

Baptist Historical Society of Queensland

# Newsletter

No. 20 December 1991      Free to Members      Others - \$2  
Membership: Individual \$6 p.a.    Family \$10 p.a.    Corporate \$20 p.a.  
*PRESIDENT: Rev. Dr David Parker, 17 Disraeli St, Indooroopilly, 4068 Phone 878 3178*  
*SECRETARY: Mrs Ellen Chataway, 11 Bunda St, Slacks Creek. 4127 Phone 208 2639*

## This Year and Next!

Welcome to our third issue of the BHSQ Newsletter for the year. It is also our twentieth issue, so we have included an index of articles for issues 11-20 to complement the index which was printed in issue number 10.

As is usual for the last issue of the year, we include reports from the annual meeting which was held on November 23rd. Thanks is expressed to all who have supported the Society in the last year. We need your continued assistance to meet the opportunities and demands that exist before us.

Next year is an important one for Baptists and many other missionary-minded people around the world. It is the **bi-centenary** of the publication of William Carey's missionary manifesto, *The Enquiry* - the date is May 12 to be precise! It is also the bi-centenary of the formation of the **Baptist Missionary Society** on October 2nd, 1792. Carey, known as the father of modern missions, reached India in November 1793.

To celebrate the event, the BHSQ, in conjunction with the Department of Mission and the Baptist Theological College, and with the assistance of the ABMS, is sponsoring a presentation on **Wednesday, May 20, 1992** featuring Dr Ken Manley, Principal of Whitley College Melbourne, who is Australia's most eminent Baptist historian. It will be held at Windsor Road Baptist Church, and will also include other supporting elements. Plan to include this important event in your schedule for next year.

### 1992 Annual Presentation

*The Bi-Centenary of the William Carey's "Enquiry"*

*and the Baptist Missionary Society*

with Dr Ken Manley, Australian Baptist Historian

Wednesday, May 20, Windsor Road Baptist Church

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## BHSQ Annual Meeting 1991

The Annual meeting of the Baptist Historical Society of Queensland was held at the Union Archives on Saturday November 23, 2-4pm. This meeting was delayed from the originally announced date of November 2nd. Notices were sent advising the cancellation of that date to allow for packing of the archives upon the anticipated removal of the Baptist Union to new offices. However, because of some difficulties with the occupancy of the new building, those plans have been put on hold. The annual meeting was then re-scheduled to November 23.

Six people met, with apologies from three others. All three existing officers were re-elected for another year. As well as reviews of current and past activity, plans were also made for the 1992 programme, which will include a focus on missions. (see page 1 for more detail).

### Secretary's Report to the Annual General Meeting

With our President on study leave for the first half of the year, we have met less frequently. Nevertheless, the work of the BHSQ has continued and Baptist folk are becoming more aware of the assistance we can offer. A case in point was handled by myself, when a pastor in a country church, unable to continue with his college thesis concerning one of our well known ministers, appealed for help. The problem concerned a dearth of information about the youth of this minister. My sixth phone call proved to be directed to the very person who could give clear and authoritative details of that very period. Only a small matter perhaps, but it saved that busy pastor ongoing frustration and enabled him to continue with his important thesis.

The emphasis for the year, "Baptist Camping in Queensland" came together beautifully at the Greenslopes Baptist Church on August 12. It was gratifying to see a much larger than usual number of people comfortably fill the Youth Lounge. Early campers in the persons of Ms Christina Smith and Ms Olga Hemmings were interviewed, and some amusing and serious anecdotes were elicited. Likewise, Revs. R. Hodgson and J. Knights representing the opposite sex, told of what camping at Currumbin had meant for them in their youth. There was strong Christian emphasis from each panel of interviewees. Mr R. Bavinton and Mr P. Fox spoke on the subject of "Camping as a Ministry for Queensland Baptists."

The President of the Union, Rev. Norm Weston, bore strong testimony to what Baptist camping meant to him as a boy. This was an appropriate prelude to his launching of Mrs Joan Maxwell's excellent book, *A History of Baptist Camping in Queensland - Volume 1 - Currumbin and Magnetic Island*. Joan spoke feelingly of her impressions of Baptist camping and of her experiences in researching and writing the history. People availed themselves of the opportunity of purchasing their copy of this fascinating book. Supper was served to the sixty or so people present. On the whole, it was felt that all the work prior to the night had been abundantly worthwhile.

Newsletters have continued to go out, and the usual high standard maintained. Articles such as "Three important Baptists", "Baptist Camping - Insights of a Director" and "When a Padre is not a Padre" have been of particular interest.

Since it will be two hundred years since the formation of the Baptist Missionary Society at Kettering by William Carey next year, approaches have already been made to the Department of Mission and the Baptist Theological College from our Society to facilitate our combining with them in some form of celebration. This is likely to be our emphasis for 1992. May we catch something of Carey's missionary fervour as we remember this great missionary statesman.

