



Baptist Historical Society of Queensland Newsletter

No. 13 July 1989

Free to Members

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COMING EVENTS

Saturday August 12 2-4pm

Workshop Meeting at Baptist Union Archives, 225 Brunswick St., Valley
(use rear entrance)

Saturday November 4 2-4pm

Annual Meeting at Baptist Union Archives, 225 Brunswick St., Valley
(use rear entrance)

Members and other interested people are warmly invited to these two gatherings to discuss the work of the Society and its on-going development. There is also opportunity to examine the Baptist Union Archives and assist in their up-keep.

Please bring a plate for afternoon tea.

INSIDE THIS ISSUE

This issue of the BHSQ Newsletter features the material presented at the Society's meeting held at the Baptist Theological College on May 29. The "cameos" by three former students of the college were an excellent introduction to the main item, an address on the life and ministry of Rev. T.J. Malyon, founding principal of the college given by Rev. Stan Nickerson. Our thanks go to Rev. Don McPherson, anchorman for the panel, panel members Revs. J. White, J. Knights and V. Chataway, and especially to Principal Nickerson for their contributions to our programme.

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Principal T.J. Malyon, FSSc

by Rev. S.W. Nickerson, MA, BEd, BD

Summary of an address given at the 1989 B.H.S. Presentation
at the Baptist Theological College May 29, 1989

It is interesting that the subject of our talk, the first principal of the Baptist College is known as Thomas John Malyon. In fact, after his birth in London in November 1844, he was baptised in the Anglican Church as John Thomas. After some years, he decided he did not like the order of his names and so he reversed them!

He was born into a rather ordinary family. His father was somewhat footloose - he was in succession a (wood) carver, a licensed victualler and a commercial traveller selling mineral waters. His son seemed to inherit this character. T.J. Malyon's paternal grandfather was a sexton, while his maternal grandfather was a varnish and colour maker.

However, he did come from an interesting period in British history. - when the industrial revolution was coming in full flower with its benefits, wealth and might. It also was the beginning of the reign of Queen Victoria, with its prosperity and peace.

As far as Baptists were concerned, changes were on the way because the strength of the Anglican dominance on religious matters was beginning to wane. A broad liberal spirit was emerging, in which Baptists also shared. For example, with the establishment of London University, tertiary education was opened up to non-conformists who had been denied access to Oxford and Cambridge. Baptist numbers increased greatly during this time. T.J. Malyon came into a situation like this, and in the course of it, changed from Anglican to Baptist, although nothing is known of his conversion. It is known, however, that he had strong congregationalist sympathies.

Malyon had four sisters, but nothing is known of any brothers. All that can be known of his occupation before entering the ministry is that he worked as a commercial clerk for his father during his youth. According to the Ipswich Church Jubilee volume, he trained at the Normal Training College in South London. (The nature of this institution is not known, but it may have been a teacher training school.)

In 1862, he entered Regent's Park College at about the age of 18 to train for the ministry. No results are available for the first year of studies, but for the next year, those that are listed are not very encouraging for a future college principal! He passed three subjects, failed two and gained 50% for Latin (helped over the pass mark by a kindly tutor?) Not surprisingly, when a new church nearby was looking for a pastor, he took the position and left college after only two years study! It was a union church (Baptist/Congregational) of which he became pastor, located at New Cross, London. It later became a Baptist church.

At King's Lynn, Norfolk there was a large church of around 250 members. The pastor, Mr Wigner, may have known Malyon because an exchange of pastorates was arranged. It was an uncertain beginning for the young Malyon in Norfolk due to rumours about his ministry. A letter was sent from the church to the principal of Regents Park, Dr Angus, enquiring about

him. After investigation, Dr Angus found he could not recommend Malyon, but by then the congregation had heard the new pastor a few times and had come to like his ministry, despite disapproval by all of the deacons. However, after a three months trial period, he was unanimously voted into the pastorate. His ministry lasted four years, when it was brought to a premature conclusion by rumours circulated concerning unwise financial dealings in the district. However, the church exonerated him completely of any impropriety.

