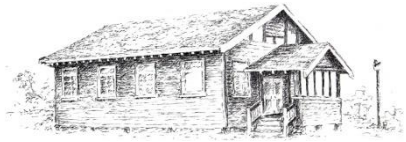


**1931-2011**  
Tamborine  
Mountain  
Presbyterian  
Church



*Tamborine Mtn. Presbyterian Church*



## **TAMBORINE MOUNTAIN PRESBYTERIAN CHURCH**

**People of all faiths have been worshipping on Tamborine Mountain since the first settlers held services in their own homes. In 1926, just 51 years after the first selections, the United Protestant Church was built at Eagle Heights, and services were held there and attended by worshippers of all denominations.**

**The first church built specifically by and for the Presbyterian congregation was built on the corner of Main and Geissmann Streets and opened and consecrated in June 1931 – eighty years ago.**

**There have been hundreds of people whose religious life has centred on the Presbyterian Church in the past eighty years. Some of them have told their story in this account of the Presbyterian Church since 1931.**



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*Cover Design: Penny Aagaard*

*Eagle Heights, old Main Street church and present church\  
drawn by Paul Lyons*

*1975 church in Main Street, drawn by Joanne Baker*

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***Acknowledgments:***

***Thanks are due to many people, including Muriel Shephard, Bernie and Ann Sawden, Chris Wilson, Dianne Parker who searched in the Presbyterian Archives for me – and to all who have contributed to this story of the Tamborine Mountain Presbyterian Church.***





*Home Missionaries of the Tamborine Mountain Presbyterian Church*

Rev. Robert Kerr 1926-1930 Baptist  
Rev. OH Purnell 1926-1930 Congregational  
Bruce Masson 1929  
Dodds 1930  
Rev. W Roberts 1930 Ordained 1939  
AJW "Jock" Scott 1931-32  
Rev. HF McDonald, ordained and worked in NSW  
Rev. EL Thompson farewelled 1937, ordained 1939  
Rev. H McNeil Saunders MA, 1936-37, ordained 1941  
Rev. Arthur North 1938-39, ordained Wilston 1940  
Rev. Eric Ballinger 1940, ordained 1943  
Rev. EF Farquarson 1941-42, ordained 1943  
Rev. Andrew Dempster 1943, ordained 1946  
Rev. Ken Stevens 1944, ordained 1947  
Rev. Clifford H Skerman 1945, ordained 1947  
Mr R Everitt 1946  
Mr Picton 1946  
Rev. RN Riek 1946, ordained Kalinga 1953  
Alan North CD 1949-50  
Rodger HU 1950-51  
Rev. Professor (retired) Norman Barker 1951-52, former Principal of the  
Theological Hall, Brisbane.  
Rev. James Robert Cooper 1952-53, ordained 1957  
Rev. John Gillanders 1955-56, ordained 1959  
Christie WI 1956-57  
Duncan Filmer 1957 – 1961  
Rev. Joe Ogden - 1961-62  
Rev. AB Innes 1963-65  
Rev. Bill Gilmour 1967-1969  
George Bartle 1970 - 1992

Pastors of the church.

Rev. Kim Dale March 26 1992  
Rev. Roger Marsh February 2011

## *Chapter One*

### *Early Years on Tamborine Mountain and the United Protestant Church.*

The European settlement of Tamborine Mountain was much later than that on the lowlands. At a time when other districts were building schools and planning to build churches, the Mountain was not yet open for selection. The rugged rainforest was considered unsuitable for settlement, the scrubland was to prove hard to clear and the Mountain was not an easy place from which to wrest a livelihood.

The land between Beaudesert and the foot of Tamborine Mountain was largely settled by families from Ireland. When Tamborine Mountain was thrown open for selection in 1875, nearly all the selectors were from the Tamborine district – Ryan, Flanagan, O’Callaghan, Walsh, Plunkett, Yore, Cusack, Massie, Kelso (NI Protestant) and Brady. The exceptions were Henderson, Brown, Mein and Curtis.<sup>1</sup>

The first selections on Tamborine Mountain were taken out in 1875, and for many years only a few people lived here. The selectors from the Tamborine area were farmers whose residences were within a fifteen mile radius from their new leases. Accordingly, they did not need to live on the Mountain to fulfill conditions necessary for the attainment of their deeds, did not clear the land for farming and sold as soon as they received their deeds. Worship in the Tamborine area in the early days was centred on the Catholic Church.

The whole of the plateau was taken up by 1886, but this gives a misleading picture of the Mountain community. At no time was the Mountain completely deserted, but almost so. A handful of families remained here and made a living from the land in different ways – farming, timber getting, fruit growing. The electoral roll of 1900 records the names of only four men living on Tamborine Mountain and by the end of 1915 – after female suffrage and a compulsory voting system – only forty-five men and women.<sup>2</sup> The Anglican history of the Parish of St Thomas, Beaudesert, records only two or three baptisms performed between 1902 and 1907, by Rev. Thomas Ashburner.<sup>3</sup> The denomination of the parents is not known, but it was quite usual in the last century for people to welcome any religious

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<sup>1</sup> Eve Curtis *Seventy Years at St George’s (unpublished) 2008*

<sup>2</sup> *The Turning Years*, Eve Curtis (1988) p.7

<sup>3</sup> Rev. Ashburner later retired to Tamborine Mountain.

service. As late as 1951 Robert Bartle was christened by a visiting Salvation Army officer, Major Ron Howarth, at St Bernard School.<sup>4</sup>

Although there were only a few people living here, they still felt the need to worship, and church services were held in private homes before any public buildings were erected. It was not until 1914 and 1915 that schools were built at the south end and then the north end of the Mountain.<sup>5</sup> These were followed in 1923 by two public halls, once again at the north and south ends. All these public buildings were used for worship; even after the first church was built residents used the schools, halls and private homes for worship, as travel through the dense rainforest was arduous for the small population and there were no roads, simply bridle tracks through the trees.

It was in 1926 that the first church was built. This was the United Protestant Church on Eagle Heights Road, built on land donated by Mrs SA Jenyns, grandmother of Joy Bray. Many people helped with donations and fund raising – the Jenyns family, Mr and Mrs JB Stephens, Mr and Mrs John Coleman, Mrs Dunlop – mother of Jim and Jean, whose estates later benefitted St George’s Church<sup>6</sup> – and Mrs Wicks, whose son was to become the Right Reverend Ralph Wicks, Bishop for the Southern Region of the Anglican Church.<sup>7</sup>



### § The United Protestant Church under construction §

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<sup>4</sup> Personal communication to the author by Robert’s sister Muriel.

<sup>5</sup> As footnote 2, pages 42 & 46

<sup>6</sup> The estates of Jim and Jean Dunlop made possible the building of the rectory at St Georges, and then the new church.

<sup>7</sup> Bishop Ralph Wicks was involved in the decision to make Tamborine Mountain an Anglican parish, separate from Beaudesert in 1988.





The church was built by Mr V Anderson and was formally opened on May 30, 1926. Baptist Minister Rev. Robert Kerr, a frequent visitor to the Mountain, bought land from Mr HE Jenyns and built a holiday home at Palm Grove. He often took services at the little State School (diagonally opposite the present school on Curtis Road.) He had greatly encouraged the building of the church, but died suddenly in 1930 leaving a wife and three sons. There is a plaque to his memory at the Presbyterian Church at North Tamborine and he is regarded as the founding father of the church. The marble plaque on the wall of the church reads:

*In Loving Memory of  
REV. ROBT KERR  
Who passed to his reward  
8<sup>th</sup> Sept. 1930.  
Foundation Minister of this Church  
“A FAITHFUL WITNESS”<sup>8</sup>*

It is in keeping with the ecumenical feeling of the time that a Baptist minister should be regarded in 1930 by Presbyterians as the foundation minister of their church. Still in keeping was the fact that for some years the United Protestant Church continued on Tamborine Mountain using the church at Eagle Heights Road and in later years the new Presbyterian

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<sup>8</sup> “By the death of the Rev.. Robert Kerr, at the age of 64, in Glenrowan Private Hospital yesterday afternoon, the Baptist Church in this State has lost one of its best known and highly respected ministers. A native of Scotland, the late Mr Kerr has for many years engaged in Christian work in that country and closely associated with missionary activities in Glasgow. He saw service as a Bible Reader with the British troops in the South African War and came to Queensland more than 25 years ago to engage in Evangelistic work in connection with which he travelled widely and became known in a large circle of friends.” The Brisbane Courier (Qld: 1864-1933) Tuesday 9 September 1930 p 14

Church in Main Street. Still later, the hall in White Road was a United Protestant Church.

A report of the opening of the first church was given in the Presbyterian Outlook, July 1926.

“The advantages of modern transit made possible a representative attendance of Brisbane ministers at the opening and dedication of the North Tambourine [sic] Protestant Church on Sunday May 30<sup>th</sup>. The Revs. W.C. Radcliffe, James Walker, M. Henderson and Norman Miller left in the latter’s car at the conclusion of morning worship, and arrived on the mountain in good time for the afternoon service. The new church won immediate expressions of laudation from the visitors, first on account of the general attractiveness and finish of the building, and then unbounded admiration of the chosen site with its unique panoramic view over hill and dale, across timbered slopes out to the coast with long line of breaking surf and distant ocean. The good folk of Tambourine surely purposed for their Church as did the Lord for the twig of the Lebanon cedar when He said, “I will plant it upon a high mountain and eminent.” And those brethren whose house of prayer is lifted up above the city, are to be remembered for far more than excellence of judgment. They are to be praised for their zeal, congratulated on their courage, and honoured for their grace of giving. Mrs. S.A. Jenyns purchased and presented the land along with a substantial donation, whereupon generosity became contagious upon the mountain, and a completely furnished and equipped church was opened with only a small balance owing.



§ The church in Eagle Heights Road §

“The Rev. Robt. Kerr (Baptist) conducted the preliminary exercises, and the Rev. James Walker preached the sermon. After the singing of a hymn the congregation remained standing, and the Rev. Norman Miller, in the name of the Lord Jesus Christ, dedicated the building for the worship of Almighty God.

“At the close of the service the visitors were entertained by the indefatigable Church Secretary, Mr H.E. Jenyns, and left a little before 5 o’clock on the return journey. Brisbane was reached in good time for Sabbath evening duties after the completion of a journey of well over 100 miles between morning and evening services. Some of the delegation regard this as a record for a Sabbath day’s journey. What do our country brothers say to this?”

The Brisbane Courier gave the following report:

*An impressive service was conducted at Eagle Heights on Sunday, May 30, when the new United Church was dedicated by the Rev. Norman Miller, BA, of St Andrew’s Presbyterian Church, Brisbane. The Rev. James Walker MA, BD, ably assisted, and delivered a thoughtful sermon. Other ministers present were Rev. Mervyn Henderson, (ex-Moderator), Rev. WC Radcliffe, (Moderator-elect), and the Rev. Robert Kerr, who had been associated with early church work on Tamborine Mountain and was present by invitation.*

*The main portion of the church measures 25ft by 40ft., and the overall length is 53ft. It is lined and ceiled throughout, has a large vestry with bookcase and library, and the pulpit is nicely furnished. The proposal to erect a church – the first on Tamborine Mountain, was set in motion during June 1925 and a desire was expressed that it should be opened free of debt.*

*The total cost of land, building and furnishings has been over £800, but the committee now requires only £133 to clear the debt. In addition to the financial assistance already received, donations in kind have reached a value of about £100. At present the services are being conducted by the Rev. OH Purnell.<sup>9</sup>*

Rev. O Purnell of the Congregational Church and a former missionary in China, agreed to minister on the Mountain and moved from Southport to Eagle Heights. He continued to minister to the Mountain people for the next four years. In June 1930 the fourth annual picnic of Tamborine Mountain

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<sup>9</sup> The Brisbane Courier, Queensland 1864-1933) Wednesday June 23, 1926

United Protestant Sunday Schools was held at the showgrounds on the King's Birthday, with the Rev. Purnell and the teachers and pupils of the North and South Tamborine and Eagle Heights Sunday Schools.<sup>10</sup>

Meanwhile, at the Presbyterian Assembly of 1926 it is recorded: "Your committee have to report a somewhat unusual request – viz., that they should permit a site for a United Protestant Church at Eagle Heights, North Tambourine [sic] donated by Mrs Jenyns, to be vested with the Corporation. After lengthened consideration they have agreed to the free use of the said church building by duly accredited ministers of such Protestant denominations as may from time to time be approved by the Committee of the United Protestant Church and by this Committee, provided that in all dealings with the said property the provisions of the Chapter on Property Trustees etc., in the Rules and Forms of procedure of the Presbyterian Church of Australia in the State of Queensland shall as far as possible be observed. A church has been built at a cost of approximately £800, of which about £600 has been contributed. To provide for the balance, at the request of and with unanimous consent of the congregation, your Committee have granted leave to mortgage the property for a sum not exceeding £200."<sup>11</sup>

With the coming of the great depression and financial problems all over the country, the congregation on Tamborine Mountain found they could not continue as an independent body, and management of the church was taken over by the Presbyterian Home Mission in 1929. The last meeting of the United Church Guild was held on 21<sup>st</sup> March 1929, and the first meeting of the Presbyterian Guild on 6<sup>th</sup> June of that year.



The church in Eagle Heights Road continued to be used by different denominations and was still in use in the late 1960s. In March 1982 it was bought by May and Henry Bishopp and given to the Historical Society, then moved to the Heritage Centre in Wonga Wallen Road. It has been cared for since then by the Historical Society and is, in fact, it is an important part of the Heritage Centre. Church services and Sunday School continued at various places on the Mountain - at Eagle Heights, at the school at North Tamborine, and at the

<sup>10</sup> Beaudesert Times, 13 June 1930

<sup>11</sup> The report states that the situation was somewhat unusual, but a similar situation at Coomera was dealt with by the assembly. *Personal communication from Dianne Parker, Presbyterian Archives.*

school at the south end. Transport was still a problem, overcome by services at different centres – a practice followed by the women of the Country Women's Association which had been formed on the Mountain in 1927.

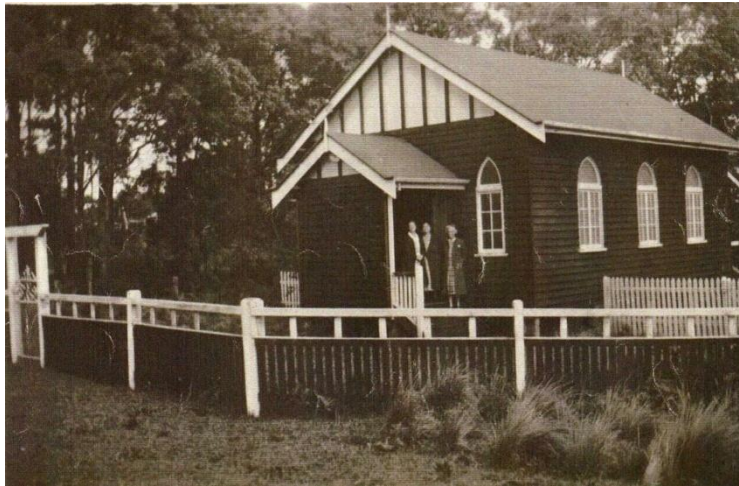
## *Chapter Two*

### *A New Church is Built*

In September 1929 it was decided to investigate the possibility of building a church at North Tamborine. Home Missionary Mr Bruce Masson set out prices and particulars of three sites, any of which could be considered suitable for a church. After Mr Masson's transfer early in 1930 the opinion was expressed that a building of more modest proportions would be more suitable. The depression was still making times hard for all the people and would do so for some years to come.<sup>12</sup>

In 1930 the Presbyterian church decided to buy land at North Tamborine, on the corner of Main and Geissmann Streets as a site for a church. Fund raising began, but services and Sunday School still continued at other venues. Fund raising continued and on January 31, 1931 a "stump capping" was held at the new site. Rev. Roberts, assisted by Mr JB Stephens conducted the ceremony and the takings amounted to £51.<sup>13</sup> Before the church was finished Rev. Purnell retired.

Three months later the building was complete, and was opened on Saturday 20 June – the building and land had cost £450.<sup>14</sup>



§ The church on the corner of Main and Geissmann Streets §

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<sup>12</sup> As for endnote 2,

<sup>13</sup> Beaudesert Times 06/02/31

<sup>14</sup> *ibid* 26/06/31

The Tamborine Mountain Presbyterian Guild contributed to the furnishing of the new church <sup>15</sup> and helped with fund raising. Guild minutes of December 1931 record a donation of £25 to the North End Church building fund, and again in 1932 a £15 donation was given to the fund. <sup>16</sup>

It was the practice of the Presbyterian Church at that time to appoint as Home Missionaries young men, often still studying, and for short periods of service. Appointments to home mission stations were quarterly and came under the control of the Home Mission Board, but on agreement the missionary could stay for up to two years. It is not known just how many of these Home Missionaries were later ordained. Many were, but in one case the home missionary – against the rules – acted as treasurer to the Guild, and left them £30 poorer. He was later declared a Failed Home Missionary. <sup>17</sup>

In August 1930 the Guild minutes report that Home Missionary Mr Bruce Masson requested that the guild be asked to raise funds to buy a conveyance, to help in the work of the parish. Home Missionaries speak of using a bicycle or walking; even in the early 1960's the home missionary was walking around the Mountain to visit the different churches and the parishioners. Minutes of the Women's Guild in December 1935 record a vote of thanks to Mr Coleman, who owned a car and had taken guild members to and from meetings during the year.

