

Baptist Historical Society of Queensland

Newsletter

No. 23 December 1992

Free to Members

Others - \$2

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

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Re-view and Pre-view

The annual meeting of the Baptist Historical Society of Queensland, held on Saturday Nov 14, was the best attended since the formation of the society in 1984. It was also one of the best in spirit and vision, creating a strong sense of confidence for the future, despite a number of important issues that still need to be tackled.

One of the most serious of these is financial. As can be seen from the report (page 2) cash in hand has dropped alarmingly, mainly due to a large shortfall in subscription income this year. Costs have also increased. So we must make a *special appeal* to all our members and friends. If you have not paid your 1992 **subscription**, please do so immediately. 1993 subs. are also now due. They are unchanged from last year. (See above for details) Also we need to increase income and the obvious way to do that is by finding **new members**. We would invite you to try to get your **church** to support us with by taking out corporate membership. Also, please consider a **donation** to funds. (\$20 from each of our members would be a big help!) Remember that our only normal source of income is membership subs. We do not draw on the Baptist Union budget and or have any other means of raising money.

Another issue facing us is the re-location of the archives in the new Baptist headquarters. Planning is still underway for this. When the new facility is finally ready, we expect to have a much improved repository and working area. It is anticipated that during the first half of 1993 we will hold a **grand opening** of the new archives with workshops and the launching of various BHSQ publications to mark the occasion. This will be our **1993 feature**. More news later.

But now for some good news. Members at the annual meeting decided to establish a system of honorary regional "**field officers**" who will be able to assist churches in their historical work. There will also be some initiatives to inform churches, pastors and officers about goals, guidelines and help available for historical activity. Watch for details of these developments in the future.

Inside

<i>Annual Meeting Reports - Secretary, Treasurer</i>	<i>page 2</i>
<i>The Serampore Trio (conc.) by Richard Jessup</i>	<i>page 3</i>
<i>Rev John Kingsford, by David Parker</i>	<i>page 6</i>
<i>1993 Church Anniversaries</i>	<i>page 6</i>
<i>Histories and Theses in BTCQ Library</i>	<i>page 7</i>
<i>New Books and Publications</i>	<i>page 8</i>

Secretary's Report to Annual Meeting Nov. 14, 1992

The gathering which honoured the bi-centenary of William Carey on May 20, 1992 must be seen as the highlight of our BHSQ activities for the past twelve months. At the eleventh hour, it seemed that our preparations and timing might be adversely affected when we learned of an important sporting event taking place at the same time, which might well have affected the attendance at our presentation; the weather was also another factor - a bleak wet evening to deter the faint-hearted.

But God's hand was evident in those who came to honour "our heroic Carey" and approximately 130 people gathered in the Windsor Road Baptist Church for a memorable couple of hours - a much larger attendance than usual for an annual Presentation. Chaired by our loved senior Pastor-Historian, Rev. John White, the meeting acknowledged the presence of a direct descendant of Carey, Rev. Cyril D. Baldwin, a former missionary to India. Rev. Geoff Morcom, Department of Mission, made a significant contribution in his organization of a bookstall including copies of the famous *Enquiry* and other relevant literature; he had also facilitated the presentation by a drama group from the Salisbury Church on the life of Carey, a very meaningful contribution to the program.

Dr Ken Manley's address on the topic *Our Heroic Carey - William Carey and Australian Baptists*, forcefully portrayed Carey's life and work, with reference to the way that this has impacted on Australia. His hour long lecture was reported in the July BHSQ Newsletter, an inspirational record which recaptures the enthusiasm and dedication that marked Carey's whole life. Ladies of the Department of Mission assisted us in preparing and serving an attractive supper which brought to a close this memorable annual Presentation.

Our last annual general meeting was held in the Archives of the old Baptist Union headquarters in Brunswick Street, November 1991. We have been unable to unpack our boxes of records and memorabilia in the new building, since the archives room has not yet been finished.

Twenty seven people/couples received the informative BHSQ Newsletters this year, and twelve libraries and state Historical Societies likewise. Encouragement as to the usefulness of the Newsletter reaches us from time to time. What is received by way of annual membership subscription is our only source of revenue.

Dr David Parker has continued to be the major force behind the functioning of our Society, and we of the Committee gratefully acknowledge his dedication and expertise. Several possibilities for a theme for next year are being considered.

