

Number 100
October 2007

The Baptist Recorder

The Journal of the Baptist Historical Society of New South Wales

Next meeting:

SINGING THE SONGS OF ZION

An evening of hymn singing that reflects on the Second Coming of our Lord Jesus Christ.

Introduced by our 'choirmaster' Ron Robb, the Morling Chapel organ played by accomplished organist Andrew Lane, this is a *must attend meeting* of the Historical Society!

When: Thursday
1 November 2007

Where:
Morling Chapel
Morling College,
120 Herring Rd,
Eastwood

Time: 7.30-9.00 pm

Open to everyone.

Supper follows the presentation.

Sing the Glad Word: Hymn Books and Eschatological Preaching Among Twentieth Century NSW Baptists

Andrew Lane

INTRODUCTION

A retired Baptist minister reported a quip that 'to a be a Baptist pastor from 1930 to 1960 all you needed was a Sankey's hymnal and a Scofield Bible'.⁽¹⁾ This quip prompted a series of questions that drive this paper: What eschatological/millennial views were represented in the hymn books used by Baptists in New South Wales during the twentieth century? To what extent do the views represented in hymns correspond with the views espoused in twentieth century NSW Baptist eschatological controversies, and how did Baptist pastors in that time employ eschatological hymns? To address these questions as well as the usual literature research, information was gathered from NSW Baptist pas-

tors who were active in across the research period. Their identity has been kept confidential.

Research of the hymn books used by twentieth century NSW Baptists showed they all reflected various eschatological positions; none was specifically dispensationalist. Where hymns are specific they are usually amillennial. Except perhaps for 'Sankey's', hymn books did not unduly emphasise eschatology. Baptist pastors were necessarily pragmatic, choosing hymns not specifically aligned with their views, or whose words allowed various inferences, or which mentioned the Second Coming only in the final stanza.

displayed a strong Second Coming emphasis.

Ridley describes Lamb's preaching in his biography of Lamb thus: 'Lamb ... used the Second Coming ... as the fulcrum of his Gospel lever to lift men to salvation; and ... [e]very Second Advent address headed up to a definite ... Gospel appeal' (1944, 72). The general tenor of the whole biography portrays Lamb's evangelistic and adventist preaching as identical. Ridley ends the biography with an evangelistic sermon of Lamb's: it sets out the signs of the times, and calls people to repent because Christ's return is imminent, and it is this that Ridley chose as typical (1944, 111-128).

In a volume of Ridley's evangelistic sermons (1945) in ten sermons there is only one, passing, reference to the Second Coming (112) and that in a sermon on Rev.5¹² ('Worthy the Lamb') in which Ridley's primary focus is Christ as atoning Lamb. Judged by this, Ridley did not preach the Gospel through the lens of an imminent Rapture.

Surveyed retired pastors who heard Tinsley and Ridley preach reveal that their evangelistic focus was the atoning work of Christ upon the cross, and a call for repentance and faith. The reason for repentance presented was the work of Christ in atonement, not the fear of his imminent return. Tinsley wrote to Ridley that the (separate) Rapture was 'the great corrective to living and the grand incentive to service' (Ridley 1960, 122) which suggests no employment of it in urging people to believe upon the Saviour.

Hymn Selections by Baptist Pastors in the Twentieth Century

Hymns which were 'often' selected by multiple NSW Baptist Pastors when preaching on the Second Coming are the following:

- At the name of Jesus (16 times)
- Lo! He comes with clouds descending (16 times)
- Sing we the King who is coming to reign (16 times)
- It may be at morn (10 times)
- Our Lord is now rejected (10 times)
- There's a light upon the mountains (10 times)
- Jesus is coming, sing the glad word (9 times)
- When the trumpet of the Lord shall sound

(8 times)

I cannot tell (6 times)

Man of Sorrows, what a name (5 times)

Rejoice, rejoice! Our King is coming

(4 times)

Face to face with Christ my Saviour (3 times)

One day when Heaven was filled with His

praises (3 times)

