

A
CENTURY
OF WITNESS
1883-1983

by
Norman Watson
Elder and Secretary

CHURCH OF CHRIST
ANN STREET, BRISBANE

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OF WITNESS
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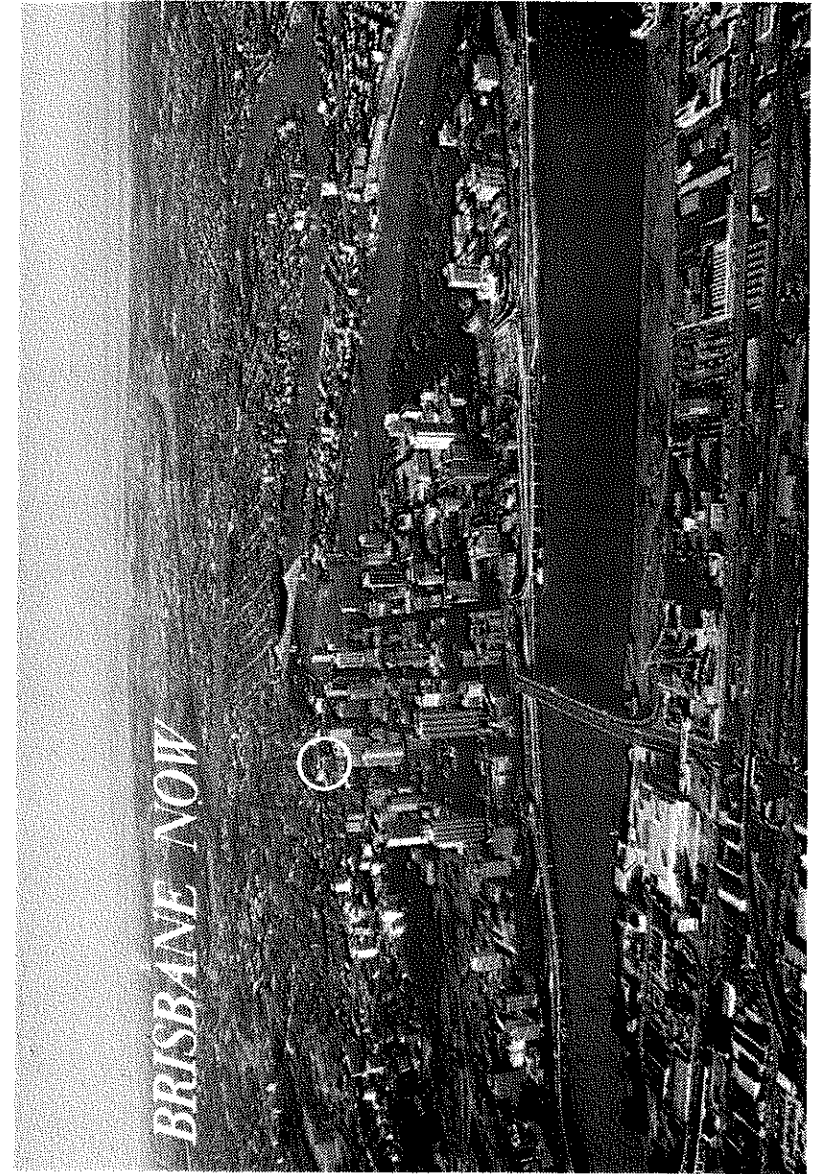
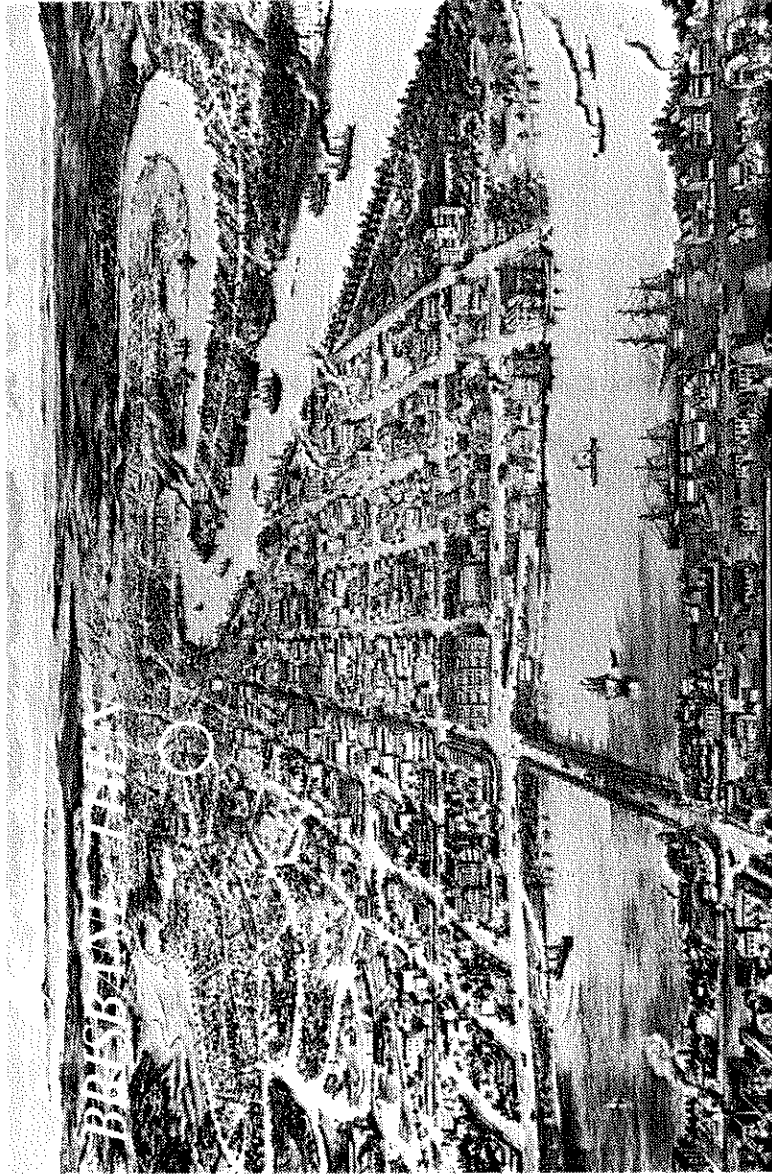
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Ann Street, Brisbane
to commemorate the establishment of the city church in Brisbane.

A CENTURY OF WITNESS

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FOREWORD

A special booklet entitled — “FIFTY YEARS IN ANN STREET” — was produced by G. McKelvie, F. Hunting and W. V. Mills in 1948 to commemorate the Jubilee of our occupancy of the chapel at 430 Ann Street, Brisbane. From this booklet and the JUBILEE PICTORIAL HISTORY OF CHURCHES OF CHRIST IN AUSTRALIA edited by A. B. Maston and published in 1903 by the Austral Printing and Publishing Co., Melbourne, much of our early history has been gleaned.

It has been helpful, too, to talk with people, which has been quite a rewarding experience as we have shared so much of the past century.

Another source of information was minute books dating back to April, 1945.

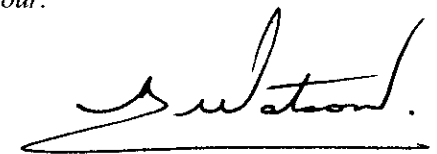
A sad part is that because of many records having been destroyed, it has not been possible to record many wonderful memories relating to happenings and people.

The research assistance provided by H. J. Payne, the church historian, for this publication is hereby gratefully acknowledged.

Without referring to people, the history would have been lifeless, but in so doing it is recognized that it has not been possible, for various reasons, not the least of which was the unavailability of records, to specifically refer to many whose lives have been fragrant with love and service, and the many able and dedicated men and women who through the century have served magnificently in the contribution they have made to the life and work of the church and the ongoing work of the Kingdom of God. It is therefore hoped that the course of action adopted will not cause offence to anyone.

Through the help and guidance of God, and the power of the Holy Spirit, the work of all those who have been part of the church family through the century has combined to make possible the birth, growth and continuing life of the church at 430 Ann Street, Brisbane.

Share now as together we look over the past 100 years BUT let us go forward continuing to strive to bring others to a knowledge of Christ as their Lord and Saviour.



**INTRODUCTION
TO CHURCHES OF CHRIST**

Churches of Christ are simply fellowships in free association with one another who delight in wearing the name of Jesus Christ who is the head of the church, and proclaiming His Word just as it is, to people just as they are.

NO CREEDS

God's truth is beyond human definition, and human attempts to so confine it only cause distortion. Furthermore, anything beyond the actual words of the Bible can lead to divisions, because people cannot agree on theological differences. Therefore, we have no creed but Christ, and no book but the Bible. This is an essential position of Churches of Christ.

COMMITMENT TO CHRIST

Churches of Christ have always adopted very sound teaching as to what is necessary to become a Christian. They believe that good works and/or religious acts do not purchase salvation which is a free gift of God which He gives when faith is exercised. This faith must be more than mere intellectual assent. It must be the total surrender of the whole heart, mind and life to God, and involves the willingness to be obedient to all of His commands.

BAPTISM

Baptism by immersion, following confession of faith and repentance from sin, is important to Churches of Christ, all of which are part of a person's response to God's free offer of salvation.

It is necessary that a person understands that nothing he or she can do can earn God's forgiveness for sin. Rather, a

person's response to God's gracious offer of forgiveness is in faith, repentance and baptism.

The New Testament offers many examples of conversion where belief is followed by the response of baptism. Jesus not only commanded baptism to be taught and practised as part of His commission, but before He embarked upon His earthly ministry He was baptized by John in the Jordan River stating, "Thus it becometh us to fulfil all righteousness."

As immersion was the mode of baptism in New Testament days, so this beautiful ordinance is still practised by Churches of Christ today. There is no better way of symbolizing the end of the old self-centred life and the beginning of the new life in Christ.

Baptism, then, is seen as the most beautiful expression of a believer's life coming into union with his or her Lord. The act of baptism is not seen as something magical, but rather as an important element in the response of the believer to the Gospel.

Churches of Christ do not baptize infants because there is no reference in the New Testament to children being baptized or 'Christened'. As belief is a pre-requisite for baptism, it is necessary that a person be old enough to believe.

LORD'S SUPPER

Believing that it was the practice of Christians in New Testament days, following the death and resurrection of Jesus Christ, to meet together on the first day (Sunday) of every week to break bread, Churches of Christ observe the Lord's Supper on the first day of each week in a manner similar to that instituted by Jesus on the night on which he was betrayed.

PRIESTHOOD OF ALL BELIEVERS

In the Churches of Christ every believer is a priest or minister. We have specially trained professional ministers who devote their full time to the preaching of the Word of God and the work of the church, but these do not possess any powers that the average church member does not have. The work of the church is a ministry that is shared.

