

THE BAPTIST RECORDER

Journal of the Baptist Historical Society of New South Wales

No. 3/84

June, 1984

The Society's Officers :

<u>Chairman</u>	<u>Secretary</u>	<u>Treasurer</u>
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Editor of The Recorder : Mr. H. Watkin-Smith 686.1342

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THE SOCIETY NOTICE BOARD

Our next Meeting. Date Thursday, 21st June, 1984 ... 8 p.m.
 Venue Theological College, Eastwood.
 Speaker .. Rev. Ian Murray, of St. Giles,
 Hurstville.
 Subject .. The Significance of C.H. Spurgeon.

The October Meeting. October 18th, 1984. Paper by Mr. M. Petras.
 Subject : The influence of Spurgeon on our
 Australian Churches.

Subscriptions. The Treasurer advised that subscriptions became
 due at the Annual Meeting. Most members have
 renewed their subscriptions. A full list of
 financial members will appear in the next issue
 of The Recorder.

Publications. The Executive requests that all members ensure
 that a copy of all our publications is purchased
 and appears on the shelves of the Church Library
 of their own particular church.

Australia's Bi-centennial. The Executive is investigating what
 initiatives it might undertake to worthily
 participate in the celebrations planned for 1988.

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MINUTES OF THE ANNUAL MEETING Thursday, 12th April, 1984

The meeting was held in the G.H. Morling Chapel at the
Theological College and there were sixtyone persons present.

The Chairman, Dr. K. Manley, opened the meeting with prayer and
extended a welcome to our speaker, Rev. E.R. Rogers, to members of the
Morling family and to other visitors present.

Apologies were presented and received from the Secretary, Mrs. L.
Ollif, from Rev. N. Chambers and Pastor V. Grice. In the absence of
the Secretary Mr. Watkin-Smith acted as minute secretary.

The Chairman commented briefly on the year's activities, mentioning our latest publication and the success of the new style of The Recorder. He requested members to do all they could to promote the sales of our publications as we depend on these sales to recoup our expenditure on them. The remaining two meetings of this year would consider the work and influence of C.H. Spurgeon. A Baptist Historical Society was being inaugurated in Queensland on 1st May, and at the suggestion of the Chairman it was decided to send greetings to the inaugural meeting.

The Secretary's Report had been circulated prior to the meeting and it was moved, seconded and carried that it be adopted.

The Treasurer's Statement, also circulated prior to the meeting was amplified by Mr. Petras, who made a plea for a larger membership. The Report was adopted.

The Minute Secretary read a condensed report on correspondence, prepared by Mrs. Ollif. This referred to large amounts of literature received in connection with Heritage Week, 8th-15th April, and an A.N.U. Press paperback of interest to historians, The Tradition of Australian Cooking. (See notice elsewhere in this issue.)

Announcements included : details of the next meeting, the re-printing of Pioneers of Portland Head which includes the story of the oldest existing church in Australia, the publication of Rev. C. Skinner's biography of Thomas Spurgeon, Lamplighter and Son, and the availability of the ABWARC story Caring is by Sharing by Rev. A.C. Prior.

A recommendation from the outgoing executive "that an additional office, to be known as Publications Secretary, to deal with certain administrative duties, be created" was moved, seconded and carried without dissent.

The Chairman declared all offices vacant and asked Mr. Watkin-Smith to bring to the meeting the matter of election of new officers for the ensuing year. Mr. Watkin-Smith indicated that nominations for all positions had been received, and announced the nomination of Dr. Manley as Chairman. In the absence of any other nominations Dr. Manley was declared elected by acclamation. The full list of those elected is as follows :-

Chairman	: Rev. Dr. K.R. Manley (re-elected)
Vice-Chairmen	: Messrs. H. Watkin-Smith and P. Young (re-elected)
Secretary	: Mrs. L. Ollif (re-elected)
Publications Secretary	: Mr. O. Nannelli
Treasurer	: Mr. M. Petras (re-elected)
Archivist	: Rev. E.A. Archer (re-elected)
Publicity Officer	: Mr. H. Watkin-Smith (re-elected)
Auditor	: Mr. A. Gravalin (re-elected)

Under General Business, Rev. H.E. Evans reported that he had arranged, as authorized by the previous meeting, for a series of biographical sketches of prominent Baptists of the past to appear in The Australian Baptist.

Dr. Manley introduced Rev. E.R. Rogers, Principal of the Theological College and a regular attender at our meetings, as the guest speaker for the Annual Lecture. Mr. Rogers' subject was "G.H. Morling - the early years".

