

Number 121  
April 2013

Interim Editor  
Bruce Thornton

# The Baptist Recorder

Journal of  
The Baptist Historical Society  
of New South Wales Inc.

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**NEXT MEETING**  
Thursday, 2nd May,  
2013

Annual General Meeting  
Morling College Lounge  
7-30pm

*Australian Baptists in*  
*Tekin -*  
Rev Keith Bricknell.

This is my Story  
Rev. Ron Hansard

## *A Life Extended*



I have an underlying sense of a life extended for purposeful ends. However, to include the connection to the Parliamentary Printer, Luke Hansard, as requested, I've found brevity is necessary.

Five times my life could have ended some years back. First, a problematic one, because of a misunderstanding on my part I ended up in the RAAF ground staff instead of air crew. A mate from our tennis club enlisted a little earlier and was killed in Borneo when his plane crashed on take off

A life changing experience in February 1947 saw me enter Ryde District Hospital with Rheumatic Fever and six weeks later with Pericarditis. I had one of those near death experiences and in that crisis I talked with God. I was told I would never work again and must prepare myself to live my life in a wheel chair. My head was anointed with oil. Four weeks later something miraculous must have happened and the advice was I could resume life's activities.

In May 1958 I was driving to Sydney from Coffs Harbour to our Minister's School of Theology, and to see Margaret, for we were to be married at the end of the September Assembly. Approaching Heron Creek I saw a long straight stretch of road ahead and a car to pass. I pulled out into the oncoming lane and wound my little Standard Ten up to 60mph. What I didn't know was the high embankment on my right hid the large and busy Heron Creek Saw Mill and their access road ran out through that embankment. I suddenly flashed past that road, as a car, at speed, with three men laughing as they talked swung out from that hidden road. Further down the highway I thanked Principal Morling for his prayers for all his students as they drove.

In early 1959 in Coffs Harbour's small hospital my G.P. decided that as my heart valves were already affected by the Rheumatic Fever my recurring streptococcal sore throats must see my tonsils extracted. He told me later, "We nearly lost you. The gag kept slipping."

In August 1990 while on holidays at Peregian Beach, on Queensland's Sunshine Coast, after fishing with a rod on the beach I suffered crushing pain in the chest, arms, and neck. It was misdiagnosed as due to holding a fishing rod. Three days later another Doctor took a blood test which showed I had suffered a moderate heart attack. Taken by Ambulance across to Nambour Hospital, after treatment, I was flown back to Sydney. Further investigations there were inconclusive and I heard that at the Baptist Union office the word was, "Ron has dropped his bundle." I knew that wasn't true. When three months later a further referral was required, my G.P. supplied it, telling me he'd written, "Ron is doing all the right things. He should be getting better. He isn't! Something's wrong."

My Cardiologist gave me the option of, "You can retire and go to Queensland or you can have an Angiogram with the risks that involves." My reaction was, "I want to know. I'll have the Angiogram." After it was done I was told by Cliff Hughes, "I can't let you go home. You'll be in theatre at 7.30am tomorrow morning." A quadruple by-pass followed. I thank Cliff, under God, for an extended life to this point.

Of course the question is "A life extended to what end?" As I mentioned back in 1947 in the midst of that Pericarditis crisis I was having one of those near death experiences. I knew with clarity I was on the bed, yet I was about 6 inches above the bed and floating off to a pleasant place. At the same time I knew all that was going on in the ward. I said to God, "I'm not trying to bargain with you, but if I get better I'll serve You better." When in February 1948 newly arrived Colin Campbell to Gladesville Baptist Church encouraged me, though still feeling weak from long bed rest, to take up the vacant position of Secretary to The Balmain-Gladesville District Association of Christian Endeavour, an organization of whose existence I'd never heard, I couldn't refuse. I owe a lot to Christian Endeavour for encouragement to explore any talents I might have, and especially to the Gladesville Baptist Young Peoples' Society of which I became Secretary. What C.E. did for a disciplined age I wish and pray another movement might rise up to minister to an undisciplined age.

So, what did I find in myself? There are two factors forming our character they say, heredity and environment. I've long felt heredity plays a larger part than was allowed back in the 1950's. Although it wasn't until the late 1980's that I understood my family history and the roots from which I had been formed, heredity gifting was already there. For many a long year I had in my Study a poster which said, "What you are is God's gift to you, what you make of yourself is your gift to God." I wonder, is there a Seth line running down through history?

Let me introduce the **HEREDITY** Factor by indicating in the late 1980's Michael Dennis and the Narwee Baptist Church had invited Dr Ortland to their church and there was a session for Pastors to which I drove our Campbelltown Team. I don't remember the title of his address but do a throw-away line of his that I'd never heard before in my 60 years. He said as I recollect it, "There are three groups of people in life. The Ideas people, the Structure people, and the Workers. The Ideas people should never fight for their ideas but run them before the Structure people for appraisal. I looked at John Taylor sitting beside me as we drove home and remembered how John had succeeded me at Colin Campbell's suggestion, as NSW Baptist Ministers' Fraternal Secretary in the 1970's and brought order out of what had been delightful chaos at the Annual Meeting at The School of Theology. I thought, 'He's God's gift to me and I must run my ideas before him before bringing them to the Deacons' Meeting.'" For my entire ministry if I had an idea before the Deacons' Meeting and typed it out it went through. But if I got an idea during the Meeting and floated it, it was howled down. But thirty minutes later, as discussion on the subject continued, someone else (whom I thought of as a logical thinker as against myself the picture thinker) would bring that idea up and it was passed. I learnt to button my lip for the work's sake. Oh! and the Workers, Dr Ortland said that they were the important ones.

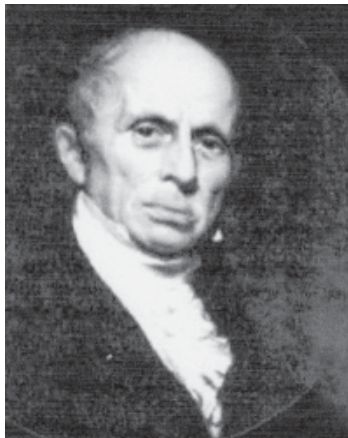
## **HEREDITY**

takes me back to Luke Hansard, The Parliamentary Printer, of whom I am a direct descendent through James, his second son, who with Luke Graves, the third son, carried on the business, after Luke's death in 1828.

I don't have any original material so must rely on material John Henry Hansard had preserved and brought to one of the two authors of "Printer to the House" which was published by Methuen & Co. Ltd.

London in 1952. The authors were J. C. Trewin and E. M. King. So the matter of Copyright must be considered in any publication in the Historical Society's Newsletter in regard to what I say about Luke. However, is there some 50 year limit to Copyright unless Copyright is renewed? Some of this material is in the public domain in Google under the Title "Ancestors of Luke Hansard The Printer and Elisabeth Curson."

It's a common assumption, but wrongly so, that the Hansard Reporting System which is in so many English speaking parliaments around the world (I once met on Heron Island of all places, the Clerk of the Illinois Parliament, U.S.A., and he, having heard my surname, informed me they have Hansard



*Luke Hansard*

Reporters) is named after Luke Hansard, but that is not so. It was named after Luke's first son, Thomas Curson, a chip off the old block who, with his inventiveness, started his own printing firm, in Peterborough Court, Fleet Street, London, and among other clients he printed William Cobbett's "Parliamentary Debates." The House of Commons didn't like the public knowing what they said in debate and it was an offence for newspaper reporters to take notes from the Strangers' Gallery. They still managed however to take scrappy notes which they later expanded into articles for publication. When German mercenaries flogged English militia after a mutiny, Cobbett published a strong denunciation. For this he was brought to trial for sedition and Thomas Curson Hansard as his printer was in the dock with him. How Luke must have been dismayed. He'd built up a strong relationship with the Speaker of the House of Commons and many of the leading Parliamentarians. However, naturally he was concerned for his son when in 1810 Thomas was sentenced to three months in Southward prison, renowned for its discomfort. Next year Thomas's wife died. They had already lost two children. But in 1812 William Cobbett needed money to support himself in prison and sold his publications to Thomas Curson Hansard. This gave him the past publications of "The Parliamentary Debates" from 1803 as well. This publication in time was taken over by the Government and is so

published across the English speaking world in many parliaments as their record of what's been said. So John Chipp wasn't the first to hold members of parliament to what they had said. Thomas went on to publish a massive work "Typographia" on the origin and progress of the art of Printing; with practical directions for conducting every department in an office: with a description of stereotype and lithography. There's a copy in the Mitchell Library, Sydney.

## THE HANSARD ROOM

It is perhaps interesting that on a visit to Canberra in the 1970's we were taken into the Hansard Room there where the Head Reporter indicated with the introduction of audio cassette recorders they thought their jobs might go but the pride of parliamentarians wanted them to continue as they tidied up the politician's grammar and language.

But my concern is with heredity and therefore Luke from whom I am directly descended and his gifting and development of those gifts. It happened to Luke in this way. Born on 5<sup>th</sup> July 1752 his father Thomas was said to 'be a respectable man but an unsuccessful manufacturer and died aged 42 in 1769 when Luke was 17 leaving debts which later Luke made a priority to discharge. His mother Sarah was the second daughter of an Anglican Rector in Lincolnshire and as Luke put it "was eminently fitted to imbibe the infant mind with lessons of morality and precepts of religion." Luke grew to be a fine Christian as is shown from a publication his sons James and Luke Graves produced after his death titled "A Biographical Memoir" but which included a section "Letters to his sons and grandchildren" in which he shows a strong love of the Lord Jesus, the Anglican Church, and its Prayer Book, and urges lovingly upon them the claims of each. There's a photostat copy of the original in our Baptist Archives. Another descendent, Dr. Alastair Lack, to whom I gave a copy when he visited us in 2006 researched, edited and had reprinted this book. I will use Luke's own words as much as possible in the following description.