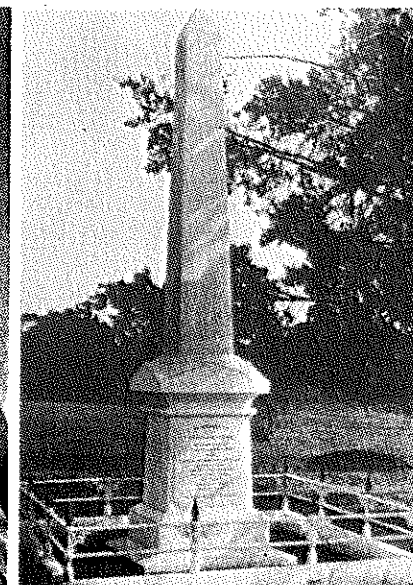
FOUNDATIONS OF THE CHURCH

Although the records indicate that there was a meeting of four or five brethren in the suburb of Albion as far back as 1871, the history of the city church in Brisbane begins from 1883.

Stephen Cheek, a few weeks after his arrival in Queensland in 1882, gave six lectures on the plan of salvation in the Temperance Hall, Edward Street, but with no visible results, for Brisbane was written down as "noted for its apathy."



STEPHEN CHEEK
Pioneer Evangelist 1882 - 83



STEPHEN CHEEK'S BURIAL PLACE AND TOMBSTONE AT WARWICK

On September 23, 1883, a few brethren living in the city, which then had a population of 50,000, and in 1983 has a population of 731,230, formed a church and met first in the Synod Hall, moving shortly afterwards, when opportunity offered, to the Temperance Hall.

Among the first members were — Theodore Wright and his wife, Bren. Crawford, Keith and J. Paradine. Bren. Wright and Keith assumed the oversight of the church. Bro. Crawford had been a disciple in England, and was associated with David King in the work there.

GROWTH BEGAN



D. A. EWERS
1883

In March 1884 the first baptisms were reported, when the Jireh Baptist Church made their baptistry available, and two were immersed into Christ by D. A. Ewers who, following appeals for help after Stephen Cheek's death on February 17, 1883, had come to Queensland as an evangelist. One of those immersed was W. Hackett.

F. W. Troy gave valuable help with the preaching in those early days.

By August 1884, when the first conference was held in Toowoomba, the Brisbane church had 21 members, one of whom, Theodore Wright, was elected as Conference President.

In 1885 H. Goodacre arrived from Castlemaine, Victoria, and spent some time in Brisbane. D. A. Ewers followed with a year's faithful work, leaving in September, 1887.

J. Park, friend and associate of Stephen Cheek in the work in Tasmania and Victoria, worked for a short time in the capital prior to moving out to evangelise in the country areas.

In 1889 Zillmere joined Brisbane in a special effort.

C. M. F. Fischer, who attended the Intercolonial Conference in Melbourne in October that year, was delegated to find a suitable preacher for Brisbane, and to obtain as much financial help as possible. The aid and the man were both forthcoming, and W. S. Houchins took up the work and spent about two years here. The work prospered exceedingly; the church became known; meetings were packed, and many were added, following confession of their faith and baptism into Christ.

For a short time a larger place — the Centennial Hall in Adelaide Street — was occupied, and then a move was made to

the Y.M.C.A. Hall in Adelaide Street, after which there was a return to the Temperance Hall.

Splendid open-air meetings on Sunday evenings and week-nights, and the attractive singing of a good choir, formed the topic of conversation among the brethren and outsiders alike. The work which had thus received an impetus was well sustained by P. A. Dickson who spent four years of ministry with the church from 1892.

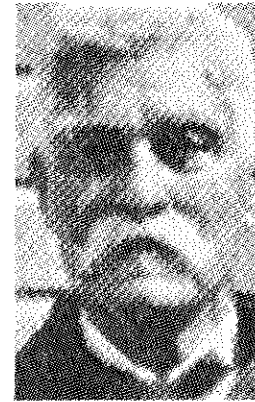
Then followed a further move to a chapel which had been vacated by the Baptists, at the corner of Adelaide and Wharf Streets.

It is worthy of note that Carl Martin Friedrich Fischer, who was responsible for obtaining financial aid and the services of W. S. Houchins, is the grandfather of W. S. Hoens (Starb) and V. F. Hoens (Vince) who have had a life-long association with the church and share in the Centenary Anniversary.

It is believed that Carl Fischer was born in Prussia in 1856, although it has been commonly stated that he was born in Germany, possibly due to the fact that it was not popular to be a Prussian because of the Prussian War Lords around at that time. It was on account of the Prussian upheaval that his mother and brother were killed, and that influenced his father in migrating to Australia when he (Carl) was 9 years of age.

It was at the stage when Carl was teaching a group of Baptist Sunday School scholars each Sunday, sat on a log in the open air, (he not only taught them from the scriptures but he also taught them to read and write, as they had little opportunity otherwise of obtaining that type of education) that he came across a Churches of Christ publication believed to have been "The Christian Pioneer". He introduced this to his class, intending to expose the doctrinal errors, as he was confident that the Baptists were spot on in their beliefs and practices. To his amazement he came to the contrary view. Believing that this Restoration Movement known as Churches of Christ was scripturally sound, he obtained further copies of "The Christian Pioneer" and thus began his distinctive association with Churches of Christ.

Carl was responsible for the conversion of Thomas Geraghty, a school teacher, who was able to teach him more of the English



THOMAS GERAGHTY

language, and together they convinced the Baptists, both English and German, of the soundness of the new-found Restoration Movement. It was in 1881 when he was overseer of the Baptist Church at Zillmere that he commenced a Restoration Movement church, meeting each Lord's Day to observe the Lord's Supper for 11 months before calling Stephen Cheek and F. W. Troy as evangelists.

Following the visit of Stephen Cheek, the group moved further along Zillmere Road to a site where the Church of Christ at Zillmere has been meeting ever since.

That church provided financial assistance for the establishment of the new city cause in Brisbane.

The throwing of eggs during his street and hall meetings, and the filling of his top hat with water, were but some of the expressions of opposition which he encountered because of his determination to preach the Gospel.

Carl Fischer was used as one of the State's evangelists. He saw the need for a special missionary to the Kanakas, and his overtures to Federal Conference resulted in the sending of John Thompson.

Carl Fischer was secretary of the first Queensland Conference of Churches of Christ, and for two years he was deputy chairman of the Churches of Christ Federal Conference meeting in Melbourne. After his retirement he resumed his membership with the church at Ann Street, Brisbane. His sister — wife of Jack Lewis Bateman — was a member of the church at Ann Street for many years up to the time of her death in the 1940's.



CARL M. F. FISCHER

*A HOME
OF OUR OWN*

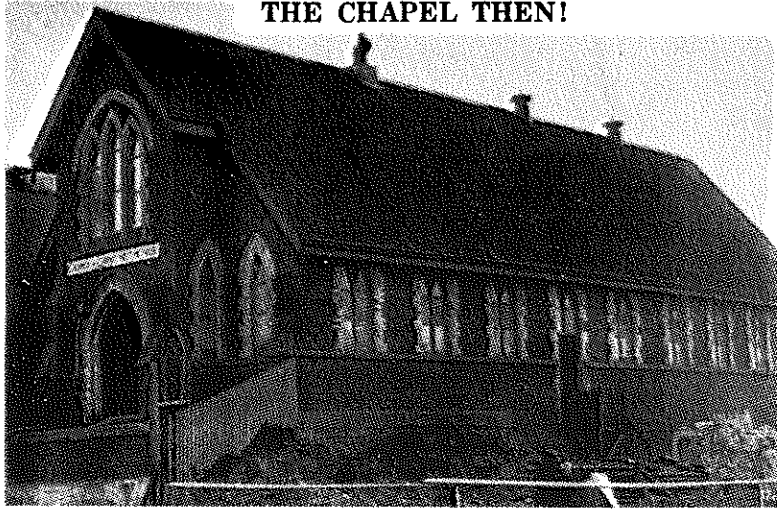
A new chapter in the life of the still young church was opened with the arrival of W. T. Clapham in mid-1896 to become evangelist. He stayed for 3½ years. Because of his foresight and enterprise our present chapel was acquired.

The building, erected by the United Methodist Free Church and occupied by them from August 4, 1881, became available for purchase in 1898 because the Methodists were moving to other premises. How the Church of Christ secured it is best told in the words used by W. V. Mills in an address at the Diamond Jubilee tea of the church in 1943:

“Hearing that the building was on the market for sale for £1,100 (\$2,200), Mr. Clapham hurriedly obtained the necessary deposit of £100 (\$200) through the influence of Mr. Booty, the manager of the then London Bank. Mr. Booty was at one time a member of the church . . . I might mention that we got ahead of our friends, the Brethren, by a few hours; they also were after the property.”

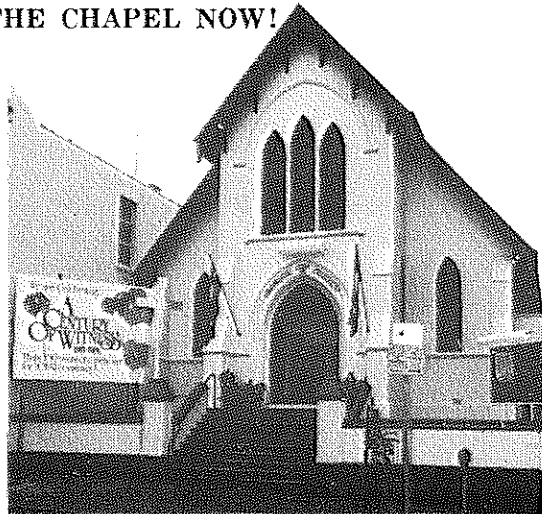
At the time of purchase the chapel did not have a baptistry and the partition, in the centre of which the baptistry is now located, behind the present platform, was not there. The chapel was described as “well situated and of good size, with comfortable seating accommodation for from 500 to 600 people. The lower hall could easily hold 100 persons.”

THE CHAPEL THEN!

