <http://www.baptisthistory.org.au> through which all the Society's publications can be accessed.

Originally established by Rev Rod Benson it is now managed by Mr Ernie Winschuttel.

## BAPTIST HISTORICAL STUDIES.

Over the years the Baptist Historical Society (B.H.S.) has published various Historical Studies.

The titles are

**Harold E. Evans**, *Soldier and Evangelist: The Story of Rev. John G. Ridley, MC* (1980)

**Ken R. Manley & Michael Petras**, *The First Australian Baptists* (1981)

**Michael Petras**, *Extension or Extinction: Baptist Growth in New South Wales 1900-1939* (1983)

**Hubert Watkin-Smith**, *Baptists in the Cradle City: The Story of Parramatta Baptist Church 1838-1986* (1986)

**Michael Petras (Editor)**, *Australian Baptists Past and Present* (1988)

**Kenneth J. Cable**, *Religion in Colonial New South Wales (1993)*

**Roy B. Henson**, *And One was a Doctor: A Life of Rev. Dr. A.J. Waldock* (2003)

**Michael Petras (Editor)**, *Australian Baptists and World War 1* (2009),

**Jean Kelshaw and Bruce Thornton (Ed's)** *Born to be a Soldier, War Diary of Lieutenant John Gotch Ridley, M.C. A survivor of Fromelles.* (2010).

*see also p99/100.*

As indicated earlier, the Website is the means by which people can make “on-line” purchases of the Society.s publications.

**REMEMBRANCE:** At this time we remember with gratitude to God those members of the Society who have made significant contributions to its work and have now passed into the eternal presence.

Memories of Hubert Watkin-Smith, (President 1987-1992) Peter Young (Vice President) , Rev Ron Rogers (President 1992-2001), Lorna Ollif, (Secretary 1974-1985) Phil Hayward (Treasurer 1993-2008) and Owen Nanelli (Secretary 1985-2004) are still fragrant among us.

**FINANCE:** Primary financial support for the Society has come from membership fees which are only sufficient to pay for production and postage of the Recorder. From time to time the Society receives anonymous donations for special purposes which are very much appreciated. Support has also come from the Baptist Union and Baptist Insurance Association. The Society has received donations of equipment. Baptist Community Services has been a major contributor. The Society has no paid staff. Majority of its input is from volunteers without which the Society would be unable to survive. It also benefits from working within the environment of Morling College.

**THE PRESENT AND FUTURE:** In July 1982, the then President Rev Dr Ken Manley wrote 1. “Our major achievement is the simple fact that we have continued to survive” We have certainly done that for another thirty-one years. 2. We have begun to assemble a significant collection of Archives” This too has been achieved and expanded so that we now have the most comprehensive collectiion of Baptist Archives in Australia 3. “Some original research has been

encouraged and some has been published” Our publications have expanded so that, on a recent count, we have published, or been involved in publishing, some forty books.

He also raised the question of a National Society. This has not yet come to fruition but the NSW Society was involved in establishing (or reactivating) the Victorian Society and the Queensland Society. At the recent Archivists conference all states of Australia were represented. It could be that the Society’s website [http://www. baptisthistory.org.au](http://www.baptisthistory.org.au) might become an integrating focus.

Perhaps the greatest challenge is to maintain the current momentum. Present active workers are in the older age group and they will not be with us forever. It would be encouraging to see some younger people among the membership taking an active part in the Society.

A most immediate need is to expand the Archives. **A Baptist Heritage Centre** with facilities to store not only church records and memorabilia but personal records (albeit at a charge) would enable the people of our churches to preserve their personal records many of which - after a generation or two - are consigned to the wpb and lost forever.

**CONCLUSION:** It is interesting to observe that, in many of the Biblical records the period following “forty” was a time of great blessing. Noah was given the “rainbow” as a sign of God’s everlasting covenant. The children of Israel entered the promised land. Jesus went forth “in the power of the Spirit”.

It is against this background that the Society anticipates the continued blessing of God as it does its work for Him in the next period of its history

· · ·



*Rev Dr Ross Clifford*

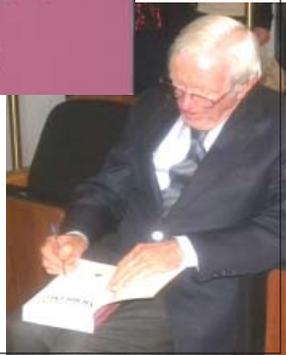
**GEORGE HENRY  
MORLING**

**'Our Beloved Principal'**



**A Definitive Biography  
by  
E. Ron Rogers**

*Hon. Trevor Morling*



# BOOK LAUNCHING

## Rev Dr Ross Clifford. AM

Prior to training for the ministry Ross Clifford worked as a lawyer in commercial and criminal practice. He trained for the ministry at the Baptist Theological College of NSW under the Principalship of Rev E. Ron Rogers, graduating with B.Th (Honours) and Dip.Min degrees. During 1984 he studied apologetics at the Simon Greenleaf School of Law in Anaheim, California graduating with a MA degree. He also completed a course work M.Th at the Sydney University.

In 1992, following a successful pastorate at the Gynea Church (1985-1991) Ross was appointed Lecturer in Theology at Morling College. During this time he exercised an extensive Radio ministry both as a social commentator and host of the 2CH Sunday Night Open Line.

His interest in sports ministry and alternate spirituality was expressed in books such as *The God's of Sport*, *Beyond Prediction* and the *Gods of the New Age*.

Ross was appointed Principal of Morling College in 1997 and from 2005-2008 was the President of the Baptist Union of Australia. In 2011 he became a Member (AM) of the Order of Australia.

Ross is now the second longest (1997-2014) serving Principal of Morling College - second only to Rev G.H.Morling MA, OBE who was Principal from 1921-1960 and whose biography he launches today.

# **GEORGE HENRY MORLING -**

## **Our Beloved Principal**

### **REVIEW**

#### **Rev Dr Ken Manley**

This comprehensive biography of George Henry Morling, one of the most influential and loved leaders among Baptists in Australia, has been a long time coming. Not that the value and necessity of it were ever doubted! Perhaps the task seemed too daunting as so many, around Australia and overseas, had personal memories of just how much his life, spirituality, and teaching had inspired them.

To be Principal of a Theological College for so many decades, a pastor remembered with deep affection by his congregations, an inspiring preacher at almost innumerable denominational and convention events to say nothing of memorable addresses at scores of weddings and funerals is to leave a legacy that is not easily analysed. Personal friendship and wise counsel endeared Morling to a great many people.

But here, at last, is the biography that so many, for so long, have wanted to read. At the same time, a new generation for whom the name 'Morling' simply means a widely respected Theological College have opportunity to learn about 'the Prof' as successive graduates called him before his retirement as long ago as 1960. Indeed, this book, together with a forthcoming history of the College now named after him, will greatly enhance the celebration of the College's centenary in 2016.

This biography will, however, be welcomed not only by Baptists but by fellow-evangelicals and, indeed, by all who wish to understand more of Australian religious life during the long years of Morling's ministry. Unable to attain the full academic honours for which he was undoubtedly gifted by the often unreasonable demands laid upon him by a denomination that was slow in coming to value the scholar-pastor, his contribution was typical of many from his era. Possibly

frustrated by his own circumstances he nonetheless strongly encouraged younger students to pursue the opportunities that had been denied to him. That alone is part of his legacy that needs to be recognized and this writer is not alone in acknowledging a debt to GHM.

Even the casual reader will detect that several people have combined to make this book a reality. Several former students have sought to tell aspects of this story. Rev David Nicholas drafted a biography in the 1960s but for a variety of reasons its publication was delayed until quite recently.<sup>1</sup> Another former student and successor of Morling as Principal, Rev Ron Rogers carefully prepared two lectures on the Principal for the Baptist Historical Society of NSW in 1984. These were the basis of an entry on Morling he prepared for the *Australian Dictionary of Evangelical Biography* (1994)<sup>2</sup> The full text of Rogers' papers together with some of Morling's lectures and addresses were published in 1995.<sup>3</sup> A later Morling College graduate and faculty member, Dr Graeme Chatfield, prepared another dictionary entry in 2003.<sup>4</sup>

But a comprehensive biography was still needed. In a labour of love Rev Bruce Thornton published many of the Bible Studies written by Morling as well as his MA thesis on Francis of Assisi.<sup>5</sup> Apart from booklets and Bible Studies, Morling published only one book, *The Quest for Serenity* (1950). However, there was considerable material available for a biography in church news reports, denominational reports and papers and in articles in *The Australian Baptist*. Of particular value were Morlings intermittent diaries which enrich this account with intimate revelations of a deep and humble spirituality that longed for a richer experience of God.

Special acknowledgements are due to Mrs Joan Whetton and Ms Judy Close who worked closely with Ron Rogers typing his material and, more recently, to Ron Robb and Dr John Stanhope, successive archivists of the NSW Baptist Historical Society. John has reviewed the Rogers' manuscript with great care, checking details and adding new material. Bruce Thornton has again prepared this book for publication. As one of a decreasing number of graduates proud to be numbered among 'Morling's men' I am grateful to all who have made this book possible.

As we recall his distinctive presence - and tell again our own stories of this extraordinary and lovable man of God - we cherish the hope that through this biography successive generations will honour the memory of George Henry Morling and thank God for him.

## **Ken R Manley**

Baptist Theological College of NSW 1958-61  
Lecturer in Church History, Morling College 1972-80  
Principal, Whitley College, Melbourne, 1986-2000  
Distinguished Professor of Church History, Whitley College,  
University of Melbourne  
Melbourne, February 2014.

- 
- <sup>1</sup> D Nicholas, *Journeys with God*, (Sydney, Baptist Historical Society of NSW Inc, 2002.)
  - <sup>2</sup> B Dickey (ed), *The Australian Dictionary of Evangelical Biography* (Sydney: Evangelical History Association, 1994), pp. 267-68.
  - <sup>3</sup> IB Thornton (ed), *George Henry Morling. The man and his message for today* (by ER Rogers with lectures and addresses by GH Morling) (Forest Lodge: Greenwood Press, 1995).
  - <sup>4</sup> T Larsen (ed), *Biographical Dictionary of Evangelicals* (Leicester:Inter-varsity Press, 2003), pp. 444-46.
  - <sup>5</sup> For a list of recent Morling titles see Page xiv

# LAUNCHING

## Rev Dr Ross Clifford AM

“It is a privilege to launch this book as the current Principal of Morling College. I can’t recall having ever met G.H.M. but we have one of his sermons on the Morling website which is a blessing to listen to.

It’s special for me to launch the book at the old Burton Street Baptist Church. My father was the secretary of this church for many years and at least one of his letters as church secretary about a former Principal of Morling College is in the archives. I remember sitting on the knee of Arthur Stace. I also recall one Sunday morning a Jaffa lolly rolling from the back to the front of the church and the revered Lyle Thompson crying out “whoever dropped that Jaffa leave the church and see me in my vestry”. (the culprit turned-out to be his son!).

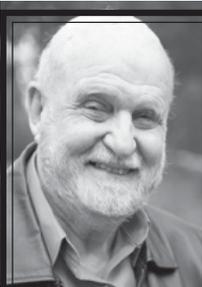
There is a disconnect between being a Principal in G.H. Morling’s day and our day. Today we are much more taken up with accreditation issues, course development, faculty/staff evaluations and lawyers. I received a job description recently for the Principal of Spurgeon’s college and I responded to the chair of their Board firstly who would *want* to do the role and secondly who *could* do it?! That’s how much the role has changed. However having said that when one reads this text we are reminded that theological education is all about students and their personal and spiritual formation as well as equipping them for ministry.

There is, however, a strong connect between the ministry of G.H. Morling and our ministry today. He was missional before the current missional movement was born. He was an evangelist at Dungog as well as someone who took the gospel into the marketplace at Hornsby by the means of a public meeting in a community hall. He was certainly in his early days an apologist. Also his focus on the ministry of the Holy Spirit would very much connect with today’s emphasis on transforming communities and churches.

In one of his final talks GHM spoke of his 40 years at the college. “...I trust that I have helped to create an educational

consciousness in respect to the ministry. NSW Baptists have passed beyond the stage of believing that uninformed zeal suffices for the ministry of Christ. I am sure that the Theological College is now firmly established. Establishment, in any realm, takes time and patience. I think that firm foundations have been laid so that a greater superstructure can now be erected. I think I can say that a distinctive tradition has been created. I have enunciated it as a positive, forthright, balanced, evangelical tradition. I expressed the hope in committee as I was about to leave the College that two things would be kept in mind; that the tradition would be maintained, and that it would be maintained at an increasingly high level of culture.” What G.H. Morling expressed here he did achieve and still lives on. And this is the heart of Morling’s vision. I trust NSW Baptists continue to have the zeal for training people for the ministry of Christ. When one reads the text one realises that structures may change but the values and principles of G.H. Morling live on today.

It is my pleasure to launch Ron Rogers’ book, *George Henry Morling, ‘Our Beloved Principal’ A Definitive Biography*.



*Rev Dr Ken Manley*



*Barbara Coe*



# THE GRACE OF GOODNESS

## REVIEW

Ken R Manley and Barbara J Coe, 'The Grace of Goodness' JOHN SAUNDERS - Baptist Pastor and Activist, Sydney 1834-1848. Greenwood Press in association with Baptist Historical Society of NSW Inc.2014

Rev John Saunders (1806—59) was the pioneer Baptist pastor in Sydney from 1834 to 1848. As well as establishing the first Baptist Church at Bathurst Street in 1836 he became a leading figure in the religious and moral life of the colony. A leading figure in the temperance movement at a time when alcohol was still a major scourge, he was also a courageous and outspoken critic of the treatment of Aborigines by many British settlers at the fevered time of the trial of white men for the Myall Creek murders. Henry Reynolds called his sermon on this theme 'one of the most eloquent presentations of humanitarian doctrine' from that period.

The special feature of this book is that it not only tells the full story of Saunders' numerous activities on behalf of missions, philanthropic, scientific and moral issues, but for the first time publishes a comprehensive and carefully edited collection of his fascinating letters, written whilst he was travelling as chaplain to female convicts aboard the *George Hibbert* and after his arrival in Sydney.

Contemporary colonial poet Charles Harpur described the 'grace of goodness' in John Saunders and this documentary biography demonstrates why not only fellow-religionists but many others greatly valued this attractive figure.

