

The Queensland Baptist Forum

The Journal of the Baptist Historical Society of Queensland

(formerly: Baptist Historical Society of Qld Newsletter)

No. 57 April 2004

Our Twenty Years 1984-2004

This year, 2004, marks twenty years since the Baptist Historical Society of Queensland was established. The original meeting creating a voluntary society within the Baptist denomination was held on 1 May 1984 at Windsor Road Baptist Church, and from then on, regular gatherings and various activities been held—some times highly successful and sometimes otherwise!

The BHSQ had a pre-history dating back to 1961 when the Baptist Union of Queensland appointed a committee which was known as the Baptist Historical Society—as a committee it was not a society with individual membership in the same manner as now. The convenor was Principal T.C. Warriner but in 1963 Rev. John E. White assumed the position. He was succeeded in 1979 by Mr Bob Bavinton. Although this committee/society had a twenty year life span, it was not very active. Its main interest was the centenary of the formation of the Baptist Union in 1977, but the large scale celebrations for that event were handled by a separate committee. On the literary side, Rev John White was commissioned to write the official history of the Baptist Union which was published in 1977 as *A Fellowship of Service*. But this was mainly his own personal work and not the responsibility of the historical committee.

There was an even earlier historical interest at the national level in 1950 when the Baptist Union of Australia established the Australian Baptist Historical Society, but its impact in Queensland was minimal.

The current BHSQ dates from initiatives at the 1983 Assembly which transformed the old committee into a Society like those operating in other states. Many churches have been visited with the BHSQ's annual presentation, 57 newsletters have been published, and in latter years, a large number of books have been published. It is appropriate that our major project in this, the twentieth year, is preparation of a new history of Baptists in Queensland to be published at the sesqui-centenary of the Baptist work in Queensland in 2005. It is hoped that there will be suitable celebrations at denominational and local level to mark this milestone. But much more help is needed if this goal is to be achieved.

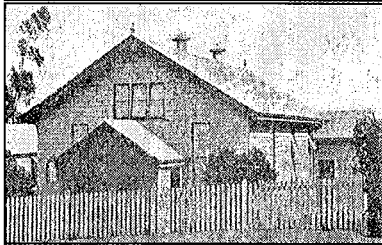
<p align="center">The Baptist Historical Society of Queensland (est. 1984)</p> <p>Membership (2004) Individual \$10 p.a. Family \$15 p.a. Corporate \$20 p.a.</p> <p><i>Qld Baptist Forum</i> 3 issues p.a. Free to Members Others \$2 each posted</p> <p>President: Mr Eric W. Kopitke 98 Yallambee Rd., Jindalee 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 align="center">CONTENTS</p> <p align="center">Qld Baptist Forum No 57 April 2004</p> <p>Our Twenty Years 1984-2004 p 1</p> <p>Early Queensland Baptist Churches No 12 - Taringa Union p 2</p> <p>The Baptist Gospel Waggon 1946-53 By David Parker p 3</p> <p>Book Launch 'Horseman to Herald' p 7</p> <p>Centenary Qld Baptist College p 8</p>
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Early Baptist Churches in Queensland No 12

TARINGA UNION BAPTIST CHURCH

Reproduced from *The Queensland Baptist* Dec. 1901 p 165f

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.



It is always of interest to trace the growth of an organism, and to a Christian the birth and development of a church of Jesus Christ present much that is suggestive and encouraging. But space forbids more than the barest outline of the history of the Taringa Union Baptist Church from its initiation to the present time. The germ thoughts out of which the church evolved, were planted by the Great Husbandman in the minds of two friends in Taringa - one, the Rev. James Voller - in the spring of the year 1889, and steps were at once taken to secure the co-operation of other residents. Several of the friends interested being members of the Wharf Street Baptist Church, the advice and sanction of that church were obtained for the project and on November 27th of the same year, the opening service was conducted by Rev. W. Whale, in the Taringa Institute, that building having been secured for a term. On the following Sunday, the school was started, and was well attended from the first, proving, as did the attendance at services, the need which had existed in the district for increased facilities for public worship and Christian teaching.

