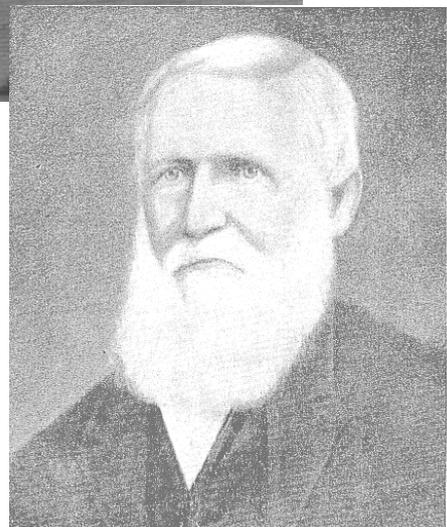


Back To Clayfield

The History of Clayfield Baptist Church

*2nd Edition
August 2013*





Acknowledgements

This magazine was originally compiled by Louise Lloyd for the 'Back to Clayfield' celebrations on 8-9th October 2005, and later updated for the 125th anniversary of Clayfield Baptist Church on 17th August 2013.

Information contained in this magazine has been compiled in good faith from documentation gathered and historical records kept. Apologies are made for any errors or omissions that may have occurred as data of this age can be sketchy. The information contained in this magazine may be used for any further historical data collection or documentation.

I would like to acknowledge the invaluable assistance of The Nundah & Districts Historical Society Inc, Mr David Parker (Hon Archivist, Queensland Baptists) and Mr. Bill Kitson, Lands Department, Queensland Government, as well as the contributors who have written personal recollections of their time in our church.

Photo Acknowledgements

Courtesy of Nundah & Districts Historical Society:

Frederich Theodor Franz (cover, page 12)
'Heimet' - circa 1855 (page 13)
Hendra Day School, circa 1926 (page 14)
Carl Frederich Gerler (cover, page 14)
Gerler's Farm (page 15)

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Railway Parade, 1909 (page 7)
Clayfield Baptist Church (cover, page 11)

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Old German Chapel (page 8)

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'Heimet' - circa 2005 (page 13)

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Introduction

The story of Clayfield Baptist Church is an interesting one, going back 176 years to the early days of the Moreton Bay colony and the first free white settlers to cross her shores.

Beginning with the vision of a pioneering minister with a heart for mission, through the early days of the colony and up to the present day, God has been ever-present in His provision of resources, blessings and most importantly people to Clayfield Baptist Church and the community she serves.

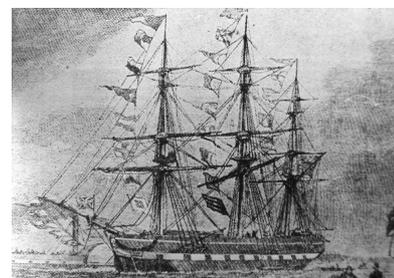
The Mission to the Great South Land

Dr John Dunmore Lang, a controversial Presbyterian minister and Member of Parliament in the newly established colony of New South Wales, arrived in Great Britain in 1837. The purpose of his visit was to search for missionaries to evangelise the aborigines in the fledgling colony of Moreton Bay.

Dr Lang believed it was the right of every man regardless of race, colour or creed to hear the gospel. Unfortunately, his convictions were not met with equal enthusiasm amongst his colleagues in Great Britain. During his stay however, he learned of the Gossner Missionary Training School in Berlin. As the Training School had the two-fold emphasis of evangelical faith with strong missionary outlook, it was considered excellent grounding for the work which Lang had in mind.

He subsequently travelled to Berlin where he enthusiastically shared his plans for the colony with the people there. He discovered a band of keenly interested people and, despite the arduous journey and fear of difficult conditions, ten lay men (and their families) were willing to undertake the voyage.

They left Berlin in July 1837 and travelled via Scotland aboard the ship *Minerva*. After a brief stop in Sydney for quarantine, they arrived on the shores of the Moreton Bay colony in March 1838 – a significant event in the life of the new colony, as not only were these the first free white settlers to arrive in Moreton Bay, they were also the first evangelists of the Christian faith.



Dr Lang may have had a secondary motive for sending these men and their families to Moreton Bay. In addition to evangelising the aborigines, he was concerned about the moral tone the colony might adopt upon the release of prisoners who had completed their sentences in the Moreton Bay penal system. He saw it as essential that a strong Christian influence be established prior to that occurring.

He envisaged a strong nationhood that "saw the need for men and women of right character, whose lives were built on the ideals of pure religion, sound education and industry. Immigration seemed to him to be the key to [establishing] this situation." (White, 1977, p.16)

The concept of bringing and giving faith to the whole community was the cornerstone upon which the life and work of these missionaries was now based.

Founding Fathers

Among the ten men from Gossner Missionary Training School to make the original journey with Dr Lang, aboard the *Minerva*, were Frederick Theodor Franz (a tailor) and Johann Leopold Zillmann (a blacksmith). On arrival, they established dwellings on the small hill located behind the modern-day Toombul Shopping Centre which they named Zion's Hill. They then proceeded to set about the work Dr Lang had proposed.



Over the next seven years, other German missionaries recruited by Dr Lang joined the work. One of these was Carl Frederick Gerler, a graduate of Gossner Bethlehem Evangelical Lutheran Church in Berlin, ordained on 21 August 1843.

These missionaries were strong, industrious, hard working people who toiled the land and built slab huts for housing, a schoolhouse and a chapel. While life was such that they needed to spend a considerable amount of time just cultivating the land in order to exist, they still set aside time to worship, preach and teach God's word.

They sought to gather the local aborigines in fellowship and explored wider fields in the interests of planting faith in the gospel. Difficult conditions did not deter them travelling as widely as Burpengary, Logan and even to the Maryborough and Bunya areas.

However, despite evidence that these missionaries shared good favour with the aborigines, a clash of cultures between white settlers and indigenous peoples developed. Coupled with the expansion of the colony by free settlers and penal colony ticket-of-leave men, the

aboriginal people gradually moved away, changing the nature of the missionary work at Zion's Hill.

At this time, financial support for the mission that had previously been provided from Sydney was drying up and the men needed to spend an even greater proportion of their time farming just to survive.

By 1848 the work with the aborigines had to be abandoned due to increased hardship and the changing cultural mix, culminating in the closure of the mission station at Zion's Hill in 1850.

However, through the establishment of this mission and its twelve years of ministry, many talented, creative and ingenious people had been brought to the colony. These people lived the gospel as genuinely as they preached it, and in doing so set a fine example of good citizenship. The famous explorer Ludwig Leichhardt is reported as saying these people of God "showed the white fellow in his very best colour." (White, 1977, p.20)

Around 1848, the Government surveyed the reserve, established the parish of Toombul and began to sell blocks of land, with a number of these early German settlers (and others) purchasing them. This in effect spread the boundaries of the original mission to essentially form a farming community. With a continuing increase in population, it changed from bushland to an urban district.

Despite the closure of the mission, the original founders would go on to pioneer the future church growth and Christian witness in the colony. They later established and constituted the Hendra Baptist Church within the district surrounding Zion's Hill which became known as German Station. This church was ultimately to become Clayfield Baptist Church.

