

The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

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No. 68 Dec 2008

'Women who made a Difference'

The new project of Baptist Heritage Queensland (BHQ) celebrating the contribution women have made to the work of Christian witness and service in Queensland and beyond was launched at a function on Sept 21, held at Clayfield Baptist Church. There was a small but dedicated group of people present, including many from the host church and a good representation of BHQ members and friends. Clayfield church was chosen as the venue because of its striking record in sending women (and men) for Christian service. Several of these people formed a panel during the function discussing the factors involved and the work done by these people. Queensland Baptists' first lady President, Lorraine Walker, a key member of the church, was also one of the speakers. The other main speaker was Ros Gooden, of GIA (formerly Australian Baptist Missionary Society) who has had extensive experience in cross cultural missions and has gained a master's degree for research on early Australia Baptist women missionaries, was the other speaker. Her comprehensive and passionate paper is reproduced in full later in this issue of *Forum*.

At the annual BHQ meeting, progress on the project was reviewed and further plans adopted for the advancement of the work. Work done so far has identified a good number of women who would be suitable for inclusion in the book. An appeal is now made for people to assist with researching and writing up the information. Photographs and other memorabilia are also needed, as are further names, especially for women from rural areas, and those who worked in public life and the community.

The first phase at least of the project is due for completion during 2008, so anyone who is able to help is invited to contact BHQ as soon as possible.

Qld Baptist Essay Competition 2008

Baptist Heritage Qld announces the second Queensland Baptist Essay Competition to be held in 2008, with a prize of \$100 to the author of the winning essay. Details of the competition will be worked out and announced in the near future but those who are interested are invited to contact BHQ for more information. The first competition was held in 2006 in conjunction with the course on Baptist history and principles taught at Malyon College. The winner was Darren Clark. The new competition will also be held in conjunction with the Malyon College course, but will be open to all students and other interested people. The prize also includes a year's membership in BHQ.

<p>Baptist Heritage Queensland <i>The Baptist Historical Society of Queensland</i> (est. 1984)</p> <p>Membership (2008) Individual \$10 p.a. Family \$15 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>President: Mr Eric W. Kopittke 98 Yallambee Rd., Jindalee 4074 Phone 3376 4339 kopittke@tpg.com.au</p> <p>Secretary: Dr Ken G. Smith, 110 White St, Graceville 4075 Phone 3379 6117 tizzardsmith@hotmail.com</p> <p>http://home.pacific.net.au/~dparker/bhsq.htm</p> <p>BWA Baptist Heritage & Identity Commission www.bwa-baptist-heritage.org</p>	<p>CONTENTS</p> <p>Qld Baptist Forum No 68 Dec 2008</p> <p>Women who made a Difference</p> <p>Project update p 1</p> <p>BHQ Baptist Essay Competition p 1</p> <p>BHQ 23rd Annual Report p 2</p> <p>Grace Hickson—Tribute p 3</p> <p>Women who made a Difference</p> <p>by Ros Gooden p 4</p>
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Baptist Heritage Queensland

23rd Annual General Meeting 17 November 2007

Secretary's Annual Report

2007 has seen continued interest in our history by people in Baptist churches throughout Queensland. In 2005 we celebrated the 150th anniversary of the first Baptist church in Queensland with the launching of a new history of Baptist work in Queensland, entitled *Pressing On with the Gospel*. This year we have started planning for 2009, which will be the 150th anniversary of the setting up of Queensland as a separate State, and will also be the 150th anniversary of the Ipswich Baptist Church, the first Baptist church to be established in the new State.

There has been little change in the membership of the Society, but we look forward to further interest, as more and more people realise the importance of discovering and remembering our Baptist heritage. Most of our members are of more mature years, and there is a need to inspire more of our young people to take an interest in our historical roots, as one way of reducing the pressure to follow the latest fads in church life and worship.

Officers elected at the Annual meeting in November, 2006 were: President: Mr Eric Kopittke; Secretary/Treasurer: Dr Ken Smith; Publications Officer: Mrs Rosemary Kopittke.

