

# 中浸園地 iCentral Corner



Central Baptist Church Since 1836  
Volume 4 August 2016

## Happy 180<sup>th</sup> Birthday Central Baptist Church

The Greatest Gift in the

*Journey of*

FAITH

信心之旅

My Words on  
180 years of  
CBC

The Tradition of  
Great Preaching

暴風雨中的  
屬靈標記

艱難的歲月裡  
屬靈的家在哪兒?

SHINE!  
Central Baptist  
Church!

Celebrate  
the Love of Jesus

Thank God that the 180 years old Central Baptist Church is still an energetic youthful church through its journey of faith all the years.

#### CBC is an old church

It is already 180 years old. Located at the heart of Sydney, it witnesses years of history, with its wall paint being peeled off. How many seasons has it gone through? How much storm and rain has it experienced? How many heart broken and disappointed has it comforted? How many souls have been healed by salvation through the church? How many people's heart have been warmed? How many missionaries have been nurtured? Who can witness the church through all these years?

#### CBC is also a youthful church

in its plentiful produce of spring-like fragrances. The church has been developed from only an English-speaking service to include a Cantonese-speaking service and then also a Mandarin-speaking service. CBC has gradually operated a growing number of Bible study groups, set up different fellowships and sent out many missionaries. Many pastors or missionaries serving all over the world are grown up in the church. Wonderful testimonies from brothers and sisters of the church have surrounded us like beautiful clouds. Our church is like 'a tree planted by the streams of water which yields its fruit in season and whose leaf does not wither'.

The 180 years of history of the church is like a road to the summit. Sometimes it is grand and straight, then winding through the trees, at times no way through, then a sudden exit, or up and down, then open and plain. Every one of us only takes the journey on part of the road. Whenever we are on our way, we might not see clearly the road ahead of us and understand how to take the next step. We can only rely on our faith, gripping tightly on God's hand and let Him lead our way. In retrospective view of the overall history of our church, we have to admire God's great plan and amazing grace. CBC's 180 years of history is a journey of faith.

## Words From Editors

The aim of this issue is to review CBC history and look for the future. It is an impossible and uneasy task to collect the whole history of CBC. Though we have spent a lot of effort, we discover what we have done when compared with what God has performed to CBC is only like a sandy particle in the sea. Thanks to the pastoral team, leaders, brothers and sisters for their zeal and support so we can finish this issue. Restricted by the number of pages, not all the articles can be published. We also regret that we didn't get the photos from all fellowships, hence they are not in this issue.

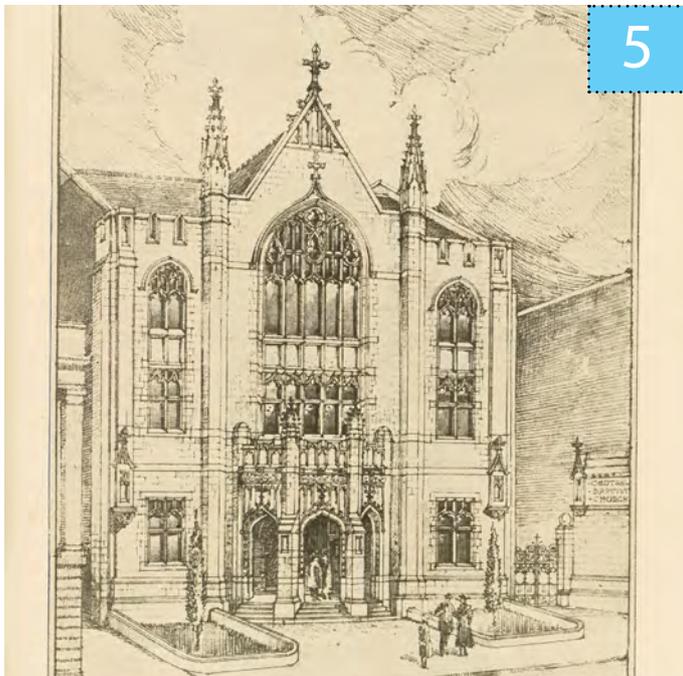
180 years ago, Sydney was a place where prisoners were sent. CBC gives light to the place by spreading the Gospel here. Now Sydney is a bustling city, but the need for the Gospel is more urgent. The world nowadays is ever changing and the road ahead is still unclear. Since we have chosen God's kingdom as our destination, let's move on and continue our journey of faith, day and night. May the Holy Spirit who moved the brothers and sisters in CBC 180 years ago also works on us. May the fire of revival burn in CBC to become a blessing in Sydney and even to Australia, China and all over the world.

### This is our prayer.

(see back page for Chinese version)



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Since 1836

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# Together We Are Making History

## @CBC

By Rev. David Tse

## We Are Proud Of God's Grace And "History"

What a thrill to be part of CBC in the year 2016! How often do we have the chance to personally witness and celebrate a history of 180 years of a church? We are proud of our history because we are proud of God's grace and "history."

Christianity is an historical faith that goes back to the time of the first man and woman that God created, Adam and Eve. In fact, the origin of our faith goes back to when the self-existent God was and is. We also need to be mindful that Christianity in the 21st century is built on the foundation of the Old Testament patriarchs and prophets as well as New Testament apostles. History is vital to our faith and belief system. This is why we treat our history with the utmost respect and we have much to lose if we ignore it. That is also why the study of church history, history of doctrines and historical theology forms an inevitable part of Christian education. When I say Christian education, I mean it should be part of our teaching curriculum in the church. These studies should not be limited to seminary education. Every Christian should develop an appetite for such spiritual input. This provides the right perspective to an ever-deepening relationship with God, abundant life and effective ministry.



Rev. Tse is hosting at the CBC Houseparty to celebrate the 180th anniversary with all three congregations

# A Strong Foundation To Build Today's CBC

Another aspect of history is the historicity factor. While we are all limited by our past, we also build on our past and are able to surpass it. We are what we are as a church because of what we have been in the past. CBC as we are today has inherited a strong evangelical stance as well as an evangelistic emphasis. Thanks to our predecessors, both pastors and "lay" Christians, we have a strong foundation on which to build. Following their footsteps,

together we are making history here at Central Baptist. There are many examples and lessons we may learn from our past and once again, we have much to lose if we ignore our history. It's up to us here and now to seek the guidance of the Holy Spirit to create a future for CBC, one that brings glory to God's name and impacts life. Tremendous changes have happened in every facet of life throughout these 180 years. One case in point is that

I bought my first PC in 1990 and it was called 286. In 25 years, we have seen countless revolutionary changes in technology and culture. Worldwide web, laptops, smart phones and tablets are unheard of. As believers of the unchanging God proclaiming the unchanging gospel, we must keep learning in order to minister to this rapidly changing world.

## Our Mission

The mission of the church came to every Christian from our Lord Jesus Christ Himself. For the past couples of years, at CBC we have branded this mission as "making disciple-making disciples" with the purpose of bringing about life eternal and life transformation in all, that would in turn change the world for the glory of our Father. As we celebrate the past, let us look forward to accomplishing the mission that He has entrusted to all of us. Let us all unite to play our parts in becoming and making disciple-making disciples.

### Rev. David Tse and Rebecca Tse

He is married to Rebecca and has one daughter, Nathania. They are celebrating 30 years of marriage



Rejoice

becoming and making disciple-making disciples

# My Words on 180 Years of CBC

By Barry Starr

## The Tradition of Great Preaching

As we celebrate 180 years of Baptist Witness in Sydney, it is good to look back and reflect on what has made it so effective.

I can clearly remember the preaching of Dr Wilfred Jarvis, the first minister of the Church on its present site. The Church was packed at both the morning and evening services and even as a very young boy I can still feel the passion in his preaching. That tradition of great preaching has been maintained for the 80 years that Central has occupied the Haymarket site.

The transition from an English speaking service to Cantonese-English then Cantonese-Mandarin-English services was a significant step forward in reaching a wider community in the city.

## Our gifted Musicians

Over the years as well as having fine preachers, there have been outstanding laymen and women who have made lasting contributions to the work of the church. Our Life-Deacon Roy Gilchrist has been a guiding figure and a tireless worker for many years. Of course there are many others who played significant roles in shaping the future and setting high standards of service.

Of particular interest to me is the music in Central and we have over the years had many outstanding organists. Music has played an important role in the services as well as having special music events. We are blessed to have many gifted musicians serving with us and the musical tradition is being maintained.

When I was first at Central in the late 1940s I was in the morning Sunday school and taught by Arthur Kelshaw, who also served with the Australian Baptist Missionary Society in PNG. I can still vividly remember classes in the Choir Rooms at the rear of the Church and appreciate that the work of Sunday School teachers has a lasting impact on young lives. Fortunately, the Church places strong emphasis on the Children's Ministry and although many who go through the children's programme will end up going to a more local church, the effect for God's kingdom cannot be measured in human terms.

We are blessed to have many gifted musicians serving with us



CHOIR.

Back Row—Mr. G. Tunks, Mr. S. Thorburn, Mrs. T. Ross, Mr. L. Whitehead, Miss D. Barrell, Mr. R. White, Mr. J. Cramp.  
Front Row—Miss Cook, Mrs. Tunk; Mrs. R. M. Aylward, Mrs. W. L. Jarvis, Miss Ena Holland, Mrs. Kapper, Miss K. Thorburn.  
In front—Miss M. Durbie, Miss B. Jarvis.  
Absent—Mr. G. Ayres, Organist.

The Choir

# Our Historical Building

Over the years there have been several plans to extend the building and build over the car park. Nothing has come of these plans even though a lot of time, effort and money have gone into trying to expand our property. The problem with having a Heritage Building has meant that there are seemingly insurmountable obstacles and perhaps we need to focus on our ministries and have a smaller more practical plan for the property. I am sure as we seek God's will for the future of the Church that He will show us the best way forward.

My prayer for the Church is that we will, with God's help, reach into the local community and bring many more into the Church to hear and receive God's word. I believe that this will only happen when as a Church we pray for God to work in us and through us. May we see more of our members committed to praying because it is only through prayer that we will see God's Spirit move to bring revival.

CBC George Street  
Architectural drawing and in the early days



# 180週年堂慶的回應：

# 深、露、力、情

譚國雄

2016年是中浸180週年的堂慶，自1978年開始，與太太加入這中浸大家庭，是否只是這樣經歷過去的38載？

獨自回顧後，有何回應呢？



Asian Department in the 80's  
80年代亞洲部門

## 38年前的「深」

回想當年，開始成為中浸的一份子，發現一群教會的領袖們，為我們的新移民或海外學生們，成立「亞洲部門」(Asian Department)。專為亞洲人而設的英粵語早聚及不同程度的廣東話查經班，配合個別需要。試問初到澳境的我們，靜觀這群領袖的身教與栽培，豈不會「深受感動」嗎？

因受感動，而付諸行動。曾參加香港

教會，對帶領查經略有經驗，更有負擔與熱誠。自問「深信不移」，毅然參加查經組長訓練班，晉身查經組長行列。成為組長後，無論80年代負責粵語或90年代帶領國語查經的弟兄姊妹，竟發現組員們的「深思好學」，既欣賞，又感動，導致自己……

## 38年來的「露」

自以為有經驗，加上負擔，兼備熱誠，背起勇字，揭起自己無數的弱點，完全「表露無遺」。不但「顯

露」自己屬靈生命的膚淺，更「暴露」聖經知識的有限，更不用說愛心關懷不足的「原形畢露」。激起知恥近乎勇的計劃，導致自己……

## 38年間的「力」

自以為可用「財力」解決，購買多些查經手冊，釋經書等。加上「老力」、「努力」及「腦力」，三管齊下，細心學習及試用，應可解決。可惜，坊間的基督教書室所售賣的有關書籍，林林總總，那本適合也不懂，深

奧的不明，淺易的不理。沒有導師指教，拿著一點錢，落寞盡顯。是否不明，那就不理呢？

38個月前，獲中浸牧師們及太太的「鼎力支持」，攻讀神學課程，又自以為用「力求上進」可解決。藉講師的指引，如何選擇及閱讀適當的書籍及思考，以撰寫研究報告及考試作試金石，表達自我立場與論點，只可用「全力以赴」作分析及結論。面對成績表上的等級，強調「全力以赴」作掩飾，原來知道越多，身為查經組長更覺有愧，唯恐釋經錯誤帶來負面「影響力」。借用講師的鼓勵：憑一生的「綿力」，誰可稱職，是否棄械投降？自知「力不從心」是安全網，導致自己……

## 38年後的「情」

若不從心，何來有力呢？又自以為「動之以情」可解決，藉所擁有領查經的「熱情」，對組員「入理切情」地查考聖經，希「兩廂情願」的氣氛下，享受及學習神的話語。原來人人皆有「情緒」，屬靈生命也有高低。組員可能表達「不領情」的回響，單靠人的反應及個人的力量作指標，永不可靠。只有「情願」靠三一的真神，讓聖靈改變面對的「困難情況」。

## 38年的結語

借用神學院講師的筆記：對聖經的權威是教會經由聖靈的光照(林前2:12,14)、引領，長時間確認聖經的權威，使信神的人得救恩(提後3:15)，維持屬靈的生命(彼前2:2)。使我們明白神的旨意(詩1:1-2)，指引基督徒的生活(提後3:17)。我們身為教會歷史中的一份子，不可推卸擔當教會歷史的角色。試問肢體們，冀望未來中浸歷史如何記載，責無旁貸。當向過去180年來中浸屬靈前輩學習，秉承他們對福音的異象、使命、承擔的堅持，心體力行。讓大家好好經歷未來180年，中浸每一代的薪火相傳之「心路歷程」，阿們！



# 10 Years A Personal Reflection

By Ronald Lai



Ronald is also a current member and convenor of the Life 430 Fellowship

It's amazing to realise that I have been a CBC'er for a very long time. Year 2016 marks the 25th anniversary (quarter of a century!) of my time in CBC.