Descendants of these original founding fathers are still to be found in appreciable numbers in Clayfield today. The fact that many of the surrounding streets are named after them speaks of the civic worth of these old German missionaries and forms an interesting, if frail, link between the early days of the district and the present. (Sunday Mail, 10 February 1929)



Railway Parade, Clayfield – circa 1908

Humble Beginnings

The original German missionaries had built slab huts to live, teach and worship in. However, with the expansion of the colony it was soon necessary for the community to erect sturdier and larger buildings where the people of German Station could meet for worship, and which could serve other purposes, such as school houses.

Thus in 1853, a small wooden chapel was constructed, serving as an interdenominational meeting house. However, when the Methodists decided to build their own chapel in 1859 and the Lutherans followed suit in 1863, the way was open for the Baptists to purchase the original chapel as their own, doing so in February 1859.



Here they met regularly for worship, communion and bible classes, conducted predominantly by R.A. Kingsford, who generously paid out the remaining £100 debt on the building.

Wharf St Baptist Church (which became known as the City Tabernacle) was officially constituted in 1855. At the time it was considered to be the Mother Church of the settlement. Seeking official recognition and perhaps a more formal sense of belonging to a wider community, the believers at German Station became members of Wharf St Church from its early inception. (Official dates are unclear as the church documentation from that time has been mislaid, but it was certainly before 1860.)

The Rev B.G. Wilson, the first pastor of Wharf St Baptist Church, also conducted services at the German Station chapel. Members of German Station preached and held communion at Wharf St and vice-versa. Worship services at German Station were, at the time, conducted primarily by the Rev W. Moore, Messer's Grimes and Spence Snr, Mr R.A. Kingsford and Mr W. Bell.

While in many ways the German Station chapel was considered an outpost of Wharf St, it continued to operate as an autonomous fellowship of believers. Services were conducted in both German and English, Elders were appointed to manage the property and the local fellowship even retained authority over whether to consent to open or closed communion.

A Place of Our Own

Fifteen years after purchasing the chapel, the decision was taken in 1874 to remove the building to the church's present site in Alexandra Rd. The building was placed on the farm of Mr Frederick Theodor Franz who later donated (and subdivided) an acre of land for the exclusive use of the church.

Many other original residents of German Station owned properties in this district, among them Messer's Franz, Gerler, Zillmann and Spence, registered trustees of the German Station chapel at the time it was relocated.

Fourteen years later, these same men were to become the foundation members of Hendra Baptist Church. On the 18th August 1888, the church was constituted and incorporated, with Mr J. Hodgson as Secretary, Mr F. Spence as Treasurer and Messer's F.T. Franz, J.L. Zillmann and C.F. Gerler as Deacons, these members having been dismissed from Wharf St Baptist Church to establish a separate body.

They were ably assisted by supplies from the city churches, until a pastoral call was given and accepted by Rev A.G. Weller from Gympie in March 1889.

A copy of the original constitution is included on page 34.

<p>Hendra Baptist Church Founding Members – 18th August, 1888</p>	
FRANZ, Frederick Theodor	GERLER, Annie
FRANZ, Mary Ann	HODGSON, James
FRANZ, Dora	HODGSON, Francis
FRANZ, Gertrude	PATULLO, Louie
FRANZ, Annie	SPENCE, Francis
GERLER, Carl Frederick	SPENCE, Margaret
GERLER, Sarah	SPENCE, Catherine
GERLER, Sarah Agnes	THOMSON, Lily W

Life in Clayfield, Circa 1888

In the early days of the district, the community at large had practically no civic facilities, no public works of a permanent nature and drainage and the laying out of the suburb were yet to be introduced. Transport facilities were primitive with the only means of access to the city being double-decker horse bus as far as Breakfast Creek Bridge and then by horse tram from the other side of the river.



The original Road to Sandgate did not follow the route we know today. Instead it deviated down what we know as Bonney Avenue, along Jackson St, past Kedron Brook and up what we now call Bage St. It then linked up with the rest of the new Sandgate Rd following the current route on to Sandgate.

In the early 1870's the necessity to re-route the original road was realised owing firstly to the steep ascent and decent of that portion of the road known as Bage St, and secondly due to the unsatisfactory lowness and a tendency to flooding of the section around Kedron Brook.

The wagons often had to cross the ford with heavy loads and when the water level was higher than usual the wagons were unloaded, animals then walked across the brook with the produce rowed over in punts, then reloaded so the journey could resume. The inconvenience, loss of time and the danger in wet season all tended to furnish a good case for a higher and better road to be built. (McLurge, 1975)

A Government Road from the corner of Bonney Avenue had been formed as far as modern day Gregory St from the time of the original survey in 1862. This later formed the start of the New Sandgate Rd which we know today. However, in order to build this new road, land had to be purchased from the early settlers, namely William Widdop, Frederich Theodor Franz, Johann Gottfried Wagner and Kate Falkner. Several title deeds were then duly signed by them agreeing to dispose and sub-divide their respective areas on 10th October 1877.

With the opening of the railway to Sandgate in May 1882, and from Eagle Junction to Ascot on 3rd September 1882, more residents were induced to settle in the district. In 1885 a station named Sandgate Road appeared between Eagle Junction and Hendra and in 1887 the name was changed to Clayfield.

In 1889 the building of the tramway to Clayfield commenced. With the improvement in road building and better transport facilities, the progress of the suburb was assured and rapid. By rail, the suburb was served by two stations – Eagle Junction and Clayfield, with the tramline running along Sandgate Road right through the heart of the district.

Grand Gothic Landmark

The small chapel served the church for many years, but increasing population growth in the district led to its enlargement. Even so, during the pastorate of Rev A.G. Weller it proved again to be too small and after due deliberation it was decided to erect a church to satisfy not only the present requirements but what might also reasonably be expected for some years to come.

The church leadership felt the need to build a church that would be in keeping with the residences surrounding it, so a very large handsome building was erected in 1891 at a cost of £813.

The new building, although in some respects not a costly structure, was nevertheless a great architectural improvement on the much less imposing edifice it has replaced. The building plans and specifications were prepared gratuitously by Mr A. Robertson (architect) who also supervised the construction work performed by Mr James Lancaster. The chapel remained and served as a large Sunday School.



Clayfield Baptist Church – circa 1966

The new church building was of timber and built in Pointed Gothic style. The plan formed the letter T, the shaft being the body of the church, the intersection the platform and the arms the vestries. The interior was very neatly finished and varnished throughout. The imposing pulpit was on a raised platform behind an iron railing just beneath an elliptic arch, behind which stood a triple light window, with coloured glass.

The horizontal ceiling of the main building was carried along the whole length on each side, about 18 inches wide, supported on cedar brackets, pierced for ventilation. From this sprang the elliptic ceiling, which had three circular openings filled with fretwork.

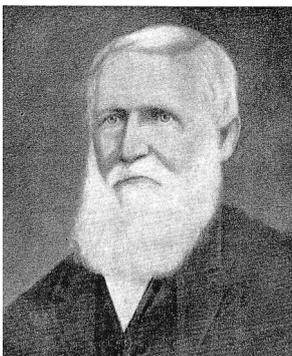
There were five tinted glass windows on each side of the building and two on either side of the porch at the main entrance. A dado was carried round the walls dividing into bays and filled with diagonal boarding. The floor had a slight gradual rise from the platform.

