

THE BAPTIST RECORDER

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NEXT MEETING

Date: Saturday 12 November, 2016

Time: 2.30pm [afternoon tea to be served with meeting commencing at 2.45pm]

Where: Morling College

Guest: Rev Rod Benson who will speak on the Spirituality of G H Morling

TALK BY KEITH JOBBERNS AT THE NSW BAPTIST HISTORICAL SOCIETY MEETING 13 AUGUST 2016

90th Anniversary of the Baptist Union of Australia

(now Australian Baptist Ministries)

Thank you for the invitation to speak today as we approach the anniversary of the inauguration of the Baptist Union of Australia on 25 August 1926 at the Burton Street Church in Sydney. Over 300 delegates from every state in the Commonwealth were witnesses to this historic event.

The beginnings

While there had been a growing sense of co-operation in Baptist work across the colonies in the late 19th century, the establishment of the Commonwealth of Australia in 1901 provided the catalyst for increased energy for closer relations between the State Unions. What followed was a series of interstate Baptist Federal Conferences. Following the 1911 Congress, the Australian Baptist Publishing House was established with the first issue of *The Australian Baptist* (AB) published on 7 January 1913. In February of the same year, the Foreign Mission board was established to consolidate the missionary work of the State missionary societies.

The 1925 Congress in Adelaide approved the draft Constitution for the proposed Baptist Union of Australia and on 25 August 1926, the signing of the Constitution took place. The Baptist Union of Australia became a federation of State Unions and not, as the State Unions, a fellowship of local churches. The Union operated through the triennial Assembly and delegates to the Assembly came from the constituent Unions. The Executive Council consisting of the Officers of the Union (OOU) and a small number of State representatives met annually. There was a smaller Executive Committee that met monthly, made up of the OOU together with Executive Council members from the State in which the BUA headquarters was located.

The Assemblies of the BUA were held every three years from 1928 until 2000. Assemblies until 1975 consisted of the State delegates together with a few other interested associate delegates. Over the years, there has been the consistent concern that very few members of Baptist churches have much knowledge of the ministry of the BUA. This concern gave rise to the First National Baptist Family Convention held in January 1975 on the Gold Coast in Queensland.

The BUA was eventually incorporated in the ACT in July 1954 under the Commonwealth Associations Incorporation Ordinance of 1953. Aside from the establishment of the Assembly and the Executive Council and Committee, Boards

were established to oversee the ministries of the BUA. These included the Home Mission Board in NSW, the Education Board in Victoria and the Young People's Board in Queensland.

The Home Mission Board was given the responsibility to commence the work in the nation's new capital, Canberra, as well as to discover districts where the Gospel was urgently needed, and to explore opportunities of work among Aborigines and mission work with migrants. Involvement in Aboriginal ministries came to fruition in 1946 with the commencement of ministry in central Australia. The ministry was transferred to the oversight of the ABMS in 1978.

The Home Mission Board also accepted responsibility to encourage and support ministry in the remote areas of the nation. By 2009, the States had assumed responsibility for the ministry in their own areas and the Home Mission was concluded.

The Education Board was established to encourage and assist the establishment of secondary schools for boys and girls under Baptist management in each State. It was not until the introduction of Federal funding for non-government schools in the 1970s that there has been a substantial growth in the number of Baptist schools.

The Board's second function was training men for ministry for local churches. By now, all the States except Tasmania had their own theological colleges. By 1975, the only activity of the Board was to organise a conference for staff members of the State theological colleges. The 1975 Assembly terminated the Board's function.

The Young People's Board was established to promote all young people's interests. During its years, the Board produced over two million copies of pamphlets. By 1971, it had become the Board of Christian Education producing the *Word and Life* material. But increasing decline in sales eventually saw the BUNSW accept responsibility to produce *Word and Life* and the Board was wound up.

Another early initiative was the Annuity Board, a pension fund to support retired ministers, ministers' widows and children. The Australian Baptist Ministerial Fund was established in 1929. By 1985, having merged with NSW Provident Fund, it became the Australian Baptist Retirement Fund, subsequently merging with other faith-based funds to form Christian Super.

An Advisory Board was appointed by the 1926 Assembly to give effect to a system of ministerial changes and transfers between States. The Board provided a forum for highlighting the needs of churches in remote areas. It had ceased to exist by 1984 but its lasting impact was the provision of funds to assist in removal costs for interstate transfers of ministers that continues to the present.

In the years following the 1926 Assembly, other Boards were established including the Board of Evangelism in 1938, the

Women's Board in 1935, the Men's Board in 1950, the Federal Migration Committee in 1960, the Baptist Tours Committee in 1977 and the New Settlers Association to name the more significant.

The Board of Evangelism was the precursor to the present day delegated body of the BUA 'Crossover'.

The other significant initiative was the establishment of the World Relief Committee in 1958, ratified at Assembly in 1959. In 1965 it became World Aid and Relief and in 1975 the Australian Baptist World Aid and Relief Committee. In 1984 it became a Board of the BUA and titled Australian Baptist World Aid.

Resetting the model

The BUA continues to be federation of State unions. The National Council meets twice a year and consists of the six State Baptist Union leaders, a representative from BUNT, the CEOs of the three affiliated organisations, Global Interaction, BWAA and BCA together with the National Ministry Director and a Chair and Vice-Chair. Any Australian Baptist who is currently serving in a senior leadership capacity at BWA or the Asia Pacific Baptist Federation (APBF) is also invited to be associated with the Council.

The State Unions continue to have a significant influence in the governance of the BUA. The National Ministry Director is responsible for the oversight of the delegated bodies for the BUA. At present this includes Crossover, BFS, BIS, A Just Cause, the Multi-Cultural Taskforce, ABW, Administrators and Professional Standards Taskforces. The National Ministries Director is also responsible to help facilitate the meetings of the Remote Areas Committee, the Disaster Relief Committee, the Archivists and the Principals. All of these delegated bodies and committees report to the National Council through the office of the National Ministries Director. The National Ministries Director position came into being following a major review of the BUA in 2007. The review saw the Constitution amended to replace the President with a Chair of the National Council and the appointment of a full time executive officer.

