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NEXT MEETING

Thursday, November 3, 2011

Morling College Lounge
7-30pm

Topic:

Stroud Church Centenary

Speaker:

Rev Steven Harris

William Sutherland
1802-1877

Minister at Braidwood Baptist
Church 1864-1877

Introduction

This article is a condensed version of a book written as a response to an article that appeared in *The Baptist Recorder*, the quarterly journal of the NSW Baptist Historical Society in February 2010. The article mentioned Baptist churches of NSW that are no longer in existence, for which records are either lost, or were never kept.

Braidwood Baptist Church was one of the churches mentioned. Although not much information is available about the church itself, the story developed as a result of the interesting people that the minister, William Sutherland, came into contact with over his life. Some of these contacts were by marriage, some were by his employment, and some were through his involvement in the communities in which he lived. This is what evolved.

Background

William Sutherland was baptised as an infant into the Presbyterian Church at Wick, Caithness, north-eastern Scotland in 1802, the son of a sailor. The family also lived at Hastigrow, 15 kilometres north-west of Wick.

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Herald. The reason that William sold his Liverpool property was that he and Frances had decided to move to Kiama.

Frances Sutherland's family

Frances's father, John Gowen, had arrived in Sydney as a 25-year-old corporal with the 47th Company of the Royal Marines at Sydney Cove on 26 January 1788 on the *Sirius*, under the command of Governor Arthur Phillip, part of the First Fleet. On 2 October 1788, John left Sydney for Norfolk Island as part of a marine detachment and received a grant of 60 acres at Cascade Stream, Phillipsburg. However, he returned to Port Jackson in 1792 and became a corporal in the New South Wales Corps for another five years. He retired from that position and in 1799 was appointed by Governor John Hunter to the position of Government Storekeeper at Sydney. As Government Storekeeper, John lived in Sydney and built a house in what is now Macquarie Place, Sydney, opposite where he worked in the Commissariat Stores. He also bought 200 acres at Liberty Plains, on the western side of what is now Sydney Olympic Park. John's 200 acres was where the Sydney Olympic Stadium now stands.

John Gowen had married Aldrey Appleyard at St Philip's, Sydney in 1805. They had five children, of whom Frances was the fourth. Aldrey, John's wife, arrived in Sydney aged 24 in 1801 as a convict. She came from Broughton, Lincolnshire, had been tried and convicted of theft in 1798 and sentenced to transportation for seven years.

Kiama

In 1835, William and Frances Sutherland moved to Kiama. Frances's father, John Gowen, and Frances's sister, Elizabeth, went with them. John Gowen died at Kiama on 28 April 1837 and was buried there. He has a 'Society of First Fleeters' headstone on his grave.

The Sutherlands had intended to settle as farmers and had bought a farm eight miles from Wollongong, in an area that was notorious for cattle and horse stealing. However, William then became a policeman. It wasn't his original intention – the previous constable had been dismissed from his position for cattle stealing. Four months after he and Frances arrived, someone shot William's mare and William

reported it to the police. The Police Magistrate offered a reward of £50 and the current constable was himself apprehended! William was then offered the job.

Dapto

In March 1839, William resigned his position as a police constable and took up land on Dapto Creek, Illawarra. From the land records, this is approximately where the Kembla Grange Golf Course now stands, adjacent to the Prince's Highway.

'Hastigrow'

In the 1841 Census for Dapto, there were 101 settled properties in the area, owned by 85 landholders. William Sutherland was listed as the owner and resident of *Hastigrow*, Illawarra, the name of the village in north-eastern Scotland. It was common for early Australian settlers to name their properties after home towns.

In the 1841 Census, William was a land proprietor and he and Frances were identified as being of the Church of Scotland. It is therefore possible that they attended the Dapto Presbyterian Church.

William Sutherland, census collector

William Sutherland was a census collector for the 1841 Census in the Illawarra region. His signature appears on every householder return for the District of Illawarra. There were 253 households, covering Dapto, Wollongurri, Shell Harbour, Albion Park, Marshall Mount, Fig Tree, Jamberoo, Kiama Brush and Kiama, all of which were visited in a two-week period in March 1841.

Braidwood

Some time between March 1841 and 1847, the Sutherlands moved again, to the Braidwood region, 230kms away, on a property of 2,000 acres of land 8kms from Braidwood. This property is approximately where Callan's Lane crosses the St Omer Creek, north-east of Braidwood.

When William and Frances Sutherland moved from Liverpool to Dapto and Dapto to Braidwood, Frances's sister, Elizabeth, came with them. In 1850, she married Joseph Hush at Braidwood, a widower with four small children. However, seven months after their marriage,

Part of the wider Baptist Church

In 1872, access to Braidwood from Sydney was by rail to Goulburn and then by coach to Braidwood, or by ship to the Clyde River at Bateman's Bay, steamer to Nelligen and then the coach to Braidwood. It is not surprising, therefore, that William Sutherland was unable to attend all of the Baptist Union meetings in Sydney.

Baptist Church, Castlereagh-street

Yesterday forenoon, the annual tea and public meetings, in connection with the Castlereagh-street Baptist church, were held in the church. There were between 200 and 300 persons present.

...
Letters of apology for non-attendance were received from ... the Rev. Mr. Sutherland.

He was also unable to attend the meeting in 1875, but correspondence from him was submitted regarding the finances of the Braidwood church.

The chairman laid before the meeting the correspondence that had taken place between Pastor W. Sutherland, of the Braidwood Church, and himself, in reference to the further assistance required by Pastor Sutherland for the removal of the difficulties in which his church was placed, which assistance had been rendered by the chairman, subject to the approval of the Association. It was unanimously resolved, "That the Association approve of the action taken by the chairman in this matter."

The Braidwood Abduction Case

In October 1873, the 'Braidwood Abduction Case' created much interest throughout the Colony, and it involved William Sutherland. *The Cooma Gazette* was the first newspaper to carry the story.

A case of abduction has occurred at Adaminaby. John Hanson, better known by the name of McMahan, a widower, in conjunction with another scoundrel, persuaded a young girl named Susannah Carney, about fourteen years of age, the daughter of a blacksmith and free selector at Bolaira, to elope with them. A warrant has been issued for their apprehension.

The Sydney Morning Herald also ran the story, with additional details.

The Braidwood Abduction Case.

John Hanson, the man who was sent from here last week to Cooma to answer the charge of having unlawfully taken away from her parents one Susannah Carney, a girl under sixteen years of age, is, we understand, to be sent back here again to be dealt with by the Braidwood Bench on two charges, one under the Marriage Act, for marrying a minor, and the other for making false statements to the Rev. William Sutherland, Baptist minister, who performed the ceremony.