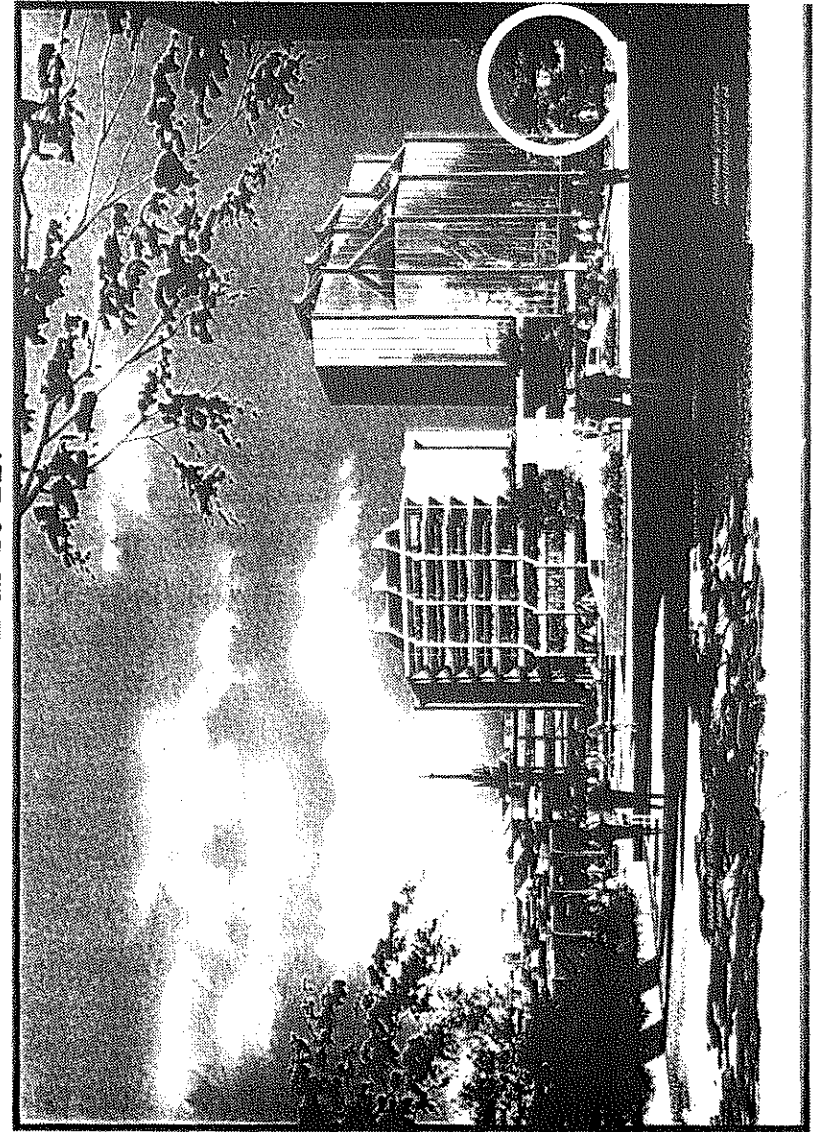


THE CHAPEL AS IT WAS WHEN PURCHASED IN 1898

THE CHAPEL NOW!



THE CHAPEL AS IT STANDS IN 1983



THINGS TO BE!

The record of the history of the building states that it was not until the arrival of W. H. Nightingale as minister many years later that any serious attempt was made to reduce the building debt. A share scheme was introduced to clear some of the amount, and later on large sums were raised each year by the women of the church through sales of work. Appeals for straightout direct giving were also met with good response.

In the early 1920's, when the city was rapidly expanding and large suburbs were developing, the sale of the chapel was mooted. The proposal was to abandon the city church and establish several causes in the suburbs. The city valuer, however, advised the church not to sell. The site, he said, was likely to become very valuable because the council proposed to spend a lot of money improving this part of the city by the widening of Petrie Bight, the formation of Barry Parade, the provision of Centennial Park, and the building of a high level traffic bridge across the river. On this advice the proposal to sell was dropped.

The forecast of that city valuer has, of course, been realised since in great proportions. This property, bought for £1,100 (\$2,200) was valued at £4,500 (\$9,000) in 1923. In 1948 its value was in excess of £11,000 (\$22,000). In the centenary year the total value is \$250,000 — the equivalent of £125,000.

Possibly the most exciting news of the century is the proposed development of Cathedral Square which may well be completed by 1986. One of the two tenderers for this project, estimated to cost between 17 and 27 million dollars, depending upon which proposal is adopted, has submitted plans which leave our chapel located as "The Church in the Square", with all the buildings currently surrounding the chapel being demolished and the level of the square being built around the chapel. In the event of such a development the excitement surrounding the outreach possibilities in this location is unprecedented. The whole area will spring to new life, affording the church undreamed of opportunities in reaching people for Christ.

*BUILDING
IMPROVEMENTS*

After the purchase of the chapel in 1898 little change was made until the ministry of F. Collins in the 1930's. He conceived a splendid interior beautification scheme, and it is a tribute to his leadership and to the support of the members that it was so effectively carried out. The central feature — the tiled baptistry with the rich leadlight background depicting the river Jordan — was a gracious gift as a tribute to the memory of Mr. and Mrs. W. T. Clapham.

During the ministry of R. W. Graham there was a major building improvement by the extension of the social hall to the lane alignment at the rear, thus doubling the space available for the Bible School and providing improved kitchen facilities. The decision to carry out these improvements had been taken as a Jubilee Anniversary project. As a venture of faith, substantial extra costs were incurred in order to provide foundations sufficiently strong for two additional floors at some later date.

It is interesting to note that the 1952/53 extensions cost £7,000 (\$14,000) which is over six times as much as the land and building cost in 1898.

The church had very little money in hand, and funds for the extension were provided by bank loan and interest-free loans and gifts from members.

The work was completed in good time for the church to host the Federal Conference of Churches of Christ in Australia held in Brisbane in 1954.

The official opening of the new hall was held on September 19, 1953.

Improvements to the front entrance of the chapel, including provision of the room for mothers with babies, were effected in 1965.

The next major building improvement was the construction of the Fanny Ratcliffe Memorial Room in 1971 at the cost of \$6,408. Miss Fanny Ratcliffe was called to rest on January 29, 1969, at the age of 80 years. She bequeathed her house property in Frederick Street, Toowong, to the church and the proceeds from the sale of that property, which netted approximately \$4,500 from a sale price of \$5,050, facilitated the provision of the fellowship room which bears her name in loving memory. The Memorial Room has much use, one of the most important activities being the times spent in after-church fellowship with a cup of tea or coffee and biscuits. In this regard it has proved to be a delightful meeting place. It also provided an excellent facility as a discussion centre for the mid-week Family Fellowship meetings which were a special feature from 1971 through to 1976 during the ministry shared with L. G. Armstrong. Attendances at those meetings averaged between 70 and 80.



Miss FANNY RATCLIFFE
Called to rest January 29,
1969 at the age of
80 years.

Also in 1971, new seating was purchased for the chapel, replacing the original pews, and the layout of the seating was changed from three sections with two aisles to two rows with a centre aisle and a narrow aisle against each of the two side walls.

Platform improvements were effected in 1980 and the carpeting of the entire floor of the chapel at that time created a vast improvement to the interior of the chapel. Total cost of this project was \$4,654.

In 1964 the manse in Boomerang Street, Windsor, was sold to the Home Missions Committee for £3,800 (\$7600). The present manse located at 20 Gable Street, Stafford Heights, was a newly constructed dwelling when purchased in 1966 at a cost of \$16,500.

EARLY YEARS

In the years that followed the purchase of the building in 1898, the congregation had its triumphs and reverses, but ever there were faithful brethren who abandoned themselves to the one great task of glorifying God by raising a church that would give a lead to the witness of Churches of Christ in Queensland and winning men and women and young people to know Jesus Christ as Saviour and Lord. In this was given a splendid example by the enterprise of the church in the years prior to 1898. Much personal work had been done; auxiliaries had been active; a feature of the church life had been street meetings. Begun by W. S. Houchins, open-air services were first held on the corner of Queen and Edward Streets on Sunday nights at 6.30 p.m. They followed immediately after the Salvation Army, and usually the crowd stayed for our meeting and then went with our people to the Temperance Hall, located on the present site of the Hotel Canberra, for the gospel service. Open-air meetings were also held for an hour on Tuesday evenings. When the church moved to Wharf Street, this work was continued on vacant land on the opposite side of the street. The open-air venture was an effective part of the church's ministry in those far distant days. With the passing of the century, open-air meetings today appear to attract little interest.

During the ministry of A. C. Rankine the church was taking a more clearly defined position in the community. He was very jealous of its status. His protests remedied the customary omission to invite the Church of Christ to be represented at public functions. On his objections Church of Christ services were separated from the "Other Church Services" group in newspaper advertisements and appeared under their own heading.

Through the years newspaper advertising has continued to be a problem. As recent as 1981 a separate group advertisement, displaying the logo of our Queensland churches, was inserted in the "Courier Mail" each Saturday, drawing attention to all of our churches in the Brisbane Metropolitan area, but this was discontinued in 1982 due to the lack of financial support by our Brisbane churches, and reverted to our city church in Ann Street continuing the advertisement alone, as previously.

Following the ministry of W. T. Clapham there was a period of ten months before the arrival of evangelist A. R. Main, who in later years was to become the Principal of the Churches of Christ Training College at Glen Iris in Melbourne. He died in 1945 when on his way to Brisbane to be guest speaker at our 62nd anniversary services.



A. R. MAIN

In the interim prior to the coming of A. R. Main, Digby Denham maintained the preaching and teaching ministry, with an average of 120 breaking bread each Sunday and a Sunday School of 110 scholars. A young peoples' group met each week for a mid-week devotional meeting. Digby Denham was a member of Parliament. He had conducted a Sunday School at Taringa earlier.

**YEARS OF THE
SECOND WORLD WAR
1939-1945**

The second world war from 1939 to 1945 introduced another memorable phase in the life of the church. Morning and night each Sunday it was difficult to accommodate the congregations; the attendance of scores of Australian and American servicemen was an inspiration; it was a privilege to have both Australian and American chaplains preaching frequently at the services. In that period the church had no less than five ministries in five years. With the return of peace the church's task became harder as the wartime enthusiasm waned. Much had to be done in a membership field that extended from Northgate to Corinda, and from Enoggera to Mt. Gravatt. This widespread distribution of members has not changed; in fact, it has broadened more extensively in succeeding years. Few churches would have their membership so widely scattered throughout such a large city.

The immediate post-war years under the ministry of F. C. Hunting were a period of consolidation with emphasis upon training for leadership, presiding and reading, and a reaching out to help other churches, including the formation of a Metropolitan Conference and the giving of direct assistance to individual churches. It was this emphasis which prompted the appointment of an assistant minister in 1944 when C. J. McKenzie commenced an associate ministry with the church, and continued for 18 months.

*THE
LATER YEARS*

From the small beginning in 1883 the church has continued to grow. Statistics in 1903 showed an enrolment exceeding 200 with the comment — “some are weak and sickly” and “a few sleep”. About 120 attended communion each Lord’s Day. In 1947 the church had a total membership of 342 made up of 250 active members, 54 inactive, and 38 isolated. For that year the average attendance at morning services was 183 with 77 at night, while the number who broke bread averaged 150.

Ten years later in 1957 the total membership was 458, of whom 207 were shown as active members. Attendances at morning services averaged 185 and 101 at gospel services, with the number of communicants averaging 154.

The corresponding figures for subsequent years are:

Year	Active M’ship	Av. Attendances		Communi- cants	Year	Active M’ship	Av. Attendances		Communi- cants
		Morning	Night				Morning	Night	
1958	231	184	111	164	1971	147	143	77	122
1959	252	177	110	168	1972	136	139	59	112
1960	252	180	114	172	1973	134	135	64	112
1961	257	172	93	158	1974	142	131	67	108
1962	229	169	95	150	1975	126	122	73	106
1963	239	172	92	156	1976	122	119	64	103
1964	255	180	99	161	1977	123	113	59	100
1965	216	177	94	161	1978	133	123	68	110
1966	196	149	88	141	1979	137	124	67	109
1967	194	160	88	138	1980	130	108	57	99
1968	171	127	83	125	1981	112	99	50	93
1969	157	144	77	127	1982	117	114	58	104
1970	157	146	72	119	1983*	127	117	53	102

* To June 30.

