



Baptist Historical Society of Queensland Newsletter

No. 15 April 1990

Free to Members

Membership: \$5 per annum \$8 family \$20 corporate

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CHRISTIAN ENDEAVOUR

A special feature of this issue is a series of articles by BHSQ member, Pat Godman of Manly, Queensland, on the history of the Christian Endeavour movement in Australia. Pat has been researching this topic recently at the University of Queensland, and has now given readers of the BHS Newsletter the benefit of his work. These articles will be read with interest by all, but especially by those who have had a close first hand contact with CE. It has been a widely influential movement in the past and it is good that its history in this country has been plotted in such a skillful way. (*commences page 4*)

Our Secretary, Ellen Chataway has added to the value of this issue by contributing a personal testimony of her experience with the CE Movement. (*pages 11-12*)

THE DR MORGANS' LIBRARY

The story of the library of Rev Dr G.J. Morgans, former pastor of Albion Baptist Church is also told in this issue. The library was willed to the Bible College of Queensland and it has revealed some fascinating material. (*pages 2-3*)

ANNUAL PRESENTATION

Details of our 1990 Annual Presentation, focusing on Aged Persons' Care are announced on the back page. Publicise this as widely as you can.

DOING LOCAL CHURCH HISTORY

The Society has produced a brochure to guide churches in the preservation of material and the research, writing and production of printed histories of their churches. It will be distributed to churches throughout Queensland. Other state BHS's have also come in on the project and so the document will be used elsewhere as well. We hope that it will help to focus attention on this important area of work and that there will be a good response to it.

A TREASURE TROVE OF BOOKS & PAPERS **The Dr Morgans Library**

by Rev Dr David Parker

A treasure trove of books and papers has recently been opened up at the Bible College of Queensland where the library of its founder, Rev Dr Gwilym J. Morgans has been unpacked. Dr Morgans died in the United States on July 1, 1988 at the age of 83, leaving his library to the college. It arrived in thirty five boxes some time later where it has now been sorted, revealing its secrets.

Dr Morgans (or "Morgie" as he was affectionately known) was minister of the Albion Baptist Church from 1937 to 1944. He commenced "The Bible Institute of Queensland" (as it was called at first) in 1943 as a means of training young people in his and neighbouring churches, including some visiting GI's. A number of young people who were deeply influenced by Dr Morgans' ministry went on to long and effective ministries of their own.

After his departure from Brisbane for ministry in Melbourne, the young college was led by the minister of the Lutwyche Methodist Church, Rev. J. E. Jacob. In time it was moved to a city location and established under a permanent interdenominational Board. It moved to its residential campus at 1 Cross Street, Toowong in 1947 where it was led by Rev. J. H. Watson (Baptist 1949), Rev. E.E. Potter (Methodist, 1948-49, 50-56), Rev. C.H. Nicholls (Baptist, 1957-69), Rev. G.J. Paxton (Anglican, 1971-6), and Rev. K. V. Warren (1976-7). The current principal is Mr Ken Newton (Brethren), who is assisted by a staff of seven in meeting the needs of a student body of almost eighty who take courses from certificate to degree level.

Dr Morgans had come to Australia from Wales where he had served a number of churches and also exercised his evangelistic gifts. He was a dynamic personality who preached revival and joined enthusiastically in other causes of the time, including the defence of Protestantism. While in Brisbane he published the book, "Cataracts of Revival" (selling for one shilling and sixpence) which expressed the some of the most distinctive features of his ministry.

After a brief, but similarly dynamic ministry in Melbourne, he moved to the United States where he served mainly amongst Welsh Baptist churches in the Pennsylvania area at such places as New York, Uniontown and Scranton. He also developed an international ministry, visiting such places as Australia and his homeland, using radio and writing many pamphlets and small books. After a long and fruitful ministry, he retired to Mt Pocono, a beautiful mountain resort area in eastern Pennsylvania and continued to write, preach and travel until his death.

