

Number 110  
May 2010

# *The Baptist Recorder*

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

**Next meeting:** Ms Ros Gooden known to many for her work with ABMS/GIA has come from Adelaide to speak to this evening meeting on the role of ABMS/GIA women missionaries. Her lively presentation and new insights should not be missed.

**When:**  
Thursday 6 May 2010

**Where:**  
Faculty Lounge,  
Morling College,  
120 Herring Rd,  
Macquarie Park

**Time:**  
7.30-9.00 pm  
Invite a friend and share the opportunity of hearing how Baptists in Australia have served others in both word and deed.

## **Archivists' Annual Dedication Service St Stephen's Church, Sydney February 2010 The Value of Archives**

**Rev Dr Paul Logan**

### PAST AND FUTURE

TEXT:- "Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'"

-Matthew 28:16-20(NRSV)

past! I can hear some of my younger colleagues saying: 'We always knew it. The haggis and bagpipes brigade. People wanting to stick with tradition and not move with the times'; and so many other like comments. But we are church of the past. Our traditions are rooted in the past no matter from which church we come and even new churches have their roots in the past. The Bible is a book of the past.

2. The Bible tells us of God's dealings with His people Israel and then with His people the New Israel which is that body of believers – the church visible and invisible – which has believed in God and in His Son Jesus Christ throughout the history of Christendom. So the Bible records the past. Without this record of the past, without this story of God's revelation and His dealings with His people, we would not be here today. It is the very foundation of our knowledge of God to

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1. We are a church of the

which our own experience and the spiritual stories of others adds weight and credence.

3. History takes many forms. There are written records, diaries, formal meeting minutes, photographs, memorabilia and memorials from old buildings and so on. When I was minister in Maitland one of my parishioners at Paterson had a great passion for local history. He would go around and record conversations with people who had lived in the area for many years. He would record the conversational history and the anecdotal history of the area. This is important as well as the written record. I have on my bookshelves a book entitled "Memoirs of the Westminster Divines". It helps to tell the story of those who formulated the Reformed Faith in the Westminster Confession.

4. To record the past is to have before us a story of what people have done and experienced, the story of their achievements but also the story of their mistakes. One of the tasks of history ought to be to help us try and avoid the mistakes of the past. But, of course, like God's people in every generation, we never learn. So the Bible, and indeed all our documents of faith, are documents of the past. They reflect the historical/theological setting in which they were formulated even though they may stand for many centuries. There is always talk of rewriting confessions of faith and statements of faith but it is always difficult to get a consensus about such statements. It is a great wonder and a great miracle of God that the Westminster Divines in 1647 could achieve such a consensus and have it ratified by Parliament in 1649.

5. Part of our common heritage as two churches this morning is the Scottish Reformation of 1560. In September this year at the General Assembly of the Presbyterian Church of Australia we will be commemorating the 450<sup>th</sup> anniversary of this event. In 2012 as a combined celebration the Uniting Church in Australia and the Presbyterian Church of Australia will be remembering the impassioned plea John Flynn made to the 1912 General Assembly of the Presbyterian Church of Australia that brought about the great vision of a mantle of safety over the inland of our continent and the provision of many services for the people of the outback including the Flying Doctor Service. This vision is continued in the work of the Uniting Church Frontier Services and the Presbyterian Inland Mission today.

6. Three great events – 1560 the Scottish Reformation; 1649 a confession of faith that has stood the test of time; and 1912 a great vision of a man led by the Spirit of God to proclaim the message of salvation in a new way to people in isolated areas of our own nation. The book of

Proverbs tells us that where there is no vision the people perish (Proverbs 29:18). These three significant events in our history remind us that God still gives a vision to His people today, that we can learn from our past and that we can look forward to the future with hope.

7. The bible is a book of the past, it is a book of history, Our traditions in the church are things of the past but there are good reason for them-traditions such as the Barrier Act procedure in the Presbyterian Church and the right of a congregation to call its own minister. There are historical reasons for these things but they are traditions that have proved their worth and are to be safeguarded today. But what of the future? The Bible, our confessions of faith, our traditions, our vision are there to tell us the story of God's dealings with His people in order that we may live in the present and prepare the way of salvation in the hearts and the minds of people for the future.

8. The Bible is a book of the past but it is also a book of the future. From Genesis to Revelation it tells the story of God's mercy and grace from fall to restitution, from sin to redemption, from man's undeservedness to God's kindness and judgement until Jesus Christ shall come again. Without that there would be no church, no believing people, no Bible, no confessions of faith, nothing to inspire people with a vision of God's power, majesty and might. There would be no need for us to gather here this morning to celebrate our past in order that we can look forward to the future.

