

Baptist Historical Society of Queensland

# Newsletter

No. 21 March 1992

Free to Members

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Membership: Individual \$6 p.a. Family \$10 p.a. Corporate \$20 p.a.

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## Annual BHSQ Presentation 1992

in association with the Department of Mission, Baptist Union of Queensland

### *The William Carey Bi-Centenary*

Wednesday May 20, 1992

7.45pm Windsor Road Baptist Church

Featuring:

**Dr Ken Manley**

Principal, Whitley College, Melbourne; Leading Australian Baptist Historian

#### **Dramatic Presentation focusing on William Carey**

William Carey's call to missionary work, *The Enquiry*, was published on May 12, 1792 and the Baptist Missionary Society was established on October 2, 1792. Two hundred years later it is time to give thanks for this important development in Christian witness and to consider its significance. Here in Queensland, the Baptist Historical Society and the Department of Mission are combining to present an evening of information, inspiration and investigation.

All are welcome to attend, so publicise the event as widely as possible.

**ABMS Literature on Sale**

**Light Supper**

Enquiries: 208 2639; 878 3178; 252 9361

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## 25 Years at Gladstone

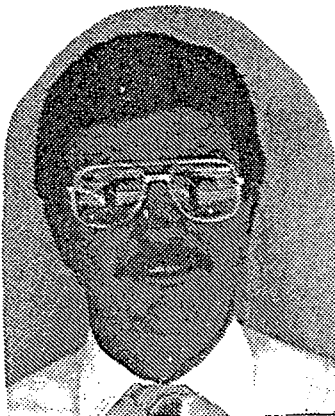
Gladstone Baptist Church has published a 61 page review of its history on the occasion of its twenty-fifth anniversary in 1991. The booklet is well illustrated with a number of photographs, newspaper cuttings, plans, maps and graphs. The text, edited by Ruth Burns, covers the story of the establishment and development of the church. Some sections consist of personal reminiscences contributed by various individuals who had a part in the life of the church. This makes for impact, even if there is some repetition of material and loss of quality of style. The text is supplemented by lists of names of office bearers and some financial statements.

The church had its beginning when sixteen adults met for worship in a private home on Sunday 13th November, 1966. As Rev. Stephen Wade says in his introduction, "Twenty-five years may not seem very long, but Gladstone is only a young community - it was declared a city just fifteen years ago!"

In fact, there was a Baptist witness in the area some four years earlier. It was conducted by independent Baptists from the United States who established the Faith Baptist Church under the leadership of Rev. Randy Pike. However, some people with Baptist sympathies who moved into the district later felt that they wanted fellowship in a "Queensland" Baptist church. Hence the decision to commence what is now known as the Gladstone Baptist Church. From the beginning, the church was attended by both Australians and some Americans who were working in the town in the alumina industry.

The first service was conducted by Rev. Victor Bowring, Home Mission Superintendent for the Baptist Union, and the church was duly constituted on February 26, 1967. The first ministry was Pastor Geoff Litzow who was inducted on March 30, 1967. Membership fluctuated in the early years because of movements of people in conjunction with the staffing of the alumina works and other local industries. There was steady growth in the 80s (at a time of rapid increase in the local population) with membership reaching 76 at the time of the twenty-fifth anniversary. There have been eight pastors, including the present pastorate of Stephen Wade commencing in 1991. Pastor Merv Olsen had the distinction of serving two separate four and a half year pastorates, 1977-82 and 1986-90.

The first regular services were held in the CWA Hall. By the end of 1967, it was decided to purchase land in Dawson Road (later called Barry Street). The first church building and manse were opened in March 1969. Growth in the church meant that by the 1980s it was necessary to consider expansion. In May 1986, property was purchased in another location, Archer Street, but it required a great deal of work to prepare it for use, including massive earthworks and removal of building materials to the site, but much of this was provided in unexpected ways. A school was part of the new project and the new complex was opened in February 1989. But even since that date, there is need for further expansion of the buildings to meet school needs.



