

The Queensland Baptist Forum

The Journal of the Baptist Historical Society of Queensland
(formerly: *Baptist Historical Society of Qld Newsletter*)

No. 42 April 1999

Announcing this year's annual BHSQ Event. . .

BOOK NOW!

150th Anniversary Thanksgiving Service & Dinner

to celebrate the

Establishment of the United Evangelical Church, Brisbane

from which came the Baptist, Presbyterian and Congregational churches in Queensland
and the

Arrival of Dr John Dunmore Lang's Ships *Fortitude, Chaseley & Lima*

1 May 1999 Ann St Presbyterian Church

In 1849 Dr Lang's ships brought to Brisbane over 600 devout evangelical settlers, (especially Baptist, Congregationalists and Presbyterians) who made a highly significant contribution to the religious, social, commercial and political life of Queensland.

Dinner 5.30 pm with program & displays

Cost \$15 p.p. RSVP required for dinner only - 21 April 1999

Thanksgiving Service 7.30 pm

featuring music of the period, presentations and inspirational addresses
on the heritage and legacy of the UEC

Inquiries and Dinner bookings 07- 3878 3178

The Baptist Historical Society of Queensland (est. 1984)

Membership (1998)

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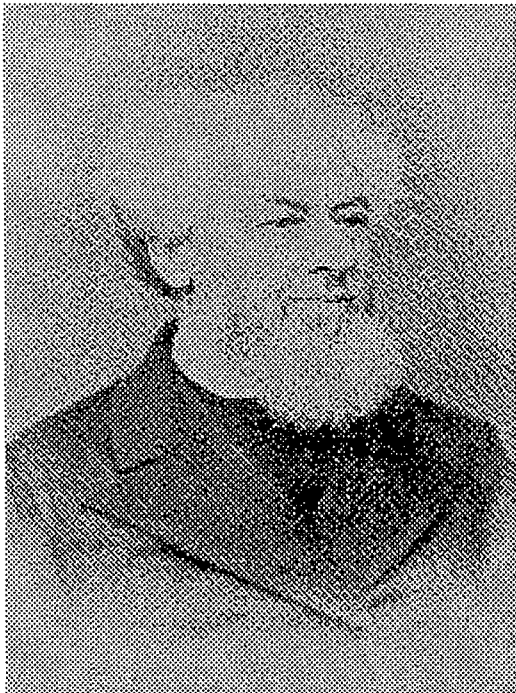
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Johann Gerhard Oncken

by Eric Kopittke

No history of the Baptist Church in Germany and of the German Baptists in Queensland can avoid mention of the remarkable Johann Gerhard Oncken. For over half a century "Brother Oncken" directed and guided the growth of the Baptist Church not only throughout Germany but also across much of Europe.

Johann Gerhard Oncken was born 199 years ago,



on the 26th January 1800 in Varel, a town in the Duchy of Oldenburg. He had an inauspicious start in life – as an illegitimate child raised by his grandmother. It was a time of great change, a difficult period. Revolutionary changes in industry and agriculture forced many people to move from the country to the towns and cities in search of a better life. Unfortunately, they often found little opportunity for employment there either and alcoholism and crime were the result.

After Oncken's confirmation in 1814, a wonderful opportunity presented itself. A Scottish merchant offered him training and employment as his assistant. Oncken moved to Leith in Scotland with him

Varel is located about 150 km west of Hamburg and 15 km south of Wilhelmshaven, close to the Jadebusen, an inlet of the North Sea.

Oldenburg was later raised to the status of a Grand-duchy. It is now part of the *Land* (state) of Niedersachsen in the Federal Republic of Germany.

and learned the business of a merchant. Through his travels around Great Britain he came to know the Presbyterians in Scotland and the Independents in England. He also had contact with the Congregationalist Revival Movement in Scotland. These experiences bore fruit when he was converted in a London Methodist church in 1820. His life was changed dramatically.

From 1823 Oncken was based in Hamburg as an agent of the British "Continental Society for the Diffusion of Religious Knowledge over the Continent of Europe." At the time, he was a member of the English Reformed church which met in private dwellings. Oncken was much in demand as a speaker. Although at first only 10 attended, within a month numbers had grown to 120 and ultimately as many as 280. Such numbers did not go unnoticed and finally the police arrived and forbade such gatherings. Freedom of religion and assembly were not known in Hamburg at the time. Oncken and his followers did not worry much about the ban on assembly – they began to meet in different residences and communicated the venue by word of mouth.

