

# The Queensland Baptist Forum

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

No. 49 July 2001

## FEDERATION

As a contribution to the Centenary of Federation celebrations, we present this article which appeared in the *Queensland Baptist* of July 1899. The item following it on page 6 appeared in the next issue, August 1899. Neither of these pieces was signed, but they were probably written by the editor, Rev Wm Poole, who had been actively involved with *The Age* and *Melbourne Evening Herald* newspapers in Melbourne before coming to the church at Vulture Street. It is surprising to find that Mr Poole's holistic concept of the Christian (and Baptist) faith (and that of his readers) made it natural for him to comment on such matters in the denominational journal. In our next issue, we will present further historical material on the Federation and also on Baptist federation.

Beyond doubt, federation is the live question of the hour. It is not a party question, and by voice or pen the leaders of almost every denomination in Queensland or the editors of the denominational organs have expressed their views in a manner more or less pronounced. Some have even dealt with its commercial bearings, but in this we have no desire to follow their example - that question had better be left for discussion elsewhere. It cannot, however, be denied that federation has moral or sentimental aspects. Indeed, a former political leader has declared that the sentimental aspect predominates in the old country, and is not to be lightly considered.

Along this line our difficulty is to discover any reason for our present division into separate colonies. We are of the same stock; often of the same family; we have the same language, the same interests, the same religious freedom, the same government, the same Sovereign. The only thing which divides us is a geographical boundary, and even that is an artificial one. So manifest is our oneness that leading statesmen have ever looked forward to some sort of federation as inevitable. This is recognized even by the most ardent opponents of the Commonwealth bill. Almost without exception they deny that they are opposed to federation, and assure us that they only object to the present bill, or to the present time as suitable for its introduction.

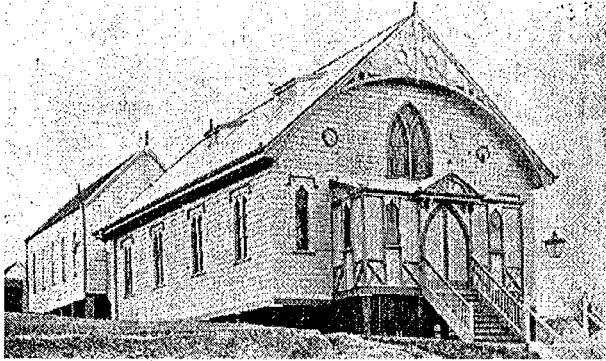
It may help to clear the way if we point out that our divisions into separate colonies were caused by the necessities of local government, and local government is an evolution of the democratic times in which we live. In principle it has long since passed the experimental stage, but in development local government is still  
(Continued on page 6)

<p><b>The Baptist Historical Society of Queensland</b> (est. 1984)</p> <p><b>Membership (2001)</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. Kopittke 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.pacific.net.au/~dparker/forum.html">www.pacific.net.au/~dparker/forum.html</a> <a href="http://www.pacific.net.au/~dparker/order.html">www.pacific.net.au/~dparker/order.html</a></p> <p><b>BWA Baptist Heritage &amp; Identity Commission:</b> <a href="http://www.bwa-baptist-heritage.org">www.bwa-baptist-heritage.org</a></p>	<p><b>CONTENTS</b></p> <p><b>Qld Baptist Forum July 2001</b></p> <p>'Federation' from the <i>Qld Baptist</i> p 1</p> <p>Early Qld Baptist Churches No 5 Petrie Terrace p 2</p> <p>Rockhampton Reflections by Ken Steer p 3</p> <p>Schneider Grave Revisited p 7</p> <p>Reunion by Leone Haldane p 8</p>
---	---

## PETRIE TERRACE BAPTIST CHURCH

Reproduced from *The Queensland Baptist Nov 1900 p 151*

We continue the reproduction of a series of articles on early Baptist churches in Queensland which appeared in *The Queensland Baptist*. These articles present some interesting details of the churches and buildings. One of the features of the original series was a photograph of the church with each article. Recent pictures of these churches will also be shown where available.



