

The
Forgotten
Synod

A History of the
Evangelical Lutheran Church of Australasia

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Acronyms

LCA	Lutheran Church of Australia
ELCA	Evangelical Lutheran Church of Australia
ELSA	Evangelical Lutheran Synod of Australia
UELCA	United Evangelical Lutheran Church of Australia
-QD	Queensland District
-VD	Victorian District
ELSQ	Evangelical Lutheran Synod of Queensland
UGSLSQ	United German and Scandinavian Lutheran Synod of Queensland
ELCAsia	Evangelical Lutheran Church of Australasia
ELCR	Evangelical Lutheran Congregations of the Reformation
OELC	Orthodox Evangelical Lutheran Church
AELC	Australian Evangelical Lutheran Church
ESCP	Evangelical State Church of Prussia (Union Church)
DEK	Deutsche Evangelische Kirchenbund (German Evangelical Church Confederation)

Synods of Queensland

These days Queensland is home to a number of different Lutheran synods and bodies. The largest and most widely known is the Lutheran Church of Australia (LCA), but the LCA is not alone in Queensland. Within Queensland there are a number of small Confessional Lutheran synods, better known by the derogative term 'the breakaways'. These groups are: the Evangelical Lutheran Congregations of the Reformation (ELCR), the Orthodox Evangelical Lutheran Church (OELC), the Evangelical Lutheran Synod of Australia (ELSA), the Australian Evangelical Lutheran Church (AELC), and a number of independent Lutheran congregations. While in the past many of these synods (ELCR, ELSA and AELC) had extended beyond the Queensland borders, as of present (2017) only the ELCR has congregations outside of Queensland.

Thus, since the Union (1966) of the United Evangelical Lutheran Church of Australia (UELCA) and the Evangelical Lutheran Church of Australia (ELCA), Queensland has become home to five synods. But how many synods has Queensland housed in the past? Australian Lutherans would be well aware that prior to the Union Queensland was home to the Queensland district of both the UELCA and the ELCA (known as ELSA prior to 1944, not to be confused with the present day ELSA). But what about prior to the Amalgamation of the UELCA (1921)?

On June 9th 1885 the first Lutheran synod was formed in Queensland known as the Evangelical Lutheran Synod of Queensland (ELSQ), this was promptly followed by the formation of the more conservative United German and Scandinavian Lutheran Synod of Queensland (UGSLSQ) on August 5th 1885. Then in 1898 the Evangelical Lutheran Synod of Australia (hereafter the ELCA, so not to be confused with the modern ELSA), made its first inroads into Queensland. However, the ELCA's activities in Queensland were mainly home missions until 1911 when the ELCA Queensland district (ELCA-QD) was established. ELCA was the most conservative of these synods, closely followed by UGSLSQ, this meant that there was 'close sympathy between' these two bodies (Theile, pg32). Several attempts were made to unite the two bodies, as the two synods 'had much in common; both stood for strict Lutheran confessionalism' and their pastors came from the same seminary, Hermannsburg (Brauer, pg 339). Despite this the two bodies never managed to unite and began to drift apart. The ELCA would fly solo until the 1966 Union, while UGSLSQ would eventually be united with the more liberal ELSQ in the 1921 Amalgamation.

But did you know that these were not the only synods in Queensland prior to 1921? There was in fact a fourth synod. Therefore, let me give you the history of the Evangelical Lutheran Church of Australasia, the forgotten synod.

The Origins of the ELCAsia

The Evangelical Lutheran Church of Australasia (hereafter the ELCAsia so not to be confused with the ELCA) is a small 'breakaway' synod which is often forgotten about in the history of Australian Lutheranism. Unlike the more conservative 'breakaways' of nowadays, the ELCAsia was actually more liberal than the other three synods of its time. ELCAsia's primary reason for breaking away was due to their affiliation with the Evangelical State Church of Prussia (ESCP) (also known as the Union Church).

