

The Queensland Baptist Forum

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No. 37 July 1997

1997 Festival of Baptist Heritage

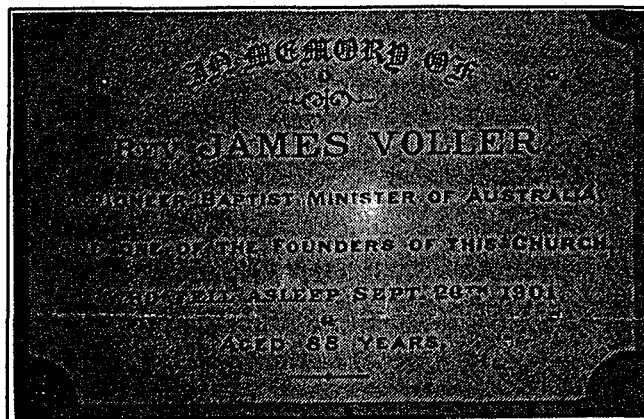
Taringa Baptist Church Centenary 1897-1997 *Tribute to Rev. James Voller*

Sunday October 19, 1997

Thanksgiving Service 10.30am Celebration Program and Lunch 12.30 pm
(RSVP for lunch by Oct 10 ph 07-3878 3178)

Co-sponsored by Taringa Baptist Church and Baptist Historical Society of Qld

Rev. James Voller (photo p. 8) was personally involved in the early work at Enoggera, Sandgate and Taringa churches, and had indirect influence on Ipswich, Maryborough and Rockhampton, as well as being a highly valued counsellor, and later an honoured member, of the City Tabernacle (Wharf St) and first president of the Baptist Union of Qld. In NSW, he was pastor the Bathurst St church 1854-70 and influential in the establishment of some country churches. In England he had served three churches, spanning a decade. At the Taringa centenary celebrations, where members of the Voller family will be present, a book about his life and work will be launched. The speaker is Dr. S.W. Nickerson.



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Pastoral Profiles No 13

Rev. Henry Coombs

Reproduced from the *Queensland Baptist* Apr 1899

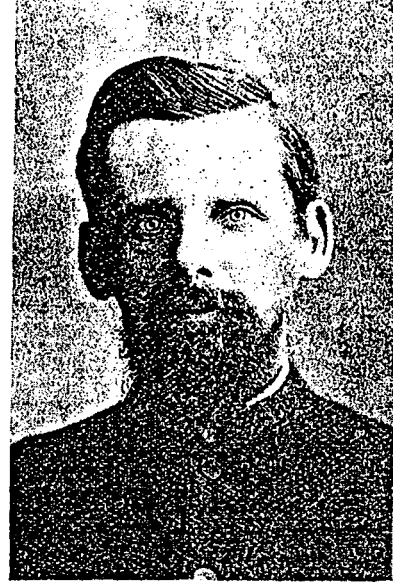
REV. HENRY COOMBS was born at Newham, Gloucestershire, his father being a Baptist minister well known in the west and south of England. At four years of age he was deprived of a father's care by death, and, when eight years old, was brought by his devoted mother to Victoria. Here he attended the school of Mr. James Bonwick, and also the Scotch College, but, at an early age, went forth to earn his livelihood. By the mercy of God he was brought under conviction, and, after three years of distress, entered into rest by faith in Jesus. While

Holding a responsible position in a mercantile house the, call came to him to enter the ministry. He was the first student educated under the auspices of the Baptist Union of Victoria. During his college course (1873-1877) he did much evangelistic work. His first address in public was at a large mission hall in Melbourne. At this meeting eight young men were converted. For several months he spoke every Sunday evening at this hall which was nearly always thronged with over a thousand persons. Here and at another hall wonderful scenes were witnessed of God's saving grace. Meanwhile many week-night meetings of an evangelistic character were held as many as 300 successive nights being thus engaged at one time.

At the close of his college course he settled at Brighton. The church here had fallen into a very low state. The membership was reduced to sixteen and the congregation was a mere handful. There were however a few true hearts, and these rallied round the youthful pastor and times of revival were soon experienced. The building was filled, many conversions and baptisms took place and at the end of less than three years the membership had risen to about 120.