9. The work of the archives and, in the case of the Presbyterian Church, the Ferguson Memorial Library, is important because of the thousands of stories of faith that are told within the records it holds. People who have seen the vision, heard the call of God and been empowered to follow that dream, that vision and that call. It is because of them and of the heritage that God has built through them that we are able to gather here in this church, give thanks to God for our past and ask His blessing as we step out in faith into the future we have in Him.

10. It is the very last part of the Gospel reading this morning that is important for us. The disciples have gathered on the mountain in Galilee and Jesus ascends to heaven in their very midst. He gives them a gigantic task and ministry but then says: 'And remember, I am with you always to the end of the age.' (Matthew 28:20b (NRSV)) All our past, all our present and all our future is empty unless God in Christ is with us and we know this assurance. What a great hope and what a great joy and anticipation as we move into a new year of work and service in the Master's Name.

11. This is a significant service each year as we seek to serve the church by preserving its story of faith in the community in order that we may be inspired for the future and pursue the visions of the power of God that have enabled people of faith to do great things for the Gospel in previous generations as a paradigm and example for future generations. Let us dedicate ourselves anew to God's work in this particular sphere of service.

Rev Dr Paul Logan

### A Baptist Reflection

While young Baptists might not accuse older Baptists of being the "haggis and bagpipes brigade", many would express a similar sentiment; the past and its traditions are irrelevant to the present. Dr Logan has presented a Presbyterian view where Scripture and Confessional traditions are foundational to Presbyterian identity.

There are many points of differentiation between Baptists from Presbyterians; one is our Baptist contention that all we need is in Scripture. Hence, while Baptists did compose Confessions of Faith, in the main, Baptists were not a confessional people. Hence the 1689 Baptist Confession of Faith that very closely resembles the 1647 Westminster Confession does not have the same proscriptive force among Baptists as the Westminster Confession still has among Presbyterians.

For Baptists, the Word of God, especially the New Testament revelation of God in Jesus Christ is our touch stone for all that is required for faith and practice among us. Creeds and confessions provide us with helpful guidance but are not proscriptive. Herein is our liberty as Baptists; each generation looks afresh at the Word of God to discover both the continuity with previous understandings of that revelation from our past generations, yet with a light hand on tradition. For if the Spirit of God in the gathered community of the regenerate brothers and sisters of Jesus now read the text and find it conflicts with past traditions, then we of all people should say with Peter of old 'we should obey God rather than (the traditions of) men'. But let us make sure it is the gathered community of those who are born again through faith in Jesus Christ who in their church gatherings are of one mind on any new reading of the text of Scripture, rather than being told by those who claim a special authority over and above the authority of the congregation.

Similarly, we cannot point to moments in our past when the State authorised our understanding of the relationship of Church and State. In fact it was one feature of our Baptist faith that stood for a separation of Church and State. While the Westminster Divines rejoiced that Parliament ratified the Westminster Confession and believed that Presbyterianism was to become the established religion in Eng-

land and Scotland, Separatists, from whom Baptists sprang, were not so thrilled.

Baptists still hold to the view that an individual cannot be coerced by the power of the State to be part of the visible church of Jesus Christ. Nor did 17th century Baptists subscribe to the view that the State should use its coercive authority on behalf of the church to enforce the moral law on all citizens of society. For Presbyterians in the 17th century they agreed that the State should enforce God's moral law, as they understood it, on all members of society, since all members of society were also members of the visible church. They were only doing what John Calvin had demonstrated in Geneva and provided a theological rationale for in his *Institutes of Religion*.

For 17th century Baptists the moral law was found in the teaching of Jesus' *Sermon on the Mount*, and lived out among the gathered community of regenerate brothers and sisters in Christ. While it was desirable that all people live under that moral law and the State was commissioned by God to punish the evil and praise the good, they would rather demonstrate that the gospel of Jesus Christ had a real transformative power which made it not only possible for a 'born again' child of God to want to live according to the moral law of God, but that with the abiding power of the Holy Spirit, they were capable of doing so. Yes, the recognised they would fail, but that is why they were conscientious in their corporate care of one another.

