

THE BAPTIST RECORDER

Journal of the Baptist Historical Society of New South Wales

No. 1/90

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The Society's Officers:

Chairman:

Mr. H. Watkin-Smith  
Unit 38, "Aminya"  
Goolgung Avenue,  
Baulkham Hills, 2153.  
'Phone: 686.1342

Secretary:

Mr. O.C. Nannelli  
9a Werona Street,  
Pennant Hills, 2120  
'Phone: 481.0477

Treasurer:

Mr. M.J. Petras  
31 Oakleigh Avenue,  
Thornleigh, 2120.  
'Phone: 481.0157

Archivist:

Editor, The Recorder:

Rev. E.A. Archer.

Mr. H. Watkin-Smith.

'Phone: 86.2666

'Phone: 386.1342

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OUR NEXT MEETING

Thursday, 15th February

8.00 p.m. in the **Mill Room**, MORLING COLLEGE LIBRARY.

Rev. E.A. Archer

Topic: Emphases apparent in the Presidential Addresses, 1868-1919.

THE ANNUAL MEETING

Thursday, 19th April, 1990

at 8.00 p.m. in Lecture Rooms 1 and 2, MORLING COLLEGE, Eastwood.

Guest Speaker:

Dr. Stuart Piggin, Senior Lecturer, Dept. of History, University of Wollongong.

Subject:

The Contribution of the Baptists to the development of Australian evangelicalism.

Requests:

Please make every effort to be present.  
Please make the meeting widely known.  
Please bring interested friends with you.  
See how many you can bring from your Church.

The opening exercises will include Adoption of Reports and Election of Officers.

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MINUTES OF THE GENERAL MEETING, held 19/10/1989

The meeting was opened with prayer at 8 p.m. by the chairman, Mr. H. Watkin-Smith, with twenty members and friends in attendance.

Apologies were received and accepted from Dr. W. Andersen, Mrs. G. Archer, Rev. S. Arndell and Rev. N. Cowling.

Confirmation of Minutes

The Minutes of the previous meeting, held 17th August, 1989, as published in The Recorder, were confirmed.

Business Arising

1. Request from Dept. of Missions. The Secretary presented a detailed report on a meeting held with the Dept. of Missions following its request for assistance from the Society in a project to interview pioneer A.B.M.S. Missionaries from Papua-New Guinea, to tape details recorded, and generally to help in ensuring that information relating to the early days of that work was not lost. The Society was represented by the Chairman, Secretary, Archivist and Rev. R. Rogers, while Rev. S. Arndell represented the Department. Arising out of this meeting, it was agreed, subject to subsequent endorsement by a meeting of the Society members, that (a) the Society would assist the Dept. of Missions in this task, bearing in mind that what was being sought was material in addition to a definitive history of the A.B.M.S. (which is in the process of being prepared by others). The aim of this project being that pioneer missionaries in PNG and Irian Jaya be contacted to see if they would be willing to be interviewed about their experiences, tape this information and possibly examine any personal records they might be willing to make available. The tapes and any other information thus obtained would be placed in the archival records of both the Society and the Department. It may be that in future this could be the basis of a publication.

(b) As an initial step the Dept. of Missions would write to the missionaries concerned seeking their co-operation in the project.

The Secretary went on to say that volunteers from the Society were required to assist in the project.

Following general discussion, members endorsed the above course of action. To date volunteers included Mr. H. Watkin-Smith, Rev. E. Archer, Mr. O. Nannelli, and Mrs. L. McDonald.

2. Royal Australian Historical Society Conference.

The Secretary advised that owing to other commitments he would not be able to attend the conference to be held at Nowra.

Correspondence

Receipt of the following correspondence was noted:-

- a) R.A.H.S. - journal and newsletter.
- b) Church Archivist's Society newsletter and subscription renewal (the latter was referred to the Treasurer).

Treasurer's Report

The financial report, presented by the Treasurer, and showing the following balances for the period ending 19/10/89 was adopted:-

General Fund	\$1471.48
Publications Fund	\$2354.86
Essay Competition Fund	<u>\$ 322.40</u>
	\$4148.74

Essay Competition

Mr. Peter Young reported that the date for entries had now closed. Two

entries had been received.

Archivist's Report

Rev. E. Archer reported that he had enjoyed a quiet period recently, the main inquiry for help was from an author of a proposed history of Merrylands seeking information on the Merrylands Church.

The Chairman reported on the recent visit he had made to the Hinton Church and in view of the interest shown in the Society suggested that Churches in the Newcastle area be written to by the Treasurer giving details of the Society and seeking membership.