Luke's parents always impressed upon him that the family fortunes had been higher: he remembered this to his death. His mother objected to him being groomed to become a clergyman as she remembered the poverty of her father's Curate, he being "without patronage or friend" as Luke would have been.

Luke says, "The Norwich Newspaper was resorted to, and an Apprentice to a Printer and Stationer being advertised for, the business delighted my parents

amazingly: application was made, and in a day or two I was placed on trial with Mr. Stephen White, printer, bookseller and stationer, engraver and copper-plate printer, medicine vendor, painter, boat builder, and general artist, at the Bible and Crown, Magdalen Street, Norwich.”

Here he was to serve seven years, from 1<sup>st</sup> June 1765, therefore he was 13 at the time the apprenticeship commenced, was neither formally indentured nor freed but his Master’s very neglect of his business coupled with Luke’s agility and inventiveness saw the lad learn every aspect of the trade.

As Luke tells it the printing office was in the garret, and consisted of one Letter Press and one Copperplate Press, and of Types, but small quantities of few varieties; but with these Types and these Presses, I had to learn my Business, and with them my Business I did learn accordingly. My Master was but rarely in the office; he was either engraving or painting, or woodcutting, or fishing, or pigeon and rabbit shooting, or boat building and rowing and sailing; anything but the office; yet I esteem him to have been a good printer.

Occasionally only and very sparingly did I receive personal instruction from my Master. He would just set a line for me and tell me, ‘So go on Luke, boy’. He would show me once how to make ready, and tell me to find out the rest: he would tell me, not show me, how to take off one impression of a Plate, and say, “That’s the way Luke boy, you’ll do very well”. He would now and then help me at the press rather than at the case, because he used to say it was a manly exercise, and resembled rowing in which he delighted.

But in a short space of time I became expert; I was proud of being compositor and pressman, corrector and manager, copperplate printer and shopman, book-keeper and accountant to this chequered business. After two years the Master moved to larger premises and whereas before press room and composing frames, bedroom and stowage were all in one room, Luke thought he was in clover, for in the composing room the letterpress and copperplate press stood beside each other, his bed in one nook and a pigeon enclosure in the other.

In the third year of my apprenticeship my father died bringing new difficulties to my mother. She wouldn’t think of avoiding any debt which perseverance and industry could liquidate and went on paying little by little out of her personal labour, parting with some remnants of better life to satisfy pressing creditors,

and by paying small sums weekly, by little savings and constant payments, showed me what could be done by determinate perseverance.

In 1769 at the end of his apprenticeship Luke was 17 years and, with the blessing of his mother, a guinea in his pocket, he took a two day coach journey to London, in which city he only knew one person, to seek work as a journeyman printer. He applied to John Hughs, whose main work was as Printer of the Parliamentary Papers and Journals of the House of Commons. He was told there wasn’t any vacancy but to apply again in a few weeks. No doubt Hughs knew there weren’t many apprentices skilled as both compositor and pressman. When he commenced he was found to be “handy in jobbing” and “ready for anything.” He soon began to assist the Manager in evenings after work. Made “job master general” he was taken into the full confidence of the Owner and it was suggested he might become a silent partner then later a full partner.

Three years after Luke started with the firm the Owner, John Hughs died, and his son Henry Hughs became Owner. In 1774 the surge in Parliamentary printing after Union with Ireland, forced the Owner to take in someone else to supervise the operative section. He and the Manager knew who that must be. At 22 years, that was Luke. The salary was small. The firm also printed many works by literary men such as Dr. Samuel Johnson.

Luke had a retentive memory and from printing documents about British India came to know the facts, helping Edmund Burke to find the pages most vital to Burke’s arguments.

Henry Hughs more and more brought Luke into decision making for the firm which now had 54 Compositors to cope with increasing business. The secret of Luke’s success seemed to lie in his managerial skill in a rapidly expanding business, combined with strict attention to detail. He had a sure eye for type and real skill in page design. One invention he introduced was a method of printing in black and red from the same forme. There were others.

One instance of his attention to detail was when the Prime Minister, William Pitt the Younger, had drafted the Report of the Secret Committee on the French Revolution in his own handwriting. His secretaries doubted anyone could read the handwriting let alone print it. They sent for Luke Hansard. He read it back to the Prime Minister. He had had experience with bad handwriting before this, and Pitt’s among

them. It was needed first thing in the morning and secrecy must be maintained. Luke knew how to do that also. Next morning the proof-sheets of the Report were delivered to Downing Street. An impressed Pitt quickly sent Luke his thanks. His somewhat stout figure was becoming well known in the House of Commons, not only to the Clerk and Speaker, but to the Members.

In 1793 the Hugh's Manager died and the Hansard's moved into his quarters at Turnstile where the Printery was located. About 1797 the Owner, Henry Hughs, laid the whole responsibility for the business upon Luke's shoulders and semi-retired. A full partnership followed. Then the Owner feeling the stress of the swift changes taking place sold the business to Luke whose reputation by now was such that people freely offered him loans at no interest. The year was 1800. So in 31 years he had moved from journeyman printer to Owner.

The firm Hansard & Sons had to cope with the increasing amount of Parliamentary work and a second printing works, the "Journal House" was opened in Parker Street. But His Majesty's Stationers Office wanted to do the work instead and Parliamentary Committees were set up to investigate whether unreasonable profits were being made out of printing. Three Committees sat during the period 1822-1828 to investigate the matter. Luke gave evidence before two of them but nothing detrimental was ever found against his firm.

When he faced the Committee of 1828, he was in his 77<sup>th</sup> year. It was the last battle he fought on behalf of his firm, for on the 29 October he died at five o'clock in the afternoon. The man from Norwich who, as a child had never been "nursed in the lap of luxury" and who arrived in London with only a guinea in his pocket died owning a number of properties and was worth 80,000 Pounds.

In the time of Luke's Great Grandsons the printing of Parliamentary papers was being done at a loss and the Government took over the work. The Debates had the name of Hansard removed from the title page but it was restored in July 1943.

Luke, family tradition indicates, in the early 1800's had advised his grandsons that the future lay in the law or medicine. My Great Grandfather, James Thomas, James's third son, born in 1809, therefore 19 when Luke died, graduated as a Doctor in 1836, did further studies, then in September 1841 embarked on the vessel "Lalla Rook" as Surgeon

Superintendent intending to set up practice in the infant colony of Wellington, New Zealand. However the vessel called into Sydney on its way out. Was it then that he met Olive Cawley Tucker the sister of a successful Wine and Spirit Merchant, William Tucker? Certainly, after working in Wellington he returned to Sydney in October 1842 and married her in St. James Church, King St., Sydney on 30 January 1843. They then, with her maid, returned to Wellington. There my Grandfather James was born in December 1843, Reginald in May 1845 and Emily in March 1847. However Wellington, as you probably know, is on the intersection of faults in the earth's crust. On 16 October 1848 at 1.30am during a severe gale and heavy rain a 7.5 magnitude earthquake struck which completely destroyed the brick buildings in the town including Dr. Hansard's two storey surgery and home. The wooden buildings lost their brick chimneys but their structures swayed with the quake and mainly stood the test. I think this must have been noted across the globe. The houses in the Los Angeles area are mainly wooden framed I understand. Judge Henry Chapman noted 100 after shocks before 6am with a number of these thought to be equal to the initial shock. The following day there were further quakes which destroyed more buildings in this town of 4,500 white people.

Imagine the terror in this one household with three children under the age of five years. However that was not the end of their troubles. The captain of a ship in Wellington harbour offered his vessel as accommodation then passage to Sydney. But in leaving Wellington harbour the vessel ran aground near the Pilot's Station. All the passengers were able to get to shore but spent a miserable, wet, cold night there. Family tradition says it was here Olive Cawley caught a chill which led to her later death from T.B. in England. The family came to Sydney on another vessel and the Doctor set up practice in Redfern. He became Treasurer of the recently opened St. Paul's Church of England, Redfern, and held that position for a number of years. Hansard Street, Waterloo, is named after him. He is on the list of Pioneer Doctors in Australia. He died in November 1900 at Petersham and is buried in Rookwood Cemetery. Thus, I am here, an Australian, not a New Zealander.

## PARENTAGE

My parents were Stanley & Amy Hansard (nee Fulton). My father was the third son of James Hansard, Pharmaceutical Chemist. My mother's mother died during childbirth when my mother was two years and the six surviving children, the oldest a

boy of twelve, were farmed out around the Walcha district. The farm at Halls Creek, outside of Niangla, had failed at this time also because of a soil deficiency. My mother was taken by her mother's sister and brought up with the understanding that she was to regard this Aunt and her husband as her parents. Thus in 1915 when her brother Robert enlisted in the A.I.F. and was killed at Fromelles the following year (he was in the 53<sup>rd</sup> Battalion, John Ridley's battalion) she farewelled him as her cousin. Her stepfather, to whom she was greatly attached, died in the Spanish flu epidemic in 1919. When she found out the real facts I'm not sure but certainly, as she had never been legally adopted, it would have come out when she married my father in 1923. Her Aunt, lived with us at Ryde. She was my Nanna, spoiled me I'm told and read to me the Bible stories from the Presbyterian books "Peep of Day" and "Line upon Line."