In 1892, centenary celebrations for the Baptist Missionary Society were held. An appeal for financial help by Rev Alan Webb for the Mission to Tangail floundered. Australia was in the midst of a severe economic depression. Webb was probably too hard in his satirical rebuke - "Perhaps we have made a slight mistake in reading Carey's sermon and fancied him to recommend, 'Attempt little things for God' - if we do, we shall probably accomplish little things." May we ever cherish and act upon Carey's robust watchword in this coming year and beyond, and "Expect great things from God - Attempt great things for God."

Ellen Chataway, Secretary.

Financial Statement for year ending Nov 14, 1992

Income	
Balance brought forward	183.12
Subscriptions	82.00
Bank Interest	4.74
<i>Total:</i>	269.86
Expenditure:	
Newsletter No 20 Print & Post	42.92
Newsletter No 21	52.94
Newsletter No 22	61.44
Secretarial expenses post, phone, etc	16.60
Government tax	.60
<i>Total</i>	174.50
<i>Balance as at 14 Nov 1992</i>	95.36

V. Chataway, Treasurer.

The Serampore Trio

A study of the social, political and theological factors which facilitated and impeded the work in India of William Carey, Joshua Marshman and William Ward.

(cont. from Edition No 21 March 1992)

by Richard Jessup

(adapted)

1. In England:

During the latter part of the 18th century, the church in England took a Calvinist view of evangelism. This is reflected in Mr Ryland's comment to Carey after an address given to the 1786 ministers' fraternal, "Young man, sit down! When God pleases to convert the heathen, he will do it without your aid or mine." For Carey, however, the responsibility for spreading the gospel lay on all Christians.

In contrast, Brian Stanley believes, the 19th century missionary awakening was born out of a conviction that the church stood on the brink of the last days of history. He goes on to say that Christians with a post-millennial view of eschatology expected missions to bring the 'heathen' to Christ on such a large scale that "the kingdoms of the world would become in actuality the kingdoms of Christ."

Ralph Winter suggests that for the three centuries prior to the advent of Carey, the church was without a structural mechanism for implementing mission programmes and had in fact developed a blindness about the need for missions.

This added to Carey's difficulties, but his persistence resulted in a number of his peers being won over to share his missionary vision. Three men in particular, Andrew Fuller, John Sutcliff and John Ryland, became extremely important not only in the initial formation of the Baptist Missionary Society, but more especially in the long-term administration of the society.

Before Carey left England, he had two major hurdles to overcome. The first was his family. His wife, Dorothy, initially refused to go but later changed her mind. However, her presence in India was a continual source of concern for Carey right up to her death in 1807. Although Carey never refers to her as a hindrance, it is worth noting that his most prolific work occurred after her death and his re-marriage to Lady Rumohr.

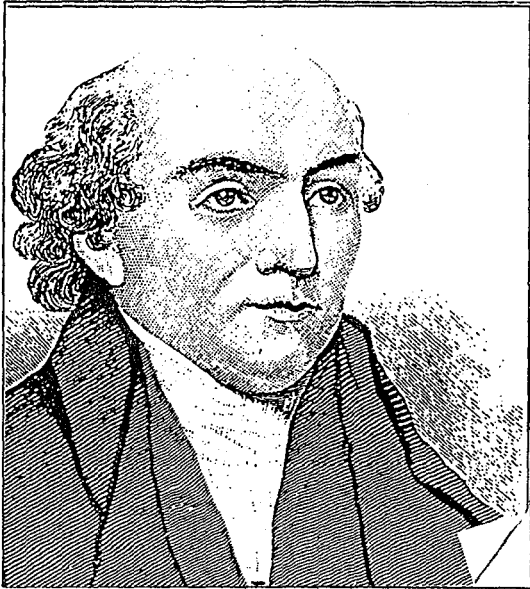
The second problem was Dr John Thomas. He had already been working in India as a physician and free-lance evangelist. On his return to England, he requested of Fuller that he and a companion be sent to India as the first missionaries of the BMS. Carey was that companion, but Thomas left England only one step ahead of his creditors. He had no money sense and was a hopeless business man. Within days of arriving in India, he had squandered all the money brought with them. Thomas also had creditors in India, and to meet his debts, he returned to the practice of medicine. This left Carey to fend for himself.

