

THE BAPTIST RECORDER 1977 – 1990

YEAR	VOL.	ARTICLE	AUTHOR	CONTENTS
April 1977	Vol 1/1		Rev R. Leckie MA BD	Many Baptists arriving from overseas went to Collins Street Baptist in Melbourne. In 1860, Rev Taylor started first theological classes to train men for ministry. In 1856 land was granted to Universities for use by denominations, the Theological College for Baptists was formed in 1915.
April 1977	Vol 1/1	Australian Baptists Religious Minority	Dr David Bollen	Reviewed material arriving in London, found Victoria stronger than NSW. The 1914 War saw christianity moving ahead, but it was a weakening period of the Church as an institution over the mind of man. This was the time for progression for the Baptists, who knew what they believed.
April 1977	Vol 1/1	ABMS in Irian Jaya CAMDEN CHURCH	Rev D. Brown, Rev N. Melzer	Short history of opening up of the Baleim Valley to white men in 1921, then Baptists work began in 1956. A movie film and slides showed the history of the work there.
April 1977	Vol 1/1	Petersham Baptist Church	Rev R. Henson	History of church has been preserved back to 1882, building one of the oldest still in use in NSW. Seventeen founding members, including Mr & Mrs Hugh Dixson, philanthropist Mr Charles Morling and Mr & Mrs William Burton. First pastor, Rev. John Soper, who stayed for 10 years, membership then 456
October 1977	Vol1/2	Men of Words	Rev. T J Cardwell	History of "The Australian Baptist" showing seven editors J A Packer(1913-38), F J Dunkley (1939-41, HJ Morton (1942-49), A C Prior (1949-61), I Emmett (1961-69), D K Morley (1969-74) and T J Cardwell (1974-). Tried to promote a National newspaper, eventually the State Unions adopted The Australian Baptist as their official organ. Morton sought to make the paper truly national, but was thwarted by the fact that only NSW had adhered to the agreement to not produce their own paper. While Prior was editor, the control of the publishing house passed from a board appointed by private shareholders to one appointed by the State Unions.
October 1977	Vol1/2	First Ordination Service in NSW		William Hopkins Carey at Parramatta on 116 th April, 1851

October 1977	Vol1/2	Northbridge Baptist Church		Commenced 1927
1978	Vol1/3	The Ministry and Early Work of the Bathurst Street Baptist Church	Ronald J Cardwell	The church was opened on 23 rd September, 1836, the first pastor Rev John Saunders (1834-42), followed by Rev Ron Ham (1848-52), Rev James Voller (1854-70), Rev James Greenwood (1870-76), Rev P H Cornford (1877-80), Rev William Clare (1881-84), Rev Charles Bright (1885-92), Rev F E Harry (1892-99), Rev J A Soper (1900-02), Rev James Barker (1902-14) Rev A J Packer (1917-19), Rev John Complin (1920-30) and Rev Walter Barry (1931-33)
June 1978	Vol1/3	Rev William Higlett	F J Church	Paper on how Higlett came to Australia at Spurgeon's request
June 1978	Vol1/3	Miss Edna Hale	Miss Jean McLean	Edna Hale left Australia in 1935 to work under the ABMS in India, the first missionary supported by the State Senior Girls' Missionary Union. After her return to Australia, Edna died on Easter Sunday, 1975
September 1978	Vol1/4	A Hundred Years on the Lower Clarence	Rev F A Coan	The Grafton church was formed in 1876, first minister was R. Beecher, a second pastor, Thomas Henry Jagers appointed 1877. E G Hockey appointed to Lawrence work in 1901, in 1905, work began at Maclean, which had 20 pastors in the first 20 years. In 1959, the three churches were combined into the Lower Clarence Church.
September 1978	Vol1/4	Rev James Greenwood, M.A.	Rev K A Palmer	James Greenwood came from England to be the pastor of Bathurst Street Baptist Church in 1870. He had a passion for an educated Baptist ministry and later became the leader writer for the "Sydney Morning Herald". Urged expansion of Baptist churches into suburbs and country towns. He became President of the NSW Baptist Union in 1871. He entered parliament in 1877, representing the Public Schools League and framed the Public Education Bill of 1880, whereby denominationalism was excluded as a factor in public education, much to the chagrin of the Roman Catholic Church.
June, 1980	Vol 1/1	"Australia's First Two Baptist Ministers"	Dr K R Manley	Revealing contrast between McHaeg and Saunders. Unable to find out what happened to McHaeg after an attempt on his life in the debtors prison, while Saunders pressed for abolition of transportation and in education opposed the exclusively Anglican system. He was also involved in the temperance movement.

June, 1980	Vol 1/1	Rev James Greenwood, M.A.	Rev K A Palmer	Repeat publication of paper in previous edition
April, 1982		A Mission Centenary		William Carey formed the Baptist Missionary Society in 1792, established the first Baptist Mission in Serampore in 1799. Rev James Smith came from Dacca, Bengal to Victoria and returned to arrange missionary work for Victorian Baptists. Rev J S Page from Barisal, Bengal encouraged the setting up of missionary societies in South Australia and Victoria. Ellen Arnold and Marie Gilbert went to Faridpur, followed by Misses Wilkin, Fuller, Pappin and Plested.
April, 1983		"Sydney Friends" Book review	Vaughan Evans	Story of early history of the Quakers in Australia
May, 1983	2/82	History of the Training of Baptist Preachers	Rev M Himbury	Principal Himbury spoke of the early Baptist preachers who were influenced by the Puritan idea of needing the best education available. The first British baptists did not stress scholarship and denied that preaching presumed ordination followed upon training. In 17 th and 18 th centuries preaching was considered a gift, in 19 th century a man's call was continually tested. In early 20 th century in Australia, emphasis was on British tradition, but this changed in the 1950' towards an American influence.
May, 1983	2/82	The Pioneer Pastor at Rooty Hill		Rev J D Brown was brought to NSW by Rev Dr J D Lang to do theology at his Australian College. He opened a school in Windsor, moved to Maitland, returned to Windsor to start a public school. He moved to Parramatta and was involved in the Baptist church there. Began preaching at Rooty Hill in 1882, later a church was built. Later moved to East Kurrajong and preached there. He died in 1918, aged 92.
September 1983	3/83	"The Church in a Mining Camp" An experiment in Church Extension, 1909 – 1912	H Watkin-Smith	Church at Kangiara began in 1910 and faded away in 1912, hardly worth a mention, but was indicative of the policy of church extension used by Rev A J Waldock. Kangiara was a mining settlement, with three Baptist families, so Waldock sent preachers and sent a prefabricated building to the area.