Susannah Carney was born in 1859 at Bombala and was therefore only 14 at the time of her marriage to John Hanson. John was 31. The court case went on for another 12 months, during which time William Sutherland was considered at fault. He appeared before the magistrates charged with having married a minor without parental consent. However, the case was dismissed. John Hanson was eventually charged and spent two years at Braidwood Gaol. Interestingly, when he was discharged, he married Susannah Carney again, they had nine children, and settled in the Cooma/Adaminaby region.

Closure of the Araluen Church

The church at Araluen closed in 1875 with decline in mining, making the Braidwood church the only Baptist church in the region.

Death of William Sutherland

William Sutherland died on 16 June 1877 at his home at Duncan Street, Braidwood. He died of 'apoplexy of the pons varolia, duration 1½ hours'. *The Sydney Morning Herald* published a short notice.

About midnight on Saturday last the Rev. Mr. Sutherland expired suddenly at his residence, Braidwood. The deceased for several years had been the Baptist minister of this district, and by his sincere zeal and earnestness made his labours very successful. At his own cost he erected a place of worship. He was above seventy-five years of age. His remains were interred in the

The Cause at Braidwood

Frederick Beedel, minister at the Castlereagh Street Baptist Church in Sydney from 1894 until his death in 1907, wrote an autobiography in 1905, in which he devoted Chapter XI to 'The Cause at Braidwood'. It is worth reproducing part of this here.

The Braidwood pastor and his good wife were an aged couple with no family. They had lived together for many years, very happily. Mr. Sutherland was agent for the Australian Mutual Provident Society. His call by grace was very marked, and he entered with great zeal into the Lord's service, travelling in the country districts as colporteur for the British and Foreign Bible Society, holding meetings for worship and preaching the gospel in his humble way, whatever opportunity offered on stations or with families, and was instrumental in doing a deal of good. He was very highly esteemed by all who knew him. He built a chapel in Braidwood principally with his own means ... He was a very rapid speaker, a sterling Protestant, a great Temperance advocate, a sweet Gospel preacher, a faithful brother and friend.

His wife was one of the most gracious women I ever knew ... She was the first baptized in the chapel at its opening ... She was well known to all in the neighbourhood for her exemplary kindness and Christlike spirit. Their house was always my home on visiting and their friendship very sweet. Mrs. Sutherland was as a mother to me. After many years useful service there was something peculiarly sweet in the home-call of our dear brother. In his usual health he read and prayed with his dear wife before retiring, and the portion read was John xiv. He commented upon the third verse; his last words to Mrs. Sutherland before going to sleep were: "a place for you, dear, and a place for worthless me." About three in the morning, Mrs. S. was aroused to attend her dear one, who in about two hours was no more, for God took him.

It was [Mrs Sutherland's] pleasure to keep the chapel just the same as if he was there, as long as she lived. I enjoyed a long and close correspondence with them both.

Conclusion

The Braidwood church was never recognised as a church of either the Baptist Association (formed in 1868) or the Baptist Union (formed in 1870). Generally, whenever reference was made to the Baptist church at Braidwood, it was associated with the Araluen church, so it is possible that the Araluen church in fact was the main church, and the Braidwood church was a branch church.

In spite of only having a 13-year history, William Sutherland's ministry in Braidwood would have been varied and effective. His commitment to the town was established well before he began the Baptist church in 1864, and his continued involvement with the school and the hospital would have confirmed him as a valuable member of the community. The fact that an obituary of his death appeared in *The Sydney Morning Herald* is testimony to his local standing. Unfortunately, copies of the *Braidwood Dispatch*, the *Queanbeyan Age* and the *Monaro Mercury* for June 1877 (the time of his death) are not held at the National Library of Australia, the Mitchell Library or the New South Wales State Library. No doubt, an appropriate obituary would have appeared in those newspapers at the time.

Barbara Coe
Canberra, August 2011

COMING SOON

"MAKING THEIR MARK!"

**NSW/ACT BAPTIST
BIOGRAPHIES.**

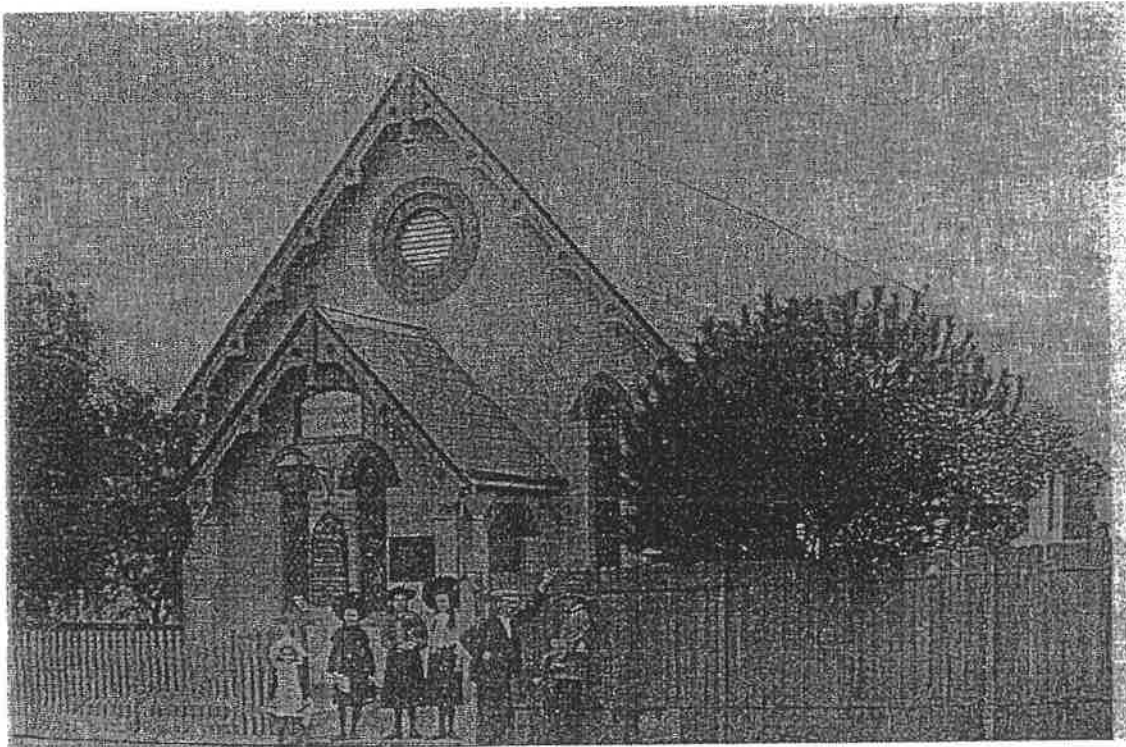
**A random selection of people
who have contributed positively
to Baptist work in NSW and ACT.**