Jesus is coming to earth again, what if it were today? (2 times)

The King is coming (2 times)

The Lord is coming by and by; be ready when

He comes (2 times)

These data were compiled from 26 responses to a questionnaire. Pastors who responded were mostly those whose careers were sufficiently lengthy for them to have used the official Baptist Hymn Books going back to *The Baptist Church Hymnal (Revised)* of 1933, hereafter BCHR1933. Most also used *The Baptist Hymn Book* of 1962, sometimes affectionately known as 'the Green Book', hereafter BHB1962; *The Hymnal* compiled by Donald Crowhurst, 2nd Ed. 1969, hereafter Cr1967, *Redemption Hymns, Alexander's Hymns* No.3, hereafter AH3 and Sankey's *Sacred Songs and Solos*.

Of the three most 'often' chosen hymns, 'At the name of Jesus' was probably little used until 1979, because it lacked a popular tune. In Cr1967 it has five stanzas to Vaughan Williams' tune 'King's Weston'. It also appears to the tune 'Evelyns' in the Appendix, 797. This hymn of 7 stanzas had been in Baptist Church Hymnal 1900 (hereafter BCH1900) in the section 'God the Son: The Name of Jesus' (158), its first line worded 'In the name...' and set to the tune 'Vespers'. In BCHR1933 it had 7 stanzas to the tune 'Evelyns'. In BHB1962 its first line was changed to 'At the name...' and it had 6 stanzas to the tunes 'Cuddesdon' and 'Evelyns'. It seems to have been a hymn in search of a tune. No pastor reports its being used to any tune other than 'Camberwell' to which it was set in the 1979 Billy Graham Crusade Songbook. It was set to four tunes in as many books prior to 1979, but did not achieve widespread popularity with any of them. This hymn mentions the Second Coming only in its final stanza, and reflects no particular millennial view. It is noteworthy because the research data reveal that it was equal first in popularity with 'Sing we the

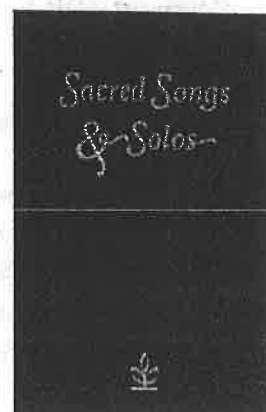
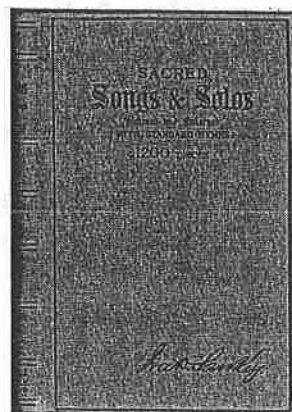
King' among NSW pastors when preaching on the Second Coming: 16 out of 26 respondents chose it 'often' when preaching on that subject.

'Sing we the King who is coming to reign'⁽³⁾ could be taken a number of ways at first reading. It speaks of Christ's coming 'to reign' (st.1) over an 'empire' of 'nations' (a millennial reign?) that unites 'races long severed' (st.2), but in the fifth stanza this is linked with the vanquishing of Satan, so the writer may mean Christ's *eternal* reign—since Satan is not vanquished until *after* the Millennium (Rev.20¹⁰). This hymn lies within the conservative range of views but seems not to be too specific. Its tune ('The Glory Song') was familiar from Sankey's, where it was used for the words 'When all my labours and trials are o'er'. These words have little to recommend them, being full of escapist eschatology and embarrassingly individualistic: the refrain is, 'O, that will be glory for me, glory for me, glory for me, when by His grace I shall look on His face, that will be glory, yes, glory for me.' In BHB1962 and Cr1967 this popular tune, a sentimental 'congregational waltz' (like 'Blessed Assurance' and 'Great is Thy Faithfulness') was preserved by being used for 'Sing we the King'. Interestingly, 'When all my labours and trials are o'er' was also included in Cr1967, in the section 'Hymns for Informal Occasions'.

