

THE BAPTIST RECORDER

Journal of the Baptist Historical Society of New South Wales

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OUR COMING MEETINGS

Both to be held in THE MILL ROOM, the Library, Morling College.

Thursday, 17th August, 1989:

Mr. Peter Young, a Society Vice-President.
His topic: The Relationship of our Baptist Historical Society to modern trends in the writing of History.
Mr. Young will make reference to some of our country churches.

Thursday, 19th October, 1989:

Mr. M.J. Petras, Society Treasurer.
His topic: Australian Baptists' Relations with other Churches.

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THE 1990 ANNUAL LECTURE

We have been fortunate in securing Dr. STUART PIGGIN, Ph.D., Senior Lecturer in the School of History, University of Wollongong, as the speaker for our next Annual Meeting, 19th April, 1990.

In his letter to the Chairman accepting our invitation he writes:-
"Thank you for the invitation. I am honoured by it." He says that at this stage he would like to work towards a lecture on the contribution of the Baptists to the development of Australian evangelicalism.

Please note the date in your diary for next year. We will ask you later to make every endeavour to publicize the lecture and to bring as many as possible of your friends to that meeting.

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MINUTES OF THE GENERAL MEETING, held 15th JUNE, 1989.

The meeting was opened in prayer at 8 p.m. by Rev. Doug Vaughan. A welcome was extended by the Chairman, Mr. H. Watkin-Smith, to members and several visitors, there being twenty-two present.

Apologies were received and accepted from the following: Mrs. M. Ardill, Rev. R. and Mrs. Briggs, Miss H. Burton, Mr. and Mrs. F.J. Church, Mr. W.J. Hollier, Rev. S. Ingham, Rev. E. Marks, Mr. Justice T. Morling, Mr. O. Nannelli, Mrs. L. Ollif, Mr. and Mrs. A.T. Iliffe, Mr. P. Young and Rev. S. Arndell.

MINUTES

The Minutes of the Annual Meeting were confirmed. There was no business arising from these Minutes.

CORRESPONDENCE

In the absence of Mr. Nannelli, Mr. M. Petras, acting as Secretary, advised of the receipt of the following correspondence, which was noted:

1. Royal Australian Historical Society - a copy of the Society's Journal.
2. Executive Officer, Royal Australian Historical Society - advice of the appointment of a new field officer, and of workshops being conducted by the Society.
3. Australian Stockman's Hall of Fame and Outback Heritage Centre - advice of the various services offered in developing a centre of information of the Australian Outback.
4. Stanton Library, Municipality of North Sydney - details of a new publication, Life and Death on the North Shore: A History of St. Thomas' Church and Cemetery, North Sydney.

ARCHIVISTS'S REPORT

The Archivist, Rev. E. Archer, enumerated on several inquiries he had received from persons engaged in genealogical research.

TREASURER'S REPORT

The financial report, presented by the Treasurer, showing the following balances for the period ending 15.6.1989 was adopted:-

General Fund	\$1375.60
Publications Fund	\$1946.96
Essay Competition Fund	\$ 322.40
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Total balances	\$3644.96

GUEST SPEAKER

The speaker was Pastor Michael Frost of Seaforth Church, whose essay on Rev. C.J. Tinsley of Stanmore Church was the winner of the 1987 Essay Competition. Pastor Frost spoke of some of the impressions he had gained of Mr. Tinsley whilst researching his essay.

Opportunity was given for those present to recollect their memories of Rev. C.J. Tinsley. Among these was Rev. A.H. Orr who was Assistant Minister at Stanmore Church in the final year of Tinsley's ministry.

CLOSE: The meeting was closed in prayer by Rev. Bruce Thornton at 9.40 p.m.

Suggested Ways of Helping the Society

1. Attend our meetings as often as possible and bring some friends with you.
2. Talk about our publications and seek to secure purchases of one or more of them. See our story on page 8 of this issue of The Recorder.

Pastor Michael FROST'S JUNE LECTURE**THE IMPRESSIONS ON A YOUNG MAN OF THE EVANGELISTIC
FERVOUR OF Rev. C.J. TINSLEY**

Pastor Frost introduced himself as a young man from a non-Baptist background who found that few of his generation knew much of C.J. Tinsley and that some had never heard of him. He was glad of the opportunity in the presence of those who did know him personally to speak about the impact that C.J. Tinsley and Stanmore had had upon himself as a young pastor. He wanted us to know that C.J.T. could be a source of inspiration to those who had never known him. To him the discovery of C.J. Tinsley was a real joy and the beginning of an inspiration that continues with him to this day.