During the century many hundreds of people of all ages have been influenced for Christ and led to know Him as their personal Lord and Saviour.

One hundred years in the life of a church bring many changes and establish the memory of many names of people highly honoured among us.

One of our great joys is that we have still with us some who have been in active membership for over half of the century.

OVER 800 YEARS OF MEMBERSHIP!



From left to right, back row: Mrs. J. A. H. WILSON, D. B. W. STOCKS, Mrs. J. VINCENT, Mrs. J. H. SMITH, J. H. SMITH, Mrs. R. BRIERTY, Mrs. I. GRAHAM.
Front row: Miss E. BERLIN, Mrs. W. S. HOENS, W. S. HOENS, T. R. MARTIN, Mrs. E. W. POTTER, E. W. POTTER, Mrs. L. FOX.



Miss ANN McCOSH
Born August 8, 1893

MISS ANN McCOSH, now 90 years of age, is the oldest member, both by age and years of membership totalling 77, having been baptized into Christ in the chapel in 1906 at the age of 13 years. Her memories of all of those years are still very clear as she accurately recalls details concerning people and incidents. Still active and rejoicing in God's love and care for her day by day, she continues to share with great delight in the worship services and renders a very quiet but beautiful ministry through contact with people by writing letters, sending greeting cards, and posting "The Messenger" to absentees.

With much love and affection is recalled the memory of MRS. SARAH ELIZABETH SLATER — the only one from within the church family who has reached the century. Mrs. Slater was born on May 4, 1877 at Hawcoat, Barrow-in-Furness, Lancashire, England and migrated to Australia with her parents 7 years later. The family settled in Gympie on the gold fields, and it was there that Mrs. Slater first became associated with Churches of Christ, an association which continued with the church at Ann Street, Brisbane for over 40 years.

Her life was filled with so many little happenings that for her these were made so much more meaningful because she lived them with a faith in God the Father and His love for her — a faith made real through Jesus Christ whom she loved and served, and a faith made relevant through the inner guarantee of the Holy Spirit who renewed her life and led her in the way. She loved to share in the worship of God and in the fellowship of His people.

It was on May 4, 1977 that the church honoured her with a Centenary Birthday Dinner and shared with her the joy of having received recognition by the Queen, the State and the Federal Parliament.

It was in the evening of November 21, 1979 that the Lord reached down and quietly and peacefully took unto Himself the soul of our beloved sister Mrs. Slater, in her 103rd year. Her daughter, Miss Eileen Slater, continues to share with the church family all the precious memories of a wonderful life well lived for Jesus Christ. The other daughter, Mrs. Elsie Johnston, who also shared a similar association with the church, was suddenly called to rest on September 16, 1982, in her 80th year.



Mrs. SARAH ELIZABETH SLATER
Born May 4, 1877

*ESTABLISHMENT
OF NEW CHURCHES*

Statistical figures do not tell the whole story of the growth and expansion of the work.

The church at Ann Street is "MOTHER" to other churches. In 1911 a new work commenced at Albion, and in 1914 at Annerley and Hawthorne. Albion, in turn, 'mothered' the commencement of the church at Kedron in 1929, followed by new churches springing up at Annerley and Moorooka in 1931. Then Moorooka reached out to Rocklea in 1941. Thus there are six suburban churches that may trace their origin to the church at Ann Street. A. R. Main would have rejoiced because writing in 1903 he had deplored the fact that the church at Ann Street was "the only church of this faith in Brisbane."

In 1946 W. H. Nightingale wrote interesting and amusing reminiscences of the erection of the new chapel at Hawthorne. He undertook to get the money, the volunteer builders, and the food for them. He took three days off to visit West Moreton churches seeking financial assistance and they gave him £100 in cash and promises free of interest. Members also promised sheep and other food, including bags of pumpkins, potatoes, and cabbages. A good crowd of men volunteered to help on the building. Mr. Nightingale next appealed to all churches in Queensland and secured further promises of money, men and food. The job was tackled despite the protests of pessimists that the building should wait till the war was over, and the predictions of others that Christ would come and the chapel would not be necessary. Before dawn on November 14, 1914, seventy-five men were ready to start work. At 10 p.m. the building was swept out and the workers together sang "Praise God from Whom all Blessing flow." Next day 250 people crammed into the building, and 30 or more accepted Christ.

Mr. Nightingale added: "This great day, one of the peaks in the graph of Ann Street's history, was typical of the spirit of co-operation and progress that inspired other ventures."

Foundation members of the new churches at Camp Hill (established 1958), Kenmore (established 1965) and Arana Hills (established 1966), included a number from our congregation.

In addition, some of our lay preachers, and E. W. Potter, organist, helped at Rocklea, and lay preachers made a substantial contribution to the establishment of the new churches at Nambour in 1951 and at Southport in 1957. The establishment of a church at Southport, now the largest church in Queensland, was the original vision of Gordon McKelvie, who was our church secretary, when he was Conference President in 1957-58.

*EVANGELISTIC
OUTREACH*

At intervals through the century, missions — some of them on a spectacular scale — were held, giving renewed impetus to the life of the church through teaching and evangelism.

The first mission was conducted by an American evangelist, John T. Brown, in a tent at the corner of Adelaide and Wharf Streets. Large cards in shop windows, with the words — “Brown is coming” — advertised the mission.

Then there was the Chandler/Clay mission, also in a tent, on vacant land near the Ann Street Presbyterian Church. The final Sunday night service was held in a picture theatre at the North Quay end of Queen Street.

Bren. Griffith and Siddle followed on a site near the wharves at Petrie Bight.

Then there was the Vawter mission which was held in the Brisbane Exhibition grounds. Bro. and Sis. Vawter were assisted by Bro. House who was an artist. All were Americans. Musical attractions included chiming bells.

Whilst Frank Alcorn was ministering with the church from 1922 to 1927, one of his brothers came from America and shared with the church in a mission which was held in the chapel.

One of the most significant was that conducted by C. G. Flood in 1958 during his ministry with the church which extended from 1955 to 1961 (inclusive), when there were 22 who confessed their faith in Christ and were baptized into Him and added to the church.

In 1960 from September 11 to 25, R. W. Marshall, who was ministering with the church at Ararat, Vic., shared with the church in a teaching mission.

In November 1964 A. L. Webb, assisted by Barry Benz as song leader, conducted another evangelistic mission when there were 12 who confessed their faith in Christ and were baptized into Him, and 2 reconsecrations.

Kevin Turner, who was ministering with the church at Springvale, Vic., was another who shared with the church in a two weeks' evangelistic mission in 1971 when there were 3 who committed their lives to Christ and were baptized, and 2 reconsecrations.

One other aspect of evangelistic outreach has been that of visitation evangelism carried out in the Spring Hill area adjacent to the chapel. In March, 1952, following extensive visitation in that area, S. W. Vanham, Home Missions Organiser, shared with the church in a week of special evangelistic meetings at night, and lunch-hour meetings, and there were four additions resulting from the visitation.

In 1959 C. G. Flood visited 101 homes in the Spring Hill area and the record states — "he was courteously received, but there was little response." There were similar results from a further visitation programme during the ministry of L. G. Armstrong.

The church is again active in visitation in this area as the trend of a return to inner-city dwelling continues to manifest itself, resulting in the modernisation of houses, the construction of units, some of which are high-rise, and a change in the class of dwellers in this locality. Mrs. D. Trudgian and Mrs. D. Thomas are visiting in this area on a regular basis one day each week, and a team effort has also sought to extend the contacts made.

In 1960 the first electronic organ was installed — Compton make — at a cost of £1,970, replacing the previous organ which operated by a power driven motor (was also fitted with a pumping handle for use in the event of power failure) and had given excellent service over many years. Then, in 1976, the existing electronic organ — Conn — replaced the Compton at a cost of \$8,259 after trade-in of \$800 on the Compton.

Through the years we have been blessed by the musical God-given talents of many of our members.

The choir, for many years, made a valuable contribution with their ministry in music and song under the leadership of men such as Sidney Suchting, David Whyte, Wilfred Trudgian, William H. Hack, Keith Hack, Lew Vincent and Graham Watson who introduced a change from the anthem type of presentations to contemporary gospel songs.

Organists have included John Sage, Wilfred Trudgian, T. West, Miss Elsie Chalmers, Mrs. E. W. Potter, W. McCorriston, W. H. McKelvie, Graham Watson, and Stanley Vincent.

Pianists have included Mrs. E. C. Hinrichsen, Norelle Wyeth, Mrs. E. W. Potter, Hilary Watson and Arlene Caubo.

The church is well served at the present time by Dr. Keith Davies who is an accomplished organist and pianist, and Mrs. A. Gray as organist.

Instrumentalists showing great promise are Gillian, Jamie, Timothy and Russell Vincent.

FINANCE

The budget system of giving was adopted in 1962 and from that time 25 per cent of budget offerings has been allocated to Brotherhood Committees and Departments. This system was introduced following a special Stewardship Campaign led by K. Crawford, and preceded by a similar campaign in 1960.

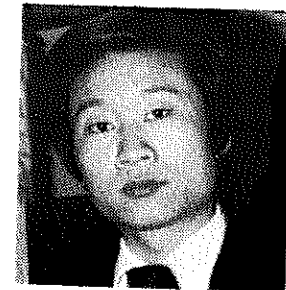
A refresher Stewardship Programme was held in 1965, followed by another such programme entitled "Victory through Surrender" led by A. Surtees in 1968.

In 1970 the church commenced providing financial support of Bill Buli as the New Guinea Pastor to the extent of \$37 per month. This was increased to \$59 per month in 1971, and has been further increased in stages to the present level of \$1,880 per annum. In 1982 the amount contributed was \$2,068.

Similarly, financial support of a Korean Pastor has been provided since 1975 when the contribution was \$168 for the year. In 1977 the amount was \$288. In 1982 it was \$408. The objective is to contribute \$30 per month. We have supported three ministers and three churches in Korea, and each of those churches is continuing to grow. The first two have become self-supporting and are helping other churches to grow. In the first instance our support was directed to Pastor KONG, Chang Sun and the Church of Christ at South Seoul; then to Pastor KONG, Jin Bong (no relation to the former Pastor Kong) who was ministering with the Church of Christ at Samkwang. Now our Korean Pastor is Pastor LEE, Hyung Ha who is sharing a ministry with the Church of Christ at Weryung. Thus we have helped to grow three churches in Korea.



PASTOR BILL BULI



PASTOR LEE

In addition to the support given to Brotherhood Committees and Departments through the budget system of giving, the church responds well to the annual appeals made by those Committees and Departments.

Since 1972 the church has been contributing regularly to I.C.A. (Inter-Church-Aid) — a fund established whereby churches contribute on an interest-free basis to provide finance for the purchase or building of chapels, halls or manses, or the purchase of land.

Since 1970, when the scheme was founded by R. C. Coward of Ipswich, he has generated over \$1,300,000 which has been loaned out to churches and some Brotherhood Committees free of interest.