He moved to Stockton-on-Tees in County Durham where he stayed for about eighteen months. Apparently it was not a happy pastorate, because afterwards he left the Baptist denomination altogether. He lived for a couple of years in London and fellowshipped with the Congregationalists. Then a Baptist church at Sunderland in Durham gave him a call. Here he remained for seven or eight years until 1879 when he left again for London. His movements after this are hard to trace. However, an illuminated manuscript which is still extant (made available by one of his grand-daughters) is a testimonial from the Vauxhall Road Strict Baptist Church indicating his ministry amongst this group of people for about six and half years. He was also a teacher in Ragged Schools during this period.

After this period of time, he decided to emigrate to Australia. So, in January 1890, he boarded the RMS "Ormuz" and took six weeks to travel via Suez and India to Melbourne and Sydney, landing in March 1890. At the end of the year, he received a call to the Harris Street Church in Sydney. But, again he entered this church under a cloud as well. He was recommended to the church by some senior Baptist Union officials, but his credentials had not been previously cleared, thus breaching a ruling that Union's had made to prevent unqualified and unsuitable men from taking up pastorates. Eventually after a good deal of controversy, the approval was gained and the church succeeded in appointing him. He remained pastor for about a year.

Baptist work in NSW was not strong in those days. When Malyon had an opportunity to go to Victoria where the work was much stronger, he gladly took it, although economic times were very harsh. His first church was at South Yarra (1892-4) where there were 27 baptisms and 30 professions of faith. But due to the financial difficulties, he found it necessary to leave the church. He moved to Albert Street Church, but again times were difficult. Numbers were declining, and slid further during his four year pastorate (from 264 to 172). His next church was South Melbourne. Here he had 50 baptisms, but again, the difficult times and financial stringency led to his departure after four years (1898-1902). One point of interest during these years was a note in the Victorian Baptist that the deacons had requested him not to preach for more than 30 minutes, and, it reported, it was not the first time he had been so requested!

Mr Malyon then sent his name to Queensland where it was brought before the Ipswich Church. The officers wrote to him, inviting him to come for a three months preaching ministry. He accepted the invitation, commencing on March 1, 1903.

Wherever Mr Malyon had been, he had commenced training classes in his churches. In fact, he had encountered disapproval in NSW for commencing the NSW Baptist Training Institute without the approval of the Union officials. But, un-

daunted he repeated the process elsewhere, including his new church in Ipswich. But here he found an opening into a larger arena when he was asked to read the examination papers of one of the Baptist Union's extra-mural ministerial students (a Mr Scarfe of Lake's Creek). Mr Malyon agreed and awarded the unfortunate student 30% for Biblical Introduction, Church History 30%, Outlines of Theology 45%, Apologetics 36%, English NT 50% - results which may have left Mr Scarfe a little discouraged! An unimpressed Mr Malyon wrote to Rev. E.A. Kirwood, secretary of the Education and Credentials Committee, saying "It is evident Mr Scarfe labours under great educational disadvantages. He needs at least two years continuous systematic training. How a man with such slender equipment can aspire to ministerial status puzzles me!"

This was Mr Malyon's introduction to ministerial training in Queensland. At the Assembly of that same year, he was voted onto the Committee. No doubt, he already had ideas forming in his mind, because by the end of year, he had written to the president and suggested a college be formed, offering himself as tutor. With "un-Baptist" speed the college came into operation within three months!! It was voted into being, its constitution was adopted, and the principal was appointed all in this short time. They couldn't acquire Mr Malyon's services soon enough!

So the next year on Leap Day, February 29, 1904, the students and the college committee met in David Webster's Post Office Cafe for breakfast. They then repaired to the Baptist City Tabernacle where an outline was given of what would happen. On the next day, March 1, the first lectures were held. There were four students in attendance, with one extra who took classes extra-murally at Gympie. One of them was Joshua Robertson, who later exercised a strong ministry at Petersham, NSW and died only in recent memory. Queensland's college began at a time when there were only 2500 Baptists and 22 churches in the Union.