Speaker:

Mr. Petras addressed the meeting, his topic being Australian Baptists' Relations with Other Churches.

At the conclusion members recounted their experiences in this area.

The meeting was closed in prayer by the Chairman at 9.45 p.m.

O.C.N.

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THE PRESIDENT

Once again the Baptist Union of N.S.W. has a President who is a member of this Society. We congratulate Rev. R.C. Briggs on his induction at the recent Assembly and the competent manner in which he presided over the business of the Union.

October is always a very heavy month for incoming Presidents with the obligatory attendance at the inaugural meetings of the various Committees of the Union. We were proud to note that despite the demands upon his time he was present at our October meeting and was prepared to participate in the discussion following the delivery of the paper. Mr. Briggs is a keen supporter of our Society and has been the speaker at one of our meetings (August, 1986).

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CORRECTIONS

We apologize for errors in recent issues of The Recorder, and ask members to make the following corrections.

1. In the August Recorder. Page 5 in the story on Gundagai, and eight lines from the bottom of the page. Where it refers to Mr. William Morgan, it should read Mr. William Martyn or Mr. William Martin (both spellings of the name were used in Bathurst Street records).  
An interesting additional note: Mr. A. Crook, a member of the Society living in Gundagai, discovered that Mr. William Martin purchased from the Crown Lot 94, liable to inundation, on 24th August 1849. He also reports that The Sydney Morning Herald printed a letter from W. Martin, late store-keeper at Gundagai, dated from Balmain, July 7, 1852, a few weeks after the flood.
2. In the October Recorder. Page 9 in the story on Tamworth, the second line should read:  
"three of them being children of (not "and") Mr. and Mrs. William Warner.

THE RESULT OF THE 1989 ESSAY COMPETITION

FIRST PRIZE in the 1989 Essay Competition has been awarded to Rosemary Worboys for an essay on Rev. James WORBOYS (1865-1943).

It is regretted that there were only two entries, the other being Philip Hayward's essay on the Hayward family.

The essay on James Worboys was well documented. It relates his ministries in the Orange districts, at Bathurst, during which C.J. Tinsley's conversion occurred, Parramatta, three ministries in Victoria - at Bendigo, Fairfield and Brunswick - and at Newtown, N.S.W. The personality of the man accompanies the patient account of his deeds and at his graveside he was described in words reminiscent of John Bunyan's ideal minister,

"a Puritan of the old school, whose business was the Kingdom,  
whose look was ever upward, whose authority was the Book,  
and whose pleading with men was a passion."

A scene in 1912 at Prymont opens the essay on the Hayward family. Present on the wharf were Frank and Annie Hayward and their first two children. The essay is about them and their descendents. It is a valuable essay because it touches on many of the 60 Baptist Churches in New South Wales with which the Haywards were associated.

We are grateful to the two essayists and hope that many will follow their example in 1991, when the Society will have its next essay competition.

P. Young  
Competition Secretary.

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AN ITEM FROM THE DISTANT PAST

BATHURST STREET TRUSTEES, 1845

Our member, Jim Hollier, while researching his family history came across an Indenture by which, on 5th March 1845, nine trustees for Bathurst Street Chapel were added to the existing three, after a meeting of the male members of the Church, to fill up to twelve the number of Trustees. The existing members were:-

- John Saunders, Prince Street, Sydney, Baptist Minister.
- Robert Bourne, Newtown, near Sydney, Linen Draper.
- Edward Hunt, Sydney, Cabinet Maker.

The additional trustees were:-

- Thomas Jones, Ashfield, Farmer.
- James Etherington, Newtown, Butcher.
- Robert Bubb, Newtown, Wool Stapler.
- Josiah Mason Illidge, Sydney, Grocer.
- Robert Craig, Goulburn, Cabinet Maker.
- John Morris, Newtown, Accountant.
- Charles Scott, George Street, Sydney, Ironmonger.
- Thomas Robinson, George Street, Sydney, Hairdresser.
- Charles Chapman, George Street, Sydney, Cooper.

They were trustees for the land, chapel and all other buildings and fences erected thereon for the Society, a Particular Baptist Church.

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Mr. Hollier also advises that the Society of Genealogists, 14 Charterhouse Buildings, Goswell Road, London EC1M 7BA published in 1988 "My Ancestors were Baptists" which lists the Registers available for births, marriages, deaths, Baptist ministers in certain parts of England, and some from Wales.

