

# **BY ALL MEANS**

The Life and Ministry  
of  
James Alexander Waugh

Elaine Olley

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# Foreword

**A**s the NSW Baptist Historical Society Archivist it is my responsibility and privilege to acquire and maintain NSW Baptist history. It is a pleasure and surrounded with great interest as, having been involved with Baptist life since infancy, I have access to varied records about Baptist people whose lives have been important to mine.

Two of those people were the Rev. James Waugh and his wife Hilda. Next to my own parents the Waughs were indisputably the next most important people in my Christian upbringing and spiritual formation. James was always known as 'Jimmy' – not to us youngsters of course; we were taught to refer to adults as 'Mr' or 'Mrs' and a minister of religion was to be especially respected. Their direct influence lasted only half a dozen years but that was the critical teenage formative period. The same applies to many other people, my wife included, and with certainty I can say that there would be loud echoes of my recollections from many others.

It was my privilege to have grown up for a few years with the children of Jimmy's first marriage and to have come to know one from the second. That one is the Rev. Philip Waugh who called in to the Archives when he arrived in Sydney to take up the pastorate of the big Carlingford Baptist Church. My special emphasis as Archivist is to request, plead, cajole, threaten, or use whatever means that will work to get people to write biographies of their forebears or other Baptists in whom they have an interest. I laid on Philip the idea of getting started on his Dad's biography and as is usually the case he initially recoiled in fear at the suggestion. Philip's mother Eileen Maude supported Jim during the second half of his ministry and I assured him of plenty of help

from the official records. He rounded up the family and they began. In the event, Elaine Olley, from the first marriage, gradually became the researcher and writer and with her husband, the Rev. Dr John Olley, using his technical expertise in preparing the material for printing, has produced this excellent work.

This is a timely book. Sufficient years have passed to enable the contributors to take a reasonably long and wide view and draw reliable conclusions about the effectiveness of the book's protagonist. Jimmy Waugh must have made mistakes, but none that most of us youngsters saw. He and Hilda modelled unambiguous, unashamed, upright lives at all times that clearly pointed the upward way to a couple of generations.

This book makes a valuable contribution to the NSW Baptist history corpus. It describes an era that is already part of a bygone century. It is more than just a few recollections about a couple of Baptist lives. It paints a real picture of both ordinary and extraordinary secular events, the way people lived, the way society was structured and behaved. Of special value to the Archives is that it gives new insights into the lives of churches in which the Waughs served. One reason the Archives is keen to acquire biographies is that they add another dimension to official records held by the Baptist Union of NSW and the records of the churches concerned. Often the latter are somewhat hagiographic and anybody who knows church life well knows full well that not all church history is sweet smoothness. Equally, official records don't always tell the full story of good times and great advances.

Many of the folk whose lives the Waughs touched are now well past the half century mark – some entering the 4th quartile of our lives. James and Hilda have long departed this world yet their influence rings clear and strong still. There is a lesson here: faithful service to the King of Kings may not always produce immediately evident results but it will rarely be in vain. Its multiplying factor should not be underestimated. I can think of

youngsters who sat under Jimmy Waugh's ministry and who observed Hilda around the manse of the day or the Sunday Schools she led, and many of us now have children and grandchildren who are serving that same King. I wonder if Jimmy and Hilda thought about that possibility in the 1940s and 50s? The day will dawn when they'll know without doubt and a large crowd of us will be keen to renew their acquaintance.

RON ROBB

The NSW Baptist Archives, Eastwood, NSW

December 2005.

## Author's Note

The research and writing for this book has allowed me a glimpse into the life and character of my father which may have remained in the shadows had not a request from Ron Robb, NSW Baptist Archivist, encouraged the writing. More significant was the unfolding ministry of one of God's servants who gave his all and used *all means* to witness to the one he loved above all else. Jim was an ordinary man who allowed himself to be used by God. In many situations I found he was a man before his time, whilst overall James Alexander Waugh was a man of his time. He, like us all, was shaped by many people, his family, his teachers and his friends. Above all it is clear that he was shaped by his love of the Scriptures, his wide reading of other books, and his close relationship with God.

In the unfolding of this story I have tried to remain detached in order to present the material as unbiased as possible. I realize however that this is difficult when writing about one's father. This was made a little easier by the many contributions of people who sat under his ministry and church minutes which unfolded a story.

Throughout this exercise I have been astounded at the relevance of readings and comments in this year's *Encounter with God* (Scripture Union notes) that coincided with the time of writing particular chapters. Some have been woven into the text.

I have also tried to give the reader a brief glimpse of the history of the towns and the churches to set Jim's story in the context of the time.

My thanks go to:

- Firstly Mrs. Jan Schneider of Gloucester Baptist Church who passed on to me not only her essay, 'James Waugh, Building

God's Church' (NSW Baptist Historical Society Essay Competition, 2004), but also copies of the many letters and other material she collected from people who sat under Jim's ministry. Without this help the project would have been much more daunting.

- Those from Wagga Wagga, Griffith, Tamworth and Gloucester Churches who spent many hours researching and writing the history of these Churches.
- Those churches who preserved Church Minutes and Annual Reports, and to Ron Robb for providing guidance in the use of the NSW Baptist Union Archives. These were invaluable resources.
- Those who were willing to add to the information already gathered, including extended family members.
- My husband John for his proof reading, editing and encouragement.

Above all, my thanks and praise to God, enabling free flowing words to record the life of one of his servant leaders, my father, who *by all means* (1 Cor 9:22) served his Lord.





## **CONTENTS**

[Foreword](#)

[Author's Note](#)

[Introduction](#)

- 1 [Early Days](#)
- 2 [Arncliffe 1941-47](#)
- 3 [Griffith 1947-51](#)
- 4 [Tamworth 1951-55](#)
- 5 [Gloucester 1955-61](#)
- 6 [Orange 1961-65](#)
- 7 [Toronto 1966-73](#)

[A Son Remembers Ministry](#)

[Tribute to Dad - his children remember](#)

[Jim's Children Today](#)



# Introduction

The phone rang, James Alexander Waugh was in hospital struck down by a massive stroke and not expected to live. His children travelled from different parts of Queensland and New South Wales to join with the family at the manse in Toronto, stunned that their larger than life father was so seriously ill. With such a father one could not imagine his demise; he was just there, always caring for his church flock and his family.

He was proud of all his children, generally showing this indirectly by telling others of their accomplishments. He certainly showed them in many practical ways or in the form of a joke. Perhaps this was the Scottish way, it was also fairly typical of the era. He was a man who felt deeply yet could not always verbally express these feelings to his children. Whilst his children wished it was otherwise, they eventually understood and loved and looked up to him.

The next few days seemed to pass in a time warp, family members arriving, cups of tea, talking together, yet each one in their own silent world, visiting this man, husband, father and grandfather, in the alien surroundings of a hospital ward. We prayed, we talked, we hoped, but God was calling his faithful servant home.

Through this time of grief, those who knew him well were able to give thanks to God, who knew Jim better than any of us, that he was taken home to be with the Lord rather than be left disabled by the massive stroke. This he would have found far too frustrating to cope with gracefully. He was active until his death. His last act had been in the pulpit, preaching the gospel, doing the work God had called him to many years before.

The Church was packed, and the silent hush was almost audible. The coffin lay silently surrounded by flowers. So many friends and family had come to bid James Alexander Waugh goodbye as he had completed the life journey he so eloquently had spoken of just a few days before.

His last Church service had been a Boy's Brigade Church Parade. Jim, as Pastor and Chaplain, was preaching. Many who heard him that day remarked on how inspired he was and how well he communicated as he talked to the boys and others present about 'The Last Journey'. Part of his concluding remarks were

And I cannot explain to you how excited I am about the place my Friend has invited me to come to.

Two days later on 25 September 1973 Rev. James Alexander Waugh completed that journey and was with his Friend.

### **The Last Journey**

Jim's notes of that final sermon:

1. *Travelling – ???*
2. *Provision – I have been invited – a very special journey – excited about it.*  
*When invited to New Guinea – packing – booking & connections.*  
*But you know the kind Friend who has invited me informed me – no need to pack, not even clothes. He is going to provide everything – even special clothes.*
3. *Danger – Then another point about travelling – possible dangers – Hijacked? Plane crash? However – on this trip my Friend has guaranteed absolute safety – absolutely nothing to fear.*
4. *Companions – Sometimes when I have been travelling I've had to mix with some unlovable people. On this trip – a lot of people – all friends who have been invited.*
5. *Sickness – But what about health? Sickness causes cancellation. Sickness can develop while away – my sister. But I have no fear – on this journey my Friend – the greatest doctor who ever walked on this earth.*

6. *Re-Union – And then—one of the most exciting things on this journey—  
Glorious Re-Union*

7. *Invitation – And I cannot explain to you how excited I am about the  
place my Friend had invited me to come to—but before I tell you about it—  
would you like to come with me? My Friend has asked me to invite you.*

*Invitation—Heaven*

*Amen.*

That message so inspired, the outline was printed and given out on the day when we said our farewells at the funeral. Others, having seen this outline, asked for copies. Some pastors used it in school Scripture Classes.

Jim was with his Friend the Lord Jesus, the One he had served faithfully for many years, the One he inspired many to follow, including all his children.

Jim had been attending the New South Wales Baptist Union Annual Assembly during the week prior to his sudden death, talking with concern about some of his colleagues who were not well. He talked about offering them his caravan, something he had done for others over the years. He also had listened in an outer room as one of his daughters spoke at the Assembly Women's Meeting about her experiences as a missionary wife. He had prayed faithfully over long years for all his children, and here was a second child speaking of God's faithfulness in overseas missionary work. God blessed Jim's faithfulness in prayer as all his nine children were and continue to be active Christians using their own special gifts for God's glory.

After Jim's death his wife Eileen Maude was left with three children still to raise to adulthood. It was a potentially crushing position to be left in, with tight financial constraints and needing to vacate the manse, yet as her husband had, so she also through many sad and anxious days fully trusted God to provide and protect, as had Jim's mother so many years before, and God did wonderfully protect and provide.

In numerical years and energy, Jim was still a young man, only sixty three years old when he died, with potentially years ahead to continue the work he loved. After his service to God at the Arncliffe Baptist Church during his training through the Baptist Theological College of New South Wales (now Morling College), he had served in five country churches, Griffith, Tamworth, Gloucester, Orange and Toronto. This fiery young man had become a mature pastor, yet not losing the willingness to fight for justice, to show compassion and use *all means* possible to proclaim the truth of the Gospel and the Lord he loved with a passion.

What made him the person he had become? A pastor whose friends would become loyal and life-long, to the point of uprooting and following him if he needed them. A pastor who had a following of young people who today look to his ministry and his family as a great influence on their lives. Yet a pastor who could at times clash strongly with some church members, but would leave a church rather than see the church split. A pastor who had practical building skills which could be put to good use. A pastor who always felt country churches needed good pastors who would faithfully teach the Word, and who would stay in the country believing there would always be enough pastors in the city. A person who would *by all means* present the Lord he loved to the people he served.

This was James Alexander Waugh, youngest child of the six living children of James and Isabella Waugh.

[Back to Contents](#)

# 1

## Early Days

James Alexander Waugh (Jim)<sup>1</sup> was born on a cold wintry northern Scotland day, 23 January 1910, the sixth child and second son of Isabella (Isa) and James Waugh. Jim's father, James, came from a farming family and although some of his older brothers took up other occupations James, the fourth and youngest son, and his oldest brother, Adam, remained tenant farmers on adjoining properties.

Isabella Bruce, Jim's mother, as a young twenty three year old was offered an opportunity to go to Australia with a family who had bought a station property in Gippsland, Victoria, to care for their two children. Her return fare would be paid if she stayed two years. Isa not only stayed the two years but, not ready to return to Scotland and having cousins who had migrated to Geelong, Victoria, took a position as a children's nurse at the Protestant Orphanage in Geelong for three years before she returned to Scotland to marry James Waugh. James had begun corresponding with her on the death of her father and had asked her to marry him. They were married on 10 September 1897 at the Wick Baptist Church.

The Waugh family were Presbyterian but when James and an older brother John were young men they decided to go into town where the Salvation Army was having an open air meeting. Both brothers responded to the invitation to give their lives to

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<sup>1</sup> Information in this chapter where not specifically noted has come from family records and memories, and recollections of Carlton days from Mrs Flora Arnold, daughter of Rev. WP Phillips, and chief bridesmaid at Jim and Hilda's wedding.

Christ. John became a deacon in the Baptist church but James remained with the Salvation Army. The Bruce family were Baptists.

The family lived on a croft, a small farm, 'Lochshell', in the far north of Scotland, three miles from Wick, and not far from John o'Groats. James' father had previously worked the land as a tenant farmer. With the Croft Holdings (Scotland) Act 1886, tenants had recently gained security of tenure and the right to pass on the land to heirs. Tenant farmers could also claim compensation from the landlord for any improvements made to the land.<sup>2</sup> This new security enabled James, on the death of his father, to take over the farm.

Wick itself was a major fishing town, mainly herring, with close companionships developed amongst those involved in the fishing industry around the wild North Sea. The Wick harbour was a fascinating place when all the fishing vessels were in, a very congested scene. There would have been many fishing vessels called 'drifters', both steam and sail, in the Wick harbour when the children lived in Scotland.

Crofts were scattered around the countryside, some crofters making a living from the land whilst others fished to supplement their meagre living. Isabel, one of Jim's older sisters, often told stories of their childhood in Scotland – of the ideal life in the open fresh air, the big pond outside the house, and of walking into Wick to attend school. Yet the house, which still stands today, was only two rooms with a peat fire for warmth. Further, James' mother lived with the family, sleeping in a bed which folded out from the wall in the kitchen. After her death the girls claimed that bed; one can imagine the excited tumble as they snuggled in for sleep. The weather was often bleak and miles of walking into

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<sup>2</sup> Scottish Allotments and Gardens Society, 'The Crofters Holdings (Scotland) Act, 1886', viewed 9 Oct 2005, <<http://www.sags.org.uk/CroftHoldScotAct1886.php4>>, Ness Historical Society, 'Crofting (page 3)', viewed 9 Oct 2005, <<http://www.c-e-n.org/crofting3.htm>>.



Wick for school must have been uncomfortable at times for the older children.

These pleasant childhood memories despite the realities hint of a very happy home life with children loved and cherished despite the strong Scottish discipline normal in that era.

James and Isa began planning to migrate to Australia. James told the factor that he would be able to make more money quickly in Australia. Two references in preparation for this move indicate that James was well respected, hard working, very reliable, and could turn his hand to anything. He had improved the farm considerably from his father's time by adding dairying.<sup>3</sup> For this he would have been compensated. He also made an agreement for Adam to add the farm to his own tenancy holding.

When Jim was only three, about two years after plans were well under way to migrate to Australia, tragedy struck. James was found to have TB. As an active, very committed Salvation Army member, he had been asked to visit a girl dying of TB, or 'consumption' as it was then called. He sat with her until she died, then walked home in the rain arriving soaking wet. This combination seemingly resulted in James contracting TB himself. Six months later, on 1 August 1913, he died, seven months before the family was due to leave by ship to Australia.

Jim's mother, in her grief as her husband lay dying, had asked, 'How can we manage without you?' His reply to his beloved wife was, 'If God takes me he will also take care of you and the children'.

The seventh child, a daughter Nellie, was born that same month, perhaps early with the shock of Isa's husband's death. Isa was preparing to remain in Scotland when a visit to the doctor revealed that her daughter Isabel had a spot on her lung, meaning TB was present. Immediately Isa decided to continue the plans to take her family to Australia. Both parents were committed

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<sup>3</sup> References held by the family.

Christians therefore a sense of God's sustaining must have been present during this very difficult time. With the death of her husband and later on board ship the death of her baby, this determination to do the best for her family shows Isa to be a very strong woman.

With all their 'goods and chattels' sold by auction<sup>4</sup> the sad family sailed from London just before the outbreak of World War I and seven months after the death of a husband and father. Jim was still a small boy, having turned four in the January. Isa's children then were Elizabeth, known as Bessie, fifteen years old, John fourteen, Isobel eleven the next day, Margaret eight, Catherine six, James four and baby Nellie seven months. They left Tilbury Docks, London on 13 March 1914 on RMS *Orvieto*, arriving in Sydney 23 April. This Orient Line ship built in 1909 served the mail run to Brisbane via Sydney. This was to be its final voyage before it was requisitioned as a troop carrier.<sup>5</sup>

There is not much known about the sea voyage out to Australia except a remembered comment from John, who said they were on the lower deck where there was constant noise and smell from the engines. He was sick for most of the voyage and as a result of this experience disliked the early Sydney Harbour ferries because of their open and smelly engines. Nellie became sick, eventually dying in April while on the ship. She was buried at sea off Cocos Island. The trip was not easy for the family. Isa later told the children that when Nellie died the first class passengers collected money for the family as the only way they knew to say how sorry they were. Isa was too proud to take the money but later, when she found out how hard it was to raise a family in Australia, she wished she had taken this gift. Jim himself would have had few memories as he was such a small boy.

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<sup>4</sup> On 28 February 1914, for a net amount of £108 12s 2d (the records are still in family hands).

<sup>5</sup> Information from Rodney Noonan, a descendant of Bessie. Ship details and photo, viewed 23 April 2005, <<http://www.the-orvieto.co.uk/>>.

## Beginning life in Australia

Australia up to this time was a country enjoying prosperity. The standard of living was higher than Britain, with agricultural and manufacturing capabilities. World War I was to change this, leaving the period during and between the wars one of instability and uncertainty.<sup>6</sup> For Isa and her children however, the difficulties of the move were eased a little as a cousin already in Sydney, Australia, was willing to help the family settle, and Isa was determined that her family would benefit from their new country and all it had to offer. The First World War would embrace many Australian men, followed by high unemployment at the end of the war. Despite these national difficulties the family, as hard as it was, all pulled together and managed to survive intact.

Isa's cousin helped her find a house in Paddington, where the family settled after their arrival in Australia. The house was large enough for Isa to take in boarders, but it was not a happy situation as boarders stole bedding and other items when they left. It was a struggle for Isa. The girls remember that while they ate plainly but well at home, they had only broken biscuits for lunch at school. Embarrassed as children often are, they managed to eat this lunch in a way other children could not see what they were eating.

Of this time Jim used to tell how, as the youngest child, he was given the 'privilege' of receiving the lumps in the porridge. He detested this, but could not say so out of politeness, or maybe rules set down for behaviour. Later his children knew in no uncertain terms that porridge must be made with no lumps.

Soon after settling in Australia, Bessie and John needed to find work to help support the family. Ever industrious, Isa also

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<sup>6</sup>Australian Government, Department of Foreign Affairs and Trade, 'Australia in Brief: Ancient Heritage, Modern Society', viewed 11 April 2005, <<http://www.dfat.gov.au/aib/history.html>>.

knitted long woollen socks loved by the Scots, the sale of which augmented the family finances.

Isa moved from the Paddington house to a small dairy farm in Rockdale. Having previous experience of being in dairy farming, Isa, with these few cows, was able not only to provide milk for the family but the extra milk was sold for income. Jim not only learned to milk, but was also given the job of delivering the milk to customers.

Jim left school when he turned eleven, whether to help with the family finances or to give an outlet for his abundant energy is unknown – most likely a mixture of both. As a male he would feel the necessity to help contribute to the family. In his working life he was known to have worked for Bitter Sweet Jams, making, stirring and selling, and also had periods as a salesman selling brushes and selling tea for Edwards. However Isa insisted that all the children learn a trade. John became a plumber and Jim a carpenter, while the girls had various skills such as dressmaking and secretarial work. As the older children began leaving home, Isa bought and moved to 5 Paine Street, Kogarah where she remained while the younger children grew and in time moved on. All the children were expected to put money into buying the house until it was paid off.

Under the influence of a godly mother and father during their early years in Scotland and later under their mother's care in Australia, the children gave their lives to Christ. Isa and the older children became members of the Arncliffe Baptist Church, NSW on 4 February 1917, Isa by transfer from Wick and Bessie and John through baptism.<sup>7</sup> Later when the family moved to Kogarah Jim, with his mother, Margaret and Catherine, attended Carlton Baptist Church which was within walking distance of their home. Jim and Margaret later were baptised and became church

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<sup>7</sup> Information from church minutes.

members. Margaret and Jim also became Sunday School teachers and joined the Young People's Christian Endeavour Society.

Jim was a young man just 20 when the depression hit Australia. By mid-1930 unemployment in Australia had reached 21 per cent.<sup>8</sup> The Scullin Labor Government's policies were unable to bring much relief from the Great Depression leaving Australia to feel the effects of this economic disaster more than any other nation around the world.<sup>9</sup>

Jobs were almost impossible to find, but all of Isa's children remained in work except Jim who probably had just finished his building apprenticeship. Almost every man in the Carlton Church was out of work. The pastor, Rev. WP Phillips, knowing Jim's skill in carpentry, commissioned him to make a ladder at that time. However like many young men who could not find continuous work and not one to go on the dole, Jim went to the country with a friend Ern Sheath to trap rabbits and make money by selling the skins. At that time he learnt to make damper and often commented on this in later years as he was able to add this to his income earning during the depression.

Sometime after his return from the country Jim took over a 'Ham and Beef Shop' (now known as a delicatessen) in Allawah, a neighbouring suburb, opposite the railway station. This had been bought from his sister Margaret who as a widow felt her child was becoming too much for "Gran" (Isa) to look after. He employed a young lady from the Carlton Church who he had known for some years, Hilda Willis. A friendship had been developing between Hilda and Jim which eventually led to marriage. Hilda was to become Jim's supporter and partner in

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<sup>8</sup> Australian Government Department of Communication, Information, Technology and the Arts, 'Stories from the Culture and Recreation Portal', viewed 10 April 2005,

<<http://www.cultureandrecreation.gov.au/articles/greatdepression/>>.

<sup>9</sup> See n. 6.

many ventures, the most important being his sense of God's call to ministry.

During this period Jim bought a motor bike and amazingly persuaded his mother to ride in the sidecar. By now she was a portly grandmother, wearing ankle-length dresses, but still ready to try new experiences. She must still have had a sense of adventure as Jim was known for his fast driving.

### **Early Ministry Opportunities**

Hilda's father, Herbert, was a long time secretary of the Carlton Baptist Church and their home was often filled with young people after church on Sunday nights. It is easy to see here a pattern forming as this became a regular part of Jim and Hilda's own home life. Hilda was also a Sunday School teacher and both Jim and Hilda were active in the Christian Endeavour Society.

During this period a neighbouring church needed a speaker and Rev. WP Phillips suggested Jim who had proved an able speaker at Christian Endeavour meetings. Jim used to tell his children of some disasters when he was preaching in those early days as a young man. Once, while aspirating an important word, his false teeth flew out of his mouth. Whilst deftly catching them and putting them in their proper place he continued preaching. He was so embarrassed though that he left by the vestry door after the service. Another time he was telling the story of Zaccheus. Somehow in telling story he had Nicodemus up in the sycamore tree, instead of Zaccheus, and to use Jim's words, 'I just couldn't get him down'.

Hilda was an accomplished pianist and used to accompany Jim, using her skills to provide music. Whether through the encouragement of WP Phillips or not is unknown but seems likely, Jim applied to the NSW Baptist Union Applicants Committee in 1933 for training with a view to full time pastoral ministry. The minutes of that meeting state that

Mr. J.A. Waugh's application was considered and the resolution was passed that no appointment be made at present. But Mr. Waugh may apply later if he so desires.

It was to be nine years before Jim applied again. God had his hand on this young man. Jim continued on. He could turn his hand to almost anything but seemed to have a restlessness in finding his role in life. The exact chronological order and dates of his working life during and before the depression and at the Ham and Beef Shop are unknown, except that he was at the shop during his friendship with Hilda and early married life. This shop experience with the help of the Willis family may have begun after his rejection by the Applicants Committee.