The history of the ELCAsia starts with the Beenleigh Pastor's Conference which took place from 28-30th (Sat-Mon) of October 1911. Pastors J. Frank, snr (Marburg, president of the Synod), C. E. Treuz (Brisbane, vice president and secretary of the Synod), E. Hiller (Beenleigh), A. D. Hartwig (Douglas), M. Millat (Hatton Vale), C. Seyhold (Dugandan), R. Monz (Engelsberg [now Kalbar]), T. J. Egen (Nundah), M. Doblies (Rosevale) and Th. Frank, jnr (Maryborough), were present, including 46 delegates representing the various congregations of the Synod (ELSQ). (Brisbane Courier, October 31st 1911)

A series of actions and decisions took place at this conference, three of which would lead to the formation of the ELCAsia. Firstly, a motion had been proposed by Pastor Treuz of St. Andrew's Lutheran Church (North Brisbane). The motion was 'That the Synod should join the Prussian State Church'. This motion was negated. Secondly, despite the conference's decision, Pastor Treuz publically declared 'the intention of his congregation to join the State Church of Prussia'. (Brisbane Courier October 31st 1911) And lastly, upon the motion of the delegates from Hatton Vale, it was decided that the next Synodical Conference would take place at St. Paul's Hatton Vale in 1912.

This conference took place on October 26-27th (Sun-Mon) 1912. The pastors present were Millat (Hatton Vale), Frank, snr (Marburg), Frank, jnr (Maryborough), Treuz (Brisbane), Hiller (Beenleigh), Seybold (Dugandan), Hartwig (Douglas), Egen (Nundah), Monz (Engelsberg), Gutekunst (Toowoomba), Doblies (Rosevale) and Guhr (retired). At this conference the issue regarding the affiliation of the ELSQ and the ESCP would again take place. This was due to the actions of Pastor Treuz that had taken place in early 1912. Despite the decision of the Beenleigh Conference, Pastor Treuz had followed up on his declaration. Defying the Synod's decision, the congregation at North Brisbane had affiliated itself with the Evangelical State Church of Prussia. Pastor Treuz had arrived at this Synodical Conference seeking approval for his actions from the Synod and requesting that other congregations be allowed to follow suit.

The Congregation at North Brisbane even proposed an official motion to the conference:

That the different congregations should have the right to establish a spiritual connection with the Prussian State Church in order to obtain pastors and also the benefits of widow and orphan insurance for their pastors, along with financial aid for those in need. (Hatton Vale Lutheran Church Memorial Stone Dedication 1881-2001, pg 5)

'The moral and financial support gained through such a step was certainly tempting, even though foreign entanglements were always dangerous'. (Thiele, pg 42) Treuz's actions were very dangerous and unconfessional, not only had he declared fellowship with a unionist church body (the same church body that had led to the migration of the 'Old Lutherans' to Australia) but his proposal to allow the individual congregations to decide their fellowship with the ESCP is a Congregationalist view that destroys the unity of the Synod.

(In other words, his proposal was that if the Synod could not declare fellowship with the ESCP, then each congregation should have the choice on whether to affiliate with the ESCP or not, which becomes a serious problem for synodical unity and also the practice of closed communion when the church fellowship becomes staggered in this way.)

This incident led to a long and heated debate among the pastors, with several ministers, who supported the proposal, threatening to leave the synod. Among those pastors who supported this proposal were, of course Pastor Treuz (Brisbane, currently the vice-president and secretary of ELSQ), Pastor Frank snr (Marburg, currently the president of ELSQ), his son Pastor Frank jnr (Maryborough), Pastor Millat (Hatton Vale) and Pastor Gutekunst (Toowoomba).

The Synod declined to grant permission to North Brisbane, and rejected the proposal declaring that it was impossible for a congregation to belong to the Lutheran Church and the unionistic State Church at the same time. The synod drew up a declaration in protest to the action of the above pastors. The declaration read:

We the undersigned declare that, for conscientious reasons, we disagree with joining the Prussian State Church, and emphatically protest against such action. We desire to uphold the connection with the General Synod. There is no reason for separation. The connection has been a blessing. We are firmly convinced that for our conditions a union with a church so far away can be only detrimental for our future development. Finally we regard it as our duty to remain faithful to our Evangelical Lutheran Church in Australia, and to avoid giving offence to our sister synods, as well as to all Lutheran Christians in Australia. (Hebart, pg 129-130)

The declaration was signed by pastors Egen (Nundah), Doblies (Rosevale), Hartwig (Douglas), Guhr (retired), Hiller (Beenleigh), and Seybold (Dugandan). The five pastors who approved North Brisbane proposal refuted the declaration. As for pastor Monz (Engelsberg), the histories do not mention him at this stage, we can assume that he remained neutral in this matter since he is not shown to have supported either side in this debate.