Dr Morgans' library as received by the Bible College of Queensland consists of over 1500 books, mostly focusing on preaching, sermons and Bible study. It contained a wide sampling of books by and about great preachers and public speakers, giving evidence of its owner's belief in the importance of preaching and of his desire to gain as much as he could from the masters of the art.

One group of books of interest to Australia Baptists is a collection of about thirty different volumes by F. W. Boreham (1871-1959), who was so

well known for his ministry in New Zealand, Tasmania and Melbourne and for his captivating devotional pieces. Boreham published over forty books all together.

Along with his collection of books on preaching, the Dr Morgans' library included a many of his own sermons and sermon notes. These are handwritten and typed, sometimes in folders or notebooks set aside for the purpose, but other times on cards, scraps of paper, sheets slipped between pages of a Bible or other book, or often as outlines in the margins or spare pages of Bibles. There are also many sermon illustrations and anecdotes, either written by hand on cards or note paper, or as cuttings from newspapers or other similar sources. There is a wealth of information here for anybody who wanted to study the technique of a successful and popular preacher. However, it will be a laborious task to record and classify all this material.

A considerable number of Dr Morgans' books are written in the Welsh language, as befits someone who had such a love for his country as he did. The books cover general Welsh history and culture, as well as religious and theological areas, and include Bibles and hymnbooks. There are also a few papers, such as pamphlets, orders of service and programs for various events. Some of his sermon notes are in Welsh. There are even grammar books and dictionaries for those who might want to tackle this famous "language of heaven".

There are a few personal papers and other items in the collection, including some photographs, and books presented to Dr Morgans on various birthdays or out of friendship with the author. One item of particular interest to the college is the Bible which was presented to him by the college upon his departure in 1944. It is a fine leather bound Authorised Version with blank pages for notes between the pages of text. It is still in good condition, but does include quite a few notes and sermon outlines. The flyleaf contains the following inscription:

Presented to Our / Beloved Leader / Dr G.J. Morgans / as a token of appreciation / from the Queensland Bible / Institute, on his departure / from Brisbane / 17/5/1944

Then follow twenty-two signatures, most of them quite legible. Some of the names are known.

The library includes many standard theological works and, of course, quite a number of books on issues which were current at one time or another during its owner's half-century of ministry. The Bible College of Queensland has benefited from some of the most useful theological and homiletical volumes already, but the process of sorting and accessioning will continue for some time yet. The Welsh languages books have been separated out, and the more personal volumes and those distinctive of Dr Morgans' ministry will be kept together. Meanwhile, the entire collection reveals a fascinating man who exercised a fruitful and colourful ministry on three continents during an important period of world history.

(The full story of the Bible College of Queensland has been told by the present author in the volume, "Top of the Mount" available at a cost of \$3.00 or \$5 posted from the college office - 1 Cross Street Toowong, Q. 4051 phone (07) 870-8355.)

CE ORIGINS

The origin of Christian Endeavour has a very modern ring about it. A young pastor, just out of the Congregational Theological College, needed to hold newly converted young people in his church. He tried all the gimmicky kinds of evenings that the other churches had been using but he saw they were not achieving the aim. All the popular methods had one thing in common: they tried to buy the presence of the young Christian; they were attractions. Pastor Francis Clark boldly took another track. He wrote down the kind of commitment the Lord, as commander, would want from his followers. It was a sketch of the kind of Christian that all aspire to. Here was the crucial difference, a challenge the young people could rise to; something that recognised their need for a cause and, as he said, "put them to work." (These competing approaches - of lure or challenge - have had their respective proponents ever since.)

After writing this "creed" he called a meeting of the young people and asked each of them to put their signature to it. At first the challenge was too daunting, but then one or two realised that it was no more than the Bible had already asked, and it was what they had always longed to be, so they led the way.

That document became the *Constitution* of the fully fledged Christian Endeavour. The small number of young people in one church expanded to a world wide fellowship, a million strong in sixteen thousand churches, within ten years. During those years *the Pledge*, *the Platform* and an organisational structure was introduced. *The Pledge* was the encapsulation of the *Constitution* and was recited every month by members. *The Platform* spelt out the practical implications in the Endeavour's *Constitution*. The intricate organisational structure was designed to nurture the many new societies being formed. At the end of the first ten years CE was practically complete in the form later young people were to know it.