Within nine months from the commencement of the work, owing to the many inconveniences arising from the use of a rented building, it was decided to take steps to erect a church, and in August, 1890, the present central and very suitable site was purchased. The church building was subsequently erected thereon, and opened for public worship on June 28th, 1891, the total cost of site and building being £500.

For the following six years the work was continued as a Baptist Mission, nominally under the auspices of the City Tabernacle Church. Up to September, 1896, the preaching services had been supplied by a number of lay friends, varied occasionally by a minister visitor, but shortly before that date, it having come to the knowledge of the committee that the Rev. W. Page was free to take up work in Queensland, negotiations were opened up with the Enoggera Baptist Mission with the view to an arrangement under which Mr. Page's ministerial services would be enjoyed jointly for both places. These resulted in an invitation to Mr. Page, which was accepted, and he commenced his ministry on 13th September, 1896.

The next step took place as a result of the growing conviction amongst the friends that the loose organization under which the work had been carried on, should make way for the more perfect method of government exercised by a church founded on congregational principles, and, after much consideration and discussion, a Baptist Church—the first one in Queensland to be established on open-membership lines—was formed by the Rev. W. Whale, on 8th September, 1897, twenty-two members being transferred from the City Tabernacle Church for that purpose. During the four years ending in September last, the membership has steadily increased, and now stands at sixty-three. On the occasion of the formation of the church, the Rev. W. Page was unanimously elected the first pastor, and in September of last year the joint arrangement with Enoggera was terminated, and Mr. Page has since devoted himself solely to the work of the Taringa Church.

The Rev. W. Page is a native of New South Wales, and was connected from childhood with the old Bathurst Street Church, of which his parents were esteemed members, and where the Rev. James Voller commenced his ministry in Australia. Here he made the great choice, and put on Christ by baptism, and being blessed with the gift of speech, found some exercise for it in evangelistic work carried on in connection with the church, as also in local preaching. Having long cherished the hope that one day he might become a minister of the Gospel, the opportunity at last arrived for him to go to the Pastors' College, London, and after three years' study he returned to his native State, paid a short visit to Queensland, during which he assisted at the opening services of the Taringa Church then just completed, afterwards undertaking the pastorate of the church at Grafton, Clarence River, subsequently of a mission church at Blackheath, Blue Mountains, from whence he came to settle in Queensland. During his ministry here, the Taringa Church has been established and has so far developed; a considerable debt has been completely liquidated, and very recently the church has been lined, decorated, and re-seated, while he has, by the exhibition of Christian graces, recommended to many the Gospel he has been called to preach.

It would not be right to close this sketch without a word of hearty appreciation of the valuable services rendered to the Taringa cause for so many years by our beloved friend the Rev. James Voller, who has so recently been removed to the service of the "Upper Sanctuary."
(by F.R.L.)

Seven Biblical Years of Evangelism

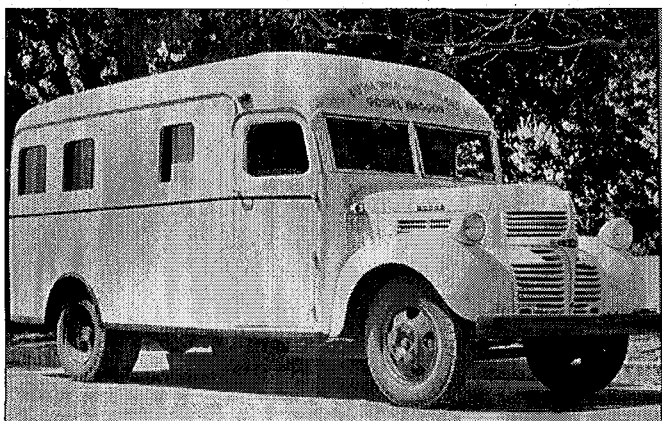
The Queensland Baptist Gospel Waggon 1946-1953

by David Parker

World War II had a wide impact on Australian society and the Baptist churches in particular, but it did not stop Queensland Baptists from taking the initiative in evangelism. The Assembly in September 1944 heard a report from the Evangelistic Committee about a vigorous program of activity, including inspirational and evangelistic rallies almost every month, student pastors giving their only free night once a month in four different suburban churches, a New Year's Day convention and literature distribution. But most significant of all was a visit by Evangelist Phil Hayes of NSW who spent three months with his Gospel Waggon in Queensland in six different city and country locations. His 'fruitful' ministry included churches services, open-air meetings, school sessions and visits to military camps.