Bruce Masson was succeeded by Mr Dodds in 1930 and Mr MW Roberts in 1931. Rev. Roberts was ordained in 1939.

Later in 1931 AJW "Jock" Scott was appointed to Tamborine Mountain. A very popular minister, he is shown here with the North Tamborine Eagle Heights Sunday Schools in 1932.



**Teachers are L to R,  
Miss C. Chalmers,  
Mrs K Bland,  
AJW Scott, minister,  
Mrs JB Stephens,  
Mrs W Hall.**

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<sup>15</sup> Minutes of the Guild, June 1931

<sup>16</sup> *ibid*, May 1932

<sup>17</sup> Presbyterian Archives

After ministering to the small Mountain community through 1931 and part of 1932, Jock was taken ill with appendicitis. Peritonitis set in and he sadly passed away soon after arrival at the Royal Brisbane Hospital by ambulance from the Mountain.<sup>18</sup>

A marble plaque on the wall of the church reads:<sup>19</sup>

*In Loving Remembrance of  
A.J.W. SCOTT  
Beloved Pastor of this Charge  
For 13 months  
Suddenly called to higher service  
On 16<sup>th</sup> August 1932  
Beloved by All.*

After Mr Scott's death HE McDonald was appointed as Home Missionary, and the Guild record his presence at a meeting in November 1932. He continued to serve the Tamborine Mountain parish during 1933 and early 1934 and was later ordained. Mr EL Thompson was appointed to the Mountain in 1935..

Throughout this time members of the Women's Guild were hard at work raising funds. In 1934 the Beaudesert Times reported that a Morning Tea had been held in the North Tamborine Hall (later known as the Zamia) in aid of the Presbyterian building fund.<sup>20</sup> The same issue of the Beaudesert Times reported that electricity had just been connected to the North Tamborine Hall.

The guild worked continually for the Church – for the building fund, for missionary work, for repairing the organ. It is interesting to note that in the minutes for April 1936, the meeting opened with prayer for girls and boys who had to attend boarding school. This was a situation that continued for another 22 years, until the Mountain people themselves built a road to the

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<sup>18</sup> From the memoirs of Rev. Arthur North

<sup>19</sup> The death of Mr Alexander John Walker ("Jock") Scott, son of Mr Thomas Scott, of Nashville, Sandgate, occurred on Tuesday afternoon. The late Mr Scott was at the time of his death in the service of the Presbyterian Home Mission Committee, being in control of the Mt. Tamborine Charge and was also a student for the Presbyterian Ministry. His influence was great, and he was well esteemed in the Young People's Fellowship movement, being at the time assistant secretary. He was also an Elder of the Church at Sandgate and at one time occupied the position of Sunday School Superintendent there. The Brisbane Courier (Qld., 1864-1933) Wed 17 August 1932 page 13

<sup>20</sup> Beaudesert Times 23/03/34



Coomera, enabling a bus to take students to High School in Southport for the first time.<sup>21</sup>

In February 1937 the guild made their final donation to the building fund for the North Tamborine church - £40.

The church at the north end was used frequently by other denominations; in July 1936 Anglican Bishop Halford held a service in the church and there was a good attendance,<sup>22</sup> while at the end of that year the Anglicans held their Christmas day service there.<sup>23</sup>

Mr Thompson married Bill and Jean Williams in October 1936<sup>24</sup>; Jean was George Bartle's very young aunt. Early in 1937 Mr Thompson was farewelled prior to his leaving the Mountain to take up duties at Indooroopilly.<sup>25</sup> Rev. Thompson was ordained in 1939.

Mr H McNeil Saunders was appointed to Tamborine Mountain and the Women's Guild in November 1937 sent letters to both Mr Thompson and Mr Saunders, congratulating them on their success in their examinations. Mr Saunders service on the Mountain was for a short time, as he was followed in 1938 by Arthur North. A few months prior to this, the church at Eagle Heights Road was to get electric light. It was reported that this was long overdue, as the Presbyterian Church at North Tamborine had had it for some time, while lanterns were still being used at the church at Eagle Heights.<sup>26</sup> Rev. Saunders was ordained in 1941.

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<sup>21</sup> The Turning Years, page 137

<sup>22</sup> Beaudesert Times 17/07/36

<sup>23</sup> ibid 01/01/37

<sup>24</sup> ibid 09/10/36. This was at the hall in Wilson Road, Mt Tamborine

<sup>25</sup> ibid 05/03/1937

<sup>26</sup> ibid 225/08/39 and 01/03/40

## *Chapter Three*

### *World War II*

Often a newcomer sees his environment more clearly than those who are accustomed to their surroundings day after day. This is certainly the case with Arthur North. The Mountain at that time was a place of red roads – no bitumen, except for the road from Tamborine Village. Paddocks full of cattle, small crops or flowers; very few cars, still plenty of horses. In his memoirs Arthur North brings to us a picture of Tamborine Mountain as it was in 1938.

*Rev. Arthur TP North BA*<sup>27</sup>

*On the first visit for anyone who has ventured to the Mountain, especially for one who had lived his life in the city, there could be no more wonderful place than Tamborine Mountain. This mountain was explored by explorers in the mid 19<sup>th</sup> century.... They were quite amazed by what they saw, rich red soil, country crying out for someone to develop this agricultural land. Here they found a wonder land with huge forest of red gums and cedar trees that were later to be used to build the homes of those who were to settle here, using this highly valued timber that was there for the taking.*

*The added attraction of this mountain was that it was so close to the capital city of the state. Dairy farms had already been established when I came to take up my work on the Mountain and foresters and timber mills were an integral part of the lives of the people with whom I was to work.*

*The accommodation made available to the Minister was a Boarding House at Eagle Heights which was run by a lady who had a very warm heart and provided food in abundance.<sup>28</sup> There was little wonder that folk from the city made the Mountain their holiday resort! The air on the Mountain, the peace and tranquility of its Palm Groves, its mountain tracks through dense rain forests and the whip birds and lyre birds lent an air of quiet wonder, with a silence that disturbs you with the joy of elevated thought. The Boarding House was fully occupied over the holiday periods, but there were those who at other times took the opportunity to have a brief holiday and have an opportunity to spend a week or two for refreshment on the Mountain.*

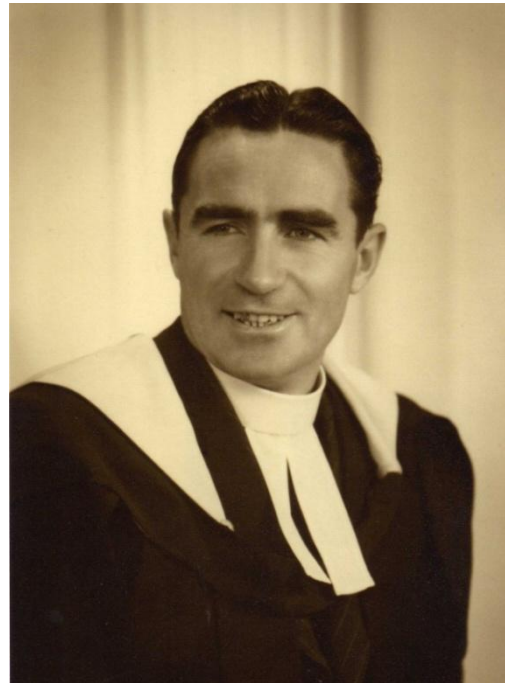
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<sup>27</sup> This is an extract from the memoirs of Rev. Arthur TP North BA (1913 – 2006), provided by his brother . Alan North.

<sup>28</sup> “Semloh” run by Mrs Holmes

§ Rev. Arthur North §

*The transport provided for the Minister was a saddle pony, with the Parish covering 12 miles north-south and 6 miles east-west. While I had ridden a horse before and was quite capable of using the form of transport provided, I chose to opt for an “iron horse” with two wheels and though there were hills here and there and red soil roads, the bicycle served to transport me around the Parish.*



*As I was to commence at the Theological College within Emmanuel College at the beginning of March 1938, I commenced a routine that was followed in the two years on the Mountain. During the time when there were classes at the College, I would travel down by bus to the city on Tuesday and make my way to the College which made for an early start for the day. I stayed with my mother and family until Friday and after classes had finished on the Friday, I would make my way back to the Mountain. This meant that I began work in the Parish with a Youth Club on Saturday evening, two Sunday Schools and two Services on the Sunday and then visiting two schools on the Monday, then visiting families on my way to the south of the Mountain to take religious instruction at South Tamborine and a service in the school in the evening.*

*The visits to folk on the Mountain had to be done at their convenience. This took me into the scrub on many occasions, to meet the timber cutters and the men who worked with bullock teams, while some had to be visited at the dairy when I would milk two or three cows and then move on to the next farmhouse. There were no milking machines in those days, so all the milking had to be done by hand, but most farmers had by this time been able to take the opportunity to have separators as part of their equipment, to separate the cream from the milk and so be able to send their cream to the butter factory and use the milk to run pigs on their farm to make dairying more viable.*

*During the University and College year I was grateful to have my mother give hospitality and with the Home Mission stipend of £12/10/- a month was able to pay for my board at my Northgate home and at the*

*boarding house on Tamborine Mountain, as well as pay University fees, books and bus fares to and from the Mountain. During the time that the University and the Theological College were closed for the long vacation, I was able to give full-time to the work of the Parish. While attending the Theological College by day, I was able to complete my University course for an Arts degree as an evening student, passing Year III in Philosophy, Year III in English together with European History.*

*The first tragedy that I was confronted with in the Parish of Tamborine Mountain was when the eldest child in the North Tamborine Sunday School died suddenly as the result of a snake bite. All around the Mountain there were waterfalls which became one of the attractions of the Mountain. This lass [Patsy] was the daughter of Mr and Mrs Geissmann [Barney and Bella] and came along with her sisters to the Sunday School held every Sunday afternoon. She had been down to one of the Falls and it was while swimming in the waterhole at the bottom of the Falls that the tragic incident occurred.<sup>29</sup> With no ambulance, no doctor and the nearest hospital 10 miles away, the girl died within a few hours. The situation which we faced was made more complex as the father was a man who had made it known to all and sundry that he was an agnostic, but agreed to let his children attend Sunday School.*

*This was to be the first funeral that I was to conduct and as it happened, it was to take place in the newly built Crematorium at Mt Gravatt. What was I to say, how could I carry through a Funeral Service of this lovely young lass whose life was cut off so suddenly when she was about to enjoy a full and wonderful life? Needless to say, there was little sleep that night before the service at Mt Gravatt. Life in the ministry took upon itself a new dimension when I realised that maybe, I would be able to stand alongside people in a time of need.*

*After 10 years working in the city, the time on the Mountain was very busy as it had to include College and University work, with four days of the week spent out of the Parish. Together with the Sunday School, a Youth Group was formed that was made up mostly of young people from a farm, as well as a few from one or another of the shops on the Mountain. At a cricket match organised by members of the group on a Saturday afternoon, the Minister had one of his front teeth knocked out, so it was*

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<sup>29</sup> The Beaudesert Times reported on 25/03/1938 "that Patricia Geissmann (14), daughter of B Geissmann, was bitten by a snake on Friday evening last. She did not show much ill effects until 3 hours later, when a doctor was sent for. By next morning the girl had got worse, and Beaudesert ambulance was sent for. The ambulance conveyed the young patient to Beaudesert Hospital where she was admitted but despite every care and attention she died on Tuesday morning.

*amusing for some of the boys who occupied a pew on the following Sunday morning to see what the “parson” looked like in the pulpit with a broken front tooth!*

*Very bad storms were quite frequent on the Mountain and could do a deal of damage to life and limb. On returning from an Evening Service at South Tamborine, riding my push bike in the dark, I had to take refuge from the storm at the nearest farm house and stay with my bicycle until the storm had passed.*

*On the first Sunday of September 1939, I had just arrived home from the evening service at North Tamborine when news came over the radio telling the world that war had broken out in Europe. We were standing around the fireplace at the boarding house and just stood still to allow the significance of that news and its effect on us and our country. It became more significant when I was called to the home of one of our young people. A young lad had taken ill with encephalitis and was found writhing in pain.*

§ Canungra  
Hospital §



*The nearest hospital was at Canungra and no ambulance was*

*available, so two of us held him down in the back of a cattle truck while another drove the vehicle. Canungra welcomed the army’s jungle training unit into its midst and this was to become an integral part of training Australian troops.*

*In 1936 I announced my engagement to Margaret Walker Scott, who was a member of the Sandgate Presbyterian Church and a Sunday School Teacher. We planned to marry on February 27, 1940. The Tamborine Mountain congregation gave us a special party at the guest house where I had stayed for the two years I had served on the Mountain. Margaret’s brother Jock Scott had served as the Minister there from 1931 to 1932. He*

*was the one who encouraged me to enter the ministry and had left a tremendous mark on members of the Parish.*<sup>30</sup>

In November 1939 the Guild wrote a letter of congratulations to Rev. North, congratulating him on attaining his degree.<sup>31</sup> He was ordained in 1940. During World War II he served as an Air Force Chaplain, serving at Amberley, Queensland and Evans Head in NSW. He was Minister of the Queensland Presbyterian Parishes of Dayboro and Wilston, the NSW Parishes of Casino and Nowra, the Victorian Parishes of Ascot Vale and St Arnand. Subsequent to Union of the three Churches in 1977, he served the Uniting Church in the Victorian Parishes of Creswick, Highton and Belmont. For twelve months Rev. North exchanged Parishes with a Minister of the United Church of Canada, serving in the Parish of Swan River, Manitoba. He also exercised a ministry in the Parish of Cathcart, Glasgow in the Church of Scotland before his retirement from the active ministry.<sup>32</sup>

The declaration of war in 1939 brought dramatic changes to the people of Tamborine Mountain. Many young men joined the forces, and life changed for those left at home. The years of depression had meant poor markets for many farm products but war meant that there were armies to be fed, and the farmers on the Mountain helped to feed them.

The relatively unhurried routine of farming changed as the War Effort became the important factor in everyone's life. The production of food was now left in the hands of the older and younger members of the community. One of the ironies of war seems to be the availability of money. Gone were the pinched depression days. All the land was thrown into intensive food production. Suddenly, with high cream prices, there were twice as many dairies as before the war. Even small properties that carried no more than a dozen or so head, became stable propositions when coupled with an intensively cultivated area of small crops.

Beans, cauliflowers, cabbages, carrots, beet and swede turnips were all grown in vast quantities. A small army of farm workers was needed to keep this supply going and there were additions to the local population.<sup>33</sup>

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<sup>30</sup> Rev. Arthur North's brother Alan adds a note to this memoir, to say that while the technical term of the appointment was "Home Missionary", Arthur always used the title of Minister. The term Home Missionary was belittling. Besides, the church had appointed him as its ministerial representative, so Minister was the appropriate title. As well, Arthur was licensed as a clergyman to perform marriages, licensed to perform baptisms and licensed to conduct funerals.

<sup>31</sup> Minutes of the Women's Guild, 15 November 1939

<sup>32</sup> Personal communication from Alan North

<sup>33</sup> The Turning Years, pages 113, 115

In spite of the larger population, during the war years the number of Guild members fell. It is possible that they were busy with war work such as with the Red Cross and the CWA, both of which were particularly busy with war work. It was at this time that Guild funds were at an all time low, though members still worked tirelessly for the church.

In early 1940 Rev. Arthur North was succeeded by Mr E Ballinger. Guild minutes record his involvement with guild affairs, and it is noted at this time that attention was drawn to the fact that the church organists had never been recognised. Accordingly, the November meeting of the guild – at which Mr Ballinger took the chair - moved that 1 guinea be put towards a gift for the organist, with the church also giving same amount. Rev. Ballinger was ordained in 1943.

Mr EF Farquarson followed Mr Ballinger at the beginning of 1941. Like his predecessor, Mr Farquarson took part in Guild activities. Although it was pointed out that the main duty of Guild members was to help with the finances of the church, again and again the war effort is mentioned, as more and more of the local young men are reported wounded – missing – killed. MrAE Dempster was appointed Home Missionary in late 1942. He soon took part in a working bee to mend the hymn books and was asked to write to the Pittsworth Church regarding the purchase of hymn books from that church. During the war, with the scarcity of paper, book printing suffered severely.

