

THE BAPTIST RECORDER  
Journal of the Baptist Historical Society of New South Wales

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OUR COMING MEETINGS

All to be held in The Mill Room, the Library, Morling College

Thursday, 15th June, 1989

Pastor M. Frost - "C.J. Tinsley and the years of evangelistic fervour."

Thursday, 17th August, 1989

Mr.P. Young - "The relationship of our Baptist Historical Society to modern trends in the writing of History with reference to some of our Churches."

Thursday, 19th October, 1989

Mr. M.J. Petras - "Australian Baptists' Relations with other Churches."  
(A change from an earlier announcement).

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MINUTES OF THE ANNUAL MEETING - 20th April, 1989

Mr. H. Watkin-Smith opened the meeting in prayer at 8 p.m. with thirty seven members and visitors in attendance. Apologies were received and accepted from Mr. and Mrs. K. Ardill, Rev. D. Baker, Rev. N. Cowling, Mrs. E. Linklater, Mr. and Mrs. A.T. Iliffe, and the President of the Union, Mr. J. Maitland.

Confirmation of Minutes

The Minutes of the previous meeting, held 16th February, 1989, as published in The Recorder, were confirmed.

Correspondence

The Secretary advised receipt of the following correspondence:

1. from Rev. N. Adcock, Canberra Church, forwarding a copy of "Further Capital Years" by Mr. R. Holly, published to celebrate the 60th Anniversary of the Church, a sequel to "Fifty Capital Years".
2. from Royal Australian Historical Society forwarding a copy of its latest journal.

Announcements

1. The Chairman advised that subscriptions were now due.
2. Pastor M. Frost at the next meeting would speak on the subject "C.J. Tinsley and the Years of Evangelistic Fervour".



THE ANNUAL LECTURE  
**RELIGION IN COLONIAL AUSTRALIA**  
**The Second Half of the 19th Century**

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Prof. Cable opened his address by saying that not being a Baptist he would not engage in aspects of Baptist life and work of which we knew more than he. He would restrict himself to a general description of religion and colonial life in 19th Century N.S.W. and in particular ask some questions about Baptist life in N.S.W. as part of the general religious scene.

He briefly outlined the theme of his 1988 lecture (see The Recorder for June 1988) that, although N.S.W. was predominantly a convict colony and had little energetic or genuine religion, yet in its first fifty years there grew up a fairly strong evangelical tradition. He had concentrated last year on three roots to that tradition:-

1. Chaplains of the Church of England. These were part of the Establishment but as they were strict Evangelicals - men with a burning desire to save souls - they faced the tension of upholding the discipline of the Establishment while endeavouring to engage in Christian outreach.
2. A non-conformist stream representing the oldest form of English Dissent. This was a small group of L.M.S. missionaries (mostly Congregationalists) driven from the islands and settling in N.S.W. They formed an important element in early religious society. If clergymen their ordination was not recognised by the Church of England and some were laymen. They held services in country areas, established Sunday Schools, engaging in preaching, pastoral and secular activities. One outcrop was Ebenezer Chapel, a simple non-denominational chapel, used as a school on weekdays, and a chapel on Sundays, and later taken over by the Presbyterians.
3. Methodists with a distinctly evangelistic outlook, came after 1815.

There were some groups among N.S.W. residents, he said, who could respond to one or other of these strands and he named three of them:

1. Poor free settlers. These were simple folk who longed for the warm religious experience they had known in Britain.
2. Women. Convict women were not all prostitutes as has been represented in the past and of those who were, some had reformed.
3. Emancipists - convicts freed by the expiry of their sentence or by a pardon - who wanted to regain status as respectable citizens. The Church of England was closed to them so they turned to Evangelical Christianity, from which they could work back into respectable society.

So, concluded Prof. Cable, religion played an important part for those on the edge of respectable society although it had not been able to do much for the convicts.

The conditions thus described, although allowing for evangelical activity, had not led to the establishment of regular Churches. However, the groundwork was being laid and something more regular took place in the 1830s. Baptists, Congregationalists and Quakers established Churches and introduced the old dissenting tradition of Great Britain.