The Big Plan

It was not surprising then that the Committee reported that, having been concerned for some time about 'greater evangelistic witness in our State', presented an ambitious plan to meet the needs of 'the present time and for post-war reconstruction.' The plan was for a Gospel Waggon and an evangelist for Queensland itself, which would cost £1,250 in the first year. It was 'a big task' but they were confident that it could be achieved.



They had in mind a 2 ton van fitted out with sleeping accommodation for two, with suitable storage space, PA system, books, 'magic' lantern, lighting and other necessary equipment. It would visit country churches and schools, out-back homesteads and isolated Baptists wherever they could be found, and holiday resorts for direct evangelistic work and to strengthen the churches. To raise funds, it was proposed to offer 10 shilling shares (and greater), a special appeal to churches, accumulated denominational funds and thank offerings. It was expected that the van would cost £800, salary and expenses of the evangelist would be £425 and there would be £25 in incidentals.

An imaginative and comprehensive publicity campaign began and the idea gripped the imagination of the churches. £220 was raised in the first annual appeal and £829 was raised in six months in shares. Within a year, a total of £1376 was available - the figure rose £1800 eventually. So plans were set in motion for the design of a van and the appointment of an evangelist. In Feb 1946, a 3 ton Dodge chassis was purchased, but shortage of supplies delayed the fitting out. However, the van was completed in time (and on budget) to be dedicated at the annual assembly in September of that year. Mr C.T. Bickerton of Kalbar did not take his commission on the purchase of the vehicle, and Rev. Lyle Thomson and Mr C. Grandin of Sydney helped with plans. Mr George Ham who worked with Chandlers arranged for the PA system and Mr F.H. Shuttlewood of Toowoong did the body work. Mr Geo Leggett, Secretary of the Committee, took care of many of the details.

In the meantime, Rev. A. J. Maxwell Howard was appointed as the evangelist. He had been trained for the ministry and served almost a decade in NSW before taking up the work at Silkstone in 1938; since the war, had been working with the Queensland Temperance League. Later he would serve distinguished pastorates at Toowoomba, Sandgate and Gordon Park. He was inducted into his new office during the 1946 Assembly.

The Waggon was dedicated 'amid the sylvan setting of the Botanical Gardens' on 28 Sept 1946 during the Assembly, in the presence of 400 Baptists. The gathering was led by the Union President, Rev. E. Edwards, who also offered the dedication prayer. Other distinguished guests included Rev. F.C. Morton of England, evangelists Rev. John Ridley and J. Carrol (with the No 1 Gospel Waggon from NSW) and local civic and church leaders. The official handing over was carried out by the chairman of the Evangelistic Committee, Mr J.F. Sullivan, and Harold Carothers sang the theme song, 'Christ for Queensland.'

Blazing the trail

Max Howard was an ideal choice for this pioneering itinerant work, but for him to be away for weeks at a time was heavy load to place on his large family which already had health problems. Taking this sacrifice as part of the calling, he began his work in the West Moreton; by the middle of the next year, he had visited every one of the 60 churches in the Baptist Union, except three in the north (Townsville, Charters Towers and Cairns) especially to let people see the new van. He had visited 30 Sunday Schools, conducted 90 services, 50 open air meetings, and visited 53 State and High Schools. Perhaps most importantly, he had also visited many homes not connected with any church and made contact with travellers on the roadside. In at least one place (Allora), his visit had already resulted in the establishment of regular services. He had also spent two weeks at the Youth Department's Currumbin camp. Pastor R.C. Euston has also been involved with the work during his college vacation. The van had covered 8,000 kms and encountered all kinds of road and weather conditions. Many mechanical and electrical problems had to be fixed, mostly on the road; regular maintenance was constantly required, and it took hours every stop to clean the van and get rid of the dust that poured into it along the way.



