



The Queensland Baptist Forum

The Journal of Baptist Heritage Queensland

No. 98 December 2017

A First for BHQ—Heritage Bus Tour



Baptist Heritage Queensland partnered with the City Tabernacle Over-Fifties group to sponsor a bus tour on 6 Sept, which visited many of the historic German Baptist sites in the Lockyer Valley and Scenic Rim.

A bus load of about 50 people from several different churches called first at Fernvale and then the Vernor church and cemetery sites. Then driving past the Tarrampa church pulled into Minden

to see the cemetery and the church which was once the centre of the work of German Baptist Conference and its various US Baptist pastors.

The tour proceeded via Tent Hill to Gatton where the church entertained the tourists for lunch and informed them about their current active ministry and their very detailed historical display. From here our driver Alex (front right in photo) took us in his 'Barnabus' to Laidley where we drove past the old church site and 'Karinya' before heading past the old Lanefield site to Rosewood, with its 'transplanted' building and on to Coleyville, one of the earliest church sites for the German Baptists

After that it was on through Kalbar, stopping to look at the new and old church sites and cemetery and then to Boonah. Here the local church was out in force waiting to serve afternoon tea in true country church style and to encourage everyone with news of the current life of the church.

The official photo (above) was taken on the steps of the distinctive 1927 church building and from there it was a back to Brisbane to complete the 350km trip. Many of those on the bus had personal and family connections with German and other Baptist churches in the area covered.

BHQ Meetings 2018: 3 March, 9 June 27 October (AGM) 2pm @The Baptist Archives

Baptist Heritage Queensland

(est. 1984)

Membership (2017)

Individual \$10 pa Family \$15 pa Corporate \$20 pa

Qld Baptist Forum 3 issues pa

Free to Members Others \$2 each posted

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FORTESCUE STREET CHURCH 1865-1876-1889

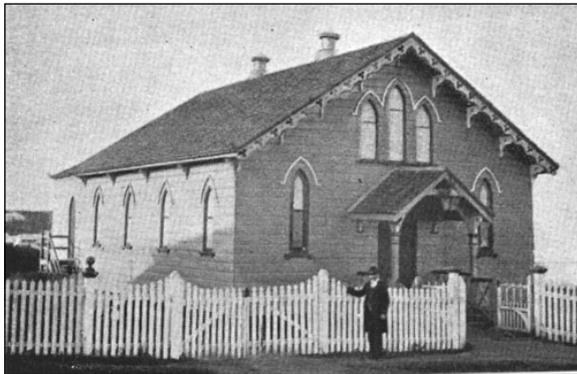
By Bill Hughes

The *Queensland Baptist Forum* No.75 of April 2010 contained an article 'The Edward Street Baptist Church Revisited', which outlined details of new churches which emerged following a disagreement in the Wharf Street Baptist Church in 1863-64. Around half of the Wharf Street Church left that church and most of them initially attended a meeting in premises in Petrie Terrace on 10 April 1865 to determine their plans for the future. This meeting decided to erect a building in which to worship and they built it on land at the corner of Edward and Ann Streets which was leased from the Queensland Temperance League for a stipulated period ending in December 1879¹.

The Edward Street Church Building was opened in January 1866. The *Brisbane Courier* reported that about 150 people attended the opening service². Despite this strong support, however, the building was only in Baptist hands for three years. It was sold to a Church of England Minister, Rev Searle, on 30 December 1868. The reason for establishing the building on land leased for a set period and selling the building is unknown. It is possible that they were still expecting to having their equity in the Wharf Street building recognised, but this did not eventuate.

After the sale of their building, they held their services in a variety of places, including the Commercial Room at the Town Hall, as well as a number of preaching stations around Brisbane. The church continued to be known as the Edward Street Church. However, some of the group were keen to establish churches nearer their homes.

The Petrie Terrace church was one of the first to emerge. It developed over a number of years with a Sunday School and intermittent church services. A church building was opened in 1870 and the church grew from that point.



The Fortescue Street church



Petrie Terrace church 1905

There were preaching stations operating at German Station (Nundah), Bulimba, Oxley Creek and Fairfield. The South Brisbane church opened soon after Petrie Terrace in 1872 with services in the Mechanics Institute.

Although the Edward Street church no longer had its own building, for a period it was still regarded as a church (the church being the people not a building) and it continued to operate as the Edward Street church. In November 1872, for instance, a church meeting was held in the Exchange Room at the Town Hall at which there was a revision of the church roll³. The church also continued to elect its officers.