January, 1984	1/84	"Significant Aspects in the History of the Parramatta Church to 1911"	H Watkin-Smith	Parramatta was the second Baptist Church in NSW, began in 1838, Rev W H Carey built a chapel in 1850, but services ceased in 1862. Re-established in 1876-77, strong evangelism for next 22 years, pastors included Revs R Williams, J Straughen and J C Martin. Expanded into surrounding suburbs and established churches at Rooty Hill, Granville and Auburn. Rev J Worboys (1900-1910) pastored a period of intense evangelism, with preaching stations at Merrylands, Guildford, Plumpton, Riverstone, Ermington, Dundas, Marsfield & Eastwood.
January, 1984	1/84	"The Conversion & Early Ministry of Rev John Ham"		Raised in an established church in England, he began attending and preaching in Wesleyan churches, then became a Calvinist and was baptised. Ordained in 1853 became ill and moved to the Colonies to recover. Spent 4 years in Melbourne, before moving to Sydney to Bathurst Street Church.
March, 1984	2/84	"The History of the Central Cumberland District Association"	Rev V M Grice	The association was formed in 1919 with 4 churches Auburn, Granville, Ingleburn & Cabramatta. By 1938 there were 12 churches and 29 by the 1960's. In 1930's began hospital visiting and in 1940's moved into schools for scripture classes. The extent of the area -Camden to Strathfield and Penrith precluded rallies occurring, as many of the churches were small. New churches were planted in the 1950's, including Mt Druitt.
March, 1984	2/84	"Some Early Bathurst Baptists"		Mention of some families associated with the church, from 1863, the Page, Carr, Curtis and Simmons families
March, 1984	2/84	"Can Any Good Thing Come From ---?" History of Rooty Hill Church from 1882 to 1922.		Always a very small church, an outpost from Parramatta Church, but it contributed a large number of people who went on to further service for Christ in many areas. Began in 1882 in a farming area, never a large membership. Pastors included JD Brown, E J Gates, F C Stevens. The church closed in 1923

June, 1984	3/84	"George Henry Morling The Early Years"	Rev E R Rogers	George Henry Morling was one of the greats of Australian Baptist life. He grew up in Ashfield Baptist Church, did an Arts degree at Sydney University, joined the Home Mission Society in 1913, in 1914 was appointed to Hurlstone Park and later also to East Hills. Went to Melbourne Baptist College in 1915, came back to Sydney with the opening of the NSW College in 1916. In 1917-18 he was pastor at Dungog & Thalaba. Married in 1917, appointed to Hornsby and Pymble in 1919. In 1919 became tutor at Theological College. In 1920 he was elected secretary of the College Council, but the Principal resigned, so in 1921 he was appointed Acting Deputy Principal and at only 29 had entered upon his life's work.
June, 1984	3/84	"They Carved Farms From The Wilderness and Built Churches for a Witness"	H Watkin-Smith	Commencement of Baptist Churches in Goombargana, Spring Hill and Orange
June, 1984	3/84	"A Girl's Tears Established a Church"	H Watkin-Smith	Story of beginning a Sunday School at Wanstead, now called Undercliffe, by the Marrickville C.E. Society. It began in the home of the Clendinning family, then a church was built in 1940, closed in 1962 and the building moved to Camp Saunders
October, 1984	4/84	"The Significance of Rev C.H.Spurgeon"	Rev Iaian Murray	The significance of Spurgeon was highlighted by the use of four texts, 1 Peter 2:7 Love and Devotion, Romans 10:14-15 Mission, Proverbs 11:24 The more one gives, the more one gets, and Romans 3:4 Let God be true.
October, 1984	4/84	One Hundred Years Centenary of churches at Armidale, Ashfield, Bournewood, Coraki.		The history of each of these churches is given.
October, 1984	4/84	"From NSW to Spurgeon's College"	H Watkin-Smith	Why did several young NSW pastors go to Pastor's College (the official title of Spurgeon's College), years after Spurgeon had died? Short outline of lives of DG Morse, W Cleugh Black.

February 1985	1/85	"The Influence of Rev C.H./Spurgeon on Australian Baptist Churches"	Michael Petras	Explores the relationship between Spurgeon and Baptists in Australia during his lifetime and, in light of this, to discover whether there was enduring significant influence later. At least 70 graduates of Spurgeon's College have ministered in Australia.
February 1985	1/85	"Edmund Hamer Jackson in whose home the Campsie Church was born."	Elva Linklater	History of the Jackson family and their involvement in the establishment of the Campsie and Lakemba churches
February 1985	1/85	"Ordained at Church Anniversaries"	H Watkin-Smith	Ordination of Rev W R Harvison in 1879 and Rec C Start in 1887
February 1985	1/85	Alderman Samuel Burge See also October 1985	H Watkin-Smith	Samuel Burge came from England and settled in Parramatta where he worked as a saddler. He was mayor of Parramatta Municipal Council in 1874 and a staunch supporter of the Parramatta Baptist Church for more than 30 years.
April, 1985	2/85	"Baptist Stagnation and Progress in 19 th Century Sydney"	Rev E Archer	Description of work in the churches at Woolloomooloo, William Street, Masonic Hall, Bourke Street, Woolahra, Burton Street Tabernacle.
June, 1985	3/85	"Our Beloved Principal G.H.Morling From Acting Principal to Union Vice-President"	Rev R Rogers	Second part of the life of Morling, from 1922 to 1928. Traces the College commitments of Morling, his personal life and his involvement in the life of the Baptist community in NSW
June, 1985	3/85	"Pioneer Minister and Church Builder Rev William Hopkins Carey"	H Watkin-Smith	Played a big part in the extension of Baptist work in Sydney by commencing the Parramatta Baptist Church. The grandson of William Carey was born in Calcutta, lived in England and came to Sydney as part of a group of English students to be trained in theology at Dunmore Lang's "Australian College". Was ordained in 1851 and died in 1852 aged 22.