Equally popular was Charles Wesley's 'Lo, He comes, with clouds descending' is included in all the books of British origin, and in Cr1969. Stanza one speaks of Christ's returning on the clouds of heaven (cf. Dan.7¹³; Mt.24³⁰ & 26⁶⁴; Mk.14⁶²; Rev.1⁷) accompanied by the departed saints (cf. 1Th4¹⁴) and coming to reign eternally (cf. Rev.11¹⁵). In stanza 2 his coming is seen by 'every eye' (cf. Rev.1⁷) and he is 'robed in majesty' (i.e. King—cf. Rev.1^{13b}) as those who 'pierced' (cf. Zech.12¹⁰; Rev.1⁷) him are 'wailing' (cf. Mt.24³⁰; Rev.1⁷). Stanza 3 has him coming in 'judgment' (2Th.1⁹) when heaven and earth 'flee away' (cf. Rev.20¹¹). Stanza 4 adds to these events the 'rapture' — the saints 'meet him in the air' (cf. 1Th4¹⁷) on the 'day of God' (cf. Joel 2¹¹ etc.). This hymn is especially interesting because it combines all these events into a single return of Christ. It is so explicitly amillennial that it could not be sung consistently by any congregation which held with rigid

exclusivity to a separate 'rapture'.⁽⁴⁾ Survey results show it was one of the three most popular choices. The responses suggest that pastors did not generally analyse hymns in the same highly detailed biblical and theological way demonstrated above.

Of the hymns which surveyed pastors chose 'often' when preaching on the Second Coming, 9 of the 16 are in Sankey's; half of the most popular choices are in this book. One must not overlook the impact of music upon choices. "At the Name of Jesus" did not achieve popularity before it was sung to "Camberwell". It seems that the popularity of "Lo, He comes" was due to its tremendously strong tune, "Helmsley". The popularity of the tune "The Glory Song" is attested to by *The Baptist Hymn Book Companion* (1967); apparently "Sing we the King" was written to preserve this popular tune (183/4). Surveyed, retired pastors reported the influence of music—some had their choice limited by what musicians were able or willing to play, as well as what was enthusiastically sung. One pastor preferred hymns that had a refrain, feeling that this added to the strength of the singing. Of the 35 hymns which were indicated only once each as 'often' chosen 22 are in this book. This is certainly more than half, and indicates how important this book was, or these hymns were, to Baptist pastors. However, the hymns 'often' chosen, whether nominated multiple times by respondents, or only once, are not from *all* of the divisions of Sankey's which are in some way connected with eschatology.



An early edition of Sanky's and a 'New Word' edition published in 2005, demonstrating ongoing demand for this Hymn Book.

Theologically, Sankey's has some interesting features.⁽⁵⁾ In addition to a section entitled 'God the Son: His Second Coming' (28 hymns) there are three other sections with an eschatological flavour: 'The Life to Come: Aspirations after Heaven' (21 hymns), 'The Life to Come: Heaven Anticipated' (62 hymns) and 'The Life to Come: The Redeemed in Heaven' (35 hymns). The next section deals with more personal aspects of eschatology: 'The Life to Come: Death and Resurrection' and contains a further 22 hymns.

Simple addition suggests that Sankey's hymnal contains 168 hymns which have some sort of eschatological focus. Those 140 which lie in the various divisions of the section 'The Life to Come' suggest a personal theology which has as its focus the next life, to which we are released by death.⁽⁶⁾ The hymns are mostly very sentimental, with imagery of crossing rivers and seeing angels and going home. The words 'by and by' are in several hymns, almost as a 'catch-phrase'. An air of 'escape' pervades these divisions, with very little sense of Christian social involvement save the actual preaching of the Gospel, which seems to be a means of bringing others into the condition of yearning for escape from this life along with oneself.

The 'escape' orientation of many of the eschatological hymns in Sankey's is harmonious with the 'escape' eschatology of (dispensational) pre-tribulational premillennialism, where the believer escapes the Great Tribulation by accepting Christ as Saviour, and where the believer's 'blessed hope' is the imminent return of Christ to rapture the church out of the world.

