

Baptist Historical Society of Queensland

Newsletter

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 Membership: Individual \$6 p.a. Family \$10 p.a. Corporate \$20 p.a.
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Leaps and Bounds for BHSQ

At a lively annual meeting of the BHSQ on Saturday, November 6, 1993, a number of important decisions were made which represent significant advances for the Society.

Two of the most significant were the establishment of a Publication Fund and the decision to go ahead with the printing of information booklet called *Baptists in Queensland: A guide to their life and faith*, in planning for about a year. Several donations were made at the meeting; it was decided to transfer money from the general fund to the launch this new venture. **Further donations and loans from members and friends are now invited!** It is planned that *Baptists in Queensland* will be available for the National Baptist Family Convention at a cost of \$2.50 (RRP + post) where it will be distributed on the official bookstore by Your Christian Book Store. YCB will continue to handle the book, and it will be available from BHSQ and elsewhere. (It will be informally launched at the Historical Societies gathering - see below)

Another major decision was to celebrate the **10th anniversary of the formation of the BHSQ** in May 1994 with a symposium. It will be called, *Queensland Baptists - Past . . . Present . . . Future?* and will feature speakers comparing Baptist life and faith at the present time with the situation one hundred years ago. There will also be a panel analysing present trends and likely future developments. This gathering will take place **7.45pm on Monday, May 30, at Annerley Baptist Church**. More details will be available in due course. It is expected that a special issue of the Newsletter will be published mid-year to emphasise the anniversary. Set aside the date now and plan to be present.

Also arising out of the meeting was a proposal to convene an informal **gathering** of those interested in the work of state **Baptist Historical Societies at the National Baptist Family Convention**. This has been set for lunch at The Hub refectory at Griffith University on Wednesday January 4. (It would help with arrangements if those coming notify the secretary in advance. However this is not absolutely necessary.)

Finances have been much better this year, thanks to members who forwarded their subscriptions (and some arrears) promptly. **Subscription fees for 1994** remain at the old rate (as above) so members are requested to write to the treasurer immediately to keep the society fluid! The existing officers were also smartly re-elected as a result of the quick thinking on the part of the members and acting chairman!

Dates of meetings for 1994: General meetings will be held at the Archives 2pm on Saturdays Feb 26, and July 16. The annual meeting will be held on November 5 at 2pm.

The annual report (printed on page 2) and discussion at the meeting revealed much interest and a great potential for the Society. So we look forward to a busy year. We invite members to share as much as possible in the work of the Society.

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Secretary's Annual Report - Nov 6, 1993

The highlight of the year must surely be "The Move" - from the dark, dank basement of the former Brunswick Street Baptist headquarters to the 3rd floor of the BG Wilson Centre where spaciousness, prominence and light replace the era spent in relative obscurity! After many letters, phone calls and face to face encounters, our patience was finally rewarded by the provision in May 1993 of these excellent rooms for the storing of the Archival material. Our President, David Parker, aided by his wife Joyce, Les Ball, Mel Williams and Buddy Lachlan (of Windsor Road Church) worked long and tirelessly during the period June-August to have as much as possible ready for the "Open Day" planned for the Assembly.

Despite the attractive programme offered, attendance of Baptist constituency at the Open Day held on Saturday September 11 was disappointingly poor, but the BHSQ members supported it strongly. Various displays had been set up and these were viewed during a tour of the Archives. Les Ball, currently working on his PhD in 19th Century Queensland Baptist history shared some insights about resources in the Archives. He was followed by husband and wife team, Eric and Rosemary Kopittke. Eric is the author of the centenary history of Taringa Baptist Church and spoke on the topic, "How we did it." Rosemary, whose particular expertise relates to family history, offered practical help and a demonstration of how to work in this area.

Joan Maxwell, author of the history of Baptist camping in Queensland has personally published her second and final volume during the year. Members are encouraged to publicise this excellent book which has for its theme, "The Challenge of Service."

The information booklet on Queensland Baptists, first suggested at the 1992 Annual Meeting, is in the advanced stages of preparation with chapters contributed by Norm Weston, Stan Nickerson and Les Ball. Lack of finance is all that is preventing printing going ahead, but this problem is being worked on in the belief that the publication of the booklet is of the Lord.

Newsletters continue to go out regularly three times per year, and we thank David Parker again for his expertise with regard to the variety of topics and attractive presentation. Encouragement is received from expressions of interest and enjoyment of content mentioned by readers.