The Colby family, whose father was a sea captain and who had become deeply involved in CE from its beginning, decided to accompany father on a trading trip in 1887. How long they sailed, and what places they visited is unknown except for the visit to the port of Brisbane. They would not have been impressed with what they saw: some imposing buildings near the river and an area for wealthy homes; the rest showing all the signs of just emerging from the pioneering stage. The total city population was yet to reach 200,000. All of this was a far cry from the visitors' long established and flourishing home in Newburyport, just outside Boston.

While father attended to the ship, George and his brother went in search of a church and were directed to the Wharf Street Baptist. They got into conversation with a deacon, Mr Buzacott, who turned out to be the Deputy Post-Master General for the colony, as well as being secretary for the Baptist association. George had noticed the large number of young people in the church, and had noted also that there was nothing in the church programme specifically for them. The notion of 'youth' as a separate social group was fairly new in Western society and had come with the gradual emergence of changed labour laws and

compulsory schooling. Over lunch, and in a long conversation afterwards, George passed on his enthusiasm for the new Christian Endeavour to Mr Buzacott and the Rev A G Weller who was the assistant pastor of the church and son of Sam Weller of Charles Dickens fame. They, in turn, soon convinced their senior minister, the Rev Whale, that this was just what they had been looking for. A couple of months later a large parcel of books, leaflets, and samples of the constitution arrived from CE headquarters in America. Whale ensured that they were spread as widely across the continent and across the denominations as would best spread the idea. Societies sprang up anywhere there was an evangelical church, and a few places where there was not. The Baptists were the adventurous pioneers but they were immediately joined by others and gradually the Methodists pulled ahead. The affinity of the Methodists for the challenge of CE shows up in the very early dates at which CE appeared in the mining towns of Ballarat, Charters Towers and Kalgoorlie. Mine workers and Methodism are linked through the Cornish miners, and at the 1918 National Convention at Ballarat the delegates were actually given "A hearty Cornish welcome."

NAMES TO WARM THE HEART

Christian Endeavour links its achievements to the names of many great Christian leaders. F B Meyer, F W Boreham, Lionel Fletcher, L J Gomm, Allan Walker and Fred Nile have all put their names and their efforts behind the work. In Queensland J A J Ferguson, T J Malyon, E V Keith, G H Nelson, S M Potter, Vic Ham and R T Edwards were well known in, and out of, CE circles.

One of the earliest heroes was a heroine! From 1892 to 1905, and possibly beyond, Miss Ada Hitchcock ran a Junior CE Society at the Yarra Street Wesleyan Methodist Church in Geelong. This was no run-of-the-mill little society; for many years it had over 500 children in membership. Geelong may have been as big as Brisbane was at that time, but it still says volumes for the personality of this woman, and the programme she had, to attract and hold so many.

Western Australia's early hero was L J Gomm. Around 1900 the WA CE Union had started but it wasn't long before they found that they were not really big enough to sustain such a superstructure on their own, and the Union, along with WA state conventions, fell into disuse. After the First World War young Gomm, although only in his late teens, became interested in promoting CE. Not long afterwards he entered the Baptist Theological College. While a student he, along with Pastor Hagger and Miss J M Hill, restarted the WA CE Union in 1924 and launched the *Western Australian Golden Link* as their bulletin. By 1928 WA was able to host the National Convention. Gomm was much in demand as a speaker in all parts of Australia at State, National, and Easter CE Conventions.

Like a head chef, F W Boreham had his hand in so many pots one might easily overlook his contribution to CE. The South Island of New Zealand had hardly heard of CE before he arrived from Spurgeon's College, London, in 1892, to make CE, within a few years, the yardstick for all youth activities. When he moved to Hobart, CE there got an electric shock of the most enjoyable

kind. Later he was called to a church in Melbourne and, although the CE there was many times bigger than in Tasmania, he arrived when they were entering a rather trying period. He did not take the leadership positions in CE in these places but found his niche in exhortation, for which many still today give thanks to the Lord. He attributed his skill with words to careful selection of words and then practicing his delivery diligently in private for everything he planned to say in public.