While this corporate care has often been described as "church discipline", it would be better to think of it as mutual accountability and encouragement. When "church discipline" only became the application of a list of behaviours referred to so as to punish and exclude, it had moved away from the pattern Jesus had set in Matthew 18. At their best, members of Baptist churches have held one another accountable for behaviour that would be dishonouring to God, and sought to challenge those so behaving to amend their lives and to adopt behaviours that reflected the principles Jesus taught in the *Sermon on the Mount*.

For today's generation of young Baptists, if there are traditions that need to be challenged on the basis of the reading of the text of Scripture, then as Baptists we should not fear what that might mean. Nevertheless, the principle remains the same: only the local church, as an expression of the church universal, has the responsibility of determining what this looks like and encouraging its members to live in such a way through mutual accountability and encouragement to bring honour to God. The wider body of Baptists gather together in Assembly to seek consensus on these things, to endorse such a consensus and encourage local churches to adhere to such confessions of faith that might be agreed to by the representatives of the gathered churches.

Rev Dr Graeme Chatfield

Editor

## NSW Baptist Archives.

By Dr John Stanhope

March 2010

### ARALUEN BAPTIST CHURCH

Araluen is a locality in southern NSW where there was a gold rush in the 1860s. 'In the peak days of the gold rush about 15000 persons assembled in the valley mostly living in tents'.<sup>1</sup> A Baptist chapel was built there in 1865 and the Araluen Baptist Church was a founding member of the NSW Baptist Association in 1868.<sup>2</sup>

In its heyday, Araluen town had churches representing all the mainstream Christian denominations - Anglican, Catholic, Presbyterian, Wesleyan and Congregational, as well as Baptist. The town was described in terms of six camps. The Baptist Church was located in Bourketown (the only church in that camp); other Bourketown facilities included two hotels ('Gold Point Inn' and 'Horse and Jockey'), a female butcher Catherine Perry,<sup>3</sup> the Catholic cemetery, the public school and a police station - 'Bourketown being the largest populated area in the early days, necessitated the construction of Araluen's first police station'<sup>4</sup>. Araluen township was divided into two components, Araluen Village and Araluen West, separated by Araluen Creek. Bourketown corresponded to Araluen West. Street names were allotted in the late 1870s. Newtown became Araluen Village, where the Anglican and Catholic churches were located.<sup>5</sup> I have been unable to identify the precise location of the Baptist church building as it had ceased to function by the time street names were given by the Lands and Property Management Authority.<sup>6</sup>

Prior gives an account of Baptist work in Araluen.<sup>7</sup> In 1864, a recently baptized man 'ministered to a Baptist group'. A visiting 'bush missionary' (Thomas Llewellyn) preached and won some converts in 1865, a chapel was built and opened by Rev Dr Hobbs on 24 December 1865. Dr Hobbs made further visits in 1866, and a Mr James Sutherland became pastor and conducted services in Araluen and Braidwood. In 1868 Llewellyn became pastor in conjunction with itinerant evangelistic activity in the district. Llewellyn founded the Moruya church and was pastor to both congregations until 1875 'when the work had declined to such an extent through people leaving the district'. Llewellyn became a state evangelist with a wide geographical ministry elsewhere in NSW. Llewellyn is listed in electoral

rolls, residing at Middle Araluen 1869-1871 and Redbank 1873-5. Both these neighbourhoods were east of Araluen Creek and south of Newtown. Llewellyn was not listed in Araluen in 1876.<sup>8</sup>

Reports of the denominational annual meeting and the committee which carried on denominational affairs between annual meetings give some more facts about the Araluen church. The building erected in 1865 cost £130 with no debt. Llewellyn was settled as pastor in March 1868. In 1868, a net membership loss of 3 was related to transfers out; 29 were on the membership roll, 80 children were in Sunday School taught by 10 teachers; and the church's income was £48-11-8.<sup>9</sup> In 1869 11 were added by baptism and the building was increased from three rooms by the addition of two vestries and a baptistery. The net increase in church membership was 8 persons. Llewellyn was traveling widely, had started a work in Moruya, and had distributed £90 worth of literature.<sup>10</sup> Llewellyn was operating on a budget of £108-12-0 from Association funds.

In 1870, 'damaging floods' afflicted the community, but the Araluen church agreed to pay Llewellyn's stipend (apparently relieving the call on Association funds).<sup>11</sup> During 1871-2 Llewellyn's ministry at Araluen and Moruya was met with 'considerable success' though 'many have left the locality for more promising gold fields'. Araluen church income had declined, so that 'a small grant was made to the Reverend<sup>12</sup> (*sic*) Thomas Llewellyn for ministerial work at Araluen, the fluctuations in the mining interest necessitating help'.<sup>13</sup> Gold production in Araluen peaked in 1868 at 46634 oz but by 1875 had fallen to 4180 oz<sup>4</sup>.