Compiled and Edited
by
Bruce Thornton

**\$28 incl, packing and post.
Order through B.H.S.**

The Ashfield Baptist Church

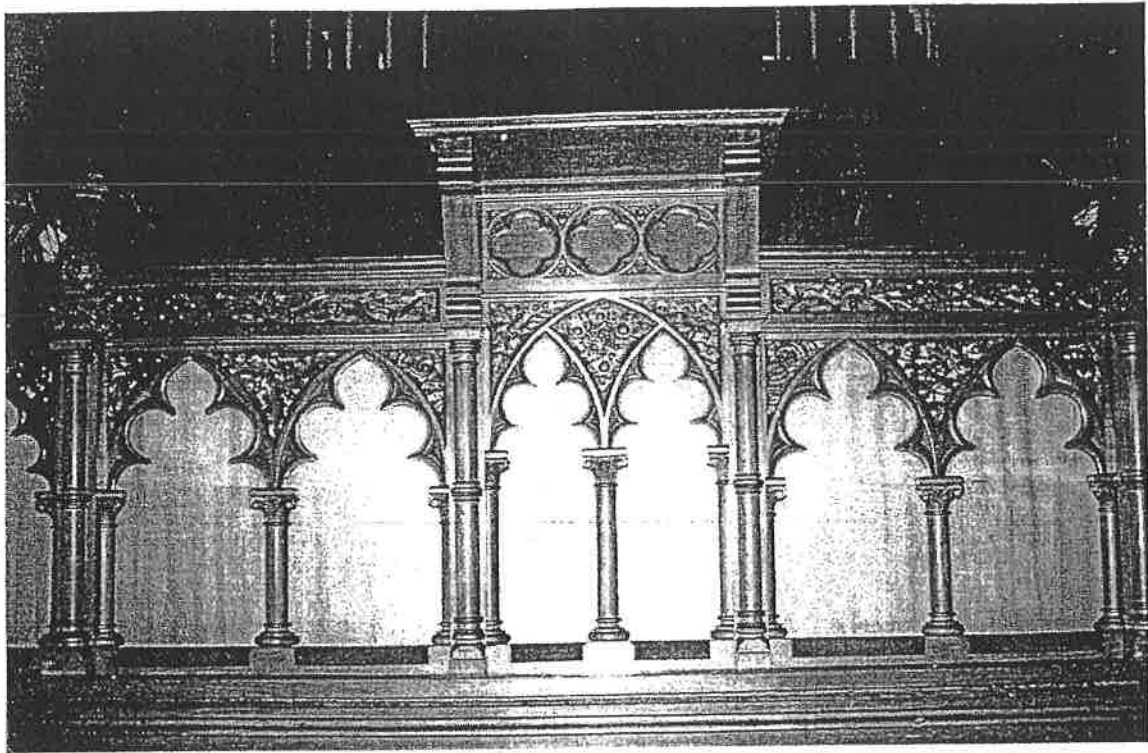
Cunningham was a founding member of the Ashfield Baptist Church, and when he died at the end of 1903 the obituary that appeared in *The Baptist* was written by a long-standing friend, the Reverend Frederick Hibberd, the first pastor of the Ashfield congregation. Mr Hibberd related how he first met James when he had just arrived from New Zealand — "that hand-shake, in the Masonic Hall, York-street, Sydney, in 1863, gave rise to a friendship which continued without a break for forty years". James had struggled in his early years, "for he had a hard fight to get on; and in his domestic bereavements I was able to comfort him with the words of everlasting truth. He was a straight, upright man in business, and a resigned sufferer under the chastening hand of God." Hibberd's reference to the hand-shake in the Masonic Hall suggests that James was also a Mason.



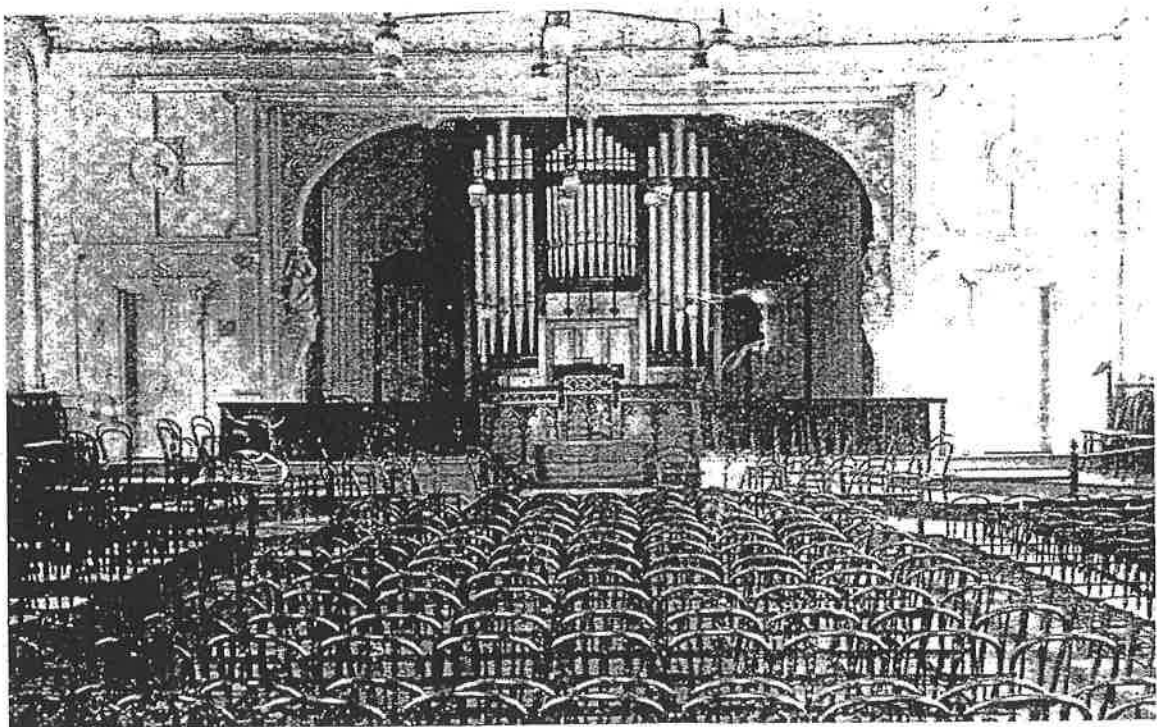
An early photo of the Ashfield Baptist Church, built in Holden Street in 1885. James Cunningham was a founding member of this church, the bricks for which were donated by another founding member, William Keen (see Working the Clays: the brickmakers of the Ashfield district, pages 18-31). Much of the church survives today behind the shopfront at No 27 Holden Street, and some of the original building may be viewed from a nearby laneway. (Ashfield, 1871-1971)