The Pittsworth Church was able to help, and hymn books arrived in time for Christmas services at North Tamborine and Eagle Heights.

Another scarcity was petrol, heavily rationed. It can be assumed that there were more members at Eagle Heights than North Tamborine at this time, as it was decided to hold meetings at the Heights to avoid unnecessary travel. By August 1942 petrol became so scarce that guild meetings were held every second month and in December 1942 the Guild went into recess until April 1943.

As the war years passed, membership of the Guild increased, with women from other denominations joining in the activities, and each bringing new gifts and suggestions to the meetings, and joined in the fund raising.

The meeting of the Guild on April 1, 1940 reports that the Home Missionary, Mr Ballinger, opened the meeting with a Scripture reading. Over the next months his wife, Mrs Ballinger attended the Guild meetings. At the meeting in December of 1940, it was reported that a sympathizer had offered to pay transport to monthly meetings. This show how few cars there were on the Mountain and that petrol rationing made journeys difficult. In 1944 Mr Rosser (probably Stan Rosser) offered to drive south end

passengers to a concert the guild held in return for admission for himself and his family. This offer was accepted with sincere thanks.

Records are not clear as to the Home Missionaries on the Mountain over the next few years, but it is likely that Mr Farquarson served during 1941 and 1942. Andrew Dempster in 1943 and KC Stevens served the parish for a short time in 1944. C Skerman is first mentioned at a guild meeting in September 1944. During his time on the Mountain he married George and Eunice Bartle and Alec and Joyce Kidd. The Guild meeting of October 1946 records a letter from Mrs Skerman, thanking the guild for a letter of congratulations on the birth of a son.

Mr Skerman served the Tamborine Mountain community for two years and was followed by Mr Picton, who was farewelled by the Guild on August 9, 1946 when he was presented with a writing folio. In March 1947 the church welcomed newly appointed Home Missionary RN Rick and his wife. He served for two years and was farewelled in early 1948, being succeeded by Alan North.

Rev. Farquarson was ordained in 1943, Rev. Dempster 1946, Rev. Stevens and Rev. Skerman in 1947 and Rev. Riek in 1953.



## *Chapter Four*

### *Post-war Years*

In 1949 Alan North, younger brother of Arthur North who had served the Tamborine Mountain community in 1938 and 1939, was appointed as Home Missionary to the Mountain. During World War II he had served in an engineer unit 16 Aust Fd Coy RAE. As well as his work on Tamborine Mountain, he served the Presbyterian Church at Caboolture, Glass House Mountains and Chinchilla. Like his older brother, Alan North has given us a record of his life here on the Mountain



§ Alan North – from service to the nation to service to the church §

*Alan Reeve North CD*<sup>34</sup>

*Tamborine Mountain was a beautiful place to live in the first year of married life. There still existed impenetrable, unscathed rain forest which could be called jungle-like country, and an abundance of wild life. At the back of the Manse<sup>35</sup> there was dense rainforest which produced some (no garbage service then) was a huge goanna, measuring a good three amazing sights. One daily visitor to our back yard where I had dug a pit was two metres in length.*

*In those times a little building called “the lavatory” was located in the back yard and sufficiently removed from the house building itself for reasons of sanitation. The Manse lavatory was in the middle of fallen and*

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<sup>34</sup> From the autobiography of Alan North

<sup>35</sup> This manse was in Main Street, south of the present Police Station)

*rotting tree logs which snakes inhabited and an enormous amount of scrub, so it was not necessary to close the door for any privacy. On this particular day, the said person was comfortably seated therein when this large goanna appeared at the door. The occupant screamed, made a dash for the house, with trousers hanging in the breeze, while the goanna climbed the nearest tree. The pair stared at each other from the safe distance of the parson on the back landing and the goanna metres up a big tree. And sort of reflected on the question: "What was that all about and why such a commotion?"*



§ The manse in Main Street §

*Of course, great care needed to be taken of the snakes which were moving through the territory every day. There were also big lizards [skinks] which we called "sleepy jacks", half a metre in length and with shiny black*

*coats. There was a great population of bird life, with the kookaburra being the most entertaining. With the aid of a push mower I was able to keep a lawn at the front of the Manse and it was on the open ground that we were to view the most amazing sight. A kookaburra would swoop suddenly out of a tree and latch on to something at ground level; then a tug-of-war would ensue for the next thirty minutes until the kookaburra had extricated from its hole in the ground a metre long earthworm, which we thought then to be a snake. Then we were able to view the next process of the kookaburra carrying its prey to a high branch of a large gum tree, dropping it to the ground, retrieving it, repeating the procedure several times, until the meal was edible. It was a most fascinating sight which we were to see many times over. When discussing this action with sister Dorothy many decades later when she was living at Eagle Heights, she found it difficult to believe our story as she had never witnessed such an event.*

*There were two churches on the Mountain, one at Eagle Heights and the other at North Tamborine, about 300 metres from the manse. In addition, there was a preaching place at the South Tamborine school which I*

*serviced monthly, but I argued for its discontinuance and succeeded in reducing the number of places from three to two.*

*Tamborine Mountain was a recognized tourist mountain resort outside the city of Brisbane. There was always the possibility that some very*

§ Alan's wife June on the steps §  
of the old manse

*important people could be present at the Sunday Service. On some occasions the manager of the Eagle Heights hotel on the Eagle Heights escarpment warned me of the presence of important guests, but not on this occasion. It was a test of confidence and courage to find in the congregation one Sunday, the Rev. Dr NLD Webster of St Andrew Church, Brisbane and the Rev. James McPhail of Maryborough, but who, in my boyhood had been the Minister of the Nundah Church. Somehow I coped with their presence but have no recollection of the sermon I preached.*



*I had a great admiration for NLD Webster who was the greatest orator and preacher whom I have ever encountered. In the course of every sermon he would draw upon the sayings of the great philosophers throughout history and other distinguished persons; it was a big learning curve to be able to learn from such a great intellect. I was present at his farewell service at St Andrews, Brisbane, from where he retired to return to Melbourne.*

*Very sadly, he died six months later at the age of 65 years from prostate cancer. I understand his extensive library was donated to Ormond College in Melbourne, but how I would have liked to be able to locate some of his sermons which he wrote out in full and which are probably held in the library of Ormond College.*

*My mode of travel over the Mountain roads which were mostly red soil, with only small sections of bitumen, was by bicycle. I did not have any mishaps with riding the bike, but good care was necessary as often snakes crossed my path, luckily in front of me, allowing me time to avoid them. I tried to work out a system in my mind which I could implement in the event that a snake might cross the path of the bike suddenly and become entangled in the wheels with rather disastrous consequences.*

*Besides, with so much rainforest, rainfall was much heavier and on some Sundays it was necessary to wade a flooded creek just above Curtis Falls to enable me to travel between North Tamborine and Eagle Heights. In other sections too, water flooded the road as little work had been done on drainage. As it sometimes happened on those wet days, the Parson turned up with no congregation, so that Sunday became a Rest Day. Even telephone communication then was not well developed and was rarely used.*

*After the morning service at Eagle Heights, we were often invited to the home of Mr and Mrs Shaw for the mid-day meal. They were a lovely Scottish couple who had retired to enjoy the delights of the Mountain. Mr Shaw was a rather eccentric Treasurer of the church, but soon after we left the Mountain he was to build his own house on land which he had acquired during our time there.*

*It had been customary over many years for the annual church fete to be held in the spacious grounds of St Bernard Hotel at South Tamborine. The hotel provided first class guest house accommodation and it had a licence to sell alcohol, the only licenced premises on the Mountain.<sup>36</sup> One of my predecessors withdrew the church fete from the hotel grounds because of the sale of alcohol on the premises, but I was able to reverse that decision and restore the church fete to the lovely grounds of St Bernards.*

*St Bernard Hotel was owned by three sisters always referred to as "The Bradley Sisters".<sup>37</sup> They were the daughters of an hotelier who had owned an hotel at Bell in the South Burnett area of Queensland. The Bradley sisters were also Presbyterians and we remember them with great affection for the kindness and hospitality which they showered upon us. On Saturday nights, before the days of TV and very poor radio reception on the Mountain, they invited us for a sing song around the hotel grand piano where the guests were entertained with drinks and supper. They always provided a vehicle to and from the hotel, as cycling in the dark would have been very scary indeed, with so many snakes around. (I never rode my bike at night time on the Mountain for personal security reasons.) We were the recipients of all sorts of food from their dining room, be it milk, cream, eggs, cakes and other delicacies.*

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<sup>36</sup> The boarding house Inglethorpe was granted a licence in July 1938. It burnt down on March 27, 1957. Eagle Heights Hotel was a favourite with thousands of people for more than forty years, but it too was destroyed by fire November 15, 1964. "*The Turning Years*

<sup>37</sup> In fact, the three Bradley sisters managed St Bernards Hotel

*I learnt from them one of the most important lessons of my life, which was to accentuate the positives and to eliminate the negatives. In dealings with people, always exercise trust and promote positive thinking. "Preaching at people" was the product of a past age of restrictive practices. To develop the philosophy of encouraging people to become "fully human, fully alive" was a satisfying goal. The Bradleys exhibited such wonderful qualities of living and were great supporters of the church during my ministry, bringing with them carloads of guests to the services. One of their best friends was the Rev. George Reid, then Minister of the Hamilton church at Newcastle. He stayed with them at St Bernards as their guest for three months to regain health after a nervous disorder; such was the measure of their kindness. The Reid family were known to us from earlier times at Sandgate, Virginia and Nundah.*

*We made ourselves comfortable at the Manse at North Tamborine,<sup>38</sup> enjoying fresh bread from the bakery and the simple pleasures of life in this scenic environment. We did have electricity which encouraged my Uncle and Aunt who owned a holiday cottage at Eagle Heights to present us with a Birko urn. The urn was very useful when various meetings were held at the Manse. It was so much easier than boiling a kettle on a fuel stove.*

*Without any screening of windows then, mosquitoes were always a problem at the evening service at North Tamborine. Some of the congregation brought with them tins of mature cow manure which they lit as a mosquito repellent; mosquito coils were also used.*

*There was no hot water service, of course, so it was necessary to warm water on the fuel stove, then carry it to the bathroom to provide warmer water in the bath tub, A copper and stand under the house was the method used for washing clothes, so the conditions of living were quite primitive compared with today.*

*My father John Percival North visited us on one occasion and although 76 years of age at the time, thrilled the congregation with the warmth and skill of his organ playing; he was a brilliant organist. Never before had the congregation heard such tuneful sounds coming from the old church organ. In the early 1930s he served the Parish as its Ministerial Representative for several months.*

*There was no resident doctor on the Mountain so it was necessary for June to visit Brisbane by the Mountain bus for obstetrics check-ups. The buses then were not fitted with glass windows, only with sections of*

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<sup>38</sup> This was on the south side of the present police station in Main Street.

*canvass which were used during periods of heavy rain. Bus travel down the Mountain was often accompanied by travel sickness or nausea. There was no pharmacy either, while the only banking facilities were provided by a branch of the Commonwealth Bank at Beaudesert through the Post Office at North Tamborine. There were similar facilities at Staffsmiths shop at Eagle Heights.*

*I sometimes visited George Bartle and found him in the milking bails at his dairy farm. On another occasion I stopped by the cricket oval to watch his team playing cricket, In later years, my sister Dorothy (who lived at Central Avenue, Eagle Heights for 16 years) reported to me that George was impressed that a clergyman should pass by and be a spectator to a cricket match on a Sunday. George never attended church during my time on the Mountain.*

*The stipend was very small, so I had to supplement it by doing some tutoring work in the subjects of English and Maths. Having completed one full year of study at the University of Queensland, I was now an External Student with four subjects to study, without any recourse to tutorial or other assistance, so the study program was exceedingly difficult.*

*Names which come to mind over this period are: Mr Hunter who maintained he was the Senior Elder, Mrs Lethem, the recently arrived English families of the Laws and the Uptons, the Davidsons of the Flower Farm at Eagle Heights, Sadie Jenyns (Eagle Heights organist) Ned and Eleanor Hansford, Miss Sinclair, Barbara Mullins whose mother I think was the Proprietor of the Mullins Bus Service, and as previously mentioned, Mr and Mrs Shaw and the Bradley sisters.*

*Much to our misgivings we left the Mountain in April 1950 for Chinchilla, in time for me to conduct the Anzac Day service at Tara which was part of the Parish of Chinchilla.<sup>39</sup>*

After leaving Tamborine Mountain Alan North served at Chinchilla, where he also served the towns of Brigalow and Tara. In 1949 he rejoined the staff of the National Australia Bank and worked in the field of personnel management for nearly twenty years. He then worked in a number of Australian Government Departments including Attorney General's

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<sup>39</sup> Like my brother Arthur in earlier years, I used the title of Minister upon my appointment. That is the title which the community found most acceptable, not some of the outmoded technical jargon of the church. As a clergyman, I was licensed by the Registrar General to perform marriages and by the church to perform baptisms and to conduct funerals. I found the term "hone missionary" disparaging and never used it. I made sure the church notice board showed the title "Minister" never with any objections from the Parish.

Department, the Department of Foreign Affairs and the Department of Prime Minister and Cabinet.<sup>40</sup>

Alan North later wrote, “There were probably three categories of Ministers in our day. Arthur and I were accepted as Candidates for the Ministry which meant doing a Bachelor of Arts degree, followed by theological training at Emanuel College. Upon appointment to a parish, we were regarded as Minister, even though we were still students. I never recall any use of the “home missionary” title in our cases and we never used it. The Home Missionary title was used for those persons who were NOT Candidates for the Ministry, but who offered their service to fill parishes which came under the jurisdiction of the Home Missions Department; they did not undergo any specific course of training and were accepted on the basis of their previous experience in the Church. A very loose kind of arrangement.”

Alan North was succeeded by HU Rodgers, who served the church on Tamborine Mountain through 1950 and 1951. Towards the end of 1951 Norman Barker, later Rev. Professor and Head of the Theological Hall in the 1980s, came to serve on Tamborine Mountain, and left during 1952.<sup>41</sup>

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<sup>40</sup> Personal communication from Alan North

<sup>41</sup> Personal communication from Dianne Parker, Presbyterian Archives

## *Chapter Five*

### *James Cooper and John Gillanders*

The Church had been renting a house in Main Street for the use of Home Missionaries, but efforts were now made to build a manse. Accordingly, a house was built at 29 Griffith Street, which Home Missionary Jim Cooper lived in after his marriage. He has written of his time on Tamborine Mountain, during 1952, 1953 and 1954. Quite apart from the church activities he writes about, his comments of the weather of the time are very interesting and reminiscent of the summer of 2010/11.<sup>42</sup>



§ Jim Cooper §

*The first year of my service was as a single man and I boarded with an English lady at Eagle Heights. On 21<sup>st</sup> February 1953 I married Margaret Porter and the flowers were supplied by Mr Davidson who owned a farm and plant nursery.<sup>43</sup> He was also the Session Clerk of the church. Other elders were Robert Shaw, Robert McCall, John Howie and Bill Hunter. Home Missionaries had to provide their own transport when taking Religious Instruction in the schools, visiting the homes of the congregation and conducting church services, which were held each Sunday at Eagle Heights, North Tamborine and under the school at South Tamborine.*

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<sup>42</sup> James Robert Cooper, (1927 - ) Home Missionary Tamborine Mountain 1952-54

<sup>43</sup> Mr JCB Davidson, corner Long Road and Eagle Heights Road.



*During the first year, I used a push bike for transport, but after Margaret and I were married, her father lent us a small car and later in 1953 we bought our first car, an Austin A40. Also, much time was spent in study. The subjects were English, History, Philosophy, Psychology, Logic, bible content, Shorter Catechism and New Testament Greek.*

§ Jim Cooper and his wife Margaret §

*Church Services were well attended, even though many of the people were elderly and had to walk to the church. Perhaps the highlight of those years was the Evangelistic Mission conducted by Rev. Harold Whitney, who was the New Life Evangelist of the Queensland*



*Presbyterian Church. During this mission about thirty people committed themselves to follow Christ. It is a great joy to know that descendants of some of those who were converted are walking with the Lord. Some of the success of this mission must be attributed to the faithful Sunday School work done by Mrs Johnstone over many years.*

§ The Cooper Family §



*Our first child, Ann Margaret, was born on 3<sup>rd</sup> March 1954. The year had begun with a cyclone which cut telegraphic and power supply to the Mountain, as well as land slips on the road up. The men would fight their way against wind and rain to the baker's shop to get the weather news as the baker had a battery powered radio. During that time, I suffered an attack of ptomaine poisoning, and needed to be taken to the doctor in Beaudesert. Although Margaret was heavy with child, she had to drive. Mrs Jessie Hack kindly offered to accompany us, to assist if an emergency should arise. After receiving medication, I recovered sufficiently to drive and we all arrived home safely. Also, when the time of Ann's birth had arrived, more rain*

*had fallen. Fortunately, the flood waters had receded enough to get to the hospital in Beaudesert, but they rose again.<sup>44</sup> I had to leave Margaret in hospital and was able to get through to Brisbane to my mother, who came back with me a few days later, in time to take mother and baby home.*

*The years on Tamborine Mountain were a happy and profitable time and the memories of the faithfulness and love of the people in the church continue to this day.*

Rev. Jim Cooper was licensed by the Mowbray Presbyterian in November 1957 and Ordained and Inducted into the St George Dirranbandi Charge on December 23, 1957.<sup>45</sup>



§ The church on the corner §  
of Main Street

John Gillanders was appointed to the church on Tamborine Mountain late in 1954 and has given us a record of the two years he spent on the Mountain.