Since the Annual Assembly, three theses have been received for the Archives from graduates of the Baptist College - a comprehensive history of the early Beaudesert Church, and biographies of outstanding Baptist leaders E.S. Jones (treasurer of the Union 1946-72) and Rev. Ralph Sayce, general secretary and Home Mission Superintendent 1926-55.

This report would not be complete without reference to the passing of our beloved "Senior Historian" and unofficial Patron of the Society, Rev. John E. White, OBE, MA, LTh. His deep interest in and encouragement to our Society was but one of his many sterling qualities which endeared him to the whole Baptist family. Four valuable works in our Archives came from his pen, *A Jubilee Record* (of the College), *A Fellowship of Service* (the official history of the Baptist Union), *The Ipswich Baptists* and his autobiography, *A Modern Pilgrim*. An appropriate tribute was paid to him in our April Newsletter.

Overall, interest in our activities continues by those with a genuine concern for the preservation of Baptist history. A more visible presence would be good, but numbers are not everything! Carey's motto can be ours as we "Attempt great things for God - expect great things from God."

Ellen Chataway, Hon. Secretary.

Financial Statement for year ending Nov 6, 1993

Income:

Balance brought forward 95.36
Subscriptions 308.00
Bank Interest 4.07
Total 407.43

Expenditure:

Newsletter 23 production 53.71
Newsletter 24 production 45.17
Newsletter 25 production 43.75
AGM notices 12.52
State gov. tax .60
Total 155.75
Balance as at Nov 6, 1993 251.68

V.F. Chataway, Hon. Treasurer

Cameos of Early Queensland Baptists No. 1

Mr Ebenezer Hooker - First Lay President

by Rev. Melvin C. Williams, B.Sc., B.D., M.A.

For the opening article in this series on prominent leaders of Baptist work in Queensland, we feature the first lay person to be President of the Baptist Association (now Union). Much has been written on many of the ministers of last century, but very little on the men and women who supported them - people whose Christian commitment was quite outstanding. One such person in the early years of Baptist church life was Ebenezer Hooker.

In the *Queensland Freeman*, the monthly Baptist paper of the day, his name appears in 1883 where he is nominated as President of the six-year old Baptist Association. No indication is given in the "Freeman" as to who this "Mr E. Hooker" was. An accompanying paid advertisement showed that with his sons he was in business as Land Estate and General Commission Agents in the Town Hall Chambers, Brisbane. Apparently everybody in Brisbane knew him, so there was no reason to explain! He was widely known as a preacher in churches of various denominations as well as through his business.

But trying to find this out 100 years later has not been easy. No-one could even tell me what the "E" stood for until Les Ball (a fellow member of the BHSQ and PhD student in 19th Century Baptist history in Queensland) said that he recognized the name from the members' list of South Brisbane (Vulture St) church. Here was a start! Patient research was eventually rewarded. (*He is mentioned in the South Brisbane Centenary booklet as the chairman of the first meeting of that church, Christian name and all. But in the reproduction in the Centenary book of the signatures of those who joined the church, it's just "E. Hooker"!! Ed.*)

Writing in tribute of Ebenezer Hooker in 1911 after his death at 85 years of age, Rev. T.J. Malyon (College principal and minister of South Brisbane) said of him: "His sterling piety and uprightness, his general bearing at all times, and his very considerable gifts as a preacher endeared him not only to his Baptist brethren, but also to members of other denominations. One remembers him as an earnest, forceful preacher, whose direct appeals for personal loyalty to Christ and his Kingdom were unmistakably formed on his own happy experience."

His early life shows clearly the hand of God upon him. In the year 1849, Rev. Dr John Dunmore Lang, an outstanding pioneer Presbyterian minister, arrived in England from Sydney where he invited any suitable young men to accompany him on his return, offering to admit them to his Australian College to train them for the Christian ministry in Australia. Ebenezer was one of twenty-two young men who responded and left London in the ship *Clifton* in November of that year. After a few months in Sydney, circumstances occurred through which the students all left and had to fall back on their own resources. Ebenezer set up in business, and attached himself to the Bathurst St (now Central) Baptist Church, where he frequently preached for Rev. John Ham. And so began a wide ministry in Australia.