Why do I enlarge on this? Because these circumstances moulded my mother's character and impinged upon my own. **An illustration.** My parents attended Burton Street Baptist Tabernacle and my mother knocked on the door of Tilley Devine's house and invited her to come up that evening to hear Monica Farrell speak. Tilley said, "Is she related to Bumper Farrell?" (A well known Sydney Detective at that time). Mum's reply was, "Come up and ask her." Tilley came with her husband and bodyguard. I never heard if the door steward asked him, "Are you carrying a gun?" No! Tilley wasn't converted that night. On another occasion in the Ryde tram on its way to the city Mum witnessed to a man whose reply was "I don't have any time for religion." She responded, "Neither do I, religion crucified my Lord."

A still born child, a girl, preceded my birth. When I was born on the 7 June 1925 the family Doctor asked what name was being given to me. Mum replied 'Ronald George Abernethy Hansard'. Doctor said, 'You both have one Christian name and you're loading all this on this child.' It is only in the last twenty years that I have come to use and appreciate my Scot name.

## EDUCATION AND EMPLOYMENT

Educated at Ryde Public School and Drummoyne Intermediate High School I sought employment in an office in early 1941 but found it very difficult to find. I didn't realise that the after effects of the Great Depression were still being felt. I've read somewhere most of the First 2<sup>nd</sup>. A.I.F. Division, the 5<sup>th</sup>. to be

enlisted in 1939, were unemployed men. I settled for a warehouse job with Elliott's & Australian Drug in O'Connell Street, Sydney. Later in 1942 I transferred into their Shipping Office as a junior customs clerk.

As mentioned previously in July 1943 I entered the R.A.A.F. I quickly saw, while doing my "Rookies" at Tocumwal, that there was the pub crowd and the much smaller church attendees. I decided to be part of the Church group. I was impressed by a message delivered by a Padre who took the trouble to come out in the cold July weather to our Bivouac beside the Murray River. Years later I identified him as Norman Reeve, a Baptist Minister. But I'd been brain washed by my Scot Nanna, I was a Presbyterian. But one who sought a church where they preached from the Bible, so gradually, reluctantly, because by now my parents were Baptists, I found myself in Baptist congregations.

Discharged in May 1946 and back to Elliott's as a Customs Clerk, I took advantage of the Government CRTS education programme for ex-servicemen, attending three nights a week at the Sussex Street TAFE. After six months tuition I was advised to sit for the Sydney University Matriculation in Modern History which I did in early February and passed. I had in mind to apply for a position in Australia's fledgling Diplomatic Service. But I was in Ryde Hospital with Rheumatic Fever when the results were published in February.

I'd been attending Gladesville Baptist Church, Dalton Armstrong being the Student Pastor. Colin Campbell followed him, as mentioned earlier. It wasn't long before my involvement was such that my Christian mother, out of her concern, said, "Why don't you take your bed down to the church?"

## CHURCH ASSOCIATION

At a joint young peoples' camp at Commodore Heights with Northbridge Baptist a leader from that church suggested I might benefit from the devotional commentaries of Bishop Handley Carr Glyn Moule. I am forever grateful to him for that suggestion. Interestingly, I found these being sold in a Baptist Book Store in Texakarna U.S.A. in 1985 but his name wasn't known by the Guide in Durham Cathedral of which he had been Bishop to which we later went.

In 1951 my parents moved in retirement to build on a block of land they owned at Hazelbrook in the Blue Mountains and after boarding with a couple who were part of Gladesville Baptist until our new home was built I then moved to Hazelbrook.

Not having transport to attend the nearest Baptist Church I commenced, with our family, to attend Hazelbrook Methodist. Began to teach Sunday School, commenced a Christian Endeavour Society which also catered for the young people's social needs, and was asked to preach at Hazelbrook, Lawson and Woodford. In the latter two places it was to a congregation of six. Since then numbers have never worried me.

Travelling to Sydney to work each day on the express train called the "Fish" and still enjoying my work yet I was becoming restless. I knew God was trying to tell me something but didn't know what it was. Consulted, Colin Campbell wisely said, "Keep doing well what you are doing for God and God will make it known." God did in time. It was a call to the ministry. What, this extremely shy person! But my role as a Customs Clerk had forced me to project my personality in my working relationships with Officers of the Customs Department. Each thing we're doing prepares us for the next thing God wants us to do doesn't it?

### **THEOLOGICAL TRAINING**

I sat for the NSW Baptist College Entrance Examination and passed. After preaching before the Applicants Committee I was asked, "What will you do if we refuse you?" I shot back, "Come back to you next year." I suppose they thought, "Why waste a year? He's twenty seven now."

Thus I commenced at The NSW Baptist Theological College on the 24 February 1954 under Principal Morling, and Vice Principal Wright. I, with two men older than myself were placed together in a large room. One left at the end of Term one because of health reasons, the other at the end of Term two for the same reason. A late arrival at the College was then brought into the room. He left at the end of Term three for personal reasons. I began to think I was a jinx. But Second Year saw me rooming with John Robinson, he only had a car collide with his motorcycle and the accident shattered his knee cap, but continued on in the ministry. However, whilst in The Western Suburbs Hospital recovering he met a Nurse, Muriel, who became his wife later on, so that was alright. The other occupant was Tom Binks. His escapades on the College roof meant he was indestructible.

The other men in my year were Norris Brook, John Edmondstone, John Edwards, John Robinson and Keith Wilson, the only married man in our year. They

all stayed in the ministry until reaching retirement age. I'm quietly proud of what they have allowed God to do through them in a variety of ways. So much so that I suggested to The Secretary of the Union (that's a strong word, Union) in their 50<sup>th</sup> year from ordination that they be asked to stand before the Assembly, a brief mention be made of their accomplishments, and young men present be urged to take their place. The Honorary Officers probably thought it was a little outlandish.

### **STUDENT PASTORATES**

That first year I preached at Georges Hall, Bass Hill, Tahmoor, and Caringbah. When you preached at Georges Hall the fare was three shillings and nine pence halfpenny. And that's what you received.

In second year my church as a Student Pastor was Rodd Point. The contrast between the building there and that at Kingsgrove, my church in third and fourth year, was stark. Rodd Point's building was half of an army hut, unlined, no ceiling, bare boards and wooden kitchen chairs. That in an upper middle class suburb. Kingsgrove had opened a new brick building on Stoney Creek Road in the time of my predecessor, Laurie Fischer. My transport was the Public Transport system and shank's pony. Both churches had fine people in them. It was a pleasure to minister there. Indeed, I reflect, our lines have fallen in pleasant places. Perhaps the Lord knew I couldn't handle the difficult situation. At Kingsgrove there was a Deacon whom I'll refer to as "Mr. Silver Tongue." He was a power in the church. I quickly learnt that if I in pastoral visitation were to drop an idea before his wife he would bring it, if he thought fit, to the Deacons and Church and it was passed. Thus, the successful Men's Teas were introduced. I was fortunate in that men with greater gifting followed me in both those pastorates, Garth Manning to Rodd Point, and Vic Eldridge to Kingsgrove. We ministers and our work are very much in the hands of our successors.

Colin Campbell obviously thought highly of Principal Morling and I found his assessment was correct. Vice Principal Wright, a near neighbour at Hazelbrook was the workhorse who kept the place running. Dr. John Thompson joined the Faculty and made his unique mark. In my fourth year in College we took the Tennis Cup from the Methodists who had come to regard it as their own having kept it for so many years. Our team rose early on Saturday mornings and went to a court provided by Elton Wilson and that practice paid off. I was asked to write a short article for "The College Chronicle" and

in it I said “I believed the Call to the Ministry might not be for life. But the Call out should be stronger than the Call in.” I heard this didn’t go down well with those who believed it was a Call for life. But my belief I think has been a safety valve. I am still ministering in leading Services in our Toronto Church on a monthly basis.

At this point I realised that in acceding to the request to speak of the Luke Hansard connection I will need to be more concise in respect to our Ministry years.



Margaret and I announced our Engagement on the 16<sup>th</sup> January 1958 with the intention of marrying at the end of the NSW Baptist Assembly the following September. This happened on the 20<sup>th</sup> September in the North

Sydney Baptist Church building (now Northside), Colin Campbell officiating. Margaret’s mother, Mrs. Renn, was a perceptive woman and said to me at that time, “Margaret cares for people and will help your ministry immeasurably.” That has proved to be true. She’s a loving person who has probably got me through some sticky unrealised pastoral relationships. Typically though when on one occasion she was feeling a little down and I said, “You know darling you’re responsible for 50% of my success in the ministry”, she quickly replied, “What! Only 50%!” I would love to give you details of the time shortly after our marriage when I had to leave her about 10pm in the darkness in the middle of a State Forest behind Belligen while I walked back to the farm house we had left for help. She read every tract in the car. But time doesn’t permit. Margaret with her quick thinking fills up my lack in that respect. She is the practical one with sound common sense. I couldn’t have got a better partner and I thank her for joining her life to mine.