The platform and vestries were raised about two feet six inches from the main floor. The platform contained the reading desk and baptistery. The choir seats were arranged near the entrance in the centre, the rest of the seats in three sections giving accommodation for 300 people. Its acoustic properties left nothing to be desired, thus making it (by some reports) one of the prettiest of our historical Baptist churches.

Unfortunately, the members had to take on a substantial debt of £650, with the vicissitudes of the pastorate preventing the reduction of this amount for many years to come. The interest alone was proving as much as could be raised.

Despite this debt, the church engaged in vigorous outreach ministry, regularly recording significant membership additions by baptisms. However, the church struggled to maintain these numbers reaching no more than 60 members by 1900. As was typical of the day, the children's ministry was always strong, registering over 250 Sunday school members and 150 Band of Hope enrolments during the 1890s.

The Legacy of Frederick Theodor Franz

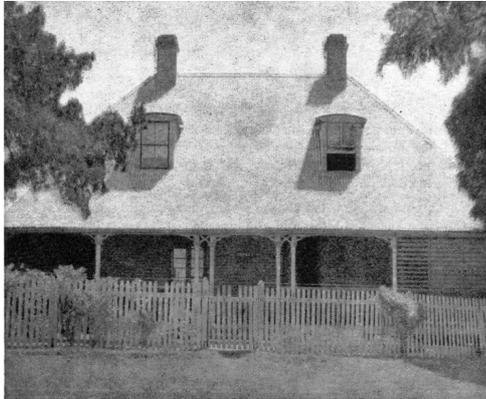


Frederich Theodor Franz was born in Stolp (or Stolf), Pomerania, Germany in 1814. He arrived in Moreton Bay in 1838 as part of the original band of missionaries aboard the *Minerva* with Dr J.D. Lang.

Frederich married Caroline Schneider (nee Weiss) whose first husband Morritz Schneider was also one of the original group of missionaries to make the journey aboard the *Minerva*. Tragically, Morritz contracted typhoid and died in Sydney prior the group travelling to Moreton Bay.

When the mission closed in 1848, Franz focussed his attention on farming, purchasing about 24 acres (9.72 hectares) in the area around modern-day Clayfield.

In 1855 he built his house, naming it 'Heimet' which is German for 'Home'. More than a century later, this house would be considerably altered to convert it into four flats, but is currently being lovingly restored to its original form. It currently stands in Best St, Hendra.



'Heimet' – circa 1855



'Heimet' – circa 2005

Caroline died in 1855, with Frederich then marrying Mary Ann Best in 1857. On 22nd May 1891, Frederich passed away at the age of 77, having become recognised as a valued civic worker for the colony, eventually being honoured by having a street named after him. He was survived by Mary Ann until 30th March 1911, when she also passed away, aged 75. Both Frederich and Mary Ann are buried at the Nundah Historical Cemetery.

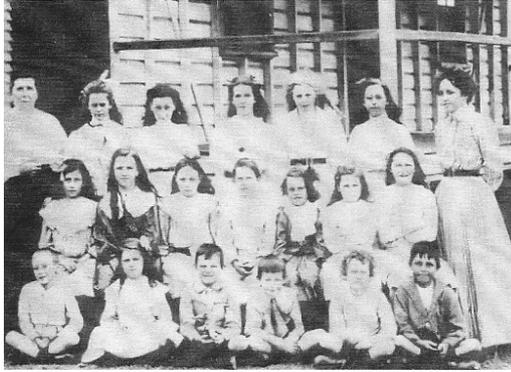
After his passing, Frederich's four children transferred their membership to Wharf St Baptist Church, which later became the City Tabernacle.

Franz's property was one of the last operating farms in the area until 1911 when the estate, consisting of 146 residential blocks, was put up for auction. The two parallel streets, Best and Dora, were named after the family – Best being the maiden name of Franz's second wife Mary Ann, and Dora being his daughter.

Franz's daughter, Dora, was one of the first fifty students of Brisbane's Girls Grammar School, becoming fluent in Latin, French and German. Being an outstanding student, she became the first dux of the school. She was also their first student to pass the Sydney University Senior Examination and then to attend University in Sydney.

She taught at Girls Grammar for seven years prior to sailing to Europe for a time. After returning to the colony, she established a small private day school called 'The Hendra Day School' in 1886 in the grounds behind the family home. Her sister Gertrude became her assistant teacher.

Dora taught many prominent people in the colony including Sir Samuel Griffith and Sir Charles Lilley. She continued teaching until she was aged 74, being the oldest established school teacher in Queensland at that time. She is quoted as saying in 1932, "I hope to die with a ruler in my hand," and she virtually did.



Hendra Day School, circa 1926
(Dora Franz on left)



Hendra Day School, circa 2005
(Toombul Croquet Club)

In 1928, the Hendra Day School closed and the small building was purchased by the Toombul Croquet Club. It was removed to York St Nundah becoming the clubhouse, where it is still in use today.

Dora died in 1934, leaving a legacy of wealth – not the material kind, but the fond remembrance of many ex-pupils whose skills and knowledge were honed by her. She is also buried in the family plot at the Nundah Historical Cemetery.

The Legacy of Carl Frederick Gerler

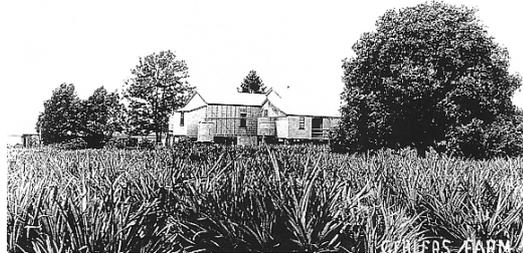


Carl Frederick Gerler was born on 24th February, 1817 in Fielenzig, Prussia. He attended school until he was 14, when he was employed as an apprentice in the fabric industry. There he gained expertise in mechanics and machinery, expanding that knowledge by travelling throughout Europe.

Deciding to study Theology, he attended the Gossner Bethlehem Evangelical Lutheran Church in Berlin, receiving ordination as a minister on 21st August, 1843. He was then recruited by Dr J.D. Lang to become a missionary in Moreton Bay, arriving in Sydney on New Year's Day, 1844.

While in Sydney he married Sarah Thompson, who had arrived with her family from England some years earlier. They then sailed together to Moreton Bay where they joined the other German missionaries at Zion's Hill recruited by Dr Lang. Over the course of their marriage, Sarah gave birth to and raised fifteen children.

After the closure of the mission, Carl purchased 193 acres of farming land down near Eagle Farm which he named 'Carlsburg'. Here he planted a vineyard, orchard and pineapple farm. Using the knowledge he gained as an apprentice in Germany, he made a great success of the venture, often inventing his own machinery, producing his own wine and selling fruit. He was thought to have been one of Queensland's first vintners.



Carl was also an incredibly skilled artist, indulging in painting, pottery and drawing, producing many works using a variety of mediums. He was a skilled poet and orator, even publishing a poem celebrating the Jubilee of Queen Victoria.