Dr. Manley closed the meeting in prayer at 10.05 p.m.

THE ANNUAL LECTURE

GEORGE HENRY MORLING - THE EARLY YEARS

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Principal E.R. Rogers enthralled his audience with a scholarly and sympathetic insight into the formative years and early ministry of Rev. G.H. Morling. His paper concluded with Mr. Morling's appointment to the Principalship of the N.S.W. Theological College, a position he held for almost forty years and through which he was to become known and respected nationwide. A brief summary of the lecture follows but a fuller account is appearing in The Australian Baptist.

Principal Rogers began by placing George Henry Morling among the great men in Australian Baptist life, supporting the claim by quoting assessments by prominent Christian leaders. He went on to show that G.H.M. was a man universally loved and widely influential. He had a moulding influence on hundreds of students who went out throughout Australia and around the world. He encouraged churches to support denominational enterprises. His concern for evangelical Christianity led to close contacts with leading evangelicals in all denominations and in all States of Australia.

George Morling was the third child of Charles and Annie Morling intensely sincere Christians, simple, austere and loyal to the Baptist faith. The home upbringing was based on love, order and uprightness, together with a puritanic observance of what were conceived as the right practices. Charles had been a foundation member of Petersham Baptist Church, but following his marriage and the setting up of his grocery business in Ashfield, he and his wife became very active members of the Ashfield Church. Among other things Charles was an outstanding Sunday School Superintendent. Young George grew up in the vital atmosphere of that church and was baptized there at the age of sixteen by Rev. W.M. Cartwright, its distinguished pastor.

A nervous weakness to which an early speech impediment was due made him very sensitive. This in turn had important effects upon his spiritual experiences as revealed in his book, The Quest for Serenity. After finishing his schooling he became tutor at a local Grammar School and commenced a course for an Arts degree at Sydney University. In addition to his liking for scholarship he showed a keen interest in sport, playing cricket and tennis with some success. It is noteworthy that in competitive tennis he won some renown.

The call to the ministry came when he was 21 and had just graduated B.A. He applied to the Home Mission Society and on 22/7/1913 was appointed as assistant to Rev. F.J. Dunkley, his remuneration to be £2.10.0 per month plus his board. His stay though short provided a great spiritual experience of lasting import. In those few short months he won his way into the hearts of the people, whose appreciation was expressed in a loving farewell. On 27/1/1914 he was appointed as assistant to Rev. W. Cleugh Black of Dulwich Hill, his sphere of service to be at Hurlstone Park. His remuneration was £6.10.0 per month and he was to study under the Education Committee of the Baptist Union. But by May the strain proved too much for him and for some months he had to give up preaching and restrict himself to visitation. On the outbreak of war he offered but was not accepted for military service. Thenceforth he threw himself into his pastoral work, being now responsible for East Hills as well as Hurlstone Park.

During 1915 he attended the Baptist College at Melbourne where he distinguished himself academically. The N.S.W. College opened in 1916 and George Morling was among the first intake of students,

studying at the College for one year.

From February 1917 to December 1918 he was pastor at Dungog and Thalaba. At Dungog he was well received in the town and by all the churches and made an impact on the whole community. At Thalaba acceptance was slower as the farmers had reservations about a University man. But progress was made in all centres and at a series of farewells appreciation for his ministry was unanimous and whole-hearted. Among many significant features of this pastorate four are of special interest. He was married to Gladys Rees of Haberfield Church on 28th April 1917; the new brick church building at Dungog was opened in September 1917; he was ordained on 12th February 1918 and his first child, Dorothy, was born.

In January 1919 he took up his appointment to Hornsby and Pymble and in March 1919 he became a tutor at the Theological College. A building fund was opened at Hornsby and a site purchased at Pymble. Principal Rogers suggests that his ministry at Hornsby was distinguished by intense, even aggressive evangelistic zeal. Probably this explains why at the Assembly of 1919 he was elected to the newly formed Evangelistic and Propaganda Committee. During this first year at Hornsby he was to give himself further to denominational service as first Secretary of the Northern Districts Baptist Association. In 1920 he was given an assistant in his dual Hornsby-Pymble pastorate, in the person of Pastor Rixon.

The Assembly of 1920 was to bring a dramatic change of his ministry. He was elected Secretary of the College Council. This was to impose a great strain upon him for at that same Assembly Principal Gordon resigned and his lectures were to be taken by a panel of lecturers. The whole task of organizing the College fell upon G.H. Morling. Fortunately his pastoral load was somewhat lighter as his appointment for 1921 was to Pymble only.

