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November 2014

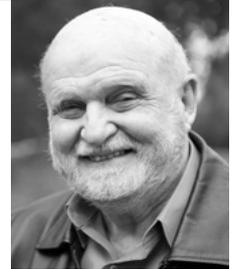
Interim Editor
Bruce Thornton

The Baptist Historical Society
of NSW Incorporated

THE RECORDER



Saunders Letters Launched.



At its August meeting, the Baptist Historical Society of NSW, having been involved in its publication, was privileged to host the Sydney launching of *John Saunders: Baptist Pastor and Activist 1834-1848*. This book, by **Ken R. Manley & Barbara Coe** is based on letters which Saunders wrote during his voyage to Sydney as Chaplain to a ship of female convicts and his experiences during his time in the colony.

The book was launched by Rev Rod Benson, Secretary of the Society whose comments follow. . .

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NEXT MEETING

“Seventy Years On”
*The Baptist
Forward Movement*
Saturday,
Nov 8, 2014, 2-30
MORLING
COLLEGE,



Rev Rod Benson

When Dr Michael Frost addressed a meeting of the Baptist Historical Society two decades ago, on the evangelistic ministry of the Reverend C. J. Tinsley, he commended Tinsley to our members as an “inspiring” leader from whom we could all learn.

One could say the same of the Reverend John Saunders, and arguably with greater warrant. Indeed, the Tinsley Institute might have been named after John Saunders were it not for certain practical considerations and the distance in years between Saunders’ ministry and our own time.

Ken Manley and Barbara Coe have done our churches, and historians of Australian colonial life, a great service in collating and editing the Saunders letters and related documents, and shaping them along with lively commentary into a splendid “documentary biography” published in this handsome volume by Greenwood Press and the Baptist Historical Society of NSW.

As the Reverend Tim Costello observes in his foreword, Saunders was “effectively the founder of Baptists in Australia.” He continues:

...continued on page 3

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

OFFICERS 2014-15

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

VICE-PRESIDENT: Mrs Janine. Prior, AM

SECRETARY: Rev Rod Benson.

TREASURER: Mr Ernest Windschuttel

ARCHIVIST: Dr John Stanhope, OAM

WEBMASTER Mr Ernest Windschuttel

JOURNAL EDITOR: (Interim Editor Rev Bruce Thornton)

COMMITTEE MEMBER/ Public Officer: Mr

Ron Robb, OAM.

MEETINGS

Meets at Morling College the second Saturday of February, May, August, November at 2-30pm.

MEMBERSHIP

Membership of the Baptist Historical Society of NSW is open to persons and churches who make application. Membership Fees are Ordinary \$20, Concession \$15 and for Churches and Institutions \$25. Membership Fees are due before the Annual General Meeting in May each year. Cheques should be made payable to the Baptist Historical Society of NSW and sent to The Treasurer, BHS, C/- Morling College, 120 Herring Rd Macquarie

Park NSW 2113

MAIL

Mail to The Baptist Historical Society of NSW Inc., Care Morling College, 120 Herring Road, Macquarie Park NSW 2113. Telephone: 9878 0201.

SUBSCRIPTIONS

Members are reminded that Annual subscriptions are now due and payable to the Treasurer, Care Morling College, 120 Herring Road, Macquarie Park NSW 2113

**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 I* (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 published several books by or about Rev G.H.Morling, Principal, Baptist Theological Collee of NSW (now Morling College) 1923-1960. These are- *George Henry Morling - a Definitive Biography* (Greenwood Press 2014)

***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 available through BHS, Care Morling College, 120 Herring Road, Mac-quarie Park, 2113, Telephone 9878 0201 or

www.baptisthistory.org.au. click on Shop

If our denomination had known and told his story and, more importantly, followed his theological instincts, then we may have had a profoundly clearer voice and seen a greater impact of the gospel shaping our public life ... Instead we Baptists have been 'bit' players in the major debates without a clear gospel anchor that was compelling and persuasive (p. v.)

Saunders was an outstanding preacher, wise pastor, strategic church planter, supporter of world mission, and exemplar of Christian social responsibility.

In spiritual and temporal fields, he excelled amid difficulty and privation, and achieved lasting positive change for the glory of God, the development of the Baptist denomination, and the betterment of colonial society.

On social issues his robust evangelical faith and enlightened social conscience united in vigorous pursuit of temperance, Aboriginal justice, an end to the convict system, increased European immigration, the alleviation of poverty and disease, and the education of children and adults.

Saunders maintained a balance between evangelical distinctives (such as they were in the second quarter of the nineteenth century) and the social expression of those convictions, which led him to engage in various forms of social responsibility.

He also recognised the importance of individual effort if the whole gospel and all its fruit were to be fully manifest. Yet he invested supreme confidence in the power of the Christian gospel to change hearts and to transform societies.

An excellent example of this confidence is the address which Saunders presented at the Annual Meeting of the London Missionary Society's Australian Auxiliary in August 1842, meeting in the Reverend John Dunmore Lang's church.

Saunders described the work of the LMS as "supremely good," and observed that, if the church had worked to preserve herself from selfishness from the beginning,

we should not have heard in the present day of missions; for the work of evangelization would have

been completed. But after the Gospel was first propagated, men seem to have forgotten their high responsibility, political ambition usurped the place of piety, and a desire for ecclesiastical rule stood in the stead of a regard for the salvation of men and the propagation of the Gospel.¹

Saunders then gave an account of the rise of modern missions in England, and their progress throughout the world, acknowledging that, while "we cannot expect fruit from a tree just planted – yet how much has been effected by the instrumentality of these societies.

He went on to mention the abolition of slavery, the cessation of the widespread practices of widow-burning and infanticide, and ascribed these advances to "the power of God, for we have learnt that it is not by might nor by power, but by the Spirit of the living God that these things have been accomplished."²

His convictions about the need for social transformation clearly flowed from his evangelical understanding of Scripture, theology and ethics.

His convictions on the mission of the church, and pastoral ministry, flowed from the same spring. In many ways, he is both an inspiration and an exemplar of what we hold to be true and vital in religious belief and practice as Baptists in 2014.

This book, the culmination of some thirty years of painstaking labour by the editors and others, provides a significant and detailed contribution to the primary and secondary sources for the life and ministry of John Saunders.

I am convinced that it is no exaggeration to claim that this volume will become the standard work on the effective founder of colonial Baptist work in Sydney and more widely in Australia.

It is an honour to commend the book to you today, in the hope that you will all buy a copy, dip into its rich pages, discover more of the man and his work, and be inspired by the example of one of the greats of our Baptist heritage.

(Footnote)

¹ *The Sydney Herald*, 26 August 1842, p2-3

Saunders Family Present

The Baptist Historical Society was pleased to welcome members of the Saunders family at the Sydney launching of “The Grace of Goodness” and for them to meet with authors “Dr Ken Manley and Barbara Coe. The following photograph is of those present. Names are beneath.



