

# The Queensland Baptist Forum

The Journal of the Baptist Historical Society of Queensland  
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## Announcing

### **Annual Festival of Baptist Heritage August 2000**

Next year, the Baptist Historical Society will support the Kalbar Baptist Church as it celebrates its 125th anniversary. The church is planning a *Jahrestagsfest* August 26-27, featuring displays, a musical program with a German choir and a dinner on the first day.

The BHSQ will support this program and launch histories of two important German Baptist Churches, both of which have now ceased to function. They are the Brisbane River Church, established in the late 1860s at Vernor before moving later to South Lowood and finally to Tarampa, where it operated until 1995. The other church was at Marburg which was formed in 1871 and ceased to function in 1988.

One of the most successful functions the BHSQ ever held was a celebration of German Baptist witness at Laidley in 1986. This was extremely well supported by the local churches who entered enthusiastically into the day's activities. It is expected that Kalbar's celebrations will be just as successful.

Kalbar church was established in 1875 as settlers moved further on from the Mt Walker area where the first Baptist witness in the area south-west of Ipswich had begun. Some of the earlier leader-pastors were J. Stibbe, C. Krueger, W. Peters and H. Windolf

Another church, known as Bremer River, existed a little further to the west. These three churches, Mt Walker, Brisbane River and Bremer River together with the English church at Ipswich formed the first Baptist Union in Queensland, known as the General Baptist Association of Queensland. German, English and Welsh languages were used in its meetings. However this Association did not last long, and other German churches took the lead from Bremer and Mt Walker.

<p><b>The Baptist Historical Society of Queensland</b> (est. 1984)</p> <p><b>Membership (2000)</b> Individual \$8 p.a. Family \$12 p.a. Corporate \$20 p.a.</p> <p><i>Qld Baptist Forum</i> 3 issues p.a. Free to Members Others \$2 each posted</p> <p><b>President:</b> Mr Eric W. Kopitke 98 Yallambee Rd., Jindalee 4074 Phone 3376 4339</p> <p><b>Secretary:</b> Dr Ken G. Smith, 110 White St, Graceville 4075 Phone 3379 6117</p> <p><a href="http://www.thehub.com.au/~dparker/forum.html">www.thehub.com.au/~dparker/forum.html</a> <a href="http://www.thehub.com.au/~dparker/order.html">www.thehub.com.au/~dparker/order.html</a></p> <p><b>BWA Baptist Heritage:</b> <a href="http://www.congress.baptist-vic.org.au/">http://www.congress.baptist-vic.org.au/</a></p>	<p style="text-align: center;"><b>CONTENTS</b></p> <p>Annual Festival of Baptist Heritage p1</p> <p>Baptist Historical Society of Qld Annual Report p 2</p> <p>Tragedy and Hope Part 2: James Voller by David Parker p 3</p> <p>Rev William Moore by Troy Cane p 6</p> <p>Baptist Heritage at the BWA Congress Melbourne AD 2000 p 8</p> <p>Book Review: Lang's Migrants p 8</p>
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## 15th Annual BHSQ Report

1998 has seen continued interest in our history by people in Baptist churches throughout Queensland. Membership of the Society has increased, and we look forward to further interest, as more and more people realise the importance of discovering and remembering our Baptist heritage. It was interesting to hear an outside consultant say at the Convention in September that understanding our roots was an important prerequisite for planning for the future, and understanding our evangelistic way of life.

Officers elected at the Annual meeting in November, 1998 were: President: Mr Eric Kopittke; Secretary, Dr Ken Smith; Treasurer: Rev. Vince Chataway.

Despite our failure to receive a further grant from Baplink towards our work of microfilming records of Baptist churches in Queensland, this has been continued. Further work in this direction will be very difficult unless funding is provided from some source.

There has been continued demand for our publications throughout the year. *Baptists in Queensland — A Guide to their Life and Faith* continues to be one of the most popular. With the number of changes taking place in the life of our churches this is starting to become a little outdated, and revision of at least part of it is required. This will be undertaken as time and personnel permit.