During the next year, the Gospel Waggon kept up its amazing travels - including on its itinerary the following centres with extensive travels in the surrounding districts - Blenheim (near Laidley), Maleny, Beaudesert, Kalbar, Cleveland and Redland Bay, Maryborough, Gympie, Murgon and many centres on the Darling Downs such as Toowoomba, Allora, Warwick, Killarney, Stanthorpe, Goondiwindi, Inglewood, Boggabilla, Roma, Dalby and Chinchilla. There were visits to holiday resorts on the north coast and to churches and Home Mission stations all around Brisbane, including Youth Fellowship and open-air meetings in the city. Attendances at all services were over 8,000 with 2,700 in Sunday Schools, plus open air meetings, radio broadcasts, and home visits. Many of these visits were to isolated Baptists and to places where no minister of the gospel had been for long periods of time.

Mr Howard's meticulous records (in the form a daily diary for his entire Waggon ministry) documented a wide range of activities, all focused intently on sharing the gospel message directly by word and deed. He made good use of the new 'flannel graph' teaching method in the schools and found that the PA system which he used to broadcast music, preaching and invitations to meetings in towns and rural areas, could be heard up to two or more miles away. His lantern slide series on the life of Christ was always popular and effective.

With a farming background, his mechanical knowledge was useful in helping fellow motorists and farmers, and opened up opportunities for witness. He reported that the driver of a truck carrying equipment for a party of travelling magicians had been helped along the road and later they had been seen in one of his meetings. Sometimes, he reported, the sight of his van approaching produced mixed feelings - one group of school children came running 'trembling' to their teacher to say that the School Dental Van had arrived! In Laidley, the local nurses and Matron were in readiness for a huge number of wounded with the arrival of such a large 'Ambulance'. In another case, a local resident decided he would buy up lots of clothing because a van that size must surely carry a large amount of stock! But many welcomed the Waggon, with one saying, 'I have been praying that this old bus may be like Samson's foxes amongst the harvest of the Philistines.' Children also welcomed his ministry - once there was a shark alarm at a beach Sunday School when Mr Howard was giving the story of Jonah and the whale! But the children were more interested in the flannelgraph presentation than the real life drama nearby.

This initial ministry proved the value of the scheme and the choice of evangelist. The van attracted a great deal of interest wherever it went, and put Baptists on the map. Mr Howard worked closely with Baptist pastors, and sometimes with other churches, but he was also proud of his denominational beliefs and never lost an opportunity to press them home. The Committee knew he was respected for his 'faithful presentation of the Gospel message in church and open-air, and his tactful and friendly approach to the youth of our State' and 'by his sympathetic and prayerful ministry to many lonely Baptists, and in the visitation of homes where no Christian fellowship is enjoyed.'

Yet it was a high pressure ministry, with long periods away on lonely often difficult roads and poor communication with home and the Evangelistic Committee. After a couple of years, the Howards began to feel the impact - especially as their family health situation deteriorated. So, six months short of the original three year term, Mr Howard resigned to accept a call to Toowoomba, effective from 31 Dec 1948. He completed his Waggon ministry with further visits to the Burnett area and the Fassifern. As the Committee reported to the

1949 Assembly, he had 'blazed the trail throughout the State, making friends wherever he went, and leaving men and women all the better for the contact made with them. Many had been won to the Saviour. Many had been helped spiritually.'