The practice of allowing the Director of Crossover to undertake national responsibilities not directly aligned to evangelism had developed. The new model was based on a shared leadership role, three days as the Director of Crossover and two days as the Director of National Ministries. The initial appointment of the National Ministries Director/Director of Crossover was made in 2008.

What has been achieved 90 years on

There are now 978 churches affiliated with the State Baptist Unions in Australia. These churches represent approximately 142,000 attendees of whom 62,700 are formal members.

The 2011 National Census reported that 352,499 people identified themselves as Baptists. Research shows that at least once a month there are 1,000,004 Catholics, 214,378 Anglicans, 170,178 Baptists, 167,000 Uniting Church in Australia and 148,900 Pentecostals attending churches. Philip Hughes writing in *Baptists in Australia* stated that the Baptists were growing faster than almost every other denomination. Three particular strengths seem to explain the growth of the Baptist community.

First, Christology: the emphasis on personal commitment to faith in the Lordship of Jesus as expressed in believer's baptism.

Second, Ecclesiology: the emphasis on the autonomy of the local church that gives rise to greater flexibility in how the local church engages with its local community.

Third, Hospitality: more importantly and recently, Baptists have been hospitable to people of all races and all backgrounds and have made great efforts to accommodate them in the national movement.

Baptists in Australia: The challenging future story

The National Church Life Survey has shown that over the last decade Baptists are much better involved in the community. There has been a clear movement to be more engaged in

the local community. However, Baptists are less involved in faith-sharing than we were 10 years ago. It is thought that the journey into the community has meant a self-imposed silence. This lack of confidence in our ability to share the good news of Jesus underscores the need to emphasise the centrality of mission both local and global as the primary focus of the national Baptist movement.

Other issues that need to be addressed include the development of a narrative that articulates what it means to be associated with a Baptist church, and Baptist agencies in a post-denominational world. Also, the commitment to advocate for issues of justice and fairness in the public square. There is also the ongoing matter of the development of a sustainable national communication strategy.

In conclusion there is the need to remind each other that we have this great privilege as members of our Baptist movement to embrace the gracious call by God to be in partnership with his Son our Lord Jesus, empowered by the Holy Spirit to be about transforming the destiny of people and their communities in Australia and beyond.

ABM has produced a brief video presentation of the history of the Australian Baptist movement at www.baptist.org.au.

[This is an abridged version of the talk. The full version, including references, may be obtained from the Baptist Historical Society of NSW.]

Little-known 19th Century Baptist ministers in NSW: Rev Timothy Moore

BARBARA COE

Rev Timothy Moore was one of many people who left their homelands due to ill-health. Unfortunately, his illness was sufficiently far advanced to warrant the trip useless and he died five days after his arrival in Sydney in 1849.

Moore was born 1813 in England and married Elizabeth Wells Cornwall, a teacher, in 1837 in Lincolnshire and was ordained as a Baptist minister on 26 September 1837 at the Shakespeare's Walk Chapel in Shadwell, London, having trained at the Baptist Academy at Little Horton, Bradford. He was a member of the General Anti-slavery Convention and wrote an article for *The Church* magazine in 1848 about ministering to the poor in London.

Three children were born to the marriage: Timothy Steadman (named after Rev William Steadman, DD, who founded the

Baptist Academy at Little Horton), Thomas, and Elizabeth Wells. Elizabeth snr died in 1844 at Stepney aged 35. A year later, Timothy remarried, to Ann Fisher in 1845 at Lincoln. There were two children from this marriage, Samuel Fisher and Ann.

In 1849, because of Timothy's ill-health, the family decided to come to Australia. *The Church* magazine of April 1849 carried the following story:

Shadwell.

Mr Timothy Moore having laboured upwards of twelve years at Shadwell is compelled by impaired health which has laid him aside from preaching during the past year to resign the charge of the infant flock gathered under his ministry ... he intends to embark

with his wife and five children for Australia early in the spring to renew his labours in the gospel.

The Baptist Magazine reported on the arrangements.

The Committee appointed to superintend the arrangements for the departure of our friend, Mr. Timothy Moore for Australia... have engaged a passage for him and his family in the *St George* which is expected to sail about the 6th of August.

The family sailed on 21 August 1849. The children were then aged 10 (Timothy Steadman), 8 (Thomas), 6 (Elizabeth Wells), 3 (Samuel Fisher) and 9 months (Ann). On the way to Australia, the two youngest children, Samuel Fisher and Ann, died, and then Ann snr died, all from cholera. Timothy and the remaining three children arrived in Sydney on 2 December, and five days later, he died, aged 36.

The Sydney Morning Herald reported:

Died. At Balmain, December 7, the Rev. Timothy Moore, Baptist Minister, late of Shakespeare's-walk, Shadwell, London, and passenger to this port by the *St. George*.

[An] inquest was held at Balmain, on view of the body of the Rev. Timothy Moore, a Baptist minister, who arrived in the colony from England, by the *St George*, on Sunday last. Deceased had been unwell, and was attended by Dr. Fullerton; on Thursday he appeared to be better, and retired to bed shortly after ten o'clock; a few minutes before three o'clock yesterday morning, Mrs. Bain, in whose house deceased was lodging, heard a knocking in his room, and on proceeding thither found him with a stick in his hand, fallen on his face to the floor, and blood issuing from his mouth and nose; having placed his head on a pillow, Mrs. Bain sent for Mr. Surgeon Elliott, but although that gentleman was prompt in his attendance, the vital spark had flown prior to his arrival. Mr. Elliott was of opinion that death was caused by the bursting of one of the blood vessels of the lungs, which was the effect of pre-existing disease.

