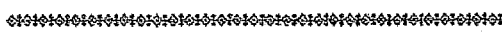


Journal of the Baptist Historical Society of New South Wales



No. 1/84

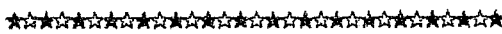
January 1984

Society Officers:

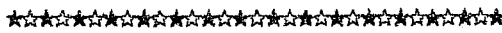
<u>Chairman</u>	<u>Secretary</u>	<u>Treasurer</u>
Rev. Dr. K.R. Manley	Mrs L. Ollif	Mr M.J. Petras
Phone: 86 3275	477 3496	848 0157

Archivist: Rev. E.A. Archer 86 2666

Editor of the "Recorder": Mr H. Watkin-Smith 686 1342



All Correspondence to: 120 Herring Road, Eastwood, NSW 2122



THE SOCIETY NOTICE BOARD

OUR NEXT MEETING Thursday 16 February 1984

- Venue : Theological College, Eastwood. Time: 8 pm
- Speaker : Pastor Vivian M. Grice, of Guildford
- Subject : "The History of the Central Cumberland Baptist Association"

OUR ANNUAL MEETING, and Election of Officers 12 April 1984

- Speaker : Principal Rev. E.R. Rogers
- Subject : "Rev. G.H. Morling, College Principal 1923-60"

SESQUI-CENTENARY OF THE BIRTH OF REV. C.H. SPURGEON. In recognition of the sesqui-centenary of Spurgeon in June of 1984 it is planned to give two meetings, June and October, to a study of the great evangelist. The first will look at the man and his ministry and the second at his impact upon Australian, particularly NSW, Baptist life.

"EXTENSION OR EXTINCTION". Our latest publication dealing with the growth of the Baptist denomination in NSW between 1900 and 1939 is obtainable from the Society, c/- Baptist Theological College, 120 Herring Road, Eastwood, 2122. Price \$6, plus \$1 for postage and handling. Members are asked to promote the sale of this book.

CONTRIBUTIONS TO THE "RECORDER". The publication of the activities of the Society is but a part of the purpose of "The Recorder". It is hoped that it may be the means of recording significant historic facts about workers and events in our churches. Members are invited to submit such material to the Editor. The value of such articles lies not only in the passing interest for the reader, but in the use to which it may be put by future researchers into our denominational history. Some members who have been doing genealogical research may, after reading the article by our archivist and the book review by our Secretary, decide to share with us some illuminating facts about the life of some Baptist pioneer connected with their family.

THE TREASURER REPORTS that after the last meeting he received membership subscriptions from Mrs Betty Hack of Penrith, who rejoined after a break of a couple of years, and from Rev. M. Chavura of the Tahmoor Church. Mrs Hack is a grand-daughter of Mr William Ardill who was Treasurer of the Baptist Union of NSW for thirty-two years, 1904-35 and also Treasurer of the Home Mission Society for many years.

MINUTES OF THE MEETING, 20 OCTOBER 1983

The meeting, held in the Chapel, Baptist Theological College, was opened with prayer by the Chairman, Dr K. Manley at 8 pm! Apologies were received from Mr F. Church and Mrs M. Manley. Thirty-four members and visitors signed the Attendance Book.

The Minutes of the last meeting were read and confirmed.

A summary was given of the Correspondence, including letter from RAHS regarding Annual Conference which our Secretary attended as our delegate. Also RAHS offered Public Liability etc. insurance, which our Society does not need. Also RAHS requested advice of imminent Church anniversaries of historic interest. The Archivist will supply this. Rev. Craig Skinner wrote re the 150th anniversary of the birth of C.H. Spurgeon and offered to give dramatic presentations of Spurgeon's life to interested churches. The Executive is to investigate possibilities.

The Treasurer's Report showed a balance of \$410.90 in the General Fund but a debit balance of \$26.30 in the Publications Fund. The Baptist Foundation donated \$400 and the RAHS \$125 towards the costs of our latest book, allowing us to meet accounts for printing. Of our first publication on John Ridley 999 copies have been sold. Of the second, "First Australian Baptists", 637 have been sold, and 15 copies so far of the third publication have been sold. Membership now stands at 47, including eleven churches. The Treasurer's statement was received. Rev. H. Evans was concerned about the promotion of sales and suggested a Promotion Committee. Dr Manley explained all that had been done in this area and no action was taken. The Secretary had had a table at the recent Assembly with little interest being shown.