Lectures were held three mornings a week, Mondays, Tuesdays, and Thursday from 9am to 1pm, taking 12 subjects throughout the year. Mr Malyon was the tutor for all of them.

It is interesting to note that just seven weeks after the ministerial classes began, classes were also established for lay people on Tuesday evenings. Mr Malyon also took those classes, before catching a train home to Ipswich where he would finally arrive home after midnight. Hence, from the beginning, the Baptist College has not been solely a pastoral training institution.

The infant college was run on a modest budget. The total income for 1904 was five pounds five shillings and ninepence, and the year ended with a credit balance of eight shillings and four pence. Mr Malyon was paid his train fare, while the Ipswich church carried his salary, and released him for this service. They were proud to do this, adding to their original contributions to Union life this initiative in commencing the college work. However, after some years, the burden became too great and difficulties arose. His pastoral work (although not his brilliant preaching) began to show the strain. At the best of times, he was a reserved person, often preferring to avoid greeting people at the door after a service.

By 1909, the deacons raised the problems with him and he resigned from the principalship of the college. For the year

1910 the college struggled without a principal, as Mr Malyon tried to put more time into the pastorate. However, it was by now too late and his ministry there was really over. In addition, a letter was received accusing him of having been seen in a hotel. He proclaimed his innocence of any lapse, but in due course tendered his resignation.

The Union took the opportunity to find a pastorate near the college where he would be free also to serve as principal again. So he commenced as pastor of the Petrie Terrace Church in February 1911, and took up the college work from there. Petrie Terrace was a declining church at this time, and Mr Malyon did not have a very happy or fruitful ministry. He concluded 31 October, 1915, and retired to Indooroopilly with his wife and daughters, Irene, Constance and Beatrice. He continued as college principal, but his last couple of years of office must have been rather ineffective as he was suffering from heart, kidney and prostate troubles. He died in May 1921 at the age of 76.

Mr Malyon was not a warm person, being shy and appearing somewhat aloof. In common with those times, he was strict in discipline and doctrine. One of his grand-daughters remembers her mother talking about him not playing sport on Sundays, banning the theatre and forbidding friendships with Catholics. It must therefore have been a great disappointment when one of his daughters converted to Catholicism upon her marriage. To make matters worse, the celebrant was a priest with whom Mr Malyon had engaged in controversy in the press. Nevertheless, he was also possessed of a great sense of humour.

In regard to Christian faith, he was one of those people who was in love with the big ideas of the gospel - like redemption and the great character of God. When he preached, he focused on the big themes, with a strong devotional element. Despite his meagre results as a student at Regent's Park, he was a highly intelligent man. As a youth, he was perhaps immature, impetuous and unsettled. But he more than made up for this beginning, becoming a man who was widely read in science and literature and securing a way with words in the latinised style of the day.

He was editor of the Queensland Baptist from 1909, a task to which he applied himself with devotion and skill. So he fought strenuously when, in a wave of enthusiasm for federalism in Baptist circles, there were attempts to cancel it in favour of a national paper. This was one battle that he lost, as the paper was suspended from 1912 for ten years or so.

He loved teaching, and to become the principal of the Baptist College of Queensland was the acme of his career. At the college, he had to battle the problems of the vastness of the state, small numbers and the difficulties of the war, but 23 people were ordained between 1904 and 1921. He was conservative, slightly Calvinist in orientation, and emulated those under whom he had been trained, such as Dr Angus and Dr Davies.

Despite the limitations of his own personality and times, this study of our pioneer principal can only call forth and thankfulness and admiration for men such as Rev. T.J. Malyon who gave themselves so devotedly to our land and the cause of the gospel.