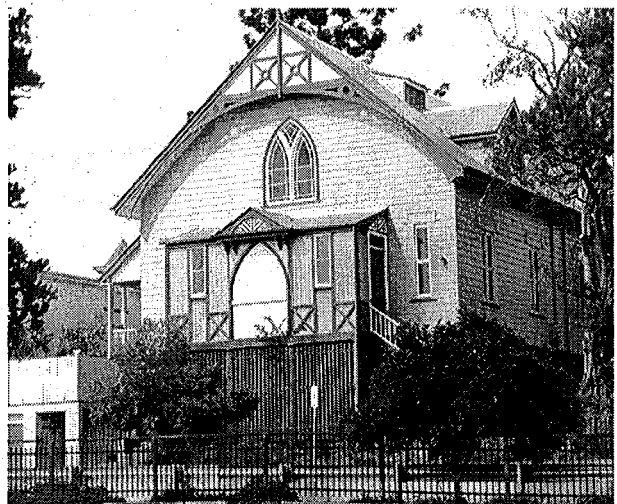
THE building known as the Petrie Terrace Baptist Church, of which we give an illustration, is situated at the rear of Petrie Terrace. The original church faced a small lane crossing from Caxton Street to Judge Street, and called Chapel Street, presumably because of the building in question. The church and building are the outcome of the labours of the Rev. W. Moore, under whom the church was formed in 1870, and who gave the ground on which the building was erected. The original structure cost about £200, and had seating accommodation for 140 persons.

For twenty-five years this suited the requirements of the district, and when thorough renovation was needed to make it comfortable it was deemed wise rather to rebuild. Additional allotments of land had been secured, partly by gift of Mr. E. Gregory, and partly by acquisition of the church, and a sum of nearly £400 had been laid by, in more prosperous times, towards the erection of a new building. Part of this sum had been expended in repairs, but with £300 available it was resolved to move out of the back street and erect a church with a frontage to Hale Street, overlooking the now disused cemeteries. The present church cost about £400; measures 55ft. x 32ft., and when properly seated will be able to accommodate some 350 persons. It was opened for public worship on 1st January, 1895, and has a very attractive appearance, both without and within. Rev. W. Richer was the architect, and Mr. James Scobie the contractor.

The old building which will be seen in the rear in our illustration, was shortly after converted into a dwelling house, and the possession of a manse has been a great boon to the church during a period of adverse circumstances. There is a debt of £100 on the property.

The church has had four pastors. Its founder, Rev. W. Moore, held office for sixteen years, when through age he relinquished the position in favour of Rev. R. H. Roberts. On the departure of Mr. Roberts, Mr. Moore again temporarily occupied the position. In 1890, Rev. J. Alexander became pastor and continued until 1899. The present pastor, Rev. W. Taylor, whose portrait we presented to our readers in April last, commenced his duties on 1st January, 1900. Under his ministry the prospects of the church were brightening considerably, but we regret that at the time of writing he is laid aside by ill health, and has been ordered complete rest.

**Note:** In later years, Petrie Terrace had a fine history of faithful witness and service, but although it was led by many notable pastors, it was never a large church. The highest membership of over 100 was reached around 1910. It had one church-plant to its credit - Rosalie. It barely struggled through the 1950s and 60s and by the time of its centenary in 1970, the membership had fallen very low. After a few years it experienced a high point, attracting large crowds and great public interest. However, changes to the district and upgrading of Hale Street into a major traffic corridor proved too difficult for the church to handle. So it closed in mid-1991. The building was sold, and since then has been tastefully restored, and converted for residential use (see picture).



# ROCKHAMPTON REFLECTIONS

## The Early Years

By Ken Steer

It all began about the middle of the year 1861 when some members of the Baptist Church in Sydney settled in Rockhampton. In Feb 1862 they were visited by Rev B. G. Wilson from Brisbane and a social service was commenced with the 'Breaking of Bread' on the Lord's Day afternoons, in the home of Mr W H Buzacott, Alma St.