As I reflect on the most recent 10 years at CBC, it is easy to conclude it has been full of God's grace and blessings. During this period, I had the privilege to be involved in many different ministries within CBC – EBS, fellowships (Manna and Life 430), bible study classes, church camp, 175th anniversary celebra-

tions, diaconate, by-law committee, property committee, Cantonese congregation camp, children ministry...

On the personal front, I had the blessings to witness the birth and growth of my two sons and other babies/children at CBC. My eldest son Owen is turning 10 this year!

There have been ups and downs at CBC over the last 10 years. Most notably, CBC worshippers peaked and receded since 2009. The aver-

age number of worshippers at the 9am Cantonese service has declined from about 280 to 180 over this period. There are certainly a lot of challenges ahead of the Cantonese congregation and the whole church. The pastoral team and the diaconate have been working hard on understanding the situation, searching and reaching a firm vision for the church, developing strategies and plans to keep CBC focused on the mission given by our King of kings and Lord of lords.

# Ronald's Top Three Favourite Moments Over The Last 10 Years:

1. Establishment of the 3 steering committees – International, Cantonese and Mandarin

The by-laws committee worked hard to come up with a new structure that recognises the diversity and different stages in their church cycle of different congregations. The proposed structure gives flexibility to each congregation and empowers each to develop and run ministries that best fulfil the four core functions of a church – worship, evangelism, fellowship, discipleship.

2. Plant and Harvest project at 175th anniversary

All worshippers were given a \$10 'seed' and encouraged to use the talent from God to plant and grow the 'seed' over the year, and bring back 'harvest' by the end of the year.

With faith, creativity and God's blessings, the 'harvest' brought back from brothers and sisters was more than double of the 'seeds' planted. 'Seeds' planted was approximately \$4,500 and the 'harvest' was over \$11,000.

3. Offering when times are tough

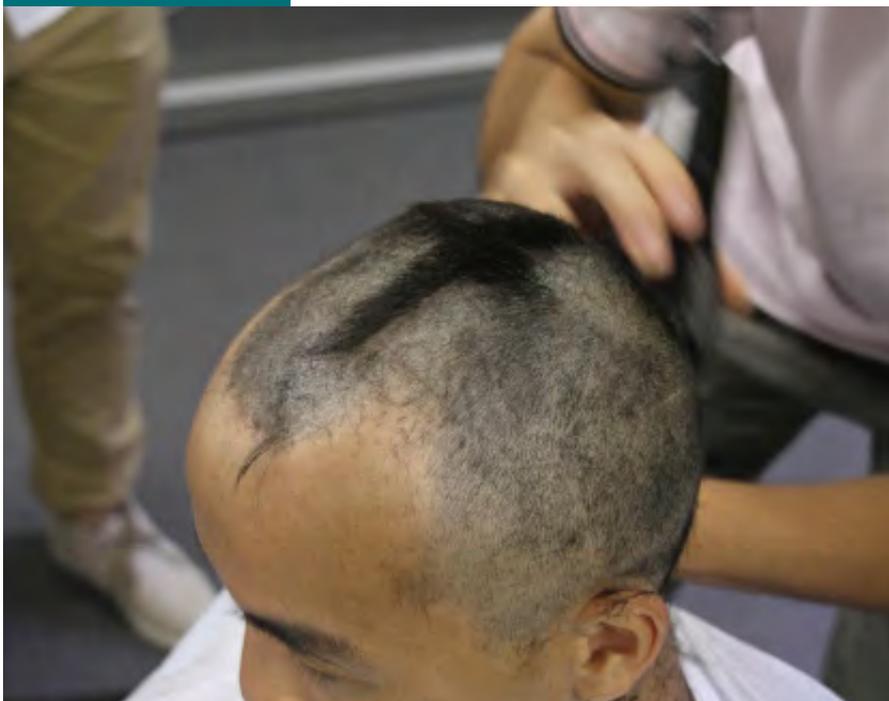
Offering was down as number of worshippers was dropping and the Australian economy was going through downturn. In 2014/2015, we witnessed the Holy Spirit working in brothers and sisters' hearts and the faithful response by the whole church when the pastoral team and diaconate appealed and encouraged brothers and sisters to step out in faith to support the continuous ministries of the church.



## The 321 Movement

### The 'Harvest' in 2012

A brother decided to shave his head in order to grow his \$10 seed



At the 180th anniversary, the church has designed a series of programs to celebrate the journey of faith here in CBC. One of the most meaningful projects is the 321 movement – pray for 3 lost souls, invite 2 to church, and bring 1 to Christ. This is another chance for CBC'ers to step out in faith and be led by the Holy Spirit, to follow Jesus' example to seek to save the lost sheep.

God has called us to be like children – to lead a simple faith with a pure heart. Over the last 10 years I have had the blessings to meet and work with many comrades in Christ: loyal and faithful servants. My prayer is that we continue to run the good race and fight the good battle, in the name of Jesus Christ.

I look forward to witnessing many more God's grace and blessings upon CBC over the next 10 years and beyond!

# 暴風雨中的 屬靈標記

By Tom Leung / Rosia Hui 整理

## 對外的衝擊

過去10年，影響全球最深遠的，要算是2007-2008年的國際金融風暴（GFC）。在席捲全球的國際金融風暴之下，很多生意失敗，投資者虧損。企業倒閉，工人失業。很多家庭都受到重大的財政困擾或挑戰，甚至破產，信徒也不例外。

許多主內的弟兄姊妹都要轉行換工，或提早退休。在眾多國家當中，澳洲是一個蒙福的國家，但也不能避免金融風暴的波及。



教會不單要面對外在金融海嘯的衝擊，內部也有人事的變更。浮浮沉沉，困境中渡過寒暑10載。即使在困難當中，仍然在中浸看見神的同在和祂恩典的標記。

## 神的同在和恩典

- ▶ 不斷有人認識主，不斷有人認信耶穌為主，他們的改變和經歷實實在在的印證了神的信實與美善
- ▶ 看見弟兄姊妹事奉的動機，不是為顯示自己多一個成功的數字，而是為了服事人，服事神。他們樂意奉獻金錢、時間和力量，流露智慧與洞察力去完成神的事工。例如：支持宣教士的活動；願意承擔事工的責任；默默付上，不求回報的服事態度；積極主動並殷勤地參與探訪的事工；與人分享主的恩典和作為；積極參與傳福音的工作...等等
- ▶ 在家庭上，子女的屬靈生命隨著年歲成長，見證神的恩典與憐憫，神恩的浩大



平時少禱告，不親近神的，當面臨危難時，也必尋求神。平時有禱告，有親近神的，當身處艱難時，也必更加尋求神。艱難的歲月，能成為我們的屬靈標記，它拆毀攔阻我們屬靈生命成長的籬笆，領我們到神的跟前。在當中，經歷神的保守，看見神的作為，體驗神的同在。

### 聖經有多處提到門徒需要成長

所以，我們應當離開基督道理的開端，竭力進到完全的地步...  
(來6:1)

惟獨長大成人的才能吃乾糧；他們的心竅習練得通達，就能分辨好歹了。  
(來5:14)

直等到我們眾人在真道上同歸於一，認識神的兒子，得以長大成人，滿有基督長成的身量。  
(弗4:13)

祂所賜的，有使徒，有先知，有傳福音的，有牧師和教師，為要成全聖徒，各盡其職，建立基督的身體。  
(弗4:11-12)

## 一個屬靈的家

我們具有祭司的身份和職位，神呼召每一位基督徒成為祭司。“惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。”（彼前2:9）有人說：“信徒成長不能找一個無人的沙漠，乃是找一個可以讓自己投入去事奉的對象。”我們事奉的對象就是天地的主與蒙神所愛信與不信的人，而參與事奉是幫助我們屬靈生命成長的實際途徑。

苦難不是要趕逐我們離開神，乃是使我們更接近神。我們不知道自己的明天，但我們知道誰掌管明天。中浸給予我們一個穩定屬靈的家，有定時的敬拜、聚集、交通、學習、禱告和事奉。它是困境中的一座燈台，是人憩息之處，是暴風雨中的屬靈標記。

# SHINE!

## Central Baptist Church !

By Rev. John Lustre

Let us celebrate the love of Jesus among us and let us share that love to others. Let us extend Jesus' gracious, merciful and transforming love to many more people and nations that the Lord will bring to our community!

325 days of ministry is a very short time and is never sufficient enough to give a very exhaustive, credible and representative testimony about 180 years of Central Baptist Church. However, as a relatively new addition to the CBC family, my journey in the last 10 months as the lead Pastor of the International Congregation has given me much insight into our church's rich legacy of faith and strong identity as a community. In fact, more than the precise historical accounts and valuable information from archives that are available in printed and electronic forms, I have learned so much about Central Baptist Church from the many conversations that I have had with Central's greatest treasure: the people of God. At the very core of Central Baptist Church is the wonderful love of our Lord Jesus Christ.

Our Saviour's love shines through the faithful believers both past and present, all of whom God has generously invited to participate in His life and His mission in the City of Sydney.

Who would have thought that the congregation that John Saunders established in 1836 would grow, flourish and survive for almost 200 years? With my very limited knowledge of Central Baptist Church's history, I could only imagine how our church forefathers would have envisioned the future. It would have been nice to get into their minds and to feel their heartbeats as they

embark on a massive faith undertaking: building a city church. It would have been awesome to see how Central Baptist Church cope and adapt with the challenges of the ever changing Sydney landscape, the overwhelmingly diversifying culture and the rising tides of people coming to the city from all nations.

Vision 20/20

Let us leap forward in FAITH to make Vision 20/20 happen NOW.





But praise be to our God, Central Baptist Church is very much still here in the 21st century! Maybe the building is not as shiny and radiant as it was in the past. Maybe not as vibrant as it had been compared to the glory days when both the edifice and the people beamed with much pride together with the more prominent churches along George Street. Maybe not as buzzing as when it was the nerve centre and hub of the Baptist Union's general assemblies, inductions, ordinations and significant chapel services. However, Central's jewels are still intact: God's people. God's wonderful people at Central has become multicultural and intergenerational! More than 500 worshippers from three language groups namely Cantonese, Mandarin and English celebrate God in this city church on Sundays! More than 15 nations from Asia, Europe, North and South America and Africa are actually

represented in the International congregation. This gathering of God's people from many different backgrounds and cultures testifies of God's faithfulness and love within our community. This is what Central Baptist Church is all about. CBC is a gathered community of faith brought together by the love of Jesus and is sustained by the

transforming and loving work of the Holy Spirit. It is the freedom that the Spirit of God gives that enables our people to transcend our differences and to focus on the love of Christ. God's love empowers our community to love. God's love sustains Central Baptist Church. God's merciful and unfailing love is what keeps us together.



One generation shall praise Your works  
to another, and shall declare Your  
mighty and remarkable acts.  
(Psalm 145: 4)

We are Central Baptist  
Church and we shall  
continue to shine in  
the city for the glory of  
God!

## God's Transforming Movement

The challenge for the present generation of believers at Central Baptist Church is to celebrate God's faithfulness and love in the last 180 years with much thanksgiving and joy. Let us rejoice and re-tell stories of God's wonderful transforming movement in the lives of city Baptists from Sydney who have worshipped in the hallowed halls of Central Baptist Church. As Psalm 145: 4 declares: "One generation shall praise Your works to another, and shall declare Your mighty and remarkable acts".

At the same time we need to look forward to the greater things that the Lord will accomplish among us with much excitement and anticipation. Let us continue to move with God into future with much hope and faith in the same way our church founders did 180 years ago.

Let us celebrate the love of Jesus among us and let us share that love to others. Let us extend Jesus' gracious, merciful and transforming love to many more people and nations that the Lord will bring to our community.