An appeal was established for the three children in *The Sydney Morning Herald*.

Every humane mind must have been affected by the melancholy events which have been recently laid before the public in connexion with the family of the late Mr. Timothy Moore (Baptist minister) who arrived in the colony by the ship *St. George*.

This gentleman sailed from England in August last, in an enfeebled state of health, hoping that a removal to our genial climate might be the means of his recovery. He left home with a wife and five children, the eldest not ten years of age. Scarcely had he departed from

the shores of his native land, when one of his children was seized with cholera, which speedily terminated in death. A few days passed, and another was taken. In less than twenty-four hours the mother sank heartbroken beneath her affliction. Bowed down under his accumulated sorrow, his body emaciated by disease, the bereaved widower and his three motherless children arrived in Sydney ... The following gentlemen, deeply interested in this melancholy case, have consented to act as a Committee on behalf of the children, and will be happy to receive subscriptions:

James Sea, Esq., Union Bank, Treasurer
The Rev. J. Ham, Upper Fort-street
Messrs. J. Fairfax, Herald Office
E. Hunt, Balmain
J. H. Palmer, Rosebank, Balmain
J. M. Illidge, George-street, opposite the Market
Rowland Ronald, 589, George-street

By February 1850 £117.9s.3d. had been given, including £2 from The Lord Bishop of Sydney and £1.6s.10d. from the children of the Bathurst-street Baptist Sunday School. The family's personal effects were auctioned at the Sydney City Mart and consisted of 'extensive wardrobe of male, female, and children's apparel, table and bed linen, large quantity of miscellaneous household effects and sundries' and a 'select library of about 500 volumes'.

The deaths were announced in *The Baptist Magazine* in England.

Rev. Timothy and Mrs. Moore.

A letter received to day from the Rev. Mr. Ham of Sydney brings the intelligence that brother Moore arrived there in the *St. George* on the 2nd of December last. Soon after the ship left England, the cholera broke out among the passengers, and Mrs. Moore with the two youngest children fell victims to that disease. Mr. Moore, greatly exhausted by disease and grief, was most kindly received by Mr. Palmer and Mr. Ham and somewhat revived after he had been carried on shore, but ruptured a blood vessel on the 7th, and died without uttering a word. The three orphan children that remain are receiving the most exemplary kindness from the Rev. Mr. Ham, Mr. Palmer, and the friends at Sydney.

An appeal for the children was also launched in London.

The Late Mr. Timothy Moore of Shakespeare's Walk.
To the Editors of the *Primitive Church Magazine*.

Dear Sirs,

We are not left without many instances of the fulfilment of our heavenly Father's promise so specially made to the widow and the fatherless, but there are not many

in which his interposing hand more fully displays both his faithfulness to his Word and the merciful interposition of his providence than it has done with respect to the three orphan children of the late Rev. T. Moore of Shakespeare's Walk. The loss of health, which obliged him to leave England with his family ... the mournful event which removed by death his wife and two children on the voyage, the distressing and afflictive state in which he and the three motherless children arrived in Sydney, and his almost immediate death, leaving the children orphans in a strange land, and the kindness and sympathy manifested towards him by Christian friends ... I have just received from Mr. J.H. Palmer of Sydney,

"... The property of Mr Moore consisting of wearing apparel, books, and a few trinkets, were removed to my house, an inventory taken in the presence of and signed by Mr. Ham and Mr. Illidge. They were sold by auction, and, after paying funeral expenses, removal from the ship, auctioneer and other expenses, there remains with the proceeds of the bill of exchange about £150; so that we have altogether about £300."

I am, dear Sirs, yours very sincerely,
William Bowser.

William Bowser was then the Baptist minister at Prescott Street Baptist Church in London and Shakespeare's Walk Chapel. A similar letter was published in *The Church* magazine.

The three children, Timothy Steadman, Thomas and Elizabeth Wells, remained in Sydney with Josiah Mason Illidge, one of the trustees of the Bathurst Street Church, but later Timothy and Thomas were in the care of William Wright, a merchant living at Drummoyne House, Sydney, and Elizabeth was living at the home of Thomas Jones, another trustee of the Bathurst Street church.

Diphtheria befell young Elizabeth in November 1851, and her death was noted in *The Sydney Morning Herald*.

Died. On the 10th instant, at the residence of Mr. Thomas Jones, Balmain, Elizabeth Wells, only daughter of the late Rev. Timothy Moore, Baptist Minister, Shakespeare's Walk, London, in the ninth year of her age.

This left only Timothy Steadman and Thomas, who, in the space of seven years had lost their mother, two half-siblings, their step-mother, their father and their sister.

The boys grew up well-cared-for by members of the Bathurst Street church. Timothy Steadman Moore became a member by baptism at the church in 1858, aged 19. Also in 1858 he became the honorary secretary of the Juvenile Missionary Society and the honorary secretary of the Five Dock General School House Fund. He obtained employment with the Bank of New South Wales and in January 1861 moved to Albury. By 1870 he was living at Deniliquin and married Elizabeth Blake; they had six children. Timothy became the manager of the Bank of New South Wales at Benalla and he died in Melbourne in 1926 aged 86.

The other surviving son, Thomas, changed his name from Thomas Moore to Thomas Moore-Wright, taking the surname of his guardian in Sydney, William Wright. Thomas married Margaret Hepburn Johnstone at Blenheim, New Zealand in 1868 and was employed by the Bank of New Zealand. They lived at Dunedin and had six children. Thomas died in 1930 at Dunedin.

[This is an abridged version. The full version, including references, may be obtained from Barbara Coe at coe.barbaraj@gmail.com. Barbara is in contact with one of Timothy Moore's descendants, David Moore, who is in possession of Timothy Moore's diary.]