He was often researching and drawing maps and pictures of the early colony. One of his drawings identifies the use of a crude building on the mission as a school and chapel as early as 1848. He published articles on topics such as wool-sorting, sheep breeding, viticulture and other cottage industries of early Australia. (Levitt, 1887)

Carl was a deeply spiritual man, often writing letters to people in need of comfort and spiritual advice, as well as regularly preaching and leading services, firstly at the mission on Zion's Hill and later in the chapel built in 1853.



Carl died on 14th December 1894, aged 77 years – eight months after he and Sarah celebrated their Golden Wedding anniversary! Sarah passed away on 2nd March 1897. Both are buried at Nundah Historical Cemetery.

Emma Gerler, second daughter of Carl, married Thomas Symes Warry in Maryborough in 1877. Tragically however, she later died giving birth to their sixth child. Thomas later married Emma's younger sister Sarah in 1890, with whom he had a further three children.

Thomas was influential in the Maryborough district for many years, becoming the Member of Parliament for East Moreton in 1860.

The Legacy of the Other Founding Members

Details of the later lives of the remaining founding members (two families and two singles) are scarce, shedding little light on their legacy.

SPENCE – Francis, Margaret and Catherine are all recorded as remaining members until their deaths.

HODGSON - Francis transferred to Nundah on 30th March 1890, while James has the entry 'dismissal' recorded on 16th April, 1890. (The initial constitution interprets dismissal as written resignation or written request for transfer.)

THOMSON – Lily does not have a final entry against her name.

PATULLO – Louie transferred to Nundah with G.A. Patullo (spouse?) about/during 1894.

Snapshots of the Seventies

Clayfield Memories of Ray and Patty Overend

Sunday mornings: and George and Verna Anderson AND Mrs Cummins AND a couple of Sunday School children AND the dog – a big floppy friendly retriever – all disgorge from the little green Volkswagen. Verna and the children head for the hall where the Junior Sunday School and Kindergarten meet; Mrs Cummins and George head for the comfort of the manse lounge to join the adult class. And the dog? He stands guard over his little green car for the duration. The rest of us – teens and young adults – hunker down in the hard pews at the front of the old church for our Bible Study.

Time for church and George is at the front door to greet everyone; Alec McConaghy, smiling as always, brings the announcements; Tom Buffy, regular as clockwork, has an angina attack in the third front row and we try to get him outside unobtrusively before the sermon.

Sunday lunch and the manse kitchen is crowded with young singles and visiting missionaries relishing the home cooking, humour and love that Rev Bob and Ethel Stewart heap on us. We enjoy the fellowship. We will come back later if we want a pastoral 'chat' – we know their door is open any time of day or night.

Twice a week the place is alive with blue uniforms as the Boys and Girls Brigades draw the young of the community in to the church. They are a disparate bunch with not a few rebels amongst them. But they come to Brigade and to Sunday School, they grow into the Youth Group and many become part of the family of God in Clayfield.

Parents come for the special events and stay. Later, when we come on furlough we find two of them serving as deacons in the church.

There are things we can look back on now and laugh about: the time the teenage rebels accompanied the Boys Brigade captain on his first date; the time the deacons realised that ball games and plate glass windows don't mix and imposed an immediate ban on all the boys' activities until floodlights were installed outside. Inexplicably the girls escaped the ban and continued our high flying, fast paced ball games indoors each week.

There is romance: Pre-wedding parties at the McConaghy's, Tupperware parties for the bride at the manse, Mrs Brier's exquisite floral arrangements. Chris and Bonnie Johnson, Satya and Leanne Yerramsetti, Gwen and Robin Langridge, ourselves, Will and Eleanor Horne, Nola Fagg and Robert: young and old, from different races and backgrounds, most of us have met and found each other within the fellowship at Clayfield.

Our Pastor is just the latest in a long line of missionary pastors and mission flows through the church's veins. We are close to the airport and the constant stream of missionaries and national church workers who transit here, refresh and challenge our vision of the world.

We knew about the '50s when Lorna went to Japan, the Morcoms to Africa and the Wests to India. Now it is happening again. Leanne learns Tagalog grammar as she prepares for life with Satya in an Indian village. For the Whiteheads it's Japanese and a radio ministry in Tokyo.

January 1979 and five of us are heading out. It is a steamy Saturday night and Graeme and Dawn Taylor, who have been student pastors at the church, are flying out to Tari in PNG tomorrow. Michael Menzies will be off to Su'u in the Solomon Islands next Wednesday and our PNG flight is also booked for tomorrow.

Our mission leaders call from Sydney to say that, although there is still a shortfall in our support, they are trusting God for the rest. Five minutes later the phone rings again. Our flight has been cancelled and the airline has rebooked us for Monday. Wow! One final, unexpected Sunday with our church family! We don't share our support needs, we just want to soak up the worship and fellowship but in the evening, as people hug their final goodbyes, they press pledges of increased support into our hands. The 'rest' we trusted God for is fully supplied.

What a wonderful snapshot of God's love and faithfulness: it is the snapshot of God's family at Clayfield that we carry with us as we head into the unknown in the Sepik of PNG.

A Scrapbook of Memories



Double Wedding, 1945



Clayfield Baptist, 1945



Late 1920s, Early 1930s



Ray's & Patty's Wedding, 1974



Rev Harry West and family



Margery Bush, 1942

The Recent Past, Present and Beyond

The original chapel brought from German Station was dismantled in 1966 after a replacement brick Sunday School hall was built in 1964.

Tragically, after years of white ant problems and a very severe storm in 1985, the gracious old Pointed Gothic church building was declared unsafe and had to be destroyed. The congregation now meets in the renovated brick hall beside the original site of the church.



Clayfield Baptist Church – circa 2005

Throughout the late 1980s and early 1990s, the church was run by a team of Pastoral Elders with assistance of Youth Leaders, Paul and Joanne Johnson and Des Baker, and later Mike and Cheryl Parker.

As a recollection of this time, Joanne Johnson writes:

"Our experience at Clayfield Baptist was a most enjoyable one and we will always fondly look back at the two years we spent there (1989/90).



Paul was still attending Bible College and worked for the church doing Kids club, Youth Group, Sunday school, R.E at Ascot State School and occasional preaching and Joanne started up a playgroup. The holiday kids club, youth exchange and the close family fellowship we shared with everyone being a smaller fellowship were some of our highlights.

Also taking some of the young people to Beach Mission and Mission trips were also a great thrill seeing young people grow in their faith. We thank God he gave us the opportunity to be a part of the Clayfield Baptist fellowship and for everything we learnt in that two years."

Through the late 1990s and into the new millennium, the church was under the guidance of Pastor Peter and Barbara Hewitt. The membership was steady at 60-70 with various age groups worshipping together.

Ministries included Youth Group, Young Adults groups and bible study, home groups, kids club, Playgroups, Sunday school and Religious Education in schools. Drama and Creative Arts groups were started, with many performances both in church and in the community.

Following Peter Hewitt's retirement, the church membership declined and the church, in a sense, returned to its roots – to a place it has been many times before. It was managed for a time by a partnership of elders and lay people, and waited on God's timing.

Early in 2007, the church appointed Ron Cran as an intentional interim pastor. Over the next 18 months, Ron and his wife Diane assisted the church in reconnecting with its mission and community, and saw God reinvigorate Clayfield Baptist Church once again.