The following Assembly (1921) appointed Mr. Morling as Acting-Principal on a full-time basis. He was still only 29 years of age but he had entered upon what was to become the best known aspect of his life's work.

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A COOK-BOOK WITH A DIFFERENCE

"The Tradition of Australian Cooking" by Anne Gollan (see Minutes, p. 2. under correspondence.)

The A.N.U. Press, Canberra, has issued a paperback edition of the above book which traces the history of cooking in Australia. Within its 212 pages it details the food used, the techniques employed and the implements and gadgets utilized from Australia's beginnings to the present day. It contains recipes and hints and is interestingly illustrated. The selling price is \$9.95.

The A.N.U. Press has offered to the Society a discount on all copies sold through the Society's channels. The Secretary and Treasurer see an opportunity of increasing the Society's finances if members ordered through us. If you are interested please phone the Editor on 686.1342.

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THE FOUNDING OF AN ABORIGINAL CHILDREN'S HOME

Nellie Thompson attended Sunday School and church at Smithfield Baptist Church where her parents were members. Employment took her to Parramatta in 1902 and she began attending the Parramatta Baptist Church, where she was converted and in 1903 baptized. She became involved in the social work of the church but found a special interest in the Aborigines. She applied to the Australian Aborigines Mission, now the U.A.M., for service and was accepted after a period of probation at La Perouse. Her first appointment was to the Mission Station at Plumpton near Rooty Hill but shortly after she alternated between Sackville Reach Mission on the Hawkesbury River and Plumpton. At Plumpton she became very concerned for the welfare of six neglected Aborigine children whom the police were considering taking to a State Home. Knowing that the Mission was planning to open a Children's Home she consulted Mrs. Fowler of the Rooty Hill Baptist Church. With the Mission's consent they were housed for some time at Mrs. Fowler's home and then taken to La Perouse. When the Mission purchased the cottage at Bomaderry for its proposed Home there was no Matron available. The President of the Mission said to Miss Thompson: "You rescued the children. It seems you are to start the Home with them." This was in 1908 and Miss Thompson remained as Matron until her marriage to Mr. Barron in 1912. She was succeeded as Matron by Mrs. Fowler's daughter, Lilian, also a member of Parramatta Church.

H.W-S.

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GLEANINGS FROM THE ARCHIVES

by Edward Archer, our Archivist.
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By letter, by 'phone - requests for information are being received, and we are doing our best to help. In one week recently requests came from England and Queensland, both with reference to the 1850s.

The letter from England referred to James and Elizabeth Howard, who emigrated to Australia and joined the Baptist Church in New Town, Sydney. Our research has only just begun - but we know the shipping lists are held in the Archives in Globe Street and should have no difficulty in tracing the ship, and the names of the family. But, unfortunately, we do not possess the Minutes of the NEWTOWN Church. The Bathurst Street Minutes tell us that a small chapel was built at Newtown in 1853 and "brother Morgan preached there in Welsh". George Sheppard was Pastor at Newtown from 1863 to 1873. During his ministry a Mr. Charles Howard became a member at Newtown and started services in his home at KINGSGROVE in 1869. Was Charles Howard the son of Charles and Elizabeth? We hope to solve that within the next few weeks. Can anyone help us with information? Has anyone information relating to the earlier history of Newtown?

The Queensland letter sought information about a great grandfather, Henry Brown Page. We happened to know that he and his wife were Numbers 1 and 2 on the Members' Roll of the Bathurst Church in 1863, and that he remained in active membership for forty-nine years. The Page family also had links with the early Parramatta Church (see May Recorder).

THIRROUL

One of our smaller churches, THIRROUL, will celebrate its 50th Anniversary next year. They plan to write a brief history for the occasion and have already asked us for help. Fortunately they have first-hand knowledge of events in the 1930s and should have no trouble in marshalling the facts. In our research, however, we discovered that services were started at Thirroul on March 15th, 1908! The Rev. V.H. Jenkyn was asked by the Home Mission Superintendent to visit Thirroul with a view to beginning a Baptist witness there. Mr. Jenkyn (of Woonona) stated that two offers of rooms for services had been made, one free of charge and another at two shillings and sixpence per week - the latter was the more suitable. It was resolved that services be commenced at Thirroul, details to be arranged by the Superintendent, a sum of not more than £5 to be expended. In June 1908, a property was under offer at Thirroul for £250 - but it was resolved that the property was not suitable. The Year Book of 190809 mentions Thirroul as a "preaching station" of Woonona, but the services apparently lapsed very soon after.