EDITORIAL

Welcome to the November 2016 edition of *The Baptist Recorder*. In April 1977 I was the inaugural editor of *The Baptist Recorder*, a name suggested if I recall by my father, Rev Tom Cardwell. Much has changed since that edition which was 'run off' by my father on his Gestetner machine. The first edition ran to five pages whilst this issue is 12. I note with interest that the inaugural edition had a report on the meeting addressed by Dr David Bollen on his monograph, *Australian Baptists – A Religious Minority*. It was an important work that at the time prompted much comment within Baptist circles.

In the intervening 39 years much scholarly work has been published within the pages of *The Baptist Recorder*. Additionally, issues have sought to record the presentations given by our guests at the preceding meeting. Of recent times Rev IB (Bruce) Thornton has been acting editor. We thank him for his application and desire to keep Baptist History before the membership in NSW and Baptists in Australia. To ensure that we spread the load and have our journal be both relevant, of interest and informative, two editors are in place. Rev Rod Benson will be assisting and making contributions along with the publications committee of The Baptist Historical Society of NSW Incorporated. For the record the publications committee comprises Dr John Stanhope, Ernest Windschuttel, Barbara Coe, Rod Benson and Ronald Cardwell. We welcome your contributions to *The Baptist Recorder* for which a style sheet has been prepared and is available for contributors. This issue has no images as we are keen to ensure where possible quality images appear in each issue. Our next issue will have some interesting images from members and the archives of the society.

Ronald Cardwell, Editor

George Henry Morling and the *ordo salutis*

REV ROD BENSON

Theologians use the Latin phrase *ordo salutis*, meaning ‘order of salvation’, for the steps or aspects of God’s work of applying salvation to his people. Sometimes these steps are listed in the logical or chronological order in which theologians believe they occur in the life of the believer.

George Henry Morling, who taught theology for four decades at what is now Morling College in Sydney, was primarily a biblical theologian and seems never to have used the phrase. Yet there is evidence of theological systematization in his writings. Did Morling espouse a specific order in the various aspects of salvation?

The Apostle Paul presented a basic order, the so-called ‘golden chain of salvation’, in Romans 8:29–30. Reformed and Pietist theologians have used the verbs in these verses to construct various iterations of a ‘grand scheme’ of salvation.¹ For example, the third book of John Calvin’s *Institutes of the Christian Religion* resembles a commentary on the order of salvation, as does the second half of John Murray’s *Redemption: Accomplished and Applied*.² Article 17 of the Thirty-Nine Articles demonstrates a similar concern.

Such a scheme helps to identify how the various aspects of the doctrines of grace relate to each other. Moreover, as Baptist theologian Robert D. Culver notes, ‘the order in which one conceives these aspects of the application of redemption decides which system of theology one adheres to, with great effect on the type of piety developed’.³ Further, failure to recognise an order with its interrelationships may result in misrepresenting individual aspects and distorting the whole salvific work of Christ.⁴

A liability of such systematization is that it may suggest ‘salvation is a set of abrupt transitions’ rather than a gradual process.⁵ Another drawback is, as Baptist theologian Brad Creed observes, that ‘isolating one element could minimize the fullness and richness of salvation and force an artificial framework of understanding upon a marvelously dynamic and ultimately mysterious reality’.⁶ For Creed,

In our human undertaking to describe salvation, we usually focus on how we experience salvation in our pilgrimage as the people of God ... From the standpoint of eternity, however, salvation is a unified movement, holistic and comprehensive in its operation and unfolding.⁷

In one sense, the choice of whether to affirm a particular order of salvation reflects a preference for system and dogma, or unity and mystery, with respect to the doctrines of grace.

Consideration of the order of salvation featured prominently among Protestant theologians of the seventeenth century, especially Lutheran scholastic orthodoxy and the Reformed tradition. Preferences may have been driven more by personality than necessity, yet as Culver suggests, to maintain group allegiance, ‘a religious faith must maintain some semblance of structure wherein tenets of belief fall in consistent logical order’.⁸

Both covenant theology and dispensational theology appeal to such a structure. Both are variant forms of the recognition of epochs in biblical history and its administration.⁹ The theology of G.H. Morling was biblical but neither explicitly covenantal nor dispensational. How Morling managed to pull off that feat and remain respected at the helm of the Baptist Theological College of NSW for 40 years, during a period of considerable theological turmoil in evangelical circles, is beyond the scope of this article.

Nevertheless, Morling taught biblical and theological studies at general and seminary levels. Transcripts of his lecture notes reveal a sense of the order evident in Paul’s thinking in Romans 8:29–30, but no more. He does not affirm Reformed federal theology, nor does he defend a dispensationalist system.

Apart from his evangelical identity and commitment, Morling seems not to have embraced any system seeking to refine or distort what was already clear in Scripture. He was a biblical theologian who exulted in the beauty and mystery of revealed religion.

What documentary evidence is there for such an assertion? First, in an undated series of lectures on the doctrine of the atonement, Morling shows how the doctrine informs all the great doctrines of the faith, and considers what two significant Baptist theologians of the recent past, Augustus H. Strong and McLeod Campbell, taught regarding the notion of the primacy of holiness or love among the attributes of God, and implications for atonement.

On this point, Morling observes that Edgar Y. Mullins warned against ‘fallacies which arise through abstract processes of thought’, and states that ‘God always acts as a free personality in the totality of His being and not

in separate parts of his nature'.¹⁰ A similar argument may be made regarding the order of salvation.

Along with fellow Baptist theologian A.H. Strong, Mullins articulated a soft *ordo salutis* perceived through the prism of the doctrine of union with Christ. This was the heart of Morling's theology too, and he frequently quoted both theologians. As Strong put it,

union with Christ logically precedes both regeneration and justification; and yet, chronologically, the moment of our union with Christ is also the moment when we are regenerated and justified. So too, regeneration and conversion are but the divine and human sides or aspects of the same fact, although regeneration has logical precedence, and man turns only as God turns him.¹¹

Second, in a series of lecture notes on 'The history of modern theology', dated 1957, Morling observes that one reaction to the spiritual gains of the Reformation, along with a reversion from vitality to 'mere orthodoxy', was the rise in the eighteenth century of an 'age of vast dogmatic systems'. He elaborates:

True, the Reformation gave us systems like that of Calvin, but his was a system that was living and had an emphasis on the Holy Spirit. In the 18th [century] there came a doctrine of the letter without the Spirit. The doctrine of the Atonement was mechanical and quantitative, in Christology there came a dreary formalism and dialectical refinements replaced the vital religion of the Reformation.¹²

While he may not have had the *ordo salutis* in mind here, Morling certainly privileged spiritual over academic interests, and experiential aspects of Christian faith over their formal equivalents.

