

Baptist Historical Society of Queensland

Newsletter

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A NEW DECADE FOR BHSQ

The first decade of the Baptist Historical Society of Qld comes to an end and the new one opens with a change of leadership (see story inside - page 3) and with good hope for the future work of the Society.

The Year The Secretary's Annual Report (see page 2), amply supported by the Treasurer's, reflects the good year which is behind us. The launching of our first book, *Baptists In Queensland*, and the successful presentation to mark the Tenth Anniversary are two tangible highlights, but more importantly there is bouyancy and confidence for the future.

Family History in 1995 Ahead is what promises to be an interesting year as the Society moves on with its publishing program and enters a new area of activity - family history. The largest proportion of enquiries to the Archives from the general public relates to family history, but up to the present, it has not been possible to offer much assistance. However, now that the Archives have been fully re-established and there are members in the Society who are authorities in the area of Family History, it has been decided to adopt this feature as the Society's theme for 1995. A major function will be held in the middle of the year which will provide assistance and information for research by Baptists in family history. It will also highlight some prominent Queensland Baptist families and will be the occasion for the launching of a handbook on Baptist family history. We are looking for people with extensive family connections who are active in Baptist churches in Queensland. We would like to obtain information about their families and arrange a display of mementos and family trees.

Publishing With the success of *Baptists in Queensland*, the Society has also decided to extend its publication activities. As well as the proposed manual on family history, plans are well under way to publish a book of stories about influential laymen from the 19th century who were not only great contributors to their churches, but also highly prominent in the public and business arena as well. Some other manuscripts recently unearthed in the Archives will also be published in limited edition, thus making available important documents of Queensland Baptist history. A joint effort will also be launched with other state historical societies and archives to produce a reference manual on national Baptist historical resources.

Leadership But most important of all for 1995 is the new leadership of the Society. I am pleased that Dr Les Ball has become chair of the Society. He is well equipped to take this position and I commend him to the membership and support of the BHSQ. I thank him for his kind words (see page 3) and would only say how much I appreciate the support and interest of all those who have contributed to the success of the Society over the last ten years. It has been a team effort, and now the organization is well placed to make significant advances in the future under the leadership of Les Ball.

David Parker.

Meeting Dates for 1995: April 1(to be confirmed), mid-year (to be announced), Nov 4 (AGM)

Watch for announcements about the Annual Presentation featuring Family History in July

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Secretary's Report to the 10th Annual Meeting

The past year has been memorable for a variety of reasons, but two events have been particularly significant. The launching of our first book, *Baptists in Queensland* on January, 5, 1994, during the National Baptist Family Convention, and the Symposium, held at the Annerley Baptist Church to celebrate a decade of activity, on May 30, were noteworthy happenings for our BHSQ.

The book, *Baptists in Queensland*, now well into its second printing, has been very well received by individual Churches throughout, and beyond, our State. Edited by Dr. D. Parker, with contributions from Dr. Les Ball and Revs. Norm Weston and Stan Nickerson, its coverage of Baptist life in Queensland plus important statistical information and some photographs is meeting an obvious need amongst Church members and the general public.

Celebrating the past ten years since the formation of our Society, the Symposium attracted a distinguished gathering including Union officials and representatives of a number of our Churches. Speakers included Dr. Les Ball, speaking on 19th century Baptist identity, whilst Rev. Norm Weston explored present day emphases. A Panel, chaired by Dr. Parker, shared in an animated exchange on "The future of Baptist history in Queensland."

As Baptist Union Archivist, Dr. Parker devotes much time to the care of the burgeoning amount of material located in the Archives and in assisting Church historians/researchers. The need for adequate shelving, a display area and more adequate work facilities remain as important issues to facilitate the storage of valuable material, some of which must still be stored on the floor in boxes.

New material which has been added to the Archives includes autobiographies and biographies of some of our leading ministers, and theses dealing with significant aspects of Baptist life. A greater awareness of the existence of this facility, both for storage of valuable material and for obtaining needed information from Churches/individuals is encouraging.

The regular issue of our informative *Newsletters* to a growing number of subscribers keeps people informed as to projects envisaged and present and past happenings. Rev. Mel Williams' *Cameos* have become a popular feature, and we look forward to the possibility of these being offered for publication in book form, in the near future.

New members have included Trevor Owens, Royce Perkins and Rod Benson. We are appreciative of the input from Rod, who has contributed to the Archives copies of *Weltanschauung*, the new publication from the students of the BTCQ. He is editor of this journal which currently includes reprints of talks presented at our 10th Anniversary gathering (first published in the BHSQ *Newsletter*).

