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Baptist Historical Society of Queensland

Newsletter

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A New Day!

A new day has dawned for the Baptist Archives! The re-establishment of the Archives in the B.G. Wilson Centre has been held up for many months, but at last temporary facilities have been made available. At the request of the honorary Archivist, Dr David Parker, the Executive Secretary of the Baptist Union readily agreed that something had to be done, and in May set aside two extra rooms on level 3 adjacent to where the material had been stored, giving four in all.

Work has been proceeding since the beginning of June in setting up the new area and sorting and indexing the material. There is more space available than ever before, and for the first time a desk and filing cabinets have been provided; however, there are only a few shelves as yet, which means that most of the material is still housed in piles of boxes. Additional material accumulated in the move from the old building and older material never previously sorted is being processed. The index is now computerised making location of items extremely easy. A printed listing will be available in due course. New guidelines for the use of the Archives and procedures for collecting material have been developed. The material is arranged in such a way that transfer to permanent facilities in the future will not involve any serious disruption.

It is now possible to think ahead about expanding the services of the Historical Society. Some progress has been made on the honorary Area Field Officer (AFO) scheme which was decided upon at the last annual meeting. Best of all, it has been decided to hold the Archives Open Day which had been planned for the reestablishment of the Archives. Please pass the word around as much as possible!

OPEN DAY AT THE BAPTIST ARCHIVES

SAT SEPT 11 (ASSEMBLY SATURDAY)

Doors open 1.30pm Program begins at 2pm - concludes with refreshments at 4pm

Seminars, Guided Tour, Demonstrations, Displays

LEVEL 3 B.G.Wilson Centre, 518 Brunswick St., New Farm

(enter from Arthur St and Amos Lane)

Please note the proper address above for the BHSQ Secretary - the address shown last issue was incorrect.

Note also that the Annual General Meeting will be held Nov 6, 2pm at the Archives.

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THE DART FAMILY OF QUEENSLAND

by Joyce Parker

In a future issue of our newsletter we hope to reprint an article published in the journal of the Baptist Historical Society of NSW, The Dart family: its contribution to Baptist Work and Witness, which is a summary of a lecture given to the Society by Mr Philip Dart. In this article, Joyce Parker summarises the early history of the Dart family in Queensland and examines their continuing contribution, particularly to Baptist work, in this state.

William (1813-1895) and Mary (nee Potter, 1817-1874) DART, with son John and daughter Mary Ann, arrived in Australia in 1859 on the recommendation of their elder son, William, who had moved to Queensland in 1855. A third son, Samuel, was born to William and Mary in 1860 being the first of the Dart family to be born in Australia. The Darts had strong Methodist connections and instilled in their family the values of loyalty to the local church as well as industry and civic responsibility.

(While the elder William settled on land at Graceville which he farmed successfully, the younger William worked as a coach-builder and then established sugar farms and the Dart sugar mill at St Lucia on the site now occupied by the University of Queensland.)

Meanwhile, in 1869, James Stephens BRIMBLECOMBE and his wife Lucinda (nee Logan) had shifted to Brookfield, Queensland from the Maitland area of NSW, to take up a Homestead Selection on Gold Creek. They gradually acquired large areas of land in the Brookfield - Pullenvale area. As well as dairying they experimented with farming many crops new to the area. The family were devout Wesleyan Methodists and the local church was built on a portion of their land. James was a lay preacher, Superintendent of the Sunday School, a Trustee of the church and leader of the Band of Hope.

In 1880 Samuel DART married Eliza Ann, the eldest daughter of James and Lucinda BRIMBLECOMBE. Family records suggest it was unusual that Samuel, just 20 years of age, could persuade the Brimblecombes to allow him to marry their daughter who was only 17 years and nine months. However Samuel, whose mother had died when he was 14, had proved himself responsible by taking over the family farm as a teenager. The year before his marriage he had taken up a Government land selection at Blenheim (in Queensland's Lockyer Valley). In 1885 the family moved back to be closer to Brookfield, and established a store at Toowong. In 1886 they bought 17 acres of land at Indooroopilly and built the lovely home "Woodville" which is still owned by the family. In 1899 the family moved back to Blenheim, so many of the children grew up there.



Mr. and Mrs. S. Dart and family in 1900 shortly after arrival in Blenheim in 1899.