During the 11 years our church has contributed a total of \$19,272 up to June 1983. (\$1,752 per annum). The church loaned \$2,215 from I.C.A. at its inception to meet the shortfall in funds available for the purchase of the Conn Electronic Organ. Of the \$146 contributed each month, \$21 is allocated by I.C.A. to the Capital Fund, and the remaining \$125 goes to the church's credit. In June 1983 the balance in the fund to the church's credit was \$5,765.

In a type of fostering relationship, the church financially supported the churches at Alexandra Hills and Kingswood Park throughout 1981 to the extent of \$50 per week in each case, and it was gratifying to learn that the church at Kingswood Park became self-supporting in 1982 and began contributing \$5 per week to assist the new cause at Inala. The financial support given to the churches at Alexandra Hills and Kingswood Park was made possible due to the church not having a full-time minister.

Since 1980 the church has been supporting the chaplaincy work maintained by the Social Service Department of Churches of Christ in Queensland to the extent of \$20 per week. The full-time chaplain is engaged in visitation at hospitals, aged persons homes and the Brisbane jail.

13
*ELDERS
AND DEACONS*

Functions of the Eldership are centred in the spiritual oversight of the church, giving attention to:

- (a) the ministry through teaching, prayer, sacraments, and evangelism;
- (b) pastoral oversight, counselling and visitation.

Strong emphasis is placed upon this leadership role.

The church has not known a continuing eldership, but such has been the case since 1959.

The church secretary's report to the annual general meeting of the church held on February 22, 1949, contained the following with respect to the subject of "Eldership":

"The time calls for special attention to the re-establishment of the eldership in this church."

No records are available to indicate when the eldership had previously functioned.

Those elected in 1949 were J. W. Clothier, W. V. Mills and W. A. C. Wendorf. However, minutes of the annual general meeting of the church twelve months later state:

"The officers reported that they had no recommendations to submit to the church. The chairman expressed appreciation of the work of the two who were retiring-Brethren Wendorf and Mills." (There is no record of J. W. Clothier retiring at that time, and it would appear that he ceased being an Elder during that particular year, as there was no Elder in 1950).

The next appointment was that of R. Cardew in 1951 and he continued through to 1955.

Then followed a further break, and it wasn't until 1959 that Gordon McKelvie and Lars Larsen were elected to the Eldership. In 1960 Gordon McKelvie and his wife moved to Longreach, and Lars Larsen, who continued as Elder until 1963, was joined in 1960 by H. J. Payne who continued through to 1965. In 1962 R. W. G. Pitman joined the Eldership team and continued until his sudden death in 1963. W. S. Hoens was elected to the

position in 1963 and served until 1981. H. Risson served from 1974 to 1980, and W. H. Law for the two years of 1981 and 1982. Present Elders in 1983 are R. H. Proud and N. Watson who have been serving continuously since 1969 and 1963 respectively.

The minister of the church has always been one of the Elders.



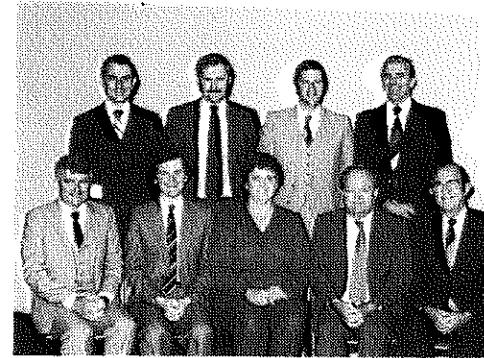
R. H. PROUD, D. J. EAGLING, N. WATSON

From 1945 to 1960 the church was very efficiently served by Gordon McKelvie as secretary. It was he who shared in the publication of the Jubilee History — "FIFTY YEARS AT ANN STREET". He was followed by W. C. Warne, a very meticulous secretary, from 1960 to 1961, and for a second term from 1963 to 1966. In the interim between 1961 and 1963 K. W. Ludgater and R. Bateman served in this position in 1961 and 1962 respectively.

N. Watson was appointed to the position in 1966 and continues to serve in that capacity.

H. J. Payne was church treasurer 1945 to 1947, followed by W. Berlin for the period of March to October, 1947. He was succeeded by E. W. Potter who served until March 1962 when L. J. Mainwaring was appointed, and he occupied the position for a record term until 1980. Then followed R. C. Whitaker from March 1980 to February 1981, A. Howes from March 1981 to February 1983 and W. J. Erskine from March 1983.

BOARD OF OFFICERS
1983

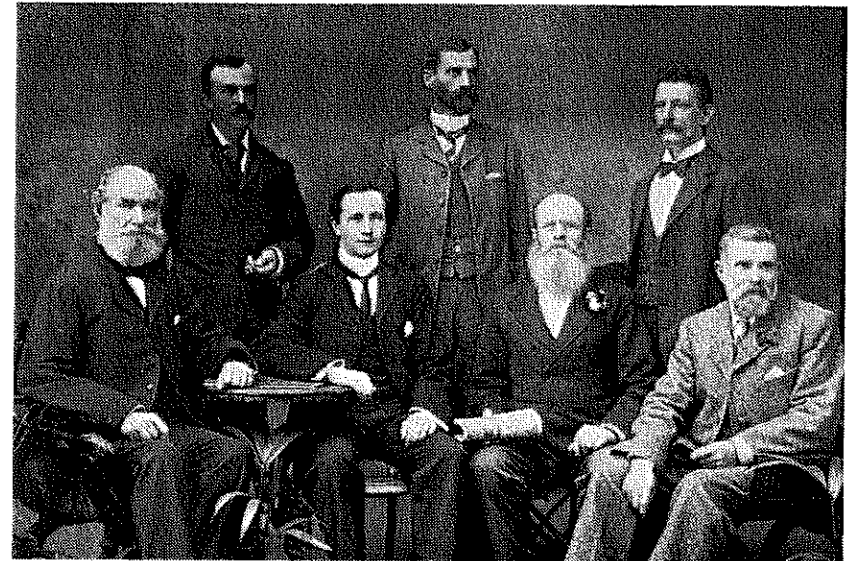


Back row:
R. P. SMITH, W. J. ERSKINE,
C. COLSTON, A. GRAY.

Front row:
D. J. EAGLING, G. S. MELVIN,
Mrs. I. WOODWARD, D. OAKES,
N. WATSON.

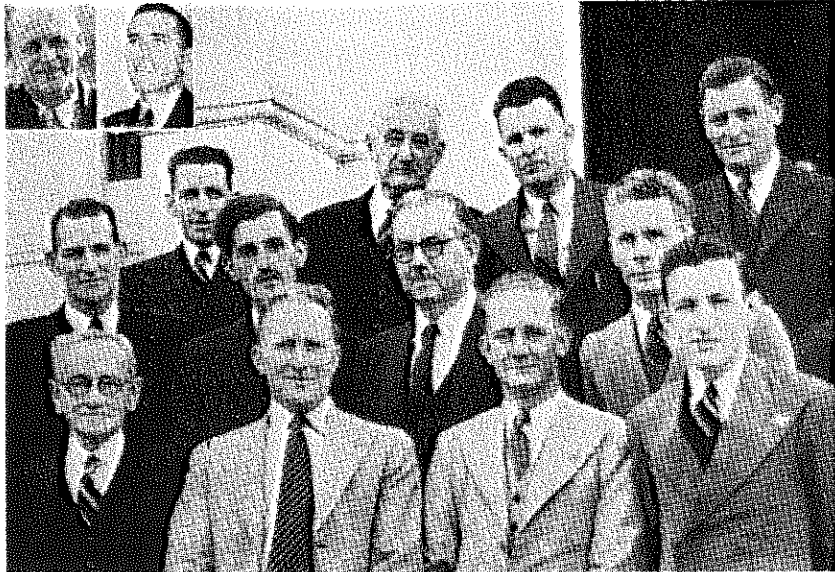
Absent:
R. H. PROUD
Mrs. M. J. VANHAM.

Mrs. Woodward, who was elected to this position in 1978, was the first woman to be appointed to this office.



BOARD OF OFFICERS, 1903

back row: W. JONES, D. F. DENHAM, A. S. WATERFIELD.
Front row: R. H. BOYLE, A. R. MAIN, W. MOFFAT, W. HACKETT.



BOARD OF OFFICERS IN 1948

Front row: B. N. STANWAY snr., J. SMITH, R. FEENEY, D. STOCKS.

Second row:

W. H. HOVARD (assistant secretary), C. J. MACKENZIE (assistant minister),
H. A. SCHULZ, E. W. POTTER (treasurer).

Third row:

H. J. WYETH, W. V. MILLS, H. J. PAYNE (chairman), G. McKELVIE (secretary),

Inset: R. CARDEW and F. C. HUNTING (snr. minister).

AUXILIARIES

A very vital part of the life and witness of the church has always been its auxiliaries.

Through the years the greatest consistency has been evident in the Women's Guild/Christian Women's Fellowship which has never ceased to function.

CHRISTIAN WOMEN'S FELLOWSHIP, 1983



Left to right, Back row: Mrs. J. H. SMITH, Mrs. R. P. SMITH, Mrs. L. J. MAINWARING,
Mrs. N. WATSON, Mrs. I. WOODWARD, Miss I. WILSON, Mrs. J. A. JOHNSTON,
Mrs. G. SPENCER.

Middle row: Mrs. R. C. WHITAKER, Mrs. A. HOWES, Mrs. L. VINCENT, Mrs. I. GRAHAM,
Mrs. R. LORD, Mrs., M. TAYLOR, Mrs. J. VINCENT, Mrs. R. BRIERTY.

Front row: Mrs. H. COLLINS, Mrs. P. MELVIN, Mrs. Z. HOLT, Mrs. D. STOCKS,
Mrs. P. MELLOR, Mrs. L. FOX, Mrs. W. S. HOENS, Miss E. BERLIN, Miss N. MAIDEN,
Mrs. E. W. POTTER.

The Bible School has also been an ongoing activity, but numbers have fluctuated markedly. Being in the heart of the city the students have comprised largely families of the congregation and friends brought by those children, together with a small number from the Spring Hill area. Almost 70 years ago there were 100 scholars with a very large Bible Class taught by the minister, A. C. Rankine. In 1983 there are 37 students.

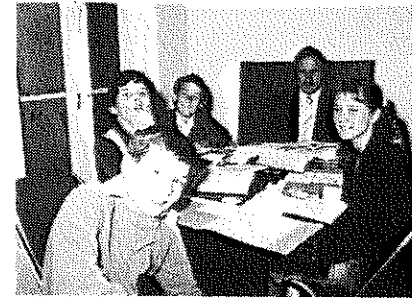
It is over 50 years since the Bible School ceased meeting on Sunday afternoons and adopted the current practice of sharing in the morning worship service until after the Lord's Supper and then retiring for the school activities. For many years prior to and following 1920, George Cane was the Bible School Superintendent. No records are available for the period prior to that, and there is a gap in the records until 1936 when T. R. Martin became the Superintendent, a position he occupied until February 1949. Including his involvement with the church at Hawthorne he had a total of 25 years in Bible School work. He is pictured below with his teaching staff at the time of his retirement in 1949. —



Back row: ALLAN BURNHAM, JOAN HOVARD, IVY ROBERTS, THELMA BAMFORD, EDGAR KELLOW.
Middle row: T. MARTIN, DOT VALENTINE, DEIDRE FOX, NEREDAH ALCORN, MURIEL MARLER, GEORGE GRAHAM, KEN VALENTINE.
Front row: BERT STANWAY, GRACE PARKINSON, LILA TUNLEY, MURIEL CARPENTER, HAROLD WYETH.