The most important events of the year were undoubtedly those surrounding the celebration of the 150th anniversary of the establishment of the United Evangelical Church. This was a joint effort of the Baptist, Congregational and Presbyterian churches, and we hope it will be only the forerunner of similar events in the future. On 13 April a plaque was unveiled on the site of the original building. On 1 May a dinner was held, followed by a thanksgiving service. Approximately 200 people were present at the service. Our thanks go out to the committee which managed to arrange such a successful event.

This was also the occasion of the launch of a publication about the arrival of early settlers in Queensland, and the establishment of the church, *Fortitude: Dr Langs Vision for Queensland and the United Evangelical Church*. This, like the anniversary celebrations, was a joint effort.

One of the less fortunate events of the year was a fire at the Baptist Union headquarters in March. Little long-term damage to the Archives has resulted, mainly due to Dr David Parker and his insistence that the task of cleaning the records be undertaken professionally. Our thanks are due to David Parker for his very valuable work at this time.

Among plans for the future are the placing of more commemorative plaques on sites of historical interest, and a special celebration in 2005 to commemorate the establishment of the first Baptist church in Queensland. As we move forward into a new year, we look forward to continuing the work of recording and analysing our history, so that, aware of what has gone on in the past, we may take note of our errors, and preserve and remember the good things, to the glory of our Lord.

Ken Smith, Secretary

### Annual BHSQ Meeting

The Annual Meeting of the Historical Society was held on 6 Nov 1999 at Taringa Baptist Church. Encouraging reports were received from the Secretary, Treasurer and Archivist. The existing officers, whose work has been most appreciated, were re-elected for a further year.

**Membership Subscription** rates were discussed but because of uncertainty regarding the impact of the GST on the Society's activities, it was decided to leave them unchanged for the next year.

**Annual Presentation of Baptist Heritage 2000.** It was decided to seek to share with the Kalbar church in its 125th Anniversary services August 26th, 2000, and to work towards launching Mr R.A. Scanlan's histories of the Vernor/Lowood/Tarampa and Marburg churches at that time. Kalbar is making extensive plans for its *Jahrestagsfest*. (see page 1 for more details)

**Publications:** As well as these church histories, the meeting decided to revise and update the popular book, *Baptists in Queensland*. Help is sought with improving the graphic design and layout.

**BWA Congress:** The Society decided to support financially the Heritage program at the BWA Congress (for details see back page).

Meeting Dates for 2000: April 4; June 3; August 26 (Kalbar); Nov 4 (Annual meeting)
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## Tragedy and Hope

### A Study of Two Pioneer Colonial Pastors: Part 2 James Voller

by David Parker

A paper for the BWA Heritage Commission, Durban, July 1998  
*The Baptist Quarterly* Vol XXXVIII No 2 April 1999 pp 91-102

While Stewart completed his studies and moved to Moreton Bay, James Voller's ministry at Salford was shorter than expected; his theological beliefs were not as strict as the people there expected, so in 1845 he moved on to a quiet church in country Yorkshire at Bishop Burton. (see photo)

A year earlier he had married into a leading Leicestershire Baptist family by taking Ann Carryer as his bride. Her home church was Harvey Lane, where William Carey served immediately before leaving for India; Robert Hall conducted the marriage. Ann Carryer therefore brought a strong Baptist tradition into her marriage with Voller, who had been born in 1813 as the son of a London cooper and had been christened at St Saviour's Southwark, along with his sister; in Leeds, he had attended Salem Congregational Church with his employer.

His ministry in Yorkshire was steady if not dramatic, but late in 1848 he moved again, this time to Princes End Tipton, Staffs. He was now only a mile from where Stewart had been just a few weeks before at Toll End. This five year pastorate was long remembered as Voller's most successful in England; it was marked by firm growth and the introduction of prayer meetings, building improvements and the establishment of a school.

Yet he had a desire for wider horizons. Some of the Carryer family were already in North America and various ministers and church families known to him were making moves in the same direction. Voller had enquired about Australia, but being advised there were no openings, made plans to join the exodus across the Atlantic, only to be disappointed in this venture at the last minute.