My report would not be complete without an expression of sincere appreciation to our President, David, for his dedicated and untiring work, especially during the time of my prolonged illness, when he carried both secretarial and his own responsibilities, for some months. Thanks, too, for the encouragement and enthusiasm of all of our members - may our combined efforts in furthering the work of our Lord Jesus Christ, through research, publication and preservation of records pertaining to Baptist history continue unabated throughout 1995.

Mrs Ellen Chataway, Secretary Nov 5, 1994

Treasurer's Report Nov 6, 1993 - Nov 5, 1994

General Fund

Income:

Balance Brought Forward	251.53
Subscriptions & Donations	368
Bank Interest	7.82

Expenditure

Newletter Expenses	133
Secretary Petty Cash	25
Govt. Tax	.94
<u>Balance</u>	468.41
Cheques & cash in hand	17.30

Publications Fund

Income

Donations	220
Sales of book	1346.35

Expenditure

Printing of books (750)	797.78
Production Expenses	25
Reimbursement of sales	30
<u>In hand</u>	713.57

Rev. V. Chataway, Treasurer

Leadership Change for BHSQ

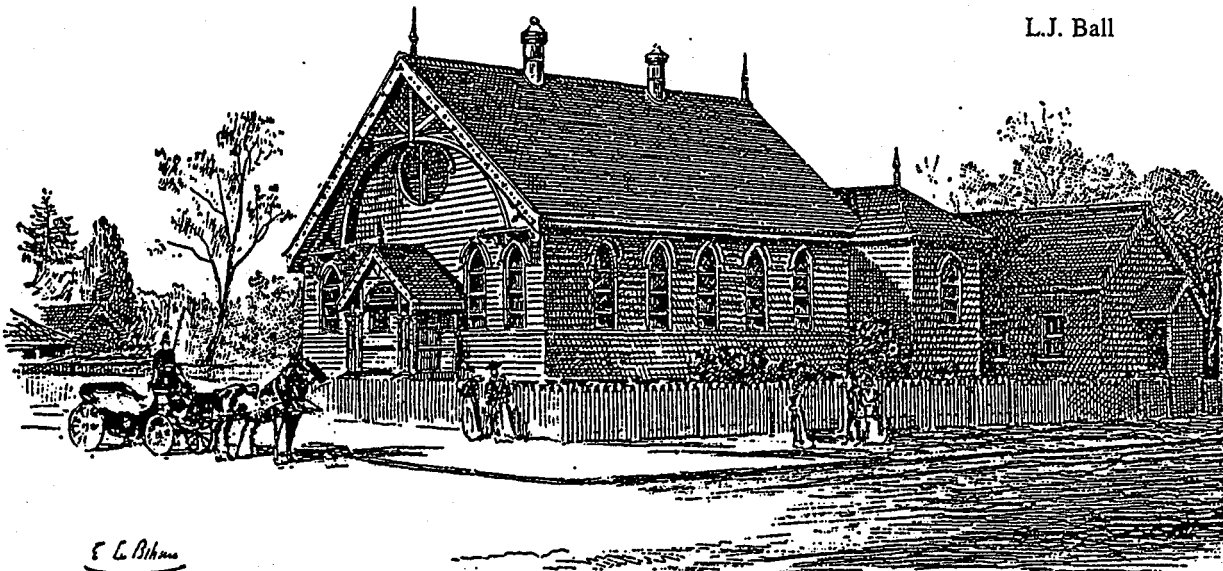
In 1994, the Baptist Historical Society of Queensland arrived at a turning point. For the first time in its 10 years of existence, there has been a change in the Society's chairmanship. The Rev Dr David Parker, whose vision and initiative were responsible for the inauguration of the Society in 1984, has chaired the society ever since. Now, he has decided to hand over the position to someone else, to lead BHSQ into its next decade of service to our denomination. At the AGM in November, Dr Les Ball was elected to the position, and it is with a sense of achievement as we reflect on the past few years, and of anticipation as we look to the future, that the new leadership takes office. Dr Parker will remain active in the Society, especially in the editorial and production side of our Newsletter and other projected publications, and no doubt in many other ways that will emerge to utilize his expertise. Of course, he remains the Union's Archivist, a position independent of BHSQ (though with obvious common interests.)