Early in 2009, Pastor David Champness, supported by his wife Kerry and children Jesse and Mikayla, was led to Clayfield Baptist Church.

Pastor David had previously begun his ministry in 2001, leaving NSW to attend Theological College and ministering at Kenmore Baptist Church and Moore Park Baptist Church.

Pastor David demonstrated a real passion for serving God. His desire was unashamedly to see everyone develop a deep relationship with God; a relationship that is based on God's Word and also a personal experience of God in their lives.

The Champness family were gifted in helping other families through the struggles of life and showed God's Love daily in word and in deed.

In 2013, at the 125th anniversary of Clayfield Baptist Church, Pastor David continues to lead the church through the wonderful changes God is bringing to His people through faith, including:

- Partnering with a church plant in Indonesia
- Constructing a new area for kids and youth ministries
- Expanding the sanctuary, creating a new entry foyer and patio
- Welcoming numerous families from an array of ethnic backgrounds

Clayfield Baptist Church began as a small mission church to what was then a farming community. It has been run by part-time Pastors, Home Mission Pastors, Student Pastors and by the body of the church for many years, but always with the same sense of family and community being maintained. Throughout its entire history, it has retained its heritage of emphasis on evangelical faith with strong missionary outlook.

Alongside those strong in the faith, many weak and hurting Christians who have been a part of this community have been strengthened and nurtured only to leave the church to new mission fields – be they informal church based, local, or overseas. As we wait on the Lord for his guidance as to our future, we know it is in safe hands because of His faithfulness to the people of Clayfield.



Clayfield Baptist Church members and friends – circa 2012

Memories of Clayfield Baptist Church

This letter was contributed by Lorna Porter (nee Edwards).

I write as one of a group of people who, like some of the little children in today's congregation, were born to parents already in church membership. This is the church where at least six of that group (by then teenagers) were 'born again' in the early 1940's, coming to faith as a result of the prayers of parents and faithful Sunday School teachers - notably the adults of the Morcom family and Miss Margery Bush of the New Zealand Baptist Missionary Society.

She had taken time off from Bangladesh for two years to look after her ageing parents who lived in Palm Avenue. The then Pastor, Mr. Kirwood, baptised us in the big baptistery under the floor of the old church in the winter of 1943, some of the caring people in the congregation having boiled kettle after kettle of water to take the worst of the chill off that pool of otherwise icy water! A new era had begun.

Miss Bush (everyone older than ourselves was Mr, Mrs or Miss in that generation) went back to Bangladesh and we were all assigned to Sunday School teaching: some with the little ones in the original hall (long since demolished) and the others in various vestries and library room with boys and girls classes for various age groups. Mr. Morcom continued as Superintendent and 'Auntie E. Morcom' picked up children in her trusty whippet to ensure their attendance. We cut our teeth and learned a lot in this our first service for the Lord.

Overheard in the Sunday School: "Say Peter, how old do you think Geoff is? Nineteen?" "Don't be ridiculous! He'd be at least Twenty!" And a little girl speaking about her big brother: "I'm asking God not to let Geoffrey fall off the Airf horse!" Yes, it was still war time. Young men in the forces and older men being moved to essential industries.

During these same forties we enjoyed playing tennis on Saturday afternoons on the court where the neighbouring houses now face Sefton Rd, and sports picnics on the big open corner where the present church stands, Sunday School picnics, anniversaries with special speakers and prize givings (everyone received a prize), and well practised songs and plays for the parents who came on those special days.

During the late forties - too long ago to remember the order of things - Mr. Andrews (ex China with C.I.M/O.M.F) and Mr. Harry West (on the way to Bangladesh with A.B.M.S) pastored the church after Mr. Kirwood's retirement. During the West's time with us, we Sunday School teachers used to come home from work or study in the city, pick up some hot dishes our mothers had prepared and go on our bicycles to join Mr. West at the church for the evening meal and some fellowship and study - great times!

Mission became an important part of our thinking - a contributing factor, perhaps, to the exodus to missions a little later: the Wests to Bangladesh, the Chataways to Korea, I to Bible College in Melbourne and on to Japan and Alan Brady to BTCQ, but none of this before a beautiful double wedding for Geoff and Avis Morcom and David and Ena McIntyre which put Clayfield into the Queensland newspapers in '49 and which led Geoff and Avis to Africa a little later.

As is still the case, there were lots of comings and goings in those days, but it has always been great to come back every five or six years and find a warm welcome from friends old and new. Like so many others I owe a lot to the Lord not only for his great salvation but also for letting me be a part of this church. God bless you all as you share in our 'Back to Clayfield' day.

Hendra Baptist Church Historical Notes

A Timeline for Change

- 1847** Slab huts built on German mission, one designated as a church
- 1853** Interdenominational chapel built at German station, worship conducted together with other evangelical denominations.
- 1859** Methodists build their own chapel, Baptists purchase old chapel with a debt of £100
- 1874** Church building relocated to Hendra
- 1888** Hendra Baptist church formed on 18 August 1888
 First business meeting held 22 August, 1888
 Office bearers included:
 F.T. Franz, J.L. Zillmann, C.F. Gerler – Deacons
 J. Hodgson – Secretary
 F. Spence – Treasurer
- There was a note in the minutes that there will be a 'special effort for the revival of the Lord's work in this district.'
- Steps were taken to register the church under the 'Religious, Educational and Charitable Institutions Act 1861' and that the matter be left in the hands of the secretary.'
- 1888 to 1900** 45 members admitted by baptism
 17 members by profession of faith
 20 members by transfer in
 Four members transferred to the City Tabernacle
 Twelve members transferred to Nundah
 Eleven transferred to other churches
 Ten members died
 Seven left colony
 Twenty five dropped out due to roll revision

23 December 1888

Trustees were nominated for the above registration. They were Mr. Frederich Theodor Franz, Mr. Carl Frederich Gerler, Mr. W. Frances Spence and Mr. James Hodgson.

20 November 1889

Mr. Hodgson resigned as Secretary and Mr. Price took over.

18 December 1889

'That a deputation be appointed to confer with our friends at Nundah with regard to a joint Pastor.' Preference was given to Mr. Weller, Mr. Downing and Mr. Higlett.

19 February 1890

Rev. A.G. Weller was appointed as Pastor on a three month trial with his wages to be the offerings less expenses.

2 March 1890

Rev. Weller's appointment was accepted by the church but his pay rate was to be 30 shillings a week.

25 May 1890

Note in minutes: "That no Paedo-Baptists be admitted into membership during the time of Rev. A.G Weller's office."

17 September 1890

Note in minutes: "that after this date all members must be Anti Paedo-Baptist and that a copy of the constitution with a red line drawn through the following words on line 22 'may at any time' and also on line 23 'either Paedo- Baptists or'."

15 October 1890

Note in minutes: "that a sub committee be formed to interview Mr. R Kingsford re: the drawing up of trust deeds of the church land situated in Franz Rd, Hendra."

17 December 1890

Note in minutes: "that plans submitted by Mr. Robertson for our church be accepted and that the architect be instructed to call tenders."