August 1985	4/85	"The Ardill Family and It's Contribution to the Baptist Cause in NSW	H Watkin-Smith	The family came from Ireland and settled in Sydney between 1852 and 1859. They were connected initially with the Parramatta Church, but later became stalwarts of many other Baptist churches in NSW. William Ardill was a prominent evangelist and philanthropist who formed the Sydney Rescue Work Society and also belonged to the Temperance Alliance, the Aborigines Protection Board and the Evangelical Council. He was President of the NSW Baptist Union in 1911-1912 and treasurer for 31 years.
August 1985	4/85	John Langley	H Watkin-Smith	Came to NSW to study at Lang's Australian College. Became a member of the Burton Street Church and was interested in Sunday School, moved to Parramatta in 1856 and took over the struggling church. He also contributed to the work of the new Newtown church. Was one of three men who formed a Baptist Association, which later became the NSW Baptist Union.
October, 1985	5/85	The First Fifty Years of the Cronulla Baptist Church	Rev J Giles	The story of the church has three stages, corresponding to the changes in development of the suburb. Services began in 1933 in the Kingsway church, moved to Gosport Street in 1960. The church has always been most generous in support of Baptist Co-operative enterprises and has a remarkable number of people who have undertaken full-time christian service.
October, 1985	5/85	George Verey	H Watkin-Smith	Born in England, migrated to Australia and became a member of the Bathurst Street Church. Moved to Parramatta Church where he funded much of the work there. Moved to Marrickville in 1891/2
February 1986	1/86	"Hyper-Calvinism in the Strict and Particular Churches of Australia	Rev M Chauvera	Informative outline of the reasons for the rise of Hyper-Calvinism in Great Britain, indicating how General Baptists and Particular Baptists were affected by that theology. Some Baptist congregations in Australia kept in touch with Hyper-Calvinistic thought overseas and he discusses the affect of this theology on local churches.

February 1986	1/86	19 th Century Outreach to Asian Immigrants		There were several outreaches to Chinese people by local churches e.g. in Parramatta in 1903 Mrs Ardill and Price started a mission to local Chinese, who would have been men working mostly in agriculture in the area. Mrs Price moved to Bathurst where her husband was the pastor and opened a Chinese outreach and Mrs Ardill, again with her pastor husband did the same when moved to Orange and Tamworth. Establishment of British Chinese Mission in Sydney in 1896 by the NSW Baptist Union, which was later transferred to Bathurst Street church.
April 1986	2/86	“Coming of Age” History of the Riverstone-Schofield Baptist Church	Pastor W Pearson.	21 st birthday of Baptist Church, but history goes back to 1903, when the Schofields Mission began. After the 1959 Billy Graham Crusade, there was a need for a Baptist Church and by 1966 the Riverstone-Schofields Baptist Church was opened with the help of Eastwood Baptist Church. The Christian Community School opened in 1980, but now there is new land available for erection of a complex for both church and school.
June 1986	3/86	“Baptist Attitudes to War and Peace”	Dr K R Manley	1986 was a Year of Peace but earlier christians could not have envisaged the total global warfare facing the world today. Prior to 20 th century, Australian Baptists were influenced largely by British Baptist thinking. They supported the Civil War and also the American War of Independence. There was some strong opposition to the Boer War, but support fro the Great War after the violation of Belgium's neutrality. Dr Manley dealt mainly with the NSW Baptist position in WWII, which was a “just war”. Much more complex now we are in a Nuclear Age.
June 1986	3/86	“June 1886100 Years Ago	Charles Lane	Written in the June 1886 issue of the NSW Baptist about a bicycle trip to the Hunter Valley to restore his health.
June 1986	3/86	“A Notable Church & a Ministerial Succession”	H Watkin-Smith	Rev Samuel Harrison was the last minister of the Harris Street Church. His son John Pearson Harrison and grandson Paul Harrison also became Baptist ministers

August 1986	4/86	"Highlights in the Story of Central Baptist Church"	Dr K R Manley	The Oldest Baptist Church in Australia with a continuous history. Church began in 1836, the first pastor was John Saunders, followed by Rev R Ham, who died in 1852. Then followed Rev James Voller (1854-70). Rev James Greenwood (1870-76) was vitally interested in educational issues and he was followed by Revs P H Cornford and W.Clare. Rev Chas Bright (1895-92) had a strong evangelical calling. During the ministry of Rev F E Harry,(1892-99) deaconesses were introduced and 2 daughters went to the mission field. Rev J A Soper (1900-02) was followed by Rev James Barker (1902-14) who was interested in open-air evangelism. During the Great War the church was guided by Miss A Angwin. Rev John Camplin (1920-30) established a branch church at Blacktown and changed the name to Central Baptist Church. Rev W Barry (1931-33) was followed by Rev W Jarvis (1933-51), who moved the church to George Street, formed the Baptist National Service Auxiliary and the Christian Workers Training College. Rev E Watson (1952-55), Rev H Rowe (1956-69), Rev R Ham (1973-76) were followed by the present pastor Rev E Yu 1977-).
August 1986	4/86	"An Aspirant for the Ministry Thomas Betts of Essex"	H Watkin-Smith	Born 1827, left for Australia in 1849 with Dr Dunmore-Lang to be trained for the ministry. He was part of the Bathurst Street Church, then Smithfield and Parramatta. He died in 1868.
October 1986	5/86	"The Story of the Baptists in Liverpool" See also "More about Liverpool"	Rev R C Briggs	Services began in 1839-44, but fell away and began again in 1904-23. Building erected in 1906, but services ceased in 1923 and the property was sold. Began again in 1929, the church was formed in 1936 and a new building opened in 1937. A Youth Hall was opened in 1962, with outreach to Mt Pritchard, Green Valley, Milperra and Catherine Hills.
February 1987	1/87	"Islington Baptist Church Its Centenary & Its Significance"	Warren Eltis	Islington Church began about 1880 as an outreach from Newcastle Tabernacle. New building opened 1886. After struggle and decline, new building opened 1902. Missionary outreach into military camps in WWI, then a new building in 1921, followed by planting of 3 new churches. Rev W Gibbins (1932-51) had successful ministry, Jubilee celebrated 1936, expanded after WWII with new buildings, including "Maroba", home for elderly ladies.