The Second Phase

The Committee acted quickly and made a new appointment - Rev. J. Wilbur Fletcher, then of the Cairns church, and formerly of Bulimba-Coorparoo and Nanango. Mr Fletcher was specially released from his Home Mission commitments to take up this work, which he began in March 1949. During the interim period, much needed repairs took place on the van. The roof had never been properly weatherproof, causing, as the reports mention, 'a great deal of inconvenience to the Evangelist'! A more expensive item was dust-proofing - to the extent of £124. As the report continued, 'We felt that it was necessary expense, especially in view of the fact that Mrs Fletcher will be travelling with her husband from the end of the year, when she will have completed a course of study to help her in the work.'

Mr Fletcher began his work in the suburbs of Brisbane, concentrating on housing camps at Ekibin, Acacia Ridge, Holland Park, Gordon Park and Geebung. He then moved further afield to Woodford, the Brisbane Valley and Maleny areas, continuing in the pattern set by his predecessor. Mr and Mrs Fletcher spent nearly three months in the Wide Bay area at Gympie, Maryborough, Howard and Bundaberg and through to the Callide and Dawson Valleys and conducted a longer mission at Mt Morgan. New preaching stations were opened up as a result and old ones revived. Later in 1949, they moved to the West Moreton area and then for the last quarter of the year, concentrated on Dalby where every home was visited and laid the basis for regular Baptist services which continued after their departure, although at a lower level.

Summer was an ideal time to focus on the 'South Coast' (Gold Coast) beach areas and so the Fletcher's joined forces with the Evangelistic Committee's successful 'Flying Squad' in an 'invasion' of Southport over the Christmas and New Year weekends.

Preaching the gospel where Christ had not been named!

This was all a prelude for an even more extensive campaign during 1950. After a well earned vacation, the Fletchers set out in March for a 12,000 km trek involving longer stays at crucial centres and many meetings, visits and school sessions along the way. Their journey took them first to Bundaberg, and then Gladstone where they investigated the possibilities of starting a church. Then followed Rockhampton and on to Clermont (not Mackay - because of bad roads) and Charters Towers. The church at the Towers was well prepared and a stay of twelve days meant 28 meetings and lots of fruit. The next brief stop was Townsville to prepare for a mission later in the year, and then to the Fletcher's former pastorate at Cairns for a six-week campaign. There was also a short but useful visit by air to Cooktown as a result of an urgent invitation by local Christians for a mission.

But this long journey up the Queensland coast only set the stage for 'most ambitious itinerary ever planned by the Evangelistic Committee.' After working at Cairns, the Fletchers set out west to Atherton, and then on to Normanton (it was race week - and a ready made crowd for preaching!), followed by Burketown and Camooweal before heading back to Mt Isa. From here, they turned back towards Cloncurry, Richmond, Hughenden and Charters Towers, arriving back in Townsville after three months in the Gulf Country - 'a real pioneering venture which won many souls for Christ.'

The great trek and the flood!

But this was not all - after the 1950 Assembly, they returned once again to Townsville for a mission, and then continued 'the great trek' with visits to Hughenden, Winton, Longreach, Barcaldine, Blackall and Tambo. Here disaster struck, yet they became aware in no uncertain terms of the meaning of Providence. A sudden flood engulfed the Waggon, but (as the Assembly report noted) 'owing to the laxity of the people of that town, largely influenced by the recent Roman Catholic mission held there, little was done till almost too late to assist in the work of getting the Waggon out of the bog.' Equipment was rescued but the Fletchers lost personal belongings, including twenty years' of sermons! The wagon itself was repaired at Nanango (by Mr Fletcher and a local helper) and 'appears none the worse for the experience.'

The summer months were again spent in the holiday areas, this time on the north coast and the Redcliffe peninsula. In early 1951, the Logan, Tamborine, West Moreton and Warwick areas were the focus of attention. This opened up the way for further travels into the south west - Stanthorpe, Texas, Inglewood, Goondiwindi, Cunnamulla, St George, Dirranbandi, Quilpie, and up to Charleville. The committee, headed by Revs F.T. Smith and G.S. Parish, was eager to 'pay a sincere tribute to Rev. J. Wilbur Fletcher and his wife for their self-sacrificial service for Christ in the vast outback parts of our State. To read his reports is an inspiration and a challenge. In many Western towns every home in the town and for several miles around have been visited to

make Christ known.' In many cases, follow up visits found converts from previous occasions continuing on strongly in their faith.

