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The Queensland Baptist Forum

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(formerly: Baptist Historical Society of Qld Newsletter)

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A New History of Queensland Baptists

Help needed with major project

The Baptist Historical Society of Queensland (BHSQ) is seeking help for its next big project, compiling a new history of the Baptists in Queensland for the 150th anniversary of the establishment of the first church. The last history, written by the late Rev John White, was published 25 years ago. The only other history was prepared for the Jubilee in 1905.

Mr White's 250 page hard-cover book, *A Fellowship of Service*, told the story of the founding of the earliest churches and the growth of denomination. However, it is in urgent need of updating and expansion to cover the time since it was published and to incorporate the result of additional research about the foundations.

The new book to be published in 2005 is planned to include major sections dealing with the historical development of the denomination and its churches in the 19th century, in the spanning the two world wars, and the last fifty years. There will be additional sections focusing on particular aspects of Baptist life such as Home Missions, theological education, youth and children's work, Community service. It is also hoped to expand the book to cover more topics than previously, including the Aboriginal, Chinese and similar groups of Baptists, the wide range of innovative ministries and activities that have taken place over the years, and the life of Baptists in the many different parts of the state.

The Society is anxious to hear from people who are interested in assisting in the preparation of the new book. Help is needed with researching information,

(Continued on page 8)

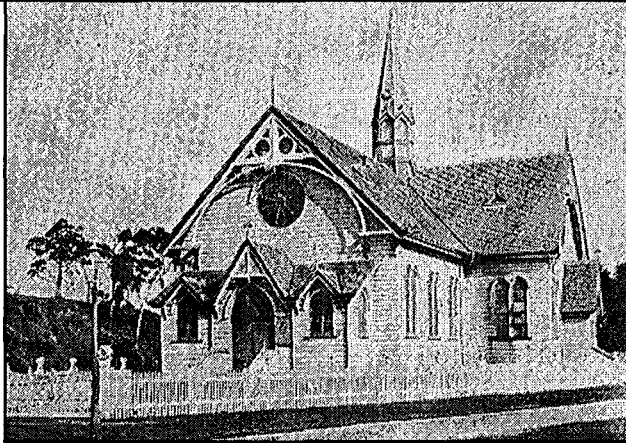
<p>The Baptist Historical Society of Queensland (est. 1984)</p> <p>Membership (2003) Individual \$10 p.a. Family \$15 p.a. Corporate \$20 p.a.</p> <p><i>Qld Baptist Forum</i> 3 issues p.a. Free to Members Others \$2 each posted</p> <p>President: Mr Eric W. Kopittke 98 Yallambee Rd., Jindalee 4074 Phone 3376 4339 Secretary: Dr Ken G. Smith, 110 White St, Graceville 4075 Phone 3379 6117</p> <p>www.pacific.net.au/~dparker/forum.html www.pacific.net.au/~dparker/order.html</p> <p>BWA Baptist Heritage & Identity Commission: www.bwa-baptist-heritage.org</p>	<p>CONTENTS</p> <p>Qld Baptist Forum No 54 Apr 2003</p> <p>New history for Queensland Baptists p 1</p> <p>Early Queensland Baptist Churches No 10 Sandgate p 2</p> <p>No Gilded Path to Heaven— Rev W.V. Young, by Rod Benson p 3</p> <p>News and Notes p 8</p>
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Early Baptist Churches in Queensland No 10

SANDGATE BAPTIST CHURCH

Reproduced from *The Queensland Baptist Aug 1901 p 105*

We continue the reproduction of a series of articles on early Baptist churches in Queensland which appeared in *The Queensland Baptist*. These articles present some interesting details of the churches and buildings. One of the features of the original series was a photograph of the church with each article. Recent pictures of these churches will also be shown where available.



SANDGATE BAPTIST CHURCH.