L-R: Elmay Shields (nee Renwick), Sue Nurse (nee Thornton), Helen-Elizabeth Anderson (nee Shields), Pip Bloomfield (in the front - nee Thornton), Marlicia Travis (nee Shields), Gordon Nurse, Karen Rowe-Nurse, Greg Bloomfield

SAUNDERS MEMORIAL

Despite the fact that he was the founder of the first Baptist Church in Australia the name of Rev John Saunders or his monumental ministry has been little publicised. Credit for the first Baptist Church is often given to Rev John McKaeg. Although he conducted the first Baptist Service in Sydney and the first baptisms McKaeg had withdrawn from the ministry when Saunders arrived.

It was left to Saunders to re-regather a dispirited and fragmented group of people which had largely dispersed and form them into the first church. It was Saunders who arranged for the building of the first Baptist Chapel on the corner of Bathurst and Kent Streets and to constitute the first Baptist Church membership.

Few tangible personal memorials of his ministry remain. His name is listed as the first Pastor on the Bathurst Street (now Central) Church honour board and his photograph is among those of other Pastors in (what was) the Christian Endeavour Room.

The (then) Council for Youth and Christian Education of the Baptist Union named a young peoples camping property at Macquarie Fields Camp Saunders but this was later sold. A residential block at Morling College was called the “Saunders Block” This was recently demolished in the adjacent College development.

Recently, through the efforts of the current Principal of Morling College, Rev Dr Ross Clifford the Ryde City Council agreed to name one of the adjacent streets “Saunders Close” The Baptist Historical Society believes that there should be a prominent memorial in Central Baptist Church and is making approaches accordingly.



This is our Story

Mike and Meg Dennis

“Unexpected Outcomes”



We do not easily speak of personal matters, but Ron Robb asked us to tell our story which to us is rather ordinary, but we will try.

To give it a title I have chosen ‘UNEXPECTED OUTCOMES’.

An outline of our lives is fairly straight forward. Both of us were born in the same year the Harbour Bridge was opened.

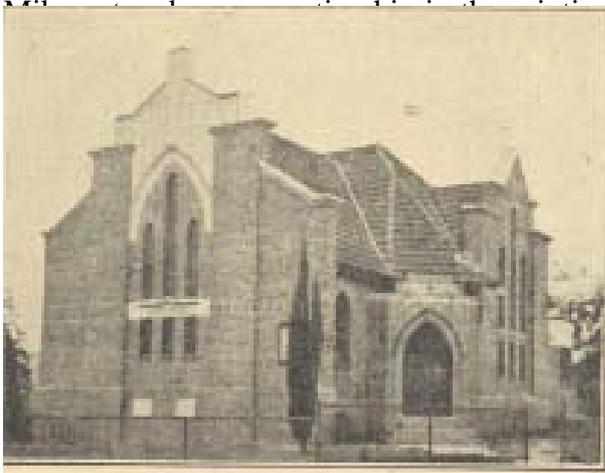
Both of us the third of three children born to our respective parents.

Meg had an older sister and older brother. I had two older brothers.

Meg’s parents were involved in church life until her Dad committed suicide when she was seven years old.

My parents were only superficially connected to Anglican and Presbyterian churches; Dad, having served in both WW1 and WW2 had become an alcoholic.

We met at 16 years old, through the Boys and Girls Brigades at Mortdale Baptist church, and came to faith under the ministry of Rev. Alwyn Le Claire.



Mortdale Baptist Church

However, under strange circumstances I was accepted, and entered College at Ashfield in 1956 and served as Pastor at Liverpool, the first of the 6 churches I was to serve, then Lidcombe, Attadale W.A., and Mt. Hawthorn W.A., then back to NSW to serve for 20 years at Narwee, followed by 12 years at Thornleigh. This has been followed by a rather itinerant ministry until now.

Currently we worship the Lord at Hornsby church, having gone there in 2002 to help their Pastor who had been diagnosed with Parkinson’s disease.

So much for the outline...

Now let me flesh out the details a little.

We have been greatly enriched by the influences and examples of many men and women, e.g. the Rev. A.C. LeClaire, the Rev. J.C. Campbell, and a vast range of people who modelled the Christian life to us. They were both Pastors and Lay people, too numerous



Rev J C Campbell to list, but let us mention just a few; Mr. & Mrs. Alan Page of Mortdale, R.E. Walker, Mortdale, Detective Fred Rames of Liverpool, Bruce King, Secretary of the Baptist Union, and several of the men in my College years.

My entry into College life was nothing noteworthy, considering the marks I gained at the 5 entrance exams. Indeed, I thought I could rule out the ministry and continue to enjoy my printing work. But I was wrong, because we received a letter of acceptance, with the information that I would start College after Christmas. And start I did.

Our first child had been born before this, and the two years we served at Liverpool were, in the

words of the Vice Principal Gilbert Wright, “the equivalent of 10 years of experience in most churches”. We faced the murder of a recently baptised girl in her mid-teens, and this act, by her brother, was to confront us with emotional demands as we tried to help the parents and the perpetrator... and the Church.

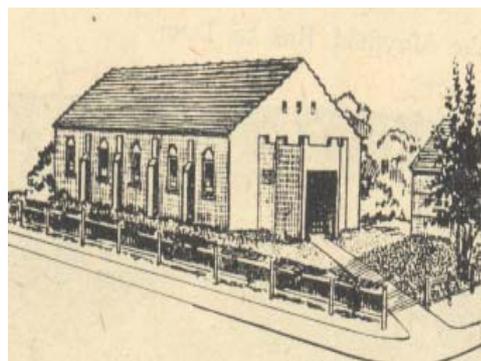
We also had to deal with some other very difficult situations, e.g. The request of a lady for me to “go to the local brothel and bring her husband home”; a lady who was threatening the life of her new-born child, and drunken men threatening their families, but we saw in those 2 years numerical growth that meant the church needed a full-time Pastor, and he was called, and began, as soon as I left to go to Lidcombe.

Our second child had been born while we were at Liverpool, and our third would be born at Lidcombe.

When we began at Liverpool they had begun to build a Manse by voluntary labour, and we joined in. Among other things we were living in a flat at the rear of a shop in Hurstville, and driving to Ashfield four times a week, and from there to Liverpool after classes, usually four times a week, plus Sundays - and all this in our 1927 Capital Chevy, a two-door vehicle with its own peculiar character. We moved into the Manse after about 1 year. While at Liverpool I preached twice each Sunday, and sometimes 3 times due to our “out-stations” at Hoxton Park and other venues.

The Deacons at Liverpool were among some of our great blessings there. Their honesty taught me much. On starting at Liverpool I was informed by them that when I was appointed they told the Home Mission Department they did not want a “rookie”, but a man with some experience. They added, however, that they would pray for me and accept me. And they did both with grace and affection.

Lidcombe challenged us in different ways, but we had the advantage of being neighbours to **Bruce and Lucelle King**, who had come from Cowra at the same time we came to Lidcombe.



Our beginnings at Lidcombe left much to be desired. Our welcome had been arranged for a Saturday night, but no one told us. The new manse had no floor coverings, but if I wanted to go and pick up a roll of linoleum and lay it, that would be O.K. by them.