We are Central Baptist Church and we shall continue to shine in the city for the glory of God!



Rev. John Lustre's Ordination on  
31st July 2016

# History of CBC

By Ailsa Thompson

## The Story Begins

European settlement in New South Wales commenced as a penal colony when the First Fleet, under the command of Captain Arthur Phillip, sailed into Port Jackson (Sydney Harbour) on 26th January, 1788, having left England eight months earlier. On board the eleven small ships were 586 men, 192 women, 13 children as well as 695 officials, marines and sailors. It was not until 1792 that the first free settlers arrived in Sydney.



Pitt Street, Sydney, About the time the Baptist Church was opened

## Provision of Religion

The denominational affiliation of the first fleters, and the early inhabitants, is not known. It was not until the 1828 census that provision was made for "religion", and then the only distinction was between Protestants and Roman Catholics. Baptists were first recorded separately in 1871.

Some Baptists had arrived in Sydney by the 1830's and the first record of a Baptist meeting was on

24th April, 1831 when Rev. John McKaeg, an eccentric Scottish preacher, conducted a worship service in the Long Room of the Rose and Crown Inn on the corner of King and Castlereagh Streets. The first service of Believers' Baptism was held in Woolloomooloo Bay on 12th August, 1832, a source of ribald amusement to the vulgar crowd who gathered.

The assumption that a Baptist Church had been formed in borne out by the request to the Baptist Missionary Society in London for a Pastor and, in response, Rev. John Saunders arrived in Sydney

on 1st December, 1834. Building operations commenced on 26th November, 1835 on Crown Land in Bathurst Street granted in 1832. The Bathurst Street Baptist Church opened on 23rd September, 1836 having cost the modest sum of 1,400 pounds (\$2,800).

An English Baptist publication reported "Baptist brethren who little thought of living to see the day when a Baptist chapel should be erected in this colony, were, after twenty, thirty or even forty years sojourn, much gratified by the business of the day, while those lately arrived looked forward to

this building as a religious home to themselves and their descendants”.

It was upon the arrival of Rev. John Saunders, and the ministry over the following 100 years at Bathurst Street Baptist Church of thirteen Pastors that the story of Central Baptist Church begins.

## Story of CBC Begins

Rev. John Saunders was born into an influential London family, whose motto was “Nothing without God”. He studied law and rejected an opportunity to stand for Parliament. At the age of nineteen, he felt drawn to missionary service in India with the Baptist Missionary Society. However, it was finally to Australia that he and his wife, Elizabeth, sailed on

July 27, 1834 after a dangerous and often miserable journey. He was often ill and exhausted, and his wife was ill for most of the journey. Like many others, he was enraptured by the breathtaking beauty of Sydney Harbour.

Aboard the ship “George Hibberd”, he served as Chaplain to the female convicts. The Captain of the ship paid testimony to the excellent surgeon on board, and to the most excellent and worthy man who has come over as a Baptist missionary, John Saunders. His kind attention to the unfortunate criminals has been unceasing, and many of them I hope will retain the grateful remembrance of his kindness to them. Some of them, who when they came on the ship could neither read nor write, have left well capable of doing both.

It was providential that John and Elizabeth Saunders did sail on

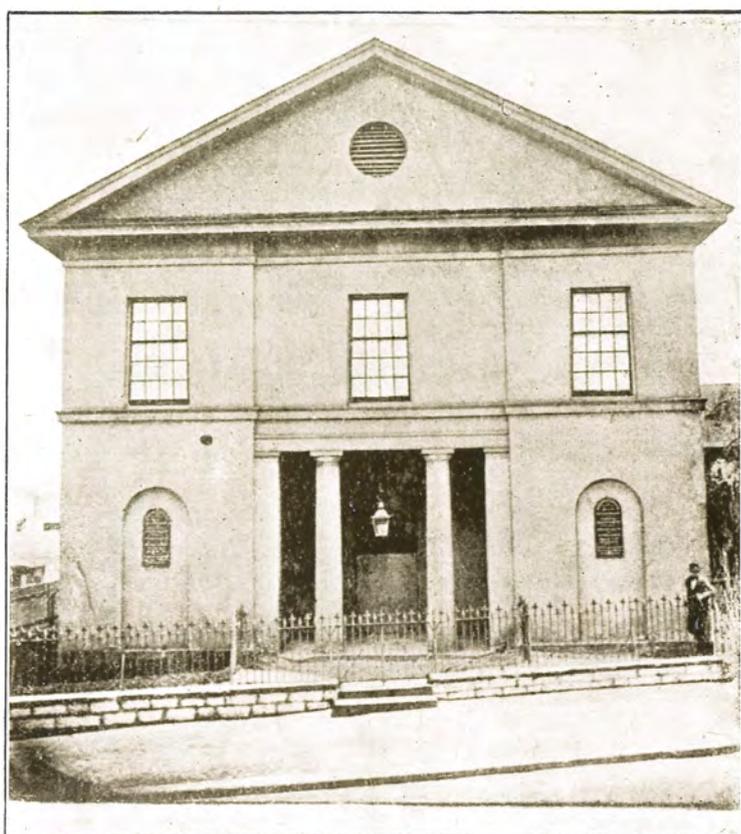
the “George Hibberd”, as the ship on which they were to sail was wrecked while endeavouring to enter Sydney Harbour. John Saunders wrote: “Here let me pause and adore the Divine Mercy. The owners and agents did all they could to get me on that vessel. She was dashed to atoms”.

John Saunders affirms his peace of mind and the conviction that he is in the Will of God; a conviction that was to sustain him for the thirteen years in the colony. He said:

**“I believe I have been sent here in answer to the prayers of good people in this colony, and to my own supplication for guidance”.**

He was scandalised by the barbarity of the convict system and pressed for the abolition of transportation. When the movement gathered momentum and 6,765 signatures were presented to the Governor, Rev. John Saunders was one of ten selected to deliver it.

The original Bathurst Street Baptist Church



THE ORIGINAL BATHURST STREET BAPTIST CHAPEL.  
Opened September 23rd, 1836.

## Years of Growth

The first 101 years of its history in the Bathurst Street building were years of growth, the Church pastored by fourteen dedicated men of talent and ability. There were some periods of decline but, generally speaking, such decline was due to circumstances beyond the control of the Church. The Church was strong in evangelism, missionary enterprise and outreach into the community.

MINISTERS -1836 TO 1986



in the history of the Church (1934 – 1951).

# Jarvis Centre

Over the years new ventures were commenced – a Christian Workers’ Training College was established with weekly classes of 182, a property at 627 George Street was purchased, a manse at Roseville and a new manse at Haberfield. The 627 George Street property was converted into “Palmer House”, a hostel accommodating fifteen young men. This property was remodelled in recent years and is now known as the “Jarvis Centre”. Several plans to redevelop the whole property were drawn up at various times but were not acted upon.

The Jarvis style ministry, with strong evangelistic preaching, continued in the thirteen years of Rev. Harry Rowe’s ministry (1956 – 1976), but the 1970’s saw a period of uncertainty in the Church’s life. These years constituted a quest for identity.



Rev. Harry Rowe

It was during the ministry of Rev. Wilfred Jarvis (father and father-in-law of Betty and Roy Gilchrist) that the Central Church enjoyed its most exciting and significant years. However, the major challenge facing the Church from 1935 was its future location. Here Dr. Jarvis proved to be an admirable leader.

## CBC on George Street

The New South Wales Government had decided to resume the Bathurst Street property for extensions to St. Andrew’s Cathedral. A site on Church Hill, at the northern end of the city, was first proposed but rejected as being unsuitable. Then, a few days later, the George Street site was introduced. The eventual decision was to accept the offer, and to receive ten thousand pounds (\$20,000) toward building costs.

Baptists launched a campaign to

buy bricks for sixpence (5 cents). The construction costs of the building were eighteen thousand, six hundred and fifteen pounds (\$37,230) and a further five hundred pounds (\$1,000) for organ reconstruction. It was calculated that 420,000 bricks, 600 tons of concrete, 3,800 bags of cement and 6,910 tiles were used in the building.

The Opening Service on Saturday, 9th October, 1937 was a gala day for Baptists of the State. “A New Day has Dawned” claimed “The Australian Baptist” newspaper in its report. “For the first time in Baptist history, policemen were on duty to marshal the surging crowd of people. Trams slowed to a halt. Passengers in cars stared curiously”.

Dr. Jarvis had proven not only a gift for evangelism, but also was an eloquent orator with an abundance of gifts including art, drama, music and a rich sense of humour. On 1st April, 1950, Dr. Jarvis submitted his resignation to the Church stating that “the time has come for me to make way for some other servant of God”. His was the longest pastorate

# The Chinese Ministry

Society was now changing rapidly and development in the southern end of the city was slow and even the famous Anthony Horderns store (situated on the World Square building site) closed its doors. The Haymarket area became unfashionable although, following the transfer of the Growers Market to Flemington, the development in Chinatown hinted at the way ahead for the Church's ministry in the closing decade of the century.

In 1964, a Chinese Sunday School met in the shop at Palmer House (Jarvis Centre) with approximately thirty in attendance each Sunday. This was, for many years, called "The Asian Department". This new ministry was destined to become the major ministry of Central.

Rev. Edward Yu (M.A. in Psychology from the University of New South Wales) is a living testimony to the effectiveness of Central's ministry. In 1962, a close friend invited him to a Church Service at Central. He became a Christian and was baptised on 17th March, 1963, a young student, aged nineteen. Subsequently, he became aware of a Call to the Christian ministry, studied at the Baptist Theological College (Morling College) from 1967 – 1970 and was ordained in 1971.

In March 1967, a translation facility was installed in the Church enabling the services to be translated into Cantonese and, subsequently, into Mandarin. Weekly daytime English classes were also commenced. The same year, the Asian Department had fifty members and conducted regular open air meetings in Dixon Street. From 1968 – 70, Pastor Edward Yu was a part-time assistant, serving with the Asian Department as he studied for the ministry. The 5pm English

service was replaced by Cantonese around the late 1980s. In 1993, the Church commenced a separate Cantonese Service at 9 a.m. each Sunday whilst maintaining the 11 a.m. English Service. Subsequently, a separate Mandarin Service was commenced in 2003.

Rev. Edward Yu was invited by the Church to become an Associate Pastor, in a part-time capacity, in December 1977 and, in the following May, asked to become the Pastor, the position he held until 1994. In 1981, Rev. Frank Starr was appointed Assistant Pastor, part-time, a position he held until 1991.

Rev. David Tse was appointed Associate Pastor in 1996 and, later that year, as Pastor. He continues to serve as Senior Pastor, now the longest serving Pastor of the Church.

## The Asian Department in the 60s



## Bulletin of the Official Opening of Asian Department on 13 September 1964

ALL HAIL THE POWER.

All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown Him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.

O that with yonder sacred throng  
We at His feet may fall;  
Join in the everlasting song,  
And crown Him Lord of all.

SURED ASSURANCE.

Blessed assurance, Jesus is mine:  
O what a foretaste of glory divine!  
Heir of salvation, purchase of God;  
Born of His Spirit, washed in His blood.

Chorus: This is my story, this is my song,  
Praising my Saviour all the day long,  
This is my story, this is my song,  
Praising my Saviour all the day long.

Perfect submission, all is at rest,  
I in my Saviour am happy and blest;  
Watching and waiting, looking above,  
Filled with His goodness, lost in His love.

I WILL REMEMBER THE WORKS OF THE LORD: SURELY I WILL REMEMBER THY WONDERS OF OLD... WHO IS SO GREAT A GOD AS OUR GOD. PSALM 77:11-13

CENTRAL BAPTIST CHURCH  
DEDICATION AND OPENING OF READING ROOM  
SUNDAY, 13th SEPTEMBER, 1964. 3 p.m.

LAKE WELSH BLAZES  
EVERGLADES NATIONAL  
COLOR PHOTO COURTESY  
FLORIDA DEVELOPMENT  
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# Looking Ahead Into The Future

Many faithful servants of God have served the Church over the past 180 years as Pastors, Officers and Members, many of whom have served on world mission fields. What a story could be written concerning the dealings of God with His people, first at the Bathurst Street Church over 180 years at the Central Baptist Church.

Thus, the past is recalled, but the people of God must always look away to God's future. The past is to be remembered with gratitude, but the need of the present and the challenges of the future beckon. The Church is still "in the heart of Sydney" and still with the heart of the Gospel, and still for the hearts of the world.

The unfinished task which lies before us,

is no greater than

**THE UNLIMITED POWER OF GOD**

behind us.



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Prepared by Mr. Roy Gilchrist (Life Deacon) – 165 years of CBC and updated by Miss Ailsa Thompson.