James Alexander Waugh and Hilda Louisa Willis were married by Rev. WP Phillips at Carlton Baptist Church, 26 December 1936. Together they continued working in the shop. During this time Geoffrey their first child was born and thirteen months later, Elaine.

The business was not doing well enough to support a growing family as Jim refused to open on Sundays, which would have been a good day for such a business. The business eventually failed. Leaving the shop and the city, Jim became a debt collector living in Wagga Wagga almost 500 km south west of Sydney. This new venture seemed to have lasted for less than two years, which is not surprising as Jim had a giving, supporting nature which would have made debt collecting very hard for him. During this time however, Jim worked hard and repaid every penny he owed to his own creditors.

When the family first arrived in Wagga there was no Baptist Church but Jim joined a well attended prayer meeting. Here he met a lady, Amy Lindner, who not only had organised the prayer meetings but also had been praying about the formation of a Baptist Church. Jim too was keen to see a Baptist Church begin.

They prayed together asking God for guidance.<sup>10</sup> Jim was a dynamic young man and an able speaker, vitally interested in open air evangelism. Open air work soon began, involving Christians of all denominations. Meetings were held Saturday and Sunday nights and were so well attended that 'the crowd extended to the street and stopped traffic'.<sup>11</sup> During this time Jim placed an advertisement in the paper seeking out those who would be interested in meeting together as Baptists. A small group met in Jim and Hilda's home in early 1940. One person amongst those who came together after seeing the advertisement was later to become a well known NSW Baptist pastor, Rev. Fred P McMaster.<sup>12</sup> Fred became treasurer of the small fellowship which was formed. Jim, or Jimmy as he was known then, although not trained, became pastor of the newly formed fellowship and of the church when it was first constituted, baptising some early members of the newly constituted church. Hilda was elected President of the Ladies Guild during this time.<sup>13</sup>

In *History of Baptists of New South Wales*, researched by Revs William Higlett, AJ Waldock and AL Leeder, one reads

The Baptist cause in Wagga owes its initiation to the zeal and enterprise of Mr. J.A. Waugh, who soon after taking up residence in the town sought after fellow Baptists, called them together, and thus started the work. It was so promising that the new Home Mission Superintendent Rev. W.H. Wingfield and the General Secretary, Rev. A.L. Leeder, paid an official visit to the town on July 1<sup>st</sup> 1941 and formed the church with eighteen members. That the new cause might have a good start the Home Mission committee arranged for several ministers to give a months service, including Revs. T. McColl, C.T. Bryant, and E.G. Hookey.

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<sup>10</sup> *Facing the Future with an Interesting Past, the History of the Wagga Baptist Church, 1941-1999*, p 7.

<sup>11</sup> p. 10.

<sup>12</sup> R.K. Robb, *Fifty Capital Years*, Canberra Baptist Church, 1979, pp. 37-38.

<sup>13</sup> *Facing the Future*, p. 7.



The 'Wagga Wagga Baptist Church. Report on Activities and Community Survey' (1977) gives more details of those days:

Following a meeting in James Waugh's home in January 1941, morning services commenced February 9<sup>th</sup> in 2WG theatrette: thirteen in the morning and twenty at night. Sunday School started February 16<sup>th</sup> and Ladies Guild later. There was a mission by R.M. Leghorn. On the 31<sup>st</sup> July the church was formed with 18 foundation members, three being baptised that day before joining. Seven had left Wagga within twelve months (p. 9).

Fred McMaster, Jim and Hilda were three of the seven who left. Fred was accepted into training for ministry with the Baptist Theological College of NSW. The prerequisite for College training in those days was 12 months as a Probationary Pastor in a country church and then an entrance exam before entering the study program.

Jim's reason for leaving Wagga is not as clear. Was his interest in full time ministry rekindled through his friendship with Fred or had Rev. T McColl encouraged Jim to move to Arncliffe, a church he had attended as a young boy, to again explore his call to full time ministry, or a mixture of both? What we do know is that Rev. T McColl, pastor of Arncliffe Church since 1931, was one of the pastors the Home Mission had asked to undertake a month's ministry in the newly formed Wagga church. A few months later, due to ill health, he resigned from his ministry at Arncliffe. The Arncliffe Church Annual Report 1941-42 states:

During November [1941] we received the resignation of our esteemed Pastor, the Rev. T. McColl owing to ill health...

Further on in the report we read:

During the inability of Mr. McColl to take the Sunday services, the pulpit was supplied by Mr. J. Waugh, who offered his services for a further two months and same were gratefully accepted. The church then arranged a meeting to

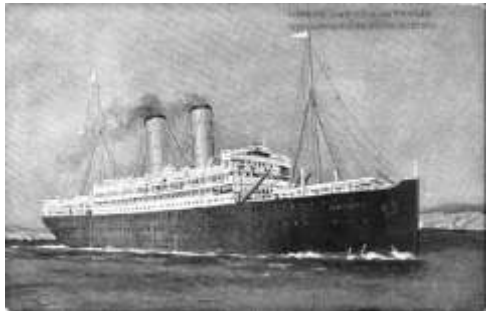
consider the position, and after much prayer and consideration, it was decided to ask Mr. Waugh to consider accepting a full time position as Pastor of the church. After a month's consideration Mr. Waugh agreed to accept the position and we trust his ministry among us will be greatly blessed.

In this way Jim with his young family began what was to be a life long full-time pastoral ministry for his Lord. It was to prove a ministry exercised *by all means*. Building up God's church and building in practical ways, church halls and manses, he was active in pastoral care and evangelism, always looking for opportunities in all places. Jim was keen on working with youth, which was to be a special mark of his ministry. Jim was also a man of compassion, caring deeply especially for those disadvantaged by circumstances, and a man who believed in and would passionately advocate for justice. He was also a man of prayer, and he and Hilda prayed consistently for the work of the church, for the Baptist Missionary Society, and for their children. His red hair and moustache were to become somewhat of a trade mark and well known in Baptist circles.

There is no doubt Jim was one of God's servants, passionate in prayer, passionate in presenting the Gospel, passionate in using his practical skills to further the work of God, and passionate in coveting lives for God's Kingdom.



Waugh family in Wick ca 1912, Jim on his mother's knee  
(Nellie, born 1913, was inserted later)



*RMS Orvieta* on which the family sailed to Australia.



Jim at 21.



Jim and Hilda's wedding, 1936

He liked  
going fast



The young family  
at Wagga Wagga,  
1941 (with Geoff  
and Elaine).



Baptist Theological College of NSW 1944

Back row: Pastors KF Evans, AE Perkins, WB Schubert, RF Pope, TJ Cardwell, ER Rogers.

Middle row: Pastors CF Lockyer, JA Waugh, RF Pitt, EA Archer, JA Reid, FP McMaster, E Walsham, I Emmett, HG Peffer

Front row: Pastor AS Tinsley (Deputy Senior Student), Revs EG Gibson, E Clatworthy, F Robinson (Vice-President), CJ Tinsley (President), GH Morling (Principal), JH Deane (Vice-Principal), WL Jarvis, Pastors DC Mill (Senior Student), AJ Tester



Hilda at Arncliffe



Arncliffe Baptist  
Church and hall in the  
1940s

— showing the interior after Jim had moved the pulpit.



[Back to Contents](#)

## 2

## Arncliffe 1941–47

**D**uring the month Jim took to answer Arncliffe Baptist Church's call, he knew that to answer 'yes' would set his life in a new direction. Was the earlier 1933 call still there? He now had a young family, but in Wagga this had not lessened his enthusiasm. Maybe the Wagga experience and the invitation by the Arncliffe Church had rekindled his call to ministry. However times were fast changing. The Second World War was claiming young men. The cost of goods was increasing. Anxiety was becoming part of the life in the community he would minister to. Indeed his oldest two children remember diving under a table on hearing a low flying aeroplane, so that anxiety must have been strong enough to transfer to very young children. In recent research on the war years the impact on Australia as a target has only recently been recognized.

'There can be no doubt that 1942 was for Australia as a nation of people the most important year of all those two hundred. It was the turning point of modern Australia ...' (R.J. Hawke, Prime Minister, 1988).

In 1942 Japan launched a powerful attack on Australia. Australian Territories were invaded by Japanese troops in overwhelming numbers ... Australian cities and towns were bombed and shelled. This great battle for survival of our country was fought across the Northern approaches to Australia and the Central Pacific between January 1942 and March 1943.<sup>14</sup>

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<sup>14</sup> James Bowen, 'A History of the Battle for Australia 1942-1943', viewed 20 April 2005, <<http://www.users.bigpond.com/battleforaustralia/intro.html>>, including

Anxiety was also high for families with sons and husbands at war, as well as concern as the threat of a Japanese invasion of Australia became much more likely. The same Arncliffe Church Annual Report which mentions Jim's call states:

The Church has greatly missed the support of many of our young men who have been called into the various camps; they number 18 at the present time.<sup>15</sup>

It is interesting to observe that the first time Jim had applied for theological training was towards the end of the severe depression of the 1930s where again the country and its people would have more than likely been questioning where God was in all their suffering. Jim's call to ministry would have been in the midst of all this suffering on both occasions.

Jim never did things by halves – if he took something on he threw his whole being into it. Arncliffe Minutes on membership read that 'Mr. and Mrs. James Waugh transferred from Wagga, 1. 3. 42'.

If God was calling him into full time ministry Jim needed to test this by applying again to become a ministerial candidate. This he said to the Arncliffe church. Knowing Jim in later life it is safe to assume that he and Hilda prayed consistently about this. It would be more difficult for him as he was not going through the usual route of a probationary year in a country church – he had already been called to a city church although he had had experience in Wagga Wagga. If accepted he would have to sit the new entrance exam as decided by the Baptist Union of NSW Applicants Committee on 12 August 1941:

It was resolved to ask the Executive of the Union to approve the following as the College Entrance Examination "The Intermediate Certificate or its equivalent, plus Greek,

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quote from R.J. Hawke in 'Foreword' of J.Buckley, *Australia's Perilous Years*, 1988.

<sup>15</sup> Arncliffe Baptist Church Annual Report 1941-42.



Machen's New Testament Greek for Beginners, Exercises 1-15 inclusive unless Greek should be included in the Intermediate Exam".

Jim later mentioned to his children that he was asked by the Applicants Committee whether his application was a move to dodge a call up to the services during war time. The Committee was soon convinced this was not so. Jim was part of the Home Guard, and indeed in June 1942 the threat became close at hand when three Japanese midget submarines managed to get into Sydney Harbour. Only one caused damage, taking the lives of nineteen naval personnel. Sydney was shocked.<sup>16</sup>

An added difficulty was that he had left school at 11 years of age. Although this did not indicate by any means lack of ability, he would still face a huge hurdle in studying for the College Entrance Exam, including Greek. Any foreign language learning needs a good knowledge of English language structure. Again he mentioned later to his children that if it had not been for a friend and fellow student he would not have passed Greek. The writer surmises that the friend was Fred McMaster, also needing to master the Greek text to enter the Theological College study program.

The new chapter in Jim's life was confirmed with his acceptance by the Applicants Committee as seen in the minutes of 16 June 1942:

An application was received from Mr. James Waugh who had accepted an invitation to the pastorate of the church at Arncliffe. After Mr. Waugh had been interviewed it was resolved to recommend the Executive of the Union to accept him as a student to attend College next year subject to passing the College Entrance Examination.

This was confirmed by the Executive on 23 June :

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<sup>16</sup> *Australia through Time*, 7th edn., Random House Australia, Milsons Point, 1999, p. 313.

Request from the Applicants Committee was adopted subject to passing College Entrance Exam. It was resolved that Mr. Waugh's course be four years.

Therefore nine years after Jim's first application, he was accepted with only eight days anxious waiting. Jim's prayers were clearly answered.

### **A married student studies at College**

For the next four years Jim's College life and ministry at Arncliffe were intertwined. The family lived at first in a rented house behind the church. The Theological College was in Ashfield and Jim, not having transport other than a bike, commuted from home to the College. GH Morling, the then College Principal, became a favorite visitor to the Waugh home over the years and Jim's children were fascinated as this man of God would expound a point graciously by bending his elbows and bringing his fingers together, fingers to fingers without any slip ups.

During this era at College single students didn't see much of the married students out of class except sport where the students played tennis, football and cricket in competitions against other Theological Colleges in Sydney. In Jim's year there were a number of married students. The *College Chronicle*, which resumed publication in 1945 'after a lapse of several years, in response to the Government's request for the reduction of printing to a minimum', lists the students: in third year: along with Jim, were W Schubert, K Evans, E Perkins, JA Reid, EA Walsham, AC Le Claire and CV Reeves, only the first three being single. Ian Emmett, a year ahead of Jim, and single, remembers the 'Prof' saying that the married men raised the tone of the College!<sup>17</sup>

Classes were in the morning, to help the men fit studies and church responsibilities together. Subjects included Theology, Old

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<sup>17</sup> This and related material come from a personal conversation with Ian Emmett, along with material supplied by him, 5 November 2005.

and New Testament (general and exegesis), Church History, Australian History, Elementary Psychology, Introduction to Philosophy, English and Greek. The 1945 *College Chronicle* also stated:

Practical work will receive added attention during 1945. The preaching class will be supplemented by a class for instruction in speaking, and the conduct of services. The Rev. Wilfred L Jarvis has charge of a Chair of Evangelism, and has designs to widen the scope of his instruction. We are arranging to secure valuable contacts with life for our men by occasional open-air work in the slums, in Sydney parks, and at factories.<sup>18</sup>

One can assume this further developed Jim's love of open air evangelism, begun at least as early as Wagga days and continued over many years.

Ian Emmett also remembers the 'Prof's' lectures as being more like sermons and very inspirational: he would say that 'sermons will leap out at you through your studies'. John Dean, Vice-Principal, was also known for his 'inspirational' Old Testament lectures. Ian, a talented cartoonist, spent many lectures drawing while listening, entertaining many students in the process. He has kept a book of drawings along with 'College sayings' which convey the student atmosphere of the time. A compilation under the heading 'Typical Sayings' lists many students, including 'Waugh—"Now at Arncliffe I ..."'. Running a finger down the names in another list, 'Things we would like to see', leads to two statements under Waugh—hilarious if you knew Jim. The first, 'bare faced', referred to Jim's well known moustache, and one can assume the other, 'rushing to attend College', meant he was never late—Jim was known to have missed only a day or two of lectures during the whole four years of study. These years were remembered with great fondness by the students.

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<sup>18</sup> NSW Baptist Theological College, *College Chronicle*, 1 March 1945.

Many years later Geoff Waugh was to have this same Principal at the same Ashfield College for his first year as a Theological College student. It is also notable that Frank Willis, Hilda's younger brother, considered part of this close family, had his first years as a theological student at Ashfield. Jim's son-in-law, John Olley, also trained for ministry at the new campus of the College, known now as Morling College after Principal Morling. Some years later, after Jim's death his youngest child Philip Waugh also trained for ministry at Morling College.

### **At the same time, ministry at Arncliffe**

It was noted by some of the Arncliffe young people when they first saw Jim that his trousers were almost threadbare. This may have been because he had only recently paid back his debt. The young people very quickly learned that Jim was proud of his Scottish heritage and one young lady made him a floor rug with a Scottish Terrier in the centre which he loved.<sup>19</sup>

As well as being a man of prayer and dedicated to preaching the Word, Jim was also keen to grow people in their trust in God. In the very first months of his ministry at the Arncliffe Church, in the middle of the war years with all their scarcity, uncertainty, and rising costs, he challenged the church, as recorded in the 1941-42 Annual Report:

At the last business meeting of the church, our Pastor brought before the members the proposition of raising £1,000<sup>20</sup> for a school hall etc. He asked the members to trust in the Lord Jesus Christ and they would not have even the smallest concern about the outcome. He spoke of our Lord as being a God of the impossible and yet if we believe, it is possible. Also that the children of God did not ask enough for the extension of His Kingdom. It was eventually decided that we should commence by having a Vestry Day on the 25<sup>th</sup> April to raise

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<sup>19</sup> Don & Dulcie Barrett, letter to Jan Schneider, 11 March 2004.

<sup>20</sup> The average weekly wage for men in NSW in March 1942 was £5 9s 7d, *Official Year Book of the Commonwealth of Australia 1942/43*.

the first £100, followed by a Thanksgiving Services in the evening.

One of the results of that challenge in faith to the church was that the family moved into the newly acquired manse next to the church at 102 Princes Highway, a great step of faith for the people of God at the Arncliffe Baptist Church. Jim's children, Geoff and Elaine, were at times given the freedom to run around on the church grounds. Geoff, old enough to note his father's new role, often 'preached' to Elaine, his long suffering congregation, from a miniature rock pulpit in the church grounds.

Geoff began his school life whilst at Arncliffe, followed a year later by Elaine. Elaine's dislike of school was evidenced by her running away from the school, causing her parents some anxious moments. A third child, Hazel, was born while the family were at Arncliffe, giving much pleasure to the young people of the church who delighted in putting a ribbon in her glossy thick hair. As a toddler, she joined her brother and sister in catching the measles and mumps brought home by her school age siblings.

One result of Jim's enthusiastic participation in whatever he did was that he broke his leg playing soccer at College, but continued preaching in the pulpit with a full plaster cast on his leg! This was much to his young daughter's amusement as sitting down behind the pulpit was an awkward exercise to say the least.

Jim and Hilda functioned as a team, Hilda typing his College assignments and critiquing his sermons. The children remember lying in bed on Sunday nights listening to the singing of young people at the manse after church, with Hilda playing the piano. This and being Kindergarten Sunday School Superintendent were to be marks of her ministry throughout her life even though as a pastor's wife she would have the responsibility of the Ladies Guild.

One aspect of Jim's character never changed: he expected his children to behave and gave fair discipline when this code was breached. His oldest son Geoff said, although strict—no talking

until meals were finished—he was fair and listened. The Arncliffe congregation soon learned these expectations one Sunday morning. With Hilda needing to be at the piano during the service, Geoff and Elaine were left in the front pew under their father's eagle eye with strict instructions to behave. Elaine, not one to be awed by this, did misbehave and the congregation witnessed the Pastor leave the pulpit, pick up his small errant child and walk down the aisle with her and heard discipline administered. The Pastor then carried his sobbing child back to her place and proceeded with the service. Years later towards the end of his ministry Jim's youngest son, Philip, said that during a sermon, he could inject a misbehaving son's name into the middle of a sentence in full flow.

During their time at Arncliffe, Hilda, who gave so much to the church and her husband's studies, also helped the College itself when she was able. In the 1945–46 *NSW Baptist Year Book* the College Principal's Report (p. 49) reads

We have adopted the system of having lecture notes typed and duplicated, partly because of the growing number of extra mural students. Some of this work has been done at Bedford College. Valuable assistance in cutting stencils has been given by Mrs. J Waugh and by Mr. Wilfred Davies. We give hearty thanks.

The Arncliffe Church at that time had a full and busy program: mid week prayer meetings, Sunday School, Junior, Intermediate and Young People's Christian Endeavour, Ladies Guild, Senior Girls Missionary Union, Boys Club, Physical Culture, and Men's Morning Meeting.<sup>21</sup>

Jim had a particular ministry to young people. From early in his ministry he was not only keen to see young people come to know the Lord but also mature in their faith, preparing them for future service. He encouraged participation in Christian

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<sup>21</sup> Arncliffe Church Annual Report 1941–42.

Endeavour meetings, possibly remembering how his own participation helped grow his gifts. Another activity he used was tennis on Saturday afternoons, with Jim playing in a felt hat, long sleeve shirt and tie. There was always a break for Bible study or devotional.<sup>22</sup> Les Draper also recalls from a young person's perspective that Jim was responsible for bringing together this group of young people who stayed together for some years. The emphasis in the evening services was evangelistic and following the message there was almost always a lengthy appeal.

Early in his time at Arncliffe Jim managed to shock some older members of the congregation, and caused 'something of a feud' with a group of people who had been responsible for the then current pulpit. He did not regard church furniture as sacrosanct, only the Word of God, the Bible. The pulpit was high, of solid timber set against the back wall behind the communion table and baptistery, and accessed by steps, and therefore a long way from the congregation. Seemingly without consultation, Jim brought the pulpit forward and with his carpentry skills, reduced the height. Some felt his carpentry skills were not so great!<sup>23</sup> In many ways, not the least this move of bringing the pulpit down from its lofty height and close to the congregation, despite his seeming insensitivity Jim was seen to be a man before his time.

Jim had a practical bent which was to be a mark throughout his ministry. He used his skills to serve the churches so as to provide much needed extra space. At Arncliffe he organized the building of a church hall largely with voluntary labour. The army was selling off unwanted buildings and Jim located a suitable one in Lithgow. A group of young teenagers were enlisted to travel by train to Lithgow with Jim to demolish the building over a two day period, loading the pieces on to a semi-trailer for transport to Sydney and then erecting it behind the church. God was in charge

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<sup>22</sup> Les Draper, Menai, letter to Jan Schneider 12 March 2004.

<sup>23</sup> *ibid.*

as these young men had no experience and were under Jim's direction. Les Draper clearly recalls a strong wind blowing down part of one wall, which would have flattened one of the boys except that he dived towards a space which had held a window. He survived and eventually became a Baptist minister!<sup>24</sup> The hall was used for many years.

Of that time Ron Macready recalls:<sup>25</sup>

The church didn't have a hall, just a small vestry room behind the Pulpit. We enjoyed great times at Boys' Club in this 20' x 10' [6m x 3m] room, especially playing shuttlecock. Jim Waugh decided it was time we had a Hall. So it was, with the help of yours truly, Les Draper & I think Les Robson, we travelled to Lithgow to cut an Army Hut into 3 manageable pieces and transported it to Arncliffe where it was put together by our energetic Pastor and made into a lovely Hall. Joan and I held our wedding reception there [1952] catered by the ladies of the church.

God blessed his influence on our family. Mum was converted under his ministry and later, when she died we were able to get him to conduct her Service. Dad came to the Lord finally on his 70th! Eric, Ern & myself were converted under his ministry; not sure about Bruce.

Saturday nights we had open air meetings in streets around the church. This was usually followed by a great time at fellowship tea prepared by the ladies including Miss Green, Lottie Cowan & Mrs Honeywell.

Arncliffe celebrated some great S.S. Anniversaries and many young people were converted under Jim Waugh's ministry.

House parties over holiday weekends were popular & were greatly blessed. We enjoyed many one day picnics to various places. Most of our early training took place in C.E. & we enjoyed attending District Rallies and CE Conventions. Three of our number namely Doreen Easby, Colin Glasgow, & Cecil

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<sup>24</sup> *ibid.*

<sup>25</sup> Ron Macready, email to author, 2005.



Edge, attended Bible College. Later on Bruce & myself entered the Ministry & Ern became a youth leader & deacon at Mortdale.

Three of us rode our bikes all the way to Davistown just to visit them while they were holidaying. That was an epic journey [especially for me!!].

I can think of no less than 10 couples who were converted, brought together, and married as a result of his ministry. During the war or just after I can remember having to pump the church organ because of blackouts which were quite regular at the time.

Dulcie Cheney was our missionary at the time & received a lot of encouragement & support from the Waugh family. Jim's mode of transport was either 'shank's pony' or push-bike. He was sure a great guy in getting things done & the church thrived then like it never has done before or since.

Ron Macready also remembers that Hilda was not a well woman. From this one can only surmise that her unknown heart condition caused her to be noticeably unwell. Despite this she still lived to the fullest of her capacity, fulfilling her role well as a pastor's wife. It also makes it clearer why Jim had such an unusual involvement in his children's lives, much like a modern father today but unusual then.

During their time at Arncliffe, Jim and Hilda made some life long friends. Among these, Rupert Jarvis and Norm Carloss and their families were to follow him as he moved on to other ministries, supporting him in his new ventures.

