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**Interim Editor
Bruce Thornton**

The Baptist Recorder

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

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6th February, 2014
7-30pm
Morling Collee Lounge**

This is my Story

**Rev Dr Melissa Baker
Naval Chaplain**



The Burton Street Tabernacle operated as a Baptist Church in the heart of Darlinghurst from 1887 until 1996. This was an area besieged by crime and was home to the infamous Tilly Devine, Kate Leigh and the razor gangs of the 1920s and 30s. Despite its location the Tabernacle remained a loyal place of worship for many Sydneysiders over the decades. It was also the source of inspiration for the iconic 'Eternity' chalk art by Sydney identity, Arthur Stace.

In 2004 the City of Sydney purchased the Tabernacle and following much community consultation it was decided that the building would be transformed into a theatre. In 2008 restoration work commenced to bring the 126 year old heritage listed building back to its former glory.

Considerable consultation was held with the Baptist Historical Society Archives and construction commenced in October 2010. In December 2011 the City of Sydney resolved to rename the Tabernacle in tribute to Arthur Stace.

The Eternity Playhouse opened in November 2013 with one of the most celebrated plays of the twentieth century, Arthur Miller's All My Sons.

For further information follow 'Eternity Playhouse' on google.

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

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

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ANNUAL GENERAL MEETING

NOTICE is hereby given that the Annual General Meeting of the Baptist Historical Society of NSW Inc will be held in the Eternity Playhouse (Cnr Burton and Palmer Streets, Darlinghurst) on **Saturday, 24th May, 2014 at 2-30pm**. 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

**FOURTIETH ANNUAL
GENERAL MEETING**

PLEASE READ CAREFULLY.

The Baptist Historical Society was founded in 1974 upon the initiative of Dr Ken Manley and Mr Michael Petras when the Executive Committee of the Baptist Union of NSW passed a resolution authorising it to be established and endorsed a set of objects for the Society. These objects are -

1. To encourage research into the history of Baptists especially those in New South Wales,.
2. To seek to obtain custody of important Baptist record and to provide for their careful preservation,
3. To encourage the collating and recording of Baptist history,
4. To foster interest in Baptist history at the local church level,
5. To assist research students at schools, colleges and universities,
6. To publish articles and historical information,
7. To be alert to church jubilees, centenaries and other significant anniversaries for Baptist and, where possible, assist in the provision of relevant historical details,
8. To promote care of buildings and sites of historical interest to Baptists.

**THE SOCIETY IS SEEKING TO
MAKE THIS ANNIVERSARY A
SIGNIFICANT EVENT.**

1. We are holding the Annual General Meeting on Saturday, May 24th, 2014 2-30pm in the **Eternity Playhouse** (the former Burton Street Baptist Tabernacle) on the corner of Burton and Palmer Streets, Darlinghurst which was acquired from the Baptist Union and redeveloped by the Sydney City Council.

2. The **Annual General Meeting** will include the launching of a definitive biography of **'George Henry Morling, 'Our Beloved Principal'** written by the late Rev Ron Rogers.

3. The Speaker will be **Rev Dr Ken Manley** one of the founders of the Society and a distinguished Baptist Historian.

If you plan to attend please advise the Acting Secretary (Mob 0409 367330) as seating is limited. This will be a great opportunity to see the new development and the Arthur Stace artifacts which are in the building.

The New South Wales Stewards' Company, The Sydney Bible Training Institute. and the N.S.W. Baptist Bible College.

Presented to the Baptist Historical Society 3rd December, 2013 by Dr John Stanhope OAM

A Parting of Ways

The origin of the Sydney Bible Training Institute (SBTI) lies in a conflict within the leadership of Sydney Missionary and Bible College (SMBC). Rev C Benson Barnett founded SMBC in April 1916. By 1937 Principal Barnett was in declining health. Dr Charles J Rolls was appointed Dean that year. Barnett died in 1941, but Rolls and the Board had differences (of unascertained nature).



Dr Charles J Rolls

Rolls resigned in November 1941, despite a public meeting called to express support for him. Many SMBC (Croydon) students followed him. He was assisted by Mr George Sharpe, a former student of SMBC who had done missionary service in Brazil, followed by return to Croydon as a lecturer, first voluntary and later salaried¹. The new college was named 'The Sydney Bible Training Institute' (SBTI). Rolls, Sharpe and the students commenced studies in early 1942. Some new students enrolled, including Rev Dudley Barker².

The official opening of SBTI was held on 7 February 1942 at 'Wynola'. Rev HG Hercus (Burton Street Baptist Church) was Honorary Principal, Dr LJ Parr President, Dr Rolls Dean. The opening address was given by Rev Joshua Robertson



Harold Hercus

(Petersham Baptist), the dedicatory prayer by Rev IS Stebbins (Congregational) and the benediction was pronounced by Rev Stephen Sharp (Baptist)³.

The New South Wales Stewards' Company (SC) was incorporated on 20 March 1942 after application made dated 14 March 1942⁴. Its board first met on 24 April 1942⁵, and included several Christian businessmen, of 'Open Brethren' persuasion including HH Halls, HW Wells and EG

Corbett⁶, also RL Corbett and Dr LJA Parr. SC owned the properties used by SBTI, but SBTI had its own advisory (but non-executive) board. The relationship between SC and SBTI appears to have been more than a landlord/tenant arrangement but less than complete control of SBTI by SC. The properties included 'Wynola' (15-19 Chalmers Road) and 132-134 Albert Road Strathfield.

SBTI 1942-1958



*Dr C.J. Rolls
later life*

Dr Charles J Rolls was first Dean of SBTI 1942-49, and was then titled 'Dean Emeritus'⁷. He continued as a director till 1952⁸. His scholarship was widely appreciated. A former student recalled 'the deep teaching of Dr Rolls which often 'rolled' over our heads'⁹.

Mr George Sharpe was registrar for most of the college's history. Several evangelical ministers acted as honorary lecturers, including Rev RM Leghorn¹⁰.



Mr George Sharpe



Margaret Cameron

Mrs Margaret Cameron was appointed matron in 1943. She with her husband's support founded (in 1929) and was leader of the odenominal Greenacre Park Gospel Mission (1930-57).

She was widowed in 1938.

When Rolls invited her to become Matron, she was concerned for the welfare of her son Bruce aged 17; he was accepted as a student of SBTI¹¹.

By 1945 there were over 100 students, many of them men who entered following war service. Missionary speakers spoke every few weeks. Open meetings held on Saturdays about once a quarter attracted large crowds¹².



Strathfield Bible Training Institute 1946

Rev Ivan Stanley Stebbins, a Congregational minister from Brisbane, was Acting Dean in 1947¹³ and Dean 1949-53.



Rev Ivan Stebbins, Mrs Margaret Cameron, Mr George Sharpe

Rev Eric George Mortley, a Sydney Anglican, served as ‘Vice-Principal’⁷ before he was appointed Principal on 28 September 1953 and resigned 12 April 1956.

Rev Eric Potter, a Methodist from Brisbane, succeeded him on 15 September 1956. He had served in the Second Light Horse in World War 1 and had Methodist ministries in various Queensland churches¹⁴.



Rev Eric Potter

The now Rev Bruce Cameron was appointed Honorary Vice-Principal on 4 February 1957, and soon after published ‘synoptical and analytical articles’. Some outsiders considered this appointment ‘nepotistic’, ‘as he was the son of Mrs Cameron who was the Matron and effectively ruled

the college’¹⁵. Cameron, on completing the SBTI course, was appointed assistant to Leghorn at Burton Street Baptist Church. He undertook training for Baptist ministry. He married Jean, Leghorn’s eldest child, in December 1951 and was ordained soon after.



Rev Bruce Cameron

He was pastor of Casino Baptist Church 1952-55, and then of Beverley Hills Baptist Church. He acted as moderator of the Greenacre mission, and negotiated its admission to the BUNSW as Greenacre Baptist Church, as of 12 July 1957¹⁶. Mrs Cameron died ‘after much suffering’ on 25 November 1957¹⁷. In January 1958 Cameron resigned the pastorate of Beverley Hills Baptist Church to become full-time Vice-Principal¹⁸.