April 1891

Construction of new church building is completed at a cost of £813 (mortgage £650)

15 April 1891

First service held in new church building

22 May 1891

F.T. Franz dies

16 December 1891

Note in minutes: "that in future all officers of this church be abstainers and that the pledge book be passed around to all members."

Annual report 1893

9 By Baptism, 2 by Transfer, 2 by Profession of Faith - Membership 57

20 June 1894

Pastor Weller resigns

20 February 1895

Letter from Toowong asking to share Pastor Cairns with them. Put to the vote, carried.

27 November 1895

Hendra Baptist Church withdrew from the Assembly due to the non-acceptance of Pastor Cairns.

13 October 1895

Pastor Cairns resigns

20 January 1897

Rev. E.A Eustace appointed

8 April 1897

41 members, average attendance 32, 163 on Sunday School roll

15 October 1897

Brother Gerler presented to the church a bicycle for the sole use of the Pastor

18 December 1897

Baptist association reinstated

18 January 1899

Pastor Eustace resigns

1900	42 admitted by baptism
to	12 by profession of faith
1916	43 transferred in
	24 transferred out
	15 died
	13 left the area
	19 dropped out by roll revision

2 July 1901

Called Pastor Morris

18 September 1901

Pastor Morris dies, church covers funeral expenses

18 December 1901

Rev H.L. Elliot appointed

18 December 1903

Note in minutes: "that seats be numbered and allocated and that all appeals be the absolute discretion of the deacons."

7 May 1909

Pastor Elliot resigns

17 November 1909

Rev C.J.W. Moon appointed

10 September 1913

Pastor Moon resigns

15 March 1914

Rev R. Sayce appointed

24 March 1915

Permission was granted for a new tennis court

12 January 1916

Church was in a 'bad state' due to white ants, constant motions re: due debt reduction

29 September 1915

Parcels sent to soldiers fighting at Gallipoli and in France. Lots of letters of sympathy sent to church members who lost loved ones in The World War

6 December 1916

Donations made towards an Honour Board

30 July 1917

Fete was held to raise money for the Soldiers' Fund

22 July 1917

Mr and Mrs Dalton donated a hymn board in memory of their son William, who was killed in France in active service.

Ed's note: This was a very difficult time for members of this church as many lost loved ones, family members and friends in the First World War. Many presents and tokens were sent to members fighting on the front lines, many more sympathy cards were sent to families. Some members returned home missing limbs, badly injured and one lost his eyesight.

16 January 1918

Miss Glasson donates the Union Jack for the Hour Board.

27 August 1919

Rev L.H. Jaggars appointed

22 September 1920

Church purchased water proof overalls for performing Baptism services

12 April 1922

Pastor R.L. Jaggars resigns

29 October 1922

Rev E.A. Kirwood appointed

1925

Approximately 125 children in Sunday School, requiring 14 teachers

4 July 1928

Electric lights were installed in Clayfield Church by the Women's Union.

24 July 1932

Note in minutes: "That we ask the Baptist Union for a loan of £250 to enable the church to transfer the mortgage held by the Bank of N.S.W to the Baptist Union of Queensland."

Ed's note: Forty one years later and they still haven't reduced the debt!

1930 – 1945

Sunday School gradually declined to about 35 children and church membership fell to a low of 37. Church was really struggling, they had an inability to meet their debts and financial commitments, the Baptist Union was called in to help moderate.

10 October 1945

Church contacts the Baptist Union to become a Home Mission Church. They agree to support us.

12 February 1946

Mr. Edwards outlined his plans of a church manse

1 May 1946

Rev T.A. Andrews appointed

16 April 1947

Membership at 37, Mr. Andrews puts a proposal to sell the land.

19 November 1947

Sewerage put in

27 November 1947

Pastor Andrews resigns

28 May 1947

College students preach on a roster "their coming was acceptable to us and an opportunity for experience for them"

23 February 1949

Rev H. West appointed Pastor

28 April 1949

Communion chairs and table donated in memory of Mrs. Clapham, Miss Clarke and Mrs Watson (still being used)

4 January 1952

Pastor Harry West resigns

25 November 1953

Rev R.T. Wedd resigns

1 March 1954

Rev R.G. Walker appointed

31 March 1954

Rev R.G Walker put to the meeting the idea of erecting a manse

19 May 1954

Home office wrote back saying they were interested in the building of a manse and will give every assistance. It was decided to proceed with the manse

15 December 1954

Mr. Sid Smith, a friend of long standing of Mr. R.G Walker agreed to a significantly reduced rate for the carpentry work in the new manse. Manse is progressing well, Pastor helped to build it.

23 July 1955

Official opening of the church manse

1960 - 1980

Membership increased to a high of 71 in 1980 but 60 members appears to be the norm for this period. This was also the era in which both Boys and Girls Brigades were all well supported. This was reflected in higher Sunday School attendances.

January 1960

Rev E. Davison appointed

1 August 1962

Pastor Davison resigns due to ill health

9 July 1963

Rev M. Olson appointed, membership 41

18 November 1964

Note in minutes: "that we proceed with the plan to sell two blocks of land and the money received be used to paint and repair the manse and build a new church hall"

7 April 1965

Note in minutes: "that we continue on with plans for the new hall"

3 November 1965

Note in minutes: "that we accept an offer of £4150 for the front 24 perches of land."

22 February 1966

Hall building is going well, it was built between now and AGM in July

26 April 1967

Rev B. Langridge appointed, 55 members

10 June 1974

Rev R. Stewart appointed

16 June 1980

Extensions to the hall were completed. Brisbane City Council has exempted the building from having a car park.

30 November 1980

Official opening of the new hall extensions, membership high of 71

1980 - 1988

Membership is still at 60, however following the disbanding of Boys and Girls Brigades Sunday school attendance is nominal but improving.

5 July 1982

Pastor Stewart resigns. Membership 61, 45 active

17 January 1983

Pastor Steven Nosworthy appointed

16 February 1983

Clayfield Baptist forms a soccer club

6 July 1983

68 members listed on roll, but only 46 active

22 May 1985

Pastor Nosworthy resigns

24 November 1985

Rev Hans Bohm appointed

29 December 1985

A severe storm and years of white ant problems have finally taken there toll on the church building and it was decided to accept the offer of \$22,000 from Ansvar.

30 April 1986

After investigation into the state of the church building and cost of repairs it was decided by secret ballot to demolish it

1988 - 1993

Church was run by Pastoral Elders with assistance of Youth Leaders, Paul and Joanne Johnson and Des Baker. Active membership was around 45, with Youth Groups and Primary aged groups being very large, mainly with children from the local area. Discussions were held regarding a large joint church with Nundah.

29 August 1990

Major refurbishment to the church hall took place to make it more synonymous with a house of worship. The manse also received a face lift.

7 October 1990

Paul and Joanne Johnson take up ministry with O.A.C. and Mike and Cheryl Parker appointed

25 May 1991

Rotary agreed to place carpet in the back hall area. Church also agreed to a joint ministry with Nundah church. 45 active members

17 November 1991

Rev M. Wheat appointed as Coordinating minister of joint venture

12 December 1993

Rev P Hewitt appointed

1993 - 2004

The Church was under the guidance of Pastor Peter and Barbara Hewitt. The membership was steady at 60-70 with various age groups worshipping together. Ministries included Youth Group, Young Adults groups and bible study, home groups, kids club, Playgroups, Sunday school and Religious Education in schools. Drama and Creative Arts groups were started, with many performances both in church and in the community.