*This is a wonderful piece of writing incorporating biography, marvellous descriptions of colonial Sydney and exhaustive historical research into how Rev John Saunders tackled the burning issues of the early settlement of Australia (Rev Tim Costello)*

*Although this book was not launched until the meeting of the Baptist Historical Society of NSW on August 9, reference is made to the launching here for record purposes*

# LAUNCHING

## Rev Rod Benson

When Dr Michael Frost addressed a meeting of the Baptist Historical Society two decades ago, on the evangelistic ministry of the Reverend C. J. Tinsley, he commended Tinsley to our members as an “inspiring” leader from whom we could all learn. One could say the same of the Reverend John Saunders, and arguably with greater warrant.

Indeed, the Tinsley Institute might have been named after John Saunders were it not for certain practical considerations and the distance in years between Saunders’ ministry and our own time.

Ken Manley and Barbara Coe have done our churches, and historians of Australian colonial life, a great service in collating and editing the Saunders letters and related documents, and shaping them along with lively commentary into a splendid “documentary biography” published in this handsome volume by Greenwood Press and the Baptist Historical Society of NSW. As the Reverend Tim Costello observes in his foreword, Saunders was “effectively the founder of Baptists in Australia.” He continues:

If our denomination had known and told his story and, more importantly, followed his theological instincts, then we may have had a profoundly clearer voice and seen a greater impact of the gospel shaping our public life ... Instead we Baptists have been ‘bit’ players in the major debates without a clear gospel anchor that was compelling and persuasive (p. v.)

Saunders was an outstanding preacher, wise pastor, strategic church planter, supporter of world mission, and exemplar of Christian social responsibility.

In spiritual and temporal fields, he excelled amid difficulty and privation, and achieved lasting positive change for the glory of God, the development of the Baptist denomination, and the betterment of colonial society.

On social issues his robust evangelical faith and enlightened social conscience united in vigorous pursuit of temperance, Aboriginal justice, an end to the convict system, increased European immigration, the alleviation of poverty and disease, and the education of children and adults.

Saunders maintained a balance between evangelical distinctives (such as they were in the second quarter of the nineteenth century) and the social expression of those convictions, which led him to engage in various forms of social responsibility.

He also recognised the importance of individual effort if the whole gospel and all its fruit were to be fully manifest. Yet he invested supreme confidence in the power of the Christian gospel to change hearts and to transform societies.

An excellent example of this confidence is the address which Saunders presented at the Annual Meeting of the London Missionary Society's Australian Auxiliary in August 1842, meeting in the Reverend John Dunmore Lang's church.

Saunders described the work of the LMS as "supremely good," and observed that, if the church had worked to preserve herself from selfishness from the beginning,

we should not have heard in the present day of missions; for the work of evangelization would have been completed. But after the Gospel was first propagated, men seem to have forgotten their high responsibility, political ambition usurped the place of piety, and a desire for ecclesiastical rule stood in the stead of a regard for the salvation of men and the propagation of the Gospel.<sup>1</sup>

Saunders then gave an account of the rise of modern missions in England, and their progress throughout the world, acknowledging that, while “we cannot expect fruit from a tree just planted – yet how much has been effected by the instrumentality of these societies.

He went on to mention the abolition of slavery, the cessation of the widespread practices of widow-burning and infanticide, and ascribed these advances to “the power of God, for we have learnt that it is not by might nor by power, but by the Spirit of the living God that these things have been accomplished.”<sup>2</sup>

His convictions about the need for social transformation clearly flowed from his evangelical understanding of Scripture, theology and ethics.

His convictions on the mission of the church, and pastoral ministry, flowed from the same spring. In many ways, he is both an inspiration and an exemplar of what we hold to be true and vital in religious belief and practice as Baptists in 2014.

This book, the culmination of some thirty years of painstaking labour by the editors and others, provides a significant and detailed contribution to the primary and secondary sources for the life and ministry of John Saunders.

I am convinced that it is no exaggeration to claim that this volume will become the standard work on the effective founder of colonial Baptist work in Sydney and more widely in Australia. It is an honour to commend the book to you today, in the hope that you will all buy a copy, dip into its rich pages, discover more of the man and his work, and be inspired by the example of one of the greats of our Baptist heritage.

## **Rod Benson**

(Footnote)

<sup>1</sup> The Sydney Herald, 26 August 1842, p2-3

## GUEST SPEAKER

### Rev Dr Ken Manley

Ken Manley came to faith in Christ through the Youth group of the Yagoona (NSW) Baptist Church. Prior to training for the ministry he was a primary school teacher.

He entered the Baptist Theological College of NSW in 1958 as one of the last students to study under Rev GH Morling. During his last year Ken was granted leave to undertake further studies.

Ken studied at the Bristol Baptist College (UK) (1962-1964) gaining a BA (Theol) from the Bristol University. and in 1967 was awarded a Doctor of Philosophy degree from Oxford University.

During 1967-68 Ken was pastor of the Pymble (NSW) church and in 1969 became Vice-Principal of the South Australian Baptist College. He returned to Sydney in 1971 and taught Church History at Morling College.. In 1974 Ken founded the Baptist Historical Society of NSW. From 1981-1986 Ken was senior pastor of the Epping Church and in 1986 until retirement in 2000 was the fifth Principal of Whitley College, Melbourne.

Ken's published works include (with M.Petras) *'The First Australian Baptists (1981)'* , *'In the Heart of Sydney, A History of Central Baptist Church (1836-1936 (1987)'* , (with D.Gow) *'People with a Purpose, a history of Epping Baptist Church (1933-1983)'* , *'Redeeming Love Proclaim, John Rippon and the Baptists (2004)*, and *'From Woolloomooloo to 'Eternity"- a History of Australian Baptists (2006)*.

Ken's most recent book (with Barbara Coe) is *'The Grace of Goodness, John Saunders, Baptist Pastor and Activist 1834-1848*. Reference is made to the book in the transcript which follows. **The official launching took place at the meeting of the Baptist Historical Society of NSW on August 9.**

## *Rev John Saunders*

For the privilege of sharing in this celebration of 40 years since the BHS began in 1974 I am honoured and most grateful. I remember with appreciation those few who helped form the society and the many others who have contributed to the growth and success of our society. On behalf of the Victorian society, and on my own behalf, I gladly extend my warmest congratulations to the present leaders and members for all that the society has accomplished and is achieving today: an impressive and growing list of publications, a flourishing and valued archive and the promotion of the value of history for our contemporary mission as Australian Baptists. To gather in this lovely and historic setting, close by Woolloomooloo Bay and linked with 'Eternity', for some reason brings me special delight.

One significant NSW Baptist figure who has featured more than once in the papers presented to the society is John Saunders (1806-59). As Barbara Coe and I have just completed what we believe is a comprehensive study of his work it seemed appropriate for me in this paper to take a fresh look at one aspect of his ministry, a role that has been increasingly acknowledged by historians: his advocacy on behalf of Aborigines. What follows is an abridged version of a chapter from our new book.

---

The affirmation that John Saunders was full of the 'goodness of grace', as the colonial poet Charles Harpur wrote, should not be weakened to imply a lack of courage and timidity of spirit. His advocacy skills were never more clearly evident than in his determination to fight for justice for Aborigines. From his earliest letters home he revealed a natural curiosity as he met with Aborigines in Sydney or on its fringes and his sense of compassion was aroused:

Poor things I really pity them; & as pity is akin to love I almost love them. Indeed, they are so far from being the degraded creatures represented, that they show a great deal of natural ability. The morning as I was driving Elizabeth to

south head a group of blacks was on the road. The chieftain's Jin or wife was a fine looking girl; they asked a gratuity & who standing on the land which we dispossessed them of could refuse! ... I longed for the gift of tongues to tell them of Christ in their native language.<sup>1</sup>

A series of tragic events in 1838 provoked Saunders to a prophetic proclamation and a flurry of activity in the cause of seeking justice for Aborigines who had been devastated by what he described as the British invasion of their homelands. This was perhaps his finest hour but one that also unleashed a virulent hostility towards him.

Sharp divisions and tensions in the colony were exposed during this dramatic period which, it has been argued, 'formed a discernible moment in the development of a distinct myth of white Australia, which began with a burgeoning and distinctive colonial identity, one that moved beyond a British identity but was not yet Australian'.<sup>2</sup>

The immediate catalyst for the public activity of Saunders was the infamous Myall Creek massacre.<sup>3</sup> On Sunday, 10 June 1838, on the far north-west frontier of the colony, a party of 28 Weraera people, elderly men, women and children preparing to settle for the night, were rounded up by a group of armed white men. Tied together with rope the helpless Aborigines were dragged to a clearing and massacred. They were shot and hacked to death, their bodies dismembered and burnt. In the following November at the Supreme Court in Sydney two consecutive trials were held and after the second trial seven were found guilty of murder and sentenced to death by hanging. Although white men had been tried in Australia before for killing Aborigines, it was highly unusual. The trials of the Myall Creek men were sensational events in the colony. Many, perhaps a majority, supported the guilty white stockmen and certainly were opposed to their execution. Several religious and humanitarian leaders who advocated that justice should be applied equally to all murderers, white or black, were vilified and, in Saunders's case, threatened with legal action by powerful forces.

The year 1838 was a pivotal one in the New South Wales colony, fifty years since the landing of the first convicts and only two years before the end of transportation. This was the time of rapid expansion as squatters competed for some of the 'empty' land lying beyond the Nineteen Counties where land sales had been controlled.

This speedy expansion of the frontier is one aspect of the context in which the trials took place. Shepherds were working far beyond the boundaries of settlement and the squatters gained legal recognition after regulations were passed in 1836 which meant they had to pay an annual licence fee or rent to the Crown for the right to occupy their runs. The squatters were a contentious group, despised by officialdom and the more elite of the city. For their part, the squatters regarded themselves as 'pioneers, deserving support for their work of dispossession, resentful of control and reluctant to concede to any "law" that did not fit their interests'.<sup>4</sup> One aspect of their activity was the harsh treatment of Aborigines which they justified in part by degrading them as mere brutes and less than fully human. The violence of the frontiers, seen most dramatically in the Myall Creek episode, was sanctioned by the squatters and gained the sympathy and support of powerful representatives in the colony. The year 1838 witnessed these acts of dispossession reach new heights of violence.

But just as the squatters gained recognition and support, a counterbalancing humanitarian movement was gaining impetus in the colony. In Britain the Evangelicals and other humanitarians were greatly encouraged by the success of their abolitionist crusade in 1833 and the anti-slavery lobby then turned its attention to the treatment of Aborigines in British colonies. They wanted policies which emphasized 'protection, civilisation and Christianisation' and were increasingly influential in the Colonial Office. In 1836-37 a Parliamentary Select Committee investigated British actions towards Aborigines and produced a damning report which claimed that treatment of Aboriginal people in New South Wales was 'dreadful beyond example, both in the diminution of their numbers and in

their demoralization'.<sup>5</sup> The report called for the establishment of Protectorates designed around humanitarian principles. A Protector would watch over allocation of land, keeping a small portion for the use and benefit of Aborigines.<sup>6</sup>

The new Colonial Secretary, Lord Glenelg, was a humanitarian as was Governor Gipps. In 1838, soon after his arrival, Gipps announced that the killing of Aborigines in the frontier was to be understood as murder and punishable by law. Indigenous people were to be protected. 'Justice and humanity' were ordered.

The colonial Governor was in a hard place. Whilst supportive of the humanitarian policy being advocated in a distant Colonial Office, Gipps was also besieged by local squatters who claimed that it was they who needed 'protection' from marauding 'savages' and threatened to 'levy war' against Aboriginal people. Edward Deas Thomson, the Colonial Secretary of New South Wales, on 23 June 1838 wrote on behalf of the Governor that the squatters needed to maintain British rule and protect Aborigines but that the government would also do what it could to protect the squatters. This stance attempted to appease the distant humanitarians in London on the one hand and the rapacious squatters on the other. 'The gap between government policy and frontier practice was vast, even more so when the policy emanated from offices in Whitehall thousands of miles away and communication was hindered by the length of sea voyages'.<sup>7</sup>

The trial of the Myall Creek assailants took place at the same time that a Protector was appointed. These 'two interconnected events ... triggered heated debate in the colony'.<sup>8</sup> For humanitarians both in the metropole and in the colony the Protectors were meant to defend Aborigines and their land from settler acquisitiveness and cruelties. However, some colonists, and especially the squatters, understood that 'protectors' were to look after them and their families and safeguard them against Aboriginal attacks by having a proper police force.

This is the background against which the work of Saunders and other humanitarians at the time of the massacre and subsequent trials must be placed.

George Augustus Robinson (1788-1866) had been appointed by Governor Arthur to make contact with the remaining Aborigines in Tasmania and to settle them at a specially designed reserve.<sup>9</sup> Lord Glenelg appointed Robinson as Chief Protector for Aborigines in the Port Phillip district. The hope was that the remaining inhabitants of Flinders Island could be transferred to the new settlement at Port Phillip.

With four assistants Robinson arrived in Sydney in August 1838 to prepare for his new post. They arrived just as the furore over the Myall Creek murders was erupting and must have been astonished at the fury that was directed towards their projected task. On 3 September the *Monitor* published a sneering attack on the Protectorate system which, it claimed, had been established for the 'especial purpose of scrubbing the black population of Her Majesty's dominions to the Albescency of an albino' though the actual result would be instead to 'impose upon the white population the colour which characterizes the Aborigines'.<sup>10</sup>

Robinson met with Governor Gipps and then with a Legislative Council committee chaired by Bishop Broughton but this became a great frustration to the new Protector.<sup>11</sup> On 11 September the missionary brig *Camden* arrived in Sydney with John Williams and nine other families aboard on route to Samoa and this group offered support to Robinson and others seeking to assist the Aborigines.

