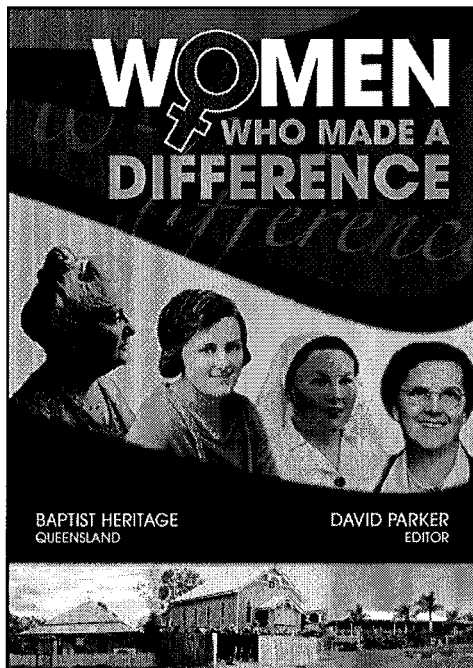


The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

No. 72 Apr 2009

Women who made a Difference



Launching of our new book

2.30pm Sat May 2nd 2009
With refreshments

139 Brookfield Village (formerly Resthaven)
Gold Creek Road Brookfield

By *Ruth Elvery, Wife of Qld Baptists President*
Contributed a chapter to the book telling the story of her mother,
Leona Haldane

Invite your Friends — All Welcome

Copies on Sale for special price \$10.00

Order now at Pre-launch Price \$12.50 including postage

The stories of twenty-four women connected with Baptist churches in Queensland who have made a unique contribution to their communities, local churches and missionary work. Their stories are told by family members and those who knew them, highlighting their background, families and witness in a diverse range of circumstances - early pioneering days in different parts

of the state, in overseas areas and in the churches, homes, hospitals and schools of the community. They include the founder of a prominent school, business and professional women, World War I nurses, musicians, deaconesses, pastors' wives and women who served the not so fortunate in our midst. This book is published as part of the contribution of Baptist Heritage Queensland to the celebration of 150th year of the state's independence and honours Baptist women who have made such a difference.

For full list of women and their churches (more than 30) covered by the book - see <http://home.pacific.net.au/~dparker/bhsq-wvmd.htm>

Baptist Heritage Queensland

The Baptist Historical Society of Queensland
(est. 1984)

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BWA Baptist Heritage & Identity Commission
www.bwa-baptist-heritage.org

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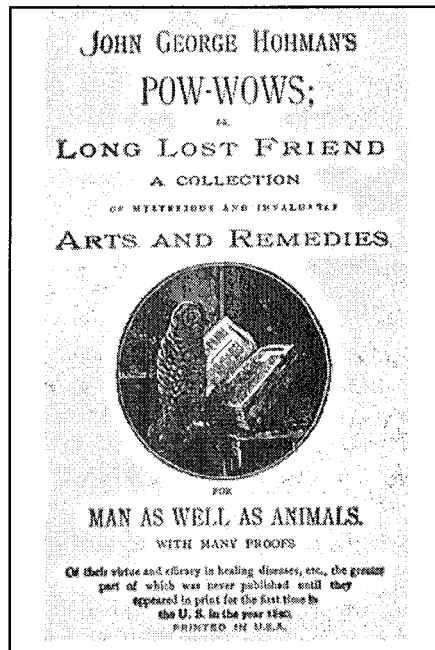
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AN ANCIENT CHRISTIAN HEALING PRACTICE

While researching my German family history I stumbled upon a Christian healing practice. I was puzzled by the eyewitness accounts, and decided to investigate them further.

The accounts involved the practice of 'blowing' on a wound three times to heal it. The word used was 'pusted' – 'puste' is German for 'puff' or 'breath'. This practice was used by a German farmer and lay pastor in the early German Baptist Church in Queensland. It also was said that the healing practice was passed down from male to female and female to male, to a worthy recipient. The German pastor passed the practice down to his daughter-in-law, a Christian midwife and healer.