The Edward Street group eventually purchased land in Fortescue Street, Spring Hill. The building was opened there on 3 December 1876 and continued operating until its closure in 1889 due to declining numbers and the opening of the City Tabernacle building nearby. That the Edward Street and Fortescue Street churches were regarded as the one church seems to have been generally accepted. The official statistics of the Baptist Union of Queensland show Fortescue Street as being established in 1865 (the date Edward Street was formed). The *Queensland Freeman* of January 1882 at page 2 refers to a brief history of the church given by Joshua Jenyns in which he said the church was founded in 1865, although the Fortescue Street building was not opened until 1876.

An exciting discovery for the Baptist Archives late in 2017 was the Constitution and an early Members' roll of the Edward Street/Fortescue Street church! (see photo of this document on page 8) This document, in conjunction with the members' rolls of the Wharf Street, Petrie Terrace, South Brisbane and Jireh churches, has enabled us to gain a more complete understanding of what happened to the people who left Wharf Street in 1864-1865. It is now clear there were around ninety people withdrew from Wharf Street⁴, which is consistent with the number of 84 Wharf Street members who signed a protest against actions taken by the Wharf Street Pastor and some deacons during the 1864-65 dispute. This number did not include a few men who were known to have left Wharf Street, such as William Moore and T B Stephens, who were trustees of Wharf Street and did not join Edward Street 'for tactical reasons' relating to the ongoing dispute at the time about the ownership of the Wharf Street building.

Six of those who left the Wharf Street church went to the Jireh church, which had been established in 1861 by 13 former Wharf Street church members. A further 6 members established the Petrie Terrace church. The movements of 23 members cannot be traced following their exit from Wharf Street. It is possible they joined churches of other denominations or simply left the church altogether. But the majority of the remainder joined the newly formed Edward Street church and some later joined new churches such as South Brisbane.

Because of the lapse of time between the closure of the Edward Street building (1868) and the opening of the Fortescue Street building (December 1876), however, a number of members were lost. There was a roll revision in 1872 when the names of 18 members were removed from the Edward Street roll. Joshua Jenyns says that because the

(Continued on page 7)

All the Way! Forever on the Move - Gerhard Bargaen



We continue the occasional series about Queensland Baptists, *All the Way*, with some extracts from *Forever on the Move*, the autobiography of Gerhard Bargaen who was pastor of Southport Baptist Church 1977-80 and previously actively involved with Albion Baptist Church. We invite people to tell their personal, family and ministry lives, highlighting aspects of the spiritual growth, development and service. We invite contributions to this series. Contact BHQ for details.

Gerhard Bargaen is better known to Baptists in Queensland through his long ministry with WEC and the convention movement. WEC (Worldwide Evangelisation for Christ) is a global missionary organisation established by CT Studd in 1913, first in China, then India and Africa.)

Gerhard first came to Queensland in 1946 with his wife Audrey, but they had already experienced a highly eventful life before that. Audrey died in 2001, but Gerhard lives at North Tamborine, having turned 101 on August 30, 2017. In 2006, he recorded his story in the book, 'Forever on the Move: reflecting God's goodness and grace' from which edited excerpts are taken (with permission) for this instalment of our series, 'All the Way'.

Gerhard was born into a large family in 1916 in a Mennonite community which had settled in Terek, a remote village in southern Russia between the Caucasus Mountains and the Caspian Sea. (currently Dagestan) The extended family, which spoke Low German, had over many generations been forced to relocate themselves from their original homeland in Holland, to Poland and then the Ukraine before moving to Russia in 1902. Disturbances in the country associated with World War I and the Communist Revolution meant that the family had to flee again for their safety. Eventually, after many more privations, the Mennonite church and others provided relief – the possibility of emigration to Canada. Gerhard's immediate family were able to travel via Latvia and England until they arrived in Quebec. Then followed a long train journey across Canada to Alberta where they were finally able to re-make their lives. As difficult as it was, it was relief to be in a free country and within the Mennonite community of that area.

The most important development for Gerhard was to enter Bible College, at the age of 18 years. Here is his story.

Then, at age 18, everything changed dramatically.

ROSEMARY BIBLE SCHOOL

One Sunday morning at church the minister, David Boese, my brother-in-law, announced that a Bible school was starting at a place called Rosemary, Alberta, about 70 miles away. If any young people were interested they could come and see him.