Today, we think of Sunday Schools in terms of Bible stories and Christian teaching. However, this was not always the case. Because most of the children from the lower classes could neither read nor write, the first British Sunday Schools were set up in the 1790s with the aim of teaching basic literacy. This was done on Sunday since many of the children worked in factories or mines during the other days of the week.

Oncken was obviously influenced by what he saw of these Schools during his time in Britain.

Oncken was always grateful for the chance that he had been given through his training as a merchant, and he wanted to help other young people. In Hamburg, as in the industrial areas of Britain, most of the children of the lower classes could not read or write because they had no opportunity to attend school. Oncken was determined to change this, so in 1825 he joined with the Lutheran Pastor Rautenberg to commence the first German Sunday School in the St. George section of Hamburg. A year later this work was extended to Bremen. In these interdenominational schools the text books were the Bible, the hymn book and Luther's Small Catechism.

From 1828 Oncken had his own publishing house and was an agency of the Edinburgh Bible Society. He concentrated on distributing the Bible and other Christian publications as well as conducting a harbour mission.

By 1829, Oncken had come to the point of considering the matter of believer's baptism. Little assistance in this matter was available in Germany, but when early frosts closed the harbour during the autumn of 1829, one of the ships that was trapped was captained by an American Baptist layman, Calvin Tubbs. In his search for Christian fellowship, Tubbs came into contact with Johann Gerhard and Sarah Oncken and was able to instruct them in Baptist principles from the New Testament. When he left, Tubbs promised to seek help for Oncken.

Oncken became more convinced of the necessity to commence a German Baptist Church. In 1832 he withdrew from the position of Secretary of the Sunday School, but it was two more years before Oncken was baptised and the church founded.

It was 1833 before Oncken had further contact with an American Baptist when Professor Barnas Sears, a professor of theology from Colgate Theological Seminary, visited Hamburg. He had been requested by the American Baptist Missionary Union to visit Oncken. Unfortunately, Oncken was in the process of departing for Warsaw, so it was not until after the winter on the 22nd April 1834 at night, that he and six other people were baptised in the Elbe by Sears. To avoid unnecessary trouble, the party rowed across the river to the island of Steinwärder on the Hanoverian side. The next day, the church was formed and Oncken ordained as its pastor. Through Sears, Oncken maintained close contacts with North American Baptists who, together with his English friends, supported him both ideally and financially.

The formation of this new church was certainly not greeted with any enthusiasm by the authorities. In fact, to the Hamburg authorities and churches, this new congregation was something of a thorn in the side. The senior Lutheran pastor of Hamburg is reported to have called the new group "a fanatical Anabaptist sect". It remained necessary to continue to conduct baptisms quietly – out of the public eye. When baptisms came to the attention of authorities, all involved were liable to arrest. Oncken himself was arrested on a number of occasions.

Eventually, religious freedom was granted to the Baptists but only after two major events. During the night of the 5th May 1842 a fire broke out in Hamburg that ultimately destroyed some 2,000 homes and left 30,000 residents homeless. The Hamburg Baptists housed some of the refugees and spared no effort or expense in giving aid to the homeless. Public opinion and government policy towards the Baptists

changed following this incident. The second event was the revolution of 1848 which led to the dawning of democracy in Hamburg.

The Anabaptists ("rebaptisers") were a radical group originating in the Reformation. Their most distinctive characteristic was the baptism of believers. Regarding their baptism as infants as a blasphemous formality, the first converts were thus "rebaptised" – a crime punishable by death under the law of the time.

The contempt with which the Germans held the Anabaptists in 1830 followed from the actions of one group of Anabaptists under the leadership of Jan Mattys and Jan of Leyden. They led some 1,700 men and 5,000 or 6,000 women into the walled city of Münster to set up God's Kingdom on earth. A communistic society was set up, but according to their enemies, the attempt degenerated into polygamy and immorality. When the city eventually fell to the Bishop of Waldeck and the Protestant troops on the 24th June 1535, the leaders of the Anabaptists were tortured and executed.

Thus the label "Anabaptist" became solidly associated with fanaticism in the German mind even though the Münster fiasco involved only a small portion of the Anabaptist movement.

On his many mission journeys Oncken gathered new converts and those who were already believers into churches which he sought to organise according to the Biblical pattern. Oncken taught that "every Baptist is a missionary" and it was through the testimony of German artisans sent by Oncken to Russia that the Baptist faith took hold in that nation. Through his own activity and that of his most important co-workers Gottfried Wilhelm Lehmann (1799-1882) and Julius Köbner (1806-1884) and many mission-workers, often travelling craftsman, Baptist churches were founded in Germany and in neighbouring countries, but especially in Eastern and Southern Europe. As the elder of the mother-church in Hamburg Oncken was held in great respect all his life.