*In January 1955 I drove my miniature soft-top utility up to the Griffith Street Manse, together with my wife Phyl and our 20 month son Alan. (Peter was to be born 6 months later).*

*It was my first appointment as a Student Home Missionary. My previous career included managing a piggery for the Queensland and British Governments, dairy farming and two years service as Missionary Assistant in the Gulf of Carpentaria, with my chief responsibility being*

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<sup>44</sup> The old bridge across the Albert River on the way to Beaudesert was a low level bridge, and flooded easily. Tamborine Mountain was often cut off.

<sup>45</sup> Personal communication from Rev. Cooper.

*that of cattle manager, and Phyl as the sole teacher at a school with 108 pupils.*

*Arriving on a Saturday morning, and with a minimum of personal effects to unpack, we found Saturday afternoon free for recreation.*

### *Polarisation and Reconciliation.*

*Completely unaware that the previous Home Missionary had repeatedly preached against the Zamia Picture Theatre as “the house of the devil”, the three of us attended an intellectual comedy show, sitting in the rear row of canvas seats. From time to time Phyl and I burst out in laughter, at which the seven others attending the show would turn their heads, puzzled as to what was so hilarious.*

*Within hours the Presbyterians and the wider community knew, and were polarised by this novel behaviour.*

*Shortly after this, the annual “Keswick Convention” occurred. I experienced that event as a “mixed bag”. I entered the pulpit at Eagle Heights to commence Morning Worship and was shocked to see the graffiti on the pulpit directed at me with pure venom. It was based on tracts put out in Chicago, USA. As an inexperienced Home Missionary I had to take a couple of deep breaths, avoiding tears, before I could utter the traditional bidding – “Let us worship God!”*

*Yet leaders of the Keswick Convention were experienced as positive and helpful. This was particularly so with the Anglican Archbishop of Sydney, who counselled and encouraged me. The Rev. Malcolm McDermott, who as the Moderator of the Mission Charge, was another helpful mentor.*

### *Sunday Services.*

*Worship was held each Lord’s Day Morning at Eagle Heights, followed by North Tamborine, plus South Tamborine in the afternoon, and usually North Tamborine again at night. I found the night service particularly difficult, because (within the Academic Year) I was a full-time student with local pastoral responsibilities and often preparation was not as thorough as for the earlier services. On a certain night I wearily hoped that all the seven “regulars” would be present, and lo! there were eight in the congregation. I quickly recognised the face of the stranger as a well-known brilliant but controversial minister of another denomination in Sydney. The press had just been reporting him as having “left for parts unknown to escape controversy.” The patient congregation was eventually dismissed with God’s blessing, when the visitor clasped my hand, saying, “Young man, I want you to know that everything you said was the Truth.”*

*Because the visitor did not offer the expected harsh criticism but affirmed the struggling Home Missionary, I was greatly encouraged and helped.*

*A Wedding and the aftermath:*

*I had the experience of conducting my first marriage service in early 1955. I prepared carefully, and wondered about how good a job I had done. Then over a week later, one of the guests (not a Presbyterian) of whom I was in awe, called at the manse and said, "Mr Gillanders, may I have a word with you?" "Certainly," I said, and nervously took the visitor into the study. We sat, and the visitor commenced: "Mr Gillanders, (pause) I want to thank you for saving my marriage!" The person went on to tell of the now-abandoned plan to depart that marriage for a new partner. From that time on, I was motivated to try always to prepare most carefully.*

*Just beyond the boundary fence:*

*Just as on Mornington Island, I developed relationships with not only the "longer contacted" Aboriginal tribes such as the Laerdil and Yungkaal, but especially with the newer contacted Kaiadilt who were still regarded as "foreigners" and "refugees", so i took a particular interest in those immediately outside the boundary of the "worshipping Presbyterians". An anthropologist, a poet and a refugee from Germany were three with whom I developed an ongoing dialogue over cups of tea, or coffee in the case of the German.*

*Both Phyl, in her University days, and I myself in the Central Queensland bush, had had experience of vibrant ecumenical relations, but on Tamborine Mountain the Anglican Priest seemed obsessed to state his opinion that "Presbyterians lacked a valid ministry", and the Catholic leaders would not only ignore a greeting, but cross over to the other side of the street if they saw me. However, a breakthrough occurred soon after, when a young priest, straight out of the seminary in Ireland, was appointed to the Mountain. This coincided with an elderly member of the Catholic community, who suffered dementia, becoming lost. My bushcraft was then valued, and a relationship of friendly disputation then emerged. I admit that this activity did not add to the Presbyterians, but that was not my main priority.*

*Comity with the Methodists:*

*There was an arrangement (unfortunately not properly documented)*

*whereby the Methodists left the Mountain to the Presbyterians and the Presbyterians left Beaudesert and the Beenleigh areas to the Methodists, except where special requests were made within the comity areas. This relationship was working well at the time. At the authorisation of Mr McDermant, I did pre-baptismal counseling as far north as Bannockburn (near Beenleigh) and also did two visits to Beaudesert to confer with Presbyterians (led by a doctor who had served the outback as one of Flynn's mob) who were requesting a Presbyterian face in that town. After further consultation with the Moderator of the Charge, it was decided to wait until 1957, to determine the capacity or otherwise of the incoming Home Missionary to fulfill that ministry.*

*Serving Two Masters:*

*Student Home Missionaries were expected, at that time, to be full-time pastors and in most cases, particularly in years 4,5 and 6 to be full-time students for the ministry of the Word. In those three years we had lectures in Brisbane on Tuesday to Thursday, which meant sleeping in Brisbane two nights a week. And the pay was meagre! However, we survived, but with difficulty. For any of the children to attend the Friday meetings, it was necessary for me to provide transport, in particular transport home. That meant buying a larger vehicle, and a family member made us a \$200 unsecured loan for this purpose, and to provide better transport for Phyl and the boys. Occasionally, parishioners gave of their produce for the manse table, and it was much appreciated.*



§ John Gillanders, his wife Phyl with a friend, and baby Alan, December § 1954, with well loved donkey "Jenny" at the South End of the Mountain

*In 1956 Phyl, in advanced pregnancy, was finding wringing out the laundry by hand a trial, and she asked me if it were possible to buy a second hand wringer. I said I'd investigate after lectures the next Thursday. That day I came home reporting that all I could find exceeded the budget, but promised to continue the search. The following week I came home and announced "I have a wringer, and it has a small washing machine attached".*

*That is a sample of what it was like to be a student home missionary in those days – hard slog, but blessings along the way.*

John Gillanders QDAH was ordained by the Presbytery of Maryborough on February 4, 1959.<sup>46</sup>

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<sup>46</sup> Personal communication from Rev. Gillanders

## *Chapter Six*

### *The South Enders*

In the 21<sup>st</sup> century it is hard to picture the isolation of the different areas of Tamborine Mountain as late as the 1940s and '50s. Electricity had not long before reached the Mountain, few homes had telephones – those who had were on “party lines” where everyone’s conversation could be heard. The only bitumen road was that up the Mountain from Tamborine Village - the rest were red soil. Many people kept a house cow, and these were allowed to graze along the roads during the day – the benefit to walkers being that the snakes were easy to see in the short grass. Mail was picked up from the Post Office. So with few phones, no email and red roads difficult to traverse in wet weather, contact between Eagle Heights and the north and south ends of the Mountain was a problem.

The first church was built at Eagle Heights, the second at North Tamborine. But what of the South End? The Mountain population was still low; it did not reach 640 until 1975. But this did not mean that the people at the South End did not want church services and Sunday School and in a true pioneering spirit they organized their spiritual life in such an inspiring way that many are still influenced by it today. Several of them have written about it, and Muriel Shephard (nee Bartle) has given us an excellent overview.

***In January 1938 Mr Alex and Mrs Ruby Johnstone came to live at “Seaview Farm” at the South End of Tamborine Mountain, along with Ruby’s children, Velma, Eunice, Ned and Jessie Hansford. Ruby was upset to learn that there were no church or Sunday School services held at this end of the Mountain. There was a Presbyterian Church at North Tamborine, but that was 9 kms away from Seaview.***

§ Mrs Ruby Johnstone §



***Back then, there were very few people who had cars and it was a long way to go with a horse and sulky, The United Protestant Church services and Sunday School in the Wilson Road hall had closed in 1938.***

*So Ruby started a Sunday School originally held in the St Bernard School with the help of her family. Her only means of getting there was the horse and sulky and she had a little pedal organ on board. Unfortunately, they didn't last long in the school as someone pilfered the school float and so they were relegated to under the school. This had a dirt floor and filled in on two sides only. It became a challenge in prolonged wet weather and the cold winters, not to mention, sharing it with the neighbour's chooks.*

*With much visitation, Ruby soon had a thriving Sunday School with an average of 24 children. She taught the children using flannel graphs to illustrate Bible stories, spending many hours preparing the lessons.*



§ L to R : Velma, Ned, Eunice and Jessie , children of Ruby Johnstone §  
and the late Edward Hansford before they came to the Mountain.

*Eunice, Ned and Jessie helped their mother with classes. Velma had by now married and moved back to the Atherton Tableland. Ruby was an accomplished organist and had a fine singing voice, so teaching choruses and hymns was no problem for her.*

*Church followed Sunday School. Different denominations took the service week about. Church of England, Methodist and Presbyterians, with none on the fourth Sunday. During the war, only a Presbyterian minister was available to come to Mt Tamborine and that was only twice a month.*

*In 1952 Rev. James Cooper, a Presbyterian Home Missionary, was appointed to Tamborine Mountain and started church services at the South End on a permanent basis. The Sunday School, though, always remained United Protestant.*



*Being on Ruby's "staff" meant that Eunice and Jessie were heavily involved in Sunday School activities; this included the Sunday School anniversary and the end of year Christmas break-up concert.*

*Jessie, being good at sewing had the job of making all the children a toy and Eunice, being a good cook, had the duty of making the supper.*

*Eunice married in 1945 and Jessie in 1947. Jessie moved to the Tableland and Eunice soon had her own little family to attend to. Other teachers, mainly ex-pupils, came on board to help Ruby.*

*In 1956 an old house owned by Monty Davidson was bought for £100, and with the help of Clarrie Legge, Ned Hansford and George Bartle relocated to land in White Road donated by Ruby Johnstone. Sunday School, Church Services and Youth Club all met there.*

*Every child at the South End (no matter what brand) came along. By this time, Ruby had taken a back seat and George Bartle was now the superintendent. Ned, Mrs Annie Legge, Betty Prestwood (Oxley), Shirley Smith (Cecil) and Norma Jenyns were some of the teachers.*

*Numbers reached up to 60 pupils. Highlights were the annual anniversary where every child received a book, and the Christmas Tree and concert celebrations held in the Show Hall.*

§ Little girls' Sunday School class §

*My recollections of Sunday School was that it was fun and we all dressed up to the nines, i.e. always wore hat and gloves, no long pants or shorts, and everybody went. We put our heart and soul into the anniversary, learning our special songs and skits.*

*The whole of the South End would come to be entertained by the children. At the Christmas celebration, besides getting a present, we would be treated to soft drink and ice-cream, a real treat in those days.*

*In 1973, with the availability of transport, it was decided to close the Sunday Schools in White Road and Eagle Heights and combine with North Tamborine. Ruby passed away in 1984. She left a wonderful legacy on this Mountain.*

*(with thanks to Jessie Radford for her recollections).*



**Betty Oxley.**

*Come back with me in time....*

*When I first came to live on the Mountain I was 9 years old. My brother John was a baby and my sister Shirley a few years older. Another sister Marge had recently been married, brother Ron and sister Florence stayed in Maryborough.*

*Our first home here was a shed near St Bernards Hotel. Shirley and I started school at St Bernard State School. Sunday School was held under the school and at Mrs Johnstone's home, a big old house. We learnt lots of Bible stories in those days. George Bartle, Ned Hansford and Clarrie Legge were the teachers. When I got older I helped teach and loved being with the children. We started a Fellowship on Friday evenings and that was a lot of fun. Something to look forward to was Guy Fawkes night, that's when fireworks were legal, not like today.*

*Over the years there've been lots of changes. But Sunday School is a very important part of the week. Learning to be good and follow the Christian life is still important today.*

*Sunday is still a special day and the dear Christian people who helped start this work on the Mountain must be happy in Heaven that we still follow the same risen Lord. God has been part of this Mountain as long as I can remember, so keep coming, for good times are always near.*



§ Clarrie and Annie Legge, §  
tireless workers for the Church and Sunday School

*What do I remember? .....Shirley Legge  
Sunday School and Church under St Bernard School with the chooks  
running in and out....  
Club at Ned's place, playing on verandahs which seemed very high....*



§ Sunday School  
at "Seaview" §

*Walking around the wonderful rock wall....  
Walking to Church in the rain and lining our rubber boots up on the  
verandah of the little hall in White Street....  
Mrs Johnstone playing the old pedal organ....  
Mr and Mrs Filmer walking all over the Mountain visiting people. They  
would have special houses to rest at and even had a sleep along the way....  
Going to church at Eagle Heights and the little church at North  
Tamborine.*

Shirley's brother Keith has different memories. Actually, he says he has few memories of the church at North Tamborine, as there was so much focus in his life on church at the South End. Even his memories of Rev. Jim Cooper were of him preaching there, under St Bernard School. Keith remembers John Gillanders, too, and Bill Christie, who came to Tamborine Mountain as the Home Missionary in 1956. Bill Christie has not left us a record of his time here, but he is remembered by Keith as being a real boys' man. He would visit the Legges at their home at the South End and take Keith for a ride around the paddock, pillion on his motorbike! Just the thing to appeal to a young boy. No wonder Keith remembers it to this day.

## *Chapter Seven*

### *The Filmers*

With the appointment of Duncan Filmer in 1957, a new era of Home Missionaries began on the Mountain – mature men who pledged their lives to God and the church. The name Filmer is well known here today, as Bertha and Duncan's two sons, Ivor and Garth, live here with their families. Ivor, has written about his parents' lives and their time on the Mountain.

*Duncan Filmer was born in London, England and educated at the Taunton School, Somerset. On leaving school he went straight to the trenches in France. Blown up in warfare, he remembered regaining consciousness with a mate on the edge of an enormous crater. He was highly commended and discharged in 1916. After studying Coal Gas Manufacturing at Technical College he emigrated to Australia, working with the Brisbane Gas Company at Newstead. He joined the Congregational Church and married Bertha Spence on 26 June 1926 at the Eagle Junction Congregational Church, where he was later ordained as a Deacon.*

*After the birth of their son Ivor, the Filmers moved to the Nundah Presbyterian Church . Duncan was ordained as an Elder in 1940, and during World War II he served in the Volunteer Defence Corps. On retirement from the Gas Company, he offered to serve as a Home Missionary with the Presbyterian Church. He served for a time at Inglewood in 1956, then commenced service on Tamborine Mountain in 1957. The manse was located at 29 Griffith Street – within walking distance of the church on the corner of Main and Geissmann Streets. He held services at the church at Eagle Heights and in a house in White Road at the south end.*



§ Bertha and Duncan Filmer §

*Duncan and Bertha did not own a car, and everyone who did took them to their destinations. One of these was to St Bernard State School for Religious Education. Duncan would get over to the school with the cream carrier, after which he*

*would visit one of the farms, then walk on to Ned and Eleanor Hansford's farm for lunch. One day Ned and Eleanor returned from town to hear loud snores as they entered the house. Duncan felt at home there and let himself in and dropped off!*

*Duncan confided to Ned some of his horrific experiences in World War I, things his sons had never heard.*

*Shirley Smith, 18 years old, had just gained her driver's licence, so she was happy to take her turn. She told of a day at Junior Choir when she committed herself to serve God. George and Eunice Bartle were stalwarts in support, encouragement and "chauffeur" duties, as were Clarrie Legge and his untiring wife.*

*Both Duncan and Bertha walked and walked, all over the Mountain. One day Bertha's friend Jessie Hack noticed her limping and she had her husband Arthur convey her to medical advice for a distressed foot.*

*Duncan was afflicted with a stammer, but he coped well in the pulpit and was particularly fluent at funerals. He was well read in English history and his library featured significant classics. He enjoyed stamp collecting – the early years of Ivor and Garth were enlightened by "doing stamps" with Dad on Sunday afternoons.*

*Duncan's pilgrimage ended in Brisbane, January 5, 1970. He described his sojourn on the Mountain as the happiest period of his life.*

§ Duncan Filmer on the steps of the manse §



*Bertha Filmer, born August 18, 1902 (Millicent Bertha Spence,) showed an early musical talent, of which certificates of Merit are testimony. Bertha could extemporise freely, and this was an enormously useful resource.*

*She was always alert to avenues of practical support for young families who were sometimes glad of her help in domestic problems.*

§ Ivor Filmer §



*It was the time of the Billy Graham campaign – her diary entry in June 1957 reads: “Inter-church prayer meeting for Billy Graham, the first of its kind on the Mountain.”*

*Duncan and Bertha supported the Convention Christmas/New Year at Eagle Heights Road, prior to the Beacon Road complex. Some delegates lovingly dubbed Duncan as “The Bishop of Tamborine”.*

*Bertha lived at Wavell Heights and was active until her sudden death on June 21, 1989.*

Rev. Garth Filmer with Cr Derek §  
§ Swanborough at the opening of the new §  
church in Main Street in 2010.

