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# *The Baptist Recorder*

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

**Next meeting:**

AGM and Constitution discussion.

**Speaker:** Barbara Coe will help us fill in some blanks on Early Sydney Baptist Churches now vanished.

**When:**

Thursday 4 August, 2011

**Where:**

Faculty Lounge, Morling College, 120 Herring Rd, Macquarie Park

**Time:**

7.30-9.00 pm

**IN THIS EDITION**

*Eastwood Centenary*

AGM Agenda

*Proposed Constitution of the Society*

*Society Accounts  
Coming Events*

## **TALENT & TREASURE A STORY TO CELEBRATE THE CENTENARY OF EASTWOOD BAPTIST CHURCH**

Roger F. Peffer & Rev Stephen J. Cooper

During 2010 the Eastwood Baptist Church celebrated events that happened one hundred years ago – specifically, the first Baptist services of worship in Eastwood and the formation of the Eastwood Baptist Church.

The first event took place on May 15, 1910 and the second on 20 September 1910.

What led to the first service? Who was involved? Why was the then semi-rural district of Eastwood selected?

Fortunately, the church has a

full set of church minutes together with the first financial records and these, together with assistance from the archivist for the Baptist Historical Society of NSW has enabled a comprehensive picture to be created as to how the church came into existence. Tonight, we want to give you an insight into this area.

Additionally, what is it that makes every Baptist church somewhat different from every other Baptist church? Regardless of whether they follow the same pattern of worship, hold the same general tenets of faith or belong to the

**In this paper we use the word 'centenary' as meaning -**

(a.) Relating to, or consisting of, a hundred.

(a.) Occurring once in every hundred years; centennial.

(n.) A commemoration or celebration of an event which occurred a hundred years before.

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same denominational association each church has its own individual attributes.

We endeavour to give some answers to this question – in other words discover the DNA for Eastwood Baptist Church

In endeavoring to give some answers to this question we liken it to DNA molecules - the main role of which is the long term storage of information. Often compared to a set of blueprints or a recipe, we will try to unravel the DNA for Eastwood Baptist Church.

### What is DNA?

**Deoxyribonucleic acid** or **DNA**, is an [acid](#) that contains the [genetic](#) instructions used in the development and functioning of all known living [organisms](#). The main role of DNA [molecules](#) is the long-term storage of [information](#). DNA is often compared to a set of [blueprints](#), since it contains the instructions needed to construct other components of [cells](#), such as [proteins](#) and molecules. The DNA segments that carry this genetic information are called [genes](#), but other DNA sequences have structural purposes, or are involved in regulating the use of this genetic information<sup>1</sup>

Our story begins with the Rev G H Morling who, in the 1950's, compiled the comments of Rev. A.J. Waldock about the commencement of various NSW churches. About Eastwood he wrote:

“The main northern railway line crosses the Parramatta River at a distance of eleven miles from Sydney, and at once the land begins to rise until at Hornsby it is 600 feet above sea level. Business men who desired an elevated position for a residence find the numerous suburbs healthy and beautiful. Eastwood is thirteen miles from Sydney and is 223 ft. above sea-level.

“In January 1908, Mr & Mrs G W Ruggles settled at Eastwood. They were fresh from the warm, full-tide life of the Stanmore Church and felt their deprivation sorely. About two miles distant, at Dundas, was a small Baptist church where Sunday afternoon services were then being conducted by the Rev J Worboys of Parramatta. Upon the accession of other Baptists to Eastwood amid the increasing population, the opportunity for aggressive Christian work became pressing and a meeting of resident Baptists was held in the home of Mr Ruggles to consider what

steps should be taken.

“Approach was made to the Home Mission Committee when the Parramatta church suggested starting at Eastwood as a branch of Parramatta. This did not meet with approval in view of the increasing importance of Eastwood; it was thought better that Eastwood should become a centre radiating to Dundas, Marsfield, Epping and Ryde. A further meeting was held in Mr Ruggles' house attended by the Revs. A.J. Waldock, C J Tinsley, J Worboys and others. More meetings followed and the Home Mission Committee decided upon starting a Baptist cause at Eastwood.”

George Ruggles, a commercial traveller, and his wife settled into a home in Clanalpine Street – coincidentally the same street as the church's manse. The whereabouts of this property are not known because street numbers were not in common usage until the 1920's, but from the age of housing it is considered likely that the property was situated between Trelawney Street and Shaftsbury Road.

## BEGINNINGS - A DENOMINATIONAL CHURCH PLANT

Minutes of the Baptist Union's Home Mission Committee give some insight into how the work at Eastwood began.

Early in 1910 it was reported to the Committee by Rev C J Tinsley that the (extension) sub-committee had motored around the Eastwood district. (This in an era when motoring would have been very rare!) The Committee recommended that the Dundas property should be purchased for £275 providing the local Baptists would shoulder the bulk of responsibility and that Marsfield, Dundas and Eastwood should be grouped and a man placed in charge. At that same meeting the Committee was re-appointed with the addition of the Superintendent (Rev A J Waldock), Mr Doney and Mr Ruggles and report to a later meeting.

At the next meeting of the Home Mission Committee the Rev. C J Tinsley again reported on behalf of the committee and the following resolutions were carried (moved by C J Tinsley)

That the Committee agrees to commence work at Eastwood and to form a Home Mission Station comprising Eastwood, Dundas and Marsfield and ultimately Ryde, the whole to come under the charge of the HM Committee on the usual terms.

That the Committee approves the purchase of the Dundas property at a cost of £275 and agrees to pay the sum of £10 per annum towards the annual instalments.

That Mr Foucar be asked to supply the work for a period of six months at a salary of £6.10.0 per month

That the foregoing resolutions be contingent upon the purchase of the Dundas property and that the matter be referred back to the sub-committee to make the necessary financial arrangements.

**Thought to be Louis Ferdinand  
Foucar  
Pastor, May-December 1910**



On May 4 1910 the Home Mission reported that a letter had been received from Mr Foucar agreeing to take charge of the Eastwood work under certain conditions – unfortunately we do not know what those conditions were.

However, the Superintendent stated in relation to the purchase of the Dundas property that no Union funds were available from which to borrow the money needed, but that a solicitor in Parramatta was prepared to advance the money at 5% interest, provided they received a mortgage of the property and that the amount was guaranteed. The Home

Mission Committee referred this back to the sub-committee with power to act

We know that services commenced at Eastwood on May 15 1910 – Pentecost Sunday in that year, a most appropriate day for the birth of a church. There were 9 present at the morning service and 11 in the evening with the offerings for the day being 13/10d, Rev A J Waldock being the preacher.

From the June Minutes of the Home Mission we read as follows: "In submitting his report on Eastwood and Dundas the Superintendent stated that it was his own and not the sub-committee's.

He felt that an opportunity for developing a flourishing cause at Eastwood presented itself while at Dundas things were not nearly as promising. Mr Spurway had withdrawn the property from sale, while the rent asked was 6/6 per week which, with local expenses, would bring the weekly liabilities up to about 9/-, which was considered excessive, seeing that the average income for the last two years only amounted to 5/- per week. The Superintendent could not therefore recommend the taking over of Dundas and advised all attention being given to Eastwood, recommending that Mr Foucar be appointed for six months and also be asked to further supply for the month of June. It was resolved that the report be adopted and the Parramatta Church advised to keep on as hitherto with Dundas"

[It should be noted that the Parramatta Church had the oversight of the work at Dundas. Mr James Spurway lived in the house on the corner of Rutledge Street and Marsden Road, and owned the site on which the Dundas Baptist chapel was built in 1894 at a cost of £190].