When the congregation proved too large for the first building, the Ashfield Hall on the corner of Holden Street and Liverpool Road (formerly the School of Arts) was bought in 1906, and used as the Baptist Tabernacle. In turn, the tabernacle was replaced by the present Baptist Church in Holden Street, which was erected in 1937. Cunningham carved a high pulpit and screen and probably the communion and Elders' tables for the first church, and these have survived the two moves and may now be seen in the present building.

The pulpit is a free standing screen across the front of the church immediately behind the tiled baptismal font and above the rostrum. It consists of five primary panels, the central one raised above the others and containing the lectern. Each panel contains two pointed cinquefoil arches with stylised oak leaves above and along the banding across the top of the screen. The central and outside arches are contained within another arch, reducing the scale of the cinquefoil arches and providing a balance to the composition.



Details of the pulpit and screen in the present church. Each panel contains two pointed cinquefoil arches with stylised oak leaves above and along the banding at the top of the screen. The centre and outside arches are contained within a primary arch.



The only known surviving photograph of the interior of Ashfield's Baptist Tabernacle, 1907-37. Note that the pulpit screen here has only six arches, suggesting strongly that the outside four arches that may be seen today were carved by another hand in 1937 when Cunningham's work was relocated into the present church.

(Photo from 1913 brochure for dedication of new organ, C L Leggo papers, Mitchell Library MSS 3844)

GLOBAL CHRISTIAN FORUM

Manado 2011

UPDATE 2

WORLD CHRISTIANITY HAS A NEW ADDRESS, A NEW LOOK AND MANY NAMES ***An unprecedented change in location and composition of Global Christianity leads to profound realignment (Manado, Indonesia - 05 October, 2011)***

“The story of Christianity as a worldwide faith is being written before our eyes”, declared Dr. Dana Robert of Boston University School of Theology, as she addressed a group of world church leaders on the fundamental realignment of Christian faith around the globe.

“Christianity has undergone one of the greatest demographic and cultural shifts in its 2000 year history,” Robert said.

She was speaking to the Global Christian Forum (GCF) at Manado, Indonesia, which in itself reflects changing patterns of Church engagement.

Uniquely, the gathering has brought together leaders from all major church traditions, all theological perspectives and major world communions including the Anglican Communion, the World Council of Churches, the World Evangelical Alliance, the Pentecostal World Fellowship and representatives of the Vatican’s Pontifical Council for promotion of Christian Unity.

In a statistical analysis of the changing demographics and practices of global Christianity, Mr. Peter Crossing of the Centre for the Study of Global Christianity, told the GCF that a century ago (1910), 66 percent of the world’s Christians lived in Europe, but today it accounts for only 26 percent of the world’s Christian population.

He said the “Global North (defined as Europe and North America) contained over 80 percent of all Christians in 1910 falling to under 40percent by 2010”. In 1910 less than 2 percent of all Christian lived in Africa but by 2010 this had skyrocketed to 20 percent of world Christianity by 2010.

Crossing, who is a researcher for the *Atlas of Global Christianity*, said that whilst the overall number of Christian’s globally had remained fairly constant over the last one hundred years there had

been “dramatic change in the centre of gravity of global Christianity”.

A century ago the statistical ‘centre of gravity’ for Christianity was near Madrid, but “in 2010 the statistical centre had shifted to somewhere just south of Timbuktu in Mali. This 100-year shift is the most dramatic in Christian history,” Crossing said.

But one thing has not changed and that is where the financial resources reside. “Finances are still firmly in the (global) North; sixty percent of Christians live in the South, but they have only 17 percent of Christian income,” Crossing said.

Crossing also noted that a century ago Christianity was largely a Western phenomenon: “including strong European Roman Catholic presence in Latin America, where few church leaders were Latin Americans.” Today the new expressions of Global Christianity are coming from Africa and Asia.

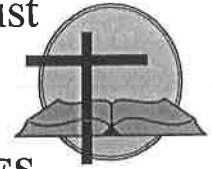
He said the change was most dramatically illustrated by in the ‘mother-tongues’ used in worship and the number of denominations: today Mandarin Chinese is the 5th most prevalent language used to worship God – 100 years ago China hardly registered. (The top four today are Spanish, Portuguese, English and French.) Globally, there are some 41,000 Christian denominations, reflecting “the fragmentation” of the global church, Crossing said.

Within these profound changes Crossing said there had also been major developments in existing churches: revivalism, indigenous churches and renewal churches had flourished in every continent but, again, especially in the South.

Another presenter, Dr. Sang-Bok David Kim, of the World Evangelical Alliance, told the GCF, that the huge changes in the church internationally meant “Christianity is no longer a ‘white mans’ religion. Christians are now everywhere.”



The NSW Baptist Historical Society and The Baptist Archives



DEVELOPMENT OF THE NSW BAPTIST ARCHIVES

1. Recently the Principal of Morling College expressed interest in the current state of the Baptist Archives and invited submission for its possible development as the forthcoming College expansion project begins. With the change-over of Archivist-in-Charge (detailed later) and eleven years since the present Archives was established this is an appropriate point to provide a detailed review.
2. Since the present facility opened in 1999 the Archives has burgeoned and established a national and international reputation. Unfortunately - or fortunately depending on how you view the situation - its success has also become its enemy and has become a bit too successful so possible opportunity for expansion is very welcome and there is need for an increase in staff. It is appropriate to mention briefly here that success is in no small part due to Morling College support and the involvement of a team of reliable and enthusiastic volunteers. These aspects will be addressed in more detail later in this report
3. This report reviews the history of the Archives generally and the NSW Baptist Archives in particular, discusses its rationale for existence, who uses it and how, what support is given and how it operates. It also addresses future needs.