As part of our celebrations for 2009 we are in the process of compiling information about the work of Baptist women from Queensland. The general title for this will be "Women Who Made a Difference", and we hope that over the next year or so people will look forward to the next meeting about WWMD. Our initial meeting was held in September, and concentrated on women who had served in various capacities on the mission field. The research is being co-ordinated by David Parker, and it is anticipated that a book covering many aspects of the contribution made by women to Baptist life in Queensland will be published in 2008.

One important area in which little progress has been made is arrangements for the long-term management and care of Baptist cemeteries. There are a number of these in Queensland, and they form an important part of our heritage.

It is with pleasure that we note the appointment of Rev Dr David Parker as Executive Director of the World Evangelical Alliance Theological Commission. David was one of the founding members of the Baptist Historical Society of Queensland, as we were originally known, and served as Chairman for ten years. We wish God's blessing on him in this important role in the wider Christian community.

There are still many areas of Baptist life and work in Queensland where a consolidated work would be helpful, and it is hoped that as we have celebrated the 150th anniversary of the opening of the first Baptist church in Queensland, more people will be encouraged to look to our heritage and unearth the many treasures which may be lying around in our many Churches, all too often forgotten and unappreciated. We need to continue to impress on people the importance of keeping accurate records of events, and preserving them in some permanent form, so that in the future people will be able to look back and be encouraged by our successes, as well as giving thought to reasons for any lack of success.



Lily Higlett (nee Low) from Albion Church, a Qld woman who had an influential ministry in NSW

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

Baptist Heritage Queensland—Meetings planned for 2008

Feb 23, June 14, Nov 11—any changes will be notified

Please note in your diary and plan to attend
2pm at the Baptist Archives, Qld Baptist Centre

Grace Hickson

Official Baptist Union of Queensland Tribute 24 Jan 1980

Baptist Heritage Queensland is working on a project to celebrate the contribution of Queensland Baptist Women to the life of the church and the community. Women from many walks of life will be included. Grace Hickson filled a double role as a cross-cultural missionary and as a support worker for Home Missions in Queensland. This tribute is taken from the minutes of the Baptist Union of Queensland, and represents the feelings of the denomination to a worthy worker for the Lord. We are sorry that we do not have a photograph of Miss Hickson, and we invite anyone who can help to contact us.

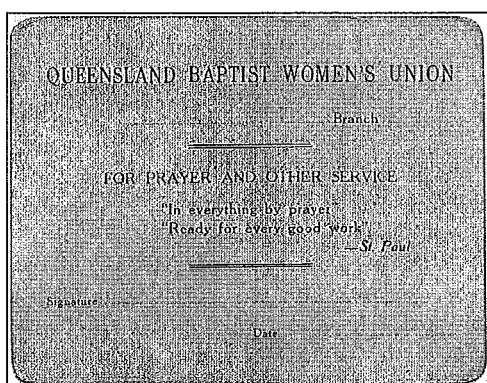
Miss Grace Hickson "fell asleep" on Wednesday morning, 16th January, 1980 and so concluded an earthly life of just over 96 years. She was born at Forest Gate, Essex, England, on the 6th January, 1884, and was the youngest of a family of sixteen. At the age of 15 she was baptized by Rev. Archibald Brown, and became a member of the Chatsworth Baptist Church. She became an active worker, and taught in the Sunday School.

In 1913 she joined the Baptist Missionary Society, and was accepted for service in the Belgian Congo. There her health deteriorated and she was invalided home in 1917, during the First World War. The ship on which she travelled home was torpedoed in the Bay of Biscay, and passengers and crew took to the life-boats. The only loss of life was of some engineers who were killed by the explosion.

Subsequently she recovered her health, and in 1924 offered again for service with the Baptist Missionary Society, this time for Secretarial work in a Christian university in China. For twenty-three years she served at the Cheeloo Christian University in Shantung, North China, a University supported co-operatively by a number of Missionary Societies in the United States of America, Great Britain and Canada. With the Japanese invasion of China, it became necessary to move the University further west. In 1947 she retired and returned home to England via India. After a short stay she sailed for Australia to settle in Brisbane with her twin sister, Gertie (Mrs. G. A. Hodgson).

Retirement did not mean an end to active service. In 1952 at the age of 68 years, she offered her services in the Queensland Baptist Home Mission Office, where she laboured on a voluntary basis until 1970. She also acted as Minute Secretary for the Home Mission Committee.