It will readily be imagined that the handsome edifice, of which we give our readers an illustration, was not the first home of the Sandgate Baptists. The original building was situated on the high ground just above the railway station, and was opened on Good Friday, 1871, by Rev. B. G. Wilson. The Sandgate residents had promised to erect a building if the Wharf Street Church would undertake to send pulpit supplies. As frequently happens, the promise was not fulfilled, and a large part of the £256 which the structure cost had to be found by the Wharf Street friends. The site was given by the late Hon. James Swan. In

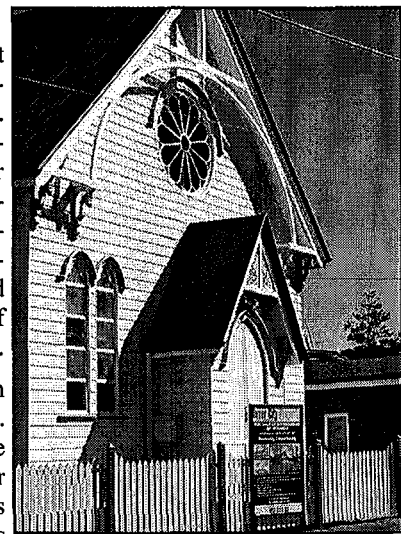
July, 1874, the services were placed under the charge of Rev. R. Pearce, but his engagement terminated in April, 1875. In January, 1876, Rev. Jas. Voller took the oversight, and continued till September, 1886. Shortly after, Rev. E. J. Welch was engaged, and in April, 1887, the connection with Wharf Street closed by the transfer of sixteen members to form a separate church.

During Mr. Welch's ministry, Mr. George Phillips gave the splendid site on the Lower Esplanade, and it was determined to erect a building worthy of a fashionable watering place. Unfortunately the scheme was too ambitious, and the church has been burdened with a heavy debt which has greatly hampered its progress. The new church was opened on Christmas Day, 1887, by Rev. W. Whale. The building is cruciform in shape, the nave 74 feet by 30 feet, and the transepts 55 feet by 30 feet, and if fully seated would accommodate 400 persons. With rose windows, cathedral glass, and hand-some internal finishing, the cost amounted to £1300.

The old building was presently altered into a dwelling house and used as a manse. With the advent of less prosperous times the interest on a debt of £900 accumulated, and other necessary outlays ran up an overdraft of £300. Then the manse was sold to reduce liabilities, and so passed out of the hands of the church. At present the Sandgate Baptists have one of the most handsome of our churches, but burdened with a debt of £700, which is a severe strain upon their resources, while unfortunately the acoustic properties of the building leave much to be desired.

Extra Note: The Sandgate church has now outgrown this building, and it was sold in mid-2003, attracting some media attention because of its qualities as a building, its dramatic siting and its historic community significance. The building is a notable example of the architecture of prominent 19th century Baptist, Richard Gailey (also designed the City Tabernacle, Windsor Road, Maryborough and other churches) and has been described (in documents supporting listing it for its heritage value) as a particularly well developed and executed example of the Carpenter Gothic ecclesiastical architecture in cruciform plan. This style was a unique Queensland development, and this building is one of the few remaining cases of a largely intact example of it. As such, it demonstrates a high standard of the church carpentry of the era.

The refinement of this achievement is demonstrated exceptionally well in exposed hammer beam roof framing and decorative elements of the interior. The resolution of the hammer beam framing is particularly refined under the spire at the junction of the transept and main frames. It is also valuable for the proportions and scale of the interior space which is larger than most of its contemporary lesser timber gothic church buildings. So the interior is just as significant and as much deserving of protection as the exterior.



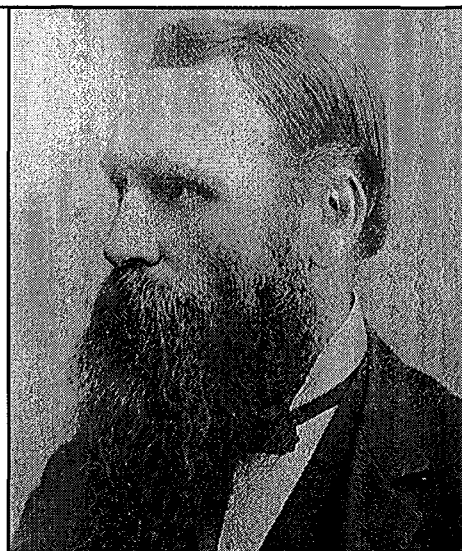
May 2003—with sale notice

No 'gilded path to heaven'

The Australian ministry of William Vickers Young

by Rod Benson

In January 1849 the *Fortitude* sailed into Moreton Bay in what was then the northern region of the colony of New South Wales. On board was the Reverend Charles Stewart, who was to be the first pastor of the United Evangelical Church in Brisbane, and the first Baptist minister in what is now Queensland. Thirty-five years later the number of Baptist ministers residing in Queensland had risen to 13, and they were joined by another English clergyman, William Vickers Young.