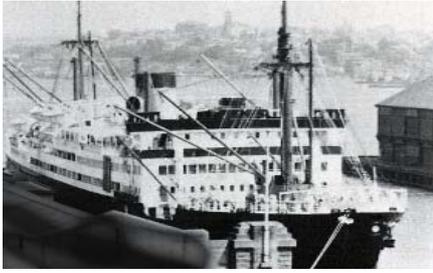
We soon learned that the then Secretary left the real work to be done by the Treasurer and myself.

During our four years at Liverpool and Lidcombe I was given many opportunities to be the guest speaker at sundry C.Y.T. and B.Y.F. rallies, as well as B.U. youth camps. I was certainly on a steep learning curve.

Lidcombe was very different in those days from Liverpool. It was a settled metropolitan area, and Liverpool was a semi-rural area at that time. At Liverpool we were frequently approached for ‘hand-outs’. This taught us a lot about people, and about ourselves.

During our final year at Lidcombe we were urged to consider being open to going to Western Australia, as they had many vacancies and needs there. We agreed to *thinking about it* on the basis that it couldn’t happen as I still had a year to complete after Lidcombe, and going there would require “O.K.”s from the Baptist Union, College and Home Mission, We thought this couldn’t happen, but it did - and with some speed. I began to wonder what I had done to offend or upset the powers-that-be. Also, while at Lidcombe I was appointed a Justice of the Peace.

January, 1960, saw us sailing out of Sydney heads on the State ship the “Manoora” and travelling for ten days to Fremantle, where we were complete strangers.



MV Manoora

We had arranged for our furniture and goods to be picked up by a Removal company and shipped to W.A. two weeks before we left, on the understanding that it would get there before we arrived. On arrival there was no sign of anything, and on enquiry the company said they knew nothing about it. Another Pastor coming from Queensland at the same time suffered the same fate from the same company. He had more clout than I did, having just left service as a RAAF Chaplain, and forced the matter with the company, discovering his goods, and ours had been off-loaded in Melbourne and placed in a warehouse. Six weeks later they arrived in Fremantle!

Even this created a positive result. We, with three children 5, 3-1/2, and 1-1/2 years old, only had with us what we took on board the "Manoora". The people of the church, on learning our situation, rallied - and stocked the manse with *everything* we might need even down to cutlery and salt and pepper. It made our start among them warm and caring.

Whilst living in W.A. we offered ourselves as State foster parents, and were given a nine-year-old boy, although we requested a child younger than our own.

During the eight years we spent in W.A. I completed my College requirements, and then did further study for a Dip.R.E. and Counselling through the opportunities provided by the University there. This Course was ahead of its time in terms of training Clergy for counselling, and of the 32 men and women who commenced the two-year course only 9 completed it. But it enabled me to serve effectively in the years that followed.

The four years we spent at Attadale, and the second four years we spent at Mt. Hawthorn, taught us a great deal.

While there we became involved in the establishment of the Theological College, and the appointment of Rev. Noel Vose as Principal; the establishment of their first Baptist Aged-persons' home, and several other ventures, and I was part of the contingent of Pastors who did a return-visit to the U.S.A. - and preaching/speaking 72 times in 28 days

Following these eight years we were invited by the Narwee church to return to N.S.W. and become their first fully qualified Pastor after their years with student Pastors.

We did not know it then, but Narwee would be our place of service for the next 20 years. They were to become years of significant growth as the church grew from about 100 people to about 500. This required several building programmes and changes in the way the church operated. Those years included some times of great loneliness, heartache, and distress that almost crushed us.

I don't think our experiences were that much different from other pastoral couples, and we don't consider ourselves to have been martyrs, but we did have to sustain...

- Ø Our foster-son's wanting to go his own way in life.
- Ø Our own son's becoming involved with a serious bkie group, which caused him to be arrested and jailed.
- Ø The death, in a car accident, of our oldest daughter Lucy, as she returned from a youth camp that she and her husband had led.
- Ø The Diagnosis of eye cancer, and which after several years of treatment ended in the urgent surgical removal of my right eye. But even this situation opened ministry opportunities to me. (The travel to U.S.A. for treatment)

Through it all we learned more of the meaning of words like steadfastness, endurance, and moving on. All such things demanded we re-think what we really believed.

In one instance I was challenged by one of the deacons of the Narwee church. He knew the

details of our son's Bikie involvement, and seemed to notice its effects on me, and one Sunday right after the Service he bailed me up and backed me against the telegraph pole outside the main entry to the church and simply said "You are thinking of resigning aren't you? I said, "yes," because it was true. He then said, "I will accept your resignation if you will answer me one question." The silence hung heavy as I waited. And then he said, "Are you better than God?" and without much pause he read from Isaiah where God speaks of "his rebellious children". Then he simply said "Well?" and walked away.

We stayed at Narwee, and were greatly helped by the people as we walked through the events that unfolded.

There were, however, some funny sides to all this... just in case you think Pastors lead a quiet uneventful life...

- n Meg and the old Vauxhall and the Bikies,
- n Meg and the spitting Bikie,
- n The young man who missed out on army reserve training (and his Champagne),
- n Our next-door neighbour with a violent temper who regularly attacked his own family, who then yelled for our help, often in the middle of the night.
- n The thieves who broke in to steal 'the Church money'.

The death of our daughter left us numb. I had been about to enter the pulpit for the night service when I was informed I was wanted urgently at home. No further information was given to me, and as I was driven home by one of the congregation my mind produced a host of horrors as possible explanations. On arrival Meg met me at the door and informed me that Lucy had been killed.

The funeral was arranged for the coming Wednesday. I was not taking part other than to sit with Meg. What the church did not know was that immediately following that Service I was to take the funeral of my own uncle which I had arranged before Lucy's death, and there was no way for me to step aside. The funeral director

took both funerals and remained close beside me I led my Uncle's service.

It seems to me that our Lord does not give us a 'great big bag of Grace' in a corner, to be used when we want it, but rather supplies it just as we need it.

Adjusting to situations is not easy, but it must be done with courage, and honesty.

The same kind of emotions crashed over us when Mike was diagnosed with Malignant Choroidal melanoma for which no cure existed in Australia at that time. The doctors were very honest and informed us that all that could be done was the surgical removal of the eye with a 50/50 chance of survival. He then added that there was treatment with Laser and Proton-beam guns available overseas and did Mike want him to enquire.

The end of all this was to show us, yet again the hand of God as things came together in most peculiar ways, and I was wont to say to people that if I did not believe in God I would have to invent one to explain the events that took place.

The finding of details in U.S.A.,

The provision of money by Government ex-gratia funding,

The provision of accommodation to San Francisco, etc.,

The opening of 2NBC-FM Radio station.

It was while at Narwee that I faced the need to remove a Pastoral team member due to his failures and the consequences. Later one of the parties involved contacted and B.U. and I was required to attend an examining Committee to answer a series of complaints. When this was over, and no other requirements were placed upon me, I thought that was the end of it.