HISTORY

A Brief History of Archives.

4. Archives are as old as recorded history and in this sense refers to the deliberate and organised accumulation and preservation of records (as opposed to grandiose memorials). Museums, libraries and organisations all over the world have archives of all sorts of records from all eras of history - on stone, vellum, paper, manuscript, machine printed, electronic and visual recordings. Government bodies have warehouses full of archives; in Australia the National Archives, the Defence and Australian War Memorial Archives in Canberra and the NSW State Archives at Kingswood are examples at the top of the modern pile.
5. The pioneers of modern archives are accepted as having been the Dutch and the French, the former being the inventors of modern banking and founders of the Dutch East India Company who needed accurate records for the spectacular growth and financial control of their vast commercial enterprises. The latter were the first to codify the Archival process and many archival words and terms still in use are French derivatives.

6. The 'father' of the modern English archival system may be accepted as Charles Johnson - an official in the British Public Records office in the early 20thC. He defined archives as: '*Consisting of documents no longer in current use, each group of which has accrued in the custody of an individual or a department in the ordinary course of business and forms an organic whole reflecting the organisation and history of the office which produced it. The subsequent transfer of such custody does not affect the definition*'.
7. Johnson further went on to state: '*no scheme of arrangement can be fixed until the whole group of documents has been examined and its original relations understood*'. The last phrase has been highlighted because it is directly relevant to the modern system used by NSW Baptist churches for interim ministries processes when a church is transitioning to a new pastorate and this Archives has recently been asked to provide exactly that sort of information twice this year. That highlighted phrase is further reinforced by perusal of Enclosure 1 to this report.
8. It is salutary to note that Charles Johnson first published his guide in a work entitled '*The Care of Documents and the Management of Archives - Helps for Students of History*, #5. This was published in 1919 in London for (note this): The Society for Promoting Christian Knowledge.

There is a Biblical Imperative

9. Additional to the foregoing, in the Christian context Archives are an imperative soundly based on Biblical dictums. There is a direct reference to Archives in Ezra 5:17-6:5 where the rebuilding of the temple at Jerusalem was confirmed to be unhindered and financially supported.
10. But there are many references in the Bible adjuring God's People to maintain records. Enclosure 1 to this report lists some of them.

Foundation of the NSW Baptist Archives.

11. The history of the present NSW Baptist Archives certainly was not always as it is now. There is a general presumption by surviving 'old hands' who have had long and close involvement with Baptist Union administration and history that the embryo of the present historical collection probably began with what was known as 'The Denominational Library', which was established by the Union Executive Committee around the turn of the 19th-20thC. At that time ministers were trained by the 'Education Committee' which was

Morling. The Rev. Dr Graeme Chatfield and the Rev. Rod Benson have produced scholarly studies on aspects of NSW Baptist life (Missions and Social Issues respectively). All of these have extensively used the Archives.

- b Information has been provided to and by the Baptist Foundation.

2. A few items were certainly removed and not returned but providentially most critical records have survived.

- c. Private enquiries researching family histories, writing biographies etc. Such enquiries come from within Australia generally and also from overseas.
- d. Municipal enquiries seeking local Baptist history. These are usually by local Council Historians.
- e. Professional firms, especially architects, researching establishment of early churches.
- f. Recently there was a day when three professors were using the Archives - two of them were from overseas.

HOLDINGS & RECORDS

Records

18. The records held by the Archives are legion.

- a. The Baptist Union was founded in 1868 but the preceding Baptist Association was keeping minutes from 1867; that minute book and all subsequent to date are held. These include all annual and then additionally mid-year Assembly minutes as well as those of the Executive Committee.
- b. The first Year Book was 1901; it and all subsequent are held. They are the foremost primary research source.
- c. The first permanent publication by the Union was the *Banner of Truth* (1876) followed by *The NSW Baptist* (1815) then *The Baptist* (1887). Copies of most of these are held but there are gaps. Fortunately, the Mitchell Library has many of them and arrangements are being made to secure copies (at considerable cost). In 1913 *The Australian Baptist* was born and endured until 1991. Some three full sets of this important reference are held (noting that minor variations were published for each state and some of these are held).
- d. Huge collections of several Union Committee minutes are held and many historical photographs.
- e. A couple of hundred church records are in custody. Some of these are rather sketchy but there are many fairly complete, or substantial, collections including priceless material from historic places such as

Parramatta (1851), Merrylands, Burwood, Frenchs Forest, Granville, Petersham (1882), Newtown (1860), Newcastle (1861), Wentworthville, Temora, Bathurst (Western city), Bathurst St/Central (Sydney, 1838/1938), Hinton, Harris St (long dissolved), Griffith (1924) and many others. It will be appreciated that some of these record the dawning of Australian Baptist history. Some records are of churches that no longer exist.

- f. On opening the present Archives in 1999 there were very few NSW Baptist biographies - perhaps a dozen or so. There are now over one thousand, many of which constitute fairly complete Baptist family histories or at least considerable detail about an individual person.
- g. One of the largest single collections is that of the College, including some records of the Education Committee pre-1916. College records are very good and have enabled Dr Eldridge to research most of the material he needs for the centenary history. Old *Suma Supremo* magazines, early student records, Council minutes, many examples of curricula and programs over many years, graduation ceremony records, Student Association minutes, a huge quantity of photos, etc, etc. Southland College and the CEGM/Tinsley Centre collections are now building-up. Class photos of a bygone era are available, including the first class of 1916 and even the NSW students in the Victorian Baptist College before that. Morling Foundation records are held from its founding.
- h. Although the Archives charter is for NSW a useful amount of information is held about Baptist work in other states, the BUA, BWA, USA, Europe, UK and New Zealand..
- i. The ABFM/ABMS/GIA 'shadow' minutes going back to late 19thC are held as a favour for the GIA Melbourne HQs as 'fire insurance'. These are obviously a handy source of early Australian Baptist missionary work for local researchers.
- j. A good collection of C.H. Spurgeon sermons and general memorabilia are held, some of the latter being absorbingly interesting and what would now be called 'coffee table' references.
- k. Very few complete collections of F.W. Boreham works are held in Australia but the Archives hold some, including some first editions and some with Boreham's signature - and a couple of first editions *with his signature*.
- l. Records of significant Union reviews are held from the 1930s 'Forward Movement' to 'Directions 2012' (reading these reminds reviewers that there is nothing new under the sun). A large collection of special event flyers and brochures are held.

mentioned. He provided some initial training on-site at no cost then the instruction mentioned above. He was the professor who trained Barbara Bakewell. He has visited the Archives a couple of times by invitation to 'cast an eye' over the place and has provided advice by phone on occasions. Recently, on change-over of Archivist, Professor Orlovich visited, again at no cost, to meet Dr Stanhope and provide some initial guidance. Dr Stanhope will undertake the 'Managing Historical Documents' course at UNSW during 2012 (for which funding will be necessary).