Now how to be concise? Perhaps under the Headings:-

## **THE CHURCHES WE’VE HAD, CHARACTERISTICS & STRATEGIES**

### **COFFS HARBOUR – 1958-1964**

#### **as first Pastor of the new Baptist Fellowship.**

This was a pioneering work. The Fellowship commenced meeting on the 16<sup>th</sup> June 1957 with nine people who had been worshipping in the Methodist Church but were concerned with trends there. Four of the nine were Baptists. Reg Pope as Northern Rivers Regional Superintendent encouraged them. The irony was, as I learnt from an old resident, a Mr. Shepherd, the first Church Services held in Coffs were Baptist. Back in 1880 two Baptist families from Grafton and two from the Cowper had brought their drays down the coast along the beaches and settled at Coffs. According to him, then a child, the Rev. Becher rode his horse down from Grafton and held a Service about Christmas 1880. Then in the New Year the Rev. Jagers rode his horse down from Lawrence to hold another Service. The families tried to conduct Services but in time when the Methodists arrived joined them. This story caused Reg Pope and I to dream about the time when the Baptists might not be the last to arrive, paying top price for a block of land, and a growing Baptist Church having to buy adjoining houses in order to expand their buildings. I guess this was the germ of an idea that became Baptist Investment Fellowship later on.

There were 13 present at my first Morning Service in the Masonic Hall in February 1958. As our numbers in Coffs were small I looked for Baptists in the surrounding area. I established Evening Bible Studies and Prayer Meetings in Sawtell, Belligen, Macksville and Woolgoolga in Baptist homes. They then came in to the Services in Coffs of a Sunday. I heard later from Victor White and Geoff Parish that was how the Baptist Churches in Casino and Murwillumbah grew. However the extended travel caused our first car, bought new, a little Standard Ten, to expire after two years and the bank wouldn’t lend us any money as we didn’t have any collateral. My parents had to deposit the Deeds to their home with the bank before a Loan was granted. Naturally they were nervous and it was a great relief when the Baptist Car Finance Fund was established. Do we owe thanks to Mr. Church for that? (When attending more recently a 50<sup>th</sup> wedding anniversary I put that question to John Church, he indicated it was indeed his father and Mr Ashley White who had established the Fund).



At the end of our six year ministry in Coffs the congregation only numbered about 45. Why was that? The town was vibrant, had a population for the Shire of 5,800, but offered little prospect for employment. Sixty percent of the congregation left each year. Only 14 of those had been referred to us by other Baptist Churches. Only one Baptist ever came in by Transfer after the Formation of the Church in 1959. In our last five years there we found, saw join the congregation, then passed on to other Baptist Churches 147 people. Seventy five percent to Sydney Churches, twenty five percent to Regional Churches. I made the point to The Home Work Council by subsidising us they were building up their financial base in other places.

Our Macksville Bible Study Group transferred to Nambucca Heads and we commenced Services there on Sunday afternoons. Bill Thitchener came twice for Crusades. It was formed into a Church and Graeme Poulden came as Pastor in 1963. As the Salvation Army had exited at this time from Dorrigo we then commenced afternoon Services there in their building. The Service concluding time had to fit in with the arrival of the milk truck to the dairy farms. It was a rush in both instances with small children to be there on time. After the 11am Service at Coffs we had to be on the road by 1.45pm.

In Coffs we exchanged the first block of land purchased and entered into protracted negotiations with the Lands Department for the present site of the Church Building. At a time of discouragement I remember George Bloomfield, Principal of the Primary School, (whose conversion is a story in itself) telling the Church, "It's not the size of the dog in the fight that matters but the size of the fight in the dog."

When we were granted the land and commenced building in the latter part of 1963 Margaret and I faced a dilemma. We believed with the opening of the first building the Church was entering a new phase and a new voice would be appropriate. But we didn't have a Call. However, in faith, we advised the Diaconate they should apply for an Exit Student and do so before the closing date for applications, which I think was in October. This they did. Mr. Clatworthy must have heard somehow (I have never asked the Superintendent to arrange a Call) and asked us to consider going to a new big housing development outside of Liverpool. We assented. However he had a heart attack and the Chairman of the Council, knowing nothing of this, appointed another, and better equipped person in my estimation,

to the position. Later at Avalon Beach, the Church Secretary there, Bill Price, was to tell me, "God is as much in our stops as our starts." This was one of those times.



**TOONGABBIE 1964-1969  
as second full time Pastor.**

The thing that surprised me about Toongabbie was the number of Funerals I conducted in the six years we were there. The Church was full of young marrieds. As my predecessor, Don Moore, had gone to the Mission Field I urged strong support for Don and Joyce. I did the same at Campbelltown with David and Allison Groves. I don't think my ministry suffered as a consequence. I think the Membership was in the 70's when we arrived and 126 when we left.



**AVALON BEACH 1969-1974  
as second full time Pastor.**

Here the school was classed "Experimental", the village, as Avalon residents liked to call it, was laid back, so naturally the Church liked to think, in the

changing 70's, it was 'radical'. My phrase to them was, "Don't throw the baby out with the bath water." Margaret's comment was, 'Their needs were basically for loving relationships'.

In our first year there 17 core Members left as the hills were proving too steep for advancing age. Gradually the work built up and Membership was 83 when we left.



**CAMPBELLTOWN 1974-1991  
as first full time Pastor (except when an Exit  
Student stayed on for a further year much  
earlier in the Church's history).**

When asked how I remembered each Church we had pastored, regarding Campbelltown, it wasn't the expected answer of 'growth' etc, but, "the number of children in the congregation suffering from rare diseases."

As the congregation grew so the Pastoral Team grew. In the 70's and 80's our College produced preachers not specialised Ministers. So I shared the preaching with the Team unlike nearly all other Team Ministries. I don't think the congregation suffered and I didn't feel threatened. We were probably helped by the concept articulated by our Church Secretary, John Maitland, "That we were a single Membership and Pastoral Team, but worshipping and serving in three locations." That might not be exactly as he said it. The three locations were North Campbelltown, Claymore and Ambarvale. We tried to start a work in Appin but that didn't succeed.

As mentioned in August 1990 on holidays I suffered a heart attack. An Angiogram showed 75% blocked arteries. Given a Quadruple Bypass by Cliff Hughes in December 1990 in RPA I thank God for his skills and opportunity for subsequent ministries.

Resigning from Campbelltown in February 1991 (I was 65) we moved to Brisbane as we couldn't afford NSW house prices.



**CITY TABERNACLE BAPTIST CHURCH,  
BRISBANE 1991-1995 – In retirement years.**

Colin Campbell was just concluding an Interim there in the Associate role and suggested we might be asked to follow him. We did and I found myself for the first time in a central Church. I'd always held them in low esteem as they had taken people away from our pioneering pastorates. But it was wonderful to visit people in their homes, open the Bible, and pray with them. There was pulpit involvement but Administration, Union Committees were a thing of the past. We found the people warm, loving, and friendly. After an Associate was appointed we were asked to stay on and visit the retired people in the congregation of whom there were a number. Trouble with my Oesophagus caused me to resign in July 1995 and in February 1996 we returned to NSW to our present address in Arcadia Vale, Lake Macquarie. Here we attend Toronto Baptist Church and I lead Services as requested.

**INTERIMS:** These have been Ballina, Merewether and Bel-Air.

**STRATEGIES  
AND THE LESSONS I'VE LEARNED**

I read somewhere that Colin Campbell said, "Early on, I came to the belief that my type of ministry needed the support of those with special gifts in evangelism." Harry Orr said to we students, "Every now and then put the fishing net into the pool." I certainly felt the need for the evangelist and had one annually. In addition, my generation of Ministers

were fortunate to be involved in the three Billy Graham Crusades. At Campbelltown visits from USA Baptist Teams were effective. But we had also used in each of our Churches special Sundays that drew in the community. Such as Education, Bible Society, Scripture Union, Aborigine Sundays. Dulcie Oldfield taught me in Coffs how to run a Vacation Bible School and we had these every year in each of our Churches. Also, once in each pastorate a Children's Mission with Owen Shelly. I remember having a local Fraternal sponsored Institute of Archaeology Exhibition in Avalon and Campbelltown twice. Dr Thompson conducted Teaching Missions in Coffs and Toongabbie. In Toongabbie we had an Ethics Convention with Neville Anderson being the first speaker. In Campbelltown we had an Outreach to the professionals in the area meeting in the Civic Centre with leading Christian speakers.

Shortly after arriving at Toongabbie the Methodist Minister asked me if I would take Scripture Classes. As I had in Coffs, I said I would. He went on to say he took 23 Classes a week and High School teachers only took 18. I asked him what else he did in a week? He replied, "I prepare a sermon." I was determined I wouldn't go down that path so arranged for Dulcie Oldfield to come out and instruct a small band of frightened ladies how to teach Scripture. She did. They did. Found it wasn't too frightening. I then gradually asked other ladies to sit in the back of the Class to help discipline and to help with the work books. They did and before long thought, "That's not too hard, I could do that." By Campbelltown days we had 17 teachers teaching over 800 children. I taught in the High Schools but never felt comfortable.

At Toongabbie I learnt the power of a Slogan. Remember Gough Whitlam's "Its Time!?" Well a fellow in the Church in our sixth year there began to drop around a Slogan, "Ron promises better than he performs." Gene Jeffries arrived shortly afterwards for a Crusade with us and naturally I took him around the school assemblies and such like. He, I learnt later, began to drop around his Slogan, "Ron performs better than he shows." It came to a Church Meeting which Reg Pope chaired and he said to us, "That fellow was a lone voice." So combat a Slogan with a Slogan.