In 1988, after 20-years at Narwee we accepted a call to the Thornleigh church where we ministered for 12 years. During that time the church experienced dramatic growth so that services had to be located in the local school. In 1999 a new



Thornleigh Community Baptist Church

building was erected with seating for 600 people which was filled to capacity on Christmas day.

At the 1999 B.U. Annual Assembly I was elected President of the Baptist Union to take office at the 2000 Assembly. Just prior to my induction the same person who had accused me of failure to help her at Narwee declared that she and others thought I was unfit to be President. The General Superintendent of the day appraised me of this, and I decided that, rather than make an issue of it, I would withdraw and allow the B.U. to review the matter and come to its own decision.

The outcome was that I was again exonerated, and became President in November. of that year.

This opened for Meg and I the opportunity to travel widely among the churches of N.S.W. and A.C.T., and this was followed by my being asked to travel to several churches and seek to help them through their problems.

This was followed by a series of interim ministries until I went to Hornsby to help the Pastor who had been diagnosed with Parkinson's disease. I am still there, though largely sitting in the pews.



Hornsby Baptist Church

To my complete surprise in January 2007 I was awarded the Medal of the Order of Australis (OAM) in the Queens New Year Honours for “service to the Baptist Union of New South Wales and to the community, particularly through development and outreach activities in the Thornleigh area.”

Over the last couple of years I have sustained 2 minor strokes and three lots of major surgery, but I thank God for His sustaining grace, and all that He has taught me. Through it all I have found that what saves me from despair at times is “not *what I see* about me, but *what I believe* about God”.

To sum up ... Looking back, what has amazed me is –

1. How God ‘grows His church *in spite of* the people in it’ – and
2. How God grows his church *through the lives of* the people in it.

Individuals who responded to the Word of God and whose lives bore fruit and brought others into God's family of the Church, which is our own story repeated over and over; now new young Pastors and their families face the problems of society that are *even more* stressful than the ones we faced.

ARCHIVIST REPORT

I attended a meeting on 3 September with Uniting Church, Presbyterian, Catholic and Anglican archivists to discuss arrangements for next years' church archivists' and historians' dedication service. This will be held on Thursday 12 February 2015 at St James' Anglican Church King Street. I have had no reply to requests to Central Baptist Church about the use of their building in later years.

Mr Robb and I attended a workshop of the Archivists of Religious Institutes at Mary McKillop Centre on 5 September 2014.

ARCHIVES REPORT JULY-SEPTEMBER 2014

Items received

Memorial service leaflet *re* the late Marjorie Hercus.

A large quantity of boxes of Miller Baptist Church childrens' ministry records from Parkside Church, with destruction dates.

Offers received

From the family of, and Queensland Museum, embroidered cloths and memorabilia *re* Mr George Griffiths President BUNSW 1909-10 – declined by mutual agreement.

Research requests

Further assistance to John and Lindy Kingsmill on the history of the Pocket Testament League to 1950, and Baptist participants particularly Rev W Gibbins.

Information sought by Rev K Clendinning on Hay Fellowship and Women's' Space.

Family history information on Rev JB McCure, Pringle family and Mr John Tout.

Macquarie University History Department on the White family.

Help with historical matters *re* Armidale District, Arncliffe and Central churches.

Other matters

Material relating to Rev Robert Haley who had ministries in other states but not NSW was passed to our Queensland colleague.

JOHN M STANHOPE 8 October 2014

WEBSITE ENQUIRY

From time to time the Webmaster receives requests for information through the Society's website. The following is such an enquiry -

Date: Sat, Sep 20, 2014 at 10:31 PM

Subject: Enquiry Form

Name Kevin Burton

Email address kevin.burton85@gmail.com

City/town Berrien Springs

Church (if any) Seventh-day Adventist

Question/comment My name is Kevin Burton and my wife's great great uncle was a beloved friend of John G. Ridley during WWI.

His name was George Tannatt Gane and he died in the war. I recently purchased *Born to Be a Soldier* and Gane is mentioned in this book in a few places (p. 111—and he is the Seventh-day Adventist mentioned on pp. 121, 124-125). This is very exciting for sure.

However, I am hoping to find even more information about the relationship that Gane and Ridley shared and am planning on turning this research into an article. I know that you hold a collection of J. G. Ridley's materials and have a couple of questions for you.

1. Do you know of anywhere that I can purchase the book *Soldier and Evangelist*, the story of Rev John G Ridley, MC by Harold Ernest Evans? I believe this book could be very helpful, but it appears to be out of print.

2. Do you have a listing of all of your holdings regarding J. G. Ridley? I would love to know all of the things that you have. I appreciate all help and advice that you are able to provide.

Blessings in your ministry and thank you for your dedication to Christ and Christian history.

Kevin

The Baptist Forward Movement

1944-2014

The Baptist Forward Movement had its genesis in the work of an “**Investigation Commission**” set up by the 1934 Baptist Union Assembly “To investigate the condition of our churches, together with the work and policy of our denomination, with a view to bringing before the next Assembly constructive recommendations for the strengthening of the life of the churches, and improving the efficiency of the denomination.

In their report to the next Assembly the members of the Commission acknowledged their task to be a difficult one. One conviction that they arrived at was that much of the inefficiency of the work was due to looseness of organisation, disunity and a measure of disloyalty on the part of some churches and ministers. Considerable concern was expressed about the strength of the churches many of which were quite small and unable to sustain a ministry. A question arising from their deliberations was “What is the best way of doing the work committed to us by the Head of the Church?”

The Investigation Commission was followed by a **Discipleship campaign** which was defined as a “concentrated and united attempt on the part of every minister and member to intelligently fulfil the Great Commission of Jesus Christ.” Its objective was to set the whole denomination on the move in united spiritual achievement. Despite strenuous efforts it did not meet with success.

The next major effort was the **Forward Movement** which originated with the Baptist Union of Australia. Its objectives were spiritual deepening and fund raising. One proposal was for the raising of a “million shillings” the money being raised for Federal and State work. It was originated by **Rev A.J. Waldock** who had been the Home Mission Superintendent in NSW and was then the minister of the Canberra Church. In its spiritual emphasis the Forward Movement was a reaffirmation of the objectives of the Discipleship Campaign. **Some of the most gifted and devoted ministers and laymen supported it.** Unlike previous efforts it was to persist for over a decade.

At the end of that time the spiritual results were less than impressive with only about three hundred members being added in ten years. But the financial results were an immense relief to the Union. The indebtedness on Church House was liquidated. The NSW Baptist Homes Trust and Bedford College (for the training of business girls) came into being. All departments of the Union benefited and funds were made available for the mission fields in India. Funds were also set aside for a Baptist School and an for the writing of a Baptist History.

It might well be said that the Forward Movement laid the groundwork for much of the progress in the next period and, seventy years later, its impact is being felt in large measure today.