28. Ideally, a professional archivist should be in charge, A couple of the larger denominations -Anglican, Roman Catholic and the Ferguson Library have such people. Professional archivists are not plentiful and only two universities offer the relevant four year undergraduate degree (neither in NSW but the course can be done by distance).

29. It should be noted that archivists and librarians are *not* the same people. Most of the participants in the 'Managing Historical Documents' course undertaken by Mr Robb were actually librarians changing-over to archivists or who, as librarians, had to assume responsibility for archival collections in their respective locations.

FINANCIAL

30. The Archives has no regular income and no budget. The Historical Society does receive membership fees but this is primarily to provide printing and postage for the quarterly journal. A substantial fund is being accumulated but this is in preparation to update the now 45 year out-of-date replacement for Alan Prior's *Some Fell On Good Ground* and the College centenary history. Both these will require substantial funding. Support for the Archives comes from the following:

- a. Morling College provides administrative and operational costs. Without this support the present state of the Archives would simply not have been achieved. It is the major supporter of the Archives work. But the College also provides moral support - and this is most encouraging. Although the Archives is in effect a 'lodger unit' the staff are made to feel part of the College community and are all well recognised. The Wright Library and Archives staffs form a sort of informal 'lunch club' each day when any of them are at work for that day.
- b. The Baptist Union provides insurance and has in the past provided major capital investment in the form of a large compactus and some valuable large filing cupboards. Already noted is that Baptist Insurance covers personnel insurance.
- c. Baptist Community Services supplies computer hardware. This is redundant regular routine turn-over equipment but it is quite adequate for Archives

work and represents a major financial saving. It recently provided a most important temporary space reliever and this is discussed further below under 'Present Space and Layout' at paras 40-41.

- d. The Archives rarely charges for research work. Most Archives charge some sort of fee just to answer the phone on initial enquiry and the Baptist Archives could make a tidy income by charging for its services - *if* a service were provided. And therein is the barrier. Very few individuals receive very quick answers to queries or requests - waiting time of several months is common. That is not a service! Of course, requests from Morling College, the Baptist Union or NSW Baptist churches are not charged anyway.
- e. Private people or public bodies who come in to the Archives or send requests to use its services are asked to provide a good *quid pro quo*. They will usually be doing family or local history and in most cases the subject forebears or area of interest will have had a Baptist connection. The 'cost' levied on them is to give the Archives a copy of the finished work.
- f. It might be noted that the building in which the Archives is located was provided by a generous anonymous donor. It is a two storey purpose built construction and is air conditioned. Full environmental control is provided so that conditions can be kept at the recommended National Library standards, 24 hrs a day.

LEGAL ASPECTS

31. The Archives is occasionally called-on to provide legal information for litigation or other cases. Some examples are given in this report. The Archives itself does not offer any opinion or comment - it simply provides factual and verifiable data.
32. With growing recognition and expansion of the Archives the Historical Society Committee recently decided that it would be prudent to consider taking precautions to protect financial Society members in general and the Committee and Archives staff in particular. It is therefore in the final stages of seeking incorporation as an Association. Its constitution has been approved by the Union Honorary Legal Officer and in turn by the Union Executive Committee and finally by the Society AGM in 2011. The approved document is about to be deposited with the Department of Fair Trading.
33. A concomitant advantage of Incorporation as an Association should possibly be approval as a taxable gift deduction recipient. This possibility will need further consideration and will be given attention shortly.

large file cabinets contain minor church records ('minor' meaning only a small collection). One wooden storage cupboard is in place. All computers and printers on both floors are interconnected and linked to the internet.

39. From the above it can be seen that the work area is extremely cramped. As well as the shelves and cupboards being full some floor space is used to store boxes, impeding free passage. Nobody would work under such conditions if the facility was staffed by paid employees but the volunteers gladly give their time because they are committed and keen.

40. There is a small lay-apart store in the space between the two living units in the old farmhouse across the road. This contains outdated, but serviceable, media equipment - 16mm and 8mm movie projectors, slide projectors and open reel tape recorders. Back-up file containers (archive boxes, file boxes etc) are kept there and currently the E.R. Rogers library is held pending further assessment for continued part retention.

41. A major relief was provided recently when Baptist Community Services offered its largely empty original Archives space, complete with several large compactuses. This is reasonably close across in the Willandra village. The Archives had reached absolute full capacity and work was becoming unmanageable; the Archivist was about to be forced to advise churches and Union departments that the Archives could no longer accept deposits - an unthinkable tragedy. This relief was quite simply providential and, along with computer support places the Archives in real debt to BCS. The offer is not open-ended and is contingent on a longer term solution, but provides great pressure relief for the present.

42. An idea of how important this gift has been is that so far some six or seven utility loads of material have been transferred. This comprises files, boxes, publications, equipment and collections which are vital and irreplaceable material not required on a regular basis but even so it is still sometimes accessed and the hoped-for local expansion will greatly relieve delay in retrieving information.

ESTIMATED FUTURE SPACE REQUIREMENTS

43. The Archives at present holds useful records from perhaps barely a third of the NSW Baptist churches and even much of that is by no means complete. As yet, the Archives is not widely known amongst the churches and to be honest we are not actively publicising its existence. Experience has shown that when churches become aware of the Archives they are often glad to get rid of their old records, especially once their jubilees or centenaries are written.

44. Just to accommodate estimated church records likely to be deposited over, say, the next twenty or so years, it is conservatively estimated by a rough 'rule-of-thumb' calculation that an area equivalent to all the present available storage (including Willandra) might be represented by the current Wright Library, in total. This is probably out of the question but if the present mezzanine section were made available the problem could be held at bay for a good decade or more, allowing time for longer term planning. An alternative could be the lower Library area.

45. The CEGM/Tinsley Centre has been considered but in truth it has less space than is available now. Whatever, we would really want to retain the present Archives. It is environmentally excellent, conveniently located and equipped and if connected to one of the two Library areas would work very well.