Following T. R. Martin, Keith Hack led the Bible School as Superintendent through to 1961. Lew Vincent and Rodney Fox occupied the position between 1961 and 1967 when Mrs. K. W. Ludgater was appointed as Superintendent. Following her resignation in 1970, John Flood occupied the position for 2 years. Ray Smith served from 1973 to 1979. Lew Vincent has been the Superintendent since 1980.

"BIBLE SCHOOL CLASSES AT WORK", 1983



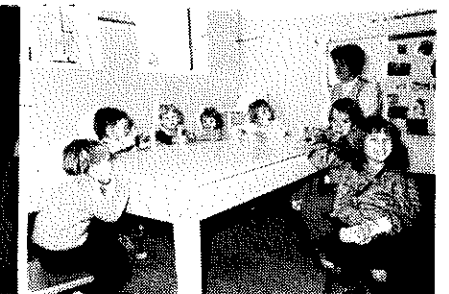
Mr. LEW VINCENT, Superintendent,
with HIS CLASS



Miss ROSLYN MAINWARING
and HER CLASS.



Mrs. L. VINCENT and HER CLASS



Mrs. K. DAVIES and HER CLASS

With the youth work, like the Bible School, there have been fluctuations in numbers, with a type of cyclic rotation between highs and lows. Possibly the most outstanding feature was the 'COFFEE POT' programmes organised once each month following the evening gospel service for eight years from 1964 to 1972. The annual report for 1969 stated:

"Coffee Pot has celebrated its fifth birthday, and, as with most things, it seems to be maturing with age. From the witness and the standard of presentation which Coffee Pot has upheld, the church has something of which to be really proud."

"SENIOR AND JUNIOR YOUTH GROUPS", 1983

Back row:

John Hobbs, Malcolm Cumming,
Stephen Hobbs, David Watson,
Greg McLane, Philip Eagling,
Craig Gray.

Centre row:

Timothy Vincent, Robyn Woodward,
Angela Stocks, Narelle Colston,
Natalie Prior, Kim Prior, Jamie
Vincent.

Front row:

Shelley Gray, Glenys Colston,
Roslyn Mainwaring, Gillian Vincent,
Donna Eagling, Matthew Hobbs,
Bradley Prior.



Quite a variety of auxiliaries have functioned for varying periods of time. These include:

Christian Endeavour Society, Christian Women's Evening Fellowship, Young Adult Group, Drama Group, Evening Friendship Group, Men's Fellowship and the Choir to which reference has been made earlier in the 'Music' section.

CHRISTIAN ENDEAVOUR GROUP, 1960



Back row:

NOEL CULBERT,
JOHN WATSON,
JACK FILES jnr.,
ROSEMARY EVANS,
JACK FILES snr.

Middle row:

ANN FILES,
LORRAINE STOCKS,
JEFF WATSON,
JONATHAN SMITH,
ELAINE EVANS,
ROWENA STOCKS,
GRAHAM WATSON.

Front row:

RHONDA CULBERT,
BEV. WATSON,
DIANE DUCE,
GWENDA PAYNE,
JUNE DUCE.

Eighty years ago a Sewing Class was a feature of the Women's work.



SEWING CLASS, 1901

Top Row (l-r): Mrs. WATERFIELD, Mrs. KENT

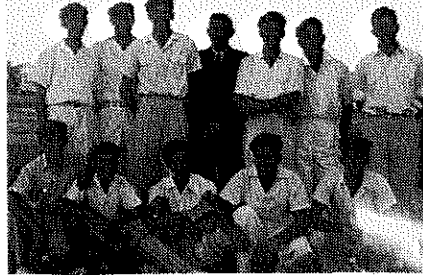
Second Row (l-r): Mrs. REICH, Mrs. SWAN, Mrs. STABE, Mrs. BEST, Mrs. READING

Third Row (l-r): Mrs. KNIGHTS, Mrs. MOFFAT, Mrs. MAIN, Mrs. JONES, Mrs. DINGWALL
Front Row (l-r): Mrs. GORDON, Mrs. HACKETT.

In the 1920's a group of young women was involved in gymnastics.



GYM CLUB, June, 1924



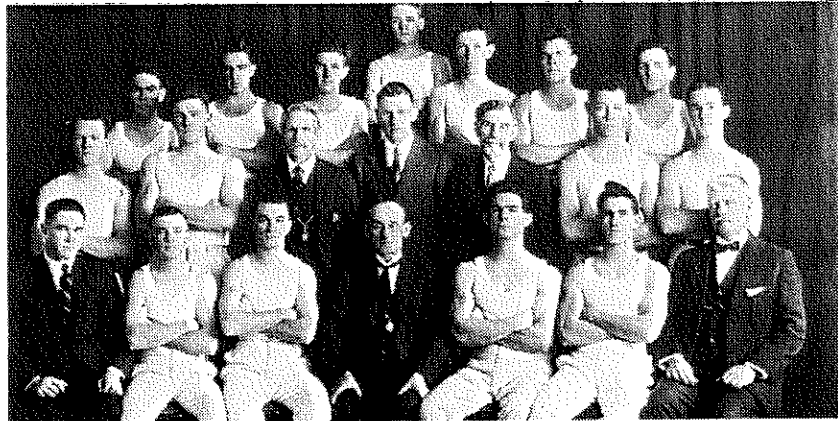
'B' GRADE PREMIERS 1949-50
CHURCH UNION CRICKET

Back row: C. J. MCKENZIE (asst. minister),
J. VINCENT, W. HOVARD, F. HUNTING
(minister/captain), A. BURNHAM, C.
BALLINER, K. CAMPBELL.

Front row: D. STOCKS, R. STOCKS, A.
SPILLER, J. SMITH, J. ELLERBY.

Absent: E. ADERMANN.

In the field of sport also, the church has been involved, having a cricket team competing in the inter-church fixtures for best part of 20 years, tennis club, and 'Gale' Sports Club.



'GALE' SPORTS CLUB

Back Row (l-r): J. REYNOLDS, A. H. STRONG, C. HANDY, F. HOLLYWOOD,
A. PARKER, J. LILLEY, L. SMYTHE.

Middle Row (l-r): R. CROSS, E. HANDY, G. W. POTTER (Vice-Pres.), G. CHATBAND,
R. H. ELVERY (Vice-Pres.), W. O. HALL, H. O'CONNELL.

Front Row (l-r): H. COLLINS (Treasurer), S. O'CONNELL, R. J. O'CONNELL (Secretary),
W. E. C. WENDORF (Patron), S. FOX (Instructor), J. BAILEY, G. H. HANDY (Vice-Pres.).

15

"GLENEAGLES" OVERSIGHT



In 1974 our minister, L. G. Armstrong, was appointed by the Social Service Department of Churches of Christ in Queensland as Chaplain for "Gleneagles", and since that time the church has been responsible for the spiritual oversight there.

"Gleneagles" is two high rise blocks comprising 97 units occupied by aged persons, and is operated by the Social Service Department. The complex is located at 79 Moray Street, New Farm.

A service is conducted at "Gleneagles" each Sunday morning following the worship service at Ann Street. The minister and several men of the church share in the conduct of those services.

The photo below was taken whilst a service was in progress in August 1983. Conducting the service was R. C. Whitaker.



WEDDINGS

In the 100 years the chapel has been the choice of 485 couples for their wedding. In fact, fifty years ago it was so popular that the Deacons saw fit to introduce a charge of £1 for the use of the building where neither the Bride nor the Bridegroom was a member of the church, and they also introduced a rule whereby other than the minister of the church at Ann Street was not permitted to officiate at a wedding in the chapel unless the church's minister was not available. This was designed to encourage couples to be married in the chapel where they normally worshipped.

During F. C. Hunting's ministry of five years there were 73 weddings in the chapel, and 61 during L. G. Armstrong's ministry of 9½ years.

Many from within the church family at the present time were married in the chapel. It is Mrs. L. Fox whose marriage there goes back the farthest to April 18, 1925 (58 years). Mrs. Fox was widowed on June 23, 1969. In the picture below she is the third lady from the left in the front row.



SOME OF THOSE WHO WERE MARRIED IN THE CHAPEL

From left to right and from the rear to the front: Mr. & Mrs. LEW VINCENT, Mr. & Mrs. L. J. MAINWARING, Mr. & Mrs. E. W. POTTER, Mr. K. W. LUDGATER, Mrs. P. MELLOR, Mr. & Mrs. D. STOCKS, Mr. & Mrs. J. VINCENT, Mr. & Mrs. W. S. HOENS, Mrs. L. FOX, Mrs. I. GRAHAM, Mr. & Mrs. C. COLSTON, Mr. & Mrs. A. WATSON, Mr. & Mrs. J. H. SMITH, Mr. T. R. MARTIN, Mr. & Mrs. T. WILLIAMS, Mrs. H. COLLINS, Mr. & Mrs. R. P. SMITH, Mr. & Mrs. G. PRIOR, Mr. & Mrs. J. A. H. WILSON.

The most recent couple to be married in the chapel in the "wedding of the year" for the Centenary Year, was Geoffrey Stephen Melvin and Suzanne Joan Sheriff whose marriage was solemnized on September 17, 1983. David Eagling officiated.



THE MARRIAGE CEREMONY FOR GEOFFREY MELVIN & SUZANNE SHERIFF, 1983

17
*MEN WHO SERVED IN
FULL-TIME MINISTRY*

In the 100 years the church has shared with 29 ministers who served in a full-time capacity, including great men who became outstanding figures in the life of Churches of Christ in Australia and overseas.

The names of the ministers in the order in which they served, showing the respective years of commencement, are:

1884 F. W. TROY	1909 J. I. MUDFORD	1944 F. C. HUNTING
1885 H. GOODACRE	1912 W. H. NIGHTINGALE	1944 C. J. MACKENZIE
1886 D. A. EWERS	1915 A. C. RANKINE	(Assistant minister for 18 months)
1888 J. PARK	1922 F. ALCORN	1949 R. W. GRAHAM
1890 W. S. HOUCHINS	1927 H. BASSARD	1955 C. G. FLOOD
1892 P. A. DICKSON	1932 F. COLLINS	1962 L. G. READ
1896 W. T. CLAPHAM	1939 A. BROOKE	1967 L. G. ARMSTRONG
1900 A. R. MAIN	1940 R. L. WILLIAMS	(record term of 9½ years)
1903 H. MASTON	1941 R. L. ARNOLD	1978 R. W. WHITE
1904 J. COLBOURNE	1941 A. BROOKE	1982 D. J. EAGLING
1907 C. WATT	1942 L. A. TREZISE	

The church was wonderfully blessed by short-term ministries with E. T. HART, Dr. LLOYD JONES and C. G. FLOOD during 1977-78 and with E. T. HART in 1980-81.