Rev Stephen Wade

The school was commenced in 1985 using the Christian Community Schools system. The only facilities available at that time were the main church buildings which required setting up for school purposes after every weekend. This situation changed with the move to the new premises in Archer Street. Numbers of enrollees have varied widely, with only eight pupils enrolled at the end of 1987, causing serious concern about the continuance of the project. Numbers have picked up since then and considerable growth has occurred, with numbers reaching about 50 in the anniversary year.

All in all, this is an interesting book, and shows what can be done to present the story of a local church. The mere fact of its publication will give the church an extra measure of confidence as it moves on into the future. §

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

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

By Dr Ken Smith

(Cont. from last issue)

The 1966 Assembly saw the beginning of the end. Three resolutions on alcohol, gambling and racism were passed. The fourth resolution read

"That we, in this Baptist Assembly, again challenge the right of any Government to aid sectional teaching with public money, as is the case with State Aid to non-State schools. Moreover, we call for stronger support to be given to our State School system in preparing our young people for this modern world".

By this time there was widespread acceptance of the idea of Federal support for aged persons homes and hostels, especially those run by churches. Apparently some more clear thinking Baptists were aware of this, and an amendment was moved

"That the resolution (4) on State Aid be referred back to the Social Questions Committee for further investigation and fuller statement in the light of the various uses now made of public monies: the statement to be sent to the Executive of the Union and Council".

This was passed, but whether any such "fuller statement" was ever prepared is not evident from the existing records.

In some subsequent years, notably 1968 and 1970, the Report of the Social Questions Committee complained about the increasing level of State Aid. In 1968 Mr Howard made another attempt to put through a resolution opposing State Aid. It read

"That this Assembly call upon the Queensland Government to spend available funds on the further improvement of its own system of education in preference to the expenditure of such funds on non-State schools".

After Mr Howard had spoken to the motion, the General Secretary of the Union, Rev. Frank Stone, moved "That the foregoing motion and the matter of State Aid be referred to the Council and to the 1969 Assembly."

This was passed. Whether the matter was ever subsequently discussed at the Union Council is not clear, but it certainly did not come up at the 1969 Assembly.

The last gasp of the anti-State Aid lobby was at the 1972 Assembly. During the discussion on the Report of the Social Questions Division, but before the resolutions prepared by the Division were considered, Rev. H.J. Hands moved the following resolution from the floor of the Assembly (see Assembly Minutes, 1970-1975, page 106):

"That bearing in mind the Baptist principle of the separation of Church and State, the executive of the Baptist Union of Queensland investigates the involvement of the Union with the various State authorities in the acceptance of State finance to assist in the running of Union enterprises."

At this time not only were aged persons homes largely dependent on Federal financial support, but also the salary of the Assistant Youth Director had been paid, in part, by the State Government for

*(cont. p. 7)*

## Johann George Schneider

**Transcribed from an Order of Service for the unveiling of a plaque to Pastor Schneider,  
20th September, 1970**

Johann George Schneider (known as "George" Schneider) was born in Wurtenburg, Germany in 1811, a town made famous by the actions of Martin Luther in the early days of the Reformation. He married Hienricke Margarethe Lauer in Wurtenberg on 10th May, 1836.

He and his wife and family came to Queensland in what was regarded in those sailing-ship days as fast time, i.e., seventeen weeks. They arrived in 1865 or 1866 and although it is not possible at this stage to say with certainty what occupation George Schneider followed or to establish his exact movements in the earlier years of his time in Queensland it has been stated by a son Fred (Friedrich Gottfried Schneider known as "Boonah's Grand Old Man") in an article in the "Fassifern Guardian", January 21st, 1931, that his father was a stone mason. He worked on the "Victoria Tunnel" on the Grandchester railway line (Ipswich-Grandchester was the first rail link in Queensland) and assisted in the masonry work of Parliament House, Brisbane. Fred and his father, George took the first contract for cutting wood for railway fuel used on the above-mentioned line.