Rev. Garth Filmer and his wife Pat came to Tamborine Mountain in 1989. Garth had been ordained in 1957 and he made the Mountain his retirement home, no doubt remembering the happy years his mother and father had spent here. When they came to the Mountain George Bartle was the Home Missionary – indeed, the last of the Home Missionaries.



Others have spoken of Duncan and Mrs Filmer and their time here on the Mountain. After Mrs Filmer’s death Mrs Jessie Hack wrote to her sons, “The Mountain people thought a lot of them. She was just a wonderful woman, as was your Dad, walking everywhere. I think a lot of your mother. We had a great bond between us. She brought a lot of young people to the Lord. Duncan is remembered for his wonderful sermons.”

Rev. Keith Legge spent his boyhood years here on the Mountain, where his father and mother were stalwarts of the Church. He writes: “I can’t remember when I joined the Church and became a member. I guess it was during “Dah’s” (Duncan’s) ministry there. I was probably fifteen. Mr and Mrs Filmer were a spiritual couple and by this time I was starting to think far more spiritually than I had ever done. Mrs Filmer even came to my Ordination in 1972, and I thought that was great.”

**Ray Oliver:**

*My wife Beverley and I arrived on Tamborine Mountain in 1959. We heard of a missionary meeting to be held at the South End Church building and set off to find it, ending up at Canungra. Back tracking, we found the meeting which had commenced. We felt immediately at home with the speaker, and found later he was a local, George Bartle. We had some wonderful times at George and Eunice's home. Through meeting them, we attended the North Tamborine Presbyterian Church and it was there that my wife Beverley was saved.*

*I was superintendent of the Sunday School for a while and it was great to see it grow. There were good teachers, especially Nancy Gollen. She was a wonderful friend and support.*

*There were a large number of children on the Mountain of all ages, quite a few teenagers, and God laid it upon my heart to commence a Youth Group and with the help of George we started. The young folk enjoyed it greatly and had a lot of fun. There were spiritual discussions and games. We invited the Beaudesert Baptist's Youth Group to join us a couple of times.*

*The Youth Group put on two concerts, one in the Church building and the other, a Christmas concert, in the theatre. Both were packed and the gospel presented loud and clear.*

*The Youth Group supported a young couple who had left for the Mission Field. Helen told us later that the Youth Group's support was the most that they received.*

*I recall one night as we came to a close, two young fellows came in. They had climbed up the side of the Mountain, they seemed keen to stay so we started the meeting all over again.*

*The Lord blessed the Youth Group. Most if not all came to a saving knowledge of our Lord Jesus Christ, if not then, then later in life. To God be the Glory.*

## *Chapter Eight*

### *Women in the Church*

Just as in any church, the women on Tamborine Mountain have always played an important role. Right from the very beginning, when the church at Eagle Heights was a United Protestant Church, women have been vital to church life. The land at Eagle Heights was given by a woman, Mrs HE Jenyns, and fund raising for the new building was undertaken by women of all denominations. Even after it became vested in the Presbyterian Church, women from the Church of England continued to attend services there, and remained Women's Guild Members for many years.

We are indebted to Enid Harris for her work in 1999, when she put together the minutes of the Tamborine Mountain Presbyterian Women's Guild in book form. This has been invaluable.

There are two threads running through this record – one tells of the utter devotion of the women over the years to their God and their Church; the second is the thread of history, as the minutes tell of the farewell to one Home Missionary, the welcome to another, the letters of congratulation, sympathy and encouragement. Throughout the eighty years the fund raising is unending, but the methods change with the years.

The things that remain constant are the sewing, the knitting, the baking, jam making and flowers, flowers all through the years. For the church, for fetes, for funerals. Tamborine Mountain has always been a flower growing place, and this shows constantly in the Guild minutes.

At the end of each year the Guild members held a meeting to donate the money they had earned during the past twelve months. The amounts would seem today to be ridiculously small, but in past years money went further and a donation of £2 to the Sunday School was of great value.

At the meeting of November 1946, the Session Clerk Mr Everet, asked permission of the guild to put before them the financial position of the church. This he did, pointing out that at the end of the year a further £38 was needed towards the cost of running the charge. It was decided by the guild to hand over to the church funds any balance available, but leave a balance of £2 in the account. This donation proved to be adequate.

Allocations were made constantly to the church committee, Sunday School, Australian Inland Mission, to various Old People's Homes in turn, British and foreign Bible Society and to St Andrews Hospital.



For many years monthly stalls had been held at North Tamborine Shopping Centre, but the women of the guild were looking for new methods of fund raising.

A meeting was held in the church hall on March 17, 1982, at which a proposal was put forward to open an opportunity shop at the rear of the hall. At the next meeting, April 21, Elyn Young moved and Enid Harris seconded, a motion that a letter be sent to the Committee of Management, asking for permission for the opportunity shop to be set up.

This was granted, and the Bargain Centre as we know it was born. Over the years it has moved, and is now in a building below the hall. The hard work of the guild paid off, and in March 1982 a donation of \$2,000 was given to the fund for the building of a new manse.

With the Bargain Centre, street stalls and catering the guild was able to pay another \$1,000 into the building fund and a further \$2,000 the following July.

On the 25<sup>th</sup> anniversary it was reported that there were still six members working at the Bargain Centre who had been there for the entire 25 years. They were Enid Harris, Elyn Young, Dorothy Arnold, Elsie Whyte, Doreen Hawker and Gloria Houseman.<sup>47</sup>



Work at the Bargain Centre continues today and it has benefitted not only the Church but the whole community.

§ At left Enid Harris with jams §  
and chutneys at a church fete

There is one woman in particular about whom a number of people have written, simply because their memory of her is so vivid. That is Ruby Johnstone. Her granddaughter, Ann Sawden, is one of them.

***In 1938 Ruby Johnstone, the mother of Ned Hansford and Eunice Bartle, re-started the Sunday School program at the southern end of the Mountain. This took place under the St Bernard School with an average***

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<sup>47</sup> Tamborine Times, August 2, 2007

§ Mrs Ruby Johnstone §

*of 24 children attending each week along with many the neighbour's chooks. The dirt floor and cold winter winds (and the chooks) made Sunday School classes a little difficult, so a few interested people bought Monty Davidson's residence for £100 and shifted it to a site in White Road. The grandfather of Sheryl Healy, walked from his home every Sunday morning to hold Sunday School for the children at North End. His home was situated where we have Café Ella. He did this work and walk faithfully for years, rain, hail or snow. Clarrie Legge, Ned Hansford and George Bartle all had a big influence on the Mountain children through youth work and the Sunday Schools. Each Friday night the Hansford house – Ned and Eleanor – and the Bartle household – George and Eunice – would take their turn in caring for the youth of the Mountain under the leadership of George and Ned. The kids loved it as there was nothing else in the way of entertainment available so many, many young folk would come. They called it "Club" This went on in their homes until the little hall was built in White Road. The Eagle Heights Sunday School was looked after by people who lived nearby. The Christian work really flourished from 1953 onwards when Harold Whitney held a mission on the Mountain and many people were challenged to the call of the gospel.*



*The old Sunday School held in the hall at White Road closed down when the numbers at the St Bernard School reached an all time low of eight students in 1973. It proved more successful to unite all three Sunday Schools, hence the children from Eagle Heights and the southern end of the Mountain met with the Sunday School group at the North End in the little old church, right on the corner of Main and Geissmann Streets.*

The many children who learnt their first Bible Lessons from Ruby Johnstone have never forgotten her.

People associate Betty Henderson with Main Street, North Tamborine and indeed she has lived there for many years, but her first experience of church on the Mountain was at the south end.

*In 1956 my mother, eldest sister and I purchased our holiday cottage at the south end of the Mountain. We met George Bartle and his wife Eunice and Eunice's brother Ned Hansford and his wife Eleanor. A small building had been moved to White Street and it was used as the United Protestant Church and Sunday School. Our daughters (two then) attended Sunday School where George was the superintendent and lay preacher.*

*In 1975 we attended the opening of the new church in Main Street, and in 1979 my husband and I purchased our retirement home in Coleman Square.*

*I attended the North Tamborine Presbyterian Church where George Bartle was the Home Missionary and Jack Harris the Session clerk. In 1980 we purchased the Old church on the corner of Main and Geissmann Streets. In 1981 we helped with the building of the hall.*

*In retirement I have been a member since 1980. Two of our four daughters have been married in the Main Street church and several grandchildren baptised there. Church camps were a great get-together of the congregation. Our youngest daughter attended Friday evening Pathfinders started by Mrs Nancy Gollen I understand. Bible Study groups and Wednesday evening and Saturday morning Prayer Groups at 7 o'clock were among the activities. When I attended Sunday School was always Sunday mornings and at one time two services were held and one at Tamborine Village.*

*In the mid to late 80s my neighbor Mrs Pat Hawley and I looked after the Tuesday morning bubs whilst their mothers attended Bible Study.*

*Fetes were a great fundraising occasion and the Bargain Centre monies went to missions.*

*In 1992 the Church called Rev. Kim Dale to be full-time Minister and he came to the Mountain with his wife and four children.*

*Biblical Scripture has been taught and relevant sermons preached faithfully, sincerely and meaningfully since the early days of the Church by all who have been in the pulpit.*



§ Betty Henderson with some Bible Study children §

L to R: Standing, Tom Swanborough, Kurt Parker; Betty is holding Sam Brown-Kenyon

Seated: Kate Pearson, Rebecca Brooks, Rhys Kilpatrick, Kate Swanborough, Hannah, Renee Kilpatrick, Tim MacKenzie, Emma Plant, Rebecca Hill, Amy Cassidy, Emily Baker nursing David, Amy Pearson, Jack Brown- Kenyon, Kirri.

Brothers Arthur and Alan North both served as Home Missionaries on Tamborine Mountain. Alan has written of his sister, Dorothy (1917-2002)

*Dorothy first visited the Mountain when she was a young girl and lived with her uncle and aunt in a tent at Eagle Heights on the hillside adjoining the Jenyns farm house. In the early 1930's, her uncle bought a cottage which adjoined the farm house.*

*Dorothy served for a time on the Presbyterian Fellowship of Australia Council and made a significant contribution to the Scripture Union. In 1944 she became a student at the Melbourne Bible Institute (now the Bible*

*College of Victoria), graduating at the end of 1945. In 1946 Dorothy was accepted for service with the Overseas Missionary Fellowship and sailed for China in 1947. After serving for four years in the Province of Szechwan, China, where she became proficient in the Mandarin language, she was placed under “house arrest” with other missionaries for two years. The handing over of the deeds of the mission finally secured their release. Dorothy served a further term in Malaya in 1953.*

*Dorothy then joined the staff of Burns Philp in Brisbane and worked there until her retirement in 1976. Two years later she purchased a cottage from Morris Hayes at 22 Central Avenue, Eagle Heights which she named “Iona” after the Scottish community.*

*She soon became involved in the work of the Presbyterian Church and was ordained an Elder. She conducted Religious Education classes at the Cedar Creek State School for a number of years. The young Mums’ Group was a source of active participation, while membership of the Creative Arts absorbed her interest.*

*After sustaining a head injury from a fall, it became necessary in 1994 for her to sell her property at Eagle Heights to Meryl and Sam Aherne, who owned an adjoining property. She had been a resident of Eagle Heights for 17 years and it was with much regret that she left the mountain environment where she had chosen to live out her retirement years.*



§ L to R: Sisters Hilda & Betty North, niece Elizabeth & Dorothy North §

Dorothy is among the well remembered women who have been active in the church, as is Nance Smith. Ann Sawden tells us about them.

*Our church has been fortunate in having several people serve in our congregation, but especially two retired missionaries, namely Nance and*

*Dorothy. They were as different as chalk and cheese but had many similarities. Nance (served as a missionary for many years in the New Hebrides, now Vanuatu) was extremely organized, would take on the responsibility of sitting through our (week long) annual Presbyterian Assembly in Brisbane, representing our church. She was a deaconess who was heavily involved in children's camping ministry. On the other hand, Dorothy (once much loved missionary in China) was delightfully forgetful. It was not uncommon for George to get one of his kids to climb through her window after church to let her in her locked house. Dave Pearson would help her out with keys locked in the car. Lynne Brown-Kenyon had a Friday afternoon tea ritual with Dorothy. "Lynne, what would you like, tea or coffee?" "Oh, Dorothy, I'll have black tea, thanks." Five minutes later, white coffee with one sugar would arrive. This went on for years and Lynne just loved her. Dorothy participated every Tuesday in the young mother's Bible Study group and shared many Bible truths. She was grandma to all our babies and a role model that inspired us.*

*Both Dorothy and Nance were an inspiration to folk in our church, especially the young mothers. It was not uncommon for Nance to knit the new bubs a jumper on arrival and both she and Dorothy would pray and love our children and encourage us as mothers.*



§ Nance Smith §

A number of people have spoken of Nancy Gollen, a very lovely and lovable woman whose greatest interest was in children.

*Ray Oliver wrote: Nancy Gollen was widowed when she was still young. Her husband was killed in a tractor accident on their farm in Gatton, leaving her with two small daughters, Heather and Marion. Nance moved to Tamborine Mountain where she did dressmaking for a living. She was a wonderful friend to the newcomers and newly-weds on the Mountain. She sold her house and moved to "Red Marley", the home*

*of Sir John and Lady Chandler. Nancy soon grew tired of looking after a lifeless house and wanted to care for children; she moved to the Methodists' home for needy young children outside Brisbane.*

*Nance found that when the children finished their schooling they were no longer able to stay at the home, so she sought the Church's help to open a hostel where she could care for them after they left school. She faced a knife gang at 1am one morning to rescue one of her girls and was awarded Queensland Mother of the Year for her work.*

While on the Mountain Nancy started Pathfinders, taught in Sunday School and worked always for the children she loved.

The work of the women for the church can never be taken for granted. To read the annual report of just one year is to understand their unremitting care for the Church. The Annual Report of the Presbyterian Women's Guild for 1970, takes us through Guild activities for a full year.

"I have much pleasure in presenting the Annual Report of the Tamborine Mountain Presbyterian Women's Guild for the year ended 31<sup>st</sup> December 1970.

"Throughout the year we have been conscious of Divine guidance and blessing, and put our trust in our Heavenly Father for the continuance of His grace towards us in the year ahead.

"With a membership of 17, there was an average attendance of 12 at meetings, and again the harmony and spirit of fellowship and love were blessings felt by all.

"At the annual election of officers held in December 1969, the following officers were chosen: President, Mrs Bytheway  
Secretary: Mrs Ned Hansford  
Treasurer: Mrs JCB Davidson

"Very early in the year, the Guild regretfully farewelled Mr and Mrs Gilmore, who went to Kingscliffe to live in retirement. Mrs Gilmore had been an active worker in the Guild for three years, and both she and Miss Gilmore have been greatly missed. However, it has been good to see them all return to the Mountain for special occasions, and to feel the warmth of their affection for all in this charge.

"We were saddened to learn of the death of Mr Filmer, and later of Mrs Filmer's illness. Loving messages of sympathy were sent to Mrs Filmer and appreciation was recorded of their devoted and unstinted ministry on the Mountain.

"Many of our members shared on the fellowship and worship of the Women's World Day of Prayer, which was held in the Anglican Church

early in March. Our Roman Catholic friends have requested that the 1970 service be held in their chapel at Eagle Heights.

“In order to lighten the work in the cleaning of both churches it was decided to purchase a vacuum cleaner, and this has given splendid service. From time to time through the years parcels of remnants have been bought and made into garments in preparation for the Annual Fête in October. These articles met with a ready sale through the efforts of several members. Quite appreciable amounts of money were handed to the Treasurer from time to time. Other members made and sold jams and preserves, and swelled the Fête Fund.