### Leaving England

In the meantime, an opening was developing in Sydney where Baptist work was only about twenty years old, although British settlement had begun with the First Fleet in 1788. After John Ham's death in March 1852, the Bathurst Street church decided to call Rev. W.H. Carey, the grandson of famous missionary, who had been brought to Australia by Dr Lang as a student for the ministry; he was the only other Baptist minister in New South Wales, then serving at the newly established and struggling church at Parramatta, and preaching also at Bathurst Street. But before the call could be processed, Carey who was still in his early 20s, took ill and died. The church was then in a quandary until it decided to appoint a selection panel in England to find a pastor.

If Charles Stewart had come to Sydney to work with Ham as he had contemplated three years earlier instead of staying in Moreton Bay, he would now have been a highly suitable candidate for the Bathurst Street post. But there was no suggestion of calling him - indeed the

church in Sydney did not even appear to know of his existence despite the lengthy and helpful correspondence he had entered into with Ham. Ham found it difficult to understand Stewart's decision to remain in Brisbane and was uneasy over his apparent Presbyterian leanings. In any case, Stewart was fully involved with his own church and health was a problem for him as well.

The panel appointed by the Sydney church consisted of the founding Sydney minister, John Saunders then pursuing a legal career in London, together with the leading ministers, Revs. William Brock, Baptist W. Noel and J.H. Hinton. At first they found their task difficult, but then through a contact at Leicester they heard of James Voller's interest. Upon investigation they had no hesitation in commending him and his wife to the Sydney church as a "well known and approved minister of the Gospel" whose "character [was] unimpeachable"

So in June 1853, Voller, at 40 years of age, with a decade of successful pastoral ministry behind him, departed from England with his wife and three young children aboard the *Meridian*; he was well equipped and ready to embrace the greatest opportunity of his life.



The Voller's residence at Bishop Burton, still in use as a private dwelling, and known as 'The Manse'. The main chapel building on the same site no longer exists (photo 1998)

When the church members in Sydney heard the news, they were relieved to find that after the uncertainties and difficulties of the past, they would at last have a pastor to lead them. But joy turned to concern when the vessel on which the Vollers were travelling failed to arrive on time, despite being reported to be making an exceptionally fast journey. The church was thrown into despair when news came through that the *Meridian* had been completely wrecked on the remote Indian Ocean island of Amsterdam.

However all was not lost! After surviving many days on the harsh, uninhabited island, the ship's company was heroically rescued by a friendly American whaler and, after some weeks in Mauritius, the passengers made their way to Australia. When Voller and his family finally reached Sydney on 31 December 1853, the church (and community) welcomed them with enormous relief and heartfelt thanksgiving. The story was told and re-told for years to come, and the church celebrated the safe arrival of their pastor annually for the next decade.

### Sydney Pastorate

Voller's arrival in Sydney thus overlapped the final year of Stewart's ministry in Brisbane, but there is no record of any contact between the two. By this time Stewart was preoccupied with local and personal matters; any Sydney contacts he had were with Dr Lang and his Presbyterian Synod. There is no evidence of any contact either with Voller or the Baptists as Stewart passed through Sydney for the last time a year later.

James Voller soon established himself as exactly the kind of pastor Bathurst Street needed at the time. Different in personality and style from his predecessor, he gave top priority to building up the church as a Baptist fellowship. His preaching was inspiring, his pastoral care sensitive and his guidance marked by wisdom and insight. He was especially concerned to establish churches in suburban and country locations and to secure pastors for this task of church extension. Accordingly he set up the Colonial Missionary Society, travelled frequently and called (largely in vain) for financial and pastoral assistance from England.

The church grew steadily by conversions and also by transfers from the continual stream of migrants entering the colony. Other Baptist churches which began to appear did not always agree with Voller's views which were denominationalist without being sectarian; he was not considered a strict enough Calvinist by some and found himself excluded from certain areas of fellowship as a result. He faced other minor pressures relating to finances, church order and worship, but over a period of fourteen years he devoted himself without restraint to this ministry, ably supported by his wife who had the added responsibility of a growing family, finally reaching seven in all. He was held in high honour by his congregation and members of other denominations, but he was in fact a humble person who was confident of God's immutable wisdom and love and always mindful of the hand of providence that guided and protected him.