2007 - 2008

Pastor R Cran undertakes intentional interim ministry

2009 - Present

The church calls Pastor David Champness, whose heart for people and mission sees a partnership formed with a church plant in Indonesia and the establishment of a 'Welcome Hub' for refugee families or new arrivals to Australia. Five new Cell Groups are established.

The church undergoes another refurbishment with a large patio being added to the side of the church, the demolition of the manse carport replaced by a large shed used for youth activities, the removal of the dividing wall between hall and sanctuary to allow for a larger worship area and new carpet laid throughout.

Clayfield Baptist Churches Serving Pastors

Pastor	From	To
A.G. Weller	1890	1894
H. Cairns	1894	1896
A.E Eustace	1897	1899
H.L. Elliot	1900	1908
J. Robertson	1908	1909
R.J. Middleton	1910	1910
C.J.W. Moon	1910	1914
R. Sayce	1914	1918
L.H. Jagers	1919	1922
E.A. Kirwood	1922	1945
T.H. Andrews	1946	1947
H.E. West	1949	1951
R.T Wedd	1952	1954
R.G. Walker	1954	1960
E.E. Davison	1960	1963
M. Olsen	1963	1966
B.W. Langridge	1967	1972
R.S. Stewart	1973	1982
S. Nosworthy	1983	1985
H. Bohm	1986	1987
Elder/Deacons	1988	1989
P. Johnson (Youth)	1989	1990
M. Parker	1991	1992
M. Wheat	1992	1992
P. Hewitt	1992	2004
R. Cran (Interim)	2007	2008
D. Champness	2009	present

Those who have served as Baptist Union Presidents:

Rev. A.G. Weller	1904-05
Rev. C.J.W. Moon	1916-17
Rev. R. Sayce	1922-23
Rev. A.G. Weller	1928-29

Those who have served as Baptist Union Secretaries:

Rev. H.L. Elliot	1907-08
Rev. R. Sayce	1926-55

Those who received formal recognition of service to the community:

Rev. A.G. Weller	O.B.E
Rev. T.H. Andrews	M.B.E

Those who have served in Parliament:

Mr. R.A. Kingsford	MLA for South Brisbane 1875-83 Mayor of Brisbane 1876
Mr. T. S. Warry	MLA for East Moreton 1860-63 (1 st Qld. Parliament)

Constitution of the Hendra Baptist Church
Formed 18 August, 1888

Doctrinal Basis

One God – personal, infinite and eternal – most blessed and most holy - perfect in wisdom, justice, truth and love – in whom are three persons, the Father, the Son and the Holy Spirit, equal in power and glory. Original Sin. The salvation of sinners thorough repentance towards God and faith in the Lord Jesus Christ. Regeneration, conversion and sanctification, by the spirit and grace of God. The necessity if implicit obedience to the precepts of Gods word. One holy Catholic church, of which Jesus is the sole head. The inspiration of the Holy Scriptures. The sacraments of Baptism and the Lord’s supper, as signs and seals of the covenant of peace. The resurrection of the dead. The final judgement in which the world shall be judged in righteousness, when the wicked shall go into everlasting punishment and the righteous into life eternal.

It is hereby declared –

First - That every Pastor of this church shall be chosen from the Baptist denomination, who must hold and maintain the tenets and practices of an anti paedobaptist.

Second – That the office bearers of this church must be anti paedobaptist.

Third – That the church may at any time admit to membership either paedobaptist or anti paedobaptist.

Rules

I – That admission into membership be by residential from other churches, or by profession of faith, provided that the applicants walk and conversation is such as befits a believer and subject to his or her subscribing to the foregoing doctrines and submission to church rules.

II – That on the receipt of an application for membership, the church shall appoint two visitors who shall interview the applicant, and report upon the same at the most regular church meeting. That no applicant be received but by an unanimous vote of the church. That objection must state their objections in writing.

III – That members shall at their own request be dismissed by letter to any other church. That members removing to a distance, but retaining membership shall communicate with the church as often as practicable.

That twelve months absence without satisfactory reasons, shall be deemed sufficient ground for erasure from the church roll.

IV – That any case of misconduct shall be dealt with as shall seem most consistent with God’s word.

V – That the office bearers of the church shall consist of a Pastor, secretary, a treasurer and Deacons who shall be elected annually by ballot.

VI – That the church shall meet for business on the third Saturday in each month at 3.30pm of which due notice shall be given. That the decision of those present be submitted to cheerfully act of the church.

VII – That the minutes of each church meeting be recorded in the church minute book and preserved. That the minutes of the last meeting be always read for confirmation and signed by the chairman, before other business is proceeded with.

VIII – That the Pastor and office bearers, shall meet together previous to each church meeting and deliberate upon all business to be submitted thereto.

IX – That the office bearers or any six members of the church shall have the power to convene a special meeting, by giving the members at least three clear days notice in writing.

X – That the ordinance of the Lord’s supper, shall be administered on the first Lord’s day in each month, to which members are expected regularly to attend. That the church shall welcome to the Lord’s table all who love him in sincerity and truth.

XI – That no alteration be made in these general rules without one months notice being given to the church duly concerned and in writing.

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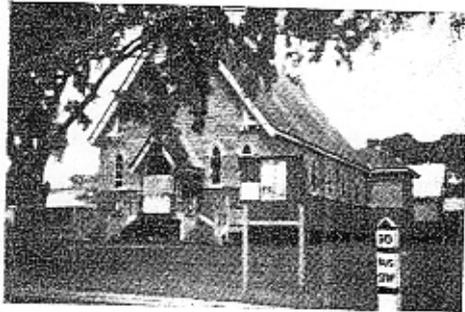
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In The Press

A collage of news and magazine items featuring Clayfield Baptist Church.



Minister: PASTOR E. H. DAVISON, Baptist Manse, 110 Alexander Street, Clayfield, N.14. Phone 8 3558.

Secretary: Mr. D. MORCOM, 63 Herker Road, Hendra.

Treasurer: Mrs. G. A. HODGSON, Colling Street, Clayfield.

Sunday School Superintendent: Rev. R. G. WALKER.

Services and Meetings:

Sunday, 11 a.m. and 7.15 p.m.

Sunday School, 9.30 a.m.

Mid-week Fellowship Meeting: Wednesday

Communion: First Sunday in morning, Third Sunday in evening.

Fellowship Tea: Last Sunday each month, 5.30 p.m.

Women's Union: Third Thursday each month, 7.15 p.m. Secret.

MORCOM, 29 Bonrne Street, Clayfield, N.14. Phone: 8 2663.

Mothers' Union: First Thursday, 1.15 p.m. Secretary: Mrs. HUTTON, 17 Craig Street, Clayfield.

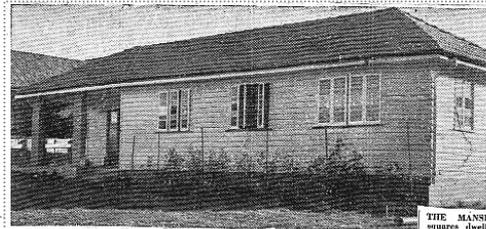
Boys' Brigade: Friday, 7 p.m. Captain: Mr. R. BUDGE.