# 中央浸信會簡介

文 Ailsa Thompson /

蘇家俊翻譯

## 故事的開始

在新州的歐洲殖民史中，是以作為一個罪犯流放地開始。遠在一七八八年一月二十六日，一艘歷時八個月航程，由船長阿瑟·菲利普（Arthur Phillip）指揮的第一艦隊，在傑克遜港（悉尼海港）登陸。當時十一艘小船上有五百八十六個男丁，一百九十二個婦女，十三個孩童以及合共六百九十五名官員、海軍陸戰隊員和水手。到一七九二年，才有第一次自由移民抵達悉尼。

## 宗教信仰自由

在當中，這隻第一艦隊和早期居民的教派屬性並不為人所知。直到一八二八年的人口普查上才有了“宗教信仰”這一項目，而當中這一欄的填寫信息裡面只有新教徒（Protestants）和羅馬天主教徒（Roman Catholics）。在一八七一年，浸信會教徒這個名稱第一次被單獨分別出來記錄。

其實早在十九世紀三十年代，就有一些浸信教徒抵達悉尼。第一個有記錄的浸信徒崇拜聚會是在一八三一年四月二十四日，由一個性情古怪的蘇格蘭牧師約翰·麥基（Rev. John McKaeg）帶領在卡索瑞街和國王街交界的玫瑰和皇冠酒店的長廳舉行。而第一個信徒浸禮儀式在一八三二年的八月十二日於烏魯馬魯灣（Woolloomooloo Bay）舉行，當時的烏魯馬魯灣常常有粗俗的人群聚集進行低俗的消遣活動。

而在當時浸信教會要被建立起來的時候，就向倫敦的浸信傳道會

（Baptist Missionary Society）物色一位傳道人來牧養，當中約翰桑德士牧師接受了呼召於一八三四年十二月一日抵達悉尼，在悉尼建立浸信會教會這一個設想因此而實現。浸信會所屬的建築物也於一八三五年十一月二十六日在百德士街的官地動工。而這百德士街浸信會於一八三六年九月二十三日開始使用，前後保守估計共使用了一千四百鎊（約等於兩千八百澳元）。一個英國浸信徒刊物這樣記載到：“那些從沒有想過有機會活著看到浸信會在這個殖民地建立的浸信會會友終於在二十、三十甚至四十年之後滿足地看到這一天的來臨，然而那些新到的浸信會會友盼望著這一棟的建築物成為他們子孫後裔的信仰之家。”

在桑德士牧師之後的一百年的教會事工裡面，百德士街浸信會經歷了十三位的牧師的牧養，而這就是中央浸信會的前身。

## 中浸的建立

說到桑德士牧師，他出身在倫敦當地一個很有勢力的家族裡面，其家族的座右銘是“沒有上帝，什麼也不是”（“Nothing without God”）。桑德士牧師是學習法律的，而當時的他也拒絕了一個競選議員的機會。在十九歲那年，他對浸信傳道會在印度的宣教事工非常有興趣。然而，他和他的妻子，伊麗莎白（Elizabeth），最終在經歷了一段驚險而痛苦的旅程後，於一八三四年的七月二十七日登陸澳大利亞。桑德士牧師在船上這段日子時常生病和感到疲累，而他的妻子則基本全程都在生病。但和很多人



Bathurst Church Members  
百德士浸信會會友

一樣，桑德士牧師也為著那美得讓人窒息的悉尼海港而著迷。

而在那艘名為“佐治·希伯號”（“George Hibberd”）的船上，桑德士在當中擔任女罪犯人院牧的職務。這艘船的船長也在這艘船上見證了這位來訪的優秀外科醫生，和最優秀而有價值的浸信會傳教士——約翰桑德士牧師。桑德士牧師的善良不斷吸引著那些不幸的罪犯，而當中的許多人都保存著桑德士牧師對他們慈愛善良的美好回憶。他們當中有一些人，在上船的時候甚至都不會讀書和寫字，但在下船后都已經學會了。

桑德士牧師和伊麗莎白師母在這“佐治·希伯特”船上實在是幸運，因為這艘船在登陸悉尼海港的時候失事，繼而需要竭盡所能地駛入悉尼海港。牧師事後這樣寫到：“讓我暫且停下來仰望 神的憐憫慈悲。船上所有人盡了一切所能去使我能夠上船，而它卻被沖散了。”

桑德士牧師肯定了他心裡的平安和一個他是在 神的旨意裡面的信念，這一個信念支撐了他在這殖民地上長達十三年的時間。他說到：“我相信我被指派到這裡是應允了這片殖民地上人們的禱告，和應允了我尋求指引的懇求。”

桑德士牧師當時也被徒刑制度的殘暴程度所震驚，繼而為了廢除轉移罪犯這一事項而感到有使命感。當這項廢除的運動持續上升到一個勢頭而收集到了六千六十五個簽名遞交到政府官員那裡的時候，桑德士牧師是當時十個遞交請願的人之一。

## 中浸的發展

在百德士街那座建築物的前一百零一年的歷史裡面，教會被十四個有著恩賜和能力並且願意獻身的人所牧養。雖然有些時期會務經歷不前，但這些外來因素並不是教會能夠控制的。教會始終都是以傳福音，宣教以及外展作為主要事工。

而當中，在查華士牧師（Rev. Wilfred Jarvis）的事奉期間，教會經歷了其令人興奮和重要的一段時期。查華士牧師是教會終身執事喬其士太太的父親。不過，教會在一九三五年面臨一個很大的挑戰，就是要尋找教會新址。而繼後查華士牧師也被證實了確是一位令人欽佩的領袖。

## 建立新堂

在當時，新州政府決定收回百德士街的物業作為聖安德烈大教堂

擴展之用。開始的時候，政府建議用市區北面的教會山的一處土地作為交換，但因不適合而婉拒。數日后，政府選擇了佐治街的一個路段，而教會也接納這一建議，并接受一萬鎊（約兩萬澳元）的建築津貼。

於是浸信會開啟了一個六便士（約等於五仙澳元）買磚的活動。最終建築費用總共用了一萬八千六百零五鎊（約三萬七千二百三十澳元）和另外五百鎊（約一千澳元）用於重修風琴。據統計，這棟建築物使用了四十二萬塊磚、六百噸的混凝土、三千八百包水泥和六千九百一十塊瓷磚。

新堂址於一九三七年十月九日（星期六）啟用，而這也是本州浸信會的一個大日子。澳洲浸信會報章宣稱這為“新一天的曙光”。並報道：“在浸信會的歷史上，首次動用警察維持秩序。途經的電車需要慢馳。汽車內的乘客也好奇地注視著。”

種種的一切證明了查華士博士不僅僅是有傳福音恩賜，而且是一位有口才的演說家，並且有著豐富的天賦例如藝術、戲劇、音樂和強烈的幽默感。在一九五零年四月一日，查華士博士在向教會提交的請辭中寫到：“我的時候終於到了，是時候該讓位給其他

神的僕人了。”他也是當時教會歷史上擔任牧師職務最長時間的（一九三四年至一九五一年）。

## 查華士中心

此後，教會新的歷程也開始了——一個基督工人的平日課程培訓學院被建立起來了，共有一百八十二人。而這培訓學院所使用的地方有位於佐治街六百二十七號一個被教會買下的物業、有在羅斯圍地區的牧師的家和有在夏伯菲德地區的牧師的新家。而位於佐治街六百二十七號的物業也被改成保馬樓（Palmer House），變成一個能容納十五人的青年旅館。此後這個物業在近年被重新設計，也就是現在的“查華士中心”。期間在不同時期不斷有重建的整個物業的方案但一直沒有定案。

查華士牧師所著重福音信息的事工由羅威（Rev. Harry Rowe）牧師在十三年（一九五六至一九七零年）的任期繼承。可惜在七十年代中，教會的發展意向有一段不明確的時期。這些年教會都在探索自己的角色。



Sunday School at Bathurst Street Baptist Church  
百德士街浸信會主日學

## 亞洲事工

當時的社會變更得非常快，在市中心南邊的發展開始減緩，以至於當時出名的安東尼·何登思（Anthony Horderns）商店（位於現在世界廣場）也要倒閉關門。而喜馬傑（Haymarket）雖然成為最不流行的區域，但隨著喜馬傑果農市場遷往費明頓，唐人街的發展也貌似提示著教會在上世紀最後十年的前路方向是如何。

在一九六四年，每個主日約有三十人參加在保馬樓（也就是如今的查華士中心）的中文主日學。這一事工也在多年來被稱之為“亞洲部門”。而這一新的嘗試也變成為了教會主要的事工。

于建忠牧師（Rev. Edward Yu）畢業于新南威爾士大學，為心理學碩士，他是教會有效事工的活見證。在一九六二年，他受一位摯友邀請參加教會崇拜，繼而成為一位基督徒並於一九六三年三月十七日受洗，當年他是一位年僅十九歲的學生。之後，他清楚知道全職事奉的呼召而在一九六七至一九七零年間進入浸信會神學院深造，並於一九七一年被按立。

在一九六七年的三月，教會開始配備有翻譯的設備，先是有粵語翻譯，繼而也加入了普通話翻譯。週日的日間的英語班也開始。而在同一年，亞洲部門人數達到五十人，並開始在德信街街頭佈道。在一九六八至一九七零年期間，于建忠牧師是教會的助理牧師，並在事工期間在亞洲部門裡面事奉。在八十年代末期，下午五時的英語崇拜改為粵語，在一九九三年，教會除了原有的十一時英文崇拜之外還開始了早上九時粵語崇拜，之後，在二〇〇三年國語崇拜也開始了。

于建忠牧師於一九七七年十二月被邀請成為教會的助理牧師，並在一九七八年五月成為主任牧師直到一

九九四年。而在一九八一年，史達牧師（Rev. Frank Starr）被邀請為助理牧師直到一九九一年。

在一九九六年，謝友德牧師（Rev. David Tse）被教會邀請成為助理牧師，而不久後成為了主任牧師。他一直作為教會的主任牧師到現在，而如今也成為教會歷史上擔任牧師最長時間的牧者。

在過去的一百八十年來，有無數神忠心的僕人在教會不同的崗位上事奉，他們有作牧師的、有作職員的和會員的，也有很多的在各地的宣教工場事奉。先是在百德士街浸信會超過一百年的帶領，然後是在中央浸信會八十年的帶領，而這都是屬於在一個關於 神帶領祂的子民的故事。

雖然往事值得回首，但作為 神的子民，總要展望著 神未來的計劃。我們在對過去歷史心存感恩之餘，也要為著現今的需要和未來的挑戰正向我們招手。教會現今仍然處於悉尼市中心，仍然有著傳福音的心，也仍然有著為普世宣教的心。



Rev Edward Yu and his wife Kitty  
于建忠牧師及師母



2011 Pastoral Team  
2011年教牧團

放在我們面前未完成之事，  
豈能與支持我們的神  
那無限的能力相比。

# The Professional and Personal Witness of Rev. John Saunders

## Sydney, 1834-1847

Excerpts from The Inaugural John Saunders Lecture, delivered by Rod Benson at the Tinsley Institute, Sydney. (2008)  
summarised by Nathaniel Kong

## Background

The Reverend John Saunders is arguably the most outstanding colonial Australian Baptist minister. He stands in the shadow of other Protestant pioneers such as Samuel Edward Marsden (1765-1838) and John Dunmore Lang (1799-1878), but has no equal among nineteenth-century Baptists in New South Wales. Saunders was an outstanding preacher, a wise pastor, a strategic church planter, a supporter of world mission, and an exemplar of Christian social responsibility.

John Saunders was born on 7 October 1806 in London into an influential middle class Church of England family. His father, Ebenezer Saunders, was a city alderman, as was his father before him. The motto on their family crest was "Sans Dieu Rien" ("Nothing without God").

The young John Saunders was articled to a London attorney and became a solicitor. At the age of 17 he was baptized by immersion and admitted to the membership of the Baptist Church in Cold

Harbour Lane, Camberwell, under the ministry of the Rev. E. Steane. At the age of 19, Saunders began preparation for missionary service, making contact with the Baptist Missionary Society (BMS) in the hope of being sent to India. He planted Baptist churches at Mason Court, Shoreditch and Ball's Pond, and was minister of two London churches in Shacklewell and Stoke Newington. In 1834, at the age of 28, while minister at Stoke Newington, he declined an opportunity to enter Parliament.

## The Other Side of The World

On the other side of the world, in a bustling colonial convict settlement called Sydney Town, the eccentric Revd John McKaeg was fighting a losing battle to maintain his brief and unofficial Baptist ministry, his sobriety and his freedom from debtor's prison. Some members of the fledgling congregation, consisting mainly of Particular Baptists and independent Protestants, felt compelled to write to the BMS seeking a more suitable pastor.