### The Buzacott Family

William Hitchcock Buzacott (1831-80), accompanied by his three younger brothers, set sail from Sydney in mid 1861 in the *Jenny Lind* and arrived in Rockhampton on 30th June to establish the *Bulletin*.

William Buzacott was a competent journalist as well as a practical printer, an ideal combination for a pioneer newspaper proprietor. When the Queensland economic crisis of 1867 brought changes to the *Bulletin*, George Buzacott obtained a clerical position with the GPO in Brisbane and eventually became Deputy Postmaster-General.

In 1880 William Buzacott succumbed to the dreaded disease, pneumonia, and every page of the *Bulletin* which announced its founder's death was heavily boarded with black.

William was a relation of Rev Aaron Buzacott, former missionary in Raratonga with the Rev John Williams. William's religious and moral background is evident in a leading article referring to the 'Morinish Massacre' of Aborigines in 1867.

In June 1862, during a visit by Rev J T Hinton of Maryborough, a young man, Mr R Ross, requested baptism and Church Membership. This made it imperative to establish a Baptist Church. Mr Ross

was later to become Church Treasurer.

On Wednesday night 25th June 1862 at the home of Mr W H Buzacott it was resolved to form the Rockhampton Baptist Church. The foundation members were Robert Campbell, Susan Campbell, William Hitchcock Buzacott, Violette Buzacott, John Druery, Matilda Druery (all transferred from Bathurst St Sydney, 31 July 1862, and George Hitchcock Buzacott (from Wharf St Brisbane, 1 August 1862).

On the 8th Oct 1863 land was obtained in Denison St and a building 43 feet by 26 feet was erected on 25th July 1864. Rev J T Hinton became the Church's first Pastor on 6th Sept 1864. These three major steps undertaken by the Church meant there was a struggle to fulfill the financial commitments. In July 1865 Rev Hinton found it necessary to resign because of 'continued illness of his wife.' I suspect that the real reason was that the Church could not pay him a full stipend. The excuse of 'illness of his wife' was an attempt to conceal the appearance that he may have been putting money before ministry.

This happened on other occasions. In Sept 1884 Rev George Slade stated that the weather did not agree with his wife's health and the minutes record 'Mr Slade spoke for several minutes - nothing of a definite nature as to his future intentions could be gathered from his remarks.' October 1884 the Church received a letter from Mr Slade resigning from the Pastorate. The minutes record 'Mr Slade intimated he would be willing to continue his work among us provided the Church would grant an increase of salary, or give him the control of the Church without salary.' The October events seem to indicate he has lost the concern for his wife's health.

List of Members of Baptist Church established June 25 <sup>th</sup> 1862		
1. Robert Campbell,	Transferred from Bathurst St Sydney July 31 <sup>st</sup> 1862	Stipend off by unanimous vote of the Church on May 5 <sup>th</sup> 1864
2. Susan Campbell,	do do	do
3. William Hitchcock Buzacott, *	do do	do - Rejected to do work for Church Brisbane - 10 Dec 1865
4. Violette Buzacott,	do do	do - Rejected
5. John Druery, *	do do	do - Rejected
6. Matilda Druery, *	do do	do - withdrew May 1865
7. George Hitchcock Buzacott, *	Transferred from Wharf St Brisbane August 1 <sup>st</sup> 1862	do - withdrew June 1873

The above was present at the formation of the Church

Again the health of the Pastor's wife is mentioned when Rev T Vigis resigned on 12th December 1900.

The Church building was officially opened in September 1864 and the Diaconate also formed, comprising Messrs W Davis, W H Buzacott and D Temple. William Davis originally came to Rockhampton to work for William Buzacott at the *Morning Bulletin* but later became the City Clerk (today's title would be Chief Executive Officer)

The first recorded mission venture was in September 1866 when a small building was erected at the Crocodile Diggings near Bouldercombe. These services continued for eight months until the great majority of the white population left the area to go to other diggings and the area was inaccessible because of 'the wet'. Later when the area was visited the building had 'vanished' - the timber was probably used for shafts in the gold digging or for firewood.