At the same meeting the matter of purchase of a site at Eastwood was discussed and we read that "a letter was received from Mr Doney regarding his offer of land in which he reminded the Committee of the conditions of his offer and that unless these were observed by 18 June the land would be finally withdrawn". It was stated that one reason for the delay in accepting the land was that the local people thought it was in an unsuitable position. (There is no record of where this land was) The Committee agreed that Revs C J Tinsley and J Worboys and Mr W Buckingham interview Mr Doney about this

matter. (Mr Doney conducted a photographic studio in Campbell Street, Sydney and lived at Mosman)

In August the Committee resolved that in light of the application received (from the Eastwood people) a Church be formed at Eastwood and that Rev A J Waldock and Mr W Buckingham represent the Home Mission Committee at such a formation.

Also, at the August meeting it was decided that a block of land should be purchased for the Eastwood Church – it being 66ft x 165 feet at 30/- per (lineal) foot with the money donated by Mr H Dixon for extension work, the Eastwood Church to refund the money if necessary. It should be noted that these financial arrangements were subsequently superseded by Mr Buckingham's generous gift of £100 which was not subject to repayment. This is the site the present church building occupies.

At the September meeting of the Executive Committee of the Union the Home Mission Superintendent recommended that Eastwood be admitted as a church of the Union at the coming Assembly. This was agreed to and the record of proceedings for the 1910 Annual Assembly records that Eastwood Church was received into the Union.

Later that year we read that the salary for Mr L Foucar would be £9.12.6 per month and that the assessment payable by the Eastwood church was £4.5.0 per month.

On 20 December 1910 the Superintendent reported

that a letter had been received from Mr Ruggles urging the continuance of Mr Foucar at Eastwood. The Committee resolved that it adhere to its original decision which was "That the Superintendent make arrangements for supply for January and February and that the grouping of Eastwood, Concord and Burwood be submitted to the Burwood Church.

Obviously much more was said at this meeting because on January 17, 1911 the Secretary reported that all that had been said at the previous meeting in regard to Mr Foucar had been reported to him and protested about the disloyalty evidenced in this leakage of Committee business. What was said we do not know, but it may have been linked to the financial arrangements with Mr Foucar as at the January meeting a letter from Eastwood was tabled asking for a reduction in assessment for a time and this was agreed to - the new assessment being £3.0.0 per month. Additionally, an increase from £6.10.0 to £9.12.6 within the space of a few months was very unusual in an era when wages were steady.

After the January Minutes quoted above there is no mention made of Mr Foucar in any records, until the removal from the church roll of the names of Mr & Mrs Foucar in 1912.

But although there is a dearth of information about both Mr & Mrs Foucar in Baptist material there is information available from other sources, and this is now outlined although Foucar still remains a shadowy character. You may wonder about the importance of the church's first pastor, when he was involved for only seven months, but it appears that Mrs Foucar, in particular, exerted some influence on Eastwood's DNA.

**Louis Ferdinand Foucar** was born April 18, 1881 in Moulmein, Burma, the fourth of fifteen children born to Ferdinand Louis Frederick Foucar and Martha Grasemann.<sup>2</sup> Ferdinand Louis Frederick Foucar was born in Friedrichsdorf, Germany<sup>3</sup> of French Huguenot extraction. This town was founded in 1687 when the Huguenots fled persecution in France and some were granted asylum by the Landgrave Friedrich with the words "I would rather sell my silverware than deny these poor people asylum". The Huguenots founded Friedrichsdorf, gratefully naming it after the Landgrave.

## Opening of first church – June 10, 1911



F.L.F. Foucar, a teak merchant, established Foucar & Company Limited in 1878 and this was based in Moulmein – the centre of the Burmese teak timber trade. It also had agency arrangements with a firm based in Ceylon. Most of his children were born in this city which at one time had been the capital for British Burma (the remainder were born in Rangoon) This business was still in operation at the time of World War II when Burma was overrun by the enemy.<sup>4</sup> There is no known record of the company after World War II

We next read of Louis marrying in July 1909 Mary Oakley Pigott in India.<sup>2</sup> They obviously then sailed to Australia and linked up with the Parramatta Baptist Church from which church their membership was transferred to Eastwood as Foundation Members.<sup>5</sup> At the time of the inception of the Church they lived in a house they had named “Coonoor” at the south-west corner of Trelawney & Rowe Streets. (6) Now occupied by shops the property adjoined the Eastwood Public School.

#### We now turn our attention to **Mary Oakley Foucar (nee Pigott)**

Born on 4 April 1883 in Maradana, Colombo, Ceylon (now Sri Lanka – but the name Ceylon is retained during this paper) she was the eighth of eleven children born to Robert Henry and Ellen who were married in 1862 at the Battersea Baptist Chapel, Wandsworth, in London on 5 June 1862, by her father Rev John Eustace Giles. Henry was ordained as a Baptist pastor around that time and he and Ellen were set apart for their work with the Baptist Missionary Society on 23 July 1862, arriving in Colombo in November of that year.

Robert & Ellen Pigott served in Ceylon with the BMS until December 1889 when with two of their daughters, Mary and Effie they sailed for Sydney. Because of Ellen’s poor health Robert resigned from the BMS in 1890, and their offer of £250 severance pay was accepted. His name was placed on the NSW Baptist Un-

ion’s list of accredited pastors although without a church. He purchased an 18 acre orchard on the NE side of Windsor Road between President and Wrights Roads Kellyville, stood unsuccessfully for election to the NSW Legislative Council and was active in missionary meetings connected with Parramatta Baptist Church.

By 1898 he had drifted back to his Church of England roots and in June of that year was ordained a priest by the Archbishop of Sydney, Dr Saumarez Smith and appointed a curate at Castle Hill Church of England, dying in 1904.<sup>7</sup>

In the meantime Mary, after education at Kent in England was appointed as a governess/missionary probably by the Society for Promoting Female Education in the East which supported schools in such countries as India, China, Ceylon, and Burma amongst others. (a work which was taken over by the London Missionary Society).<sup>8</sup> One of those schools was at Coonoor in the south of India and this is where Mary served. Coonoor (which you will recall was also the name of their home in Rowe Street Eastwood) was – and still is – noted for its educational institutions – being a “hill station” at an altitude of 1800 metres above sea level and contained the summer palaces as such luminaries as the Maharajas of Cochin and Telegu. It is also located in the area from which the Fairtrade organisation currently sources its tea for sale in Australia and New Zealand. We do not know when she arrived there or how she and Louis Foucar met, but it is reasonable to assume that when they arrived in New South Wales after their marriage in July 1909 they would link up with the Baptist Church at Parramatta where Mary as a young girl would have worshipped.

After Louis and Mary Foucar concluded at Eastwood they left their home in Rowe Street and this by February 1911 was occupied by Mr Arthur Hillier and his family<sup>6</sup> Hillier was Treasurer of the young church for several years. We next read of them as being in the Solomon Islands. In the book “*Pearls from the Pacific*” by Florence S H Young – the story of the early days of the South Sea Evangelical Mission there is the statement (page 216) that “the whole com-

munity gathered with Mr & Mrs Foucar and Miss McLaughlin for the last sad service" [of murdered missionary Mr Daniels who was killed on June 18, 1911]. Miss McLaughlin is listed as a missionary, but neither Mr nor Mrs Foucar is so listed. . .