David was my sister Lisa's husband. I remember going to him. David's version is that he came to me! The result was that he contacted the school on my behalf and in only two weeks I was on my way. The thought of going to Bible school had never before entered my mind. I believed the Bible and the major teachings of the Christian faith, but I did not have assurance of salvation.

The Bible school started in autumn or fall as it is called in Canada, and continued for about six months during winter when there is little farm activity. Once spring came there was no time to be indoors. It was a beautiful

time of year when the snow melted and nature woke up. As soon as the snow began to melt out came the invincible crocuses. Many years later, on a trip home with my wife Audrey, she and I just sat and admired this dynamic little bloom thrusting up through the surrounding snow.

The Bible school was in a big old house resembling a Queenslander as we know it here in Australia—a spacious wooden building with wide verandas. It was about two miles from where I was staying, but I walked there no matter how bad the weather.

RR Dyck was the Principal. Most of the lectures were in German but there was one lecturer who taught in English. The whole thing was low-key, the aim being to ground young people in the truth. I enjoyed it.

I was surprised to meet so many young people. This was one of the largest Mennonite settlements in the province of Alberta. Young people used to gather in homes to chat and sing. As there were no radio, movies, TV or other entertainment, their main focus of interest was the choir. Every week there was choir practice and then they sang in the Sunday service. After such choir practices or services I often accompanied someone home. Sometimes this involved a walk of several miles but I made it my rule to be back at the Ratzloff's house by 9 o'clock at night. I really fitted into the whole situation like a hand into a glove, and felt so much at home.

After the first six-month term of Bible school I stayed on during the summer to work for the Ratzloffs on their irrigation farm. I was still greatly exercised about my spiritual state. When irrigating, we had to direct the water uphill to places where it did not gravitate, digging shallow trenches. Having done so, there was time to spare. I would take out my New Testament and read John chapter 3 where the Lord said to Nicodemus, "You must be born again". I had no assurance that I was born again, and furthermore, how could I be? It troubled me greatly.

MOVE TO FIELD

Four years of drought forced my parents to move to another area called Tofield near Edmonton that had a greater rainfall. The local council gave free transport from Chinook. In the autumn I went home to help with the move. We stayed with my sister and her husband on a farm about seven miles out of Tofield. My brother-in-law, Leonard Adrian, was also staying there. One day I had to drive a wagon to Tofield. Leonard suggested he go with me. Being a true servant of the Lord he soon began to speak to me about eternal matters. Then he faced me up with a question, "Are you saved? Are you born again?" I answered, "No, but I would like to be."

Passing a church building Leonard said he would get off and pray for me, then travel back with me from Tofield. On our return trip he again explained to me in simple terms that salvation was a gift and I had to receive

it. Jesus Christ had died for our sins and risen again. By accepting his forgiveness, Christ comes into our lives and makes all things new. This is the new birth.

BORN AGAIN AT LAST!

That night before going to bed I knelt in prayer as usual. Then as I lay in bed the Lord met me. My heart was leaping for joy as I finally grasped the truth of what Christ had done for me. I will never forget this experience. Next morning, the first thing I did was to find Leonard and tell him that I was saved. There was great rejoicing.

In my second year at Rosemary Bible School my brother Frank joined me. This time we boarded at the school and it became a real home to us, a secure comfort zone. Now that I had experienced salvation everything was different. I had a desire to reach out and share the Gospel. One means of achieving this was to gather children together from the district for a week of Vacation Bible School.

All too soon my two years at Rosemary were completed. I had to move on, out of this cosy nest. Then came the big question, "Where do I go next? Where is the Lord leading me?"

During the summer I had the privilege of meeting up with Ted Hoel who had completed one year at Prairie Bible Institute at Three Hills, about two hours' drive from Rosemary. He was very enthusiastic. Prairie was everything to him and he said, "Gerhard you must come!"

I said, "I would like to but I haven't got the money." He replied, "Write to the Principal, Mr Maxwell, and see what he says."

I wrote, explaining that I would like to come but did not have the finances. The reply came back like a bullet out of a gun, "Come and we will pray with you!"

WIDE HORIZONS PRAIRIE BIBLE INSTITUTE

The bus full of high-spirited young people, pulled up at a large wooden building displaying a prominent sign Prairie Bible Institute.

One extrovert attracted our attention. With my reserved background I thought he was a bit too vocal. We moved from the bus into the building where a woman of regal appearance was waiting to assign us to our rooms. I later found that she was Miss Miller, a godly woman who was a great backup to the principal, L.E. Maxwell. The men lined up on the right-hand side of the room, the young extrovert standing next to me. Miss Miller asked, "Would you two like to room together?" His name was Bernhard Steen. So we roomed together that first year and got along very well.