Departure of Principal Potter

In January 1958 Potter and a team of SBTI students conducted an evangelistic mission in the Lower Blue Mountains Methodist churches¹⁴.

On 19 March 1958, the board interviewed Principal Potter about three complaints:

1. His ‘hostile and uncharitable attitude towards the Management Committee’.
2. His ‘humiliation of the late Matron Cameron in the presence of students’.
3. His ‘unsatisfactory behaviour towards the present matron and the vice-principal’.

Mr Potter’s reaction was reported to be ‘angry and abusive’. He was given the required 12 months notice of termination as from a letter dated 8 May 1958. On 19 June 1958, he suspended lectures. The board met on 23 June 1958 and ordered resumption next day on threat of Potter’s instant dismissal. The board received letters from Rev Potter, Rev RM Leghorn¹⁹ and Rev Stebbins, and from Mr JR Allison dated 20 June 1958 conveying charges made by students against Vice-Principal Cameron about his doctrinal teachings. ‘Prior to the final eruption there had been angry outbursts during lectures by some male students in Mr Cameron’s lectures *re* his views on some biblical interpretations, I think it was mainly *re* Calvinistic views’²⁰. Another opinion of Cameron’s views was that he was a philosopher rather than a Bible teacher²¹. Cameron considers that some students ‘became supportive of the less demanding nature of the Principal’s studies, and others of my attempts to require more intellectual input’²².

Student 'Elaine' describes the atmosphere in the college as 'very tense. I remember raised voices and harsh words outside the office between Mr Cameron and Mr Potter and the Stewards one day. A special meeting was held at Mr Potter's residence by male students who resided at Albert Road'²⁰.

On 1 July 1958, the board considered a letter from Rev Potter threatening to publish a statement in 'New Life'. The board replied that there were inaccuracies in his letter, dismissed him immediately, and gave him three weeks to vacate the residence. Rev Potter replied by telegram 10 July 1958 demanding that 'all dismissed personnel restored all directors resigned otherwise all material released public July fourteen'. On 15 July 1958 four students resigned.

'Dear Mr George Sharpe was a Godsend and kept us together in Christ and he remained an OT lecturer and mentor to us till we finished our course. He was a great expository lecturer; he reminded me of the prophet Elijah and brought the OT to life'²⁰. He also resigned, and he and Rev Potter and six students set up a new training program at Tahlee, in premises used for Christian camps (owned by the Gospel Fishermen). Peter Williamson was the first senior student at Tahlee.

Later in 1958, we read that 'Rev Bruce Cameron is now living in the Principal's residence'²³. He enjoyed some support among Baptist circles, as on 9 November he was invited to dedicate a new pipe organ at West Ryde Baptist Church²⁴.

Advertisements appeared describing the program offered at SBTI during Cameron's Principalship.

THE SYDNEY BIBLE TRAINING INSTITUTE 11 CHALMERS ROAD, STRATHFIELD 7-Unit Programme of Training for Christian Service World-Wide						
UNITS OF STUDY	THE FIRST YEAR			THE SECOND YEAR		
	Term 1.	Term 2.	Term 3.	Term 1.	Term 2.	Term 3.
(1) BIBLICAL	Old Testament Book Studies	Old Testament Book Studies	Old Testament Book Studies	New Testament Book Studies	New Testament Book Studies	New Testament Book Studies
(2) TEXTUAL	Chapter Studies in Selected Books	Chapter Studies in Selected Books	Chapter Studies in Selected Books	Verses Studies in Selected Books	Verses Studies in Selected Books	Verses Studies in Selected Books
(3) HISTORICAL	Biblical and Church History	Biblical and Church History	Biblical and Church History	Biblical and Church History	Biblical and Church History	Biblical and Church History
(4) THEOLOGICAL	Doctrines of GOD	Doctrines of MAN	Doctrines of SON	Doctrines of CHRIST	Doctrines of THE HOLY SPIRIT	Doctrines of LAST THINGS
(5) LINGUISTICAL	English N.T. GREEK	English N.T. GREEK	English N.T. GREEK	English N.T. GREEK	English N.T. GREEK	English N.T. GREEK
(6) GENERAL	Modern (Christian) Subversion	Modern Science and the BIBLE	Modern Science and the BIBLE	Religious Use of Psychology	Modern Histories	Biblical Archaeology
(7) PRACTICAL	Fast Aid and Home Training	Evolution	The Art of Sermon Making	The Art of Sermon Making	The Art of Sermon Making	Personal Evangelism

3,17/12/58

A plan to develop a NSW Baptist Bible College 1956-58.

The 1956 Annual Assembly of BUNSW resolved 'that the Faith and Life Commission be asked to

consider the establishment of an institute or department of the Theological College for the training of young women for full time ministry in the capacity of secretaries, youth leaders, Christian educationalists and deaconesses, and report to the next Assembly'²⁵.

A special meeting of the College Council was held on 19 November 1956. On the motion of Principal Morling (following up the resolution of the Annual Assembly) it resolved unanimously to recommend to the Union 'that the educational function of the College be enlarged'²⁶. The enlarged function would train people for roles as deaconesses, religious education directors, full-time church secretaries, and minister's wives. Principal Morling supported by Vice-Principal Wright moved that decision on the details of the proposal be deferred till the next meeting but the Council had a mind to brook no delay. It was decided to plan for the introduction of all the suggested courses. The inclusion of 'fiancées of ministers and students' in potential students was narrowly approved by four votes to three. A special subcommittee of the BUNSW Executive Committee and the College Council was convened to make plans²⁷.

The 'College Development Committee' recommended to the 1957 Assembly that 'the College functions and training program be enlarged to include the training of women, lay workers and missionaries'. Assembly resolved accordingly²⁸. College Council appointed a subcommittee to plan the introduction of new courses (Rev AH Orr, Mr DM Henderson and Mr H Watkin-Smith, known as the New Curriculum Committee NCC)²⁹.

The Bible College was to be established under 'By-law 9, Theological College, Section 9(a) Objects (ii) to provide courses of training for such missionary candidates, deaconesses, and directors of education, as are approved by the Union'. Courses were to last two years, were to yield a diploma, and were to commence in February 1959³⁰. Wives and fiancées of students and ministers, and 'men and women for unspecified service' were included³¹. Candidates were to be Baptist church members, and meet certain educational and other entrance standards, subject to decisions by an 'Acceptance Committee'³².

The SBTI Board seeks help

Perhaps foreseeing the demise of SBTI, Cameron 'urged the college board to convert the institute into a university hostel for Christian students'³³.

The SBTI Board was concerned about the state of affairs, and decided to find a suitable evangelical organization to share the management. They sought advice from prominent Baptist layman and lawyer, Mr FJ Church, on 24 June 1959.

The Board of Directors of the NSW Stewards Company then requested the BUNSW Executive Committee for 'the Union to accept control of the Company, which owns the properties in Strathfield known as the Strathfield Bible Training Institute; requesting the College Council to take the appropriate steps to operate the SBTI within its auspices'. Cameron considered that the Board (SC or SBTI?) was 'in favour of giving the half-million dollar property as a free gift to the Baptists of NSW'³³. The College Council agreed, and decided to use 'Wynola' 'for housing the lady non-ministerial students'³⁴.



Mr Fred J. Church

Their next step was to appoint Rev Bruce Cameron Principal on 1 July 1959. He had been acting Principal from the date of Potter's dismissal. Cameron wrote 'My appointment ... was to be short-lived. My appointment at age 33 over more senior and longer-serving ex-missionaries brought on a virulent attack of 'holy hepatitis', and before long, missionary councils (whom we supplied with graduates for their various fields) effectively blacklisted the college by intimidating rumours'³³, leaving students to conclude that if they graduated from SBTI they would not be recruited for missionary service'³⁵.