Having completed four years of study, the recommendation for Jim to graduate was again not the usual process as he was not with the Home Mission. Home Mission students were required to be supervised during training by the Home Mission Committee. In his case the BUNSW Executive report of 17 December 1946 reads:

As Pastor J Waugh was not on the staff of the Home Mission it was resolved that he be ordained subject to a satisfying report being received from the Arncliffe church of which he was the Pastor.

That letter was received by the Executive Committee meeting on the 18 February 1947,

... heartily commending Pastor J. Waugh for ordination. The secretary reported that this completed all the requirements for ordination and that the other five men had also fully qualified.

Jim's years at College are of interest, as Ron Robb, the current BUNSW Archivist, comments on the photo of the students of 1944:

This group included some very famous names of staff and tutors while all (rpt, all) of the students became well known and well reputed throughout Baptist circles both within and without NSW. This latter point is unusual because in most classes there were at least a few who dropped out, changed denominations or quietly faded away.<sup>26</sup>

A man who had no schooling beyond the age of eleven, first hearing the call to full time ministry at the age of twenty three, had completed all requirements for ordination which took place on the 25 February 1947. He was thirty seven years old.

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<sup>26</sup> R K Robb, letter to Jan Schneider, 27 February 2004.



The first residence in Griffith: Binya Street.



Griffith dust storm in 2002 – similar to that experienced by the Waugh family in Binya Street.

Griffith Baptist Church entrance in the 1940s



Jim with Rev John Ridley,  
evangelist, who conducted a  
mission in Griffith



Griffith and  
Arncliffe young  
people join for  
camps

Waugh  
and Jarvis  
families –  
long-term  
friends



Tamworth  
Manse, with  
verandah  
enclosed by  
Jim



Jim the builder



Tamworth Baptist  
Tabernacle—  
the hall can just be  
seen behind the  
trees!



The Gospel Van  
at Tamworth

Jim and Hilda at  
Tamworth



[Back to  
Contents](#)

# 3

## Griffith 1947–51

**G**riffith Baptist Church had its beginnings when, on appeal to the Home Mission Society, Mr. Allen Amery was sent to care for the small fellowship. This lapsed after Mr. Amery left Griffith. The fellowship was re-formed some four years later and eventually became a constituted Baptist church in 1924.

Griffith was described as a barren wildness by John Oxley the surveyor general when discovered, however the development of a vast irrigation system for the area led to two main types of farming. The horticultural farms clustered around the town and surrounding villages, producing citrus, grapes and other fruits, and farms producing rice, cereals, cattle and sheep. The area became one of the richest areas of intensive farming in Australia. Secondary and service industries were established providing plentiful employment and the area thrived.<sup>27</sup>

This was to be the place Jim Waugh and his family moved to for the next five years. An earlier Griffith church history describes how, after a long series of short Home Mission appointments,

In 1947 the church made its own call to a Pastor, choosing Rev. James Waugh who commenced his ministry here on the first Sunday in April, 1947. Although the Home Mission grant was still available, the church became financially self-supporting during the ministry of Rev. Waugh (1947–52) and was able to erect a hall with a kitchen to cope with the growing youth work and a new manse for the Pastor.

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<sup>27</sup> Laurel Raymond, *Griffith Baptist Church, 80 Years of History*, Griffith Baptist Church, 2004, pp. 2–4.

Also, during Rev. Waugh's ministry, a Gospel Worker was employed, equipped with a Gospel Motor Van. This worker, Mr. Carlos[s], had a ministry of outreach into the outback areas within 100 miles or so of Griffith.<sup>28</sup>

Interestingly Norm Carloss was a member of the Arncliffe Church and so it is possible that he came at Jim's invitation.<sup>29</sup> The 1928 Chevrolet 4 Gospel Waggon was owned by Norm Carloss but he was sent by the NSW Home Mission Society and his ministry was paid for by the Griffith church.<sup>30</sup> Due to his wife's illness Norm had to finish this work earlier than planned. Later when Jim moved to Tamworth, Norm and the Gospel Waggon are noted as being there. Indeed Frank Willis, Hilda's young brother, learnt to drive in Tamworth using that Gospel Waggon.

Jim, Hilda and their three children, after fond farewells to the beloved folk at the Arncliffe Church, packed up and set out for Griffith by train, not having a car at this stage in their lives. The children remember that train trip as a special time. It would have been a slow steam train taking many long hours, but the children had their parents all to themselves and the passing countryside was fascinating for city children.

As mentioned, with Jim's life long habit, much prayer for guidance would have been an important part of Jim and Hilda's consideration. The move would not have taken place unless they were clear that this was God's call to new ministry. Jim was still a young and feisty man with strong opinions which in his early days caused him to clash with some people, but with a passion for God and people.

On arrival in Griffith the family moved into a rented house at 58 Binya Street, around the corner from the church. This house

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<sup>28</sup> DCM Stanley Smith and Carolyn Theobald, *Fifty Years of Progress: Griffith Baptist Church 1924-1974 Jubilee Anniversary*, 1974, p. 5.

<sup>29</sup> He was also a first year student at the Baptist Theological College of NSW in 1945 (*College Chronicle*, 1 March 1945).

<sup>30</sup> Bob Armstrong, *The Wheel Tracks of the Pioneer Preachers*, RM & EL Armstrong, Mumbil, NSW, 2001, pp. 50-51.



had an outside toilet which presented a challenge for the Waugh children's wild imaginations at night. Hilda experienced her first dust storm here. Her horror can still be remembered as she frantically called her children to help stuff sheets and towels around the closed windows as the thick swirl of red dust sought every tiny gap. At this time Hilda decided to dress her children, and her small brother Frank on his visits, in khaki overalls for play. Red dust did not look so bad then.

### **Expanding ministries**

A deacon of that time wrote that 'This ministry was not to be without its problems as so soon after the war people were confused about spiritual teaching'.<sup>31</sup>

Several issues were discussed at the very first Church Business Meeting Jim chaired on 30 April 1947. Jim was known to plunge right in, but people knew where he stood on any matter. One wonders what was behind the minute recorded at that meeting:

Intro: Pastor Waugh explained his method of running a business meeting which he claimed was along sound business lines.

That meeting showed Jim's passion for Christian Endeavour 'with every effort to be made to commence Junior and Intermediate Christian Endeavour'.<sup>32</sup> Other decisions included: '80 theatre seats be purchased'; a loan of £320 was given for the purchase of a car and 30/- a week as a car allowance (Jim had been using a bike for pastoral visits, but he knew a car was needed with such a wide catchment area); and 'the Pastor's action in having 1,000 handbills printed to advertise the mission be endorsed'. This referred to the forthcoming visit, 11-19 May, by

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<sup>31</sup> Ron Kubank, letter to Jan Schneider, 17 February 2004.

<sup>32</sup> A page of the 'Griffith News' reproduced in *80 Years of History* (p.63) shows that both were meeting by August. This page also mentions monthly 'Outstation Services' at Lakeview and Darlington Point.

the leading NSW Baptist evangelist, John Ridley. It was also decided that 'Pastor be asked to visit each member to explain the whole method of finances [of church 'projects and workings'], asking for support by at least 4/- [four shillings] per week'. And this was after only four weeks since he commenced.

The car purchased was a 1933 Dodge which was soon given a coat of yellow paint and had a large box fixed to the back sporting the same bright yellow. This I'm sure was a safe colour as Jim was known for the speed with which he travelled and over the years this did not change. The car became well known in the district. Jim ran the car to the ground, transporting young people home after evening meetings many times. To him the car was to be used for God's work and family use was rare. However the older children can remember being in the car for a drive out to the fruit dump, filling the car with oranges which were sent to the city children who saw little or no fruit. Jim had asked for this leaf-marked fruit and was told it was not possible, but he was also told which days the pits were set alight and that no one would stop him if he was seen at the dump.

Major problems encountered in the early days were the absence of a Manse and inadequacy of the very small hall for the growing work. A special Church meeting held in January 1948 agreed to seek loan(s) of £1000 for the building of a Hall and Manse. Within a year under Jim's guidance both a Sunday School Hall with kitchen and a Manse were erected. He had his contacts and was able to purchase enough material, not yet on the market, from an Air Force base in Narrandera, for the Hall and the Manse. This was not without some opposition, as is often the way with church congregations. However, a good quality manse and hall were built with volunteer labour, with Jim and Ron Kubank as the main builders, Jim doing the 'lion's share' of the work. In appreciation the church paid for the first year of electricity usage in the manse.

One incident recorded in the church minutes shows Jim's continued enthusiasm for outdoor evangelism, yet his willingness to change if he and the church sensed God was not in it. At a Deacons meeting on 5 July 1950, an interesting suggestion was put forward:

The need for the servants of God to reach the outsider was stressed by the Pastor (Rev. J Waugh) and a plan put forward to conduct the evening service in the open air during the summer months. It was thought by the Pastor that the church yard would be a suitable locality for such services. The deacons supported the Pastor in this matter. After much discussion it was decided the first step was to establish a lawn on the east corner of the church grounds—the matter to be brought before a special meeting to be held on 13<sup>th</sup> September, 1950.

Lawn grass was planted but was slow and unsatisfactory which seemed to be taken as a sign that the church's plan was not God's plan for open air services on Sunday nights and they did not eventuate.<sup>33</sup>

Arthur Pickersgill, a young person at that time, remembers Jim as forever an evangelist. He stated that there were open air meetings in the main street on Saturday evenings. The amplifier equipment was powered from Jim's or one of the deacons' car batteries. Outstation meetings were held monthly at Lakeview and Darlington Point. Jim encouraged young people to be involved in these outreach programs. He also encouraged young people's camps and well remembered ones included times when Griffith and Arncliffe young people joined together.

It is interesting to read a church members meeting discussion on women deacons. The 'Diaconate' brought a motion allowing for 'Deaconesses', but stating that 'The Diaconate as an administrative body shall consist of men only'. Some spoke for this, quoting scriptures they believed were speaking against

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<sup>33</sup> *Fifty Years of Progress*, p. 8.

women in this role. However Jim spoke against the motion quoting several extracts from *The Australian Baptist* newspaper. He spoke of the equality of women and, as he had experienced in Arncliffe, the possibility of men being called up in the event of a war. He asked if then women would be good enough to be deacons. However the motion was passed.<sup>34</sup> Jim was ever a man before his time. Several years later the church was to have ladies as deacons, including the Secretary and Treasurer.

### **Especially with young people**

Jim and Hilda's special ministry to young people continued in Griffith. As well as introducing Christian Endeavour, Boys Brigade and Girls Club (Girls Christian League) the Sunday School also grew during this time. Hilda ran the Girls Club with help from another Griffith lady, with a program including singing, exercises and scripture. Hilda was also in charge of the Kindergarten section of the Sunday School and teacher training classes as well as her responsibility for the women's work. In fact Hilda developed a Sunday School teacher training model with which she trained many young people over the years to equip them as Sunday School teachers.

Hilda took young girls under her wing when the situation necessitated a special kind of care. One young girl remembers her with love for the special support she received as a teenager who suffered from her mother's antagonism and corporal punishment when she gave her heart to the Lord. She also recalls how Hilda pulled her, a tall teenager, to sit on her knees when she was upset that the Waughs were leaving Griffith. Hilda was a very tiny woman.<sup>35</sup> This young lady later studied at the NSW Baptist Theological College, Bible College section, and worked for a while at Marribank Baptist Mission, Western Australia.<sup>36</sup>

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<sup>34</sup> Minutes 9 November 1949.

<sup>35</sup> Laurel Raymond, letter to Jan Schneider, 19 January 2004.

<sup>36</sup> The later details were supplied by Ron Robb, 2005.

Some memories from others who were young people at that time:

As a young fellow at Griffith, in high school when the Waughs arrived to take-up the pastorate at Griffith, I, along with many other youngsters, came under their influence during the critical formative adolescent years. I, and my wife Gloria, and several other friends with whom we still keep contact, were baptised there by Jim and it is easy to say that apart from my parents the Waughs were probably the most important other influence in my early spiritual formation.<sup>37</sup>

A very practical program was run for the young people every Tuesday afternoon after school. The young people would play tennis on the church tennis court. Jim only played tennis on rare occasions but when he did he was a cunning player and because of the age difference he often made his opposition move around more than other players would. He could spin the ball prodigiously and would always smile at our miss hits and then apologise. At other times he was not past a prank or a bit of mischief.

During these recreation times the vestries were set up for the young people to do their homework which was encouraged as a sense of responsibility for Christian students. A hot meal was prepared at six o'clock after which the young people attended Christian Endeavour. It would not have been uncommon to have 20–25 young people at these meetings. After the Christian Endeavour meetings there was a social activity of some kind, social games, outdoors games, in all great times of fun and fellowship.<sup>38</sup>

At the conclusion of the evening Jim would load up his car and would drive those 'out of town' home, and some of them would have had to go 20 miles or more: they would have come into Griffith in the mornings on the school buses.<sup>39</sup>

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<sup>37</sup> Ron Robb, email to author, 2005.

<sup>38</sup> Arthur Pickersgill, letter to Jan Schneider, 12 March 2004.

<sup>39</sup> Further information summarised.

From time to time evangelistic rallies were held in other towns and Jim made sure transport was available for the young people. Jim's eldest daughter remembers going to one of these meetings when all the young people were piled on to the back of a truck. The evangelistic rally had everyone in high spirits as they travelled home singing talking and laughing. On arrival home all were covered with the inevitable red dust.

One young twenty five year old man came to Griffith with his employment. Very interested in sport he had no time for church. This young man's mother was a Christian; in fact she was Amy Lindner who had prayed together with Jim for a Baptist work to begin in Wagga. Amy had been praying for her son for many years. The Lord was working in this young man's heart in such a way that he began seeking something more. He approached a Rector in Griffith who suggested confirmation and the teaching which went along with this. Yet still he was unsatisfied. He mentioned this to his mother who remembered Jim from Wagga days and encouraged her son to talk with Jim. On approaching Jim he was told to 'go to God's word (a term he had not heard previously) for the truth'. He was given some references and an invitation to join the Young Peoples Christian Endeavour which he did. Of course he began attending evening church services and responded to the appeal which Jim regularly gave at the end of each Sunday evening service, asking for people to give their hearts to the Lord. What about his beloved sport? He continues in his own words:

Mr. Waugh was shrewd enough in getting me involved in many church activities until a lot of 'the old things would pass away and all things would become new.' I began teaching in two out station Sunday Schools. I was made leader of the Endeavour Societies and the Boy's Brigade. In a few months I was baptized....after which I became a member and was elected deacon and treasurer.... There are many who have helped me on my way but it was Rev. James (or Jimmy as he was known) Waugh who came to my rescue at a crucial time

when I could have easily gone in the wrong direction. It was through him and his decisive, powerful preaching and teaching, and his practical Christian living which pointed me in the right direction. To Christ Himself<sup>40</sup>

Jim also taught scripture in school in a number of the towns he ministered in. He is remembered in Griffith 'as presenting well groomed and always with a pleasant smile, and never ill at ease and gave good lessons'. He is also remembered for his love of John Bunyan. His scripture classes in Griffith were small but enabled a format rather like Christian Endeavour.<sup>41</sup>

He was known as Uncle John when he conducted a Sunday School of the Air program on radio. All the Sunday Schools in the town were rostered. One person, then an eight year old, remembers being part of the Sunday School group who regularly took part in the studio. The children sang, and performed solos at times, as this young eight year old had done.

Jim was remembered as being very firm on behaviour, once turning the microphone off and tearing strips off some restless youngsters even threatening to send the lot of us out of the studio, which fortunately didn't happen.<sup>42</sup>

One of the Griffith young people recalls a story which was so typical of Jim:

I recall an occasion when I went into the barber shop to get a hair cut and he (Jim) was already there, so I sat alongside him waiting for my turn. There were a few men waiting with us and the conversation got a bit crude on a couple of occasions and the barber told a couple of 'blue' stories. When it came to Jim's turn for a hair cut the barber asked what he did and without hesitation he said, 'I'm Pastor of the Baptist Church in Wakeden Street'. The shop went quiet and then the barber apologised for the stories. As quick as a flash he assured the barber that it was not to him he needed to apologise. The

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<sup>40</sup> Keith Lindner, letter to Jan Schneider, 9 March 2004

<sup>41</sup> Arthur Pickersgill, as n. 38.

<sup>42</sup> Lorna Swaffield (née Kubank), email to Jan Schneider, 23 February 2004.

barber was given an invitation to the services, but I did not see him there.<sup>43</sup>

Due to the long distances needed to be travelled, the Manse became a second home to many young people who would spend their entire Sundays there. Some noted the simple though adequate furnishings. Jim was not interested in collecting earthly goods, however he did covet souls for God's kingdom.

All were welcome at the Manse and the Waughs never complained, for this was very much part of their ministry. As was his way, Jim did not change his regular family habits and though some thought he was strict with his children—no talking at meal time and the threat of the ruler (only used on rare occasions)—the principles of a Christian family life were modelled and made lasting impressions on these young people.

### **Family Life**

As at Arncliffe, the family enjoyed being able to move into a manse next to the church. The children had a tree to climb and chooks to help tend in the new back yard. They can remember their Dad trying to hide Christmas gifts he had bought second hand which he was restoring to better than original state or new toys he made himself. The children also had the church car park to learn to ride bikes. Geoff was amused when teaching his sister to ride his bike as she had no way of dismounting from his male style bike and had to use the fence to fall into.

Soon after arrival in Griffith Hazel was in hospital with pneumonia. She remembers that

Dad was always right there. He came with a bag of boiled lollies one day and encouraged me to share them right around the children's ward which I was very happy to do until I started to see those lollies disappearing. However when it was my turn there was just one left (that was one for everyone),

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<sup>43</sup> Arthur Pickersgill, as n. 38.



and I thought it was the most wonderful lolly in the whole world and determined to make it last as long as possible.<sup>44</sup>

Hazel began school while in Griffith and, as she was unable to ride a bike with school case on board, the children walked to school together, although most children from that area took the school bus. This was a wonderful experience for the children most of the time, although they remember magpies swooping on this walk and Geoff, being the gentleman, insisted he and Elaine protect their small sister. With heads bowed over Hazel no one was actually hurt.

Jim was known to be addicted to the ABC radio serial 'Blue Hills'. It is not clear when he first started listening to this lunch time program—it began in 1949 while he was in Griffith—but throughout the years when the program came on he expected complete silence from those lunching at home. He used to say that it was necessary for him to know what was happening, as it was a topic of conversation when he visited his congregation in their homes. His children knew though that he was 'hooked' on the serial himself. The program ran until September 1976,<sup>45</sup> after Jim's death.

In those days it was taken for granted that the pastor's wife would run the Kindergarten Sunday School, be the Ladies Guild President, be a gracious hostess to visiting preachers and Union 'heavies' during their official visits, look after the pastor, raise a family, stretch what was often a meagre stipend from one week to the next, organize disaster relief and be a counsellor to young women. Hilda did it all as smoothly as clockwork.<sup>46</sup>

Hilda had two more babies during this time, Graeme and, almost three years later, Heather. Hilda was not physically strong

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<sup>44</sup> Memories of Hazel Rawson (née Waugh).

<sup>45</sup> 'History of ABC Radio',  
 <<http://www.abc.net.au/radio/celebrate100/history.htm>>.

<sup>46</sup> Ron Robb, letter to Jan Schneider, 4 March 2004.

as noted by many, yet was still the gracious lady of the Manse.<sup>47</sup> Jim and Hilda were criticized for having more children. However babies often just arrive even these days with so much more contraception available and used, therefore it was unwise criticism and these children were a delight to their parents. During this time one of the young people from Arncliffe days, Dulcie Cheney, now a nursing sister, came to help in the manse for several months. She later went to India as an ABMS missionary.

Hilda also made friends outside the church. A next door neighbour and Hilda became very close, so that this lady, a practicing Catholic, asked permission of her priest to enter the Baptist Church for the farewell service when Jim and Hilda left Griffith, presenting Hilda with flowers.

### **Further challenges**

Whether the continual travel and the need for young people to stay overnight on occasions initiated Jim's thinking cannot be verified, however he talked with parents around outer areas like Rankin Springs and the idea of a High School Hostel was born. The church was happy with this means of furthering God's kingdom as these young people would come under Christian influence. A fund was set up towards a future High School Hostel with a number of donations given.

The church under Jim became very vibrant. Many young people were attracted by his forthright preaching which was truly evangelistic and, said Don Barrett, one of the young men at the time, who later studied at the Baptist Theological College, 'I always thanked God for Jim in that, through his ministry I

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<sup>47</sup> At their farewell, the acting secretary, Mr DCM Stanley-Smith 'spoke of the sterling qualities of Mrs. Waugh and the labour of love she had performed in the earlier part of her ministry in Griffith before, for health reasons, she had to relinquish some of her efforts', *The Australian Baptist*, 6 June 1951, p. 15.

discovered the richness of Bible Study—an observation which Principal GH Morling found surprising'. Also perhaps an observation of how Jim was spiritually maturing since those early College days.

Dad used notes, and kept them in files, to re-use in the next church. Morning services, with the Baptist Hymn Book, were mainly exegetical sermons, often going through a book like Romans, Ephesians or John. Evenings with Sankeys—after a praise service of 15–20 minutes were usually evangelistic, often second coming, with pre-millennium charts from Revelation. Dad regularly gave invitations with the last hymn, and enquirers were taken to the vestry for prayer. He presented a prophetic, visionary challenge.<sup>48</sup>

Many young people of that time remember Jim's sermons on the second coming ending with: 'The Bible says it. I believe it. That settles it.'<sup>49</sup> Many were baptized and became strong in their faith, some moving into full time service for their Lord.

Jim contributed to the local community in a Christ like way on many occasions. One of these occasions was when the Murrumbidgee River flooded. A lot of the townspeople of Darlington Point were evacuated to Griffith and billeted in the Baptist Church Halls for a week or so until the crisis was over. Jim organized a lot of this and even used his own car.<sup>50</sup>

In 1946 the Government passed a plan to assist British migrants to Australia and to encourage other European migrants. The reason stated related to the shock when wave after wave of Japanese attacked Australia and surrounds with so few Australians to defend their country.<sup>51</sup> The church under Jim's

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<sup>48</sup> Geoff Waugh, email to author, April 2005.

<sup>49</sup> *Griffith Baptist Church, 80 Years of History*, p. 21.

<sup>50</sup> Keith Lindner, as n. 40. At Jim's farewell, the Shire President, Cr P Hamilton, spoke of how during the floods Jim had 'organised, with the police force, relief and accommodation', *The Australian Baptist*, 6 June 1951, p. 15.

<sup>51</sup> *Australia Through Time*, p. 329.

encouragement sponsored two migrant families, one English and one Dutch. The English family soon disappeared but the Dutch family stayed and became strong workers in the church.<sup>52</sup>

Whilst the young people's work flourished and many testify to that to this day, Jim did not always have his practical plans to further God's kingdom move through the church meetings with such success. There were some strong personalities who sometimes ended up in fist fights, although not with Jim.

These confrontations led Jim to contact his friend from Arncliffe days, Rupert Jarvis. Jim asked him if he was willing to move to Griffith to support Jim in these difficult situations, stating that a share farming job was available. This friendship must have been quite unique, and Rupert Jarvis a unique man as he uprooted his family and settled in Griffith. Unfortunately even this did not solve the problems despite Rupert's strong character and the Waugh family left Griffith eighteen months later. While the Jarvis family remained in Griffith and active in the church, the friendship continued throughout the years.

One of the deacons brought a proposal from the Baptist Union to the church that Griffith be part of the Baptist Union's program to help European migrants in their desire to settle in Australia, in this case twenty five from one church in Italy. The proposal, which necessitated hostel accommodation, was initially accepted by the church. The Baptist Union wanted the School Hostel money used for a migrant hostel and the church as a whole were happy to comply, as after the migrants moved from the proposed hostel accommodation it could then be used for the desired School Hostel.