However, in the *Sydney Morning Herald* of 18 September 1911, Mr & Mrs Foucar along with Rev Dr Thomas Porter are reported returning from the Solomon Islands on the *SS Mindini* – a Burns Philp & Co ship with Mr & Mrs L F Foucar reported as "of the South Sea Evangelical Mission at Malu Malka", with Mr Foucar making a statement to the SMH regarding Daniel's murder.

Them in 1913 we read that Mary's mother, Ellen, "spent a month in Ceylon with her son John and her daughter Mary Foucar".<sup>7</sup>

The first of their two daughters, Helen Margaret (Betty) Foucar was born 11 November 1914 in Bon Espoir (Fr: full of confidence or hopeful) Ootacamund, (another hill station 17 kms. from Coonoor Tamil Nadu, South India. An artist, who never married, she died on 1 May 2000 at Fairford, Gloucestershire, UK.<sup>9</sup>

The second daughter, Isabel, also born at the same location on 5 July 1915 became the senior nursing sister at the Groote Schuur Hospital, Capetown, South Africa, and when she retired went to live with her sister in Gloucestershire. She also never married, and died in 1987 in Gloucestershire.<sup>9</sup>

The last references are to the death of Mary Foucar on October 14 1921 and her grave is located at Kanatta General Cemetery, Colombo, Ceylon.<sup>7</sup>

Louis, with two daughters aged 7 and 6, remarried after Mary's death, but no record has been found of anything about him after that time, including, notably, even the date or country of death<sup>10</sup>

Mary's influence on the life of the church at

Eastwood was brief, but with the strong missionary backgrounds both of herself and her parents she laid the seeds of interest with the infant church in overseas missions especially in the Indian sub-continent.

We turn our attention to another lady who had a strong influence in the church – this time from the pew and over a long period of time. Never holding high office she nevertheless is responsible for considerably influencing Eastwood's DNA.

**Rhoda Jane Morris nee Chant**<sup>11</sup> with their family moved to a house they named "*Rhodaville*" in Second Avenue, Eastwood. The house still stands though considerably altered. On 27 July 1911 the Church voted to accept their applications for membership of both Mrs J E Morris (Rhoda Jane) and her mother, Mrs Maria Chant. They were number 17 and 18 on the church roll. When one considers that there were fourteen foundation members the previous September and they had been joined by Mr & Mrs Arthur Hillier in February 1911, it is very easy to see that Mrs Morris and her mother were very welcome additions to the membership – especially as by that time four of the original members had moved away!

### Mr & Mrs E J Morris with their 5 children – circa 1912



Mrs Morris was a worker! From arranging for the ladies of the church to undertake the church cleaning (1912), collector of gifts for the retiring pastor, Rev H H Childs (1917). Representative to the NSW Baptist Ladies Home Mission Auxiliary (1917) agreeing, on behalf of the Ladies Sewing Meeting, to make ladies baptismal robes (1919) organising the catering for a tea meeting held in conjunction with a church anniver-

sary (1919), appointed as a church visitor to Miss Rainbow and Mrs Whitehouse to interview them for membership and in the early 1920's was convenor for both the Ladies Baptismal Committee and the Church Socials Committee – both of which she resigned from in 1923 for health reasons. In fact, the Church Minutes state that the success of the church socials was due to her organising ability.

Although there was a number of such activities which she undertook it was her interest in missions that was dominant. From the time of her appointment in 1912 as Agent for the Pray and Pay Boxes that were collected on behalf of Baptist Home and Foreign Missions, the organising on a number of occasions of meetings for the Rev J C Martin, Federal Secretary of the Australian Baptist Foreign Mission Society to present lantern lectures, the collection of a halfpenny per issue for the magazine "Our Indian Field", the formation in 1921 of a Girls Zenana Society to be run along the same lines as the Ladies Zenana, or the visits on behalf of the NSW Zenana Society of Mrs Wm. Barry and Miss Effie Steed (later Mrs C D Baldwin) Mrs Morris was involved. Of interest is that to this day, the Ladies Fellowship still has a strong denominational missionary emphasis.

Returning to Eastwood in 1931 after the death of her husband (having lived at Mooney Mooney on the Hawkesbury River for a few years and where she commenced a Sunday School) Rhoda Morris again was busy in the affairs of the church so that, when she passed away in 1944 she was described by the Pastor, Rev Alf Driver as, "*A real Saint of God, full of faith and good works...an example to us all*"

With this type of background is it any wonder that one of her granddaughters is a former missionary with the ABMS

This outward-looking vision resulted in the third Wednesday of each month being devoted to a Missionary Prayer Meeting and the support financially of a number of organisations outside Baptist Home and Foreign Missions – such as the then new NSW Baptist Theological College, the Sydney City Mission, the chaplains' tent conducted by the Baptist

and Congregational churches at Holsworthy during World War I, the Russian Famine Relief Fund – all within the first decade of the church's life when the church was still repaying the loan secured to build the church – and even before electric light was installed. In fact, it could be strongly argued that the work of missions has always taken precedence to property matters.

Additionally the church looked outwards for expansion. A mid-week service was commenced at Epping in 1918, the Home Mission Committee requested that Eastwood take the oversight of the Dundas Church (1919-1931 when it was transferred to the West Ryde Church), services were commenced at North Ryde (1921) – 32 present at one Thursday night service - consideration was given to holding cottage meetings at Beecroft at the request of local residents (1922), the West Ryde church was formed in 1923, with the nucleus of members being transferred from Eastwood, and there was a proposal to commence services at Epping in 1924 – although these did not commence until 1930, where again, the nucleus of members at Epping's formation in 1933 came from the Eastwood Church.<sup>12</sup>

After the pastorates of Revs H H Childs and A Jolly the Church turned for a short term pastorate to **Rev Percy F Lanyon** during a time of furlough from serving with the Australian Baptist Foreign Mission (ABFM) in East Bengal, India where, from 1915 – 1930, his work, in particular, was with the Garo people. Mr Lanyon's brother, Harold and his family were already attending the church at Eastwood [see list of Church Secretaries and Treasurers]. After concluding service with the ABFM due to poor health he had several Australian pastorates and then took office as Secretary/Treasurer of the New Zealand Baptist Union and Mission Society from 1940-1955. At retirement from this position in 1955 he took up office as President of the NZ Baptist Union but died after only a few weeks in this position.<sup>13</sup>

As a missionary Percy Lanyon re-enforced the missions DNA of Eastwood. That this is so is borne out by the burst of activity in this area in the early days of Rev Alf Driver's ministry 1926-

1946.

The Great Depression in the 1930's saw the church struggle financially - as did most other churches and mission societies. Every penny was important, but the church managed to continue assisting both Home and Foreign Missions as well as other organisations such as the Aborigines Inland Mission, the Hospital Saturday Appeal (button day), the Bush Missionary Society, the China Inland Mission, Radio Station 2CH and the NSW Temperance Alliance. An example of how the giving of the church was geared to missions is that in 1933 the general offerings for the month of May were £8/12/4 while collected for the May Foreign Mission Appeal was £22/12/8 - and the Pastor's stipend came from the general offering!