February 1987	1/87	"A Church on the Southern Border" Albury formed 17/11/1929		Church originated from fellowship in 1928 by Edward Passant from Wales. Victorian Home Mission sent Rev H Jeffs, then appointed J H Baker in 1929. Church building opened in 1930, by Victorian B.U. Church staffed by Victorian ministers, then affiliated with N.E. Victorian Association. Albury Church planted churches in Wodonga in 1949, Thurgoona in 1980.
February 1987	1/87	"A Church Building without a Church" Bullridge Baptist Church	H Watkin-Smith	Baptist Church building opened in Bullridge in 1899 by Rev Ebenezer Price, Past President, BU NSW. Sold to Anglican Home Mission Committee in 1924. Baptists conducted services and Sunday School there until 1920, but there seems never to have been a church formation. The church was the result of evangelistic efforts by Rev J D Brown after his retirement aged 71.
February 1987	1/87	"A Man of Vision" Rev A Webb	Ronald J Cardwell	Rev Alan Webb had the distinction of being President of Baptist Unions in 3 states. Born in England, came to Australia via India, Joined Methodist Church, but was convinced for need for believer's baptism. Worked in outer suburbs of Adelaide for Silas Meade, then founded Alberton Church in 1862, moved to NSW to pastor West Maitland church 1865-67, then to Masonic Hall Church Sydney. Driving force behind formation of Baptist Association 1868, became Baptist Union in 1870. Elected as first secretary, also first president 1868, again in 1872 & 1875. Promoted Home Mission Society, challenged the Union to missionary work in India, member first NSW Baptist Missionary Committee. Helped in publication of Baptist magazine "The Australian Christian Messenger". Became pastor of Baptist Church in Auckland 1877-81, moved to North Adelaide Church, became president of SA Baptist Union 1883. Pastor of Albert St Melbourne 1885-90, Aberdeen St, Geelong 1890-1902. President of Vic Baptist Union 1866. Chairman, Vic BFMS, also editor of "Victorian Freeman" & "The Victorian Baptist".

February 1987	1/87	"ABMS's Search for Method in Bengal"	Rev G B Ball	When Australian Baptists began working in India, Bengal represented the political and cultural life of India. Calcutta was capital of British India until 1911. Bengal was multicultural, Hindu, Muslim, Pagan. Because of enormous influence of education, missionaries thought Hinduism would collapse in face of Christian movement, so concentrated work among Hindus. Found little encouragement, so moved to work among Garos (tribal people) & Nama Sundra (depressed social groups). 70 Missionaries in Bengal, 53 were women working in schools or Zenana visitation. Gospel was presented via education, public proclamation, interest in social reform & medical work. Missionaries in Serampore used literature, mostly aimed at Muslim community. In hindsight, missionaries were not trained for work in such socially complex, religiously challenging country.
February 1987	1/87	"Two Extentionists at Stroud Rev F Hibberd & AJWaldock. Who formed the Church there?"	H Watkin-Smith	Rev F Hibberd, Secretary of BU of NSW, describes formation of church at Stroud in 1889, but no official record in Baptist Union. Seems that church was considered to be branch of Thalaba church. Stroud Church officially opened in 1911, after members purchased land "on which the original Baptist Church stood many years ago".
August 1987	5/87	"One Hundred years of Ministry at Marrickville"	Pastor Peter Green	Church began in 1887 as outreach from Petersham Baptist Church. In 1907 Wanstead Misson (later known as Undercliffe Church was commenced in new housing estate. The growing years were 1887-1907, followed by maturity phase (1917-55), under leadership of Rev E R Rogers (1917-22) & W Wingfield (1923-40), A Wilkins (1941-47) & J B Wilson (1948-53), the church grew to 180. During Wilkin's time, the Undercliffe Church became a separate membership. In 1930, Marrickville-Bankstown Distract Association was formed by Wingfield, its first President. Decline began in 1955, when Rev A Tester came to church of 100 people, but movement away by young people, influence of more recent influx of Greek community, members declined and in 1983 the church was closed. Appears that a resurrection phase was occurring under Pastor Green, with outreach to Korean & Lebanese & growing Playgroups.

August 1987	5/87	"An 1859 Migrant Girl – Distinctly Irish and Loyally Baptist" Matilda Ardill 1837-1920	H Watkin-Smith	Born in County West Meath, Ireland in 1837, she came to Sydney in 1859, joined Bathurst Street Church & in following 60 years was member of Newtown, Burton St, Waverley, Harris St & Burwood churches. During her life she worked as a servant, set up a dressmaking business (which failed), worked on an isolated farm out of Bathurst. She married in 1864 & had 7 daughters. Many of her children & grandchildren moved into Baptist churches.
August 1987	5/87	Sir George Handley Knibbs 1858-1929		First Commonwealth Statistician, son of John Handley Knibbs, who helped form Baptist Union of NSW. Joined Harris Street Church, but later resigned. Joined the Public Service in 1923, died in Melbourne 1929.
August 1987	5/87	Sir John See 1844-1907		Premier of NSW 1901-1904. Came from a Baptist family who arrived from England to settle in Hinton on the Hunter River, became foundation members of Hinton Baptist Church. John moved to the Clarence River, the back to Sydney, where he became partner in a coastal shipping company, Nipper & See.

October 1987	5/87	Flo Harris A Notable Missionary 1894-1971	Rev Roy Henson	Joseph and Susanna Harris arrived from Nottingham in 1873 & joined the Petersham Church in 1882. Flo was their youngest daughter, who joined the NSW Missionary Council on her second attempt, leaving for India in November, 1920 <u>The Comilla Experience 1920-1933</u> Flo became fluent in Bengali & worked among the women in the villages, teaching them to read and sew. Political instability had a great effect on missionary work, 500 SS children in 1920 dropped to 20 in 1932. She went on furlough in 1932 & was the only missionary to return to Comilla during the Great Depression. <u>The Birisiri Years 1933-1950</u> Due to the illness of Miss Helen Cousins, Flo moved from the Hindu area around Comilla to Birisiri among the Garos of the Hill Country, became a teacher (without any training but with enormous natural talent) in charge of a boarding school with 2 hostels. She also visited in the surrounding villages, was a deaconess in the Birisiri Church & in charge of baptismal training. Huge political pressure was put on the Garos after Partition in 1948, where part of their land was in East Pakistan & part in Hindu India. Flo Harris resigned in 1949 and was replaced by Miss Jean Redman. <u>The Second Wind 1950-1971</u> Flo returned to Sydney in 1950, where she became a teacher at Presbyterian Ladies College until the age of 70. She was a tireless worker in the Petersham Church & in 1971 the church opened a hostel for young women & Flo Harris reluctantly agreed to allow the hostel to be named in
October 1987	5/87	"Memories of Flo Harris"	Rev Neville Anderson	Flo Harris stood out among a team of outstanding missionaries in East Bengal at the end of the Thirties because of the quality of her nature and abilities. She raised the standard in the Girls' High School & her positive attitude contributed to the successful running of the Field Council. Her sanity during the Communist Uprising shortly after Independence was a tower of strength.
October 1987	5/87	Rev Dr William H Hobbs Founding Father of the Newtown Church		William Hobbs arrived from Nova Scotia in 1860 & became a preacher at the new Newtown Church soon after his arrival. On June 30 th Newtown Baptists gathered in the Iron Store to organise the new Newtown Baptist Church, with a sermon preached by Dr Hobbs from Psalm 122. By 1861 there were 76 members & 37 baptisms during the first year. In 1862, Dr Hobbs resigned, but continued to be involved in Baptist affairs. Dr Hobbs also worked in the medical profession, as a graduate of the Hygeio Therapeutic College of Surgeons & Physicians of New York.