Precisely when the church in Araluen closed is not clear, but in 1875 Llewellyn was redeployed into evangelism elsewhere in NSW, and Araluen was not listed in church and Sabbath School statistics.<sup>14</sup> Llewellyn is reported to have sold the property and 'was allowed to appropriate the proceeds, because the church was much indebted to him financially'.<sup>15</sup>

1. Morling GH, incorporating materials gathered by W Higlett, AJ Waldoock and AL Leeder. A history of the Baptists of New South Wales. Typescript, Baptist Historical Archives collection, p.33.
2. Prior, A. Some fell on good ground. Pp.88, 106, BUNSW Sydney 1966.
3. The History of Araluen. SAG collection B4.622/1/Pamphlet 1.
4. Thwaites, Lindsay & Roger. The history of Araluen. Braidwood & District Historical Society, 2001.

5. Map found on the NSW land & Property Management Authority website.
6. Formerly known as NSW Lands Department. Grant Index vols 13-15 1860-62 and Torrens Title Indexes vols 1,3,5,7,8A yielded no purchases by Thomas Llewellyn or Araluen Baptist Church.1863-77.
7. Prior, A. Some fell on good ground. Pp.88, 158-9, BUNSW Sydney 1966.
8. NSW electoral rolls for Braidwood electorate 1869-1877, State Library reels 2,4,6,8,10.
9. Report of the second annual meeting of the NSW Baptist Association table on p.18. 20 January 1869.
10. Report of the third annual meeting of the NSW Baptist Association 19 January 1870.
11. Report of proceedings for 1871. The Australian Christian Messenger p.192.
12. Llewellyn was not ordained and was usually referred to as 'Mister'.
13. Report of the Baptist Union of NSW for the year ending September 1872 p.7.
14. Report of the annual meeting of the Baptist Union of NSW 7 September 1875, pp.129, 134-5.
15. Morling GH *op cit*. I could not find a record of Llewellyn selling the property.

Archivist's Note:

Baptist Union records are held in the NSW Baptist Archives at Morling College. (see also Waldock/Higlett typescript and Prior, *Some Fell on Good Ground*) show that Araluen Baptist Church was a founding member of the Baptist Union of NSW in 1868 (formerly the Baptist Association).

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# The Baptist Historical Society of New South Wales

## Minutes of Executive Meeting, Wednesday 3 March 2010

**Present:** Bruce Thornton, Michael Petras, Ron Robb, Janine Prior, Rod Benson

### 1.0 Opening

Bruce Thornton opened the meeting at 7.25 pm.

### 2.0 Apologies

Apologies were received from Graeme Chatfield

### 3.0 Adoption of agenda

The agenda was adopted as circulated without alteration.

### 4.0 Minutes of previous meeting

NOTED that no formal minutes were recorded of the executive meeting held on 21 October 2009.

### 5.0 Reports

**5.1 The President** presented a brief verbal report noting progress on the *Born to be a Soldier* project, and on the collection of sermons by Rev. G.H. Morling to be titled, *The Upper Room Discourses*.

**5.2 The Treasurer** spoke to an interim financial report indicating that total funds available were \$12,320.06 as at 28 February 2010.

**5.3 The Archivist** presented a detailed verbal report noting in particular that the volunteer staff had completed a comprehensive accession list (i.e. catalogue of holdings).

NOTED that the College history project currently being undertaken by Rev. Dr Vic Eldridge was an initiative of the Baptist Historical Society of NSW and not of the College. Further NOTED that this project may attract private donations and that tax deductibility status may be advisable.

AGREED that Michael Petras would obtain postal addresses of the libraries of the six major Southern Baptist seminaries and that Bruce Thornton would arrange for mailing of one copy each of *Born to be a Soldier* direct from the publisher to these seminaries.

AGREED that Ron Robb would supply Rod Benson with a full list of Society's publications for promotion on the BHS website.

**5.4 The Website Manager** (currently the Secretary) indicated that a website report would be attached to the minutes when it became available.

### 6.0 Business arising from previous minutes

**6.1 Membership fee increase.** NOTED that there had not been a membership fee increase since 2003, and that the activities of the Society sustain significant costed and uncosted expenses. A detailed report was tabled by the Treasurer (see Attachment 2).