Vic Ham was pastor of the Joyful News Mission (now the Wesleyan Methodist Church) in Fortitude Valley, Brisbane. He became involved in the running of CE and was elected State President for 1955-56. It was from that time that CE in Queensland broke free from what was ailing the other states by increasing in membership while all the others were slowly declining. The increase continued until the year of Ham's death in September 1972. During this time Queensland CE also had the dedicated services of RT Edwards and some of the uplift is undoubtedly his. Nevertheless, with the passing of Vic Ham came the passing of the peak of post-war CE in Queensland. Ham's method was instructive: he not only visited isolated and struggling CE Societies around the state but sought out churches where no CE was operating and chatted to the minister about its potential. The influence he left behind in the minds of the young people shows up in his last report before he died: "groups which showed no interest a year ago, NOW are asking their ministers for Bible study, and something worthwhile to DO."

CYCLES AND OTHER PUZZLES

A striking feature of the history of Christian Endeavour is the way the membership came in surges. Not a surge here and then one there, but a nationwide and worldwide doubling or quadrupling of the numbers in the same decade. Even the age groups do not increase as one would expect - with first Buds spurting ahead, then Juniors, followed by Intermediates, and then Young People, each a couple of years later than the other, but they rose and fell together. The spurt of growth from 1895 to 1905, by itself, might have been just the initial growth of the movement. This might be seen in the Sunday School movement. When Sunday School was launched in 1780, almost exactly one hundred years before CE, it spread just as quickly as did CE. Also CE did not have much competition and may have been adopted because there was nothing else. However, in the light of later history, which we are about to see, that rapid rise must have another explanation.

In Australia the surges for CE were very pronounced and occurred from 1895 to 1905 and from 1924 to 1934. This is paralleled by the findings of an American pastor that the number of new church members in general came in surges as well, all in step, even in different denominations. Renewed CE vigour in the 1950s was a minor rally compared with these earlier efforts. There might be more historical insight if the focus is put on the decline instead of the rise by asking the question: "What caused the sudden drop off in membership after 1905 and after 1934?" In CE in Victoria, especially, the years following 1905 were ones of hard work and low morale since nothing stemmed the exodus. In each case the decline persisted until after each world war.

For a few years after 1905 and 1934, people, including church people, were living in a society with high expectations of rising material well being. These were periods of CE decline. 1905 to the 1920s could be thought of as Australia's Industrial Revolution. In the years leading up to the Second World War few were already enjoying the good life but the expectation of it had returned. It might be thought that the feeling of impending war in 1905 and 1935 caused a falling away from CE but, even though the possibility of war was mentioned by a few in passing, the average person had no idea it might involve him or her personally, so this cannot be a cause.

If good times depress, are economic depressions good for us? The surges in membership occurred during times of adversity. The 1890s and the 1930s are well known for economic deprivation and as the seed-bed of Australia's determination to ensure that it would do all in its power to prevent or ameliorate the suffering of depression. It sounds intriguing that the breeding ground of the Labor Party could be the same as that of CE!

Young men were the key to the revival of CE. CE history could be read to indicate that, when the cause is threatened with extinction, there is no place for the cautious. It was mature and well known leaders who were originally needed to launch CE. It was the younger ones, in their early twenties, who took over a dying organisation in the 1920s, and proclaimed a new era of usefulness and ministry. When the new leaders, such as Jullien and Gomm and Nelson had reflected on the history of CE up to 1920 they could have concluded that CE was finished and directed their energies elsewhere, but they did neither. In many places CE had ceased to exist. Western Australia's State Union had given all its responsibilities to the Perth District Union; the Victoria CE Union was a debt-ridden shadow of its former self. Only Queensland seems to have survived well, battered but intact (it was, probably to the chagrin of many CE supporters, a good haven for Labor as well).