There were about 300 students and some very strict rules applied to the men and women. There was no "Bride across the River Jordan", the Bible College term for the compulsory division between men and women students. We could not fraternise or speak to one another without permission from the staff. This might have been a problem to some, but I was there to study the Word of God and be trained for his service. I did not want to be side-tracked.

I greatly enjoyed campus life. There was a wonderful spirit of cooperation and unity. Apart from the studies we had to do duties as it took a lot of work to run the Institute. During my last year, my assignment was college

barber. The men would contribute 20 cents for the year, and then were entitled to free haircuts. This experience came in handy later when I was a prisoner of war in Japan.

There were many elective subjects available including music and singing. I started to learn the piano and regret that I didn't continue. Those who had a little singing ability had the opportunity to join quartets and choirs and even perform on the radio. Prairie had a broadcast every Sunday evening with the students taking part. Believe it or not, yours truly was asked to sing a solo!

The spiritual life of the college was heart-searching and convicting. All the staff had a life-giving ministry and spiritual input into my life. Mr Maxwell's preaching, teaching and insight were outstanding. He appeared to know us through and through.

His eyes seemed to pierce straight into our hearts. When he spoke to the students at the regular Sunday morning service we all had to be present unless special permission was given to be absent. His ministry could be summarised in his book, Born Crucified, the title suggesting his emphasis on being dead to sin and alive unto God.

Visiting speakers came regularly, including many representatives of mission societies. These included Mr and Mrs Sands from the WEC regional headquarters in Seattle, and Arthur and Lillian Davidson, a young New Zealand couple passing through on their way to New Zealand and Australia. They had been first-term missionaries in Colombia with WEC, known then as the Worldwide Evangelization Crusade. One year after arriving in Colombia, Arthur experienced an overwhelming conviction that God was calling him to Australia to establish a WEC headquarters. At first his leaders did not have the same conviction but when illness forced him to leave the field they recognised God's call.

I could only classify myself as being an average student in my class but I did soak up the teaching. There was a great emphasis on trusting the Lord, even for our personal needs. The Prairie staff set an example, reinforced by representatives of WEC who stressed the importance of looking to the Lord alone to meet all needs. Mr Alfred Ruscoe, the Canadian representative, left a great impression. It became clear that if I couldn't trust the Lord for my needs, what sort of God was he? I like to think of him as a father who knows our needs before we even ask.

The staff was always encouraging. Forty years later, as Chairman of the Mount Tamborine Keswick Convention, Queensland, I nominated the then Chancellor of Prairie, Dr Ted Rendall, to be the speaker at our Easter Convention. On this occasion I received a cassette with a recording of greetings from some of the main faculty. Even after 40 years they still remembered me and were encouraging me. My heart filled with gratitude and praise for all that Prairie meant to me.

SUMMER MISSIONS

During the summer vacation when the college was in recess many of the students were out working to earn money for the next term. Others went into home missions. The Canadian Sunday School Mission ministered in Alberta Province. I worked with this organisation for two summers. In the first year I was placed with a senior worker but in the following year I was provided with a bicycle and sent out on my own to a township called Unwin on the Alberta/Saskatchewan border. It was not an

easy time. I walked from house to house, inviting the children to Sunday School and their parents to a service. As a grand finale to this summer programme I held a Daily Vacation Bible School. Two girls, PBI students working some miles away, came and helped, and the Lord blessed.

CHURCH PLANTING

The Canadian Sunday School Mission had given me the address of a Christian woman living 30 miles from Unwin, on a farm at Marsden. One day I decided to ride there on my bicycle and check this out. The ride was tough going, over a rough, hilly road. When I arrived at the farm I found a married couple and their daughter and son-in-law. The two women were Christians. The younger of the two ladies gladly accepted an invitation to attend a camp run by CSSM, not far from Marsden, at their lakeside campsite near a little town called Heath. That camp led to a new beginning for the young woman. She blossomed as a Christian.

Sixteen years later, on my first return visit to Canada, I called on the family at Marsden, discovering that they had a church building, a pastor and a warm healthy fellowship. This wonderful contact had given me a small part in planting the church, and valuable training for my later ministry of establishing a WEC headquarters in Queensland.