The year 1838, the 50th anniversary of the colony, said Prof. Cable, could be considered a turning point. Three developments helped the change:-

1. Convict transportation was easing - the last convicts arrived in 1840.
2. To replace the convicts as a labour force schemes were promoted for the migration of free men and women. Large numbers of these came during the 1830s and 1840s. He warned us to be careful in assessing these. He asked: "If you wanted to emigrate from England in the 1830s where would you go?" The obvious place was America. It was near, so the voyage (two weeks) was short and the fare cheap. Also, it was the land of opportunities. Australia was at the end of the world, six months away by sail, fares were correspondingly expensive, there were no relatives there,

Botany Bay had a bad reputation, and there were few opportunities there. It means in one sense that they were not the best type of migrants. The energetic ones and the imaginative ones (those with vision) went to America. Our free migrants were quite unlike the convicts but were not ideal migrants. They were the poor and dispossessed.

However, at the time N.S.W. was bounding ahead rapidly. The pastoral industry was prosperous and as a result, Sydney was growing. With a population of 30,000 there emerged the institutions of a civilized town, schools, newspapers, etc. and the rudiments of an orderly society.

3. At this time the same evangelical groups - Baptists, Congregationalists, Quakers and Jews - were arriving in sufficient numbers to form congregations, something which they had been too few to do before. This meant that in the 1830s N.S.W. was getting the traditional array of religious groups known in Britain. There was no longer just the presence of an evangelical tradition, but a period with evangelical Churches.

This was the position in 1838. Prof. Cable then turned to 1888, the year of the Centenary, celebrated more particularly in N.S.W. as the only colony able to boast 100 years of material progress. The N.S.W. Parliament in an attempt to move away from the shameful taint of its convict origins decided to change its name to Australia, hitherto merely a geographical name, a move vetoed by the British Parliament because of the objections of the other colonies. It was a time of optimism and progress. Sydney was now a city with suburbs. Country towns had come into being, linked by a growing network of railways with Sydney.

In 1888 all the main forms of Christian activity and life known in Britain, which were just starting in 1838, were presented in full, with well established Churches including Baptists, Congregationalists, Quakers. Jews and the Salvation Army (which arrived in 1880). There was a good deal of satisfaction in what had been accomplished. While the Baptists, like the others, could congratulate themselves on their progress, they could do so with less satisfaction than the others.

Prof. Cable asked "Why was this the case?"

In 1888 it was estimated that Baptists formed only 2½% of the population, a small proportion only. He pointed out that the Census question on religion was then compulsory (not optional as now). Those who were uncertain would write Church of England. In general, he said, the figures for the main denominations were not really representative. The figures for the Baptists represent not notional Baptists but active members, unlike those who distinguished themselves by "rites of passage" (christening, marriage, burial). To write "Baptist" on the Census paper was a serious affirmation for Baptists - so 2½% means active Baptists, yet that was small in a time of religious expansion.

So - Prof. Cable asked another question : "Why had Baptists not got bigger than that despite the efforts they had made and the progress they had claimed?" He advanced four reasons.

Firstly. It goes back to the time when Baptists were getting started under Saunders. The Church Act of 1836 aimed at expanding religious facilities to the new poor immigrants. It was a way to secure social conformity - a tractable population different from the convict past. All Christian Churches were to be helped in order to promote social order. Substantial sums of money were made available for buildings and stipends. The Act was very important for it established religious equality for all Christian Churches, instead of the privileged position previously given the Church of England, and this happened just as the Baptists were organizing themselves. But it created a problem for the Baptists. Should they accept the aid? There was no problem for the Anglicans - as the Established Church in England it was the State's duty to support them. Nor was it a problem for the Roman Catholics, as the universal Church it ought to be supported. Nor was it different for most Presbyterians - as the national Church of Scotland, the State ought to support them. The Methodists were happy to accept whatever support was available. But support was rejected by

the Baptists and also by the Congregationalists, Quakers and some Free Presbyterians. All of these belonged to the separate British dissenting tradition that had existed for centuries separate from the State and often oppressed by the State and could not by the nature of their religious policy accept aid from the State and the possibility of State control which they were convinced it meant. So the Baptists refused State Aid for buildings and clergy although they did accept a grant of land in Bathurst Street. This stand was estimable as a matter of principle but it created considerable practical difficulties. To expand, the Baptists had to depend on their own efforts and money, and they were largely poor people from the lower middle classes - shopkeepers, tradesmen, skilled workers and small farmers. The Church of England did well. In 1836 they had 15 ministers, but 63 in 1846. The Roman Catholics, Presbyterians and Methodists also did well. On the other hand the Baptists found it hard to maintain their own church and a minister and so could not help to set up other churches. If they had accepted aid there would have been money available for work in new areas and support for more ministers.