Then a call came from the church at Wharf Street Brisbane. This church had been favoured with the long and devoted labours of the Rev. B. G. Wilson but had suffered through the long illness and death of Mr. Wilson. By the mercy of God a revival was vouchsafed and continuous conversions were seen principally among the young. The building became crowded and had to be enlarged. This was done at expense of £2000 and twice the available room was afforded. From the opening all the room was needed and the simple but comfortable auditorium was filled at every service.

Much comfort and blessing was experi-



enced till near the end of the seventh year of the pastorate when through overwork a complete break down of health took place. During the pastorate 300 were added to membership and the total had risen to 405. Mr. Coombs had the satisfaction of handing over the work to the strong hands of the present pastor (Rev. W. Whale) before he left the colony. Eighteen months were spent in travelling for health including a visit to the old country.

In renewed health Mr. and Mrs. Coombs returned to Victoria and shortly after settled at Williamstown. Eight years of blessing were granted. Many were added to the Lord, and the membership and congregation increased rapidly. Hard times coming and the people being, many of them, poor, Mr. Coombs entered into business life, and for five years combined mercantile and pastoral pursuits, to his own comfort and the satisfaction of his church. Meanwhile, the church at Williamstown was resigned, and that at Canterbury accepted, where a loving, united, and consecrated people are laying the foundations of a strong and important cause. Reversing the usual order of things, with the advent of better times business has now been laid on one side.

Mr Coombs held the office of President of the Baptist Association of Queensland 1879-80, and also that of President of the Baptist Union of Victoria, 1892-93.

Note: Mr Coombs died in Victoria in 1923.

The German Baptists Revisited

By David Parker

It is eleven years since the Baptist Historical Society of Queensland conducted a highly successful celebration of German Baptist witness in Queensland with the enthusiastic support and assistance of the churches in the Fassifern and Lockyer areas. This involved some new publications, based on research at the time, especially Glenn Roberts' work on Rev. Hermann Windolf and the German Baptist Conference.

Recently, our attention has been redirected once more to this fascinating part of the Baptist story in Queensland, with the discovery of more information leading to further steps in understanding this development. This fresh examination has occurred as a result of the decision to publish the listing of the monumental inscriptions of the seven existing Baptist cemeteries, all of which (except one) are associated with German Baptist churches (some defunct). They are Vernor/Lowood/Tarampa, Minden, Kalbar (Engelsburg), Boonah, Coleyville (Mt Walker) and Highfields. (Highfields is the exception, but there were German settlers in the area). Together with the listings, a brief introduction to each church or cemetery has also been prepared.

The first volume of inscriptions directed attention to the Vernor/Lowood/Tarampa story, especially the earlier history of the area, which is now shrouded in mystery. The church closed in 1995, so it is important that further research be carried out soon to record the story as far as possible. Since the publication of the cemetery listings, a short document has become available on the jubilee of the church in 1930; it provides a few more facts about the history of the church. (*Queensland Baptist* Dec 1930) In the case of Minden, there were no cemetery records or burial registers in existence, so the listing of the burials for this BHSQ publication was a valuable project.

Coleyville

But it was the second volume of listings that created the most interest. The Mt Walker or Coleyville church has long been recognized as the founding church in the area, but it closed soon after its centenary was celebrated in 1968 and the building, which dated from 1910, was sold soon after. (This building was the second for the church and was on a different site from the original which was up a side road adjacent to the cemetery.) It was during the preparation of the introduction to the Coleyville cemetery listings that we were first alerted to the need for further investigation.

We became aware of another book on the Coleyville

cemetery (privately published by Leisha Muir) that quoted specific dates for the erection of the first building and the original acquisition of the land; it also quoted what seemed to be a verbatim statement from the donor of the land about his intentions, indicating that it was to be used by Baptists for worship and burial purposes. This suggested the existence of further documents not yet available to local Baptists or the denominational Archives about the history of this church. It was thought that these might have been records of the Coleyville Church itself or perhaps some references in the donor's family papers.