Therefore, although we might say that a hymn book has an overall eschatological bias (or no such discernible bias), there is a 'hymn book within the hymn book' formed by actual selections. This is especially so with a hymn book which is as large as Sankey's, and which has many hymns (as observed above) devoted to some aspect of eschatology. Only some of the above are from the sub-divisions of the divisions called 'The Life to Come'. Others are

from the division 'Missions' and from sub-divisions of the division 'The Christian Life'.

The Cr1967 *Hymnal* reflects the popularity of Sankey's very strongly. Among the 16 hymns which more than one retired pastor chose 'often' when preaching on the Second Coming, 9 are in Sankey's and 11 are in Cr1967. Only 3 are not common between the two.

Of the 35 hymns nominated only once, 22 are in Sankey's and 27 are in Cr1967. Of these 18 are in both Sankey's and Cr1967. This means that the overall theological and eschatological character of those hymns commonly used from Sankey's was carried over into Cr1967, but not the character of the whole book.

The theology implicit in these popular selections does not reflect the sentimental escapism of the 'Life to Come' section of the book; it reflects a high Christology focusing on Christ as King, a strong focus on the substitutionary atonement and a strong emphasis on holy living, where the eschatology reflects the desire of the Christian to be at last set free from the moral struggles of this life.

Some of the most frequently chosen hymns blend the work of Christ in atonement with the expectation of his return. Of those not already discussed, 'Man of Sorrows' speaks in each stanza of some aspect of Christ's atoning and intercessory work, and the last stanza looks forward to his return in terms which reflect no particular millennial position. 'At the name of Jesus' is similar, celebrating Christ as universal King, eternal Word, humble Servant, and exalted and returning King, without tying the content to a particular millennial position. 'I cannot tell' reflects a similar general reflection on Christ's whole work with no particular millennial position. 'Jesus is coming, sing the glad word' reflects no particular millennial position; 'Face to face with Christ my Saviour' is more about personal eschatology than Christ's return. 'It may be at morn' makes most sense if one believes in an imminent, separate Rapture, but avoids specific terminology; This is also true of 'Our Lord is now rejected'.

In these favourite hymns a millennial view may be inferred; none is specifically taught. There is an emphasis upon the *readiness* of the Christian to meet the returning Jesus, not a simplistic desire to escape a fearful world, and a celebration of Christ's whole work on behalf of the believer. Unexpressed is the concern for social justice and social action which is more typical of our own day. For that generation, evangelism was the centre of all social action. As Petras reports, citing Bollen: 'Tinsley reconciled the solution of social problems with Baptist ambition by making conversion the starting-point of social amelioration' (1988, 25).

The surveys reveal that pastors, although they may have held firmly to a particular eschatological position, generally did not preach polemically on the subject; many reported that they preached in expository fashion through whole books of the Bible, mentioning the Second Coming only where it was relevant. They preferred to stress the Christian's readiness for the event, and holiness of life. This conclusion is supported by their hymn selections, where they readily chose hymns which clearly support an eschatological position other than their own, or in which the Second Coming is the subject of the final stanza of a hymn which speaks of the whole work of Christ, not in terms of a specific millennial view.



LIST of ABBREVIATIONS

Books produced by the Psalms and Hymns Trust of the Baptist Union of Great Britain
 BCH1900 — *The Baptist Church Hymnal* of 1900
 BCHR1933 — *The Baptist Church Hymnal (Revised)* of 1933
 BHB1962 — *The Baptist Hymn Book* of 1962

