

The Queensland Baptist Forum

The Journal of the Baptist Historical Society of Queensland

No. 33 APRIL 1996

A FLYING START

1996 seems barely under way, but already there is good progress to report. As stated in the last issue of *Forum*, BHSQ received a BapLink grant for the micro-filming of our older historical records. I am pleased to report that the 19th century minutes of Wharf Street (City Tabernacle), Ipswich Central, and Vulture Street (South Brisbane) churches have now been transferred to micro-fiche, as well as several other archival documents (eg Association minutes; some early numbers of *The Queensland Baptist*.) The assistance of the Anglican Archives Office is gratefully acknowledged in this project, which will greatly improve the accessibility of our records.

Publications are also progressing well. Our latest issue is the absorbing account of our first 50 years written by Joshua Jenyns in 1904-05. This book was launched at the mid-year Assembly, and is available for \$7.50 (+ \$1.50 p&p). Again, the co-operation of the Jenyns family, especially Mrs Millie Campbell and her son Ian Campbell, is greatly appreciated.

Finally, congratulations to secretary Pat Godman, whose PhD in History was officially registered at the University of Queensland in February this year. Unfortunately for the Society, Pat and Irene are transferring to Canberra. We wish them well as they move south and there is now an opportunity for a new secretary for BHSQ.

Les Ball, President BHSQ

Next Meeting: 2pm 13 April 1996

At: 3rd Level BG Wilson Centre 518 Brunswick St New Farm

New members welcome!

The Baptist Historical Society of Queensland

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Pastoral Profiles No 7

Rev. Charles Boyall

by William Higlett
Queensland Baptist July 1898

Rev. Charles Boyall was born at Carlton, Melbourne, Victoria, in 1864, and received his education in the Model School, and St.Kilda College, Melbourne. On leaving school he entered a house of business, where he remained nine years.

At the age of thirteen he was converted, and owes it under the blessing of God to his Sunday school teacher, Mr. T. Holden, of Albert Street Baptist Church. Shortly afterwards he was baptised and received into the fellowship of that church. He began active work for the master as a Sunday school teacher at West Melbourne, and subsequently laboured as a mission hall worker in connection with the Y.M.C.A., and at the Sailors' Rest, Williamstown. In May, 1885, he took the oversight of the Baptist Mission Church at Port Melbourne, preaching twice every Sunday for nine months, while still engaged in business.

Feeling called to the work of the ministry, he sought admission to the Pastors' College, London, for which he sailed in July, 1886. there he remained for nearly three years, employing his Sundays chiefly in preaching for the London Evangelisation Society. Under the auspices of this society, he proceeded at the termination of his college course, to labour as an evangelist in various parts of the country, and he was the recipient of a very appreciative testimonial on severing his connection.

This step was owing to the acceptance of an invitation from the Baptist Union of New South Wales to do the work of an evangelist among its churches. From August, 1890, to August, 1891, he served the churches and the Union with much acceptance and many tokens of blessing. Striking testimonies could be given did space permit.

In September, 1891, he settled as pastor of the church at Marrickville, Sydney, and in four years the church grew in membership from 25 to 57. With this church was worked a small one at Kingsgrove, which also showed a gratifying increase.

In July, 1895, he came to Queensland at the invitation of the Maryborough Church, and since his arrival 38 have been baptised, and 51 added to the church. A manse has been erected, and two-thirds of its cost defrayed. The church has been



REV. CHARLES BOYALL.

renovated, and small schoolroom built for the infants. The different agencies of the church are in healthy condition, and the church has the honour of being, next to the City Tabernacle, the most generous contributor to our Foreign Missionary Society.

May an ever increasing measure of prosperity rest upon both pastor and people.

NOTE

The Rev Charles Boyall continued to be pastor of the church until September 1904, when he resigned and accepted a call to Dunedin New Zealand. The Maryborough church grew in numbers under Mr Boyall's ministry from 107 to 153, and became entirely self supporting. A manse was erected during Mr Boyall's term, and a large School Hall was also erected at the rear of the church. He served as President of the denomination in 1900, choosing a surprisingly modern topic for his address to the Assembly: "A study of success, as seen in our churches in USA." (see *Queensland Baptist* Nov. 1900)

Pastoral Profiles No 8

Rev John Glover

by William Higlett
Queensland Baptist August 1898

Rev. John Glover, pastor of the church at Toowoomba, was born at Brixton, Surrey, in 1842. He attended the Church of England with his parents during his youthful days, and was educated in the National School, after which he early launched out upon the sea of life.