Rev William Vickers Young 1840-1900

Preparations for ministry

William Young was his parents' first child, born on September 22, 1840 at Newtown, Longville, Bucks. On the birth of their second son 14 months later, William was sent to live with his paternal grandparents, who made their living as farmers. He would never again live with his parents. We know nothing more of his childhood. He married in 1863 at the age of 23. From this year until 1867 he was a lay pastor at Swanborne. In 1867 he entered Spurgeon's Pastors' College in London. Others who later became Queensland Baptist ministers and who trained at Spurgeon's College during this period were Frederick Buckingham, John Glover and the outstanding William Whale. Following graduation in 1870 Young served as a Baptist pastor in England for eleven years, first at Maidstone (in Kent) and later at New Mill Church (at Tring, Herts).

On the other side of the world, in the provincial town of Ipswich 45 kilometres west of Brisbane, members of the Ipswich Baptist Church were searching for a new pastor. Economic development in Ipswich began earnestly in the 1850s and 60s. The first coal mine was opened in 1851, a railway was built in the 1860s, and a woollen mill commenced production in 1877. The first Baptist church in Ipswich was established in June 1859 with the first service conducted by the Rev B.G. Wilson, assisted by the Rev Thomas Deacon and three laymen. Between 1859 and 1868 the fledgling church was served by six pastors in quick succession. Some of these pastoral resignations may have been forced by poverty. There was no theological training available in the Australian colonies at this time, and apparently churches frequently called incumbent pastors rather than looking to the Old World. This unsettled period was followed by the five-year ministry of the Rev T.S. Gerrard, whose declining health impacted the church and its ministry.

Following Gerrard was the six-year pastorate of the Rev John Straughen, concluding in 1881. Straughen had founded the Windsor Road Baptist Church in Brisbane. During his Ipswich pastorate the foundation stone of the present building was laid. Despite such apparent advances, the immediate material prospects (and perhaps also the spiritual vitality of the church) were tenuous. For example, in January 1878 it was noted that the church was £23 in debt, and that most of this was owed to the pastor as stipend. Promises regarding pastoral stipends were rarely kept among Queensland Baptist churches in the nineteenth century. Weekly offerings were unusual, and payments were often made in kind (e.g. food), or an individual pastor was privately sponsored by a wealthy benefactor of the church. Members questioned whether the church was in a position to support a pastor. Into the breach stepped Brother Edwin Saunders, who assured members that the church *was* in a position to pay its pastor and "all future liabilities in connection with the cause of Christ in this place."

Nevertheless Straughen tendered a letter of resignation in April 1878 (which was not accepted by the church). He explained his reasons in a letter to deacons. These reasons give some indication of the situation into which W.V. Young would soon enter – or at least the recent history of the church he would lead for seven years. Straughen was blunt, claiming that "for a considerable time past there has been a manifest want of sym-

Editor's Note: This is a slightly edited version of a paper written by Rev Rod Benson, formerly a pastor in Queensland and now serving in student ministries at Macquarie University and Morling College, Sydney NSW. A short section on the subject's NSW ministry has been omitted, and as has the extensive documentation, which is available in the full printed version in the Baptist Church Archives, Brisbane and available on request.

pathy and interest in the Lord's work on the part of the members [with] few exceptions." He also expressed dismay at the "non-attendance of members on the public means of grace," neglect of the "ordinance most sacred," low attendances at prayer meetings (frequently six attenders) and the weekly service "no better," and vain appeals for help with the Sunday School.