“A film evening in April was enjoyed by a capacity audience, and Mrs Bridges showed coloured slides taken by them in Japan and Hong Kong, before showing some of their home in USA, both in summer and winter. Each group of slides was followed by items from the children of the Sunday School and a very happy evening concluded with the serving of a dainty supper by members of the Guild.

“The Annual Floral Afternoon was held in May and there was a good array of flowers and pot plants, as well as beautiful saucer arrangements by school children.

“In June the Harvest Festival was held at North Tamborine Church, and there was an impressive display of fruit and vegetables, as well as cakes, jams and flowers. Next day, being Queen’s Birthday, members of the Guild held a Street Stall at Witches Falls Picnic Ground, and the goods sold briskly. We were again indebted to the PFA members who helped in many ways, especially with the erection of the tents and tables. During the years, our thoughts and prayers had gone often to Mrs Radke, who had been ill and in hospital for a long time. She was “called home” in June, and members stood in silence at the June meeting as a tribute to the memory of a brave and cheerful sufferer.

“About sixty people attended a barbecue luncheon held at the Bytheway’s residence in August. A sales table added to the takings.

“July was the Birthday Month, and a special collection among members was forwarded to the Birthday Fund. The Birthday Cake, beautifully iced by Mrs Nunn, was cut at afternoon tea, and samples sent to old friends far and near.

“The annual Spring Fair was the big event in October, and our willing helpers, the PFA members, were early on the scene at North Tamborine and had tents and tables in place to accommodate the various stalls. The PFA also stocked and staffed several stalls and ran competitions. Children who had been trained by Mrs Max Baker gave a short program during the serving



of afternoon tea. With pre-fête efforts, and \$225 taken on the day of the fete, a total of \$570 was raised.

“In October we were again privileged to meet in fellowship with the Baptist Women’s Guild in Beaudesert, and shared with them the uplift and inspiration of the meeting, not forgetting the delightful lunch that followed. Next month, the Guild was able to give to the Committee of Management a cheque for \$500 to help in the purchase of an acre block of land in North Tamborine for future church expansion. After doubling our donations to various church organizations and to the British and Foreign Bible Society Korea, AIM Children’s Homes, St Andrew’s Hospital, Wairuna, Koolkuma, Onesua Centre, the credit balance was \$333.85.

“The end of the year function, a barbecue lunch for members and their husbands, was held at Windrush, Lahey’s Road, on December 2<sup>nd</sup>. Also present were about twenty friends from Beaudesert and Park Ridge Baptist Churches, and “alone” friends from the Mountain – about sixty people.

“Christmas carols and readings and responses from members were followed by a brief but satisfying message from Mr George Bartle, and then there was time for happy conversation during the open air meal. Old friends were remembered at the close of the year, greetings being sent to Mrs Hack, Mrs Jenyns, Mrs Davis, Mrs Dunn, Mrs Sugden, Mrs Lethem, Mrs Filmer and Mrs McNellie.

“We are very fortunate to have Mrs Sugden as our correspondent at the MYMU and her letters are always most informative and interesting.

“Guild members were again active at the Carol Concert held on the Sunday before Christmas. The capacity audience was most appreciative of the singing, both the children’s choir and by all present. The cantata “The Christmas Story”, composed by Mr Raymond Curtis, who trained and conducted the children, was especially well rendered. Mr Bartle read appropriate passages from the Bible, and gave a short talk. At the close of the service, a dainty supper was served.

“In conclusion, I would like to thank all members for their loyal support and untiring efforts during the year, and to pray that our work in His service may be blessed in the days ahead.”

Mrs Bytheway.

## *Chapter Nine*

### *George Bartle*

The time that Duncan Filmer spent on the Mountain had been one of growth for the Presbyterian Church and it was to continue in the years ahead. The policy of the Church to appoint Home Missionaries to districts such as the Mountain was still carried out, and Duncan Filmer was followed by Rev. Joe Ogden in 1961-62, Rev. AB Innes 1963 to 1965 and Bill Gilmore from 1967 to 1969.

The induction of Mr Gilmore as the new Home Missionary took place in the North Tamborine Church on 2<sup>nd</sup> February 1967. He was inducted by the Moderator of the Presbyterian Church, Rev. Reid, who advised the gathering that this was the first occasion in Queensland that a Home Missionary had been inducted into a church. He said the practice was more common in the southern states. During the service, Mr George Bartle was thanked for his work in looking after church services until the new Missionary arrived. Mr Bytheway, on behalf of the Session, Mr Graham Oxley on behalf of the Sunday School and Mr Harold Jenyns, on behalf of the community, welcomed Mr and Mrs Gilmore to the Mountain.

During his time on Tamborine Mountain the health of Rev. Gilmore began to fail. George Bartle temporarily filled in for him – and this lasted for 22 years.

George's ministry differed from that of his predecessors in that he knew everyone on Tamborine Mountain right from the first. This was not hard, with such a small population, and he knew their families as well. It was to prove a great advantage. He was accepted not just as a mentor, but a friend from the very first. The little church on the corner of Geissmann Street became more and more a place of loving, cheerful worship.

As the Church grew year by year, the need for a new church became more urgent. Land on Main Street, just two doors down from the small church, came on the market for \$3,000.00. The Presbytery of Mowbray gave permission to buy it and at the AGM in March 1972 a special building committee was formed and a bank account opened. The church at Eagle Heights and the manse in Griffith Street were sold providing money for the building of a new church and manse. The church on the corner of Main and Geissmann Streets would eventually be sold.

The building of the new church in Main Street was an effort that involved not only the whole congregation but many in the community and also in

Beaudesert. Services continued in the old church, and it was used for the last time when afternoon tea was served there at the opening of the new church. This took place on May 3, 1975, with Rev. Colin Kay consecrating the building.<sup>48</sup>



§ George and Eunice Bartle §

#### Dave and Leonie Pearson – Memories of the Pressie Church

*When asked to write a few memories of our early years at the Pressie Church, we found it difficult to narrow it down to just a few! As a young couple in a new town and new work situation, it was not difficult to settle into this new church as we were made to feel part of the family. We were welcomed into all the activities including the pranks and skits of Family Camps, working bees, fetes – who could forget Barbara Baker’s beautiful hearty laugh when the “cornflakes skit” was performed at camp?*

*Church services and most activities were held in the “new” church in Main Street, North Tamborine. The congregation had recently moved from the “old church” on the corner of Main and Geissmann Street, to the newly built church and hall just two doors down.*

*Soon after moving to Tamborine Mountain my Mum, Betty Henderson and my husband Dave heard that the old church was for sale and agreed we should buy it. It has been a privilege to own this property and recently Dave and I were able to restore the old church and live in it for a short time.*

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<sup>48</sup> A full account of the building of the new church, written by Mrs Enid Harris, is in the appendix.

*As a young mum with several children by then, I attended the Young Mums' Bible Study led by Ann Sawden – the beginning of a valued friendship. We were blessed by several older ladies looking after our little ones so we could enjoy special time in study and fellowship, including Mavis Wright and my Mum, Betty. I fondly remember one morning taking my dog, who was heavily pregnant, into the church while we had our study time as “it was too hot to leave her in the car” – and the ladies felt sorry for her.*

*There have been plenty of times over the last thirty years when our animals have gone to church, whether as part of Dave's Children's Talks or just not wanting to stay in the car!*

*When each of our children were too young for Sunday School, they would play with their toy cars under the pews (and other people's feet). Many of the older folk enjoyed (or so they said) seeing the children and showed them much love, even dear old ladies who had no children of their own – such as Nance Smith and Dorothy North.*

*My Dad, Jack Henderson, did wood turning during his retirement years in the “old church” and was asked by the Pressie Church to make the offering plates and a baptismal font, which of course he counted a privilege. These are still used today.*

*We cannot recall memories of our growing time in the Pressie Church without thinking so very fondly of George and Eunice Bartle. This dear couple have been an inspiration to us as Christian parents – perhaps that's why we had six children – and each of their children have been, and still are, true friends of ours.*



§ George Bartle with Rev. Leslie Duncan in the old St George's Church §

The growth of the church was truly phenomenal, and it coincided with growth on Tamborine Mountain. When the new church in Main Street was built in 1975 the population of the Mountain was 640. In the late 1970s the population doubled in two or three years, and in 2011 is approximately 6,500. The church that was to last for many years was already bursting at the seams and indeed lasted for only 35 years.

With the building of the church came a new manse. A bulding fund was begun in 1982, land in Coleman Square bought for \$18,000 and the manse , built by Earl Reeves, was finished free of debt . Rev. Kim Dale and his family lived there until they built their own home at the south end of the Mountain. The sale of the Coleman Square manse helped finance the new church in 2010.

The fact that George Bartle accepted no stipend for his ministry made an enormous difference to the finances of the church. He continued to work on his avocado farm, and said that this gave his life a balance.

With the growth of the church came a growth in activities. There were now several youth groups, a group for young mothers, more and more music in the church and camp and holiday camps - the church was now a very busy place, and has continued to be so in the years since then.

Lynne Brown-Kenyon writes:

***My first introduction to Tamborine Mountain Presbyterian Church was through meeting Jack and Enid Harris in 1974. I was a student at Mt Gravatt College of Advanced Education and along with the other members of the student Christian Fellowship, came up to one of the campsites for a weekend camp. Jack and Enid were our cooks, and I soon gravitated into their friendly kitchen and “helped” by cleaning out the custard pots and sampling the menu! Little did I know then that such a weekend would be the beginning of a long and special friendship with Jack and Enid.***

***I was transferred from Brisbane to teach at Cedar Creek State School in January 1978. I was new to the area, so my Principal approached his good friends from Tamborine Mountain, Jack and Enid Harris, who remembered me! They found me some temporary accommodation for a couple of weeks until I found my bearings.***

***Jack and Enid introduced me to a lovely young couple, Bernie and Ann Sawden and their baby son Sam, who was five months old. The notion of being a “temporary boarder” soon disappeared and I continued to live extremely happily in the Sawden household for six years, during which time Ben, Andy and Bill were born!***

*George and Eunice Bartle welcomed me to the Tamborine Mountain church community and also to their extended family and lovingly treated me as another daughter. I knew immediately that God had blessed me richly by bringing me to this mountain and from that point onwards, it felt like home.*

*When I joined the Tamborine Mountain Presbyterian church in February 1978, there was a morning worship service at 10am and an evening service as well. I was keen to use my gifts in teaching children, and George asked me if I'd be willing to assist with Sunday School down at Cedar Creek in the local hall on Sunday mornings. I was keen, especially as I was teaching most of these children through the week, and it was a good opportunity to teach them about God and also build deeper relationships with their families.*

*Mountain couple Keith and May Smith, had been conducting Sunday School at Cedar Creek for quite some time, so I joined them. Both were extremely good with the children and Keith was full of fun! I remember quite a few Cedar Creek families who were involved – Curtis, Buchbach, Cavanagh, Wilkie, Windeatt, Jensen, Clarke, Treadwell and several others.*

*At least once a year, Keith and May took the children away on a weekend's camping. I was happy to join them and we travelled in car convoy up the Canungra Valley to the old Curtis home, set in the most picturesque surroundings. There was no power or any modern conveniences in the house, but the children slept in sleeping bags on the wooden floor and we ate the "best" camp food and enjoyed a weekend of nurture and fun. I remember having a broken ankle, set in plaster, on one such camping occasion but was determined not to miss the camp. Being only 23 or 24 years old at the time, I thought nothing of hobbling around all weekend on crutches in a fairly primitive camp setting!*

*By about 1982 Keith and May had to focus on their little family and the Sunday School at Cedar Creek ceased. There was a very small band of families who were keen to keep something happening, as there was no established church at Cedar Creek. George Bartle began a morning service at Tamborine Village in the Memorial Hall, starting at 9am.*

*George and Eunice faithfully came down the Mountain to preach and to show love to the community down there. Occasionally George would be replaced by a guest speaker, but George was loved by all. He not only came down on Sundays, but also visited through the week, and was always available when called upon to conduct weddings, funerals, and*

*christenings. As I recall, the services continued at Tamborine Village until 1986.*

*There were quite a few faithful older Christians who I got to know well from the late 1970s onwards. As mentioned, Jack and Enid Harris and George and Eunice Bartle all worked tirelessly in God's kingdom here on the Mountain and beyond. Other beautiful souls were Nance Smith and Dorothy North, both retired missionaries who contributed much.*

*Dennis and I were married in the Tamborine Mountain Presbyterian church on October 4, 1986. It was such a thrill to be married in my home church and we were both so honoured to be married by George Bartle. My entire St Bernard State School Year 1<sup>st</sup> and 2<sup>nd</sup> composite class was sitting in the church aisle during our wedding ceremony – quite unique I would*



§ Dennis and Lynne Brown-Kenyon with George Bartle §

*think! We held our reception in the church hall – it was hard to believe that we accommodated 120 people in our hall! It was catered for by the local French restaurant, which was situated where the present Chinese restaurant stands.*

*I remember that on the morning after our wedding (2/10/1986) the Sunday morning church format changed, with the introduction of two services – one at 8.30am, mainly attended by the large number of younger families and the second service at 10.30am, mainly attended by the older folk.*

*I remember Kim and Sandi Dale coming to the Mountain in August 1990. Kim was on a kind of preaching “trial” at our church and he was received well. I was eight and a half months pregnant with my youngest son at the time. George and the church congregation were excited to*

*welcome Kim and Sandi and their young family back to the Mountain in 1991, when they settled into full time ministry. We were mindful during the initial year that the Dales might have been a little homesick, so on American Independence Day, July 4<sup>th</sup>, Dennis and I organized a themed party for all our congregation at our home. I think the Dales enjoyed it and appreciated the sentiment.*



§ George and Kim together share memories with friends §

*The Tamborine Mountain Presbyterian church has always been “alive” with families with young children. It was a wonderful setting to raise our three sons with the support of Sunday School, Holiday Club, church family camps, youth camps, Sunday evening and/or midweek youth group.*

In early 1992 the time came for George Bartle to retire from the position of Home Missionary – but not to say goodbye to the church. A crowd of present and past members of the community met in the Presbyterian church hall on Saturday 3 March to say thank you to George and Eunice Bartle for their long ministry to the people of the Mountain through the Presbyterian Church. “It was a loving, happy and sad evening as many shared with us all their recollections of the years George and Eunice have given to the Mountain.

“It was a surprise to George and Eunice to find all their six children there, two of them travelling long distances for the special occasion and this added to the happiness of the evening for them – this, and the realization that they



meant so much to the community. Archdeacon St John Edwards expressed it for many when he said that on coming to the Mountain he had found a loving, caring community. After meeting George and Eunice Bartle he realized why that was so.

“We know they won’t really retire – and we look forward to many happy years with them still taking their place as an important part of Tamborine Mountain life.”<sup>49</sup>

### *My Church by Ann Sawden*

*From before I could remember, I’ve been coming to this church and I love it. When I was a little girl my mother would take me along with my brothers and sister. What do I remember? Well, when we had church underneath the St Bernard State School I would always like it when the neighbour’s chooks would visit. They were amazing little creatures, always keeping themselves busy, scratching here and there and then taking off in a new direction. I don’t recall any of the biblical teaching, but I’m sure others do.*

*I was still a young girl when we moved into our hall in White Road. Sunday School was in the morning with nearly every child from the south end attending and then church was held after lunch at 2pm. This was a deadly time. My brother perfected the art of sleeping sitting up. We had various home missionaries who would stay for a year or two.*

*When I was a young teenager, I shared playing the organ with my sister Muriel and my cousin Susanne. My father would play his squeeze box for Club and Sunday School and many of the truths expressed in those songs remain with me today.”Do you know O Christian, you’re a sermon in shoes? Do you know, Christian you’re a sermon in shoes? Jesus counts upon you to spread the gospel news, so walk it and talk it .....a sermon in shoes.”*

*In the late sixties I moved away from the Mountain for several years and when I returned in 1974 my Dad, George Bartle, had become the new minister of our Church, being appointed as a Presbyterian Home Missionary. He served faithfully in that capacity for 22 years.*

*The opening of our new church building in 1975 was very exciting. The congregation had a growth spurt with the arrival of quite a few new younger families and many new babies. In order for the church to develop and grow, we all had to pitch in. This had a positive effect as it was our*

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<sup>49</sup> Tamborine Mountain News, March 25, 1992.

*church. Seven new babies were born into our church the year I had my fourth baby, so you can see how busy we all were.*

*Now it's 2011 and my boys have all grown up and have babies of their own. I do pray that the foundation they received whilst going to Sunday School and just being part of the Tamborine Mountain Presbyterian Church will help equip them for life. I love our church and hope I have many more years to learn, grow and contribute.*

## *Chapter Ten*

### *Camps, concerts, holiday clubs and social activities*

Since the earliest years of the church social activities of all kinds have been an important part of church life here on the Mountain. Many functions were organized to raise funds, but invariable the occasion was one of enjoyment for church members and community alike.