That discovery came when he was appointed to Concord Church as an Observer and the older people there pointed with pride and excitement to the plaque commemorating the opening of the Church and bearing Mr. Tinsley's name. Then Will Tinsley told him that he was the son, the brother and the father of Baptist ministers bearing the name Tinsley. He wanted to find out something about this man.

He looked at photographs of the man in two periods (a) as a young pastor, and (b) towards the close of his ministry. In the early one the eyes expressed a man of fire and strength. In the later one the eyes again revealed a man of passion and vital commitment. The face revealed more - compassion and inner peacefulness. He came to envisage a man with drive and yet a man with power to help troubled spirits.

Mr. Tinsley's ministry began at the close of the Nineteenth Century. It was a time of optimism and expectancy. This spirit was also apparent in the Baptist Union with the inauguration of the Twentieth Century Fund aimed at the advancement of the denomination's witness through its Union's outreach and other activities. The Twentieth Century Fund was actually a failure. The number of Churches and members was growing and there was great hope for a revival but this was not intense enough to raise the Fund. Because the Churches could not pull together a sense of despondency tempered the optimism.

But a brighter future was being prepared. There was a number of fabulous men, fascinating men, itinerating in the rural areas, men who were able to mix it with the rough and ready men of the bush, men of sterling courage and marvellous perseverance. Among them were the evangelists T. Llewellyn, W.R. Harvison and T.H. Jagers. Out in the West the example of Llewellyn, who spent a considerable time there, inspired a young man to go out and do likewise. This was James Worboys, who became the leading personality in a vital association of Western Churches from 1888 and then from 1893 pastor of the Bathurst Church, formed in 1863, the oldest and most important of the Churches west of the mountains. Attending the Bathurst Sunday School were the children, including C.J., of the Tinsley family. In 1894 C.J. Tinsley, then a young teacher in the Education Department, surrendered to Jesus Christ as James Worboys preached the Gospel. In 1896 James Worboys urged friends, including a relative, at the mining town of Bodangora, near Wellington, to form a Baptist Church and he urged C.J. Tinsley to go there as the pastor. He went and was there for a year - fiery, energetic and inexperienced. But he felt strongly the call of God and at the end of that year he went to Pastor's College, London. While there he was ill and wondered whether this indicated that he should return to teaching in schools. But he recovered and continued his studies. During his time in London, G.W. Ruggles, later a deacon at Stanmore, heard him preach and was impressed enough to mention his name to the Church.

Stanmore Church, formed in 1901, was the encouragement and blessing of the great Rev. Dr. Thomas Porter of Petersham, opened its building on 12th December, 1901 and C.J. Tinsley was inducted as its first pastor by Revs. F. Hibberd and Dr. Porter in February 1902. There were 33 members then and 76 in the Sunday School. A year later the membership had risen to 112 and enrolments in the Sunday School had reached 330. From 1902 to 1914 there was no Church Meeting that did not accept new members. Membership was 316 in 1905, 369 in 1906, 519 in 1910 and 550 in 1915. The golden era was between 1910 and 1930 during which time in a regularly packed church remarkable things happened. It was a golden era, too, for Baptists throughout the State and C.J. Tinsley's influence and example made him the leader in that expansion. In 1912,

when only 36, he became President of the Baptist Union. The burden of his presidential address, carried on throughout that presidential year, was the need for fervent evangelism. Pastor Frost quoted at length a passage from J.G. Ridley's biography of C.J.T., which emphasized the passion for souls.

Mr. Tinsley was again President of the Baptist Union in 1927 and again stressed the need for evangelism. In 1927 the membership of the Baptist Union was 7147. In 1928 it rose to 7514 and in 1929 to 8220. In 1931 there were 1131 baptisms in the State and in 1932 the State membership reached 10913. There had been an increase of 3000 in five years. Our Churches were fulfilling their purpose and growing. C.J. Tinsley was the catalyst - the leader and inspiration in a great evangelistic campaign.

In 1932 C.J. Tinsley became President-General of the Baptist Union of Australia and continued to encourage the Churches with his vision and powerful messages.