So a search was commenced for these extra documents, but as the investigation proceeded it soon became apparent how the "dates" had been ascertained. The date claimed for the erection of the building, 11 May 1968, was precisely 100 years before the centenary celebration - to the exact day. As it will appear, it was a wrong to assume that the centenary date was so exact, or that it referred to the building at all. As for the "date" of the gift of the land, this was a misreading of a sentence in the Trust Deed under which the land was held.

Trust Deed

On two earlier occasions in the life of the church (1931 and 1965) investigations by the church had resulted in correspondence from government sources which quoted some paragraphs from the Trust Deed. In the second of these, Mr Gibson Dickfos of Coleyville had received a letter from the State Archives with excerpts indicating that the land had been originally acquired by Mr George Thorn, a highly prominent figure in the Ipswich area, on April 23, 1867; the document also stated that on June 20, 1878 (after Thorn's death), his executors had passed the land over to three trustees who held it on behalf of the church.



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The date quoted in the book about the Coleyville cemetery for the acquisition of the land was in fact the date when Thorn obtained it originally, not the date when it came into the legal ownership of the church, which was 11 years later. However, it seems that a building had been erected on the property and had been in use by the church for some time prior to its legal acquisition. But there is no evidence yet to link the erection of a building at Coleyville with the 1968 centenary date. Information from those involved with the planning of that event, including Rev. R.J. Paulsen, then minister at Boonah, confirm that the date was considered to be the centenary of the establishment of Baptist work in the area, not necessarily that of the building itself.

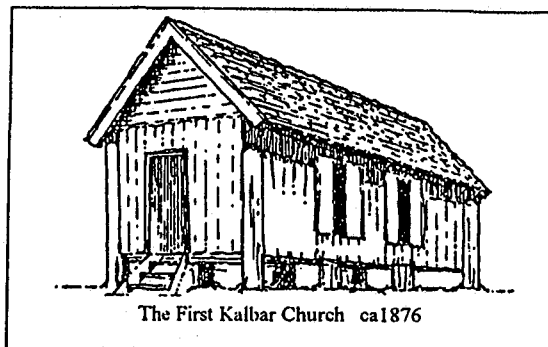
(Copies of the State Archives letter and previous correspondence relating to this issue were already in the possession of local people and the Baptist Archives. In the process of these investigations, further papers on the subject were received from Mr Paulsen, and some later Minutes of the the Coleyville church were received from Mr L. Mandelkow, now of Ipswich.)

The statement made by the Coleyville cemetery book about the use of the land for worship and the burial of the dead can only be traced back to 1966 when it appears in reports of investigations carried out locally by Mr Henry Moller and Mr Jack Schneider on behalf of the Boonah and Coleyville churches. (*Fassifern Guardian* 5/10/66 reporting the opening of new Boonah church.) Because the oral sources available at that time may well have gone back to the earliest days, it is possible that this statement was made by Mr Thorn, but it was not included in the Trust Deed and there is no other documentary evidence for it. It is evident that people at the time thought the land could be used for burial purposes as a cemetery was established on the site. The first recorded burial took place in 1892, and it has been in continuous use since. Unfortunately, despite wide searches, the full and original trust deed itself has not been found even though it was accessible to the State Archives in 1965 and the Public Curator in 1931. However, it is assumed that the quotations made from it referred to above represent the main contents of the deed.

Origins

But all this raised the question of the dates of the foundation of the church and the erection of the building. Study of material already available, especially documents in the Glenn Roberts collection, certainly point to a period close to 1868 as the beginning of Baptist work in the area, but not at Coleyville itself.

It is commonly accepted that German Baptists



The First Kalbar Church ca1876

came to the area in the 1860's from locations closer to Brisbane (German Station/Nundah and the Logan). At a very early stage, there was a fellowship meeting in Brisbane under the auspices of the Wharf Street church whose minister, Rev. B.G. Wilson baptised several of the German converts. In 1868, a separate German church was formally established, in part at least because the Wharf Street church practiced open communion which was unacceptable to the Germans. (It was over the same issue that the Kalbar (Engelsburg) church withdrew from the Baptist Union for a period of time.)