The Epping Presbyterian Minister spoke to our NSW Minister's Fraternal and said, "In a Team Ministry situation he, as the Senior Pastor tried to stand with his people in their great moments of life." I took

that on board in respect to Campbelltown and visited the young mothers in hospital after the birth of their babies, praying for the child and mentioning the Infant Presentation Service. Did the Follow Up classes for new converts, shared the baptisms with other Team ministers who were more closely involved with that person, did the same in regard to weddings, visited the patients before the operation and other team members visited after the operation, visited the dying and officiated at most Funeral Services.

In respect to building programmes I never tried to encourage them. But they happened in each Church, except Coffs, because increased congregations made it necessary. Coffs, I returned three months after leaving for the opening at the gracious request of S. A. MacDonald. Harry Orr had told us when we went to a new Church look around the buildings and see what needed doing, because if you didn't 12 months later you would have accepted the situation. The outside toilet at Toongabbie was a disgrace. A brick one, with a two storey foundation, was built. The Sanctuary was extended back into the Hall, then forward toward the street. Don Moore had mentioned the inadequacy of the Manse for interviews, so, in our fifth year, three rooms were added when we asked for one. At Avalon after doing internal adjustments we saw an elevated building with underground car park erected on a single building block, the design of a Member, Architect Glynn Edwards. Campbelltown, a number of internal adjustments, the buying of two adjoining houses, a miracle building erected at Claymore, (in that respect, a Foundation Member, Mrs Ward said, "Pastor, do I understand you're asking us to put a building we don't own, on land we don't have, with money we don't have? That's faith. I'm in favour"). Then in 1990 the present sanctuary was erected at North Campbelltown.

Sometimes unexpected opportunities come our way. I found on our front door step at Campbelltown the Minutes of a Chaplain's Committee meeting held at Parramatta so I attended. (I learnt later the Anglican Minister at Cobbity had put them there). It turned out to have been formed so recommendations could be made regarding the building of a hospital at Westmead. After attending for some time I suggested Neville Kirkwood be invited to take my place. He was better qualified.

In each Church we encouraged visits from our NSW President with an Evening Church Tea. Sponge cakes

with lashings of cream and colourful icing made the tables presentable.

I felt every city Pastor should be on at least one Union Committee to repay the training he had received. So I served on The Home Work Council, The Church Extension Committee, the Planning Committee, and the College Council, at various times.

My reading, having limited time, was mainly a blend of evangelical magazines. My Filing system was & still is the Heicher System. It is an Alphabetical and Numerical System. I am still placing in my Computer from my devotions thoughts that impress me. I hand them out as “Thoughts for Pre-Service Meditation” when leading Services. I happily share them as requested.

In preaching I liked to build a few sayings into people’s lives until I heard them quoting them back to me.

Role Models are important. Mine were Colin Campbell, then Principal Morling, then Reg Pope.

### **THE PRESIDENCY**

When approached by the Secretary of the Union I said, “No! There’s too much still to be done at Campbelltown.” I expected our Team, Deacons, and Church would support my stand. However, they disagreed. I’d always believed God’s will is made known through His Church so had to change my mind. After a day of prayer we arrived home to find the only thing in our Letter Box was a leaflet titled “To the hard of hearing.” That did it! Don’t tell me God hasn’t got a sense of humour.

When made President-Elect Eric Walsham sought me out and said, “Ron, the little old ladies in the Baptist Churches will pray for you and make you a better man.” I believe that happened. Our prayer supporters rightly will get a reward. Ambrose of Milan was supposed to have had a dream in which he was told by an angel the reason for all his success was a monk, who sat in the back row in the Cathedral and prayed for him.

I felt our Theme for the year should be “Prayer” but there was a recession, so it became, “Prayer & Care.” To that Assembly had been given the debate, “Divorce, and Divorce and the Ministry.” A very emotive topic. I telephoned various people and asked them to pray at different points when I would stop the debate. They were not to pray about the topic

under discussion but to fix our gaze upon Christ. As Amendments can be disruptive to debate if not properly worded I asked those wishing to move them to take them to the Legal Advisor, Gary Tyler, who was present. But the main thanks must go to the Secretary of the Committee, Brian Powell, for his presentation.

The only problem that day was the movers and shakers of the Union all went home before the presentation of the College Report which included involvement in The Sydney College of Divinity. Before asking Assembly to receive that Report I waited a full minute in silence. That’s a long time in Assembly debate. Nobody questioned anything in it.

In going to the Churches we asked to see the leaders and wives where we asked, “What’s happening in your Church in the areas of Prayer & Care that you would commend to other Churches?” We then shared some of the things other Churches had mentioned. I gave insight into directions that the Union was contemplating. People seemed to appreciate being taken into those insights. It also meant that we knew before hand what the objections were and from whom they would come. That year the Budget was oversubscribed. Slightly! But without any substantial last minute amounts contributed. At the end of our Presidential year I retired from Committees for one year but stayed at Campbelltown Church for a further seven years unlike most Presidents.

### **CONCLUSION – Ephesians 3: 16-17 H C G Moule**

I see myself as a slow learner in spiritual things. I guess that’s why I’m still here. I heard Principal Morling say once, (was it at Evans Head “Camp Koinonia” where we Northern Rivers Ministers and wives had gathered?) that his spiritual pilgrimage had been to know the doctrine of the Soul’s Union with Jesus Christ, then the doctrine of the Holy Spirit, then the High Priestly Ministry of Jesus Christ, then the doctrine of God. But now, in his old age, he wanted to know what he knew.

Well, I’m stuck back in the doctrine of the Soul’s Union with Jesus Christ as Handley Moule expounded it. As a young man it took me five years in my Quiet Time to work through Moule on Ephesians. Looking at part of a verse, thinking about it, praying it in and living it out before moving on. Dr. Jim Huston, Founder of Regent College,

Vancouver, commended this process to our NSW School of Theology some years ago.

I'd better start again with Ephesians in my Quiet Time of an evening, but at Chapter 3: 16-17, before returning to the first Chapter, however, as it's the crux of the matter. As Margaret well knows I need to be daily "strengthened with power through God's Holy Spirit in my inner being so that Christ may dwell in my heart through faith." As Moule says on page 161 it results in genuine humility, an inner calm, an abiding 'Christ consciousness'. I'm still learning. But perhaps I'm not the only one. "May God so strengthen us all" is my closing prayer." **Amen**

**AUSTRALIA DAY HONOUR**  
**In the Queens Australia Day Honours the following entry appeared -**

**MEDAL (OAM) OF THE ORDER OF AUSTRALIA IN THE GENERAL DIVISION**

**Mrs Loreen Olive STANHOPE,**  
Unit 142 'Willandra Village', 149-153 Epping Road, Marsfield NSW 2122

For service to the community through language programs assisting migrants and refugees.  
Volunteer teacher of English (ESL) to non-English speaking migrants (from many different countries), for 25 years.  
Volunteer helper in Home Tutor Scheme and in Eastwood Christian Community Aid; also Macquarie and Baptist Churches and other groups such as at Chester Hill and Blakehurst.  
Held workshops to encourage other volunteer ESL helpers.  
Established a volunteer ESL group at Epping Baptist Church; involved there for many years with over 60 students at one stage, and holding international dinners.  
Teacher, Parramatta Intensive Language Centre for newly-arrived high school students; also at Merrylands Community Centre and Meadowbank TAFE.  
Volunteer ESL teacher in Seoul, Korea (1986), Papua New Guinea (1988) and Kazakhstan (1994)

***To remain ignorant of things that happened before you were born is to remain a child...Cicero***

## **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 or [www.baptisthistory.org.au](http://www.baptisthistory.org.au). click on Shop

# Baptist Historical Society of N.S.W. Inc

## PRESIDENTS REPORT.

The Baptist Historical Society of New South Wales Inc. is pleased to present its Thirty-ninth Annual Report for the year 2012-13.

**OFFICERS:** Officers elected at the 2012 Annual General Meeting were Rev Bruce Thornton, OAM, President, Mrs Janine Prior, AM Vice-President and Mr Michael Petras, Honorary Treasurer.

No Secretary was appointed and Mr Ron Robb agreed to act as Secretary until an appointment is made.

**MEETINGS:** The Society has held four meetings during the year.

Speakers have been –

- At the Annual General Meeting May 2012 Rev. Albert Holowell - ‘This is my Story’;
- At the August 2012 meeting Mrs Edwina Murphy, Lecturer in Church History at Morling College spoke about the first century historical figure ‘Cyprian’;
- At the November 2012 meeting Mr Gareth Rowlands of the French’s Forest Church gave some insights into growing up in a Baptist Church in Wales and Mr Michael Petras presented a paper on ‘Welsh Baptists in Australia’;
- At the February 2013 meeting Rev. Ron Hansard presented “This is my Story.”;
- Speaker at the May 2013 Annual General Meeting is Rev. Keith Bricknell who will speak about the establishment and growth of Baptist work in Tekin PNG.

**EXECUTIVE COMMITTEE:** The Executive Committee comprises the Officers of the Society together with two other elected members. An Archivist and a Journal Editor are members of the Executive Committee ex-officio. At the 2012 Annual General Meeting Mr Ron Robb and Mr Ernie Windschutel were elected members of the Executive Committee and the Archivist Dr John Stanhope is a member of the Executive Committee ex-officio. No Journal Editor was appointed at the 2012 Annual General Meeting.