RESOLVED that membership fees would be increased from the date of the 2010 Annual General Meeting as follows:

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Ordinary members: \$20.00

Concession: \$15.00

Churches/institutions: \$25.00

**6.2 Arrangements for 2010 AGM.** AGREED that the Chairman would take nominations from the floor on the night, and that elections would be decided on the basis of an informal vote.

**6.3 Arrangements for Ros Gooden address (6 May).** NOTED that Ron Robb would liaise with Morling College administration and Michael Petras regarding appropriate accommodation and expenses (her visit clashes with that of Rev. Dr Michael Quicke).

**6.4 Incorporation of the Society.** AGREED to delay formal application until after 22 March when Ron Robb should have more information on proposed state changes to the incorporation process.

**6.5 Security arrangements in the Baptist Archives.** It was NOTED that many people have key access to the Archives, and others enter and leave from time to time while the doors are open. AGREED to table this matter for discussion at the next executive meeting.

AGREED that Ron Robb would liaise with Morling College Administrative Dean Geoff Brooke on the matter of keys and access.

**6.6 Report on ISBN/Legal Deposit activities.** NOTED that this was a good service provided by the Society to the churches and that it was proceeding well.

**6.7 Essay Competition.** AGREED to hold the next Essay Competition in 2011.

**6.8 Speakers for remainder of 2010.** NOTED that Graeme Chatfield would present an address on issues relating to the 1910 Edinburgh Missionary Conference on 5 August, and Rod Benson would present an address on aspects of NSW Baptist social ethics on 4 November.

**6.9 Speakers and meeting dates for 2011.** AGREED to focus on significant church anniversaries (e.g. 50<sup>th</sup>, 75<sup>th</sup>, centenary) at Society meetings in 2011.

AGREED that Ron Robb would contact Rev. Warren Griffin regarding the organisation of a possible presentation on Concord Baptist Church in February 2011.

## **7.0 New business**

There was no new business.

## **8.0 Correspondence**

No correspondence was tabled.

## **9.0 Next executive meetings**

Wed 23 June (7.00 pm); Wed 29 Sep (TBC).

## **10.0 Close**

The meeting closed at 9.35 pm.

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**Financial Statement of the Baptist Historical Society of NSW  
for the period 1 March 2009 to 28 February 2010**

	<b>Receipts</b>			<b>Payments</b>
1 March 2009 Balance b/f		12,093-94		
Membership Fees		1,140-00	Postage	358-05
Donations		260-00	Colour Printer	626-00
Book sales – Society publns.		325-00	BHS Website mntnce	360-00
Book sales – Aust. Baps WW1		827-00	Hackworthy book	250-00
Cashback on colour printer		100-00	RAHS membership	110-00
Printer – GST rebate		62-60	The Long Tragedy book	216-50
Investment interest		1,063-10	ISBN numbers	80-00
<b>Sub- total</b>		<b>3,777-70</b>	Aust Baps & WW1	1,325-58
			Postage/Envelopes	224-50
			<b>Sub-total</b>	<b>3,550-63</b>
			Balance c/down	12,321-01
			<b>Total - \$15,871-64</b>	<b>Total - \$15,871-64</b>
1 March 2010 Balance c/forward		\$12,321-01		

The Society's funds are made up of the following:

General Fund -	\$1,287-90
Term Deposit No 11704	\$3,500-00
Term Deposit No 2219 -	\$5,533-11
Term Deposit No 3168 -	\$2,000-00
<b>Total:</b>	<b>\$12,321-01</b>