In 1877 land was purchased in North Rockhampton 'near the old Charleston Hotel' and Mr T W I'Erson who had been appointed as temporary pastor when Rev Hinton departed became North Rockhampton's Pastor when Rev George Slade arrived. This arrangement continued through Rev E Tucker's Ministry of 1885-1886. However, when Rev J Glover, arrived there appears to have been contention and the minutes of 7th Nov 1888 state 'Our Pastor stated during his interview with Mr I'Erson he elicited his dissatisfaction with his unrecognized position as a Minister and that he would be willing to act as Co-Pastor without stipend & labour the

whole term of his labours in that district.' On 4th Sept 1889 we find: 'A letter from Registrar - Rev T W I'Erson had failed to prove satisfactorily that he is a Minister of Religion ordinarily officiating as such within the meaning of the Marriage Act & therefore could not reinstate his name.' Mr I'Erson resigned on 7th May 1890 and then on 6th Aug 1890 claimed £68/11/6 advanced on the account of the North Rockhampton Church. On the 17th Dec 1890 the Church decided to sell the northside property to enable them to pay Mr I'Erson.

The first reference in the minutes to the Lord's Supper was 6th July 1869 when it indicates it is to be held 'Once per month instead of once a week.' Communion was 'closed' and 31st July 1873 we find 'It is the opinion of this Church that it is not advisable to allow members of the C of E regularly to join in communion with this Church or the Lord's Table simply on the grounds that they are members of an Episcopal Church.' Fermented wine was used until 1st August 1883 when it was agreed to change to the unfermented variety. On the 11th June 1884 the Band of Hope was formed. I suspect this influence may have already been present and was a factor in the decision made on 1st Aug 1883. On 6th March 1889 an attempt to use fermented wine lost. 'In consequence of the low state of funds, the exorbitant price charged for unfermented wine and the difficulty of obtaining it sometimes. And the fact that the celebration of the Lord's Supper had to be postponed because we had no unfermented wine, moved that resolution to use unfermented wine be rescinded -

#### In Memoriam - Mr William Davis

One of the early identities of the Baptist denomination in this state passed away on Wednesday, August 9th in the person of Mr William Davis of Rockhampton. Mr Davis was born in Preston, Lancashire, in 1828. In early manhood our brother was attached to the Congregational Church, and upon his arrival in Sydney about the year 1849 he joined the Pitt Street Church in connection with that body.

Always a diligent student of the scriptures, Mr Davis was led to see the privilege and duty of believers' baptism, and in due course was immersed in the Triune Name, and spent the remainder of his life in membership with our denomination. He entered very heartily into Christian Service, being especially useful in Band of Hope work.

As a very young man, he was selected out of a large number of applicants to fill the important position of Secretary of the Sydney School of Arts. Being a printer by profession, Mr Davis was induced in 1881 to join the staff of the *Bulletin* then just started by the Buzacott Brothers in Rockhampton - a young growing township. An appointment as Town Clerk followed, which office he held continuously for nearly 40 years.

Soon after his arrival in Rockhampton, Mr Davis joined the newly formed Baptist Church, and soon became responsible for a considerable part of the preaching services for many years. In this work he had the assistance of Mr W H Buzacott and Mr T W I'Erson, who afterwards was inducted as Pastor.

For over 30 years our brother performed the Church secretarial duties in a most methodical way. A lover of music and gifted in imparting instruction he helped to raise the musical portion of the Church's worship to a high point. His influence upon young men was a marked characteristic throughout his Christian life, so much so that several ministers of eminence in the south owed a great deal to Mr Davis. His beloved wife, to whom he was married in Sydney, predeceased him 11 years ago. Four sons and one daughter remain of a family of seven.