ROLL REVISION

Almost one hundred years ago one of the inner suburban churches decided to do something about members who had become constant "non-attenders". A husband and wife were named in a revision of the Roll in 1898, and again in 1900, before being "struck off". In a report to the church meeting the wife stated that it was her duty to accompany her husband, "who preferred going to the Town Hall of a Sunday evening".

A CHURCH AT WOOLLOOMOOLOO

Few of our Baptist people would know that a church was formed in William Street, Woolloomooloo in 1862. In 1858 some members of the Bathurst Street Church endeavoured to start a Sunday School in Woolloomooloo. In 1861 Rev. Robert Moneymant, in Norwich, England, heard of the spiritual plight of the colony and migrated. At this time there was dissension among members at Bathurst Street owing to doctrinal disagreement with its pastor, James Voller. Most of these dissenters joined with a small group to form a church which met in the Assembly Rooms, William Street, with Moneymant as pastor. There were twenty-five foundation members. Moneymant died in 1863. The church then wrote to Rev. C.H. Spurgeon who responded by sending out Rev. Frederick Hibberd. The church moved into the Masonic Hall, York Street, where Hibberd ministered until 1867 when he moved to Tasmania. In 1868 a block of land was secured in HARRIS STREET and a building erected at a cost of £1,235 during the pastorate of Rev. Allan Webb. When the Central Church was built in George Street in 1937, it was decided that the Harris Street Church should be sold and its membership dissolved. The building was purchased by the Education Department and became a Technical College. There is a plaque in the College which commemorates the Church.

OTHER ITEMS

The official Records of the Colony (Archives Office of N.S.W) include Ecclesiastical Returns. From these we learn that there was a Baptist congregation at LIVERPOOL as early as 1839, at WOLLONGONG in 1841, and at GOULBURN in 1842. The Statistical Register informs us of Baptist meetings at KIAMA and SHELL HARBOUR in 1861.

AN APPEAL

We hope that churches whose history goes back into the 19th Century will do their best to collate information, especially from families who have several generations linked with that history. And, we would love to hear from anyone, or any church, who can add to our archives.

THEY CARVED FARMS FROM THE WILDERNESS
.....AND BUILT CHURCHES FOR A WITNESS.

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The much lauded but not very successful Robertson's Land Act of 1861 helped the spread of Baptist witness in N.S.W. Before that time most of the occupied areas in the west of the State were held by squatters licensed after 1836 to run cattle and sheep over huge areas, but the only obvious places of settlement were around water-holes and creeks. The rest was wilderness. The new Land Act allowed settlers to take up small areas of from 40 acres to 320 acres within these so-called "runs". Among the selectors who took advantage of this act were Baptists, responsible for the formation of the Goombargana and Orange Churches.

Goombargana is 35 miles north-west of Albury and 25 miles north-east of Corowa. The name originally was applied to one of the huge pastoral runs taken up in the southern Riverina following the return to Sydney in 1836 of Major Mitchell from his journey to Australia Felix. The opening-up of the area is detailed in "The First Settlement of the Upper Murray" by Dr. Andrews, Government Medical Officer at Alburn 1876-1917, who gained first-hand information from the families and agents concerned.

In 1868 five brothers Howard, Baptists from South Australia, were among the many selectors taking up land under Robertson's Act in all runs in the district. When two Howards investigated the area in 1866 the Goombargana Run covered 50 square miles and ran 640 cattle besides sheep. It included the present town of Balldale (post town for Goombargana) and reached to the site of Brocklesby (where Goombargana Manse is located) on the border of the run known as Burrumbuttock West. The Burrumbuttock West run was subdivided and sold as farms about 1870 and shortly after 1875 the whole of the Goombargana run was subdivided into farms. Two brothers Shippard, also South Australian Baptists took up land near the Howards in 1873. Other Baptists were a family of Morgan and a family of Johnson. Despite primitive conditions they tamed the wilderness and made a living from their farms. There was no railway nearby until the southern line was extended to Corowa in 1892.

The Howards, Morgans and Johnsons formed a Baptist Church in 1871 and their first church building had bark walls and a bark roof. It had two rooms, a larger one for services and prayer meetings and a smaller one for the sisters to hold Dorcas Meetings. It served as a school for their children during the week for whom they employed a teacher.