In his Archivist's Report, Rev. E. Archer said his research was mainly comprised of answering phone calls from non-Baptists seeking information about forbears. He gives what help he can but deplores the fact that all minute books of all churches are not deposited with us. He appealed for them to be sent to the Society.

Future Meetings. Dr Manley announced that a firm commitment for a paper at the February meeting had not been made. It had been hoped to have a paper on Ashfield Church which was celebrating its centenary. At the April Meeting, Principal Rogers of our NSW College would give a paper on a former Principal, Rev. G.H. Morling. The other two meetings in 1984 were to be given up to studies in Spurgeon's work and influence.

Guest Speaker. Mr Hubert Watkin-Smith gave a most interesting and comprehensive paper on the Parramatta Church up to the year 1911. In the discussion that followed there was exhibited a hand-made gown worn by Rebecca Carr at the first Infant Presentation service in the Parramatta Church. Her grandson, Mr Ron Robertson, a past President of the Union, advised that she was still alive to send a greeting to the Church on its Centenary.

The Meeting closed at 10.05 pm with prayer.

Significant Aspects in the History of Parramatta Church to 1911 A.D.

Mr Watkin-Smith opened his remarks by stating that Parramatta Church is important not only because it was the second Baptist Church to be formed in NSW but because of the significance of its environment. Parramatta town was the second white settlement in Australia and the scene of most of the early achievements of the colony. The first recorded Baptist services were held in 1838, when Parramatta, although losing some of its importance with the spread of the colony to the Hunter Valley, the Western Plains and the Monaro, was still by far the largest town outside Sydney. In 1850 when the Baptist Chapel was erected the population was a little over 4000. It was a small country town separated from Sydney by miles of virgin forest. It was not considered a suburb of Sydney until 1884.

The ministry of Rev. W.H. Carey was the fulfilment of a hope entertained by Baptists resident near Parramatta for almost twelve years. Services were held intermittently over the years from 1838 onwards, the chief mover apparently being Samuel Burge, later an alderman and mayor of Parramatta. He was encouraged by Rev. John Saunders. But it was William Hopkins Carey, a young man with a dynamic personality, who gathered a sizeable congregation, built a chapel and inspired the formation of a church, whose membership grew from 12 to 21 in the first twelve months. The land and the chapel were paid for within eighteen months of the building being erected. There was a spirit of optimism but Carey died in 1852 and the church entered its second phase, described by the speaker as Years of Struggle, 1853-1867.

Several important advances were made. A trust Deed was executed to secure the property to the congregation and a Cemetery Trust was established to administer a Baptist Cemetery set aside by the Governor in 1848. But the church suffered from continual financial difficulties. Between 1854 and 1856 two short pastorates, those of Rev. Charles Smith and Rev. Philip Lane, ended because of insufficiency of support for the pastors. But there was another cloud. Both pastors in accepting the pastorate warned of the consequences of the lack of co-operation and spiritual vitality they had observed. There were some bright spots, especially a gathering of 200 for the fifth anniversary of the opening of the chapel. The church depended on lay preachers from Bathurst Street Church and an honorary pastor, John Langley. In 1859 the evening service was abandoned and about three years later all services ceased. There was a short revival in 1866 and 1867 followed by nine years during which the chapel had no congregation.

Of great significance was the stand taken in 1876-77 by certain Men of Principle, who, spurred on by slighting references to their belief in the baptism of believers by immersion, re-established Baptist services and reconstituted the membership. They were greatly encouraged by the ministers from the Sydney churches who rostered themselves to take the services. A special fillip at Easter 1877 was provided by the overflow congregations gathering for the half-yearly Assembly Meetings of the Baptist Union.