Robinson also met with Dunmore Lang who had recently written a scathing attack on the work of the former LMS missionary, Rev Lancelot Threlkeld, at his mission for Aborigines in the Wellington Valley. Not that Lang's sympathy for Aborigines was in question. He believed Aborigines were human and he was ashamed that both convicts and free settlers had ruthlessly murdered the hapless Aborigines. He was critical, however, of the missions arguing that they had proceeded on the wrong principle of trying to civilise the

heathen before converting them. He insisted that Christianity would inevitably bring civilisation along with it. He was harsh in his attacks on Threlkeld, believing him to be ignorant, inefficient, greedy and self-seeking. The missionary was offended by the criticisms and sued Lang, claiming £1000 in damages. This trial in March 1836 excited much public interest. The jury eventually decided in favour of Threlkeld but assessed the damages at a derisory one farthing.<sup>12</sup>

After Robinson had met Lang on 8 September he went to see Saunders who encouraged him and suggested some 'powerful writing' in the press was needed in support of the Aborigines. Robinson noted in his diary that Saunders declared that the blacks did not have equal rights and their 'affirmation' was not admissible before a court of law.<sup>13</sup>

Things moved quickly. On 14 September *The Herald* launched what became a bitter campaign against the Protectorate and all those humanitarians who supported this cause. The blacks were committing crimes all over the colony 'with absolute impunity' and all the government could do was assert that they should be treated as British subjects before the law. The editor deplored the sentimental ravings of 'a parcel of European "canters"' whose 'saintly liberalism' would simply deliver the whites to the will of 'the most degraded barbarians known to exist on the face of the earth'. The *Herald* did not advocate that blacks should be indiscriminately slaughtered, but unless 'absolute' protection was provided from their 'outrages' 'an exterminating war' was inevitable. The colonists could assert their rights in the jury-box by refusing to convict any white charged after 'collisions' with the blacks, 'except upon the most conclusive evidence of wanton cruelty'.<sup>14</sup>

A group of squatters presented a memorial to Gipps on 18 September which advanced claims for protection and tabled a supposed list of persons who had been attacked by Aborigines in the northern districts of the colony. They claimed fifteen whites had been killed. Denied official protection, it was natural that whites would be 'driven to their own resources'. The threat of further violence against Aborigines

was unambiguous and the implications for the trial of the Myall Creek stockmen was apparent.<sup>15</sup>

This campaign was stimulated by a vitriolic letter from ‘Anti-Hypocrite’ in the *Herald* of 19 September. Violently opposed to missions to ‘the blacks’ he objected to the colony’s funds being used for this purpose and warned that ‘the Missionary Hydra will crush us all’. ‘Before they are made Christians you must make them men – they can only be classed in the order of creation, as the first great link, which connects in its chain, man with the brute’. Every ‘man of common experience in the Colony’ and common sense indicated that:

... the aboriginals of my native country are the most degenerate, despicable and brute race of beings in existence, and stand as it were in scorn ‘to shame creation’ – a scoff and a jest upon humanity – they are insensible to every tie which binds man to its God. They stand unprecedented in the annals of the most ancient and barbarous histories, as a nation notorious for the anti-civilizing propensities they put forth in opposition to every attempt made to reclaim them from their present wandering, abject and brutal mode of life.<sup>16</sup>

His tirade continued to assert gross sexual immorality and cannibalism; they are ‘the most abject beings on earth’. This letter, though extreme, was only one of several newspaper articles that criticised the whole silly idea of a Protectorate and decried the absurdity of trying pioneer stockmen for defending their stock and livelihood.

The Legislative Committee tabled its report on 12 October in which it resolved to oppose the removal of the Flinders Island Aborigines to the mainland.<sup>17</sup>

Those advocating justice for Aborigines were faced with an increasingly hostile situation in the colony. The Myall Creek prisoners had arrived in Sydney on 16 September and the squatters had marshalled forces to lobby Gipps.

On the evening of 1 October 1838 a group met at Saunders's home in Princes Street to consider the propriety of adopting some means for bettering the condition of 'these miserable children of the forest'. Lang was appointed to the chair and yet another society was born: the 'Aborigines' Protection Society' (APS), adopting the status of an overseas auxiliary of the British and Foreign Aborigines' Protection Society which had been established in Britain two years previously. A provisional committee of sixteen was elected which included Lang and Saunders, along with Robinson and his assistants.<sup>18</sup>

On 5 October the *Herald* launched yet another attack on the whole Protectorate system. What was needed was 'an efficient itinerating mounted police force' to preserve the property of the settlers from being destroyed by these 'interesting creatures' as the 'canters' called them and not 'a whole tribe of protectors' squandering public revenue.<sup>19</sup> This vehement onslaught prompted the APS to arrange for a public meeting at the School of Arts on Tuesday evening, 16 October at which the friends of the blacks would announce their commitment to the cause.

Thus, it was at this crucial junction in the public tensions about the Aboriginal question that Saunders delivered his powerful sermon on this issue on Sunday evening 14 October 1838. This sermon was published in *The Colonist* and announced Saunders as a leader among the philanthropic and humanitarian advocates of justice for the Aborigines.<sup>20</sup> He soon incurred the full wrath of powerful opponents. Reading his sermon against the background of the feverish discussions in the colony helps to appreciate just how apposite were his words.<sup>21</sup>

Described by a modern reader as 'a fire and brimstone' sermon,<sup>22</sup> spoke the Word of God directly into the situation of his times. He justified addressing this topical question as being true to his ministerial calling since it dealt with Christian morals and Christian doctrine. At this time, when the question of justice occupied 'both public and private attention', Christians should 'think rightly, speak rightly and act rightly'. His main appeal was to his listeners' sense of justice as he drew on his selected text to outline 'a principle of vindication' in

Providence. They were invited to ‘try the question by the evidence of conscience and before the tribunal of God’.

Drawing on his remarkably relevant text from Isaiah 26:21, Saunders mounted a persuasive case for justice: ‘Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood and shall no more cover her slain’. No listener could have doubted just whose iniquity was in mind. The sermon was not only about justice for the Aborigines but about retribution for the white settlers; indeed justice for Aborigines demanded such a punishment.

In the midst of so many conflicting opinions, Saunders based his strong evangelical position on the Word of God which should be ‘an unerring guide’ in considering the conduct of the colonists towards ‘the original proprietors of the soil’. Of course he had chosen this text although he argued that it unfolded a theme found throughout the divine revelation. Drawing not only on his knowledge of the Bible but the relevant contemporary literature, Saunders developed a powerful and logical case in favour of justice for Aborigines and warned of judgment for those who had spilt innocent blood. This was the finest example of his training as an advocate.

His text prompted Saunders to stress that nations which have ‘a mere civil and temporal being’ are judged on earth and that the shedding of blood was the supreme act that demanded swift and severe punishment. Many sins in Australia deserved punishment but there was one sin for which the whole colony was answerable: ‘our injustice to the Aborigines’. The nation was impeached, ‘for whether in ignorance, or with a guilty knowledge, we certainly have been culpable in our neglect and oppression of this despised and degraded tribe of our fellow-men’.

Saunders then addressed a question which to the modern mind sounds incredible: some denied that Aborigines were fully human. Humanitarians and believers like Saunders answered this assertion from Scripture and rejected a form of quasi-scientific racism which some had used to justify dispossession, just as some in America

used it to support the institution of slavery.<sup>23</sup> Saunders insisted that the Aborigine was ‘neither monkey, ape nor baboon’ and was not ‘an intermediate link between man and the brute’. He concluded:

The Aboriginal native is a man; and being a man, with what sublimity does he rise before us; he is the august possessor of a moral and intellectual nature, the owner of an immortal soul ... He is our fellow creature – the descendant of a common ancestor – our brother upon earth ... He then becomes invested with all the natural rights which belong to humanity, and is entitled to all the charities which man is bound to show to man.

What had British settlers done? Their influence had been ‘deeply fatal to the black’. They had ‘robbed him without any sanction, that I can find either in natural or revealed law’ and invaded his territory ‘and took possession of the soil’. Then they had brutalized them, brought ‘the art of intoxication’ and other evils. Worst of all, ‘we have shed their blood’, not just from the occasional clash but ‘wholesale, in cold blood’.

All of this meant that the colony should ‘dread the visitation’ of God which could come in any one of a number of ways as Saunders suggested: ‘... parch us with drought, scatter our commerce, pinch us with penury, and lower us with disease; the plague, the tornado and famine ... he could weary us with civil dissension, with the miseries of an overflowing wickedness, or with the power of a hostile sword’.

The sermon then moved to advice as to what might be done in the face of these alarming possibilities. Scripture suggested a threefold response: repentance, reformation and restitution. This last was (and has remained) the most contentious: ‘It is our duty to recompense the Aborigines to the extent that we have injured them’. Here he addressed the immediate controversy about the Protectors by proposing that we should share Christianity ‘and the numerous comforts which flow from it’ with them. ‘You must secure to him

civil rights, you must send to him the glorious Gospel of the blessed God’.

Modern historians acknowledge the clarity and power of Saunders’s sermon. Sally Warhaft included Saunders’ sermon in her collection of *Speeches that made Australia*. Henry Reynolds describes it as ‘one of the most eloquent presentations of humanitarian doctrine ... It was a passionate, eloquent defence of human equality’.<sup>24</sup> But Reynolds notes that Saunders ‘had few practical suggestions’: ‘He had little to say about land rights, reserves, financial compensation, education or health’.<sup>25</sup> This is somewhat misjudged and anachronistic. Saunders could not be expected to advance a whole range of possibilities in one sermon although he had certainly spoken about rights to the land, compensation and protection and by his activity in support of Robinson and the Protectorate advocated the idea of reserves and education for Aborigines.

Saunders’s sermon was the climax of the campaign the philanthropists had been waging in the fortnight since they decided to launch the APS. Their opponents were concerned as several leading men had joined their ranks. Governor Gipps was known to be supportive and he called a ‘Day of General Fast and Humiliation’. A fortnight later rain showers swept the town although a fearful influenza epidemic led to the deaths of ‘great numbers’ of the young, infirm and elderly. Was this a manifestation of the wrath of God on a sinful society, such as Saunders had warned might follow?

The *Herald* launched another major offensive. Ostensibly an attack on the government ‘Estimates’, it soon became a virulent attack on the ‘canters’, complaining that colonists would be saddled with the expense of maintaining a new set of officials termed ‘Protectors of aborigines’.<sup>26</sup> What more ‘protection’ did they need than was already legally granted? What settlers needed was the facility to bring black offenders to justice, just like ordinary white offenders:

... thus while a white man is sent to take his trial, perhaps for his life, for aggressions on the blacks – the savages who may

have provoked these aggressions by plunder, probably by murder, flee to the wilds and defy all attempts (even if they should be made) at capture ... The lonely stockman, or shepherd, in the interior may be deprived of life by these black brutes, with almost a certainty of their escaping unpunished, while, on the other hand, should a man so situated happen to kill one of them in defence of his master's property, or of his own life, he stands a chance of being hanged. Such is the *equal law* dealt out to black and white British subjects.

The *Herald* complained that there was 'one law for them, and another for whites'. With the Myall Creek trial still a month off, Ward Stephens of the *Herald* was urging potential jurors to acquit their fellow-whites:

Much can be done by *passive resistance*. The Colonists must do their duty in the jury-box – they must refuse all protection or countenance to public robbers of whatever grade – and they must sustain each other in every effort to rout the Glenelg minions.

A large crowd gathered at the Mechanics' School of Arts in Pitt Street on the Tuesday evening when McLeay was appointed to the chair. Among the speakers was the missionary John Williams, Lang, Robinson and Saunders. The evening proceeded amidst great enthusiasm. McLeay adjourned the meeting to the following Friday evening when the remaining speakers could be heard.

A reportedly even larger crowd assembled for the next meeting on the Friday. Robinson spoke for no less than three hours on what he had done for the blacks of Van Diemen's Land but, as Milliss comments, Robinson found himself 'eclipsed' by Saunders. Though the hour was late - Saunders began with the old speaker's device, as the *Australian* records, of placing his watch on the table in order to allay the fears of his audience but then ignoring it – he did not hesitate to say all that he wanted to declare. The most controversial feature

of Saunders' statement was his comment on the colonial newspapers which he thought pandered to a 'particular taste'. 'One print' had published a denunciation of the blacks that was disgraceful to the colony and appalling to Christianity. That same paper had claimed that 'no murderous spirit was abroad'. He invited his listeners to consider the 'nauseous article' in the *Herald*. After an interjector shouted out, 'Read the article', Saunders quoted extensively from the editorial. What did the writer mean by calling Aborigines 'brutes'? Saunders insisted that the paper's plan to destroy Aborigines without compunction was 'a monstrous proposition' for any enlightened country, let alone part of the British Empire. His listeners should 'gag the mouth' of the 'mercenary' writer. Their call amounted to a sanctioning of murder. 'Oh writer! Bearing the impress of the Deity but with the heart of a demon, who could picture to himself four or five hundred of his fellow creatures driven like hares before the hounds!' 'The writer affected to be hateful of cant and hypocrisy, but did the writer know the meaning of 'cant'? It simply meant a song – 'the strain of a party'. There was the cant of malevolence as well as of benevolence and the writer had 'well used a term which was applicable to his own vile production'. This was a superstitious cant, Saunders alleged:

... the *old* colonial chant – the very cant of the West, and now slavery is to be abolished and the old tyrannical spirit of the colonies is struggling in the agonies of death, it is to be brought to life again by the *Herald* in free Australia.

Saunders pleaded with the meeting to 'join in the proposed work of humanizing the blacks, and the land would become guiltless of blood, and free of its stain for ever'.<sup>27</sup>

'Tremendous applause' had punctuated his address. Clearly Saunders was caught up in the excitement and fervour of the gathering; as Millis rightly observes, 'It was Saunders's finest hour'.<sup>28</sup>

Ward Stephens was furious with what he called 'a violent tirade' against his paper. His angry editorial on 22 October entitled, 'Black Advocates and Trading Missionaries', was directed against the

Baptist pastor. This speaker's manner was 'exquisitely theatrical' and he drew 'a good deal of applause from decent-looking persons'. In exhorting his hearers to 'trample upon the parties whose hireling he said we are', he had suited the action to the word – 'tramp, tramp, tramp, upon the floor, like a maniac'. Mr Saunders and his 'canting crew', the editor ominously warned, 'shall not come off scot-free – that we promise them'.<sup>29</sup>

Then the much-awaited trials began. At the first trial, which ended on 15 November, the accused Myall Creek men were acquitted but on 26 November they were rearraigned. Eventually seven men were found guilty on 29 November, sentenced to death and hanged in Sydney Gaol on 18 December.

