

The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

(formerly: Baptist Historical Society of Qld Newsletter)

No. 66 Apr 2007

Celebrating the Contribution of Baptist Women

Baptist Heritage Queensland (BHQ) is starting work on a new project to celebrate the contribution women have made to the work of Christian witness and service in Queensland and beyond. This new initiative will take the form of a publications with the stories of women and a function at which their work can be commemorated.

One of the earliest BHQ publications was a book by Rev Mel Williams on Baptist men in the 19th century. At the time it was launched, people asked about the role of women. In the early days, women did not get much personal attention or publicity, so it was likely to be difficult to get adequate information about them, apart from the most prominent like Martha Plested and Kate Allanby, the first Queensland Baptist missionaries, or Miss Fewings, the founder of Sommerville House.

But now BHQ has decided it is time to change the situation and therefore has commenced this new project. It will cover the whole period of Baptist work in Queensland, not just the 19th century. Information is being sought about women who have made a significant contribution to Baptist churches in Queensland, other Christian work, missionary work and public life. They can be women who were involved at local church level or through the denomination, as deaconesses and missionaries or in their local areas as professional people like teachers, nurses and doctors or workers in community organizations like the Red Cross, CWA, local government and in other ways. A selection will be made from the names supplied and cameos of their life and ministry will be researched and published.

We are looking for family information, biographical articles, photographs and any other useful material. We hope to publish the material in various ways—e.g., there are some items in this issue of Forum, in a book and electronically.

The celebration event will be an occasion when interested people can come and hear the results of the project and listen to some talks and testimonies, and see displays. BHQ would coordinate this and where possible, draw upon the interest, skills and resources of the other groups who have interest and contributions to make.

Submissions of ideas and offers of help are invited. Please contact BHQ at 17 Disraeli St Indooroopilly, 4068, phone 07-3878 3178 or archives@qb.com.au

For your Diary: Meeting Dates for 2007 —June 2, November 3 at Baptist Church Archives, Qld Baptists Centre, Mitchelton at 2pm

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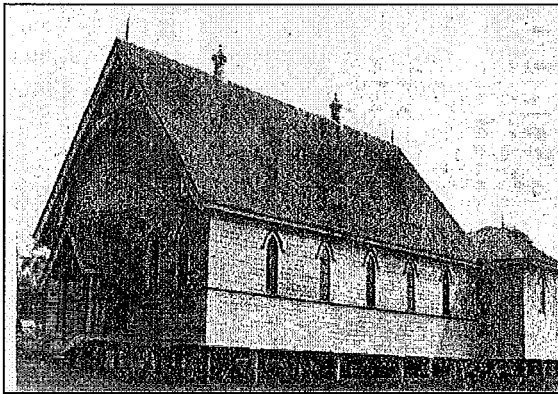
Early Baptist Churches in Queensland—No 19

Hendra (Clayfield) Baptist Church

Reproduced from *The Queensland Baptist* Dec 1902 p 165

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 are also shown where available.

HENDRA (Clayfield) BAPTIST CHURCH



THE Hendra Baptist Church stands upon a fine site of nearly one acre, given for the purpose by the late Mr. F. F. Franz about forty years ago. The small building first erected upon it served for many years, but increasing population in the district led to enlargement. During the pastorate of Rev. A. G. Welter this also proved too small and the present handsome building was erected in 1891 at a cost of £813. It is in the style known as pointed Gothic, the plan forming the letter T, the arms being two commodious vestries. The ceiling is dome-shaped, supported on cedar brackets. The windows are of tinted glass, and the building is varnished throughout, thus being one of the prettiest of tion is for 300 persons, and its acoustic properties

our Baptist churches. The seating accommodate nothing to be desired.

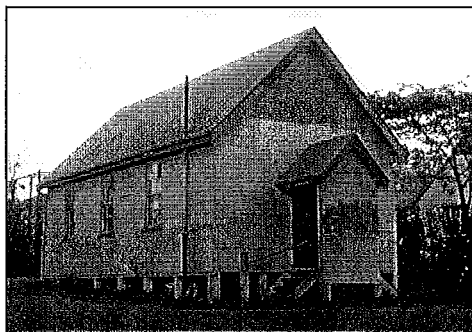
Unfortunately, it has from the first been burdened with a heavy debt of £650, and the vicissitudes of the pastorate have prevented the reduction of this amount, the interest alone proving as much as could be raised.