At the age of nineteen years, he was converted to God through the instrumentality of a missionary in the London City Mission, united in fellowship with a Congregational Church [at Chislehurst, Kent] and at once devoted his spare time to the service of Christ by teaching in the Sabbath school, house-to-house visitation, and local preaching.

Through a conversation with a member of the Metropolitan Tabernacle Church, he was led to see the ordinance of believers' baptism, was baptised, and became a member of Alfred Place Baptist Church, Old Kent Road.

For some years he held a situation in a large financial company in the City of London [Baron Grant's Financial Agency], and in addition carried on a grocery business. These he relinquished during the year 1869 to enter the Pastors' College, on the recommendation of his minister and some friends. Here he remained for upwards of two years, until he received an invitation to the pastorate of the Baptist Church, Coombe-martin, Devon, in 1871, and where he laboured for nearly fourteen years with gracious and blessed results.

Owing to the delicate state of Mrs. Glover's health, a painful bereavement in their family, and the advice of Mr. Moses Ward, he came to Queensland at the commencement of the year 1885.

After supplying the Wharf Street Church pulpit during the vacation and illness of Rev. H. Coombs, he received an invitation to the pastorate of the church at Fortesque Street. There he laboured for over two years, doing a successful work.

In the year 1887, he took the oversight of the church at Rockhampton, where he ministered for upwards of seven years. From Rockhampton, in



REV. JOHN GLOVER.

1894, he removed to Toowoomba to take charge of the church in that place, where he is now seeking to carry on the work of God and the extension of Christ's kingdom.

NOTE

Mr Glover added the pastorate of the Highfields church to his responsibilities in 1897.

In July 1899, he resigned his connection with Toowoomba to take up the pastorate of the Rosewood (Lanefield) church.

He later supplied at Mt Morgan and again at Highfields, where he died on 3rd January, 1906 after a short period of ill health. (*Queensland Baptist Feb 1906*)

Thangool Baptist Church - The Origins

by Mr George Ainsworth

Baptist churches in Australia have used unusual venues in which to meet - starting with the first one in Sydney which used the Rose and Crown Hotel. In Queensland, courts and a bowling alley have been used, and of course schools are common to this very day, but what about a railway station waiting room and platform? In Thangool, near Biloela, an over zealous inspector denied the founders the use of the school, so they found another solution! This interesting account of the establishment of the church, together with photographs, has been kindly provided by George Ainsworth of The Grange. The building was moved to Biloela in 1962-3.

In 1929 my father, Harold G. Ainsworth, and my mother, Beatrice Ainsworth, with my sister aged 7 and myself aged 9 moved from Brisbane to Thangool to "share farm" with my uncle (Mum's brother) on his farm growing cotton, millet and dairy farming and pigs.

My Dad was a fully trained and ordained Salvation Army officer, having the rank of Captain; my mother also had the rank of Captain, but they were forced by my mother's ill health to relinquish their active service in the Salvation Army. Later that year, Dad conducted church services with the local folk under the Thangool State School and at the same time my mother would hold Sunday School under a big shade tree in the school grounds. This was done with the consent of the Head Teacher.

Some months later the school Inspector visited the school and heard of this activity and said, "This activity could not be continued." So Dad talked to the Station Master, who also attended the services. It was arranged for the services to be held in the waiting room and on the platform of the station. The Sunday School was held first and the church service followed, with the Sunday school children also attending church.

From memory, I would say early in 1930, Pastor R. Frewin from the Baptist Home Mission (I think based at Rockhampton [or Biloela as a base for the Callide Valley - ed.]) drove to our place and made himself known to us all. My Mum and Dad worked very closely with him.

About half way through 1930, we as a family moved to a similar farm situation with a Mr and Mrs Norm Meisner at Karibou Creek. Mum started a Sunday school at Karibou Creek, held on Sunday mornings under a tree on the back of the creek. Then we would travel to Thangool after lunch each week, Mum taking Sunday school and Pastor Frewin taking church. My Dad gave the announcements and anything else that had to be done.

Mr Les (I think) Meisner (the brother of the farmer we shared with) divided up part of a large galvanised iron farm shed to make a living space for Mr Frewin and a space to garage his car. We kids would call out to

Mr Frewin either going to or coming home from school.