Third, in the same lecture series, Morling quotes Scottish Reformed theologian Hugh Ross Mackintosh (1870-1936), who argued that the creative Reformation period was followed by 'a period of diminished originality but of larger discursive power in which the gains of the larger time were catalogued, arranged and valued'.¹³

Mackintosh cautioned that Protestant speculative and scholastic theology failed to perceive 'that most truths are known to us under the form of symbols with a penumbra of indefinable suggestion'. He further warned of the danger of

[t]he assumption of omniscience in spiritual things, and the belief that hard problems are solved in precise logical terms. We must be content to leave some things

in the state of sublime paradox as the New Testament leaves them, e.g. Predestination, election.¹⁴

In the latter half of his career, Mackintosh was influenced by Barthian theology. Karl Barth rejected the *ordo salutis*, preferring the notion of *Geschichte*, 'the undivided contemporaneity of salvation as a single event, the radical simultaneity of all its aspects (in this sense often termed 'the Christ-event')'.¹⁵ This appears to have been a theological bridge too far for Morling.

Fourth, in another series of lecture notes on the atonement, dated 1960, in a section on the apostolic teaching, Morling defines seven 'terms commonly used in a study of the Atonement', namely atonement, redemption, expiation, propitiation, justification, reconciliation, and regeneration.

Some of these terms reflect the standard order of salvation, but Morling's purpose was to distinguish the objective aspects of salvation from their subjective counterparts. In his commentary on regeneration, he notes:

Salvation is never a mechanical process. Its full range of meanings include subjective as well as objective considerations ... If propitiation signifies a change in the attitude (though not in the nature) of God, regeneration refers to a change within man first of all of nature, and because of that fundamental change of attitude through a supernatural operation of God effected by the Holy Spirit, man receives a new nature, a divine nature so that he becomes a child of God not only by adoption as in Pauline thought but by the new birth as in Johannine thought.¹⁶

Moreover, in his discussion of reconciliation, Morling observes the tension between logical and chronological aspects of the order of salvation, and implies that salvation anticipates more than unlimited atonement:

Reconciliation has in view the harmony which exists between the redeemed soul and God upon the basis of the reconciling work of the cross. In one sense all men are reconciled to God just as all men are redeemed. However, the final aspect of reconciliation is the fellowship between God and the soul which succeeds the state of alienation which on God's side has been removed through propitiation, and on man's side by God's commending of His love toward us. There is now inclusion of the sinner in the family of God.¹⁷

Fifth, in a series of lecture notes titled, 'Doctrine of the Holy Spirit', dated 1964, Morling relates the doctrine of sanctification to 'other doctrines of salvation', namely justification, regeneration and glorification, to aid 'clarity of

thinking'.¹⁸ He concludes this section with an illuminating 'cautionary word':

In isolating these aspects of salvation and, more especially, in distinguishing sanctification from the legal aspect of salvation we must not imagine that there is any division in the work of Christ. He died to accomplish the one all-comprehensive salvation, every part of which has its source in the blood of the Cross.¹⁹

This is an apologetic for treating the 'golden chain of salvation' as a gradual unified process rather than a set of abrupt transitions.

Morling seems wary of endorsing an *ordo salutis*. He may have shared James S. Stewart's scathing view of attempts to construct an order of salvation as 'dogmatic Paulinism applied to life', a system which reduced 'Christian experience to a drab, colourless uniformity' never intended by God'.²⁰

Morling generally preferred mystery to dogma, the concrete to the abstract, biblical theology over systematics. He had no need to shape his theological understanding or his personal piety around a specific order of salvation.

Dependence on such a structure arguably restricts the theologian from reflecting the biblical emphasis on the unity of the doctrines of salvation and their interrelations. Morling's aim was not merely to set forth logical truths but to inspire students to wonder and worship, as he affirmed at the close of a lecture on the Trinity in the Ministers' Wives Course in 1961:

Finally, the Triune Godhead is hidden in deep mystery. This should not weaken our faith in God. There is mystery in all realms. And we desire to have it so. Where there is no mystery there is no wonder. Where there is no wonder there is no worship.²¹

Rev. Rod Benson is Interim Minister at Lithgow Baptist Church, vice chair of the Baptist World Alliance Commission on Creation Care, and coeditor of The Baptist Recorder. He is currently writing a PhD thesis on G.H. Morling's theology and spirituality.