Under the present pastor (Rev. H. L. Elliott), there are numerous signs of revived interest and activity, and no doubt fresh heart will be given to our friends to grapple with the financial difficulty. The old building in the rear is still used for a portion of the large and flourishing Sunday School connected with the church.

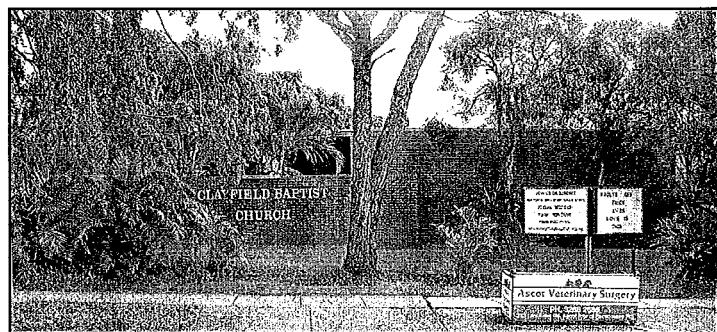
Editor's Note:

The original building was relocated from the old German settlement at Zion's Hill in 1874 and continued to be used after the new building was erected. The 1891 building (described here) was a great improvement and was used as the main church well into the 20th century. It was supplemented by a brick Sunday School hall in 1966 (erected out of the proceeds of the sale of some of the land), when the first building was finally demolished.

Maintenance of the 1891 church became a problem and it became a victim of white ants. Finally in 1985 it was severely damaged by a storm, bringing it to the end of its useful life, and it was demolished. The Sunday School hall was renovated to make it more suitable for general use, and it became the worship centre.



The Original Hendra Church



Clayfield Baptist Church, 2007

Woman: Her Position and Service in the Church

The Queensland Baptist Aug 1894 p 93

WOMAN'S position in the church is second only to that of Jesus Christ Himself. It is in her power to make the church a success so far as earthly arrangements are concerned, or the contrary, not so much through her own energy as through the opportunities she has in the home of moulding and influencing the characters of those who take part in the worship and deliberations. In herself she is capable of rising to the highest ideal of Christian character, and she is also liable to fall lower than anything else that God has created. Her opportunities of necessity bring great responsibilities upon her, which can only be borne successfully through Jesus Christ. When she takes her proper position in the church she preaches a sermon loud and clear to those round and about her at every service, helps the pastor and officers, and is a source of joy and happiness to all in whose company she worships.

Woman can never occupy the position of man in the church or anywhere else. Of course instances have occurred, and will occur in the future, where the wife of a man has been forced to take the position and act the man, but I maintain that in all cases where this happens there has been a defect in the man, easily observable to an ordinary onlooker. By this I do not mean to underrate woman in the slightest; rather do I honour her that is capable of taking the position; but I believe, as a general rule, woman can do greater and more effective service through the man than by acting in his stead. The church is holy just so far as the individual is holy, and woman's first service in connection with the church commences here. She alone has the privilege of training up the children, not of necessity but of circumstance, so that they may be true and good in and for the church, and very much depends on her actions in regard to the life with which she deals. Get a good start and very few go astray where privileges and opportunities such as we enjoy to-day are available. While in the church she has opportunities for service by giving diligent heed to the teaching of the pastor; by giving a pleasant smile and glad welcome to all who may happen to come within her reach; by seeing to it that no one within her circle or eyesight stands up minus a hymn-book without offering half of hers; and generally, by exercising a lively and joyful spirit in and among the worshippers who join with her.

After the service she can do many things, specially undertaking the visitation of the absent and sick, and comforting the sorrowful. Then there are the

children who require a little assistance, perhaps, in reference to the sermon or preparation for Sunday school. In visiting, she has opportunities for service only available to her sex, as she can gain admission to all sick beds, and by a discreet use of tracts or other helpful literature make herself of assistance to those who are unable to avail themselves of the opportunities for public worship.