On arrival in Brisbane she became a member of the Nundah Baptist Church, but subsequently she and her sister transferred to the Clayfield Church, where both became actively involved in the work, even to the point of becoming deacons. Miss Hickson assisted in the playing of the organ, and was involved in the women's work. From 1955 to 1957 she served as State President of the Queensland Baptist Women's Union. At the end of 1970 the two sisters gave up their home and moved to "Pleasantville", a home for the aged conducted by the Blue Nursing Service. They became members of the Wynnum Baptist Church, and worshipped and served in the Lindum fellowship.



QBWU Membership Card

Miss Hickson continued to maintain her contacts with the Baptist Missionary Society and the Chatsworth Church. She also gave consistent support to various missionary bodies, notably the Queensland Baptist Home Mission, the Australian Baptist Missionary Society, the Bible Society in Australia and the Leprosy Mission. She gave liberally from her meagre resources, as well as from the sale of her own hand-crafts. Her health remained fairly good until the last two years of life, when it declined rapidly. To the end she remained alert, never complaining, thoughtful for others, and with frequent flashes of humour.

Women who made a Difference

Celebrating the Contribution of Queensland Baptist Women

Women who Made a difference

Ros Gooden

This paper was presented by Ros Gooden at the launching of the BHQ project, 'Women who made a Difference' held at Clayfield Baptist Church on Sept 21, 2007. It was accompanied by a PowerPoint with illustrations of many of the people mentioned. Ros Gooden was a missionary with the Australian Baptist Missionary Society in Bangladesh 1965-83; and editor and Director of Training for the mission, 1983-2004. Her master's degree was on the subject, 'Awakened women: initial formative influences on Australasian Baptist women in overseas mission 1864-1913.' BHQ was privileged to enjoy Ros' informative and challenging paper at the launch and to publish it here.



Ros Gooden

125 years ago on Oct 25 1882, there was a big farewell meeting to two women, Ellen Arnold and Marie Gilbert. It was held in Flinders Street Baptist Church before a crowded audience of South Australian Baptists. It was a great send off to two young teachers to Calcutta initially and then Furreedpore in East Bengal as the first Australian Baptist staff for a colonial Baptist missionary society. The women sat near the front. Their prepared statements of call and commitment were read for them by Silas Mead their pastor. A letter of permission was read from Ellen's father, Mr. Arnold who was in Sydney, giving his wholehearted consent. So the two young women in their twenties were silent but heard through others.

Three years later Ellen Arnold was back in the same church for another farewell. I've got a picture of the church decorated for that event. This time the five women, (the five barley loaves as they came to be called), spoke for themselves. Therefore Ellen Arnold was a Baptist woman who had made a difference. She had been God's mouthpiece to the denomination.

Let me tell you just a bit more of her story even though she does not fit the category of a Queensland Baptist women. She does impact your story.

Ellen had spent the first twelve months, 1883, in Calcutta, learning Bengali and how to do zenana mission work. Then she, with Marie Gilbert, moved to live in the town of Furreedpore in East Bengal, (today's Bangladesh). By May of 1884 she had to be repatriated home sick, devastated, broken and questioning what God was doing.

Silas Mead saw this as a golden opportunity for Australasian Baptists to hear a "real live missionary". He wrote to every Baptist pastor, church secretary, Sunday School superintendent in the colonies and New Zealand and he sent her off.

She visited Queensland as part of this "Arnold Crusade" and was endorsed by the QBU. They are reported in the *Queensland Freeman* as writing:-

"To the South Australian friends we are under great obligations for their sparing and sending Miss Arnold to us ; and the best things that would please them would be the knowledge that the Queensland Churches had made Miss Arnold's visit a striking success in the raising of funds for our missionary society, and above all in lifting us up into sympathy with Christ in His efforts to save men. From the programme of the visits arranged, ..., it will be seen that, so far as possible, all our Churches will be visited.... The Committee of the Queensland Baptist Missionary Society ask that all the churches will do their best to make every meeting fruitful in results that may be seen in the glory of God, the quickening of believers, and the conversion of the heathen."