The young men took over, applying the same vigour and the same team spirit that had been thwarted for nearly twenty years by forces beyond their control, and watched as CE once again became a force to be reckoned with in Australia. By 1934 about 90,000 (probably one in twenty of all CE-age Australians) were officially members, besides all those who were CE in practice without being affiliated.

FOCUS ON QUEENSLAND

Christian Endeavour started in Queensland at the Wharf Street Baptist in February 1888 but it was only a very short time before other denominations, and other Baptist churches were CE centres also. Although Queensland CE membership was soon overtaken by the more populous states, CE proved to be more at home in Queensland. It had less severe drops in numbers and took root in all the main centres in the state within a very short time: Charters Towers in 1889, Toowoomba in 1890, Warwick, Stanthorpe, Roma, Charleville, Gympie, Maryborough, Mackay, Townsville and eight societies around Rockhampton, were all in operation by 1895. One significant catalyst for this spread was the movement of ministers between city and regional centres (such as Rev

A G Weller's moving to Rockhampton). This is apart from the spread of literature by the Rev Whale at the beginning. Some time later we read of Rev T J Malyon and other CE spokesmen addressing the annual meetings of the various denominations on the merits of their cause. When this practice started is not certain but in it must have been a contributing factor to the spread of CE. It was not always effective: the Brethren thought that their young people were better catered for in the regular adult meetings and Bishop Donaldson ruled that Anglican youth should be trained only through Anglican youth programmes.

The First World War set Queensland CE a real challenge. Many of its ablest young men went off to the war and the minute book for 1915 contains a "CE on the Nile" invitation card sent by one supporter who was helping maintain an Army CE society in Cairo. Those left behind were doing things like raising funds for a 'phaeton' horse-drawn ambulance; a project not without its frustrations. Organisers had a smoother track in the Second World War raising funds for a motor vehicle ambulance, which they saw presented to the army in King George Place. The most acute problem of World War One was simply the loss of members, which had started much earlier, and was being accentuated by the lack of males. We cannot pry too deeply into the hurt of that time as the collection and recording of membership statistics has a twenty year gap.

The next time a trend is ascertainable is in the late 1920s when numbers were shooting up, breaking the pre-war record. All the usual centralised events were in full swing - State Conventions, National conventions, Easter conventions, Echo rallies, The President's tea, boat trips, quarterly district rallies. In fact, at first glance one wonders just what time the CEers of those days had for their own committee work, CE meetings, hospital visitation and the like.

The regional Easter conventions became very popular, with special trains scheduled for some. For the Toowoomba Easter Convention, the train was even decked in CE colours and emblem. The most well known of these conventions, beside Toowoomba, were Kalbar and Maleny, although others came into prominence for short periods. Mackay was cut off from Townsville by flood waters on one occasion and they had their own convention at short notice, complete with one of the Townsville speakers who was also prevented from getting to the main event by the floods. The Mackay CEers reported that it was one of the very best they had ever experienced, and more Mackay young people were able to attend than would otherwise have been the case.

'Disaster' hit the 1949 convention in the big city also. The coal strike of 1949 meant that the State Convention could only go on in Brisbane by gathering as many lamps as possible for the evening meetings. These caused a few diversions during the meal times and the evening meetings where there were capacity audiences. It must have been a headache for the leaders but the little islands of light around the lanterns, pressure lamps and carbide lamps must have given far more intimate and exciting atmosphere to the proceedings. There is no record of the matrimonial dedications arising but spiritual commitments and rededications gave the convention the distinction of being the high point in

conventions for many years to come.

Since World War Two CE had become confirmed in its image as an organisation for Juniors rather than older youth and, while an enclave of young adults strove to maintain the original motivating force of CE, the Juniors not only "maintained" but went on to fresh heights, both in numbers and in the scope of their activities. In the 1960s the National Union, under Norman Pell, Rev R T Edwards, Fred Nile and others, embarked on new modes of training and challenge. They incorporated the Duke of Edinburgh Award into the CE structure and, for some time, made the national CE paper an outstanding channel to inform the local Society leader. Much of the boom in Queensland CE coincides with the labours of Vic Ham and it was a sad loss to the movement when he died in 1972.