The trials had inevitably intensified feelings about the whole question of relations with Aborigines. In its editorial of 14 November *The Herald* challenged 'any clerical libeller' (Saunders) to prove that it or any 'respectable settler' had ever suggested that blacks should be ill-treated, let alone murdered. Saunders accepted this rather easy assignment which was published in the *Colonist* on 17 November 1838. His conclusion was memorable, challenging Stephens to give his gloss on 'SHOOT THEM DEAD'. On the same day that this response from Saunders was published, Stephens served notice on the *Gazette* and *Australian* that 'criminal information' would be filed against them for 'a gross libel' for publication of Saunders's speech.

The editorial in the *Herald* of 19 November was absolutely scathing towards Saunders. No summary is adequate to convey the hostility it revealed, but the *Herald's* attack is notable for several reasons. First is the characterisation of Saunders: he is 'a very *Reverend* gentleman', 'a stamping fanatic', 'this 'Baptist priest', 'a libeler and utterer of falsehood' 'a politician as well as a fanatic priest' and 'a clerical libeller'.

Second, his supporters are of a lower class, mere 'traders', unlike the landholders and people of influence in the colony.

What appears for the first time in this attack is a sequence of specific slurs based on his identity as a Baptist and Dissenter. ‘We tell him that not all the water in the baptismal font of his Chapel can cleanse him from the imputation’ (of being a libeller).

The Reverend orator is only a very silly man, after all. He knows neither his own position in society nor the position of his adversaries. It would be laughable, were it not for the impudence of the thing, to hear the minister of a mere section of a sect (well-meaning people, no doubt) but possessing no influence in a public point of view ... to see this man standing up in the School of Arts, and addressing such people and a few isolated members of other sects, as the *Colonists*.

In a criticism regularly launched against ‘meddlesome priests’, Stephens threatened Saunders:

Let him keep to his pulpit, and attend to the narrow circle of his own congregation: for should he persist in assuming such airs of importance as he has lately assumed ... he may rest assured that we will drive him back to his proper position in society. Let him, if he wishes to become a mob orator, take himself off to England, where he will find occupation enough in that line, by joining some sectarian ranters, in bellowing loudly on the grievance of a church rate. There is no field of display for him in this colony.

Moreover, his position as a Dissenter makes his conduct ‘the more grossly scandalous’. Protestants in England and Scotland, even Roman Catholics, have many learned men but Saunders dissents ‘from the great body of religionists’: Mr Saunders ‘must think himself *superlatively pious*’.

There was also an economic threat against his middle-class supporters:

You had the applause of some few Sydney traders ... but even such an audience as that would soon cease to encourage your furious bigotry and libels ... if the landholders of the country would evince a determination to put you and them down by supporting those traders only who will support the interests of the landholders and stockowners – whose lives and properties you would leave to the tender mercies of your interesting blacks.<sup>30</sup>

After the trial and execution of the seven men the agitation for justice for Aborigines seems to have faded from prominence. Lang wrote one last piece promoting the cause for the *Colonist* on 16 January 1839 but left soon after for his fifth trip to Britain.<sup>31</sup> Milliss comments, ‘Without his guidance, the *Colonist* soon lapsed into a confused ambivalence towards the Aborigines rivalling that of the *Monitor*. John Saunders too appeared to have lost all interest in them’.<sup>32</sup> He also suggests that ‘Stephens’s legal and economic threats appear to have the desired effect, for – with the exception of one speech in January 1839 in support of the Moreton Bay Mission – Saunders dropped out of the public spotlight on the Aboriginal issue’.<sup>33</sup> Certainly Saunders had been outspoken at that meeting for the ‘German Mission’. Alluding to the Myall Creek event, he admitted that ‘he scarcely dared to trust himself, for it was impossible for a being possessed of the feelings of a man to view the heartless and cold-blooded comments which had appeared on that subject’.

But, in fact, Saunders did continue to speak and act in support of Aborigines. On 16 December 1842 he spoke at a meeting in support of the German Mission at Moreton Bay and sounded familiar notes. He ‘deprecated in strong terms the usage which the blacks had received at the hands of the sheep farmer and the stockholder’. They were men ‘of the same species as ourselves’ and urged supporters to help teach them the saving truths of the gospel.<sup>34</sup> Early in 1843 Saunders wrote a letter to the *Herald* in reply to ‘A Squatter’ who had attacked the German missionary Rev KW Schmidt who had reported cases of Aborigines being poisoned with arsenic.<sup>35</sup> In the following October Saunders again spoke at a meeting when the

German Mission had to be abandoned because government support was withdrawn. He had lost nothing of his fire, lamenting that the Aborigines had ‘waned’ because of ‘the civilization of ardent spirits’, the ‘civilization of disease’ and ‘alas! by the civilization of the bullet, and too often by the treacherous civilization of poison’. He insisted that governments should provide for ‘their civilization and Christian instruction’. Governor Gipps had proved their best protector, even though the scheme of protectorates had failed. Saunders in particular urged that Aborigines should be able to give evidence in the courts, a right denied them.<sup>36</sup> These public speeches confirm that Saunders had not lost his vision and empathy for Aborigines in their lack of justice at the hands of settlers.

Did Saunders lose some heart for this cause in 1839, as Millis suggested? Was he temporarily intimidated by the threats of powerful people in the colony? Did some of his congregation resent the public notoriety which had drawn unfavourable and embarrassing attention to the Baptist Church? Had he become too emotional and unwise in his style, leaving himself open to the bitter satirical attacks of the *Herald*? But his speeches at meetings in 1842 and 1843, as noted, reveal Saunders had lost none of his zeal for his cause. Of course he had numerous other responsibilities into which he threw himself, the economic times became tougher and during 1839 his wife became pregnant. His uncompromising views about the unjust treatment of Aborigines had been well and truly demonstrated but the humanitarian movement that was seeking justice for Aborigines lost much of its momentum.

And the aftermath of the Myall Creek murders? As Rebecca Wood has argued, the way in which the *Herald* wrote about the trials was significant. Its populist stance on behalf of the idealised ‘settler’ found a ready response. The ‘dominant discourse’ turned against the humanitarians, the experiment with the Protectors failed. ‘The frontiers expanded, the continent was tamed and the dispossession of the Aborigines continued unabated’.<sup>37</sup> In the *Herald*’s fevered presentation, protecting the Aborigines and protecting frontier families were incompatible. Ironically, it was the *Herald* after a decade passed,

and with new owners in Charles Kemp and John Fairfax, that hailed Saunders so enthusiastically at the time of his farewell and, even later, after Saunders' death, initiated a fund to bring his wife and daughter back to the colony.<sup>38</sup>

In the longer term, serious crimes against Aborigines were simply driven underground. On the frontiers attitudes towards Aborigines hardened. Poison was adopted as an alternative to gunshot and knife. In the wider community, the 'cult of disremembering', what WEH Stanner called the 'great Australian silence' dominated popular white Australian history.<sup>39</sup> As Robert Foster expressed it, 'the undeclared war of the Australian frontier produced a culture of secrecy, ensuring that much of what happened would be clothed in euphemisms, and the knowledge transmitted with all the accuracy of a Chinese whisper'.<sup>40</sup>

In 1845 Baptists in Melbourne, led by Rev John Ham, Saunders's successor at Bathurst Street, began a school for Aborigines at Merri Creek.<sup>41</sup> Across succeeding decades Baptists have played a small part in missions and worked for reconciliation with Aboriginal peoples.<sup>42</sup> Baptists along with so many in Australia, still struggle to understand and admit the horrors perpetrated upon the indigenous peoples of Australia. But Saunders' courageous sermon and his leadership against the populist anti-Aborigines' propaganda have brought inspiration and a renewed vision for social justice as integral to Christian mission.

When the new Parliament House was opened in Canberra in May 1988 busloads of Christian Aborigines joined with other believers in a 'national gathering of Christians'. At one point a group of Aboriginal Christians carried forward a cross made from what was thought to be the corral at Myall Creek. White Christians asked for forgiveness from God and from Aboriginal Christians for the sins of the nation's past. A representative group of Aboriginal leaders, including Neville Bonner, first Aboriginal senator, offered forgiveness to the white Christians. When the Baptist Union of Australia celebrated its 75<sup>th</sup>

anniversary in 2001 a booklet honouring Saunders and his 1838 sermon was published.<sup>43</sup> The foreword was by a leading Aboriginal Baptist woman Dr Lowitja O'Donoghue. Baptist Union of Australia President Rev Tim Costello observed, 'Saunders and his ilk may not have had the impact they sought in the 1830s, but they now have become 'beacon lights'.<sup>44</sup>

A poet helps us recapture the atmosphere and attitudes of those troubled days:

The squatters, lyrically, from Sydney  
are fanning out to *make the nation*;  
their sheep and drays, their hapless shepherds,  
are vanishing in westward haze,  
the smoke fires of the myall blacks  
a distant colouration.<sup>45</sup>

To show grace and goodness when 'the smoke fires of the myall blacks' were becoming a 'distant colouration' was a costly challenge for John Saunders, advocate for justice for Aborigines.

## REFERENCES

- <sup>1</sup> See Letter 24 above (Saunders to Harriet Saunders). See also letter 23.
- <sup>2</sup> R Wood, 'Frontier Violence and the Bush legend: The *Sydney Herald* 'sresponse to the Myall Creek massacre trials and the creation of a colonial identity', *History Australia* 6.3 (2009), p. 67.1.
- <sup>3</sup> There is a wide range of literature on the Myall Creek massacre. A brief factual account is in *Australians 1838*, pp. 54-60 but the most comprehensive account is R Milliss, *Waterloo Creek The Australia Day massacre of 1838, George Gipps and the British Conquests of New South Wales* (Ringwood: McPhee Gribble, 1992).

- <sup>4</sup> H Goodall, 'Authority under challenge: Pikampul land and Queen Victoria's law during the British invasion of Australia' in M Daunton and R Halpern (eds), *Empire and Others: British Encounters with Indigenous peoples, 1600-1850* (London: UCL Press, 1999), p. 262 as cited by Wood, 'Frontier Violence', p. 67.4.
- <sup>5</sup> A Curthoys, 'Indigenous Subjects' in DM Schreuder and S Ward (eds), *Australia's Empire (The Oxford History of the British Empire, Companion series)*, (Oxford: Oxford University Press, 2008), p. 88.
- <sup>6</sup> See E Elbourne, 'The Sin of the Settler: The 1835-36 Select Committee on Aborigines and Debates over Virtue and Conquest in the Early Nineteenth-Century British White Settler Empire', *Journal of Colonialism and Colonial History* 4.3 (2003).
- <sup>7</sup> McKenna, *Looking for Blackfella's Point: An Australian History of Place* (Sydney: University of New South Wales Press, 2002), p. 55.
- <sup>8</sup> Wood, 'Frontier Violence', p. 67.4.
- <sup>9</sup> For Robinson, see (for example), J Harris, *One Blood. 200 Years of Aboriginal Encounter with Christianity: A story of Hope* (Sutherland: Albatross, 1990), pp. 91-93, 155-60, 542.
- <sup>10</sup> *Sydney Monitor*, Monday 3 September 1838, p. 2.
- <sup>11</sup> For details of Robinson's time in Sydney, largely based on Robinson's diary, see Milliss, *Waterloo Creek*, ch 12.
- <sup>12</sup> DWA Baker, *Days of Wrath. A Life of John Dunmore Lang* (Melbourne: Melbourne University Press, 1985), pp. 111-15.
- <sup>13</sup> Milliss, *Waterloo Creek*, p. 390.
- <sup>14</sup> *Sydney Herald*, Friday 14 September 1838, p. 2.
- <sup>15</sup> For the text of the Memorial, see *HRA*, xix, pp. 704-5. It was published in the *Gazette* (September 20) and the *Colonist* (22 September).
- <sup>16</sup> *Sydney Herald*, 19 September 1838, p.

- <sup>17</sup> The report is in *Votes and Proceedings of the Legislative Council* October 1838.
- <sup>18</sup> *Sydney Herald* , Wednesday 3 October 1838, p. 3; Milliss, *Waterloo Creek*, p. 438.
- <sup>19</sup> *Sydney Herald*, Friday 5 October 1838, p. 3.
- <sup>20</sup> *Colonist* , 17 October, 20 October, 31 October 1838.
- <sup>21</sup> Kevin Blackburn has noted that early nineteenth century Evangelicals saw the Aboriginal societies that they encountered as nations because their view of the world was based on the Bible, in which it described how God had divided the world up into different nations. George Robinson sought to map the various Aboriginal nations but there is no evidence that Saunders was concerned with this question: K Blackburn, 'Imagining Aboriginal Nations: Early Nineteenth Century Evangelicals on the Australian Frontier and the "Nation" Concept ', *Australian Journal of Politics and History* , 48.2 (2002), pp. 174-92.
- <sup>22</sup> Milliss, *Waterloo Creek*, p. 457.
- <sup>23</sup> Reynolds, *This whispering in our hearts* (St Leonards: Allen & Unwin, 1998), p. 24.
- <sup>24</sup> Reynolds, *This Whispering*, pp. 24-25.
- <sup>25</sup> Reynolds, *This Whispering*, p. 45.
- <sup>26</sup> *Sydney Herald* , Monday 15 October 1838, p. 2.
- <sup>27</sup> *Colonist* , Wednesday 31 October 1838, p. 4; *Australian* , Tuesday 23 October 1838, p. 2; *Sydney Gazette*, Tuesday 23 October 1838, p. 2.
- <sup>28</sup> Milliss, *Waterloo Creek* , p. 468.
- <sup>29</sup> *Sydney Herald* , Monday 22 October 1838, p. 2.
- <sup>30</sup> *Sydney Herald* , Monday 19 November 1838, p. 2.
- <sup>31</sup> *Colonist* , Wednesday 16 January 1839, p. 3; Baker, *Days of Wrath* , pp. 149-54.