The synod ended with the resignations of Pastors Treuz, Millatt and Frank jnr, accompanied by their congregations, who seceded from the ELSQ and took steps to join the Prussia State Church (Pastor Treuz congregation already having done so prior to the Hatton Vale Synodical Conference). They were soon joined by Pastor Gutekunst and his congregation at Toowoomba, and also by the now retired Pastor Frank snr. Pastor Frank snr had been the Pastor for the Marburg Parish (Marburg-Minden-Kirchhiem[now Haigslea]) but his congregations had not wished to secede from the ELSQ. Therefore, in order for Pastor Frank snr to join the upcoming ELCAsia, he resigned as president of the ELSQ, retired from the Marburg Parish and resigned his membership with the ELSQ. This new body of pastors and congregations were soon joined by Pastor Schafhirt and his congregation at Charters Towers. The church at Charters Towers was an independent congregation which belonged to none of the Lutheran Synods in Queensland. However, the congregation had been in affiliation with the Prussia State Church since 1896 and had been looked after by the Berlin Consistory. Thus fellowship with the ELCAsia seemed a logical step.

The Formation of the Evangelical Lutheran Church of Australasia

The new synod only ever met twice in its existence. The first Synodical Conference took place at St Andrew's North Brisbane on May 24-26th (Sat-Mon) 1913 and marks the official formation of the ELCAsia. Among the delegates presents were pastors Treuz (Brisbane), Frank snr (retired), Frank jnr (Maryborough), Gutekunst (Toowoomba) and Millatt (Hatton Vale). Pastor Schafhirt (Charters Towers) was unable to attend this conference. At the conference the pastors and their congregations officially came together to form a new synod, thus becoming the fourth Lutheran synod in Queensland. The new synod adopted the name Evangelical Lutheran Church of Australasia (since at this time the ELCA was still known as the ELSA, this new synod would have bore the acronym ELCA but for the sake of avoiding confusion they shall forever be referred to as ELCAsia). They adopted the title Australasia instead of Australia due to the fact that a pastor from Germany, who was a missionary in Samoa, was a member this new synod. (Hebart, pg 130)

At this Synodical Conference Pastor Treuz was appointed as president of the ELCAsia, Pastor Gutekunst was appointed secretary and Paul Otto Peters, a layman from the Hatton Vale congregation, was appointed as treasurer. (Mr. Peters, also happens to be my great great grandfather)

This new synod consisted of seven pastors:

Carl Ehregott Treuz

Ernst Victor Herman Gutekunst

Johannes Friedrich Frank (snr) called 'Johan'

Johannes Frederick Theodore Frank (jnr) called 'Theo'

Melchior Milkus Millatt

G Schafhirt

And a German pastor working in Samoa whose name and details are not known.

This new synod also consisted of five parishes and seven congregations.

St Andrew's North Brisbane

St. Paul's Toowoomba

St Matthew's Maryborough

The Hatton Vale parish

St Paul's Hatton Vale

St John's Hillside (now Coolana)

Lockrose Church

St John's Charters Towers

The synod met for a second Synodical Conference at St. Paul's Lutheran Church on May 10-11th (Sun-Mon) 1914. This time Pastor Schafhirt was present.

The War

During the period of World War 1 (WW1) many Germans in Australia were arrested, deported or otherwise persecuted under the suspicion that they were spies for the German Empire. Out of the six pastors of the ELCAsia, four of them, Treuz, Frank jnr, Millatt, Gutekunst, were arrested and interned in 1916. The arrests were most likely due to the fact that their affiliation with the State Church of Prussia heightened suspicions of their cooperation with Germany. According to Newspaper articles from January 1916 (Brisbane Courier January 24th, Townsville Daily Bulletin January 28th, Queenslander January 29th) Pastor Treuz and Frank jnr were arrested on grounds of that they were 'disloyal enemy subjects'. Pastor Treuz was arrested on Wednesday the 5th of January 1916 while in Melbourne. Pastor Frank jnr was arrested on Friday the 7th of January 1916 in Maryborough and was interned first at Holdsworthy near Liverpool and later at Trial Bay NSW.

In 1915 Pastor Schafhirt was repatriated back to Germany via America. Little is recorded on Pastor Schafhirt (either while in Australia or after he left), but according to Pastor Brauer (pg 337) he was a learned and able man who occasionally ventured into the realm of politics. After leaving Queensland he had a crowded life working in North China, Mongolia and the Near East. He later joined the German forces as a military chaplain in Tanganyika (in modern day Tanzania) which at the time was in the colony of German East Africa. Here he was arrested and spent the rest of WW1 as a prisoner of war in Egypt. According to Brauer the last anyone heard of Pastor Schafhirt he was in Palestine (modern day Israel) engaged in Bible related archaeological research.