Girls' Club: Monday, 7 p.m.

Girls' Brigade: Tuesday, 7 p.m. Captain: SISTER JOHNSTON.

Life Boys: Thursday, 7 p.m. Captain: Mr. R. BUDGE.

MISSIONARY FELLOWSHIP: Rev. and Mrs. H. K. WEST, Pakistan; Rev. and Mrs. W. P. CLETTWAY, Korea; Miss LORNA EDWARDS, Japan; Mr. and Mrs. U. W. MORCOM, Randersport, South Africa.



DEDICATION

We dedicate this house to Thee:
 Used in Thy service may it be,
 And filled with Christian joy!
 Its walls re-echo songs of praise
 And thanks for all Thy wondrous ways
 And peace without alloy.

May many a sad and troubled heart
 Find in this house a place apart
 And Christ's own comfort learn!
 Within its portals day by day
 May sinners seek the homeward way,
 And wanderers return.

So may the gifts we gladly brought,
 The labour loving hands have wrought,
 Bring glory to Thy Name;
 This Church proclaim the joyful sound
 To all the neighbourhood around
 And spread the Saviour's fame.

Grace M. Hickson.

Specially written for the opening of the Clayfield Baptist Manse, 23rd. July, 1955.

THE MANSE, a 144 square dwelling valued at £4000, cost £2250 to build. Men and women parishioners have assisted in its construction since 1941. November, Mr. Walker helped to clear the land, make the concrete stumps, and pour the foundation. At one stage he worked at the mill where the frame timber was prepared.

The manse will be officially opened by the Queensland Baptist Union President (the Rev. F. T. Smith) next Saturday.

All help to build a manse



HARD-WORKING Baptist minister, the Rev. Richard Walker, 49, sawing timber yesterday to put the finishing touches to his new manse in Alexander Street, Clayfield.

164

DECEMBER 1, 1952. THE QUEENSLAND BAPTIST.

easy. I epitomized a good manner through policy and I found it hard work. But Thy law has brought me to the same country by another way. I strove to gracious deeds to win the favour of the crowd; but Thy grace has given me the power without striving. I studied the rules of etiquette that I might say nothing wrong; one hour with Thy maid the sturdy superfluities. Thy love has trained me for earth as well as for heaven. It sends me back to the old land, the secular hand-back to the home, back to the friends, back to the dead, back to the center, back to the forum, back to the height of science, and I number again the ancient wars to the glory of the star of Bethlehem. I reach my own country by a new, a better way.

A DAY AT A TIME.

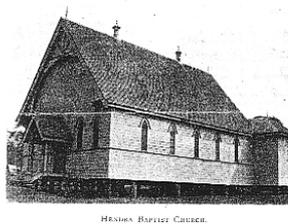
THE coming year will have three hundred and sixty-five days in its calendar, but really will have only one working day, and that is called "To-day." That is all you will be accountable for; none but a full lives in its narrow. Every day Master by the day. Each four and twenty hours brings its own duties to be done, its own temptations to be conquered, its own loads to be carried, and its own progress to be made backwardly. There never was a Christian so strong enough to carry to-day's duties with its own worries piled on top of them. Take swift views and never try to climb walls until you get to them, or to cross a bridge until you reach it. Begin every day with Jesus' bribe, and then, keeping with Him, gladness to day over the rougher road that lies before you, and in the next of the hardest head wind you may encounter. My times are in Thy hands; and they could not be in better hands. Our times are in our allies and allowing Father's hands, both for control and concealment. He takes care of us, and yet we cannot tell just what tomorrow or the next year will bring forth. For one, I am glad of it. So let us sing:

Awake thou art, I do not ask to see
 The distant scene; one step enough for me.

CLAYFIELD.

HENDRA 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. Frang about thirty years ago. The small building was erected upon it served for many years, but increasing population in the district led to enlargement. During the

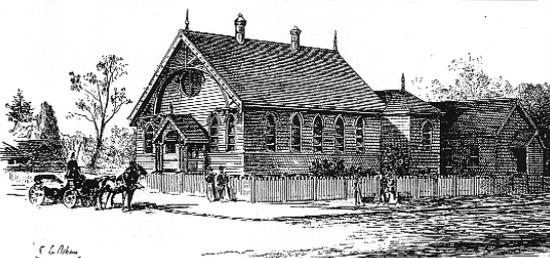


HENDRA BAPTIST CHURCH.

THE QUEENSLAND BAPTIST:

THE ORGAN OF THE BAPTIST ASSOCIATION.

No. 12.—New Series. 1st DECEMBER, 1952. [Three Shillings per annum in advance.]



BAPTIST CHURCH AT HENDRA.

The new building although not a costly structure is nevertheless a great architectural improvement on the very much less imposing edifice which it has replaced, and which is now devoted to the purpose of a Sunday school. The history of the Hendra church is an interesting one, going back to its foundation in the early days of the colony, when Swedish, or German Station as it was called until quite recently, was a missionary settlement. With the rapid growth of the suburbs of Hendra and Clayfield it was thought necessary to appoint a permanent pastor, and in March, 1839 the Rev. A. G. Walker, who was then in Gympie, received and accepted a call. The building, the plans and specifications for which were prepared gratuitously by Mr. A. Robertson, who also supervised the work, was constructed by Mr. James Lancaster at a cost of \$613. The new church is built of wood in the style which is known as Pointed Gothic, and the plan forms the letter T, the shaft being the body of the church, the intersection the platform, and the arms the vestries. The interior of the building is very neatly finished. The pulpit, which is on a raised platform, stands behind an iron railing, and is just beneath an arch, behind which again is a triple light window, with colored glass. The ceiling, which is dome-shaped, is supported on cast-iron brackets on each side, about 18 in. apart, and is pierced for ventilation. There are five windows on each side of the building, and two on either side of the porch at the main entrance. As originally stated, the cost of the building was \$213, but this the fund has a debit balance of over \$500. This is a heavy burden and the church is strongly desirous to remove a portion of it. In our advertising columns will be found notices of A. SALK or WALK, by means of which it is hoped to pay off a portion of the liability, and the help of friends will be gratefully received.

THOU shalt remember the Lord thy God, for it is he that giveth thee power to get wealth; and it shall be, if thou shalt forget the Lord thy God, and walk after other gods, and serve them, I testify against you this day that ye shall surely perish. As the nations which the Lord maketh to perish before you, so shall ye perish, because ye would not hearken unto the voice of the Lord your God.—Deut. viii. 18-20.

J. BENNION PRICE, Solicitor, Queen Street, (Next Finlay, Isles & Co.)

What influence would be, so they were not a man's creation? They met in their meetings-houses. They gave presents to each other. They talked of Christ, the spiritual Sun, who had come to give light to and warm the spiritual world. He was the "light of the world." "The people which sat in darkness saw a great light," and "light had sprung up." "The light shineth in darkness; but the darkness comprehended it not." "The worlds were made by Him." Therefore the sun was made by Him. The sun-

Enduring Reminders

A collage of enduring reminders of our forefathers and their families, located in Nundah Historical Cemetery.