GRADUATION

Prairie Bible Institute emphasised missions and it seemed to me that the students were expected to know where they were heading following graduation. And graduation came very soon. It was the highlight of four years of studies, coinciding with the spring convention at Easter. For the last two years at college, the Junior and Senior classes (Years Three and Four) nominated a class president, vice-president, song leader and motto. Ours was "Looking unto Jesus".

Prior to graduation, the Junior Class arranged a banquet for the seniors. The graduating class was asked to develop a theme for the graduation ceremony. Different students were chosen to develop aspects of that subject. The subject of our year was "The Cross". Ten students were chosen. My subject was "The Cross and the Old Nature". Others had for instance, "The Cross and Missions", "The Cross and Victorious Living" and so on.

The graduation ceremony was the highlight, the culmination of four years. The atmosphere was electric with excitement and a sense of achievement. The choir was all seated, the interstate speaker was on the platform and before he spoke we all delivered our homilies. Then Mr Maxwell handed out the diplomas. It was a magnificent send off.

For me it was a great honour to have my Dad attend on this occasion since he knew very little English. He greatly enjoyed it and thought it was wonderful.

AN OPEN DOOR

Rosemary Bible School laid a foundation for my life. Prairie opened a door. A door is significant in that it gives the opportunity to walk from one place to another. This door was one of vision, service and movement. It was an open door of a new relationship with the Lord, a door of challenge to service and an open door to the mission field. As a farmer's boy in Chinook there was no thought of ever being able to change the status quo, but now there

was a new vision and an open door to service which no man could shut.

My time at Prairie Bible Institute could be summarised by Revelation 3:8-10 "... behold, I have set before thee an open door, and no man can shut it: Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

By this time the European War was raging. Canadian young men rallied to the call to arms. A little later enlistment became compulsory, although Bible school students and bona fide missionaries were exempt. How ironic, that I, a pacifist, and exempt from military service through my missionary call, would yet find myself at the very core of the war in the Pacific!

MINISTRY WITH WEC

Upon completion of his training, Gerhard was accepted by the missionary organisation, WEC. After mission orientation in Toronto, he was ready to travel to the country of his call, Kashmir. This involved journeying back west across Canada, via his old home, then down to San Francisco where he would take a ship to India via Japan. They arrived in Vancouver and were preparing to secure travel documents and making other arrangements when USA was suddenly forced into the 2nd World War because of the attack on Pearl Harbour.

In the midst of all this turmoil, Gerhard found himself in the only passenger cabin on a Swedish freighter heading around the south of the Pacific area for Australia. In Melbourne, and then in Sydney he met up with people from the WEC organisation, and learned that the British freighter/passenger ship, the Nankin, was due to leave for India soon. Some further unusual circumstances meant that Miss Audrey Jeffrey of Sydney had also been called to Kashmir, and they travelled on the same ship which departed 1 May 1942. There were other missionaries on board as well.

However, on 10 May, off the coast of Western Australia, they were attacked by a German raider and all taken Prisoners of War. They were ultimately transferred to a Japanese prison in Fukushima, north of Tokyo, which was a former Catholic convent.

Despite all this, Gerhard and Audrey secretly courted each other, and became engaged. It was not until after the end of the war that they reached Sydney where they were finally married on 30 March 1946 at the Ashfield Baptist Church. Gerhard had stood up to the rigours of captivity fairly well, but Audrey suffered badly, bearing the consequences for the rest of her life.

They were still members of WEC but service in Kashmir was out of the question. Instead, they received invitations from two separate lines to transfer to Brisbane where establishing WEC in particular became their life's work!

OUR QUEENSLAND ASSIGNMENT

The call came from two quarters.

One day the telephone rang. On the other end I heard the voice of Alan Cunningham, my friend from Los Angeles. He asked if I would come up to Brisbane, the capital of Queensland, to take over the flourishing young people's Bible classes that he and Gordon Gale had established.

Unable to proceed to Nepal, Alan had joined the US navy, along with Gordon. During the war, they were sta-

tioned in Brisbane where they lost no time in testifying and speaking in churches. Their ministry was especially effective with young people. They built up two very fine Bible classes, one for young men and the other for young women. Alan's phone call was to explain that he and Gordon had to go back to the States to be discharged, and would I come to Brisbane to take over in assisting these groups?

The second came through Arthur Davidson. He approached us about going to Queensland to establish a WEC base. Arthur had been in touch with Norman Grubb, WEC's international leader in London who agreed with Arthur's proposal. It seemed obvious that the Lord was redirecting us to Queensland. I made a quick visit to Brisbane to see about accommodation.