- <sup>32</sup> Milliss, *Waterloo Creek* , p. 602. <sup>33</sup> Milliss, *Waterloo Creek* , p. 865, note 30.
- <sup>34</sup> *Sydney Morning Herald* , 17 December 1842, p. 2.
- <sup>35</sup> *Sydney Morning Herald* , Thursday 19 January 1843, p. 2.
- <sup>36</sup> *Sydney Morning Herald* , Thursday 19 October 1843, p. 4.
- <sup>37</sup> Wood, 'Frontier Violence ' , p. 67.15.
- <sup>38</sup> The *Herald* became a daily paper in October 1840. Stephens sold the paper to Frederick Stokes in that year and in February 1841 he sold it to Charles Kemp and John Fairfax, whilst Ralph Mansfield wrote leading articles: Walker, *The Newspaper Press*, p. 35. For the support of Saunders and his widow, see chapter 7.
- <sup>39</sup> Stanner spoke of this in his 1968 Boyer lecture series of 1968. See McKenna, *Looking*, p. 62.
- <sup>40</sup> R Foster and A Nettleback, *Fatal Collisions: the South Australian Frontier and the Violence of Memory* (Adelaide: Wakefield Press, 2001), p. 8.
- <sup>41</sup> See Manley, *From Woolloomooloo* , pp. 43-44.
- <sup>42</sup> Manley, *From Woolloomooloo* , pp. 634-40
- <sup>43</sup> J Sutton (ed), *Rev John Saunders: a beacon light and some Baptist reflections* (Canberra: Baptist Union of Australia, 2001).
- <sup>44</sup> J Sutton (ed), *Rev John Saunders a Beacon Light* (Canberra: Baptist Union of Australia, 2001), p. 11.
- <sup>45</sup> Geoff Page, 'A Classic Text ' , as cited by McKenna, *Looking* , p. 84.

**THE ARCHIVES**  
**by Mr Ron Robb OAM**  
**Archivist 1999-2012**





## DEVELOPMENT OF THE NSW BAPTIST ARCHIVES

1. Recently the Principal of Morling College Rev Dr Ross Clifford expressed interest in the current state of the Baptist Archives and invited submission for its possible development as the forthcoming College expansion project begins. With the change-over of Archivist-in-Charge (detailed later) and eleven years since the present Archives was established this is an appropriate point to provide a detailed review.

2. Since the present facility opened in 1999 the Archives has burgeoned and established a national and international reputation. Unfortunately - or fortunately depending on how you view the situation - its success has also become its enemy and has become a bit too successful so possible opportunity for expansion is very welcome and there is need for an increase in staff. It is appropriate to mention briefly here that success is in no small part due to Morling College support and the involvement of a team of reliable and enthusiastic volunteers. These aspects will be addressed in more detail later in this report

3. This report reviews the history of the Archives generally and the NSW Baptist Archives in particular, discusses its rationale for existence, who uses it and how, what support is given and how it operates. It also addresses future needs.

### HISTORY

#### A Brief History of Archives.

4. Archives are as old as recorded history and in this sense refers to the deliberate and organised accumulation and preservation of records (as opposed to grandiose memorials).

Museums, libraries and organisations all over the world have archives of all sorts of records from all eras of history - on stone, vellum, paper, manuscript, machine printed, electronic and visual recordings. Government bodies have warehouses full of archives; in Australia the National Archives, the Defence and Australian War Memorial Archives in Canberra and the NSW State Archives at Kingswood are examples at the top of the modern pile.

5. The pioneers of modern archives are accepted as having been the Dutch and the French, the former being the inventors of modern banking and founders of the Dutch East India Company who needed accurate records for the spectacular growth and financial control of their vast commercial enterprises. The latter were the first to codify the Archival process and many archival words and terms still in use are French derivatives.

6. The 'father' of the modern English archival system may be accepted as Charles Johnson - an official in the British Public Records office in the early 20<sup>th</sup>C. He defined archives as: *'Consisting of documents no longer in current use, each group of which has accrued in the custody of an individual or a department in the ordinary course of business and forms an organic whole reflecting the organisation and history of the office which produced it. The subsequent transfer of such custody does not affect the definition'*.

7. Johnson further went on to state: *'no scheme of arrangement can be fixed until the whole group of documents has been examined and its **original relations understood**'*. The last phrase has been highlighted because it is directly relevant to the modern system used by NSW Baptist churches for interim ministries processes when a church is transitioning to a new pastorate and this Archives has recently been asked to provide exactly that sort of information twice this year. That highlighted phrase is further reinforced by perusal of Enclosure 1 to this report.

8. It is salutary to note that Charles Johnson first published his guide in a work entitled *'The Care of Documents and the*

*Management of Archives - Helps for Students of History, #5.*  
This was published in 1919 in London for (note this): The Society for Promoting Christian Knowledge.

### **There is a Biblical Imperative**

9. Additional to the foregoing, in the Christian context Archives are an imperative soundly based on Biblical dictums. There is a direct reference to Archives in Ezra 5:17-6:5 where the rebuilding of the temple at Jerusalem was confirmed to be unhindered and financially supported.

10. But there are many references in the Bible adjuring God's People to maintain records. Enclosure 1 to this report lists some of them.

### **Foundation of the NSW Baptist Archives.**

11. The history of the present NSW Baptist Archives certainly was not always as it is now. There is a general presumption by surviving 'old hands' who have had long and close involvement with Baptist Union administration and history that the embryo of the present historical collection probably began with what was known as 'The Denominational Library', which was established by the Union Executive Committee around the turn of the 19<sup>th</sup>-20<sup>th</sup>C. At that time ministers were trained by the 'Education Committee' which was set-up towards the end of the 19<sup>th</sup>C. It was a correspondence program set and marked by qualified ministers, many of them ex-Spurgeon's College in London. It was the first soundly based and enduringly successful program to train young men to meet the desperately short supply of well trained pastors. In fact, it continued for a short time after the Theological College was established in 1916 and it produced some of the early 20<sup>th</sup>C 'greats' who led the Union very well and were the generators of rapid Baptist growth in NSW during the early 20<sup>th</sup>C.

12. The Denominational Library provided study material for ministerial candidates and would have been kept in the Union office which by then had moved from the Bathurst St Church in

St Andrews Place to the first floor of Mr William Tyas' Christian Bookshop in George St (opposite St Andrews Cathedral). Some of these books, marked 'Denominational Library' are still held in the Archives to this day. It is reasonable to assume that they would have been added to the then small collection of Union committee minutes, year books, correspondence and other files and records. From there it is logical to assume that the collection moved to 619 George St in 1938 when the new Central Baptist Church was opened<sup>1</sup>. From that point the whereabouts of the collection is uncertain but it is logical to assume that the collection remained with the Union Office for some time.

13 At some stage the College was asked to take custody of the Library and Union records. By then the whole collection had already become an Archives and was certainly holding many priceless and irreplaceable records - minute books, year books and such like, not to mention a small but growing array of memorabilia and artifacts. When did it go to the College? There are several ministers still hale and hearty who trained at Ashfield and all are certain that they had never seen or been aware of any such collection there so that strikes-out the College repository before 1962 (the year the College moved to Eastwood - now Macquarie Park).

14 The NSW Baptist Historical Society was founded in 1974 by the Rev. (later Dr) Ken Manley and it is known for certain that by then the collection was located in the Gow room of the College Library mezzanine. Previously it *may* have been in what is now the 'closed reserve' room in the Wright Library. Thus, the collection's location between 1962 and some time before 1974 is to this time not certain. However, by 1974 there was already a significant collection of material - unguarded and open to anybody who cared to browse through it<sup>2</sup>. On founding of the

-----  
1. When the Church was opened it was partly funded by the Baptist Union using proceeds from the sale of the former Harris St church. The Union's equity in Central Baptist Church was (and still is) an office space on the ground floor and the entire first floor (see the 1936 St Andrews Place Act).

Society the Rev. Ted Archer was formally appointed as the Archivist and the basis of at least some custody and basic management of the collection was at long last set in place. A basic enquiry service was set up and a process of deliberate and managed accumulation began (as opposed to a random - albeit providential -series of deposits).

15. In the late 1990s a generous benefaction was given to erect a purpose-built facility and in August 1999 it was opened by the then President of the Union, the Rev. Gerald Ball. Rev.Archer retired and Mr Ron Robb took-over as the Archivist, with a significant increase of time being devoted to the task.

## **WHO USES THE ARCHIVES?**

### **Donors**

16. Archival deposits come from a variety of sources: The primary inputs are the Baptist Union, Morling College, individual churches, the Historical Society itself and also by significant private deposits and acquisitions (random, planned and serendipitous) by Archives staff and others.. It will be appreciated that 'Baptist Union' covers a large range of committees, departments and agencies, any one of which is a large depositor in its own right and are treated as such. Next in importance are NSW Baptist Churches, for which many records are held, including churches which no longer exist. The Historical Society (to which the Archives actually belongs) is a major depositor since the Society's charter includes the research, publishing and recording of NSW Baptist history. The Society, in conjunction with the Archives, has published an impressive number of books, presented papers and magazine articles - all of which are in the Archives, many available to the public either free or at inexpensive cost.

### **Clients & Researchers**

17. The range of people and organisations who use the Archives is wide. Staffing resources are stretched so priority is first given equally to the Baptist Union and Morling College. Then churches requiring assistance in the preparation of

histories or seeking old information about their affairs are served. Other bodies are handled on an 'as convenient' basis and these are ranked arbitrarily by assessment. They can include:

- a. Projects being undertaken by individuals who on their own initiative or having been asked by the Archives to research a particular topic. A good example is the Rev. Dr Vic Eldridge, Principal Emeritus, currently writing the centenary history of the College, Another is a lady in Wagga who is working on a biography of the Rev. William C. (Cleugh) Black and a man working on the biography for the Rev. Albert Dubé. Others have already been completed for the Rev. Dr A.J.Waldock and another for the Rev. William Higlett. Rev. C.J. Tinsley and the Rev. J.G.Ridley biographies have been done. There are many others. Mrs Barbara Coe from the Canberra Church has done outstanding work on researching early Sydney Baptist churches and early colonial Baptist ministers. Mr Michael Petras (sometimes in conjunction with the Rev. Dr Ken Manly) has researched and published a number of important works on both NSW Baptist History and significant NSW Baptist people. Rev. Bruce Thornton has extensively used the Archives to publish the collected works of the legendary Rev. G.H. Morling. The Rev. Dr Graeme Chatfield and the Rev. Rod Benson have produced scholarly studies on aspects of NSW Baptist life (Missions and Social Issues respectively). All of these have extensively used the Archives.
- b. Information has been provided to and by the Baptist Foundation.
- c. Private enquiries researching family histories, writing biographies etc. Such enquiries come from within Australia generally and also from overseas.

-----  
2. A few items were certainly removed and not returned but providentially most critical records have survived.

- d. Municipal enquiries seeking local Baptist history. These are usually by local Council Historians.
- e. Professional firms, especially architects, researching establishment of early churches.
- f. Recently there was a day when three professors were using the Archives - two of them were from overseas.

## HOLDINGS & RECORDS

### Records

- 18. The records held by the Archives are legion.
  - a. The Baptist Union was founded in 1868 but the preceding Baptist Association was keeping minutes from 1867; that minute book and all subsequent to date are held. These include all annual and then additionally mid-year Assembly minutes as well as those of the Executive Committee.
  - b. The first Year Book was 1901; it and all subsequent are held. They are the foremost primary research source.
  - c. The first permanent publication by the Union was the *Banner of Truth* (1876) followed by *The NSW Baptist* (1815) then *The Baptist* (1887). Copies of most of these are held but there are gaps. Fortunately, the Mitchell Library has many of them and arrangements are being made to secure copies (at considerable cost). In 1913 *The Australian Baptist* was born and endured until 1991. Some three full sets of this important reference are held (noting that minor variations were published for each state and some of these are held).
  - d. Huge collections of several Union Committee minutes are held and many historical photographs.
  - e. A couple of hundred church records are in custody. Some of these are rather sketchy but there are many fairly complete, or substantial, collections including priceless

- material from historic places such as Parramatta (1851), Merrylands, Burwood, Frenchs Forest, Granville, Petersham (1882), Newtown (1860), Newcastle (1861), Wentworthville, Temora, Bathurst (Western city), Bathurst St/Central (Sydney, 1838/1938), Hinton, Harris St (long dissolved), Griffith (1924) and many others. It will be appreciated that some of these record the dawning of Australian Baptist history. Some records are of churches that no longer exist.
- f. On opening the present Archives in 1999 there were very few NSW Baptist biographies - perhaps a dozen or so. There are now over one thousand, many of which constitute fairly complete Baptist family histories or at least considerable detail about an individual person.
  - g. One of the largest single collections is that of the College, including some records of the Education Committee pre-1916. College records are very good and have enabled Dr Eldridge to research most of the material he needs for the centenary history. Old *Suma Supremo* magazines, early student records, Council minutes, many examples of curricula and programs over many years, graduation ceremony records, Student Association minutes, a huge quantity of photos, etc, etc. Southland College and the CEGM/Tinsley Centre collections are now building-up. Class photos of a bygone era are available, including the first class of 1916 and even the NSW students in the Victorian Baptist College before that. Morling Foundation records are held from its founding
  - h. Although the Archives charter is for NSW a useful amount of information is held about Baptist work in other states, the BUA, BWA, USA, Europe, UK and New Zealand..
  - i. The ABFM/ABMS/GIA 'shadow' minutes going back to late 19thC are held as a favour for the GIA Melbourne HQs as 'fire insurance'. These are obviously a handy source of early Australian Baptist missionary work for local researchers.

- j. A good collection of C.H. Spurgeon sermons and general memorabilia are held, some of the latter being absorbingly interesting and what would now be called 'coffee table' references.
- k. Very few complete collections of F.W. Boreham works are held in Australia but the Archives hold some, including some first editions and some with Boreham's signature - and a couple of first editions *with* his signature.
- l. Records of significant Union reviews are held from the 1930s 'Forward Movement' to 'Directions 2012' (reading these reminds reviewers that there is nothing new under the sun). A large collection of special event flyers and brochures are held.
- m. A number of theses on early NSW Baptist history are held. These have often revealed hitherto unknown information.

Three non-Baptist collections are held <sup>3</sup>

- n. The incredible Robert D. Linder research project on the history of Evangelism in Australia. Professor Linder is the Distinguished Professor at the Kansas State University and spends a couple of months each year in the Archives.
  - o. The South Seas Evangelical Mission archives. This mission has now metamorphosed into a different organisation but its old records include an important biographical record of many original 'Balckbirders' in Queensland and the collection is regarded by Professor Stuart Piggitt of Macquarie university as of critical historical/biographical importance.
  - p. Some NSW Churches of Christ records.
19. The above examples are not exhaustive but will give an idea of the kind of research material and rare items held. It should be noted that they are frequently accessed and

it would be a rare day that at least one person is not researching something in the Archives.