Secondly. The population of Australia was extremely small and widely scattered. In most districts there were too few Baptists to form a worshipping congregation. Mostly there were only one or two families in a town who couldn't build a church or sustain a minister. Baptists could only begin to flourish where numbers were sufficient and this meant it was only possible in large towns and the cities of Sydney, Melbourne and Adelaide, because the number of Baptists coming from Britain was small.

Thirdly. The Baptists and the Congregationalists were involved in another problem. They considered each congregation to be autonomous - a gathered group of committed Christians with definite theological tenets. For the Baptists and the Congregationalists the congregation was the unit. On the other hand the Anglicans and Roman Catholics regarded the bishop as the unit. For the Methodists the Conference was the unit, and for the Presbyterians the unit was the Synod and the Assembly. All the main Churches had a central government, could plan for the whole State, and could spread the money and send the men where they were most needed. In addition the Methodists had a principle that a man only served three years in a locality. The Conference planned carefully for the whole State and sent their ministers where it was considered he was most needed. There was no call of a minister and the individual congregation had no say at all. All this may seem dictatorial but it was more effective in a N.S.W. where resources were thin, problems great and distances huge. Though the Baptist Union and the Congregational Union were formed the central body did not have the authority that prevailed in the other Churches.

Fourthly. The foregoing were technical problems but are probably the reasons why the Baptists, even though a small, coherent and respectable body, did not make progress as they might have. But there is a negative aspect which is important. Australian religion in the 19th Century had little evangelistic fervour. There was not much revivalists activity before 1890 and where it did appear it was mostly through imported preachers. This is true even of the Methodists who were specialists in this, but it also affected the Baptists to whom it was essential.

So, in 1888 the Baptists in N.S.W. were like the Baptists in Britain, who also numbered about 2½% of the population, and who also were not growing. The reasons in each case were vastly different but the outcome was the same. In N.S.W., Baptists in 1888 were a small, stable, confessional denomination, ready to co-operate with the State yet keeping to themselves and away from the State, but co-operating with others for the general good of the community. As an example of the latter, Prof. Cable listed the Temperance movement, a major issue in the 19th Century, which was strongly supported by the Baptists and other Christians, and was regarded by them as an outreach issue. Baptists in 1888, on the one hand were prepared to co-operate with other people in society, but on the

other hand remained as a loosely connected string of independent congregations with a clearly articulated theological form. Also, they were separated from the larger denominations because they were essentially religious societies. A religious society is one in which one chooses to belong and is active in it. To be an inactive Baptist was a contradiction in terms.

Prof. Cable then states that to him as an outsider these seemed the characteristics of Baptists between 1838 and 1888 and why, although they did reasonably well, they didn't expand as the other denominations did. He then asked us to look at the one country where a totally different situation obtained. In the U.S.A. Baptists are greater than any other Protestant denomination, although one problem there is that American Protestants are divided into separate groups. There are several Baptist groups but they are all Baptists, and form numerically the largest Protestant denomination. Why is it, he asked, that Baptists, relatively so small in Britain, proliferated, even exploded, in U.S.A. and did not do so in Australia? Not that the Baptists in Australia fell behind them but that, for the reasons enumerated above, they had kept up roughly with the Baptists of Britain as a small discrete reasonably prosperous group of religious societies. Some of the reasons for the difference between U.S.A. and N.S.W. he set before us. (He suggested that U.S.A. was the exception and Britain and Australia were the rule.)

1. Unlike Australia, the U.S.A. had a religious element from the beginning (e.g. Pilgrim Fathers) and it was still apparent in American life, even among their politicians. American life has a religious ethos not seen in Australia.
2. This was reinforced by the great number of immigrants from the Old World attracted by the religious freedom in U.S.A. and by those desiring to get away from the restrictions in Europe. The U.S.A. always emphasized its difference from Britain and Europe. So in religion Americans favoured those forms of Christianity which were a minority or had been persecuted in the Old World. The Baptists seemed attractive because in Britain they had been persecuted, were small in number but had stood out against the Establishment. The Baptist form of religion was one they could admire.
3. The countryside in America was more closely settled than in Australia and religious sentiment flourished in the small towns and closely settled areas. Australian settlers were scattered. Americans did not have the problem of sheer loneliness distinctive of Australia.
4. There was the frontier - the melting pot of America - from which emerged typical American attitudes. One thing that emerged was the strong evangelical religion typical of American life. The Baptists flourished in this evangelical atmosphere.
5. Americans have a strong opposition to State Aid - it is even embodied in the Constitution. So those denominations used to no state aid did well. The Anglicans and Presbyterians used to accepting support did not. The way was open for evangelical groups like the Baptists to flourish and with the Methodists, to a lesser degree with some Presbyterians and the Congregationalists, they did flourish.
6. Baptists had other advantages over other denominations. One was that the symbolism of adult baptism appealed to them. Another was that the system of independent congregations suited the American preference for authority being vested in local people.