**Ellen Chataway, *Honorary Secretary***

Chairman's comment: *We greatly appreciate Ellen's work as secretary, and particularly her enthusiastic support of the BHSQ.*

Turn to page 6 for the Treasurer's Statement.

# The Rise and Fall of Opposition to State Aid for Schools

Discussions and Resolutions of the Baptist Union of Queensland,  
1938-1972.

by Ken Smith

*Considering the apathy exhibited by our own people we can hardly be surprised that the evils to which we have drawn repeated attention are gaining a still firmer hold upon the community.'*

(Arthur E. Bickmore of the Temperance, Morals and Public Questions' Committee, Baptist Union of Queensland, quoted in the Yearbook, 1945, page 82.

The issue of whether or not Baptists in Queensland should accept financial assistance from Government sources for any of their activities has had a long, and rather chequered, career. The matter has been marked both by violent objections and by considerable apathy.

The term "State Aid" has almost invariably been applied to the use of Government funds for private schools, and this is (mostly) the usage to which the term will be restricted in this paper. Since almost all private schools are run by religious bodies, it really comes down to the use of State funds in religious schools. Furthermore, because most private schools are run by the Roman Catholic Church, the matter has been seen by many Baptists as an issue about Government financial support for a Church they see as heretical.

Virtually all the discussion in Baptist Union Assembly meetings about the issue has taken place in the session devoted to Public or Social Questions. There seems to have been little conception of the need to have a more broadly based discussion of the subject.

During the period under discussion there were three convenors of the Social Questions Committee (or whatever name it went under at the time - the term Social Questions will be used throughout this paper). At the start of the period Mr Arthur Bickmore was convenor, and remained as such until his death in 1954. From 1955 to 1959 Rev. H. White was convenor. In 1959 Rev. Max Howard took over. These men had quite distinct approaches, and saw different social issues as being those of greatest concern.

Mr Bickmore seems to have had some concern for the issue of State Aid. However he did not give it the prominence it received later. The number of reports produced under the guidance of Rev. H. White are too few to make any definite statement, but he, too, seems not to have regarded the issue as one of the more vital ones.

However, to judge by the resolutions he brought to the Assembly during his period as Convenor, Rev. Max Howard, seems to have regarded State Aid to non-State schools as an only slightly lesser evil than drinking alcohol or engaging in gambling. In almost every report of the Social Questions Committee during this period State Aid was mentioned.

On the broader issue of Government financial support for religious work Rev. John White, in his centenary history of the Baptist Union of Queensland (see page 25), briefly mentions the 19th century opposition to accepting grants for land etc from the State. He also mentions (on pages 162-165) the somewhat reluctant acceptance, in 1954, of Government subsidies for aged people's homes, and subsequently for child welfare. State Aid for education in religious schools was another matter, and opposition to this continued until the early 1970s.

In the early part of the period much of the opposition can be seen as a flow-on from the Protestant-Catholic conflicts over politics in the 1920s and 1930s. Most Protestants were very wary of anything which could increase the influence which they felt the Catholic Church exerted in the

community. If Catholic schools received financial support from the State, it was feared that this would be the thin end of the wedge, leading eventually to such schools being fully funded. It was to be a number of years before Protestants realised that they, too, could share in the cake by setting up their own schools.

The many resolutions in the earlier part of the period all said much the same thing -- State money should not be used for support of a particular religion. The peak of complaints seems to have been reached in 1956, when there were three resolutions, each attacking different aspects of State Aid. These are recorded on pages 88 and 89 in the Assembly Minute Book for 1955-1962.

The first protested against Federal funds being used to assist with interest payments incurred by non-State schools. The second complained that any system involving State Aid to what were described as "non-Governmental" schools would constitute "a serious infringement of individual liberty and conscience", and said that people would be "called upon to resist" the introduction of any such system. Just what form any resistance would take, other than passing ineffective resolutions, was not said. The third resolution on the topic (which was in fact the 13th resolution on the list) used the phrase "free, compulsory and secular" as a catch-cry, and suggested that if the State Government had surplus funds for use in the education area these should be used to improve the amenities in State schools.

During almost all his period as convenor of the Committee Rev. Max Howard was strongly opposed to any form of State Aid. He mentioned the matter in nearly every report to the Assembly, and frequently proposed resolutions opposing such aid. The Report of the Social Questions Committee to the 1964 Assembly contained a lengthy statement about State Aid (see the 1964 Yearbook, pages 132-134). This merely reiterated all the old arguments which had been presented over the years, but it seems to have been received quite enthusiastically by delegates to the Assembly. This statement was discussed and approved. It was then moved (see Assembly Minutes, 1962-1970, page 84)

"That the Committee for Social Questions be asked to continue its investigations of the question of State Aid to denominational schools."