The move to areas beyond Ipswich took place as the land was opened up under a series of Land Acts designed by the government of the newly separated colony of Queensland to encourage closer settlement and economic development. Histories of several of the local shires and towns and a dissertation on the subject by Angela Collyer of Boonah give details of this process which throw considerable light on the Baptist story. The early focus is on the Ipswich Agricultural Reserve, which was located north and west of Harrisville; it was also known as the Reserve, and Normanby Reserve. (The Normanby pastoral run, owned by George Thorn, lay to the east of Warrill Creek; the homestead is located opposite Warrill View township, which was at first called Normanby.)

The earliest information in the Roberts papers about the Coleyville church is found in letters from the area which were published in Baptist magazines in Germany reporting on the development of the work. Mr H. Moller wrote from the Normanby Reserve on July 6, 1871 stating that "about four years ago our congregation consisted of five members, while now the number amounts to 60, not counting those outside." (i.e., non-members). This indicates the work began in 1867, which agrees with the earliest published report on German Baptist work, which appeared in the *Queensland Freeman* of June 1881. (This account was written by an unknown person described by the editor as "one of the oldest of German Baptists in Queensland".)

On 13 July 1871, a few days after Mr Moller wrote his letter, Mr Friedrich Hinrichsen also wrote from Franklyn Vale. Contemporary maps indicate that this

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was the name of the pastoral run in the area, not the current district on the stream of that name, which is spelled differently. He also mentioned that it was called "On the Bremer", indicating that it was in the current Mt Walker area. He reported that the fellowship there had increased by 26 to 44 members and was in "peace and harmony." (Judging by some later reports, this was indeed a notable state of affairs!)

Another letter was written by G. Fischer of "Pottery", Brisbane on 29 Oct 1871 reporting on events over the last "4 or 5 years." He referred to the movement of German Baptists from Brisbane to the Logan (where there was still a congregation) and the Ipswich area; he stated that there were three fellowships "beyond Ipswich" - Reserve, Bremer River and Brisbane River. (The Brisbane River church was later known as Vernor, then Lowood and finally Tarampa. The jubilee report in 1930 confirms an 1869 commencement date for that area.)

Local information about the work of the initial pastor in the Mt Walker area, Johann George Schneider, points to 1865/6 as the commencement of Baptist witness. He died in 1878 and was said to have been active as a lay-pastor for 12 or 13 years, having arrived in Brisbane on the *Susanna Godfroy* in 1865. (see *Qld Freeman* June 1881, *BHSQ Newsletter* March 1992 No 21, and *Fassifern Guardian* 7 Oct 1970)

The report at the opening of Kalbar (Engelsburg) church (*Qld Freeman*, Nov 1882) refers to 15 years of labour since the work was first established. This would take the date to 1867 and would therefore refer to the initial establishment of the work in the whole area, not just the beginning of the Kalbar church which is known from its records to commenced in 1875 as an outstation of Mt Walker.

The minutes of the Ipswich Baptist Church record some details about a Union or association of churches formed late in 1870 for the purposes of recognition of the German churches and their ministers. A letter to the church at Normanby Reserve from Rev T.S. Gerrard dated 5 Feb 1871 gives details of his decisions and advice about the ordination of their ministers and deacons, indicating quite clearly that there are fellowships at the Reserve and On-the-Bremer. (This is the earliest document referring to the existence of these churches.) It suggests the Bremer fellowship had not yet been constituted formally as a church, but the Reserve group had been meeting in a more structured form. Mr Gerrard's letter gave directions on how the Normanby church was to elect its pastor and deacons and how the Bremer church should do likewise after forming themselves into a church; when these steps had been taken, representatives of these churches and the Brisbane River church should travel to Ipswich

and "we will have an ordination service."

Reports in the *Queensland Times* (11, 13 and 15 May 1871) indicate that the constitution of the Normanby Reserve church as officially recognized by the "Association" was dated from the actions specified in this letter; informal beginnings would have taken place in 1867/8, and Mr Schneider's ministry would have predated this by a year or so.