In the prayer meeting she enjoys equal opportunities with man, God being no respecter of persons, and can offer up the petitions which she has on her heart. When she accepts the position I believe our meetings will be more profitable and more spiritual than they are. The privilege is available, and as it carries with it responsibility, woman would do well to see to it that she take advantage of the opportunity only open to each of us for a limited period.

Entering a house, a practised eye can see at a glance whether it is the abode of a man and woman or only a man, and the same applies to the house of God. Little things can be tastefully arranged and made a help to the worshippers and all concerned. I refer to the dressing of the pulpit and communion table, etc. Neglect of these small things very often would not be noticed by the sterner sex, although when done nicely most men would be ready to appreciate and acknowledge the act of a kindly heart.

In the musical portion of the service she has a place superior to that of man, as she can praise God in hymns more sweetly than the stronger being, and put more intelligent feeling into the words used, thus making it almost a prayer as well.

The situation of the church to-day demands that meetings of a social character should be held at opportune times and in various interests. In these woman takes a leading part, first in obtaining and preparing the good things to be used, and, during the meeting by drawing people together who only meet on such occasions. When church people do as they ought, and make those who worship with them their personal friends, these meetings can be turned to different and more spiritual account.

In missionary effort, woman is available to raise funds for the support of those employed, as she possesses greater power for extracting money from the men than man, she being able to plead the cause better and more earnestly.

J. C. Keith (City Tabernacle)

Celebrating the Contribution of Queensland Baptist Women

Agnes Lawther Beeston—A Baptist Lady

By Rosemary Kopittke (a grand-daughter)



Agnes Beeston was born on 18 Oct 1901 at 17 Sword Street, Glasgow, the eldest child of John and Janet Brown. The family expanded to include a further three sisters—Catherine Robertson (1903) and Janet Clark Laidlaw (1907) were born in Glasgow; then another, Helen Laidlaw, in Brisbane in 1917. They lived at various addresses in east Glasgow including Tureen Street where the girls attended the Tureen Street Public School. At Easter the custom was to roll coloured hard boiled eggs at the nearby Alexandra Park—probably more healthy than eating chocolate eggs as we do today.

Her father suffered ill health and, following the advice of his doctor, the family came to Australia on the maiden voyage of the *Osterley*. They sailed from London on 6 Aug 1909 for Melbourne, Sydney and Brisbane via Suez. The girls found it an adventure and Agnes won a skipping competition during the voyage.

Her father, John, was a grocer and her mother had a background as a shopkeeper so it was natural that on arrival in Brisbane they owned a series of shops at Albion (near the railway station), Windsor (opposite the Town Hall), Fortitude Valley (opposite the school) and then at Annerley. Agnes recounted many tales of delivering goods to customers in a wheelbarrow.

Her mother, Janet, had promised that they would return to Scotland within five years to visit the family and so they sailed in March 1914 on the *Orsova*—exciting perhaps for the young family but for Agnes it meant relinquishing a scholarship to attend Brisbane Girls Grammar school. War was declared while they were in Perth (Scotland) visiting her grandmother Catherine Brown so this necessitated hasty preparations for a return. A passage was obtained on the *Orama*, the last ship to leave, and from Aden they sailed as a darkened ship.

The family lived at various times in Annie Street, Paddington (1909), Albion shop (4 years), Stoneleigh St., Albion (1916), “Kinnoul”, Fairfield Road, Fairfield (1922).

Work and Family

On returning from Scotland, Agnes entered Stotts Business College in 1915. Following completion of the course in August 1915 she obtained a position with Robert Stirling, an indent agent, earning 15/- per week. It wasn't long though before she moved to the National Mutual where she was appointed as the first female stenographer at a rate of 1 pound per week—all paid to her parents. It was at the National Mutual she met John Francis Beeston (Jack) who later became her husband.