During the past 10 years, BHSQ has grown from its original two or three couples who desired to do something to preserve the records of our denominational heritage. Now, it comprises a membership of nearly 30, with a core of 12-15 active members; who meet regularly, and who have shown the keenness and enterprise necessary to make the Society a robust agency, capable of taking the next step along the way of historical promotion, research, publication and preservation of denominational materials. This development of the Society owes much to the perseverance, commitment and encouragement provided by Dr Parker, whose pioneering decade as chairman is appreciated greatly by the membership.

Accordingly, we would like to record our appreciation in the following minute:

The members of the Baptist Historical Society of Queensland take this opportunity to record our earnest appreciation of our founder and inaugural chairman, the Reverend Dr David Parker, as he retires from office after ten years of continuous service. His vision and ability are primarily responsible for the existence of BHSQ, and his contribution to its formative years has been of immeasurable value. He has always taken the lead in convening meetings, writing and publishing our Newsletter, generating creative ideas for public presentations, and diligently recruiting new members. His desire has ever been to serve God through serving his denomination. In so doing, he has ably fostered a growing enthusiasm and interest in valuing, preserving and promoting our denominational heritage. David, we acknowledge your efforts, we appreciate your leadership, and we confidently look forward to further productive ministry with you, as we all seek to further the glory of God's name among Queensland's Baptists.

L.J. Ball



BAPTIST CHURCH AT HENDRA.

THE new building although not a costly structure, is nevertheless a great architectural improvement on the very much less imposing edifice which it has replaced, and which is now devoted to the purposes of a Sunday school. The history of the Hendra church is an interesting one, going back to its foundation in the early days of the colony, when Nundah, or German Station as it was called until quite recently, was a missionary settlement. With the rapid growth of the suburbs of Hendra and Clayfield it was thought necessary to appoint a permanent pastor, and in March, 1839 the Rev. A. G. Weller, who was then in Gympie, received and accepted a call. The building, the plans and specifications for which were prepared gratuitously by Mr. A. Robertson, who also supervised the work, was constructed by Mr. James Lancaster at a cost of £813. The new church is built of wood in the style which is known as Pointed Gothic, and the plan forms the letter T, the shaft being the body of the church, the intersection the platform, and the arms the vestries. The interior of the building is very neatly finished. The pulpit, which is on a raised platform, stands behind an iron railing, and is just beneath an arch, behind which again is a triple light window, with coloured glass. The ceiling, which is dome-shaped, is supported on cedar brackets on each side, about 18in. apart, and is pierced for ventilation. There are five windows on each side of the building, and two on either side of the porch at the main entrance. As previously stated, the cost of the building was £813, but of this the fund has a debit balance of over £600. This is a heavy burden and the church is struggling to remove a portion of it.

Queensland Baptist Dec 1892

Cameos of Early Queensland Baptists No 4 THOMAS BLACKET STEPHENS

Businessman, politician and church worker.

by Rev. Melvin C. Williams, B.Sc., B.D., M.A.

Arriving in Brisbane in 1853 at the age of 34 Thomas Blacket Stephens was already a man of some substance. Soon establishing himself as a mercantile wool buyer and large tannery owner he was to be prominent in the establishment of both Wharf Street and Vulture Street Baptist churches. He would become mayor of Brisbane before holding important posts in State Parliament.

Son of a Baptist minister the Rev William Stephens, his social and political ideals were shaped by his Christian upbringing, the turbulent changes in English society and his friendship with Richard Cobden, M. P. and John Bright, M. P., anti-corn law agitators. Born in Rochdale on 5 January 1819 he inherited an interest in the wool trade from his mother's side, the Blacket family. As a young man he travelled the Continent acquiring knowledge in the growing, classing and manufacture of wool. He owned a flourishing mill. But two events in 1848 brought that era in his life to a close.

The first event was romantic. He had fallen deeply in love with Emily a young woman with auburn hair and a lovely voice. But she rejected him and married Thomas Connah. He is quoted as saying "Well if I cannot marry Emily I will wait for her daughter and marry her." A year later when Anne was born he spoke of her as his future bride - and he kept to it, marrying her in 1856. But in 1848 Emily died, a sad time for him. Then his mill was in the direct line of the railway track and he had no option but to close the factory. So he decided to have a good long holiday and see his cousin, the well-known architect, Edmund T Blacket, in far-off Sydney.

He arrived in Sydney on the sailing ship *Bengal* on 12 February 1849, stayed with Mr Blacket, now Government Architect, for some time taking a position as woolbuyer before establishing his own business. He was in membership with the Bathurst Street Baptist Church but his work took him all over New South Wales including the Moreton Bay area. Brisbane attracted him as a future business centre and in January 1853 he moved there.