## **Museum**

20. Archives naturally attract artifacts and memorabilia. Some of these items are displayed but space severely restricts opportunity to display them. Objects well over 100 years old are held and many attract attention by viewers. In many cases they represent a vignette of history in their own right.

## **LIASIONS**

### **Baptist Contacts**

21. Regular contact is maintained with the Baptist Historical Societies of Queensland and Victoria and personal contacts in Tasmania, South Australia and Western Australia. Some contact is occasionally made with those of the USA and New Zealand

### **Non-Baptist Contacts.**

22. Close liaison with the Ferguson Library (Presbyterian) and Uniting Archives is maintained. From time-to-time contact is made with the Mitchell Library, the National Library, the National Archives, the Australian War Memorial and the Royal Australian Historical Society (RAHS). The Society is a corporate Member of the RAHS and the National Library.

23. Archives staff attend and sometimes take part in the annual Church Archivists dedication service each February. This alternates between St Stephen's in Macquarie St and Scots Church in Margaret St, both in the city.

---

<sup>3</sup> The background to these is of interest but would require a separate report.

## STAFF

### Present Staff

24. The present staff and supporters comprise:
  - a. Dr John Stanhope, recently appointed Archivist, replacing Mr Ron Robb (who will, however, still be available to assist and to undertake specific research projects).
  - b. Mr Arthur Pickersgill - property, stationery and archives physical organising. Also the biographies supervisor.
  - c. Miss Jan Plasto -church records and general catalogueing.
  - d. Mrs Betty Moore, missions officer and *The Baptist Recorder* index maintenance.
  - e. All the above are voluntary part-time and give at least one day a week but all do more work at home. It is often assumed that the work of Archives is dull and dreary. But all volunteers find that precisely the opposite obtains and they frequently take work home. The same experience is discovered by casual visitors who come in to the Archives to undertake personal research or work on church histories. A typical experience is of somebody asking if they can come in for 'a couple of hours' but invariably stay most of a day and frequently return again.
  - f. Attention is also invited to the section below headed 'Present Layout, Space and Equipment, para 39.
  - g. A number of very important 'outposted' researchers undertake valuable research projects for the Archives, Some of these were noted above at para 17.a under 'Who Uses The Archives?'
  - h. More volunteer staff are becoming an urgent requirement but space for them to work and availability of supervision is currently limited.

25. All staff are covered by Voluntary Workers insurance and casual visitors are covered by Public Liability. Cost of this insurance is donated by the Baptist Insurance Association.

### **Training, Supervision and Mentoring**

26. The Archives began in August 1974 under the Rev. Ted Archer, located in the Gow room as already noted. In 1999 Mr Ron Robb took over as Archivist and for a little over two years Miss Barbara Bakewell - a professional archivist - was employed to set-up the archival system and train Mr Robb. Later, Mr Robb undertook a short course entitled 'The Management of Historical Documents' at the UNSW under the instruction of Professor Peter Orlovich. This course was jointly funded by the Baptist Historical Society, the Baptist Insurance Association and Mr Robb himself contributing. Dr Graeme Chatfield has been a valuable guide in methods of historical research methodology.

27. Professor Peter Orlovich should be especially mentioned. He provided some initial training on-site at no cost then the instruction mentioned above. He was the professor who trained Barbara Bakewell. He has visited the Archives a couple of times by invitation to 'cast an eye' over the place and has provided advice by phone on occasions. Recently, on change-over of Archivist, Professor Orlovich visited, again at no cost, to meet Dr Stanhope and provide some initial guidance. Dr Stanhope will undertake the 'Managing Historical Documents' course at UNSW during 2012 (for which funding will be necessary).

28. Ideally, a professional archivist would be in charge, A couple of the larger denominations -Anglican, Roman Catholic and the Ferguson Library have such people. Professional archivists are not plentiful and only two universities offer the relevant four year undergraduate degree (neither in NSW but the course can be done by distance).

29. It should be noted that archivists and librarians are *not* the same people. Most of the participants in the 'Managing Historical Documents' course undertaken by Mr Robb were

actually librarians changing-over to archivists or who, as librarians, had to assume responsibility for archival collections in their respective locations.

## FINANCIAL

30. The Archives has no regular income and no budget. The Historical Society does receive membership fees but this is primarily to provide printing and postage for the quarterly journal. A substantial fund is being accumulated but this is in preparation to update the now 45 year out-of-date replacement for Alan Prior's *Some Fell On Good Ground* and the College centenary history. Both these will require substantial funding. Support for the Archives comes from the following:

- a. Morling College provides administrative and operational costs. Without this support the present state of the Archives would simply not have been achieved. It is the major supporter of the Archives work. But the College also provides moral support - and this is most encouraging. Although the Archives is in effect a 'lodger unit' the staff are made to feel part of the College community and are all well recognised. The Wright Library and Archives staffs form a sort of informal 'lunch club' each day when any of them are at work for that day.
- b. The Baptist Union provides insurance and has in the past provided major capital investment in the form of a large compactus and some valuable large filing cupboards. Already noted is that Baptist Insurance covers personnel insurance.
- c. Baptist Community Services supplies computer hardware. This is redundant regular routine turn-over equipment but it is quite adequate for Archives work and represents a major financial saving. It recently provided a most important temporary space reliever and this is discussed further below under 'Present Space and Layout' at paras 40-41.

- d. The Archives rarely charges for research work. Most Archives charge some sort of fee just to answer the phone on initial enquiry and the Baptist Archives could make a tidy income by charging for its services - *if* a service were provided. And therein is the barrier. Very few individuals receive very quick answers to queries or requests - waiting time of several months is common. That is not a service! Of course, requests from Morling College, the Baptist Union or NSW Baptist churches are not charged anyway.
- e. Private people or public bodies who come in to the Archives or send requests to use its services are asked to provide a good *quid pro quo*. They will usually be doing family or local history and in most cases the subject forebears or area of interest will have had a Baptist connection. The 'cost' levied on them is to give the Archives a copy of the finished work.
- f. It might be noted that the building in which the Archives is located was provided by a generous anonymous donor. It is a two storey purpose built construction and is air conditioned. Full environmental control is provided so that conditions can be kept at the recommended National Library standards, 24 hrs a day.

## LEGAL ASPECTS

31. The Archives is occasionally called-on to provide legal information for litigation or other cases. Some examples are given in this report. The Archives itself does not offer any opinion or comment - it simply provides factual and verifiable data.

32. With growing recognition and expansion of the Archives the Historical Society Committee recently decided that it would be prudent to consider taking precautions to protect financial Society members in general and the Committee and Archives staff in particular. It is therefore in the final stages of seeking incorporation as an Association. Its constitution has been approved by the Union Honorary Legal Officer and in turn by the

Union Executive Committee and finally by the Society AGM in 2011. The approved document is about to be deposited with the Department of Fair Trading.

33. A concomitant advantage of Incorporation as an Association should possibly be approval as a taxable gift deduction recipient. This possibility will need further consideration and will be given attention shortly.

### **SOME EXAMPLES OF ARCHIVES TASKS**

34. It will be of interest to list just a small random sample, in no particular order, of some of the things the Archives has tackled:

- a. Locating the terms of an original trust fund the purpose of which is now redundant but which moneys could be used to advantage for modern purposes. A change of purpose needs approval of the Attorney General who needs to see the original terms before considering approval.
- b. Confirming for a local court case that a Baptist church over 100 years old has always been a Baptist church (not a 'barn' as claimed by the defence of a person charged with soliciting in front of the church).
- c. History of a former English 19thC minister after coming to Australia (he was not in fact in NSW but the Archives was able to track his history down as a favour for the enquiring English Baptist Church who found us on the web).
- d. A book order from a professor in Alaska.
- e. Confirmation that a former house (ie, a dwelling style as opposed to a church-looking building) was in fact a constituted Baptist Church.
- f. Locations of a number of both city and country churches that no longer exist and are now in some other use or

- have been replaced by newer buildings (multi-storey office blocks in several cases).
- g. Several cases of requests for help with family history research from overseas and places far from Sydney (people within reasonable distance of the Archives are asked to come in and do the research, under supervision).
  - h. Production of a complete listing, in data base form, of every person who has ever worked in the NSW Baptist Theological College from 1916 to the present, and all Senior Students (this was one of the largest projects ever undertaken by the Archives and took the best part of a year of serious part-time research).
  - i. A summary of the long-standing Baptist/Churches-of-Christ Dialogue (which arises every so often).
  - j. Advice to many churches on the preservation and legal status of their records and the secreting of time capsules..
  - k. Stripping-out of the Burton Street Tabernacle moveable items of historic value.
  - l. Assistance to other denominational Archives on the history of former Baptist ministers changed-over to another denomination.
  - m. Confirmation of dates of specific events (a good example was the actual date of the famous 'Eternity' sermon preached by the Rev.J.G.Ridley; it became a major disagreement between the family and a particular publisher. The Archives was easily able to confirm the family's claim).
  - n. Provision of church histories for NSW Baptist churches setting-out on their transition reviews in the interregnum before a pastoral call.

- o. Compiling brief church histories for Presidents and Union leaders before they make a Presidential visit.
- p. In general supporting the Baptist Historical Society in the furtherance of its aims.

35. 'Feel Good' things often happen; a recent example: A group of elderly people recently asked if they could come in to look at some old records for a family history. A 94 yr old man had been the Secretary of the Bankstown church during the 1930s and wondered if we have the records of that church. We do, and got them out for him. He was amazed and delighted to find several years of his own write-ups of the Diaconate minutes - still in good condition and neatly done. He said that he felt that the work of those years made him realise that it was all worthwhile. One of the Ladies in the group asked to see some old records from one of her earlier churches and was idly browsing through the file when she suddenly let out an exclamation of delight. She had found a very old photo of the Deacons and in the group was her great grandfather. It was the only photo she had ever seen of him so took a digital copy of it and said that the long trip they had made (from Grafton) was worthwhile just to get that photo.

### **PRESENT LAYOUT, SPACE AND EQUIPMENT**

36. The present building comprises two floors with a total plan area of 9,000 x 5,000 each. This is reduced by the stairwell (although the limited space under can be used for some small item storage).

37. The top floor has two rows of shelves each 3,000 x 700 plan. Height is from floor to ceiling (the top space is used to advantage). The floor additionally has two maps/plans drawer cabinets, seven standard four-drawer filing cabinets, two work tables, two student research tables, two antique book cabinets (themselves museum items), a large communion table (ex Burton St Tabernacle) on which is a guillotine and a large colour printer

(also used by the College as it is the best colour printer in the complex) and a smaller printer, a scanner, three computers, a large bookshelf and several office chairs.

38. The lower floor has two rows of shelves each 2,000 x 700 plan (again, the height used is from floor to ceiling). Two compactuses total space 8,500 x 900 (and again the tops are used to store records to ceiling height). There are two office tables and chairs, a long workbench and a small research table and chair. Three computers, a scanner and a printer are located. Two large file cabinets contain minor church records ('minor' meaning only a small collection). One wooden storage cupboard is in place. All computers and printers on both floors are interconnected and linked to the internet.

39. From the above it can be seen that the work area is extremely cramped. As well as the shelves and cupboards being full some floor space is used to store boxes, impeding free passage. Nobody would work under such conditions if the facility was staffed by paid employees but the volunteers gladly give their time because they are committed and keen.

40 There is a small lay-apart store in the space between the two living units in the old farmhouse across the road. This contains outdated, but serviceable, media equipment - 16mm and 8mm movie projectors, slide projectors and open reel tape recorders. Back-up file containers (archive boxes, file boxes etc) are kept there and currently the E.R.Rogers library is held pending further assessment for continued part retention.

41. A major relief was provided recently when Baptist Community Services offered its largely empty original Archives space, complete with several large compactuses. This is reasonably close across in the Willandra village. The Archives had reached absolute full capacity and work was becoming unmanageable; the Archivist was about to be forced to advise churches and Union departments that the Archives could no longer accept deposits - an unthinkable tragedy. This relief was quite simply providential and, along with computer support places the Archives in real debt to BCS. The offer is not open-ended

and is contingent on a longer term solution, but provides great pressure relief for the present.

42. An idea of how important this gift has been is that so far some six or seven utility loads of material have been transferred. This comprises files, boxes, publications, equipment and collections which are vital and irreplaceable material not required on a regular basis but even so it is still sometimes accessed and the hoped-for local expansion will greatly relieve delay in retrieving information.

### **ESTIMATED FUTURE SPACE REQUIREMENTS**

43. The Archives at present holds useful records from perhaps barely a third of the NSW Baptist churches and even much of that is by no means complete. As yet, the Archives is not widely known amongst the churches and to be honest we are not actively publicising its existence. Experience has shown that when churches become aware of the Archives they are often glad to get rid of their old records, especially once their jubilees or centenaries are written.

44. Just to accommodate estimated church records likely to be deposited over, say, the next twenty or so years, it is conservatively estimated by a rough 'rule-of-thumb' calculation that an area equivalent to all the present available storage (including Willandra) might be represented by the current Wright Library, in total. This is probably out of the question but if the present mezzanine section were made available the problem could be held at bay for a good decade or more, allowing time for longer term planning. An alternative could be the lower Library area.

45. The CEGM/Tinsley Centre has been considered but in truth it has less space than is available now. Whatever, we would really want to retain the present Archives. It is environmentally excellent, conveniently located and equipped and if connected to one of the two Library areas would work very well.

## **FUTURE DEVELOPMENT**

46. A vast collection of photographs, transparencies and plans need cataloguing.

47.. Digitisation of old and fragile, but important research documents is a pressing need. Some thought is being given to this now. Barriers are availability of volunteers to devote the time to the task. These people will need special training in the relevant scanning techniques and the computer skills to make the scans available for use. The cost of the equipment can be substantial (tens of thousands) but some recent innovative experimentation locally might solve this problem.

48. Future space is looming as a major problem and this has been addressed above. One greatly desired facility is a proper work environment for staff. Spacious, comfortable work stations where their work can be spread-out and properly organised is a desperate need.

49. Recruitment of more volunteers is vital. They will be difficult to manage at this stage since existing staff are already cramped and until a full-time professional archivist, or at least a part-time one with a partially trained volunteer lay-person (in the form of the present Archivist) are available for proper supervision.