The War and the internments placed heavy burdens upon the ELCAsia and their congregations. After Pastor Schafhirt was repatriated the congregation declined and ceased to exist. The property was sold in September 1915 to the Church of England. And today is home to the Church of Christ.

Being the only ELCAsia pastor not interned Pastor Frank snr came out of retirement to serve the congregations at Maryborough and North Brisbane. Pastor Frank snr took over his son's congregation at Maryborough until 1919 when his son returned from internment. As for North Brisbane, Pastor Frank snr filled in for Pastor Treuz until 1918, when Pastor Treuz was deported back to Germany and Pastor Frank became the permanent pastor at St. Andrew's. After returning to Germany, Pastor Treuz served as a pastor until 1921, when he apparently moved to Brazil for some time (Basel Mission Archives). After sometime in Brazil, (dates unknown, he was at least there until November 13th 1923 when his daughter Inge Treuz was born (geni.com)), he returned to Germany and became a pastor in Württemberg and served there until his death on March 9th 1959.

As for the Hatton Vale parish (Hatton Vale-Hillside-Lockrose), Pastor Wallatt (Plainland parish, UGSLSQ) looked after the parish during Pastor Millatt's years of internment. Pastor Wallatt was an old friend of Pastor Millatt and was more than happy to look after his congregation while he was interned.

As for St. Paul's Toowoomba it suffered irretrievable losses during the 3½ years that it was without a pastor while Pastor Gutekunst was interned. 'It was placed under suspicion of disloyalty; it was despised and defamed and its members were intimidated. The calumny and slander heaped on the congregation culminated in an incendiary act which very nearly destroyed the belfry on armistice night.' (Theile, pg 270)

As a consequence of the War, the Evangelical Lutheran Church of Australasia ceased to exist. Its President, Pastor C. E. Treuz, of North Brisbane, was among those who after the War were deported from Australia. And the reason for its separate existence, the affiliation with the State Church of Prussia, had passed into the region of the impossible. It is an unfortunate circumstance,

that in connection with the affairs of this Church the Evangelical Lutheran Synod of Queensland lost its minute book and its records. They were still in the hands of Pastor C. E. Treuz, who had formerly been its Secretary. The military authorities took possession during the War and have never returned the documents. (Theile, pg 46)

The Aftermath of the War

‘As soon as the Great War broke out this synod vanished into thin air.’ (Hebart, pg 130)

With the internment of their pastors the ELCAsia ceased to exist. With the loss of Pastor Treuz, Schafhirt and the Charters Towers congregation there was no desire to revive the Synod after the War, especially since affiliation with the ESCP was now impossible. Since affiliation with the ESCP was no longer possible there no longer seemed to be a reason for a split among these congregations. However, not all of the congregations were eager to return to the ELSQ.

In the end of 1919 the pastors that were still interned were freed and returned to their congregations. Pastor Gutekunst and the Toowoomba church and Pastor Millatt and the Hatton Vale parish returned to the ELSQ as soon as possible (end of 1919/start of 1920). These two pastors and their congregations remained with the ELSQ and were part of the 1921 Amalgamation with the UGSLSQ to form the new UELCA.

Pastor Gutekunst became secretary for the newly formed Queensland District of the UELCA (UELCA-QD) from 1921-23. He later went on to become Vice-President of the UELCA-QD from 1930-37 and was re-elected in 1938 (at the time of Hebart's books, 1938).

As for Pastor Millatt, he faced a new and difficult position at his old parish. The youth in his congregation had become anglicised and a push was made to change the language of the congregation from German to English, a language he could not speak fluently. After dissension arose in 1923 regarding personal issues Pastor Millatt retired and moved to a private property at Plainland.

As for Pastor Wallatt and the Plainland Parish (Plainland-Lowood-Blenheim), having retired once before (1904) and having come out of retirement due to the lack of pastors (1907), now saw a chance to retire, seeing that a successor was available. He retired in 1923 and moved to a private property in Plainland. As for the Plainland Parish, Blenheim had already switched allegiances to the ELCA in 1921 in order to obtain regular English services. The Lowood congregation joined the Ipswich Parish, and the Plainland congregation joined the Hatton Vale Parish.