Reflections of College life under Principals Bell & Warriner

A summary of a panel at the 1989 B.H.S.Q. Presentation

consisting of Rev. John White, Rev. John Knights, Rev. Vince Chataway

moderated by Rev. Don McPherson

Q. What was college life like when you entered.

Rev. John White (studied at college 1928-1932)

To be truthful, it was like it was before, because after I took the entrance exam and took up my studies, for a year or two it was all by correspondence. I worked in the country under tutors who had been appointed by doing reading, and sending in written assignments. But then one of those big, bold, brave moments of history occurred, and the college authorities decided to bring the students down to Brisbane for one week each month. It is strange how these things happen, but I think this took place because a treasurer found there were some (limited) funds available enabling the college to go at least to this extent. They had to bring me from Rockhampton. There were several others in the country as well, so it took a considerable amount of money to do that.

They housed us in the YMCA and we went up to the Tabernacle building for lectures during the day and also in the evenings. It was the first feel of college, because now we could meet some of the other students. Before that, we were just working alone and doing a bit of study along with our normal pastoral work. If you talk about the meaning of fellowship, that's where you come to realize it - meeting one's companions in ministry in the flesh and coming to know their spirit.

We also came to know the principal. There was, of course, no candidates' committee then. They received you on your own word and with a letter from the church. Upon acceptance, you began your studies, and as in my case, that could take place without meeting any of the people face to face. When we finally met them, it confirmed impressions that had already been forming, especially of how considerate they were of the young men who were struggling through the course.

Q. What about that first meeting with the principal? Was it an "awesome" moment as it has been for others since?

Rev. William Bell was principal. He had come out from Scotland where he had been trained at Glasgow and Regent's Park (in England). He was a man of a very lovely spirit, quiet spoken and quiet of nature, but there was something very deep in him. On his way out to this country where he ministered in South Australia first of all, he had spent time in India. I was always quite sure that something of the mystic east got into him there and influenced him considerably. It made him radiantly beautiful as a Christian. You would hardly imagine yourself disagreeing with him as he always put things over so graciously, as well as so logically. He had no aptitude for

business or administration, a field which principals today have to involve themselves. As he had some able people to assist him, he was able to concentrate on the scholarly work he loved to do.

One of the richest times we had with him occurred at the beginning of each Tuesday morning. I would leave home in Rockhampton on Mondays for the 19 hour train journey, arriving about 6.30am on Tuesday morning. We had to be ready to start work at 9am. The first session was the devotional period conducted by the principal. I remember to this day the spirit that pervaded it all, and I would also remember some of the talks themselves. This quality extended to his teaching. He was not a "lecturer" but a teacher who could summarise the material and unfold the truth, presenting it us in a simple yet profound manner. So he put us at our ease, and was a great encouragement to us all.

Rev. John Knights (college 1939-1942)

I came in to college on the overlap between Principals Bell and Warriner. The lecturers were still in the Tower Room of the Tabernacle. That was a short period, so I don't remember a great deal about William Bell, except that as a young man of 21, he seemed to me to be very, very old!

The beginning of theological training was for me a little disappointing in some ways because I had such a grand idea of what it was all going to be. What I experienced at first didn't live up to my expectations. What may have caused this to a large extent was that I was the only student in the theology class and the tutor (whom I won't name!) sat on one side of the table and I on the other; then he simply read Clarke's theology book to me. Sometimes he even stumbled over the words! Of course this bad experience was offset by some of the other tutors.

College did not become real or meaningful to me until the coming of the Principal T.C. Warriner. By that time we had moved into the buildings at Gray Road, West End. There were about eight students then, and we had the advantage of fellowship with each other. We still come to college for a week each month, with the time in between spent in study and pastoral work.

I was then minister of the Lockyer area, including Tent Hill and Gatton, where I begin riding a bicycle and a horse. Although I was only 21, I had complete responsibility for that whole area. Previously, I had spent a year with Rev. E.F. Heather as his off-sider at the Holland Park church, although I did not get much opportunity for experience in pastoral work during that time.

But then college became a very rewarding experience for me, both from the point of view of fellowship and also the contribution of T.C. Warriner in particular. He was a scholar, especially in the Old Testament. I had a warm, personal relationship with him. I was therefore saddened in later years when misunderstandings caused him to pass through very deep waters.