The purpose of this further investigation was not indicated. The Committee apparently did what it was asked, but the eventual outcome was not what a number of opponents to State Aid wanted.

(to be cont.)

## "The Enquiry"

On May 12, 1792, William Carey, a 31 year-old Baptist worker-pastor of Leicester, England, published an 87-page book urging active missionary involvement for all Christians. It sold for 1s. 6d. In it Carey expressed a vision which had been growing for several years of how the divine commission for the preaching of the gospel to all people was still binding on all believers. Its full title was *An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens*. Although common-place today, this was a new concept for most people of Carey's time.

He traced this teaching through Scripture and also showed from church history how it had been carried out at various times. A major part of the booklet consists of tables representing "a survey of the present state of the world" in terms of size, population and religious condition. He drew a number of conclusions from the statistics - such as the fact that 420 million of a total world population of 731 million were pagan, 130 million were Muslims and so a "vast proportion of the sons of Adam remain in the most deplorable state of heathen darkness, without any means of knowing the true God".

He ended the book by showing what practical steps could be taken to evangelize the world, taking into account the advances of technology which made travel easier and the need for sacrificial service in obedience to the Lord. He even drew a comparison with commercial endeavours which readily overcame similar obstacles! Therefore, in the face of much apathy and opposition, he urged people to pray, raise of funds, recruit workers and form organizations to carry out the necessary work. The Baptist Missionary Society was formed later in the year and from there the story keeps expanding!

# "The Enquiry"

Here is a copy (reduced) of the title page of this influential book taken from the facsimile edition printed in 1961. Part of one of the tables showing statistics for Australia (New Holland) is also included.

A N  
E N Q U I R Y  
I N T O T H E  
O B L I G A T I O N S O F C H R I S T I A N S,  
T O U S E M E A N S F O R T H E  
C O N V E R S I O N  
O F T H E  
H E A T H E N S.  
I N W H I C H T H E  
R E L I G I O U S S T A T E O F T H E D I F F E R E N T N A T I O N S  
O F T H E W O R L D , T H E S U C C E S S O F F O R M E R  
U N D E R T A K I N G S , A N D T H E P R A C T I C A B I L I T Y O F  
F U R T H E R U N D E R T A K I N G S , A R E C O N S I D E R E D ,  
B Y W I L L I A M C A R E Y .

For there is no Difference between the Jew and the Greek ;  
for the same Lord over all, is rich unto all that call upon him.  
For whosoever shall call on the name of the Lord shall be saved.  
How then shall they call on him, in whom they have not  
believed? and how shall they believe in him of whom they  
have not heard? and how shall they hear without a Preacher?  
and how shall they preach except they be sent?

PAUL.

L E I C E S T E R :

Printed and sold by ANN IRELAND, and the other Book-  
fellers in *Leicester*; J. JOHNSON, St. Paul's Church yard;  
T. KNOTT, Lombard Street; R. DILLY, in the Poultry,  
*London*; and SMITH, at *Sheffield*.

[Price One Shilling and Six-pence.]

M D C C X C I I .

( 52 )

A S I A .

Countries.	EXTENT.		Number of Inhabitants.	Religion.
	Length. Miles.	Breadth. Miles.		
New Holland . . .	2500	2000	12,000,000	Pagans;—1 or 2 Ministers are there.
New Zealand* . . .	960	180	1,120,000	Ditto.
New Guinea . . .	1000	360	1,900,000	Ditto.
New Britain . . .	180	120	900,000	Ditto.
New Ireland . . .	180	60	700,000	Ditto.
Onrong Java . . .	A Cluster of Isles.			Ditto.
New Caledonia . . .	260	30	170,000	Ditto.
New Hebrides . . .				Ditto.
Friendly Isles . . .	20 in number.			Ditto.
Sandwich Isles . . .	7 in number.		400,000	Ditto.
Society Isles . . .	6 in number.		800,000	Ditto.
Kurile Isles . . .	45 in number.		50,000	Ditto.

\* Two Islands.

## A Key Queensland Baptist - Rev. Ralph Sayce

by David Parker

Born in the village of Dymock, Gloucestershire in 1885, Ralph Sayce migrated with his parents to Queensland in the 1890s and spent the remainder of his childhood at Gracemere, near Rockhampton. Receiving only a minimum of formal education, he took up farming at the age of 14.

Moving to Rockhampton, he became involved with the Christian Endeavour movement through which he came to personal faith and found many opportunities for informal training and Christian service. He became a member of the Rockhampton Baptist Church from which he entered the Baptist Home Mission, his first appointment being in 1909 as assistant to the minister at Beaudesert.