February 1988	1/88	Baptists, Protestants & Social Justice During the First World War 1914-1918	Mrs Roslyn Russell MA	This information comes from Mrs Russell's PhD thesis "A Search for Social Justice – The Protestant Church & the Labour Movement in NSW 1914-1919". Prior to WWI, NSW Protestants did not believe that there was social injustice in their society because this was contrary to the spirit of the Gospel. Organised Labour had developed an alliance with the Roman Catholic Church & was alienated by Protestant attitudes to sectarianism & temperance. Both in Australia & overseas, Protestants believed that social justice must involve the whole of society. By 1910, Protestant churchmen, including Baptists, tried unsuccessfully to convince the working class who did not attend church, that the churches cared for them. The outbreak of WWI in 1914 caused more conflict between the views of the Protestant Churches & the Labour Council, & by 1917 there were more arguments when the Rail & Transport strike occurred. The Anglican Church was divided on their response to this event, some endorsing the Trade Union Movement & some accusing the Government of a breach of faith with the workers. Because of the independence of individual Baptist Churches & the Baptist conviction that that an individual's liberty of conscience must be respected, there was no Baptist denominational view given. Rev Stephen Sharp of Auburn believed that social & political questions were best kept out of churches whose denomination was committed to the separation of church and state. From then on, the Labour movement ceased to look to the Protestant churches for support.
February 1988	1/88	Rev Robert Moneymnt 1826-1863	H Watkin-Smith	Mr Moneymnt became a minister aged 18, pastoring a church on the Norfolk coast, before moving to Sydney in August 1861. He became involved with the Balmain Congregational Church, then moved to work in Woolloomooloo. A church was formed in September 1862 & Moneymnt was called as pastor. He died in January 1863, aged 36.
April 1988	2/88	"Baptist Migration into the South-West of NSW"	Rev E Archer	About 120 years ago, a family of Howards migrated from SA to southern NSW west of the Dividing Range & formed a Baptist fellowship at Goombargana. A few years later, another family, the Shepherds, crossed the Murray & some of its members reached the Goombargana district. Almost 100 years ago another family of Howards, unrelated to the first family, migrated from SA to the Ariah Park district & joined other Baptists already established there.

June 1988	3/88	"The Place of Religion in Early Colonial Australia"	Prof J K Cable (SU)	Religion in early Australia demonstrated two things (a) little innovation or sense of change – kept the pattern of the British Isles & (b) did not invent new forms of Christianity as the USA did. Two main strands of religious expression existed from the beginning, (a) formal (b) evangelical. Began with the chaplaincy of Rev Richard Johnson, an Anglican who arrived with the First Fleet had a commission from the King, ranking with other senior officials. He had no co-operation from the officers, but was a dedicated evangelist, a protege of the Anglican Evangelicals lead by William Wilberforce. He was assisted by Rev Samuel Marsden who arrived in 1794. Marsden was controversial "the great Evangelical" & "the flogging Parson". Marsden became an integral part of the colony, pioneered the wool industry, became a magistrate. In 1798, LMS South seas missionaries (mainly Congregationalists) arrived in Australia, escaping from the danger of the islands. They brought a tradition of lay piety. Meanwhile the chaplaincy developed in a different direction, with the Presbyterians claiming equality with the Anglicans, the Congregationalists lacking organisation & the Methodists becoming well established by 1821, influenced by the LMS missionaries. These various elements were brought together by the cause of charity, working together in the Benevolent Society, the Bible Society & missions to Aborigines. In the expansionist 1830's the Baptists, Congregationalists & Quakers, together with the Free Presbyterians &
June 1988	3/88	"Worshipping on an Historic Site A visit to the Smithfield Church"	H Watkin-Smith	The "Bethel Baptist Church" at Smithfield occupies the oldest Baptist site in NSW on which services are still conducted. About 1842 William & Mary Webb settled in Smithfield. They were members of Bathurst Street Baptist Church. Despite links with the Parramatta church, they did not join this church, preferring to maintain links with Bathurst Street church. Smithfield Church is not a member of the Baptist Union, , despite being a member of the first Baptist Association in NSW in 1868. After 1895, connection with the Baptist union were severed. From 1851preachers were supplied by Parramatta Baptist Church and there was a close connection with Bathurst Street Baptist Church also.

October 1988	4/88	"An Anglican School in a Baptist School House"	H Watkin-Smith	The Bathurst Street Baptist Church Sunday School Hall was opened in 1847 & demolished in 1937. Its uses include SS classes, Tea meetings Baptist Union of NSW meetings etc. But it also housed the "Lyceum School", the name used by St Andrew's Cathedral School from 1885 to 1892. The building was hired by St Andrew's School because of its convenient location. In 1892, the school returned to the St Andrew's Parish School buildings in Pitt Street.
October 1988	4/88	"Preparing Men for Ministry"	H Watkin-Smith	Before 1916, training for the ministry was varied, some came from England already trained, some went to the Congregational or Presbyterian Colleges or the Baptist Theological College of Victoria. The first training course established by Baptists in NSW began in 1893 under the Education Committee. One of the original entrants, Henry Halmarick gave over 40 years of valuable service & Percy Nall became an outstanding missionary to the Garos. Halmarick served in churches at Plattsburg, Orange, Hinton, Tamworth, Islington, Granville, Stroud, Lambton
October 1988	4/88	Extracts from paper entitled "Radical Discipleship: A Narrative Theology towards the History and Theological Implications of the House of the New World"	Rev John Hirt	Describes the dream of what people who tried to take God's revolution in Jesus could become, could do together with others. Began in April, 1970 in a storefront building in Ryde, one of the poorer parts of Sydney. The group believed that "the institutional church had almost successfully strangled Jesus in its ecclesiastical foliage and wanted to be free to find him again. Due to the effects of institutionalised christianity, the church was cut off from proper exposure to life, particularly life among the poor, the bashed and the beaten. Opposition from the established churches soon appeared, but the group at the House of the New World were determined to follow Paul's teaching in 1 Cor 1:26-29. A description of the interior of the house follows.