Mr Church conferred with Rev Orr and Mr RE Walker (administrator and president respectively of the Baptist Theological College Council). These three men consulted the Secretary and four directors of the SC, and inspected the properties. Mr Church reported to the BUNSW Executive Committee on 20 October 1959 that the directors of the SC asked whether the BUNSW would take over the SC management and activities; and that 'the end desired could be achieved by few and simple amendments to the Company's Articles of Association'. The Executive Committee decided to continue negotiations, but offered no guarantee

of continued employment to Rev Cameron³⁶. On 28 October 1959, the board of SC decided to invite persons nominated by the BUNSW to join the board, and for the BUNSW to assume management of SBTI. Each SC director resigned and was replaced by a Baptist nominee, serially, until the changeover was complete⁶.

On 16 November 1959 Mr Bruce A King was appointed secretary of the SC. Amendments to the Articles of Association were proposed by Mr FJ Church to go to an Extraordinary General Meeting of SC. The directors nominated by the BUNSW were FJ Church, BA King, LM Levy, AH Orr and RE Walker. Thereafter the BUNSW delegated its powers to the Baptist Theological College Council³⁷.



Mr Bruce A King

On 5 January 1960, Rev Cameron tendered his resignation to take effect 29 February 1960. Cameron moved to Manly Vale and obtained secular employment as a 'worker-pastor'. He was pastor of Collaroy Baptist Church 1967-77 and Mosman 1978-81³⁸.



Dr E.G. (Ted) Gibson

The board on 2 February 1960 decided that SBTI would be administered by a committee chaired by Rev Dr EG Gibson (of the Baptist Theological College). Dr Gibson was designated 'Resident Tutor', then Registrar on 1 March 1960, then Supervisor in 1961. The academic program of SBTI would consist of Thursday evening lectures open to the public³⁹; 40 people attended the first lectures⁴⁰. The Gibson family occupied the residence vacated by Rev Cameron on 30 January 1960. The office workers were not reappointed.

The Baptist Bible College 1959-64

Seven students (five men, two women) were accepted to commence the Bible College course in 1959⁴¹. A comparison with the results listed at the end of 1959 shows that four of the men and both of the women completed the year, while one man's name disappeared and one additional woman completed the year⁴². The women were accommodated at 'Norland'⁴³ a hostel in Charlotte

Street Ashfield. A pamphlet listed units to be undertaken in two-year courses, except the ministers' wives and fiancées' course (MWC) which ran for three months in second term only⁴⁴.

Eleven students were initially accepted for the 'non-ministerial' course (NMC)⁴⁵ in 1960; five were men, five were women, and one I could not ascertain. All students were now housed at 'Wynola'⁴⁶. Soon after there were 14 in the NMC (also known as the 'Special Diploma Course' SDC), 17 applicants for the ministers' wives' course (MWC; eventually 48 attended⁴⁵), 10 SBTI students⁴⁷ and 40 attending Thursday night public lectures⁴⁸. Twelve completed the SDC⁴⁹. The SDC was offered on Wednesdays, with an average attendance of 35⁵⁰. From 1961 the SBTI course would be offered as a one-year course, on Thursday nights⁵¹.

Principal George Morling was active in teaching in 1960-61 in the SDC, which was conducted at 'Wynola'. He also took part in the course for the wives and fiancées of ministers and theological students. There were 7 second year and 11 first year students, all of whom passed their exams⁵². In November 2 men and 4 women were accepted to enter in 1962⁵³.

In 1962, seven second-year, thirteen first-year, and one special course student sat for first term exams⁵⁴. By September, three men and three women were accepted to commence in 1963⁵⁵. End of year exam results showed 7 second-year and 14 first-year students⁵⁶. From the following year, the courses in both years were offered on a cyclical basis to reduce teaching loads⁵⁷. The SDC was transferred to the Eastwood site⁵⁸. The MWC attracted 53 participants⁵⁹.

In 1963, ten men and 15 women enrolled for SDC and 6 students for special courses; 7 men and 9 women were named⁶⁰. The first term exam results listed two second-year men, 9 first-year men, 9 second year women, 16 first year women and 6 special course students⁶¹. A photograph of the college faculty and students indicates that there were 15 men and 25 women in training⁶².

In 1964, eighteen students were accepted for 1964 for the SDC (six men, twelve women⁶³). The MWC was to be offered again⁶⁴, on Wednesdays June-July65. First and second term exam results listed 4 second-year men, 7 first-year men, 12

second-year women, 3 (later 12) first year women and 8 (later 9) special course students⁶⁶.

Baptist Assembly resolved that the theological and non-ministerial courses should be clearly separated, though teachers were to be common to both. The name Baptist Bible College was official from then on⁶⁷.

Baptist Bible College Statistics

Year	Students	Comment	Course title
1959	7	See text	Unclear
1960	11	Enrolled	NMC
	14	Later	SDC
	40	Public lectures	
1961	18		SDC
1962	21		SDC
1963	25	Start	SDC
	36	Later	SDC
	35	Photo	SDC
1964	6		Special
	18	Start	Bible College
	26	Later	Bible College
	35	End	Bible College
	8	Start	Special
	9	End	Special

SBTI under Baptist control

On 7 April 1960 the SC directors issued a statement that over 18 years 'approximately 450 students had benefited from a two-year residential course since the SBTI was established... SBTI is temporarily not taking residential students ... the property 'Wynola' has for 1960 been rented to the BUNSW' to accommodate 'students doing the non-ministerial courses' ... The SBTI has not ceased to function – two classes are held at Wynola each Thursday evening'⁶⁸; 55 students were enrolled in that program⁶⁹.

The SBTI 1961 program began with Old Testament lectures given by Dr Gibson and Rev RT Farquhar⁷⁰, commencing 24 February. On 24 April 1961 the board recorded that 28 students were enrolled for 1961, and that Dr Gibson was leaving, to be Principal of Adelaide Bible Institute. On 7 April 1961, there were 16 students in residence and the average attendance on Thursday evenings was 35.

The SBTI Committee recorded on 16 June 1961 that Mr BA King was Honorary Registrar; as Dr Gibson had moved interstate. Baptist College Principal Roberts-Thomson occupied the residence while the Baptist Theological College was moving

from Ashfield to its new campus at Eastwood. Later occupants were Rev & Mrs Lindsay Urquhart, interdenominational missionaries, then in 1962 Mr & Mrs Bruce King⁶. Lectures in Old Testament were now given by Rev BG Wright, Vice-Principal of the Baptist Theological College, and Rev Melvin Williams⁷¹.

On 29 September 1961, the SBTI Committee put forward a plan for 1962 – two terms of lectures of ten sessions each on Thursday nights; Rev BG Wright to be supervisor; the Baptist College would not require the accommodation at ‘Wynola’ (15 Chalmers Road) in 1962⁷².

The board decided on 19 October 1961 that ‘Wynola’ would operate in 1962 as a hostel for female Christian tertiary students under the SBTI Committee⁷³; office space would be occupied by the Baptist Homes Trust. An ‘Annual Commemoration Service’ of SBTI was held on 9 November, chaired by Mr AK Smith, with the presentation of the annual report and ‘items by students’⁷⁴.

On 15 December 1961, the board recorded the sale of 134 Albert Road for £14000 to the NSW Department of Education for extensions to Strathfield Girls High School. A warden was to be appointed for the hostel, which had thirteen residents in late 1962⁷⁵.

SBTI student numbers

Year	Enrolment
1945	>100
1960	55
1961	28
1963	25
1964	8

In 1962, average attendance at the lecture program was 20-30. Lectures were given by Rev BG Wright, Rev Melvin Williams and Rev IF Kilvert, and advertised as ‘Public Bible Class’⁷⁶.

The 1963 program included New Testament (Rev BG Wright) and Old Testament (Rev BW Powers, Anglican)⁷⁷.