Johann George Schneider, describing himself as "head-of-a-family" applied on the 15th January 1873 for 40 acres of agricultural land and 80 acres of first class pastoral land situated in the County of Churchill, Parish of Franklin. The document showing Fulfilment of Conditions on Homestead Selections under the Homesteads Area Act of 1872 and signed by August Dickfos and Wilhelm Schulz on 6th June 1878 gives the details that two dwelling houses of slabs and shingles and a barn 20x18 had been built and that 18 acres had been cleared, cultivated and enclosed with a two rail split fence.

However, J.G. Schneider had died on 4th April 1878. He was buried, according to his death certificate, at Franklyn Vale on 5th April 1878 by Henry Moller and Adam Ruhland. His children still living at the time of his death were Henry (Johann Hienrich), aged 40; Friedrich (Gottfried) aged 37; Christine Sophie aged 35; Johann George aged 33 and Christine aged 27.

The Selection (NO 2579) was transferred to his widow on 15th September 1880 and the deed prepared on 28th July, 1881.

The Schneider family were Baptists and as such would have faced much opposition (and perhaps persecution) in the years prior to their coming to this land, for in Germany they were not allowed freedom to worship in the way which they felt was true to the scriptures. In the face of much opposition people needed a very strong faith which was based on the Word of God and a personal encounter with Jesus Christ if they were to remain true to their consciences. Such seems to have been the faith of Johann George Schneider (and the members of his family) for in the relatively short time (12 years) that he lived after coming to Queensland he exercised a fine preaching and pastoral ministry in the Mount Walker area, which was blessed by God. He was "Pastor" to many German Baptist who settled in the district.

It is worthy of note that on 22nd September 1877 it was reported at the Conference meetings (i.e., of German Baptists) that the membership of Mt Walker Church was 77 (Kalbar Jubilee Book). This would of course be the numbers of baptised believers only and would not include the many children who belonged to Church families.

Pastor George Schneider would have travelled many miles on horseback to visit the members of his flock and to preach the Gospel. His Christian character and example had a profound influence upon his family and church. Two notable people whose spiritual lives must have been enriched were Carl Krueger, who was baptised after his conversion in Easter 1871 by Pastor George Schneider in a creek known as Black Gully, and William Peters, baptised also by Pastor Schneider in Warril Creek. Carl Kruger later became the Pastor of the Engelsburg (Kalbar) Church where he served for nearly 40 years. William Peters was also prominent for many years in this period as preacher, officer and choir conductor.

*(cont. p. 7)*

## The Serampore Trio

Adapted from a paper prepared by Richard Jessup

William Carey was ordained into the Baptist ministry on August 1, 1787, but for some years prior to this time, he was of the opinion that there was a great need for overseas missionary effort. He used his influence as a minister to press his point at a ministers' fraternal meeting in 1786, but to no avail. Undaunted, he kept on in his quest until finally, after much consideration, he wrote a booklet called

"An Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings are Considered."

*The Enquiry* was published on May 12, 1792, and through it Carey sought to counter the five main excuses he felt would be raised by the English clergy against missionary work.

Events moved quickly from this point. Carey gained the support of three senior ministers in Andrew Fuller, John Ryland and John Sutcliff, and finally on October 2, 1792, the Baptist Missionary Society (BMS) was officially founded with Andrew Fuller appointed as its first secretary.

William Carey and Dr John Thomas were the first missionaries sent out by the newly formed BMS, leaving England on June 13, 1793 and arriving in Calcutta on November 14, 1793. Due to a lack of funds, both Thomas and Carey were forced to find work soon after their arrival. After several false starts, Carey found himself managing an indigo (a blue dye) factory at Mudnabatti, 600 kilometres north of Calcutta for Mr George Udney.

From the time he left England, Carey had busied himself by learning Bengali, devoting his time to detailed language study and translation work, plus numerous preaching tours. By the time three years had passed, Carey had translated the Bible into Bengali and he and Thomas opened the first school for local children.

Together with the translation work came the need for printing of the text. Carey requested suitable men to be sent out from England, so on October 13, 1799, a large team arrived in Calcutta, comprising among others Joshua Marshman and William Ward. This group settled in Serampore, 20 kilometres north-west of Calcutta, and Carey joined them on January 10, 1800, there to begin with his colleagues the most far-reaching missionary enterprise India had yet seen.