Back in England he was born in Buckinghamshire, long considered something a Baptist stronghold, on August 2, 1827 in the village of Longwick. At fifteen years of age he left home and was apprenticed to a draper at Chichester where he attend the Church of England with his employer. His employer and his wife lent him books which encouraged his spiritual growth until at nineteen he resolved, "I will serve the Lord." He instantly found joy and peace in believing. He was baptised at Tiverton and immediately began to preach in the surrounding villages. He wondered how he could train for missionary or pastoral work. It was at this time that Dr Lang entered his life.

His Australian ministry began at Parramatta, where he conducted one of the opening services and ministered in the pulpit for three months. He was married on 16 April 1851 in Bathurst Street Church to Margaret Jane McCook and then did bush mission work in Victoria for a time. Financial needs forced him to set up business in Geelong, but like William Carey who "cobbled to pay expenses", Ebenezer's real business was preaching. He preached for the Methodists until a Baptist Church was formed in Geelong. Similar experience was encountered at Ballarat where a Baptist church of some eight or nine

members was formed in his house on 1858. Here he conducted the first baptism and secured the erection of the first Baptist place of worship.

This was followed by a move to Queensland in May 1863, and few days later he preached for Rev. B.G. Wilson in the Wharf St. Church. The next year he moved with others from Wharf St to found the Edward St church, where he was lay pastor for the two years of its existence. After this he preached for nearly five years for the South Brisbane Presbyterian church until they received a settled minister. Then with others he formed the South Brisbane Baptist church and conducted services for them, first in the Mechanics' Institute, and afterwards at Vulture St where he pastored the church for nearly two years. In 1874 he resigned, feeling the work was too heavy. The following year he supplied during an interim period at Creek St Presbyterian Church, then for about six months at St Stephen's Presbyterian Church, Ipswich. On the death of Rev. B.G. Wilson, Ebenezer Hooker filled the vacancy at Wharf St until the arrival of Rev. Henry Coombs. At different times he preached for other denominations - Wesleyans, Primitive Methodists and Congregationalists. After his presidential year, he regularly appears on the preaching list of both Wharf St and Jireh churches, assisting at their many outstations.

In his presidential address to the Baptist Association (of which he had become a personal member on October 28, 1879) he took up the matter of Baptist church extension. His address is liberally interspersed with Scripture: "For who hath despised the day of small things?"; "Behold the husbandman watcheth for the precious fruits of the earth, and hath long patience for it until he receives the early and latter rain"; "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

His first point, "A work to be done - expansion in Queensland" referred to the start of the work at Redcliffe (Margate) where some financial help was given by the Association, but more particularly, the re-establishment of the work at Maryborough. Rev. B.W. Clinch who trained at Spurgeon's College had come to Australia and had gone to re-start the work there with the Association underwriting his stipend for the first six months.

Then he moved on to the second point: "How to do it - more ministers needed." He stated that there was latent talent within our churches - men who could be used and trained in preaching-stations and then move into ministry.

His final point was "A prize to be won and how to win it." Hesitancy, indecision and doubt, he said, form no part of the Christian vocabulary. We shall reap if we faint not, in God's time and with His own reward.

This address most surely came from Mr Hooker's heart and experience. After his presidential year, he took a partner into his business to free up his time, but apparently this arrangement did not work as a month or two later he had handed over the business to his son. The advertisement in the *Queensland Freeman* for June 15, 1885 reads: "W.J. Hooker (late Hooker, Son and Elliott)". Sadly, his son pre-deceased him. There were two sons and one daughter in the family. One of his grand-daughters, (a daughter of the W.J. Hooker) married one of the early graduates of the Queensland Baptist College, Rev. A.E. Bickmore at Jireh Church on June 15, 1910. Their first pastorate was at Mount Morgan, from where Mr Bickmore went on to become one of the outstanding leaders of Baptist work in Queensland.

In his failing years, Ebenezer Hooker lived with his married daughter and entered into rest with a few weeks of his 75th birthday. Truly a man who ought to be remembered in "the gallery of the faithful."

Sources:

1. Research by Mr L.J. Ball, Bible College of Queensland.
2. South Brisbane Church minutes
3. *Jubilee Record*, Queensland Baptist Association
4. Queensland Baptist Association minutes
5. *Queensland Freeman* 1883-84
6. *Queensland Baptist* July 1910, September 1911.