At first in partnership, then alone he established a wool scour and fellmongery business in the Hilliard Creek area, Ormiston. In 1856 Anne arrived to become his bride after him waiting 20 years. They were married by the Rev J. Voller on 10 July 1856 at the house of Edmund Blacket in Balmain, Sydney, and at first lived in a cottage near the Stanley Street wharves in South Brisbane from where the wool was shipped. The marriage was happy and in spite of Anne's poor health through asthma resulted in a large family of twelve.

Just prior to this the first Baptist church in Brisbane was formed. T. B. Stephens appears among the thirteen names as having received the right hand of fellowship on 5 August 1855. The land for the first church building had been bought by him from the Government for 125 pounds. When the church was ready to build he sold the land for the same price less a donation of 20 pounds. For some years he attended church by rowing down the Brisbane river from Stanley Street to the Custom House and walking up the track to the Wharf Street church. After such dedication it is sad to read of the break in fellowship that occurred in the church in 1864 as the result of some misunderstanding the nature of which is not recorded, The church "withdrew" from three men, T. B. Stephens, R. A. Kingsford and W. Moore. However Stephens and Kingsford moved to establish the work at South Brisbane and W. Moore also there and at Petrie Terrace.

For both business and family reasons the south side of Brisbane had become increasingly the focus of his activity. In 1859 when the first town council was formed he became alderman for South Brisbane and in 1862 the second mayor of Brisbane after John Petrie. He initiated the first bridge (a wooden one) across the river and was largely responsible for the original design of the 'Old Town Hall'. In 1863 he became a member of the Legislative Assembly.

For some time he had been considering buying *The Moreton Bay Courier* though his wife was not in favour, thinking there would be too much stress for him. But he felt he could develop it on more progressive lines with newer equipment and still keep it as a good medium for the improvement and advancement of the mental, moral and social standards of the people. So in 1861 he bought it from fellow church member James Swan and made it a daily paper, the 'Brisbane Courier'. He also had a rival

in the *Guardian* begun by Congregational people but later absorbed it.

He also started the *Queenslander* a much appreciated weekly paper for country people. His younger brother was manager and till 1863 Theophilus Pugh (of fame as the publisher of Pugh's Almanac from 1859), also a member of Wharf Street church, was printer and publisher. In 1868 the Brisbane Newspaper Company came into being and in 1873 following a serious illness he sold the newspaper business. For some year the family lived on the top floor of the Courier building but later built the family home on land in Vulture Street, South Brisbane.

There were other business ventures. The main wool scouring business was moved in 1862 closer home to an area behind the present Greenslopes Hospital known to the aborigines as Yee-KEBin meaning "good eating". Stephens dropped the Y to E-KIB-in. Today the suburb is known as EKibin. A tannery was added. Another business interest was the swampy area south of Nerang. He bought a thousand acres of this useless land, drained it, put cattle in it and waited for the railway to come through. After his death it came to be known as Merrimac.

At South Brisbane although there was a Sunday School and services were held in the Mechanics Institute in Stanley Street it was some time before the church was formed in 1872. Thomas and his wife were foundation members. The meeting was chaired by Ebenezer Hooker who was the unofficial pastor. Samuel Grimes was secretary, R. A. Kingsford treasurer and T. B. Stephens deacon. He had a great love for children and was also Sunday School superintendent. He was senior deacon until he retired. He chose the site for the church building, again exhibiting his generosity

Meanwhile he had a distinguished career in State Parliament where his opinion was widely respected and sought after. His success in business and his ability to choose the right man for the right job served him well. He was at various times Colonial Secretary, Colonial Treasurer, Postmaster-General and Secretary for Public Lands. He was a fluent speaker able to speak from very brief notes. He had other interests for he was a man of remarkable capacity and energy.

There was no municipal, political or social movement of the day in which he was not involved in some way. He was a member of the Waterworks Board, a director of a number of Building Societies, a Vice-President of the National Association, Brisbane, and sole judge of wool at the Exhibition of the Agricultural Society in Brisbane. He also took a great interest in education, helping to form the Brisbane Grammar School.

There were twelve children of the marriage but only eight survived him. Some of his business ventures had their welfare in mind. He hoped that one son would take over the Courier but when this did not happen he accepted the decision. He contracted an illness while visiting a ship which had come from the East and did not recover. He died on 26 August 1877.

His wife kept the family house raising the children until they moved away. Eventually the house gave way to a railway cutting. A new family house in stone was built in 1890. Anne Stephens died in 1904 the house eventually becoming the boarding part of Somerville House (school for girls). Stephens Road in South Brisbane was renamed after him, also Stephens Lane in the city on the corner of George Street where the Courier was first housed as well as other landmarks.