October 1988	4/88	Alexander Gordon M.A. - A Christian Gentleman	Rev E R Rogers	Alexander Gordon graduated with an MA from Glasgow in 1887, pastored churches in England & NZ & came to Victoria in 1902. In 1903, he became a part time tutor in the Victorian Baptist College, elected president of Victorian Baptist Union I 1910, president of Second Australasian Baptist Congress in 1911. He was appointed Principal of the Baptist College of NSW in 1916. In 1918 he was re-appointed for 3 years, but was very disappointed that the idea of an endowment fund for the College was rejected by the BU of NSW. In 1920, he became president of the Interstate Baptist Board (forerunner of BU of Aust.). Opposition to both Gordon and A J Waldock (secretary) was rising. He resigned in 1921, ostensibly because of differences about the endowment fund, but also because of pressure from Stanmore Church over the interpretation of Second Advent teaching. Rogers quotes "unquestionably a complex of factors led to the Principal's resignation-----at base, the difficulty was probably the subtle one of ethos." In June 1922, he became pastor in the Brighton Baptist Church, SA, then moved to Roseville Congregational Church in 1923, having been accepted as a full standing minister of the Congregational Union. He died in 1929.
October 1988	4/88	A Pioneering Pastor Rev James Thornton		Rev James Thornton founded the Bathurst Church, the first church in the Western Districts. But he had earlier done much pioneering work in NZ, where he founded the Auckland Baptist Church in 1858
October 1988	4/88	A Helper of Young Churches Rev A W Murray	H Watkin-Smith	Rev AW Murray & Mrs Murray were veteran Congregationalist missionaries for LMS in Samoa from 1835 to 1860. He then became pastor at Newtown 1862-3, & regularly preached at Woolloomooloo. He returned to the South Pacific in 1863 where he served for 11 years. Arriving back in Sydney in 1875, they were associated with the churches at Harris Street, Newtown, Woolloomooloo & Marrickville. He also preached in many Baptist churches in Sydney & Blue Mountains.

February 1989	1/89	"The Influences, Geographical, Historical & Denominational , affecting the Extension of Baptist Witness in the Hunter Valley"	H Watkin-Smith	Churches in the Hunter Valley had always been significant in the story of Baptists in NSW, providing a high proportion of the total of affiliated churches & members. The following headings summarise the article. 1 Isolated Baptists in the Hunter prior to 1850 2 The Mother Church of the Hunter Valley 3 Clarence Town 4 Thalaba 5 Dungog 6 Maitland 7 Newcastle 8 The Coal Measures and Baptists in Cola-Mining Towns. Conclusion: 1 English farm labourers had laid the foundation of the Baptist presence in the Hunter region. 2 The early strength in the towns came from Welsh miners and some notable Welsh pastors. 3 There were some outstanding leaders Rev Philip Lane, Isaac Brewer John Williams and Rev Seth Jones. 4 Concentration of churches around Newcastle.
February 1989	1/89	It Began at Hinton The Preaching of a South Australian President Rev Ebenezer J Henderson	H Watkin-Smith	His father Ebenezer Henderson was born in Scotland & became the pastor at Hinton in 1861. He then moved to Victoria. The son, Ebenezer J Henderson was influenced in his early years (10 to 17) by the people in Hinton church. He trained for the ministry in Victoria and pastored churches in Victoria and later South Australia. In 1887 there was a need to start a new church in Broken Hill, so Henderson and Smith, on their own initiative conducted an evangelistic mission in BH and Henderson raised funds so that a church could begin in 1888.

April 1989	2/89	"The Early Days of the NSW Baptist Homes Trust"	F J Church	<p>Prior to WWI, little social work was done by the churches, except that done by RC nuns. Origin based on the Baptist Forward Movement, started in 1937 to raise 1,000,000 shillings to liquidate debt incurred during the Depression. Rev F T Smith revived the idea in 1941 with new ideas of a Business College, Children's Home and Elderly Ladies Home. Baptist Homes Trust incorporated in 1944. Hard to get land, architects etc., but land was found for first home at Yallambi in 1948. Mr Church then discussed the concepts motivating the Trust, and referred to some interesting incidents and some of the persons most closely involved in the first activities. The objectives of the Trust were to establish & carry on convalescent homes, children's homes, elderly persons' homes, recreation/holiday homes and to establish & manage Child Care Centres, kindergartens, clinics for children, all irrespective of the religious beliefs of such persons. They also wished to be independent of the Baptist Union, so as not to be constricted by its constitution. Other churches were free to carry out such work as well. He then spoke about incidents and people who were prominent in the running of all the areas of the Homes Trust.</p>
------------	------	---	------------	--

June 1989	3/89	"Religion in Colonial Australia" The Second Half of the 19 th Century.	Prof J K Cable (SU)	The 50 th anniversary of the Colony, 1838 was considered a turning point in religious activity, because (1) convict transport was easing (2) more free settlers came, but because most people in Britain chose to go to USA, they were not the best type of migrants (3) Evangelical groups—Baptists Congregationalists, Quakers and Jews were arriving in sufficient numbers to form congregations. By 1888, all established churches were doing well, but the Baptists were lagging at 2.5%. Why? (1) The Church Act of 1836 made money available to all churches, but the Baptists, Congregationalists, Quakers, & some Free Presbyterians rejected the support, because they came from dissenting British traditions separate from the State & unwilling to be subjected to State control. (2) Population was extremely scattered, so not enough people to make a Baptist congregation (3) Baptists churches were autonomous units, so lacked the power of Anglicans, Methodists etc. (4) Australian religion had little evangelical fervour. He then compared Australia with the very different outcomes in USA, where the religious element (Founding Fathers etc.) was paramount and there was antipathy to the establishment churches, so Baptists flourished. The Anglican system collapsed during the War of Independence & the negroes were attracted to the Baptist churches.
June 1989	3/89	"The Enduring Monuments of a Faithful Builder Pastor" Rev Philip LANE	H Watkin-Smith	Philip Lane was a master mason & bricklayer. He laboured in the building of the chapel of the Hinton Church, he laboured to build up the congregations of 6 churches in the Hunter area and Bathurst. He laboured to lay the foundations of the Baptist Union, firstly in 1858 and again in 1868, where he became the second president. With his wife, he built up a fine christian family and there are details of his family given. Much of the information came from Mrs Illiffe, his great granddaughter and Historical Society member.