At the AGM held 20 June 1963, the board reported that the SBTI enrolment was 25, with average attendance 15. Occupancy of the hostel was adversely affected by a drop in University enrolments as the universities adopted restricted entry. Previously any student who gained a basic matriculation could enrol in any course. It was decided to accept non-student boarders at ‘Wynola’.

SBTI lectures continued in 1964, but only 7-8 students attended, and on 8 October 1964 the board decided to discontinue the SBTI program. ‘Wynola’ then had 18 residents.

SC after closure of SBTI

In 1968, the SC decided to assist the Baptist Bible College by erecting a lecture room block on the Eastwood campus. This block cost \$40 000 and was named the ‘John Deane’ block. It was opened on 13 July 1969 by Mr FJ Church, at that time President of the BUNSW. Later in 1969, the SC offered the Baptist College Council a scholarship for \$500 to support an Asian student.

In 1972, the SC provided funds for the purchase of a residence at 24 Chelmsford Avenue Croydon, as a home for Mr King in his role as BUNSW Secretary. A Baptist initiative supported by the SC was ‘Flo Harris Lodge’, a hostel for young women operated by Petersham Baptist Church. Grants of \$25000 (1971), \$10000 (1972)78, \$3000 (1974) and \$458 (1976) were made⁷⁹.

On 20 April 1976, the four directors renominated by the BUNSW were Mrs EV Drummond, Mr JW Boston, Mr HJ Kidd and Mr Church⁸⁰. The Secretary Mr King was about to undertake an overseas study tour; the board offered \$2500 towards his costs⁸¹. They gave \$5000 for a scholarship in honour of Mr RE Walker to support a student at either of the Baptist Colleges.

On 19 April 1977 the BUNSW renominated the other four directors, Mr King, Mr Levy, Mr DW Magill and Mr LR Sheehan.

The company was wound up on 21 March 1978 and its assets transferred to the Baptist Foundation of NSW⁸².

The Chalmers Road and Chelmsford Avenue properties were sold in 1980. In recognition of the Foundation’s commitment to support a Bible college, it makes ‘regular donations to SMBC – some of these donations are substantial’⁷⁵.

Significance of SBTI

Barker wrote ‘The SBTI training was not academic but splendidly Biblical and with a strong spiritual emphasis suited to the purpose of the training’²². Despite its relatively short history and unhappy conclusion, SBTI made a real impact for Christ. ‘Hundreds of students who trained at SBTI under some godly and great men have gone to countries

around the world and have been used to bring many people to Christ, established schools, hospitals, agricultural work, built schools and hospitals, water plants, bookshops, translation of scriptures... Many spent their whole lives in service to others. Some were martyred in Congo, Africa. Some had severe illnesses, some served under shocking conditions, and some were imprisoned. Most kept the faith and were proud to have been SBTI students... Remember behind all those statistics are great people God has used to further his Kingdom²⁰.

Acknowledgements

My predecessor as Archivist Mr Ron Robb provided access to files in Baptist Archives. Past students reviewed early stages of the paper and supplied reminiscences – Heather, Norm, Elaine and Dudley. Rev Anthony Brammall, Academic Vice-Principal, SMBC, gave information on the relations between SMBC and Dr Rolls.

Rev Bruce Cameron responded cordially to my request to review a draft⁸³. His side of the story needs to be considered.



Baptist Theological and Bible Colleges 1963

REFERENCES

- ¹ Brammall, Rev Anthony. Academic Vice-Principal Sydney Missionary and Bible College, personal communication 6 October 2011. Rev Brammall is writing a centenary history of the Croydon College.
- ² Barker, Rev Dudley. Email to JMS 28 September 2011. Barker was an ex-serviceman. He worked as a missionary in the Himalayas 1943-58, had pastorates in Australia 1965-79, served the Tasmanian Bible Society 1978-82, and had ministry in Fiji 1989-94.
- ³ The Australian Baptist 24 February 1942 page 5.
- ⁴ Certificate of Incorporation 116771 9 August 1944.
- ⁵ Stewards' Company Minutes (SC) 24 April 1942.
- ⁶ King, Bruce A. The NSW Stewards' Company Limited. Typescript notes dated 1 January 2007.
- ⁷ TAB 9 January 1951 page 13 advertisement.
- ⁸ Dr Rolls went to North America about 1950 and 'exercised a wide preaching and teaching ministry'. In 1973 he returned to NSW to conduct meetings at Green Point BC before returning to his homeland NZ. The Australian Baptist 8 August 1973 pages 15, 16.
- ⁹ 'Norm', letter to 'Heather' 18 May 2011.
- ¹⁰ Leghorn, Ainslie. God and Yielded Clay: a biography of Rev RM Leghorn. Photo and text album, 1985, page 65.
- ¹¹ Cameron, Rev BM. Biographical leaflet sent to JS 2013 page 1.
- ¹² 'Heather' notes to JMS May 2011.
- ¹³ The Australian Baptist 25 November 1947 advertisement page 7.
- ¹⁴ Nepean Times 23 January 1958 page 11.
- ¹⁵ Thornton, IB email to JMS 23 April 2011.
- ¹⁶ Cameron *op cit* pages 1-3; Arndell RS & Manley KR 'Golden Jubilee Greenacre Gospel Missions/ Baptist Church 1929-1979', in Baptist Archives Collection.
- ¹⁷ TAB 4 December 1857 page 8.
- ¹⁸ The Australian Baptist 1 July 1957 page 8.
- ¹⁹ Leghorn *op cit* page 76 – Bruce Cameron was husband of RM Leghorn's daughter Jean.
- ²⁰ 'Elaine' letter to JMS 13 April 2011.
- ²¹ Leghorn, R Bruce. Personal communication 13 May 2013.
- ²² Cameron *op cit* page 3.
- ²³ TAB 24 September 1958 page 6.
- ²⁴ TAB 5 November 1958 page 8 advertisement.
- ²⁵ BUNSW Executive Committee and Annual Assembly Minutes 1954-58 page 201; TAB 19 September 1956 page 8 'Ministry of Women'.
- ²⁶ Theological College Council Minutes (TCC) 1956-61 page 18 19 November 1956.
- ²⁷ TCC 1956-61 page 42 7 May 1957; BUNSW Minutes Box 6 page 277 21 May 1957.
- ²⁸ BUNSW Executive Committee and Annual Assembly Minutes (BUNSW) pages 318-9 20 September 1957.
- ²⁹ TCC 1956-61 page 66 26 November 1957.
- ³⁰ TCC 1956-61 pages 76 -79 Report of New Curriculum Committee 29 April 1958.
- ³¹ BUNSW Year Book 1958-59 page 128.
- ³² BUNSW page 407 20 May 1958.
- ³³ Cameron BM to Rev JH Edmonstone 26 September 1987. Cameron, Rev BM file in Baptist Archives.
- ³⁴ TCC 1956-61 pages 158-159 24 November 1959.
- ³⁵ Cameron *op cit* page 4.
- ³⁶ BUNSW pp.559, 568.
- ³⁷ SC 24 November 1959, TCC 17 December 1959.
- ³⁸ BUNSW Year Books 1967-82; Cameron *op cit* pages 5-6.