Reading the minutes of this period however reveals division and unrest, resignations, accusations, talk out of church meetings, buying and selling of property, and extra meetings to clarify issues. All in all this was a very unhappy time. So much so that

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<sup>52</sup> Arthur Pickersgill, as n. 38.

Jim and Hilda decided it was time to move from Griffith. The length of time taken by all this division and wrangling meant that in the end the group of Italians had dispersed. The migrant proposal and in the end the School Hostel were not to be.<sup>53</sup>

These situations can defeat pastors but despite all that happened Jim did not lose his ultimate calling, but he did walk away from a church rather than see confrontation and division. For Jim, there was a time to passionately present his views and a time to walk away. Interestingly two families who were causing the majority of problems and had other pastors in tears at times, moved from Griffith fifteen months later.<sup>54</sup>

Although a letter was received from the Home Mission Committee reappointing Jim as pastor for a further twelve months as from 1 March 1951,<sup>55</sup> he believed the time had come to leave and his final service was on Sunday 20 May 1951. At the public farewell the previous evening

The Young People formed a choir and sang "Somebody Made a Loving Gift", and in a preliminary speech made by their leader, Mr K. Lindner, claimed that the item was dedicated to Mr. Waugh who, they felt, had made a great gift to some of them in the saving knowledge of the Lord Jesus Christ and the leading to a deeper spiritual experience.<sup>56</sup>

It was not only young people who were influenced. At the final evening service 'three men of mature age responded to the invitation to become partakers of Eternal Life'.<sup>57</sup>

One of the deacons of that time wrote that 'as time went on and the time came for the Waughs to move on under God's guidance, the foundation laid by hard work and much prayer bore fruit'.<sup>58</sup> Jim had never lost an opportunity to talk about the

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<sup>53</sup> Records of Church meetings and Special Meetings up until 1952.

<sup>54</sup> Conversation with Laurel Raymond, 2004.

<sup>55</sup> Church minutes, 21 January 1951.

<sup>56</sup> 'News from Our Churches', *The Australian Baptist*, 6 June 1951, p. 15.

<sup>57</sup> *ibid.*

<sup>58</sup> Ron Kubank, as n. 31.

Lord he loved. He used any opportunity and many ways, indeed *by all means*.

Jim also was known to enjoy singing hymns, in the pulpit and in the home, as an expression of his love for the Lord. Jim would, as the words of a recent song say,

Shout to the north and the south  
Sing to the east and the west  
Jesus is Saviour to all  
Lord of heaven and earth.<sup>59</sup>

[Back to Contents](#)

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<sup>59</sup> Words by Martin Smith ©1995, Curious? Music UK.

# 4

## Tamworth 1951–55

The move from Griffith was to another NSW regional centre, for Jim Waugh received a call to the Tamworth Baptist Church. He began the very next weekend after leaving Griffith, being welcomed on Saturday 26 May 1951. Just as the final service at Griffith had seen response to the evangelistic message, so the first evening service at Tamworth ‘yielded the response of one man to the love of Christ’.<sup>1</sup>

Tamworth was even then a sizeable city and had always been progressive. In 1818, one year after he had declared the Griffith area barren and desolate, John Oxley, NSW Surveyor General, said of the Peel Valley, ‘It would be impossible to find a finer or more luxuriant country....no place in the world can afford more advantages to the industrious settler’.<sup>2</sup> Its progressive attitude is illustrated well by historian Geoffrey Blainey:

It was a small town in New South Wales that decided, ahead of any Australian city, to light its streets with electricity... Tamworth installed its street lamps in 1888.<sup>3</sup>

While over the years Tamworth’s economy continued to diversify, agriculture remained the backbone of the economy.<sup>4</sup> The Baptist Church was founded in 1889, one year after the

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<sup>1</sup> ‘News from our Churches’, *The Australian Baptist*, 4 July 1951, p. 15.

<sup>2</sup> ‘Welcome to Tamworth Region’, <<http://www.tamworth.nsw.gov.au/>>.

<sup>3</sup> Geoffrey Blainey, *Black Kettle and Full Moon: Daily Life in a Vanished Australia*, Penguin Books, Camberwell, Vic., 2003, p.59.

<sup>4</sup> See n. 2.

electric street lamps were installed, with the foundation stone for the Tabernacle being laid in 1893.<sup>5</sup>

When the Waugh family, now with five children, arrived in Tamworth in mid-1951 to begin this period of their ministry they had a Manse to move into, in the same street as the church building but half a dozen houses away.

The family arrived in a Chevrolet. The large box on the back caused some comment and was dubbed 'The Butter Box'. Later this car was sold to a church member who removed the box and streamlined the car.<sup>6</sup>

Neither Jim nor Hilda were gardeners but Jim delighted in a large fig tree in the backyard of the Manse and could be found standing by the tree enjoying the fruit when in season. Hilda delighted in the scented violets under the tree's wide branches. During winter the Waugh children loved sliding on the frosty grass of the large backyard as a tennis court had been removed giving ample room. The Manse kitchen was large with room for a kitchen table for meals. However, with a growing family, the room across the passage became the dining room which saw many people over the years enjoying the manse hospitality.

The Baptist Church building in Tamworth was called the Baptist Tabernacle because of the structure of the building with high pillars at the entrance and high roof line, modelled on Spurgeon's Metropolitan Baptist Tabernacle in London. This seemed awesome to the young Waugh children at first, however it soon became a familiar part of their lives.

The social structure at that time was one where ministers of religion and medical doctors were considered community leaders. Jim soon made himself known in the town and became a respected member. He was always an encourager and this was appreciated. Jim had a Kingdom perspective, acknowledging that

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<sup>5</sup> *Tamworth Baptist Church, Centenary 1889-1989*, p. 4.

<sup>6</sup> Jan Schneider, 'James Waugh, Building Gods Church', 2004.



Baptists were only part of those who desired souls for God's Kingdom, and so it was natural for him to support other ministers where appropriate. Perhaps this was influenced by Jim hearing stories down the years of his father who remained a strong worker in the Salvation Army all his life.

Jim had strong opinions and early in his time at Tamworth clashed with at least one family who left the church. However during Tamworth days Jim began developing new strategies for working with people he thought difficult.

After settling in Tamworth, much to their delight, the children could come home from school for lunch if they wished as the school was quite close. This was the time the children realized their father's addiction to 'Blue Hills'. Often he could be seen, arms resting on the radio, oblivious to all around him for those fifteen minutes. Of course the children began to enjoy this serial and staying home until 1.15 pm meant racing to be back at school in time for class.

Meal times became special as different topics were discussed and the children were freer to talk as they grew older. The Bible was read after meals, at this point in time the King James Version.

We were all familiar with Theodora Wilson Wilson's *Through the Bible*, and its pictures, from daily reading at dinner. It was NT from KJV after breakfast. I enjoyed both.<sup>7</sup>

Those times around the table cemented a pattern where God's Word was very much part of the Waugh children's lives.

If the Kingdom of God is not found around the hearth, then it cannot touch the home, and will not change the community. Small steps in everyday settings ... The world is changed one kitchen at a time. It might not seem spectacular but, like yeast

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<sup>7</sup> Geoff Waugh, email 2005.

that seeps into every nook and cranny, it will finally leaven all.<sup>8</sup>

### **Building again**

Jim, whose reputation as a builder preceded him, again shocked a church when he cut the church pews in half to make a centre aisle. This dismayed some who saw what had happened as some kind of sacrilege.<sup>9</sup> However again Jim began as was his way, presenting Christ was his aim and buildings, howbeit very old churches, were only a means to the end goal of bringing people to Christ.

One alteration in the church did meet with approval:

the Baptistry in front of the Pulpit was replaced by a new one behind and above the pulpit, and the original Vestries were replaced by a new Hall complex at a cost of £2,200. New chairs were purchased at the cost of £1.4.0 each.<sup>10</sup>

The baptistry saw many baptised, both young people and others more mature.

There was a small hall at the back of the church which later was moved to South Tamworth to begin a Sunday School work. However with the Churches of Christ beginning a work in South Tamworth some time later, the Sunday School was closed and the work concentrated in the Tabernacle. Jim was happy as long as the work of the Lord was proclaimed. He was always a leader in ministers' fraternal and encouraged cooperation with other denominations.

Of course the removal of the small hall took place to enable the building of a larger hall. Jim was at it again. The building of the new Church Hall is still remembered as a happy time. It was

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<sup>8</sup> Rikk Watts, *Encounter with God, Scripture Union Bible Study Notes April-June 2005*, Scripture Union, Milton Keynes, UK, p. 43.

<sup>9</sup> Conversation with Bill Bartlett, October 2004.

<sup>10</sup> *Tamworth Baptist Church, Centenary 1889-1989*, p. 8.

needed to grow the Sunday School. Classes were then being held in the church as the original Hall was too small.

One Saturday in 1952 an enthusiastic group of 17 men plus ladies and young people travelled to Bendemeer to cut timber. While the men laboured in the felling of suitable trees, the ladies and young people kept the workers supplied with morning tea, lunch and afternoon tea. It was a real festive occasion as tree after tree was cut down and trimmed ready for the saw-mill.

By late afternoon the weary gang with blistered hands and aching backs had completed their task. Enough trees were ready to be cut into the timber necessary to build the hall and were duly delivered to the site and the building commenced.

Every Saturday and at every available spare time the work progressed and some months later the hall was completed and dedicated. No one worked harder than Jim Waugh (although it was suspected that he wore out two whips in the cause of directing the work).<sup>11</sup>

One of the church members worked in a sawmill and had arranged for the logs to be milled at a small cost, while the land with the timber was owned by a church member. The Hall was built under the supervision of Jim and an able builder in the church, Jim Reid, with volunteers from the congregation, using the new timber which had been cut and trimmed by the church folk. This was a departure from disused Army supplies which had proved so valuable in the past and would again be so in the future.

### **Impact on people**

As well as being Ladies Guild President, Hilda again became Superintendent of the Kindergarten Sunday School.

With the new Hall this department had their own room with piano and there were soon 50 little people. The Primary and

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<sup>11</sup> Jim Reid in *ibid*, pp.9-10.

Junior Departments used the main Hall and the Intermediate Department met in the Church. With the new facilities the Sunday School grew to 150.<sup>12</sup>

Hilda again began Sunday School training classes for her Department. In both Griffith and Tamworth young people remember those training sessions and teaching days. Geoff Waugh also came under his mother's training and became a Sunday School teacher during this time. Hilda's book of cardboard model patterns used to illustrate the bible stories is still with the family today, about fifty seven years since Hilda meticulously created them.

One of the highlights for children was the Sunday School anniversaries. Jim Reid built a series of tiered bench seats, the top one almost reaching the ceiling. The children in their new clothes would proudly file in, boys racing for the top benches. The results of long practice sessions in song bore fruit to the delight of adoring parents. Jim made a special effort for these anniversaries. One anniversary he made a wooden model of the walls of Jericho, the walls of which did fall down at the appropriate time leaving only the wall with the red cord hanging out the window—very impressive for spellbound young children.

Soon the Manse lounge room was filled after the evening services with young people who often sang around the piano. Elaine was old enough by this time to help make cakes for Sunday night supper but not old enough to enjoy eating them at those gatherings. Geoff on the other hand was step by step allowed to attend young people's functions.

The church program filled Sundays and filled the Manse. Sunday School and Christian Endeavour were as much part of the Waugh children's lives as they were for many of the church young people.

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<sup>12</sup> p. 10.

We were all encouraged to get involved in church life from an early age—so developed a lot of leadership and Bible knowledge. I remember teaching Sunday School, leading Junior Christian Endeavour, acting in church dramas, and preaching, all before finishing High School.<sup>13</sup>

Often over the years people followed the Waughs as they moved. One of the Griffith young people moved to Tamworth to do her nursing training and her later-to-be husband stayed at the Manse when he could manage leave from the navy. He tells the story:

In 1952 the Korean War was in full swing and National Service conscription was in force. I decided that if I had to become a warrior then it would be in the service of my choosing—rather than ‘the draft’. So I joined the Navy. It was only intended as a short engagement but in the event it became my main life career.

The Waughs left about the same time to go to Tamworth and Gloria decided to take-up nursing. She opted to go to Tamworth Base Hospital to enter that profession and I suppose that the Waugh presence there made that decision so much easier. However, that presented me with a problem because by this time Gloria and I had begun courting but my family lived in Griffith. The Navy allowed two periods of two week’s leave each year so I had to split my time between two places. By the good grace and generosity of the Waughs I was able to spend the Tamworth leaves in the Baptist manse.

I cannot remember the details but I would have given Hilda Waugh something towards my board and lodging and I know I did for two reasons: First, when we went on leave the Navy paid us the equivalent of our normal ‘rations and quarters’ for the duration and the ingrained honesty instilled into me by my parents would not have allowed me to spend it in clear conscience on anything other than the food and lodging given wherever I may be. The second reason was that

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<sup>13</sup> Geoff Waugh, email 2005.

if I hadn't done so in the Waugh home and my mother ever found out she'd have skinned me alive.

I recall those days with pleasure. The Waugh family was not small—several children—and my occupancy for a week no doubt meant some doubling-up for them, although as I remember it the manse was reasonably generous in space. But I was always made very welcome and the hospitality of the manse was every bit as good as it had been at Griffith. I was never made to feel that I was imposing and I felt relaxed and comfortable.

Naturally, I attended church there. The Tamworth congregation during my courting visits in the 50s holds a warm place in my memory. I was made to feel welcome and I remember at least a couple of occasions joining in YP hikes and other activities. When Gloria and I were later married at Griffith Gloria's special friend from Tamworth, Shirley Brown, was her chief bridesmaid. I recall that the church had a 'Bookroom', a relatively new idea in Baptist churches in those days and the first one I'd seen.

Jim and Hilda Waugh have long gone but their legacy is still well and truly alive in many lives—young ones in those days but all of us around 70 or so now and with grandchildren to whom we have begun to pass the torch that Jim and Hilda gave to us. True, that torch was lit by a flame that had been fed by others as well—not least our parents and other people in the Griffith Baptist Church. But those two were high on the list of models in our lives. Someday we'll all meet again and I know that they'll be waiting for us once more. I look forward to that endless day.<sup>14</sup>

Another person who was part of the Tamworth scene was Norm Carlross and his family with the Gospel Van used by Norm to such great effect in Griffith. In Tamworth however Norm garaged it and kept it mechanically in tune but it was used for a number of other church related uses. These included providing transport to crusades in Gunnedah, and picking up children for

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<sup>14</sup> Ron Robb, email 2005.

Sunday School and Christian Endeavour. There are remembered trips to Sunday School picnics, one place being the Bendemeer river flats. The children were usually car sick and the radiator would often boil when driving over the ranges. This would mean stopping while both problems were sorted.<sup>15</sup>

Other memories of Tamworth days include: a good active youth group who often went on hikes and camps; fellowship teas begun and used as a way to encourage young people to stay for the evening services, which they did; the new church hall with a modern kitchen and a stage used for all sorts of productions, such as kindy's presentations, concerts, and Christian Endeavour presentations.<sup>16</sup> Jim also had a radio program while in Tamworth and often had various children singing during the program. He conducted a number of evangelistic missions in surrounding towns and it was at this time that the church was formed at Gunnedah.

### **Concern for the welfare of others**

One young man who came out to Australia and eventually came under the support of Hilda and Jim was the son of a Baptist pastor in Germany. As a young teenager during World War II he was forced into the German army but had been quickly captured by the Russians and spent most of his time as a prisoner of war. On returning home after his release he found his whole family had been killed in a British bombing raid. The prisoner of war experience left him with a habit of falling asleep sitting up and being very hard to wake. He often fell asleep during conversations in the Manse dining room, much to the amusement of the Waugh children and other church young people in the dining room.

This young man also caused some amusement during the building of the Church Hall. On a windy day Jim was working up

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<sup>15</sup> Hazel Rawson (Waugh), 2004.

<sup>16</sup> Mrs Thelma Bucknell, phone call, 2005.

on one of the trusses. The wind blew Jim's hat off time and time again, with the young man time and time again picking up the offending hat, climbing up to return it to its owner. Finally he took the offending hat and nailed it to the framework calling out, 'I've fixed it now, Mr. Vaugh'.<sup>17</sup>

A young leader who ran the Intermediate Christian Endeavour meetings was Les Foley who proved to be a great encourager to Jim's older daughter and cemented leadership, talk presentation and prayer in her and other Intermediate Endeavourers. Jim had encouraged this young man and his wife in their Christian life. Les married young and they had two baby daughters. One Sunday Les pulled up at the Manse in the Gospel Van after dropping the CE children home. As Jim and Hilda raced out to see what was wrong, he indicated he could go no further as he had a terrible headache. He died soon after from a brain tumor. Betty, his young wife, and their babies stayed at the manse for some time after his death, being supported in her intense grief.

Jim was compassionately concerned that some young married people were struggling financially. He acquired a bank loan, bought some land a little out of town on the road to Manilla, and with some army hut material built four small houses with the help of the young German migrant who was looking forward to his future bride's immigration. They were to live in one of the houses. The idea was that these young people paid back the value of their houses interest free. Betty, the young widow with the two tiny girls, was also to be one of the occupants. Jim also bought a cow which kept the grass down on that property and produced milk for the family – perhaps nostalgic memories of his boyhood.

Another of Jim's concerns in Tamworth centred around the number of unemployed men (for whatever reason) knocking on the Manse door seeking food. During the early stages food was

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<sup>17</sup> Telephone conversation between Jan Schneider and Harold Quick, Horsham, Victoria, 20 February 2004.



given and eaten on the Manse verandah, but this was not a long term option as Jim did not want this happening when he was not home. It was found that some itinerants would go from minister to minister in the town so the Ministers' Fraternal set up a system of vouchers redeemable at a particular café. In this way money could not be used on drink, the men would have a good meal and the double dipping problem was solved through cooperation.

### **Impacting overseas mission**

Jim and Hilda planted a strong sense of overseas mission in the churches they ministered to, and in their children, over the years of their ministry. With the Australian Baptist Mission Society being much smaller in the number of personnel and fields than today, it was possible to know by name all the missionaries and the work they were doing—and Jim and Hilda did. They prayed for each missionary as well as those with other missions who were known to them.

Dulcie (Cheney) Barrett who served in India and Evelyn (Hines) Cunningham who served in Borneo, from Arncliffe days. Joyce Newcombe who served in Somalia—from Tamworth—were all nurtured by dad and mum, and we prayed for them a lot, and had mission maps and photos in the church hall. Mission news, and visiting missionaries were always a part of church and home life, especially CE.<sup>18</sup>

### **Changes ahead**

Soon Jim was building again. As his young children grew, more space was needed at the manse. The L-shaped front veranda was closed in around the bottom and louvred windows filled the top half in order to allow light to enter the lounge room. The boys slept in this newly created space but were very cold in winter.

Jim also built a caravan with his son Geoff's help. Again a man before his time, he always maintained that a pastor needed

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<sup>18</sup> Geoff Waugh, email April 2005.

four weeks holiday. These holidays helped Jim to wind down after giving so much of himself during the year and also enabled him to have quality time with his family. The caravan would enable the family to have more cost-effective holidays.

Another child was added to the family, Daphne making her arrival in December 1953, a joy not only to her parents but also her older siblings. Hilda took a long time to recover but still kept up her role within the church as much as she was able. At this stage in the life of the family the older children were able to do much more around the house to help out.

The concern for young people going on strong in the Lord engendered enthusiasm in Jim for YP camps.

No one would have thought that an application lodged by a Baptist minister in Tamworth in 1953 with the Land Board in Grafton for lease of land in the Bellingden District would lead to a chain of events which would culminate in a camp site on the shores of Wallis Lake.<sup>19</sup>

The application was on behalf of the New England Baptist Association. With the Land Board's slowness however this did not progress far before the Waugh family moved from Tamworth. The story however did not stop there and progressed in new directions as will be seen later.

God was again calling Jim to move on. The Gloucester Baptist Church had written asking if he would be interested in accepting a call to their church which was then only five years old. After a trip to Gloucester during their holiday time in January 1955, towing the caravan on winding dirt roads the decision was made. This trip enabled Jim and Hilda to talk with the appropriate people and the call was accepted. The Tamworth church was informed and the sorting and packing begun.

Before the move however Hilda went into hospital to have a routine operation. This went well except for some continued

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<sup>19</sup> Jan Schneider, 'Camp Elim – The Story' (typescript).

bleeding which needed further surgery. Under anaesthetic Hilda's heart stopped. The doctor was unable to revive her. A later autopsy showed she had a heart the size of a seven year old child which was unable to cope with a second anaesthetic. Hilda died on the 29 January 1955, three days before her 40th birthday.

Jim came home from the hospital a broken man. He had not even been called before the second operation as it had been considered too minor to inform him. He had gone to visit his wife and walked into an empty room. Geoff was sent on his bike to tell Norm Carloss, the then church secretary as well as Jim's friend.

Jim had six motherless children, the oldest aged seventeen, the youngest only thirteen months old. As the shock wore off Jim could think only of his children. Many well-intentioned friends and family wanted to take the younger children to raise themselves, thus splitting the family, a common practice at the time. Jim fiercely rejected this idea. He loved each of his children dearly and they were part of Hilda. Maybe he remembered in his pain the words his own mother had told him so often, when in her grief as her husband lay dying she had asked, 'How can we manage without you?' His reply to his beloved wife was, 'If God takes me, he will also take care of you and the children'. Hilda was with her Lord. More than likely he cried out to God his friend and comforter many times in his pain and loneliness.

One week later, a young girl who attended the Baptist Sunday School and the same age as his eldest daughter, experienced the loss of her mother. Jim insisted that two of his older children attend the funeral which was in the Anglican Church. He was still the compassionate pastor.

Jim had felt God's call to Gloucester and believed he should continue this commitment without Hilda at his side. The house was packed and before the family left in the caravan on the journey to Gloucester, his friends Rupert and Bessie Jarvis from Griffith, took Graeme and Heather with them until Jim could settle the family. Although this seemed the best option at the time,

perhaps the only option Jim could see, it was to have repercussions for the children in later years. Heather can remember in subsequent years having a great fear of losing her dad whenever he was away. Graeme blanked out the memory of that time completely.

With Graeme and Heather gone, Jim and the other four children, a sad traumatised family, set off in the caravan. God often uses situations which occur and it so happened that at Singleton the river had flooded and all traffic was held up on one side of the bridge for about a week. This could have been a disaster, but it gave opportunity for the family to begin to heal a little in this unexpected environment with all the excitement of a group of people who drew close to each other as all were stranded together.

The flood cleared and the family drove through the town as residents were clearing the mud from their houses. They were able to think of others suffering.

When I am down and, oh my soul, so weary;  
When troubles come and my heart burdened be;  
Then, I am still and wait here in the silence,  
Until you come and sit awhile with me.

You raise me up, so I can stand on mountains;  
You raise me up, to walk on stormy seas;  
I am strong, when I am on your shoulders;  
You raise me up... To more than I can be.<sup>20</sup>

God would heal this family over time.

[Back to Contents](#)

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<sup>20</sup> 'You raise me up', lyrics by Brendan Graham, sung by Secret Garden, 'Once in a Red Moon', CD © 2002 Universal Music Australia.

## 5

# Gloucester 1955–61

After living and ministering in the city of Tamworth, Jim was moving to a smaller town with most church members living in the surrounding, much larger, rural area.