FUTURE DEVELOPMENT

46. A vast collection of photographs, transparencies and plans need cataloguing.

47. Digitisation of old and fragile, but important research documents is a pressing need. Some thought is being given to this now. Barriers are availability of volunteers to devote the time to the task. These people will need special training in the relevant scanning techniques and the computer skills to make the scans available for use. The cost of the equipment can be substantial (tens of thousands) but some recent innovative experimentation locally might solve this problem.

48. Future space is looming as a major problem and this has been addressed above. One greatly desired facility is a proper work environment for staff. Spacious, comfortable work stations where their work can be spread-out and properly organised is a desperate need.

49. Recruitment of more volunteers is vital. They will be difficult to manage at this stage since existing staff are already cramped and until a full-time professional archivist, or at least a part-time one with a partially trained volunteer lay-person (in the form of the present Archivist) are available for proper supervision.

50. Ultimately, the Baptist Union must make provision for a full-time, or near full-time professional archivist. They are not cheap - and neither should they be; their professional degree is not earned easily and their services are in demand.

SUMMARY AND CONCLUSION

51. The foregoing has described one of the Baptist Union's most rapidly growing success stories which is now internationally known, regularly used and which provides information of real use to all sorts of

ARCHIVISTS GUIDELINES

The Archivist for the NSW Baptist Historical Society operates by the following guidelines:

Short Title:

Baptist Archivist.

Responsible To:

The Society President for management of the Archival holdings.
Morling College Principal for safety and care of the building.

Society Committee: The Archivist is a Member, ex-officio, of the Societys Executive Committee.

Function: Manage the Archives

Roles:

1. Receive, acquire, evaluate and arrange recording and appropriate storage of NSW Baptist historical documents, artefacts and other memorabilia. Dispose of material not retained or otherwise redirected
2. Be the official custodian of records as requested by the Baptist Churches of NSW and ACT.
3. Evaluate and arrange recording and appropriate storage of historical documents and artifacts of Baptist and other interest other than that from NSW. Forward to another authority or discard anything not considered to be of relevant value.
4. Observe basic archival standards of storage, preservation and recording.
5. To the extent possible ensure the provenance of all holdings.
6. Maintain listings and location of all holdings.
7. Liaise with donors and depositors of all materials received.
8. Develop forward planning for expansion, storage and financial estimates.
9. Ensure consumable stocks are maintained.
10. Supervise activities of volunteer staff and liaise with Baptist Insurance Ltd to ensure appropriate volunteer workers liability and accident coverage.
11. Arrange training and supervision of staff as necessary within financial capability.
12. Respond to queries/requests from corporate enquirers including such as NSW and other Baptist authorities, municipal bodies, government

departments, other archives etc. The Baptist Union of NSW and Morling College to have priority.

13. Respond to queries from private individuals as resources permit.
14. Assess possible legal implications for any requests or enquiries, seeking advice from the BU NSW Honorary Legal Adviser if in doubt.
15. Maintain a secure limited access stowage for sensitive/confidential records.
16. Provide or arrange assistance for churches and bodies seeking advice on the preparation of histories, theses, biographies etc.
17. Provide or arrange editing and proof reading for churches and bodies writing histories, theses, biographies etc.
18. Maintain the register of ISBNs for publications with which the Society is involved. Arrange Legal deposit for same.
19. Arrange exhibitions, lectures etc which will enhance the Society's image.
20. Deliver written or verbal reports for the Society Committee and prepare occasional written reports for publishing in *THE RECORDER* and other publications as appropriate.
21. Develop computer applications in the Archives.
22. Develop digitisation of records.
23. Liaise with other archives, libraries, historians etc as desirable to maintain standards and be familiar with external resources and support.

* * * *

NB 1: At August 2011 the foregoing is the ideal but within the confines of present staff availability, storage space and financial resources it is not possible to fully observe the whole spectrum. From the above list the nominated items below are currently the basic minimum standard:
1 - 6, 9 - 10, 14 - 15, 20.

NB 2: The following are highly desirable and are done to the extent possible:
7 - 8, 12, 16 - 19, 22 - 23.

NB 3: The following should be tackled as soon as reasonably possible:
11, 13, 21 - 22.

NB 4: The following may be delegated or otherwise arranged:
All roles may be delegated (but under supervision) where capacity is available except 2 - 5, 10, 14, - 15.

**BAPTIST HISTORICAL SOCIETY OF
NEW SOUTH WALES
CONSTITUTION.**

*(Pursuant of the Associations Incorporation Act
1984.)*

Adopted by The Baptist Historical Society of New South Wales at a meeting of which notice was given held on Thursday, August 4, 2011 in the Faculty Lounge, Morling College, 120 Herring Road, Macquarie Park.

1) **NAME:** The name of the Society is the **Baptist Historical Society of New South Wales** hereinafter called the Society.

2) **OBJECTS:**

The objects of the Society are –

- a) To educate Baptists concerning their history and that of other religious organisations/denominations;
- b) To conduct and encourage research into the history of Baptists, especially those in New South Wales;
- c) To encourage the collating and recording of Baptist history;
- d) To seek to obtain custody of important Baptist records and to provide for their careful preservation;
- e) To foster interest in Baptist history at the local church level;
- f) To assist research students at schools, colleges and universities;
- g) To publish books, articles and other historical information;
- h) To be alert to church jubilees, centenaries and other significant anniversaries for Baptists and where possible, assist in the provision of relevant historical details;
- i) To promote care of buildings and sites of historical interest to Baptists;
- j) To do all things conducive to the above.

3) **DEFINITIONS:**

(a) **In this Constitution -**

- i) **Commissioner** means the Commissioner of the Office of Fair Trading;
- ii) **ordinary member** means a member of the Society who is not an Office-Bearer of the association as referred to in rule 5(a);
- iii) **A member or person** includes an organisational member or a

representative of an organisational member;

iv) **Secretary** means

- (1) the person holding office under these rules as secretary of the association, or
- (2) if no such person holds that office – the Public Officer of the association.

v) **special general meeting** means a general meeting of the association other than the Annual General meeting;

vi) **the Act** means the Associations Incorporation Act 1984;

vii) **the Regulation** means the Associations Incorporation Regulation 1999.

viii) **a reference to a function** includes a reference to a power, authority and duty, and

ix) **a reference to the exercise of a function** includes, if the function is a duty, a reference to the performance of the duty.

x) **reference to a person or member** includes a church or organisation.

b) **Interpretation:**

- i) The provisions of the Interpretation Act 1987 apply to and in respect of these rules in the same manner as those provisions would so apply if these rules were an instrument made under the Act;
- ii) Matters not dealt with in this Constitution shall be determined by reference to the Model Constitution of the Associations Incorporation Act 1984.