After some research I came across the Pennsylvania Dutch - Amish and Mennonite Christians who had Anabaptist roots. In 'Pennsylvania Dutch' (i.e. German) country in the USA, among the old order Amish and strict Mennonites congregations, there remains today the remnants of one of the oldest European sacred practices. The Spell Masters (Hexenmeisters) write out specific prayers and spells, which can only be used by people who have developed a prayerful and firm commitment to God, and the prayers can work only in accordance with the will of God. Some Hexenmeisters use books of ancient prayers and spells.

These prayers and spells (as well as circular designs-painted prayers) are used for healing people and animals, to ensure a good harvest and to protect from evil and harm. Hexenmeisters were tradition-bound to teach only one worthy student, in the next generation, of the opposite gender.

The book *The Long Lost Friend* is an English-language edition of *Der Lange Verborgene Freund*, a sacred recipe-book written in German by Johann Georg Hohman, and first published in Pennsylvania USA in 1820. Since 1846 it has been known in English as *The Long Lost Friend* and the author is now known as John George Hohman to his English-language readers. It was published in German in 1820 for the Pennsylvania Dutch Hexenmeisters.

This book includes instruction for a variety of formulas to accomplish practical tasks, as indicated by some of the topics covered: *Against Mishaps and Dangers in the House*, *Treating a Sick Cow*, *To Stop Bleeding at Any Time*, and *To Charm Enemies, Robbers, and Murderers*.

The Hexenmeister would always empower the spell with the words: 'In the name of the Father, the Son and the Holy Ghost. Amen.'

Many Pennsylvania barns are still decorated with *hex signs*, circular symbols originally placed to keep away evil spirits, but today are largely decorative. Each design was a *painted prayer*, the purpose of which was to manifest on earth that which was asked of the spiritual realm.

I was surprised to find the two entries below in *The Long Lost Friend* that matched the accounts of my ancestors' activities.

A REMEDY FOR BURNS:

"'Burn, I blow on thee!'"—It must be blown on three times in the same breath, like the fire by the sun.'

It also has the following chapter:

HOW TO CAUSE MALE OR FEMALE THIEVES TO STAND STILL, WITHOUT BEING ABLE TO MOVE BACKWARD OR FORWARD.

In using any prescriptions of this book in regard to making others stand still, it is best to be walking about; and repeat the following three times:

'Oh Peter, oh Peter, borrow the power from God; what I shall bind with the bands of a Christian hand, shall be bound; all male and female thieves, be they great or small, young or old, shall be spell-bound, by the power of God, and not be able to walk forward or backward until I see them with my eyes, and give them leave with my tongue, except it be that they count for me all the stones that may be between heaven and earth, all rain-drops, all the leaves and all the grasses in the world. This I pray for the repentance of my enemies.'

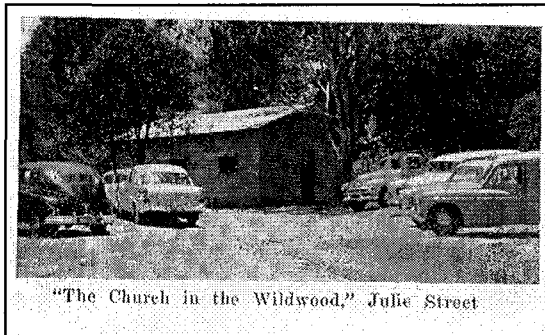
'Repeat your articles of faith and the Lord's Prayer. If the thieves are to remain alive, the sun dare not shine upon them before their release. There are two ways of releasing them, which will be particularly stated: The first is this; that you tell them, in the name of St. John, to leave; the other is as follows: "The words which have bound thee shall give thee free."

So how did a German farmer in Queensland come to practice the Hexenmeister tradition of the Pennsylvania Dutch? The answer seems to be that it was a common practice in the old country, and the farmer brought the practices with him. Similar practices have been documented by the Estonian Folklore Archives, and the roots of the tradition seem to lie in the pre-Reformation Catholic Church. Many Catholic traditions survived the Reformation in the daily lives of rural people, who still clung to the old ways while embracing the Reformation message of salvation by grace alone.