**The October Lecture**

**BAPTISTS AND THEIR RELATIONS WITH OTHER CHURCHES**

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"Division, co-operation, and unity are recurring themes in the history of inter-church relations in Australia". This was the opening statement in Mr. Petras' address. Quoting Frank Engel's history of inter-church relations he went on to show that this was a mirror of the social and political relations in Australian society in its developing years with divisions between such groups as convicts, masters, free settlers, squatters, blacks, whites, trade unions, employers and separate colonies. Similarly the Christian Church was established in a multiplicity of divisions, all the different forms of British Christianity being represented including all the groupings that followed splits in Methodism and Presbyterianism. Baptist divisions were represented by Particular, General, Strict and Scotch Baptists, resulting in common purposes being thwarted by issues such as closed membership and closed communion.

Mr. Petras hoped to explore in his paper some aspects of Baptist relations with other Christian Churches in Australia over the past 160 years and to indicate three aspects of the topic:- (a) the collective views of Baptists as expressed in the wisdom of their Assembly deliberations as well as the attitudes and actions demonstrated by individual persons and congregations, (b) how Baptists have seen themselves in relation to other Churches and the degree to which they have emphasized their unity or separateness, (c) the way in which ordinary Australians see the Church and its value to themselves.

**The Effect of Baptist Theology and Policy**

Mr. Petras asked how were Baptist preachers who insisted on closed membership, closed communion and believer's baptism viewed by others. He quoted at length the views of a Launceston Congregationalist, George Best, who attended Baptist services in the late 1830s but avoided membership because of the frequent emphasis on believer's baptism. On the other hand the first Baptist minister in Sydney, Rev. J. McKaeg, attracted support from a significant number of influential non-Baptists. This attitude of co-operation was expressed a generation later when Rev. S.C. Kent, a Congregationalist, at the welcome to Rev. F. Hibberd in 1863, said "Ministers of religion are not like shop-keepers, jealous of competition, but like warriors on the field of battle who hailed with delight the accession of re-inforcements." Throughout the 19th Century there existed at an official level a warm fraternal relationship between so-called Dissenting Churches. At a local level, of the ten foundation members of the Bathurst Street Church, Sydney, four were Congregationalists. At the same time a group of Baptists in Hobart resigned from the Congregationalist Church there over the question of baptism. In 1870 when Parramatta Baptist Church was temporarily closed Baptists in that town made a significant contribution to the revival of the Congregationalist cause in that town, and other Parramatta Baptists worshipped with the Wesleyans or Primitive Methodists. This indicates a general willingness of Baptist lay-persons to join a Church of their choice.

Rev. A.J. Waldock as Secretary of the Home Mission Committee found Baptists as the leading workers in other denominations on his visit to the North Coast in 1905. Ultimately this led to the modification of the Baptist principle of the autonomy of the local congregation by the establishment of Home Mission Churches under centralized control. Church extension by Baptists was not vigorously pursued in the 19th Century and early in this Century their movement into settled country areas and established suburbs was resented or opposed by other denominations.

**Baptist Co-operation with Christian Institutions**

Mr. Petras then pointed out that while this conflict and competition may have coloured relations between Baptists and others in Church extension, it has never prevented Baptists as individuals or as a union of Churches from entering into alliances or councils with other Churches or with Christian organisations

with whom they share common ideals or objectives. Baptists in all States are members of Councils of Churches, Evangelical Councils or Alliances, Temperance alliances, theological associations, missionary bodies, industrial or institutional chaplaincies and the Bible Society.

Why was this so? Firstly, observed Mr. Petras, Baptists are most comfortable with groups which embrace a conservative evangelical outlook so that they are over-represented in proportion to their numbers in interdenominational bodies such as Bible Colleges and missionary societies which declare a theological outlook similar to their own.

The circulation early in this century in Australia of new trends in biblical scholarship and theological thought led to disquiet and some Baptists openly attacked proponents of these views, notably those in the Methodist and Presbyterian Churches. He instanced a pamphlet of Rev. W.L. Jarvis of the Central Church attacking the views expressed in the book "Essential Christianity" by Dr. S. Angus, Principal of St. Andrew's Theological College. Mr. Petras suggested that some Australians would see this as another example of sectarian bitterness and strife.

Secondly, Baptists found difficulty in associating with the Roman Catholic Church, involving at times self-exclusion from ministers' fraternals or ecumenical services. The admission of the Catholic Church into the Council of Churches has been a distinct problem in some States although Victorian Baptist women have worked with Catholic women in an affiliate of the Australian Council of Churches, namely Australian Church Women.