In the last years failing health was apparent, but our brother was constantly in his pew in the sanctuary; indeed ten days before the home-call came he was in his accustomed place, though in his 84th year. His faith was firm, and his hope bright as he entered the waters of Jordan. The local daily Press devoted considerable space to give honour to a respected and beloved citizen of 50 years residence. The funeral took place on Friday, August 11th, and on Sunday, the 26th an *in memoriam* service was held in the Tabernacle. 'Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season' - Job 5:26 A.D.S.

motion was put and lost. On 5th Dec 1894 they were still having trouble: 'Attention was called to the unsatisfactory quality of the wine used at the Lord's Table.'

During the Ministry of Rev A D Shaw 24th April we find a change from 'closed' to 'open' communion. With the opening of the New 'Tabernacle' building in 1906, individual communion cups were introduced.

The first mention of music being used in the Church was when an organ was purchased in 1882 and transported from Melbourne.

The year 1888 saw the formation of a Christian Endeavour Society, and at the 27th Church Anniversary it was reported that the Sunday School had an enrolment of 150 Scholars and 16 Teachers, while the Band of Hope had 140 members.

The first recorded official transport provided by the Church was in 1900 when a buggy was purchased, the horse being donated by a supporter of the Church. On 8th Jan 1913 it was decided to offer for sale the buggy & harness, the proceeds to go towards a motor cycle for the use of the Pastor.

There has always been a concern to reach out to the surrounding areas in mission. Some have been short term and others long term, some successful and some disappointments but the struggle continues. (see list below)

*Financial Statement*  
*of the Devon St Baptist Church for the*  
*year ending June 3<sup>rd</sup> 1863. Being the*  
*income for the first year after its formation.*

<i>June 1862</i>	<i>£1 - 3 - 7</i>
<i>July "</i>	<i>18 - 0 -</i>
<i>August "</i>	<i>1 - 11 -</i>
<i>September</i>	<i>1 - 7 -</i>
<i>October - to the 15<sup>th</sup></i>	<i>1 - 6 -</i>
<i>November including 12 days odd</i>	<i>11 - 18 -</i>
<i>Dec. to the 31<sup>st</sup></i>	<i>5 - 18 -</i>
<i>From Dec. 21<sup>st</sup> to Feb. 1<sup>st</sup> 1863</i>	<i>18 - 1 -</i>
<i>Feb. and March</i>	<i>15 - 13 -</i>
<i>April</i>	<i>7 - 16 -</i>
<i>May</i>	<i>8 - 6 -</i>
	<hr/>
	<i>£ 74 - 3 -</i>

*This total represents weekly offerings by means*  
*special collections and donations*  
*(Signed) R. M. Ross*  
*Treasurer*

**ROCKHAMPTON BAPTIST TABERNACLE  
 OUTSTATIONS and HOME MISSION WORK**

North Rockhampton work started in 1866 near Old Charleston Hotel  
 later in 1915 at Clifton St shifted in 1940 to High St  
 Boldercombe in 1866 was then called Crocodile Creek  
 Welsh Language Service in 1881 at Tabernacle  
 Lakes Creek in 1897  
 West R'ton in 1903  
 Coowonga 1904  
 Park Avenue in 1904 There is a minute 6th Jan 1904 'Write to Rev Garnett to ask him if he would be prepared to let Pk Ave Church provided we give up Mission at Yamba Rd'  
 Yamba Rd ? must have been some work there  
 Nerimbera ? First reference to this is in the Annual Report of 1910 which says: 'services have been discontinued & work taken over by Lakes Creek'

Frenchmans Creek 1910  
 Pt Curtis Rd in 1912  
 Wood St - commencement date not documented - now 'Redemption Baptist'  
 Wandel Estate 1914  
 Parkhurst 1916 land was bought & the 1918 annual report says they expected to start building soon but nothing seems to have happened. Sold 1954  
 Boy Scout Troop started in 1918  
 Emu Park 1929 Offer of land by Mr Whiteley 1930 gift of land by Mr Donald Fraser, Philip St.  
 Mt Morgan 1929 Rev C L Luton holding a Mission  
 Yeppoon 1930 Minutes refer to 'Yeppoon a/c was at present £4/4/6' Nothing seems to have come of it.  
 Wumalzi 6th April 1949 Church Service being held ? 7/12/49 expenses to be undertaken by the Tab.