*September 1938*  
**Eastwood Ladies Zenana Meeting**

The years 1939 – 1945 were difficult for the church with so many young men serving in the armed services but the generosity of the church continued with donations to the Mission to Lepers the British & Foreign Bible Society, 2CH and 2 UW, the Baptist National Service Auxiliary (BNSA), China Relief, the proposed children's wing of the Ryde District Soldiers Memorial Hospital, the taking up of a £1 share offer in the Baptist Business College, the Western Suburbs Churches Cricket Association and – after the war – the sending of many food parcels to members of the Rye Lane Baptist Chapel in Peckham, London as part of the Food for Britain Campaign.

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It seems that the number of mission societies being supported peaked in the mid 1970s (shortly after the conclusion of the pastorate of former missionary Rev Ray Schaefer with, in one year, twenty-eight interdenominational mission societies being financially supported by the church in addition to denominational activities at both State and Association levels, with about 40% of the church's income being devoted to outside causes.

To this point we have majored on the church's "treasure" – its giving to outside missions and other organisations. No mention has been the many Baptist churches, mainly in New South Wales, that have received gifts from Eastwood for either general purposes or for particular projects, e.g. drought relief or the church's consistent support for the past 46 years for Eastwood's Christian Community Aid Inc. But what about its "talent" – the many talented and gifted people who went into full-time Christian service from the church?

It is generally considered that Jean McLean (ABMS East Bengal – 1945 - was the first person from the membership to enter into full-time Christian service, but this is not so. We have to go back to 1920 when a young man who had been baptised and come into membership the previous year asked the church for a reference as to his character as this was required by the NSW Baptist Home Mission Society. The Church agreed whole heartedly because of his good character. He was accepted as a Home Missionary and sent to Pinecliffe-Manildra Baptist Church. The then pastor, Rev A Jolly, made mention at a church meeting in 1921 regarding the "good work being done by Bro. Theo Gallard at Manildra" and we know that his membership was transferred to Pinecliffe in 1922 so it seems reasonable to assume that he was there for several years. Returning to Eastwood in 1939 he later became church secretary serving in that capacity from 1948-1961.<sup>15</sup>

It is of some interest to trace the connection through Theo Gallard that the Eastwood Church has with early Baptist work in the Ryde district. Samuel Terry often described as "The Botany



Bay Rothschild” had land holdings at Kissing Point (now known as Ryde) and invited preachers to take services on his property. He was a one time patron of John McKaeg,<sup>16</sup> the first Baptist pastor in the Colony and it is quite possible that McKaeg preached at Kissing Point on more than one occasion. Rev John Saunders also probably preached at Kissing Point, as he did for example, at the South Head Lighthouse<sup>17</sup> By 1854 when Rev James Voller assumed the pastorate of the Bathurst Street Church there were a number of men who had been supplying pulpits at several locations including Kissing Point but, who “apparently had been acting independently of the Church and who resented efforts for their supervision and eventually the Church severed its connection with the Local Preachers’ Society.”<sup>18</sup> One of these men was James Hicks who arrived in the colony in 1848 and, from 1849 to his death in 1903 preached at the Baptist chapel at Kissing Point<sup>19</sup>

A stone and slate building, the foundation stone for which was laid on 16 June 1862 by James Hicks and opened on 1 January 1863 (the stone was supplied from Mr Farrell’s quarry), was constructed on half an acre of land purchased for £20 from James Squire Farrell. It should be noted that a Baptist Sunday School – subsidised initially by funds supplied by Rev John Saunders – had been operating from about 1845 by a Mr & Mrs Kemish.<sup>20</sup> Subsequently sold to the Catholic Church this building was moved and used as a laundry by St. Brigid’s Orphanage. After the sale of the site some years ago to developers the building was converted for use as a community hall by unit residents. Although not on its original site, (which was on Victoria Road just west of Potts Street)<sup>21</sup> this is one of the earliest extant Baptist places of worship in the State. The proceeds were used in 1892 to build another “Ebenezer Chapel” – a Strict Baptist Church in Blaxland Road, Ryde.

James and his wife, Lucy (nee Jupp) had 16 children, ten of whom survived. Their eldest daughter, Esther Martha, married George Gallard, grandparents of Theo Gallard. The Gallard family are also related by marriage to Maria Smith of Granny Smith apple fame.

As well as being a preacher, James Hicks was a

very successful orchardist and farmer holding in excess of 30 acres at North Ryde (where the Macquarie Hospital now stands) as well as property at Prospect. In 1881 Hicks was elected as President of the Particular Baptist Association of Australia. Both he and Lucy were buried in the former Baptist Cemetery on Lane Cove Road, the land for which was donated to the church by Lucy’s father, Henry Jupp.

Rev Lisle M Thompson also preceded Jean McLean as his first pastorate after completing College training was at Bankstown in 1939-1941. From the pastorate of the Manly (NSW) Church he accepted a call to serve as the Baptist State Evangelist. With the gift of eloquence and complete dedication to the evangelistic cause he filled this position from 1946-1951 when he accepted the pastorate of the Burton Street Church until shortly before his death early in 1964.



**1945**

### **Jean McLean’s Farewell to Bangladesh**

However, it is true that commencing with Jean McLean in 1945 and Jim Hadfield to Bolivia in 1946 there was a remarkable series of young people from the church enter into full-time service – both in the homeland and overseas. That so many talented members were willing to undertake the study required (and in some cases deprivation overseas) is testimony to the faithful preaching of the Word over the years both by pastors (including two missionaries Revs Ray Schaefer and Ray Burman), Sunday School teachers and youth leaders and the church in gen-

eral that encouraged the thought of full-time service as being 'normal' for a Christian. To date there have been twelve men ordained to the Ministry of the Word and 21 other men and women from the Church's membership in full-time service for the Lord. This pool of talent has entered into the DNA of the Eastwood Church and is one reason for the continuing interest in the work of spreading the Gospel message.

Interestingly, the peak period of the Church's talent: answering the call to full-time service was not at the same time as the number of mission societies being supported but occurred some 15-20 years previously during the ministry of Rev D C Mill.

Finally, in this paper, we turn to the fact that the main role of DNA molecules is the long term storage of information. What better way can a church have than the first-hand knowledge and storage of information than church members who have both themselves and with their families been connected with the church for a long period?

Eastwood Church is fortunate in that it has a number of such people and families:

Morris Family	nearly 100 years	Marie & Gwen Morris; Ruth Edwards
Whitehouse Family	91 years	Roy & Joan Whitehouse
Kendrick Family	91 years	Betty Thomas
Wells Family	89 years	Shirley Wells; Joan Whitehouse (nee Wells)
Lanyon Family	87 ½ years	Joyce Lanyon
Taylor Family	84 years	Marj Strang
Wilfred Smith Family	74 years	Olwyn Smith
Joyce Hills	72 years	Joyce Hills
Gale family	70 years	Jill Gale
Gwen Lawson	70 years	Gwen Lawson

#### CONCLUSION:

In our endeavour to unravel the DNA of the Eastwood Baptist Church we have discovered that the strong missionary emphasis has been caused by both pastors and lay people. The fact

that four of the 16 men who have occupied the position of "Pastor" had missionary experience is significant and this, together with the strong emphasis from the pew exemplified by such people as Mrs Rhoda Morris and others of similar interest has provided the Church with its particular attributes. This – together with the long term support by a dedicated band of now senior members with a membership total of nearly 1000 years between them ensures that cross-cultural ministry particularly of Global Interaction – the successor name for both the Australian Baptist Foreign Mission and the Australian Baptist Missionary Society remains at the forefront of the Church's activities.