BPW1991 — *Baptist Praise and Worship* of 1991

An Australian compilation

Cr1969 — *The Hymnal* compiled by Donald Crowhurst, 2nd Ed. 1969

Other books known to be used

Sankey's — *Sacred Songs and Solos*
 AH3 — *Alexander's Hymns* No.3

Other Abbreviations

AB — *The Australian Baptist*

Endnotes

1. This quip reportedly was made during a 1960s School of Theology at Katoomba.
2. The apparent uncertainty of whether or not the idea originated with Darby is probably explained by Sizer, who says, 'Darby rarely acknowledged anyone else in the development of his own theological views' (2004, 51).
3. This hymn is sometimes referred to as 'The Glory Song' which is the name of its tune.
4. Though such an inconsistency might be rectified by the omission of stanza 3.
5. References to Sankey's hymnal are to a words only edition.
6. One curious example is hymn 982, Robert Murray M'Cheyne's "I am far frae my hame" written phonetically in Scots dialect. One wonders how often this was sung in NSW, and by whom, and with what pronunciation.

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ARCHIVIST REPORT

The Draper Chronicles

Most Society members will be aware of the 40 years that Norm and Sheila Draper spent as ABMS Missionaries in West Papua. They were part of some momentous events and changes that took New Guinea from a stone age existence to an independent nation. One example was the horrific Telefomin uprising in 1953. Norm's account of the uprising was the only coherent record which could be used by the Department of Foreign Affairs and the Australian Broadcasting Commission. Sheila later produced an Enga dictionary that was such a professional work that it became the official government reference.

The Drapers were highly educated and often a bit ahead of everybody else in planning and activity. 'Controversial' is a word sometimes heard in reference to them but all agree that they were highly intelligent and energetic. Norm Draper died in 1996 and Sheila is now in an aged care facility. However, her brilliant mind is still as sharp as a razor and she has produced two media records of the Draper years that are now publicly available. A CD has been made which features Sheila describing the background and setting to dozens of high quality photographs. This may at first sound to be a fairly ordinary, even boring, hour's viewing. Not so. This CD has been made by a professional expert in the manner of the famous Ken Burns American documentaries (*The Civil War, The West, Baseball, Jazz* etc). All who have seen it remark on its quality and gripping content. Copies are available at \$22 (incl p&p) from the Archives or from Adele Gallagher C/o the Batemans Bay Baptist Church. Cheques should be made out to the Batemans Bay Baptist Church, or, if paying cash to the Archives a receipt will be issued.

The second item is a book entitled 'Contact!' and is a record of the time the Drapers spent in Tiom. It was launched at Batemans Bay early in June. It is available from the Batemans Bay Baptist Church for \$27.50 (incl p&p). Sheila recently passed a massive collection of the Draper papers to the Archives. These cover from her high school days to recently, many of Norm's official reports, photos, books they have written, newspaper clips, correspondence from Sir Paul Hasluck (the relevant Minister during the time of the Telefomin uprising), the ABC and suchlike. The collection includes a copy of the famous Enga dictionary. This is now officially 'The Draper Collection' and comprises one of the most important reference holdings in the Archives since it contains not just Baptist missionary history but considerable secular history as well. Betty Moore is the Archives Missions specialist and the collection has been keeping her busy for some months of part-time attention – indeed it still is. Betty is a personal friend of Sheila's so there is a personal interest as well as an official one.

Other Archives Activities

Ruth Court and Jan Plasto have made incredible advances in bringing the huge backlog of church records to heel and at present are just about in front (until the next lot arrives!). Due to their efforts we at long last have a fairly comprehensive index of all church holdings and other major records too (such as major private collections). Some time ago Arthur Pickersgill offered his services and as a retired Tech College teacher his technical skills have resurrected a mountain of large framed photos that had for years been in a sad pile of timber and glass but is now hanging around the Archives upper floor walls.

As predicted some time ago we're beginning to notice a rising level of queries for groundwork of centenary histories and this is going to tax our resources in the not-too-far-future.

A huge (and growing) collection of old marriage registers is currently being sorted and their details accessed. We often get queries about marriages of forebears (always to do with the distaff side) and at present the work in hunting through thousands of names has made answering such requests unfeasible in practical terms. This position is slowly being straightened-out by Jan Plasto working on the task at home in her spare time. Even so, we will not be able to answer many requests for help because we simply do not have anywhere near the hundreds of old registers still 'out there' somewhere. We'd be very glad to get any of them.