He was the kind of man who made you think for yourself and study for yourself. He presented every aspect and facet of what he was teaching. He would help you find your way to your own conclusions. You weren't brainwashed, but led to make

discoveries. He had a very deep love for the Lord and the Scriptures. He also had a very evangelical heart. It is very interesting to look at the men who went through college at that period with me - every one became an evangelical soul-winner, and some became evangelists.

Q. How much did college contribute to the making of a man "equipped for the work of the ministry" and how much did you have to bring of yourself?

Rev. Vince Chataway (college 1950-1954).

I believe the principal expected us to be ourselves - to be individuals. I came into college in the decade just after World War II. I had come back from service with the British Commonwealth Occupation Forces. I was persuaded that I should be willing to go back again to the east as a missionary. I had previously attended the very early days of the Queensland Bible Institute and now I felt I should go on to theological college. I felt I should go out as a Baptist (although I was not certain about going with the Baptist mission) so I turned to the Baptist College for my further year of training.

The principal was a man who had a great deal of time and respect for those were coming into the ministry and especially for those who had thoughts of going overseas. At that time, there were a number in the college who were overseas mission candidates, including Harry West, Nev Kirkwood, George Peck and Laurie Skinner as well as myself.

I came into college from a trade background as a fitter and turner and welder, knowing nothing about academic studies. The principal respected this. Even though he was not a tradesman himself - he gave us credit for being craftsmen. He did his best to encourage us to do Melbourne College of Divinity and university studies as we were able. Most of the students in my time took their L.Th., and others went across the river to St Lucia while they were doing their Baptist college studies. Meanwhile, others of us continued to struggle with our Greek! (I was thankful for that when I had to study a foreign language in my missionary work.) When I came back from Korea, the principal again encouraged me to take up B.D. studies at the university.

He was an austere man, whom we looked up to as an Oxford professor. Yet he was a very kind man, helping us in every way and lending us books.

I was there for a year, and then turned to Home Mission work. I took my first pastorate at Wamuran-Woodford as a bachelor. So I looked forward to coming down to college each month to have some good meals and to enjoy the fellowship of the other men in college! A number of the men were married and had been in the services and they came in by day. I came down on Monday mornings and returned on Saturdays on the rail motor and then rode my old ex-army BSA motorbike home.

When I was given the opportunity to do a further full-time study at the college, I jumped at the chance. I did another year and a half. The principal knew that I had been asked to go to Korea, so he truncated my course by six months by allowing me to study over the Christmas period.

BOONAH BAPTIST CHURCH 1887-1987
by Pastor Geoff Armitage

reviewed by Ellen Chataway

How can one possibly compress the varied, exciting history of this fellowship of believers, led by a total of thirteen pastors over the century, into the confines of a few hundred words! Their recorded history can inevitably only mention a few outstanding people within the congregation and a minimum of details of its leadership.

Boonah church sprang from the already established work at Engelsburg, (Kalbar), the first preaching station being at Dugandan. Meetings were held first in members' homes. In May 1888, the first service was held in the small building that had been erected on land given 11 years earlier. Built at the cost of the tiny sum of 70 pounds, the church's dimensions are recorded as being 25 feet long and 14 to 16 feet wide. Farm vehicles such as the German waggons provided transport for many families from near and far to attend the Sunday services. Lay preachers from Kalbar, along with Pastor Carl Krueger came to conduct the services. Some revered names must include Messrs. Stibbe, H. Schneider, W. Peters, H. Moller and Pastor H. Windolf. All preaching was in German.

With his increasing age and workload, Pastor Krueger could not continue to minister to the growing church at Boonah. So in 1912, Henri Nielsen, a young Boonah business man, became the first pastor of this vibrant young church. Whilst a non-collegiate, he was nevertheless well grounded in the Word of God, with a great desire to preach and win precious souls for the Lord Jesus Christ.

With continued numerical growth, the church building in 1918 had to be enlarged, and much needed water tank, baptistry and rear door were added. Baptisms had previously been of the open air variety, held at the "stump hole." These were the days of large numbers of believers being baptised, now five, later twelve and so on.