As a result of her visit the Queensland Freeman further reported

"On Friday evening, the 5th [July], Miss Arnold met the Committee of the Queensland Baptist Association in the Vulture-street Church, South Brisbane. Tea was provided for the friends assembled. After tea a very pleasant evening was spent in conversation on the subject of missions, and much valuable and instructive information was given by Miss Arnold. The QUEENSLAND BAPTIST MISSIONARY SOCIETY was then formed, and it was resolved, that two Zenana missionaries be sent out from this colony as soon as possible, with power to engage native agents as the work requires and as funds will permit."

The report went on with this interesting analysis of the significance of the work of women.

The work [was] to be carried out in the following lines: "As men missionaries cannot carry the gospel to the women of India whom it is so important to reach; as women missionaries can visit the homes of the people, conduct schools for girls, and superintend the native preacher's work amongst the men of the country; as it costs less to support a European woman than a man, and as the

work in these colonies is as yet young and funds are scarce it is advisable for each colony to send out Zenana missionaries as speedily as possible, to accept the offer of housing and training them by South Australia, and to build a house for their occupation in their own district as soon as may be. The option of engaging and dismissing native teachers and preachers, with the assistance of the Secretary of the London Baptist Missionary Society, resident in Calcutta, should be allowed to these ladies, and they should be requested to use their own judgment in organising the work."

It was further resolved that the sphere of labour should be in Eastern Bengal.

I've not found a more endorsing statement of the role of women in our Baptist missionary work, and it comes from Queensland, at a time when the general view of women (if we are to judge by the sort of stories that found place in current Baptist papers) was of sickly, harrowed women surrounded by a brood of children even on their death beds.

Following the Arnold Crusade there were five women ready to be sent to East Bengal by Oct 1885. Queensland had its representative in that outgoing party of five women missionaries – Martha Plested. Here is how Queensland's involvement was reported:

"In Queensland the Executive Committee of the Baptist Association formed a Baptist Missionary Society on June 5. [1885] Meetings in the various churches continued for the following month. The meetings were good and enthusiastic. The work was quite new to Queensland, but funds came in rapidly. The idea of sending a Zenana missionary this year came within the range of possibility, and all those interested in the work began to ask the Lord to find a suitable laborer. This prayer was answered in an unexpected way and place. Miss Plested, who is among us this evening, kept thinking of the missionary meeting to be held on the next day in the church she attended. And when she could not sleep for thinking of the matter the call to the work suddenly came to her. She had had longings for Mission work from a child, but she had all along thought it impossible for a woman to be a missionary, She went at the close of the meeting to receive a missionary box, when her pastor asked her if she would like to be a missionary. Though he had said before the service [to Miss Arnold] that there was no likelihood whatever of finding a suitable person in his Church, the thought of Miss Plested had occurred to him during the service. It became evident to the Committee that the Lord was calling Miss Plested to work in His vineyard-she was ultimately accepted, and she is here on her way to India."

Of Martha herself it was reported:

"Miss PLESTED (Queensland), who was suffering from a severe cold, addressed a few words to the meeting.... She said that she had not been influenced by any person to offer herself as a missionary to India. It was God's doing from beginning to end. God impressed her with the thought that she ought to be a missionary, and she was there that night in response to the Divine call. When she was in England she tried to be a missionary in a small way, but now she was going to a vast field and felt the responsibility of her position. She was sure that the Lord had not chosen her because she was great, but she was inspired by the fact that God had 'chosen the weak things of the world to confound the things which are mighty.' She thanked them all for their kind words and looks."

The affectionate term for this group of colonial Baptist missionaries was 'the five barley loaves' Silas Mead, the minister of Flinders Street Baptist Church, (and to many the founder of Australasian Baptist Missions), used as his scriptural text that farewell night the story of the feeding of the five thousand, and concluded with the comment regarding the women "What are so few among so many?" So while he is not reported as actually using the term for them during that service, they became known as "the five barley loaves"

Martha was to write of her role.

"I do not like this public speaking...I had no idea when I offered myself . . . that I should be expected to speak in public. I am not an eloquent speaker and never intended to be. Such was not my aim. My mission is to go to visit homes of the degraded who were living in darkness and sin and to take them the glad news of salvation"

Martha spent 37 years in Bengal, many of them on her own in Noakhali. Although QBMS's plans were to have a team of two, it was only for three years that that was a reality. Still Martha made a difference to that town and district. She died on her way back to Australia in Sydney and is buried in the Toowong Cemetery. Her story is told by David Parker.