The Dart Family

Its contribution to Baptist work and witness

A summary of lecture to the Baptist Historical Society of NSW by Mr Philip Dart

This paper complements the article in our previous issue by Joyce Parker which presented details about the Dart family from the Queensland perspective. Mr Dart commenced his paper by referring to the Irish, English and German influences on the family's background, each of which contributed to its strong Christian witness.

The Irish Connection

The outlook for Protestant families living near Mount Shannon in Ireland was bleak indeed and the prospect of free land in the new country of promise was hard to resist, although emigrating meant selling up everything and leaving other family relatives and friends behind. A strong impression was made on my great grandmother, Lucinda Logan, who, although only six years of age, recalled her grandfather travelling with the family as far as Limerick. She remembered him kneeling beside the damp roadside in drizzling rain with his bald head uncovered to pray and commend his daughter, son-in-law and their four children to the care and protection of our Heavenly Father. This Christian heritage has been ours as a family growing up in Australia and for this we are thankful to Almighty God.

The first of my paternal relatives came to Australia 155 years ago, arriving on 27 February 1837 in the "Lady McNaughton" after a traumatic four months journey from Ireland. This vessel, originally a convict transport, carried 412 free settlers when it left Ireland. En route to Australia, 54 persons (10 adults and 44 children) died from contagious diseases, fever, lack of sanitation and poor medical treatment. While quarantined at North Head, a further 49 persons died (40 adults including the surgeon and 9 children). All but one of the relatives survived and established themselves on land in the Maitland-Raymond Terrace area, near Newcastle, NSW.

The English Connection

The Darts came from Devon, the area of England where we find the Dart River, Dartmouth, Dartmoor and Dartington. The crest of the Darts is a flaming crest or beacon and there is evidence to suggest that Dart forbears had been beacon-bearers providing warning lights for ships to avert shipwreck. Mr Dart found joy in reflecting on the way his family have been light-bearers in a spiritual sense in a world of spiritual darkness. "What a privilege", he said, "to hold the light for others". The first Darts to come to Australia settled in Queensland. In their new life they favoured farming. Mr Dart's grandfather's brother took up farming land on the Brisbane River at a site now occupied by the University of Queensland, known as St Lucia. Here he built a sugar mill to handle the sugar cane grown on his farm. The mill and its machinery were destroyed by a devastating flood in 1893.

Samuel Dart, the speaker's grandfather, was born at Indooroopilly in 1860, the first of his family to be born in Australia, and made a contribution to the development of Queensland and the Baptist cause. He grew up on his parent's farm at Graceville which he later inherited. His mother died when he was 14. At 19 years of age he took up a land selection offered by the Government at Blenheim, 640 acres of scrub 75 kilometres from the farm he had inherited. Current with these developments, our earlier ancestral arrivals moved to the Brookfield and Moggil areas of Brisbane. At the time of this move the girl destined to be my grandmother (Eliza) was eight years old.

Down through the year the Darts have encouraged their children to be loyal to their local Church, to be industrious and to fulfil their civic responsibilities. This was true for my grandparents' families as they coped with difficult conditions, primitive housing, isolation and the vagaries of the weather. It was also true of my father's family. In fact the deprivation and challenges of those pioneering days seemed to have increased their faith and dependence upon God. Samuel was 20 when he married Eliza who was 17 years and nine months. They leased the inherited property and moved to Blenheim. After five years, due to family and economic difficulties, they leased the Blenheim property and returned to Brisbane to be near Eliza's parents. They opened a Grocery and Fruit store in Toowong. Here my grandfather led an active church, business and community life. A street in an adjoining suburb, Auchenflower, was named

in his honour. After 15 years they sold the business and returned to Blenheim for another venture. It was here my father, Harold Whitmore Dart, was born on 2 May 1900.

While living in Brisbane my grandfather was an active church member and served on various denominational committees. He died in 1937 at the age of 77 and my grandmother in 1954 at the age of 92. Owing to my grandfather's frequent absences from home purchasing and delivering stock and supplies, my grandmother, a strong woman of tremendous courage and faith, had the major influence on the children with whom and their families she never lost touch until her death. My grandparents' memory is honoured in the hospital wing of "Resthaven" (the Queensland Baptist Aged Persons' Home at Brookfield, Brisbane), which was equipped and dedicated as a memorial of their service to the denomination.