Leading lights in Forward Movement
RE Walker, AL Leeder, FJ Church

The Spiritual Implications of the Baptist Forward Movement

Rev Dr A.J. Waldock

I am not quite sure that this title is a particularly happy one. It seems to imply that this Forward Movement to which we have committed ourselves has other implications besides spiritual ones. But that is not so. The Church of God has no concern with anything that is not spiritual; and although the aim of this movement includes raising money, it regards the raising of that money as a distinctly spiritual exercise for a distinctly spiritual purpose. It expects the money to come as the normal result of the uprising of the spiritual life of the people. As, in fact, a fruit of the Spirit. It might be possible to raise the money and not raise the spiritual life of churches; but it will be impossible to raise the spiritual life of our churches and not raise the necessary money. Hence the importance of keeping ever before us the spiritual nature of the Movement.

1. What does this Forward Movement mean for the Individual? What are its spiritual implications for you and me?

It requires no argument to demonstrate the fact that none of us are getting out of our Christianity all that Christianity has to offer us. When we compare the Christian Life as it is set before us in the New Testament with the life that is the experience of the average Christian, the contrast is disturbing. It makes one wonder whether the life we have is the real thing or some spiritual substitute. As Dr Fosdick says somewhere, "When some people tell you that they are saved, you wonder what from?" They are just as selfish as other people who make no pretence of being saved. They worry just as much as other folk, they have no more peace or rest of heart. No more zest of life or radiance of spirit than people of the world

Now what Christ has to offer us, He tells us quite simply and plainly. "I am come that they might have life and it more abundantly." Life means health, and abundant life means abundant health. It is abundance of life we want. To be full of life. There are certain low degrees of life that make it not worth living. Abundant life means happiness, confidence, restfulness and strength. The ability to enjoy things, the power to run and even walk without fainting, and to work without growing weary. It is not good enough

just to be alive, but to be glad you are alive, and that is the kind of life that Christ offers us.

And this is the spiritual implication of the Forward Movement for the individual Christian. Its purpose is to bring home to our people what is waiting for them.

What they are missing. What their inheritance

is, and to persuade them to claim it so that our churches will be peopled by men and women who have life in abundance and not semi-invalids who need the constant ministrations of a nurse.

The Forward Movement, as it concerns the individual has to do with giving as well as receiving. As a matter of fact, our receiving is largely conditioned by our giving. The size of a harvest is conditioned by the amount of seed scattered in the soil. If we sow sparingly, we shall reap sparingly. Christ offers us the abundant life that we may pass on the surplus. He fills us with the Holy Spirit so that out of us may flow rivers of living water. This Forward Movement will fail in its intention if it does not succeed in setting springs flowing again that's have long been dry, and starting springs where there has hitherto been no flow. This giving concerns the collection. It aims at trying another method of obtaining money for necessary church services. The present method, which is expressed in one word "beg" has not only become a weariness to those who beg, but it has become a greater weariness to those who are "begged". We start out with the firm belief that there is ample money for all our necessities and, if you ask me where this money is, I reply, in the pockets of our people – in your pocket and mine. How to get it out is the problem. Hitherto we have concentrated on the pocket; we now propose to concentrate on the heart. The key of the cash-box is hidden in the heart, and if we can



Dr A J Waldock

open the heart we shall find it there. And once we have found the key, the opening of the cash-box will be as easy as the opening of the door of Doubting Castle was to Christian after he had found the key.

We must get a new idea of giving We have spoken of giving as sacrifice and we have thought of giving as sacrifice. But it not the man who gives that makes the sacrifice, it is the man who does not give who makes the sacrifice, because he is sacrificing the harvest. The man who scatters seed in his field with a bountiful hand is sacrificing nothing; he is making sure of a bountiful harvest.

It concerns time. There is ample time available for all the required service of the Church, but time, like money, has to be wisely used and not wasted. Just as most of us spend an amount of money on odds and ends which, if it were pooled would be sufficient to wipe out most of our denominational and church debts; so most of spend enough time on odds and ends sufficient to do all the work of the church without undue strain on anybody. The amount of time the average Christian devotes to the things of the Spirit is negligible.

Some church members think they have earned the commendation of angels if they spare enough time to go to church once on a Sunday, and even then they come five minutes late which ought to be deducted from the receipt. Only a small percentage have time to spare for the mid-week prayer meeting, or a class in the Sunday School.

And as for the time that is given to prayer, Bible study and the cultivation of the soul? I dare not think!

It concerns service. It is a fact that the Lord has given to all his servants talents according to their several ability, and there are enough talents still laid up in napkins sufficient to increase the efficiency of our church service one hundred percent.

II In the second [place, let us consider what this Forward Movement will mean to the Outsider, the man who is alienated from the Church; the untouchable.

It is all very well for us to blame people for their utter indifference to the things of Christ but we ought to begin by asking ourselves why they are so indifferent. As a rule, the average person is not indifferent to worth-while things and a great deal of indifference today is just due to the fact that the average person has not been able to discover anything worthwhile in

Christianity. The only Christianity that people know anything about is your Christianity and mine, and men, looking on, fail to see anything, in your Christianity or mine, that is worthwhile. The man of the world thinks that you are I are missing a lot of fun, and cannot see what we would have that he would regard as compensation, to say nothing of gain. How far he is right of wrong is for each of us to say for ourselves.

But speaking generally, the average Christian often wonders himself that what he has to offer he himself has found worthwhile. Most Christians are not very enthusiastic about their Christianity. Not enthusiastic enough to talk about it or commend it to others, And it seems to me that we shall never capture the interest of the outsider until we show him that what we have given up for Christ is, in our judgment, but as refuse, compared with what we have gained. It is the indifference of the insider, rather than the outsider that bothers me, because I believe that the indifference of the outsider is largely the reflection of the insider, How much concern does the averae church member show for his own spiritual welfare? How many of us so appreciate the life that we have received from Christ that we want more of it. What concern has the average member for the spiritual welfare of his own children, let alone the world at large.

There are two scriptures that indicate the value of a Christian life for the purposes of propaganda. One was spoken by the risen Lord just before His ascension. "Ye shall be witnesses unto me." I have always felt that the point of these words has been largely missed. I am sure that they mean something more than bearing witness by preaching and testimony. "YE shall be my witnesses." You, yourselves, not by what you say but by what you are. It sounds like a commercial term. A manufacturer has produced an entirely new creation which he is anxious to put on the market. How does he arouse interest? How does he create a demand? By the help of samples. By practical demonstrations. We are to be samples of Christ's new creation. Our lives should be a demonstration of Christ's work.

Take with this another Scripture. "We are His workmanship, created in Christ Jesus unto good works." Is the average Christian life Christ's workmanship, or is it the best we have been able to manage by our own efforts. Dr Rendle Harris translates this text "We are Christ's work of art." Well, are we? Would it be fair to present our life in the world as a work of art produced by Christ? If it really were, there might be a keener desire on the

part of men and women to put themselves into the hands of Christ and let Him do the same for them. We must create a demand for Christ – and the best way to do it is to let men see how great things He has done for us.

III Now it is when we set about translating this dream of ours into a reality that we come face to face with the real problems in this Forward Movement. We shall all be of one mind concerning the need of some spiritual re-inforcement in our church life. But how is it going to be accomplished?