The period of twenty-two years until the end of the century was designated as the next significant phase in the Church's history. Its chief features were consolidation at Parramatta and the encouragement of new causes in neighbouring districts. It covered the pastorates of Revs. R. Williamson, J. Straughen and J.C. Martin and was characterized by persistent evangelism and frequent baptisms. Under John Straughen, whose ministry lasted fifteen years, a band of lay preachers led by expansion into the surrounding districts which resulted in the formation of three churches. Rooty Hill in the older farming districts to the west commenced in 1882 and joined the Union in 1887. In the new suburb of Granville a Sunday School was organized in 1883 and services began in the same year leading to the formation of the church in 1888. Lay preachers commenced services in February 1889 in the newly developed area called Auburn and in August of that same year the Auburn

church was formed. Both Granville and Auburn functioned for some years as mission churches under the oversight of Rev. J. Straughan. Within the Parramatta church itself there were some interesting developments.

The final aspect dealt with was the ministry of Rev. J. Worboys, 1900-1910, a period of intense evangelism. Apparently Worboys was a man of great energy with a flair for organizing evangelistic enterprises. He himself went out into the highways and byways, and in addition brought to Parramatta leading evangelists of the day. The congregations doubled, necessitating the moving of the Sunday evening service to the Town Hall until extensions to the church building could be made to accommodate the large congregations. Preaching stations were opened up at Merrylands, Guildford, Plumpton, Riverstone, Ermington, Dundas, Marsfield and Eastwood. Help was also given to the ailing cause at Rooty Hill. Early in this ministry the remains of the first pastor were removed from the Devonshire Street Cemetery in Sydney to the Baptist Cemetery at Parramatta. This was the opening event of the Jubilee of the Church on the first Sunday of which the preacher was the first pastor's nephew, Rev. S.P. Carey of Collins Street Church, Melbourne.

Throughout the address references were made to personalities and families that had contributed much to the church's witness.

THE PAST MUST NOT PERISH

A Plea from our Archivist - Rev. E.A. Archer

Time marches on - inexorably! Silver Jubilee, Golden Jubilees, Centenaries - your "Australian Baptist" journal (worthy of your support) constantly reminds us of the passing years - and the search for information to prepare for that booklet with its history and photos of early days!

The Baptist Historical Society exists to help you to know and appreciate the past. We continue to plead for information concerning the history of your church. In 1976 the Society sent out to every church a questionnaire on Church Records - but fewer than half the churches responded!

With the revival of interest in family history we are receiving an increasing number of requests for information - concerning, for example, a great-grandfather who was known to be a Baptist pioneer out west or up north in the mid-19th Century. By searching through the minute books and other records, we have been able to pass on valuable information. The tragedy is, however, that if full church records are not carefully preserved and maintained, the past may be irretrievably lost! Indeed, it would seem that most of the history of the earliest Baptist pioneers is for ever lost. We know that well over one hundred years ago men went out on horseback, to mining camps, to centres of new industry, to hold Gospel meetings - in some cases to form a small but dedicated Baptist group. Yet today any details of these missionary activities are lost. The old folk who may have had some knowledge of those earlier days have passed on, their knowledge unrecorded. Here and there we catch a glimpse of the hardships, the poverty, the loneliness, of these pioneer evangelists - we would love to know more.

Many churches have kept beautifully written minutes and maintained a membership roll with details of baptisms, weddings, transfers and deaths. Other churches have minutes hastily written and membership rolls untidy, incomplete; and in some cases no Records at all. We even know of some churches whose records were destroyed, apparently considered as mere junk, cluttering some cupboard.

So, we plead again - your Church Meeting and Deacons' Meetings Records; Cash books, photos, anniversary pamphlets and local newspaper cuttings, welcomes and farewells to Pastors and prominent members; weddings and funerals - please preserve them, and pass them on to posterity. They are of immense value!

If we can help you in this important task, we are here to serve you. We are happy to be the custodian of your past history.

The past must not be allowed to perish.

EXCHANGE OF JOURNALS

We have been pleased to receive from the Social Histories Society a request for an exchange of our journals. In return for sending them copies of our "Recorder" they will send to us a copy of their journal, "Social Historian", issued twice a year in November and May. We have just received a copy of the November issue, which is a much more ambitious publication than ours running to thirty-five octavo pages and featuring several interesting articles. The Society's interests cover family histories, local histories, church and school histories etc. It does not hold meetings but operates through correspondence to assist in research and publication. Two of its publications that might be of assistance to our members are: "Tracing Our Past" (a review of which follows) and a small eight page booklet entitled "The Preparation of Histories for Printing". The address of the Society is: 6 Dwyer Street, Ryde NSW 2112.