GOAL ORIENTED CHRISTIAN ENDEAVOUR

What can be learnt from history about the future prospects of CE? Let us assume that CE was really designed to fit the needs of the time in which it was born. To have a resurgence today, either conditions have to return to what they were in the 1890s and 1920s or CE has to be resculptured in the same way as a tool might be reshaped to work new materials. It needs hardly be said that someone will lead the youth of Australia in the future. It is up to Christians to ensure that there is a Christian organisation that exists to do the work. Youth will be led - they are being led right now in South Africa by the ANC and could well bring down the government: they are being stirred, once again, in China with results which only the future can tell. Youth, led by astute adults, have several times reshaped history, including Christian missions. Tomorrow's youth are as leadable as ever, someone will lead them.

Christian Endeavour in Australia started about the time of the first interstate rail services. These were not a very attractive alternative to the coastal passenger ships. Any form of transport was both time consuming and expensive. Because of the time involved, and the lack of face-to-face contact, it was as easy to correspond with someone in America or England as it was with people in the neighbouring colony. From this it is easy to see that the word "colonial" in the Australian context meant isolation-imposed self-sufficiency. It was natural that CE should have been launched as a separate endeavour for each state, connected to the others by a non-vital coordinating body. It was soon well established in the evangelical churches of the middle class.

All went even better than could be expected for more than half a century. Then, after the 1950s, there was a change in the lifestyle of middle class Australia. In the earlier period people incorporated an activity into their lives in such a way that it could be considered characteristic of them. A job was for life; even the Depression could only interrupt a person's vocation, not change it permanently; a job said something about who they were themselves. In the present discussion, a person might identify themselves with CE and it became a permanent part of their life, even after they stopped attending. Today young people, and older ones too, live in episodes. A job is held while it provides a means to some end - overseas travel, quick

money, security, or challenge - but it, and possibly that whole sector of the work place, will be dropped and forgotten if some alternative appears. 'Duty', 'contribution to society', and similar phrases are only used these days to placate the 'old guard'. Even those raised in the pre-1950s atmosphere are now being trained to think in terms of short and long term goals, especially in reference to financial provision for the future, rather than in terms of on-going life style. The elderly also, are now encouraged to pawn their homes by reverse mortgage so that they can "spend it all now".

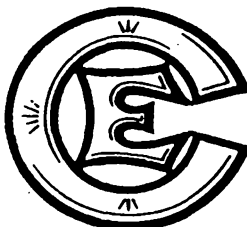
CE has thrived in tough times, not in the 'cushy' periods. This could well mean that people CE spirit are there now but will not become visible until they have something to put their shoulder against. The economists tell us that there is a long stiff climb ahead for Australia. This can be linked to the signs of a conservative swing in society over the past couple of years. The climate could be good for the CE of the future, but only if it has reshaped its tools to do its work on the new materials. As Scripture Union has proved, the new 'material' is short term 'package deals' for all except the core workers. Short term efforts by volunteers and 'workshops' for one purpose only are part of the method. In CE the formal structure was emphasised, this is not so in Scripture Union. New, less formal, organisational structures could release a fresh flood of pent up energy.

Goal orientation has had a tentative a try out in CE in the form of the Duke's award, introduced in the 1960s. But the emphasis was still on CE as an institution. A new start is likely to see the abolition of the state branches, those relics of enforced colonial self-sufficiency. Committees could become 'task forces' which form and disband as the need arises. The pledge and platform could be reinstated in their old, complete, form and applied to the new goal-oriented - unit by unit - method of training the young. There may be better ways ahead than this. But whatever way is chosen, it must unite committed leadership and the challenge to youth to mean business with God, not entertainment.