**Michael Petras**  
Treasurer  
20 April, 2010

## **-: New Book Release :-**

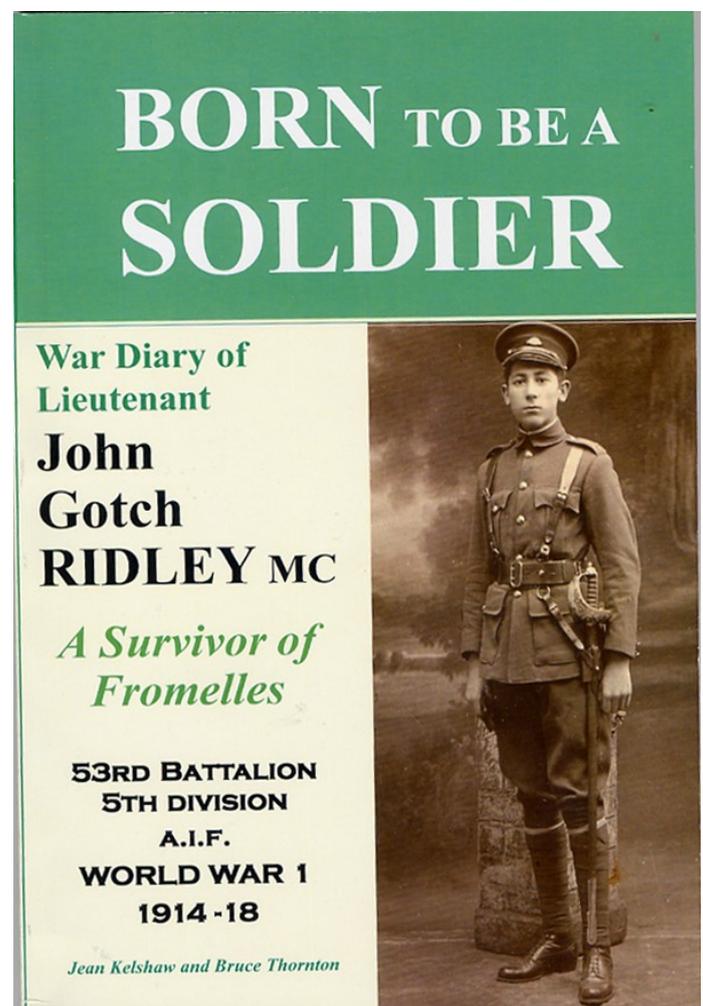
### **Born to be a soldier**

The recent discovery of some 250 World War 1 soldiers in a mass grave in Northern France and their reburial has renewed interest in the Battle of Fromelles. Whilst Gallipoli has generally captured the imagination of the country over the last 94 years there is a growing awareness of the equally dreadful conditions and acts of superhuman endurance endured on the Western Front and this book provides a graphic account of that phase of WW1. In July of 1916 the 5<sup>th</sup> Australian Division and the 61<sup>st</sup> British Division lost some 6,000 soldiers in only about 12 hours of fierce bombardment and sometimes even hand-to-hand rifle and bayonet fighting.

“Born to be a Soldier” is the previously unpublished War Diary of Lieutenant John G. Ridley, MC, a survivor of Fromelles. It was Ridley who, in later life, motivated Arthur Stace to write the word “Eternity” on the streets of Sydney. The book includes graphic descriptions of life in the trenches, encounters with the enemy, work among the wounded and dying and Ridley’s own thoughts and feelings as he faced the prospect of his own death. At Fromelles he was seriously wounded but refused repatriation and rejoined his unit, later winning the Military Cross (a medal of high distinction rating only slightly below the Victoria Cross). The work is especially valuable as a historical record because private diaries were not allowed during war but many men did keep them and this is one such work; they are now highly sought by the Australian War Memorial. It is a day-by-day record of a literate young man

who only a few months before sailing off to the other side of the world had become a Christian but whose faith and Christian ideals were thrust into the horrors of war. His faith held and he even organized Bible study groups while idling away endless dreary days and nights in what had become a hell-on-earth. He arrived in France as a sergeant but was quickly promoted to lieutenant.

This book has been jointly edited by Jean Kelshaw (Ridley’s niece) and Bruce Thornton, the Society President. It is well illustrated and with 151 pages represents unusually good value at \$15 (plus \$3 p&p). Copies are available from the NSW Baptist Archives at 120 Herring Rd, Macquarie Park, NSW 2113.



# *The Baptist Recorder*

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

## **Baptist Historical Society of NSW**

**Preserving, promoting and publishing  
NSW Baptist history**

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**President: Rev Bruce Thornton**

Vice President—Janine Prior

Secretary: Rev Rod Benson

Treasurer: Mr Michael Petras

Editor: Rev Dr Graeme Chatfield

Archivist: Mr Ron Robb

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## **COMING EVENTS OF THE SOCIETY**

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**Thursday 5<sup>th</sup> August** the speaker will feature the Rev. Dr Graeme Chatfield, who will recall a little remembered but important Missionary conference in 1910, in Edinburgh. This will follow neatly from Ros Gooden's address and Dr Chatfield is known for the thoroughness of his research and the conclusions to be drawn from historical events that often escape the average observer. Missionary minded people will not miss these two meetings.

**Thursday 4<sup>th</sup> November**, Rev. Rod Benson will discuss Baptist Social Ethics. Baptists are have sometimes been ambivalent about social outreach and when ethics are overlaid the field can be tricky. Rev. Benson has developed a respected reputation in this field and the evening should be both informative and stimulating, maybe even provocative.