Earlier reference has been made to a number of the ministers who shared with the church in the early years of its history. It is also appropriate to include some brief detail of more recent ministries.

In January 1955 C. G. Flood came from Wellington, New Zealand, to provide a dynamic ministry for the next seven years.

Following on from C. G. Flood's ministry, L. G. Read came early in 1962 from Dandenong, Victoria, and brought with him the concept of a Brotherhood Centre. There were thoughts of selling the property at 430 Ann Street, and building elsewhere, but, in August 1963, the three-floor adjoining premises at 426-428 Ann Street became available and were purchased for £23,000 (\$46,000).

Thoughts of selling and moving were therefore put aside and the Conference was invited to join the church with the ultimate aim of having a combined Brotherhood Centre for worship, Conference gatherings, and administrative offices for Confer-

ence Committees and Departments. This objective was never achieved and in 1972 the property was sold by Conference for \$76,000.

The 9½ years of L. G. Armstrong's ministry, which concluded in September 1976, saw an increasing involvement in Brotherhood activities and in various organisations. Never parochial, the church had broadened its vision by increasing activity on Conference Committees, continuing to make contributions at the very high level which has been characteristic of this church since its inception. Mr. Armstrong was very active in inter-church activities including the Australian Council of Churches, Christian Television Association and Inter-church Trade and Industry Mission of which he became Queensland director in 1976.

It was during Mr. Armstrong's ministry that the constitution of the church membership was changing markedly as increasing numbers of the young people were encouraged for various reasons, including high land and housing costs and travel costs, to settle in outer suburbs and become active in the work of newly established churches. The number of such churches was increasing in the fringe areas of Brisbane.

The period of two years between the termination of the ministry of L. G. Armstrong and the coming of R. W. White at the end of 1978 is at once an evidence of the power of the Holy Spirit and the loyalty of the members. After dipping in the first year, attendances picked up markedly in 1978, offerings were buoyant, and support for outside activities increased. Credit goes to all members who contributed in so many ways and it is no detraction from this to pay special tribute to the Elders — W. S. Hoens, R. H. E. Proud, H. Risson and N. Watson. The church was wonderfully blessed by the help of visiting preachers including short-term ministries shared with E. T. Hart, Dr. Lloyd Jones and C. G. Flood. Sadly Mr. Flood's magnificent contribution was terminated by his being called to be with his Lord in September 1978, just three months prior to the coming of Mr. White.

The church passed through a similar experience for a further two-year period from February 1980 to February 1982 between the conclusion of Mr. White's ministry and the coming of David Eagling who shares with the church the ministry of the centenary year.

Mr. Eagling is sharing with the church in a soundly Bible-based teaching ministry.

From the very beginning of the century when the church was first established, many of our members have rendered exemplary service in the name of Christ for the Brotherhood as they have served as Conference Officers and members of Committees, Boards and Departments. Some of those currently involved appear in the following photograph —



Back row (l-r): N. WATSON (Member of Conference Executive and Advisory Board, and Business Manager of 'The Christian Echo'), C. COLSTON (Member of Conference Executive and Department of Men's Work), D. J. EAGLING (Member of Overseas Missions Committee and Kenmore College Board of Management, and Honorary part-time Lecturer at the College).
Centre row: D. OAKES (Regional Committee of Social Service Department), G. S. MELVIN (Property Committee Secretary), E. W. POTTER (Historical Committee), Mrs. I. WOODWARD (Q.C.W.F. President), R. C. WHITAKER (Department of Youth & Christian Education Treasurer).
Front row: J. H. SMITH (Historical Committee), Mrs. J. H. SMITH (Historical Committee), Mrs. E. W. POTTER (Historical Committee), K. W. LUDGATER (Member of Conference Executive and Associate Secretary).
Absent: Mrs. R. HENDERSON (Historical Committee Secretary), R. H. Proud (Overseas Missions Committee), Mrs. G. SPENCER (Social Service Department), S. L. NEIL (Conference Treasurer since 1968, Property Committee and I.C.A. Treasurer).

**CONFERENCE OFFICERS — FROM THE CHURCH
AT ANN STREET, BRISBANE**

CONFERENCE PRESIDENT

1883 - 85 T. WRIGHT	1922 A. C. RANKINE
1886 C. M. F. FISCHER	1926 H. BASSARD
1887 D. A. EWERS	1927 F. E. ALCORN
1891 D. DENHAM	1930 W. A. C. WENDORF
1892 W. S. HOCHINS	1932 W. A. C. WENDORF
1883 - 84 C. M. F. FISCHER	1937 F. COLLINS
1895 P. A. DICKSON	1941 A. BROOKE
1898 W. T. CLAPHAM	1942 W. A. C. WENDORF
1902 - 03 C. M. F. FISCHER	1957 - 58 G. McKELVIE
1914 - 15 W. SUCHTING	1959 C. G. FLOOD
1916 W. A. C. WENDORF	1972 H. RISSON
1918 - 19 A. C. RANKINE	1973 L. G. ARMSTRONG
1920 W. A. C. WENDORF	1980 N. WATSON

CONFERENCE SECRETARY

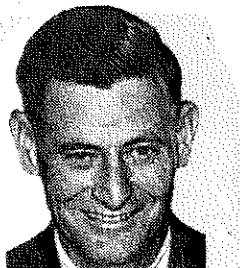
1957 - 62 N. WATSON	Since '73 K. W. LUDGATER (Assoc. Secretary)
1963 - 72 K. W. LUDGATER	1955 - 72 Mrs. E. W. POTTER (Assoc. Secretary)

CONFERENCE TREASURER

1962 - 63 K. W. LUDGATER	1963 - 68 E. W. POTTER
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PRESIDENT OF WOMEN'S CONFERENCE/Q.C.W.F.

1898 Mrs. W. T. CLAPHAM	1946 - 47 Mrs. W. V. MILLS
1913 - 14 Mrs. W. H. NIGHTINGALE	1948 - 50 Mrs. E. HAWORTH
1915 - 17 Mrs. W. MOFFATT	1951 - 52 Mrs. E. W. POTTER
1918 Mrs. A. RANKINE	1953 - 54 Mrs. NERIDA McLANE
1922 - 35 Mrs. W. A. C. WENDORF	1959 - 60 Mrs. W. S. HOENS
1936 - 38 Mrs. F. COLLINS	1971 Mrs. H. RISSON
1940 Mrs. A. BROOKE	1972 Mrs. L. G. ARMSTRONG
1941 - 43 Mrs. W. A. C. WENDORF	1978 Mrs. R. HENDERSON
1945 - 46 Mrs. E. LADE	1983 Mrs. I. L. WOODWARD



G. McKELVIE
Conference President 1957-58



C. G. FLOOD
Conference President 1959



Mr. & Mrs. H. RISSON
Conference Presidents 1972



L. G. ARMSTRONG
Conference President 1973



N. WATSON
Conference Secretary 1957-62
Conference President 1980



K. W. LUDGATER
Conference Treasurer 1962-63
Conference Secretary 1963-72
Conference Associate Secretary
since 1973



Mrs. E. W. POTTER
President Women's Conference
1951-52
President A.C.W.F. 1952-54



Mrs. N. McLANE
President Women's Conference
1953-54
President A.C.W.F. 1963-64



Mrs. W. S. HOENS
President Q.C.W.F. 1959-60



Mrs. L. G. ARMSTRONG
President Q.C.W.F. 1973
Secretary A.C.W.F. 1968-72
President A.C.W.F. 1974-76



Mrs. R. HENDERSON
President Q.C.W.F. 1978
Secretary A.C.W.F. 1974-76



Mrs. I. L. WOODWARD
President Q.C.W.F. 1983

MISS NANCY MAIDEN was employed by the Social Service Department of Churches of Christ in Queensland as Matron of "Burdeu House" for 5 years from 1951-56 and subsequently as Matron of the Girls' Hostel at Kedron for 11 years from 1964-75.

When Miss Maiden retired from "Burdeu House" she was entertained at lunch at Rowe's Cafe in Edward Street, and the following photograph serves as a reminder of that occasion —



Back row: GRACE PARKINSON, DOROTHY POTTER, HILDA McINTOSH, ANN McCOSH, EDITH BERLIN, HILDA BRIERTY.
Front row: JAY FLOOD, DOROTHY ANDREWS, NANCY MAIDEN, NERIDA McLANE, IVY GRAHAM.

COSTS

The church has not been immune from escalating costs.

In 1949 it cost the church £160 (\$320) for the removal of R. W. GRAHAM's furniture and effects from Boronia, Vic. to Brisbane.

In 1955 the cost of bringing C. G. FLOOD from Wellington, New Zealand to Brisbane was £251 (\$502).

The removal expenses associated with bringing L. G. READ from Dandenong, Victoria, in 1962 were £163.5.0 (\$326.50).

In 1967 the removal costs involved in bringing L. G. ARMS-TRONG from Springvale, Victoria, were \$477.

In 1978 when R. W. WHITE came from Hamilton, Victoria, removal costs totalled \$1,988.75.

The latest similar expenditure involved in bringing D. J. EAGLING from Sydney in 1982 amounted to \$1,650.

In 1950 R. W. GRAHAM commenced on a salary of £9 (\$18) per week with free manse and car allowance of £1.10.0 (\$3).

In 1955 C. G. FLOOD's commencing salary was £16.10.0 (\$33) with free manse and car allowance of £3.10.0 (\$7).

These costs have multiplied over and over again. The minimum salary recommended by Conference Executive in 1983 for a minister who has served with a church for more than four years since graduating from College is \$247.50 per annum and the recommended car allowance is \$45 per week.

In 1951 the charge for the anniversary tea was fixed at 1s. 6d. for adults and nothing for children.

Painting of the front of the chapel in 1951 cost £60 (\$120).

With respect to a special Church Family Dinner held at the Hotel Canberra in 1960 the Deacons decided that "the 9s. 6d. menu be agreed on."

COST OF PRINTING "THE MESSENGER" came under close scrutiny in 1949. An investigation was carried out concerning the number being printed and a quotation from another printer was obtained. When the new quotation in September 1949 was £5.13.0, and the existing price was £3.10.0, it was decided to make no change. An increase of 5 shillings in 1946 had been accepted.

For many years "The Messenger" was printed only once a month, and at one stage, because of the 'exorbitant' cost consideration was given to changing that to bi-monthly. In those days the printing was done by a printer, and the finished article apparently had to be railed from where Job Stone, the printer, was located, because a minute of meeting of the Deacons held on December 3, 1947 stated:

"It was reported that because of a mix-up over the delivery of the December "Messenger" they were not received. The secretary was authorised to make a claim on the Railway Dept. when the account for the issue was received."

At the meeting held on February 4, 1948 it was recorded: "The December issue of "The Messenger" turned up 2 months late."