#### APPENDICES:

1. List of Pastors
2. List of Church Secretaries  
As prepared for Centenary
3. List of Church Treasurers  
Sunday, 19 September 2010
4. List of Members with membership in excess of 30 years
5. List of Church Members who have gone into full-time service

#### Appendix 1

##### EASTWOOD BAPTIST CHURCH PASTORS 1910—2010

Mr. L F (Louis) Foucar	1910
Rev Henry Clark, (Hon.) Pastor Rex Hazelwood )	1911
Rev Henry H Childs	1912- 1917
Rev Archibald Jolly	1917- 1924
Rev Percy F Lanyon	1924- 1925
Rev Alfred Driver	1925- 1946
Rev Malcolm McCullough	1947- 1950
Rev Douglas C. Mill	1951- 1971
Rev Ray G Schaefer	1972- 1975
Rev William Spence	1975- 1976
Rev David G Jones	1979- 1980
Rev Raymond Burman	1981- 1984
Rev Raymond S Case	1986- 1992
Rev Ralph S Terry	1993- 2008
Rev Stephen J Cooper	2009-

We are also indebted to those who, over the years, have served as deaconesses, student, youth, associate and interim pastors.

## Appendix 2

### CHURCH SECRETARIES

G W Ruggles	1910—1917
J G Fowler	Nov—Dec 1917
J S Cousin	1918—1920
R N Whale	1920—1923
H Wells	Jan 1924
J S Cousin	Feb—Mar 1924
R N Whale	1924—1925
P L Carter	1925—1928
H E Lanyon (Assistant)	Feb—May 1928
H E Lanyon	1928—1936
E S Wellings	1936— 1948
R H Wilkinson	July—Oct 1948
T H Gallard	1948—1961
W G Smith (Acting)	May—Jul 1961
R T Dick	1961—1964
W G Smith	1964—1974
L Nimmo (Assistant)	1964— 1979
E J Davey (Deputy)	1970—1974
C R Leonard	1974—1979
Peter Thomas (Deputy)	1975—1976
D Armstrong	1979—1983
Kevin Hummel	1983—1987
Shirley Ives (Mrs.)	1987—2000
Simon Smith	2001—2002
Shirley Ives (Mrs.)	Nov 2002—Feb 2003
Margaret Greenfield (Miss)	2003—2007
Roger Peffer	2007—2009 & 2010—

## Appendix 3

### CHURCH TREASURERS

A Charles	1910—1911
A J Hillier	1911—1914
J G McLean	1914—1920
W R Jones	1920—1921
R N Whale	May—Sept. 1921
C W Rogers	1921—1923
J S Cousin	1923—1924
A G King	Jan—Mar 1924
H E Lanyon	1924—1928
C W Rogers	May—Sept. 1928
G A Cattle	1928—1932
E S Wellings	1932—1936
H E Lanyon	1936—1959
W G Smith (Assistant)	1958—1959
W G Smith	1959— 1964
H E Lanyon (Assistant)	1959—1960
Jack Ives (Assistant)	1961—1976 & 1985-1986
R J Johnson	1964—1966
W G Smith (Acting)	Feb—Aug 1966
R Johnson	1964— 1966
G Chapman	1966— 1973

W G Smith (Acting)	Jan—Nov 1973
D M Armstrong	1973— 1980
Kevin Hummel	1980— 1983
Graham Leonard (Assistant)	1980— 1984
Ross Burke	1983— 1985
Ray Lewis (Assistant)	1984— 1985
Ray Lewis	1985— 1987
Roland Johnson	1987— 1989
Nell Lewis (Mrs.)(Assistant)	1987— 1988
David Lightfoot (Assistant)	1988— 1989
Neil Mathie	1989— 1992
David G Jones	1992— 1993
Graham Perrett	1993— 2007
Patrick Farrell	2008— Present

## Appendix 4

### Extract from Church Membership Roll

List of current members with membership in excess of 30 years

YEAR	DATE	SURNAME	GIVEN NAME	ROLL NO.
1934	Apr-15	THOMAS	Betty	457
1939	May-22	STRANG	Marj	524
1939	May-22	HILLS	Joyce	526
1940	Apr-21	WHITEHOUSE	Roy	549
1941	Apr-06	WHITEHOUSE	Joan	570
1942	Nov-15	WELLS	Shirley	600
1942	Nov-15	MORRIS	Gwen	601
1942	Nov-15	MORRIS	Marie	602
1942	Dec-06	LAWSON	Gwen	606
1942	Dec-06	LANYON	Joyce	607
1950	Apr-02	GALE	Jill	669
1951	Sep-02	SMITH	Olwyn	687
1959	Jul-05	SINDEL	Gwen	775
1961	Apr-02	IVES	Shirley	818
1962	Mar-04	TOMKINS	Wanda	837
1962	Mar-04	BOSANQUET	Margaret	839
1964	Feb-02	PHELPS	Colin	890
1964	Dec-06	HAMPE	Nancy	917
1965	Oct-03	BUNKER	Rita	942
1971	Dec-05	MAYNARD	Kath	1053
1978	May-07	FINLAY	Tom	1148
1978	May-07	FINLAY	Anne	1149
1979	Mar-11	SHIRLEY	Kath	1159
1979	Jul-01	DEVESON	Lorraine	1161
1980	Mar-10	BOLGER	Jackie	1168
1980	Aug-03	McLELLAN	Richard	1187
1980	Aug-03	McLELLAN	Vida	1188