As for Pastors Frank snr and jnr, and the congregations at Maryborough and North Brisbane they never returned to the ELSQ and remained independent until they eventually joined the UELCA some years after the Amalgamation.

Pastor Frank snr pastored the congregation at North Brisbane during the internment of Pastor Treuz and continued to minister there after Treuz was deported. Frank snr served there until 1920 when the congregation called Pastor Monz. Frank joined the UELCA in 1922 as a pastor emeritus. He died on February 16th 1927 in his home on Skew Street, Sherwood, Brisbane at age 85, and was buried on February 17th 1927 in the Walloon Cemetery. His death was publicly mourned at the 1927 UELCA Synodical Convention at Hatton Vale. (Brisbane Courier, May 20th 1927)

Pastor Frank jnr and his congregation remained as an independent congregation until 1923, when both Pastor Frank jnr and his congregation officially joined the UELCA. The joining of UELCA occurred due to Pastor Frank jnr accepting a call to Trinity Melbourne in 1923. In 1924 he became Vice-President for the UELCA Victorian District (UELCA-VD) and served the district until 1934, when both he and the Trinity congregation left the UELCA after several years of conflict and joined the Deutsche Evangelische Kirchenbund (DEK), also known as the German Evangelical Church Confederation. According to Paech (pg 26), there had been a good relationship between the UELCA and Melbourne congregation and there was never any reason to believe that Pastor Frank had even considered affiliation with the German Church. But in 1933 the congregation made an application to the German Evangelical Church

Confederation. The application was accepted on February 20th 1934 (and still exists today www.kirche.org.au). He served the congregation at Melbourne faithfully until his death on October 21st 1934 and was buried on October 23rd 1934 in Fawkner Cemetery Melbourne.

As for the Maryborough congregation, they called Pastor Fischer from Goombungee. He accepted the call and was installed at Maryborough on July 1st 1923.

The North Brisbane Congregation was the last of the ELCAsia congregation to return to the larger Lutheran Church. After Pastor Treuz was interned, Pastor Frank snr, who was living in retirement at Sherwood stepped in to look after the congregation, becoming the permanent pastor after Pastor Treuz was deported in 1918. In 1920 the congregation extended a call to Pastor Rudolf Monz, a pastor and the synodical secretary of the Evangelical Lutheran Synod of Queensland. Pastor Monz was installed on March 7th 1920 by Pastor Frank snr. The strange thing is, even though Pastor Monz was a pastor of the ELSQ and the synodical secretary of the ELSQ, the North Brisbane congregation never became an official member of ELSQ. Even later when the Amalgamation happened, Pastor Monz was considered a pastor of the UELCA but the St. Andrew's congregation wasn't. This became apparent in 1923 when dissension arose among the congregation. The dissenting party made a plea to the UELCA to handle the issue but were told that, since St. Andrew's was not affiliated with the UELCA, it was impossible for the Synod to render the desired help. It was not until 1927 that North Brisbane finally became a member of the UELCA. Their reception into membership took place at the UELCA's annual Synodical Convention, May 15-17 (Sun-Tues) 1927, thus bringing to a close the final legacy of the ELCAsia. This convention coincidentally took place at Hatton Vale, the same place where the North Brisbane congregation had made their initial break. Thus the fifteen year cycle of North Brisbane's separation started and ended with a Synodical Conference at Hatton Vale.

The reason it took so long for North Brisbane to finally join the UELCA was due to dissension among the congregation, which came to a head later that year. The party which had not opted to join the UELCA instead took steps towards the ELCA (at the time known as ELSA). In June of 1927 those in favour of the ELCA elected a new committee, electing Mr. J. Scheyer as the new chairman, and called Pastor Theodore Reimers of the ELCA to North Brisbane. On October 1st Pastor Monz was given a six month notice to quit and a three months notice that Pastor Reimer would be taking the service on January 1st 1928

'The opposition party...forcibly entered the St. Andreas Church on New Years Day, 1928, and kept possession of it for months.' (Theile, pg 187)

Pastor Reimers' first Sunday Service took place on January 1st 1928. This service came about through a rather hostile situation which would lead to further conflict in the months to follow.

The service usually commences at 11 o'clock, but at 10 o'clock, a number of Reimer's supporters demanded the church key. They stated they had been assured the church would be open in time. Subsequently, however, a window was broken and, entrance being thus effected, the doors were opened.