References

- 1 Michael F Bird, *Evangelical Theology: A Biblical and Systematic Introduction* (Grand Rapids: Zondervan, 2013), p. 514. Bird devotes a substantial chapter of his book to outlining the logical order of salvation.
- 2 Quoted in Bird, *Evangelical Theology*, p. 514. Note especially Institutes, 3.4.17-18 and 4.17.
- 3 Robert D. Culver, *Systematic Theology: Biblical and Historical* (Fearn, UK: Christian Focus Publications, 2005), p. 653.
- 4 Richard Gaffin, 'The work of Christ applied', in Michael Allen & Scott R. Swain (eds), *Christian Dogmatics: Reformed Theology for the Church Catholic* (Grand Rapids: Baker Academic, 2016), p. 270.
- 5 Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville: Abingdon Press, 2007), p. 307.
- 6 Brad Creed, 'Salvation', in R. Wayne Stacy (ed.), *A Baptist's Theology* (Macon, GA: Smyth & Helwys Publishing, 1999), p. 104.
- 7 *Ibid.*, p. 111.
- 8 Culver, *op. cit.*, p. 656.
- 9 *Ibid.*
- 10 G.H. Morling, 'The Atonement – Constructive', 14pp. unpublished manuscript, n.d., p. 4. The quotes are from Edgar Young Mullins, *The Christian Religion in Its Doctrinal Expression* (Philadelphia: Liams Press, 1917), pp. 249f.
- 11 A.H. Strong, *Systematic Theology* (Old Tappan, NJ: Fleming H. Revell Co., 1907), quoted in Mullins, *op. cit.*, p. 793.
- 12 G.H. Morling, 'The history of modern theology', 3pp. incomplete manuscript, 1957, p. 3.
- 13 *Ibid.*; the quote is from H.R. Mackintosh, *Types of Modern Theology* (London: Hodder & Stoughton, 1937).
- 14 *Ibid.*
- 15 Gaffin, *op. cit.*, p. 271; see also Karl Barth, *Church Dogmatics* (ed. G.W. Bromiley & T.F. Torrance; Edinburgh: T&T Clark, 1958), IV/2, pp. 502f; and IV/3, pp. 505f.
- 16 G.H. Morling, 'The atonement', 40pp. unpublished manuscript, 1960, p. 24.
- 17 *Ibid.*, p. 23.
- 18 G.H. Morling, 'Doctrine of the Holy Spirit', 22pp. unpublished manuscript, 1964, p. 14.
- 19 *Ibid.*, p. 15.
- 20 James S. Stewart, *A Man in Christ: The Vital Elements of St. Paul's Religion* (Vancouver: Regent College Publishing, 2002 [1935]), pp. 9f.
- 21 G.H. Morling, 'Theology – The Doctrine of God', 16pp typescript, 1961, p. 5.

Book Review

REV DR JOHN REID

Baptist identity into the 21st century – Essays in honour of Ken Manley, Edited by Frank Rees, Whitley College, 256 pages, paperback, ISBN 978-0-64695-706-7 A\$25.00 plus postage Available from Whitley College Telephone +61 (0) 3 9340 8100

As a scholar, writer, pastor, preacher and teacher, Ken Manley has invited students, colleagues and readers into his learning so that they too might be informed, stimulated, encouraged and guided in our reflections on Baptist identity into the 21st century.

Manley's persistent diligence is that of a servant and in this the series of essays to honour him there is a recognition of his considerable contribution to Baptists community and members of the wider Christian bodies with which he aligned is honoured in this 200 page volume of stimulating reflective essays.

Appropriately, the first essay is an insightful biography of Manley. Marita Munro story follows Manley's rich learning and ministry journey closely and it makes for informative reading. However, I discovered one small error in a reference

to the departure of Dr John Thompson from Morling in NSW. He concluded his time at Morling in 1965, not 1960, as suggested. I personally was in some of his courses during his last year of ministry at Morling.

The remainder of essays focus on central issues of our movement's identity that Manley has been most passionate about and has emphasised consistently. The essays focus on the theological framework in which Baptists live and serve; the lessons learnt from our longer term and contemporary history, vision and ministry; the primacy of our commitment to Christ; continuing interaction with Scriptures; our understanding of the mutuality of ministry within congregations, and involvement of women in leadership, pastoral and mission; the prominent place of preaching in the tradition; our understanding of the contemporary Australia with its contemporary issues to do with migration and refugees, full indigenous integration and the global context for ministry; the vital place of theological education and spiritual formation of potential leaders; ecumenical relationship and shared ministry with people of other families of faith; and the historical impacts that have shaped Baptist over the long term and in recent centuries in the UK and throughout Asia.

Throughout the essays there is an attractive realism about our formative gaffs and griefs without triumphalism accompanied by a vigorous commitment to faithful action in the present and the future. The essays are at times dialogical and reflective while seeking to maintain an academic objectivity and they are intended to provoke us to more reflective action into the new century.

Contributing writers are Frank Rees, Marita Munro, Brian Haynes, John Briggs, Graeme Chatfield, Mark Brett, Keith Dyer, John Olley, Merrill Kitchen, Ross Gooden, Carolyn Francis, Graeme Garrett, Geoff Pound, Allan Demond, Ross Clifford and Tim Costello. Neville Cullam, Tony Cupit, Keith Clements, Paul S Fiddles and Thorwald Lorenzen. All contributors are people who have served with Ken in theological education in one of the three theological colleges where he has served, in pastoral ministry, in BWA ministry, in higher educational bodies, academic consortiums and in local churches. The quality of the contributions to the work is such that each writers do as Manley does and invites us into their research and learning and thus seek to energise us to face the near and long future with energy, creativity, humility and wisdom that makes grace and compassion real in our day and generation.

ARCHIVES REPORT JULY-AUGUST 2016

Files no longer active were received from Rev Ken Clendenning vacating his office at Baptist Association headquarters. Personal papers of Rev Lyall Thompson were received.

An offer of Baptist yearbooks from 1960s was made; we have accepted the offer and await their arrival.

Requests received were dates of ministers of Berowra church (supplied), Castlereagh Street marriage (we don't have the register), copy of paper on Rev W Sutherland (referred to Barbara Coe), confirm Rev CT Bryant was minister at Katoomba in 1920s (supplied), confirm baptism at Marrickville 1976 (we don't have the register), documents on the Legion of Donors (we don't have them), information on ministries of Rev Don Eagle (family to visit in October), information on AJ Grace missionary in India (supplied), information on Warren and Mavis Brown missionaries in PNG (supplied), information on Baptist World Aid (available, student to come when ready), information on Rev F Hoepper (acknowledged), information on George Ardill (referred to Rev IB Thornton), a copy of Rev David Brown's paper on eldership (we don't have it).