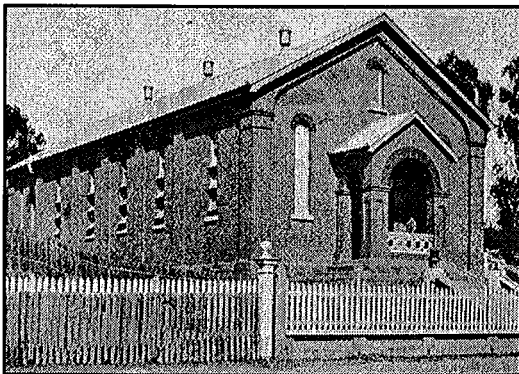
By January 1880 the church was £51 behind in paying their pastor, yet the next month he gave an organ to the church! In October 1880 it was suggested that Straughen explore bivocational ministry but he ruled this out. He was therefore asked to contact a suitable minister with a view to replacing him. He left for 12 months in the UK, returning in February 1882 to Parramatta where he pastored until 1897. There followed a 13-month pastoral vacancy at Ipswich, ending with the induction of the Rev C. Padley, commended and sent out from England by the Rev Charles Haddon Spurgeon (as were many nineteenth century Baptist ministers in Australia). Sadly, Padley lasted only eight months and resigned in October 1882. This precipitated a long search for an appropriate minister, while attendances at services declined along with the church's immediate prospects.

But the church's leaders were not without courage and vision. Encouraged by veteran deacon Thomas Woolley, the church again approached the Rev C.H. Spurgeon in London, asking him personally to recommend a suitable minister willing to emigrate to Queensland (which had been declared a separate colony in 1859). Church members raised special funds and forwarded a bank draft for the significant sum of £50 on the Bank of Australasia, London, accompanied by an explanatory letter from the church and a letter of recommendation from the Rev William Higlett (then at Toowoomba, Queensland, and an eminent graduate of Spurgeon's College), on June 5, 1883. "As a church," related Woolley in the denominational newspaper, "we then besought the Great Head of the Church to direct Mr Spurgeon in his choice of a man who should be qualified and willing to come out and take charge of us."

Arrival at Ipswich, Queensland

It seems that Spurgeon was inspired to nominate W.V. Young, who readily agreed to make the life-changing voyage to the Antipodes, accompanied by his wife. They had been married 20 years, although there is no mention of children at the time of their departure from England, or indeed later.

The couple sailed on October 18, 1883, and were due to arrive at the "Metropolitan" wharf on the Brisbane River on December 21. However, the ship was delayed and the little welcoming party of Woolley and Saunders returned home without their new pastor. Young and his wife eventually disembarked at about 4.00 am the following morning. They made their own way to Ipswich, arriving about midday. Woolley and Saunders "met [Young] in the afternoon and spent a very pleasant time with him and on the following day he commenced his ministerial duties as Pastor to the satisfaction and joy of the church." He was 43. Tragedy had already struck, however. On the voyage out Young's wife contracted a fever from nursing a patient, leaving her seriously incapacitated. The nature of her illness or disablement is unknown, but it led to her confinement in an asylum for rest of her life.



Ipswich Baptist Church

Young was inducted as the minister of Ipswich Baptist Church in late December 1883. *The Queensland Freeman* gave this commendation: "He is a man of fair experience, having been pastor of two Churches, and over each he remained some years. In addition to this he has shrewdness, and above all, we believe that he is a good man." The Rev William Higlett, another graduate of Spurgeon's College who made a significant contribution to Baptist life in Queensland and NSW, was pleased to note Young's arrival in the colony. He travelled widely and liked to keep in touch with ministers. Higlett observed that, according to Spurgeon, Young was "a very good man."

At a public tea on February 12, 1884, Young was formally welcomed to Ipswich. Among various Baptist and other Protestant leaders who spoke on that occasion was the Rev William Poole who "gave a humorous and highly instructive and interesting address. He advised the Church in dealing with their minister to give him his head, to give him their help, and to give him their hearts, to love him for his work's sake as well as for his own sake, - illustrating each division with amusing anecdotes." This occasion coincided with the silver anniversary of the Ipswich Baptist Church but, although there were founding members still active in the fellowship, there is no record of this anniversary being celebrated.