Bruce Bartle was involved with the young people in the Church for many years, and he tells of some of the camps, and the folk who ran them.



Camp site at the farm of Kenneth and Muriel Curtis

*George Lea and I, with the help of Nance Smith and later Betty Henderson, ran a youth group of grades 4 to 7 inclusive on a Friday*

*night, from 7pm to 8.30pm. George was a professional bus driver and the bus owner, Ian McLean, gave George the use of the bus to pick up kids from all round the Mountain. This went on for about twenty years between 1975 and 1995. In some later years up to 90 kids came, from every religion. In the earlier years we had a camp each year at Ken and Muriel Curtis' property just outside Canungra. Keith Smith was often the cook. On one occasion we received nearly 30 inches of rain over the weekend and had to stay there two extra days before the creek subsided. The kids from that camp still rate that one as the best ever.*



*The kids in the photos are now about 50 years old.*

*In later years camps were held at the Tallebudgera Fitness Camp. The kids were very well behaved, liked the same four or five games every night and George and I still have a special relationship with those kids.*

School teacher Bernie Sawden has had years of experience with children, camps and Youth Groups. He tells of some of these activities before and after the mid-seventies.

*Since 1975 the church has had many dedicated young people who ran Youth Group activities in the new church hall and at the leaders' homes. George Lea and Bruce Bartle combined for many years to cater for the needs of young people by running a youth group. The kids loved it and it wasn't uncommon for both leaders, along with a few mates, to drive all over the Mountain picking up kids and later dropping them home again.*

*This allowed the kids to let off a bit of steam in a harmless way. This Friday night venture had young people meeting in the church hall and on many occasions in Bruce and Beryl Bartle's home.*



§ A walk at a family camp in 1987 §



*Robert Bartle, Tim Baker, Dave Pearson and I also took on this responsibility for many years. We travelled all over the Mountain picking up kids and delivering them home again. Good fun and spiritual guidance*

*was the essence of the night. When our church employed a youth pastor, Dave Forbes, he then took on the major role of caring for our youth. He was a young man who could relate to the kids and they in turn could relate to him. Dave later became the first State Primary School Chaplain appointed by Scripture Union. He is now a much loved and respected Chaplain working here in our schools on Tamborine Mountain.*

*In the late sixties and early seventies, the Pressies ran two summer Kids Camps at the Tallebudgera Fitness Camp. One camp for primary schoolers was held in December and another for high schoolers was run in January. These camps were a highlight of the year for many Mountain kids who rarely had the chance to go to the beach. Singing, devotions, concerts and all sorts of beach and swimming activities made these camps very popular with the Tamborine Mountain young people and you had to book in early or you'd miss out!*

*In 1975 our church started running yearly family camps. This was an important part of our church calendar for entire families. Tallebudgera was the main venue; everyone loved it because of the beach. Keith Drinkall was the main speaker. We would get him back year after year. The concert on Saturday night was always a hit!! Laughter to the max!!! Because of the church's size, everyone knew one another. Nance Smith, Dorothy North and others would look after the babies while their parents would go to the beach. Barbara Baker would always have the BIGGEST bag of lollies anyone could ever wish for. She was amazing, she had plenty of friends and was interested in people. Barbara was a dynamic and very engaging person who gave to her Lord and our church. She said, "I'm not dying of Motor Neuron Disease, I'm living with it." And that she did.*

Barbara and Max Baker



*In recent years we have held our camps at Lennox Head. They are always a source of relaxing fun filled spiritual times.*



§ Bike ride at a camp in 1988 §

§ and another walk §



The idea for a holiday club for children on the Mountain was hatched in 1994. Annette Harden, a teacher who was then on leave raising a large family, decided that there was room for a ministry to the children of the Mountain during the rather bleak winter holidays. The Anglican Church were already running such a club in the Christmas holidays, why not run one from the Presbyterian Church during the winter when most people

stayed at home and children were looking for something to do? So Winter Holiday Club began.

*It was a tentative three day venture for sixty children that first year, but quickly grew to a whole week event for one hundred. Some of the clubs made use of Scripture Union programmes, such as “Going Bananas” and “Luke Street”. Others, such as the “Secret Servant” and “Lost World” were written by the team.*

*One major feature of each was the play. There was a serialized drama which carried the theme of the week. Some of the most exciting and successful were based on CS Lewis’s children’s books, used with copyright permission from the Lewis estate. The casts for these plays were the adults and teenagers from the Church. They were also the leaders who ran activities for the children, connected with the theme of the week.*

*Accomplished artists and musicians live and work on Tamborine Mountain. Our environment attracts them. Many of these people were roped into the artwork, props, sets and music which were used and are still used in this ongoing ministry. Others supported with sport, baking and prayer. Teachers gave up their much needed holidays to be part of our team.*



Jay completes a challenge at holiday club 2010

*Some of our leaders went on to establish and work in holiday clubs in churches further afield. Children who began as holiday club members became helpers and leaders. Young people found the week a good introduction to working with children and made career decisions based on this experience.*

*One year, excited by the effectiveness of the Colin Buchanan’s children’s songs we had been singing all week, we invited him to come in person to perform at a special follow-up day for children in September. Some of our local musicians were able to join him on stage playing “Jesus is not fairytale” and other hits.*

*Winter Holiday Club has continued to offer Good News to the children of the Mountain for seventeen years, and hopefully will do so for many years into the future.*

***Annette Harden***

Fund raising in any church is always a mixture of work and pleasure. Looking at the ways funds have been raised over the years shows how life has changed in the past eighty years.

Fetes or Fairs were regular fundraisers for the church, and these were held very often. The Fellowship was usually on hand to erect the stalls, take them down again and help where needed. Then there were afternoon teas, morning teas, a “Kirk at Work” exhibition, an apron sale, a Devonshire tea party; a Lantern Lecture, Bring and Buy Sales, an Art Exhibition, a Hallowe’ en Evening, a number of Social Evenings and quite a few garden parties. These were often held at St Bernards Hotel, at the invitation of the Bradley sisters, who not only provided the venue but helped with the catering.



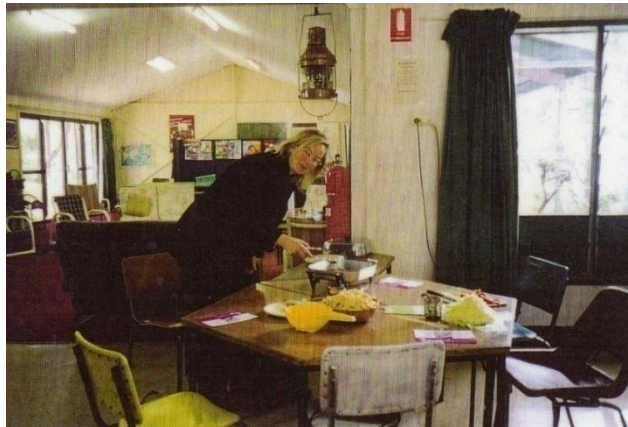
§ Linda Balmer, Elsie Meade and Sally-Anne Atkinson §  
at the church fete in 1991

As the years went by these social events changed to barbecues, church dinners, church breakfasts, Japanese Cooking and lately a car wash



But whatever the method of fund raising, there was always loads of fun and fellowship involved.

§ Japanese Cooking with Gary and Ruth Weston §



§ Miss Grace Cameron and Mrs June Rose §





§ Serving and Tasting §



§ Gary Weston, missionary in Japan, and Emie Wassenaar §  
busy behind the scenes

§ A car wash at the new church – fun and fund raising §

Money was raised to send youth on a short term mission trip to Fiji which the Community Church is organizing towards the end of 2011. Around \$600 was raised in one morning at only \$5 per car



## *Chapter Eleven*

### *Music in the Church*

In the early years of the church the names of the organists are not recorded, and in the minutes of the Women's guild (July 18, 1940) the Guild decided to draw the attention of the Committee of Management to the fact "that our church organists have not been recognized for their services to the church and that the Guild was prepared to contribute to the same." The names of the organists, however, are not given, though it is recorded that Sadie Jenyns played the organ in the Eagle Heights church in early years.

The organist in the church in 1975 was Mr Thompson. He and his wife Ailsa left the Mountain in the early 1990s . Don Latham was organist for some time until he and his wife moved to Toowoomba.



§ Beris, Belinda and Don Lanham §

Alwyn and Vivienne Horne came to the Mountain in 1993. Alwyn played the organ and Vivienne the piano and they are very much appreciated. Ann Sawden has been part of the music in the church, and talks about some of the different people who have made a contribution to the church in this way.

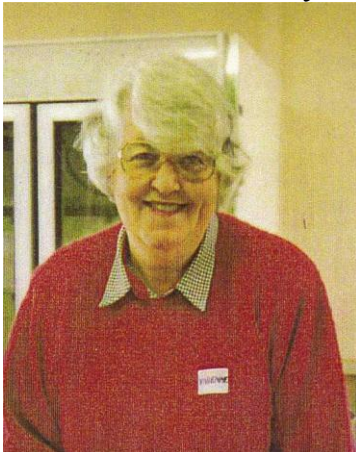
*I guess our church has had many organists but I can clearly remember Elyn Young who could play anything that was asked of her. For years she played for both services at North Tamborine and Sue (Hansford) Duncan, Muriel (Bartle) Shephard and Ann Bartle) Sawden would play the pedal*

*organ at the south end. This service was at 2pm so if it was your turn to play, at least by pedaling the organ you could manage to keep awake. In 1975 when we moved into the new church, many different folk shared the responsibility of playing the organ and now PIANO.*



§ Alwyn Horne playing the piano in the church hall §

*These people included Laurel Youngman, Malcolm Buchanan, Donna Bartle, Meredith Plant, Paul and Julie Eotvos, Don Lanham, Mark Rose, Sandi Dale and Alwyn and Vivienne Horne.*



§ Vivienne Horne §

*Since 1990 the church has operated with three music teams consisting of piano, organ and musical instruments along with a choir to lead in praise and worship. This has allowed a fresh approach each week and is something the musicians look forward to. Russell Harden, Cathy Wogandt and Ann Sawden take on that responsibility.*

There have also been many other musical activities in the church. In 1951 – sixty years ago – the Tamborine Mountain Choral Society was formed, and

began rehearsing in the little old church on the corner of Main Street. Raymond Curtis tells of some of the activities:

*In 1951 the Tamborine Mountain Choral Society was formed and met for the first time about Easter of that year. It was the first choir on the Mountain and met for practice in the Presbyterian Church on the corner of Main and Geissmann Streets. There were over thirty enthusiastic members with a good balance of soprano, contraltos, tenors and bass. The advent of television made the numbers fall but the practices went on and many concerts were held. Some of these concerts are recorded in the minutes of the Presbyterian Womens' Guild.*



§ Helane and Adam Ramsay with Pip Harden on trumpet §  
Helane and Pip Harden joined the Tamborine Mountain Youth Orchestra when very young, and have never stopped making music.



§ The Church  
Choir Today §

*At the end of 1974 the Tamborine Mountain Youth Orchestra was founded and instrumental teachers came from Southport to give lessons every week in this friendly little church until eventually it was sold. The population of the Mountain was growing and to accommodate that, concerts and tutorials were held in the larger Zamia hall. However, for some thirty years that Presbyterian Church on the corner had witnessed and encouraged the beginning of both choral and orchestral music on the Mountain. It is a proud community achievement that should be remembered.*



§ Malcolm Cunningham and pianist Ena Morris (back) §  
with some of Malcolm's wind pupils

*The Tamborine Mountain Ladies Choir was formed in 1975 and was both trained and conducted by Mrs Dorothy Pluckrose until 1992 when she retired. She asked me then to continue her work and I have done so with the help and support of Mrs Laurel Youngman, our accompanist.*

*Practices have continued in the new Presbyterian church and hall and now we have the privilege of giving a concert here in the new church, adding our gift of music in recognition of the anniversary of the beginning of its dedicated service to this community eighty years ago.*

*One more name must be mentioned – that of George Bartle. His commitment to the church is on record, but his support of music and participation in performance must not be overlooked. He was intensely musical and knew its spiritual value. It was for me an honour and delight to work with him in this context where I was able to help.*



§ Choir and orchestra combine to fill the church with music §

Choral and orchestral music has continued, and no service is complete without the contribution that music makes to worship in the church.



## *Chapter Twelve*

### *Rev. Kim Dale's Ministry*

On the evening of Friday August 3, 1992 the Induction of Rev. Robert Kimberley Dale took place in the Tamborine Mountain Presbyterian Church, witnessed by the congregation, which filled the church.

The Moderator of Presbytery, Rev. Roger Lewis Stone presided. Rev. Kim Dale takes over caring for the church and its adherents from the beloved Mr George Bartle who, for the past twenty-two years, had led the congregation in worship, and been responsible for a steady increase in its members.

Supper was served in the church hall following the service. After refreshments, representatives from various groups within the church extended very warm welcomes to the new minister, his wife Mrs Sandi Dale and their four children- Clarissa, Joanna, Micah and Alena. Rev. Kim and Mrs Sandi Dale responded to an appreciative audience.

The evening closed with the atmosphere of a new era beginning and much optimism for the future of the church.<sup>50</sup>



§ L to R: George and Eunice Bartle, Sandi and Rev. Kim Dale §

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<sup>50</sup> Tamborine Mountain News April 22, 1992

At the Induction of Rev. Kim Dale a Narration of Steps was given by the Moderator, Rev. Wilson.

“After some minor endeavours in the Eagle Heights area the Presbyterian Church established a Home Mission Station at North Tamborine in 1932 [sic].

“For many years this was a struggling cause, and at times barely survived. Twenty two years ago Mr George Bartle volunteered to serve as the Home Missionary. He was an avocado farmer and refused to accept any payment from the Church for his service, until the last year of his ministry. Indeed, he only accepted some help with travel expenses etc., under duress. The work grew and in time attracted a number of folk from other Christian denominations. The spirit of Christian unity had persisted down through the years. In 1975 a very lovely church building was erected on a site not very far from the old church.

“In 1977 the Presbytery appointed me as moderator of the Tamborine Mountain charge and what began as a job to be done soon became a very real privilege because of all the kindness shown to me and the fellowship I enjoyed with the people there. As the work grew it became necessary to hold two morning services to accommodate those attending. In 1980 a fine hall was erected just to the rear of the present church. A very lovely home was erected on a property not far from the church and last year was dedicated as a manse. There are no debts on any of the properties.

“The charge was raised to sanctioned status by the Presbytery on 1 January, 1991. Steps were taken to prepare terms of settlement and these were approved by Presbytery. A selection committee was appointed at a congregational meeting on 28 February. This committee met on three occasions, viz. 20 April, 20 May and 21 August 1991. The vacancy was advertised twice in A.P.L and a small number showed interest.

“The selection committee made some suggestions, but subsequent enquiries offered little hope. The names of all who were interested were considered by the committee. It was the unanimous decision of the committee to wait upon God a little longer that His will might be done.

“In July-August last year Rev. Kim Dale, a minister of the Presbyterian Church of America found his way to Tamborine Mountain for a holiday of three weeks. During his stay he became involved with the work, conducting services and attending other Church activities. I was in touch with what was happening. I visited the charge and met Mr Dale. I heard him preach and he was able to meet the Presbytery. The selection committee met on 21 August and unanimously agreed to submit the name of Rev. Kim Dale to the congregation.

“The congregation met on 8 September 1991 and the large number present agreed unanimously that the name of Rev. K Dale be inserted in a call. The Presbytery sustained the call at its meeting on 1 October and the clerk when he received knowledge that the call had been accepted attended expeditiously to all the formalities involved to enable the Dale family to arrive here on 25 March.

“The Tamborine Mountain congregation is facing the future with high hopes and great expectation. I thank the Presbytery for the privilege of serving the Tamborine Mountain charge in some small way. Finally, we should give thanks to God for the dedication and fruitful service of Mr George Bartle and his dear wife Eunice and the loyal support of their family. Rev. Kim Dale and his wife brought to the Church on Tamborine Mountain a youth and vitality that was to have a marked affect on the ever-growing congregation.”

In 2007 Kim was elected Moderator of the Presbyterian Church in Queensland. The Tamborine Mountain News reported:

“Each year at the General Assembly of the Presbyterian Church in Queensland, a Moderator is elected for the coming year. The duties of a Moderator include representing the church in various church related institutions such as Fairholme College, Clayfield College, St Andrews Hospital and Prescare, which oversees Roslyn Lodge. The Moderator also spends time in the smaller churches spread throughout the country. This year the General Assembly has elected Pastor Kim Dale of Tamborine Mountain to serve as Moderator for the year ahead. At 56 years old Kim had visited and ministered in many parts of the world.