Visitors to the archives were Mrs Elizabeth Myers (bringing Thompson papers) and Ms Karen Brown (re Warren and Mavis Brown).

Our team presented at the Morling College Encore program on 16 September five short talks on significant Morling College graduates – Rev John Deane, Rev Dr Ken Manley, Rev Gilbert Wright, Rev David Brown, and Rev Donovan Mitchell.

A request for two copies of the John McKaeg book was referred to the author (Barbara Coe). Items for a Morling College display for the September Assembly were loaned.

The 1946 issue of the BUA handbook was mailed to Rev Dr David Parker for digitisation.

A request for access to the plans of Gynea church was received – they are available to the architect when required.

Special Request – We received two requests which we have been unable to answer, but you dear reader may be able to help us. (1) From Rev and Mrs John Merriweather (Toowoomba Q) sending us a telegram they found in a second-hand theology book addressed to Mr Frank More, 42 Flavelle Street Concord NSW 31 August 1944. (2) From a Victorian writer asking for information about Miss Jean Ayrey who from 1950 to at least 1954 served in PNG with South Seas Evangelical Mission – she spoke at the Maitland Road church on 18 June 1950 at a service conducted by Rev W Gibbins.

John M Stanhope, Hon Archivist

MORLING: IN MEMORIAM

Called, Consecrated, Crowned

REV I B THORNTON

This was the focus of the memorial service held in the Haberfield Church in August 1944 to mark the sudden death in a boating accident of Rev and Mrs Cyril Moore and Rev Ron Potter in East Bengal, India. On the occasion of the Morling Centenary we remember with affection and gratitude five students/graduates who died in service.

Cyril Moore

Rev and Mrs Cyril and Edna Moore and Rev Ron Potter, members of the Australian Baptist Mission in Eastern Bengal, India, died in a tragic drowning accident on 29 July 1944 while on their way to a church opening at Gobindasri. Flo Horwood, Rev Ron Potter's fiancée who was one of the party and Geoffrey, Cyril and Edna's young son, were saved. A memorial service was held at Mymensingh on 5 August and a similar service at Haberfield, NSW, the Moores' home church on the same day.

Cyril was converted at the Haberfield Church where his Christian life developed. He left a promising career in the business world to train for the ministry, entering the Baptist Theological College at Ashfield in 1934. During his college course he served the churches at Chullora, North Campsie, North Auburn, and Pendle Hill. He was accepted as a missionary candidate for service in India in 1937 and proceeded to the field the following year. His wife Edna (nee Wicks) was also from the Haberfield church and was well known in SGMU circles. Cyril and Edna were married in Mymensingh December 1940 amid great rejoicing.

The next year, their son Geoffrey was born. The tragic drowning of Cyril and Edna Moore and Ron Potter had a profound influence on New South Wales Baptists with many young people considering whether their futures might be on missionary service in India. As a result, many offered for service among whom were such well-known people as Neville and Betty Andersen and Beryl Peterson (Kirkwood).

Gordon Saville

Gordon Reginald Saville (1920–45) served as the Pastor of the Wallsend Church prior to entering Theological College.

In 1941 he was accepted by the Executive Committee as a probationary student. During his time at Wallsend, the Girls' and Boys' Life Brigades were formed and the work in the Sunday Schools grew. Mr Saville then transferred to Boolaroo Church and while there enlisted in the RAAF Reserve.

In June 1942 he was 'called up' for service. In April 1944 *The Australian Baptist* reported, 'Sgt. Gordon R. Saville, who had been accepted as a student of the New South Wales Baptist College, and completed his probationary year prior to his enlistment in the R.A.A.F., in an airgraph letter to the N.S.W. Home Mission Superintendent, from England, says that he has been attending Rev. Tydeman Chilvers' church, and has greatly enjoyed the fellowship and has been given opportunities to speak at various youth gatherings. Sgt. Saville sends greetings to his many friends in Australia, and says that amidst the snow and slush it is good to know there are still "heat waves" in his native land.'

Come April 1945 Gordon Saville was reported as "missing in action." A week later his family was advised that he had been killed in action in air operations over Germany having met his death when the plane in which he was flying crashed into another Lancaster bomber over Germany. He was buried at Henri Chapelle American Cemetery, Belgium and later reinterred in Rheinberg War Cemetery, Nordr Westfalen, Germany.

Beverley O'Connor

Beverley O'Connor, a missionary school teacher with the Australian Baptist Missionary Society serving at Kumbereta, Baiyer River PNG was electrocuted on 11 June 1969. After qualifying as a school teacher Beverley was accepted for service in 1961, trained at Morling College as a Special Course student in 1961 and 1962 and was commissioned in a service at the Parramatta Church in 1963 at which the preacher was Rev FG Smith, a former missionary in China.

Beverley was appointed to the permanent ABMS staff. Her contemporaries at Morling College who subsequently served with ABMS were Val Beverley (India) and Betty Edmonds (Helm) who served in Papua New Guinea and Thailand. Beverley was electrocuted while investigating a power outage

at her school at Baiyer River. Enga children and teachers remembered Beverley as a dedicated missionary who was deeply concerned in a practical way for their spiritual and general welfare.

She was a devoted person who spent her energies and efforts in their interest. A thanksgiving service was held in her home church of Parramatta, conducted by the Pastor, Rev Tom Binks, after which she was laid to rest at Palmdale Cemetery. A wing in the Baptist Hostel at Wewak is named in her memory.

Ray Schaefer

Rev Ray Schaefer, and his wife June lost their lives when the Commander aircraft in which they were travelling from Wamena to Sentani, Irian Jaya, crashed in bad weather conditions on 11 July 1983. The pilot of the MAF plane, Arlan Klinberg of USA, also died. They were just a few minutes out from Sentani when the accident occurred in what is regarded as extremely rugged and precipitous terrain. It is believed they died on impact.