Further information can be obtained from the Kalbar/Engelsburg Baptist Cemetery Burial Register where some details about baptisms are included. "The Reserve" is the site of some baptisms in 1869 (another is undated); in 1870, the location is Warrill Creek and in 1872 Blackflats. It is not until 1876 that the name Mt Walker appears.

Mt Walker

When the Kalbar(Engelsburg) church minutes begin in 1875, it is the "Mt Walker" church which dismisses the members and authorises the formation of the new church. There is no reference to Reserve or Bremer, so it would seem that these two churches have merged by this time at a more central location on the land at Coleyville made available by Mr Thorn but not legally handed over yet. This is supported by the *Queensland Freeman* article which listed membership figures for all six German churches in existence in 1877; it refers to Mt Walker as "formerly N. Reserve." It is also confirmed by incidental references in a number of obituaries of German Baptists published in the *Queensland Baptist* towards the close of the century. (See especially June 1898, p 81)

In the Roberts papers, there is reference to *Deutsche Beilage*, a German supplement of the newspaper, *Queenslander News Budget*, for 10 Sept 1910. This reports on the erection of the new "sawn timber" Coleyville church, stating that the old one had been used for 38 years. This would indicate it was erected in 1872, four or five years after the work began, and a year after its formal recognition as a church by the "Ipswich Baptist Association."

Before the move to Mt Walker or Coleyville, there may have been an earlier primitive building in use at Normanby Reserve. According to the script of an audio visual prepared for the Coleyville centenary in 1968, based on the research of Mr Moller and Mr Schneider, a slab building on the property of Mrs Collins in the Harrisville area was used for services. This property was originally owned by Mr Thomas Robinson, whose wife was a member of the well known Dickfos family. Similar buildings may have existed on the Bremer and elsewhere. (Some of the slides from this presentation are currently in the pos-

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Rev. Johannes Heinrich, 1875-1936

by R.A. Scanlan

This article by BHSQ member and experienced author, Dick Scanlan of Laidley supports the accompanying story on German Baptist research and outlines the life of one US German pastor who spent the majority of his ministry in Queensland. Mr Scanlan writes, *It has been my pleasure to compile this account of the Heinrichs. My parents, James and Martha Scanlan (nee Topp) were married by Rev. John Heinrich in October 1919, and they (the Heinrichs) have always interested me greatly. My mother, who is still living, tells me how fond she was of the whole family, and how as a teenager, she used to nurse the younger members of this family.*

Rev. Johannes (John) Heinrich was born in Berlin, Germany on Sept 6, 1875 and migrated to America while still a young man - probably in his early 20s. Being of the German Baptist faith, he linked up with what is now known as the North American Baptist Seminary in South Dakota. From 1900 to 1906 he attended the Theological College at Rochester, NY and was ordained at Delmont, South Dakota on June 17, 1906.

During his period of theological training, Johannes married Augustina Olm in New York in 1903. Augustina was born in Luxembourg, Germany on Feb 28, 1882 and was of the Catholic faith previous to her marriage to Johannes. Their first child, Ruth Caroline was born in Feb 1906. Rev. Heinrich then served as pastor of a Baptist Church in Delmont South Dakota from 1906 to 1908.

It was late in 1908 that the Heinrichs accepted a call from the German Baptist churches of Blenheim and Tenthill in South Eastern Queensland. It is recorded in the Minute Book of the Blenheim (Laidley) Church that Rev. Otto Krueger suggested that John Heinrich be called to that pastorate following his (Krueger's) departure in Sept of that year. The Heinrichs, together with two small children, Ruth and Carl, duly arrived at Blenheim in December 1908. Rev. Heinrich preached his first sermon (in German) at Blenheim on Sunday, Dec 13, 1908, using as his text Psalm 122:6-9. Thus commenced a long and fruitful ministry to the churches of Blenheim and Tenthill where Rev. and Mrs Heinrich served for 22 years.