In the later days at Stanmore in a changing Sydney, Rev. A.H. Orr came in 1938, first as Assistant Pastor and then as Co-pastor. Mr. Tinsley retired from Stanmore in January 1946 and died on 18th March, 1960.

Pastor Frost then went on to point out that we were now approaching the end of this Century and the beginning of a new Century and that there is once again the same sense of expectancy Baptists experienced ninety or more years ago. What we need, he insisted, to bring to fruition this expectancy is another C.J. Tinsley. We need men with passion and fire, men preaching for a verdict, who will recapture the spirit of the period 1910-1930. C.J. Tinsley, asserted Pastor Frost, was a man of his time who spoke to his time. Times have changed and so we need men of this time, he continued, men who are of the same stamp as Mr. Tinsley. Pastor Frost looked forward confidently to the emergence of such a leader and men of like calibre to work with him.

In concluding his address Pastor Frost said that he had presented C.J. Tinsley as he appeared to a young man who had not known him but who had been inspired by him. He would be glad to hear stories of him from those present at the meeting who had known him.

After Pastor Frost had been thanked for his address and congratulated on his understanding of his subject, some considerable time was given to comments and stories from many present, most of whom had known Mr. Tinsley personally.

First to speak was Rev. A.H. Orr. He said he was fortunate to have been associated with C.J. Tinsley in the late afternoon of his ministry, first as Assistant Pastor for four years and then as Co-pastor. One of the characteristics of Mr. Tinsley which helped his evangelistic ministry was his musical voice with its delightful cadences. Another was his identification with his congregation. Yet another was the trust he inspired in men. A great feature of his ministry was the co-operation he gave to and received from two other outstanding Baptist evangelists - W.L. Jarvis, J.G. Ridley and C.J. Tinsley were a trio who worked in conjunction with one another not only at Stanmore but at the Central Church and in several other centres.

Sitting in the pulpit as Assistant Pastor, Mr. Orr had been able to observe the great man's method of preaching. He would begin with his notes in front of him but then the subject would become dominant and there would be a growing crescendo of eloquence as he worked up to the crisis and the appeal. He preached with passion and was able to bring people into the presence of God. At various stages of the sermon characteristic habits would emerge, observable only to those in the pulpit, and Mr. Orr revealed some of these to the meeting. He loved his people, said Mr. Orr, who went on to speak of Mr. Tinsley's touching relationships with his congregation based on his phenomenal memory of little incidents and of the personalities of Sunday School children and adults. He was a wonderful visitor to the members of his congregation and in house to house visitation in the suburb of Stanmore. He had certain favourite phrases which he frequently used. One was "preach or perish". Another was "an evangelistic force or an evangelistic farce". Mr. Orr concluded his remarks by saying that the denomination owes him a debt that can never be paid. He was kind to young men in the College and was a great supporter of missionary work.

Rev. E.R. Rogers spoke of Mr. Tinsley's long and vital connection with the Theological College and of his close association with Principal G.H. Morling. When they worked together in conventions they were amazingly effective.

Mr. P. Hayward spoke of the importance that Mr. Tinsley attached to the pastoral role, and remembered with gratitude his visiting Mr. Hayward's grandmother in hospital on a Sunday afternoon, bringing special comfort in this way to an aged Church member.

Mr. D. Gow and Mrs. Gow had many memories, going back through their earliest Sunday School days to their marriage and beyond, of his kindness and of reminders during their later life of little incidents in their early life. Mr. Gow also demonstrated some of the methods Mr. Tinsley used in his sermons for securing full attention or for presenting telling points. Their stories revived other incidents for those present, including his preaching of favourite sermons and some of his simple but telling illustrations.

The Chairman closed the discussion by reference to the encouragement from the example given by C.J. Tinsley to other evangelizing pastors and the wide use of evangelistic missions in the Churches of the period.

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FROM THE TOWN OF A SONG
Items from Gundagai.

One of our members, Allen Crooks, Secretary of the Baptist Fellowship at Gundagai, has used secular history to press the New Testament message. He has forwarded to the Society a copy of a booklet distributed by him. Its title is:-

Yarri - Hero of Gundagai.