And so, two weeks after our honeymoon, we were on our way to a virtually unknown destination. The train journey to Brisbane was not what one would plan for a person recovering from being a POW in Japan. Trains at that time were hauled along by coal powered steam locomotives, blowing thick black coal soot through the open windows at every bend in the tracks. With Audrey's lung condition it was far from suitable. However she was never afraid of facing hardship.

We arrived in Brisbane and were met at the interstate station by a taxi driver, Walter Neuendorf. He and his wife Elsie became very close friends. In fact later on he spent some time with us in WEC headquarters.

Our accommodation was in Sutherland Avenue, Ascot. Two blocks away, on Racecourse Road, was the tram stop. The surroundings were beautiful but the house was small, very small. It had one bedroom, a kitchen-dining room and a sleep-out. It was a typical Queensland high-set house on stilts. Although very tiny we felt this was just "it".

To our surprise, after only a couple of weeks, the owner, Mrs Bates, exchanged this house for one in Perth so she could be near her son. What a blow this was to a young couple trying to begin the task of making WEC known in Queensland!

However there was one blessing. Mrs Bates said that she had another house, divided into two flats. One was vacant so we could move in if we so desired. It had one bedroom, a narrow veranda, a dining-sitting room and a very tiny kitchen. The toilet and shower were downstairs. This was not ideal, especially for Audrey. However Mrs Bates added that if in the future we wanted to buy the house, she would sell it to us for £1,200.

At the time we did not realise what 47 Charlton Street, Ascot, would mean to WEC and us. It became our WEC headquarters for approximately 12 years. It was exciting to see how the work developed.

The house was well situated, only one block from the tram stop on Racecourse Road. In addition, we were only a few blocks from the wharf where passenger ships berthed. Missionary travel was limited to ships at that time and it was very convenient for farewelling and welcoming missionaries.

Not long after moving to Charlton Street, Walter Neuendorf and his dear wife Elsie felt led to move in with us. Their family of three, Avis, Alwyn and Merle were all away studying. The sale of their family home contributed to the purchase of 47 Charlton Street. They are a remarkable family. We were so grateful to them.

ESTABLISHING WEC IN QUEENSLAND

It was our responsibility to make contacts, make the mission known, challenge God's people about the evangelisation of the world and stimulate prayer for the work. I concentrated on the country districts. As time went on we established prayer meetings from the west of Brisbane right up the coast, even to the Atherton Tablelands. I supplied them with prayer fuel through a prayer calendar. It may have been primitive, but it was effective. I also sent out a monthly newsletter.

Looking back I am amazed at the interest this created. In addition I developed prayer weekends mainly at Toowoomba, over the border at Bangalow and as far north as Rockhampton. On these weekends we combined prayer times with ministry of the Word of God. The Lord greatly blessed. Audrey was willing to let me move around while she kept the home base going.

At headquarters we began holding monthly meetings and attendance grew. These meetings provided inter-church fellowship. We had the privilege of having speakers such as Corrie ten Boom, a survivor of Nazi prison camps.

Many people blessed us in the early days. Among them were our dear friends, Ted and May Brett. Ted was a typewriter salesman who later became manager of the company. He was a great sport. He called in at headquarters quite often and would voice his opinions about women being talkative. The women of headquarters challenged him by placing a tape recorder under the table during a meal. The result was conclusive. Ted out-talked them all! When he heard the replay there was a silent pause, but not for long! Later Ted accepted a position with a firm in Port Moresby, and then he and May became house parents at a home for missionaries passing through Port Moresby on their way to and from the field. Our dear brother was very excited about moving to a mission field. His fervour and devotion were infectious.

Among our frequent guests was a rather timid young man Brian Willersdorf, who later became a well-known evangelist. Another was Doug Haldane who came to share that he was led to join the Child Evangelism Fellowship. In middle age, God called him to missionary service in the Solomon Islands.

One day the Rev. Walter Betts from Melbourne, better known as Hallelujah Betts, arrived at headquarters. He had come to Queensland to conduct some campaigns and needed a song leader. Would I join him? Of course! Our first campaign was at Nambour where I was introduced to David Lanham and his future wife Peggy. What a couple they proved to be! They have meant so much to us over the years and are still as dear today as they were 50 years ago.