Mr. Reimers preached at both morning and evening services. Mr. Monz's adherents did not attend either service. (Cairns Post, January 5th 1928)

Pastor Monz had said that Pastor Reimers and his party were under the authority of the ELCA. The Synod, however, distanced itself from the issue stating that they had advised Pastor Reimers against accepting the call of the new St. Andrew's committee.

In his statement concerning the issue, Mr. Scheyer said that Pastor Monz had gotten out of touch with the congregation and that an overwhelming majority wanted Pastor Reimers instead.

The Reimers Party took control of the church building maintaining a constant guard over the church.

'Efforts were also made to evict Pastor R. Monz from the adjoining parsonage.' (Theile, pg 187)

After the Reimers Party took possession of the Church, the Monz Party met in the adjoining manse on Sunday for services. On March 31st 1928 the request for Pastor Monz to quit reached the end of its six month notification, and he was told that the time had come for him to go. He was given three days grace to leave the manse and when he refused to vacate the premises things became violent. At 10am on the morning of April 4th 1928 two painters arrived at the manse to begin painting and renovation in view of Pastor Reimers's moving in.

Pastor Monz was in his study and his wife and daughter were in the process of housework when they were astounded by the arrival of the painters accompanied by two trustees. The men advised the family that they would have to move today and then began to move furniture to the back of the dwelling and barricade the verandah. The family decided it best to not resist the unwelcomed visitors and left. Pastor Monz simply declared the whole situation as an unChristian act as the men took control of the two front rooms of the house.

At 7:30pm a group of members of the Monz Party arrived and took charge of the situation in support of Pastor Monz. The painters had already left earlier that day and so the group of men promptly removed the two trustees. It appeared, at first, as if there would be no further trouble, but as the two men were leaving they were met at the front gate by a large group of men belonging to the Reimers Party. The Reimers Party was about to enter the premises when a constable arrived. Shouting and arguing carried on. One man from the Reimers Party waved a large chunk of cement above his head, until he received a quick blow to the nose and retreated to the street. After this the Reimers Party decided to suspend the hostilities.

While this had been going on the Monz Party had been busy inside the manse removing all the new furniture and possessions of Pastor Reimers which had been placed inside the two front rooms of the manse. Bed heads, a spring mattress, two alarm clocks, hammers, chisels, a saw and pieces of timber were hurled into the street along with other articles of furniture. The Monz party then proceeded to barricade themselves inside the manse in order to prevent any further attempts to remove Pastor Monz.

The Reimers Party was not at all happy about the developments. A number of gestures were made as the party discussed the situation, eventually adjourning to the church building to confer their decision. They returned and carried away the furniture that had been tossed into the street. They made several threats about what would happen in the near future. At 10pm they decided to disperse and within half an hour the street was deserted.

Expecting backlash from the Monz Party, the Reimers Party increased the number of guards at the church to five.

The conflict between the two parties continued. A legal battle was to finally decide the ownership of the church and manse, and after days of arguing before the Supreme Court in September of 1928, the property was awarded to Pastor Monz and his party.

The Reimers Party deserted St. Andrews and upon officially joining the ELCA they were able to build their own church not too far away in Warren Street (St. Andrews's is on Wickham Terrace). The new church, Bethlehem, laid its foundation on September 29th 1929, about one year after they lost possession of the St. Andrew's property.

Now you may be thinking about why I bothered to include this long detailed account about the 1928 split of St. Andrew's since it has nothing to do with the history of the Evangelical Lutheran Church of Australasia. I included it to demonstrate the conflict between the UELCA and ELCA parties within St. Andrew's which caused its prolonged separation from the UELCA.

Thus to sum up the journey of the ELCAsia. Five pastors and six congregations split from the ELSQ in 1912. Joined by the pastor and congregation at Charters Towers, they officially formed the ELCAsia in 1913. In 1915 Pastor Schafhirt was repatriated back to Germany and his congregation ceased to exist. Four of the five remaining ELCAsia pastors were interned in 1916, with Pastor Treuz being deported in 1918. With the internments the ELCAsia ended. In 1919 two Pastors and their congregations (four in total) rejoined ELSQ and were amalgamated in the UELCA in 1921. Pastor Frank snr joined the UECLA in 1922, followed by his son and the Maryborough congregation in 1923. North Brisbane which had sparked the entire situation in 1912 with its affiliation with the Prussian State Church was the last to join the UELCA in 1927, thus bringing to a close the final chapter of the disbanded ELCAsia.