But then it all seemed to tumble in on him. Late in 1867 he sadly announced to his church that his voice had failed and that unless he wanted the condition to become fatal, he must take a year off for rest and treatment. Leaving his family behind, he was farewelled by the church in a moving service and left almost immediately for England. Here he came under the treatment of the pioneer throat specialist, Sir Morell MacKenzie.

It was a time of mixed feelings for Voller. He found England in a "blaze of beauty" and was honoured with a hero's welcome at his old church at Princes End; here he was still held in "esteem and affection" and was pre-

sented with gifts for himself and his wife. But as he looked around the country, he was saddened by the great urban masses outside the reach of the gospel and the lack of concern by the churches.

### "Retirement"

After about a year away, he was once again greeted by his Sydney congregation full of hope for the future; but it was not to be. A few months later he announced his retirement from the church and the ministry, only waiting until a successor could be appointed before making his departure. He did not even take up the position of inaugural president of the Baptist Union of New South Wales to which he had been elected.

Voller ended his 16 year ministry in Sydney in mid-1870, and departed immediately for Brisbane where he was already extremely well known to the Baptist community. In fact, he had virtually been their saviour and was known at the "Father of Baptists in Brisbane."

This relationship had begun soon after Voller had first arrived in Sydney when a number of capable members of his church moved to Brisbane to further their business and family interests. Voller, ever conscious of opportunities for planting new churches, had encouraged them in their desire to see a Baptist church established. The timing was crucial - these families arrived in Brisbane early in 1855, within a few weeks of Charles Stewart's departure and the disintegration of the United Evangelical Church. Hence they were able to take a leading part, along with Baptist members of Stewart's old congregation and other recent arrivals, in establishing the Baptist church there in August 1855.

It was led by Rev. Charles Smith who had been attracted from Parramatta with the prospects of the new work. But Smith's flamboyant ministry which began with such promise was short-lived; he was forced out in disgrace by the end of 1856 and the small fellowship he left behind was dispirited and considered disbanding. But the united church had already disappeared and there was no other obvious spiritual home for these Baptists. Thus the future for Baptists looked bad.

So the leaders of the group turned to their erstwhile pastor for help. Accordingly in May 1857 Voller travelled to Brisbane to strengthen and advise them. As Dr Lang and others before (and after) him, he was immediately attracted to the place; this was only the first of many trips that he would make over the following years. He carried out the first recorded baptisms for the church in the town's open reservoir, and after confirming the local people in their aspirations to continue as a church under lay leadership for the time being, promised to write to England about the urgent need and encouraging prospects for a pastor. He also arranged for the church to write to the Baptist Missionary Society for assistance.

Voller's letter was published in the English *Freeman* of 23 December 1857, where it was noticed by Rev. B. G. Wilson of Bradford, an Irishman who had served as a city missionary in that city and later as a pastor in Barnsley and was anxious to engage in some kind of missionary activity. He was selected by the BMS and arrived in

Sydney in August 1858 en route to Brisbane.

Here he met Voller for the first time and preached for him. A deep friendship was instantly established between the two men. Over the next twenty years they shared high points in their ministries such as church openings and anniversaries, and they supported each other in times of church and family difficulty. In particular, Wilson had the backing of Voller when a bitter public dispute broke out over baptism. Voller could speak with deep personal conviction on this matter because a similar debate in Leeds more than twenty years earlier had caused him to leave the Congregational Church he had first attended and become a Baptist; James Acworth, who was to become Voller's principal at Horton Academy, was the chief protagonist. Wilson too had a similar dramatic conversion to believers' baptism.

## Brisbane

So when Voller's ministry in Sydney came to an end in 1870, it was natural for him to go to Brisbane and associate himself with Wilson. The Wharf Street church, which owed its survival in large part to Voller, had grown remarkably under Wilson, the fourth but most successful Baptist minister in Queensland up to that time; it now had several outstations and it had planted a number of churches in country areas. Wilson had become a prominent figure in the life of the city. Voller was welcomed to the church, and his unofficial pastoral contributions to it in the years ahead were highly valued.