4) **MEMBERSHIP:**

a) **Personal Membership:** Membership of the Society is open to persons who make application on the prescribed form, who are accepted for membership by the Executive Committee and who pay the prescribed annual membership contribution for a personal member.

b) **Organisational Membership:** A church or organisation may apply to become a member of the Society by making application in the prescribed form and being accepted for membership by the

resolution and the date, place and time of the meeting at which it is to be considered by sending it by prepaid post to the member at their last known address.

5) OFFICE BEARERS:

- a) The **Office Bearers** of the Society are
 - i) a President
 - ii) a Vice President
 - iii) a Treasurer, and
 - iv) a Secretary
- b) The **President** shall preside at all meetings of the Society and the Executive Committee. In the absence of the President, the Vice President shall preside. If neither the President or Vice President are present or decline to act the meeting shall elect one of their members to preside.
- c) The **Treasurer** shall ensure that :
 - i) all money due to the Society is collected and received and that all payments authorised by the Society are made, and
 - ii) correct accounts and records are kept showing the financial affairs of the Society including full details of all receipts and expenditure connected with the activities of the Society
 - iii) a written financial statement is presented to each meeting of the Executive Committee and the Society and an audited financial statement is presented to the Annual General Meeting.

The Financial Year of the Society shall be from **1 March** to the **last day of February** of each year.

- d) The **Secretary** must, as soon as practicable after being appointed as Secretary, lodge notice with the Society of his or her address.

The Secretary shall keep minutes of: -

- i) All appointments of office bearers and members of the committee
- ii) the names of members of the committee present at a committee meeting or a general meeting, and
- iii) all proceedings at committee meetings and general meetings.

Minutes of proceedings at a meeting must be confirmed at next succeeding meeting.

- e) **Nominations for Office Bearers** shall be called as in 7 below and shall be in writing by a member of the Society with the signed consent of the nominee and be lodged with the Secretary at least fourteen days before the Annual General Meeting.
- f) **Election of Office Bearers:** Election of Office Bearers shall take place at the Annual General Meeting.

Office Bearers will hold office until the conclusion of the next Annual General Meeting.

A vacancy occurring among the Office Bearers will be filled by the Executive Committee and the person so appointed shall hold office until the conclusion of the next Annual General Meeting.

6) INCOME AND PROPERTY:

- a) All records and documents (including historical documents) held by the Society are the property of the Society and shall not be given, sold or otherwise transferred to any person or organization without the express permission of the Executive Committee. Such dealings (if any) shall be recorded in the Minutes of the Executive Committee.
- b) The income and property of the Society shall be applied solely towards the objects of the Society (as in Clause 2), No portion shall be paid or transferred directly or indirectly by way of dividend, bonus or profit, to persons who are, or have been, members of the Society. Provided that this shall not prevent the payment in good faith of remuneration to any officer or servant of the Society. This may also include Office Bearers or members of the Executive in return for services (other than services associated with their office) rendered to the Society.
- c) No fees shall be paid to members of the Executive Committee for services rendered as such. This shall not preclude reimbursement of expenses

present and voting at a meeting called for the purpose of which 21 days written notice specifying the intention to propose the resolution as a special resolution is given, or

- b) where it is made to appear to the Commissioner that it is not practicable for the resolution to be passed in the manner specified in paragraph (a) above, if the resolution is passed in a manner specified by the Commissioner.

11) DISSOLUTION:

The Society shall be dissolved upon the passing of a special resolution by three quarters of the members of the Society present and voting at a meeting called for the purpose of which 21 days written notice specifying the intention to dissolve the Society has been given to every member.

In the event of the Society being dissolved all assets of the Society including records, documents and real property shall pass to the Executive Committee of the Baptist Union of New South Wales to deal with as they think fit.

BAPTIST HISTORICAL SOCIETY OF NSW

OFFICERS 2011/12

President

Rev Bruce Thornton OAM
ibthornton@pnc.com.au
Mobile 0438 603255

Vice-President

Mrs Janine Prior AM

Acting Secretary

Mr Ron Robb
gloron@optusnet.com.au
Mobile 0409 367330

Treasurer

Mr Michael Petras

Archivist

Dr John Stanhope OAM
stanhopej@bigpond.com

Recorder Editor

Dr Graeme Chatfield

BAPTIST HISTORICAL STUDIES.

Over the years the Baptist Historical Society (B.H.S.) has published various Historical Studies. The titles are

Harold E. Evans, *Soldier and Evangelist: The Story of Rev. John G. Ridley, MC* (1980)

Ken R. Manley & Michael Petras, *The First Australian Baptists* (1981)

Michael Petras, *Extension or Extinction: Baptist Growth in New South Wales 1900-1939* (1983)

Hubert Watkin-Smith, *Baptists in the Cradle City: The Story of Parramatta Baptist Church 1838-1986* (1986)

Michael Petras (Editor), *Australian Baptists Past and Present* (1988)

Kenneth J. Cable, *Religion in Colonial New South Wales* (1993)

Roy B. Henson, *And One was a Doctor: A Life of Rev. Dr. A.J. Waldock* (2003)

Michael Petras (Editor), *Australian Baptists and World War 1* (2009),

Jean Kelshaw and Bruce Thornton (Ed's) *Born to be a Soldier, War Diary of Lieutenant John Gotch Ridley, M.C. A survivor of Fromelles.* (2010).

MORLING BOOKS

The Society has also published several books by or about Rev G.H. Morling, Principal of the Baptist Theological College of NSW (now Morling College) 1923-1960. These are-

George Henry Morling, The Man and His Message for Today (Greenwood Press, 1995)

The Quest for Serenity (Young and Morling 1951, Second Edition Morling Press, 2002)

Living with the Holy Spirit (Morling Press 2004).

The Franciscan Spirit and other Writings (Baptist Historical Society of NSW, 2008).

The Upper Room Discourses (B.H.S. 2010)

The Incomparable Christ (B.H.S. 2010)

Journeys with God. (B.H.S. 2010)

The Romance of the Soul. (B.H.S. 2010)

Jesus and the Life of Prayer (B.H.S. 2010)

Faith and Works, (B.H.S. 2010)

Living in the Will of God, (B.H.S. 2010.)

The Acts of the Holy Spirit (B.H.S. 2011)

Amos/Hosea (B.H.S. 2011)

Copies are available through BHS, Care Morling College, 120 Herring Road, Macquarie Park, 2113, Telephone 9878 0201.