When Oncken died on the 2nd January 1884 in Zürich, there were 165 Baptist churches with over 30,000 members in more than a dozen European countries.

So, what influence did Johann Gerhard Oncken have on Queensland? Although many Germans emigrated to Queensland, the vast majority of these were from the main Protestant churches – the Union or

State church from Prussia, the Lutheran church from most other areas, and the Reformed church from a few more isolated areas – and the Catholic church. In Queensland, the Lutheran Church attracted many of the Protestants and some of the Catholics because it was the “German Church”.

It is often believed that the German settlers who came to Queensland did so for religious reasons. It is true that many of the early German settlers who went to South Australia were “Old Lutherans” escaping the Prussian government’s forced union of the Lutheran and Reformed churches; but relatively few Germans came to Queensland for similar religious reasons. Some who did were the Old Lutherans who emigrated by the *Susanne Godeffroy* in 1864. They settled at *Bethanien* (German for Bethany and now called Bethania) south of Brisbane on the banks of the Logan River.

The most common reason for emigration by the Germans seems to have been the search for a better life. Famine and poverty made the long and at times treacherous journey to Australia worth the risk.

But among all of these other emigrants were a few from the German Baptist churches and these often had an influence far out of proportion to their numbers. Oncken’s teaching that “every Baptist is a missionary” obviously was taken seriously by many.



Rev. Karl Krueger (1850-1927)

Several of the German Baptist settlers were apparently particularly active in sharing the Gospel amongst their fellow countrymen and women.

Johann Georg (or George) Schneider comes to mind in particular here. He was a stone mason or brick layer from Eberstadt in Württemberg an a Baptist. As a 55 year old he emigrated with his family from Hamburg on board the *Helene* in 1865. They appear to have been following George’s son, Heinrich (or Henry) who had emigrated in 1864 on board *La Rochelle*. After George arrived in Queensland he is reputed to have worked as a mason on the Victoria Tunnel and assisted with the masonry on Parliament House; as well as cutting timber for fuel for the railway.

His emigration from Germany is typical of that of so many other Germans where members of the one family followed each other to the other side of the world, attracted no doubt by glowing reports of a better life in a new land. And yet, in his relatively short time in Queensland he was active in preaching the Gospel and exercising pastoral oversight in the Mount Walker area. George Schneider baptised numbers of people among whom were Carl Krüger who later became the pastor of the Engelsburg (later Kalbar) church; and William Peters who was later a prominent preacher and choir conductor.

So, although Oncken never came to Australia, many of the German Baptists such as George Schneider who did so, followed in his footsteps, proclaiming the Gospel and baptising men and women who came to faith in the Lord Jesus Christ.

Editor’s Note:

The story of another great German Baptist pastor in Queensland influenced by Oncken was published in the July 1986 issue of Forum. See Glenn Roberts, “A life of Pastor Hermann Windolf (1846-1922)”

Baptist membership in Germany is now almost 90,000 in 635 churches.

Most of the German Baptist Churches in Queensland have their own published history, but the Tarampa (formerly Vernor Lowood Church) which is now closed does not. Dick Scanlan has been working on this and his work will be published soon. Thanks to Dick’s efforts, a team of people have helped recently to renovate the Vernor Baptist Cemetery.

The Emergence of the Postmodern Church

by David Parker

This year all eyes seem to be on the end of the century and the new millennium. However, there are also some important events to be remembered in 1999, especially the 150th anniversary of the arrival of the first Baptist minister in Queensland, Rev. Charles Stewart and the establishment of the United Evangelical Church (UEC). We are looking forward to a well supported celebration of this event on 1 May. It was this church which served as the spiritual home for the first Baptists in Queensland, including James Swan, the Grimes, Childs, Lloyds, Bales, Birts, Taylors and other pioneers of our denomination. A Baptist church was first organised in 1855 a few months after the UEC disbanded. So the sesqui-centenary of the Baptist denomination occur in 2005. As this is only a relatively short time away, our thoughts turn to ways of observing it.

One worthwhile project would be to produce a *new or updated history of the denomination*. The first formal official history, the work of Edmund Gregory and William Higlett, was published at the Jubilee in 1905. The full background and published versions of this have been republished recently by the Baptist Historical Society and are available for purchase. The next major history was published at the Centenary of the Baptist Union in 1977. Titled, *A Fellowship of Service*, it was written by Rev. John White. Copies are still available for purchase. It is a valuable book with important material, but some of later material can now be seen in far better perspective. More significantly, a great deal has taken place since it was written which calls for attention.