Following her marriage on 6 June 1925 at Fairfield Baptist Church by the Rev. Ralph Sayce, Agnes lived at Rome Street, Yeronga where her two sons John Donald (1926) and Robert Alastair (1931) were born. Both boys served the local church and denomination in a range of capacities. John was a Sunday School teacher and superintendent, deacon, secretary, treasurer, and on various denominational boards as treasurer for 25 years; Rob was an army and sports chaplain, pastor across three states and President of the Baptist Union of Tasmania. There were nine grandchildren, four of whom Agnes taught to play the piano over a period of about ten years!

Service – community and church

Agnes was involved in community service during World War II at the Redbank Army Camp to provide canteen services as well as repair and alter army uniforms. She also worked for Meals on Wheels later in life. However, her dominant service interests were in her local church and the denomination. These ranged across many areas though most involved work with women or girls.

She was converted at Albion Baptist Church under the ministry of Rev. George Winfield who was later to become the State Evangelist in New South Wales. The membership roll of the Albion church records her as entering membership by baptism on 17 Feb 1918 and then transferring to Fairfield on 23 May 1920. A photograph held by the Baptist Archives shows her in the choir at Albion church—music was to

(Continued on page 8)

Celebrating the Contribution of Queensland Baptist Women

The Hymnal—a Milestone in Baptist Worship

By David Parker



Rev Don Crowhurst
in the 1960s

Before the introduction of 'praise and worship' songs into contemporary Baptist worship during the 1970s and 1980s, the most popular hymn book used was *The Hymnal* (often known as 'the Blue Book') which made its appearance in 1967. It was an Australian production which rapidly replaced the books then in use—the *Baptist Church Hymnbook Revised* (BCH 1933), 'the Red Book', deriving from England, and the American *Sacred Songs and Solos* (1200) by Ira D. Sankey (originally dating from about 1873 with only 23 songs; Sankey's song books were used in Baptist churches at least since the 1890s). The *Baptist Hymn Book* (1962) ('the Green Book') came out a little earlier than *The Hymnal* as the official replacement for BCH. It was used to some extent in Australia Churches, but did not achieve widespread popularity, probably due to the fact that it was felt to be out of touch with local needs. As one Queensland writer to the *Australian Baptist* put it, 'It may be all right in England where the people seem to me stiff and starchy but it doesn't seem to suit our Australian character.' (quoted by KR Manley, *From Woolloomooloo to Eternity*, p. 722). *Alexanders Hymns* was another smaller song book frequently used, especially in Christian Endeavour and youth meetings, while Sunday Schools made good use of the CSSM chorus books (No 1 dating from 1921) together with Carey Bonner's *The Sunday School Hymnary* (1905). *Redemption Songs* (about the same vintage as Sankeys) was another that popular in some circles.

The man behind *The Hymnal* was Rev Donald Crowhurst, a NSW Baptist pastor, now in retirement in Canada. On the basis of recent correspondence with him (and other sources), we are able to present some of the background to this book which proved to be a remarkable milestone in Baptist church music in Australia.

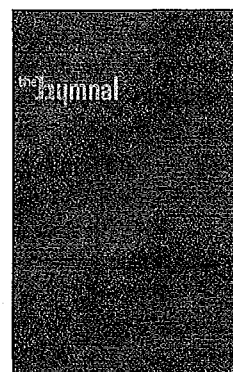
It all started when John Telfer of Haberfield Baptist, an electronics expert working with AWA, called together a group of ministers and lay people to put together a handbook on Baptist life in NSW.

Telfer was chairman of a committee of the Baptist Union of NSW set up to produce this manual to assist churches.

Don Crowhurst remembers that in typical fashion John Telfer had his team meet at his house where they worked through the entire night and completed the manuscript for the book by day-break. It was published in 1964 as *Towards Better Churches*. Crowhurst wrote the section on 'Music and the Church' (pp 156-160), covering organisational arrangements in the local church for its music ministry, hymnals, choirs, accompanists and purchasing a piano. In the section on hymnals, reference was made to the familiar practice of using two different types of hymn books to cover the needs of worship and evangelism, involving unnecessary duplication and cost, and with the consequence that many of the hymns were never used. Crowhurst suggested that one composite hymn book was needed to overcome this problem and recommended an American book. It was a time when there was considerable American influence on Australia Baptists with the All Sunday School movement in full swing and the exchange of evangelists in the Missouri-Australia crusades and in other ways.