In 1890 Martha returned from furlough, accompanied by Kate Allanby, a young woman of nineteen from the Windsor Road church. Kate was with Martha for three years in the work and then took early leave for health reasons. This caused misunderstanding with the Queensland BMS. Her father, on account of her youth, would not allow her to be bound by regulations as to time limit, so he felt she was at liberty to return without giving the six months notice customary for older missionaries. QBMS considered she had severed her connection with the mission. She was grieved

but did plenty of deputation for 18 months. And here the QBMS story of Kate Allanby concludes, but that is not the end of the differences she made.

The next part of Queensland story is impacted by the other of the two Pioneers, Marie Gilbert. Kate, uncertain of the her missionary future in Brisbane, was in contact with Mr and Mrs St Dalmas, honorary workers with the NZBMS. They wanted her to join them. By this time Marie Gilbert was independent and had no settled station and moved from place to place opening up new stations, forming information networks between individuals. She had visited Baripad in Mayurbhanj and met up with a previous SA women missionary. Agnes Pearce had resigned from the Fureedpore Mission to marry Mr Kiddell, Private Secretary and chief Advisor to His Highness the Maharajah of Mayurbhanj. Although she was unable to do missionary work herself she wanted work started for the people of Mayurbhanj. She mentioned the possibility to Marie.

Marie wrote to Kate in Brisbane asking her to seek the Lord's guidance in this matter. And after laying out a fleece of timing, Kate received Miss Gilbert's request preceding contact from the QBMS (by half a day), and the withdrawal of the NZ offer. Kate had her fleece and accepted. Miss Gilbert worked with her in Mayurbhanj for her first twelve months. Kate had particular influence on orphans and lepers, and was followed by other Australian missionaries. At this stage I haven't a clue if they were Baptists or not, and therefore more work needs too be done. You can read the rest of that story in Ailsa Rolley's *Mayurbhanj Messengers* or in the earlier book *Kate Allanby of Mayurbhanj*, Kate died in Mayurbhanj on August 10, 1931; she was a woman who made a difference, a founder of a mission that still exists today, part of the Queensland Baptist heritage.

I was quite surprised that there were no further women missionaries sent out by Queensland between 1890 and 1938. An enquiry was received from C Victor Barnard, anxious to know if being married was a bar to missionary service. He trained for ordination with a view to overseas service. He even offered to leave his wife and child at home while he did his first year language study, but he was told that they could travel together. They went out to India late in 1938 with their first daughter Mary, These were war years. Vic wrote:

"Having a wife and child may be considered by some to be a handicap. Of course in some ways one is handicapped under such circumstances as a wife and child demand time and attention but viewing all things the fellowship of my family has been one of the most helpful things in my two probationary years. My wife has been my

sustaining and staying power. My little girl has been my bundle of joy."

Two other daughters, Beulah and Pauline, were born in Gauhati, India, and although there is not much of the picture of Winifred in the files in Melbourne, it is obvious that the fellowship of the growing family was

important during difficult years. He often writes of "Memsahib and the kiddies" staying up in the hills while he worked on the plains. They moved around various stations. Vic had a printing background and worked at the Carey Press in Calcutta for a time, where he met up with so many workers of other missions. Vic became passionate about expansion of mission work into new tribal areas once the war finished. They need to plan for expansion. The only two letters written by Winifred in the large pile of correspondence from Barnards were when he was incapacitated by treatment for rheumatoid arthritis, and when they, while home in Australia, were not chosen to go as the workers to the new ABFM outreach into Assam, principally on health grounds. Her hurt, disappointment and vision for tribal work were well expressed. So you have a picture of the typical missionary wife, devoted mother, supporting passionately her husband in his ministry.

She wrote,

"I trust that I shall not be misunderstood as I realize I am not a member of the Mission, and have no right to speak, as I am merely a missionary's wife: nevertheless I have a keen interest in this work and my heart is deeply embedded in our work in India. My plan is when the children are older I hope to make a larger contribution to our work."

In 1949 they resigned from the Australian Baptist Foreign Mission and commenced ministry in Tamworth.