Some work has been done on selected topics or individuals during this (and slightly earlier) periods, including Mel Williams' history of Mission to Queensland, Stan Nickerson's study of the Baptist College, Catherine Grieve's dissertation on church music, Joan Maxwell's history of camping and Ken Smith's paper on the Social Questions committee; John Brooks' biography of his father throws light on a key period of the Home Mission, while a number of College students looked at churches and ministers for their graduation papers. But overall, this period has not been studied adequately. Documentary sources, which are fragmentary and disorganised, are likely to be a problem in tackling this project, but even so, there is much to take into account. It is apparent that even since the 1970s, the denomination has changed so much as to be almost unrecognisable.

For example, in 1977 there were 8173 members in 123 churches, giving an average size of 66; there were 21 churches larger than 100, but only one larger than 200 and one larger than 400. At this time there were 183 accredited ministers, pastors and deaconesses - 1.5 per church on average, or one for 45 members. Twenty years earlier there were 86 ministers for 5074 members (one for 59) in 82 churches, an average of 62, with 11 larger than 100, and as later, one larger than 100 and one larger than 400.

Today we have 141 affiliated churches with 13,000 members and 325 ministers (2.3 per church or one

for 40 members), 19% of whom are unordained. The average size of churches has increased by 50% to 92 members, but half of them are under 70 members in size; 15 are larger than 200 and another 30 between 100 and 200.

Baptist membership growth has been a little better than population growth from 1957 to 1997 (2.56% compared with 2.35%), but planting of new churches has lagged seriously. The "20/20 vision" set 15 years ago with a "realistic" goal of 20,000 members by 2000 AD is clearly not possible now. The proportion of small churches (20 to 50 members) has remained steady, while middle sized churches (50-100) are about the same as 40 years ago after rising in the 1970s. It is the number of large churches which has increased.

This means the denomination is now made up of (at least) two distinct kinds of churches (mega-churches and small/middle sized). The development of this trend and reasons for it need to be tracked and understood. The impact of this dichotomy upon the denomination also needs to be analysed - not least in terms of the implications for pastoral and leadership training, and the role and skills of denominational officers; support for and involvement in the denominational program by the two types of churches also needs study, as does the flow-on effects for outreach, church planting and mission. A wide informed discussion of these issues would provide a key to some of the difficulties now being faced.

These statistics give only the merest hint of the changes taking place in the life of the churches during this period. Several local church histories have been produced, but they do not deal with any of these changes and trends. This leaves a great deal of work to be done at this level; beyond this, questions such as the social relevance, theological development and community impact of the churches need to be investigated.

During this period the denominational machinery has undergone many changes of structure and personnel. Since 1977, at least 50 people have served in key staff positions, with more than one episode of significant re-staffing. The Union office has had three locations, changing in the process from a pastoral centre to a secure, corporate headquarters.

Twenty years ago, Rev. Frank Stone spoke of a new "simplified and flexible organization" but the record shows that this has been an elusive goal. A review in 1969 introduced a "General Superintendent" with service departments and divisions, but this was modified in 1976 to produce a super-department, the Board of Church Growth. More changes took place only four years later. Further structural changes took place in the early 1980s, followed by modifications to policies on ordination. There was also an in-depth investigation by the "Structural and Spiritual Research and Review Committee" which presented a series of reports over several years; wide-ranging constitu-

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Baptist Ministers in Queensland, 1849-1905

Part 3: Rapkins to Young (conc.)

Compiled by David Parker

(BAQ = Baptist Association of Queensland)