The German Connection

Blenheim was a district with a large percentage of German settlers who were regarded as excellent colonists in the early days of Australian development. The Dart family had a close relationships with many of these German fold early in this century. Samuel Dart was an energetic and enterprising man. He established a grocery business in Laidley and a grocery and drapery business at Forest Hill, both about seven miles distant from the Blenheim property where he still carried on farming. There was no Baptist Church between Ipswich and Toowoomba at that time except the German Baptist cause. *(See article at foot of next page, supplied by R. Scanlan, referring to a Methodist church in the area. Ed.)*

The Darts were invited to join the German Baptist Church where there were over 200 members. The morning service was conducted in German but the pastor gave the Darts a summary in English of the sermon. Gradually he introduced an English service at night. The Dart association with these people was a happy one. The children played in the band, sang in the choir and joined in many activities. World War I was a testing time for these relationships and the German people appreciated the Darts standing by them and retaining their membership while Australia was at war with Germany. Some Australians were critical of the Dart stance but I have no doubt that my father's conviction that Christians are "One in Christ" was nurtured in this environment.

Baptist Ministries

Of a family of eight boys and one girl brought up in a devout Christian atmosphere three entered the Baptist ministry.

William (the eldest son) trained at Louisville, Kentucky, USA graduated in 1901 and exercised his ministry in several pastorates in America.

Norman (sixth son, seventh child) served as Home Missionary student at Maclean, Coraki and Manildra (NSW), graduated at the NSW Baptist College and served at Hurlstone Park, West Ryde and Newtown in NSW and Gympie in Queensland prior to his untimely death at the age of 37 years.

Harold (seventh son, eight child - my father) After education at Blenheim State School and Gatton High School and matriculation at Queensland University, he trained as a teacher and enjoyed his teaching experience in Queensland. At age 23, feeling the call of God to offer himself for missionary training and service, he resigned from teaching. He offered to go to India where the Baptists of Australia were working in East Bengal, now Bangladesh. However, there were more candidates than the Mission could maintain and on the advice of the Mission Committee he began theological training at the Victorian College in 1924 and then at the Queensland Baptist College 1925-27 inclusive. During the latter part of his College studies he served as Assistant Minister at Vulture Street (now South Brisbane) Baptist Church. In 1927 he was ordained and appointed a delegate to the meetings of the Baptist World Alliance in Toronto, Canada. At the conclusion of the meetings he remained in Canada, entered McMaster University (then a Baptist University), graduating Bachelor of Arts. Later he completed his Doctor of Divinity degree. At McMaster he met and married Elsie England (my mother) in 1930. He pastored two Baptist Churches in Canada - Etobicoke (a Home Mission Church) and Boon Avenue in Toronto.

After five years abroad he returned to Australia following an invitation from Ipswich Baptist Church where he served from 1932-35. Other calls accepted were from Windsor Road, Brisbane, 1935-7, and from North Sydney (now Northside) where he served with great acceptance for seven years. During his

North Sydney pastorate Harold Dart served on the Executive and other committees of the Baptist Union of NSW. In 1941-2 he was President of the NSW Christian Endeavour Union using the theme "Commandos for Christ". In 1942-3 he was President of the NSW Council of Churches which on his initiative organised a "back to God" campaign in the Sydney Town Hall. This campaign mobilised Christians to prayer and action, the main auditorium and the basement being packed to capacity. Over the years he was in great demand as a preacher and teacher at denominational and interdenominational gatherings and conventions. In the post-war years on radio station 2CH he conducted "The Sunshine Hour" as Chaplain Cheerful.

From 1944 to 1956 Dr Dart served as Superintendent of the Sydney Rescue Work Society, one of the oldest Christian welfare organizations in our city, found by another Baptist, George Ardill. This organization presented a tremendous challenge to Dr Dart who believe the Gospel needed to be expressed in both word and deed. The Society had Gospel Halls, a Christian Book Depot, a Hostel for Homeless Women, a Home for unmarried mothers, a hospital recognised as a Midwifery Training Institution, a Children's home as well as facilities for feeding and clothing unemployed, alcoholic and drug-dependent men. He upgraded and developed these services and facilities.

Dr Dart's concern for the underprivileged was again revealed from 1956 to 1964 as General Secretary of the Prisoners' Aid Association, where he had a wide-ranging ministry to prisoners and their families. By every means possible he sought to rebuild broken relationships and point people to "The Light of the World".

Dr Dart's retirement in 1964 was brought about because the demands he placed upon himself and the pressures of his ministries took a heavy toll on his health. He was honoured for his services to the community by the award of the OBE. He died on 23 December, 1982.