However the story does not end there. Vic developed links with the Association of Baptist for World Evangelisation (ABWE) and was part of the survey team that went to look at the possibility of that mission commencing work in East Pakistan. They, as a family, were some of the earliest workers for ABWE in the Chittagong area. Viggo Olsen continues the story.



Betty Salisbury, Queensland's longest serving woman missionary

Ten months after the courageous Barnard family reached East Pakistan to work with Rev Paul Millar planting the ABWE mission in Chittagong District, tragedy struck! Lovely fourteen-year-old Winnifred Mary Barnard died from a small bowel obstruction because her father could find no surgeon to operate.

A few weeks later the ABWE Board, shattered by her death, acted unanimously to authorize an ABWE medical mission in East Pakistan. Mary had made a difference undreamt of even by her visionary father. And that is the start of the story of the Malamghat Memorial Hospital. Viggo Olsen the doctor who recruited a team and established that hospital wrote:



Martha Plested at the time of her departure for Bengal

“In the small, moldering Christian graveyard we viewed with much emotion the graves of Paul Miller and Winnifred Mary Barnard. Joan [Olsen] and I looked at one another and remembered how Mary Barnard’s death had moved ABWE to open

this field to medical missions; because she died we were there. A few days later we learned that Mary’s parents, Rev. and Mrs Victor Barnard, had resigned from the mission to go, as independent missionaries, to a needy section of India. These pioneers had left a very precious part of themselves in the Chittagong graveyard.”

What happened next for Winifred Barnard I do not know. I’ve tried to discover the end of the story by emailing her daughter Beulah, but have had no reply. There may be even more to the differences that she caused. But let us not underestimated the contribution of missionary wives.

I could go on about the Queensland Baptist women who have served with the Australian Baptist Foreign Mission/Australian Baptist Home Mission/ ABMS/ GLOBAL INTERACTION over 122 years. You have had some amazing representatives. Betty Salisbury, your longest serving woman, was overseas for 42 years and I could tell you stories of Betty, for we flatted together, and she was my senior when I first arrived. There is a whole group of women who served in various places in what is now Bangladesh

– Nola [Hodgkinson] Hodgson, Emily Lord, Esther Buckley, Edith West, Rita Wingrove, Margaret Robinson, Judy [Kantor] Schull, Ros Lee, Joan Owen, and more. Then Queensland was part of the move into Assam, particularly with Joan Webster, Esther and Claudia Buckley. You have quite a history of women’s contribution to the work in Papua New Guinea and Papua (Irian Jaya). There were the two-year teachers – there were the long termers. Helen Bensley, Sharon Martin, Lyn Cramb and Jen Litzow and more. There are differences made in Africa, Thailand and Indonesia with women like Jan Martin, Lyndal Brunner and Zell Sindell still serving. Val Merrin was awarded an Australian honour. What about the Hope Andress and Marge Bush, who settled in Australia after service with other Baptist missions from their home countries?

I have a lists of 56 names for women from Queensland to denominational Baptist work between 1885 and 1998, plus 14 current staff. I’ve lost track of many in between for the nature of service changed in recent years.

If I was to give you my Queensland statistics it would be:

Bengal/Bangladesh 14;
Assam 3;
PNG 19;
Indonesia 5;
Zambia 4;
Thailand 5;
CA 2;
Zimbabwe 1;
Hungary 1

So there is plenty of scope for your project.

But let me conclude by saying that I would urge you to think wider than institutional contributions. As you have seen from my limited examples the contribution to the Australian Baptist missions is only part of these women’s stories. I am fascinated by what these women do after they leave GIA – Aged Care, superintending student accommodation, Union roles. Kate founded another mission, her mother was the founding member of its Board. Winifred Barnard moved on with her husband to other missions. The death of her daughter led to another mission starting a whole medical programme in East Pakistan.

Then there are the questions of what strait-jackets our churches placed on women and their contributions. That is why I love that memorandum of the Queensland Baptist mission: “they should be requested to use their own judgment in organising the work.”