<p>Rapkins, J.S BAQ reading course 1897-99 Lakes Creek 1899 - Jan 1901 Mount Morgan 1901-3 Townsville</p> <p>Rice, George Millar b. 27 Jan 1863, Plymouth d. 17 Nov 1949 Bristol College 1884 - training for missionary work in Central Africa Won Senior Robert Hall Scholarship in University studies 1888 Woodchester, Stroud Glouc. 1890-98 Lineholme, Todmorden York. 1898-1904 Gildersome Arrived Qld 1904 Oct 1904-Dec 1908 City Tabernacle, Brisbane English Ministry: 1909-15 Union Church High Wycombe 1915-20 Chaplain 1920-24 British & Foreign Sailors Service 1924-26 St Mary's Gate, Derby 1926-27 Beckington 1932-3 Brasted retirement Worthing President Free Church Council</p> <p>Richer, William b. 1848 Colchester d. 28 Nov 1924 Converted 1869 by Mrs William Booth at Croydon arrived Brisbane 1869 trained by J Kingsford and lay preaching with Jireh Baptist Church at Windsor Rd, Petrie Bight Began services at Toowong 1875 1881-94, 1896-1911 Toowong Chaplaincy, Brisbane City Mission, Dunwich and St Helena Mission and other hospitals etc President BAQ 1888-9, 07-8 Secretary BAQ 1903-06</p> <p>Roberts, R. Henry b. ca 1857 Monmouth, son of minister of Blaina Baptist Church d. Nov. 1916 Pontypool College 1880-85 Boundary Rd Middlesborough (known to Rev W. Whale from this pastorate; also links with Spurgeon in call to Petrie Terrace) arrived Qld 1886 supply preaching at Vulture St, South Brisbane 1886-1889 Petrie Terrace (retired - ill health) ca 1889 Sandgate Presbyterian ministry: 1892 Bowen (supply); 1893-09 Enoggera Terrace; Moderator, Presbyterian Church of Queensland 1905</p>	<p>Roberts, Wm Swain Member Belvoir Street Church, Leicester from 3 Dec 1856 (transferred from unnamed church) 1860-1861 Ipswich (co-pastor with Rev. T. Deacon and then sole pastor after Aug 1860) left Ipswich Aug 1862 and entered newspaper industry (purchased <i>Maryborough Chronicle</i>)</p> <p>Robertson, Joshua, ED MA Dip Soc Sc, FRGS, JP b. 11 May 1880 Geelong, son of Robert Robertson, (Evangelistic Soc. of Vic.) who arrived in Victoria with his parents from the Shetlands in 1871/2 d. 29 Dec 1971 m. 10 Sept 1907 Josephine Hogan at Sandgate (d. 1939) m 2 - Jessie Collins ex Brunswick Qld Baptist College 1904-05 1901 Beaudesert (assistant to Rev. T.U. Symonds) 1902-04 Sandgate Evangelistic Society of Victoria ? 1908-09 Clayfield 1909-12 South Melbourne 1912-14 Footscray Gordon Street (co-pastor to Rev. J.H. Goble) 1914-17 Brunswick Army Chaplain, World War I, and again as Snr Chaplain in World War II to 1942 1919-26 Canterbury 1916-29 (?) Oxford Terrace, Christchurch, NZ ca 1930-45 Petersham NSW 1957-59 Brighton, Vic. (interim)</p> <p>Robertson, Robert Qld Baptist College 1904-05 Member Perth Baptist Church and Lay Preachers' Assoc., preaching South Perth and Bayswater 1898 1899- Oxley Vic May 1910-1914 Gympie, Qld 1915-18 Elsternwick, Vic. 1920-28 Sale, Vic 1929-36 Kyneton, Vic 1934-35 Merlynston, Vic</p> <p>Robey, T. W. 1880-81 Toowoomba</p> <p>Rose, Charles Samuel b. 8 Mar 1873 Truro d. 5 June 1945 Harley College 1892-4 (?) Spurgeons 1894 1898-99 Coggleshall 1900-01 Charters Towers (resigned wife's health) 1901-04 Burton Street Tabernacle, NSW 1904-08 Garland St, Bury St Edmonds, UK</p>	<p>1908-20 Caravan Missioner Baptist Union of Great Britain 1915-20 Military Chaplain 1921 Organizer, Baptist Union Continental Department 1925-27 Lower Meeting, Amersham 1928-39 Secretary, Power Mission</p> <p>Scarfe, James George BAQ study course and then Qld Baptist College, 1904-5 Lakes Creek 1905</p> <p>Shaw, Alfred Duncan b. 1868 Flat Bush, near Auckland NZ d. 3 Nov 1953 Edith Vale Vic m. 1889 Carolina Voigt arriv. Brisbane May 1887 trained by Rev. W. Whale lay preaching Wharf St outstations and Bulimba, Enoggera, Nundah, Rosalie 1893-1901 Nundah (worker pastor at first and then full time for 7 years) 1901 - July 1916 Rockhampton 1916-22, 1935-46 Aberdeen St Geelong 1922-31 Auburn Vic 1931-35 Upwey Union church 1948 Sale 1951, 1952 Fairfield Qld Retirement ministries: North Rockhampton, Greenslopes President, Baptist Union of Vic 1929-30 Baptist Witness 12/53 p 6</p> <p>Slade, George b 1825 Hanslope Bucks d 13 Apr 1890 Bristol Baptist College 1848- ord. 1845 Roade Baptist Church Northants Cornwall 6 yrs 1858 Geelong Aberdeen St 1859-77 Geelong, Fenwick St 1877-81 Kerang and Gannawarra May 1881-1885 Rockhampton, Qld President, BU of Victoria 1871-72</p> <p>Smith, Charles Parramatta NSW 1855 July 1855- Nov 1856 Wharf Street (founding minister) King St Congregational, Sydney ?</p> <p>Sneyd, John Braidwood b. ca 1842 (father, governor of Brisbane Gaol) d. 13 Aug 1908 NZ m. Alice Tomlinson of Petrie Terrace trained by BG Wilson preaching Moggill; commended by Wharf St 3 May 1867 for outstations - Beenleigh, Pimpama, Coomera (4 1/2 yrs) South Australian ministry: 1876-81 Clover Hill 1876-81 Georgetown 1881-84 Terowie</p>
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1884-86 Southwark
 1884-87 George St & Grange ?
 Victorian ministry
 1887-94 Goulbourn Valley
 1887-91 Shepparton
 Queensland ministry:
 1894-1901 Sandgate Qld
 NZ ministry: Mt Eden Auckland
 President, BAQ 1895-6, 1896-7