The six families of this Serampore Mission lived a communal life-style fashioned after the Moravian Brotherhood system which itself was based on the style of the primitive Christians in Jerusalem, having all things in common and being regarded as one community. The Moravian example of joyous missionary obedience greatly influenced Carey's attitude to his own position as a messenger of God's Word. The Moravians displayed great humility and their primary motivation was a deep, on-going passion and love for Christ. They often suffered great difficulties, but did so with remarkable courage. Most of the early Moravian missionaries went out as supporting themselves financially by their own labour. They were not afraid of engaging in manual labour which they saw as a witness to their faith. They also tackled new languages becoming outstandingly fluent and proficient in them.

Printing was the responsibility of William Ward, and by March 17, 1800 the first stage of the Bengali New Testament was printed. By March 5, 1801, the first complete Bengali New Testament was published. This was the beginning of an extremely important part of the mission. Translation work was extended into other languages until by 1833, the Bible had been translated into 36 tongues. Apart from printing Bibles, they also published pamphlets of various kinds and accepted printing contracts from the British Government in India.

Joshua and Hannah Marshman took responsibility for the educational work of the mission. By May 1800, they had opened their first boarding school for European children and in a very short time 100 schools had been established. By 1818, there were 126 vernacular schools with 10,000 pupils, all receiving elementary education and simple instruction in the Christian religion and general morality. Apart from their obvious education purpose, these schools had a significant side benefit in helping

fund the mission. Carey also had a vision for higher education and this resulted in the building of Serampore College which was completed in 1821.

Due to Carey's remarkable linguistic ability, he was offered the position of teacher of Bengali at Fort William College in April 1801. So began a connection between Carey and the college which lasted unbroken for thirty years. His position was later elevated to Professor of Bengali, and widened to include Sanskrit and Marathi. Carey soon came to be recognized as the leading Oriental scholar of his time in India. Coupled with his teaching duties was his ever increasing evangelistic work and the establishing of missionary out-stations across India, his translation work including revising existing translations and his intimate involvement in social reforms, particularly concerning the practices of suttee or widow burning and infanticide.

Through the work of the Serampore Trio (Carey, Ward and Marshman), the church was compelled to examine its tenets and to realize that a duty of personal service was laid upon it by the Christless condition of the heathen world. §  
(to be cont.)

**Below:**

A page from the *Queensland Baptist Jubilee Record Volume* (1905) promoting the Queensland Baptist Foreign Mission.

QUEENSLAND  
BAPTIST FOREIGN MISSION.  
ESTABLISHED 1885.

Station—NOAKHOLI. Staff—Rev. W. BARRY, Mrs. BARRY. Three Native Workers.  
Out-Station—CHORURIA. Staff—Miss PLESTED, Two Native Workers.

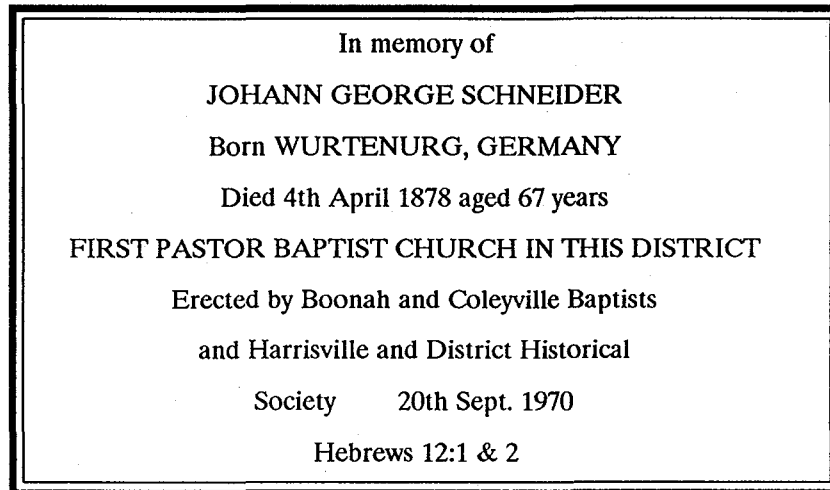
NOAKHOLI DISTRICT:  
Area, 2,499 square miles. Population,  
1,141,728. Over two-thirds of  
these are Mohammedans.