The Gloucester Shire is located in the Northern extremities of the Hunter region and is bounded by the hinterland of the mid north coast of New South Wales. It is predominantly rural with an economic base of traditional industries such as timber, dairying and beef cattle production. The town of Gloucester is the major commercial and urban centre of the area.<sup>1</sup>

The Gloucester Baptist Church was born from the Stroud church, which had been formed in 1912. There had been from time to time efforts to form a Baptist Church in Gloucester, but due to distances from Stroud, these attempts had been difficult to maintain.

The eventual formation of the Gloucester District Baptist Church, *District* being important, was led by the then President of the Baptist Union of NSW, Rev. Edward Clatworthy, on 29 March 1950. There were sixteen foundation members and the work at the time came under Rev. Gordon Mitchell, the Stroud pastor. Through his vision land was purchased and a worship centre erected.<sup>2</sup>

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<sup>1</sup> 'Gloucester Shire', viewed 2005, <<http://gloucester.local-e.nsw.gov.au>>.

<sup>2</sup> *Gloucester District Baptist Church, 1950–2000*, pp. 3–4. This work will be quoted often, much material having come from church records.

Jim and four of his children, all still deeply traumatized, arrived in Gloucester. The church being just five years old had no manse therefore the family was accommodated in an old rented farm property. Accommodation consisted of two small original farm houses joined by a short pathway. This was fascinating for the children but more than likely a very difficult situation for Jim as he began his ministry. The newer farm house was within sight of the original dwellings in which the Waughs lived and the wife of the dairy farmer, Mrs. Reeve, often looked after Daphne.

Jim was determined to have a Manse in town so that he could have all his children with him. Living in town would also make his work a lot easier. He used to take Hazel into town to school while Elaine was left to look after Daphne and do some housekeeping, although she declares she did as little as possible, preferring to spend time with Daphne who had only just begun to walk. Geoff was attending Newcastle Teacher's College, coming home on weekends.

It is interesting to note that the older Waugh children soon began to fulfill roles in the church. Amongst the Officers listed in 1955 were

Sunday School Superintendent: Geoff Waugh,  
Junior C.E. Superintendent: Miss Elaine Waugh.<sup>3</sup>

The Gloucester Sunday School began soon after Jim's arrival, with just a handful of children, mainly Waughs. Soon a Sunday School at nearby Stratford closed and these children were transported by cars to Gloucester. The Sunday School teachers also canvassed the town and numbers grew to over fifty children. Sunday School Anniversaries were always a highlight.<sup>4</sup>

How was the manse problem to be solved? This was a priority for Jim. After some 'rowdy' Church members meetings it was decided to build a manse. The Church finally accepted Jim's

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<sup>3</sup> pp. 5-6.

<sup>4</sup> p. 13.

quote to do the building himself, being £1000 less than another quote of £2750. The church had, again not without some heated meetings, finally bought a block of land in Barrington Street.<sup>5</sup>

It was a very steep awkward block but Jim was practically born with a hammer in his hand and knew how this could be overcome. Two of Jim's builder friends from Tamworth, Jim Reid and Martin Bamby (the immigrant from Germany), arrived in an old Chev Four (the gospel wagon) with all their gear...

Things went smoothly until the roof went on. People in Gloucester had only ever seen a gable that went from one end of the building to the other on a barn before. Even some of the members were horrified and the building was quickly named the 'Baptist Barn'. It was decided to paint the place ourselves and Jim took over finishing the building off. Being Jim Waugh, the opening date was set for six weeks before it should have been but this helped keep the pressure on.<sup>6</sup>

The building was finished in less than three months, almost unheard of, but most likely a good way for Jim to come to terms with his grief. This all took place within five months of the Waugh's arrival in Gloucester. The Manse was officially opened 4 June 1955. What the church did not know was Jim's determination to have his beloved Graeme and Heather with him. When the manse was finished, he was able to bring them back to be with the rest of the family.

In appreciation of Rev. Waugh's time and hard work the deacons agreed that the manse should be rent free for a year, later extending this to the rest of his stay in Gloucester.<sup>7</sup>

As in Tamworth, Jim obtained a cow to supply milk and cream for his family. It became resident in the manse backyard, as

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<sup>5</sup> p. 9, and minutes of the Deacons Meeting, 10 March 1955.

<sup>6</sup> Albert Rumbel, contribution to *Gloucester District Baptist Church 1950-2000*, p. 10.

<sup>7</sup> J. Schneider from Minutes of Deacons meetings 8 June 1955 and 8 October 1956.

well as enjoying vacant blocks around the manse. Graeme, Jim's younger son, remembers having to take the cow out to various verges to graze during dry times. Jim's children never had the desire to learn to milk this beloved cow.

With Jim in town the work began in earnest with a massive increase in youth work. 'Jim was a wonderful man to build churches, in human souls as well as in timber.'<sup>8</sup>

### **A New Partner**

During this time Jim had been praying for a helpmate. His very small children needed a mother. Whilst he was capable on the home front, God had called him to a work which needed his attention. A growing friendship was developing with one of the very active foundation members, Eileen Maude Yates. Soon Jim was to write a letter to her father who was deaf, stating that they both had been seeking God's will and believed they had God's blessing on their lives together. While Eileen Maude was past the age of needing a father's permission, Jim maintained an old world courtesy which was very endearing. They were married 21 February 1956. Rupert Jarvis, Jim's friend from Arncliffe days, who answered his call for help by moving to Griffith, and who with his wife took care of two of Jim's children for five months, was Jim's best man. For many of Jim's friends this marriage was too soon, but God knew he needed a helpmate, and one who had to be special. Jim did not care for convention but always sought God's guidance.

To take on such a large family with the younger children, not only still small, but two having been separated from the family for five months after their mother's death and only back with the motherless family seven months, would not be easy. Further, marriage would mean these children faced another change in their lives. The youngest child was just over a year old when her

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<sup>8</sup> *Gloucester District Baptist Church 1950-2000*, p. 10.



mother died and had another year looking at her older sister as a mother substitute. All the children were still healing. A special woman was required. Eileen Maude sailed through the inevitable resentments and with patience not only became mother to Jim's younger children but also became a firm friend to the older children. It was Eileen Maude who told the children about their mother as Jim opened up about his past to her. It was Eileen Maude who gave to the children small keepsakes of their mother. Once again the manse became a busy place with people dropping in at all times and Eileen Maude became a wiz at conjuring up meals on a tight budget.

Interestingly with marriage, although not for long as the church grew, through Eileen Maude's brother and his wife, Jim became related to every church member in some way. A daunting situation for any pastor, but Jim took this in his stride—he had been learning to be more tactful.

Eileen Maude brought enough money into the marriage to enable Jim to buy a block of land at Gwandalan on Lake Macquarie, an area then opening up. Jim ended up acquiring a better and more expensive block of land for no extra cost, as the shop owner wanted the block Jim had bought to add to others for a motel (which was never built). Initially a caravan was the holiday accommodation on the land and Jim dug a well for water supply. He then managed a bank loan to purchase an ex-army hut from the migrant centre in Greta, near Maitland, which had closed down. He worked on this on and off for the next fifteen years making a good solid house for holiday time. Jim's second son Graeme, inheriting his father's practical skills, worked with Jim on the house many times. Jim had another thought in his head also, saying to his wife, 'He who does not provide for his family is worse than an infidel'.<sup>9</sup> He felt the responsibility of providing for a still young family if anything happened to him.

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<sup>9</sup> From 1 Timothy 5:8 (AV).

### **An Association Camp Property**

Other matters were also developing from the groundwork Jim had put in during the Tamworth days in seeking land on the coast for a camp site.

In March 1956 the Land Board granted a lease of the site in perpetuity at a rental of one pound ten shillings (\$3.00) per year for the first ten years to Rev. J. A. Waugh, Trustee, New England Baptist Union, Tamworth. In that same March 1956, it was gazetted and the notification was addressed to 'Mr. Waugh, Gloucester District Baptist Church'. The site became known as the Sawtell Camp.<sup>10</sup>

The story does not end there. With Jim not in Tamworth, the New England Baptist Association no longer had the driving force to continue with the camp site. The lease was finally transferred to the Central North Coast Baptist Association (later renamed Mid North Coast Baptist Association). The association was formed at a meeting held in Gloucester on 4 June 1956, comprising of Kempsey, Taree, Gloucester, Dungog and Thalaba churches. One can surmise that Jim encouraged this formation so as to further the development of the camp site. He was elected the first Association President. (Years later Jim's son Philip, while Taree church pastor, also became Association President.) The Association took its role seriously, deciding in 1957 that the Sawtell site was too far away. A committee was set up to investigate the Forster area and thus Camp Elim came into being on Lake Wallis.

The first huts purchased and re-erected for the Elim camp had been used by workers building the Tuncurry-Forster bridge. The camp hall was the old dispensary from the Greta Migrant Centre near Singleton and at least two Gloucester church members went with Jim to dismantle the building. Other Gloucester members loaned equipment and manpower for the

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<sup>10</sup> Jan Schneider, 'Camp Elim – The Story' (typescript), p. 2.

building of the camp. Jim had the ability to enthuse and gather a volunteer force, though usually working as hard or harder than anyone else.

While the huts were being erected by the large group of very enthusiastic volunteers headed by Jim, the Association Secretary received a letter stating that already there were inquiries regarding Christmas bookings. The volunteers worked hard from July to October so that the camp site was ready for the official opening.

Jim as Camp Property Registrar supplied the Association meeting with cost details:

Cost of huts	365. 00. 00 pounds
Sundries	52. 00. 00 pounds
Materials	215. 04. 01 pounds
Equipment	903. 19. 02 pounds

The report stated that an amount of £185 would be needed to complete the initial part of the camp project.

The then President of the Baptist Union, Rev. CH Gray, assisted by the Area Superintendent, Rev. EV Marks, officially opened the camp on 5 October 1959. That same day Rev. Dalton Armstrong of the Dungog Church suggested the name 'Elim' (from Exodus 15:27).<sup>11</sup>

### **An overseas ministry**

Soon the family was increased by the birth of Lyn and later Dianne. While Dianne was on the way, the NSW Baptist Union asked Jim if he would go to Port Moresby, Papua New Guinea, to build the Boroko Baptist Church building and constitute the church as part of the Baptist Union of NSW. At first Jim declined but there was no one else who could accomplish these requests and he was approached again. The Gloucester church was asked

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<sup>11</sup> 'Camp Elim – The Story', pp. 2- 4, and Eileen Maude Waugh's memories.

and granted Jim the time needed for the accomplishment of the tasks. He was away for two months.<sup>12</sup>

Jim wanted to take the whole family but his wife, seeing the impracticalities with a family of young children and a new baby imminent, gave her blessing for Jim to go on his own. Three weeks before he left, Dianne was born and in his rush to prepare for the trip he registered her birth date as the date of registration rather than the day of her actual birth!

By the time of Dianne's birth the older two of Jim's children had left home, having moved with work. There were still six children at home. Not many women face such a challenging task: a new baby and total family responsibilities as well as church commitments with a husband away.

Jim was frustrated with the way things worked in New Guinea. Used to having building material on hand when needed, due largely to being involved in dismantling and arranging transportation, he found the New Guinea story to be different. His time was limited but material did not arrive on time and as needed. So Jim built as material arrived, often doing things 'back to front'. In the end he had to leave before the building was completed, although at a stage which could be finished by handy but untrained volunteers. Jim presided at the constitution of the church with sixteen foundation members on Tuesday 5 August 1958, at which time 'good progress is reported on the erection of the Church building'.<sup>13</sup> With this building available the church grew so rapidly that very soon another larger building was needed. The original building became the Church Hall.

Jim came back from Papua New Guinea unwell and exhausted but had done what was required of him and during that time learned to love the people. One can only imagine the personal blessing he received, despite the heat and humidity. He

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<sup>12</sup> *Gloucester District Baptist Church 1950–2000*, p. 10, and Eileen Maude's memories.

<sup>13</sup> 'The Gist', *The Australian Baptist*, 6 August 1958, p. 1.

had prayed for the people of Papua New Guinea for many years. Still today there is a close group of expatriates who attended the Boroko Church.

### **Buildings and People**

After recovering from this exhausting time he realized one more building project needed attention. With the growing work in Gloucester it was not long before Jim talked to the church about the need to build a church hall. As a superb networker Jim could carry people along with his abundant enthusiasm.

Soon after the Gloucester Soldiers Memorial Hospital was built, with the appointed Matron a Baptist, it was arranged with Jim to conduct a Dedication Service. This was held in the Baptist Church 2 June 1957 with hospital personnel participating. Through the hospital's Christian Matron, Jim was often called to minister to those with special needs.

One such person was a lady who had been in a car accident and was very depressed. The lady was on her own with three children, the car was irreparable, the property she was in the process of buying was isolated, unsuitable and virtually inaccessible, and Jim's own car needed major repair work after colliding with stray cattle on a wet steep dirt road during one of his trips out to the property. Jim arranged temporary transport for her and finally a replacement car. He also drove the lady to various solicitors for advice in order to find a way through her situation. A new more suitable farm was found and purchased in place of the previous farm. The church was galvanized into fixing fences, repairing and painting the dairy, Jim himself being one of the volunteers. The church also donated to the family a cream separator. No one had cared for this woman in such a way before and soon she and her children came to love the Lord.<sup>14</sup> Jim

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<sup>14</sup> Account of Jan Schneider, one of the children.

followed the example Jesus set for him in meeting people's needs just where they were.

Jim was very involved in the building of the church hall during the time he was ministering to this family. After the church agreed to Jim's plan, he was able to acquire timber from the old Rostherne Baptist Youth Camp property (outskirts of Sydney), but the local council declared that a 'residential' property had to have a brick building. Over the next twelve months Jim held talks with the council. The church bought a vacant block adjoining the church property. As this was a corner block the hall could face another street and so permission was given and the hall was able to be built.

The nearby primary school wanted to use the hall for extra class rooms and was willing to pay rent, so again with lots of volunteers under Jim, the building which began in November was completed by the end of January, ready for the new school year. The school rent helped pay the cost of the building. The hall is still in use today.

During the building of the hall Jim loaned his Kombi van (his only vehicle) to one of the young volunteers who lived out of town. On arriving home and backing the van into his garage, a small child sat up and gave him the 'fright of his life' – one of the small Waugh children had been asleep in the back. The poor man had to turn around and travel back into town to deposit the sleepy child home! The hall over the years saw lots of extra activities such as socials and birthday parties.<sup>15</sup>

Jim sometimes forgot commitments. Once when he needed to go to Sydney, on his return home late at night he saw a car outside the manse. He and Eileen Maude had a long standing arrangement that when couples stayed at the manse Jim and Eileen Maude would use the boys' room leaving their own room for guests. Jim therefore walked into the boys' room, thinking

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<sup>15</sup> Memories from Eileen Maude Waugh, 2004.

they had a couple staying for the night, and switching on the light was amazed to see two aboriginal faces popping out from under the blankets. They had come to see why Jim had not turned up for a meeting!<sup>16</sup>

During the family's time in Gloucester, Geoff, on his weekends home from Teachers College, was able to help out a lot in the church taking some pressure off Jim. 'Geoff Waugh having a driver's license by this time was able to help his father out by transporting young people to Christian Endeavour Rallies.'<sup>17</sup> Geoff also followed his mother's pattern and became the trainer of Sunday School teachers. This training was held in the manse.

Whilst Jim was not able to introduce a Boys Brigade into Gloucester because of the need for trained officers, he was able to introduce Girls Brigade, enabling young girls to gain the experience of these special groups.<sup>18</sup>

Jim's love of open air, 'street corner' evangelism was still strong and these continued in Gloucester. During the Billy Graham Crusade in 1959 Jim enthusiastically helped bring the churches together for the landline meetings. Many joined in the choir which practiced regularly for those meetings. There were also bus trips to Sydney to be at the live Crusade. The church grew in number and in depth of spiritual understanding. Minutes of the Deacons meeting record that during Jim's ministry the membership doubled.<sup>19</sup>

Jim's ministry used *all means* to serve Christ. Whether buildings or people, he was always looking for new opportunities. He was a great encourager and people responded.

If Jim were here today he would affirm the words,

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<sup>16</sup> *ibid.*

<sup>17</sup> *Gloucester District Baptist Church 1950–2000*, p. 17.

<sup>18</sup> Personal conversation with Eileen Maude Waugh, 2005.

<sup>19</sup> Gloucester Baptist Deacons Minutes, 23 November 1960.

‘Not by might nor by power, but by my Spirit,’ says the LORD Almighty.<sup>20</sup>

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<sup>20</sup> Zechariah 4:6.



The six children  
reunited at  
Gloucester.



Just married – Jim and Eileen Maude at Gloucester, 1956

Building  
Elim Campsite,  
Forster

Pulling, instead  
of cranes ...



one  
wall  
up

Ready to use





Orange Baptist Church building



Jim and Eileen Maude  
at Elaine's wedding

Daphne, Lyn,  
Dianne and Philip





Brigades  
commence  
at Orange,  
with Jim as  
Chaplain



Pick out Hazel,  
Daphne and  
Graeme!



[Back to Contents](#)



## 6

# Orange 1961–65

God had called Jim to the Baptist Church in Orange, another regional centre in NSW. There is no doubt that he and Eileen Maude talked and prayed about the call. This was to be her first experience in a church other than her home church surrounded by her extended family. She became the pastor's wife in a new and different way.

Orange was named in honour of Prince William of Orange by Thomas Mitchell whom he met during the Napoleonic wars. The City grew from a rich gold mining past which brought great wealth to the area in 1851. Despite the impact of gold, it was the fertile land that led to further development. By the 1860s the Orange area was well known as the granary of the West, and later fruit growing became part of the economy. Mt Canobolas, a feature Orange is proud of, is the highest point between the Blue Mountains and the Indian Ocean. Orange became a modern city with a nice blend of historical and modern buildings and a strong diverse economy.<sup>1</sup>

The first Baptist service in Orange was held in the home of Rev. Josiah Hinton on 12 December 1869. The Church decided to join the Baptist Union of NSW in January 1870, one month later. The original church building was opened the first Sunday of July 1871. On the same site in Sale Street the present building was

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<sup>1</sup> 'Orange City Council', viewed 17 October 2005, <[www.orange.nsw.gov.au](http://www.orange.nsw.gov.au)>.

opened 'To the Glory of God' by Sir Hugh Dixon on 6 November 1913 during the ministry of Rev. H Halmarick.<sup>2</sup>

Unfortunately no church minutes of the period of Jim's ministry have been found, to the distress of some. Therefore the writer has to depend on people's memories of the time.<sup>3</sup>

The family with six children, two now being adults pursuing their own paths, arrived and settled into the Manse in Byng Street, just around the corner from the church. The property, a heritage-listed building next door to the home built for the widow of the famous poet Banjo Patterson, had been purchased to allow the previous manse, next to the church, to be used for the growing work.

The first winter in Orange is remembered by Jim's children for his excitement, as that year it snowed. In a move to engender a similar excitement in his children, Jim hid behind some bushes and, as the children came home from school, jumped out and threw snow balls at them.<sup>4</sup> One can only imagine the hilarity which followed.

It was during the Orange era that a son, Philip, was born. He was the only child to inherit Jim's bright red hair, which for Jim himself had been such a well known feature in Baptist circles. The other children inherited smatterings from both parents, but not such distinctive features. Jim had become the father of nine children, Philip being the third son.

Soon after Jim began his ministry he was planning for Easter Services. Surprise and delight greeted him. Why? The Orange Church had not had Easter Services for some time as this had been holiday time for previous pastors. That year the Church joyfully celebrated the death and resurrection of their Lord.

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<sup>2</sup> Brochure of the Official Opening of the 'Orange Baptist Youth Centre', August 1958.

<sup>3</sup> Bert Gallard, Max Perry and Tom Hawes have provided their memories for this chapter but are not individually documented, 2005.

<sup>4</sup> From Heather Griffith (née Waugh).



## Building Projects

Some while before Jim arrived in Orange, the pulpit had been moved to the rear end of the church auditorium and seats turned in an about face. This was understandable as previously the front doors of the church auditorium awkwardly required entry from behind the pulpit area. These changes however had their own difficulties as the floor was sloping and the acoustics not the best in the reverse position. Jim decided to revert to the original design, swinging everything around despite the difficulty for people entering the church late during a service. However he made sure a reasonable entrance was built at the back of the church.

One would have thought that the heritage listing of the building prevented any other alterations being done. However the high heavy ceiling had been a concern for some time, indeed it was in danger of falling down, maybe on the congregation. The ceiling had sloping sides, a flat portion at the top and beautifully designed moldings. Jim was all for replacing the total ceiling, however with wise counsel he agreed to the flat top being replaced, leaving some of the lovely moldings on the sloping sides. One church member was astonished when walking into the church during this process to see the pastor very high up on some trusses, working away at removing the old ceiling.<sup>5</sup> Another said that Jim saved them a lot of money by undertaking this work. Jim as usual was very skilled at gathering helpers for these building projects. A couple of the young people from the church had been recruited, one Jim's future son-in-law. Martin Bambay from Tamworth days, who had also helped build the Gloucester Manse, was also recruited to work with Jim replacing the ceiling.

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<sup>5</sup> Memories of Geoff and Betty Keys, 2005.

### **Strengthening Sunday School for all ages**

Through the encouragement of the Baptist Union of NSW a move to All Age Sunday School was taking place in many churches at the time, including Orange. Jim was able to build strongly from this base. However at the first Annual General Business Meeting soon after Jim's arrival, a new Sunday School Superintendent was appointed who, while having good organizational skills, was inflexible and strong willed. In June that year all Sunday School teachers were asked to sign a form stating their beliefs but this was not handled well by the new Superintendent. A number of Sunday School teachers resigned in protest and commenced an afternoon Sunday School in the Summer Hill Public School at Four Mile Creek, about twenty kilometers from Orange, but remained part of the church.

One teacher who had concerns had asked Jim why the form had to be signed. Jim explained that the deacons had been concerned that quite a few families from other church denominations had joined the fellowship, some with strong personalities. The deacons decided it was necessary to protect from possible wrong doctrinal influence. With this explanation the teacher signed. Unfortunately the Sunday School Superintendent did not explain to his teachers the reason for signing the statement of faith. Those who resigned as teachers, not knowing the deacons' reasons, felt that it should have been adequate that they were church members which implied agreement with the Church's Statement of Faith.

Early in Jim's ministry a catchy, user-friendly promotions booklet 'Our Church in Action', was developed to attract people to the church. Each church department had a full page which included a photo display. The booklet began with:

Every new day is God's gift to us  
He asks that we give one back to Him

It then talks about the Nursery where ‘Through this trained service, you may confidently leave your baby, and so be free to share in and enjoy an active part’.

Of all Age Sunday School one reads:

No matter what age, there is a class for you. You need God and God needs you. You will find a warm welcome into our fellowship. And we would appreciate the contribution that you can make in discussion classes as well as other activities within the full church program.<sup>6</sup>

Jim would not only encourage but expect the people of God to set aside the ‘gathering together’ of His people. God’s word commands this. If not in the church he pastored then in another church was Jim’s Kingdom perspective. As part of the scriptural expectation of the gathered community, this community would be encouraged to be God’s ambassadors, reaching out to others who as yet had not met God.

### **Creating new opportunities**

The booklet was one new tool to be used by the Orange congregation. There was a city wide door knock where every household was visited and offered the booklet. Other outreach tools used by Jim were a Sunday afternoon radio program, a local TV program and outreach missions.

During Jim’s time in Orange numbers increased to a strong 400 attending services. Both morning and evening services were very well attended as people were so keen and enthusiastic. The ‘praise service’ of singing prior to the evening service was a highlight to many, one person saying ‘we went through the whole hymn book’. No doubt one reason the church was so active and lively is that almost everyone had a role in the church one way or another and enjoyed being there.

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<sup>6</sup> A copy of the booklet is in NSW Baptist archives.