Stephens, James (or John)
Blacket

Apr 1905 - June 1908 Beaudesert
 (retired from ministry and settled locally)

Stewart, Charles

b. ca 1820 Edinburgh
 d. 2 Mar 1858 Bermuda
 Glasgow University, 1840-43
 Horton Academy, 1843-46
 1846-47 Zion Chapel, Newhall St Birmingham
 1847 Toll End, Tipton
 arriv. Brisbane as chaplain on *Fortitude*
 Jan 1849
 1849-54 United Evangelical Church
 First Baptist minister in Queensland

Straughen, John

b. 1840, England
 d. Jan 1918 Sydney
 ministry in North Wales and London
 arrived Qld April 1870
 trained by Rev. J. Kingsford, Jireh and appointed in 1873 City Missionary, Brisbane
 1874-5 Windsor Road (founder)
 Jul 1875 - Jan 1881 Ipswich (wife dies during this time)
 leaves Ipswich for visit to UK end Jan 1881
 Feb 1882-Feb 1897 Parramatta, NSW
 1897-1911 Marrickville
 President, Baptist Union of NSW 1889-90

Symonds, Thomas Uren

b. Cornwall
 m. Miss Barnes
 d. 12/7/37 Monday
 baptised Helstone Church, aged 17
 student with Devon and Cornwall Baptist Assoc and local preacher
 arrived Qld 1885
 studied under Rev. J. Kingsford (85-88) & Rev. W. Whale; reading course BAQ formally received as minister by W. Richer as President - served Nanango, Lane-field, Marburg, Beaudesert and Petrie Terrace
 1888-90 Nundah (supply)
 1890-92 Coolabunia
 May 1892 - July 1897 Lanefield (Rosewood)
 Mar 1898? - Jan 1905 Beaudesert
 Jan 1905-10 Petrie Terrace
 Organising Secretary/Superintendent, Qld Baptist Home Mission 1883-1924 (full time from 1910)
 President, BAQ, 924-25

Taylor, William

b. Crowland Lincs.
 converted among Wesleyans at Ramsay,

Huntingdonshire
 baptised by Rev. P. J. Cornford (later of NZ and Bathurst ST)
 General Baptist College, Nottingham (under A.C. Underwood)
 Castle Dorrington Church, Leicestershire, 1860
 Stoke on Trent (2 years)
 Leeds - to 1877 then to Aust.
 Harris St NSW 13+ years (ca 77-90?)
 1891 Balmain
 visited Brisbane to see son - July 1899
 Bundaberg, interim
 Jan 1900 - Dec 1901 Petrie Terrace
 President, Baptist Union of NSW 1880-1881

Tucker, Edwin C.