JOHN SAUNDERS

Constitutionally the BMS was committed to evangelism "through the heathen world," which did not necessarily include Australia, and it was under no obligation to pay his passage or stipend. Nevertheless, the BMS formally farewelled Saunders at its annual meeting in June 1834, he was "set apart for foreign service" at the Shacklewell Church on 2 July, and on 27 July Saunders and his wife of four months, Elizabeth ("Bessy") Willox, whom he affectionately called "wifey," sailed for Sydney aboard the *George Hibberd*, a 328-ton barque transporting 144 female convicts ("consigned servants") and 38 free passengers emigrating to Australia. Saunders was appointed Church of England chaplain to the women convicts for the duration of the voyage. He was 28 when he and



Rev. Saunders described people in Australia at the time were “so thin, so sunburnt and many of them so drunk – not a lady to be seen, hardly a woman. It appeared as if we had landed among a set of the most degraded and uncomfortable beings.” Yet it was to these people he believed he had been called.

Elizabeth first set foot on Australian soil at Sydney Cove on 1 December the same year.

Two weeks later he described the people he had encountered on Sydney streets as “so thin, so sunburnt and many of them so drunk – not a lady to be seen, hardly a woman. It appeared as if we had landed among a set of the most degraded and uncomfortable beings.” Yet it was to these people he believed he had been called, and in obedience to that divine call he quickly set about planning and organising his new antipodean ministry, recruiting and serving the diverse people of Sydney Town.

## The Ministry

The church prospered under Saunders’ ministry. He was apparently well liked and worked hard on a wide ministry front. In addition to regular Sunday services and fellowship meetings, Saunders took an

interest in Sunday School teaching, conducted twice each Sunday to a wide cross-section of the children of Sydney. In July 1843 there were 55 boys and 41 girls enrolled; by 2 January 1848, the day of Saunders’ departure, these had risen to 105 and 63 respectively.

As it grew, the Bathurst Street Church commenced Baptist works in other locations. [The Bathurst Street Church designed by architect and builder John Verge (1782-1861), duly opened on 23 September 1836, and seated up to 400 people. The property continued to serve the church until resumed by the NSW Government for redevelopment just over a century later.] As well as serving the needs of a rapidly growing metropolis (with a large influx of voluntary immigrants), Saunders had “a passion to reach the lonely settlers in New South Wales” and was concerned for “the destitute state of many parts of the colony, where brethren [i.e. fellow Baptists] had settled, as regards religious instruction.” Saunders and his church laid the foundations for

the growth of Baptist churches in these and other parts of the colony of NSW, an achievement that, along with his pioneering work at Bathurst Street, led future generations of NSW Baptists to consider the Bathurst Street Church as “the mother church of the denomination.”

Looking back after two years of ministry in Sydney, Saunders reflected that on arrival he had felt “unaided and alone.” Yet by 1842, at the age of 36, Saunders had clearly established his personal and professional standing in the community. He was “the leading Baptist of Sydney,” and had become, in the eyes of his peers, the leading Baptist of the Australian colonies. He exercised influence in Victoria, Tasmania and South Australia, visiting and corresponding with Baptist leaders, and recommending ministers to churches seeking pastoral settlements.

# Farewell a Great Minister

Ill health eventually led Saunders to resign from the church at the end of 1847 and return to England early the following year with his wife and daughter Elizabeth (later Lady Renwick), who had been born in Sydney. A few days before their departure, the church arranged a large public farewell at which the NSW Attorney-General, John

Hubert Plunkett, Q.C. presided. Saunders was presented with a substantial gift of £300, accompanied by an address conveying his supporters' gratitude for his "zealous and persevering services in the cause of temperance, and also of his efforts to promote the intellectual, social and moral well being of the community."



## A Life Testimony

From what we know of his life and ministry, in addition to his various Baptist activities, Saunders was active in the Bible and Tract Societies, the Auxiliary of the London Missionary Society, the Temperance Society, and the Benevolent Society.

► Benevolent Society the colony's leading charity, established in 1813, which had strong connections with the churches. The 1831 Annual General Meeting of the Society reported that, during the previous year, the Society had sheltered, fed and clothed 146 persons in the Benevolent Asylum, (a hospital for the terminally ill).

Saunders took a strong interest in:

- The welfare of Aboriginal people: His compassion for Aboriginal people is reflected in his correspondence. He was a founding member of the Sydney branch of the London-based Aborigines' Protection Society (an international human rights organisation founded in 1837 to protect the health and well-being and the sovereign, legal and religious rights of indigenous peoples subjected by colonial powers, an organisation which continues to do good work today as Anti-Slavery International).
- The abolition of the convict system: When in 1846 a petition favouring abolition was presented to Governor Fitzroy containing 6,765 signatures, Saunders was one of ten community leaders selected to deliver it. For Saunders, public advocacy of the abolition of transportation served two purposes: it addressed a grievous injustice deeply entrenched in British politics and society, and it nurtured hopes of a new society in which the gospel might flourish.
- The cause of British immigration.
- General education and science.



## His Reputation

As the Revd Wilfred Jarvis observed in the centenary publication of the Bathurst Street Church, Saunders "always gave his ready assistance to the various religious and philanthropical movements then struggling for existence." -- *A Century of Baptist Witness in Sydney*

Saunders was "a Christian gentleman who sacrificed possible worldly greatness for the service of Jesus Christ." -- Murray, *Australian Christian Life From 1788*

Reflecting on his witness to Christian social justice, the Revd Tim Costello noted, as President of the Baptist Union of Australia in 2001, that [Saunders'] insistence on the truth so long ago reminds us that none of us working for justice is its originator, and that it is only by continuing to turn toward the same source of light as he did, that we can hope to reflect it. I pray that some of us will decide to become beacons of light for the generations to come. -- Tim Costello, "Saunders as a 'beacon of light'" in Jill Sutton, *Rev John Saunders*

# 約翰桑德士牧師

1834至1847年在雪梨的

## 專業及個人見證

以下是洛奔臣 (Rod Benson) 2008年在雪梨天是利學院 (Tinsley Institute) 發表有關先鋒約翰桑德士演講的摘要。

文 Nathaniel Kong\ 江志勇翻譯

### 背景

約翰桑德士牧師可算是澳洲殖民時期最出眾的浸信會牧師，他緊隨其他新教徒先鋒者如山姆馬士頓 (Samuel Edward Marsden 1765-1838) 和約翰寧 (John Dunmore Lang 1799-1878)，但在十九世紀的紐省乃是無可比擬的浸信會教徒。桑德士是一位出色的傳道人，聰穎的牧者，具策略性的教會植堂工作者，普世得救的支持者和一個基督徒在社會盡責的好榜樣。

一八〇六年十月七日，約翰桑德士出生於倫敦一個有影響力的英國國教中產的家庭。他的父親依本拉薩桑德士 (Ebenezer Saunders) 和約翰的祖父一樣，是市府參事，他們家庭標章的座右銘是“凡事有主” (“Sans Dieu Rien”)。

年輕的約翰桑德士在一間倫敦律師樓見習，其後成為律師。他十七歲接受浸禮，成為錦巴威冷港里 (Cold Harbour Lane, Camberwell) 浸信會會員，當時的牧師為史丁尼 (Rev. E. Steane)。桑德士十九歲開始準備傳道工作，他聯絡浸信會傳道協會 (Baptist Missionary Society BMS)，並期望被派往印度，他在倫敦其他三個地區植堂，曾為倫敦兩間教會的牧師。一八三四年當他二十八

歲為史篤紐英頓 (Stoke Newington) 牧師時，他拒絕晉身國會的機會。

### 地球的另一邊

在地球的另一邊，一個喧嘩的囚犯殖民地地方叫雪梨市，怪異的約翰麥基 (John Mckae) 牧師仍努力去維持他短暫、非正式的浸信會事奉，保持頭腦清醒和解除債務，但他正輸掉這場硬仗。初期會眾多是某類浸信會教徒和獨立的新教徒，當中有些會員決定去函BMS，尋求一位更合適的牧者。

BMS 在憲制上雖然是要將福音傳遍地球，但沒有規定包括澳洲，它亦沒有義務去給桑德士旅費或薪金。最終在一八三四年六月，BMS 在它的週年大會正式送別桑德士。七月二日，桑德士在錫哥威教會 (Shacklewell Church) 被委派往海外事奉。七月二十七日，桑德士和他新婚有四個月的妻子伊利沙白委諾斯 (Elizabeth (“Bessy”) Willox)，(他亦暱稱她為妻妃 “Wifey”) 一同登上佐治希伯號 (George Hilberd) 前往雪梨。這三桅船重三百二十八噸，運載有一百四十四位女囚犯 (託管的女僕) 和三十八位自由乘客移民至澳洲。桑德士全程被委任為英倫教會的牧師，專為女囚們作工。當他和妻子在同年十二月一日首次踏足澳洲土

地——雪梨灣 (Sydney Cove)，他是年二十八歲。

兩星期後，他描述到雪梨街道他遇到的人是“那麼瘦削，那麼曬黑，很多人是醉熏熏，很難看見一位女仕。就好像我們是身處在一群最低賤和不安的人類當中。”但正是這些人，他深信他被呼召到這裡，他順服神的召喚，立刻計劃和組織在地球相反地區的事工，招聘同工和去事奉雪梨市不同類別的人士。

### 主要事工

在桑德士帶領下，教會日漸興旺。他得會眾的喜愛，在很多事工上努力耕耘，除了例行的週日崇拜和團契聚會，桑德士有興趣於主日學，每星期日他舉辦了兩堂，使來自不同階層的兒童能參與。一八四三年七月，有男學生五十五人，女學生有四十一人。到一八四八年一月二日，桑德士離開的一天，男女人數已攀升到分別為一〇五和六十三人。

發展初期，百德士街 (Bathurst Street) 教會亦在其他地方上開啓浸信會工作。[約翰獲治 (John Verge 1782-1861) 劃則和建造百德士街教會，教堂於一八三六年九月二十三日開動，可容納會眾四百人，這建築物一直為教會所用，直到一世紀後，紐省政府要

收回重建。]除了侍奉人口急速增長的大城市需要，（有大量自願移民的湧入），桑德士有“一個熱情去接觸紐省孤寂的定居人士”，並顧慮“那些移民到殖民地多處地方的浸信會弟兄嚴重地缺乏宗教的指引”，桑德士和他的教會打下了根基，使紐省內很多殖民地地區的浸信會教會得以發展，這個成就，聯同其在百德士街的開導性工作，使未來紐省的浸信會信徒皆認為百德士街教會是“教派的母會”。

桑德士在雪梨經過兩年事工後，回憶起初抵達時他是“無助和孤獨的”。到一八四二年他三十六歲時，桑德士在社區中已清楚建立了個人和專業的名聲。他是“雪梨首要的浸信會信徒”，在其他信徒的眼中，他是澳洲殖民地中最重要的浸信會信徒，他在維省、塔省和南澳皆有影響力，他探訪和聯絡各地的浸信會領袖，並建議部長去教會尋求宗教的幫助去解決問題。

## 告別出眾的牧者

身體健康問題令桑德士於一八四七年尾要辭退教會工作，在翌年頭，他和妻子，和在雪梨出生的女兒伊利沙白（後來是雲域女仕）返回英國。離別前數日，教會安排了一個盛大公眾告別儀式。當時的紐省首席檢察官約翰希伯彬吉（John Hubert Plunkett Q.C.）親臨主禮。桑德士接受了一筆不少的禮金——英鎊三百鎊，並有其支持者的發言，去感激他的“熱心地不斷為酒量節制事宜的工作和促進社區中個人、社會和道德發展的努力。”

## 以生命見證

從桑德士的一生和他的事奉與及在其他浸信會的活動，他在聖經及單張社團（the Bible and Tract Society）、倫敦傳教士社團分支（the Auxiliary of the London Missionary Society）、酒量節制社團（the Temperance Society）和仁愛社團（the Benevolent Society）皆是熱心份子。

▶ 仁愛社團是殖民地最重要的慈善機構，成立於一八一三年，和教會有很好的和大的聯繫。在一八三一年其社團週年大會有告知會眾，在過去的一年，社團在仁慈避難所（臨終醫院）曾留宿、餵養和贈衣給一百四十六位人士。

桑德士有莫大的興趣在：

### ▶ 土著的福利：

其對土著的熱心可反映在他的書信往來中。桑德士是倫敦成立的土著保護社團的雪梨分支創會會員（這是在一八三七年成立的國際人權組織，目的是去保障所有殖民地的土著的健康、福利、自主權、政治權、和宗教權益。這組織繼續運行至現在為國際反奴隸團體）