- ³⁹ TAB 17 February 1960 page 7 and subsequent advertisements.
- ⁴⁰ TAB 2 March 1960 page 6.
- ⁴¹ TCC 1956-61 page 113 27 January 1959.
- ⁴² TCC 1956-61 page 167 24 November 1959; also Summa Supremo September 1959 page 31 under heading 'Bible College'.
- ⁴³ TCC 1956-61 page 122 24 March 1959.
- ⁴⁴ BUNSW 1958-63 page 80.
- ⁴⁵ BUNSW Year Book 1960-61 page 76.
- ⁴⁶ TCC 1956-61 pages 172, 174 2 February 1960.
- ⁴⁷ TCC 1956-61 page 180 1 March 1960.
- ⁴⁸ TCC 1956-61 page 186 11 April 1960.
- ⁴⁹ Summa Supremo page 636 November 1960.
- ⁵⁰ TCC 1956-61 page 201 24 May 1960.
- ⁵¹ TCC 1956-61 page 207 28 June 1960; BUNSW Year Book 1960-61 page 78.
- ⁵² Summa Supremo pages 40-41 November 1961 lists seven second year and ten first year students.
- ⁵³ TCC 1961-66 page 7 28 November 1961.
- ⁵⁴ TCC 1961-66 list after page 19 26 June 1962.
- ⁵⁵ TCC 1961-66 page 27 25 September 1962.
- ⁵⁶ TCC 1961-66 page 38.
- ⁵⁷ TCC 1961-66 page 32 27 November 1962.
- ⁵⁸ BUNSW Year Book 1962-63 page 98, 102.
- ⁵⁹ BUNSW Year Book 1961-62 page 78.
- ⁶⁰ TCC 1961-66 pages 41-42 26 February 1963.
- ⁶¹ TCC 1961-66 after page 52 25 June 1963.
- ⁶² Summa Supremo page 13 November 1963.
- ⁶³ BUNSW Year Book 1964-65 page 117.
- ⁶⁴ TCC 1961-66 page 70 25 February 1964.
- ⁶⁵ TCC 1961-66 page 77 28 April 1964.
- ⁶⁶ TCC 1961-66 page 85 30 June 1964, page 98 29 September 1964.
- ⁶⁷ BUNSW 1964-68 page 36 17 September 1964.
- ⁶⁸ TAB 27 April 1960 page 7.
- ⁶⁹ Baptist Archives. Morling College Report from student at 'Wynola' 6 May 1960.
- ⁷⁰ TAB 15 February 1961 page 6 advertisement. Farquhar was pastor of Earlwood Baptist Church.
- ⁷¹ TAB 30 August 1961 page 8 advertisement. Williams was pastor of West Ryde Baptist Church.
- ⁷² Baptist Archives. Morling College Council Executive Minutes 23 October 1961.
- ⁷³ TAB 29 November 1961 page 10.
- ⁷⁴ TAB 1 November 1961 page 5 advertisement.
- ⁷⁵ TAB 24 October 1962 page 6.
- ⁷⁶ TAB 14 February '952 page 15 advertisement.
- ⁷⁷ TAB 20 February 1963 page 15.
- ⁷⁸ Rev Roy Henson to JS 16 September 2013.
- ⁷⁹ SC annual reports 1974, 1976.
- ⁸⁰ BUNSW 4 June 1976.
- ⁸¹ SC 18 May 1976.
- ⁸² SC 21 March 1978.
- ⁸³ Cameron, Bruce to JS 25 May 2013 enclosing leaflet.

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. click on Shop

The C.S. Lewis Legacy

(The Baptist Press)

C.S. Lewis did it during his lifetime and he's continued to do it in the 50 years since his death on Nov. 22, 1963: inspire Christians from theologically diverse traditions through his theological and fictional work.

Box sets of his theological bestsellers, including *Mere Christianity*, and his fictional works continue to adorn bookstore shelves and have moved into the e-book realm — and they continue to draw praise from Christians who do not worship or even socialize together.

Cooperative Baptist Kevin Glenn and Southern Baptist Steven Owensby are perfect examples of that.

Glenn, the pastor of Memorial Baptist Church in Columbia, Mo., calls himself “a Lewis addict” who admires the late Anglican for promoting the commonalities between Christians.

“Baptists love him just as much as Anglicans because he embodied what it means to keep the essentials front and center,” Glenn said.

Owensby, meanwhile, said he continues to read those writings of Lewis’ that lend themselves to apologetics and promoting Christianity over other religions.

“I would recommend him to other Christians, especially some of his writings about why to believe and the greatness of belief,” said Owensby, pastor of Enoree First Baptist Church in South Carolina.

Lewis’ works have continued to enjoy popularity, mostly in America. Historically his draw was among Anglicans, Catholics and some mainline Christians.

But that changed more recently, syndicated religion columnist Terry Mattingly said.

“The evangelical world grabbed him with a vengeance in the ’70s,” he said. Once “the evangelical industrial complex claims him as

one of their own, at that point he’s officially linked to everybody.”

But opinions differ about how Lewis won over such disparate audiences, why his books continue to sell and if that trend will continue among Millennials and religiously unaffiliated Americans.

‘You can read into it’

Brett Younger argues that Lewis’ fiction writing enabled him to penetrate such a wide Christian audience with his more serious theological work.

Many were introduced to Lewis through his “Chronicles of Narnia” fantasy series, said Younger, associate professor of preaching at Mercer University’s McAfee School of Theology.

“You can read into it” according to pre-conceived beliefs, Younger said of the seven-book series.

“So when a very conservative Christian reads *The Lion, the Witch and the Wardrobe*, it’s about substitutionary atonement,” he said of the first book in the series, which was made into a 2005 film.

“When a more liberal Christian reads *The Last Battle*, it’s about universalism and there is no room for anything else,” he said.

‘Fundamentalists have attacked him’

Lewis’ imaginary writing influenced his theological arguments which in turn gave the latter an unusual accessibility for non-academics, said Ralph Wood, professor of theology

and literature at Baylor University.

“Lewis wrote with a kind of clarity and candor and eloquence and directness that is unavailable” among theological thinkers of his own time and even today, Wood said.

Being a popular writer didn’t mean Lewis was churning out lightweight fare, he added.

“He was very widely read — from the ancients to the moderns.”

But that sometimes earned him criticism. Lewis’ research into ancient forms of Christianity drew him to the Eastern Orthodox concept of “theosis.”

“Theosis is the doctrine that the whole purpose of the Christian life is to be enfolded in the life of God,” he said, “that we are meant to participate in the divine nature.”

That was a turn off to some Christian readers, as was his view of Scripture as instructional and doctrinal — not literal.

“Fundamentalists have attacked him on biblical inerrancy,” Wood said.

‘Wrestling with faith’

Owensby acknowledged that he and other conservative Christians do not embrace all of Lewis’ ideas — in particular what he calls Lewis’ unclear teachings about the nature of salvation.

“There are places where he writes and you would think he’s right in line with what I believe, and there’s also places where he contradicts the convictions I have,” Owensby said.

Lewis is on target enough of the time to continue reading him, Owensby added. “He gave very good reasons for us to trust and believe in Christianity over and against any other world [religious] system.”

For Glenn the reasons to keep reading and teaching Lewis are markedly different, and begin with the author’s ability to translate difficult theological concepts into language accessible to most readers.

Lewis also models how to struggle with doubt and anger toward God in the face of deep personal loss.

“He wrestled with the dark side of faith, the things that we question,” Glenn said. “He’s kind of the champion of wrestling with our faith and coming out stronger on the other side.”

‘Nobody has picked up the baton’

It’s precisely that real, gritty side of Lewis that most appeals to younger people, including those who make up the rising population of “nones” in America, said Christian author and blogger Sarah Cunningham.

In fact, the biggest obstacle to Lewis’ continued popularity among Millennials and other young people is that they aren’t reading books as much as blogs and other online journals.

But Lewis’ advancement of “an intuitive Christianity” and his aversion to denominationalism is just the kind of message that resonates with younger generations, said Cunningham, author of children’s literature and *The Well-Balanced World Changer*.

“I don’t think a lot of ‘nones’ are anti-religion or anti-faith, they just don’t want to be connected to a specific sect or group,” she said.

Mattingly, who is the founder and editor of *GetReligion.org*, said there is no one else on the horizon, dead or alive, who is positioned to assume a near-universal appeal for Christians.