Below is a list of the children of Samuel and Eliza Dart with an indication of where they spent most of their adult life -

- ☞ William Thomas 1882-1957 - USA
- ☞ Lucinda Mary 1884-1928 - Queensland and USA
- ☞ Samuel Herbert 1886-1974 - USA
- ☞ James Percival 1890-1989 - USA
- ☞ Raymond Arthur 1893- - South Africa and USA
- ☞ John Leslie 1896-1979 - Queensland
- ☞ Silas Norman 1898-1935 - NSW
- ☞ Harold Whitmore 1900-1982 - NSW and Canada
- ☞ Oliver Maitland 1904-1981 - Queensland
- ☞ Dorothy (now Mrs Wilkinson) was born in 1917 and adopted into the Dart family in 1921.

The time in Blenheim is significant to us as Baptists, as the only protestant church in the area was the German Baptist Church (about 200 members strong at the time). The German Baptists made the Dart family welcome and an evening service in English was eventually introduced. Perhaps the relationship is typified by a story related by Harold Dart. When one of the brothers and his sister wanted to attend a conference in another German church, the family willing to accommodate them said, "Never mind, we vill put up mit you". From this fine German Baptist influence, three of Samuel and Eliza's sons, William, Norman and Harold, entered the Baptist ministry. (*Details of this are given in the article by Harold's son, Philip, to be printed later*).

The most famous son is Raymond Arthur who spent a long term as Professor of Anatomy at the University of Witwatersrand, South Africa. In 1924 he triggered intensive research in Physical Anatomy by discovering the Taung Skull "Australopithecus Africanus", considered significant as a "missing link". He has been honoured with a bust at his old school, Ipswich Grammar.

The three children of Samuel and Eliza Dart who have most significance for Queensland Baptists are -

Lucinda Mary - an ardent Christian and fine musician. In 1913 she went overseas with her brother Percy and, while in the USA, did a course at Moody Bible Institute. She died at the age of 44 and the Baptist Union of Qld. Yearbook, 1929 (p. 24) reported that her family had "generously created a memorial fund of £100, the earnings on which are to be used to recognise and reward the exit student of the college showing the greatest proficiency throughout the College course." The L.M.Dart Memorial prize is still awarded to a Baptist Theological student each year.

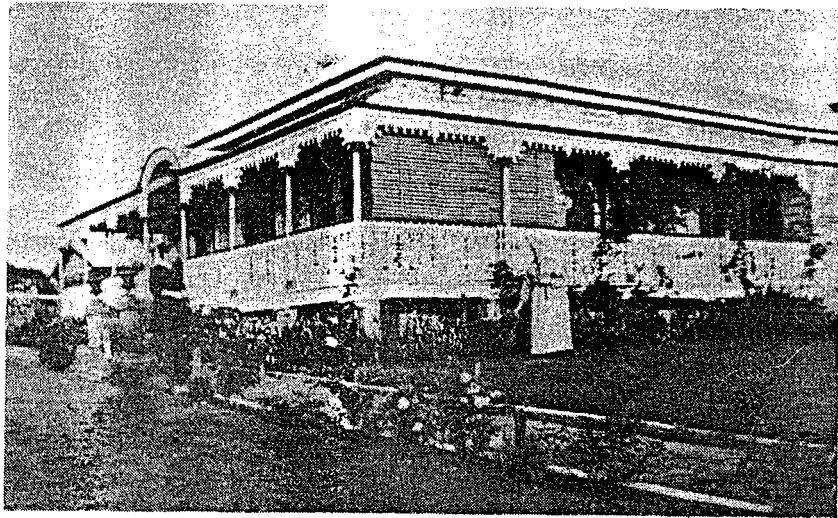
John Leslie - a medical doctor who specialised in Ophthalmology. He donated the land in Gold Creek Road, Brookfield, where the Baptist Theological College and "Resthaven" are now situated. It appears that Dr Dart was first inspired to make this gift because of the vision of Rev. F.T. Smith to acquire a site in the area for the care of the elderly. (F.T. Smith was his pastor at the City Tabernacle at the time.) When Dr Dart was ready to sell up the land (about 1963) it was F.T. Smith who chose the parcel of land to be given to the Baptist Union - choosing an area where the slope was not too steep. The land was officially signed over in 1966, Dr Dart giving it for the establishment of a Samuel and Eliza Dart Garden settlement, in honour of his parents. The hospital wing of "Resthaven" was named and equipped in their memory.