### ▶ 罪犯制度的廢除：

在一八四六年，有一封六千七百六十五位人士簽名的請願信主張廢除這制度，而桑德士便是被揀選十位社團領袖的其中之一去呈交給總督費士窩（Governor Fitzroy）。對桑德士而言，公開主張去廢除押送罪犯有兩個作用：觸及那痛苦、不公平的現象已深藏於英國的政壇和社會內；希望孕育一個新社會，福音在其中能茂盛發展

### ▶ 英國人移民的原因

### ▶ 普及教育和科學



## 他的聲譽

正如查華士牧師（Rev. Wilfred Jarvis）從百德士街教會百年刊物觀察到，桑德士“隨時幫助那些艱苦運行的各式宗教和關愛活動” --百德士街教會百年刊物

他是“一個基督教紳士，為耶穌基督工作，犧牲屬世可得的好處” --穆雷，1788年起澳大利亞基督徒生活

有感於桑德士作為一個基督徒社會公義的見證，添歌斯迪廬牧師（Rev. Tim Costello）- 二〇〇一年澳洲浸聯會主席有如下寄言：“桑德士在多年前真理的堅持提醒我們沒有一個為公義奮鬥的人是先行者，唯有繼續像桑德士那樣轉向同一光源，我們才能希望將它折射出來。我祈求我們中間有人決定去成為明燈，去照耀未來的世代。” -- “Saunders as a ‘beacon of light’ in Jill Sutton, Rev John Saunders

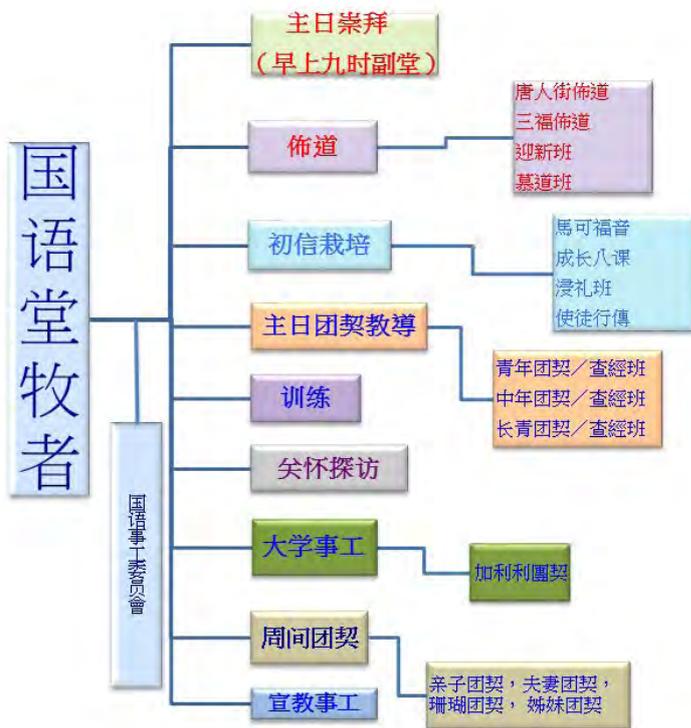
# Current CBC Ministries

## 今日中浸事工

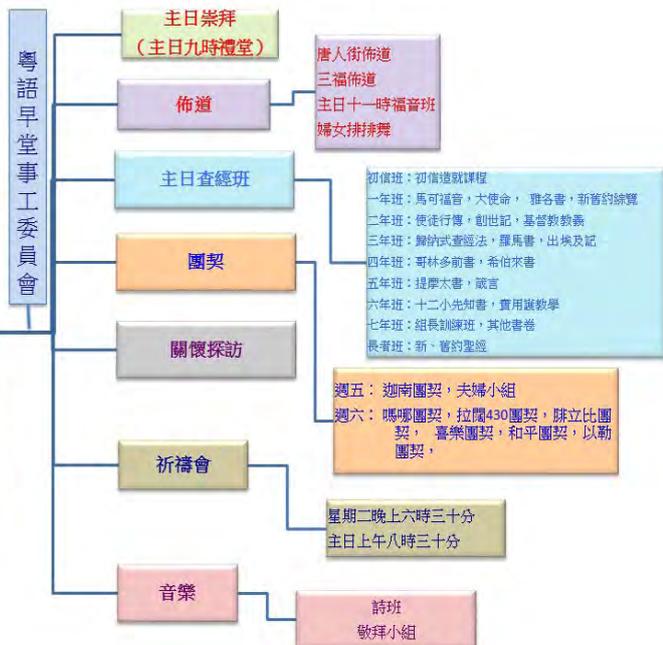


透過敬拜及使萬民作主的門徒，我們將榮耀及尊崇歸予耶穌基督。  
To bring glory and honour to our Lord Jesus Christ through worship and making disciples of all nations.





**粵語早堂牧者**



**粵語堂牧者**



# 我如此認識 祂

## My Journey with THE LORD

### 一位戰士的新生

— 陈彦

我叫陈彦，来自中国海南岛，出生在一个共产党员国家公务员家庭，从小受到的都是唯物主义教育，一直是在坚信进化论，坚信人是从猿进化来这种思想下成长的，可以说以前的我是个不折不扣的无神论者，也可以说是个自信过度到自负的小子。我记得第一次接触到基督教是来自我姐姐，我姐姐十多年前在新西兰已经受洗成为了基督徒了，她一直不断的给我和父亲传福音，我还记得她这么多年来不断邮寄各种圣经以及见证书给我们，堆满了我的书房，但都是沾满灰尘，因我都没有翻过一次，当时的我是非常的无知幼稚轻狂，总是很不屑这些，总是觉得姐姐神叨叨的不知所谓，每次姐姐回国向我传福音时，我总是千方百计的找理由去反驳她，现在回头去看才知道我们的神是多么慈爱，宽容，怜悯的神呀！无论之前多么的无知，多么的怀疑，多么的挑衅，只要你愿意你认罪悔改信靠归向主，他依然是那么爱你。

我是通过我的妻子Salomi的“特殊传福音”而最终在澳大利亚中央浸信会决志信主的，不得不说的就是一开始我的初衷并不是接受福音，而是为了反驳Salomi传福音才想到去查阅圣经的，那是我生平第一次打开圣经，但是目的却是为了找到经文中的漏洞或者矛盾的地方去反驳，但是在接

下来的过程中，不但没有找到理想中的漏洞，反而被其中的经文故事所吸引，从挑剔到着迷这个过程，我相信是神的圣灵在我身上动工了，除此之外我再找不到任何理由，我相信这是个神蹟！

在查看圣经时我常常会想到一个画面，那就是主耶稣被钉在十字架上为我们这些罪人而死，用宝血洗净我们的罪那一刻的画面，我不知道这个画面给别的弟兄姐妹是如何一个感受，但对我来说是非常震撼心灵的，因为我上过战场见过更多的残酷痛苦生离死别，对于煎熬与生死的体会会更深刻，参加过战争的人对生死是无惧的，但等待死亡前那种漫长的等待却是无人能承受的，每次我想到这个画面我都非常震撼感动，也相信除了神外，人是无法做得到的，主耶稣是知道自己要承受这么多的痛苦煎熬后才到死亡这一个漫长过程的，但是他为了我们这些罪人依然无惧的走向耶路撒冷，去完成父神的差遣，直至事成了才完成了他肉体死亡的过程！这是何等的伟大！经受了何等的痛苦！何等的慈爱！我想再多的词语也不够赞美这一刻！

我常常想起这个画面，它给我的印象是深刻，震撼心扉的，也庆幸自己能认识主耶稣，信靠主耶稣，得到主

的救赎！来到神的殿中与牧师，众兄弟姐妹一起查经，听道，团契中学习神的真理话语，每一天都感觉到生命在改变，让自己更加谦卑，更加坚定，更加信靠我主耶稣！

以前的自己是个自负急躁严肃的人，遇事只相信自己，从不相信别人，现在的自己内心充满喜乐，永远都挂着笑容，因为内心有与主同在的平安喜乐，不再为事情烦恼不再忧虑，因为我知道主会看顾我，主总是为我预备最合适的给我，我不再忧虑以前所忧虑的一切，因为我知道我可以常常祷告和神说话，告诉自己的父自己的内心所想所虑，将自己的一切交给给主，坚信主会给自己预备好所有一切。我真的感到生命中的那种平安，不再像以前生命中那种紧张，永远都在忧虑所有的一切，我相信只有自己更信靠主更交给给主生命才会更加的丰盛！



陈彦與他的太太

# 一人得救，全家得救

— 臧家焯

我出生在广州，从小到大都是接受中国式教育，从来没有接触过基督教，只是在中学的时候听说过有同学去教堂，当时也不清楚是基督教还是天主教。直到大学，班里有一位同学表明自己是基督徒，而他志愿是带领全班同学信耶稣，当时和他比较要好，他很乐意帮助我，我就觉得信耶稣的人很好人，而他告诉我，在信耶稣之前他是一个很坏，差点要坐牢的人，是神救了他。看见他的改变令我对基督教产生强烈的兴趣。直到有一次他邀请我去教会聚会，我就第一次接触到福音，只是人家决志了，我也跟着决志。

虽然还没明确，但我已经读《圣经》，去祈祷，很多事情都得到了神的回应，很多时脑海里突然出现一组数字，然后在街上的某个地方就马上见到那一组数字。或想起某首歌曲，不一会儿，就会在街上的店铺或电台听到那一首歌，我觉得很神奇，我觉得这不可能是巧合，这是上帝在对我说话。

我开始反思人是怎样来的，世界是怎样来的，想到后来觉得人的构造是多么奇妙，世上的事情都恰如其分地相互服侍，令我想到背后一定有位造物主在主宰，而祂就是上帝。

从《圣经》中和聚会中，我开始认识到人是有罪的，耶稣是神，为我们钉十字架，洗净我们的罪。我觉得自己就是一个罪人，我犯过很多《圣经》上所描述过的罪。

嬷嬷过世后，对我的打击很大，因为她从小陪我长大，我开始思

考人是怎样出生，死后会去哪里，心里有一份很大的空虚，认识主之后，知道人是有灵魂的，死后不是一无所有，还是有灵魂存在，还有天堂，这样就填补了我那份空虚，让我找到一生的依靠和目标。

信主后，我有了改变，很多错的事，在干得时候，一定有把声音对我说这是错的，不应该干。这应该就是圣灵住在我里面的原因。让我决定改掉坏的习惯。我赌球赌了十多年，一直戒不了，我向上帝祈祷，让我戒赌吧，我觉得这样下去不行了。终于有一次，我觉得突然我的赌瘾被上帝抽走了，就不再赌了，当时我真是没有想到会戒掉，虽复赌了一段短的时间，但直至今天，我已经清楚知道，我不会再去赌球了，是耶稣挽救了我的前途，如果再赌下去，后果不堪设想。

到了2015年，是我人生中最大改变的一年，我的婆婆和父亲分别在同一年去世了。我婆婆是一个无神论者，对福音的事她认为是一种心理安慰，但她也不反对我信耶稣。那时我觉得根本无法让她接受福音，但当时婆婆做完了胃癌手术，让我觉得人生无常，要抓紧时间向婆婆传福音。只好把事情交给了上帝了。手术三年后，婆婆胃癌复发了，医生说最多只剩下半年了，后来因癌症的疼痛，让婆婆思维混乱了，就是像三岁小孩的智商，只认得人，还不能说话。我看着病床上的婆婆，我对她哀求说：“婆婆信耶稣吧。”，更向上帝哀求。神的回应是如此奇妙，通过婆婆的基督徒家庭医生的促成和康恩会成员的帮助下，安排了一位牧师和师母来到病床前为婆婆施洗，

当时牧师问婆婆愿意接受救恩信耶稣吗？叫婆婆眨眼表示，当时婆婆真的眨眼了，还发出了“嗯，嗯”的声音，经过牧师的再一次确认，向婆婆施水礼了。感谢神，让婆婆信了主，这是多么奇妙的事，神给我们的恩典，比我们祈求的要多很多很多。

受婆婆的影响，我妈妈和舅舅也决定接受福音，而我也觉得应该要正式进行一次决志祷告。于是我们三人约了帮婆婆施洗的陈牧师为我们在康恩会决志信了耶稣。舅舅之前是拜佛像的，这个巨大的转变更是体现了神的爱。

差不多同一时间，我的父亲在国内患了肠癌，而且已是晚期，在我决志的前一天，我心里突然有非常强烈的声音和我说，这天一定要向父亲传福音，父亲一直是信佛的，但他也很乐意我信耶稣。我在长途电话里带他做决志祷告，他欣然地接受了。这也是我第一次带领人决志祷告，而对象就是我的父亲。我很欣慰，就在一年里，我全家的人都信了耶稣，这是我觉得不可能完成的任务，神都带领了我们。正如牧师所说的，一人的得救，全家得救，感谢神。

我觉得自己很幸运能活在神的恩典里，我要凡事仰望，时时敬畏，时常祷告，读《圣经》和赞美神，过教会生活，活出好基督徒的模样，跟随神去过我的一生，阿门。

# 我如此認識 祂

## My Journey with THE LORD



### God Is Watching You

-- Delta Joseph

I was born into a Christian family but brought up in a place called Ras Al Khaimah, U.A.E where not many churches were found. I came to know about Jesus and His teachings from my parents. As a child, prayer time was the most indispensable time of the day where we didn't know much what we were praying for but was made compulsory because of the frightening words of my mom "God is watching you!" These words kept ringing in my ears every time I tried to do something wrong or mischievous. I also portrayed God to be a more scaring and frightening personality than someone loving or caring. But this didn't stop me from committing sins.