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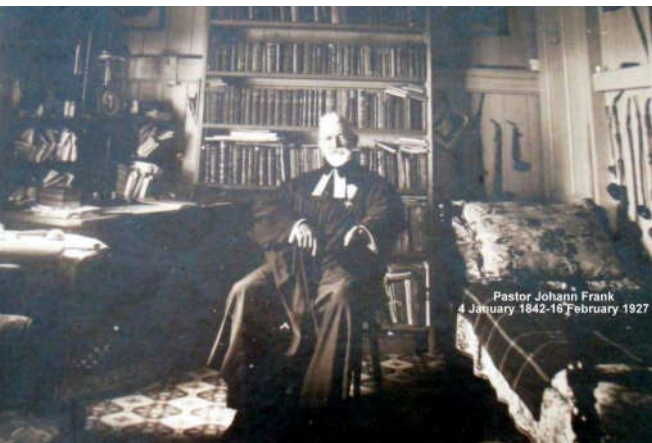
Pictures



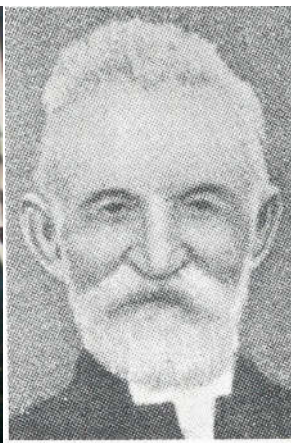
Basel Graduates 1901, Carl Ehregott Treuz direct centre



Pastor Melchior Milkus Millatt and family



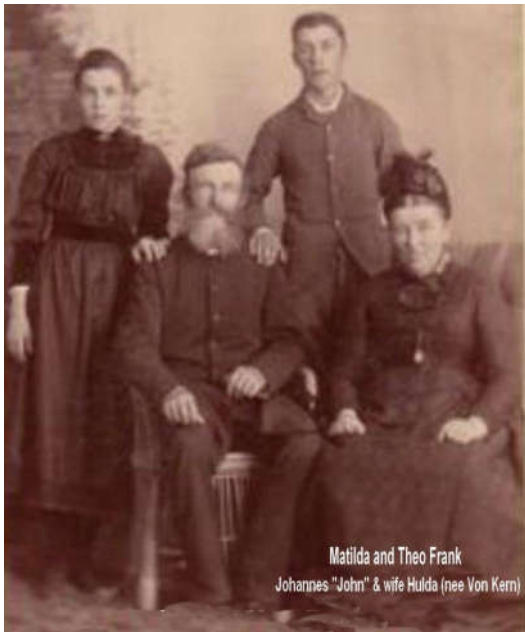
Pastor Johannes Friedrich Frank (snr) called 'Johan'



Pastor J. Frank



Frank (snr) grave Walloon Cemetery, QLD



Matilda and Theo Frank
Johannes "John" & wife Hulda (nee Von Kern)

Back: Pastor Johannes Frederick Theodore Frank (jnr) called 'Theo' and wife Matilda
Front: Pastor Johannes Friedrich Frank (snr) called 'Johan' and wife Hulda



Pastor Theo Frank & wife Marie (nee Held)
L to R: Hulda, Theophil and baby Victor
Photo approx 1909



Pastor Theo Frank & wife Marie
L to R - Victor (Sailor top) baby Camilla
Theophil and Hulda
Photo approx 1914-1915

Pastor T. Frank and Family



THEODORE J.F. FRANK PASTOR DER DEUTSCHEN
CEB. 18.3.75, CEST 21.10.34 DREIFALTIGKEITS-KIRCHE
NUR VORANGEGANGEN MELBOURNE 1923-1934.
MARIE FRANK DER HERR IST
GATTIN, CEB. 30.11.1860 MEIN LICHT
GEFOLGT 14.8.1962. UND MEIN HEIL.

Frank (jnr) grave Fawkner Cemetery Melbourne, Vic



Paul Otto Peters (treasurers of ELCAsia) and family



Current St Andrew's North Brisbane



Old St Andrew's North Brisbane



Current St. Paul's Toowoomba



Old St. Paul's Toowoomba



Old St Matthew's Maryborough



Current St. Matthew's Maryborough



Old St Paul's Hatton Vale



Current St John's Hillside (now Coolana)



Current St John's Charters Towers