The Executive Committee met several times during the year to attend to the business of the Society and these meetings have been useful and productive. Reports of significant matters have been made in this Journal from time to time.

**THE RECORDER:** The Society continued to produce The Recorder with details of its meetings and other historical information of interest to the members.

The Society places on record its appreciation of the work of the previous Journal Editor Dr Graeme Chatfield, who undertook this task for many years., Dr Chatfield advised the 2012 Annual General Meeting that due to increasing demands of his work with the Australian College of Theology he would be unable to continue. As no Journal Editor was appointed the President undertook to edit the Journal on an interim basis until a replacement is found.

**ARCHIVES:** The work of the Archives has continued under the dedicated leadership of Dr John Stanhope assisted by several volunteers whose work is greatly appreciated.. New material of historical value continues to be deposited in the Archives by churches and individuals placing considerable stress on available space.

The Society appreciates storage made available by Baptist Community Services but urgent consideration is being given to the need for additional easy-access storage.

Hopefully a dedicated area of adequate proportion for a Heritage Centre will become available in unused space arising from the current development at Morling College..

The Archives continues to experience a steady flow of visitors who seek access to its records for research and personal information in connection with work in which they are engaged.

**DIGITISATION:** The Archives has a huge collection of historic records which even pre-date the beginnings of the Baptist denomination in NSW, Much of this collection is primary reference material for researchers and historians generally but it is also ageing and some of it is becoming fragile. Rising concern has been felt on this matter and it is clear that something must be done to preserve the collection while still making it available for researchers.

Libraries everywhere are tackling this problem by digitising their collections but the cost is sobering. To date we have not had the financial resources to even consider the problem but late in 2012 we were able to join a group solution to at least tackle some of the problem. The Rev. Dr David Parker, Queensland Baptist Archivist, has been able to negotiate a special deal with a South Australian company on behalf of all the Baptist states and this has brought the cost within a reachable level. Initially, the most pressing problem is the near-century collection of *The Australian Baptist* (1913-1991) and the project will begin shortly. It is expected

to take up to two years but is a major advance. Discussions will shortly be held to determine feasibility of processing the NSW Year Books. The cost of these projects is significant (several thousand dollars) but due to this one-chance opportunity the Society Committee resolved to underwrite the cost and will seek financial assistance from other areas. Donations will be most helpful and welcome.

If you are able to contribute please contact the Acting Secretary Mr Ron Robb on gloron2@bigpond.com or Mobile 0409 367330 who is managing this project.

**PUBLICATIONS:** The Society has continued with its publications programme. “**Making their Mark – NSW/ACT Baptist Biographies**” has been well received and material is being gathered for a further edition.

New publications during the year have been “**Albert Leonard Leeder – A full life – full of life**” written by his grandson Russell Groves, “**Brother Beloved – Rev. Albert G. Dubé**” written by his son-in-law, Howard Penn and a reproduction of “**A Question of Identity – Reflections on Baptist Principles and Practice**” by Dr Brian Haymes published by the Yorkshire Baptist Association and reproduced by permission.

These books have been prepared for publication by the Society and should be available within the next month.

Currently in preparation is a **definitive life of George Henry Morling** written by former President of the Society (now deceased) Rev. Ron Rogers and the History of Morling College being written by Dr Victor Eldridge. It is hoped that the Morling biography will be available for the 40<sup>th</sup> Anniversary of his passing (April 2014) together with a companion volume of his writings and the **History of Morling College** by the Centenary of the College in 2016.

**WEBSITE:** The Society’s Website <http://www.baptisthistory.org.au> has been maintained and developed by the Website Manager Mr Ernie Windschuttel. Copies of The Recorder published by the Society are now available on the Website. The Website contains a link to the publications shop (click on shop) where many of the Society’s publications can be purchased.

**FINANCE:** The Treasurer, Mr Michael Petras, gives attention to the Society’s financial management.

The Society’s auditor appointed at the 2012 Annual General Meeting is Mr Philip Hopkin and the audited Annual Financial Statement is on the back page of this publication

Funds not immediately required for the Society’s purposes are invested with Baptist Financial Services Australia Limited.

During the year the original Baptist Union Minute Book and the “Presidents Book” were rebound incurring additional expense.

Members are reminded that Annual Subscriptions fall due at the Annual General Meeting.

**INSURANCE:** The Society maintains adequate and appropriate Insurance for its assets, its personnel and volunteers. No entry for Insurance appears in the Society’s Financial Statement but Insurance is arranged through Baptist Insurance Association with cover according to the best professional advice.

**CONDOLENCE:** In November 2012 Mr John Maitland, a former President of the Baptist Union and sometime member of the Society went to be with the Lord. John was a competent historian who showed a real interest in Baptist history and the work of the Society and his fellowship is greatly missed.

**CONGRATULATIONS:** We congratulate **Mrs Loreen Stanhope** wife of Honorary Archivist Dr John Stanhope, OAM upon the award of the Medal of the Order of Australia (OAM) in the Queen’s Australia Day Honours. Details of the award are elsewhere in this journal.

We congratulate former BHS Archivist **Rev Ted Archer and his wife Gwen** on their 70th Wedding Anniversary on 24th April, 2013. Ted is 97 and Gwen is 95. Ted is the oldest Baptist Minister in NSW. Ted and Gwen are residents of Aminya Baptist Retirement Village, Baulkham Hills.

**MEMBERSHIP OF THE SOCIETY:** There are two classes of Membership with the Society

**Personal Membership:** . 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, and.

...

**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 by the Executive Committee and paying the prescribed annual membership contribution for a church or organisation.

With the passing of the years membership of the Society has diminished.

Members are encouraged to interest their friends in the work of the Society to ensure that this valuable service for the churches and the Baptist denomination is maintained and expands.

**Rev Bruce Thornton OAM**  
President. 2012/13.

**THE BAPTIST HISTORICAL SOCIETY**  
**OF NEW SOUTH WALES INC.**  
**Inc 989579**

**PRESIDENT**

Rev. I.B. (Bruce) Thornton, OAM

**VICE-PRESIDENT**

Mrs Janine. Prior, AM

**ACTING SECRETARY**

Mr Ron Robb

**TREASURER**

Mr Michael Petras

**ARCHIVIST**

Dr John Stanhope, OAM

**WEBMASTER**

Mr Ernest Windschuttel

**JOURNAL EDITOR**

(Vacant - Interim Editor Rev Bruce Thornton)

Meets at Morling College the first Thursday of February, May, August, November at 7-30pm.

Mail to The Baptist Historical Society of NSW Inc., Care Morling College, 120 Herring Road, Macquarie Park NSW 2113.

Telephone: 9878 0201.

**ANNUAL GENERAL MEETING**

**NOTICE** is hereby given that the Annual General Meeting of the Baptist Historical Society of NSW Inc will be held on **Thursday, 3rd May, 2013** in the Faculty Lounge, Morling College, 120 Herring Road, Macquarie Park commencing at 7-30pm. Business - to receive and adopt the Society's Annual Report, the audited Annual Financial Statement and appoint Office bearers, members of the Executive Committee, an Archivist, a Journal Editor and an Auditor.

**NOMINATIONS** are hereby called for the Office Bearers (President, Vice-President, Secretary and Treasurer) of the Society, two members of the Executive Committee, an Archivist, Journal Editor and Auditor. Nominations should be in writing with the consent of the nominee and in the hands of the Secretary no later than fourteen days before the Annual General Meeting

**WEBSITE UPDATE**

- ◆ According to our ISP we are averaging 90 visits per day to the website.
- ◆ We had seven enquiries from the website since January.
- ◆ All the Baptist Recorders are on the site.
- ◆ Betty Moore has made abstracts on every article up to 2004. She will soon complete it up to current Recorder. This makes it easier to search and to find relevant articles.
- ◆ All of Banner of Truth, that is October 1876 to September 1880, are up on the website.
- ◆ The NSW Baptist (early editions) is in process of being uploaded. January 1892, April 1892 and May 1892 are on the website. February 1892 seems to be missing. The December 1885 and 1886 are in process of being uploaded.
- ◆ On our website we have a link to other Australian Baptist Historical Societies. Queensland, Victoria and Western Australia. For Victoria and Queensland it is to their newsletters.
- ◆ I have added a link to David Parker's National Guide to Australia Baptist Historical Resources and Services.
- ◆ There is a listing of everything in our Archives collection.
- ◆ There is provision on the websites for individual articles.

**Ernest Windschuttel**

Webmaster

***LOOKING  
FOR A GIFT!***

***VISIT  
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click on Shop**



# *Birth of the Cooperative Programme Budget*

MEMPHIS, Tenn. (BP) -- M.O. Owens Jr. was still in knickers on May 13, 1925, the day his parents took him to a pivotal session of the Southern Baptist Convention's annual meeting. That was the day the Cooperative Program was born.



*M.O. Owens, Jr.*

Now 99, Owens recalls the vote that ushered in the CP as a system of financial support for the missions and ministries of Southern Baptists within state conventions and throughout the nation and world.

"I was there but I was only 11," Owens told Baptist Press.

capacity, in what was known as the Memphis and Shelby County Auditorium and Market House, opened in 1924. For "air-conditioning," it had just seven large fans to cool the entire auditorium, along with heat-escaping ceiling vents, said Eric Elam, director of operations for the Greater Memphis Chamber of Commerce.