Mum, Dad or both would sometimes go with Mr Frewin on his home visitation mission.

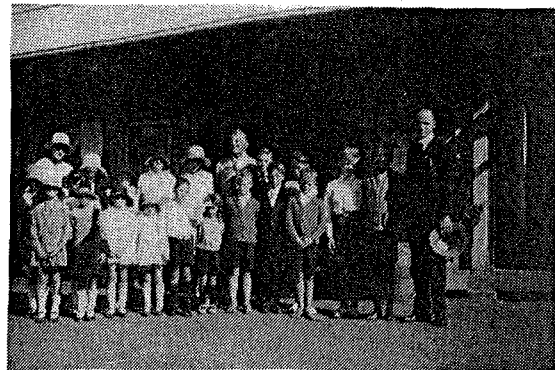
The weather conditions were very bad - no rain had fallen, the cotton and the millet crops were very poor quality, no grass for the cows (farmers were cutting down bottle trees and other bushes as fodder for the cattle), the cream was very low in butterfat and everything paid very low prices.

Dad was offered a job with the Queensland Government Railway when they extended the railway line to "Lawgie"(pronounced that way). He worked with the blacksmith as striker repairing picks and bars etc used in the excavation work etc. We lived in a QGR tent on a Mr Vic Stanley's farm.

The railway waiting room was soon too small so it was proposed to build a church. This was opened on 16 July 1932.

The Minister was the Reverend Frewin (he had been ordained a few months before) and the elders (the ones I remember) were Mr Harold Ainsworth, Mr Viv Stanley, Mr Doubroff (that's the way we pronounced it); the Sunday school superintendent was Mrs Beatrice Ainsworth.

Mr Doubroff was a white Russian Christian who escaped with his wife and family from the Siberian salt mine slave camp and was cruelly treated by the Red Russians.



Thangool Sunday School at Railway Station
23 August 1931

Callide Valley C.E. (Christian Endeavour) Report **June 4th, 1932.**

At last the long looked for Baptist Church is being erected at Thangool. The carpenters arrived on Monday, 30th May. Members of the building committee arrived at the same time and it was not long before all, with their coats off and backs bent, were well down to the job. Some of the "busy bees" had not been accustomed to crow bar and shovel work and the first day to them was a little on the strenuous side. However, with the rising of blisters came the rising of the muscle, and by the time their job was finished at the end of the second day, they were almost wishing for more work. The two carpenters are working well. They should finish the building about the middle of the present month.

What we want now are the people for the Church. Naturally you will want to know how the work is going at Thangool. The Sunday School, generally, is being well maintained. Being held on Sunday afternoons and the same time as big football matches are on, we are at a considerable disadvantage. Young people especially know that football is a very attractive game. They like to go to it and yell themselves hoarse. Sometimes, almost all Thangool seem to go to watch the matches. I consider we do well to keep up a fair attendance under the circumstances. There is a great need for more converted parents, who will put God first, and I would ask you, dear Endeavourers, to pray that we might effectively reach them with the Gospel message, that they, and their children, may be drawn by the attractiveness of Jesus to the pleasures that do not pass away.

Ordinary Church Services have been well attended. A number of Railway Officials and ordinary railway employees are showing much interest. They not only send their children into Sunday School, but come in good numbers to the Services themselves. Interest appears to be growing amongst those who are permanent in Thangool.

Services at Biloela and Services and Sunday School at Callide and Karibou Creek, and Sunday School at Karibou Creek No. 2, give occasions for encouragement. There is room for improvement amongst the adults. Still, we are pleased for those who practically show interest.

I shall close by telling of a pleasing little incident that happened in connection with Karibou Creek Sunday School No. 2. The children, who are taught under a bit shady tree by Mrs Ainsworth usually, heard that she was going away. A number of these children had never been to Sunday School before. Seeing but few they are naturally shy. In a shy man-

ner they came to Mrs Ainsworth's home and said "Mrs Ainsworth, we are going to make you a present!" "What are going to give me?" said Mrs Ainsworth. "A box of handkerchiefs" they replied. "No, you mustn't buy a box of handkerchiefs" Mrs Ainsworth said, knowing they were very poor. "I'll tell you what, you make me one, that will do just as well and even better!" "All right" they said, quite pleased with the idea. It was not long before they came back with about half a dozen carefully made handkerchiefs, and, in their simple little way, made the presentation.