It tells the story of the disastrous June, 1852 flood along the Murrumbidgee River which destroyed almost every building in the township of 250 people and swept 80 and possibly 100 people to their deaths. Twenty-five of twenty-six people taking refuge on the roof of the Rose Inn were washed off and drowned, the sole survivor taking refuge in a tree. Yarri, an aborigine, in a frail bark canoe rescued 49 persons, one at a time. The story is followed by the listing of the lessons, both for the physical and spiritual welfare of the town, from the unfortunate incident. The booklet concludes with an appeal to readers, supported by appropriate scriptures, to face the reality of death and the judgment that follows.

Another reference to the flood

In "An Historical Sketch of N.S.W." published in 1886 mention is made on page 134 of the flood and it is stated that the original township was almost washed away with nearly four score buildings being wrecked.

Was a Baptist pioneer in Gundagai present?

Bathurst Street Church records in the Mitchell Library reveal that on 6th July 1851 a Mr. William Morgan of Gundagai was received into Church membership. His application revealed that he conducted a Sunday School in the town despite "much opposition and persecution and had established regular worship". The query arises. Was he present during the flood and affected by it? We do not know. The only other reference to him in Bathurst Street records is that he had moved to Ulladulla (at a date not mentioned) and was eventually excluded from membership, presumably for non-attendance. It would be interesting to know if he moved to Ulladulla before the flood or as a result of the flood. The latter could be a distinct possibility.

LADIES TO BE HONOURED

Deaconesses in our Churches

The noun "deaconess" conveys a variety of meanings. To some it means the member of an order with a defined structure, wearing a uniform and engaged in pastoral, hospital, educational and social work in the name of their Church. To others it means a woman who is elected by a local Church to assist the pastor in his work and whose sphere of service develops according to the needs of the Church or the talents and personality of the deaconess. There are a number of other perceptions lying between these two.

Deaconesses in Baptist Churches

Some generations ago in Baptist and Congregational Churches the term was used to describe the group of women elected (as deacons were elected) to undertake all the duties in the Church which were most ably performed by women. These ladies arranged all matters in connection with the celebration of the Lord's Supper, the baptism of women, the interviewing of women for membership, collections of donations and dues from women, the supervision of catering when required at special functions and several similar duties. Some Churches elected seven deaconesses to balance seven deacons. One Church in South Australia where my father ministered was required to elect twelve deaconesses. One year the Parramatta Church, which usually elected four deaconesses, added to their number the wives of all the deacons. However it soon reverted to the earlier system.

Today, Baptists in N.S.W. tend to consider deaconesses to be women set apart to assist in pastoral duties. The Baptist Union has a list of Accredited Deaconesses who work in some of our Churches, most of whom have undertaken specialized training for their work. In the early years of this Century the Bathurst Street Church and the Parramatta Church at least, and perhaps some others, employed women as pastoral assistants and dignified them by the title "Bible Women". The tendency these days is to call them Assistants to the Pastor or Associates of the Pastor.

The Home Mission and Uniformed Deaconesses

The use of uniformed deaconesses as agents of the Baptist Union of N.S.W. was another of the schemes of Rev. A.J. Waldock, the great Home Mission Superintendent, 1908-24, for consolidating his extension work.

In August, 1917 Mr. Waldock put before the Committee of the Women's Home Mission Committee a project for it to consider - a system of deaconesses to assist Home Mission work. Prior to this the main work of the Auxilliary had been to collect money from women's organizations for the Home Mission. The idea was warmly received by the Committee of which Mrs. Emma Dixon, later Lady Dixon, wife of Mr. Hugh Dixon, later Sir Hugh, was the energetic Secretary. At the Assembly Meetings of 1917 it was decided to reorganize the Auxilliary, and within weeks, at the instigation of Mrs. Dixon, the Auxilliary ceased to exist and the Women's Home Mission Association was formed "for the purpose of securing and providing for devout women suitable and willing to devote themselves as deaconesses under the Home Mission Committee".

The Home Mission Committee lost no time in acting on this new interest of the women. Mrs. Stark, widow of the Rev. Christopher Stark, was sent to Casino where the pastor had fourteen districts under his control. A Miss Williams was appointed to Cessnock to see if district work was suitable in that locality. For several years, deaconesses employed by the Home Mission were given a uniform allowance and presumably were required to be uniformed when engaged in their work. The financial statement presented to the Assembly Meeting in 1918 showed that each woman received ten pounds for uniforms and this amount was renewed at two year intervals until 1925 when it was replaced by an annual allowance of five pounds (see financial statements in successive Year Books).