### Protestant and Baptist Opposition to Roman Catholicism

Mr. Petras then moved to a consideration of the long conflict in this country between Protestants and Catholics. The high proportion of Irish convicts, migrants and priests who predominated in that Church had aspirations which differed from the policies of British Protestants and this led to social tension. Two Baptists in the forefront of attacks on the Catholic hierarchy were the Particular Baptist leader, Pastor Daniel Allen and a layman and business man, Mr. James Criss. Anti-Baptist sentiment also appeared in our missionary publicity. The most notable recent controversy concerning Baptist-Catholic relations resulted in the withdrawal of Baptists from the Sydney College of Divinity in 1986.

### Union with the Churches of Christ

Our attention was next drawn to one of the recurring themes of inter-Church relations in Australia - the subject of Church Union. This essentially 20th Century phenomenon began in 1901 between the Congregationalists, the Methodists and the Presbyterians. Their initial negotiations had an impact on NSW Baptists who had discussions with the Associated Churches of Christ after the 1903 Assembly. The origin and progress of these meetings is not clear but a paper read by Rev. F. Hibberd on "The Work of the Holy Spirit in Conversion" to a combined gathering of Baptist and Churches of Christ delegates was published in The Baptist in July 1905, but neither his paper nor the whole subject of possible Church Union appear to have provoked public comment. However, hopes for any positive developments were shortlived because it was reported to the 1906 Assembly that conferences with the Associated Churches of Christ had been discontinued owing to the fact that the position taken up by the two bodies, especially as regards "The design of Christian Baptism" and the "Work of the Holy Spirit in Conversion" rendered union undesirable.

It is not clear who initiated the second of the series of discussions with the Churches of Christ. These took place at the close of the First World War, when the Congregationalists, the Methodists and Presbyterians were again conferring but the 1920 Assembly re-appointed a committee which had already met in a joint session three times. A report from the Committee's secretary, Rev. W. Higlett, mentioned discussions on a paper by himself on a denominational name and one by Mr. Crawford of the Churches of Christ on "Baptism" but the latter did not deal with the position of unbaptized Christians. In ensuing discussions representatives of the Churches of Christ declined to be recorded as regarding baptism to be essential to salvation but also declined to place it on record that baptism was a condition of salvation.

Ultimately, three points of agreement were recorded as having been reached:- (a) the only proper subject of baptism is a penitent believer in Jesus Christ; (b) that as the Holy Spirit is the active agent in baptism there can be no true baptism without the Holy Spirit; (c) that according to the New Testament the evidence of faith lies in obedience. It seems that there were few, if any, public comments on the discussions and no further reports appear in the Year Books.

Negotiations lapsed until 1926-27. Mr. Higlett, as Secretary of the Baptist Union, responded to an approach by the Churches of Christ President. He stated that many matters in which different views were held would not prevent union but agreement on what is necessary for salvation is essential. He then proceeded to point out that (a) Baptists uniformly hold that the Scriptures do not teach that baptism is essential to salvation, (b) the Churches of Christ President contends that this modifies a positive statement of Jesus, and (c) other Churches of Christ writers maintain that baptism is a condition of salvation, and that it is impossible to reconcile the two standpoints on this essential item. He concluded that while such divergent views are held on what is necessary for salvation, no further progress can be made towards union.

The third attempt was made by another generation. It is unclear who initiated discussions in the 1960s. The Baptist representatives held no official status although an eager participant was Rev. Dr. E. Roberts-Thomson, newly appointed Principal of the Baptist Theological College and author of "Baptists and the Ecumenical Movement", published in 1962. After 18 months a printed statement was issued. Differences on the subject of baptism were surveyed but the conclusion was drawn that "though there are divergent views one thing stands out beyond all else. The act of baptism is safeguarded against any idea of baptismal regeneration by the insistence in both bodies of personal faith as a pre-requisite in every recipient." Other differences recognised were concerning the frequency of the Lord's Supper and the place of the ministry. The 1963 annual Assembly appointed a special commission of five ministers and seven laymen to consider all aspects of the approach of the Churches of Christ for discussions leading to better relations, not excluding union.

The Commission after five meetings, including one with Churches of Christ representatives, was "of the opinion that the present significant differences of emphasis and belief would preclude the possibility of organic union between the two bodies". The 1964 Assembly determined that discussions with a view to unity be not continued. The sudden discontinuance of discussions evidently puzzled the Committee for Church Union of the Churches of Christ. Mr. Petras surmised that the coincidence of the resignation from the principalship of the Baptist Theological College of Dr. Roberts-Thomson, an enthusiastic supporter of the ecumenical cause, had some bearing on the outcome.