Crowhurst had been brought up at Dulwich Hill Baptist Church and attended Sydney Missionary and Bible College before studying for the ministry at the NSW Baptist Theological College (Morling College) in the early 1950s. He served as pastor at Taree and Lakemba before coming to the Auburn church in 1963. From his childhood, he was musically gifted, and he pursued this interest by studying church music at Southwestern Baptist Seminary in USA 1958-60 where he earned the degrees of Bachelor of Education and Bachelor of Music (Hymnology).

The writing of material for *Towards Better Churches* made him more conscious of the lack of a combined hymnbook suitable for the Australian context. This led him to embark on the project of providing one. The work took three years while he pastored at Auburn. The process included not only selection and editing of the



The Hymnal
1st Edition

hymns and acquiring necessary permissions for publication, but also the entire printing process using his own lithographic equipment taking the project from camera to negatives, plates and printing. It was made more complicated because he decided to make it a words and music book, after the common American pattern, which he hoped would encourage users to become more musically literate. A words-only book could have been completed far more quickly.

From his earliest days, Crowhurst had been accustomed to the two types of hymns, but in theological college he was introduced to the distinctive spirituality of the principal, Rev G H Morling. His aim was to ensure that his new book would include the type of hymns which reflected this approach. Crowhurst recalls how Morling graduates 'still remember with feeling, such hymns as 'Come in, O come! The door stands open now; I knew Thy voice Lord Jesus, it was Thou' by Handley C.G. Moule to the tune Morecambe, or 'Thou art the Everlasting Word, the Father's only Son - Josiah Conder's words to Joseph Summer's tune Palmyra.

Other 'great hymns of the Church' were also to be included, coming from such well known writers as Isaac Watts, Philip Doddridge, Charles Wesley, John Bunyan, John Newton, Frederick W. Faber, Horatius Bonar, W.Y. Fullerton, and Charles Had-don Spurgeon.

These hymns were strong in worship, praise and devotional content; they totalled about 600 in number. The remaining 200 in the collection were called 'hymns for informal occasions.' They were mostly gospel songs, a legacy of the great revivalists, especially the campaigns of Chapman and Alexander and Moody and Sankey, which had been prolific in their creation of this type of music.

This revivalist stream was just as important for NSW and Australian Baptists as the more worshipful type of hymn. (Crowhurst contributed to this style of music by editing two evangelistic song books for NSW Baptists during the great period of crusades in the 1960s.) However, gospel songs were not well represented in the British hymn books, although the opposite was the usually the case with American hymnbooks. Crowhurst was deeply committed by experience, gifting and training to appreciate both kinds of music. So it would be unthinkable for him not to include good samples of both—great worship and praise and a great singable gospel.

There were many choices to make. At the suggestion of Bruce Thornton, for example, the invitation hymn, 'O don't go away without Jesus' (Number 635) was included. It was written by Laurie F Taylor and recalled memories of the im-

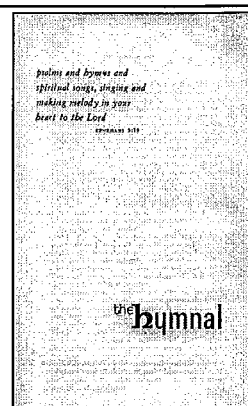
pact of the Taylor Brothers evangelistic crusade in Australia in the 1950s. In this case, permission was readily granted by the Taylors. But it was not the same for one other hymn that was extremely popular by the time *The Hymnal* was taking shape—'How Great Thou Art', which became a favourite around the world after its use by George Beverly Shea at the Billy Graham's historic crusade at Harringay, London in 1954.

The lyrics were a shortened and re-arranged translation of a long Swedish poem written by C G Boberg of Sweden in 1885, set to a traditional folk song. It had already been translated and used in many countries during the earlier part of the 20th century, but its use by Shea propelled it into prominence. Every publisher wanted to use it but the translator of the version used by Shea, Stuart K. Hine, refused to give Crowhurst permission for its use—not even with the payment of appropriate copyright fees. Moreover he threatened harsh legal action if it were used. He apparently wanted to recover his outlay in making it freely available to the Graham organisation. Various efforts to lift the ban were unsuccessful although Crowhurst was offered the chance to paste copies of the hymn provided by Hine inside the back cover of his hymnal! It was time for a creative solution.