Mrs. Stark and Miss Williams commenced on salaries of 75 pounds per annum but when Miss Williams withdrew from the work after one month of her second year, her successor, Miss Pocknall, was paid at 100 pounds per annum and the following year Mrs. Stark's annual salary was raised to 100 pounds.

Miss Williams was much discouraged because her health was affected by the difficulties she faced in her work and it was this that led to her retirement. Miss Pocknall, who took her place, had worked as a deaconess at Fitzroy Church (Melbourne) first for Rev. W.M. Cartwright and then for Rev. Robert Goodman. In 1918 she had returned to her family at Manildra to recoup her health and while there had engaged in some pioneering work. At the same time, circles of associates were being formed in Manildra. The Women's Home Mission Association asked the Home Mission Committee to engage Miss Pocknall to explain the objects of the Association to women's meetings in the Churches. The Home Mission engaged Miss Pocknall (Sister Emily) and she proved an effective worker at San Souci till her death on 15th December, 1924. The pastor at Sans Souci, Rev. G.S. Cox, said that she had left in San Souci living monuments to her faithful stewardship.

Mrs. Stark (Sister Eva) served the Home Mission for many years. She is listed in Baptist Union Year Books up to 1944-45 as a deaconess and was a familiar figure at Assemblies almost to the time of her death on 17th October, 1945 at the age of 89 years. She served as a deaconess at Casino, Concord, Wellington and Waverley and for a time in the mid 1920s was the Immigration Officer for the Home Mission Committee, meeting the incoming migrant ships and caring for the Baptists on board. In 1921 the Waverley Church undertook to meet 87 pounds ten shillings of her salary and she was a member of the Waverley Church until her death. In 1927, when she was 71, the Home Mission recommended her for support by the Aged and Infirm Ministers' Fund, urging that "in the truest sense of the word she was a minister and for many years had been engaged in ministerial work".

Reports of Women's Home Mission Association speak of being blessed in having such "godly and wise women" as Mrs. Stark and Miss Pocknall as deaconesses. Mention is made of their appreciation of the interesting monthly reports of their deaconesses which gave details of their labours in house to house visitation and in various Church activities. It encouraged them to hear of "people accepting Christ under the Christian teaching, influence and helpful sympathy of Sisters Eva and Emily".

Between 1942 and 1945 there was added to the list of deaconesses the name of Mrs. C. Cronou, another minister's widow and a big-hearted woman with a caring love for the sorrowing and suffering.

The present approach with younger women, usually with special training and not distinguished by uniforms, began in 1949 with Miss Sheila Manuel and Miss Muriel Brown.

H.W-S.

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SHARING OUR KNOWLEDGE

In 1974 when our Society was formed one of its several purposes was the publication of historical information about our denomination, our churches and developments in our attitudes and activities. It took six years before we were in a position to publish our first book, "Soldier and Evangelist". Five books have now been published under the general title "Baptist Historical Studies". Finance has been one limiting factor despite generous monetary grants from the Royal Australian Historical Society, the Baptist Foundation and private individuals. Another limiting factor has been our unawareness of people undertaking research, particularly as they are unaware of us.

As early as 1977 The Recorder was conceived as a means of publishing articles and snippets of information for members. After two issues in 1977 and another two in 1978 circumstances brought about its demise. In 1983 it was decided to revive The Recorder, to be issued prior to each meeting and to include the minutes and a resume of the address at the previous meeting, as well as some items of historical information. The present Editor was asked to undertake this task and in the past six years has sought to share with members some of the material being uncovered.

But this is not enough. We need more publications that can be presented to our denominational public. Sales of Baptist Historical Studies No. 5 are encouraging, but should not satisfy us. Rather they should inspire us to a greater effort.

Our Urgent Needs:

1. To be put in touch with people undertaking the history of Churches or families. Family history often reveals important facts about the origins or development of our Baptist Churches.
2. To have members submit material relevant to the history of our churches or denomination which can be published in The Recorder or stored in our Archives for use in future publications.
3. For members to promote the sales of our present publications for two reasons:
 - (a) to increase interest in our Baptist history; and
 - (b) to enable our Publications Fund to cope with the cost of further envisaged publications.