START	END	SURNAME	CHRISTIAN	TITLE	MISSION	DETAILS
1920		GALLARD	THEO	Mr.	BU NSW	Home Mission Manildra 1921-
1939	1964	THOM PSON	LISLE	Rev.	BU NSW	NSW Pastorates/State Evangelist
1945	1956	McLEAN	JEAN	Miss	ABMS	East Bengal (Bangladesh)
1946	1960	HADFIELD	JIM	Mr.	BOLIVIA INLAND	Bolivia
1946	1983	CAMERON	HEATHER	Miss	SYDNEY CITY/BUNSW	City Mission '46-60 Deaconess '62-83
1947	1980	HYLAND	RISSE		WEC	Melbourne
1949	1976	SMITH	OLIVE	Miss	SYD. RESCUE WORK/ BCS	Rescue Work 1949-61 BCS '61-76
1952	1986	GALE	DON	Rev.	BOLIVIA INLAND/ BU NSW	Bolivia/NSW Pastorates
1952	1954	WELLINGS	EUNICE	Miss	ABMS/BIM	PNG 1952-54 / Bolivia 1956-84
1954	1974	SCOTT. B.E.M	ALAN	Rev.	BU WA/NSW/BIBLE SOCIETY	State Secretary WA & NSW
1954	1958	MORRIS	MARIE	Miss	ABMS	PNG - Nursing Sister
1954	2001	McLELLAN	RICHARD	Mr	SIM/GOSPEL RECORDINGS	SIM '54-77; GRN '78-2001; Ethiopian Ministry 2002-Current
1954	1985	GOWER	KEITH	Rev.	BU NSW & BU QLD	NSW & Queensland Pastorates
1955	2001	McLELLAN	VIDA	Mrs	SIM/GRN	SIM '55-77; GRN 75-2001
1957	2001	BRIDGES	JOHN	Rev.	AIM/ABMS/BU NSW	Aust.Inland Mission '57-72; ABMS '72-76; NSW Pastorates,BCS '76-01
1959	1977	DAVEY	LOIS	Miss	ABMS	PNG
1961		BRICKNELL	KEITH	Rev.	BU NSW/ABMS/BU WA	NSW Pastorates 1958-60; ABMS '60-72' BU WA (Bible Society) 1973
-						
1964		PITTENDRIGH	CHRISTOPHER	Rev.	BU NSW/ABMS	NSW Pastorates 1964-78; ABMS 1979 -
1966		DICK	DON	Mr	WEC	Chad 1 term; WEC College, Tasmania
1970		SMITH	FIFERJUDY	Mrs	ABMS	PNG - Doctor's wife
1971	1979	McCULLOUGH	JANICE	Mrs	APCM	PNG - Hostel Manager/Pastor's wife
1971	1076	LAKE	MARGARET	Miss	BORNEO EVAN. MISSION	Borneo
1971	2009	SCARBOROUGH	LESLIE	Rev.	BU NSW	NSW Pastorates; John Mark Ministries '94-2009
1982	1998	DRIVER	PHIL	Rev.	ABMS/ BU NSW	Bangladesh '84-88; NSW Pastorates 82-84 & 88-98
1982	1998	DRIVER	Judy	Mrs	ABMS/BU NSW	As above
1983	-	BOLGER	JCKIE	Miss	SIM (AEF)	South Africa & Australia
1984	-	THOMAS	PETER	Rev.	BU NSW	NSW Pastorates
1984	-	SINDEL	RICHARD	Rev.	BU NSW	NSW Pastorates
1985	-	COLVILLE	GRAYDON	Rev.	BU NSW; INTERSERVE; GRN.	Pastorate; Interserve '87-99, GRN 2000-
1986	1989	WATTERSON	GEORGE	Mr	CRMF/BU NSW	PNG 1986-89
1986	1989	WATTERSON	ELSIE	Mrs	CRMF/BU NSW	PNG 1986-89;
1987	1999	COLVILLE	WENDY	Mrs	INTERSERVE	Pakistan & Bahrain 1987-1999
1991	2008	SCARLETT	HELEN	Miss	AEF; SIM; CLTC	South Africa '91-93; Namibia & Aust. '97-2008; CLTC PNG 2009-2010
1993	2005	FELLOWS	MIMI	Mrs	SIM	Ghana & Ethiopia
1999		KEUNING	JANE	Mrs	WEC/ABMS	Northern Territory 1999-2002
1964		McNAUGHTON	DAVID	Mr	GRN	Gospel (Global) Recordings Network Australia

## REFERENCES

1. Biotechnology Online, a former Australian Government Agency monitored by CSIRO Education
2. Friedrich Schröder/Angelika Löcher Familienstammbaum
3. History of Friedrichsdorf
4. National Archives of Australia
5. Eastwood Baptist Church Roll Book No. 1
6. Letter from Mr A J Hillier dated 22 February, 1959
7. History of the Pigott Family of Queen's County, Ireland
8. University of Birmingham Special Collections Department/Records of the Society for Promoting Female Education in the East
9. Rafferty Family Tree [England-Canada]
10. Speer Family Geneology
11. Information regarding the Morris Family has been taken from Church Minutes and information supplied by Misses Gwen & Marie Morris and Mrs Ruth Edwards, granddaughters of Rhoda Jane Morris and long term members of the church
12. Church Minute Books
13. Carey Baptist College, NZ and Miss Joyce Lanyon, niece and long term member of the church
14. Church Minute Books and document on the life of Rev A driver supplied by the late Mrs Dot Driver, a daughter-in-law
15. Church Minute and Roll books
16. "Some Fell on Good Ground" by A C Prior p. 20
17. Ibid p. 35
18. Ibid p. 57
19. "From Bush to Suburbia" – Pioneers of Ryde Vol. 1 pp.43-44
20. "A Place of Pioneers" by Philip Geeves p.103
21. "Historic Ryde" Ed. Kevin Shaw pp. 116-117

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**1912 - Rev Henry Childs, Mr A.J. Hillier (Treasurer), Mr H. Collins (Deacon), & Mr G. W.Ruggles (Secretary) – seated right**

**AGENDA FOR THE SOCIETY ANNUAL GENERAL MEETING**

To be held at Morling College in the Faculty Lounge,  
on Thursday 4<sup>th</sup> August 27<sup>th</sup> 2011 at 7.30 pm.  
(NB - this AGM deferred from 5<sup>th</sup> May 2011)

Chairman: the outgoing President

**1. Opening**

- a. Welcome. Confirm quorum (NB - only financial members are entitled to vote).
- b. Prayer.

**2. Previous Minutes**

Minutes of the 6<sup>th</sup> May 2010 AGM (attached).

**3. Business Arising**

There was no business arising from the 2010 AGM but see next item for a review of the past year and report on the Committee's activities.

**4. President's Report**

Report for the 2010/11 year.

**4. Correspondence**

There is no correspondence specifically relevant to this AGM

**5. Financial**

Audited Annual Report

**6. Election of Officers**

(Acting Chairman to be elected from the floor)

- a. I.a.w. the Draft Constitution the following office bearers require appointment by this meeting:
  - (i) President: Rev. I.B. Thornton - has been nominated and is willing to stand.
  - (ii) Vice President: Mrs Janine Prior - has been nominated and is willing to stand.
  - (iii) Secretary: No nomination has been received but Mr Ron Robb is willing to act *pro tem* if necessary.
  - (iv) Treasurer: Mr Michael Petras - has been nominated and is willing to stand.

Other nominations may be made before the meeting but must be in the hands of the President by c.o.b. Monday 1<sup>st</sup> August 2011. A ballot can be held if necessary.
- b. I.a.w. the Constitution para 8.b the following are ex-officio members of the Committee and require election.
  - (i) Archivist: Mr Ron Robb. (Temporarily; Mr Robb has indicated a desire to retire later this year and the Committee is investigating a suitable replacement with appropriate qualifications and/or experience).
  - (ii) Journal Editor: Rev. Dr Graeme Chatfield is nominated and willing to stand.

(Acting Chairman returns the chair to elected President)

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- c. Auditor Mr Phil Hopkin.
- d. The Committee also recommends appointment of two new members to the Committee
  - (i) Dr John Stanhope, who is already an Archives volunteer, a member of the Genealogical Society and the Jewish Historical Society. He is a skilled researcher and has published a number of papers (including for this Society).
  - (ii) Mr Ernest Windschuttle: as the Society Web Master. Mr Windschuttle is an IT specialist and at Committee request has already taken-over the site and carried-out a considerable amount of work on the Web Site.

## **7. Constitution**

During meetings in 2010 Society Members approved the Committee taking steps to incorporate the Society as an Incorporated Association. This formalises the Society as a legal 'entity', though not requiring such strict governance or reporting as an incorporated company, and placing it under the ægis of the Department of Fair Trading (an incorporated company comes under the Australian Investments and Securities Commission - ASIC - and is subject to much stricter standards of governance and observance of the complex Company Law Act). By becoming an incorporated association the Society can obtain an ABN for tax and GST purposes and is eligible to apply for approval as a tax deductible gift recipient - meaning that people may make bequests, donations etc and claim a tax deduction on annual tax claims. Incorporation also provides Directors (Committee Members in this case) with protection against individual litigation. Incorporation will also elevate the Society to a recognised organisation within the Baptist Churches of NSW & ACT organisation.

The Baptist Union Executive Committee and Union Legal Officer have approved the proposed Constitution (a legal requirement) and the final draft is now submitted to the AGM for endorsement and submission by the Committee to the Dept. Fair Trading.