We are training one of the older scholars of the Karibou Creek Sunday School to take the No. 2 one when Mrs Ainsworth leaves.



Thangool Baptist Church
Opening Day 16 July 1932
(pictures courtesy G. Ainsworth)

Joshua Jenyns - A Controversial figure

by Melvin Williams

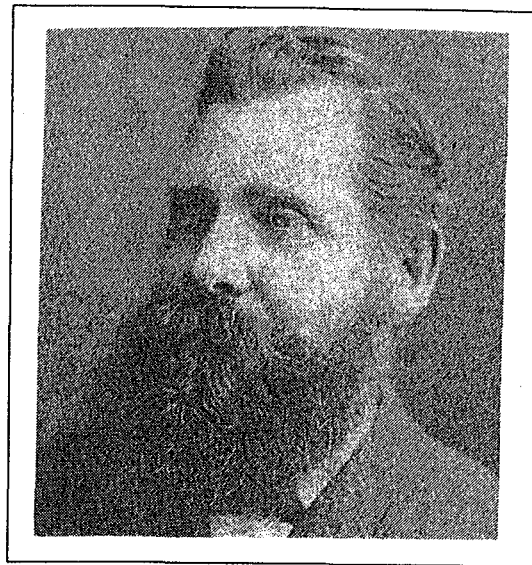
The rediscovery of the Joshua Jenyns' diary held by family descendants enables us to glean a new picture of the man whose name so frequently appears in Queensland Baptist history. He was strongly associated with Baptist beginnings in Brisbane, an antagonist to the the Wharf Street church's celebrated minister, Rev B G Wilson, and in his later life, a founder of the Beaudesert church

There are three distinct stages in Joshua's life, his early period in England; his church and family life in Brisbane, and his final years in the Beaudesert district.

When the ship *General Howitt* arrived in Brisbane in December 1854, among those welcomed by the mosquitoes and government officials at the Commissariat Store, was a 19 year old lad arriving unaccompanied. Born 7 August 1835 to William and Ann Jenyns, a Baptist family, of Waterbeach near Cambridge, England, Joshua was soon without a mother, for Ann died shortly after the birth of a stillborn daughter. Then father William died when Joshua was just three years old. He was brought up by his paternal grandparents who gave him a good schooling till he was 12 years of age when he began work in "Mr Youngman's flour mill". After four years he decided against milling as a future career and was apprenticed to his uncle in the tailoring trade. Here he worked from 7am to 10pm each day except Sunday.

He attended the Baptist chapel and became one of the first converts of the young C H Spurgeon in his Waterbeach ministry. With five others, Joshua was baptised in the river Cam in 1851. He continued to grow in the faith. In early 1854, uncle Jonathan decided to migrate to Victoria, followed soon by uncle Timothy. Joshua, now without employment, had little choice but to migrate too, but why he chose Brisbane rather than Melbourne is not known. Apparently he decided to move out on his own.

Joshua was first employed by Mr James Sutherland, the principal ironmonger in Brisbane and with Nott and Edwards. He then began a tailoring business in Albert Street, but found it hard to take the continuous sitting. He worshipped with the United Evangelical church till it disbanded, when he joined and worshipped with the Methodists. He formed an acquaintance with Miss Elizabeth Willis, housekeeper to Mr Henry Jordan, and they were married on 15 July 1858 by the Rev Samuel Wilkinson. His next position was as manager of a Cooperative Grocery store just formed. Wages were two pounds a week and the young couple lived in the rear of the Edward Street store. Here a son



Henry Ebenezer was born, 27 September 1859, but died at the age of six months. Joshua then moved to his own business in Warner Street, Fortitude Valley.

Meanwhile a Baptist church had been formed in Brisbane. Shortly after the arrival of the Rev B G Wilson as minister, the Jenyns family joined the church, very much appreciating the early years of Mr Wilson's ministry. When some members left in 1861 to form the Jireh church, Joshua was sympathetic to their cause, but did not leave with them although he was inwardly critical of Mr Wilson "driving away the Calvinists in his preaching". Joshua noted Wilson's success and popularity with ordinary folk, assisted by his Homeopathy practice. However he was concerned by the increasingly autocratic position taken by Mr Wilson and his silencing of any who questioned his actions. His comments on the rift in the church in 1864 are very enlightening. Joshua's name appears at the head of eight names convening a meeting in protest at the expulsion of Messrs Moore and Stephens. He joined with those who felt forced to leave the church to form a new church at Edward Street, and later at Fortescue Street. Very little information has survived about the life of the Fortescue Street church, so his account is a valuable addition to our knowledge of it.