2. The situation in India

The greatest challenge Carey had to face in the early years came from the very powerful British East India Company, the British rulers of the various occupied territories. The rules they made and enforced were calculated to give them the maximum benefit as a trading company. The British rulers believed that their control of India was precarious and unpopular, and was viewed with watchful suspicion by the native population. The Company's imaginative interpretation of the possible consequences of this suspicion was to create conflict between itself and the mission. This conflict fluctuated in intensity from the time of Carey's arrival in Bengal until 1813 when the Company's charter was altered by an act of Parliament, thereby allowing missionaries legal entry into all of India.

The aim of the Company was, at all cost, to preserve religious tranquillity and uniformity in India. This policy was developed so far that British administrators found themselves financing Hindu temples and organising Hindu festivals. Of course, they opposed missionaries because they thought that they would offend local religious feelings and because they feared that their educational programmes would foster independence on the part of the Indian population with serious consequences for the welfare of the Company.

Although Carey was regarded as an illegal immigrant when he first arrived, he was offered the position of manager of a Company indigo factory. As an employee of the Company he was given some status, but after five years in the position, Carey realised that some official employment would be needed if the



missionaries were to be allowed to stay in the country.

But news of Carey's employment caused a great deal of concern to the members of the BMS in England, especially Fuller. They felt that such employment would divert the missionaries from their real objectives. Carey was hurt by this attitude, especially as he had been left to fend for himself financially for two full years. His "tent-making" style of missionary work was necessary then and has proved to be a useful strategy up to the present.

In January 1900, a large group of missionaries arrived from England, including Mr William Ward and Mr and Mrs Joshua Marshman, who with Carey were to form the famous "trio." However, they arrived without entry papers. Furthermore, the local press reported the arrival of a "four papist missionaries" at the Danish colony of Serampore. The government thought these new comers were spies of the French, with whom England was at war. The British governor demanded the suspected spies be handed over, but the Danish governor refused and

gave the newly arrived missionaries legal residence, which also allowed them safe passage within British territory.

The Company provided chaplains for its servants in India as a matter of principle. These chaplains enjoyed a rather large salary and active social life but were often of doubtful character and spirituality. However some were capable and of fine character, while the Company also included a number of outstanding Christian laymen. These people actively supported Carey and his colleagues as much as they could; in particular they assisted with the move to Serampore.

It was here that the major work of the mission took place. The group lived in one large house and operated along "apostolic" lines adopting a Moravian brotherhood system. Duties were shared and every Saturday they would all come together to air any grievances and to pray. This cooperative effort, the balance of personalities and willingness to maintain harmony, was the great strength of the mission and a major reason for its success.

One of the East India Company men, George Udney, provided them with a printing press thus allowing them to publish the New Testament that had translated. Ward was responsible for the printing. Education was another major goal - supervised by the Marshmans. By 1818 they had opened 126 vernacular schools which prospered under the protection of the Danish government.

The most important contribution from Carey was his translation work. As the years progressed, he gained quite a reputation for his knowledge of Bengali, giving Christianity a new position of respect and consideration in India. Even the authorities who had tried to restrict his entry into India now sought his assistance. The governor, for example, who wished to raise the standards of the civil servants especially in regard to Indian language, customs and politics, established Fort William College and appointed Carey as teacher of Bengali and Sanskrit.

The mission benefited greatly from this appointment because Carey was in touch with the cleverest men of the country and draw upon their expertise in his translation work. His appointment to the college was in effect a government seal of approval for the mission and its work. There were also financial benefits as Carey's salary went into the mission purse and the government also helped with the printing of Bibles.

This was a period of high noon for the mission. Many outstations were in operation, converts were prolific and translation and printing work was prospering. The government banned infanticide in 1802 on the basis of a report by Carey who had been invited to prepare it by the governor, now an ardent supporter of the mission.

But the period of security for the mission ended abruptly in 1805 when the governor, Lord Wellesley, was ignominiously dismissed for financial mismanagement. His successor, Sir George Barlow, gave tacit approval to the mission but changed his mind after a local mutiny in 1806. The mission was under suspicion for encouraging the revolt, a view which was communicated to England and supported by critics of missionary work there. So despite support from well known evangelicals such a William Wilberforce, anti-missionary feeling remained a problem. The next governor, in fact, took even more repressive

measures to prevent all possibility of another revolt including shipping home of all newly arrived missionaries, banning preaching in Calcutta and restricting printing activities.