The Vollers settled on a farm a few miles out of town, where Wilson also had one of his properties. Soon they began holding services in their home and in nearby districts, which led to formation of the Enoggera Baptist Church as another outstation of Wharf Street. Within a few years, the outstation at Sandgate, a developing seaside resort, needed pastoral supervision. So James Voller took on the responsibility and for the next ten years made the difficult journey cross country every weekend to lead the congregation. It prospered strongly under his ministry and thereafter flourished as an independent church.

Voller continued to contribute to the life of Wharf Street, especially stepping in as an honoured senior minister to guide the church in times of crisis, such as during the long illness and premature death of Wilson. His counsel was always highly valued by the denomination which meanwhile had organised itself into a Baptist Union. Voller's unique role was recognized in his appointment as the inaugural President. His address was a powerful statement of strengths to be gained from the "oneness of inter-flowing spiritual life" and a valuable reminder that it is "in the spiritual vitality of the Churches [that] we find the solution of many of the problems often discussed amongst us."

But in 1886 at the age 73, Voller felt the time had come to retire once again from the ministry; he decided to go back to Sydney where some of his family remained. So amidst the fond wishes of his Queensland friends he departed and for three years entered strongly into the life of his old church; characteristically, he even stepped in to fill a gap in the Baptist Union by becoming its secretary, despite a severe accident a few weeks after taking this ap-

pointment.

But Queensland beckoned again, and so the Vollers returned, taking up their residence in the new suburb of Taringa; this area became the family home for succeeding generations.

Yet even now at his advanced age, Voller's pastoral and church planting interests were far from dormant. Sensing the opportunities and needs of the area, he led a group of local residents who soon established a mission, once again as a (nominal) outstation of the Wharf Street (now City Tabernacle) church. With the help of lay men and other ministers, regular services were held and a site for a building obtained; his architect son (also the organist) assisted in the erection of a chapel, and after some time, a minister was called to take pastoral responsibility of the church in conjunction with Voller's old work at Enoggera.

But at last, in 1897 on the eve of his 84th birthday and a few weeks before the official formation of the Taringa Union Baptist Church, James Voller handed over his responsibilities to others, and four years later died peacefully at his home. Ann, his wife of 57 years, survived him by a year. Although his name was almost forgotten in some circles, the grateful church at Taringa recognized the importance of his work when it erected a memorial tablet honouring him as "a pioneer Baptist minister of Australia".

## Two Pioneer Pastors

James Voller's long Australian ministry which began in apostolic style was based on his own personal qualities, a "gentle and kindly disposition" and deep convictions enhanced by sound training and wide experience. Pastoral service of this kind was eagerly awaited by the Sydney church and produced good results in the fertile soil which had been well prepared by his predecessor.

In contrast Charles Stewart was called upon to work in a much more difficult environment, pioneering a non-denominational church in sometimes adverse, hostile and lonely circumstances. He had superior intellectual gifts and a higher education which were reflected in his "eloquent" and "pure evangelical preaching." But he was younger, lacked pastoral experience and had a sterner personality. He also lacked the support of a wife and family, and suffered from limited physical strength. Yet he was driven by the same deep convictions and personal commitment, and had the same high conception of the ministerial calling and the Christian life.

His ministry ended prematurely, and on the surface at least his ideal of a united evangelical church was lost in bitter sectarian and personal wrangling. Yet who could say that he, any less than the older colleague he never met, failed to follow his path of duty, or that his ministry was any less significant for the Baptists in Queensland or the Kingdom of God?

## Rev. William Moore

By Troy Cane

The author, a student at the Queensland Baptist College of Ministries, provides in this article an outline of the life of one of our significant pioneer ministers. William Moore arrived just before the first church was formally established, (although Baptists had been in Brisbane for nearly ten years at that time) and died just over fifty years later, thus spanning a vital period in the life of our denomination. The author was attracted to this study because of William Moore's connection with his current church at Rosalie. Sources for this paper (which are fully documented in the original version) include Rosalie church records, and materials held at the Baptist Church Archives such as *The Queensland Baptist*, minutes of the Petrie Terrace Church and various publications of the Baptist Historical Society. This paper highlights some typical features of the life of its subject which merit further detailed study - the role and development of laymen who became pastors; church planting; divisions and growth of the denomination; positive involvement in the community.