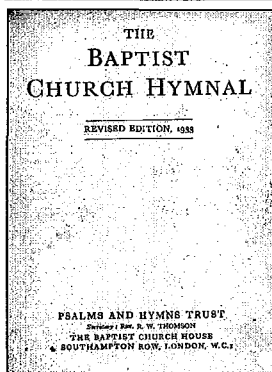
Crowhurst arranged for an American friend to make a new arrangement of the traditional melody used for the song. Next he placed the text of Jeremiah 10:6 at the top of the music: 'O Lord; thou art great.' Then, not being able to use the words sung at the Graham crusade, he gave another translation of the original Swedish song to a local poet who re-wrote it, at no cost. It appears as 'O Mighty God' (Number 743).

Although it was meant to be a book suitable for use in Baptist Churches particularly, Crowhurst was also determined to provide hymns from across the range of denominations and Christian traditions. So as well as Baptist hymns, there are Congregational, Methodist, Roman Catholic, Seventh Day Adventist, Presbyterian, Anglican and others. There are also two Gelineau Psalms, two of Geoffrey Beaumont's tunes, and two Australian Christmas carols. Australians represented included Ross Saunders, E.H Watson, John G Ridley, F.W. Boreham and others.

Number 604, 'I Sing a Song of the Saints of God' is included in the section for children but is



Title Page



suitable for All Saints Day. Other periods of the church year are also recognised, and there are sections for the whole range of Church functions, such as Communion, Baptism, Marriage and the Home, and Ordination. The book is divided into suitable categories and is fully indexed (first line, metre, author/translator, topic, tune names, composers and Scripture references). There is a table for Easter days, a selection of calls to worship, offertory prayers, benedictions and other prayers, thus making it a handy service book. However, Crowhurst decided to omit responsive Scripture readings because at the time most people were in the habit of taking their own Bibles to church with them—a practice he did not want to discourage.

Perhaps the most profound inspiration for the hymn book and its particular characteristics came from the editor's appreciation of the early history of Baptist hymnody. In particular, he had great admiration for Benjamin Keach (ca 1640—ca 1704) who is credited with being the first to introduce hymn singing to the Baptists at a time when the common tradition amongst staunch non-conformist Protestants in England was only to use psalms, even though the Bible that they so strongly proclaimed specifically referred to early Christians 'singing psalms and hymns and spiritual songs.' (a verse featuring prominently on the title page of *The Hymnal*). Keach published two hymn books and many other theological books, although his poetic qualities were not of a high order. He was opposed by many at the time for his conviction about the use of hymns, but in due course Protestants, under the leadership of influential people like Isaac Watts, followed his lead and adopted the new form of praise with remarkable success.

However, Keach was in more serious trouble with the state Church of England because of his insistence on teaching Baptist doctrines, especially believer's baptism and other views in opposition to the Church of England Prayer Book. In 1664, before he became a pastor, he was convicted for 'writing, printing and publishing a schismatical book, entitled *The Child's Instructor*.' He was jailed, fined, ordered to recant, and forced to 'stand upon the pillory' in two separate locations, at the second of which the book was to be 'openly burnt before your face by the common hangman, in disgrace to you and your doctrine.' One of these places was Aylesbury, NW of London, a town at the heart of the Civil War. In honour of Keach,

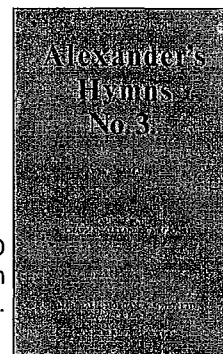
Crowhurst decided to issue his new hymn book under the imprint of Aylesbury Press.