ATTENDANCES AT GOSPEL SERVICES

The secretary's report to the annual general business meeting of the church held in February 1949 included the following:

"Emphasis must remain on the building up of our Gospel services. Last year saw encouraging progress made in this way, and one of our major duties now is to see that this advance is maintained." This seems to be one aspect of the work of the church which time does not change!

CLOSING OF THE CHAPEL

At the Deacon's meeting held on June 27, 1949, it was recorded: "A night watchman's report that he had found the chapel door open at 1.05 a.m. and a light on, was tabled. It was also reported that he had found the building open half a dozen times in recent years."

Things have not changed in this respect, either, for David Eagling was awakened by a phone call from a security guard this year at 2.30 a.m. in order to advise him that the front door of the chapel was open. The door was again found open (not by a security guard) a few weeks later, and had been open over night for 24 hours.

CLEANING

On June 27, 1949, the Deacons decided:

"After discussion on the cleaning of the chapel it was decided to have the linoleum polished once a month by a cleaning FIRE." (Obviously, the minute should have read — "Firm").

RADIO BROADCASTS

The annual report for 1949 reported that the minister, R. W. Graham, had 18 radio broadcasts in 7 months.

TIME OF SUNDAY MORNING SERVICES

After meeting at 11 a.m. for 86 years for the morning service on the Lord's Day, the time was changed to 9.30 a.m. in 1969 following a trial period of 3 months. It was reported — "With the exception of a couple of families, the change had no apparent effect in preventing attendance. It is encouraging to note the increased attendances by comparison with those for last year."

Note: In 1968 the average attendance at the morning services was 127. In 1969 it was 144.

TELEVISED SERVICE

The morning worship service was televised by the A.B.C. for the first time on August 19, 1962.

VISITORS

In May 1963 a system of visitors' cards, with identification ribbon, was implemented.

NEW CHURCH IN INDOOROOPILLY

In 1963 a committee was appointed to consult with the Home Missions Committee with respect to the possibility of establishing a new church in Indooroopilly, but this did not proceed due to the establishment of the new church at Kenmore.

YOUTH WORK

In June 1972 the Deacons noted: "Youth work very active. 35 attended youth camp."

A TIMELY SIGN

Illustrated is the message of the large sign (3.6 x 2.4 metres) in front of the chapel, which was a tremendous witness to the hundreds of "passersby" each day.

The sign was first produced for the Commonwealth Games in September / October 1982 and depicted runners in the "Race of Life." The one illustrated was the third since then. It attracted the attention of a reporter for the "Daily Sun", as he passed by, resulting in it being featured in that newspaper on May 13, 1983 with the caption — "TIMELY SIGN" — and the following comments:

- ** This sign above was spotted outside the Church of Christ in Ann Street.
- ** Churchmen borrowed slogan from the "Daily Sun" and Brisbane City Council to spread the Word.
- ** Perhaps it means closer links to the right place for us."

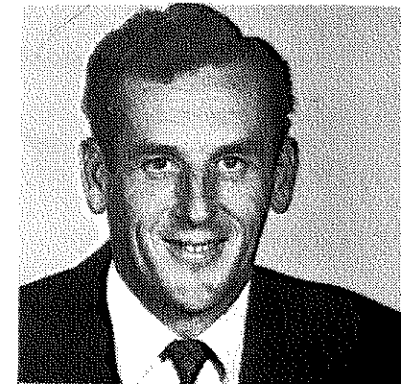
Ivan Law is responsible for the subject matter and professional art work of each sign and the signwriting is the work of experts — Bill Finger and David Eagling.



CENTENARY ANNIVERSARY

The Centenary has been marked by a number of special activities during 1983. These include —

- (a) The provision of 80 copies of the Word of God as 'Pew Bibles'.
- (b) Missionary project designed to provide a Resource Centre and Library for the use of pastors at Vanuatu.
- (c) Bible School anniversary service on September 18, 1983 with special feature of a musical presentation of "KID'S PRAISE" — An explosion of happiness.
- (d) Centenary anniversary dinner on September 24, 1983 held in the social hall.
- (e) Special series of meetings from September 23 to 25, 1983 to celebrate the Centenary anniversary of the church, with Dr. Keith Farmer, Principal of the Theological College of Churches of Christ in New South Wales, at Carlingford, as guest speaker.



DR. KEITH FARMER.

— TO GOD BE THE GLORY —

*FROM OUR MINISTER
DAVID J. EAGLING*

The church did not come by accident nor by the plans of man. While He was here on earth, Jesus Christ, God's Son, made plain His purpose to found His Church and laid the guiding principles for it.

The church rests on one great central fact, and that is that Jesus is the Christ (Messiah), the Son of the living God and Saviour sent by God. (John 3:16). If He is such, all claims of the church as given in the New Testament are true. If He were not the Son of God, then the claims of both Christ and the church would be false. (Matthew 16:16). Jesus said, "Blessed are you Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church and the gates of Hades will not overcome it." (Matthew 16:17-18). The church is built on Christ. It is His church.

As the Apostle Paul wrote in 1 Cor. 3:11, "For no one can lay any foundation other than the one already laid, which is Jesus Christ" and in Ephesians 1:22-23 "And God placed all things under His feet and appointed Him to be head over everything for the church, which is His body, the fullness of Him who fills everything in every way."

As the church rests on the great truth that Jesus is the Son of the living God, and the only WAY back to God, and as the church is made up of people, the Truth has to be preached to people. So that the preachers would be sure to preach the exact truth as Jesus planned it, He sent the Holy Spirit to guide Peter, James and John, and all His chosen apostles. They were then ready to preach exactly what Jesus wanted preached. On the Jewish feast of Pentecost, fifty days after the crucifixion of Jesus, and ten days after His ascension, these men stood up in Jerusalem and told a great crowd what to do to become Christians and have their sins forgiven.

The people were told that every one of them must repent and be baptized in the name of Jesus Christ. Three thousand did this on that first day and thus were saved. Day by day this plan was followed. The Bible tells us that the Lord added to the church daily those who were being saved (Acts 2:47).

Thus the church is made up of people who hear the gospel of Christ, believe it, and obey His commands. When they do this, God adds them to His church. (Acts 2).

Jesus had commanded His disciples to go into all the world and preach this gospel. (Matthew 28:19). The church did not stop in Jerusalem. The good news spread throughout Judea, then Samaria, and then throughout the Mediterranean lands. (Acts 1:8).

What began in Jerusalem, continues today, as disciples of Christ faithfully and obediently witness to their Lord Jesus Christ "to the ends of the earth."

WHAT IS THE GOSPEL

It is the Good News that in Christ we receive the forgiveness of sins and eternal life.

As Paul wrote in 1 Cor. 15:2, "By this gospel you are saved" — It is clearly stated in 1 Cor. 15:3-4 — "Christ died for our sins according to the Scriptures — He was buried — He was raised on the third day according to the Scriptures."

WHAT MUST I DO TO BE SAVED?

"To all who received Him, to those who believed in His name, He gave the right to become children of God." (John 1:12).

HOW DO WE RECEIVE CHRIST?

1. Hear the gospel.

Read Romans 10:13-17. Our salvation depends upon hearing the gospel. Hearing the gospel can produce faith.

2. Believe the gospel.

Read Hebrews 11:1-6. What is faith? — Hebrews 11:1 and verse 6.

3. Repent

True repentance means a radical change of attitude towards God, and away from sin.

The most compelling story of true repentance and of God's love was given by Christ and is recorded in Luke 15:11-24.

4. Confess your Faith.

We are called upon to confess. That is to publicly admit our faith in Christ — see Matt. 10:32 and Romans 10:9-10. The words to be confessed are in Scripture — "You are the Christ, the Son of God." (Matt. 16:13-18).

5. Be Baptized.

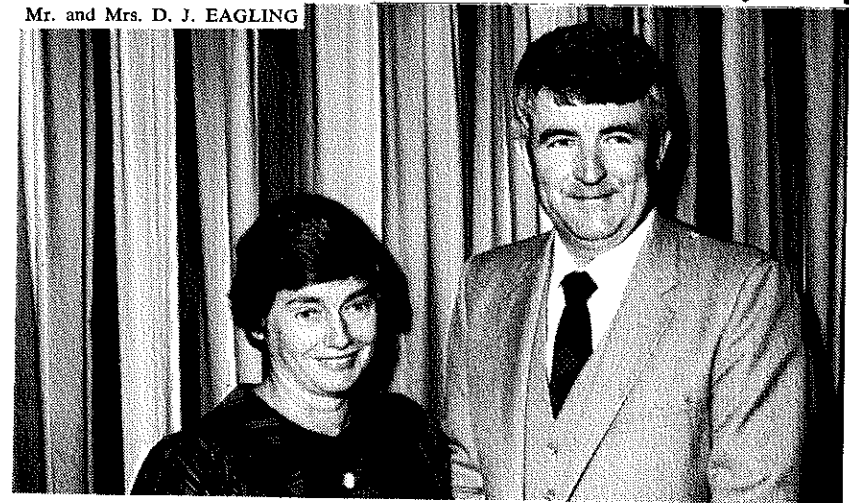
Our invitation into Christ — see Gal. 3:27.

Baptism is an outer expression of an inner experience. It symbolises our death to the old way of living and our rising to walk the Christian way.

Having received and accepted Jesus Christ as personal Lord and Saviour, we will fully understand His words in John 14:6 — "I am the WAY and the TRUTH and the LIFE. No-one comes to the Father except through me."

David J. Eagling

Mr. and Mrs. D. J. EAGLING



A
CENTURY
OF WITNESS
1883-1983

In 1956 Mr. Eagling went from the church at Taree, N.S.W., to Woolwich Bible College, N.S.W., where he graduated in 1959. He and Mrs. Eagling served in the New Hebrides from April, 1960 through to May, 1970. From 1960 to 1964 they were located on the island of Aoba where Mr. Eagling was a teacher at Londua and Duindui schools. He also was responsible for the pastoral and evangelistic oversight on Aoba, Santo, Malo and Tutuba Islands during those years. Then, in 1964, Mr. Eagling established the Banmatmat Bible College where he was the first principal from 1965 to 1970 when he and Mrs. Eagling and their family — Donna, Andrew, Timothy and Philip — returned to Australia.

Then followed an interim period of weekend ministry with the church at Lidcombe, N.S.W. in 1970 and a full-time ministry with the church at Hurstville, N.S.W. during 1971.

For the next five years Mr. and Mrs. Eagling shared in a ministry with the church at Murwillumbah in Northern N.S.W. and then for a further period of five years with the church at Asquith in Sydney through to the end of 1981.

It was at Murwillumbah that Mr. Eagling realised a personal ambition and qualified for his private pilot's licence.

Whilst at Asquith Mr. Eagling was State Secretary of the State Overseas Missions Committee and part-time lecturer in Missiology at Woolwich Bible College. Since coming to Brisbane in 1982 he has become a member of the Overseas Missions Committee for Queensland and the Board of Management of Kenmore Christian College where he is honorary part-time lecturer on the New Testament.