William Moore was born on the 7<sup>th</sup> February 1826 at Berrow in the western regions of Somersetshire. As a lad he lived in the city of Bristol, attending the Congregational Church, which often came under the influence of the godly minister, George Muller. However, sometime during his formative years he came into contact with some Baptists, which had a life changing experience upon him. After witnessing a Baptist baptism and hearing it explained scripturally, he was convinced of this practice. Soon after this time he was converted and on the 6<sup>th</sup> November 1842 he was baptised and received into the congregation at Counter-slip, Bristol.

On the 3<sup>rd</sup> June 1853 William married Miss Margaret Hitchins in St. Michael, Bristol. Soon after there was born to them their first child. William's support for his small family came from gardening duties in and around Bristol. However, the continual long hours spent by William in employment, led him and his wife to look for a new life. His wife said: "Let us go to Australia." So on the 14<sup>th</sup> February 1855 William and Margaret Moore along with their baby boy set sail on the *Truro*, for a sixteen week voyage to Australia, arriving on the 1<sup>st</sup> June 1855.

Upon their arrival in Brisbane, William was able to secure employment in his field of experience - making a living from an acre of land he leased in Milton, by growing vegetables and flowers. Evidently, William succeeded in his initial endeavours in working the land, for he soon began to add to his possessions and purchased his own property to farm in the Paddington area.

Within two months of Moore's arrival in Brisbane, the first Baptist church in Queensland was formed on the 5<sup>th</sup> August 1855. It would appear that William and his wife were amongst the founding members of Wharf Street Baptist. William's prominence in the life of the church grew quickly: he was elected a deacon in the first year of the church's life; engaged in lay preaching and when a church property was purchased, he became a trustee. Moore's prominence was further evident in 1857, when their first Pastor, Rev. Charles Smith moved on. Moore was one of the two men who assisted in running the church, espe-

cially in the area of preaching, until the new pastor, Rev. B.G. Wilson arrived in the following year.

The Wharf Street church experienced considerable growth under the powerful preaching ministry of Rev. Wilson. However, in 1861 a period of unrest began in the fellowship over two main issues, the second of which involved William Moore. He, along with two other deacons of the church, was vocal in his concerns over Rev. Wilson's pastoral oversight of the congregation. Those issues were: "...inadequate screening of applicants for baptism and membership, lax discipline of errant church members, lack of pastoral visitation, and Wilson's growingly autocratic style". The climax of the tension between the Pastor, some of his deacons and a substantial portion of the congregation occurred in September 1864, when Moore along with the two other deacons concerned were expelled by a small voting margin. This division between Wilson and these three deacons would continue for many years after leaving the Wharf Street church. In the case of William Moore, an eventual reconciliation was realised through the mutual attendance of prayer meetings in early 1877.

As a result of this serious schism at Wharf Street, Moore, along with many others, was involved in the establishment of another Baptist work in 1864, namely, Edward Street. Here he stayed until new horizons for the Kingdom of God appeared in an area, in which he was very familiar, the Petrie Terrace district.

In early 1867 one of the foundation members of both Wharf Street and Edward Street, Mr. William Grimes, who lived in Princess Street, Paddington, commenced a Sunday School and Band of Hope, of which Moore chaired the first meeting and was elected as President on the 26<sup>th</sup> March 1867. However, as far back as the 10<sup>th</sup> April 1865 the first united Communion Service was held at the rear of Grime's residence.

A public meeting was held on the last night of April 1869 to consider the erection of a new building in order to hold services. It was at this meeting that Moore promised to donate an allotment of land for the stated purpose. By the end of that year, the church building was erected totally debt free, providing a

new home for the small group of believers. On the 8<sup>th</sup> April, 1870, four believers gathered, including Moore, and there together they agreed to form themselves into a new church at Petrie Terrace. Then on Sunday the 5<sup>th</sup> June 1870, after being released from their membership at Edward Street, the new members partook of the Lord's Supper and received the right hand of fellowship and signed the roll. This all took place on the day that Moore commenced the oversight of this newly constituted congregation. In his late forties he was appointed to the task with no formal training, but with a wealth of experience in life and in service to the Lord.