The result of all these factors was the explosion in evangelical Christianity and in this the Baptists took the leading part.

A feature of the American scene is that whereas Congregationalists and Presbyterians were strong in the North-East, the Baptists were strong in the South, and for this there were two reasons:

1. The Anglican system in Virginia collapsed before the force of the Revolution because it represented what the Americans had been fighting against and the Baptists moved in and swept all before them with revivals which became a characteristic form of religion for these States. As the States extended westward the Baptists moved with them.

2. The Baptists made a bigger appeal than others to the negroes. Before the Civil War these were forbidden by law to be educated but were allowed the right to receive religious instruction and in the negro states the Baptists were strongly entrenched. During the Civil War religion moved up in the estimation of the negroes and within 20 years Baptist negro membership moved up from 300,000 to over one million. They were extraordinarily varied but extremely widespread.

The Conclusion. In comparison to the American situation the Baptist denomination in N.S.W. looked very small but it had had nothing to make it go as obtained in U.S.A. A small struggling Church like the Baptists in N.S.W., with not much help from Home, was fortunate to survive. Yet in 1888 it was able to give thanks for its past achievements.

In the Question Session that followed the close of the lecture, Professor Cable amplified many of his statements.

1. A comparison of the poor migrants with the later migrants, e.g. Gold Rush migrants. The Gold Rush migrants were of a better quality than the Bounty Scheme migrants, being educated and having a high spirit of adventure. Most left when the Rushes petered out. Many stayed but chiefly in Victoria.

2. Payment of ministers. Clergy were paid 100 pounds per year, raised to 200 pounds for a large congregation. Each recipient had to prove a congregation existed by submitting annually a list signed by his adherents. This assisted the Churches in the town rather than those in rural areas. A minister with a few here and a few there, visiting them as occasion permitted, had no fixed congregation and received no aid. The same effect resulted from the pound for pound subsidy for buildings. The minimum grant was 300 pounds and in country areas there was no need for a building costing 600 pounds and little chance for the initial 300 pounds being raised. So the State Aid law, applying for a full generation built up Churches in urban areas but did little to assist in rural areas, accentuated by the fact that the aid was paid to the minister and not to the denomination. The Baptists, not being in the system, had the same problems in the city and towns as the others had in the outback.

3. South Australia, so-called Paradise of Dissent. This was different from the other colonies. It was a free colony and had never had convicts, and was closest to the original American colonies. It was designed as a closer settlement colony and was fortunate to have large areas suitable for wheat growing near to Adelaide. Many settlers came for religious reasons. It was a privately funded colony which advertised for non-Anglican Protestants. Methodists came in large numbers, especially to the mines near Adelaide. Lutherans from Germany sought refuge from restrictive laws, and many Baptists were attracted there.

4. Fine buildings of Congregationalists. Congregationalists came from a higher social class than Baptists and were moving upwards. Sober, industrious religious groups like the Congregationalists and Baptists were going to move upwards in a colony where those qualities had been absent hitherto.

5. Presbyterians. These were strong in western areas because most of the squatters were Scots. Other Scots, better educated than the English, were largely professional men, engineers and the like.

6. Methodists. In Britain most miners were Methodists and so in mining areas a good proportion of the people were Methodists.

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THE ENDURING MONUMENTS  
OF A FAITHFUL BUILDER PASTOR

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**Rev. Philip LANE** was a Master Mason and Bricklayer. He laboured in the building of the Chapel of the Hinton Church. He laboured to build up congregations in six churches. He helped to lay the foundations of the N.S.W. Baptist Union. With his wife he built up the faith of a fine Christian family.

The historic building in which Hinton Baptists still worship after 132 years is the oldest Baptist church building in this State. Philip Lane's building expertise and the faithful labour of his hands have ensured its continued existence. But it is a monument to more than his skill as a builder. It is a monument to his pastoral labours and faithful proclamation of the Gospel. At the 50th Anniversary of the Church the Maitland Mercury said he was still held in affectionate remembrance by many of the older folk in the district. It quoted Mr. Sam See of Grafton as declaring many Baptists on the Clarence River, who had migrated there from Hinton, recalled the helpful sermons of Mr. Lane and that all that was best in his own life and character he owed to the influence of Mr. Lane's preaching and the helpful associations of his Church at Hinton. Mr. Lane was twice pastor of the Hinton Church - from September, 1856 to December, 1860, and from February, 1868 to 1871.