Late in 1884 requests for baptism and church membership increased. Things were looking promising. The church resolved in October 1884 "that we tender our most hearty thanks to Mr Spurgeon for the help he has given us in sending our present beloved Pastor Mr Young, and that we also send him a small sum of money to

be divided between his College and the Baptist Union [of Great Britain]." This would have been unthinkable two years before as the church laboured under what was seen as crippling debt. During 1884 individuals in the church (notably Mr Friedrich, Mr James Foote and Mrs Phelps, the widow of Thomas Deacon) made significant subscriptions to support the church's ministry, and the Baptist Association of Queensland also provided financial support at this time (a practice the church hoped would continue!). For a short time the church was free from debt, at least partly attributable to the goodwill generated by Young's much-anticipated arrival and obvious professionalism.

During his pastorate Young developed a good professional reputation in the farming region surrounding Ipswich, and in the denomination. The 1905 *Jubilee Record* notes that during his ministry "much attention was given to out-stations, work being carried out at Dinmore [five kilometres east of the Ipswich Post Office], Rosewood and Marburg [small farming settlements to the west], while the parent church was freed from debt and additional land secured." Generally the church enjoyed stability and growth during his ministry. *The Queensland Freeman* reported in 1886 that 29 people had joined the church during the past year.

At Rosewood, Young mentored John Alexander, "a young man of good preaching ability ... rendering to [him] what educational and other help his time, library, and other circumstances will afford." Alexander was born at New Cumnock, Ayrshire, Scotland in 1864 and sailed for Queensland in 1884. Although an isolated reference, this description of 'informal' ministerial training arguably provides an insight into Young's approach to ministry, and into his generous character. We do not know what volumes were in Young's personal library, but the young protégé John Alexander completed his studies under Young and commenced as pastor of the Lanefield (Rosewood) church in 1886. In March 1887 the church meeting proposed the establishment of a new Baptist Church at Rosewood, and a vote was taken in May. The result was tied, and Young was relieved of placing a casting vote when the meeting agreed to hold the matter over to the following church meeting.

In August 1887 the Rosewood branch church (or fellowship) was "excluded" from Ipswich Baptist Church since it was alleged that it was acting as an independent church, apparently without the blessing of the Ipswich church, and had "a man" on a fixed salary. Was this John Alexander, or another competent layman from Ipswich? Thomas Woolley, an able lay preacher, ministered at various out-stations of the Ipswich church, but it appears improbable that he should support schism with Ipswich (or with Young whom he loyally supported). In late 1886 Alexander is recorded as engaged in ministry at Lanefield and Marburg, both out-stations of the Ipswich church. So it seems that John Alexander may indeed have been the "man" who served the apparently independent-minded Rosewood congregation in the mid-1880s. The records of the Rosewood Baptist Church reveal that "revival" occurred at Lanefield during Alexander's pastorate, but he nevertheless left in September 1887 for the Wharf St church (the original Baptist church in Queensland), where he assisted the Rev William Whale. Alexander later assisted the Rev W. Moore at the Petrie Terrace church (both in Brisbane) and was sole pastor at Petrie Terrace from November 1890 to about 1899 when he resigned due to ill health and left Queensland.

The church would "be glad to receive his services again on his return to the colony if he can see his way to receive such amount of remuneration as they can raise but dare not lead him to expect any certain amount but will give him all they can."

Money and member problems

By 1888 the church was again in financial difficulties. In May the treasurer noted "considerable deficiency of funds in hand to meet the usual liabilities." At a special church meeting on May 8, 1888, the church resolved to sell land at Booval that had been purchased for a church plant, the proceeds to be used to pay the pastor's outstanding stipend. Also at this meeting W.V. Young tendered a letter of resignation, desiring to be released by the end of June. He had been at Ipswich for 4½ years. The resignation was received with "very deep regret." A committee of the church subsequently met with their pastor, and at a further special church meeting it was resolved that the treasurer determine the amount of salary the church would be able to offer Young if he should be persuaded to stay. The news was not encouraging; every member was instructed to contribute funds, and envelopes were to be provided for this purpose. The good news, at least for the church, was that Young consented to stay.