This situation continued until 1813 when the renewal of the Company's charter was due. A pro-missionary lobby in England succeeded in achieving legal status for missionaries in British India which gave them genuine freedom albeit with some remaining controls which were eliminated with the next renewal in 1833.

But the most devastating problems faced by the BMS missionaries in India came from their own brethren back in England. William Johns, expelled from India, vented his frustration with a bitter attack on the senior missionaries. This attack was viewed sympathetically by newly appointed BMS committee members who were personally unacquainted with the pioneer missionaries. These committee members presumed to call in question the integrity of the Serampore mission saying it should be governed directly from England without any local autonomy. However, while Fuller remained alive, this autonomy was secure.

But in 1814, Sutcliff died, followed a year later by Fuller. Ryland was the only remaining committee member alive and his attitude was becoming more unfriendly towards Carey. The committee was sending large amounts of money to India and expected the missionaries to be subservient to the BMS. Carey complained in a letter that the missionaries were "your brethren . . . not your servants." This prompted an investigation into Carey alleging misappropriation of funds and the demand that all buildings and equipment be signed over to the BMS. Rumours spread around England that the three men had accumulated great fortunes as the expense of the work, which resulted in a serious fall in income to the BMS.

Newly arrived missionaries came with pre-conceived ideas about Carey, and refusing to work under him, set up their own rival mission in Calcutta.

Carey, Ward and Marshman tried to heal the ever widening gap, but with little success. Carey, who throughout the life of the mission maintained meticulous records of the finances, drew up a document showing full details and indicating how the bulk of the money to run the mission in India had been contributed by the three missionaries themselves. The report reached England in 1820, but it was never circulated due to the influence of one of the committee members hostile to Carey.

During this time, the work in India continued unabated, but without the financial support of the BMS. However, from 1828, financial difficulties began with the closure of Fort William College for economic reasons; from 1830-2 a number of financial institutions collapsed and missions funds deposited in them were lost; many families could not afford to keep their children at Marshman's schools causing further loss of income to the missionaries. Outstations were also affected by these financial difficulties and so in desperation, Carey sought support from England, but had to agree to the demands of signing over property to the BMS. So after sixteen years of bitterness between Serampore and England, an uneasy peace finally descended.

Conclusion

So looking back, it can be seen that William Carey, known as the father of modern missions, possessed a remarkable intelligence and linguistic flair which he employed with great determination throughout his long and distinguished career. Joshua Marshman and William Ward, with their respective gifts in education and linguistics, were perfect partners. The three men together left an indelible mark both on secular and Christian India.

From the beginning, there were many obstacles and hardships to be overcome, and it is testimony to the Christian character and commitment of the three missionaries that they persevered where many others may have given in. Their most consistent opposition came from the East India Company, but the opposition that caused them the greatest heartache came from within their own Baptist Missionary Society back in England and others in the church who sought to find fault with the work in India. Even in the face of what must have often seemed insuperable odds, they were never given to complaint but they sought the good in all situations.

Carey, Ward and Marshman always "expected great things from God" and their faith was not disappointed. All their talents and resources were selflessly given to the work of God in the Indian harvest field, and history testifies that they did indeed "achieve great things for God."

A Great Queensland Baptist - Rev John Kingsford

by David Parker

John Kingsford was born in Canterbury, England on March 30, 1818 and died Brisbane, 4 August 1905. He was a pioneer Baptist pastor, and the founding minister of Jireh Particular Baptist Church, which used to stand in Gipps Street, Fortitude Valley, Brisbane. His pastorate there extended from 1862 to 1899.

John Kingsford was well known as a young preacher amongst Strict and Particular Baptist Churches in Canterbury, England before moving to Brisbane in 1861 to join his brother Richard Ash Kingsford (later mayor of Brisbane and member of the Queensland parliament) in the family drapery business, located in the heart of the city. John also assisted his brother in preaching at the Presbyterian Church, Grey Street, South Brisbane and at Wharf Street Baptist Church where Richard was a foundation member and had served as acting pastor 1857-8.