The Fletcher's seemed unstoppable - in late 1951, they were again in the Maryborough and Hervey Bay districts with extended campaigns; they were present for the opening of a new church in South Bundaberg when a mission resulted in 24 converts. Soon they were on to North Rockhampton (44 converts) and to Callide and Dawson Valleys. More than 80 Aboriginal people responded at meetings in Woorabinda and other places. The itinerary continued - Theodore, Cracow, Monto (an ideal campaign well prepared with prayer and planning resulting 94 first time decision), Gayndah (where a long drought broke resulting in the Waggon getting bogged!), Eidsvold, Biggenden, Wondai, Nanango, Beaudesert . . . ! In January 1952, Mr Fletcher was helping the Home Missionary at Cooroy and then after a vacation, moved on to Wondai, Speedwell, Proston, Murgon, Cherbourg, Kilkivan, Goomeri and other localities. He was Easter convention speaker at Chinchilla, and paid a visit to Roma before heading up to Rockhampton again.

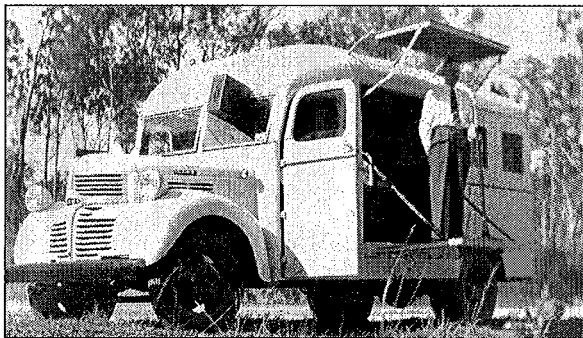
The End?

But this was the end for the Fletchers - and also for the Gospel Waggon. In a sudden move, which was 'a great shock to us all', they resigned effective Sept 1952 - but only to take up a similar position with the NSW Baptists, where he worked for another five years! Yet, strangely, the Fletchers returned to Queensland, and to the Toowoomba Church to succeed (once again!) Rev. Maxwell Howard who was moving on to Sandgate. After six years, the Fletchers moved again to NSW - to Tamworth. During this ministry, Wilbur Fletcher died suddenly on 5 April 1966 while in USA on the Missouri-Australia evangelistic mission.

Meanwhile, the Queensland Evangelistic Committee was having extreme difficulty finding a successor to operate the Gospel Waggon. The vehicle was left idle for some time, but fearing extensive deterioration, it was put to use for other functions, especially by the Flying Squad. However, even then an errant fan caused considerable damage to the radiator, and it was realised that it would need a major overhaul and renovation before it could be used again. It was considered that a smaller vehicle might be more suitable - a station wagon and caravan, especially if a married couple were involved. At a more fundamental level, it was becoming clear that the evangelistic strategy and style might need to be changed.

The Committee reported in 1953,

The days of hit and miss flying visits to outback towns and villages must be considered to be over. They may produce results, but the follow-up work is difficult, and often the young converts are snatched up by other bodies of doubtful character. The time may well be at hand when the policy of the Committee should develop along the lines of settling the Evangelist in some given area for a period of several months to do evangelistic work until an area is built up sufficiently to enable the Home Mission Committee to send in a Home Missionary to carry on. . . . The Gospel Waggon Evangelist could thus be the spearhead of new advance in many areas.'



This was the end - by the next Assembly in Sept 1954, there was still no one to appoint as evangelist, so the van had been sold to the Victorian branch of Open Air Campaigners for £555 - 'considered to be satisfactory in every respect, not only from a financial standpoint, but also because the vehicle would still be used in the work of spreading the Gospel.'

This first Dodge Gospel Waggon had been in operation about seven years - the biblical ideal! During this time, its two evangelists had been able to open up the state for Baptist witness in an unprecedented way. But now the

Committee decided to move in another direction and look for a person to be 'State Evangelist' instead. After more delays in 1955, the Committee appointed final year theological student, Reg Wedd, to the position, who started in March 1956 - thus beginning another new era in the already dynamic evangelistic work of Baptists in Queensland.