In Conclusion

Mr Philip Dart found joy in knowing that surviving members of the Dart family were "keeping the flame burning". The land on which the Baptist Theological College of Queensland is built was donated by a member of the Dart family. It will continue to benefit our denomination as the property is used to equip people for ministry. It was his prayer that the Darts will keep on making a contribution to Baptist work and witness wherever God calls them to serve him in future days. May their light continue to shine and illuminate truth to the glory of God.

Sources: Mr Dart made use of family records, including memoirs of his grandmother Eliza Dart, nee Brimblecome, school and church souvenirs, as well as Baptist Union publications in Queensland and NSW, reports in "The Australian Baptist" and records of the Sydney Rescue Work Society. (Reprinted by permission of the author.)

Church community celebrates 50th year

SUNDAY, August 8, was a time of remembrance for some of the older residents of Mt Berryman.

On that day a special service was held in the Mt Berryman Baptist Church to commemorate 50 years of Christian witness.

The speaker, Rev Doug Dunlop of the Laidley Baptist Church, welcomed the 36 people who filled the small church to capacity. A special welcome was extended to three of the congregation, Eva Jackwitz, Stella Welk and Leola Moon, who have each been associated with the church since it was opened 50 years ago.

Following the service a barbecue was held in the grounds, with 75 people present.

The small wooden church was first

erected opposite the Blenheim State School in 1885 by the Methodist community.

In 1942 the building was purchased by the Blenheim Baptist Community. A site was made available by Herbert Wood on his property at Mt Berryman and the building was moved to where it now stands.

It was officially opened on August 8, 1943. Services were held on the second and fourth Sunday of each month, at first by Rev. Samuel Newell and later by Rev. Alec Law and Rev. Doug Dunlop.

In recent years church services have been discontinued and it has been used only as a meeting place for the Sunday school. However, the Laidley Baptist Church is now giving consideration to holding a service one Sunday each month.

Thanksgiving for an obscure church (Reprinted from the Gatton Star - courtesy of R. Scanlan.

One Hundred Years Ago

From *The Queensland Baptist*

Prepared by Rev. Melvin C. Williams, B.Sc., B.D., M.A.

1893 - a year of depression, disaster and distress - this was the way the editor reflected on the year in the December issue.

Distress had been evident for the two prior years as the boom of the eighties gave way to bust in 1891-92. Land prices plummeted, banks closed their doors and businesses failed. The countryside was in the grip of drought and government coffers were empty.

If Brisbane people were looking for new hope in 1893, they were soon disappointed. Rain began about the middle of January ushering in what came to be known as "The Great Flood". Actually it was three floods one on top of another, immersing the Queensland coast as far as Bundaberg. Bridges were swept away, business came to a standstill and the homeless sought help. Both the Governor and the Premier were out of the state.

Baptist churches (except Albion) were not affected by the flood, nor apparently were many Baptists. The editor, the Rev. Wm Whale argued against establishing a Baptist Flood Relief Fund as there was little need for it. He urged support for the Mayor's Fund instead. At Albion's annual meeting, the pastor the Rev Wm Higlett referred to the general and severe depression, the floods inside the new church (opened two months earlier) and the bank suspensions all occurring in the first year of their history as a church (a daughter church of Jireh). The meeting made a cut in the pastor's salary. "It is good for a man that he bear the yoke in his youth" was the pastor's only comment. But in the country, some pastors had to leave their churches.

Church life was much as usual. The Half-yearly Assembly was held in Maryborough even though few could attend. The main themes were the liquor question and the indebtedness of the Association (Union). However, delegates enjoyed the church's own brass band which played at the open-air rally.

The Annual Assembly was held in October. The Rev Wm Whale of the City Tabernacle became President for the second time, succeeding his diligent church secretary, Mr H.C. Cray. In spite of the difficult year, membership of the twenty churches in the Association increased by a net 66 to 1896. Townsville Baptists had been able to secure the Congregational Church building. Friendly interchanges were still made with the Congregational Union at this time and a joint meeting was held with them at the end of the Assembly.

The editor concludes, "A year of sighs and sorrows to many, but Hope looks for a sunrising. God grant us courage for years to come."

Baptists in Queensland

A guide to their life and faith

by N.E. Weston, S.W. Nickerson, L.J. Ball

edited by David Parker

\$2.50 (plus postage)

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