Later in 1861, John Kingsford became involved with a group of members who were concerned at the decline of Calvinistic beliefs in this church which had initially been constituted in 1855 "holding Calvinistic doctrines," but had dropped that feature only two years later.

After a short period in which home meetings were held, John Kingsford became acting pastor of the new group which was formally constituted as the Jireh Particular Baptist Church in March 1862. He was officially inducted as pastor on December 7, 1862 when their 200-seat chapel, designed by Benjamin Backhouse in Gothic Revival style, was opened in Gipps Street, Fortitude Valley. He served continuously as a well loved and respected pastor for 37 years until 1899 (full-time from 1871) and saw his church prosper through effective preaching, evangelism and pastoral care (although not without many struggles) and establish new churches at Windsor Road, Red Hill, Nundah, Toowong, Bulimba and Albion. At first, the church did not enjoy close fellowship with existing Baptist churches, but Kingsford was honoured with the presidency of the Baptist Association (now Union) in 1880, when he spoke on "The Furtherance of the Gospel."

He died in Brisbane and was buried at the Toowong Cemetery where his headstone reads, "He was a plain and earnest preacher of the Gospel. The theme of his ministry was Jesus Christ and Him crucified."

For further reading:

David Parker, "Jireh Particular Baptist Church, Brisbane: Calvinism in an Australian context", *The Baptist Quarterly* XXXI/4 October 1985, 159-178

David Parker, "John Kingsford - plain, earnest preacher", *Queensland Baptist*, June 1983

John E. White, *A Fellowship of Service* (Baptist Union of Queensland, 1977)

Queensland Baptist Jubilee Record Volume 1855-1905 (Baptist Association of Queensland, 1905)

Church Anniversaries for 1993

Commenced

- ◆ 25 years ago: Peace Memorial (Rockhampton)
- ◆ 50 years ago: Rockville

Constituted

- ◆ 25 years ago: Ayr, Lawnton, Moura, Caboolture, Kenmore
- ◆ 50 years ago: Norman Park
- ◆ 60 years ago: Tugun

Building erected

- ◆ 25 years ago: Carey/Balmoral
- ◆ 50 years ago: Cairns, Bundaberg
- ◆ 60 years ago: Greenslopes
- ◆ 75 years ago: Deagon
- ◆ 100 years ago: Townsville

Historical Theses in the Baptist Theological College Library

By BTCQ students. (as at November 1992)

- Armitage, Geoffrey Mark**, *One hundred years of ministry of the Boonah Baptist Church 1887-1987* (1989)
- Ballin, Graham Neville**, *History speaks - history of Lanefield-Rosewood Baptist Church.* (1975)
- Bryant, Philip Gordon**, *A history of the German Baptist churches of Queensland* (1982)
- Churchward, John F.**, *By Thy sovereign grace: a history of the Warwick Baptist Church 1911-1986.* (1987)
- Cramb, Geoffrey Arthur**, *Taringa Baptist Church - the early years, 1889-1919.* (1975)
- Cripps, Leigh J.**, *The life and ministry of Rev. N.W. Mergard*
- Furlong, Robert James**, *Wesley Robertson Caddy.* (1989)
- Garvie, Christopher John**, *A history of the Brisbane City Mission.* (1984)
- Gibbon, James Henri**, *Rev. W.K. Holmans - the life and ministry of a dedicated pastor.* (1986)
- Harris, Trevor F.**, *The overseas missionary outreach of Queensland Baptist Churches.* (1972)
- Herbert, Leslie Bruce**, *The centenary of the Maryborough Baptist Church - 1883-1983.* (1983)
- Hill, Frederick Leonard**, *Rosalie Baptist Church.* (1977)
- Hinds, Russell John**, *The Helensvale story.* (1990)
- Holt, Lawrence Murray**, *The history of the South Brisbane Baptist Church, 1937-1983.* (1983)
- Ingram, Mark Douglas**, *The life and ministry of Rev. F.T. Smith.* (1985)
- Jones, Graeme Phillip**, *The history of the Theological College of Queensland.* (1981)
- Kendall, Phillip Robert**, *Development of Baptist witness on Redcliffe Peninsula.* (1986)
- Luxford, Gregory G.**, *William and Mary Gibson.* (1983)
- McMahon, David Allan**, *Rev. C. Louis Miller, faithful servant of the Lord.* (1989)
- Nicholls, Graham Evan**, *A history of evangelism in Tasmania (1835-1969).* (1982)
- Olsen, Mervyn K.**, *One consuming passion - the life & ministry of L. Gordon Young.* (1986)
- Smith, R.D.**, *The evangelical outreach of the City Tabernacle Baptist Church.* (1972)
- Spann, William Johann**, *Keystone of a denomination - a biography of Rev. F.J.C. Stone.* (1982)
- Steck, Don**, *A man named John - a biography of Rev. John Robinson* (1987)
- van Donge, Peter J.H.**, *God and faithful steward - a biography of Eric Stanley Jones.* (1985)
- Wallis, Leister K.**, *Rev. W.W. Solomon - his life & contribution to Queensland Baptist Churches.* (1986)
- Warmington, Maxwell John**, *John White - a quiet achiever.* (1986)
- Watt, Neil John**, *The life and thought of Principal T.C. Warriner.* (1991)
- Whyte, John Norman**, *One hundred years of Baptist witness in Townsville - 1888-1988.* (1991)
- Wilcox, Arthur Noel**, *Tent Hill 100 years - a pastoral perspective.* (1985)
- Wilson, Keith Erik**, *A history of the Gospel Service Mission.* (1990)
- Winkley, James Henry**, *The Bayside Baptist Church.* (1990)