Oliver Maitland - lived at the family home of "Woodville" at Indooroopilly, where his widow, **Constance**, still resides today. In the early years of their marriage they were very busy with small-crop farming and egg-hatching both at "Woodville" and at Brookfield. After the Second World War he started a new business, importing small items of farm machinery. Both Oliver and his wife served faithfully at Taringa Baptist Church from their teenage years, both have been Deacons of the church and Oliver was the Choirmaster for many years. They were also prominent in interdenominational work, Oliver being on the first committee of Open Air Campaigners in Brisbane and a "founding father" of the Tambourine Convention. Building up the Tambourine Convention became a top priority in his life from the time meetings were held in a tent until the present complex was established.

Three of their surviving children (Roger, Elizabeth and Rosalind) are married and living in Australia and have carried on the Christian faith to the next generation. (The fourth, Penelope, lives in England).

Oliver's wife, Constance (nee Roberts), came from a devout Baptist family. Her mother's older brother, Rev. W. Page, was the first Pastor at Taringa Baptist and Constance's own association with the church goes

back approximately 70 years. She was baptised and became a church member in 1927 and remains an inspiration and example of faithful Christian service to those of us who worship and serve at the church today. I am indebted to her for some of the details in this article.



"Woodville" 1920.

References:

Baptist Union of Queensland Yearbook, 1929

Clarkson, Henry and Langford, Dawn *Tell the Next Generation Spring Hill. Qld : Boolarong Publications for the Kenmore Uniting Church. 1985*

Dart, Harold W. *Happenings - Historic, Heroic and Hereditary Alexandria, NSW : J.Bell and Co. 1981*

Smith, F.T. *How the Baptist Union acquired the land for Resthaven Baptist Garden Settlement. A typed statement held in the Queensland Baptist Archives, signed by F.T.Smith and dated 23-09-84*

Wager, L. *Historic Brookfield Pullenvale Field Study Centre and Brookfield Textile Artists 1988*

White, John E. *A Fellowship of Service Brisbane, Baptist Union of Qld. 1977*

Church Histories in the Baptist Archives

(up-dated from the 1988 list - figures indicate dates covered or date of publication)

Albion ca 1940
Annerley 1865-1945, 1965, 1990
Biloela 1987
Boonah 1887-1987
Bribie Island 1982-92
Bundaberg 1945-70
Churchill 1913-1963
City Tabernacle 1855-1955, 1990
Enoggera 1872-1972
Geebung 1923-1973
Gladstone 1966-91 & Boyne
Tannum Sands F'ship 1986-9
Greenslopes 1920-1970
Ipswich 1859-1909, 1984
Jireh 1861-1912, 1961, 1978
Kalbar 1875-1925, 1975
Laidley/Blenheim 1882-1982

Lawnton 1968-1989
Majestic Park 1950-1990
Marburg 1925
Margate 1936-1961, 1986
Maryborough 1883-1933, 1983
Minden 1882-1982
Moore Park 1958-1962
Nambour 1910-1960, 1987
Nundah 1888-1923, 1988
Peace Memorial, North
Rockhampton ca 1975-6
Petrie Terrace 1870-1970
Rockhampton Tab 1862-1992
Rosalie 1884-1934, 1984
Sandgate 1870-1970, 1872-1932
Sherwood 1927-1977
Silkstone 1912-1972

South Brisbane 1872-1972
Taringa 1889-1939
Tent Hill 1981
Toowong 1880-1930
Toowoomba 1875-1950, 1975
Vietnam 1975-86
Warwick 1911-1986
Wavell Heights 1960-1985
Wondai 1912-1987
Wynnum 1914-1964, 1989

If yours is not listed, please send it in!

***A Modern Pilgrim* by John E. White**

Toowoomba, DownUnder Publications, 1993 (ISBN 0 646 13643 7)

reviewed by David Parker

Baptists of Queensland and elsewhere welcome John White's autobiography not only because it is the personal account of a well-known man who exercised a wide and gracious ministry over a lengthy period, but also because it contains informative material and carefully considered insights of one of the denomination's most senior and respected leaders. So a full review of the book almost necessarily takes on the wider quality as a feature on the author's life and Baptist affairs in the period covered by his life, 1909-1993.