Stanwell in 1952  
 Applegarth Estate 1956 Investigate commencement of Sunday School & possible use of CWA Hall in Wandal Road. This never eventuated  
 Benevolent Home - regular services still conducted there. (starting date not known)  
 Eventide regular service started there in the 60's (?) and ceased about 1999 when the Government changed the arrangements.  
 Participated in the Gracemere United Protestant Church since it commenced in 1900, once a month.  
 Actively involved in fortnightly services at Westwood Sanitorium in the 1950's & 1960's  
 Bajool 1998 monthly service

in that stage both here and in the old country. We are feeling our way to its extensions, and striving to profit both by the successes and the mistakes of the past. It is hardly necessary to add that the commonwealth Bill does not propose to interfere with local government on all purely local affairs.

From the origin of our divisions let us turn to glance at the effects. Confining ourselves to sentimental as distinguished from political or commercial effects, we begin to wonder whether a mistake has not been made in this application of the principle. We find our divided condition has led to extreme jealousy, bitter opposition, profound distrust, and a commercial warfare instead of co-operation. We seem to have forgotten that we are one people with common interests, and have sought to penalise our own brethren because they happen to live in a different locality. In federation we see some hope of slowly but surely remedying some of these evils.

We further believe that federation would tend to develop a larger, fuller, nobler life. Who does not deplore the fact that we have so many petty politicians, so few statesmen? - that so many never get beyond "What can I secure for my electorate?" - that so few can grasp measures of national importance? The British County councils have their place and work, but the British statesman moves in a larger sphere. We have reached the stage when we must take a larger outlook, accept a larger responsibility, seize a larger opportunity, enter upon a larger relation, rise to a larger duty. We believe that the emergency will develop the men. We have no fear of the ability of the rising generation, but only the opportunity can call it forth. We wish to see our sons better than their fathers, and more fit and ready to "take up the white man's burden". That greater possibilities are before us united than separate cannot be doubted, and the onward march of events is imposing new duties upon us. We must rise to higher and nobler ideals of national life, brotherhood, and destiny. Utilitarianism, or seeking the greatest happiness of the greatest number, must supersede the individualism, which seeks only our own interest, and to which we are all so prone.

But will it? In many cases, yes. In other cases we fear that the vote, whether for or against federation, will be decided by the individualist question of self-interest. Yet for all this the call comes -

Take up the White Man's burden;  
Have done with childish days,  
The lightly-proffered laurel,  
The easy, ungrudged praise:  
Comes now, to search your manhood  
Through all the thankless years,  
Cold-edged, with dear-bought wisdom,  
The judgment of your peers.

---

## ***The Federation Vote***

*Queensland Baptist August 1899*

Before next month's *Baptist* is in the hands of the majority of our readers the Queensland vote upon Federation will have been taken. The editors feel strongly that the answer ought to be a very decided 'Yes'. The principle is so universally approved that a pronounced anti-federalist is almost unknown. Opponents of the present measure declare that they only object to the present bill, or the present time. Yet a bill to suit everybody is absolutely impossible. The basis of every federation is compromise, and no one has yet suggested an improvement which would not be open to greater objections from some quarters than the provisions of the Commonwealth Bill. Besides, if actual experience shows it desirable, ample provision is made for amending the Constitution, with the safe-guard that under Federation no one colony could insist upon unreasonable conditions. The prediction of the anti-billites as to disastrous consequences are pure assumptions, generally without the slightest foundation, and contrary to all experience of federation elsewhere. That the City of Sydney polled the most heavily in New South Wales *against* the bill is conclusive evidence that Sydney does not expect to swallow Brisbane trade. Queensland can gain nothing, but may lose much by delay. There are no difficulties or obstacles which will not be aggravated or increased by delay, while the immense advantage of joining as one of the original states will be lost. The editors for their part will vote "Yes" and they advise their readers to do the same.