The farm lands at Hinton were rich and were cultivated by small landholders for agricultural and vegetable produce, but life was not easy as the farms were frequently devastated by huge floods. The church was built during a series of widespread inundations in 1857. From June to September the Maitland Mercury devoted much of its news to the damage done by the floods, to the economic loss resultant from the floods, to the people rendered homeless by the floods and the extent and likely immediate recurrence of the floods. The newly built church was used to house evacuated families even before its construction was completed. Floods were to continue to be a problem. Many families moved to the Clarence River hoping to avoid the devastation they wrought. Rev. E. Henderson who served for seven years (1861-67) experienced three major inundations and when he left Hinton the financial effect was that the Church had to mortgage the church property to meet the almost six months of stipend in arrears. During Mr. Lane's second pastorate at Hinton, three of the historically large floods occurred within the two months of March and April 1870, rising to as high as 34 feet above the normal level. At this time the farmers had difficulty in supplying the fodder for the pastor's horse. To help the financially embarrassed Churches at Hinton and West Maitland, the Baptist Union advised them to join forces in order to retain Mr. Lane as the only pastor along the Hunter River. The struggle to sustain the pastor and his family ended the following year when Mr. Lane accepted a call to the Bathurst Church.

Despite these material difficulties Mr. Lane built up a Church of earnest people who were to be responsible for a widespread witness. Within a few months of the formation of the Hinton Church services were commenced and a chapel built at Morpeth on the opposite bank of the river and the main port on the Hunter River for sea-going vessels. Difficulties, including the death of the leading Morpeth deacon and Mr. Lane's own ill-health brought the closing of the Morpeth work but preaching was undertaken in a variety of centres.

The lack of Baptist services in the towns of West Maitland and Newcastle was a burden on the soul of Philip Lane. A successor was called to Hinton from Victoria and in February, 1861, Mr. Lane commenced services in West Maitland, erected a building in 1861 and served as pastor of the Church he had gathered together until 1864. In August of that year, distressed by the collapse of the little Baptist congregation in Newcastle, he moved to that town, re-organized the Church, and built up its membership. He commenced a mission in the neighbouring village of Waratah and in 1865, two deacons were allocated to the oversight of the Waratah Mission. In 1865, also, the Wallsend Church erected a building and invited Mr. Lane



to help them. He assisted by faking two Sunday services and two week-night services each month. The year 1865 ended with the opening of Newcastle Church's chapel in Sydney Street, when the preachers were Rev. E. Henderson (his successor at Hinton) and Rev. A.W. Webb (who had come from South Australia to be his successor at Maitland).

Philip Lane returned to Hinton (February 1868 to 1871) and took over the Church at Clarence Town, vacated by Rev. Robert Morton, his successor at Newcastle.

He served at Bathurst from 1871 until his death on 2nd February, 1874, at the early age of 54. A newspaper obituary said "he laboured with much acceptance and success. He was beloved as a pastor and friend and his fellow ministers held him in esteem and honour". He was buried at Rookwood in a service conducted by Revs. J. Greenwood, M.A., and A.W. Webb.

### Philip LANE and the BAPTIST UNION

In June, 1858 Philip Lane and the Hinton Church declared that the proposal of Rev. James Voller for an Association of Baptist Churches to be called The Baptist Association of N.S.W. was very desirable and they accepted the proposed rules. At the first meeting of the Association, 21st September, 1858, in the Bathurst Street Church, Philip Lane was the guest preacher, his text being Acts 10:43. This attempt at an association faded out after its second meeting, at Parramatta in 1859, but a revival in 1868 led by A.W. Webb culminated in the formation of the Baptist Union of N.S.W. Philip Lane, as a consistent supporter, was the second President.

### Philip LANE'S TRAINING AND EARLIER MINISTRIES

When Philip Lane arrived in Australia in 1855 he brought with him a letter of dismissal from the Church at Hitchin (Hertfordshire) where he had been an exemplary member for fourteen years. He had apparently served satisfactorily for some time as an agent of one of a number of Societies in England concerned with taking the Scriptures to the poor and illiterate. We do not know which Society he served but we know from other sources that these Societies prepared their agents with special courses of training. Suffice it to say that on his arrival in Sydney, Rev. J. Voller considered him adequately enough equipped to recommend him as a pastor to the Parramatta Church which had lost its pastor only a few weeks before. Mr. Lane served as pastor at Parramatta until the end of July, 1856, but the small group there, struggling against adverse circumstances, could not support him and his family. He spent August with a group at Hinton and so large were the congregations that gathered to hear him and so promising the prospects that he accepted a call to minister there. This resulted in the formation of the Hinton Church.