Awareness of the Archives availability is spreading and church records are steadily coming-in; Leeton, Narrandera, Wagga and Lithgow are the most recent. Historical artefacts slowly increase our small but growing museum collection. Remember – visitors to the Archives – especially Society members – are welcome (by arrangement). Many Baptists are surprised to learn that there even is a Baptist Archives but are even more surprised when they come and see it.

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The Baptist Historical Society of New South Wales

DRAFT CONSTITUTION revised 25 June 2007

1.0 Name

The name of the Society shall be the Baptist Historical Society of New South Wales.

2.0 Objectives

To encourage research on Baptist people, places, institutions, products and events, especially those related to NSW and the ACT.

To obtain custody of Baptist historical records and to facilitate the careful documentation and preservation of Baptist history.

To publish articles, papers, books and other media on Baptist history.

To foster interest in Baptist history among local churches and to assist in the preparation and celebration of significant anniversaries.

To assist researchers at schools, colleges and universities.

To promote the care of buildings and sites of historical interest to Baptists.

Membership

The Society may accept for membership any person upon his/her nomination by a member of the Society and payment of a membership fee. The Society shall charge an annual membership fee determined by the Annual Meeting of the Society. The Secretary shall keep a list of financial members.

Meetings

General Meetings of the Society shall normally be held on the first Thursday of the months of February, May, August and November. The Annual Meeting shall be held in April or May for the presentation of reports, election of members of the Executive, appointment of an auditor and other business. Except for changes to this Constitution there shall be no quorum for General and Annual meetings.

Officers

The Officers of the Society shall be a President, Secretary, Treasurer and any other officers elected by the Annual Meeting and shall meet as arranged. In the case of a tied vote the President shall have a casting vote in addition to his/her deliberative vote. Casual Executive vacancies may be filled by the Executive and persons so appointed shall hold office until the next Annual Meeting.

Finance

The Society shall operate a bank account in its name in which the funds of the Society shall be held. All cheques shall be signed by any two authorised members of the Executive.

Auditor

The Annual Meeting shall appoint an Auditor who shall not be a member of the Executive.

Amendments to the Constitution

Any proposed amendment to this Constitution must be made in writing to the Secretary who shall notify all members of the proposal in writing at least fourteen (14) days prior to the next General Meeting. A quorum at a meeting to amend the Constitution shall be ten (10) financial members.

Dissolution

In the event of the dissolution of the Society all surplus property and funds shall be given to the Baptist Union of NSW to use in any manner which it sees fit.

IT IS PROPOSED THE MEMBERS ADOPT THIS AMENDED CONSTITUTION ON 1 NOVEMBER 2007

The Baptist Historical Society of New South Wales
Minutes of the 33rd Annual General
Meeting commencing at 7.40 pm
in the Faculty Lounge, Morling Col-
lege, Marsfield, on Thursday 3 May
2007

Present: There were 10 members present as recorded on the attendance sheet.

Opening

The President, Rev Bruce Thornton, welcomed attenders and opened the meeting in prayer.

Apologies

Apologies were received from Mrs Elva Badman, Mrs Bernice Cardwell, Mrs Bess Hayward, Mrs Ruth Morling, Mrs Janine Prior, Rev Ron Rogers, Mrs Helen Scarlett, Mr Philip Simpson, and Mr John & Mrs Lauren Stanhope.

Minutes of previous meeting

The minutes of the meeting held on Thursday 1 Feb 2007 were accepted as true and correct.

Reports

Secretary

The Secretary, Rev Rod Benson, reported that, according to the official list of members, there were 85 financial members of the Society, including ten (10) Church members and one (1) other institutional members. Eight of these financial members were listed as couples. It was noted that an annual report was published in the Baptist Union of NSW *Handbook* each year (see Attachment 1).