I take it that it is not necessary to say that it must be of God. That no amount of organization or human endeavour will suffice. It is true, that as Dr John Hutton has said somewhere “What is required of us men is not that we should work ourselves up to something, but simply that we shall open our hearts to God. Goodness then, is not mere correctness; it is communion with God, the passing into our lives of the supernatural life of Christ. Yes, that it is the secret and it is by prayer and communion and faith that the supernatural life of Christ will pass into our life. Revivals always come from above and not from beneath, and the history of revivals discovers their source in prayer.

Might it not be well to begin by setting up in each church a circle of men and women of like mind as ourselves, who will give themselves constantly to prayer. Two would make a beginning, you and one other.

Then, as to our approach to our people. It would seem to me that the task is a far more simple one for Baptists than for any other branch of the Christian church. We have a great starting point in the New Testament ordinance of Baptism. I suggest that our first line of attack should be to our own church members. Those who have been baptized. We ought to arrange meetings exclusively for them. Then we must bring home to them what their baptism implies and you will probably make the astonishing discovery that not 50 percent of them have any idea of its deep meaning. And where shall we find a better text than Paul’s exposition of the sixth chapter of Romans. We must ask our people if their baptism has rally symbolized a definite spiritual experience such as is experienced by death, burial and resurrection to newness of life. We ought to show them how this threefold spiritual fact is brought about.

Death is a voluntary act. Christ died because He chose to die .He died before He reached the Cross. His

death really took place in the garden when He surrendered His will to the Father. When he said “Not my will but Thine be done.” And our death is a voluntary act. We died with Christ when we say “Not my will but Thine be done.” Our death is the absolute surrender of ourselves to God. It is the death to self.

Resurrection is an act of God. Even Christ did not raise Himself. God raised Him from the dead and God will no more leave you and me in the grave than He did Christ. Let us consent to die and God will raise us up to newness of lie. We shall share the resurrection life of Christ which is a life of victory and great power and radiant joy. Few of our people have understood this secret and are, for the most part, repeating the error of the Galatians which caused Paul so much distress. They begin in the Spirit, but would be made perfect in the flesh. We must lead our people to a new understanding of the implications of their baptism.

What is true of the personal life is also true of the life of service to which the Forward Movement calls us. We need to mobilize the whole church for an aggressive warfare against the sinister forces of evil that are arrayed against us and to capture men for Christ. But they must be taught that the weapons of our warfare are not carnal – and religious stunts can be very carnal; but mighty through God to the pulling down of strongholds and our encouragement to proceed to this great venture is the promise of our Lord “He that believeth on me, the works that I do shall he do, and greater works than these shall he do because I go to the Father.

The living Christ is still carrying on the work that he began in the days of His flesh but through a new body, which is his Church. Can we visualize what this Forward Movement, rightly conceived and rightly implemented may mean to ourselves, His Church, and the world around us. It is worth giving ourselves wholly to it, Are you willing to make one?

VOLUNTEERS ARE VITAL

If you are interested in Baptist History
and have time available

contact

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DIGITISATION

What is digitisation?

To digitise is to convert an object, data or an image into electronic form. The term digitisation is often used when diverse forms of information such as objects, text, sound, images or audio are converted into an electronic digital code that can be read by computers or other electronic devices.

Digitisation ensures that the format can be opened by using computer software and then made available to others. Our policy at Baptist Historical Society is to protect and preserve heritage materials and make them accessible to others. .

Why digitise.

Take an example from our first digitisation project – the editions of *The Australian Baptist* which was first published in 1913 and concluded in 1990. These editions contain an enormous amount of information covering personal and denominational events. Before digitisation it was necessary to turn the pages of every edition and scan them visually. Even if this were done with the utmost care there is no guarantee that all references to a given subject would be identified. Successive people doing this meant that the pages became fragile and over time, valuable editions would disintegrate.

With the digitised editions the computer searches out every reference even though it may be tucked away in an article on a different subject so that it is only necessary to go to the specified edition to look up the material. Digitised formats enable

access through many online places, websites and archives.

The Australian Baptist:

Beside the Minute Books of many Baptist Union Committees, and a number of personal items, the bound editions of the *Australian Baptist* are among the most valuable historical material in the Society's possession.



Over the years these volumes (all 77 of them) have been accessed by a significant number of researchers and some pages are starting to become fragile through continued use.

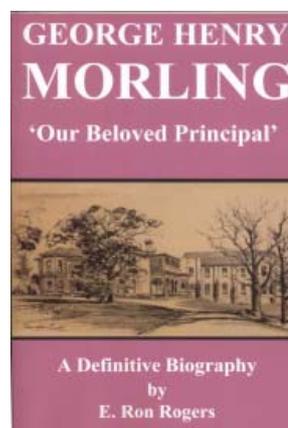
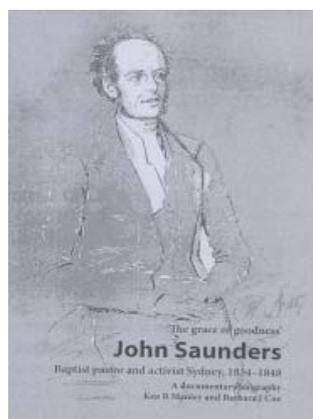
The Society was able to negotiate with other State Baptist Unions/Historical Societies to have these volumes converted so that they are now available in digitised form.

Considerable cost was involved and this was shared among the States. The BHS share was in the vicinity of \$4,000 but this was considered worthwhile even though it made a sizable impact on the Society's funds.

The Society would like to recoup this expense and would be pleased to receive donations toward this project. Any such donations marked "Digitisation" should be sent to the Treasurer.

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WORLD WAR I and the THORNTON-DONALDSON FAMILY A REFLECTION

by Rev Bruce Thornton OAM



A C Donaldson

THE THORNTON FAMILY

William Thornton (my great grandfather) and Sarah Deadman (my great grandmother) were married on 21st June 1856 at Saint Mary's Church, Lewisham, U.K. and migrated to Australia on the Anna Maria arriving almost one year after their marriage.

They settled at Camden where William worked as a miller of wheat and their three children William Henry, Adelaide Bertha and Frederick John were born.

My grandfather, Frederick John Thornton married Annie Mariott on 17th January, 1882 at St. John's Church of England, Warren. Thirteen children were born to the marriage— six boys and seven girls.

There must have been a strong sense of patriotism in the family for three of the boys were named Arthur Charles **Centennial**, Norman **Federal** and John Ernest **Commonwealth**.

Of the six Thornton boys, three enlisted in the Australian Military Forces.

Arthur Charles (Velma's Father) (Regimental Number 757) enlisted on 27th December 1915 in the Ambulance Corps. He was drafted into the 2nd Battalion Infantry due to the need for reinforcements.

Donald Donaldson (Regimental Number 1302A) enlisted on 27th January, 1916 and served in the 3rd Battalion.