Eileen Maude became a Sunday School teacher in the Adult Department as well as being involved in other church activities, not the least feeding the many visitors to the manse. One incident she will always remember took place during the Missouri Crusade in 1964 with visiting teams from the USA. One person recalls that Jim especially asked for a black team member, and that this group was a blessing to the church. These missions were a regular occurrence in many Baptist Churches in NSW during this period. The visitors had been billeted in church members' homes so Eileen Maude asked the visitors to the Manse for 'supper', meaning after the Sunday evening service. Much to her horror they arrived on the door step at *dinner* time. A cultural lesson was learned, 'supper' being in America the evening meal. Being very inventive and after scrounging around in her cupboards, she provided a good meal and all were satisfied.

The Orange church in previous years had a Boys' Club which over time had ceased to exist. Jim introduced the Brigades with an impressive full uniform parade outside the church. It was noted that Jim 'gave great support and guidance'. The Brigades provided a wonderful Christian-based activity for young people. At that time Jim's daughter Hazel became a leader with the Cadets and later Captain, a position she held until a year after her marriage.

Some wonderful information, including photos, was gleaned from newspaper cuttings kept by Mrs. Dulcie Dean.<sup>7</sup> One gets a sense of the great occasion of the launching of the Brigades:

A company of the British Empire Boy's Brigade and companies of the Girls Life Brigade and Cadets were established by the Baptist Church in Orange yesterday.

Ald. Machin and Mr. Cutler inspected the Company shortly after a formation and dedication service in the Baptist Church Sale Street.

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<sup>7</sup> *Central Western District Daily*, December 1961.

The minister of the church Rev. J. A. Waugh performed the service.

About 30 girls and 20 boys are members of the company which functions similarly to the Boys Scouts and Girl Guides.

Rev. Waugh said yesterday that the Church would foster physical, mental and spiritual activities among members.

They marched into the Church at 11 o'clock and presented the Queen's colours to the Rev. Waugh for dedication.

After the dedication, three officers from the headquarters of the Brigades in Sydney welcomed the companies to the Brigades. A church service was then held.

Jim introduced a focus on 'Foreign Missions'. He developed an annual 'week of missions' where all the church departments organized displays or something creative to tell the rest of the fellowship about mission in different countries. A large tin globe of the world was made by John Dean and became a feature in this yearly event. Prior to this the church had not been giving much to missions, but now the church was blessed and became a church giving one third of their income to overseas mission and becoming a well informed and a praying church. Some say this was the most significant part of Jim's ministry in Orange. The treasurer at that time, Noel White, on being visited by a church elder prior to his death many years later, still talked of this giving to missions and how through this God had blessed the Orange Church.

A book shop became part of the ministry of the church. This was situated in one of the church offices in the front area of the church building. Widely read himself, Jim encouraged others to do the same. In the early stages the Book Shop was only opened to the congregation, but later it was opened to the public, there being no other Christian Book Shop in Orange at that time. With Jim's encouragement of his children's active involvement in the church, Hazel who had finished school became the first paid

Office Secretary of the church, directly responsible to the church secretary. Her role included looking after the book shop.

### **Encouraging others**

Encouragement of leadership was one of Jim's strong points. Throughout his ministry he was good in recruiting and supporting people who took on responsibility of the youth work. In each church there had been large groups of young people served well by the Youth Leaders. It was similar in Brigades and Christian Endeavour. An innovative idea was that of Junior Deacons, to give young men the opportunity to learn the rudiments of this office.<sup>8</sup>

Geoff Keys was Youth Director during Jim's ministry. Jim's daughter Hazel remembers the impact on her of Geoff's ministry. Geoff himself recalls activities run for all age groups on three Saturday nights a month, including documentary films, games and competitions. The highlight of each month was the BYF (Baptist Youth Fellowship), sometimes featuring a gospel film or a guest speaker, together with a quiz and always followed with supper.

During Jim's time ministers in the town were allotted time slots in a local TV series, 'Meet the Minister'. John Strugnell, a young Baptist pastor then in Mudgee, tells how Jim invited him on to the program. John was very nervous as this was live television and the audience could ask any questions. He said however that it was great training for him as when he moved to Canberra he was comfortable in participating in the television program in that city.

It was well-known amongst younger fellow Baptist pastors during this time that Jim was supportive of them, that his judgment was considered wise and warm, that he was down to earth, interesting to talk to, tenacious and persistent, that he was a

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<sup>8</sup> *Westward Venture - The Orange Baptist Church*, p. 21.

good role model, and that he was a builder and built up the church of God. He was also known for his contribution to the Western District Association meetings and had great networking skills.<sup>9</sup>

Strong personalities seemed to feature in the Orange story. Deacons meetings were often held in the manse and at times one wonders what impressions were given to Jim's children. One of the children remembers a Deacons' Meeting with voices raised loud enough for the older children to hear.

There were pretty hot headed fellows on the Diaconate at the time. I remember one Deacons' meeting held at the manse where two deacons threatened each other to 'let's go outside and settle this on the footpath right now'.<sup>10</sup>

### **Preaching in word and deed.**

Jim was known for his expository preaching. He always read widely, both world events and new Christian works. During the Orange era he was into studying Martin Lloyd-Jones' preaching methods as this man of God was drawing crowds to hear his preaching in London.

One of his future sons-in-law, as a young man, found Jim's preaching for months from the same chapter of the Bible quite tedious. Others may have felt this way also. However Jim would only change his style if he felt something he studied was more appropriate. Like many he went through stages. However preaching styles never detracted from Jim presenting the truth of God's word. Another son-in-law later said of Jim, 'He would listen to another's point of view and if this could be backed by scripture, would accept it'. This son-in-law loved to discuss scripture with Jim.

Over his entire ministry Jim was always concerned for those less fortunate than others in the community, as has already been

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<sup>9</sup> Personal conversation with Rev. John Strugnell, May 2005.

<sup>10</sup> Hazel Rawson (Waugh), 2005

documented. He followed the way of Jesus. One lady had been placed in a local psychiatric hospital many years previously as a result of severe post-natal depression, which was not then understood. Her husband and child had long left Orange. Jim initiated her discharge and set her up in a place of her own. Jim's daughter Hazel, who remained in Orange, visited this lady from time to time over the years to maintain the contact.

During an extended period of drought, a church member in the district was in danger of the bank foreclosing on him and selling off his farm. A successful grazier in the church offered to buy the property for an amount less than it was worth but enabling the farmer to settle his debts. He probably would have seen this as helping the farmer. Jim intervened. Most likely he was fired up at what he would see as an injustice and, probably without even thinking of consulting the grazier, with the farmer approached the Bank of NSW, successfully obtaining a loan for him. Unfortunately this was seen by the grazier as arrogant interference, which later created a chain reaction resulting in some hurtful and untrue things being said about Jim by a small group of people, who approached the grazier for support rather than talking to Jim about their issues. Jim had been preaching for some length of time on the Beatitudes and it seemed he was making this group uncomfortable, eventually flaring into anger. They began to work towards removing Jim from the Church.

At first Jim was unaware of this, however two elders whom he respected informed him of what was taking place. Jim and the elders spent many hours in prayer together. He also prayed while alone. One of his children, totally unaware of the situation, knocked on Jim's study door and hearing no answer opened the door. What she saw stayed with her over the years. Jim had not heard her; he was kneeling on the floor leaning on his chair, shoulders hunched, reflecting the agony he must have been in. Jim was with his Lord, seeking guidance.



Jim carried on for a while but his throat and voice which had troubled him occasionally again created difficulties, perhaps stress playing a part. After wrestling with God, maybe seeing his throat trouble as God's answer, Jim announced he was resigning. The small group eventually broke away from the church some years after Jim had moved on. It is interesting to note that this group had again become angry because the then pastor was preaching on the Beatitudes. This pastor confronted the group leader which resulted in the walk out.

In those few years of Jim's ministry, the membership of the church increased from 86 to 112, although as mentioned, the attendance had grown to about 400. The membership increase was both by baptism and transfer.

Jim had been mellowing slowly over the years: he had been learning other ways of dealing with hurtful or difficult situations. He saw people, even those who disagreed with him, as people God coveted for his Kingdom. He was also older and age brings a different kind of wisdom. However, Jim never lost his passion for justice, just learned other ways of dealing with various situations which arose. Others may have gone head to head in such a situation but this was not to be Jim's way.

Jim was always honest and straightforward; however he often told his wife that it was not worth getting into arguments. God knew his heart.

Teresa of Avila commented that God seems to love humility in his servants more than any other quality. Why? ... It's humility that releases us to serve him, because we're no longer afraid of people's reactions or of looking silly, or of being taken for a ride or rejected. It's humility that enables joy in us, because we're ready for whatever he sends, even deep pain.<sup>11</sup>

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<sup>11</sup> Steve Motyer, *Encounter with God: July-September 2005*, Scripture Union, Milton Keynes, UK, p. 83.

Jim had reached a place of humility, enabling him even in pain to be content in God who would lead him on in new service.

Do you not know? Have you not heard?  
The LORD is the everlasting God,  
the Creator of the ends of the earth.  
He will not grow tired or weary,  
and his understanding no one can fathom.  
He gives strength to the weary  
and increases the power of the weak.<sup>12</sup>

Jim resigned from the Orange church in May 1965. Over the next eight months he rested his voice and healed.

[Back to Contents](#)

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<sup>12</sup> Isaiah 40: 28-29.

# 7

## Toronto 1966–73

In mid-1965 the family moved to their Gwandalan home where, from May to the end of the year, Jim left home at 4 am on Mondays to drive to the Liddell Power Station being built near Singleton. The rail line needed to be realigned and Jim was foreman for building the new bridge. Although away from the family Monday to Friday, he was earning the most he had ever earned in all of his working life. No doubt his ability to enthuse a loyal task force produced a happy working group.<sup>1</sup>

The Waugh children soon settled into the small Gwandalan school of about thirty children and the family attended the nearby Doyalson Baptist Church. After a while with his voice recovering Jim began occasionally to preach. We often talk of God's timing, and in this God was at work. The Toronto Baptist Church approached Jim towards the end of the year asking if he would consider a call to be their pastor.

Toronto, a small town on Lake Macquarie, was named in honour of Edward Hanlan, world champion sculler who came from Toronto, Canada. He had arrived at the time of the subdivision which was later to be the town. The name was used publicly from 1887.

The site from European settlement days was originally a prosperous farm with many fruit trees. Coal works and dairy were soon established. About the same time a brick works began and local bricks were used to build the well known Toronto Hotel. Toronto was one of those lakeside towns where people

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<sup>1</sup> Eileen Maude's memories, 2005.

who loved to be away from the city resided. The town remained comparatively small until rapid growth between 1991–2000 saw the population grow to just over 12,000.<sup>2</sup> However the massive growth was well after Jim's time.

### **Call to a young church with financial challenges**

The Toronto Baptist Church at a special meeting on 20 October 1965 had recorded in the minutes: 'It was felt that a married man of mature years should be sought.' Two months later, the minutes of 22 December read:

....that Rev. J.A. Waugh be called as Pastor of our church, on conditions which have been made known to Mr. Waugh, the voting being unanimous. ...that the Secretary write to the Home Works Council informing them that we have called Rev. J.A. Waugh as Pastor to our Church and asking them to assist by subsidizing an amount of £2 per week to go to Mr. Waugh's stipend. Rev. Waugh to commence his Pastorate on 1<sup>st</sup> March 1966.

Although Jim was earning good money, his calling was to God's ministry as a pastor and nothing else could satisfy. Money was never an issue: had not God promised to care for his own? Jim always relied on that promise, and God had been faithful to his servant over many years. The call however was to be tested in a new way. The membership was small and new to the ways of a constituted church. What the Toronto Church could pay a senior Pastor was very low, one can only gasp at the amount—and they had only asked for a very small supplement from the Home Works Committee, £2 a week, which in 1966 with the change of currency became \$4 per week or approximately \$16 a month.<sup>3</sup>

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<sup>2</sup> 'Lake Macquarie City Council', viewed May 2005, <<http://www.lakemac.com.au>>.

<sup>3</sup> Minutes of the Baptist Home Works Council 17 February 1966, Recommendation item 9.

That a church with little income asked for such a small amount amazed Jim and Eileen Maude.

What a challenge for Jim, a senior pastor, highly recommended to the church. Jim and Eileen Maude prayed seeking God's guidance, they talked, and they did some number crunching. Could they, with four children to support, accept this call on a reduced stipend? It would be tough, but with the Child Endowment they were receiving they felt they could manage, although it would be tight. If this was of the Lord everything would work out. Jim wrote to the Toronto Baptist Church on 27 December, 1965:

Dear Mr. Lindgren

Neither Mrs. Waugh nor myself have any reservation in replying to the invitation of the Church Fellowship through you. From the very outset of becoming aware of the effort put forth in faith by such a small company of people, we have been both thrilled and challenged. We could not do otherwise than accept a similar challenge, which we believe your invitation to be.

Therefore in grateful acknowledgement of what we likewise believe to be the Divine leading, we accept your invitation to the Pastorate of the Toronto Baptist Church as from March one next....

Yours sincerely in Christ  
James A Waugh<sup>4</sup>

The Toronto Baptist Church had been constituted with 19 members one year before Jim was approached and had been faithfully served during that year by a retired pastor, Rev. SA McDonald.

Five years prior to the Church being constituted, two Baptist families had approached others in the district and a fellowship had been formed. The Boolaroo Baptist Church had been the

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<sup>4</sup> This letter is held by the family.

mother Church, with their Pastor looking after the new fellowship. In 1958 an invitation for the celebration of the first anniversary of the Fellowship began:

The fellowship at Toronto has just passed its first milestone. On the first Sunday in July 1957 we commenced services in the Toronto Scout Hall. Today we meet in the Toronto Community Centre. Our Sunday School has an enrollment of over 100, we have a fine corner lot of ground purchased at cost of £1,200. God has been blessing the work here at Toronto.<sup>5</sup>

The Toronto Church, although new and small, had a Sunday School, prayer meeting and Ladies Guild functioning successfully at the time Jim became Pastor. The deacons just prior to the call to Jim considered the possibility of a Boys Brigade but nothing further had been done.

At the Deacons Meeting on 22 January 1966 it was agreed that Jim's induction service be held on Saturday 5 March. By this time in the life of the Waugh family, Hazel the third child, had remained in Orange with her employment and budding friendship with her husband to be and Heather was staying with her sister and brother-in-law in Sydney, attending the Baptist Bedford Business College. Heather would return later but would have employment. Graeme, while still with the family, was attending Technical College and working as employment became available. Daphne, Lynette, Dianne and Philip were all at school.

The cottage next door to the church had been purchased as a manse the year before, however Jim would have to do some alterations to house his family. At his first Deacons Meeting it was recorded that he was concerned for his family in such a small Manse: 'Rev. J. A. Waugh requested permission for the alteration of the Manse, which Mr. Waugh stated he would do the necessary work himself.'

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<sup>5</sup> Invitation sent under Rev. KW Brown, Pastor, Boolaroo Baptist Church.

The family moved into the Manse. If visitors stayed the girls moved into the caravan, excitement in itself for young girls. The caravan over the years was also a blessing to others as Jim and Eileen Maude freely loaned it to many who needed restful holidays.

Soon after settling into Toronto, Jim began receiving many bills. On making enquiries, he found that the church building had been built without a mortgage. The church minutes prior to his going to Toronto mention approaching the Commonwealth Bank for a mortgage but this had not been obtained. The retired minister, Rev. McDonald, had been with the Sydney City Mission for many years and was used to business men financially supporting a project. At least one of the deacons had mortgaged his house in order to further the work of the Church.

In addition, minutes of the NSW Baptist Home Works Council show that the Toronto Church had applied for and received a small grant and loan:

Toronto Church, applying for a *grant* from Centenary Fund. Resolved a grant of £1,000 to be made from the Centenary Church Extension Working Fund when funds become available.

Centenary Capital Fund Trust advising application received from Toronto Church for the *loan* of £2,000 from the Centenary Church Extension Capital Fund. Resolved that Council recommend to the Trustees ... that the loan be granted.<sup>6</sup>

Toronto Church expressing gratitude for the grant of £500 from the Centenary Church Extension Working fund. Resolved. Further payment of £500 be forwarded to the church immediately.<sup>7</sup>

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<sup>6</sup> NSW Baptist Home Works Council Meeting 12 August 1965. Correspondence items 6 and 7.

<sup>7</sup> 2 December 1965.

However this had not covered all costs by any means. There had been a church built and a manse purchased. Jim took his concerns regarding the mounting bills to the deacons. It was agreed that he and the church secretary talk to the local Bank of NSW. Jim with his ability to talk with bank managers did so again, putting the situation on the table. The Bank Manager told Jim that the bank had a fund which he as manager could use at his discretion, and he chose to use this fund to cover the costs, enabling the church to immediately pay the ever increasing bills coming in for work already completed. Of course the bank's fund had to be paid back and a mortgage secured. This would take time but the immediate crisis was averted.

Jim called the Toronto church people together and explained the crisis in debt and the bank's solution. He asked everyone to write down on *unsigned* slips of paper what they could afford to give each week. The amount came to \$112 weekly which almost covered what was needed to repay the Bank. Jim took those unsigned pieces of paper to the Bank which amazingly accepted them as guarantee.<sup>8</sup>

Now Jim had the major task of arranging a mortgage through the Bank of NSW which he did with the Baptist Union as guarantor. The minutes of a special Church meeting on 13 July tell of further steps as Jim gradually sorted out the financial difficulties:

That the Baptist Union of NSW as trustees of the Toronto Baptist Church to execute a mortgage over the church property contained in the Certificate of Title Volume 6350 Folio 66 for an increase of loan from the Bank of NSW Savings Bank Ltd. from \$4,400.00 to \$9000.00.

While he was able to organize the loan, for the Church to grow and the mortgage to be paid by this small group of people more funds were needed. Jim therefore looked for other ways to

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<sup>8</sup> Eileen Maude's memories, 2005.



raise funds. His daughter Lyn tells the hilarious story in her 'Tribute to Dad' (in full in the final section of this book) of how he collected waste paper. Using a church member's milk truck Jim and Lyn collected discarded paper and cardboard from shops as agreed. Each Saturday a rostered group of men and young people sorted and packed in the manse yard until a load was ready to be trucked to Sydney. Eventually the team tired of losing their Saturday mornings, so Jim in his enterprising way arranged to take the rubbish from the shops to the tip for a fee.

In February 1967 Jim undertook for the church to try and 'hurry this matter through with Church and Grace', the Baptist Union Solicitors. 'This matter' was selling the small block of land the *Fellowship* had purchased many years previously but which had proved too small for the church building when the time came to build. This was another step to alleviate the debt.

Without Jim's wise counsel, practical gifting and understanding of Baptist Union processes the church would have been in dire trouble. But, as he mentioned in his letter accepting the call, he was challenged by the effort of this 'small band of people'. He was God's man for the church at that time.

### **Building People, Looking Outward**

Alongside all this effort regarding building finances, there was much activity in other areas.

Jim always had a heart for children and young people's ministry and at one time loaned the church money towards the purchase of a bus needed for picking up and taking children home. This can be tracked through the Deacons Meeting minutes as the loan was paid back in installments. The bus became well known throughout the district as it was always breaking down and the young people had to get out and push! Probably something they still remember today.

It is always interesting, in a gathering of Christians, to ask at what stage of life people became followers of Jesus. The

statistics from around the world are dramatic. 80% of Christians make some kind of faith commitment between ages of 4 and 14. But only 20% of the churches resources are invested in this strategic group.<sup>9</sup>

In this area Jim had been always active, a key factor in the growth of churches he pastored. Jim's son Graeme was also called on to transport young and old, his fast driving causing a few complaints at times. Chip off the old block! Jim was known for his fast driving, especially in Griffith.

Eileen Maude was a gift to the church. She undertook the leadership of the Ladies Guild, became a listening ear to many ladies and amazingly during the later building of the Church Hall, with another lady, held up a wall while Jim nailed it in place. One wonders if that was a first for a pastor's wife. She too found she was also needed to drive children to and from the church activities.

Jim soon became known in the town. In August 1966 he received a letter inquiring whether the Toronto Baptist Church would be interested in taking part in the formation of a local Inter-Church Council consisting of both lay people and clergy.<sup>10</sup> This was a different model to ministers' fraternals in which Jim had been active wherever he had pastored. The Combined Church Council came into being with appointed members from the Baptist Church attending.

One time Jim told the deacons that the Toronto Lions Club had donated a room air conditioner to the church. It was decided that this air conditioner was to be used for anyone in need, although remaining church property.

Jim had always been concerned that churches looked outside themselves and encouraged this in many ways. He always said

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<sup>9</sup> Pauline Hoggarth, *Encounter with God, April-June 2005*, Scripture Union, Milton Keynes, p 222.

<sup>10</sup> Correspondence from Rev. C Douglass, Church of England, Toronto Parish, 29 August 1966.

that an inward looking church would die. In June 1967 the church gifted the NSW Baptist Theological College library two suitably inscribed books. By September 1967 the church finances were seemingly in a much better state as the Deacons agreed that 'in view of the position of the Union, that we write to the Home Works Council asking them to cancel the monthly grant to our church, with sincere thanks for all the previous help'.

The Church continued to grow. God was blessing Jim's ministry. It was reported at the Church Members Meeting 8 February 1967, one year after Jim began his ministry, that the Senior Sunday School had grown to an average attendance of 62, with the total Sunday School an average of 128. Boys Brigade reported an attendance of 63 whilst the Girls Brigade reported an average of 50.

By the fourth year of Jim's ministry, the Church was in good heart, financially as well. The minutes of October 1969 record after the financial statement was presented:

In closing the meeting the Pastor made reference to the spirit of genuine thanksgiving that such an attainment should cause. To reach the place of attaining the final milestone of full church maturity before we celebrate the 4<sup>th</sup> anniversary of the opening of the present property, a dream that must have seemed far distant to that small band of workers four years ago, surely should humble and gladden the heart.

Jim was also quick to help other churches, not only Baptist, when needs arose:

When another Church opened up in town, Dad helped them out in some practical and encouraging ways. He had very good relationships among the local clergy at a time when that was a bit suspicious.<sup>11</sup>

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<sup>11</sup> Philip Waugh, 2005.

The Seventh Day Adventist Church was offered \$1000 by the Baptist Church towards the purchase of a church building.<sup>12</sup> No doubt Jim was encouraging where possible.

Colin Hagney, a member of the Toukley Baptist Church and married to Jim's niece, wrote of Jim's contribution:

Although there was no official mention or record that I can recall, Jim proved to be of great assistance to the young Baptist fellowship at Toukley, where his niece and husband, Nancy and Colin Hagney were part of the group endeavouring, with the assistance of the Doyalson Baptist Church [mother church], to establish a Baptist work in that area and were now reaching the period of time when it seemed that a move should be made to be constituted as a 'Baptist Church'. Uncle Jim's advice, experience and wise counsel in assisting the preparing of the Constitution, along with being the Chairman at the very first Members meeting of the excited newly formed Toukley Baptist Church, was greatly appreciated. Uncle Jim also encouraged some of the men of his Church to come over and lead our Sunday Services with one Mr. Arthur Evans becoming a regular participant. On one occasion of the Church Anniversary weekend, the Saturday night musical evening was conducted under his leadership and by the folk of the Toronto Church.<sup>13</sup>

As was Jim's pattern he again became involved in Scripture classes at the local school. Jim's youngest daughter Dianne remembers from the Toronto days that

Dad always wore a hat when he came to the school for scripture classes—a lot of kids thought he was a detective. He was a pretty cool scripture teacher, maybe because he had teenage kids. He read us 'In the Twinkling of an Eye' (which had great results) and the kids thought that was better than everyone else's boring scripture classes.<sup>14</sup>

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<sup>12</sup> Minutes 15 July 1968.

<sup>13</sup> Email communication 21 July 2005.

<sup>14</sup> Dianne Bourne (Waugh), 2004.