Sources:

Baptist Union of Queensland - Evangelistic Committee Annual Reports 1944-1955

Diary and reports, Rev. A. J. M. Howard, Sept. 1946-Dec 1948

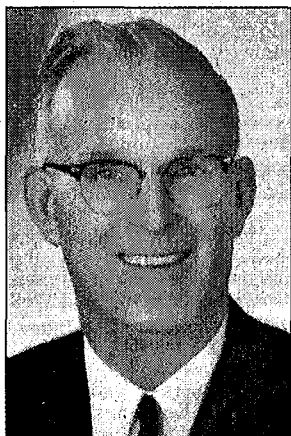
Triumphant Through Trials: True Life Story of Thelma Howard, by Joan Maxwell (1986)

The Queensland Baptist

Launch of 'Horseman to Herald'

Sam Lane's story

by Royce Perkins



"I have never seen, in 35 years of ministry, a more effective pastor anywhere than Sam Lane", Rev. Dr. John Tanner told a widely representative group at the launching of "Horseman to Herald", the engaging and challenging story of the life and ministry of the late Rev. Samuel Lane, written by his son, Rev. Dr. John Lane.

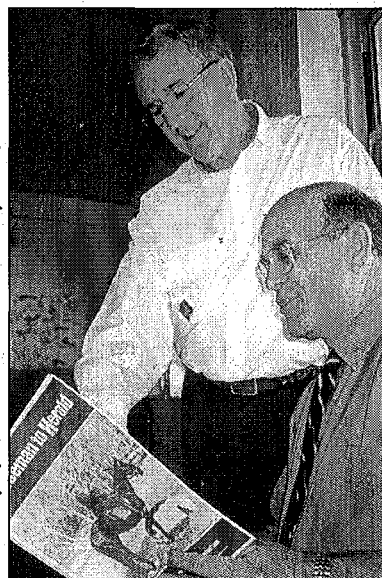
The launch was held on 8 February at the North East Baptist Church in Nundah, Brisbane, where Sam Lane profitably pastored and evangelised for 10 years from 1952.

Born in England in 1903, Sam arrived in Australia in 1912. In the early 1920s he responded to God's call to full-time service, and so began a long and God-blessed ministry through NSW and Queensland. He graduated from the NSW Baptist College in 1932.

John Tanner, a young man at Nundah during Sam's pastorate, described the book as credible, devotional and challenging. "God had a rich investment of faith in Sam Lane's life through his godly family heritage and his personal faith in Jesus Christ, and he passed it on to others throughout his ministry. He was an excellent mentor before anyone had written a book on mentoring. He took risks by trusting the young people. He invested himself in us". That 14 of the young men of the Nundah church at that time eventually entered the Christian ministry is eloquent testimony to Sam Lane's "investment" commitment.

Sam's twin passions were pastoring and evangelism – his Presidential address to the Baptist Union of Queensland in 1961 titled "The case for personal evangelism" epitomises his fervour. "We need again pastors (like Sam Lane) to care for the sheep in their charge and to find the lost sheep and bring them into the family of God", John Tanner asserted.

Horseman to Herald is available for \$12 plus postage from the author at 48 Cadell Street, Wondai Qld 4606 Email: johvall@bigpond.com



John Tanner (left) discussing the book with the author, John

Editor's Note: An edited version of an essay by John Lane about his father on which this book is based was published in BHSQ Forum in April 2002 (No 51) and April 2003 (No 54). Thanks is expressed to BHSQ member, Royce Perkins, for making this report available to us. It also appeared in New Life newspaper.