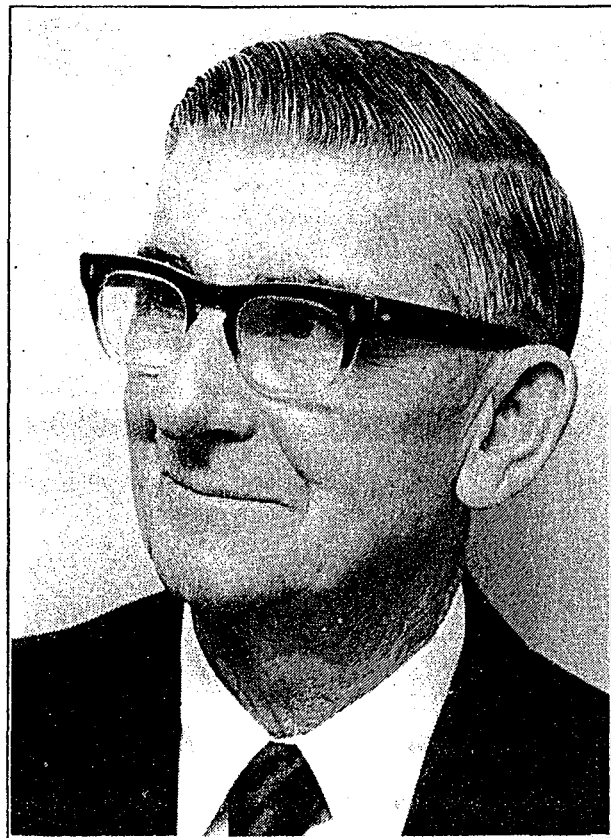
As an autobiography, *A Modern Pilgrim* covers the various periods and interests of his life in topical form. We are introduced to his childhood which was spent in the Gympie area and his family. There are sections on his schooling, employment, early ministry, theological training, his marriage to Doreen Silcock (of Bulimba) and their family. His account of these periods and places is restrained yet engaging, and there is a palpable pride in his family and their achievements. There is an interesting graphic on the cover and fine portrait of John and his wife on the dedicatory page. It is a pity that there are no illustrations of the many people and places mentioned in the text.

A major part of the book is devoted to his pastoral ministry, commencing at Rockhampton in 1927, going on to include Tugun-Palm Beach, Enoggera, Mosman (NSW), South Brisbane and finally his lengthy term at Ipswich (1952-76). These pages are tightly written considering the amount of time they cover, yet they record a great deal about the churches and community life, and they are filled with interesting insights into matters of faith and pastoral ministry. Although most of his ministry took place in his home state, the Sydney pastorate which spanned the war years and his term in youth work for the NSW Baptists (1946-48) provided a welcome and beneficial experience for him.

The chapter dealing with his retirement, which included ministries in Cairns and Hobart (and several other places in between) as well as an extensive trip to Europe, United Kingdom and North America, is also full of interest.

Apart from the personal details and the record of the times, several other features stand out in these chapters. One is John White's indebtedness to at least two influential people. The first was Rev. Charles Luton who became pastor of the Gympie Baptist Church during his youth, not only giving the church a new lease of life, but steering John from his nominal Anglicanism to become a deeply committed Christian believer and a convinced and thoughtful Baptist. Furthermore, Mr Luton was a great stimulus in John's own personal development and he guided him in the first steps of his pastoral calling.

So close was the association that when Mr Luton considered a call to Rockhampton, he wanted to take the 18 year old John along with him as his pastoral assistant. Although this was an unusual step and one that required a great deal of faith, it came to pass (in 1927), and so John was launched on his pastoral calling, with



responsibility for the several outstations of the Rockhampton church. It proved to be a worthwhile step as John learned valuable lessons about the ministry in a practical way and then later built on these in his formal training.

Another key figure in John White's life was the principal of the Baptist Theological College, Rev. William Bell, under whose influence John came from 1930 onwards as he began his studies at the Baptist College. John did not enjoy the privilege of higher education or of a deeply devout Christian upbringing in his young days, but he made up for it later. His commencement at the Baptist College coincided with developments in the scheme of training that opened up university work and higher theological education to students through a link with the Methodist Church and King's College, its university residential institution. John was the first Baptist to gain the L.Th. diploma (in 1933) and he took advantage of opportunities to commence an arts degree with the University of Queensland. He followed this up in his MA degree (1958) with a dissertation in Philosophy of Religion.