Sometimes we must see the differences they

made through the contributions made by people they influenced—their sons, husbands, and contacts. Emily Baeyeritz, was a women evangelist who was in South Australia at the same time as Arnold and Gilbert were farewelled. I've seen accounts of the men who were converted by her ministry who became significant in Christian circles. This was an attempted answer to the claims that woman's ministry must be restricted to women and girls. But there are various ways at looking at making a difference

There were trained and commissioned deaconesses, leaders of women's programmes in Queensland, representatives on mission Boards, formers of Senior Girls Missionary Union and the Baptist Women's Missionary Union, teachers of children, members of other missions both overseas and at home, participants in social issues, medical practitioners, educationalist. I don't know about Baptists and suffrage in Queensland, but if it is anything like the story in other States they were there. The differences they made may be within the orbit of our Baptist churches, but that may only be the tip of an amazingly shaped iceberg

Women missionaries are one of the few categories of women who were paid by Baptist churches in the early years, but they are not the only ones who made differences. Our Baptist papers have more about their contributions than about most others – particularly if they were single. They were able to focus on ministry, they preached in our churches, but there are deeper questions of actual differences they made, and how this fitted in with the whole of their life. There is a wealth for you to discover. Enjoy the stimulation of rediscovering your historical roots.

Notes

1 Truth and Progress Dec 1882 p. p. 114 "The Farewell meeting to Miss Gilbert and Miss Arnold"

2 Truth and Progress Nov 1885 p. p. 135 "FAREWELL MEETING TO ZENANA MISSIONARIES"

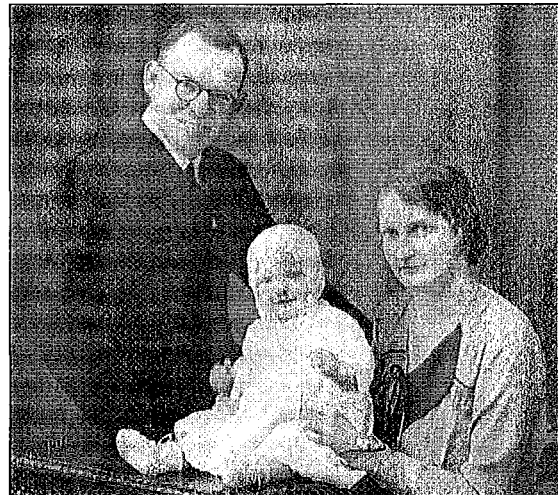
3 Abia Neville wrote in 1897 'These "five barley loaves" as they are frequently called, shared the joys and sorrows of mission life together for about eighteen months, during which time ties of affection were formed that have bound them closely together during the harder trials of later years'

4 For further details of Silas Mead's contribution to missions see R Gooden, "Silas Mead, Baptist Missions Motivator". *Our Yesterdays*, 2 (1994): 67-95

5 Tonight we are bidding farewell to five

women going to the millions of women in what I shall designate the Australasian District of East Bengal. What are these among so many? Possibly in some degree what the five loaves were to the hungry thousands around him in Judea. Yes, five Australian sisters;

6 Donovan Mitchell in a hagiographic biography of Ellen written after her death in 1931 claims that she coined the term herself (Mitchell, Donovan F. *Ellen Arnold Pioneer and Pathfinder*. Adelaide: South Australian Baptist Union Foreign Missionary and Book and Publishing Departments, 1932, p.11)



The Barnards

7 Parker p.5 (no source given)

8 David Parker, *The Martha Plested Story An account of the life and work of the first Queensland Baptist overseas missionary*. Brisbane: Baptist Union of Queensland, Department of Mission 1986

9 Ailsa Rolley, *Mayurbhanj Messengers: 100 Year History of a Christian Mission in India*, Queensland: The Evangelical Missionary Society in Mayurbhanj, 1996

10 G B G, *Kate Allanby of Mayurbhanj*, Brisbane, Evangelical Missionary Society in Mayurbhanj (Inc.) Brisbane, Queensland, 1933

11 Letter from C V Barnard to F A Marsh from Comilla 8/1/1941.

12 Letter CVB to FAM June 14 1941

13 Letter WB to Helmore (acting secretary while FAM was visiting the work in India) 1/4/1946

14 Olsen, Viggo and Jeanette Lockerbie, *Daktar diplomat in Bangladesh* Chicago : Moody Press, [1973] p.73

15 Olsen, *Lockerbie* p.83

16 Olsen, *Lockerbie* p. 115