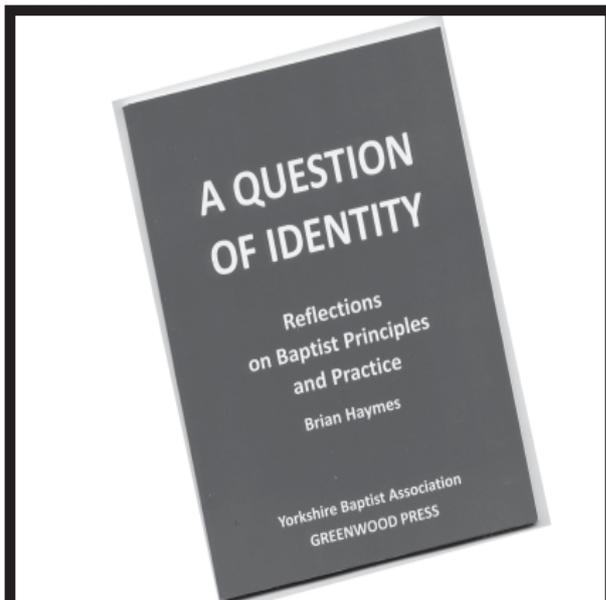
“Who’s going to take this man’s place?” Mattingly said. “Nobody has picked up the baton from him in the name of orthodox Christianity.”

2013 Associated Baptist Press, Inc.

FEBRUARY MEETING
Rev Dr Melissa Baker - Naval Chaplain.

We regret to advise that **Rev Norman Nix** who was to present "This is my Story" at the February meeting is unable to attend. We anticipate that Norm will be available on another occasion in the future. At short notice we have been able to enlist **Melissa Baker** to present "This is my Story" from her perspective.

Melissa is a naval chaplain, having served a short-time in the service (joined July 2011). Her postings have included Submarines and Fleet Support Unit in the West, HMAS Farncomb (being the first chaplain posted to a submarine) and in HMAS Melbourne, and had the opportunity to work for the small team in the International Fleet Review. Previous to her navy ministry, Melissa was the Lead Chaplain in Post Trauma Support for NSW Police Force (7 years) and completed her Doctor of Education in Police Chaplaincy having worked for New Zealand Police Service (1 year) and a short time with Police Service of Northern Ireland, London Met and Hong Kong Police as part of her fieldwork. During this time she was also a Guest Lecturer at Morling College in Pastoral Care and the Supervisor and Lecturer of Pastoral Care and Chaplaincy at School of Christian Studies. Melissa was married for 19 years, no children, and has returned to Sydney (her hometown), now living in Pyrmont and working at HMAS Kuttabul.



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. available www.baptisthistory.org.au

The First National Australian Baptist
Archivists' Conference
(NABAC)
Collins St Baptist Church
Melbourne Vic
19-20 November 2103

'The disadvantage of men not knowing the past is that they do not know the present'
G K Chesterton *All I Survey* 1933

The first ever meeting of the Australian Baptist Archivists took place in Melbourne on November 19-20 2013 as part of the regular gathering of state Baptist leaders.

Dr David Parker (Qld), was aware of the value of the the regular meetings of the state Baptist leaders and approached Dr David Loder, General Superintendent, Qld Baptists about the possibility of including the Archivists at these meetings. Dr Loder referred the matter to the Rev Keith Jobberns, of the Australian Baptist Ministries who endorsed the idea and kindly made arrangements for a venue and arranged overnight accommodation. In addition he invited the Archivists to the official dinner for state leaders on Tues 19th Nov.

Transport was provided by each state either through the Baptist Union or the Historical Society or was arranged privately.

Those in attendance were:

- Dr John Sampson, Hon Archivist, Baptist Union of Victoria
- Dr John Stanhope, Hon Archivist, Baptist Historical Society of NSW & ACT Inc
- Miss Rosalind Gooden, from South Australian Baptist Union and Global Interaction*
- Rev Dr David Parker, Hon Archivist, Baptist Union of Queensland
- Dr Richard Moore, Hon Archivist, Baptist Union of WA
- Mr Laurence Rowston MA, from Tasmania.*

* See below for explanation of these two

Note: all these people are volunteers. No state has any paid staff.

There are some archival resources in the ACT but the main, this area is covered by NSW.

In the case of Tasmania, there is no position of Archivist within the Baptist structure, as the University holds and manages the collection.

Dr David Parker had visited Darwin earlier in the year and brought news of the situation regarding their archives (which are minimal) and a greeting.

ABM records are held in Sydney where they are the responsibility of the NSW Baptist Archives.

Global Interaction has no Archivist at present but Miss Rosalind Gooden was able to provide some information about them.

Dr David Parker acted as Chair, with each session being moderated by a different person, and Dr John Sampson was Recorder.

The key topics for discussion were
Review of each of the state Archives – facilities, holdings, staffing, current activities and operations (see *National Guide to Australian Baptist Historical Resources and Services*, v 3, 2012)

Critical issues facing Archives - including digitisation, funding and facilities, links with churches and unions, making use of the collected knowledge etc.

Policies, Services and Procedures - including privacy, copyright, access, security, copying, recruitment, funding, non-document handling

Links and Relationships – with Baptist Unions, Family History groups, Colleges and Universities, Australian Society of Archivists,

A Workshop session for discussion and sharing on practical issues and problems

Concluding session to draw up findings, suggestions and recommendations together with ideas on future planning.

It was noted that each state has its own particular arrangement. In some cases the Archives are clearly a part of the Baptist Union while in others another body such as the Historical Society manage them.

There are large differences between facilities available, the modes of operation and services offered in the different states. In two cases a significant proportion of the Baptist records are in the possession of a state or university library.

Similarly, there are significant differences amongst the states regarding collection and access policies.

Some of the issues involved in these situations are subjects of recommendations made by NABAC (see below).

What follows is a summation and distillation of the intensive discussions that took place highlighting matters of principle, practice and policy together with suggestions and recommendations.

Some of these points need further discussion, which it is hoped can be undertaken in further meetings of NABAC.

The Life Cycle of Records

The normal life cycle of institutional records consists of:

- Current active records
- Semi active records
- Inactive records
- Archives

Baptist Archives are found in every state but the arrangements vary enormously. As seen above, in one the Archives are the responsibility of the local Baptist Historical Society while in another they are lodged in the state library. A more common pattern is for them to be housed in the local Baptist Union office with the local Baptist Historical Society providing volunteer staff.

It is important that responsibility for the facilities and content of the Archives is clearly recognised and accepted by an appropriate legal body.

The functions of the Archives are to:

- Collect,
- Catalogue
- Store and
- Facilitate publication of material from the retained records.

Although the archives in the different states have the same functions the main focus of the archivist may be quite different. The primary concern of the archivist in one state may be the conservation & preservation of material while in another it may be the disseminating of information on the web or by the writing of articles and books.

Provenance

When collecting material Professor Orlovski (Qld) uses the mantra that there are three fundamental

laws of archiving: provenance, provenance & provenance.

This emphasises the importance of recording

- i) What it is,
- ii), Where it came from &,
- iii) When it was acquired.

Hence it is critical to establish the provenance and authenticity of the any material collected.

For example it is far preferable to have a copy of some minutes signed by the person who chaired the meeting than to have a copy of the same minutes from an unidentified committee member.

Collection

In the past the collections have grown in an ad hoc way with the archives accepting a wide range of material. In this regard it is important to draw the distinction between archives and museums. Archives deal with documents and records while museums deal with artefacts. Artefacts have their place but it is not in the archives.

We are strongly of the opinion that it is important for the archives to have clear and proactive collection policies, agreed to by the various stakeholders. These stakeholders include representatives of the local Baptist Union, the local Baptist Historical Society, Theological colleges and Baptist historians.

We need to ask:

- What do we want?
&
How do we get it?

At the National or state Baptist Union level we need to identify all the Boards, Councils, Departments and working parties etc. that have been, or are still important in the life of the denomination. When these have been identified we need to explore ways in which we can ensure that a complete set of their records are lodged in the archives. At this stage many of the records are quite fragmentary.

The same principle applies to the local churches. **We need clear policy decisions to be widely publicised so that each of our churches are encouraged to maintain appropriate archives.**

In particular we would urge state unions to develop and make public clear policies for the retrieval of archival material from churches that have disbanded.