British ministry: South Moulton, Devon; Scotland; Foulsham Norfolk (1879-81); Great Yarmouth (1881-83)
 Jan-Nov 1884 - Hobart, organiser Blue Ribbon Gospel Temperance Mission, and minister of Harrington St Baptist Chapel
 1885-86 Rockhampton

Vigis, Thomas

b. 1862 Plumstead, Kent
 m. 18 Feb 1892 Lily Ann Jacobs of Rosewood, Q.
 d. 31 July 1936
 Baptist mission Hampton-Wick (Kingston Baptist Church)
 Evangelist with Dr Barnado and Rev. C.H Spurgeon
 arrived Qld Feb 1886
 Oct 87 - 1888 Lanefield (Rosewood)
 Feb 1889 - 1899 Charters Towers
 1898? - 1901 Rockhampton
 Feb 1901-Jan 1902 Burnie Tas
 Geelong Fenwick St Vic 3 yrs
 1904-11 Laura-Georgetown, Clover Hill
 1911-17 Gawler, Lyndoch
 1917-27 Mile End - with Lockleys (22-27), Southwark (25-27)
 1925-29 Hilton ?
 1927-33 Broken Hill Chapple Stret South and Railway Town
 1928-36 West End Mission
 1932-34 South Plympton
 1934-35 Southwark
 President Baptist Union of SA 1926

Voller, James

b. London 1 Jun 1813
 d. Taringa 26 Sept 1901
 Horton Academy 1839-42
 1842-45 Salford Lancs.
 1845-48 Bishop Burton Yorks.
 1848-53 Princes End Tipton Staffs.
 arriv. Sydney Dec 1854
 1854-70 Bathurst St Sydney
 1870-76 Enoggera and Samford
 1876 - 1886 Sandgate
 1889-97 Taringa Baptist Mission
 Inaugural President, BAQ 1877-78, 78-79
 Secretary, BU of NSW 1887-88

Walton, John E.

b. Clay Cross, Derbyshire
 d. Homebush NSW
 Spurgeons 1880-

1882-86 Edward Road, Balsall Heath, Birmingham (ass. pastor 1882; sole pastor 1883)
 arrived Tasmania Jan 1888
 (recommended by Spurgeon)
 Latrobe and Perth Tas. Jan 1888 - Sept 1897
 1898 Longford
 1898-1900 Devonport
 returned to UK May 1900
 Aug 1901-05 Latrobe and Sassafras Tas.
 Mar 1905 -1909 Jireh Particular Baptist Church, Brisbane
 Devonport Tas.
 Harris St - 3 yrs - health failed
 President, Baptist Union of Tasmania 1892, 1897, 1900
 Secretary, Baptist Union of Tasmania, 1889, 1899
 President, BAQ 1909-10

Warren, C. H. J.

m. 1899
 offered for missionary service but due to lack of financial support entered home ministry
 Student with BAQ study course and then Qld Baptist College
 1900-04 Charters Towers
 Aug 1904-6 Sandgate
 Jan 1907 - May 1908 Nundah
 May-Dec 1908 Sheffield Tasmania
 1908-09 Ulverstone & Penguin Tasmania
 1909-10 Daylesford Vic
 1901? Bobinawarrah Vic
 1911? - 1912 Barrenport Vic
 1914? Oxley Vic
 Nov 1914-1919 Wagin WA
 1919-20 Woodnilling-Carmetcup WA
 1920-22 Mt Gambier SA
 1922-24 Glen Osmond SA
 Edwardstown SA 32-36 (acting)

Welch, E. J.

Sarratt, Herts. (up to 1886)
 1886 Secretary, YMCA Brisbane; local preacher, Whart Street
 Nov 1886 - 1888 ? Sandgate
 1890-91 Bendigo (supply)
 also Sandhurst?

Weller, Alfred George OBE, ED

b. Ramsgate Kent 1861
 d. 21 Feb 1939
 early links with Congregational Church attended Metro Tab - worked in Ragged Schools and evangelistic areas
 Spurgeon's - Christian workers training classes by evening
 arriv Qld 1887
 studied with Rev. W Whale and assisting in city mission and pastoral work
 1st General Secretary of Christian Endeavour
 Evangelistic work - B AQ
 Sept 1888-1889? Gympie
 Mar 1889-Aug 1894 Hendra (Clayfield)
 Evangelistic work.
 1896 Toowoong
 Rockhampton Lakes Creek mission
 Aug 1897 - Jan 1899 Townsville
 Charters Towers

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News and Notes

Date Change: The date of the next BHSQ general meeting has been changed to June 5 at 2pm. (venue – to be announced)

150th Anniversary of the UEC: Members and friends of the BHSQ are strongly encouraged to support and publicise the 150th Anniversary function (see page 1 – and brochure enc.) in whatever ways they can. More copies of the brochure are available on request. A well illustrated book containing some of the talks to be given at the function about the church and Dr J.D. Lang will be on sale.

New Books: Dr Stan Nickerson has published his long awaited biography of Rev. B.G. Wilson. This informative book is well worth reading, and is available from the BHSQ for \$15 plus \$2.20 post. Rev. Norm Weston has produced an autobiography, *Seven Delightful Decades*. It tells a fascinating the story of his ministry. Contact the author at 10 Jess St Sunnybank 4109 for copies.