The Billy Graham Crusade of 1968 was another opportunity to present the gospel. The Toronto Church ran transport to Newcastle for the satellite programs during the week and to Sydney at the week end. Jim was always an advocate for evangelistic opportunities. In August that year, as had happened during Orange days, the Church had a mission run by a team from USA. The church was also very involved in the 1969 Gene Jeffries Campaign. 1972 saw a two week mission with Brian Willersdorf as speaker. Church picnics were also popular community building events.

The Morisset fellowship came under the Toronto Church. Jim was instrumental in moving their building from Morisset Park to the present site in Morisset and supplied the pulpit needs of that fellowship.

Jim also organized a Missionary Council to further the mission interest in the church as well as supporting the Australian Baptist Missionary Society. This group had an important function that has blessed the work even to the present.<sup>15</sup> Jim's passion for mission was as active as it had been since the early Arncliffe days. Two of Jim's children became missionaries—they didn't doubt the influence during their growing years and the prayers of their parents.

### **Building again**

Christian Endeavour began three months after Jim began at Toronto. Girls and Boys' Brigades also commenced. After a while the small Hall was not large enough for the massive increase in boys wanting to join the Boy's Brigade. A decision had to be made: limit the number of boys or build a larger hall.

Jim would never limit numbers. Therefore the hunt was on again. He heard about an old Air Force building at Rathmines. He approached the Council and was told he could have the building

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<sup>15</sup> Letter from Alex Anderson, 18 March 2004.

for nothing as it was falling to pieces. On inspection Jim found it was just a framed shell. The floor boards were so old that to be sure he did not damage the timber he slid under the building and chiselled off the nails of the floor boards one by one. When the timber arrived on the church grounds volunteers, women as well as men, gathered together to knock the remains of each nail out of the timber. Jim's son Graeme and other volunteers helped him put the hall up in a matter of weeks, a repeat of a process and speed so typical of Jim. The Boys Brigade continued to grow, enabled by the extra space.

Jim was still a man concerned for behaviour which would honour God. At one stage the young people must have been rowdy after the evening services. Jim challenged the deacons, as appointed leaders of the church, to be at the evening service and to control the excess noise of the young people.

As in previous churches, Jim was still preaching on prophecy. At a Deacons meeting in 1969 it was recorded:

A very frank and prolonged discussion as a result of the report that some of the younger folk did not appreciate the preaching through the book of Revelation. The outcome, a unanimous vote to continue.

Jim's son Graeme recalls that

It was during the time at Toronto that I became aware of Dad's interest and knowledge of current affairs and world events. Illustrations in sermons often included references to these events. He also had quite a sense of humor with most sermons including some joke or funny story somewhere along the line.

Of the Toronto era, Jim's daughter Daphne said

I have realized how much Dad's heart was towards the persecuted church. I remember him giving me the book Richard Wurmbrand wrote and having films shown at church—the old projector films of Christians in Russia/Romania with black rectangles over their eyes for

security. That is where I first became interested in the persecuted Church and read Brother Andrew's book *God's Smuggler* and still to this day receive their prayer mail and write to those who are in prison.

Jim was very active and the church grew to be a vital group of people. Year by year the church was able to increase the pastor's stipend.

He was a visionary, a forward thinker and this again came to the fore during the time Baptist churches were splitting at the height of the charismatic movement. Jim decided to visit Brisbane where his son Geoff belonged to a Baptist church which blended this movement well within the church. If there was a way to do this well, Jim would move in that direction.<sup>16</sup>

Early in Jim's time at Toronto a request to use the hall for child care was granted. This activity was not the responsibility of the church as it was completely independent. Over time the facilities used were not up to the required standard and it was suggested that if the church brought the hall up to standard the church could expect more rent. This was agreed to by the Child Care group and the church decided to add a new section. Tenders were called and Jim helped his son Graeme, who had begun his own business, write up a tender. Graeme's tender was accepted and of course his father enjoyed helping his son during the building.

### **A final call**

Jim reported to the Church in July 1973, after a statement that 'the services of the Pastor and his wife were greatly appreciated this past year':

The Pastor Mr. Waugh mentioned his retirement at the end of 1974, and meantime the calling of a new Pastor next year.

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<sup>16</sup> Memories of Eileen Maude, 2005.

Always wanting proper process, Jim had given the church eighteen months to seek a new pastor. Jim however was not one to sit back even after this announcement. He was charged up, ready to continue his work for God, always willing to look for new ways and the work continued to thrive. At the last deacons meeting Jim attended he mentioned that he had plans to change the evening service into a style more like Christian Endeavour discussion.

On 22 September 1973 Jim conducted the wedding of two young people in the church. The next day, Sunday, he preached his unforgettable message at the Boys Brigade service using those words remembered by many:

And I cannot explain to you how excited I am about the place my friend has invited me to come to.

That afternoon Jim complained of a dreadful headache. As he was placed in the ambulance he must have known he was not to return. He took his watch off and asked Eileen Maude to give it to 'the boy', his memory already slipping, as he thought of his young son Philip. God was calling his servant home. Jim was meeting that Friend he spoke so eloquently about.

Jim died on the following Tuesday without regaining consciousness.

The Toronto Church continued to care for Eileen Maude and family. The response at a special Deacons Meeting on 30 September was prompt.

The deacons decided unanimously to keep the payment of stipend to Mrs. Waugh till further notice and to let her and the family stay in the manse till they have things settled. It was also unanimously agreed that the church assist in the funeral expenses of our late Pastor....We welcomed Mr. Geoff Waugh into our meeting who expressed the family's thanks to the church for all kindness shown.

A motion of appreciation was taken to the church:



This meeting was specially held owing to the sudden passing of our late Pastor Rev. J.A. Waugh to be with the one he served so faithfully during his time of service. He was taken ill on September 23rd and passed away on Tuesday 25<sup>th</sup> of September. Mr. Waugh was inducted into the Church as Pastor on the 5<sup>th</sup> March 1966 and as we all can say with one accord, truly a man of God has passed by this way. We as a Church have grown to love Mr. Waugh with a true Christian love, and our prayer is that we all may be able to hear our Master's voice on that great day. Well done, thou good and faithful servant, enter thou into the House of the Lord.

Of the Toronto Church, Jim told one of his daughters that he was now a sower and others would reap, but one wonders about this. He was older, the days of open air evangelism had passed, the long appeal after the evening service was not as frequent, but Jim was still a visionary. He read widely and moved with the times, though never compromising his beliefs.

Through Jim's ministry, the Toronto Baptist Church had increased its membership from 19 members to 84 members, many through baptism. The church was also a financially viable, spiritually thriving church. Over the seven years of Jim's ministry in Toronto, Christian Endeavour, Boys and Girls Brigades, Youth Group, Missionary Council and Men's Fellowship came into being. True to Jim's continued encouragement, his children, Daphne, Heather and Graeme became actively involved in a leadership capacity in the church.

Throughout Jim's more than thirty years of active ministry, he used *all means* to serve his Lord. Many people testify to the fact that they found God through Jim's ministry, including his nine children.

Jim had completed his task.





Building the  
holiday  
home at  
Gwandalan



Toronto Baptist Church building in the 1970s



Speaking to children



Paper off to recycling

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Jim and Eileen Maude at Toronto



Frank Willis (Hilda's brother), Geoff, Elaine, Hazel, Graeme, Eileen Maude, Heather, Daphne, Lyn, Dianne, Philip (2002).

[Back to Contents](#)



# A Son Remembers

## Ministry

**M**y memories of Dad's ministry are of uncompromising, evangelical preaching and teaching with a strong involvement in missions and continual help for local people.

Dad used sermon notes and kept them in files, to re-use in the next church. In the morning services he used the Baptist hymn books and his sermons were mainly exegetical, often going through a book like Romans, Ephesians or John. Evening services with Sankey's Songs—after a praise service of 15–20 minutes—were usually evangelistic, often on the second coming, with pre-millennium charts from Revelation. Dad regularly gave invitations with the last hymn, and enquirers were taken to the vestry for prayer.

Dad and Mum had a strong influence on youth. They made a good team—Dad with the prophetic, visionary challenge, and Mum with the personal care and support. We always seemed to have youth at home on Sundays for lunch. Sundays were a full day with CE before church, church and Sunday School (in the afternoons when I was young, then before the morning service when adult SS was introduced by the Baptist Union, so CE went to the afternoons). So youth stayed for lunch, CE, and often SS teacher training with Mum—and with me at Gloucester. My childhood memories include going to sleep on Sunday nights after the service with the youth singing around the piano at home. To me they seemed like very big people then.

Dad used open air preaching through to Gloucester days. Usually someone played a piano accordion for the street singing. I think Dad liked open air evangelism—his fiery red hair approach and down to earth style clicked with some people on the street. He took many ‘missions’ in outstations—from Griffith (Leeton, Darlington Point, etc) and Tamworth (Gunnedah, etc), often in tents. Before my voice broke I used to sing solos at them sometimes. He helped Norm Carloss with the Gospel Van a lot as well—such as in combined missions in small rural towns.

He did RE in schools well—using the Baptist Union materials with many picture aids. We learned a lot of the Bible in RE. At home we were all familiar with Theodora Wilson Wilson’s *Through the Bible* and its pictures (available now through web used book stores—I often wondered about her double surname!) from daily reading at dinner. Dad read from the KJV Bible after breakfast. I enjoyed both.

Dad encouraged mission support. Dulcie Barrett (Cheney) to India, and Evelyn Hines (Cunningham) to Borneo from Arncliffe days, and Joyce Newcombe to Somalia from Tamworth, were nurtured by Dad and Mum, and we prayed for them a lot, and had mission maps and photos in the church hall. Mission news, and visiting missionaries were always a part of church and home life, especially CE.

I guess Dad was the typical evangelical pastor of his era, with a strong commitment to missions—at home and overseas. He built halls and manses where they were needed, and developed strong loyalties with many people in the church. He was constantly helping people in practical ways especially in his pastoral visitation.

As children we liked having him around on holidays, to catch fish or crabs with us, or go exploring. Those were the times he was free from the constant demands of ministry and the needs of other people. We all knew he was always supportive of us and expressed his love in many practical ways while being firm about



his expectations. Although income was limited and the family grew large, we never lacked basic needs. Dad often managed to provide extras such as the caravan he built, toys he made, bicycles he repaired, and homes he built or renovated. I thank God for such a heritage.

Geoff

[Back to Contents](#)

# Tribute to Dad— His Children Remember

Jim loved each of his nine children and prayed without ceasing for them. Each child remembers the Scripture readings at the table after meals which set a foundation for their lives. Holiday times were remembered with great fondness as their Dad was a fun person to be with, enjoying fishing as a relaxation or in the very early days in the Blue Mountains at Hilda's parents' holiday house. His love is reflected in the family's continued closeness despite geographical distance. His faithful prayers have seen all nine children claim Christ as their own and become active in the various churches they attend.

To have a rounded picture of Jim we need to add his children's memories.

## **Geoff**

Dad was a strong family man as well as a strong Christian leader.

He was always repairing the things we used, like bikes, cars, toys, and house repairs. Dad often made toys—like the big plane he made me that was too big to fly around much, but I did sit on it. He supervised our jobs, such as at Griffith with veggies and chooks, and collecting eggs. We all moved through the washing up and drying up chores. I used to stir the family's porridge on the gas stove after it had soaked all night, and Dad insisted on no lumps.

As small children we played lots of imaginary games—inviting Jesus for tea with the tea sets. We always seemed to have

some kind of cubby house somewhere. I preferred to climb trees and read borrowed comics there.

I remember riding my bike a lot—great to develop leg muscles I used as in PNG, walking over the hills, and in the South Pacific in retirement! I remember building the family caravan with him from a trailer chassis, with timber frames and aluminum screwed onto it—thousands of screws! We used it for the last family holiday with Mum in January 1955, from Tamworth across to the coast and down the north coast—and I drove with Dad in the black Chev to Gloucester, as he prepared to move there that year.

‘Blue Hills’ was a lunch time ritual—we rode home on our bikes for lunch (except at Griffith). We had pets, mainly dogs, needing feeding and walking. Baths were often with the chip heater—so that involved chopping chips and lighting it, and doing the same under the copper for washing on Mondays.

Though Dad was strict about no talking at the table (ruler always handy), once food was finished any questions were okay. I learned heaps about the Bible at home as well as at church, and enjoyed telling my siblings imaginary stories based on Bible facts—one way to get through washing the dishes and drying up happily! We would also sing choruses and hymns, sometimes alphabetically—from ‘Away in a manger’ to ‘Zacchaeus was a very little man.’ I think Q and X stumped us! We were all encouraged to get involved in church life from an early age—so developed a lot of leadership, and Bible knowledge. I remember teaching Sunday School, leading Junior Christian Endeavour, acting in church dramas, and preaching, all before finishing High School.

He was proud of his family, often commenting on any of our achievements to others, but rarely complimenting us so we wouldn’t get ‘big heads’ and often telling us we could achieve whatever we set our minds to do.

Generally life was happy, relaxed, and meaningful. Always there were things to do, and we all had chores fitting our age, but plenty of time to play. Dad encouraged creativity and trying things out, and taught us to ride bikes and drive cars and answer the phone and run messages. A good life. I am grateful for the strong love, strong discipline, and strong Christian values Dad gave us all for strong foundations in our lives.

## Elaine

My memories go back to **Arncliffe** and the free life before school began. I had a bad start at school because I would not eat, therefore Dad had asked the teacher to make sure I ate my lunch. However the teacher was too tough on a five year old. I ran away from the school and Dad had to cycle all over Arncliffe to find me as I had crossed the overhead bridge on Princes Highway. I remember Dad's arm around me tightly as I sat on the cross bar of the bike on the way home but I did get punished when we were home. Punishment was there but love was there also so it was no big deal.

We older two had our tonsils out while at Arncliffe and it was Dad who was at the hospital with us when we woke, Hazel must have been a baby at that time. He had promised we could have an ice-cream, a very rare treat then, if we were good. I told him I was good and got my ice-cream.

Dad as well as having chooks for eggs in **Griffith**, also killed and plucked them at times, laughing at my disgust as he plucked those poor chooks. I never saw them actually killed, he kept that from us. He once made me a pram and as he was making it he told me it was a chook feed bin. I however knew what it was, so to save his face I went along with it. Dad also hid in the church hall two bikes he was doing up for Hazel and myself for Christmas, but somehow we knew and pulled ourselves up to the hall window to have a look. It didn't lessen our excitement one bit.

In **Tamworth** I used to have the freedom to ride my bike wherever I wanted and often went to the roads outside the town and lay on the grass making daisy chains and finding pictures in the clouds. We older three were allowed to go to the swimming pool together which was some distance from the house. We had bonfires in the back yard at Tamworth with Dad buying fire crackers and Catherine Wheels for the fun of it. I stuck to sparklers. Bonfire night was Graeme's birthday and the night of his birth we had had to sleep in the car outside the Leeton Hospital. I selfishly only thought of the fun we were missing. Some time during the Tamworth era Dad stopped tucking me into bed at night. I loved him doing that as he made a boat bed. I guess it was the right time as the teen years were catching up with me, but I regretted this passing of my childhood.

I became aware in Tamworth that finances were very tight as we had mostly second hand clothes, our cousins', which were really nice. Dad mended our shoes and I had one white dress, from the mission box I think. Each week I took the hem up for tennis, and let it down for school cooking classes. I had one school tunic which I was responsible for cleaning and ironing each weekend. I was aware that if it had not been for the fresh produce given to us by the farm families things would have been more difficult. This fresh produce, and one time I can remember a turkey, reflected the love these farm people had for Mum and Dad. However we were not ever made aware of the tight circumstances as a terrible thing, just part of life. We learned that God would take care of our needs.

The one time I remember Dad being really angry occurred when he was able to buy a fridge to replace the old ice chest. There was criticism from some in the church, despite most people already owning fridges. Mum was in tears because of this criticism as she had been so proud of her new fridge. Dad declared never again would he allow a church (I am sure it was only the minor few who spoke the loudest) to dictate what the

Pastor could have in his own house. Mum had only a copper for washing with wringers in the tubs but times were changing.

Dad had a radio program in Tamworth and once he included Hazel and me singing a duet. It sounded lovely until we heard it on the radio—I was too close to the microphone and it blurred, very humiliating yet Dad who was fussy about good programming said ‘never mind’. I was baptized by Dad in Tamworth—a special time where I felt Dad and I were cocooned with God.

Dad was proud of his kids. Even though most of us went through the horrible teen times and did our rebelling, he worked through those stages with us.

Even though Geoff was only thirteen months older than I was, Dad and Mum made sure he was able to do things before I could, giving him the sense of being older.

When Mum died Dad must have been so devastated but he comforted us kids. I remembered him pulling me, a sixteen year old, on to his knees and holding me tight. He understood (with the house full of visitors at that time when I should have been a hostess) that I didn’t want to talk to anyone.

Our mother was too nervous to drive a car. Dad therefore seemed to think I would be the same, so I was sad that he was no longer around when as a mother of two children who needed to be driven to school, I did learn to drive during our Home Assignment from Hong Kong, and drove in Hong Kong! Dad walked me down the aisle on my wedding day. A first for him, so special for me. I wanted only a father that day, not the pastor he had been for most of my life.

An important God-given time for me was when we were on Home Assignment from Hong Kong. It was NSW Baptist Assembly time and I was to speak at the Women’s Day at the Central Baptist Church. Unbeknown to me, Dad was listening out the back, so proud of his daughter. He then took me to the Chinatown, behind Central Baptist, for a Chinese meal. I guided

him in his food choice and he loved his first and last Chinese meal, lemon chicken. He died just days later (not from the food!).

Looking back, it was meal times I enjoyed so much as we could talk as we grew older and we had lots of discussions and always ended up with the bible (King James in those early days) being read at the table. Sometimes we would spend hours still in the dining room after a Sunday lunch, always with others who were there for the meal. Our lives were enriched by our parents' open house policy. The opening of the Scriptures at the meal table set a pattern in John's and my family life although by that stage there was more child-appropriate material around and I see this passed down as our grandchildren enjoy their children's Bibles.

## Hazel

My earliest memories are of **Arncliffe** where I was born. A special memory is Sunday School Anniversaries when tiered platforms would be erected way up high. I longed for the day when I would be one of the big kids and could sit up towards the top. They went out of vogue before I got to that age though.

I loved to play in the church yard and remember marching around singing, 'Stand up, stand up for Jesus; ye soldiers of the cross'. Even at a young age I knew the difference between earthly armies and spiritual. I think the devotional times around the meal table and Sunday School models to reinforce visually truths learned are a testimony to parents whose passion for Jesus would see all nine children make the same choices.

I almost cut off my tongue when playing on some bricks and slipping while my Dad was doing some brickwork on a fence at the front of the house—I remember clearly the look of deep concern yet calm control as Dad scooped me in his arms and rushed me to the hospital. The doctors said they could not stitch it, and I would either lose the end of my tongue or it would knit. Dad took me home and sitting on a kitchen chair at the table he held me under his arm in a vicelike grip—no hope of moving—

while he physically held my tongue in place until it started to knit. I still have a very deep scar diagonally along my tongue with the worst part in the middle which sometimes still bleeds. My Dad was determined I was not going to lose my tongue if he had anything to do with it.

I remember the train trip to **Griffith** and the Church Secretary meeting us at the station with the car with a 'dicky seat' at the back. There was a bag of fresh almonds which we were allowed to help ourselves to. Soon after we arrived at Griffith I was in hospital with pneumonia and Dad was always right there. He came with a bag of boiled lollies one day and encouraged me to share them right around the children's ward which I was very happy to do until I started to see those lollies disappearing. However when it was my turn there was just one left (that was one for everyone). I thought it was the most wonderful lolly in the whole world and determined to make it last as long as possible.

I sat for my first Sunday School exam at Griffith. I still remember the verses I had to write down from John 14:

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me.

I walked out of the room (one of the last to finish) and burst into sobs but Dad was right there to comfort me. I was terrified I would fail so still 'practiced' the verses in case I had to write them again. Those words of John 14 are precious to me to this day, having first started to penetrate at the age of 7 or 8.



At **Tamworth** I loved Church and everything to do with it, except the effect of some critical folks—and long sermons! Actually, compared to today's 'climate', Dad's sermons were always 20 minutes to the second and he would bring up his arm in smart military precision to check periodically. I used to love to watch that, but I learnt how to switch off by reading (singing in my mind) hymns, or reading my mother's Bible (I wasn't going to listen to sermons!). I soon learnt that I wouldn't get into trouble by reading the Bible or the hymn book. One hymn I loved was 'The day Thou gavest Lord is ended'—and when I would get to the line 'Thy praise shall sanctify our rest' tears would come and I couldn't stop them. Once I looked up through my tears and could see the soft look in the back of Dad's eyes, and I think after that I started to listen to sermons, because I realised I couldn't 'pull the wool over' my Dad's eyes. That was a favourite expression of his. That soft expression deep within his eyes would also be there when he sang with the congregation himself: 'Turn your eyes upon Jesus', 'Have Thine own way, Lord, Have Thine own Way', 'Let the beauty of Jesus be seen in me', 'When I survey the wondrous cross' (often during communion).

Another saying he often came in with was, 'Paul made tents, you know'. He certainly led by example in not expecting anyone to do what he wouldn't do himself. Whenever we had a lot of visitors staying over (usually guest speakers), Dad would pull two armchairs together to make a cot like bed, and we loved to snuggle up as he would pull the blankets very tight making a boatlike bed. I used to do that with my own children, telling them that my Dad used to do that when I was their age. They too loved 'to rock in their little boat'.

'Blue Hills' at lunch time was a daily non-negotiable happening, but I loved it as well and couldn't wait for the next episode. Actually I expect that none of us were ever late for lunch! I remember us all crowded in the hall in the manse at Tamworth around the big radio listening to the Coronation of Queen

Elizabeth. It was a great event and exciting to be allowed to listen to it all.

Easter camps, excursions to Sydney to major Christian events, whether Evangelistic Crusades or Youth for Christ or BYF, were never missed whichever town we were in.

It was at **Gloucester** that my athletic ability started to surface and I did very well for my school. Dad used to tell me that if only I would put in the same effort in my scholastic study I would do well. What I later found out was he would proudly boast about my athletic ability to other people. New relatives in Gloucester, particularly Hazel Yates, would always find a way to tell us.

**Orange:** Dad was extremely watchful over his kids when they were choosing their lifelong partners, incredibly strict and protective and a great support and 'safe' sounding board. Even at the age of 21 I still had to be in by 11 pm. He also cared as much for all his flock and was a safe sounding board for many people. In our home we all saw that, and it had its place in nurturing us all as well.

## Graeme

In January 1955 when I was 6 ½ years old my Mum died. A few weeks later Dad, the older three children and the youngest child, Daphne moved to Gloucester while Heather and I went to stay at Griffith with Dad's friends, the Jarvis family, until the new manse at Gloucester was built. The trauma of these events has seriously affected my memory of day-to-day events throughout my life. I have no memories of anything before Gloucester, not even of my Mother.

Some of the things I remember about **Gloucester** were walking to school, sometimes barefooted (Graeme's choice) and doing the hot foot shuffle on the bitumen assembly area with a lot of other kids in a similar state of dress. I sometimes had to walk the cow on a lead to feed it on footpaths, etc. during dry times. One time when that cow had a calf, I was helping Dad while he

was building a holding pen for the cow or calf and he asked me to get a length of timber from across the yard. As I walked between the cow and her calf, the cow charged me, and as I was running for cover, Dad grabbed the nearest stick of timber he could find, intercepted the cow and gave it a bit of a hiding. It was during my Primary school years in Gloucester that I started building things, and at times destroying other things to get the parts I needed to build my contraptions. Dad allowed me to use the tools necessary to build, but I got more than one belting for destroying other items. In those days Dad believed firmly in 'spare the rod and spoil the child'. There were two things that I remember Dad bringing home from Papua New Guinea. One was a toy boat called a Lakatoy, and the other was a wicked looking cane with knobs up both sides. I think the sight of this was supposed to deter misbehaviour. It didn't work. Geoff once created a label to place across the corner where this cane stood saying, 'I need thee every hour', in fun I think.