We also consider it desirable that all churches lodge either the originals or copies of any records that are more than 50 years old. If copies were kept both in the local church and in the Union Archives it would provide a second level of security for these irreplaceable records. This collection could include items such as the Annual reports, Deacons meetings, Women's group meetings etc.

Cataloguing & Storage

Some of us are struggling with obsolete paper-based technology. We use card index systems and space consuming boxes of papers that have to be housed in dedicated facilities.

Paper-based archives require a large capital expenditure in order to provide security for the long-term storage of paper. Even so they cannot provide an efficient service, as they are very time consuming to manage and operate.

We need to be able to collect, manage and store information in a digital format as well as having the convenience of computerised catalogues.

This is especially true if the archives are to be integrated into the normal life cycle of the 'paperless offices' now common in the churches and Baptist Unions around the country.

There will always be a need for paper based collections, e.g. old hand written minutes, but it is critically important that we address the implications of the new technology for cataloguing and storing current and future records. This is no simple matter. The unique characteristics of the archives require careful planning and management so that the records can be retrieved in perpetuity, unchanged and not corrupted by changes in software or hardware.

Establishment of a digital archives system is a difficult technical challenge. Expert advice is needed if the Baptist Unions are to be able to develop adequate and satisfactory systems. We would appreciate the opportunity to discuss these issues with people who have expertise in such matters, along with the Baptist Union administrators and Communications experts who might be involved in the implementation of such an initiative.

Accessibility and publication

As well as space for storage there is also a need for physical workspace in the archives. This is required both for managing the collection and for

use by researchers. It makes a mockery a secure collection if a researcher removes material from the building to work on it.

Space is and will continue to be important, but if we produce material on line we can reduce the pressure on dedicated physical space.

SUMMARY OF RECOMMENDATIONS & BASIC PRINCIPLES

Any institution with a significant history needs to maintain its Archives as an integral part of document management.

It needs to be clearly agreed as to who owns and is responsible for the archives.

The responsible party needs to invest in the archives.

The archives need capital investments in order to provide suitable facilities for the storage and management of paper-based documents as well as an ongoing budget, to cover the costs of managing both the paper-based collections and the storage and access to electronic documents.

Every Baptist Union needs to have clear policies as to which documents are to be kept at the local (church) level and which are to be kept at the central (union) level.

The archives need to be proactive. We need policies and mechanisms that ensure that critical material is not lost and that the collection clearly reflects the activities of the organisation, (for example; how do we handle records of non English speaking churches established in Australia since World War II).

We recognise that the establishment of a digital archives system is a difficult technical challenge and would appreciate an opportunity to confer with union administrators and IT managers about the issues involved.

summarised above.

We wish to express our sincere appreciation to the Baptist Ministries of Australia for making this Conference possible and affirm that it has been a very significant event for us.

We commend the report for your consideration and request support for the initiatives that have been proposed.

Addendum

As part of our discussion we identified the following 10 items that we think would be well worth researching.

These are only initial suggestions. All need to be further refined.

A collection of biographies that illustrate the contribution of women to the Baptist cause in Australia.

The role of Baptist Women in the Suffragette movement in Australia

A History of the Baptists of the Northern Territory.

The Histories of the Colonial Missionary Societies, (ie the colonial and state societies that preceded the ABFM in the period before 1913).

Baptists among the ANZACs or more generally Baptists and military service from the Boer War onwards.

A History of Itinerant Baptist Evangelists in Australia.

The growth of Indigenous Baptist churches in Australia and the work of the Inland Mission.

Baptists in Remote areas.

Baptists and the establishment of the Trade Union Movement in Australia.

A History of the Non English Speaking Baptist Churches in Australia

John Sampson
(scribe)

Conclusion

There are critical issues facing the Baptist archivists in Australia & these have been

**THE FIRST NATIONAL BAPTIST ARCHIVISTS' MEETING
COLLINS STREET BAPTIST CHURCH, MELBOURNE, VICTORIA, AUSTRALIA
19-20 NOVEMBER 2013**

ATTENDANCE

Dr John Sampson, Hon Archivist, Baptist Union of Victoria **Reporter**; Dr John Stanhope, Hon Archivist, Baptist Historical Society of NSW & ACT Inc; Miss Rosalind Gooden, Hon Archivist, South Australian Baptist Union and Global Interaction; Rev Dr David Parker, Hon Archivist, Baptist Union of Queensland **Chair**; Dr Richard Moore, Hon Archivist, Vose Seminary, Western Australian Baptist Union; Mr Laurence Rowston MA, Hon Archivist, Tasmanian Baptist Union.

ORGANISATION

The meeting was organized and chaired by David Parker. Each delegate was sponsored by the state they represented for travel. Hotel accommodation was provided by Australian Baptist Ministries under the leadership of Rev Keith Jobberns (excepting Laurie Rowston who stayed with relatives). Meeting space was provided by Collins Street Baptist Church. The official recorder was John Sampson.

DISTINCTION BETWEEN ARCHIVES, LIBRARIES AND HISTORICAL SOCIETIES

Archives are responsible for the storage of historical items, their preservation and access to scholars - they do not do research. Libraries make published and collected materials available to readers and researchers. Historical societies encourage and support historical studies.

RELATIONSHIP OF EACH ARCHIVE TO ITS STATE BAPTISTS

Except for NSW, the other five archives belong directly to the state denominational body.

In Victoria, the archivist is appointed for an indefinite term by the BUV.

In WA, the archivist is appointed annually by the WABU through Vose Seminary which is a department of WABU.

In NSW, the archive is operated by the Baptist Historical Society of NSW and ACT Inc, which in relation to the denomination is an 'affiliated organisation', and is physically located in (and supported in office services by) Morling College, which is administered by a council elected by Baptist Assembly, separately from the Assembly Council. *Is there anything in the NSW-ACT union constitution or by-laws that relates to archives? If the BHS folds due to lack of members, who will manage the archive?*

In the other states, the historical society does not have a direct relationship with the archive.

COLLECTION POLICIES

Each state archive collects any material offered relating to Baptist churches, agencies or individuals in their state. Additional non-state Baptist material is held in NSW and Victoria. In Victoria, Queensland, Western Australia and Tasmania, each archive is the automatic recipient of papers collected in the state denominational organization, once they are no longer current, and provided they are not destroyed. In Victoria, the archivist liaises with funeral directors and gets Baptist obituaries and orders of service from them. The Tasmanian archivist gets a 900-word biography from each minister new to the state.

In South Australia, much archival material was given to the Mortlock Library, where it may be accessed on referral from the state Archivist. In Tasmania, all Baptist material is archived at the University of Tasmania; access is by permission of the archivist (LR), but much is available on computer.

Confidential files are segregated and have extra security. Church/parishioner interactions should be carefully noted by church officials, and find their way into archives when no longer needed.



*Dr John Sampson, Dr John Stanhope, Miss Ros. Gooden, Dr David Parker, Dr Richard Moore
Mr Laurence Rowston*

Each item received should be catalogued, provenance recorded, and ownership clarified. Some states do not accept material on loan, only items with ownership surrendered to the archive.

Minutes that are not signed should be regarded as tentative only.

Material relating to other denominations or other states is passed on to the relevant archive.

Institutions should have a proactive collection policy. For churches, high priority is minutes. Churches are now regarded by government as charities, and the Charities Commission requires keeping of accurate records on finance and governance for seven years – the rigor depends on the size of the church. Churches which are incorporated bodies have different requirements.

LOCATIONS

In WA and NSW, the archives are situated in the state theological colleges: NSW has overflow storage in the neighbouring Willandra Retirement Village. In SA, the archive is located in ‘a tin shed with a dirt floor’ at the back of Flinders Street Baptist Church. In Queensland the archive is located in denominational headquarters.