Graham Staines: The BHSQ expresses sympathy to relatives of Graham Staines who, with his two sons, was killed recently in India in the course of his missionary work. The Evangelical Missionary Society Mayurbhanj has been strongly supported by Queensland Baptists. The history of this organization written by Ailsa Rolley, *Mayurbhanj Messengers* was reviewed in our November 1996 issue. The founder of the mission, Kate Allenby, came from Windsor Road Baptist Church and was a colleague of the first Queensland Baptist missionary, Martha Plested, before commencing the Mayurbhanj mission.

<p><i>(Ministers: Continued from page 7)</i></p> <p>Feb 1900 - 1913 Toowoomba Central/Highfields Feb 1914 - 1930 Nundah (and military Chaplain) 1930-32 Albion (interim) President BAQ 1904-5, 1928-29 Military chaplain in World War I - Snr Chaplain ca 1918-30+</p> <p>Whale, William b. 10 Sept 1842 Redditch, Worcs d. 4 Sept 1903 Brisbane attended Zion Chapel Newhall St Birmingham, 1852+ ? Spurgeons 1866-68 1868-70 Bury St Mary (near Sudbury) 1870-77 Stoke Green Ipswich 1870-85 Newport, Middleborough Yorks. arrived Queensland 1885 1885-1903 Wharf Street President BAQ 1887-88, 1893-4, 1894-5 Secretary BAQ 1889 began first CE Society in Australia Feb 1888</p> <p>White, Rev. William</p>	<p>b. 26 Feb 1829 Hallingbury Essex d. 16 Apr 1913 Trained at a Church of England college in London District visitor London City Mission 22 yrs arrived Launceston 1877 Temperance work - based at York St 1884-5 Maryborough (interim)</p> <p>Wilson, Robert R. 1861-70 Gayndah</p> <p>Wood Robert T. formerly United Free Methodist Bowen 1870 ("Free Church")</p> <p>Woolley T. b. 1827 Nottinghamshire d. 6 July 1910 arrived Queensland 1848 Rosewood lay pastor - 1st four years 1881-5 ?</p> <p>Wilson, Benjamin Gilmore b. 16 Mar 1823 Moy, Country Tryone, Ireland d. 11 Feb 1878 Brisbane m. Sept 1854 (b., 2 June 1831 Anglican -</p>	<p>baptised in Brisbane; d. 2 May 1907) arrived England ca 1842 - Newcastle on Tyne personal study and travel town missionary Bradford 1853 Barnsley medical assistant Dr J. LeGay Breerton, Bradford arrived Qld 12 Sept 1858 Sept 1858 - Jan 1878 Wharf Street</p> <p>Young, William Vicars b 22 Sept 1840 Newtown Longville Bucks d. 19 July 1900 Ipswich m. at age 23 (wife caught fever from nursing patient on voyage and so had to be confined in asylum for rest of life - still alive in 1900) Spurgeon's College 1869-70 1863-67 (lay pastor) Swanbourn Maidstone Kent (7 or 8 years) ? New Mill Church Tring Herts. 5 yrs to 1883? arrived Queensland Dec 1883 Jan 1884 - July 1891 Ipswich July 1891 - Woolharra NSW returned to Ipswich in retirement President, BAQ 1890-91</p>
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(Post-Modern Church: Continued from page 5)
 tional changes followed in 1992-3. Within three years another review was undertaken, which revamped the Union structure once again from October 1996.

This latest example of denominational self-examination and re-structuring has institutionalized review on a three yearly basis, thus committing the Union and its constituency to a significant on-going investment of time, energy and emotion. Yet for all this, responses to the current Triennial Review indicate a serious crisis of confidence across the denomination, which appears to be confirmed by the continuing limited financial support offered by the churches.

Meanwhile, during this period, Community Services has grown out of all proportion, the College has become a degree granting institution (with a second col-

lege established in Townsville), and camping has been professionalised; however, there is no book store and Christian education in the churches has all but disappeared. The Baptist "bank" now "sponsors" the annual Convention (along with other commercial bodies), but with the latest staff changes, evangelism at the denominational level is again under review.

The February 1999 *Queensland Baptist* reported that the Triennial Review process has revealed "a serious problem for our denomination" in relation to its identity and unity. The President said, "The issues raised will cause most of us some angst in the present, but we must face the harder questions about our long term future." This paper is an introduction to research intended to set these problems in their wider context; further papers will follow in due course.