Expansion into surrounding districts followed, with a monthly service at Charlwood, then Aratula and at Coleyville. Since horseback was still the customary mode of travel, many lonely miles were traversed through the Fassifern Scrub, the only sounds apart from bird song, the rhythmic ring of the horse's hooves on the loose stones along the track.

Moving from the original site in Red Ridge Road in 1926 to Church Street Boonah meant a more effective witness to the growing township. About this time, Christian Endeavour began to make a significant impact on the life of the church, especially amongst the youth. Pastor Nielsen was a great driving force and helped other Churches start Societies as well as supporting those in his own church. This led, in turn, to the holding of interdenominational evangelistic missions, with Rev. Wilfred Jarvis in the 30's. Pastor Nielsen's retirement, and that of two long serving gentlemen, Mr J. Schneider, Sunday School Superintendent for 30 years, and Mr H. Moller, treasurer for 22 years, brought a tumultuous era of strenuous activity to an end in 1940. Mr and Mrs Nielsen's lifetime of dedicated Christian service, twenty eight years given in an honorary capacity to the Boonah Church, must be something of a record in the annals of Queensland Baptist history. Their

younger son, the late Caldwell Nielsen will ever be remembered for his fine Christian life as an officer of the church.

And what of the remaining 53 years of this first century? Interestingly, the excellent centenary booklet in its record of these years entitles it "A new era". The Second World War brought its own strains and pressures. New men were in positions of leadership in the church. Under the ministry of Pastor and Mrs Ron Farquhar (1940-1), the Coleyville Church became more deeply involved with the mother church at Boonah.

Rev. and Mrs E.V. Keith (1942-56) will be remembered for their energetic pursuit of church activities, and the re-opening of the work at Beaudesert. There had been a Baptist witness there until World War I, but nothing after that time. Mr Keith held the first service there in 1944, and the work has continued since. Pastoral visitation, Religious Instruction in the schools and the opening of several Sunday Schools as a result were some of the hallmarks of this ministry. Membership increased steadily.

Rev. and Mrs Percy Johnson (1958-63) introduced the concept of a Men's Society, bringing close spiritual and social bonds amongst the men of the church. A "committee system" designed to involve every member in some aspect of the church ministry was introduced, with some successful results.

A former minister of the Kalbar Church, Rev. Ben Hohnke and Mrs Hohnke, next served the church in an interim capacity over the ensuing two years. During the ministry of Rev. and Mrs Herb McIntyre (1964-67) an attractive, modern and much larger church edifice was built and opened in 1966. At the opening, secretary Mr Jim Pfeffer explained that "the old church building was not large enough for our outreaching programme." Much credit goes to church members for completing repayments on the debt just a few years later, during Rev. and Mrs Bob Paulsen's ministry. The Paulsens (1968-72) worked especially hard in the areas of the Sunday School, Vacation Bible School (which latter they introduced) and in all departments of youth activity.

Rev. and Mrs Walter Solomon (1973-7) who had ministered earlier at Kalbar, continued the pulpit ministry of preaching and teaching. Their pastoral visitation work was much appreciated also.

Pastor and Mrs John Lanham (1977-9) placed particular emphasis on the impact of the youth work. They were followed by Rev. and Mrs Phil Gunton (1979-82). Mr Gunton's excellent Bible teaching ministry was much appreciated.

Then followed the years of amalgamation with Kalbar Church. Pastor Angelo Giovas (1983-85) was the first associate pastor working with the senior pastor of Kalbar. Inevitably some difficulties arose inevitably under the new arrangement, but they were not of a major nature.

The loving and enthusiastic but short-term ministry of Rev. and Mrs Arthur and Betty Howland from New Zealand (July-December 1985) was a sweet fragrance of Christ to all. Finally, Pastor and Mrs Geoff Armitage (1986-) became the next associate couple to work alongside the senior minister at Kalbar, but with pastoral responsibility for Boonah.

We express our appreciation to Pastor Geoff Armitage for adding to our knowledge of Queensland Baptist history. One hundred years has passed into history, what of its second century? The future is as bright as the promises of God.