## **8. Other Business**

- a. Acquisition of a publishing name: The Society has recently been able to become the registered owner of the Greenwood Press. This was originally the publishing Arm of the now dissolved Australian Baptist Publishing House. Securing rights to the name has enabled the Society to maintain ownership of an iconic Baptist name and a brief background to its significance, particularly with respect to the NSW Public Schools Act, will be given.
- b. Other - at Chairman's discretion.

## **9. Next Meetings**

- a. 2012 AGM - 3<sup>rd</sup> May.
- b. Quarterly Society meetings:
  - (i) November 2011: Rev Steve Harris - Stroud Golden Jubilee.
  - (ii) 2012 meetings tba.
- b. Next Committee meeting: tba (Any member with an item for Committee consideration is invited to pass it to the President or Acting Secretary).

## **10. Closure**

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# BAPTIST HISTORICAL SOCIETY OF NEW SOUTH WALES

## CONSTITUTION

( pursuant of the Associations Incorporation Act, 1984)

**1. NAME:** The name of the Society is the Baptist Historical Society of New South Wales.

**2: OBJECTS:** The objects of the Society are –

1. To educate Baptists concerning their history and their relationship to other religious organizations/denominations
2. To conduct and encourage research into the history of Baptists, especially those in New South Wales.
3. To encourage the collating and recording of Baptist history.
4. To seek to obtain custody of important Baptist records and to provide for their careful preservation.
5. To foster interest in Baptist history at the local church level.
6. To assist research students at schools, colleges and universities.
7. To publish books, articles and other historical information.
8. To be alert to church jubilees, centenaries and other significant anniversaries for Baptists and where possible, assist in the provision of relevant historical details.
9. To promote care of buildings and sites of historical interest to Baptists.
10. To do all things conducive to the above.

### 3 DEFINITIONS:

(a) In this Constitution

Commissioner means the Commissioner of the Office of Fair Trading;

ordinary member means a member of the Executive Committee who is not an office-bearer of the Society as referred to in rule 5;

secretary means

(i) the person holding office under these rules as secretary of the Society, or

(ii) if no such person holds that office – the public officer of the Society.

special general meeting means a general meeting of the Society other than the annual general meeting;

the Act means the Associations Incorporation Act 1984;

the Regulation means the Associations Incorporation Regulation 1999.

b) In these rules:

i) a reference to a function includes a reference to a power, authority and duty, and

ii) a reference to the exercise of a function includes, if the function is a duty, a reference to the performance of the duty.

iii) reference to a person or member includes a church or organization.



c) Interpretation:

- i) The provisions of the Interpretation Act 1987 apply to and in respect of these rules in the same manner as those provisions would so apply if these rules were an instrument made under the Act.
- ii) Matters not dealt with in this Constitution shall be determined by reference to the Model Constitution of the Associations Incorporation Act 1984.

**4. MEMBERSHIP:**

a) Personal Membership: Membership of the Society is open to persons who make application on the prescribed form, who are accepted for membership by the Executive Committee and who pay the prescribed annual membership contribution for a personal member.

b) Organisational Membership. A church or other organization may apply to become an organisational member of the Society. Upon making application on the prescribed form and being accepted for membership by the Executive Committee and paying the prescribed annual membership contribution, the church or organisation will be entered in the Register of Members. An organisational member may appoint two members as its representatives. These representatives shall have the same rights and obligations as personal members of the Society.

(c) Register of Members: The Secretary or Public Officer of the Society shall keep a Register of Members setting out in respect of each member, the name, address, telephone number and/or email address, address for the service of notices, the date of commencement of membership and, where membership has ceased, the date of conclusion of membership. The Register of Members shall be kept at the principal place of administration and be available for inspection by members of the Society upon request.

(d) Application for Membership: Application for membership shall be made on the prescribed form. Upon receipt of an application, the Executive Committee at its next meeting shall either accept or decline the application. The Secretary shall advise the applicant in writing of the outcome of the application including, for those accept for membership, a request for their membership fee. Upon receipt of the prescribed membership fee the name of the person shall be entered in the Register of Members and the person shall become a member of the Society. If payment is not made within 90 days of the advice the application for membership will be deemed to have lapsed. Continuance of membership shall be contingent upon the annual membership fee being paid within 90 days of it becoming due.

(e) Fees and Subscriptions: From time to time the Executive Committee shall recommend to the Annual General Meeting an Annual Membership Fee for personal and organisational members.

(f) Membership entitlements not transferable: A right, privilege or obligation which a person has by reason of being a member of the Society - :

- (a) is not capable of being transferred or transmitted to another person, and
- (b) terminates on cessation of the person's membership.

(g) Internal disputes:

- (i) Disputes between members of the Society (in their capacity as members) shall be referred to the Executive Committee which shall seek their resolution.
  - (ii) Disputes between members (in their capacity as members) of the Society, and disputes between members and the Society unresolved for a period of six months are to be referred to a community justice centre for mediation in accordance with the Community Justice Centres Act 1983.
-

(iii) At least 7 days before a mediation session is to commence, the parties are to exchange statements of the issues that are in dispute between them and supply copies to the mediator.

(h) Members liabilities:

The liability of a member of the Society to contribute towards the payment of the debts and liabilities of the Society or the costs, charges and expenses of the winding up of the Society is limited to the amount, if any, unpaid by the member in respect of membership of the Society as required by the clause relating to Fees and Subscriptions.

(i) Cessation of membership: A person ceases to be a member of the Society if the person:

(i) dies, or

(ii) resigns membership, or

(iii) does not pay their annual membership fee within 90 days of it becoming due, or

(iv) upon the passing of a resolution by the members of the Society that the person be no longer a member of the Society. Fourteen days written notice of such a resolution shall be given to the member setting out the proposed resolution and the date, place and time of the meeting at which it is to be considered by sending it by prepaid post to the member at their last known address.

## **5. OFFICE BEARERS:**

(a) The office bearers of the Society are

(i) a president

(ii) a vice president

(iii) a treasurer, and

(iv) a secretary

(b) The President shall preside at all meetings of the Society and the Executive Committee. In the absence of the president, the vice president shall preside. If neither the president or vice president are present or decline to act the meeting shall elect one of their members to preside. The President shall normally be the Public Officer.

(c) The Treasurer shall ensure:

(a) that all money due to the Society is collected and received and that all payments authorised by the Society are made, and

(b) that correct accounts and records are kept showing the financial affairs of the Society, including full details of all receipts and expenditure connected with the activities of the Society

(c) that a financial statement is presented to each meeting of the Executive Committee and the Society and an audited financial statement is presented to the Annual General Meeting.

The Financial Year of the Society shall be from 1 April to 31 March of each year.

(d) The Secretary must, as soon as practicable after being appointed as secretary, lodge notice with the Society of his or her address.

The Secretary shall keep minutes of:

(a) All appointments of office bearers and members of the committee

(b) the names of members of the committee present at a committee meeting or general meetings, and

(c) all proceedings at committee meetings and general meetings.

Minutes of proceedings at a meeting must be confirmed at next succeeding meeting.

(e) Nominations for office bearers shall be called as in 7 below and shall be in writing by a member of the Society with the signed consent of the nominee, lodged with the Secretary at least 14 days before the Annual General Meeting.

f) Election of Office Bearers: Election of office bearers shall be by ballot and take place at the Annual General Meeting.

Office bearers will hold office until the conclusion of the next Annual General Meeting.