Meanwhile a bank crisis had forced a liquidation of his Warner Street business, so the family attempted a new start in Melbourne. Being unable to find work there, they returned to Brisbane, his wife now obviously sick. After a short period of employment with Mr J L Frederick, he managed a clothing factory for R A & J Kingsford, fellow Baptists, till that

(Continued on page 7)

Joshua Jenyns (Continued from page 6)

firm discontinued manufacturing. Again entering business on his own account Joshua began his own clothing factory in 1872 in Warren Street with most of the Kingsford staff transferring to the new business. His wife's protracted illness with tuberculosis over fifteen months following the birth of Walter was a trying time till she went home to the Lord on 8 June 1873. Joshua was now a widower with four sons, Josiah 12, Joshua 10, Dolph 8 and Walter 1 year 10 months.

Surrounded by marriageable young women in his factory and needing a wife, he was greatly disappointed when, after a ten month romance with one such, she declined to marry him. However Mrs Sarah Burley, a young widow who had been engaged as housekeeper, gladly accepted his proposal. They were married quietly on 15 April 1875 at Jireh church, the factory girls only being aware of it after the marriage ceremony. A few weeks later he was forced to close the factory through lack of work.

Fortunately he was not unemployed for long. Through a connection in the Orange Society which he had recently joined he commenced employment with Alfred Shaw & Co. an expanding departmental store where he served in various capacities till 1888, so giving stability to the new family. Sarah was to give birth to two sons and four daughters.

Meanwhile the remaining members of the Edward Street church (after dismissing members to help form new churches at Petrie Terrace and South Brisbane) built a new church in Fortescue Street. Joshua represented the Fortescue Street church at the conference called for Monday 7 May 1877 to consider forming a Baptist Association for Queensland; he was a member of the first committee chosen when the QBA was formed. He was a keen mover in the the formation of the Queensland Baptist Foreign Missionary Society when it was formed on the 5 June 1885 and was its first treasurer.

By 1888 the Alfred Shaw business had grown to nearly 100 employees. Joshua was now Town traveller working the suburbs of Brisbane. Finding this less satisfying he turned to an old dream of farming. He left full time employment with Alfred Shaw & Co, but continued part time as traveller. In June that year he moved with his family to Bromelton near Beaudesert. Cutting ties was not easy. He had been Superintendent of the Fortescue Street Sunday School for 13 years, also Deacon and Trustee of the church, active in the work of the QBA and had been Grandmaster and Grand Secretary of the Loyal Orange Lodge of Queensland. Getting a start on the land in the early years was a trying ordeal, made worse by the drought and financial depression of the early 90's. It was to be some years before his farm became viable.

Joshua was concerned to see a Baptist church

established in Beaudesert. In his history of the Church, Ian Gough (p. 56) writes "In 1889 (he) wrote to inform the Baptist Association of a land sale in the Beaudesert township advising them to purchase a site. The Association agreed that Mr Jenyns be authorised to purchase half an acre suitable for church purposes on behalf of the Association. He duly secured the land in March 1889 at a price of thirty pounds, the title being transferred to the Baptist Association on 2 August 1892." The Beaudesert work had begun with a Gospel Mission-type approach and when it became apparent that an open membership Union type church was contemplated, Joshua objected. However the church was constituted on an open membership basis according to the wish of the people. He believed that unconverted people were among the membership and that the church would not prosper. "A rope of sand" he called it. The church did not prosper but this seems to be due to poor pastoral performances rather than the open membership question.

Unable to change local opinion, he wrote again to the Baptist Association raising the matter and demanding action in very strong language His letter was left on the table. One can sympathise with his disappointment as founder of the church. He was also concerned for his family's spiritual welfare and in 1906 sent his family to the Methodists just beginning at Beaudesert On 1 September 1908 his dear wife died aged 53 years. He wrote his last letter to the Association (27 Feb 1913) again blaming the difficulties in the church on the majority of unbaptised members. The QBA again wrote to say that the church was independent and decided such issues itself. Joshua died that same year, and was buried in the Beaudesert Cemetery on 9 Dec 1913, aged 78 years.