Their salary at that time was fixed at 120 pounds per year. They took up residence in the Baptist manse which was situated a short distance from the Blenheim church. It was from there that they served the two independent churches. On the first and third Sundays of each month, Rev. Heinrich preached at Blenheim; on the second and fourth Sundays at Tenthill.

The Heinrichs were faithful in the preaching of the Word in both centres and were much loved by both congregations. Travelling to Tenthill meant that a long arduous journey over the hills by horse drawn vehicle was necessary. It is recorded that the Heinrichs had motor buggy transport in 1913. However the writer has been led to believe that this mode of transport was not successful for very long. In 1928 the two churches presented the family with a new Chevrolet car at a cost of 205 pounds.

No extensive building operations were necessary during Rev. Heinrich's ministry. This meant that he was free to concentrate on a preaching and teaching ministry. He was particularly active among the young people and formed groups of "Christian Endeavour" at both churches in 1911. Between 1923 and 1926 there was an enrolment of 119 scholars at the Blenheim Sunday School and a teaching staff of 17.

John Heinrich's ministry covered the period of time during which there was complete transition from the German to the English language.

Rev. Heinrich also took a leading part in the work of the German Baptist Conference which was a union of 6 or 7 German speaking churches in South Eastern Queensland. (BHSQ Newsletter No 5 July 1986) It should be recorded here that the German Baptist Conference ceased to function as such, following the first World War. By 1930 most of the member churches had become part of the Baptist Union of Queensland.

Following the conclusion of their ministry at Blenheim and Tenthill (1931) Rev. and Mrs Heinrich purchased a farming property at Coominya. With the help of their family, they managed a vineyard and grew cotton. From 1931 to 1933 John Heinrich accepted preaching appointments at various centres. From 1933 to 1935 he served as Pastor of the Kalbar Baptist Church.

Rev. Heinrich passed away on May 5, 1936 at a Lowood Private Hospital, and was laid to rest on the following day at the Laidley Cemetery. He was aged 60 years and 7 months. His beloved wife, Augustina, passed away on 16 Feb 1943 aged 60 years and 11 months and was also buried in the Lowood Cemetery. Left to mourn their passing was their loving family: Ruth (Moller) born 1906, Carl 1908, Walter 1910, Daniel 1912, Myrtle (Jackwitz) 1913, Samuel 1915 and Mildred (Wolter) 1917.

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session of the Boonah church, along with some taken at the re-dedication of the Schneider grave in 1970.)

The name "Mt Walker" continued to be used as the name for the church and the area for some time. "Coleyville" appears to have been adopted as the local name only in about 1892 when a postal receiving office was established at the residence of Mr Philemon Coley. ("Mt Walker" itself was only used to refer to the mountain from 1865; the name given by the original explorer was Mt Forbes.)

(To be continued)

(Continued from page 8) *Kirkwood Review*

Naga Hills to secede from India caused a military confrontation at the border with Assam for several years. The intervention of a Peace Team which included a godly Naga, Rev Longri Lo, in 1958 brought a cessation of hostilities.

One sentence at the commencement of the 2nd chapter, headed "The Colonial Influence" puts it succinctly: *"The sanctimonious, pompous, self confident, all knowing Europeans voiced indignation at many practices of the Hindus, Muslims and Animists of India, without recognising some of the logs impairing their own vision of themselves."*

Whilst recognising certain positive benefits from the Raj's rule of the Indian sub-continent, as in building of roads, bridges and systems of government, very like that in the UK., Mr. Kirkwood points to the extremes to which British officers and other wealthy ex-patriates would go with regard to their socialising and the contempt with which those seen as being inferior to them were treated.

The writer draws the contrast with the above and the simple life style followed by the ABMS staff. The houses in which they lived were of simple design, with very few "mod cons". Churches were small in comparison with the Hindu temples, and the schools and hostels likewise. When out visiting pastors and churches, Mr Kirkwood was happy to eat their food and to sleep with the men on a raised platform or mud floor.