So what do modern day Christians make of the Hexenmeister tradition? It belongs to the world of Christian magick, which is rejected as superstition, and yet it played (and still plays) a powerful role in the lives of some devoted Christians of German origin.

It seems to be a tangible expression of God's healing presence in daily life. The Hexenmeister could be called upon to deal with a variety of problems, reassuring the people that God's healing was near and readily available.

Author: Name withheld by request



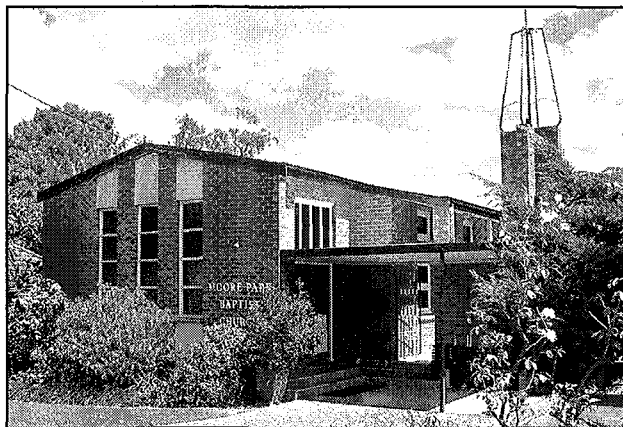
Church (the building is located in Hale St but the fellowship no longer exists) who lived in the area and is buried at Chapel Hill. This makes Moore Park the only church in the state to named after a minister.

The church began as a Sunday School, staffed by members of Taringa church, held underneath a house in Julie Street, commencing in Dec 1957. Soon a disused tractor shed in a nearby allotment was used. Within a few months, increasing numbers and growing interest in the venture led to the idea of starting a church. The first service was held on 21 Sept 1958.

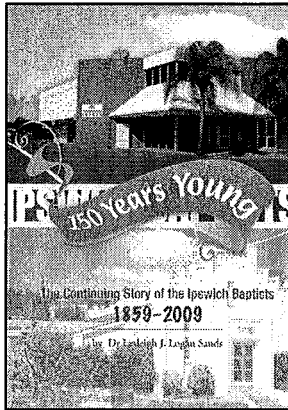
Moore Park Baptist Church—50 Years

Over the weekend Fri 27 Feb to Sun Mar 1, Moore Park Baptist Church celebrated its jubilee with a series of events. The celebrations included an evening of praise, a barbeque, special Sunday services and an afternoon tea when a cake was cut and displays featuring the life of the church were open.

The church is located in Taringa Parade, Indooroopilly and takes its name from a nearby reserve, probably named after Rev Wm Moore, minister of Petrie Terrace



Ipswich Celebrates 150 Years



Ipswich Baptist Church was established in 1859 so this year they are celebrating 150 years of ministry with a series of events. A display mounted in the Ipswich Art Gallery was opened on Sunday 28 February in a ceremony featuring official civic and community visitors as well as church members, Baptists from across the city and many friends. Baptist Heritage Qld was represented by Dr David Parker who brought greetings and congratulations. The display, which is open until 28 April, features many documents and photographs from the life of the church, and some artefacts, including a large table which dates back to the first minister of the church, Rev Thomas Deacon. It had been in the possession of the Congregational Church with which the Baptists had close ties historically. The trowel and mallet from the laying of the memorial stone in 1876 are also on display. The most spectacular of all exhibits was a large woven and painted silk Sunday School Banner, which has been presented to the Art Gallery for professional preservation. It dates from the late 19th century and was crafted by Tutills of London. (http://www.ipswichartgallery.qld.gov.au/current_exhibitions/)

Another important part of the event was the launching of a new history of the church written by prominent local GP and member and deacon of Ipswich Church, Dr Les Sands. He is also a former President of the Baptist Union of Queensland. The book is titled *150 Years Young: the Continuing Story of the Ipswich Baptists 1859-2009*, and covers the last 25 years since the previous history which was written by Rev John White. Containing 188 pages, this personalised history features many coloured and black and white pictures, and includes cameos of a large number of people including pastors, deacons, church workers and other members and friends—the chapter on church members alone contains more than 75 entries. It is an honest and thoughtful book which does not avoid discussing some of the difficult moments in the life of the church, and is a good example of local church history writing.