In **Orange** I rode a bike to school, usually with my best friend David Christie, a deacon's son. All my friends went to the Baptist church where we were involved in Sunday School, Christian Endeavour and Boys Brigade and I sang in the Church choir. It was in Orange that I went to my first inter-church youth camps. I started work in Orange and remember a particular life lesson at that time. Dad said on the date of my first full-time pay packet, 'You are a working man now and have to pay your way. Mum will get weekly board from you whether you are in work or out of work, so stay in work.' He helped me buy my first car when I was still on L-plates and used to lock it securely when he and Mum went out of town together. I don't know if he ever discovered that I became a good hand at picking locks, hot-wiring cars and then driving illegally without a license. I suspect, knowing he had a lot of spies in town, he may have known but never let on.

When the family moved from Orange to **Gwandalan**, I was working mostly away from home with Martin Bamby on rural sheds. My time off was spent in Gwandalan and I remember this as a relaxed time of my life, swimming in the lake and rowing Dad's timber rowing boat from Gwandalan to Belmont and back—got very frightened being caught in storms a couple of times doing that.

We moved to **Toronto** and it was there I started my building career. I became active in Sunday School, Christian Endeavour, choirs including BYF choir and Inter-church youth camps. It was at a camp leadership meeting that I met Alison. Dad also collared me to use my car or his at times to do pick up and return home runs for some elderly church members and young people for various meetings. I believe at times he had to deal with irate parents who felt the courier drove too fast. I used to enjoy using his car with that magic clergy sticker as there was less chance of getting pulled over by the constabulary. It was at Toronto that I became aware of Dad's interest and knowledge of current affairs and world events. Illustrations in sermons often included references to these events. He had quite a sense of humor with most sermons including some joke or funny story somewhere along the line.

It was as a carpenter myself that I discovered how good Dad could be with hand tools, although he could also be rough when in a hurry. One day Phillip Latham and myself, both apprentice carpenters, were trying to construct some implement that required a hole drilled right through the centre of a long stick of timber. We both continually failed with the large boring bit continually protruding through the side of the stick before it got to the other end. Dad came into the shed, saw all the failures, asked the purpose of the exercise and immediately decided to show us how it was done. He took a new stick, stuck it in the vice, grabbed the brace and bit we were using and proceeded to punch a 20mm hole lengthways through a 38mm square stick about

250mm long at full speed and came out dead centre the other end first go. To this day I have never been game to test myself to see if I can match it.

Although Dad repeatedly told me I should never own a motor bike because I drove too fast, when my finances were tight as I was on an apprentices wages and I could not afford to keep the V8 Ford I had, he helped me buy my first road bike. He may have considered it safe as it had a sidecar and there might have even been some nostalgia involved, as he once owned a bike and sidecar himself. However, I got the bike and so it must be his fault I still ride them today. Dad was very handy with motors and he taught me most of what I know about working on them. We used to use the large tree behind the manse at Toronto to lift motors out of cars using pulleys permanently attached to a high branch on that tree.

It was when Alison and I married and I **moved away from home** that Dad and I became mates. Until then I had been probably the most rebellious member of the family and Dad was forever having to deal with that part of my nature. Dad sometimes came onto my building projects when I needed a hand and we worked well together. He was there the day I cut my hand with a power saw and I am sure no car Dad ever owned went faster than the old 'beetle' did that day getting me to a doctor. We worked on the house at Gwandalan together when Dad decided to re-clad the external walls and he helped me win a contract to extend the Toronto Church hall, and then worked on it with me.

## Heather

I have no memory of my mother or of her passing, however I guess it must have affected me greatly as I remember having a fear of losing Dad. When he went to New Guinea I was scared he would not come back and in early growing up years—at least

from Gloucester—I hated him travelling anywhere and was always worried about him not returning.

Dad was very strict on one hand but soft on another. I always knew he loved me, no matter what I got up to.

He was at times like a big kid, e.g., when we went on a holiday (I don't remember where but it was up north) and he liked to fish. One morning the beach was full of dead fish washed up on the sand and Dad collected them in loads and piled them all over the sand in a bunch and then stood with his fishing line and had his photo taken as if he had caught them all! I think I have that photo still.

Then there was the first year we were in Orange and that first winter it snowed. When I came home from school and walked up the driveway Dad jumped out and hit me with a snowball. I think he hid and did the same for each one of us coming home.

Another example was when Elaine and John went to Hong Kong and he bought the tape recorder and had great fun trying it out and was very excited when using it to record our messages to them.

Then there was the mini-transistor radio Elaine sent him from Hong Kong. He was so excited with this little transistor and put it proudly on his bedhead to listen to while he was in bed.

Dad was also very protective. Even though I was a rebellious teenager and wore mini skirts and the like which he didn't approve of, he was quick to stand up for me if anyone from the church criticised me.

Also, not long after I had my first motor bike, I went to work one day and during the day a pretty strong storm developed with a fierce wind and when it came time for me to come home I put on my wet gear and started home battling the wind, especially crossing the Fennells Bay bridge where some other bikes had stopped to wait it out, but I wanted to get home so kept going leaning into the wind. I got home safely and Dad drove in after

me—he had come over to where I worked at the Lake Macquarie Shire Council in Warners Bay (about 20 minutes away) and followed me home out of sight to make sure I could handle it.

I was always sad that Dad passed away before I was married with children as I remember watching him with his grandchildren who he loved dearly, just like his kids.

## Daphne

I don't remember my mother as I was thirteen months old when she died.

Probably the best memory I have of Dad is up in the pulpit singing with all his heart, total enthusiasm. Even now sometimes a hymn is sung in church and tears come to my eyes because all I can see is Dad up there in the pulpit singing it. And of course there were times when he was listening at home to hymn music and being 'a conductor'.

Sunday mornings we would often be woken up with Dad singing hymns with gusto, coming in and telling us it was a 'wonderful day' and time to get up. He would pull back the curtains and tell us it was time to 'rise and shine', singing 'rise and shine, and give God the glory, glory'!!

Then there were the times I handed him the tools while he was under the car, quite a few times actually.

Dad loved the Islanders singing and brought tapes home of them singing in harmony. This was after he went to New Guinea I imagine.

In Orange Dad brought me ice cream when I had my tonsils out. He also taught me how to ride a push bike by taking me up the back yard and letting me go (down hill) until I fell off because I didn't know how to stop, of course yelling out instructions along the way.

The family tradition was to open our 'stockings' before church on Christmas Day, but to wait until after the Church service to open the family presents (this I imagine was so Dad

could be part of all the family festivities after the service)—a tradition we followed through in our own family.

I used to stay awake until Dad was home and in bed (at **Toronto** Mum and Dad's bedroom was next to ours) —there was that comfort and security to hear Dad's deep voice as he and Mum talked together.

I also have vague memories of him remodelling the house at Gwandalan, my general feeling being lovely relaxed family times holidaying there.

Dad put me through Newcastle Business College **when I left school**, then I got work pretty well straight away. When I talked about travel, he insisted that if I was to move away I was to go somewhere where one of my older siblings lived so they could keep an eye on me!!! Geoff was in Brisbane so I chose to start there.

When he put me on the train to Brisbane, Dad gave me an envelope that I wasn't to open unless I wanted to move back home. Of course I opened it as soon as I got onto the train—it was money for a return ticket if I wanted it or needed it. He wrote at least once a month while I was there, just a small page but those letters were so special.

One special memory is of sitting out in the sun in the back yard at Toronto just talking with Dad as he talked a little about our mother, for the first time in my life. I was about 17 years old, not long before I left for Brisbane.

Dad loved to explore and learn. I can't remember much of a holiday trip to Canberra with the old caravan, except Dad's enthusiasm to see 'everything' at the War Memorial and to read all the detail. We kids were sick of it all way before he was. We had a few family holidays in the caravan, mostly at beaches but sometimes 'educational trips' like Canberra and Adelaide.



## Lyn

At Toronto because the church had a big debt, Dad found a practical way to make money. He was always ahead of everyone in 'alternate' things (such as all the vitamin pills we used to have to put out for him at the table—kelp and other strange health tablets). He discovered that the paper mills bought old paper waste for recycling. So he proposed that the church collect the paper waste from the shops in Toronto and pack it in wool bags and sell it. This involved a bit of work as it needed to be collected each day from the shops. He made up frames the wool bags hung on and the shops just dropped their paper and packaging in it.

The job of collecting these bags of course fell on him and thus me as well. He borrowed the church secretary's milk van and off each afternoon after school we would have to go and collect each full bag from about 3 or 4 shops. This wasn't so bad as often damaged goods that were OK to us were in amongst the paper. We especially loved the shoe shop as often one week one shoe would be discarded and then its matching pair the next. The girls at this shop left their old Coke bottles out as well, so we could take them back for the 5c recycle claim.

These bags were then off loaded in our back yard (the manse right next to the church) in a fenced off area Dad had made. Then every Saturday the men from the church were on a roster to sort out the paper from waste and pack it tightly into wool bags and tie them up. They were stored there until a full semi-trailer load was accumulated, then it was loaded on the trucks to go to the Sydney mill. Often these bags got very wet and thus heavy in the rain while waiting—this caused some funny incidences of bags ripping open while being loaded and truck's loads slipping as they tried to leave our back yard ( as it was sold by weight wet paper can make some money).

I remember one particular trying load that happened to cause so much trouble it was still being loaded late at night. One

man had the big hook that gripped the bags to lift them with go through his hand. The load shifted as the top layer went on and only our old fence was holding it up—it had to be unloaded and loaded again. This late night happened to be a Boys' Brigade night so Dianne and I didn't mind as some of the young men of our church offered to help. Dianne and I happened to be sleeping in the caravan outside at the time (no room in the house) so, even though a very harassed father ordered us to bed, it was easy to lean out the windows and carry on conversation with certain young men! I think this was the same load that the semi driver jack-knifed the truck on the way to Sydney. I think the load was too heavy.

After a while the men of the church got tired of spending their Saturdays sorting through paper and rubbish so it looked like this source of income would dry up, but then Dad got another brilliant idea. If we gave up carting their rubbish away, how would the shops get rid of it? Pay someone of course. So he negotiated with the shops and continued to take away their rubbish for a fee and straight to the tip. I of course had to help (he was fairly old by this time and Phillip was too young—how Dianne missed out I don't know). It was the embarrassment of my teenage years as often at school someone would say, 'I saw you at the tip' !!! I knew all the old scavengers by name and Dad would often come home with 'something' useful! We went so often to the tip I didn't even notice its smell after a while. Anyway I think we finally got out of debt and it probably became too much for Dad, but it certainly left some memories for me.

## **Dianne**

The disciplining was always shared between Mum and Dad. When Dad registered my birth he put down that day's date not my actual birth date, hence my birth certificate is wrong. Mum said he was busy getting ready to go to New Guinea and had a lot on his mind.

Dad's nickname for me was Blockhead because of my large head (I loved it). Once when he was handing out awards at a Sunday School Anniversary, he called me out as Blockhead!

Until I was 22 I never realised that pastors had a set day off during the week. To my knowledge, Dad never did.

I remember Dad speeding one day and saying that it was OK because he had a clergy sticker on the car and the police would let him by.

Dad always wore a hat and when he came to Toronto High to teach scripture a lot of kids thought that he was a detective. He was a pretty cool Scripture Teacher, maybe because he had teenage kids. He read us 'In The Twinkling Of An Eye' (which had great results) and the kids thought that was much better than everyone else's boring scripture lessons.

Dad hated TV because he said he would visit people and they always left the TV on and he felt they weren't giving him their full attention. He hired one for us kids though when we had a holiday at Gwandalan and he had to spend a majority of the time renovating and cladding the house.

He hated Vegemite (blackjack) and tomatoes and loved passionfruit ice cream in a cone—that was a treat reserved for holidays. He also loved listening to 'Blue Hills' and we weren't allowed to talk while that was on. He was really into alternate health—kelp tablets, carrot juice, apple cider vinegar, and he took me to a chiropractor in the early '70s when most people hadn't even heard of them.

He was very protective of his children and believed that he should minimise the chances for them to get into trouble. We had to walk to school even though we were eligible for a free bus pass (it was healthy for us), but we were only allowed to leave home at a time that gave us just enough time before the bell went. As teenage girls Lyn and I had an 11pm curfew and we were never allowed to go to school dances. I remember Hazel talking Dad into letting Lyn go to the school formal.

Dad loved fishing, boats, and the beach. Our holidays always revolved around those (unless it was visiting family). Mum and Dad used to go for walks on the beach holding hands and we weren't allowed to go with them. That was their time together.

We always ate meals together at the table and without fail we had family devotions after tea each night. If a visitor called, Dad invited them in, saying it was feeding time at the zoo. He always asked them to join us for devotions and never cut it short.

## Philip

**Dad the builder.** He was not just a preacher who used big words. Rather he had a garage full of interesting tools and knew how to use them. Hours spent playing while Dad worked on something in the garage is a special memory. Dad was a 'roll up the sleeves' kind of guy. Toronto Church needed funds for buildings so Dad took an afternoon job collecting cardboard waste from the supermarkets, compacting it by physically jumping on it, and storing it till we had a semi-trailer load to sell. Needless to say if Dad had a job then we kids had it too. One morning Dad got the girls up extra early because there was a load to compact and store. With many complaints they dressed and traipsed out into the morning chill to find an empty yard. They stormed back in the house complaining and Dad asked them what day it was—it was 1<sup>st</sup> April.

Sometimes it would be a project too far. One day Dad had the idea of painting the old Volkswagen beetle car. Of course he could do this himself with some amazing spray painting kit that would work off nothing more than Mum's vacuum cleaner. Mum was less than enthusiastic about his idea, and very reluctantly parted with her treasure. Only when Dad told her not to be silly, nothing would happen to it, did she surrender it. By the time the poor Dub was eventually painted Mum was the proud owner of a new vacuum cleaner. The old one paid the ultimate sacrifice. I

also remember the delight in Dad's eyes when he could finally buy Mum an automatic washing machine.

**Dad the preacher.** It must be said he was rather old school, stern and scary when he wanted to be. He could inject a misbehaving son's name into the middle of a sentence in full preaching flow. I remember a night he stopped to tear strips off a group of unruly teenagers. They didn't twitch the rest of the night.

He used to be able to still a room full of restless school scripture students with one stern gaze. Yet I never had a doubt that underneath that stern façade was a completely soft heart that could usually be manipulated to the desired end.

Dad was a believer in corporal punishment. A thick leather strap hung within sight of the meal table and if a dinner was being refused his eyes would rise dramatically in that direction. Having said that, it was rarely used. I can never remember Dad hitting me in anger. Instead I would have to collect the strap and bring it to him. This, I suspect, gave him time to cool down and be more dispassionate in his discipline.

I remember one day when I and some friends were playing chicken, seeing how closely we could brush against cars travelling at full speed on the local road. I made the mistake of doing this with Dad's car. He did not even stop but drove home and told Mum to send me to him with the strap when I arrived. When I received the news I knew it was serious but did not know the offence till I arrived in his study.

Many old school preacher's kids complained that their fathers were never there for them. I never had this sense, instead I had a constant awareness of both my parents' attention. Perhaps the only exception to this was one morning when I woke with a searing pain in my side that turned out to be acute appendicitis. Neither Mum nor Dad were on hand to assist as they were at an early morning Church prayer meeting. That was the longest prayer meeting of my life.

Dad was ahead of his time in his ecumenical outlook. When another Church, perhaps Seventh Day Adventist, opened up in town, Dad helped them out in some practical and encouraging ways. He had very good relationships among the local clergy at a time when that was a bit suspicious. It is still a common experience for me to have pastors and senior denominational figures confide to me that they had appreciated something that Dad had done for them by way of encouragement and mentoring.

To really understand Dad, there is one scene, often repeated, that comes to my mind. An alcoholic hobo would knock on the door and be warmly invited in to tell his story of woe. Perhaps an hour would be spent listening to this poor man's story and then would come the inevitable appeal for money. The appeal was never rejected. Not only was it listened to but enough money would be given to buy a family a week's groceries. The hobo would depart with many thanks and Dad would track him, with tears in his eyes, all the way straight to the local pub. Next week he would do it again. It must be said that it took a special lady to be married to him. I suspect both mothers had to be prepared to feed drop-ins at the drop of a hat.

I have to laugh when I read about how strict Dad used to be with the older kids. No talking at the table indeed. By the time I came along we had collectively ground that sort of thing out of him. I guess all parents are a little tense at first, but as I was number 9 Dad had had plenty of time to relax a bit by then. He could still be an intimidating figure though. I remember a time when Heather was my CE leader and I gave her a hard time in the class by misbehaving. To my horror Heather told me to go home and report to Dad. I refused of course, so my determined sister grabbed me and dragged me from the Church to see Dad. I could not believe she could send me to a fate so terrible. On the other hand he could amaze me by just laughing at me when Mum caught me with my illicit stash of cigarettes.

Dad never went to the movies. Graeme and Alison, when 'The Sound of Music' came out offered to take us all to see it. Dad agonised for a week but couldn't bring himself to break a lifetime habit of avoiding the excesses that movies indulge in. He knew it was a good film though, so he sent Mum and the kids along. When holidaying at Gwandalan one year Dad hired a TV set. He so enjoyed it he actually began to talk about buying one. All my Christmases were coming at once it seemed. Then an ad came on for the show 'Alvin Purple', featuring topless women. The TV went straight back.

I remember the look of joy on Dad's face the night Heather and I went forward at a Gene Jeffries Crusade. I remember the pride he showed when Geoff came to Toronto and preached up a storm. I remember the pride he had that at least Graham had inherited his practical ability and there was someone in the family who could speak his language and argue about the best way to truss a roof. Elaine had made it to the mission field. Hazel was a success in business, Heather was a gung ho secretary who Dad would proudly repeat that he had been told could work wherever and for whoever she desired. Daphne, Lyn, Dianne and I were the young ones that were the apple of his eye.

[Back to Contents](#)

## Jim's Children Today

**G** Geoff began as a school teacher and then entered the NSW Baptist Theological College. He pastored North Epping, Narrabeen and Aria Park churches in NSW. An ordained Baptist minister, he was a missionary with the Australian Baptist Missionary Society in Papua New Guinea for six years before he and his wife Meg and family settled in Brisbane in 1970. Geoff worked as a Christian Educator with the Methodist Church while he gained a Masters degree in Missiology. He then spent many years teaching (as a Baptist) in Alcorn College which then amalgamated with the Uniting Church Theological College. He acquired a Doctorate of Missiology from Fuller Theological Seminary and later developed the ministry degree programs at the Christian Heritage College in Brisbane. In retirement Geoff continues part time teaching and mission work in Nepal, Africa, the Philippines and the South Pacific. His published books and journals focus on revival and the Holy Spirit.

**E** Elaine married John Olley who was then finishing his PhD in Physics. A year later he entered the NSW Baptist Theological College, pastoring at Ramsgate, St Ives and Northbridge churches in NSW and is an ordained Baptist Minister. John, Elaine and family were ten years in Hong Kong with the Australian Baptist Missionary Society (seconded to the American Baptists). They returned to Australia in 1978 where John became Old Testament Lecturer and later Principal at the Baptist Theological College of Western Australia and Elaine took the opportunity to study for her Bachelor and Masters degrees in Social Work. Throughout her working life in community



organisations Elaine was on a number of State and Federal Government advisory committees. John has published many articles and books and is currently doing a major commentary on Ezekiel. Elaine has also published articles in her area of work. They retired at the end of 2003, after which John became Interim Principal at the Bible College of Victoria during 2005 post retirement and in the second half of 2006 they will be missionaries-in-residence for the Global Discipleship Training course in Townsville.

**H**azel remained in Orange after the end of Jim's ministry at the Orange Church, working as a Secretary and maintaining contact with people Jim had helped during his ministry in Orange. She married Kerry Rawson and they with their family remained in Orange, building at the foot of Mt. Canobolas a home on a lovely property which featured as the cover of the local council's information book one year. Both Hazel and Kerry are artistic and very gifted as well as astute business people. Together they gradually built up a business and have become well known for a number of profitable jewellery shops in Orange and other towns in NSW. Both Kerry and Hazel have been long time workers in the Orange Baptist Church, Hazel being a deacon and church administrator during a period. Their many shop staff members have become their focus for mission in recent years.

**G**raeme who was much more creative and talented with his hands (much to his Dad's delight) than his siblings became a builder, gaining a scholarship while he studied for his Clerk of Works through Technical College. He began working firstly in the Newcastle area. After moving with his family to Tamworth, NSW, where Alison was in charge of a government Children's Home, he continued as a builder. He later became a teacher at the Technical College in Tamworth, a position

he still holds as a respected senior lecturer. Graeme as well as building his beautiful house also built an electric guitar. They enjoy country music. When first moving to Tamworth, Graeme's wife Alison was a Sunday School teacher. Graeme remains an active member in the Tamworth Baptist Church.

**H**eather became a talented private secretary after learning typing and shorthand at the Baptist Bedford College. She could command any position she wanted as a private secretary. Heather married Steve Griffith who worked with the NSW Agriculture Department where they met. Heather & Steve lived in Sydney for a number of years until Steve took the position of General Manager of the Rural Assistance Authority and they were required to move their family to Orange, NSW. They are currently living in Orange and attend the Orange Baptist Church. Heather has been a Home Bible Study Group Hostess and Steve a Bible Study leader and deacon.

**D**aphne trained to be a secretary through Newcastle Business College. After working for a while in Toronto, she moved to Brisbane to work and explore more of Australia. She married Stan Beattie and moved with him to America where he trained as a Chiropractor. Returning to Australia they settled on the Atherton Tablelands in Queensland where they lived for many years raising a family and working in the Atherton Baptist Church hosting both home groups and ladies bible study meetings. They enjoy the outdoor life and Stan was an active member of the Volunteer Rescue Brigade. They have recently moved to Alice Springs and are attending the Alice Springs Baptist Church.

**L**yn trained as a dental technician, a position she still holds today and loves. She married Steve Haack who developed cancer early in their married life and became disabled

through surgery. They moved to Manilla NSW to be closer to Steve's mother who helped Steve with his woodturning business while Lyn traveled to Tamworth to work. Lyn is also a talented porcelain doll maker winning some prizes in that area. There being no Baptist church in Manilla, Lyn and Steve joined the local Presbyterian church where they have been very active. Steve was a Sunday school leader and later, after Steve's death, Lyn has become a leader in the Emmaus Walk. Lyn will use long service leave in 2006 to be part of the Fusion Ninety Days Mission Course in Tasmania, which includes witnessing during the Commonwealth Games in Melbourne.

**D**ianne trained as a school teacher and now works at Green Point Christian College in the Creative Learning Centre. While attending the Eastwood Baptist Church in Sydney she met and married George Bourne. George is a project manager for a computer company that develops large computer systems. They began married life in Sydney, later moving their family and settling in Umina. Both Dianne and George have been active in the Ettalong Baptist Church as deacon and have worked with youth, George often using his musical talent.

**P**hilip, who is the youngest of Jim's children, tried a few jobs before hearing God's call to full time ministry. He married Karen who is a nurse educator. He trained at Morling Baptist Theological College whilst living in Toronto and working in the church there, commuting to Sydney for lectures. After ordination into the Baptist ministry, Philip, Karen and family moved to Taree NSW where the church and school grew under his ministry. He was then called to the Carlingford Baptist Church in Sydney where he is currently ministering. He is also working towards an MA in Theology at Morling College.

[Back to Contents](#)