Joshua Jenyns suffered hardship throughout most of his life. There was the orphaning and child labour of his early years. In early married life he struggled in business enterprise. While middle life was more pleasant his latter life in farming was again a struggle, often with circumstances beyond his control. Yet his diary shows that his faith in God's mercy and goodness remained undimmed. While some of his comments on some aspects of church life appear rather acerbic at times, they show a great deal of wisdom and insight.

REFERENCES

- Joshua Jenyns *Personal Diary and Records* (Campbell family)
- Joshua Jenyns *Brief History of the Baptist Church in Brisbane* (Manuscript published by QBHS) 1996.
- Ian Gough, *History of the Beaudesert Baptist Church* (Dissertation. Baptist Theological College of Qld)
- J E White, *A Fellowship of Service*. BUQ Brisbane 1977.
- Minutes of the Queensland Baptist Association.*

BOOK REVIEW

My Ancestors were Baptists (3rd edition) by Geoffrey R. Breed
(London: Society of Genealogists, 1995. 97pp pb ISBN 0 946789 84 3)

Reviewed by Rev David Parker, The Baptist Archives (Qld).

The following book review was prepared by Dr David Parker for the journal of the Family History Society. The book reviewed is somewhat similar in function to the Australian Baptist Historical Societies' National Guide by providing information about where records of Baptist churches may be found in the United Kingdom. It is even more useful than the local guide because it gives detailed information about particular churches rather than just details of central denominational archival holdings. As such it would be an essential starting point for research into Baptist churches and families.

Records of births, deaths and marriages in England are complicated by the complex history of registration of these details. For example, It is only since 1 July 1837 that births, deaths and marriages have been registered by the civil authorities (1855 in Scotland). Before this, they were registered by the churches, especially the Church of England, which caused problems for conscientious non-conformists, who were forced to keep their own separate records; there were particular problems in the case of non-conformist marriages which were not legal for long periods of time. For deaths, parish records do not give the date of death. Breed's book is a useful guide to this complicated situation.

This guide, one of a series giving genealogical help for research into certain British denominations and other specific groups, consists of a general introduction to the Baptist church, followed by a lengthy appendix listing details of documentary sources at various important repositories.

The introduction provides a succinct and reliable description of the Baptist churches, covering the most important historical features together with a current information and a useful bibliography for further reading. It then gives a description of Baptist records relating to births, marriages, deaths, clergy and members along with notes on Baptist figures in the population censuses. A number of useful addresses and publications are mentioned in these sections, which contribute to the value of the material, which has been up-dated and slightly enlarged for this edition.

The bulk of the book (about 80 pages) is devoted to detailed lists of Baptist registers and records at the Public Record Office, London (covering both England and Wales), copies of registers at the Society of Genealogists (including some overseas items), and church records at the Gospel Standard Baptist Library (at Hove, East Sussex), and the Strict Baptist Historical Society Library (at Dunstable, Bedfordshire) the latter two covering England only. These lists are categorised under locality, nature and date of material and index number, and the information has been fully updated for this edition.

Overall, this volume serves its purpose well as an essential guide to researching Baptist churches family history churches in England. The specific information contained in the book and the leads given for further research should provide the means of answering most questions, although help for Wales, Scotland and Ireland will have to be found elsewhere.

Pastoral Profiles - a Further Word on Rev J.B. Sneyd

In the last issue, one of the pastors profiled was Rev. J.B. Sneyd. A later issue of the *Queensland Baptist* carries news of his death in New Zealand August 13, 1908. It points out he served at Sandgate for about nine years, having commenced there in 1894, before accepting a call to Mount Eden Church, Auckland. He had visited his home state of Queensland in 1906.

Mr Sneyd was married to Miss Alice Tomlin, eldest daughter of a well-known Petrie Terrace family. Throughout his career, his wife was an able co-worker with his husband. They had no children of their own, but an adopted son was living in Brisbane at the time of his death.

Mr Sneyd was converted under the ministry of Evangelist Douglas who at one time conducted meetings in the old Brisbane School of Arts. He joined the Wharf Street church and was one of group of gifted young men trained for ministry by the pastor, Rev. B.G. Wilson. He was actively engaged in preaching under the direction of Mr Wilson while he continued his employment at the *Courier* as a compositor. Eventually, he resigned this position and gave himself full-time to the ministry. (*Queensland Baptist* Sept. 1908)