The leading guest at the afternoon function was former pastor, Warren Crank, who opened the display. He also preached at the Sunday services. Pastor Ray Elvery, President of Qld Baptists also spoke. During the gathering, Ipswich Mayor, Paul Pisasale announced that the historic former Baptist church building, formerly the oldest Baptist structure still in use for worship, would become a public facility after successful negotiations with the owners of the block, McDonalds. The church disposed of the building when it moved to new premises at Brassall in 2004-05. The oldest Baptist church building in use is now Toowong.

The pre-history of the Ipswich church extends ten years prior to the church's formal beginnings. Rev Charles Stewart, Baptist minister serving with the United Evangelical Church in Brisbane, conducted services in Ipswich from early 1849 and a united church including Congregationalists was established. Rev Thomas Deacon who arrived in the city to join his son, William, led many of the services until a Congregational minister took over. Later in the decade, Baptist work was established with Thomas Deacon leading. The church was formally established just after the Moreton Bay district was declared separate from NSW late in 1859, thus making Ipswich the first Baptist church to be established in the new colony of Queensland. The only previous church in was Wharf Street, now City Tabernacle. Jireh Church was formed in 1861, with Rockhampton, Petrie Terrace and Vulture Street appearing in subsequent years.

It is to be hoped that the churches still existing after this long period can match Ipswich's efforts at celebrating their story. As Dr Sands says in his introduction, 'It has been said that "history" is really "HIS story", the story of God at work in his world down through the centuries. This certainly became obvious in researching the information for this 150th anniversary history, seeing the way God has brought our branch of the universal church into being, nurtured it, and led it to greater maturity. It is thrilling to see the way his Holy Spirit is still at work among us, so that rather than being a staid and even decaying 150 year old antique, we are 150 years young!'

Moore Park (Continued from page 3)

The fellowship was constituted as a church on 9 Jan 1959 with 11 members.

Various church organisations for youth and family ministries were commenced soon after. The next year, the church purchased the current property and Mr Ray Smith was engaged as the architect. The first services in the new (current) church were held on 24 Dec 1961 and it was officially opened 3 March 1962. Over the years since, the church has had a series of well respected ministers and it has promoted various ministries, including a strong children's vacation program, Christmas events and a multi-cultural outreach.

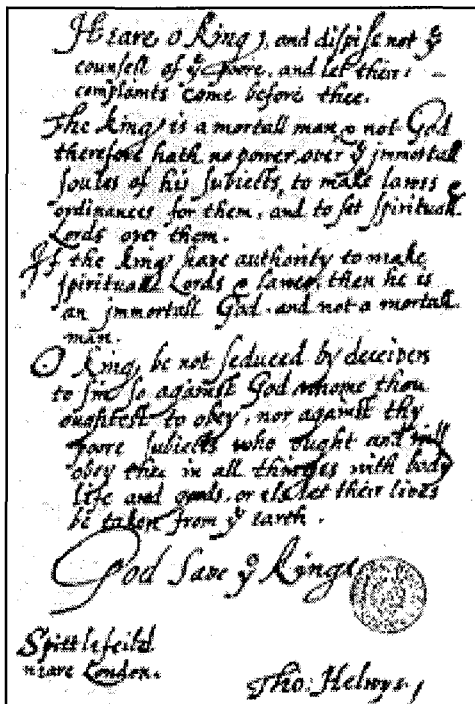
CELEBRATING 400 YEARS OF BEING BAPTIST

Baptist Beginnings, 1609

In 2009, Baptists around the world are celebrating the 400th anniversary of the founding of the first Baptist church. English Christians living in Amsterdam, Holland, began meeting for worship in a bakehouse, and sometime in early 1609, the group held its first baptismal service. While planning that service, the group encountered a serious problem. No one in the group had experienced baptism as a believer. They all had been baptized as infants in the Church of England. The leader of the group, John Smyth, suggested that he baptize himself first and then baptize the other believers. Each person baptized was an adult who had confessed belief in Jesus Christ.