In September 1863 Thomas Charles Worboys took up a selection of 100 acres under Robertson's Land Act at Spring Hill, 30 miles west of Bathurst and ten miles from Orange. After paying for the land he had no capital, no horses, no machinery - only ford covered by forest. In 1864 he was married to Rebecca Seaton by the first Baptist minister in Bathurst, Rev. J. Thornton. He was baptized in 1865 by Bathurst's second minister, Rev. W. Field, who died shortly after Mr. Worboys joined the Church. Mr. Field's successor, Rev. J.T. Hinton, paid regular visits to Spring Hill and as a result of these visits several other members were added to the Bathurst Church. Because of his wife's ill-health Mr. Hinton resigned the Church proposing to return to England. He was advised against this course and asked the Spring Hill Baptists if they would join him in commencing a church in Orange. With the consent of the new minister at Bathurst this was done. T.C. Worboys and his wife were foundation members and T.C. Worboys himself became the leader in the new church. This is not surprising in view

of his well-known vitality and passion for Christian witness. There can be little doubt that the formation of the Orange Church would have been delayed for several years had not T.C. Worboys taken up land under Robertson's Land Act.

H.W-S.

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A GIRL'S TEARS ESTABLISHED A CHURCH

The following story was related to the Editor by Mr. W.H. (Wal) Clendinning, for many years Treasurer of the Home Work Council and prior to that a member of the Home Mission Committee. He was also secretary of the Undercliffe Church for twentytwo years.

In 1906-07 developers opened up a new residential area off the Illawarra Road, Marrickville, immediately south of Cook's River. It was called the Wansted Estate (later re-named Undercliffe) and into it moved the family of Mr. and Mrs. E.R. Clendinning, whose children were sent to the Anglican Sunday School at Tempe. The Christian Endeavourers at Marrickville Baptist Church decided to survey the new sub-division with the prospect of establishing a Sunday School. During the visitation the Secretary of the C.E. Society, Miss Myra Norman, was given a most hostile reception by a woman from another denomination. Young Wal and his mother were in their garden opposite and he says he vividly remembers every aspect of the scene. Miss Norman crossed the street blinded by tears. Mrs. Clendinning consoled the weeping girl and upon discovering what had brought her into the street she offered her own home as the location for the Sunday School. The upshot was that not only a Sunday School but church services were commenced in the Clendinning home. The first teachers at the Sunday School were Miss Norman and her sister. They won the heart and mind of young Wal Clendinning. He was especially influenced by Miss Myra although she was lost to the Sunday School twelve months later when she married another C.E. Secretary, Mr. Bert. A. Mosely of Burton Street and left Marrickville for Burton Street Church.

That story has its moral. The witness of that courageous girl brought the Clendinning family into the Baptist Church and led eventually to the establishment of a Baptist Church at Undercliffe. The Marrickville correspondent to The Baptist early in 1908 reports that good progress is being made in the branch at Wansted but the people were anxious to have a building of their own, and money was in hand for that purpose. In early 1909 thanks to a generous donation from Mr. Buckingham the building was in process of erection. It was weatherboard, 30 feet by 24 feet, seating 75 persons and cost £170.

The people from the Wansted branch joined with Marrickville for special occasions as Sunday School picnics, anniversaries and festive celebrations. In 1923 the Home Mission suggested to Marrickville that Wansted, or Undercliffe as it was now called, might be ready for formation into a church, but the time was not right. Eventually after the erection of a neat brick building in 1939 the Fellowship was formed into a church in 1940.

In 1962 the changing environment and the proximity of four other Baptist churches led to the closing of the church. The members were transferred to other churches and the property was used for the advancement of denominational enterprises. The brick building was re-erected at Camp Saunders as a chapel and the proceeds from the sale

of the land were equally divided between four churches to help them erect their first buildings.

Over the fifty-five years of its existence many workers, converted and baptized at Undercliffe, went out into other churches enriching their life and assisting in their witness.

H.W-S.

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A RECENT ACQUISITION FOR OUR ARCHIVES

By courtesy of Mr. W.H. Clendinning, the Society has come into possession of all the extant records of the UNDERCLIFFE Church, including some of the earlier Sunday School records. This is a valuable addition to our archives. It is anticipated that, when time permits, a thorough researching of these records will unfold an interesting story.

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1984 - CENTENARY YEAR FOR THREE CHURCHES

During this year three churches will celebrate a hundred years of service. They are :

ASHFIELD, in the Sydney suburbs

ARMIDALE, in the New England district to the north of the State.

BOURNEWOOD, on the western slopes of the Great Divide.

We hope to bring a short account of each in the next issue of The Recorder. Other centenaries will follow in the next few years and notice of all will be made at appropriate times.

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