THE BYGRAVE FAMILY

Arthur Bygrave married Florence Eleanor Berry at Royston UK in 1889. Nine children were born of the marriage two of whom were boys. The two boys enlisted in the British Army.

Albert Victor Bygrave served in the Royal Horse Artillery and was discharged in 1925.

Had it not been for World War 1, we would not be here

Velma and Bruce Thornton

George Harold (Regimental Number 3127) enlisted on 15th July, 1915 and served in the 56th Division Infantry

Frederick Victor (Regimental Number 10549) enlisted on 24th January, 1916, and served in the 3rd Division Signal Corps.

Norman Federal (my father) (Regimental Number 3387) enlisted on 28th May, 1917. He was allocated to the 36th Battalion. The 36th Battalion was later divided among the 34th, 35th and 36th Battalions.

THE DONALDSON FAMILY

William and Jane Donaldson arrived in Australia from Ireland in 1864. Their son John married his cousin Jane in 1873. They settled at Currabubula NSW.

Thirteen children were born of the marriage of whom ten survived infancy.

Of the seven Donaldson boys, two enlisted in the Australian Military Forces.

Christopher James Bygrave (Regimental Number 3135) served in the Royal Field Artillery.

CASUALTIES

On 28th September, 1916 **George Harold** Thornton (Aged 20) died of war wounds at Fleur Baix, France. He is interred in 255 Anzac Cemetery, Sailly-Sur-La-Lys.

On 5th November, 1916 **Donald** Donaldson (Aged 26) was killed in action in France and buried in the vicinity of Fleurs (Somme Valley) and later interred in Villers Bretonneux.

On 9th April, 1917 **Arthur Charles** Donaldson was wounded in action suffering multiple gunshot wounds resulting in amputation of his right arm.

COMMENDATION

Christopher Bygrave (No 3135, Corporal Bygrave C.J.) was mentioned in dispatches from Lieutenant-General Maude, KCB., CMG., DSO "for gallant and distinguished services in the field." He received a citation over the signature of the Prime Minister

Winston S. Churchill with the words "I have it in command from the King to record His Majesty's high appreciation of the services rendered."

OUTCOME

By the end of the War both the Thornton and the Donaldson families had each lost a son and the other Donaldson son was permanently disabled. At the time, none of the Thornton or Donaldsons sons were married.

DEVELOPMENTS

The Thornton/Bygrave Connection.

Just before the Armistice in September or October 1918 **Frederick Victor** Thornton and **Norman Federal** Thornton were serving with the Australian forces in France. As a Signaller Victor was required to keep his unit "in contact" which he did from under a disused tank. He was unable to wear a gas mask and use the D3 telephone at the same time. When the Germans sent over gas shells he received a dose of gas. As he was not well he was granted leave to visit England. He was on his way to visit friends at Dunstable when he collapsed and was admitted to Aylesbury Military Hospital.

Whether his brother Norman went with him to England or joined him later is not known. Either then or later Norman found his way to England and was contacted or was contacted by the Bygrave family. During the war years it was not unusual for people to provide hospitality for servicemen who were away from their homes, particularly any from overseas who had no where to go. There is a suggestion that he met up with Corporal **Christopher** Bygrave who took to his home but this cannot be verified.

However he came into contact with the family, Norman, as a nineteen year old Australian soldier, was well received and was made welcome particularly among a family which was predominantly female.

No information is available as to how many times he visited the family or of any of the activities in which they engaged. When he was leaving to return to Australia (about June or July 1919) it is said that someone, rather jokingly, asked him which of the girls in the family he preferred. There was genuine surprise when he replied that he had a soft spot for Mabel.

A courtship by correspondence lasting some eleven years ensued. In March 1930 Mabel left England for Australia on the Largs Bay arriving in Sydney on 12th May 1930.

Upon his return from the War Norman had taken up farming and was working on property known as "Picardy" at Binnaway NSW. Norman and Mabel

were married on 9th April 1931 at River View Warren, the home of Fred and Annie Thornton. The officiating minister was Rev Frank Murray Pierce, a minister of the Presbyterian church. Two children were born of the union, Esme and Ivan Bruce.

The Donaldson/Hancock Connection.

While Arthur Charles Donaldson was serving in France he suffered multiple gunshot wounds resulting in the amputation of his right arm. Somewhere in the heat of the battle when his life was in danger and there was little prospect of survival Charles made a vow to God that if his life was spared he would commit his life to Christian service.

Upon his return to Australia he set about making his commitment a reality. He applied for missionary service but because of his disability he was not accepted. The Baptist Union of New South Wales accepted him for the ministry in 1918 and he was posted to Wellington as an assistant to Rev F.J. Dunkley while he studied for the College Entrance examination which he passed in 1919.

In 1920 he was posted by the Home Mission to the churches at Temora, Aria Park and Barmedman. This appointment did not eventuate as Rev J.E. Telfer was appointed to Temora with Charles Donaldson at Aria Park. but by May 1920 he was in Randwick Military Hospital because of trouble with his arm.

Upon his return to the district Charles Donaldson was appointed to the **Marrar** Church which had been established by Sister Alice Skeels a Home Missionary from Victoria. She was joined in the manse by Miss **Hilda Hancock** an accomplished musician who taught music from the manse. It was in this context that the relationship of Charles and Hilda developed.

Upon completion of his College course and Ordination Charles and Hilda were married on 25th March, 1925 at the home of Hilda's parents Arthur and Emma Hancock, "Glen Alva", Coolamon the officiating minister being Rev Dr A.J. Waldock. Four children were born of the marriage, Lavina, Neville, Velma and Gordon.

CONCLUSION

It might be concluded that while World War I impacted negatively on many families including our own, without World War I and the subsequent events neither Velma or I might be here.

AFTERWARDS

On the afternoon of 10th June, 1951 I visited my Uncle Victor (Frederick Victor Thornton) who was in Concord Hospital. By this time he was Postmaster at Picton. As a returned soldier from World War I he was entitled to use the facilities of Concord

Repatriation General Hospital (at that time known as the 113th Australian General Hospital) which was operated by the Commonwealth under the Commonwealth Repatriation Scheme for general checkups having been a victim of gas poisoning in the first World War. Many of the patients conditions were identified as “Hematology”.

About 4-30pm I was walking up Kings Road Five Dock on my way home when I met my friend Geoff Offord who lived in No 13A. The conversation went something like this – “What are you doing tonight?” To which I replied “I’m going to church.” The conversation proceeded as follows - “I suppose you’re going to the Salvation Army?”¹ “No, I think I’ll go to some other church” “Why don’t you go to my church?”, “I didn’t know you went to church”, “I don’t, but my mother’s on to me tonight.” I agreed to accompany them.

This was the commencement of my association with the Ashfield Baptist Church.

Two years later I was asked by the Pastor to befriend the family of a retired Minister who were coming to Christian Endeavour. Here I met the Donaldson family (Lavina, Neville, Velma and Gordon) and later Rev and Mrs A.C. Donaldson.

Over the next few years my relationship with Velma developed and we were married at the conclusion of my Theological training on 27th November, 1959. The officiating ministers were Rev Principal G.H.Morling and Rev A.H.(Harry) Orr.