---

## Schneider Grave Revisited



The grave of Johann George Schneider (1811-78) in April 2001, with Joshua & Levi Quinn, David Parker, Jessie Quinn, Yvonne Jackson, Barbara, Zachary & Rebekkah Quinn.

In 1970 the 92-year old grave of German Baptist pioneer preacher, Johann George Schneider, was rededicated in a simple ceremony conducted by the Baptist churches of the area and the local historical society. It had been re-discovered on a sloping paddock facing Greys Plains Road, near the Bremer River west of Mt Walker after having been lost to the memory. Recently the grave site was inspected by local Baptists and the Baptist Historical Society. It was found to be in good order after thirty years, except for the white wooden cross which had all but disappeared (and which will soon be replaced). The stainless steel plaque clearly identifies the site as the burial place of the 'First Pastor Baptist Church in this District.'

About 100 people met on 20th Sept 1970 to commemorate the life of the first pastor in the district whose energetic evangelistic ministry led to the establishment of a flourishing congregation at Mt Walker, which became the mother church for Baptist witness in the Kalbar-Boonah area. At the service there were

three grandchildren of Mr Schneider. It was conducted by Rev R. J. Paulsen (Boonah) and included greetings and prayer offered by the President of the Baptist Union, Mr R.H. Bavinton.

J. G. Schneider was born in the former kingdom of Wurttemberg in southwest Germany in 1811, at the town of Eberstadt (or perhaps at Ellhofen). (The place of his birth was not known in 1970, and there was confusion between the names 'Wurttemberg' and 'Wittenberg', the town much further to the north in Saxony associated with Martin Luther)

Converted at the age of 38, Mr Schneider came to be known as a 'faithful follower of Jesus, a man of warm piety of heart, as well as an unselfish and much blessed messenger of the gospel.' He may have worked as a lay-pastor while still in Germany, but by trade was a stone-mason or bricklayer. He migrated to Queensland with his family on the barque *Sophie* leaving Hamburg on 23 April 1865, and arriving in Moreton Bay on 18 August, 1865. He worked on such projects as the Victoria rail tunnel and Parliament House. He also contracted for the supply of wood for the earliest railway engines in Queensland. He later applied for a tract of land for agricultural and pastoral use in the Franklyn Vale area at Mt Walker, which he successfully developed.

It was in this area especially that his preaching work was the most effective. It is believed that while returning from some Christian ministry he developed a double hernia which forced him to crawl a considerable distance on hands and knees to reach home. The condition proved to be fatal and he died on 4th April 1878, and was buried on his property the next day by two friends, Henry Moller and Adam Ruhland.

Five children came to Queensland with Johann George and his wife Heinricke, while another had arrived earlier. Although one died before her father, there were many descendants in the area in the years following.

Mr Schneider's life in Queensland was relatively brief, but later generations of his family who have maintained their Christian connections can be thankful for his fruitful and strategic ministry as a key pioneer of the German Baptist churches. His death came at a crucial period - the same year as the arrival of the first ordained German pastor, Rev. Hermann Windolf and so it marked it a transition point in the development of the German Baptist work. Mr Windolf recognised that J.G. Schneider had been 'the most important proponent of our work since its beginning in 1862,' and heard that 'he had been a man of warm devotion of heart.' However, he also knew that 'his views did not totally agree with ours, as in Germany he had belonged to and served in the Shaufler fellowship.' Although a newcomer to the work, Windolf had soon learned that 'much unrest had arisen because of this,' yet he gladly conceded, 'the good and the beautiful outweighs the imperfect. May his remembrance be blessed.' Mr Schneider's death also came in the same year as that of the pioneer English pastor, Rev. B.G. Wilson, and just after the formation of the Baptist Union of Queensland.