Treasurer

The Treasurer, Mr Phil Hayward, tabled a written report (placed in the Minute Book) and advised that there was a balance of \$8950.37 in the General Fund, \$4289.11 in the Publications Fund, \$765.00 in the Spurgeon's Trust Fund, with total funds of \$13,609.53. See Attachment 2. The Society's accounts were audited by Mr John Donald and found correct on 23 March 2007. It was noted that Mr Donald had indicated that he would cease auditing the books in 2007, and Mr John Boston had agreed to serve as honorary auditor from 2008.

Archivist

The Archivist, Mr Ron Robb, reported on recent acquisitions, especially the original minutes of meetings of the Cootamundra Baptist Church dating from 1937. The President acknowledged the "huge debt of gratitude" owed by the Society to Mr Robb for his voluntary work in the Baptist Archives and on behalf of the Society.

Election of office bearers

The usual election procedure was followed and the following honorary officers were duly elected:

President: Rev Bruce Thornton
Vice-President: Mrs Janine Prior
Secretary: Rev Rod Benson
Treasurer: Mr Phil Hayward
Archivist: Mr Ron Robb
Editor of *Recorder*: Rev Dr Graeme Chatfield
Auditor: Mr John Boston

New business: Constitution

The Secretary advised that it was necessary to update the original 1974 Constitution of the Society, and tabled a draft Constitution which had previously been circulated to members of the Executive. Several suggestions for further amendments to the draft document were made from the floor and recorded by the Secretary.

It was **AGREED** that these would be incorporated in a further draft to be published for the benefit of members, and that a final vote to amend the Constitution would take place at the next meeting of the Society scheduled for Thursday 2 August 2007. See Attachments 3 and 4 for the original Constitution and draft revised Constitution.

Address

The President introduced the speaker, Rev Dr Graeme Chatfield, who presented an address on the developing ethos of the Baptist Theological College of NSW from about 1920 to 1940 (with the death of Rev Cleugh Black). He spoke from about 8.00-9.20 pm. Considerable insights and reflections were offered from the audience, in particular reminiscences from the Hon. Trevor Morling's childhood in residence at the College.

Next meeting

The next meeting of the Society was scheduled for Thursday 2 August 2007, when Mr Andrew Lane was expected to present an address on hymnody and eschatology.

9.0 Close

The President closed the meeting in prayer at 9.25 pm, and supper followed.

The Baptist Recorder

*The Journal of the Baptist Historical
Society of New South Wales*

Baptist Historical Society of NSW

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NSW Baptist history**

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Vice President—Janine Prior
Secretary: Rev Rod Benson
Treasurer: Mr Phil Hayward
Editor: Rev Dr Graeme Chatfield
Archivist: Mr Ron Robb

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COMING EVENTS OF THE SOCIETY

Society Meeting Dates for 2008

Book them in your Diary today!

February Michael Petras will deliver an in-depth study of the Rev. William Lamb of Burton St Church fame – a passionate advocate of second coming theology Dispensationalism. Michael will be reviewing and examining some of the thoughts of that period and the profound Lamb and his supporters had on denominational life. Was he a firm 'defender of the faith', or a hard nosed conservative who caused real damage? Michael will reveal all in February.

May — **AGM** will be of interest to all Australian Baptists. It will feature the Rev. Rod Benson presenting a major study of the life and work of the Rev. John Saunders. It is hoped that some Saunders' descendants will be present. The family moved from the Baptist to the Congregational and Anglican line in the late 19thC so our friends in those Archives are helping us to track the family down.

August will have the Rev. Dr Graeme Chatfield present his next paper in the series on the educational philosophy of the NSW Baptist Theological College—the later Morling years to the present. If you think that this sounds like a dry subject then you've not been to the previous presentations; we have been given hitherto unrealised glimpses of life and thought in the College which have been quite surprising and often humorous. The studies have in fact contributed significantly to our understanding of the Baptist 'mentality' of former years and explain why we may have thought and acted the way we did – and sometimes still do.

November—While the details of this meeting are still to be finalised, it will focus on Baptists and World War 1.