Centenary of Queensland Baptist College

The centenary of the Queensland Baptist College (now, of Ministries) was celebrated on Sunday evening 29 Feb 2004 with a combined College commencement and graduation service taking the place of the usual evening service at the City Tabernacle. This venue was chosen because the college commenced classes in the Tower Room of the Tabernacle, and its first session was Feb 29, 1904. The college continued to meet at the Tabernacle until it moved its first property at 55 Gray Road, West End in 1939. The original room was set up as a classroom with books, lectern, and other memorabilia for the occasion of the centenary service.

The occasional speaker was Rev Dr Stan Nickerson, a former student, graduate and principal of the college who is also at present interim minister of the City Tabernacle. He reviewed the history of the college highlighting one outstanding contribution made by each of the first five principals.

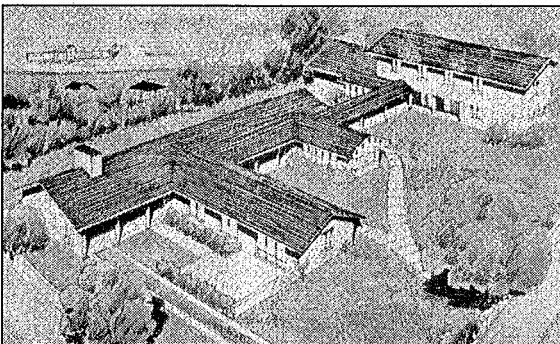
A feature of the service was the launching of the centennial history of the college, *For His Glory* written by Drs Les Ball and Stan Nickerson. It was launched by Rev Dr D. Morcom, minister of Park Ridge Baptist Church and previously Principal of the South African Baptist Theological College. Greetings were brought from the Baptist Union of Australia and its constituency by the President, Mrs Gwyn Milne. Graduation certificates were presented by the President of the Baptist Union of Queensland, Rev. Graham Paulson, a graduate of the college and Australia's first indigenous ordained Baptist minister. Singing for the service was led by students Ian Walton and Sue Lester and included songs from various periods of time over the one hundred years of the life of the college. The church was full for the centenary occasion, and there were many graduates (and spouses) of the college present—the earliest from 1927! The next group consisted of three from the 1940s.



In 1901 the first definite steps were taken which led to the formation of the college. Specific plans were adopted by the Education and Credentials Committee for the training of ministers which included a course of study, rules, and an entrance process. The driving force in establishing a college for tuition purposes was Rev. T.J. Malyon, minister of the Ipswich Baptist Church. He had trained at Regent's Park under Dr. Angus, and came to Australia in 1891, where he first ministered in Victorian pastorates. He moved to Queensland in 1903.

According to the Jubilee history of the College (by Rev J.E. White), 'The record of the decision to form the College is given as it is written on the first page of the first minute book. The formation of a Queensland Baptist College originated in a letter sent by Rev. T. J. Malyon, F.S.Sc., on 22nd September 1903 to the President of the Baptist Association of Queensland, calling attention to the need and opportunity for the same. This letter was submitted by the President, Mr W. D. Grimes, to the Education and Credentials Committee on 27th October 1903, and introduced the same evening to the Executive Committee of the Association. On 12th November 1903 a special meeting of the Council was convened to consider the proposed scheme, and with slight modifications it was accepted. The Education and Credentials Committee was requested to draft a constitution, which was submitted to the Executive on 24th November. The Committee further considered the same on 1st December 1903, and on 22nd December the Council took the final steps for the formation of the College. Rev. T. J. Malyon, F.S.Sc., was appointed Principal and Tutor, and Rev. W. Higlett Secretary and pro-tem Treasurer.'

'On Monday, 29th February 1904, at the invitation of Mr. David Webster, members of the (Association) Council met for "Breakfast" in the Post Office Cafe. An "excellent and appropriate" address was delivered by a visitor after the meal. The students afterwards met Mr. Malyon in the Tower room of the City Tabernacle, and arrangements were made to commence the College session the following day.'



Copies of the college centenary book, *For His Glory* are available at \$10 each plus \$1.50 postage from the Queensland Baptist College of Ministries, 179 Gold Creek Road, Brookfield Q 4069. Ph 3374 1166

Artist's sketch of the plan for completed college at Gray Road, West End.