50.. Ultimately, the Baptist Union must make provision for a full-time, or near full-time professional archivist. They are not cheap - and neither should they be; their professional degree is not earned easily and their services are in demand.

## **SUMMARY AND CONCLUSION**

51. The foregoing has described one of the Baptist Union's most rapidly growing success stories which is now internationally known, regularly used and which provides information of real use to all sorts of people and organisations.

## **The Negatives**

52. Current facilities are now cramped and while some temporary alleviation has been provided a major increase in proper accommodation is pressing. Better working conditions for staff is a real need.

53. The Archives is now becoming relatively professional and rapidly growing but calls on its services are now overloading existing staff capacity.

54. More disciplined rigour in recording methods are becoming pressing and professional conservation methods are already needed. Digitisation must soon be elevated to priority status.

## **The Positives**

55. This success story has been made possible by support from a number of areas. Morling College alone has been absolutely vital and its enthusiastic and ready support has been a major factor in the rapid advancement and reputation. The Baptist Union has been a good supporter and Baptist Community Services has been a significant, indeed essential contributor in kind.

56. A large number of researchers and advisers have contributed to the Archival corpus and Professor Orlovich's wise guidance and mentoring has been a real encouragement. The encouragement of the Baptist Historical Society's Committee has been much appreciated (noting that the Archives is in fact the practical 'shop front' of the Society).

57. But perhaps as much as all the above combined has been the enthusiastic and cheerful work of the volunteer staff. Virtually nothing would have been done without them. Little more can be said and without them there would be no Archives as it is at present.

## **The Outlook**

58. The NSW Baptist Archives has experienced almost exponential growth over the last decade and is somewhat

outstripping capacity and capability. A solid reputation has been established and a wide network developed. Calls on the Archives services - from within the Baptist ægis alone, let alone outside groups and individuals - are now regular and increasing. There is high potential for these services to generate income but at present the capacity is so overwhelmed that speed of response cannot be regarded as a service.

59. Real constriction is becoming more pronounced due to the work load which is coupled with a growing demand for services and depositing of material. A volunteers drive will be undertaken but working conditions for them are not good. In the long run a professional Archivist must be employed and the logical source of funding would be the Baptist Union or a benefaction with some prospect of long term support. Although located within the Morling College complex the Archives is not really a College responsibility but even so it gives vital support and no doubt that may continue.

60. The bright part of the story is the magnificent support given by Morling College and BCS. Above all - the small team of volunteers has been the main underpinning of the whole enterprise. Without them the whole thing would have long since degenerated into a pile of unopened boxes and unknown information which would be inaccessible.

**RON ROBB**  
**Retiring Hon. Archivist.**

**Enclosures.**

1. Biblical References to the Preservation of History
2. Archivist Duty Statement
3. 2011 'White Book' Annual Report

**ENCLOSURE 1 TO REPORT ON BAPTIST ARCHIVES dated  
October 2011  
Biblical References to the Preservation of History**

The NSW Baptist Historical Society and The  
Baptist Archives

*Patribus Digne Est*

(Be Worthy of Your Forefathers)

The Bible has plenty to say about the importance of  
history.

The following are some examples:

**LEVITICUS 26:10**

**DEUTERONOMY 4:9**

**DEUTERONOMY 4:32**

**DEUTERONOMY 32:7**

**JOSHUA 4:7b**

**EZRA 5:17-6:5**

**JOB 8:8-10**

**PSALM 48:13-14**

**PSALM 77:5-6**

**PSALM 77:11-12**

**PSALM 78:3-7**

**PSALM 105:1-2**

**Psalm 107:2**

**PSALM 111:2-4**

**ECCLESIASTES 1:9-11**

**ISAIAH 40:28**

**ISAIAH 51:1**

**JOEL 1:1-3**

**MALACHI 3:16-17**

**LUKE 1:1-4**

**JOHN 20:31**

**ACTS 22:14-15**

**ROMANS 1: 8**  
**ROMANS 15:4**  
**1 CORINTHIANS 10-11**  
**HEBREWS 13:7**  
**JAMES 1:25**  
**1 JOHN 1:3**

The reference above in Ezra 5 & 6 refers specifically to Archives.

\* \* \* \* \*

The disadvantage of men not knowing the past is that they do not know the present.

History is a hill, or high point of advantage, from which alone men can see the town in which they live, or the age in which they are living.

G.K. Chesterton,  
*All I Survey*, 1933

People will not look forward to posterity who do not look backwards to their ancestors.

Edmund Burke,  
*Reflections on the Revolution in France*, 1790

Those who cannot learn from the past are condemned to repeat it.

George Santayana,  
*The Life of Reason*, 1863-1952

Your hand, O God has guided Your Church from age to age;  
Your faithfulness is written on history's open page.  
Our fathers knew your greatness, and we their deeds record;  
And both of these bear witness - one Church, one faith, one Lord  
Edward Hayes Plumptre  
1821-1891  
(usually sung to the tune 'Thornbury')

rkr iss.8 (8/11)

ENCLOSURE 2 TO REPORT ON BAPTIST ARCHIVES dated  
October 2011

## **ARCHIVIST JOB STATEMENT**

The Archivist for the NSW Baptist Historical Society operates by the following guidelines:

**Short Title:**

Baptist Archivist.

**Responsible To:**

The Society President for management of the Archival holdings.

MorlingCollege Principal for safety and care of the building.

**Society Committee:** The Archivist is a member, ex-officio, of the Society Committee.

**Function:** Manage the Archives

**Roles:**

1. Receive, acquire, evaluate and arrange recording and appropriate storage of NSW Baptist historical documents, artefacts and other memorabilia. Dispose of material not retained or otherwise redirected
2. Be the official custodian of records as requested by the Baptist Churches of NSW and ACT.
3. Evaluate and arrange recording and appropriate storage of historical documents and artifacts of Baptist and other interest other than that from NSW. Forward to another authority or discard anything not considered to be of relevant value.
4. Observe basic archival standards of storage, preservation and recording.
5. To the extent possible ensure the provenance of all holdings.

6. Maintain listings and location of all holdings.
7. Liaise with donors and depositors of all materials received.
8. Develop forward planning for expansion, storage and financial estimates.
9. Ensure consumable stocks are maintained.
10. Supervise activities of volunteer staff and liaise with Baptist Insurance Ltd to ensure appropriate volunteer workers liability and accident coverage.
11. Arrange training and supervision of staff as necessary within financial capability.
12. Respond to queries/requests from corporate enquirers including such as NSW and other Baptist authorities, municipal bodies, government departments, other archives etc. The Baptist Union of NSW and Morling College to have priority.
13. Respond to queries from private individuals as resources permit.
14. Assess possible legal implications for any requests or enquiries, seeking advice from the BU NSW Honorary Legal Adviser if in doubt.
15. Maintain a secure limited access stowage for sensitive/confidential records.
16. Provide or arrange assistance for churches and bodies seeking advice on the preparation of histories, theses, biographies etc.
17. Provide or arrange editing and proof reading for churches and bodies writing histories, theses, biographies etc.

18. Maintain the register of ISBNs for publications with which the Society is involved. Arrange Legal deposit for same.
19. Arrange exhibitions, lectures etc which will enhance the Society's image.
20. Deliver written or verbal reports for the Society Committee and prepare occasional written reports for publishing in *THE RECORDER* and other publications as appropriate.
21. Develop computer applications in the Archives.
22. Develop digitisation of records.
23. Liaise with other archives, libraries, historians etc as desirable to maintain standards and be familiar with external resources and support.

\* \* \* \* \*

**NB 1:** At August 2011 the foregoing is the ideal but within the confines of present staff availability, storage space and financial resources it is not possible to fully observe the whole spectrum. From the above list the nominated items below are currently the basic minimum standard:

1 - 6, 9 - 10, 14 - 15, 20.

**NB 2:** The following are highly desirable and are done to the extent possible:

7 - 8, 12, 16 - 19, 22 - 23.

**NB 3:** The following should be tackled as soon as reasonably possible:

11, 13, 21 -22.

**NB 4:** The following may be delegated or otherwise arranged:

All roles may be delegated (but under supervision) where capacity is available except 2 -5, 10, 14,- 15.

**ENCLOSURE 3 TO REPORT ON BAPTIST ARCHIVES dated  
October 2011  
2011 Annual Report in the 'White Book'**

# CONSTITUTION

**BAPTIST HISTORICAL SOCIETY OF NEW  
SOUTH WALES INCORPORATED  
CONSTITUTION.**

*(Pursuant of the Associations Incorporation Act 1984 (as amended) )*

- 1) **NAME:** The name of the Society is the **Baptist Historical Society of New South Wales** hereinafter called the Society.
  
- 2) **OBJECTS:** The objects of the Society are –
  - a) To educate Baptists concerning their history and that of other religious organisations/denominations;
  - b) To conduct and encourage research into the history of Baptists, especially those in New South Wales;
  - c) To encourage the collating and recording of Baptist history;
  - d) To seek to obtain custody of important Baptist records and to provide for their careful preservation;.
  - e) To foster interest in Baptist history at the local church level;
  - f) To assist research students at schools, colleges and universities;
  - g) To publish books, articles and other historical information;
  - h) To be alert to church jubilees, centenaries and other significant anniversaries for Baptists and where possible, assist in the provision of relevant historical details;
  - i) To promote care of buildings and sites of historical interest to Baptists;
  - j) To do all things conducive to the above.

### 3) DEFINITIONS:

#### (a) In this Constitution -

- i) **Commissioner** means the Commissioner of the Office of Fair Trading;
- ii) **ordinary member** means a member of the Society who is not an Office- Bearer of the association as referred to in rule 5(a);
- iii) A **member** or **person** includes an organisational member or a representative of an organisational member;
- iv) **Secretary** means
  - (1) the person holding office under these rules as secretary of the association, or
  - (2) if no such person holds that office – the Public Officer of the association.
- v) **special general meeting** means a general meeting of the association other than the Annual General meeting;
- vi) **the Act** means the Associations Incorporation Act 1984;
- vii) **the Regulation** means the Associations Incorporation Regulation 1999.
- viii) a **reference to a function** includes a reference to a power, authority and duty, and
- ix) a **reference to the exercise of a function** includes, if the function is a duty, a reference to the performance of the duty.
- x) **reference to a person or member** includes a church or organisation.

#### b) Interpretation:

- i) The provisions of the Interpretation Act 1987 apply to and in respect of these rules in the same manner as those provisions would so apply if

these rules were an instrument made under the Act;

- ii) Matters not dealt with in this Constitution shall be determined by reference to the Model Constitution of the Associations Incorporation Act 1984.

#### 4) **MEMBERSHIP:**

a) **Personal Membership:** Membership of the Society is open to persons who make application on the prescribed form, who are accepted for membership by the Executive Committee and who pay the prescribed annual membership contribution for a personal member.

b) **Organisational Membership:** A church or organisation may apply to become a member of the Society by making application in the prescribed form and being accepted for membership by the Executive Committee and paying the prescribed annual membership contribution for a church or organisation.

An organisational member may appoint two members as its representatives. These representatives shall have the same rights and obligations as personal members of the Society,

c) **Register of Members:** The Secretary or Public Officer of the Society shall keep a Register of Members setting out in respect of each member, the name, address, telephone number and/or email address, the date of commencement of membership and, where membership has ceased, the date of

conclusion of membership. The Register of Members shall be kept at the principal place of administration and be available for inspection by members of the Society upon request.

- d) **Application for Membership:** Application for membership shall be made on the prescribed form. Upon receipt of an application, the Executive Committee at its next meeting shall either approve or decline the application. The Secretary shall advise the applicant in writing of the outcome of the application, including, for those accepted for membership a request for their membership fee. Upon receipt of the prescribed membership fee, the name of the person or organization shall be entered in the Register of Members and the person or organization shall become a member of the Society. If the prescribed membership fee is not made within 90 days of the advice of approval of the application, the application for membership shall be deemed to have lapsed.

Continuance of membership shall be contingent upon the prescribed annual membership fee being paid within 90 days of it becoming due.

- e) **Fees and Subscriptions:** From time to time the Executive Committee shall recommend to the Annual General Meeting an annual membership fee for personal and organisational members.
- f) **Membership entitlements not transferable:** A right, privilege or obligation which a person has by reason

of being an Office Bearer of member of the Society: -  
:

- i) is not capable of being transferred or transmitted to another person, and
- ii) terminates when the person ceases to be an Office Bearer and/or a member.

**g) Internal disputes:**

- i) Disputes between members (in their capacity as members) of the Society shall be referred to the Executive Committee which shall seek their resolution.
- ii) Disputes between members (in their capacity as members) and disputes between members and the Society unresolved for a period of six months shall be referred to a community justice centre for mediation in accordance with the Community Justice Centres Act 1983.
- iii) At least 7 days before a mediation session is to commence, the parties are to exchange statements of the issues that are in dispute between them and supply copies to the mediator.

**h) Members liabilities.** The liability of a member of the Society to contribute toward the payment of the debts and liabilities of the Society or the costs, charges and expenses of the winding up of the Society is limited to the amount, if any, unpaid by the member in respect of membership of the Society as required by the clause relating to Fees and Subscriptions.

**i) Cessation of Membership:** A person ceases to be a member of the Society if the person –

- i) dies, or
- ii) resigns their membership, or
- iii) does not pay their annual membership fee within 90 days of it becoming due, or
- iv) Upon the passing of a resolution by the members of the Society that the person be no longer a member of the Society. Fourteen days written notice of such a resolution shall be given to the member setting out the proposed resolution and the date, place and time of the meeting at which it is to be considered by sending it by prepaid post to the member at their last known address.

**5) OFFICE BEARERS:**

- a) The **Office Bearers** of the Society are
  - i) a President
  - ii) a Vice President
  - iii) a Treasurer, and
  - iv) a Secretary
  
- b) **The President** shall preside at all meetings of the Society and the Executive Committee. In the absence of the President, the Vice President shall preside. If neither the President or Vice President are present or decline to act the meeting shall elect one of their members to preside.
  
- c) **The Treasurer** shall ensure that :
  - i) all money due to the Society is collected and received and that all payments authorised by the Society are made, and
  - ii) correct accounts and records are kept showing the financial affairs of the Society including full

details of all receipts and expenditure connected with the activities of the Society

- iii) a written financial statement is presented to each meeting of the Executive Committee and the Society and an audited financial statement is presented to the Annual General Meeting.