In 1911, he opened up Baptist work in the Wondai district, establishing eight preaching stations in the first year. During this time, he received theological training through the Queensland Baptist College and was ordained in 1914. After four years at Clayfield, he served as military secretary of the Australian YMCA and also as a military chaplain, being abroad with the forces for 19 months. In later years he was appointed as Senior Chaplain Northern Command.

After the war, he resumed pastoral ministry at Fairfield, where he was known for his untiring zeal, faithfulness and devotion. He served as president of the Baptist Association in 1922-3, taking as the theme for his presidential address, "The Progressive Church". He held various other positions, including Foreign Mission Secretary. His administrative ability led to his appointment as honorary secretary of the Baptist Union of Queensland in 1926. He retained the pastorate at Fairfield up to 1934, when he became full time General Secretary, a position he held until 1955. From 1934-1948 this position included the role Home Mission Superintendent.

Closely associated with other outstanding officials such as Mr W.R. Smith and Mr A.E. Bickmore, he gave solid, reliable and authoritative leadership to his denomination through difficult times; having a great capacity for work, and being painstaking, methodical and disciplined in his administration, he never spared himself in his labours.

He was honoured with the presidency of the Baptist Union of Australia 1938-41 and life membership of the Baptist Union of Queensland in 1953. In July 1955, he represented his state at the 9th Baptist World Congress held in London, England, but returned home ill, dying on April 6, 1956 at Beerwah.

## Treasurer's Statement

to November 23, 1991

### Income:

Balance brought forward	143.00
Subscriptions	197.00
Bank Interest	4.34

### Expenditure:

Newsletter 17	42.45
Newsletter 18	44.39
Newsletter 19	42.83
Notices	10.34
Notices	10.46
Secretarial Expenses	10.00
Federal Tax	.75
Balance carried forward	183.12

*V.F. Chataway, Hon. Treasurer.*

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Miss Kate Allanby, of Windsor Road Baptist Church, an early colleague of Miss Martha Plested who was Queensland's first Baptist missionary. She became the first missionary of the Evangelical Missionary Society in Mayurbhanj.

## News and Notes

### Church Archivist's Society ceases operations

The Church Archivist's Society which has encouraged and guided archival work amongst churches and schools for a decade will cease operations at the end of February 1992. The Baptist Union Archives has been a member of this interdenominational body for several years and the honorary archivist, Dr David Parker, has served on its executive. Most church and other similar archives throughout Australia became members of the CAS.

During the life of the organization, a newsletter was distributed ten times per year and six books on archival work have been published. Handbooks which are of direct use to archivists and researchers, *The Register of Church Archives* (1st & 2nd eds.), *The Small Archive's Companion* and *Getting Started with Computing* (by Dr David Parker) are still available from the CAS Office. A comprehensive index to the Newsletter is also available.

Br. Ansell, the archivist for the Catholic diocese of Toowoomba, was the founder and driving force of the Society. He was also president and editor of its newsletter. With his impending retirement, a search for a replacement was unsuccessful and so the only course open was to close the organization. In founding the society, Br Ansell said, "Although there are Graduate Diploma courses in Archival Administration available in tertiary institutes, it was felt more was needed as Church Archivists have to operate on small budgets and exhibit diverse expertise. They have not only to collate, file and index the records under their care, but have also to be curators, researchers, authors and publishers."

The publications of the Society have contributed directly to its aims by circulating information on archival activities and procedures. Br. Ansell has also travelled extensively throughout Australia and overseas for seminars, consultations and meeting individually with archivists and church leaders. In addition, he has recorded his own knowledge of archival work in the two manuals he authored, *The Small Archive* and *The Small Archive's Companion*, and written a large number of church and school histories as well. He has also supervised the publication of a number of volumes written by other authors.

### Subscriptions for 1992

It was decided at the Annual Meeting to maintain subscriptions for 1992 at the current rate of \$6 individual, \$10 family, and \$20 corporate, due in part to the slightly improved financial situation reported to the meeting. *Subscriptions for the calendar year of 1992 are now due.*

#### A reminder and an appeal!

The Society is a voluntary organization with its own membership and is not part of the Baptist Union of Queensland structure and not sharing in the Union financial arrangements. The only sources of income are membership subscriptions and any donations that may be contributed.

Thanks is expressed to all those who have supported its work over the years since 1984 when it was established. There are many more activities that could be undertaken if more support were available. So an appeal goes out for increased membership and for more involvement in the

### BHSQ Membership Application/Renewal

Enclosed is our 1992 subscription for the Baptist Historical Society of Qld - we are renewing/joining for the first time - Enclosed \$6 personal \$10 family \$20 churches and other groups

NAME : ..... CHURCH : .....

ADDRESS : ..... POSTCODE : .....