### THE SONS OF PHILIP LANE

Rev. George LANE, D.D. (1842-1904) began preaching in 1860 and became a Wesleyan under the influence of Rev. John Watsford, prominent missionary and evangelist, who was minister at West Maitland 1860-62 and preached at the opening of the West Maitland Baptist Church, July 1861, during Philip Lane's ministry. Displaying administrative abilities, George Lane became Secretary of the N.S.W. Wesleyan Conference, then its President. He was the first President of the Australasian Methodist Conference in 1901. For many years he was a valued Committee member of the Sydney City Mission. He was described as "a convincing preacher but without oratorical display: tender and gentle in his ministrations to those in sorrow and a trusted counsellor".

**Charles LANE (1848-1918):** President of Baptist Union of N.S.W., 1905-6; Secretary of N.S.W. Baptist Union, 1886-87 and 1906-16.

The second son of Philip Lane was baptised at Bathurst Street Church and became a member there in 1867. He was very active in the Sunday School and the Young Men's Mutual Improvement Society, holding many offices in these organizations. He then became a deacon and finally Church Secretary. He left Bathurst Street Church in 1884 to be a foundation member and foundation deacon of the Ashfield Church. For some years he was Treasurer and then from 1896 to 1907 was Secretary of the Ashfield Church. He served on most committees of the Baptist Union and was Business Manager of the Baptist journals The Banner of Truth and The NSW Baptist. He married in 1870 Lucy Luker, a Sunday School teacher and the organist of the Bathurst Street Church, which she joined as a girl of 17 years. Rev. F. Hibberd said of Charles Lane: "We recognise his ungrudging and invaluable liberality in serving the Church .... In times of sadness and trouble he has been a tender, patient and wise counsellor; in pastorless times he has done not a little to fill the breach." On another occasion, Mr. Hibbert said: "He was ever the minister's friend, the Church's wise counsellor. In the home, the Church and the world, Mr. Lane has lived an honorable, amiable and useful life."

**Amos LANE**, the third son, was baptised at Bathurst early in his father's ministry there, but about the same time joined his brother Charles at Bathurst Street Church and in that Church's Young Men's Mutual Improvement Society. At the time of his father's death (9/2/1874) he was a teacher at the public school at Smithfield, and a well-known member of the Smithfield congregation. In 1876, while resident at Smithfield, he became one of the foundation members of the re-constituted Church at Parramatta. The following year he was a teacher at Windsor and unable to attend services at Parramatta, a situation that led to his being taken from the Roll of Members. Of his later life I know nothing.

#### Grand-daughters and Great Grand-Daughter of Philip Lane

Of the six daughters of Charles Lane, two became well-known for their contributions to Baptist and other Christian activities. The eldest daughter, Miss L.A. (Alice) was recognised in the Ashfield Sunday School for being a successful teacher of the senior boys and organizer of the kindergarten. Later, as a member of the Croydon Church, she was President of the Ladies' Guild. When the Senior Girls Missionary Union was formed she was one of the first two Vice-Presidents. For several years she wrote serial stories for The Australian Baptist and for 22 years contributed "The Page for Children" in the Sydney City Mission Herald. The fourth daughter, Miss R.I. (Ruby), married Rev. W.M. Cartwright, the youngest man ever to be President of N.S.W. Baptist Union. During his 17 years ministry in Victoria she was recognised as an outstanding leader in women's activities in that State. When her husband died in 1928, shortly after becoming Superintendent of the Sydney City Mission, she became Secretary of the City Mission's Ladies Auxiliary, a position she filled with conspicuous success for 33 years. Mrs. Cartwright's daughter, Mrs. K. Illife, a great grand-daughter of Philip Lane, is a member of the Historical Society. She has been actively engaged in activities of the Sydney City Mission and various Baptist causes particularly the Homes Trust and Community Services.  
H.W.S.

Sources for the above article were newspaper reports in the possession of Mrs. Illife, Baptist records and journals in The Mitchell Library, Morling College Library, Historical Society Archives, Directories in the Mitchell Library, The Australian Dictionary of Biography, and books on the Hunter Valley.