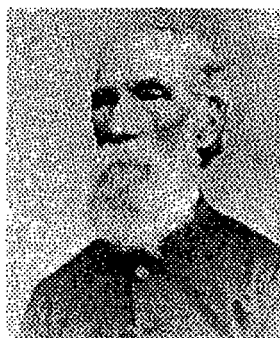
Moore's sacrificial service was no doubt a tremendous example to the whole congregation, for he laboured tirelessly in the role of the Pastor for many years without receiving any income for his efforts. His preaching was characterised by simplicity, clarity and directness, constantly flavoured with earnestness and warmth. His illustrations were notably like those of the Lord Jesus, drawn from every day life occurrences. One could imagine that there were many references to the parables based on the field, for he was a man who constantly worked the land in the surrounding district and was often seen on Saturdays disposing his basket of produce.

Under Moore's leadership, the work at Petrie Terrace experienced a steady growth. By August 1874 the membership had increased from a handful to a total of fifty-two. By the 1882 Annual Meeting, the evening preacher spoke to an overflowing congregation.

Moore's impact in ministry however was not limited to the local region during these years. It was through a visit by him to Toowoomba in 1875 that the Baptist work was started in that growing town. Moore was also granted the privilege of being appointed the President of the Baptist Association in 1882-83.

It does appear however that closest to his heart was the local vicinity. After a return visit to England during 1882, he discussed with the Petrie Terrace brethren on the 2<sup>nd</sup> May 1884, the prospect of commencing a new work in the Oxford Estate (Rosalie), which was an area undergoing considerable growth. That area was one in which he was intimately acquainted, having owned a substantial stretch of land in that region. Over the next few months there was a rapid advancement with this endeavour. By the end of May, open-air meetings had commenced; on the 4<sup>th</sup> July 1884 a Sunday School had begun; also during July a block of land had been purchased with the assistance of Moore and on Sunday the 5<sup>th</sup> October 1884 the opening service in the new building was held, when Moore preached to an overflowing congregation. (the land was part of Moore's original 10 ha lot)

The Oxford Estate Mission, under the oversight of Moore continued its rapid growth, so much so, on the first anniversary service 130 people were present and



the Sunday School had grown to just over 104 pupils. Within two years of the building's construction an extension was necessary to house the growing church.

During December 1885, Moore however began to discuss the need for a younger man to take over from him as Pastor. At Moore's subsequent retirement and 60<sup>th</sup> birthday, the church's affection for him and his wife was evident through their kind words and generous gifts. His involvement in congregational life continued after the new Pastor, Rev. R.H. Roberts, commenced in June 1886, presiding at the Lord's Supper, conducting baptisms and preaching in the Pastor's absence. In April 1887 Moore gave notice to the brethren that he intended to move from Paddington to a new residence at Indooroopilly, assuring them that he would continue his involvement in the congregation after that event.

Due to ill health, Moore's replacement was forced to resign his post on the 24<sup>th</sup> November 1888. A solution was put forward: that Moore temporarily resume the Pastorate - this was accepted in March 1889. During November of that year, Moore suggested that John Alexander could give him assistance. This continued until the church issued Alexander a call as the new Pastor on the 2<sup>nd</sup> November 1890. From around this time Moore's involvement at Petrie Terrace ceased. With his 'generous sympathetic nature' he had served that congregation for 18 years, guiding it from its inception, through its years of steady growth, into a church-planting venture and to its then current status.

There is another aspect of the life of William Moore that becomes further evident from the next stage of his life: 'his tender regard for children'. Moore was instrumental in erecting the Indooroopilly State School, which adjoined his property. (Moore Park and hence the Baptist church there are named after him.) The mutual affection between Moore and those children was manifest at the day of his funeral. The school was closed for the day, whilst the children formed part of the procession to the graveside.