I have been always a proud Christian but with time grew up into a rude, ruthless personality who

was always filled with pride and a bad temper. It was after a number of downfalls and lessons taught one after the other, I started being meek and humble. Cracks were brought in relationships, troubles became unavoidable, almost everyone left me to be at my worst state but He never left me alone. I thought of quitting my life but He didn't stop trusting me. He made me stand again when I fell down each time. He kept HOPE burning in my soul. With His mighty love and grace He brought me back to life, restored almost everything I had lost. Though He used a pinch of salt to rub against my wounds He finally healed them.

Today I believe in the Trinity and accept Jesus to be my Saviour. I accept myself to be a sinner and I feel really ashamed and guilty of

my sins and the way I grew up not trusting in His ways but in my ways. With the book "Purpose driven life" I came to know about the purposes God has laid down in front of me and I will try to fulfil them through my journey in Jesus. Today I am happy because of His gracious work in me and I would like to be reborn as a new person in Jesus and start a new life as a real Christian; a Christ follower. It is not going to be an easy journey. There is going to be thorns and pits everywhere but it is not even comparable to His mercy and immense love for me. I will use His blessings to glorify Him more.



# God's Grace and Love

-- Letitia Tjendana

I was born into a Christian family so the idea of God has always been present in my life. From a young age I was brought to church, attended Sunday school and heard stories from the Bible. I thought I knew who God was simply because I was able to memorise the weekly memory verses and recall bible stories repetitively taught since childhood. I grew up believing I was a Christian simply because both of my parents were. I prayed to God thinking He could answer all my prayers but only prayed to Him in hope that I would receive what I wanted.

Growing up, the one thing which held my somewhat 'faith' in God together was my family – my mum and dad – who had exposed me to God from childhood and tried to raise me up as a child of God. I always looked up to my parents, particularly my mum so when she got really sick it really challenged me and encouraged me as a child to seek God more and to place my faith in Him. However, this faith went downhill as I entered high school and was exposed to many temptations. I began living a double life. In front of my family and church family I was a pretty good kid but to everyone else I was a completely different person – I swore a lot, being completely aware of my use of Jesus' name in profanity but not feeling guilty for it; and I did some illegal stuff. But despite all my actions, I told myself I was still a Christian and that God would forgive me for all my sins so everything would be okay.

In Year 7, I attended my first RICE Rally. I listened to the talk and left feeling empowered by the Holy Spirit but as a new school week came, I returned back to my old habits of my double life, putting out of my mind what I had heard and learnt from the talk. This double life I had continued but was short-lived when my mum passed away at the end of Year 7. At the time I questioned God immensely and strayed away from Him but looking back, it was a moment in my life where God really revealed His love to me during the toughest time in my life. My faith in God from then on was an ongoing process with continuous highs and lows.

It wasn't until YG 2015, RICE Creative 2015 and YG 2016, that I truly felt the Holy Spirit move within me as I realised: why I need God, why my worth is found in God and God alone, and why I needed to become a Christian.

I've realised the lack of love and patience especially that I've beared to those around me in terms of both my words and actions prior to accepting Jesus and have since tried to improve on these two aspects. I've also tried to be more mindful to those around me rather than just focusing on myself and overall I feel a lot happier. However, all these things are still a work in progress, as



am I but I'm thankful for the trials and temptations in which God has placed me in to reveal Himself to me, as well as the supportive people God has blessed me with – my family, my friends, BLAZE and CBC.

A verse that reminds me of God's grace and love is: Ephesians 2:4-9: But because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus, in order that in the coming ages He might show the incomparable riches of His grace, expressed in His kindness to us in Christ Jesus. For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast.

# 走進中浸 時光隧道

## Passing through the CBC Time Tunnel

### 1836 ~ 2016

見證恩典180年

Witnessing  
God's Grace  
for 180 years

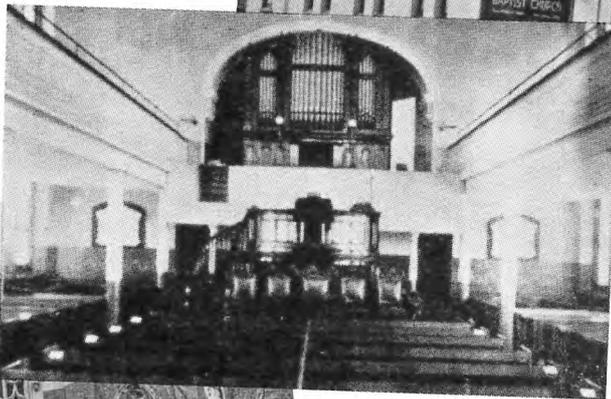
**THE ORIGINAL BATHURST  
STREET BAPTIST CHAPEL**  
Opened September 23, 1836



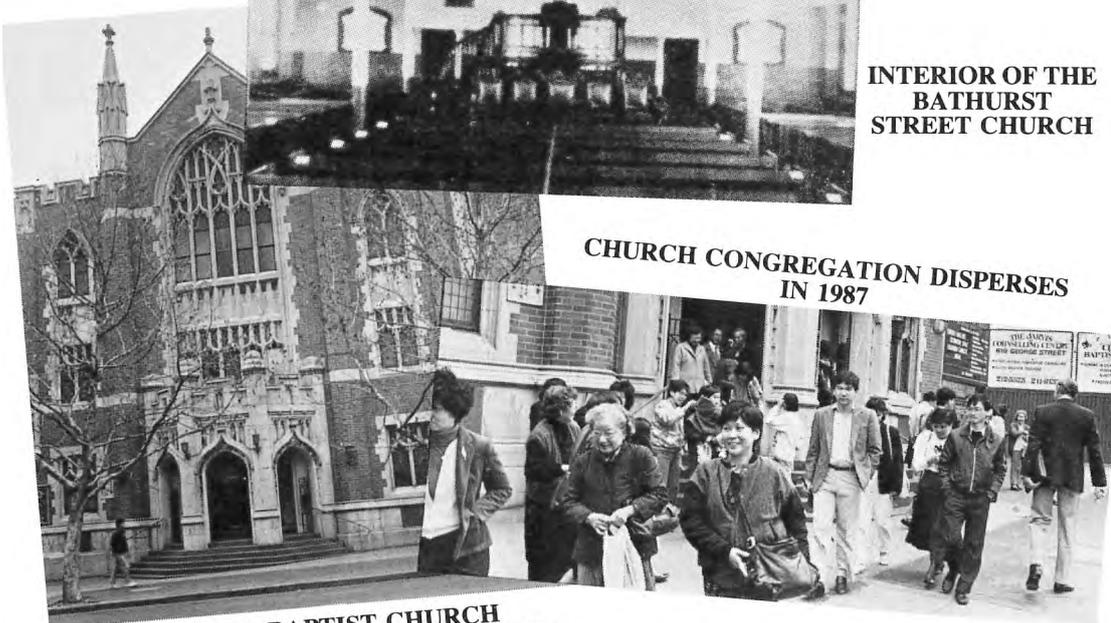
**BATHURST STREET CHURCH  
AT THE CLOSE OF ITS  
HISTORY 1937**



**INTERIOR OF THE  
BATHURST  
STREET CHURCH**



**CHURCH CONGREGATION DISPERSES  
IN 1987**



**CENTRAL BAPTIST CHURCH  
619 GEORGE STREET, SYDNEY, 1987**

# CBC Album 中浸留影

## Historical Photos 歷史照片



FIRST LUNCHEON OF BAPTIST UNION MEETINGS.



HELPERS AT THE UNION MEETINGS, ABOUT 1896.

Included in the group: left to right—Rev. Seth Jones, Rev. W. Rouse (Missionary), Rev. F. Hibberd, Rev. and Mrs. F. E. Harry, Mrs. Henry Clark.



Interior of the Church, taken at the final Harvest Thanksgiving Service, April 14th, 1937. All the produce was distributed to the poor.

Vol. I. No. 6 November, 1938.

**FOR HIS SAKE**

*Go Ye Disciple Baptize Teach*

**EVANGELISM HOME MISSIONS YOUTH WORK**

**THE CENTRAL BAPTIST WITNESS' — Issue of November, 1938**



HARVEST FESTIVAL DISPLAY



CHRISTIAN ENDEAVOUR SOCIETIES IN 1937

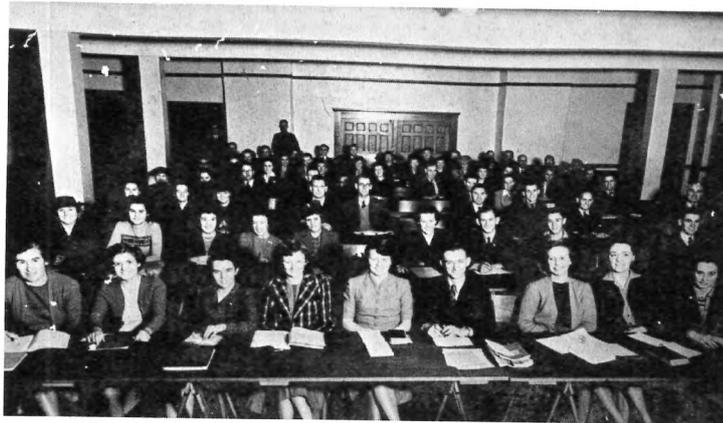
# CBC Album 中浸留影

## Historical Photos

## 歷史照片



Gospel Van - Delivering the Good News of God



CHRISTIAN WORKERS' TRAINING COLLEGE (in session) 1947



The Roll Book of the Church



The Church 1987



# CBC Album 中浸留影

## Asian Department In The 60s - 70s 60-70 年代亞洲部門



# CBC Album 中浸留影

## Christmas In The Past

### 昔日的聖誕

雪梨佐治街六一九號福音堂  
 經刊出售各種中文屬靈書籍  
 書館部份備有各中英文書籍  
 閱並有福音單張及書籍免費贈  
 閱(每星期日開) 送  
 每星期日上午九時半有中文聚  
 會及查經班歡迎參加



聖誕書局

No. 4481

分他加借閱  
 時及參藉  
 九道迎書  
 午請歡文  
 上經動中  
 日查活有  
 星期文活  
 每中樂情  
 星中康並  
 出

信會亞洲團契  
 ASIAN DEPARTMENT  
 CENTRAL BAPTIST CHURCH  
 619 GEORGE STREET  
 SYDNEY

MEETINGS  
 EVERY SUNDAY MORNING AT 9.30 AM  
 CHINESE & ENGLISH BIBLE STUDIES  
 GUEST SPEAKERS & OTHER PROGRAMMES  
 FOR ALL AGES.

ALSO CHINESE & ENGLISH BOOKS  
 FOR LOAN AND FOR SALE.

ALL WELCOME !