In July 1885 Young was absent in Sydney, with Mr Cavanagh, "the revivalist of the Baptist churches," leading services in his absence. He was again absent in September 1886. From January to the middle of October 1889 he was absent, having returned to Great Britain, still owed £34-0-4½ by the church. A church meeting in January 1889 resolved to convey to Young that they would "be glad to receive his services again on his return to the colony if he can see his way to receive such amount of remuneration as they can raise but dare not lead him to expect any certain amount but will give him all they can." It appears that Young's absence was open-

ended; he advised the church by letter in September that he would soon return, and was to be paid from November (£12 for the month).

Unfortunately the financial difficulties remained. Economically, in contrast to the entrepreneurial 1880s, the early 1890s were challenging for Baptist churches throughout Queensland, with resulting decline in attendances, church and denominational incomes, and church planting. The Ipswich church resolved "that we lay our financial position before Mr Young and see what can be done." The church also agreed to discontinue the practice of "seat rent" (regular payment for the use of pews, a common practice in the nineteenth century). Matters appear to have reached an emotional crisis on February 10, 1891, when Mr Hopper, elected as a deacon (and secretary) in December 1890, "spoke about the church financial difficulty, also the falling off of the congregation together with the general dissatisfaction apparent in the church. He also considered a change in the minister desirable." According to the church meeting minutes, Young "replied that he thought Bro. Hopper unmanly and wicked, giving him credit for more sense than to mention such things in a church meeting." The meeting soon disbanded.

A special meeting was called for February 19 to consider Hopper's statements. Young was not present. Saunders moved a motion declaring sympathy for Young, and it was seconded. Hopper reiterated his previously expressed views, and Mr Denham (whose nomination as a deacon was rejected on December 9, 1890 after 22 years service to the church) moved that the sympathy and support of the meeting not be given to Mr Young. This was not seconded. The original motion was carried. Thus open hostility to Young had surfaced, if it had not done so already, and a power struggle was evident in the church leadership. Hopper resigned as church secretary and was succeeded by Mr G.W. Marsh.

Ironically, in 1890-91, during which this distressing opposition to him was greatest, Young was honoured by the denomination by his election as President of the Baptist Association of Queensland. His Presidential address, published in *The Queensland Baptist*, appears self-deprecatory and verbose, and (in keeping with the usual practice of a graduate of Spurgeon's College) presents a topical and exhortative rather than expository approach to biblical preaching. His five points, supported by biblical allusions and quotes, were: we must be men of real persistent prayer; we need courage in spiritual work; we need cheerfulness of heart and speech; we must trust one another; and we ought to be expectant. He closed with these words:

Brethren, be expectant; God has more to give us. If we put ourselves into a condition in which he can bless us, he will. Then our churches shall be a delight, our ministry a comfort, and our death a rapture. What I say unto you I say unto all: watch! The hour is coming which shall burn as an oven, our works will be cast into that fire, not necessarily to be consumed, but simply to be so purified as to be fitted for exhibition in a faultless world. May the very God of peace lead you into all necessary truth for his name's sake. Amen.

Moving on

It was clear to Young that continued ministry at Ipswich would be fraught with difficulty and opposition, despite the loyal support of some members. He therefore tabled a letter at a church meeting on June 9, 1891, advising the church that he had accepted a call to Woollahra in Sydney's eastern suburbs. Edwin Saunders, always a strong supporter of Young, moved that the church hold a tea meeting before his departure. There was no seconder and the motion lapsed. The meeting closed in a dismal fashion.

But he did get his farewell tea: an undated report immediately following the minutes of the meeting at which Young announced his move to Sydney notes that "On Thursday July 9th a Public Tea and meeting was held in the church to bid farewell to our Pastor the Rev. W.V. Young." The meeting was chaired by Mr James Foote; Revs J. Walker, Nolan and Hutchenson spoke. Mr Saunders also spoke, observing that Young "had been with us for 7½ years and during that time he could say that he had preached the gospel of Christ faithfully and well fearless of what any man should say and that he had seen some fruit for his labour and that he was sure that there was [sic] others who had some good impressions made on their hearts but who had not yet yielded to the strivings within." James Foote also spoke, referring to the friendship he had enjoyed with Young ever since he had come to Ipswich, and noting that Young had many other friends in the town.