Prior to that sad day, William and his wife, Margaret was able to celebrate their golden wedding anniversary. Those years of wedlock had produced six sons and two daughters.

The closing hymn at William Moore's funeral was both a fitting conclusion to his temporary life of trials and triumphs and a fitting entrance to his eternal home which he entered on the 23<sup>rd</sup> September 1906: "For ever with the Lord".

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## **Heritage Program 18th Baptist World Congress**

### **Melbourne Jan 5-9 AD 2000**

Plans for Heritage program at the 18th Baptist World Congress which were outlined in the previous issue of *Forum* have continued to develop. Most State historical societies and the New Zealand Baptist Historical Society have indicated their support with finance, material and personnel. This will be a good opportunity to showcase Australian Baptist heritage and to be enriched by the faith of Baptists from many other countries around the world.

One of features of the Heritage Commission program will be a booth in the **Exhibition Area**, each afternoon January 6-9. There will be visual displays, computer presentations, literature for viewing and sale and other features. One will be a large world map on which visitors to the display can mark their own home area and by means of arrows show where the initial Baptist witness came from. For example, a Queenslander could join Brisbane with a Sydney and UK, while people from many of our ABMS missionary areas could join their country to Australia. The theme of the displays will "Shapers of the Australian Baptist Heritage."

The second major part of the program will be **Focus Groups** on two afternoons, Thurs and Fri, Jan 6 & 7, with interesting presentations by international and local speakers on the theme, *Baptist Heritage in the New Millennium*. The first day will be devoted to the more general and global aspects of this theme, while the second will be on the Australian scene: *Dinkum Baptist Heritage: Shapers of Australian Baptist Identity*

An **Internet Web page** has been set up at <http://www.congress.baptist-vic.org.au/> which features the Congress program, descriptions of many aspects of the Australian Baptist heritage and the world Baptist story. There are also links to Baptist heritage web sites around the world. It is still under development and additional material and ideas are welcome. Some of this material supplemented by further illustrations and topics will also appear on the computer presentations in the display booth. The Internet site will be accessible at display throughout opening times.

Congress participants are invited to visit the exhibition booth and also to attend the Focus Group sessions. Historical society members are especially invited to help supervise the exhibition booth to meet other likeminded people from around the world and to share experiences.

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### **Book Review:**

The Lang Ships Reunion Committee, which organised a parallel event to the 150th Anniversary of the United Evangelical Church, has published a second (limited) edition of their book with the lengthy title, *The 150th Year Reunion of the Descendants of the Migrants who sailed into Moreton Bay in the Ships SS Fortitude, Chaseley and Lima from England in 1849*. It is an A4 sized, wire bound book of 224 pages, 161 of which consist of family trees. Lists of migrants and descendants (with addresses) occupy a further 14 pages; another 10 pages are devoted to background material, descriptions of the voyages, life in Brisbane and the work of Dr J. D. Lang.

Potentially the most interesting and valuable part of the book are the 36 one page histories of the migrant families, often complete with photographs. Some of these are important for the Baptist and the other churches. One or two of these families have already been covered in greater detail by BHSQ and other family publications (especially the Grimes family - which for some reason is exceptionally brief in this book) and the chaplain of the *Fortitude*, Rev. Charles Stewart). But there are several others who took a prominent part in Baptist and other church life whose family details are presented here, at least in a basic format which would enable further research to proceed. These include the Bales and Childs, Sands (Jireh Church), Broadfoots (Toowoomba), Clarks, Femisters, 2 families of Lloyds, Slaughters (Brisbane) and Johnstons (Bulimba). Of interest to other churches are the Cribbs (2 families), Rev. T. Kingsford, Pettigrews, and Robinsons,

There is considerable overlap in some of these accounts (sometimes the inevitable result of inter-family marriage) but, as in the general sections of the book, there are many typographical, historical and factual errors, as well as details lacking or presented in incomplete or misleading form, which seriously reduce the value and usefulness of the book. It is strictly a compilation of material contributed by the various families, which needed expert editing (with only a few exceptions) to bring it up to a standard that is worthy of the important event and the man it commemorates. Hopefully these family stories can be filled out more fully in the future.

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