August 1989	4/89	The Impressions on a Young Man of the Evangelistic Fervour of Rev C J Tinsley	Michael Frost	Frost reported that his interest in CJT was aroused when he saw a plaque at the Concord Church and decided to find out more. Tinsley's ministry began at the end of the 19 th century, when the future of the Baptist Union seemed bright and encouraging. He was converted in 1894 as a young teacher and went to form a new church at Bodangora. After one year he went to study at Pastors College London. He was inducted as the first pastor of the Stanmore Church in 1902. The membership went from 33 to 550 in 1915. Tinsley was the leader of a golden era in Baptist affairs in NSW & became president in 1912 & again in 1927. He was president of the BU of Australia in 1932 & retired from Stanmore church in 1946 & died in 1960. Frost pointed out that they were approaching the end of the 20 th century and urged that the same sense of passion & commitment of CJ Tinsley should be encouraged in men moving forward into the next century. There followed comments by many people who knew Tinsley well.
August 1989	4/89	Items from Gundagai	Alan Crooks	Booklet called "Yarri – Hero of Gundagai" uses secular history to press the NT message & tells the story of the 1852 flood on the Murrumbidgee River.
August 1989	4/89	Ladies to be Honoured	H Watkin-Smith	Deaconesses in Baptist churches were generally elected to do all the tasks most suited to women i.e. arranging communion, the baptism of women, collection of donation, organising catering etc. Today, NSW Baptists tend to consider deaconesses to be women set apart to assist in pastoral duties. Uniformed deaconesses were appointed in 1917 under the auspices of the NSW Home Mission Committee. First appointed were Mrs Stark to Casino and Miss Williams to Cessnock. The present approach to appoint younger women with specialist training and no uniforms, began in 1949 with Miss Sheila Manuel & Miss Muriel Brown.
October 1989	5/89	"Some Recent Trends in the Writing of History and its Relevance to the Baptist Historical Society of NSW"	Peter Young	The trend of British, French & American historians is away from the history of politics, diplomacy & wars towards the history of the lives of unimportant people. In the 1920's the Analistes, a French historical group became known as "historians of the mentalities" and spoke of the persistence of mentalities, despite apparent political, economic and technological changes. Young then compared this theory to the history of the Yeoval-Bournewood Baptist Church, with an in-depth overview of the reasons for the continuing church strength.

October 1989	5/89	An Approaching Centenary Tamwoth Baptist Church	H Watkin-Smith	History of the founding of Tamworth, gazetted in 1850. By 1889, there was a population of 4000 & a variety of industries. There was a RC cathedral, 2 Anglican churches, a Presbyterian & a Wesley chapel, but no Baptist church. A Baptist church was commenced, with Rev Matthew Morris as pastor. By 1893 they had erected their new Tabernacle. Morris was pastor until 1896, and Rev Stephen Sharp was then appointed.
October 1989	5/89	O.S.T. Friendly Society		O.S.T.Friendly Society was introduced to NSW by Rev Dr William Hobbs in 1864. Dr Hobbs was the first pastor of the Newtown Church, which he formed in 1860 after his arrival in Australia. He was a well-known Temperance speaker and active in BU affairs for many years.
October 1989	5/89	Historic Hinton Church Welcomes Hunter District Churches		Hunter District Baptist Association held a Rally in the Hinton church on Sept 110th, 1989 to hear the chairman of the Baptist Historical society give an address on the influences behind the extension of Baptist witness in the Hunter Valley. There were people from Hinton, Newcastle, Wallsend, Lambton, Islington, West Maitland, Merewether, Belmont, Raymond Terrace, Singleton, Cardiff Heights, Bel Air, Nelsons Bay, Metford, Medowie and Tanilba Bay. A summary of the original address was given in the February Recorder
February 1990	1/90	1989 Essay Competition	P Young	There were two essays submitted, the winner being Rosemary Worboys, with an essay on Rev James Worboys 1865-1943, the second being Philip Hayward's essay on the Hayward family
February 1990	1/90	"Baptists and their Relations with Other Churches	Michael Petras	Mr Petras discussed Baptist relations with other Christian Churches in Australia over the past 160 years under the aspects of (a) the collective views of Baptists as expressed in the wisdom of their Assembly deliberations (b) how Baptists have seen themselves in relation to other churches & (c) the way in which ordinary Australians see the church & its value to themselves. This was discussed under the headings of (i) the Effect of Baptist theology & policy (ii) Baptist co-operation with Christian Institutions (iii) Protestant & Baptist opposition to Roman Catholicism & (iv) Union with the Churches of Christ.

February 1990	1/90	Rev A.H.Tolhurst Pastor at Thalaba, Burton Street & Bathurst		Born in 1863 in Melbourne, educated in England, converted in London. Returned to NSW, went to Thalaba to gain country experience. Left NSW to study at Rawdon Baptist College in Yorkshire. After pastoring churches in Leicester & Bradford, he returned to NSW to Burton Street Church, then to Bathurst for 10 months, before going to pastor Bega, Goulburn & Dalby (Qld) for the Presbyterian Church. He died in 1930.
February 1990	1/90	Baptist Boy Killed in Shark Attack	Mrs Williams & Mrs Ollif	An interesting story from a headstone in the Baptist Section of the Gore Hill Cemetery tells of the death of Richard Simpson (12) while gathering wood from a beach in Sirius Cove. He was attacked by a shark & despite the efforts of another swimmer & a fisherman, died quickly.
April 1990	2/90	NSW Baptist Presidential Addresses 1868- 1919	Rev E A Archer	The author reviewed the formation of the Baptist Association in 1868 against the background of English Baptist history, which insisted on autonomy of local churches and caused tensions which were brought to Australia. It began in 1868 with 11 churches and the Presidential addresses for many years emphasised the problems affecting Baptists in NSW viz; an educated ministry, apathy towards missionary responsibility and support for the Temperance movement. By 1874 there was growing unity & in 1875 a Baptist Evangelical Society was formed. Towards the end of the 19 th century, the addresses were all about consecration and commitment. From 1900 to 1919, churches went from 37 to 70. The Great War had negligible effects on the addresses, in the jubilee year, 1918 A.J.Waldock called for the militant mood of apostolic days.
April 1990	2/90	Restoration of Historic Church Building		On December 25 th 1889, the foundation stone of the Newcastle Tabernacle was laid & on December 28 th 1989, 3 days and one century later, the church was severely damaged by an earthquake. It is an outstanding Baptist building, having been designed by Frederick Menken, who designed 2 notable churches in Newcastle, St Andrews Presbyterian Church (in 15 th Century Gothic style) & the Baptist Tabernacle (a unique example of Corinthian architecture in Australia & very like the famous Spurgeon's Tabernacle in London). The article continues with historical details about the building and its opening.