Ever the practical missionary, he was involved in several building projects and he enlisted the aid of the hostel boys who were required to sieve sand and gravel for concrete work, repair the road and keep the compound clear of jungle. He worked hard at introducing a better breed of fowl to withstand local diseases and produce larger eggs, and also the planting of a greater variety of veges. and fruit. These activities led to him being given the name, the "Gardener" Sahib!!

With the invasion of the Chinese, in 1962, the escape route for the Kirkwoods and Assamese staff lay across the river and through the Garo Hills to the East Pakistan border. However, the fighting was soon over, and the government officials could not find an answer as to why they (the Chinese) had not crossed the border or why they stopped their invasion when they were seemingly in a victorious position. Ultimately, there were bonuses for India in that Nehru's position was secured and his people were united against the intruder.

In the 1965 war between India and W Pakistan, the Kirkwoods remained in Assam, forging stronger ties between the local people irrespective of their racial grouping - Hindu, Muslim or Tribal. This warmth and genuine concern for the people indicated that the missionaries' priority was not to flee the country as most of the nationals and ex-patriates had done. Toward the close of the decade, 1960-1970, the Plains Tribals began flexing their muscles toward gaining independence, but it was not until 1994 that the Boros & Rabhas attained statehood

Early in 1969, the Australian missionaries were told that they had to be out of the country by the end of the year. Thanks to having given over most positions of authority to their indigenous pastors, teachers, nurses and the wisdom of not holding properly in the name of the mission, (ABMS). the changeover did not have the problems that beset other Missions, who had erected large, pretentious buildings. Mr. Kirkwood states, "Yet all, in God's wisdom, happened at a time when we could leave the Church with confidence."

Reading this fascinating book by one of our own Queensland missionaries should be a must for every Australian Baptist. Several maps, showing the relative positions of Assam, E and W Pakistan, and the Hills and Plains Tribals would add to its value.

Member Activity

BHSQ member, Rev. Mel Williams, has had another article published in the Journal of the Royal Historical Society of Queensland. This one is called, "Some aspects of Sunday School training" and deals with the Sunday School Union which operated in Queensland around the turn of the century. (JRHSQ 16/6 May 1997, 281-4)

Dr David Parker is presenting a paper to the Baptist World Alliance Heritage Commission meeting in Vancouver Canada, in early July. The meeting is focused on biographical accounts of deceased BWA officials. The subject of Dr Parker's paper is Rev. Alan C. Prior, L.Th., 1910-96, who served as a Vice-President, Associate General Secretary and as secretary and president of the Asian Baptist Federation at various periods from 1960 to 1988. Dr Parker, with the help of Eric and Rosemary Kopittle, is also working on the life and ministry of Rev. James Voller.

Dr Stan Nickerson is busily working on a detailed study of Rev. B.G. Wilson, uncovering much previously unknown information. Revs. Wilson and Voller were close friends and colleagues in the ministry in Queensland for many years.

Mr R.A. Scanlan has completed his memoirs and is looking into writing more about German Baptist churches.

Book Review

by Ellen Chataway

INDEPENDENT INDIA'S TROUBLED NORTH EAST 1952-69:

An Australian Missionary's Story

by Rev Dr Neville A. Kirkwood

(Published by the Centre for the Study of Australia-Asia Relations, Faculty of Asian & International Studies, Griffith University, Qland 411 (Australia.) ISBN 0 86857 743X.

Whilst not purporting to be an historical document, Neville Kirkwood's story of the people and times of the 17 years that he spent in the NE of the Indian subcontinent, tells of the refugees who fled to Assam from the oppression of the Muslims and the Sino Indian War of 1962. Yet it is fascinating history, and from the perspective of his Christian oriented approach, it gives a valuable insight into the lives of the people, broadly categorised as the Bengalis, the Plains and Hills Tribals and the Assamese.

We look briefly at one of the Hill Tribes, the Nagas, who until the late 40's were fierce headhunters. Through the advent of Christianity, two thirds of these Hill Tribals had become Christians. A struggle for the

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Rev. & Mrs James Voller at Taringa, 1899

(photo courtesy R.W. Voller)