New Books by BHSQ Members

Two of our BHSQ members have published historical books recently. The first is a biography of **Rev. Doug Dunlop of Laidley Church** written by **Richard Scanlan**. It is a simply but effectively told story of the life and ministry of this long-serving pastor, amply illustrated with numerous photographs. It was prepared in conjunction with a thanksgiving service to mark 40 years of ministry at Laidley held on February 16, 1992.

Most of the story has to do with his ministry at Laidley because that is where he has served since 1952. (The ministry was centred at Blenheim at first, but moved to Laidley in 1954.) However, the earlier details of his family life at Rockhampton and ministries at Graceville and Monto are included.

This 24 page book is a worthy tribute to one of Queensland's most effective ministries.

The second book has been produced by **Doug Adam**, former Baptist Union president, to commemorate the first ten years of the life of the **Bribie Island church**. This is a church without land or building as yet (apart from a manse), but the details of the formation and growth of the fellowship are faithfully recorded. As the recently inducted pastor, Andrew Otte, observes in the Epilogue, "The church appears to have sensed an importance for the work of Christ in the lives of people, and has shifted its balance of energies from building oriented activities to people ministry. I believe that this sense of urgency about ministry coupled with a firm desire of a building which represents God's work on the island ensures that the future of the church is secure."

From the point of view of the BHSQ, it is good to see the foundations of historical awareness being laid so well in the case of Bribie and the recording of the lives of Baptist people.

Publications of Interest

From the Baptist Historical Society

BHSQ Newsletter - published three times per year - free to members - \$2 posted

Your Local Church History - four page guide to preserving and presenting church or organizational history - free

Inventory of Historical Records - a sheet to manage and record the historical records of a church or organization in an orderly manner and to inform church and denominational officers.

The Baptist Archives - A Guide - to be available soon

From the Baptist Union of Queensland

Baptist Union Handbook - details of Union officers and committees, ministers and churches - published annually since 1907 - since 1977, reports to the Annual Assembly have been printed separately

A Fellowship of Service - official history of the Baptist Union of Queensland, by Rev. John E. White, published in the centenary year of the Union, 1977 (250p)

Queensland Baptist - monthly news-magazine distributed freely to all churches

From the Church Archivists' Press, c/- PO Box 130, Nundah Q 4012

The Small Archives' Companion - easy-to-read authority and manual for all aspects of managing a collection of historical records in a church, school or other similar institution - \$17.50 posted (263p)

Register of Church Archives - listing of church archives in Australia - \$14.50 posted (289p)

Getting Started with Computing - by David Parker - an introductory guide to IBM compatible computing, with special reference to historical and archival work. \$10 plus postage (216p)

BHSQ Membership

I/We wish to join the Baptist Historical Society of Queensland and support its programme. Enclosed is our 1993 subscription: \$6 personal \$10 family \$20 churches and other groups

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

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