"Oh for a passionate passion for souls,  
Oh for a pity that yearns!  
Oh for the love that burns unto death,  
Oh for the fire that burns!"

**Schneider (cont. from p 4)**

Johann George Schneider was the first Baptist Pastor of the Black Gully or Mt Walker Baptist Church as it was then known, from which the Boonah and Kalbar Churches and outstations have developed. The Christian Church as a whole, and our nation, owes a great debt of gratitude to God for him and his faithful ministry. Such men endured hardships beyond our comprehension as they carved a living out of the virgin scrub but they proved that nothing can separate the Christian from the love of Christ. Not tribulation or distress or persecution or famine or nakedness or peril or sword for in all these things we are more than conquerors through Him Who loved us. (Romans 8:35-39)§

The plaque reads:

**State Aid (cont. from page 3)**

three years (see Yearbook, 1969, page 123, and Yearbook, 1972, page 162). Further, there were a number of prominent Baptists whose children attended private schools, and there had been some initial discussions about the possibility of Baptist Churches setting up their own "Christian Community Schools". The ensuing discussion is not recorded, but the motion was lost. Thus the Baptist Union of Queensland joined most other denominations in accepting money from secular governments, with few qualms, for some of its operations.

Since 1972 things have greatly changed. There are now a number of Baptist Churches in Queensland, and many more in other States, which run their own Christian Community schools. A large part of the financial support for these comes from the Federal Government. Any suggestion that Baptists should return to their old ways, and insist on the strict separation of Church and State by refusing to accept any money from Government sources, would receive a very cold welcome. Whether this is a good or a bad thing for the church will be revealed in the future, as governments, both State and Federal, insist on much greater control over how any money they provide is spent.§

## News and Notes

### Correction

Our last issue, No 20 December 1991 carried an index of articles in recent issues. It was headed "10 Year index." It should have read, "Index to last 10 issues". We have not existed as a Society for 10 years yet, having commenced in 1984! But we have produced 21 issues of the *Newsletter*.

### Queensland Historian Receives Special Mention

Mrs Joan Maxwell, historian of Baptist camping in Queensland, has received a "highly commended" award in the Baptist Historical Society of NSW Essay competition for 1991. She submitted her Baptist camping story and shared her status with others essayists from Victoria who wrote on Rev Silas Mead, Multi-culturalism, the East Camberwell church and Baptist attitudes to peace and war.

The winner of the competition this time was Mr L. Newnham, also of Victoria who wrote on "John Hughes Jones of the Wimmera". Runner-up was Dr Richard Moore of West Australia for his essay on "A schism healed - reconstruction of the division over open and close membership." Dr Moore was formerly on the faculty the Baptist Theological College of Queensland.

### Anniversaries in 1992

This year Annerley and Albion churches celebrate the centenary of their constitution while Gladstone and Carey celebrate twenty-five years since theirs. Those celebrating twenty-five years since the establishment of their churches are Moura, Carey, Caboolture and Beenleigh.

There are no churches celebrating fifty and seventy-five year jubilees, perhaps because those commencement dates would have fallen during wartimes which may not have been good church planting times.

### Subscriptions

Thanks is expressed to those who have sent in their subscriptions for 1992. Now that we have full coffers again, we can be sure of sufficient finance to publish the newsletter during the year.

#### 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 : .....

#### LATE NEWS ---- STOP PRESS

The purchase of the new headquarters for the Baptist Union of Queensland at 518 Brunswick St, Fortitude Valley is at last going ahead after having been delayed from late in 1991. This means a new site for the Baptist Archives. The move is planned for the end of March. There may be disruptions to access to the Archives for some time until the material can be properly shelved and catalogued. More news next issue!