**The Financial Year** of the Society shall be from **1 March** to the **last day of February** of each year.

- d) **The Secretary** must, as soon as practicable after being appointed as Secretary, lodge notice with the Society of his or her address.

The Secretary shall keep minutes of: -

- i) All appointments of office bearers and members of the committee
- ii) the names of members of the committee present at a committee meeting or a general meeting, and
- iii) all proceedings at committee meetings and general meetings.

Minutes of proceedings at a meeting must be confirmed at next succeeding meeting.

- e) **Nominations for Office Bearers** shall be called as in 7 below and shall be in writing by a member of the Society with the signed consent of the nominee and be lodged with the Secretary at least fourteen days before the Annual General Meeting.
- f) **Election of Office Bearers:** Election of Office Bearers shall take place at the Annual General Meeting.

Office Bearers will hold office until the conclusion of the next Annual General Meeting.

A vacancy occurring among the Office Bearers will be filled by the Executive Committee and the person so appointed shall hold office until the conclusion of the next Annual General Meeting.

**6) INCOME AND PROPERTY:**

- a) All records and documents (including historical documents) held by the Society are the property of the Society and shall not be given, sold or otherwise transferred to any person or organization without the express permission of the Executive Committee. Such dealings (if any) shall be recorded in the Minutes of the Executive Committee.
- b) The income and property of the Society shall be applied solely towards the objects of the Society (as in Clause 2), No portion shall be paid or transferred directly or indirectly by way of dividend, bonus or profit, to persons who are, or have been, members of the Society. Provided that this shall not prevent the payment in good faith of remuneration to any officer or servant of the Society. This may also include Office Bearers or members of the Executive in return for services (other than services associated with their office) rendered to the Society.
- c) No fees shall be paid to members of the Executive Committee for services rendered as such. This shall not preclude reimbursement of expenses

incurred by members of the Executive Committee in the execution of their duties. All payments made to members of the Executive Committee shall be approved by the Executive Committee.

**7) MEETINGS :**

- a) An **Annual General meeting** shall be convened by the Executive Committee on such a date, place and time as the Executive Committee determines. At least thirty days notice in writing or by notice in the Society's publication must be given to the members of the Society of the date, place and time of the Annual General Meeting and include the calling for nominations for the office bearers of the Society.

Business of the Annual General Meeting shall be the reception and adoption of the Society's Annual Report, the audited Annual Financial Statement and the appointment of the Office bearers, members of the Executive Committee, an Archivist, a Journal Editor and an Auditor.

- b) **General meetings of the Society** other than the Annual General Meeting are (vide Clause 3 a (iv) ) Special General Meetings.
- c) **Special General Meetings** shall be convened as required by the Executive Committee.

At least five percent of the Society's membership may requisition a Special General Meeting. Such requisition shall be in writing signed by the requisitioning members and shall set out the purpose for which the meeting is requisitioned. Upon receipt

of a requisition the Executive Committee shall convene a Special General Meeting to consider the matter in the same manner as for the Annual General Meeting.

- d) **Voting:** At all meetings of the Society each ordinary member shall have one vote and each organizational member representative shall have one vote. Except as in 5f. or as otherwise determined by the meeting voting shall be by show of hands. In the event of an equality of votes the Chairperson shall have a second or casting vote.
  
- a) **Quorum:** No item of business is to be transacted at an Annual General Meeting or a Special General meeting unless a quorum of members entitled under this constitution to vote is present during the time the meeting is considering that item.

Five members present (being members entitled under this constitution to vote at a meeting) constitute a quorum for the transaction of the business of an Annual General Meeting or a Special General Meeting.

If within half an hour after the appointed time for the commencement of a meeting a quorum is not present, the meeting:

- (i) if convened on the requisition of members, is to be dissolved, and
  
- (ii) in any other case, is to stand adjourned to a time and place determined by the members

present. The time and place to which the meeting is adjourned shall be communicated either by written notice or electronically to the members of the Society within seven days of the determination.

If at the adjourned meeting a quorum is not present within half an hour of the time appointed for the commencement of the meeting, the members present (being at least 3) are to constitute a quorum.

## 8) **MANAGEMENT:**

- a) **The Executive Committee:** Subject to the Act, Regulations and this Constitution and to any resolution passed by the Society in general meeting the general business of the Society shall be under the control of a committee known as the Executive Committee.

The Executive Committee –

- i) may exercise all such functions as may be exercised by the Society other than those functions which are required by this Constitution to be exercised by a general meeting of members of the Society, and
- ii) has power to perform all such acts and do all such things as appear to the Executive Committee to be necessary for the proper management of the affairs of the Society
- iii) shall appoint a **Public Officer** who must be resident within the State of New South Wales.

- b) **Membership of the Executive Committee** shall consist of the Office Bearers and not more than two members of the Society elected by the Annual General Meeting. The Archivist and Journal Editor shall be ex officio members of the Executive Committee. At least three members of the Executive Committee shall be resident in Australia.
- c) **Meetings of the Executive Committee** shall be held at least three times in each period of twelve months at such time and place as the members of the Executive Committee determine
- d) **A Quorum** for the Executive Committee shall be any three members of the Executive Committee.
- e) **Voting** at the Executive Committee shall be by show of hands. Each member shall have one vote. In the event of an equality of votes the chairperson shall have a second or casting vote.
- f) **Insurance** shall be taken out and maintained by the Executive Committee as considered appropriate.

**9) NOTICES:**

- a) A notice may be served on or given to a person
  - i) by delivering it to the person personally, or
  - ii) by sending it by pre-paid post to the address of the person, or
  - iii) by sending it by facsimile or some other form of electronic transmission to an address specified by the person for giving or serving the notice.

## **10) ALTERATION OF RULES:**

This Constitution may be altered, rescinded or added to only by

- a) a special resolution passed by three-quarters of the members of the Society present and voting at a meeting called for the purpose of which 21 days written notice specifying the intention to propose the resolution as a special resolution is given , or
- b) where it is made to appear to the Commissioner that it is not practicable for the resolution to be passed in the manner specified in paragraph (a) above, if the resolution is passed in a manner specified by the Commissioner.

## **11) DISSOLUTION:**

The Society shall be dissolved upon the passing of a special resolution by three quarters of the members of the Society present and voting at a meeting called for the purpose of which 21 days written notice specifying the intention to dissolve the Society has been given to every member.

In the event of the Society being dissolved all assets of the Society including records, documents and real property shall pass to the Executive Committee of the Baptist Union of New South Wales to deal with as they think fit.

# PUBLICATIONS

As referred to on page 15 of the Fortieth Annual Report, the Society has published a considerable amount of material of historical significance. Reference is made to the Baptist Historical Studies series and a list of these Studies is on page 17

A considerable amount of material prepared by Principal GH Morling who was Principal of the Baptist Theological College of NSW from 1921-1960 which was originally serialised in The Australian Baptist has been brought together in book form. These, together with “*The Quest for Serenity*” (by GHM), ‘*George Henry Morling, the Man and His Message for today.*’ (IB Thornton ed.), the definitive biography “*George Henry Morling, ‘Our Beloved Principal’* (ER Rogers/JM Stanhope) and ‘*Journeys with God*’ (DR Nicholas) are listed below,

## MORLING BOOKS

*E.Ron Rogers - George Henry Morling - a Definitive Biography* (Greenwood Press 2014)

*IB Thornton (ed) George Henry Morling, The Man and His Message for Today* (Greenwood Press, 1995)

*The Quest for Serenity* (Young and Morling 1951, Second Edition Morling Press, 2002)

*Living with the Holy Spirit* (Morling Press 2004).

*The Franciscan Spirit and other Writings* (Baptist Historical Society of NSW, 2008).

*The Upper Room Discourses* (B.H.S. 2010)

*The Incomparable Christ* (B.H.S. 2010)

*Journeys with God.* (B.H.S. 2010)

*The Romance of the Soul.* (B.H.S. 2010)

*Jesus and the Life of Prayer* (B.H.S. 2010)

*Faith and Works,* (B.H.S. 2010)

*Living in the Will of God,* (B.H.S. 2010.)

*The Acts of the Holy Spirit* (B.H.S. 2011)

*Amos/Hosea* (B.H.S. 2011)

## OTHER PUBLICATIONS

- Austalian Baptists and World War I*, M.Petras (ed), BHS 2008.  
*A Full Life -Full of life, Life of AL Leeder*, R.Groves, Greenwood Press  
*Brother Beloved, Life of AG Dube*, H.Penn, Greenwood Press  
*Catching the Waves, an autobiography, Ivan Bruce Thornton*,  
Book 1, IB Thornton, BHS 2006  
*Catching the Waves, ) an autobiography, Ivan Bruce Thornton*,  
(Book 2 IB Thornton, BHS 2006  
*George Edward Ardill and the Sydney Rescue Work Society*, IB  
Thornton, BHS 2006.  
*General Secretaries of the Baptist Union of NSW, 1868-2001*, IB  
Thornton, BHS 2004  
*Making their Mark, NSW/ACT Baptist Biographies*, IB Thornton  
(ed) BHS 2011.  
*'The Grace of Goodness' - John Saunders, Baptist Pastor and  
Activist 1834-1848*, KRManley & B Coe, Greenwood Press,  
2014.  
*Thornton Family Connections - Family History*, IB Thornton with  
BJ Booth and R.Ayres, BHS  
*Wallsend Baptist Church, A Sesquicentenary History*, P.Ezzy,  
Greenwood Press, 2013.

## REPRINTS

- The First Austalian Baptists*, KR Manley and M Petras, Third  
Edition, BHS  
*CJ Tinsley of Stanmore*, John G. Ridley, (includes Presidential  
Addresses) BHS 2008  
*Some Fell on Good Ground* (Abridged Edition) Alan C. Prior, BHS  
2006.

## THE RECORDER

Copies of *The Recorder* are available on the Society's Website  
[www.baptisthistory.org.au](http://www.baptisthistory.org.au) click on Journals.

**BAPTIST HISTORICAL SOCIETY OF NSW INC  
REGISTER OF MEMBERS**

**2014**

Allen, Mr D	Laudenbach, Mr W
Armstrong, Mr RM	McGregor, Mr D
Badman, Mrs E.	McGregor, Mrs H
Ball, Rev GB	McNabb, Mr P
Benson, Rev R	Maitland, Mrs B
Brown, Mr M	Mallice, Mr JW
Calvert, Rev J	Manley, Rev Dr K
Cardwell, Mrs B	Moore, Mrs B
Cardwell, Mr R	Morrison, Rev J
Cardwell, Mr WC	Morrison, Mrs K
Chatfield, Rev Dr G	Morling, Hon TR
Church, Mr J	Nannelli, Mrs R
Clendinning, Rev C	Neate, Rev AJL
Coe, Mrs B	Nicholls, Mr M
Connor, Rev J	Parker, Rev Dr D
Cowling, Rev N	Petras, Mr MJ
Crawford, Miss G	Plasto, Miss J
Crooks, Mr A	Prior, Mrs J
Dart, Mr P	Prior, Mr I
Doull, Rev D	Reid, Ms H
Goth, Mrs R	Reif, Rev Dr J
Hansard, Rev RG	Rice, Dr A
Harris, Rev S	Robb, Mr RK
Henson, Rev RB	Robertson, Pastor RG
Hollins, Mr W	Rowston, Mr L
Holowell, Rev A	Scarlett, Ms H
Hopkin, Mr P	Simpson, Mr P
Iliffe, Mrs N	Smith, Mrs N
Jamieson, Rev S	Stanhope, Dr J
Kelshaw, Mr A	Thornton, Rev IB
Kerr, Mrs V	Whitehouse, Mr R
Kerr, Mr W	Wilson, Rev KW
Kilkeary, Rev P	Windschuttel, Mr E

## **REGISTER OF MEMBERS (Continued)**

### **CHURCHES**

Castle Hill – The Secretary

Central – The Secretary

Eastwood – The Treasurer

Gordon – The Secretary

Hornsby Heights – The Secretary

Merewether – The Secretary

Northside – Ms Amanda Jones

Pennant Hills – The Secretary

Whitley College Library – The Librarian                      The Librarian

**Baptist Historical Society of New South Wales  
Incorporated.**

**APPLICATION FOR MEMBERSHIP**

The Secretary  
Baptist Historical Society of NSW Inc.  
120 Herring Road,  
MAQUARIE PARK NSW 2113

I,.....

Applicants full Name

of

.....~~Post~~.....

Applicants full address.

hereby apply to become a member of the **Baptist  
Historical Society of New South Wales  
Incorporated.**

If accepted as a member I agree to be bound by the  
Constitution of the Association for the time being in  
force. (see page 85)

My Telephone Number is.....My Email  
address is .....

**Signed** .....

---

---

Application Received, .../.../..... Considered by  
Executive .../.../....

Applicant Advised.../.../..... Membership Fee  
Received .../.../....

Register Number

## **MEMBERSHIP**

Membership of the Baptist Historical Society of NSW is open to persons and churches who make application. Membership Fees are Ordinary \$20, Concession \$15 and for Churches and Institutions \$25. Membership Fees are due before the Annual General Meeting in May each year. Cheques should be made payable to the Baptist Historical Society of NSW and sent to The Treasurer, BHS, C/- Morling College, 120 Herring Rd Macquarie Park NSW 2113 or they can be lodged by Direct Deposit to BSB 704 922 A/c No 100003072

**Baptist Historical Society of New South Wales  
Incorporated.**

**APPLICATION FOR MEMBERSHIP**

The Secretary  
Baptist Historical Society of NSW Inc.  
120 Herring Road,  
MAQUARIE PARK NSW 2113

I,.....

Applicants full Name

of

..... ~~Post~~ .....

Applicants full address.

hereby apply to become a member of the **Baptist  
Historical Society of New South Wales  
Incorporated.**

If accepted as a member I agree to be bound by the  
Constitution of the Association for the time being in  
force. (see page 85f.)

My Telephone Number is.....My Email  
address is .....

**Signed** .....

---

---

Application Received, .../.../..... Considered by  
Executive .../.../....  
Applicant Advised.../.../..... Membership Fee  
Received .../.../....  
Register Number

*Cut here*