The final attempt, so far, to discuss union was made following a resolution of the 1975 Assembly but the 1976 Assembly was advised that the Churches of Christ showed no desire to discuss organizational unity, although it was also announced that there had been some co-operation by the Council for Evangelism and the Home Work Council with their counterparts within the Churches of Christ.

### Conclusions

The subject of Baptist relations with other Australian Churches calls for much fuller treatment said Mr. Petras, but he drew certain conclusions that point the way to further study.

We need to draw a distinction between individual and institutional links between Baptists and other Christians and Churches. As he had indicated it was possible at the local level for Baptists to welcome or to shun association with other Church leaders. Another feature of this aspect is the flow of persons between Baptist and non-Baptist churches. An impressionistic view is that since the 1960s there has

been a marked loss of a Baptist identity and this has come with the accompanying growth of the charismatic movement.

At an institutional level it is unlikely that Baptists will join in organic union with any other Church. It seems that there will be a co-operative or spiritual unity with three criteria:- shared ideals, a conservative evangelical theological position and non-Catholic involvement. This position can vary from place to place and from time to time and raises the question of differences among Baptists in the different States, a subject discussed by the historian, David Bollen, in his "Australian Baptists - a Religious Minority". These differences were seen in the matter of membership of the World Council of Churches, most States not seeking affiliation but offering co-operation in the spreading of the Gospel and in the relief of the needy. Principal Himbury of Victoria has suggested that Australian Baptists reject membership in the World Council of Churches less because of distinctive Baptist principles than because they found their relationship with other Christians through Keswick-type movements.

Mr. Petras' final conclusion was that Baptists are people of contrasts. While some have exhibited a sectarian spirit many would not limit the truth of God to themselves and so united with those of other Christian traditions.

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ONE HUNDRED YEARS AGO

NEWCASTLE TABERNACLE. A large number of people gathered on Christmas Day 1889 on the corner of Laman and Dawson Streets, Newcastle for the laying of the foundation stones of the present Tabernacle.

FOUNDER OF QUEENSLAND THEOLOGICAL COLLEGE. Rev. T.J. Malyon, who founded the Queensland College in 1904 and was its Principal until his death in 1921, arrived in Sydney in February 1890. He came to Australia for the sake of his numerous family and chose Sydney because of his friendship with Rev. J. Soper of Petersham. He and Mr. Soper had been neighbours and hearty friends in London where Mr. Malyon had been pastor of Vauxhall Baptist Church and for ten years was editor of London's "Christian Herald". Following his arrival he undertook casual work amongst Baptist and Congregational Churches, who according to The Baptist "have high encomiums to pass on his pulpit utterances". He was pastor of Harris Street Church during 1891 before moving to Melbourne from whence he transferred to Queensland in 1903.

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STOP PRESS: NEWCASTLE TABERNACLE as at 8th January.

Following our item above, the earthquake that shattered Newcastle on 28th December, affected the Tabernacle, which is in the Civic Centre of the city and close to the Central Business District. The Church was out of bounds and the congregation had to combine with Merewether in the Merewether building for two Sundays. There was serious damage to the rear wall and parts of the facade have had to be removed. The pastor, Rev. David Baker, a member of our Society, says services are permitted as from 14th January in the Lower Hall. More information on the Tabernacle building will be given in next issue.



**Rev. A.H. TOLHURST**  
**Pastor at Thalaba, Burton Street and Bathurst**

Rev. A.H. Tolhurst was one of our NSW Baptist ministers who left the denomination to serve Presbyterian Churches. He was born in 1863 at Melbourne but educated in England and then was employed for eight years in London by a French Bank. As a boy he had attended a Congregational Sunday School but at age 17 he entered Chatsworth Road Baptist Church, London, was converted and hoped to be a missionary to the Congo. At his mother's request he ministered instead among the poor, first in London, then in Melbourne.