“Kim’s father was in the US navy and his family moved with him at each posting. Although not from a church-going home, Kim became involved in many religions, until at university he came into contact with some Christians of a fundamental church who shared their faith with him. Kim studied at Francis Schaeffer’s l’Abri Fellowship, obtained a BA degree at Covenant College of the PCA, and then an MA and M Div at Westminster Theological Seminary. In 1980 he began working as an Assistant and then as Associate Pastor of the Presbyterian Church and for ten years set up and administered at a church in a fishing town in Florida. During this time Kim had seen needs in other parts of the work and engaged in short term trips to Moscow and Jamaica.

“It was after a further period of study that Kim turned his eyes towards Australia and came to Tamborine Mountain Presbyterian Church, where he has been since 1992.

“During the past 13 years he has been involved in mission trips to India and the Ukraine. In choosing Robert Kimberley Dale as their next Moderator, the General Assembly has chosen one of the most travelled ministers in their church.

“Although the duties will take him away for meetings and some Sundays Kim will continue to pastor full time at Tamborine Mountain Presbyterian Church.”<sup>51</sup> In February 2011 Rev. Roger Marsh was appointed as assistant to Kim.

The church continued its rapid growth and the “very lovely church building” that Moderator Rev. Wilson had described in 1992 was destined to last for just one generation. It became obvious in the new century that a larger building would soon be necessary, and plans were made for this. Fund raising began with a determination that the new building would be ready as soon as possible.



§ Stalls §



§ Church dinners §

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<sup>51</sup> Tamborine Mountain News, June 26, 2007

Stalls, church dinners, church breakfasts, fund raising of all kinds was energetically pursued, with the result that in 2010 the new church was built.



§ Fundraiser breakfast for the new church §

The new Presbyterian Church opened on Sunday November 14, 2010.

“A special thanksgiving service to officially open the new extensions to the Presbyterian Church was held on Sunday November 14, 2010. Over 230 people, local and visitors, attended the service which was followed by morning tea and a sausage sizzle.

“The extension to the original building which was built in 1975, was designed by Kylie Bennett of Bennett Design & Partners. The extension was constructed by Building Contractors Wayne Fox and the civil works constructed by Doug Bray.

“The extension is double the size of the original building and includes a drive through to a let-down portico, sealed car parking for 25 vehicles, new office/reception area, new rest room, verandahs on two sides and a large deck linking the existing hall.

“The whole congregation contributed to the building project through their prayers, financial support and thousands of hours of voluntary work. Special mention is made of the efforts of the Committee of Management and the

Building Committee who contributed many hours of supervision and voluntary labour.



§ Building the new church §

“The whole church gives thanks to God for the new facility and is looking forward to worshipping God and serving the local community.”<sup>52</sup>



§ Sandi Dale, Rev. Kim Dale and architect Kylie Bennett §  
at the thanksgiving service for the new church.

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<sup>52</sup> Tamborine Mountain News November 2010

§ The congregation at §  
the thanksgiving service



§ Tea and Talk on Opening Day §





§ Margaret and Cr Richard §  
Adams with Ashley and  
Elwyn Anderssen at the  
opening of the  
new church

§ Church elders Alan Sims, Alan  
Wogandt and Barry Nicol at work  
in the new kitchen §



§ Matthew Healey, Chris §  
Mott and Jackson Bartle at  
the opening of the new  
church



For nearly twenty years Pastor Kim Dale has led the Tamborine Mountain Presbyterian Church. Building on a firm foundation, his vision, faith and service have led the congregation and made the church the vital, living entity it is today.

As Kim himself has said, “What a joy to be part of one church that has persevered in the work of the gospel for eighty years!”



## *Appendix I*

The Building of God's House by Enid Harris.

The following is a record of how God called His people together under the stewardship of His servant, George Bartle, who for 25 years gave his time and talents to the service of God. The congregation of the Presbyterian faith was growing rapidly and the existing churches were too small.

After much prayer and consideration a unanimous decision was made to centralize the work, so when an acre of land on Main Street North Tamborine became available permission was sought and granted from the Presbytery of Mowbray to buy it for the sum of \$3,000. At the annual general meeting in March 1972 a special building committee was formed and a bank account opened with the Presbyterian Central Funds. To start it off \$750 was deposited. There were two properties to be sold. The Eagle Heights Church and the manse in Griffith Street, the money raised would help to pay for the new building.

Eventually the North End Church was to be sold as well, but there was a proviso put on this sale, that when the new manse was to be built as part of the complex (church, hall and manse) the money from the sale of the North End property was to be set aside for the new manse.

We were only a small congregation with little finance so much prayer was needed as we undertook this project. Small as we were our faith was strong. We believed that God had given us the go ahead so we all agreed that together with His guidance we would build to His glory.

With only \$750 in hand everyone was willing to do the best they could. Many hours of free labour went into the building which united the church and brought great satisfaction to the congregation. The Eagle Heights church was closed in March 1972 and sold by tender for the sum of \$10,000 to Mr E Tannock. The bell tower had to be removed so it "just happened" that Mr Tannock had engaged the Rocklea Carrying Company's crane for another job so they gave the use of it free of charge to take down the bell and steeple.

Now this left a hole in the roof of the church. Several years before, some roofing tiles had been given to Jack Harris to use as rubble in his pot plants. These had not been broken up so were made available. They were exactly what was required, evidently they were taken off the church roof when the steeple had been placed there earlier on. Can you see God's hand in this?

The bell and tower were stored at the Convention Centre until needed for the new church.

The manse eventually sold, the money being deposited in the building fund, \$6,500.00. Now we were really on the way. Building plans were drawn up, the first ones by J Harris with modification from Keith Smith and finally viewed and corrected by J Gibson, the church architect. The bell tower and columbarium were in the plans.

We were well underway. The building team consisted of Keith Smith (foreman builder), Chris Cornish, the brick layer, Gold Coast, and Bruce Bartle, electrician, Robert Bartle painter. It was agreed to provide seating for a congregation of 200. It was agreed to proceed under the partial architectural supervision plan which saved quite a large sum of money.

All was ready to proceed; Presbytery of Mowbray approved the plans, Beaudesert Shire Council took only three weeks to approve the plans. The church was built under the cost plus plan, as much voluntary labour was needed and everyone pulled their weight in this respect. Age was no barrier nor were any excuses accepted.(only in serious cases).

In June 1974 11,000 bricks were delivered to the site; they were stacked next to the Post Office (now the Pump Shop). They were there for several months before being used – we were held up by head office whose methods of working were a trifle slow. Anyway, the bricks grew green while waiting so we all came to work armed with steel brushes to clean them. Keith Smith decided to lower the building by 2 feet [60 cms]. This was a good move in that it gave better access to the elderly who would not now need to walk up steps to enter the church. The excess bricks were then sold for \$700. Bruce Bartle reported that he had all the necessary material ready to start on the electricity supply.

The timber used in the church was flooded gum from Alex Kidd and Henry Bishopp. The big wooden beams came from trees donated by Alex Kidd, felled by Keith Smith and taken to the mill – a big undertaking. All the doors and cedar furnishing came as a donation from Kenneth Curtis' farm at Canungra; the tree was years old and had been dead for a long time – so it was just right for cabinet making. The doors and cupboards and sanctuary furniture came from this cedar tree and were built by TRev.or Williams, a new Christian who gave his labour freely. Being part of this project helped him to grow spiritually. Progress was being made but a great boost came when Joe McPhail's team, because of a downturn in finance, were stood down on their job in Canungra. This came as a blessing to us because they all came up here to work which pushed our job ahead; (they had only been working part time on this job).

Some have noted the plain panel behind the pulpit. It was thought to put a cross in the brick work but on viewing it, it didn't look right, the plain panel seemed appropriate in that it represents the empty tomb. The ceiling is a special material and was made by the Stramatt company, a pressed material, and the colour fits in with the rest of the building. The flooring was polished for the cost of materials only by John Doyle of Beaudesert. Rex Wright gave his labour free of charge to lay the tiles at the entrance.

The big mat at the front step was donated by Mrs Hartley, our eldest church member. When she knew that a church was to be built she saved from her pension the price of the mat so it would be there for people to wipe their feet on before entering the house of God. The carpet was donated by Pat and Shirley Salisbury and laid free of charge by Len Harris whose gang were working on the Mountain. The carving above the door is teak wood, it was donated by John Withers (a Real Estate Agent).

The church organ was donated by Mrs Bytheway in memory of her husband who served this church for many years as Session clerk. The seating came from the Siebel Company and was made to order, the design being agreed upon by the building committee.

Now for the gardens: The landscape plan was drawn up by the Session Clerk Jack Harris and agreed upon by the Committee of Management. The driveway was put in for the price of materials used. The council were widening the street so all road-making equipment was on hand. So when approached, the church only supplied material uses. The centre piece was the idea of several people and the design drawn up by J Harris. The rocks came from the main roads. They were working on the road between Tamborine Village and Beenleigh and agreed to load them on Keith Smith's truck for transport to the garden.

The camellias and small pines were from Lloyd Nielsen's Nursery. The first hedge was unsuitable as it kept dying. Malcolm Buchanan planted the existing one. The hedge alongside the church is called "Fatima", a very suitable hedging plant. I think that's all to report on the gardens.

Now for the opening ceremony: It was with great anticipation we looked forward to this great day. Our goal had been reached. With the help of God we had built a place of worship worthy to His name so now it was time to open the doors to see who felt it a privilege to enter the house of God. The opening ceremony was drawn up by Jack Harris and agreed upon by all. Rev. Colin Kay, Moderator, presided. Rev. Ken Garden, moderator, opened the door, the lesson was read by acting Home Missionary George Bartle. The choir, under the leadership of Donna Bartle, sang a special item written by the Session Clerk called "Rejoice" to the tune Crimond.

“Rejoice, Rejoice with us today  
This is the Lord’s abode  
‘Twas built with love and sacrifice for Glory to our God  
Come let us worship Christ our King;  
with hearts filled by His grace  
That countless souls be won for Him within this sacred place.  
May children’s children worship here in future days to be  
And may they love the One who died on Calvary’s tree.  
Give thanks to God, this holy day and to His Son give praise.  
Rejoice, again I say rejoice, for God our task has blessed  
And we shall find within these walls  
Salvation, peace and rest.”

Two great hymns were sung – no. 254 in the presentation hymnal and no. 239. Sweet is the solemn voice that calls the Christian to the house of prayer. The Old Testament lesson was read by Graham Oxley, the New Testament by Keith Smith. A welcome to visiting clergy was given by George Bartle. Afternoon tea was organized by the special women’s committee and served by the Youth Fellowship. The attendance was between 400-500.

It was opened on May 3<sup>rd</sup> 1975 at 2pm. The old North End church would have been used for the last time when afternoon tea was served there that day.

The total cost of the building was \$39,405. On opening day there was a debt of \$8,405 but by March 1977 the church was debt free, so on the 2<sup>nd</sup> anniversary a thanksgiving service was held. Our goal had been reached, by our fruit we showed what can be done when God is at the helm.

This was only the beginning of a building program that would increase the work of God in this small community. Praise be to God for His strength of purpose in those who trust Him for guidance.

Now to the building of a hall to house the Sunday School and Youth Groups. Our future Church.

As Ormin Gesswein wrote in his book, we were all with one accord in one place, we were the Church of God.

**Enid Harris’ account of the building of the 1975 church mentions many names. There is no way such a record could contain the names of all the people who helped, in so very many ways.**

## *Appendix II*

### **George Bartle**

15 March 1920 – 20 September 2008

George Bartle was born on Tamborine Mountain in 1920, his father and grandmother having settled here in 1898.

George was always a man of the Mountain, going to school at St Bernard State School, leaving school at thirteen to help his father Jack Bartle on the family dairy farm.

When World War II broke out George joined the AIF and became an original member of the 2/15<sup>th</sup> Infantry Battalion, part of the 9<sup>th</sup> Division. He sailed for the Middle East on Boxing Day 1940, and after a few months training in Palestine his Division replaced the 6<sup>th</sup> Division. Heavily outnumbered and out-gunned, the 9<sup>th</sup> Division made a hasty retreat to Tobruk, where intense fighting continued.

Towards the end of 1941 George was evacuated by sea to Alexandria and then home for leave before jungle training on the Atherton Tableland prepared him for the New Guinea campaign.

Returning to Australia, George was discharged towards the end of 1944 and went back to the farm. He married Eunice Hansford in 1945 and they had six children – Muriel, Ann, Bruce, Robert, Lynette and Leslie. In the early 1950's George became a committed Christian and from that day used his considerable talents doing God's work here on Tamborine Mountain.

George was appointed as an acting Home Missionary and held the position for 22 years in the little old church on the corner of Geissmann Street in North Tamborine, and then in the present church built in 1975.

For many years everyone in trouble, sick or worried, could go to George for help, for advice. For prayer and know that he was always there for them. His family as they grew up helped him in the church, particularly with the young people's activities.

All of George's children spoke at his funeral, as did two of his grandchildren, Ben Sawden and Craig Shephard. The picture they all painted was of a happy family with loving parents. Lots of hard work on the farm, but always time for a joke. As they spoke they brought back memories of Tamborine Mountain in past years, when it was a farming community – not

very many people here, but lots of friendship and help and support and good fun.

George's fondness for sport was summed up by Craig, who said that when George's television needed tuning, he and his cousin Ben got as far as Channel 9 and were told that was all that was needed – after all, it was the cricket season.

Everyone has a special memory of a special man, and everyone – including all the Bartle family – know that behind George's work, at the farm, at the Church, was a wonderful wife, Eunice. Our memories of George are intermingled with memories of Eunice. George left Eunice to the love and care of his family, and the wonderful staff at Roslyn Lodge.

George Bartle will be long remembered on Tamborine Mountain.<sup>53</sup>

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<sup>53</sup> Tamborine Mountain News September 30, 2008

### *Appendix III*

#### **EUNICE HAZEL BARTLE NÉE HANSFORD**

21 August 1921 – 24 September 2010

Eunice Hansford was born on August 21, 1921 to Edward Charles and Elizabeth Ruby (known as Ruby) Hansford in Atherton, North Queensland – the second child in the family. Her older sister was Velma and younger brother was Ned.

When Eunice was only three years old her father Edward Hansford died, leaving Ruby with three young children and another on the way. Eunice's sister Jessie was born a month after their father died.

In those days there were no government pensions, and Ruby had to work hard on their little dairy and small crop farm to make ends meet. Ruby's attitude was, "Life is tough, but you just deal with it and move on, all the while thanking the Lord for His blessings."

Malanda School was a long way for the children to walk. So Ruby a trained teacher, taught them, and some of the neighbour's children, by correspondence. Later, she went to work as a cook on a sheep station at Julia Creek, leaving the children with their Aunt Ivy, and sending her pay packet back home.

It was while Ruby was travelling from Cairns via Townsville to Julia Creek, that she met Alex Johnstone.

After a long period of correspondence, Ruby and Alex were married. To be closer to medical specialists for daughter Jessie, they and the family moved to Sandgate, travelling on the coastal steamer "Manunda". They then bought a farm, "Seaview", at the south end of Tamborine Mountain. "Seaview" had originally been selected by Robert Jenyns.

Although there was a church at North Tamborine there was none at the south end, so Ruby began Sunday School, held under St Bernard School. It was in 1940 that George Bartle noticed a very pretty Hansford girl on Seaview Farm and to meet her attended a Sunday School Anniversary Service. George and Eunice corresponded during his time in the Middle East in World War II and later when he was deployed to New Guinea. They were married in February 1945.

George and Eunice shared the dairy farm with George's parents. Eunice loved the dairy, her chooks and dogs. Eunice was a Christian so George



attended church, in 1953 becoming a Christian. He was involved in teaching Sunday School and with Ned Hansford began “Club” in a little hall in White Road. This became the event of the week for many young people.

In 1963 it became clear that the size of their farm and government regulations made dairying unviable. George and Eunice planted an avocado orchard, and by the time the trees came into production they were able to phase out dairying.

George became an Elder in the church and did a lot of relief preaching when the pastor was ill. When the pastor left, George filled in on a temporary basis that lasted for 22 years – something he could not have done without Eunice’s firm support. Eunice was an unceasing worker for the Presbyterian Women’s Guild and president for nine years. Her door was always open and there was always someone there for a cuppa and a chat. Every day she made a batch of scones or pikelets and set the table for morning tea, and every day someone would come through and be made welcome. She was a good listener and would let people unload all their problems and offer advice – keeping everything confidential. She was a woman of immense faith, taking every little think to God in prayer.

After George suffered a heart attack in 1998 it became clear that he was past caring for Eunice with her advancing Alzheimers. She then went into Roslyn Lodge which became her home for the next twelve years. The staff’s care of her and their devotion were exemplary.

Eunice had a tremendous capacity to love and give selflessly to others. She was a wonderful example to us all.<sup>54</sup>

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<sup>54</sup> Tamborine Mountain News, October 12, 2010