Owens' father apparently had planned for months to attend the SBC annual meeting, because he had purchased a brand-new 1925 black Plymouth that spring, replacing his 1916 black T-model Ford.

"Before that day [of the CP vote] there were very few Sundays there wouldn't be someone appealing for an offering," Owens said. "I remember my parents talking about it, Dad saying we needed to figure out a way to lump some of these appeals together -- foreign missions, home missions, Indian missions, orphanages and more. And then he heard about [what is known today as the Cooperative Program] and he was tickled pink when it happened."

## ***For many years, the Cooperative Program Budget was the means of income for Baptist Churches in NSW. This is the story of its birth and continuing effectiveness within the Southern Baptist Convention***

"I don't have a keen memory of specifics. There wasn't any great opposition, but it was a new idea to the pastors."

"I remember very vividly how excited my dad was, how delighted he was, and I do remember so well he was concerned about enlisting the other pastors," Owens said of his father, the late Milum Oswald Owens Sr., who pastored two churches. "He was the only pastor from that association [Orangeburg County, S.C.] who attended that convention."

His parents must have realized the historical significance of the vote because Owens was allowed to stay with relatives during the other sessions of the five-day event, which took place in a brand-new convention hall in Memphis.

It was hot that day, Owens recalled; other reports say air was "oppressively muggy" in the convention center with about 5,600 people in their Sunday best. Owens recalls his father wore a suit and his mother, her best dress plus hat and gloves.

The SBC had space enough, with an 11,000-seating

Owens Sr. wasn't alone in his pleasure that the Cooperative Program was approved. An article by Todd Starnes written in 2000 for SBC LIFE noted that "the messengers heartily approved the report [by what was known as the Future Program Commission] with the following recommendation: 'That from the adoption of this report by the Convention our co-operative work be known as 'The Cooperative Program of Southern Baptists.'"

The fundraising strategy was created with a dozen working principles, including that the CP would be an equal partnership between state conventions and the SBC and that "money given by the churches was to be evenly divided between the state convention and SBC," according to the establishing document.

"It was all brand-new to the local pastors, and my dad's job, he felt, was to tell them about it, the reason for it and ... he was, I think, fairly successful," Owens said of his father, then pastor of Ebenezer Baptist Church in Cordova, S.C., and Two Mile Swamp Baptist Church, some eight miles down a dirt road. "The two churches together, as I remember, said they would pay him \$2,000 a year, but it wasn't guaranteed."

Owens also became a pastor, serving churches in South Carolina, Florida and Georgia before starting Parkwood Baptist Church in Gastonia, N.C., as a mission in 1963. Beyond his retirement in 1980, Owens has continued to serve Parkwood as pastor emeritus, preaching there weekly in a ministry now spanning 50-plus years.

"Money was scarce [in 1925], actually," Owens said. "There had been a period right after World War I when there was a sort of a boom and money was sort of plentiful, but then came a recession and that was right at the time the trip was made to Memphis."

The Owens family drove over dirt-packed roads to get from South Carolina to Memphis, staying with relatives when possible to save money.

"It took us four days, because the front wheels of the Plymouth were not aligned properly," Owens recalled. "Somewhere between Birmingham and Memphis the tires were worn out and Dad had to buy new ones."

Nothing was going to keep them from that important vote, however, so Owens' father dug into his wallet and paid for two tires and an alignment, about \$100, the equivalent of nearly \$1,000 today. In not having to pay for lodging in Memphis, it was possible for the family to drive 700-plus miles from South Carolina, through Atlanta and Birmingham, to go to the meeting and to pay for the tires and alignment, Owens said.

"The agencies and institutions were not happy with the new plan at first, but in only a few years they realized how fortunate they were in the benefits of the plan," Owens said.

"They no longer had to go begging, and their financial benefits began to increase. ... It was only a few years until it was recognized by the churches as a divinely-oriented concept."

Owens said he has watched for years the strength of the CP his father was so pleased to help pass.

"It is a beautiful arrangement," Owens said. "The churches are not plagued by appeals for money. Each church can choose to participate -- or not. Each agency and institution can feel fairly secure in anticipating its designated share."

The CP has enabled the SBC to develop a well-organized worldwide missions thrust that reaches into more than 160 nations, with missionaries trained by

six of the "largest and most effective seminaries in the world," Owens said. "Each state has had the privilege of using its share of CP funds for colleges, children's homes, hospitals, homes for the aging, or whatever its apparent needs might be."

The CP method of pooling mission dollars for maximum effectiveness "is not perfect, but its advantages are great," Owens said. "There are biblical reasons why it is good, and there are compelling logistical reasons why it works so well.

"Through the Cooperative Program, we Southern Baptists are supporting thousands of missionaries here in America and all around the world. And these missionaries are specially trained to plant the Gospel in whatever area they are working," Owens continued. "In 2011 ... they planted more churches and baptized more people than all the 45,000-plus Southern Baptist churches here in the USA."

Owens received the 2011 Heritage Award from the Baptist State Convention of North Carolina and the North Carolina Baptist Foundation for his exemplary service, philanthropy and leadership in missions and ministries within the Baptist State Convention of North Carolina over the years. At Southeastern Baptist Theological Seminary in Wake Forest, an academic post was named in his honor last year -- the Dr. M.O. Owens Jr. Chair of New Testament Studies.

In the years after the vote to establish the CP, Owens Sr. went on to pastor First Baptist Church of Taylors, S.C., where he was followed some decades later by Frank Page, current president of the SBC Executive Committee.

### *Baptist Press*

## **VOLUNTEERS ARE VITAL**

If you are interested in Baptist History and would like to join the team serving in the Archives on a voluntary basis , contact the  
Hon. Archivist, Dr Stanhope  
on (02) 9878 0201 or  
archives@morling.edu.au

## Book Review

### ALBERT LEONARD LEEDER

**A Full Life - full of Life**

**by Russell Groves**

**GREENWOOD PRESS**

**155p \$16.00 +p&p**



Rev A.L. Leeder, a graduate of Spurgeon College, spent most of his ministry in Australia pastoring churches in Tasmania, Queensland and NSW. He died in 1961 so the number who knew him or about him is diminishing.

A.L. Leeder was born in 1880 in Thaxted, Essex in England, the fifth of

seven sons to a prosperous farmer. He was raised in a Church of England family. As his family grew his father moved to larger farms, all in the same area.

At fourteen he moved from home to train as a draper. A friend, Hedley Brown, took him to a Congregational church and to Bible studies. After Hedley moved away A. L. Leeder drifted for a year before a Christian friend, E. J. Moore brought him back to the Bible study group.

On 27th November 1896 he made a personal commitment to Christ and became involved in Christian activities, preaching and leading Bible studies. When he was 18 he wrote in his diary "If He (God) calls me to his work in any shape or form, either here or aboard I wish to answer - here am I Lord send me"

Following his apprenticeship he moved back home and started attending the Thaxted Baptist church. He renewed a friendship with Margret (Daisy) Ratcliff whose family was attending the Baptist church. She later became his wife.

He was offered a ministry at Horncastle Baptist church and left his secular position to accept it. .

He applied to study at Spurgeons College. He was initially declined but applied again the next year when he was accepted.

Following graduation he married his longtime friend Daisy Ratcliff and moved to Australia to Pastor the Moonah (Tasmania) Baptist Church under the over-

sight of another Spurgeon's graduate Rev (later Dr.) F.W.Boreham.

Ministries at Maryborough (Qld) and Lithgow and Pymble (NSW) followed after which he became General Secretary of the Russian Missionary Society.

In 1937 he was appointed the first fulltime General Secretary of the Baptist Union of NSW This was perhaps his most significant ministry and, as the book relates, he performed his duties with efficiency and gracefulness.

Following retirement in 1955 he ministered as Chaplain of Bethel Nursing Home conducted by the Ashfield Baptist Church.

This book is important because of the information it gives about A.L.Leeder who was a significant figure in NSW Baptist Church life.

Written by his grandson, Russell Groves, it provides information about his early life in England which might have been lost or remained unknown had this book not been published.

There are insights into life in the manse and the difficulties encountered by ministers during this period.

The many photographs enhance the book. Some photographs might have been larger. The author shows the personality and character of A.L. Leeder by including reminiscences by his children, grandchildren, staff, fellow ministers and a lengthy and glowing tribute from G.H. Morling.

The book effectively "fleshes out" the life of someone who many knew personally and who still stands tall among those who have seerved the Baptist Churches in NSW.

The book is available through <http://www.baptisthistory.org.au> click on Shop

### Ernest Windschuttel

#### HISTORY...

The witness that testifies to the passing of time; it illumines reality, vitalizes memory, provides guidance in daily life and brings us tidings of antiquity....**Cicero, Pro Publico Sestio.**

That men do not learn very much from the lessons of history is the most important of all the lessons that history has to teach...**Aldous Huxley, Collected Essays.**

The history of the world is but the biography of great men...**Thomas Carlyle., Hero's and Hero-Worship.**

## ARCHIVES REPORT DECEMBER 2012-FEBRUARY 2013

This report supplements that for February – November 2012, which has been published in “The Recorder”.