CHRISTIAN ENDEAVOUR



"FOR CHRIST



& THE CHURCH"

CHRISTIAN ENDEAVOUR Its Impact on my Life

by Ellen Chataway

It was 1942. These were dark days for Australia. Singapore had fallen. Darwin had experienced its first air raid. My older brother had joined the RAAF. I was 16, at home on the farm at Wolvi, thirteen miles east of Gympie.

I had attended Sunday School spasmodically as a child, but not Christian Endeavour. Then our minister, the late Rev. Dick Walker, and his wife invited me to come into Gympie for the Easter '41 CE Convention. I went in some fear and trepidation, a shy little country girl, and met up with, it seemed, hundreds of radiant young people who had travelled up by our sooty steam train the six hours from Brisbane as delegates from various districts, representing their own CE Societies.

At the Good Friday evening service, I responded to the challenge of the speaker to turn my life over to the Lord Jesus Christ. I can never sing "When I survey the wondrous cross" without a lump coming into my throat, for that was what was being sung as I made my way to the front of the church. The motto of CE hung above the pulpit, and that memorable night I obeyed the first of its three imperatives, "To seek, serve and follow Jesus Christ."

But that was just the beginning. I was hopelessly ignorant about what being a Christian was all about. I needed direction for Bible study, prayer and knowing God's will. Along with other Protestant churches in Gympie, the Baptists had an active CE Society, three in fact - one for Juniors, another for the Intermediates and the YPSCE for young people. One's membership was not taken lightly. At the Consecration Meeting each month, members stood and reverently repeated the pledge, "Trusting the Lord Jesus Christ for strength, I promise Him . . . to pray and read the Bible every day . . . and so far as I am able, to live a Christian life."

I thank God that early I learned the importance of the daily "Quiet Time". And I learned that its timing was flexible - after all, cows have to be milked very early in the day! But I found that one could profitably use another "time slot" later in the day for this necessary time with the Lord.

" . . . so far as I am able, to live a Christian life." Being involved in our rural community as a young Christian, meant snide comments at times about "goody goodies" and having to refrain from participating in some activities - raffles, dances and the like. My church involvement became a source of real strength, and CE gave me the fellowship I needed. These were the days of stringent petrol rationing, and I wasn't able to attend either Church or the weekly Endeavour meetings often. However, I was included in the regular programme of those who were to participate in CE meetings, such as giving an item or preparing and giving a "paper" on a set topic.

This latter task posed a very real problem. It was something I had never done before, and having access to practically nothing in the way of a Bible dictionary, concordance or such material, the task was daunting. I can still remember the real terror with which I prepared to

present my first paper. My kind pastor, being aware of some of this fear, made me do a "trial run" and I soon learned some of the idiosyncrasies to which I was going to fall prey. "Don't wiggle your right foot while you're talking - hold your notes on a large, open Bible so your shaking hand won't be so obvious - don't blink every five seconds - " and so on ad infinitum! I thank God for the training CE gave me in this important area of my life.

District rallies were perhaps the highlight of our life, when we travelled from Gympie by bus to small townships such as Imbil, Amamoor and the like on a roster basis every three months. This would be on a Saturday afternoon when we would take part in a time of business and then a fellowship tea. The "Rally" followed, where there would be a roll call of all Societies present and then an inspirational meeting with a special speaker. These were great occasions, especially for me, whose Christian walk was a fairly lonely one.

In retrospect, I realise how much I owe to the training aspects of the CE programme, and to its emphasis on the importance of maintaining one's devotional life which lead to the consecration of my life in its totality to Him. This was my preparation for Bible College a few years later, nursing, the mission field and the ministry of the manse.

B.H.S.Q. Announces

1990 ANNUAL PRESENTATION

Clifford House
and Baptist Care of the Aged

7.45pm Monday July 23, 1990

Grange Baptist Church

(cnr Wilston Road and Carberry Streets)

Down the hill from the first Clifford House

With:

Max Lockhart, Former Chairman, Community Services
Emily Lord, Former Matron Resthaven
Audrey Thomson and Keith Denhan, Staff Community Services

Also featuring:

Historic slides and movies footage

Please bring a plate for supper

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