Finally it was William Young's turn to speak. He reflected on the day when the Rev C.H. Spurgeon had met him and asked him to go to Ipswich. He spoke of his experiences in Ipswich and, maintaining his characteristic optimism, stated that he was convinced he would "leave the church in a much better condition than when he came as to the members of the church." He also found it necessary to convey to his assembled supporters and well-wishers that he believed the Lord had called him to another church.

Young concluded his ministry at Ipswich in July 1891, as he had requested. He was 50. At a meeting on July 12, 1891 a motion was proposed to present their departing pastor with the horse Polly, "as a token of our

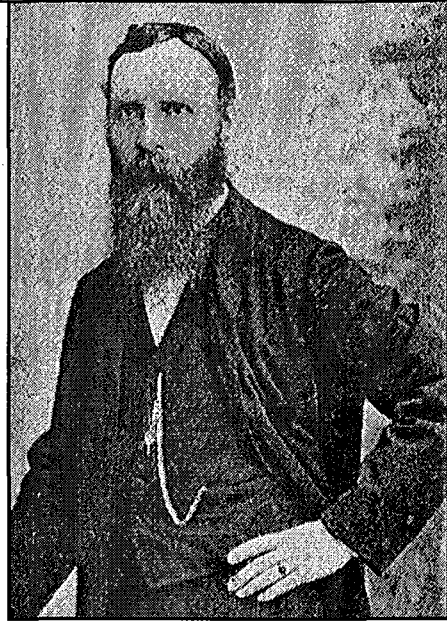
love to him." The minutes record that "after some general talk it was carried not so unanimously as could have been desired." The church nevertheless paid him the following formal tribute: "Mr Young has endeared himself to all our churches; he has been ever ready to help, earnest in his efforts to do good, wise in counsel, and genial and gentlemanly in manner." Their prayer for him as he departed was Numbers 6:24-26. He was succeeded at Ipswich by the Rev Thomas Breewood in April 1892; Breewood resigned in April 1893 and returned permanently to the UK, ostensibly due to his wife's ill health.

One striking omission runs through all the minutes of the Ipswich Baptist Church, and the denominational newspaper, during Young's seven-year ministry in Queensland. There is no mention of his wife or family – with three exceptions. First, there is a fleeting reference to husband and wife disembarking from the ship that brought them from England. Second, there is an obtuse reference in a flyer printed for his official welcome in February 1884, where a visiting minister recounted an old Scottish saying about the value of a good wife to help a man.

Third, in May 1884, Young wrote these words in an article titled "Disjointed thoughts for the Sunday School teachers of Queensland" in *The Queensland Freeman*: "Do not neglect your school work when you begin courting. Don't smile at this remark for I am very serious about it. Perhaps you will excuse a personal allusion. I never neglected a religious duty for a young lady; my young lady never wished it; but most of us have seen sorrowful specimens of this kind of folly. I am no advocate of celibacy, man gets on better with a helpmate than without; there is certainly one sorrowful exception to this rule, but that is found in such a remote age that it may as well be forgotten ..." Beyond these there is no reference to William's wife; there is certainly no reference to children. It seems that once she had been committed to the asylum she vanished from public life and discourse.

Young had a knack for writing prose, and during his time in Queensland several feature articles appeared under his name in *The Queensland Freeman* and its successor *The Queensland Baptist*. These discussed theological and practical issues ranging, for example, from "What did Jesus mean?" (on the 'Messianic secret') to "Is it wrong to doubt?" From May 1885 to January 1886 he wrote a literary serial for *The Queensland Freeman*. The sobering final words of the last instalment of this serial may reflect something of his work ethic, his thoughts regarding his decision to emigrate to Australia, and the rich tapestry of his experiences at Ipswich:

Why should I seek an easy policy, a gilded path to heaven, when 'others fought to win the prize, and sailed through stormy seas?' Whenever we are tempted to ask for a *new* and *easier* path, may the strong loving words of Israel's gentle Shepherd, 'What is that to thee, follow thou me,' be heard and cheerfully obeyed, knowing that to *disobey* is to *sin*.