The next meetings were in Bundaberg, at the Methodist Church. They were well attended but it was the minister's early morning prayer meeting that counted most. One morning, the Lord dealt with the Rev. Harold Whitney, minister of St Andrew's Presbyterian Church. He lay full length on the floor, agonising and pleading with God. What a morning that was! Rev. Whitney became an evangelist for the Presbyterian Church, touching the whole of Australia.

GOD'S BEST THE WORK EXPANDS

By 1958 the building at 47 Charlton Street had become too small. The interest in the work had expanded to such an extent that the numbers at our meetings spilled out onto the back and front stairs. We needed larger premises. Our friends joined us in prayer and we began looking around for a suitable property. [After not being able to secure one—(Ed)], the agent then told me about another property on the market, 19 Bayview Terrace, Clayfield. My response was that I wasn't really interested. After a week or so I came to my senses and thought, "Why not go and have a look?"

The substantial brick fence and huge Queenslander standing on acreage were very impressive. I drove in, had a look and returned home without even getting out of the car. It seemed too wonderful.



John Davey, on furlough from the Caribbean Islands, was with us. He had been a dynamic member of our preaching trio in Canada. Sharing with him about this magnificent building, John said, "Let's go and have a look inside!"

G Bargaen—front right As we stepped into the foyer, our eyes boggled. To the left was a large hall, obviously a ballroom. An inscription on one of the elegant wooden pillars indicated that the Prince of Wales had graced the floor. Crystal chandeliers hung from the ornate ceiling and a huge mirror at one end of the dining room demanded attention. The carpet was thick. There was a boardroom, a huge kitchen, a breakfast room, and a flat for the caretaker. In the grounds there , was a tennis

court, a hothouse and a double garage. It stood on an acre and three-quarters of land. We were overcome.

The agent told us that the property belonged to the Hebrew Young Men's Association (HYMA) who had rented it to Maxim's nightclub. Their efforts to make it into a showpiece had proved too noisy for the neighbours. The good citizens of the area objected and Maxim's were evicted. Now the property was up for sale. The price was £15,000.

[This was too much to pay but eventually, the property was acquired at a lower price. —Ed]

Before we moved into our new headquarters [towards the end of 1958] , my dear friend, Raymond Goldsworthy, our fellow POW in Japan and that great man of India, Bakht Singh, visited Brisbane. I brought them to 19 Bayview Terrace. As dear Bakht Singh looked at the space and the layout he exclaimed, "This is of God! This is of God!"

The three of us knelt in the meeting room, earnestly imploring our Heavenly Father to use the property to his honour and glory. There were further confirmations. Before we were actually settled in there was a knock on the door. Audrey responded to find a woman selling products door-to-door. They had met once before in Charlton Street. Audrey was faithful in sharing the Gospel with her, and led her to the Lord. Later on this woman went to India to assist in the Bakht Singh work in Hyderabad. Other souls in the district were also led to the Lord.

Mr Bargaen's story continues with details of his work with young people, many of whom were called to missionary work, and the development of the Convention ministry in Queensland, including the establishment of conventions and substantial property at North Tamborine. In later years, he was also able to travel including a short visit to Kashmir where he had originally been called for mission work, and travel to his old home lands where he visited remaining members of his family. Another visit took him to Fukushima, where he and Audrey had been POWs. After retiring from WEC, he served as pastor of Southport Baptist Church (now Crosslife).

(Continued from page 2) Fortescue Street Church

church was so long without a building some people 'got mixed up with other churches'⁵. Twenty members were transferred off the Edward Street roll with the opening of the South Brisbane church in 1872.

By the time the Fortescue Street building was opened in 1876 Jenyns says the number remaining was considerably reduced 'but not our zeal in extending the interests of our Saviour's Kingdom'. Statistics for the mid to late 1870s are not available, but figures reported in the *Queensland Freeman* for the 1880s indicated a steady growth: 38 (1881), 45 (1882), 64 (1884) and 69 (1888). The church closed in 1889 just prior to the opening of the City Tabernacle building nearby.

Church disputes and splits are generally viewed as 'failures' and details about them are often hidden from public view. However, one way of looking at the Wharf Street dispute of 1864-65 is to note the positive outcomes of the split that occurred. In particular, several new churches emerged and steady growth of the Baptist traditions in Brisbane resulted. Also the number of churches was enough to provide a sound basis for the Baptist Association (later "union") that was formed in 1877.