Ray grew up in the Bankstown Church, studied at Morling College (1949–53) and was ordained in 1953 just before outgoing to East Pakistan (now Bangladesh). His fiancée Esther Winn went with him. A year later, Ray and Esther were married at the Mymensingh Baptist Church, Rev Neville Andersen officiating and Rev Doug Ison acting on behalf of the bride's parents. Ray and Esther served together in various capacities for 25 years. Initially, Ray worked in Relief and Rehabilitation and in the economic uplift program.

In 1979 Ray and Esther celebrated their Silver Wedding Anniversary. While on furlough during the early 1970s, Ray conducted an extended interim ministry at the Eastwood Church. Upon concluding with the mission Ray accepted a call to the Lugarno (now Georges River) Church. Esther, whose health was indifferent in later years, died in 1980. In 1982 Ray married June (Tarhanoff) of Sunnybank Church, Queensland. Also in 1982, Ray was appointed Overseas Secretary for ABMS. This was a temporary position as it was planned that Ray would engage in teaching Australian Christians to communicate the gospel to Muslims with which he had years of experience.

It was as Overseas Secretary that Ray, with June, was travelling from Wamena to Sentani. A funeral service was held at Sentani on 15 July and the burial took place in Abepura Cemetery. A Memorial service was held in the Bankstown Church. Over 650 people attended, evidence of the love and esteem in which they were both held.

John Deane

John Deane was a respected minister of the NSW Baptist Union. He trained for the ministry at the Baptist Theological College of NSW (1927–30) when it was at Granville and was a part-time tutor, Secretary of the College Council and part-time Vice-Principal. Subsequently, he was minister of the Haberfield Church when Cyril and Edna Moore, members of his church, were tragically drowned on the way to a church opening at Gobindasri.

It was John Deane who preached the sermon at their memorial service on 5 August 1944, declaring that they were 'called, consecrated and crowned'. As a continuing memorial, a plaque bearing these words was erected in the Haberfield church and is a continuing reminder of their sacrifice and an inspiration and challenge to many who have come after them. On 21 December 1959 John Deane was travelling to the airport in New Zealand on his way to Australia to speak at the Katoomba Christian Convention when the car he was driving collided with a parked motor truck. It is thought that he had a blackout causing the vehicle to go out of control. His daughter Grace and his grandson also died in the accident and John died two hours later. His wife and grand-daughter survived.

The funerals were held at the Auckland Baptist Tabernacle. At a Memorial Service in Central Baptist Church in Sydney on 6 January 1960, he was described by his mentor and long-time friend Principal GH Morling, under whom he had studied and with whom he had served, as 'a remarkable man, loved and revered, truly distinguished in character and service'. Deane wrote many books, mostly of a devotional nature.

His final book which had been prepared for publication at the time of his death was retitled *Love outpoured – a memorial to the late Rev John Deane* and published posthumously. John Deane is affectionately remembered by NSW Baptists through the John Deane Memorial Lecture Block at the Baptist Theological College of NSW (Morling College), and by New Zealand Christians through the Deane Memorial Library at what was the New Zealand Bible Training Institute, now Laidlaw Institute.

They were called, consecrated and crowned. We will remember them.

The Baptist

RONALD CARDWELL

The Baptist, The Organ of the Baptist Denomination in New South Wales was the name given to No 1 in a New Series that at a cost of threepence became available in Sydney, January 1892. It extended to 16 pages and contained 23 advertisements that traversed areas such as plumbing, clothing, organs for churches, fresh fruit and jam manufacturers, bakery services, merchants, a bookseller, cotton suppliers, dyers and cleaners, medical supplies, watchmakers, a wood carver, a brick supplier and a stock and sharebroker. There was the obligatory funeral advertisement, Rookwood Independent Cemetery, where an ordinary grave 7ft x 3ft to bury three infants or two adults cost £2.2.0.

Two of the largest advertisements were from Dixon & Sons and Angus and Robertson, Booksellers. The later advertised that it had “12,000 second hand Theological and Philosophical Books Gratis”. One wonders whether there was a rush by Baptists to 89 Castlereagh Street, Sydney. Dixon & Sons promoted the qualities of various brands of American Leaf tobacco. The supporters of the Baptist community in Australia also promoted their brand of cigarette, Dixons. The

editor of the journal, Herbert Priestly, noted that “all of the work in connection with the editing and managing [of *The Baptist*] is honorary”. William Buckingham, the well-known Sydney businessman, gave a special donation of £2 to ensure the ongoing work of *The Baptist*.

As for contents, there was a variety of material. Fanny Denness from East Bengal provided a letter which extended to a full page on the work in that far off Eastern country. A fiction story sought to interest readers with the qualities of life whilst Charles Spurgeon’s work in England was given prominence. Reports about Baptist work in the states of Australia and New Zealand sought to encourage readers of the journal. With a campaign launched to secure subscribers and provide free promotional copies, the journal certainly provided readers with some interesting material, even a note advising “the marriage of the Duke of Clarence with Princess Victoria of Teck will be celebrated in St George’s Chapel, Windsor, on the 27th February”. With a subscription rate of 3/- per annum – \$32.00 in today’s terms – it was good value.

Financial Statement

The Baptist Historical Society of NSW Incorporated

Inc. 9897579

For the period 1st March 2016 to 30th September 2016

Balance 1st March 2016 \$7,594.77

Receipts

Membership Fees \$1,725.00
 Donations \$75.00
 Term Deposits Interest \$73.35
 Bank Interest \$6.38
 Book Sales \$80.00
 Return of Morling Press Reg. \$79.00

Sub Total \$2,038.73

Payments

Stamps \$103.60
 Morling Press Registration \$78.00
 Software \$179.99

Sub Total \$361.59

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

Balance C/F	<u>\$9,271.91</u>	General Fund -	\$4,271.91
		Term Deposit No 3168	\$5,000.00
		Total:	<u>\$9,271.91</u>

Note: Some members have paid for multiple years membership

Ernest Windschuttel – Honorary Treasurer