Coming to N.S.W. he made known his wish to have ministerial training at Rawdon Baptist College in Yorkshire. In 1889 the Baptist Union arranged for him to go to Thalaba to gain an insight into country work by assisting the Honorary Pastor Isaac Brewer. The Secretary's Report to the Annual Assembly, September 1889 stated that "Mr. Tolhurst has been doing the work of an evangelist at Thalaba, Booral, Stroud, Monkerai and other places covered by the pious labours of our friends who belong to 'the Church in the Wilderness'." A few months later, Rev. F. Hibberd advised that after a stay of a few weeks Mr. Tolhurst was persuaded to stay for six months. Actually he stayed until July, 1890 when he left N.S.W. by the "Ormuz" to commence training at Rawdon College. A Thalaba report to The Baptist May, 1890 describes A.H. Tolhurst as Pastor and Isaac Brewer as Secretary, and states that their annual Picnic on 6th March was the first anniversary during the ministry of Pastor Tolhurst. In July it was reported that he had baptized three candidates in the Williams River. An English report when he commenced the Bradford Central Mission, 1903, says of this period: "While in N.S.W. he was asked to take charge of a small country Church but found it was a bishopric with seven congregations thirty miles apart, all visited on horseback in rough and mountainous country."

Mr. Tolhurst returned to Australia in 1904 after an absence of fourteen years during which he completed his college course and pastored two Churches. In 1894 he settled at Leicester in a neglected district. A Church was formed which in two years had 200 members. At a cost of five thousand pounds he built Carey Hall with a chapel to seat 900 and a Sunday School to accommodate 600. The York Baptist Association then called on him to inaugurate the Bradford Central Mission in a new hall built to hold one thousand. He had been there only one month when he declined a call to Albert Street, Melbourne, but twelve months later when the Bradford Mission was established he felt free to accept a call to Burton Street, Sydney. On the voyage out he called at Melbourne where he was entertained by two old friends, Rev. S.P. Carey of Collins Street, his neighbour at Leicester, and Rev. W. Holdsworth of Kew, a fellow student at Rawdon.

The large congregations and large membership which Burton Street had enjoyed ten years earlier under Revs. A.J. Clarke and W. Hiddlestone, had fallen away. The burden of debt on the fine building was too great for the 113 members left and after one year the Union arranged for him to become pastor to the 109 members at Bathurst. For the next year the Home Mission provided preaching supplies for Burton Street, paid for by a donation of 100 pounds from Mr. Hugh Dixson. Mr. Tolhurst stayed at Bathurst for only ten months, leaving to undertake supply work for the Presbyterians. He held three short pastorates for them, Bega, 1907-09, Goulburn, 1909-11, and Dalby (Qld) 1912-14. He was a Chaplain to the forces 1914-18, and held no more pastorates. He died 27th August, 1930.

BAPTIST BOY KILLED BY A SHARK 1919

**An Interesting Story from  
The Friends of Gore Hill Cemetery**

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The former long-time Secretary of the Society, Mrs. Lorna Ollif, is a member of the Friends of Gore Hill Cemetery, which fought over a number of years to preserve the cemetery from resumption for sporting fields. Within the Cemetery is a significant Baptist Section in which several well-known Baptists were interred.

A friend of Mrs. Ollif and a fellow-member of the Friends of Gore Hill Cemetery, Mrs. Catherine (Herring) Williams has researched the story surrounding an interesting headstone in the Baptist's Section and has compiled a record of the Headstone inscription, the Funeral Notice in the Sydney Morning Herald and the Sydney Morning Herald account of the tragedy involved.

The Headstone Inscription

Our Dear Lad, Dick, Son of F. and R. Simpson, who was killed by a shark at Sirius Cove 9th January, 1919, aged 12 years and 10 months. Sadly mourned by his fond parents and sister.  
Erected by his school mates and friends.

The Funeral Notice, Sydney Morning Herald, 10/1/1919

This indicated that the funeral moved from the family residence, Avonbank, 168 Raglan Street, Mosman for the Baptist Cemetery at Gore Hill.

The Story behind the Funeral

The same issue of the Sydney Morning Herald (10/1/1919) carried a story titled:

**ATTACKED BY SHARK, BOY KILLED IN SIRIUS COVE**

It commenced with this comment:-

"The death while bathing off Sirius Cove Beach, Mosman, yesterday morning of Richard Simpson, aged 13 years, serves another tragic illustration of the danger from sharks attendant on bathing in the open waters of Sydney Harbour."

The events it then described may be summarized thus:- Richard Simpson was gathering wood from the beach in Sirius Cove and after filling a small hand-cart went for a swim. Within a few minutes he was attacked by a shark and despite the efforts of another swimmer and a fisherman in a rowboat he was dead when Dr. Dark of Military Road arrived a few minutes later. It closed with the remark that there had been another shark attack in the Cove on New Year's Day, 1915.

We thank Mrs. Williams and Mrs. Ollif for supplying us with the full record for our archives.