More details of Mr Schneider's life and times are available in the *Cameos of Baptist Men in 19th Century Queensland* written by Rev Mel Williams and published by the Baptist Historical Society (BHSQ Publications, 98 Yallambee Rd., Jindalee 4074 Phone 3376 4339).

## **Reunion!**

This remarkable account of the reunion of colleagues after many years is written by Leona Haldane, who now lives (with her husband Doug) at Brookfield Village, (formerly Resthaven) Q. It first appeared in the 75th anniversary history of Pymble (now Gordon) Baptist Church, Sydney, and is reprinted with permission. It refers to some well known names and shows the interesting links that sometimes occur within the Christian family. The author's father, Rev C. Freeman Davies, served at Rosalie Baptist Church during the 1930s.

When we were assigned to the Headquarters of the South Seas Evangelical Mission at Gordon after some years on the Solomons Field, we naturally made our way to the Pymble Baptist Church. There at the porch, the gentleman handing out hymnbooks greeted us kindly, and this went on for a couple of months, until one VERY wet Sunday when I walked to church with our two children (Christine and Stephen) because Doug was away on deputation. BUT - being dripping wet on arrival, this same gentleman offered to drive us home after the service! On our way to his car later, he said,

'You WERE Leona Davies, weren't you?'

'Yes', I said, 'why? What is your name?'

'Pike, Alf Pike'.

We stopped there - in the pouring rain and stared at each other! 'Alf, WHY didn't you make yourself known before?'

It really WAS better to chat in the car than out there in the rain, so we continued there!!

Alf and I went to the same school in the north of China, the excellent Chefoo School for missionaries' children. His sister and brother were the same age as my sister and brother and in the same classes, and indeed our two families were very close friends in that vast land - in those days of the 1920s (and before, for our parents!). All of us 'children' were born in China, thus what a bond was formed again! His older sister and my older sister both later went back to China as missionaries.

Then I learned that the previous minister of Pymble Church was Rev. Fred Smith — also a former missionary in China. AND I soon met Mr and Mrs Eric Norgate (of Overseas Missionary Fellowship) they were assigned to the very same city where I was born, 1700 miles inland in West China (Chenyuan, Kweichow; now Zhenyuan, Guizhou) soon after my parents left there for furlough (their second one in 20 years)

Then a further exciting discovery as we settled into Pymble . . . the Haymans! David and Roslyn and family returned from Japan whilst we were there at Pymble and later returned for another term. I even remembered so well when David first arrived in Chefoo for school . . . he was such a little boy for that long parting from parents. Most of us did not see our parents again for two or three years . . . distances were too great and travel very slow and primitive of course. Hard on youngsters, but surely a 'sacrifice' for parents! The Hayman and the Davies families were also great friends and their 'children' matched us in age groups through school.

Thus - FIVE families from the China Inland Mission (now OMF) reunited at Pymble after many years. A further bond with the Pymble Church, together with the many dear friends formed over our nine years in that area.

I might add, that Mr Pike Snr, Mr Hayman Snr and my father (Freeman-Davies) all suffered severely from being captives (separately) in the hands of the bandits in China for varying periods, during those days of turmoil in the 1920/1930s. Indeed Alf's father was killed and David's father was captive over an extended time (he was forced to go with the forces of Mao Zedong on The Long March).

'DIFFICULTIES' should never be a deterrent to the 'call of the Lord' into HIS Service overseas! They are part of the proving, but also eventual joy at our God's overruling and/or provisions. Doug and I give praise to God for all that too, for a number of 'problems' tried to stand in our way, but His service in the Solomons became our abounding joy and privilege. We praise HIM too, for a 'goodly heritage' and wonderful and precious experiences, culminating in the years at Pymble/Gordon, with the warm fellowship and long-standing friends in the Church. 'Blest be the tie that binds our hearts in Christian love'. Thank you.

LEONA HALDANE