In Victoria the archive is housed in Moore-Potter House, alongside Auburn Baptist Church; the archive is all paper-based; there are two bays of national and interdenominational papers, three shelves of material from other states; and ten bays of BUV material (mostly administration as churches keep much of their own material. *NT archives are a mystery to us.*

STAFF

There are no employed archivists in Baptist service; all staff are volunteers. NSW has seven active volunteers; the other states apparently have one each. For GIA, the official archivist Trevor Farmilo, is aged 92, is located in Melbourne, and has no apparent successor other than Ros in Adelaide.

SYSTEMS

NSW uses the series system, as taught by Professor Orlovich (UNSW) and Dr Kim Eberhard (Archivist to Waverley Council and the Franciscan Order). In addition, there are biographical files and uncatalogued artifacts.

Queensland, Victoria and WA use a sequential system; items are put in boxes starting at box 1; as each box fills, another box is started. Both systems have computer-generated catalogues to provide access to named items.

The advantage of the series system is that related items are boxed together; the disadvantage is that partly filled

boxes require more storage space than a smaller number of completely filled boxes. The advantage of the sequential system is that less space is required; the disadvantage is that researchers pursuing a particular interest must look in more boxes.

ACCESS

Inquirers and researchers may attend the archives when volunteers are available to supervise. Family history inquiries are welcomed on the understanding that the inquirer shares relevant Baptist family information with the archive. No charge is made for access or help.

RELATIONS WITH OTHER DENOMINATIONS

In NSW, active contact is maintained with Uniting, Presbyterian, Church of Christ and Catholic archivists. In Queensland, David Parker’s wife is the state Presbyterian archivist.

PUBLICATIONS

NSW produces ‘The Recorder’ quarterly, which reproduces addresses given at quarterly meetings of the BHS; other articles and information is included. Victoria produces pamphlet-style papers.

One state delegate made criticism of the format of ‘The Recorder’ as being ‘amateurish’ and advocated change to an A5 format on better quality paper.

Each state historical society produces or assists in the production of books.

IDEAL STORAGE CONDITIONS

Adequate space, concrete flooring, security, fireproofing (but no sprinklers), pest-proof, acid free boxes and document sheaths. SA falls short by far. The storage of USBs and their labeling is problematic because of their small size – kept in envelopes?

PDFs should be stored using the Archival option which preserves fonts and formats.

Problems with electronic records include deterioration of the medium, changes in operating systems, and changes in software.

FINANCE

The cost of maintaining archives should be part of each state or agency’s budget, particularly in the light of official investigations into misdeeds.

CATALOGUING

Placement of materials needs up-to-date and accurate listing of items and their position. Filemaker and Excel

are options used by different archives. Filemaker costs about \$500.

ARTIFACTS

Some archives refuse to accept any objects other than documents. Those that do need museum-type display areas. Some church furniture can be loaned or given to churches that can use them. Pulpit bibles should be declined because they are large, bulky and numerous – any inscriptions should be copied and the copies archived.

GAPS IN BAPTIST HISTORICAL RESEARCH AND PUBLICATION

Baptist Women – *IBT – How about a 'Making their Mark' volume devoted to women?*

Pre-Commonwealth state missionary organizations. Baptists and the suffragette movement.

Roving evangelists (John Sampson is collecting material).

Northern Territory and remote area churches.

DIGITISATION

The technical handling of paper items needs to be careful and progressive. Then researchers can access the information without endangering the original documents. We need to consider the preservation of material that only exists in digital form.

Each archive needs a copy machine than has .pdf output. The Mitchell Library has produced a microfilm of 'The Australian Baptist' but it is expensive to buy.

Trove charges \$2 per page to digitise material.

Gould Books (Archival Digital Books) has done a good job with 'The Queensland Baptist'. Alan Phillips scans at no cost to us, gives us five copies for each state, and has the sole right to sell commercial copies.

OFFICIAL MINUTES

Union agencies should supply minutes promptly, even if access will be restricted for a time period.

COPYING

There should be no release of original documents. Photocopying should be done only by staff or under direct staff supervision.

OWNERSHIP OF MATERIALS

At the local level, the church owns the records, not the pastor or secretary. All records should be kept on church premises, not in private homes. Archivists will advise churches on the storage of records, and on the desirability of handing records no longer needed to the state archive.

TROVE

Inquirers can be referred to Trove for the secular press accounts of church or pastor's activities

RELATIONS WITH CHURCHES

Archivists provide advice on how to manage their own records. They should ask churches for all materials (other than routine financials) over an agreed age (10 years?). All materials of defunct churches belong to the Union and should be given to the archive.

Churches are encouraged to keep electronic and records prepared on a computer, and forward in digital form to the archive regularly; USB is the current preferred medium for transfer.

FUTURE MEETINGS

We recommend a meeting of state and other Baptist archivists in late 2014 to review progress; then maybe triennially attached to a Baptist gathering.

JOHN M STANHOPE MELBOURNE NOV 2013.DOC 25 November 2013

ORDER OF AUSTRALIA AWARDS

We congratulate our Acting Secretary (former Archivist) Lieutenant-Commander Ronald Keith Robb RAN (Ret'd) on being awarded the **Medal of the Order of Australia (OAM)** in the Queens Australia Day Honours.

The citation reads - **Lieutenant Commander Ronald Keith ROBB RAN (Ret'd)**, Henry Kendall Village, Wyoming NSW 2250 For service to the Baptist Church in New South Wales, particularly as an archivist. Lay Vice-President, Baptist Union, 1997-2003. Member, Baptist Union Executive Committee, 1986-2003. Honorary Archivist, Baptist Historical Society of New South Wales, 1999-2011. Secretary, Baptist Historical Society, since 2010. Company Secretary, Bedford College Ltd, 2001-2011.

Also included in the awards was **Rev David Groves (OAM)** former National Director of Baptist World Aid Australia and **Deaconess Margaret Rodgers (AM)** first woman President of the NSW Council of Churches (2008-10) and the writer/presenter for many years of the Council's current affairs programme . We offer our congratulations.

**Baptist Historical Society of NSW Inc.
Financial Statement
1st March 2013 to 31st December 2013**

Balance b/f \$11860.67

Receipts	Payments
Membership Fees \$505.00	Postage \$164.40
Donations \$5150.00	Dept. Fair Trading \$49.00
Term deposit Int \$250.31	Arch./ religious Institutions Fee \$50.00
Bank Int \$2.44	Keith Bricknell Travel Exp \$200.00
Book sales \$54.00	Membership RAHS \$108.00
	Compactus system \$5271.27
	ISBN Numbers \$84.00
	H ist. Conf Travel, Melbourne \$522.50
 Sub Total \$6001.75	 Sub Total \$6449.17

31st December 2013 Balance \$11,413.25

E & OE

The societies funds are made up of the following:

General Fund \$5213.79
 Term Deposit No. 2219 \$4199.46
 Term Deposit No. 3168 \$2000.00
 Term Deposit No.11704 (\$3829.65)
 transferred to General Fund
Total \$11,413.25

W Hollins

Treasurer

COMING EVENTS.

**FOURTIETH ANNUAL GENERAL MEETING - Eternity Playhouse, Corner Burton
and Palmer Streets, Darlinghurst, Saturday, May 24, 2014, 2-30pm.
See details inside.**

AUGUST MEETING:

“The Forward Movement and its continuing impact on Baptist Church Life.”

NOVEMBER MEETING.

Griffith Baptist Church.

Dates and places of August and November meetings to be advised.

VOLUNTEERS WANTED

The Baptist Historical Society is sustained by the willing service of Volunteers. Currently there are several faithful workers who give of their time freely so that the BHS ministry can be sustained. The Society is also in need of a Secretary, a Treasurer and a Recorder Editor. If you are interested in any of these positions please contact the Acting Secretary 0409 367330.

THE BAPTIST HISTORICAL SOCIETY OF NEW SOUTH WALES INCORPORATED

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, BHS, Morling College 120 Herring Road, Macquarie Park, 2113.