BOOK REVIEWS

"Tracing Our Past" by Anthony Duignan

Tracing our predecessors has become very much the "in" thing within the last twenty years. It can be a fascinating project and much of what we unearth now may be invaluable to following generations. The more we are able to record accurately the more there will be preserved for the edification of those who follow us. Not knowing where to begin many are daunted by the prospect. Many who do begin flounder around wasting valuable effort. Books detailing methods of proceeding are sometimes involved and technical, sometimes incomplete. "Tracing Our Past" should be invaluable to those wishing to begin an ancestor-tracing project. The book by Anthony L. Duignan contains 52 pages. Its value is that it begins at the very beginning - it clearly details exactly how to start researching a family tree.

Most importantly it recognises that the basis of any historical study is people - individuals. All else is supplementary, and eventually it is the people who shape even the environment to their needs. Step by step, the research picture is built up by clear detailed explanations, listing the resource centres and how to use them. Oral history, recording, filing, publishing, are all examined and examples from relevant sources are shown. Of utmost importance is the Bibliography containing background reading matter on all aspects of the project of tracing ancestors including mention of overseas material.

In short, "Tracing Our Past" contains a complete blueprint for genealogical research and publication. It will prove invaluable to researchers to whom this

book will suggest ways of overcoming problems already encountered. It clearly encompasses an important subject in a relatively short text.

"Tracing Our Past" is available from Social Histories Society, 6 Dwyer Street, Ryde 2112, price being \$3.75 plus postage.

L. Ollif

"Safari To The Centre" by Lorna Ollif

This is the sixth book of the author, who is our Society's Secretary. Her first travel book is the story of a Coach Tour undertaken by forty women, mostly ex-Service personnel, who experienced some unusual situations in seeking to probe the mysteries of the Red Centre.

The 280 page book traces the journey from Sydney through Mildura, Port Augusta and along the Overland Telegraph to Darwin. It tells of their passing through Arnhem Land to the Jabiru Uranium Mine, of their cruise on the South Alligator River, their passing through dying Mary Kathleen, Mt Isa, the wild west of Queensland to Cunnamulla, Bourke, Dubbo and Parkes.

Details of geography, fauna and flora, history, people, industries and prospects are given enhanced by illustrations. Exciting encounters and minor difficulties enliven the story.

"Safari To The Centre" is available from Ollif Publishing Company, 41 Galston Road, Hornsby 2077, the price being \$10, plus \$1 for handling and postage.

INTERESTING FIRST OCCASIONS

To many churches and the families connected with them there lies great interest in the persons participating in the first baptisms, first weddings, first funerals in a church building or a church fellowship. Likewise, there is interest in the last such occasion before a church building is replaced by a new or larger building. Some such first occasions were mentioned in the last lecture to the Society in connection with Parramatta Church.

The first ordination of a Baptist minister in NSW took place in the Parramatta Church. The ordinand was William Hopkins Carey, first minister of the Church. The Rev. John Ham of the Bathurst Street Church, Sydney, presided. After Carey had given an account of his Christian experience and his call to the ministry in this land, Mr Ham called upon him to make a Confession of Faith upon the leading doctrines of the denomination, which he did under twelve headings. Kneeling at the table, with the imposition of hands and earnest prayer, W.H. Carey was solemnly set aside for the pastoral office. The ordination sermon was preached by Rev. Alexander Salmon, of the Free Presbyterian Church, Sydney, addressing the church members on their duty to their Lord, to the world and to their pastor.

The first wedding in the Parramatta Church was that between Rev. W.H. Carey and Fanny Elizabeth Erlam. The Rev. John Ham officiated and the witnesses were Henry Cooke, a merchant of Sydney, and Martha Oakes of Parramatta. Miss Erlam had arrived from England on 31 August 1851 and the wedding took place on 10 September 1851.

The first child brought for a Service of Infant Presentation was Rebecca Carr born 22 May 1851. She was the grand-daughter of one of the two first deacons, Vince Carr Snr. At the present time there are grandchildren and great grandchildren of Rebecca serving in Baptist churches around Sydney.