Notes:

¹ *The Brisbane Courier*, Wednesday 28 July 1880, page 6
² *The Queensland Courier* Wednesday 24 January 1866, page 2.
³ *The Joshua Jenyns History of the Baptist Church in Brisbane*, Document No 2, Published by the Baptist Historical Society of Queensland, Brisbane, 1996, page 21.
⁴ Four people left in 1867 and they have been included, although it is by no means certain that their withdrawal was for the same reasons as applied to the 1864-65 group.
⁵ *The Joshua Jenyns History of the Baptist Church in Brisbane*, Document No 2, Published by the Baptist Historical Society of Queensland, Brisbane, 1996, page 21.

BHQ Secretary's Annual Report 28 October 2017

At the AGM in October 2016 the following appointments were made: Eric Kopittke (President), Bill Hughes (Secretary), Hope Colegrove (Treasurer) and Rosemary Kopittke (Publications Officer).

Meetings were held during the year in February, June and October 2017. Minutes of these meetings are held in the BHQ's records in the Archives. The BHQ publication *Queensland Baptist Forum* has been produced on a quarterly basis this year. The *Forum* goes to those on our membership list and Others. It contains a variety of interesting articles, mainly on historical subjects, but also covers other matters such as Baptist principles.

During the year the President, Eric Kopittke, and Rev Dr David Parker attended ceremonies at the City Tabernacle and Windsor Road churches for the unveiling historical plaques as part of BHQ's "plaques Project". Dr Parker spoke during the church services and gave background information to the project and related information. After the services the President, Eric Kopittke, officiated in ceremonies unveiling the plaques.

Further work on BHQ's "Plaques Project" is continuing and approaches are currently being made to other churches to get their views on having a plaque attached to their buildings.

Ongoing work on historical projects in the Archives, such as the digitising of our photo collection, have continued during the year and updates on these matters are given in the Archivist's report for 2017.

The Archives is a part of Queensland Baptists (QB), which provides its accommodation, equipment and other services, and accepts an annual budget for items required for running the Archives. Relations between QB continue to be cooperative and positive. BHQ benefits from its close relations with the Archives by being able to use some of its facilities (including a meeting place, storage facilities, equipment such as photocopier etc.)

However, BHQ remains mainly dependent on its own financial resources, which are principally derived from subscriptions and sale of books. BHQ's finances remain in a healthy position as is indicated in the Treasurer's annual report.

Our membership has remained fairly stable over recent years.

Bill Hughes, *Secretary*

Addendum—see also report in this issue on Bus trip

Some notes on Archives Activity—2017



Bill Hughes with the Edward St constitution document

It has been a **busy year** with quite a few enquiries for information and developments, including an increase in the number of digital documents being received. We now have Baptist Union records going back to the beginning of the digital era and all of the QB magazine.

The biggest 'find' this year has been the original constitution of the Edward St/Fortescue St church, dating from 1865, safely housed in the QB office for 100 years! The biggest physical change this year has been the occupation of the **annex** area, which gives us an much extra space, but it will be best used as overflow working area for regular operations and for visitors rather than storage space for main Archives' material as it is not fully climate controlled.

Our team has continued to work enthusiastically this year. **Bill Hughes** has made major progress on the digitising of our photograph collection, now having completed 9 boxes, totalling more than 1100 photos, as well as maintaining the Bio-Database. **Anne Cameron** has done valuable work in checking and re-listing church records and revising the Historical Record, along with managing the minutes for binding, and recently checking our stock of church histories.

On-line Church buildings photo album. During the year, we have been able to update this collection of Queensland Baptist church images, covering 140 buildings, from about 1930 to 1955, thus covering a century. Visit this site: <http://www.dparker.net.au/qbch1955/index.html>

Publications: We have continued to supply articles for each issue of the **QB Magazine**, which seems to be well appreciated. **Forum** has been issued three times each year. A new feature has been 'All the way', consisting of biographical reflections by pastors and other long-service leaders. Contributions for this, and both **Forum** and **QB** are welcome. Some new **Guide Sheets** have been produced – for the full list go to <http://www.dparker.net.au/barc-sheets.htm>. There have been numerous enquiries from churches about how to manage archives and what records to keep, so they have been recommended to use these Guide Sheets.

Heritage Plaques Project: We have been able to work with both the City Tabernacle and Windsor Road churches this year to have heritage plaques installed on their buildings. It is hoped that more churches will participate; there are also some sites which involve properties no longer in Baptist hands for which prospects are difficult.

We have many ideas for **future activity** - time, staff, funds and opportunities permitting. In the meantime, regular activity and the work mentioned above continues (eg, digitisation of photographs and other records, acquiring digital records, setting up the annex, assistance to churches etc).