AN IMPORTANT ANNOUNCEMENT  
 重要啓事

No. 4971



# CBC Album 中浸留影

1980s - 1990s

80-90 年代



# CBC Album 中浸留影

## Rev. Zheng and Janice at CBC 鄭鷗牧師夫婦在中浸



Janice was a member of Canaan Fellowship in 1989

1989年鄭師母是迦南團的團友



Sent to HK Far East Broadcasting Co. Ltd as missionaries by CBC  
1996年中浸差派往香港遠東廣播機構為宣教士

Ordained as Reverend at CBC in 2009  
2009年在中浸按立為浸信會牧師

## The first Deaconess developing the Asian ministry – Miss Soo 發展華人事工的第一位傳道人——蘇富榴姊妹



Ms. Soo at the right  
右邊是蘇姊妹



Third from right  
右三

# CBC Album 中浸留影

## Mandarin Congregation 國語堂



Missionary Ms. Zhao and Rev. Shaw were our Mandarin congregation members 昔日會友，今天的趙宣教士及邵牧師

# CBC Album 中浸留影

## Jireh Fellowship 以勒團契



# CBC Album 中浸留影

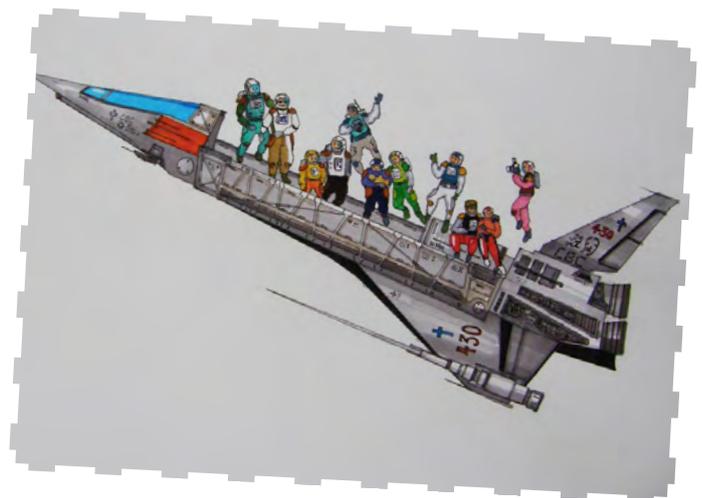
## Philippi Fellowship 腓立比團契



# CBC Album 中浸留影

## Life 430 Fellowship

## 拉闊430 團契



# CBC Album 中浸留影

## Manna Fellowship 嗎哪團契



Manna Christmas Party 2005



China Town Outreach 2014

Manna Christmas Party 2011



Manna Camp and Outing



# CBC Album 中浸留影

## Canaan Fellowship

### 迦南團契



# CBC Album 中浸留影

## Blaze Fellowship 焰光團契

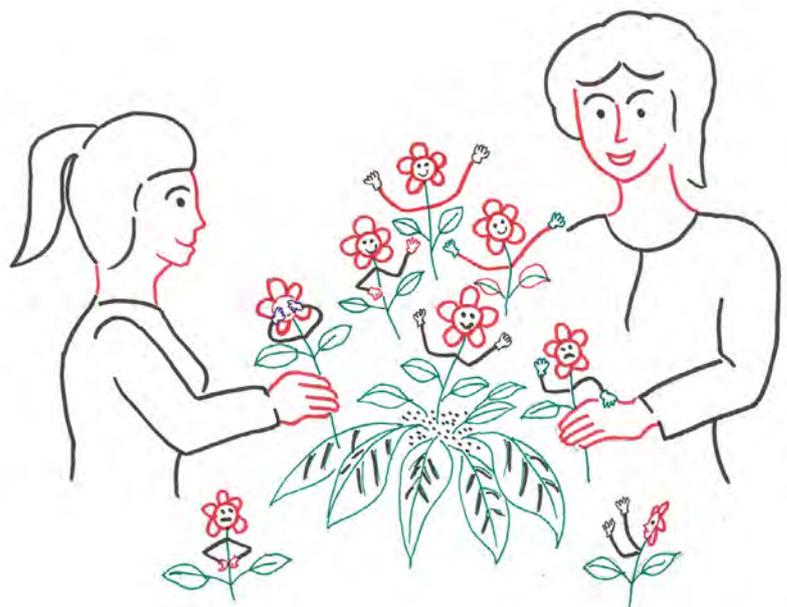


# CBC Album 中浸留影

## Floral Team

### 插花組

雖然近年教會因財政的問題節省了每星期插花的預算，一些愛主的弟兄姊妹仍不時奉獻她們的金錢及時間為主的殿獻上馨香的花祭



# Journey of Faith 生命慶典 信心之旅

## Musical Evangelistic Meeting

### 變得真 . 變得新 - 音樂佈道會

變得真 . 變得新 音樂佈道會 2016 在 七月九日於雪梨中央浸信會完滿完成了! 今次的音樂佈道會可謂集了中央浸信會粵語早、晚堂，英文堂各弟兄姊妹傾力為主見證。



三位弟兄姊妹(由左至右: Ivan Hung, Anna To and Mathew Cheung)在音樂佈道會中講述個人信主前後的經歷, 在主裡, 他們都親身經歷了神如何改變他們的生命, 令他們都不再平凡, 也不再孤單。有主同行的生命是何等美麗。



# Journey of Faith 生命慶典 信心之旅

## Church Houseparty 教會家庭營



Rev. Zheng and Rev. Cohen  
鄭牧師和 Rev. Cohen



Rev. Liu and Rev. Hou from the U.S.  
由美國而來的劉同蘇牧師及侯麗君牧師



Worship Team 敬拜小組



Ice-breaking activity on the first night 第一晚的玩戲時間



Church Camp Committee  
教會家庭營委員會

# Journey of Faith 生命慶典 信心之旅

## Church Houseparty 教會家庭營



Cantonese Speaker -  
Rev Young Man Chan  
陳恩明牧師

# Journey of Faith 生命慶典 信心之旅

## Church Houseparty 教會家庭營



International Congregation 英語堂



Mandarin Congregation 國語堂

# Journey of Faith 生命慶典 信心之旅

## Church Houseparty 教會家庭營



Cantonese Congregation 粵語堂



The Entire Church 全教會合照

# CBC Art Corner 中浸美術園地

## Mandarin Congregation Chinese Painting

### 國語堂 壽桃圖





感謝神，經過180年的信心之旅，中央浸信會這個老教會，在神的保守下，依然充滿著年輕的活力。

### 中央浸信會是一個老的教會

因為她已經180週歲了，矗立在悉尼市中心的教堂，外牆的顏色已經斑駁陸離，銘刻著歲月的痕跡。她看過多少次花開花落？經歷過多少場暴雨驟雨？安慰過多少傷心失意的人？從中走出了多少蒙恩得救的人？溫暖了多少人的心？培養了多少宣教士？有誰能夠見證她全部的歷史？

### 她又是一個年輕的教會

她永遠散發著青春的氣息。它從單一的英文堂發展出粵語堂，又發展出國語堂。中浸孕育著越來越多的查經班，成立了越來越多的團契，差派出越來越多的宣教士。從中浸走出的牧師傳道人活躍在世界各地事奉牧養，中浸培養出來的弟兄姊妹分散在各個教會作鹽作光，他們的美好見證一直如同雲彩圍繞我們。我們教會真像“一棵樹栽在溪水旁，按時候結果子，葉子也不枯乾”。

教會一百八十年的歷史，如同一條攀登高峰的道路，有時是康莊大道，有時是曲徑通幽；有時似乎山窮水盡，有時卻柳暗花明；有時崎嶇起伏，有時一馬平川。我們每個人都只跋涉在某段路程上，當身在其中的時候，我們可能看不清前面的方向，不知下一步該如何邁出。所以我們只有憑著信心，緊緊抓住神的手，讓神引領我們走前面的路。但當我們回首往事，縱觀整個教會的歷史，就不能不讚嘆神的美意和奇異恩典！一百八十年，中浸的歷史就是一次信心之旅。

## 編者的話

我們這一期雜誌的目的就是嘗試回顧中浸的歷史並展望未來。要搜集中浸一百八十年的歷史資料，絕不是一件容易的事情。我們雖然做了許多努力，但我們發現，我們所做的，對比神在中浸所做的工作，就只是一管窺豹，滄海一粟。很感謝教會牧師、領袖、各個團契弟兄姊妹的熱心參與和支持，使我們能完成這期雜誌的編輯。由於篇幅的限制，有些文章我們只能割愛；有些團契的照片我們還沒有收集到，所以沒辦法編在本期上。這些都是我們的遺憾。

一百八十年前，悉尼是囚犯流放的地方，中浸在此發熱發光，廣傳福音。今天悉尼已今非昔比，但對福音的需要更加迫切。當今的世界日新月異，風雲突變，舉目觀看，前路茫茫。但既然我們選擇了天國之路，就讓我們日夜兼程，繼續我們的信心之旅吧。願在一百八十年前感動中浸眾弟兄姊妹的靈加倍地感動我們，讓復興的烈火在中浸熊熊燃燒，讓我們薪火相傳，讓中浸再一次成為悉尼甚至澳洲中國和世界的祝福。

## 這是我們的禱告。

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180 years,  
the history of  
Central Baptist Church is a

180年, 中浸的歷史  
就是信心之旅

# Journey of Faith

Please join us to  
Celebrate Our 180th Anniversary  
Witness The History  
Experience The Power of GOD's  
**Amazing LOVE**

請一同來吧  
慶祝180周年  
見證歷史  
體驗神  
**大能和奇妙的愛**

upcoming  
**EVENTS**  
最新動向

Come  
Join Us  
加入我們

24/9/2016	CBC Sport Day 中浸運動日
25/9/2016 Sunday 10:00	180th Anniversary Celebration Combined Service at Lower Town Hall 180周年慶典聯合崇拜 (雪梨市政廳)

Sunday Service 主日崇拜

9am	Cantonese Service	粵語早堂崇拜
9am	Mandarin Service	國語崇拜
11am	International Service	英語崇拜
5pm	Cantonese Service	粵語晚堂崇拜



Jesus is the only

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to heaven.

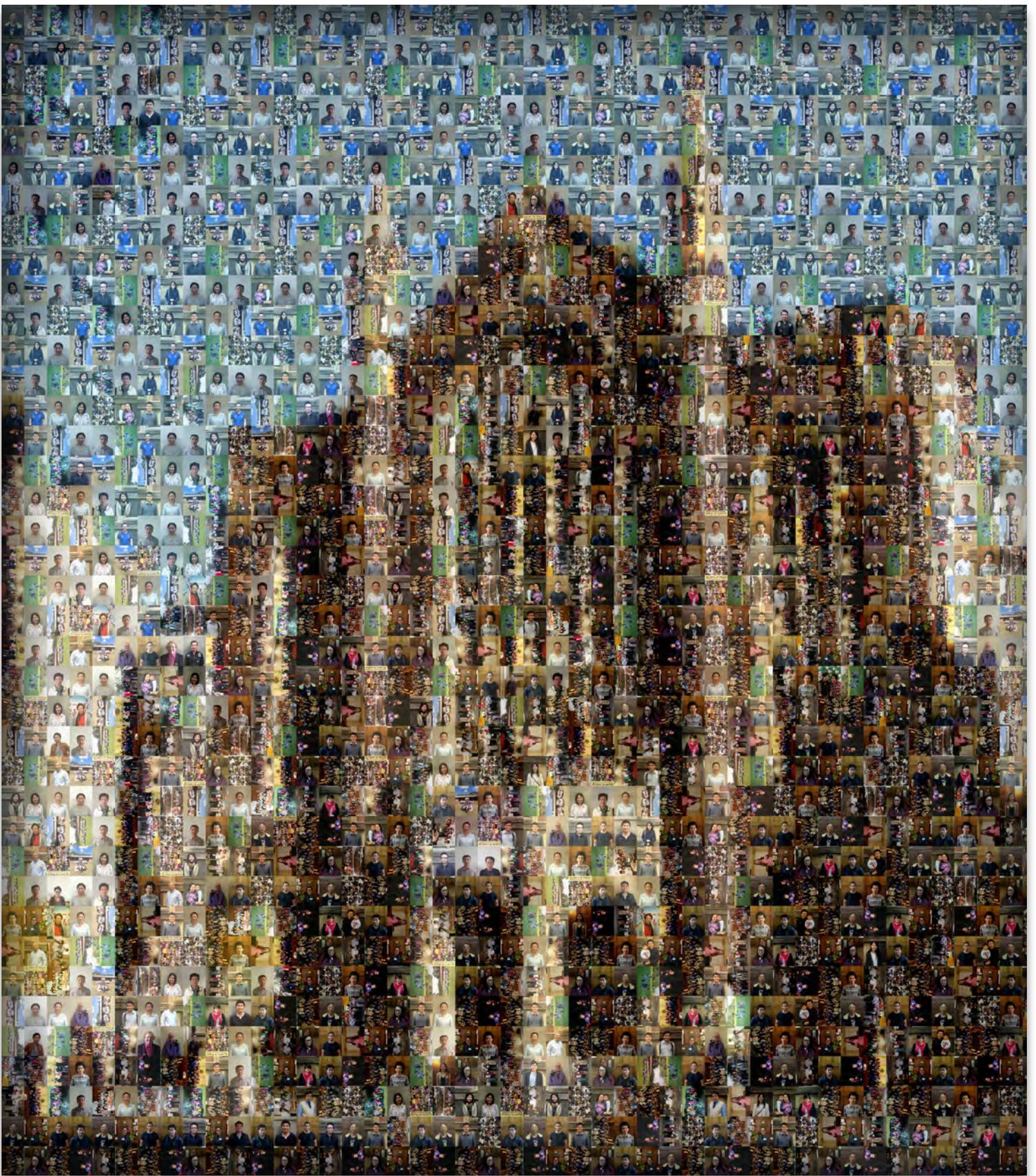
**cost:** For God so loved the world that he gave his one and only Son,  
that whoever believes in him shall not perish but have eternal life.

John3:16

Jesus is the only

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