A vacancy occurring among the office bearers will be filled by the Executive Committee and the person so appointed shall hold office until the conclusion of the next Annual General Meeting.

#### **6. INCOME AND PROPERTY:**

(a) All records and documents (including historical documents) held by the Society are the property of the Society and shall not be given, sold or otherwise transferred to any person or organisation without the express permission of the Executive Committee. Such dealings (if any) shall be recorded in the Minutes of the Executive Committee.

(b) The income and property of the Society shall be applied solely towards the objects of the Society as in 2 (Objects) above. No portion shall be paid or transferred directly or indirectly by way of dividend, bonus or profit, to persons who are, or have been, members of the Society. Provided that this shall not prevent the payment in good faith of remuneration to any officer or servant of the Society. This may also include office bearers or members of the Executive Committee in return for services (other than services associated with their office) rendered to the Society .

(c) No fees shall be paid to the members of the Executive Committee for services rendered as such. This shall not preclude reimbursement of expenses incurred by the members of the Executive Committee in the execution of their duties. All payments made to members of the Executive Committee shall be approved by the Executive Committee.

#### **7. MEETINGS:**

(a) An Annual General meeting shall be held once per calendar year and shall be convened by the Executive Committee on such a date, place and time as the Executive Committee determines. At least thirty days notice in writing or by notice in the Society's publication must be given to the members of the Society of the date, place and time of the Annual General Meeting and include the calling for nominations for the office bearers of the Society, an Archivist, a Journal Editor and an Auditor, and two elected members of the Executive Committee.

Business of the Annual General Meeting shall be the reception and adoption of the Society's Annual Report, the audited Annual Financial Statement, the appointment of the office bearers, appointment of an Archivist and a Journal Editor and the appointment of an Auditor.

(b) General meetings of the Society other than the Annual General Meeting are (vide clause 3a) Special General Meetings.

(c) Special General Meetings shall be held at least twice each year and may be convened at other times as required by the Executive Committee. At least five percent of the Society's membership may requisition a Special General Meeting. Such requisition shall be in writing signed by the requisitioning members and shall set out the purpose for which the meeting is requisitioned. Upon receipt of a requisition the Executive Committee shall convene a Special General Meeting to consider the matter in the same manner as for the Annual General Meeting.

(d) Voting:

At all meetings of the Society each ordinary member shall have one vote and each organisational member

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representative shall have one vote.. In the event of an equality of votes the Chairperson shall have a second or casting vote.

## **8. MANAGEMENT:**

(a) The Executive Committee: Subject to the Act, Regulations and this Constitution and to any resolution passed by the Society in general meeting the general business of the Society shall be under the control of a committee known as the Executive Committee.

The Executive Committee –

(a) may exercise all such functions as may be exercised by the Society other than those functions which are required by this Constitution to be exercised by a general meeting of members of the Society, and

(b) has power to perform all such acts and do all such things as appear to the Executive Committee to be necessary for the proper management of the affairs of the Society.

(b) Membership of the Executive Committee. The Executive Committee shall consist of the office bearers together with the Archivist and Journal Editor who shall be members of the Executive Committee ex-officio..

(c) Meetings of the Executive Committee shall be held at least three times in each period of twelve months at such time and place as the members of the Executive Committee determine.

(d) A Quorum for the Executive Committee shall be any three members of the Executive Committee.

(e) Voting at the Executive Committee shall be by show of hands. Each member shall have one vote. In the event of an equality of votes the chairperson shall have a second or casting vote.

(f) Insurance shall be effected and maintained by the Executive Committee as considered appropriate.

## **9. NOTICES:**

(a) A notice may be served on or given to a member

(i) by delivering it to the person personally, or

(ii) by sending it by pre-paid post to the address of the person, or

(iii) by sending it by facsimile transmission or some other form of electronic transmission to an address specified by the person for giving or serving of notices.

(b) A Notice of Meeting may be given by advertisement in the Society's publication provided that the publication is posted to reach the member at least thirty days before the date set down for the meeting.

## **10. COMMON SEAL:**

(a) The Common Seal of the Society must be kept in the custody of the Public Officer.

The Common Seal must not be affixed to any instrument except by the authority of the Executive Committee and the affixing of the common seal must be attested by the signature either of two members of the Executive Committee or of one member of the Executive Committee and of the Public Officer or the Secretary. Where the Common Seal has been affixed it shall be reported to the next general meeting of the Society.

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## **11. ALTERATION OF RULES:**

The statement of objects and these rules may be altered, rescinded or added to only by

(i) a special resolution passed by three-quarters of the members of the Society present and voting at a meeting called for the purpose of which 21 days written notice specifying the intention to propose the resolution as a special resolution is given , or

(ii) where it is made to appear to the Commissioner that it is not practicable for the resolution to be passed in the manner specified in paragraph (a) above, if the resolution is passed in a manner specified by the Commissioner.

## **12. DISSOLUTION:**

If upon the winding up or dissolution of the Society there remains, after the satisfaction of all debts and liabilities, any property whatsoever, the same shall be transferred to the Executive Committee of the Baptist Union of New South Wales to be held for purposes set out in the Objects of the Society

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**Annual Financial Statement of the Baptist Historical Society of NSW  
for the period 1 March 2010 to 28 February 2011**

<b>Receipts</b>		<b>Payments</b>	
1 March 2010 Balance b/f	12,321-01	Postage	110-00
Membership Fees	1,210-00	Book Publishing	1,539-53
Donations	151-00	Book Purchase	400-00
Book Sales	1,899-40	Visiting Speaker	385-40
Interest	589-53	Society Incorporation	42-00
		Website maintenance	167-50
<b>Sub-total</b>	<b>3,849-93</b>	RAHS membership	116-00
		Dishonoured cheque	40-00
		Dishonour Fee	3-00
		<b>Sub-total</b>	<b>2,803-43</b>
		Balance c/d	13,367-51
	<b>Total - \$16,170-94</b>	<b>Total - \$16,170-94</b>	
1 March	Balance c/f	\$13,367-51	

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

General Fund - \$1,866-26  
 Term Deposit No 11704 - \$3,640-00  
 Term Deposit No 2219 - \$5,861-25  
 Term Deposit No 3168 - \$2,000-00  
**Total: \$13,367-51**

The Honorary Auditor – Mr. Philip Hopkin – has completed the audit of the financial records for 2010 – 2011 and found them to be correct

Michael Petras  
 Hon Treasurer  
 11 April, 2011

## **NOTES FROM THE ANNUAL GENERAL MEETING**

# *The Baptist Recorder*

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

## **Baptist Historical Society of NSW**

**Preserving, promoting and publishing  
NSW Baptist history**

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**President:** Rev Bruce Thornton  
Vice President—Janine Prior  
Secretary: Rev Rod Benson  
Treasurer: Mr Michael Petras  
Editor: Rev Dr Graeme Chatfield  
Archivist: Mr Ron Robb

**Archives**

Phone: (02) 9878 0201

Fax: (02) 9878 2175

**Recorder**

Email: [graemecworking@optusnet.com.au](mailto:graemecworking@optusnet.com.au)

## **COMING EVENTS OF THE SOCIETY**

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### **NSW Baptist Centenary Celebrations**

**Thursday 4 Aug 2011 –  
Early Sydney Baptist Churches that vanished pre-  
sented by with Barbara Coe**

**Thursday 3 Nov 2011 –  
Stroud Baptist Church with Rev Steven Harris**

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