In what is probably the most important section of the book, he explains how he was profoundly affected by his theological and higher education. It provided the opportunity to develop his gifts and powers of thought; it also gave him the framework for ministry and personal development which was obvious to all who knew him in the quality of his faith, his preaching and his lecturing work at the Baptist College. It also gave him firm convictions about the relationship between evangelistic work and the teaching ministry of the pulpit, the value of learning in relation to faith - in short, it gave him a wide and comprehensive perspective in which to view the Christian faith, ministry and the world at large, and one that he found harmonised extremely well with Baptist principles.

It also accounted for his ability to analyse developments in theology and church life, which often forced him to offer gentle but firm critiques of trends and developments in Baptist life which he judged to be unsatisfactory. This quality is reflected in his autobiography where his analyses of various facets of church life are some of the most interesting sections of the work. Furthermore, his learning equipped him to cope with the difficulties and disappointments in his life and ministry which although no doubt numerous and painful, are only referred to sparingly.

Although John White did not see himself as a writer, being one of the best educated and most perceptive ministers of the denomination, it was natural that literary work would fall to his hand. It was at his suggestion that both the jubilee history of the theological college (which he served as the committee secretary for 25 years and as part-time lecturer) and the official centenary history of the Baptist Union were taken up; it was appropriate (and inevitable) that he should be the author of both. (In fact, it was the finalisation of the latter in time for the centenary that forced him to relinquish his full-time pastoral ministry early.) He also wrote a 125-year history of the church at Ipswich, and contributed a column to the important local regional newspaper, *The Queensland Times*, on a weekly basis from 1973-93. It now remains for others to build on his work, developing Queensland Baptist historiography and the critical analysis of its spiritual, theological and pastoral life in a way that will produce greater depth in the present and solid foundations for the future.

So with a life like this, it was only right that John White, "the modern pilgrim" should be highly honoured by both community (OBE, 1980) and denomination (President, 1959; Life membership, 1984). Now we have his autobiography, which being published so close to his death on March 16, 1993, forms a fitting epilogue to his other books, and indeed to his whole life and ministry.

Thanks is due to family and friends who gave encouragement and assistance in the project. Copies are available at \$15 from 24 Blaxland St, Eastern Heights 4305 (phone 07 281 9903)



Rev. J. E. White, B.A., L.Th.

Managing Church Records - a Guide

The **documentary records** created by your church, such as minute books, membership rolls, newsletters and annual reports, are important sources of information about the life of your fellowship. They will be needed by church officers who are responsible for planning and decision making in your church and denomination. Researchers from historical societies, students and the community will also find them useful in analysing the story of your church and district. So it is vital that these records be carefully stored and well managed. Here are some guidelines to help in the process.

1. It is necessary to assign the **responsibility** of caring for the the records to some specific person in the church. It is best if this is linked with an official position so it can be supervised by the church in its regular administration. It can be part of the work of the church secretary or administrator; however, ideally, a post of archivist should be created.

2. The person responsible for church records should be given full **authority** to carry out the job together with the necessary **materials and supplies** and a clear statement of **responsibilities**. There also should be an adequate **financial** allocation to provide storage boxes and materials, and of course there should be secure space made available in the church building together with filing cabinets and shelving.

Note that it is not desirable for church records to be stored in anyone's home - access is awkward and security is too risky. Records that are likely to be consulted only rarely by the church or ones that are of particular public interest can be stored at an official or central archival repository such as the State Library, a University or the Baptist Union. (Note that it is **not** the policy of the Baptist Union to seek to hold the records of all local churches in its archives, those of special importance or from defunct churches excepted.)

3. The main **physical dangers** to documentary material are dust, heat and fire, damp and humidity, light, mold insects and vermin, mechanical damage and pollution especially acidity of paper, containers and environment. So store material in secure, cool, dry, airy conditions on steel shelving, using strong lidded boxes; wood should only be used if fully treated. Ideally, acid-free paper, interleaving and containers should be used; if paper is already deteriorating, have it photocopied or microfiched before it is too late.