This small group was committed to the belief that church membership should be based on a personal confession of faith followed by believer's baptism. Their radical decision countered the religious expectations of their homeland of England, where in the seventeenth century, all citizens were required to be members of the Church of England. Refusing to adhere to this requirement meant being subjected to fines, whippings, and imprisonments.

A desire for religious freedom and the study of the New Testament led this small band of Christians to reject infant baptism and found a new church. Thus, in 1609, led by Smyth and Thomas Helwys, these religious dissenters became the first Baptists.



In 1612, Helwys and about ten other members sailed home to England, settled near London at Spitalfield, and planted the first Baptist church on English soil. Shortly after his arrival in England, Helwys published *A Short Declaration of the Mystery of Iniquity*, the first document written in English that called for complete religious freedom (see illustration, left). Helwys asserted that the king of England had no power to control religious beliefs or practices, but instead each person, regardless of his or her religious beliefs, must have complete spiritual freedom. Helwys also challenged the king to allow individuals the right to read and interpret scripture. Failing to allow such freedom, Helwys noted, would result in the people being kept in "woeful spiritual bondage."

For the past four hundred years, Baptists at their best have continued to affirm and defend the freedoms embraced by our earliest Baptist leaders.

Source: Center for Baptist Studies, Mercer University,
www.centerforbaptiststudies.org

See also a series by Dr D Morcom in the QB Magazine this year.

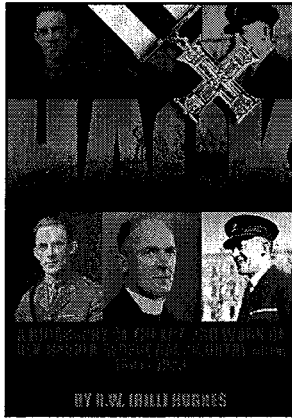
International Conference on Baptist Studies & Australian Baptist Research Forum

Following four successful International Conferences on Baptist Studies at Oxford (1997), Wake Forest (2000), Prague (2003) and Acadia (2006), there is to be a fifth at Whitley College, Melbourne, Australia, from Wednesday 15 to Saturday 18 July 2009. In association with ICOBS, there will also be the biennial meeting of the Australian Baptist Research Forum. The theme is 'Interfaces: Baptists and Others', which includes relations with other Christians, other faiths and other movements. Issues covered will include: What has been the Baptist experience of engaging with different groups and developments? The theme will be explored by means of case studies, some of which will be very specific in time and place while others will cover long periods and more than one country.

The main speakers will include Brian Brewer (Truett Seminary, Baylor University, Texas), Ruth Gouldbourne (Bloomsbury Baptist Church, London), Mark Lindsay (Melbourne College of Divinity, Ken Manley (Whitley College, Melbourne), Matthews A. Ojo (Obafemi Awolowo University, Ile-Ife, Nigeria), Geoff Treloar (University of New South Wales), John Walker (Global Interaction, Cambodia), Timothy Whelan (Georgia Southern University). There will also be shorter papers given by participants. A book will be published after the event. The main organiser is Professor D. W. Bebbington, Department of History, University of Stirling, Stirling FK9 4TB, Scotland, United Kingdom (e-mail: d.w.bebbington@stir.ac.uk). More information, including registration procedure, is available on the Whitley College website.

REV. HAROLD GEORGE HACKWORTHY MC MA 1891-1953

By Bill Hughes



A biography on the life and work of Rev Harold George Hackworthy has been published jointly by the Baptist Historical Society of NSW and Baptist Heritage Queensland. The author is Bill Hughes, a retired lawyer from Canberra, who has been working in the Baptist Church Archives, Queensland for the past 18 months. The 123 page book is available at a cost of \$15 plus postage.