Items were received from Wagga Wagga and Port Macquarie Baptist Churches, the Association of Baptist Churches of NSW and ACT, Sydney Jewish Museum (handbook), and the Australian Baptist Ministries National Council. Items relating to people were received, concerning Rev and Mrs Eric Wykes, Rev Egerton Long, Gladys Aylward, Lillian Church, Dr H.W. Dart and Philip Dart.

Help was given to inquirers about Rooty Hill church pre-1924, Grace Hannah (housekeeper at the Baptist Theological College at Ashfield), John Jasper Stone (architect and lay preacher), CH Spurgeon’s influence on NSW Baptists, Stoney Creek Baptist Church and Leeton pastors.

Negotiations have proceeded with the other states on digitalization of ‘The Australian Baptist’, and a proposed national; meeting of Baptist archivists and historians.

Advice has been offered to Chester Hill Baptist Church about care of their records.

Material continues to flow in occupying all available space.

Dr John Stanhope has continued his membership of the Archivists of Religious Institutes, and he and other volunteers have attended seminars of that body. The Executive Committee has decided to become an institutional member..

### **John M. Stanhope.**

Hon. Archivist.

#### **BHS MEETINGS**

Since its inception the Baptist Historical Society has held its meetings on the first Thursday of February, May, August and November at 7-30pm

At its last meeting, the Executive Committee acknowledged that this may not be the most convenient time for members and would appreciate some feedback.

If you would like meetings to be held on another day and/or time please advise the Acting Secretary at gloron2@bigpond.com or Mobile 0409 367330. If you do not reply we will take it that you are satisfied with present arrangements,

## MOVEMENT OF SOME BAPTIST AND CHURCH OF CHRIST MINISTERS BETWEEN THE DENOMINATIONS IN NEW SOUTH WALES

The Hon. Archivist, Dr John Stanhope has provided a lengthy article dealing with the above subject which will be printed in a future edition of the Journal.

A summary is reproduced below.

### **The article begins -**

“In the course of researching Baptist/Churches of Christ (CsOC) unity dialogues<sup>1</sup>, I encountered references to ministers of each denomination who had changed to the other. The description that follows is far from exhaustive or even representative, and is offered as a database to which other contributions can be made.

Additional impetus came from Michael Petras’ paper on movements of Baptist ministers to the Presbyterian denomination”

The article goes on to record movements of the following persons -

Rev Dr. T. Porter, Mr William Fursman (Furssman), Pastor John Smith (Jack) Garden, Pastor Joseph Whelan, Chaplain W.T.Crossman, Rev Thomas R. Coleman, Rev Enos Coleman, Mr Adams, Rev A.G.Martin, Principal Dr. James Jauncey, Rev Donald Kassell, Rev Jack Blankley, Pastor Gregory Bruggeman, Rev Colin R. Scott Rev David Moyes.

A list of those who engaged in transitional ministries is also included -

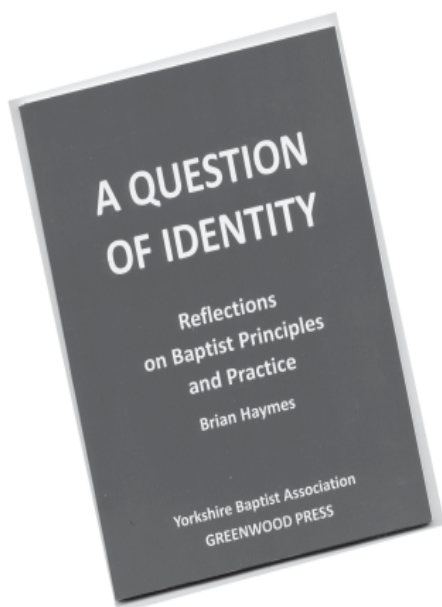
Rev Ron Bevis, Rev Bernard Davidson, Rev David Hames, Rev Laurence Purdy, Rev Clayton Biddle.

The article includes considerable information about the persons named.

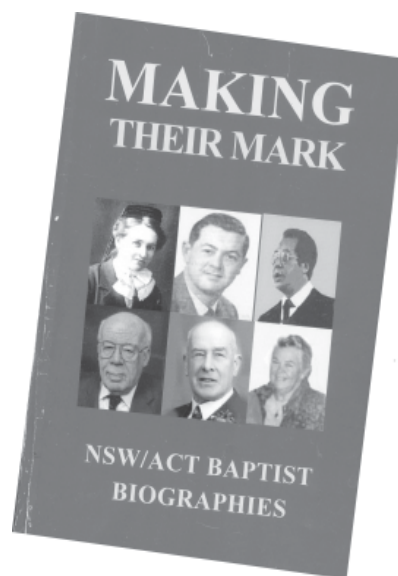
Readers interested in receiving a copy of the article can do so by request to Dr John Stanhope, Hon. Archivist, at archives@morling.edu.au. or by telephone (02) 9878 0201 ask for Archives.

**Visit  
the Society’s Website  
http://  
www.baptisthistory.org.au**

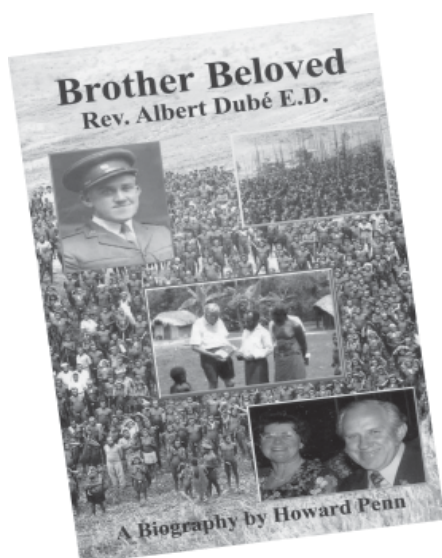
# PUBLICATIONS



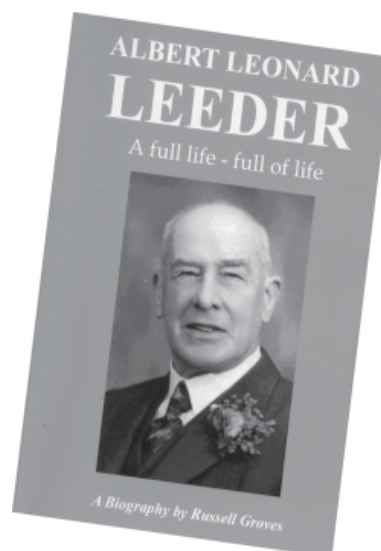
Brian Haymes examines four themes relating to Baptist Identity - The True Church, Questions of Authority, The Tradition of Dissent and the Meaning of Right Belief. \$6.50 +p&p.



A random selection of eighty-two NSW/ACT Baptists who made meaningful contributions to the local church, the Baptist Union and the community \$28.00+p&p.



Biography of Rev Albert Dube - his early life, pastoral ministry and unique contribution to the Baptist Mission in New Guinea. \$24.00 +p&p.



Biography of Rev A.L. Leeder, a graduate of Spurgeons College who was the first full-time General Secretary of the Baptist Union of NSW. \$16.00 +p&p..

Books available from  
<http://www.baptisthistory.org.au>  
click on Shop

**Baptist Historical Society of NSW Inc.**  
**Financial Statement for the period**  
**1 March 2012 to 28th February 2013**

<b>1 March 2012 Balance b/f</b>	<b>12,434.90</b>		
	<b>Receipts</b>	<b>Payments</b>	
Membership Fees	1,445.00	Postage	302.40
Donations	255.00	Book Binding	1,850.00
Book sales	63.00	Book purchase	25.00
Term Deposit Interest	840.31	Accommodation	94.00
Bank Interest	21.86	Incorporatoion of Society	163.00
		Website Maintenance	646.00
		RAHS Membership	119.00
<b>Sub- total</b>	<b>2,625.17</b>	<b>Sub-total</b>	<b>3,199.40</b>
		<b>Dr. Balance</b>	<b>\$574.23</b>
<b>Add Balance b/f 1.3.11</b>	<b>12,434.90</b>		
<b>Balance c/f 1.3.2013</b>	<b>\$11,860.67</b>		

The Society's funds are made up as follows -

We gratefully acknowledge several  
donations during this period. Thank You!

General Fund -	\$2,031.27
Term Deposit No 11704	\$3,829.40
Term Deposit No 2219 -	\$4,000.00
Term Deposit No 3168	\$2000.00
<b>Total:</b>	<b>\$11,860.67</b>

**Michael Petras - Treasurer.**

## COMING EVENTS

**THURSDAY, AUGUST 1, 2013**

**Dr John Macky Hercus**

Mr Robert Hercus will present insights into the life of his father Dr John Macky Hercus who was not only a specialist eye surgeon but also a prominent lay theologian.

**THURSDAY, NOVEMBER 7, 2013**

**The Stewards Company**

Dr John Stanhope will present a history of the NSW Stewards Company Limited which operated the Strathfield Bible Training Institute. The SBTI property became the venue for the NSW Baptist Bible College which is now incorporated into Morling College.

**THURSDAY, FEBRUARY 6, 2014**

**Rev Norman Nix - "This is my Story".**

**MEMBERSHIP** OF THE HISTORICAL SOCIETY is open to persons and churches who make application and are accepted as members by the Executive Committee. Membership Fees are Ordinary \$20, Concession \$15, Churches and Institutions \$25. Membership Fees are due before the Annual General Meeting in May each year. Please send to the Treasurer, 31 Oakleigh Avenue, Thornleigh NSW 2120