(Footnotes)

¹ Geoff had not caught up with the fact that I had been away from the Army for over a year and was now disconnected.

WORLD WAR I WEBSITE

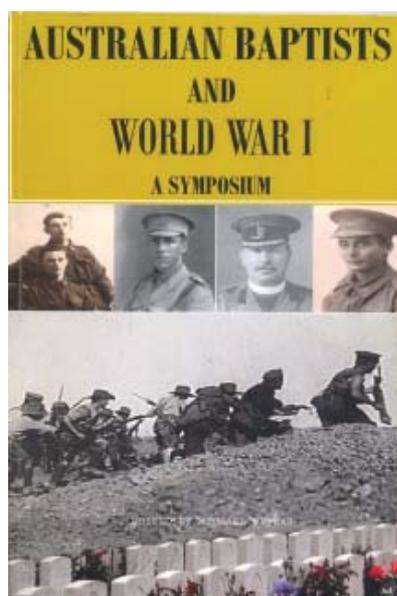
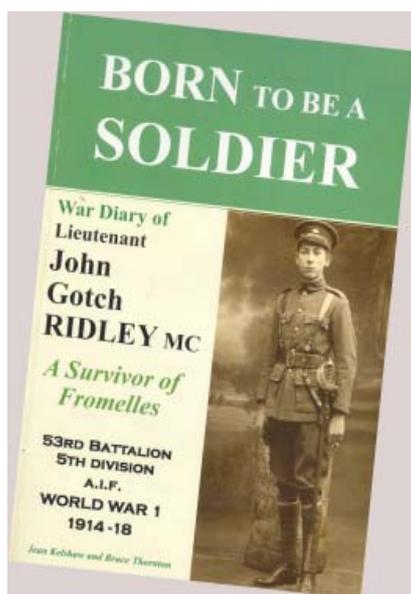
mappingouranzacs.naa.gov.au

A digitised website containing the details of all those who served in World War I was launched by the Governor General, Sir Peter Cosgrove on Tuesday, 28th October, 2014.

A joint project by the National Archives of Australia and Archives New Zealand, the website will include digitised service dossiers of every Australian and New Zealander who served in World War I as well as many from the Boer War, creating a unique online profile for each.

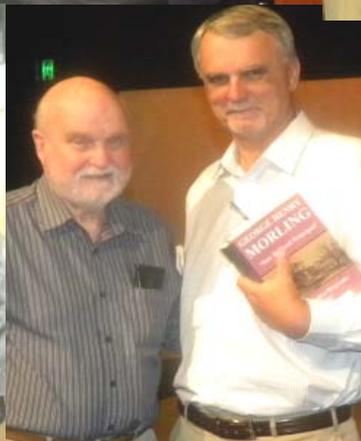
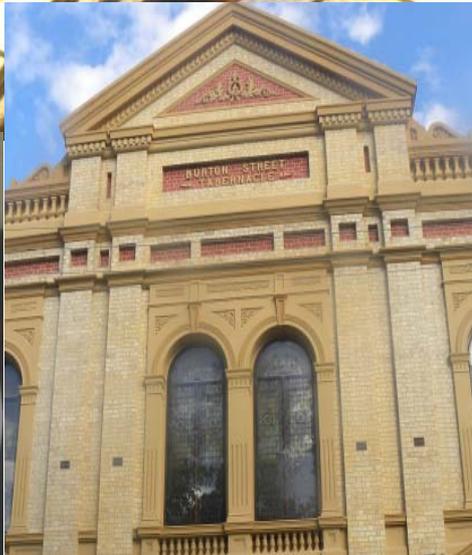
The National Archives of Australia has also added photographs and other records from the period, many of which show what was happening on the home front. In all, there are the records of 600,000 people involved in conflicts or behind the scenes, including those of munitions workers, internees and merchant marines.

WORLD WAR I PUBLICATIONS



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Eternity Event
photos by Michael Nicholls



BAPTIST HISTORICAL SOCIETY OF NSW INC
THE NEXT MEETING

SEVENTY YEARS ON, THE FORWARD MOVEMENT -
BAPTISTCARE

The next meeting of the BHS will be held on Saturday 8th November at 2.30 pm in the Faculty Lounge at Morling College (120 Herring Rd, Macquarie Park). This is to mark the 70th year of Baptist Care, one of NSW's major non-profit community services organisations, providing assistance and care covering a wide variety of activities over all ages with an emphasis on Christian principles of governance and service. It was generated by one of the Baptist Union's most successful management reviews known as 'The Forward Movement' which was set-up over a couple of Assemblies in the late 1930s. When incorporated in 1944 the organisation was registered as The NSW Baptist Homes Trust and in 1952 it opened its first activity – an aged ladies' home at Carlingford, with a few permanent staff backed by a large number of volunteers. It was named 'Yallambi' and it is still operation. Today, Baptist Care is a huge organisation with centres all over NSW and while it now employs thousands of staff volunteers are still a significant part of the underpinning of its ethos.

The Chairman of the Board, Dr Graham Henderson, the Chief Executive Officer, Mr Ross Low and the Honorary Historian Mr Jim Mallice will present an illustrated address to mark this major anniversary of recognition. Shortly after the Homes Trust began it appointed its first administrative employee as an Executive Secretary – Mr Ron Robertson, under whose management a firm foundation for future growth was set in place. Although now at an advanced age Mr Robertson is still mobile and mentally bright and it is hoped that he will be present at the meeting. A light afternoon tea will be available from 2.30 pm and the meeting will start at about 3.00 pm. The event is not restricted to Society Members and visitors are most welcome.

Financial Statement of the Baptist Historical Society of NSW Incorporated
for the period 1 July, 2014 to 30 September 2014

Receipts		Payments	
Balance 1 st July	\$4,901.07		
Membership Fees	\$80.00	Book publishing Morling	\$800.00
Book Sales Grace & Goodness	\$385.00	Book publishing Grace & Goodness	\$605.71
Term Deposit Interest	\$0.00	Sub Total	<u>\$1,405.71</u>
Bank Interest	\$4.16	Printer Repairs	\$77.00
Book Sales (C. Long A. Holwel)	\$68.50	Postage	\$77.00
Sub-Total	<u>\$537.66</u>	External Hard Disk	\$74.00
		Yearbooks	<u>\$40.00</u>
		Sub-Total	<u>\$1,673.71</u>
For Period (Receipts - Payments)	-\$1,136.05		
Fund Balance 30th Sptember	\$3,765.02		
BFS Balance 30th September	\$3,765.02		

Society funds are made up of the following

General Fund	\$3,765.02
Term Deposit No. 2219 (12/5/2015)	\$4,365.34
Term Deposit No. 2219 (31/12/2014)	\$2,000.00
Total	\$10,130.36

Ernest Windschuttel - Treasurer

NB Cheque for \$3,500 for digitalisation sent, but not presented. When presented our balance will be \$265.02.

76 members, 46 have paid
 Morling book sales \$380