"Sunday School Teachers—Do not neglect your school work when you begin courting. Don't smile at this remark for I am very serious about it."

Final Brief Pastorate at Woollahra, Sydney

Young seems to have had friends among the Baptist churches in NSW. He probably heard of the pastoral vacancy at Woollahra through these. He became Woollahra's second pastor, arriving in time for the church's second anniversary celebrations on July 19, 1891, but he was at Woollahra for less than a year, during which time he served as Secretary of the Baptist Union of NSW for the record shortest time of one month..

But as early as July 1892 Young resigned as pastor of the Woollahra church—the last church he was serve as pastor. A brief note from the Woollahra church appearing in *The Queensland Baptist* completes the picture of Young's ministry in Sydney as far as available documents render it: "Since our late pastor – the Rev. W. Vicars Young – left us, on account of ill health, for Queensland, the pulpit has been occupied by various ministers and friends." Following the 1892 Assembly he seems to have returned permanently to Queensland.

The Rev John White, long-serving pastor of the Ipswich Baptist Church and historian of the church and denomination, adds finally that, following Thomas Breewood's short pastorate at Ipswich, the church was "greatly helped" by W.V. Young who had returned to live in Ipswich, apparently in the middle of 1892. He seems to have retired from public ministry at this time. He may have secured some form of secular employment. He died two months short of his sixtieth birthday on July 19, 1900 at Ipswich, his unnamed wife still confined in a nearby asylum.

(Continued from page 1)

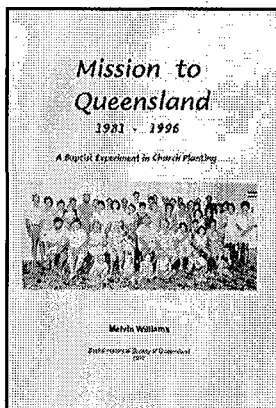
compiling statistics, gathering documents and photos, writing the text and designing the book. In particular, the Society is looking for ways to fund the project so that an attractive book and supplementary materials may be produced. The BHSQ is specially interested in collecting previously unknown documents and especially in filling the twenty year gap in the available copies of *The Queensland Baptist* which exists from 1930-1950.

The first Baptist church in Queensland, now known as the City Tabernacle Baptist Church, was inaugurated in August 1855 by people who had been members of the earlier United Evangelical Church, led for six years by Baptist minister Rev. Charles Stewart. A full program of celebrations are being planned for 2005 by the City Tabernacle to mark its sesquicentenary. It is hoped that the new book on the story of Baptists in Queensland will be available in time for the main focus of the celebrations in August 2005. There is also consideration being given to pictorial and graphic displays of the life of contemporary churches at forthcoming Queensland Baptist Conventions.

Any people or churches interested in supporting the venture or seeking further information are invited to contact Dr David Parker on 07-3878 3178 or email

News and Notes

MTQ celebrates 20 years



Mission to Queensland has been celebrating 20 years since the first team, Keith and Ann Wilson moved into Dysart to begin the work of MTQ. The full story of MTQ is available in the 52 page book written by BHSQ member, Rev Mel Williams. It covers the preparation time from 1981 when the project was launched on July 17 by the President of the Baptist Union of Qld, Fred Stallard. He said that \$500,000 was needed to finance outreach into the new population centres of the state. The idea was strongly taken up by Rev John Tanner who became the team leader and gave a great deal of significant leadership to the plan.

Read the entire story—order the book, *Mission to Queensland—1981-1996: a Baptist Experiment in Church Planting*—\$10 posted.

Biographical Dictionary of Australian Baptists

Our friends from the Baptist Historical Society of Victoria are seeking support to create a national 'Biographical Dictionary of Australian Baptists' which would provide a comprehensive source of information for researchers. It would contain essential details about the lives of Baptists from every walk of life since the inception of the work in this country and be available first of all on-line and then later as a printed volume.

Discussion has been underway for some time—the value of such a resource is obvious but the practical means of making it a reality is another matter! It is likely to commence in a small way with readily available state-based information being compiled and then gradually developing in extent and scope.