Hackworthy was born in Newcastle NSW and served as a Baptist Minister in NSW, Victoria, Tasmania, South Australia, the National Capital and in the United Kingdom. He was President of the Baptist Union of Tasmania and the Baptist Union of SA. He also has some connection with Queensland. During the Great Depression the Baptist Union of Australia appointed him Campaign Manager for an Australia wide Discipleship Campaign and he spent over a month in Brisbane at the City Tabernacle and other Brisbane Churches conducting missions.

Harold Hackworthy was one of those larger than life characters who would have been a success in any profession he chose, but early in his life he sensed and accepted a call to the Christian ministry; not even four years service in the Australian Army during World War I could divert him from that call.

A common feature of his pastorates was the close and loving relations he developed with all of his congregations. He particularly encouraged and supported the young men of his churches and a number were drawn into the ministry through his influence.

Hackworthy had a brilliant mind and he wrote widely. The biography draws on many of his articles, speeches and sermons, and much of what he said and wrote is considered to be still relevant and helpful to Christians today. His ministry was significantly enhanced by the support he received from his gracious wife, Alison, who developed a warm and loving relationship with his colleagues and people.

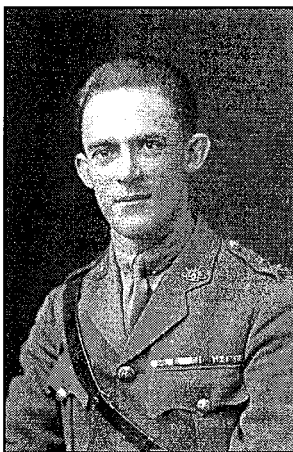
The mission of the church

Hackworthy firmly believed that the Christian church exists to announce to the world the 'good news' that Jesus is Lord and that when and where the church did this the Holy Spirit was able to transform people and societies. For him, this was the church's mission. The word 'mission' comes from the Latin for 'sent'. 'As the Father has sent me,' said Jesus, 'so I am sending you.' For Harold Hackworthy this was a personal command.

The power of love

Hackworthy's life demonstrated how love can overcome all hurdles. In his eulogy at Hackworthy's funeral, his contemporary, Rev A C Prior, summed up his ministry in the following words:

In every pastorate he achieved an intimacy of fellowship with his people that was quite unique. For him fellowship with his people was essential, not only to his ministry, but to life itself. He loved them, his life became entwined with theirs, and in return people in every pastorate gave him a wealth of affection....He was prodigal in the gift of his friendship, giving it often where it was not deserved and sometimes to his own hurt. He won the regard of young men as well as holding the affection of his contemporaries. I never knew him to fail a friend. Perhaps this was his greatest gift in winning men and women to the friendship of Christ.



Moral and Spiritual Rearmament

In *The Australian Baptist* in July 1939 he wrote an article that will have significance for many Christians today. It was about the real meaning of strength. He commenced his article by quoting the words of two British leaders of the time:

The strength of a nation consists in the vitality of her principles. Policy, foreign as well as domestic, is for every nation ultimately determined by



the character of her people and the inspiration of her leaders; by the acceptance in their lives and in their policy of honesty, faith and love as the foundations on which a new world may be built. Without these qualities, the strongest armaments, the most elaborate pacts only postpone the hour of reckoning. The real need of today is moral and spiritual rearmament.

Hackworthy considered that a crisis of relativism had been reached, where religion, morality systems, standards of conduct and social orders were divested of any absolute character or significance. He added:

The moral but hidden wound in society is that it is not aware of the complete breakdown of standards. The process of the breakdown has been so gradual that we have not noticed the creeping paralysis coming over us until at last we have surrendered to relativism and uncertainty about the meaning of life. There is no strength but in principle and so we delude ourselves by the display of strength and warming our hands at the fire of arms we cry – we are warm.