Avoid **mechanical damage** caused by such over-tight or over-loose packing, crushing of papers due to weight of material stored above, the pressure from heavy minute or financial books, and tearing etc caused by rough handling etc etc. Remove pins, clips and staples that may rust, "scotch" tape and rubber bands that may deteriorate and stain the paper, and unfold all papers; remove from mechanical binders and place material in envelopes or folders instead. Faxes and other material on thermal paper should be copied onto good quality paper for archival storage. Hard copy printouts on good quality paper should also be made of computer data.

4. All existing material should be carefully **sorted and labelled**; a list (in duplicate - one copy housed with the material and the other in the records) should be compiled indicating: (i) originating body and officer, (ii) date, (iii) type and (iv) number of items. (E.g., *Women's Union - secretary's correspondence, 1980-90 - 3 folders*) Loose papers such as correspondence or reports should be bound firmly together in chronological order and clearly labelled. Photographs and recordings should be as fully identified as possible, stating date, place, occasion, participants.

Note: Use the *Church Archives Register & Inventory Form* published by the Baptist Historical Society of Qld to assist in this process.

5. Clear policies and procedures should be set up to acquire **new material** on a regular basis (say, at the end of each church year) and to collect extra material (eg, from leading church families) as it becomes available. You should aim to collect all the basic records of the church, including minutes of all organizations, substantial correspondence, financial and general reports, publications, samples of promotional material, newspaper clippings, photographs, audio and video recordings of important events. - ie, anything needed to tell the story of the church (Memos, agendas, day-to-day financial documents and similar short-term material is not needed.) Newly accessioned material should be sorted, labelled and listed as above.

(cont. foot p. 8)

Christian Camping - The Challenge of Service Vol 2

By Joan Maxwell

Reviewed by David Parker

Joan Maxwell has now completed her story of the Baptist camping in Queensland with the second volume. This 115 page book is devoted to Mapleton, Tamborine, Toowoomba, Emu Park and Barrawingga. The origin, development and highlights of these centres of camping are all presented in an interesting and comprehensive manner. There are also a number of illustrations which makes the book that much more interesting. Volume Two is slightly larger than the first volume to make room for the number of different sites.

As some of the most important recent developments in Baptist camping are covered in this volume, Joan Maxwell has done the denomination (and the ministry of Christian camping) a great service making this material available so attractively and at such reasonable cost.

She has effectively woven together the contributions of many participants in the story, data gathered in her research and her own observations. Some statistical data adds to the presentation. It is obvious that Joan is personally very sympathetic to camping, but the details she presents provides ample support for her feelings.

It is to be hoped that details of the ongoing camping activities will be carefully preserved so that the story can be updated again sometime in the future. Similarly, Joan's work for camping is an example that should be followed in other vital areas of Christian ministry amongst Baptists and others. With so many innovative developments occurring at the present time, careful recording and evaluation of various types of ministry is all the more necessary if faddism, superficiality and waste are to be avoided.

Copies of both volumes are available from the author at 294 Alderley St, Toowoomba 4350 (076 350 558) at \$6.00 and \$7.50 plus postage.

BHSQ Member Publishes Book on Communion Tokens

Rev. Melvin Williams, a member of the BHSQ, has a hobby interest in coins, medals and tokens. He earlier compiled a complete listing of the medals and badges of The Boy's Brigade. Recently he published (co-authored with Rev. Rowland Ward) a book on Australian Communion Tokens. These tokens were used in some Australian Presbyterian Churches last century for admission to the Lord's Supper. The book was published by The Australian Numismatic Society and was made available freely to its members.

Managing Church Records (cont. from p. 7)

6. Be sure to clarify conditions of ownership, access and publication. It is best if any material acquired by the church is unencumbered - i.e., there are no restrictions on its use, and the archivist can make it available to clients on the normal basis (an exception may be made for sensitive, very recent and fragile material).

7. Establish policies and procedures for use of the material by church officials, members and bona fide researchers. Keep a log-book showing client's name, date, material used and purpose. Clients should be required to apply in writing for permission to use material in published form, and should formally acknowledge the source of any material used. Rules for physical access will be largely determined by local conditions.

8. Make use of the material in creative and helpful ways, such as displays, open days, invitations to access by local historical groups and students, and the publication of a local church history. See the guide *Your local church history* published by the Baptist Historical Society of Queensland for further information and ideas.

Following these simple guidelines will go a long way to making available to others in an interesting and helpful manner the riches of your church's records.