It was printed by Bridge Printery, owned by prominent NSW Baptist, Noel Wales, and advertised through the *Australian Baptist*. The sole distributor was Paul Bootes, proprietor of Koorong Books, Ryde. The first edition, issued late in 1967 at a cost of \$3.00 for single copies (less for bulk orders), was 5,000, which sold quickly even though it was not advertised heavily. Within a year, a second edition of 10,000 was printed, which sold quickly even though the Baptist Hymn Book was being promoted strongly at the time. A new reprint was needed on average every two years until 1989. After Bridge Printery changed hands, Koorong Books took over reprinting which was done in Singapore.

The Hymnal soon became the standard book for Baptist churches in many parts of the country. Another ecumenical Australian hymnbook was produced by mainline churches in 1977, but the popularity of *The Hymnal* meant that NSW Baptists were not interested in it. However, it would not have suited their particular spiritual or musical tastes.

But even though *The Hymnal* was a great success, changes were on the way. It had a few 20th century hymns, but people were looking for new songs and a different style of music. Few would have predicted the dramatic change about to take place—contemporary 'Praise and Worship' music took over, hymn singing became for many a thing of the past and the use of hymn books gave way to the use of overhead projectors. Aylesbury Press was shut down in 2004 and the last copies of *The Hymnal* were remaindered, giving the book a life of nearly forty years.

The production of the book alongside pastoral work in a busy and growing church took a heavy toll on Crowhurst's health. Almost immediately after completing it, he moved to Canada, and unexpectedly, did not pastor in Australia again. But his effort and experiences were put to good use in his new home when he became an advisor to the Baptists who wanted produce a hymn book of similar style for their own country.



Acknowledgements: Revs D Crowhurst, B Thornton; Ron Robb (NSW Baptist Archives); P. Bootes (Koorong Books)

(Continued from page 4)

be a life-long love.

At her local church she served as Christian Endeavour leader, a Sunday School teacher, secretary and president of the Baptist Women's Union, organist, deacon, and assisted at Girls Brigade with craft and devotions.

Senior Girls Missionary Union: She was a member of the first branch, and the first state secretary (1923). Later she became state president and then continued to serve on the executive for many years.

Queensland Baptist Women's Fellowship: She was secretary of the Fairfield branch (1944-46) then served as state secretary from 1949-55. From 1963-65 she held the position of president; from 1965 to 1968 she was chairman of the A.B.W. Board. In 1984 Agnes was awarded life membership of the Australian Baptist Women's Fellowship for her service among women in Queensland, Australia and the South West Pacific.

Baptist Women's Union of the South West Pacific: At the inaugural meetings of New Zealand and Australian representatives held in 1968, she was elected Vice Chairman for a term of five years. With Mrs. E. Warner (Victoria) she developed a revised constitution which was accepted. She also attended the Baptist World Alliance Congress in Tokyo as an Australian representative.

Baptist Union: She served on a variety of committees including the Home Mission, ABMS, Evangelism, Department of Community Service and Aged Person's Committee over a period of 32 years.

Agnes' husband Jack died in June 1972 and for a time she continued to live in their home at Yeronga. In the late 1970s she moved to a unit at Coorparoo before eventually settling at Resthaven in 1982 where she passed away on 21 May 1999.

'Well done good and faithful servant'

References

Albion Baptist Church Membership Roll

Queensland Baptist Year Books

Fellowship April 1984, published by Queensland Baptist Women's Fellowship

The Queensland Baptist August 1999

<http://www.theshipslist.com/ships/descriptions> March 2007

Family Records

Postscript—Rev. Charles Stewart

In 1999, we celebrated the sesqui-centenary of the ministry of Rev Charles Stewart, Queensland's first Baptist minister and pastor of the United Evangelical Church, 1849-1855. In the course of research for that project, we discovered that after leaving Brisbane in ill health, he returned to England and after some time there receiving treatment, moved to France to continue treatment. Then his sister arranged for him to join her and her husband who were stationed by the UK military in Bermuda, where he died on 2 March 1858. By courtesy of Judy Cor-day of Bermuda, we are now able to publish photographs of the Ebenezer (Wesleyan) Methodist Church, Duke of York St, dating from 1840, where Stewart's funeral service was held and the church's cemetery. His actual grave, however, has not been located.