The first candidates for baptism in Parramatta Church on 27 July 1851 were Lucy Ann Carr, aunt of Rebecca, and Thomas Stapleton. Lucy Carr transferred to Bathurst Street Church in 1854, but returned to Parramatta as Mrs Whiteford by transfer from Harris Street Church in 1880. She and her daughters were outstanding workers at Parramatta until her removal to West Australia in 1901. So highly was she regarded that she was made a Life Deaconess in 1900. Thomas Stapleton moved to Burwood, but was interested in the church over the years. He was present at the Jubilee celebrations in 1901.

Perhaps members could supply details of similar occasions in connection with their church or their family. Such facts may provide interesting sidelights for a family involved over several generations in a church or in our denominational work.

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THE CONVERSION AND EARLY MINISTRIES OF THE REV. JOHN HAM

based on information contained in the Funeral Sermon preached by Rev. Dr. R. Ross, Congregationalist minister, in the Bathurst Street Church, 16 March 1852.

The parents of Rev. John Ham, second pastor of Bathurst Street Church, belonged to the established Church in England and trained him in their belief that a moral life accompanied by attendance at church on the Lord's Day was sufficient to prepare one for eternity. He was sent to school at Launceston in Cornwall and lodged with relatives there who attended Wesleyan and Congregational places of worship. Dr Cope, the Congregationalist pastor at Launceston, greatly influenced him to desire a full turning to the Lord with a full purpose of heart. On returning home he heard a sermon on the text "Behold, now is the accepted time, behold, now is the day of salvation" which affected him greatly. He took every opportunity to attend Wesleyan services, the only dissenting chapel in their town. Persecuted by family and relatives for this defection he went to an uncle who was a class leader in the Methodist Society. On returning home he was permitted to attend the Wesleyan chapel but the elevated joys expressed in testimonies there made him feel a hypocrite and led him to seek the Lord in earnest. Shortly "he found redemption through the blood of Christ, a steady confidence in His faithfulness and an increasing love for all who profess love to the Lord Jesus Christ".

He joined the Wesleyans and soon began to conduct their public prayer meetings and then to preach in various villages. Soon he began pioneer preaching at his own expense in North Devon villages. Conversations with a Congregationalist and a Baptist minister led him to study the difference between Arminian and Calvinist theology. He became a Calvinist and determined to join the Baptist denomination. He met Rev. Mr. Smith of Penzance, was baptized by him, joined his church and with others received instruction from him in preparation for joining the ministry. For three years he preached weekly in the neighbouring villages but his health failed and he moved to another part of Cornwall. Upon recovery he moved to

Teignmouth, Devon, for two years and then to Crewkerne, Somerest, for nine months. He then moved to Warwick where he became minister to the church there, which was in a low state. He was ordained to the ministry there in 1823 and at the ordination it was stated that since his coming the church had increased in membership and that harmony prevailed. He remained there for five years, at the end of which he moved to Billston in Staffordshire where he ministered for four or five years. While there an outbreak of cholera affected great numbers. In two months he buried three hundred persons. In 1833 he was invited to the New Hall Street Baptist Church in Birmingham and was ordained to the ministry there in AUGUST of that year. He was greatly loved in his own church and by many in other denominations, but his health gave way and he left for the colonies in the hope of prolonging his life. His intention was to settle at Parramatta but his boat calling at Melbourne the Baptist friends there induced him to stay with them. He stayed four years, forming a church and erecting a place of worship before moving to Sydney as successor to Rev. John Saunders.

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PROPHETIC SERMON TITLES

When the Bathurst Street Church, the first Baptist Church in Australia was opened on 23 September 1836, Mr Jarrett, the Congregational minister of Sydney preached on: "Who hath despised the day of small things?". In the evening the pastor, Rev. J. Saunders preached on "What hath God wrought?"

JOHN HAM'S TESTIMONY

On the afternoon before his death, Rev. W.H. Carey of Parramatta visited Mr Ham and almost his last words to Carey were:-

"God is Truth, Christ is Truth, The Holy Spirit is Truth, the Gospel is Truth, and on this truth I rest".