The organ in the Canberra Baptist Church was dedicated in memory of Harold Hackworthy in 1958. A plaque on it briefly records his service to the church in Canberra. It reads:

This organ was erected to
The Glory of God
In memory of
The Reverend Harold George Hackworthy MC MA
A beloved Minister of
This church 1948 – 1952
Called – Chosen – Faithful
13th April 1958

One of the communion chairs at the North Adelaide Church has also been dedicated to his memory. It reads:

In memory of
Rev Harold George Hackworthy MC MA
Minister of this church from
1940 - 1948

There is also an Honour Roll at Whitley College in Melbourne on which are listed the names of eleven men who served in World War I. Hackworthy's name is among them. He was one of three former College students who won the Military Cross for distinguished service.

Queensland Researcher Contributes to New History of the National Baptist Church in Canberra

Bill Hughes, the author of the book mentioned above, has also contributed significantly to a new history of the national Baptist church in Canberra. The book covering the first 75 years of the church was launched by Rev Tim Costello on March 1 at the church's 80th anniversary, attended by Bill Hughes. Bill is a former member and deacon of Canberra and assisted in researching a number of different topics for the book, involving work with documents and also many interviews.

The Canberra church was commenced in 1929 as a project of the Baptist Union of Australia to be a significant building and fellowship in the national capital on land made available by the government authorities. The project was led by Rev Dr A J Waldock who was also the first minister. His successor was Rev Harold Hackworthy and the circumstances of his pastorate form an important part of the new history and Mr Hughes' biography (see above). Other pastors have been Rev F McMaster, Rev N Adcock and Dr T Lorenzen, with Rev J Barr serving currently.

The Canberra building is of interest in itself and Bill Hughes is also the author of a recent book describing in many memorials and special features.

The Baptist Church Archives Qld is pleased to have a copy of the book signed by Tim Costello.

The Church in the City

Rev Dr John Lane, an enthusiastic member of Baptist Heritage Qld, served as President of Queensland Baptists, 2007-08, the first member to do so! After a long and fruitful ministry, he has now retired from the pastorate (most recently at Wondai, Q), and is living in NSW. When asked for some reflections of his presidential year, he focused on 'The church in the city.'

One observation of Baptist Church life that I made during my term as President of Queensland Baptists (2007-08) is that, in general terms, we seem to be deserting the city.

What do I mean by this? There are (at least—Ed.) three major cities that once had a Baptist witness in their midst, Ipswich, Toowoomba and Townsville, that have been forsaken for the suburbs.

While I do not know the reasons for these relocations, I am sure that each Church examined carefully why they should do so, and I do not wish to sound critical about their action. After all, I was pastor of Nambour church when it relocated from the main street to the suburban area of Burnside in 1977. In that case, resumption of the site by Maroochy Shire Council for a new Civic Centre was the catalyst.

I simply want to make a case for city ministry, which I think is timely and relevant. Many large cities today have changed greatly in character. They are not just business locations, but have seen large numbers of people move into them for residential purposes. Let me give an example: the AMP Building on the corner of Queen and Edward Streets in Brisbane now has apartments within it, to cater for those who wish to live in the city. The City Tabernacle in Brisbane has realized its need to witness to these city dwellers, and has begun this type of ministry.

I saw when ministering south of Sydney some years ago the relocation of the Parramatta Baptist Church from its old location to the suburbs. A city ministry that had continued since about the mid-1850's thus came to a close. There were other Baptist Churches ministering in those suburbs, but now they had to make room for another Church in their midst.

What is so special about the suburbs? Yes, we must reach for Christ people who live there, but is that the only kind of ministry we can have as Baptists? Did not our Lord send His disciples forth to witness to Him in every place? Of course! Inner-city ministry is very difficult, particularly when permission to access apartments must be requested at street level via intercom. I experienced this difficulty when ministering at Toowong in the mid-1970's. But there are people there whom we must reach for Christ.

Specialist ministries of this type require people to be trained for them, and such people would need to have a special call to this work. They would need to be prepared for knockbacks and discouragements, for they will come. But there are many people in the city. May our motives for continuing a city work not just be to preserve what may be an historic building, but to preach Christ in all His saving grace to the people who live there. To this we have been called. May we heed and obey the call.