April 1990	2/90	Sidelights on Church Beginnings (The Narrabeen Church & Mona Vale	Mrs L McDonald	Story of the beginning of the Narrabeen Baptist Church, formed from a small prayer group meeting after the Billy Graham Crusade in 1959. They purchased land from the RTA and built a church. At the same time Sunday School began in Mona Vale, which continued for about seven years.
June 1990	3/90	The Role Of Baptists in the History of Australian Evangelicalism	Dr Stuart Piggin	Dr Piggin presented his paper under a series of headings. FOUR PRELIMINARY OBSERVATIONS (a) Baptist Historiography (b) Evangelicalism is a Movement (c) Evangelicalism was defined (d) Denominations with Affinities with the Baptists. Compared with the state of evangelism in other denominations, Baptists made their greatest contribution between 1914 & 1959 and compared themselves to evangelical Anglicans. THE EVANGELICAL VANGUARD (a) 1850-1914 Methodists with their lay preachers & superior organisation were the evangelical vanguard in the 19 th century (b) 1914 – 1959 NSW Baptists were an inspiration to the rest of the evangelical movement, due to Principal Morling, Rev C.J. Tinsley & J. Ridley. The period coincides with the dominance of Keswick spirituality in Australia. (c) 1960-1990 The Baptist Colleges in Australia are essentially evangelical, although in Victoria the emphasis is on ethical rather than evangelical. Dr Piggin then concluded by outlining Baptists as Evangelical Archetypes in the period 1919 – 1959 under the headings (a) Biblicist: Baptist shared with all evangelicals a concern for the supremacy of the word of God (b) Conversionist: Baptists are perhaps the most conversionist of all Protestant churches (c) Activist (Missionary Work, Evangelism): Baptists conceive of mission as an extension of Christ's ministry of reconciliation (Crucicentric: While most Baptists have sought Divine authority in "Scripture Alone", along with other evangelicals, they claim the guidance of the living Spirit of Christ in His church.

June 1990	3/90	A Baptist Woodcarver A Tribute to James Cunningham	F.J.Church	James Cunningham was a woodcarver & member of Baptist Churches at Harris Street, Ashfield & Stanmore. Born in Liverpool in 1841, he emigrated to NZ in 1863, then to Australia in 1864. Information on his wood working business is scanty, but he made ecclesiastical fittings and domestic furniture, the British coat of arms for the Supreme Court in Sydney, and pieces for St Mary's and St Andrew's Cathedral and the Sydney Town Hall. He provided the carved base for the Strasburg clock in the Powerhouse Museum. He was also busy in the Baptist Union affairs and his grandson, Frederick Church was a President of the BU of NSW and of Australia and founder of the NSW Homes Trust.
June 1990	3/90	The Waller Monument	K Palmer	The Waller family, mother, father and six children perished in the wreck of the Dunbar on 20 th August, 1857. They were members of the Launceston Baptist Church, where Mrs Waller's father was pastor. The Waller Monument was erected in the Camperdown cemetery to the memory of this family and contains the bodies of Hannah Waller and her daughter Mary recovered from the wreck. All other bodies recovered, but not personally recognised were buried in the Dunbar Tomb by the government. The Waller Monument was removed from Camperdown to St Stephen's Anglican Church.
August 1990	4/90	Wollongong Sesqui-Centenary Special Services		On June 17th, 1990, Wollongong Baptists celebrated the opening of the first baptist Chapel in Wollongong 150 years earlier. There was a Thanksgiving Service on a vacant allotment, adjacent to the site of the first building, followed by a church service in the present church building addressed by Mr J.M.Maitland, immediate past president BU of NSW. The chapel erected in 1840 was small, with a dwelling attached and was the first church building in the Illawarra.

August 1990	4/90	The Trials and Triumphs of the Trail-Blazers	H Watkin-Smith	The faithful pastors and itinerant preachers of the last quarter of the 19 th century must not be forgotten. There were 4 motives for ministry to the inland. 1. Concern for the maintenance of christian standards for those in the inland 2. Many migrants with Baptist backgrounds were moving inland and there were no churches for them to worship in 3. Scattered families in the outback were in need of evangelism 4. The BU should have an aggressive policy of extension, so that the NSW denomination would not cease to have an influence in this colony. The Baptist Evangelist Society was formed in 1875 and amalgamated with the Home Mission in 1876. B.E.S agents include Thomas Llewellyn, who worked in Araluen, Bega & Moruya, then moved to Molong and later Coraki, to service the Richmond Valley. William Harvison worked on the south Coast & was appointed pastor at Hinton in 1877, then moved to New England in 1883. Thomas Jagers also worked on the South Coast, but there was little support, so he moved to the Lower Clarence. William Collier worked on the Richmond, but was hindered by drought, floods and ecclesiastical opposition, so moved to Newcastle. The effort was hampered by lack of resources and manpower. Concurrently, the Home Mission moved out into country areas, particularly Rev S Hotston, who travelled enormous distances to evangelise outback families.
August 1990	4/90	A Free Selector on His Holdings Thomas Charles WORBOYS of Spring Hill near Orange		Worboys was the secretary of the Orange church in 1869. He came to Australia from England and went to the gold rush district in Victoria and then moved to Lucknow, where he decided to become a "free selector". He worked to earn the deposit and wrote about conditions at that time.
August 1990	4/90	A Presidential Visit to New England, 1894		The denominational paper describes it as "A Missionary Tour to the Northern and New England Districts". Details the visit of the President William White, Mrs White and evangelist Palmer.

October 1990	5/90	Australian Baptists Breaking Out NSW Baptists and the Challenge of a New Mission Field	Dr R F Kemp	Dr Kemp spoke about Australian Baptist overseas mission work from 1965-1970. South African Baptist Missionary Society had always struggled with work in Zambia & this became worse when Zambia became independent from GB in 1964. A SABMS worker, Miss Carina Bellin, an Australian, approached the ABMS to take up the work. Because of difficulties with work in India, Pakistan & West Irian, ABMS was open to look at new fields. However, NSW initially opposed the idea very vigorously, but later came to a change of heart and supplied many of the missionaries who went to Zambia. DR Kemp suggested this prompted NSW to look at their role within the federal scene, and to emphasise the Baptist principle of autonomy with recognition of the value of fellowship.
October 1990	5/90	A Consolidator of Country Causes Rev Sydney Hotson 1856-1928	H Watkin-Smith	The outstanding aspect of Sydney Hotson's ministry was his work in the New England district. He gave 24 years, spread over 3 periods & 4 ½ years to the Richmond River area. He pastored churches at Hinton, Orange, East Orange Mission, New England, Coraki, Ariah Park & Barmedman, and Back to New England. Dates of these pastorates are given.