The eldest son William was also a prominent worker in the South Brisbane Church. After three years in a merchant's office he had to manage his father's estate. He too took a great interest in public affairs seeing this as an expression of his Christian convictions. He became the first mayor of South Brisbane, chairman of the Nerang Divisional Board, president of the Metropolitan Traffic Board and vice-president of the National and Nerang Agricultural and Pastoral Association. He was also MLA for Woolloongabba. Many of Thomas's descendants lived notable lives.

Later cameos will show that other deacons at South Brisbane church, Kingsford and Samuel Grimes were men of substance with strong community and political influence combined with a great love for Christ and His Church.

References:

Ann Finlay. *Family Record of T. B. Stephens*
Standard works of reference

JAMES H. COLE AND THE QUEENSLAND BAPTISTS.

by Ann Harding, BTh (Hons), Perth

One of the lesser known characters of Australian Baptist history is James Henry Cole. He is of particular importance to Western Australian Baptists because, following several abortive efforts to establish Baptist work in that state, Cole founded the Perth Baptist Church in June 1895, followed by the Fremantle Church in October of the same year. Within 18 months, four churches (Perth, Fremantle, Katanning and Bayswater) and one fellowship (Geraldton) had been established, of which Katanning and Geraldton were in the country. In November 1896, Cole left Western Australia and returned to Victoria.

Who was this man? And why is he of interest to Queensland Baptists? At the age when other men sought retirement, Cole spent the last seven years of his active ministry in Queensland.

Cole was born in Bristol, England in May 1840, and was baptized at the King Street Chapel in 1855. After training as an accountant, he sailed for Australia, arriving at Port Philip in February 1863 at the age of 22. In 1864, he married Caroline West at Brighton. Caroline and her family were all members of the Brighton Baptist Church. Caroline's elder sister, Mary Ann had married the Rev. William Bryant, (of the Fitzroy [George Street] Church), in 1858. Her younger sister, Fanny, later married Ebenezer Lethem and transferred her membership from Brighton to the Wharf Street Church in Brisbane.

Cole gradually set himself up in his own accountancy practice in the central business district of Melbourne. By 1868, he had become a deacon and the secretary of the Fitzroy Church where his brother-in-law was the pastor. He was an excellent organiser and meticulous in his work. In May 1869, at the age of 29, he was elected an elder of the church.

Following the early death of the Rev. William Bryant in March 1872, divisions gradually occurred within the ranks of the Fitzroy church leaders. This resulted in a church split between those (led by Cole) who were in favour of close membership and close communion, and those who favoured open communion. Cole and those who left Fitzroy amalgamated with a Particular Baptist group at the Ebenezer Chapel in Collingwood. Twelve years later Cole sought membership of the Brighton Baptist Church and became involved in Baptist Union affairs, particularly the Victorian Baptist Preacher's Society. Cole was active, energetic, and forceful with wide experience at both local and denominational levels.

TELEPHONE, 957.

JAS. H. COLE & CO.,

Public Accountants and
Auditors.

TRADE ASSIGNEES.

10 COLLINS ST. EAST, MELB.

*Estates Liquidated or Inspected. Accounts
Audited, Adjusted or kept.*

AGENTS FOR THE SALE AND PUR-
CHASE OF BUSINESSES.

*Loans, Advances & Guarantees Negotiated,
Insurances Effected, &c., &c.*

At the age of 55, he determined to go to Perth with the intention of establishing Baptist work there. He went with the commendation of the Baptist Union of Victoria, and the blessing of the Rev. Silas Mead, that inveterate South Australian church planter. Cole achieved his purpose in Western Australia and was ordained by the Rev. John Hewson as a Baptist minister in the Fremantle Church in October 1895. On his return to Victoria, Cole's ordination was not recognized by the Baptist Union of that state because of his lack of theological training. Despite this, he pastored the Essendon Church for a year.

Meanwhile, the issue of open versus close membership had arisen in Western Australia. Cole returned to Western Australia in October 1900. Immediately, he became involved with the close membership faction. He spent nine months

pastoring the Kalgoorlie close membership church before returning to Perth where he pastored the close membership Bayswater Church for four years. Bayswater was the only church not to return to the Baptist Union of Western Australia after a basis of union was agreed to in May 1902 by the conflicting open and close membership groups.

Cole had proved himself to be both an able, if fiery, pastor and preacher during his time in Western Australia. However, by late 1904, he was 64 years of age and his health was deteriorating. During his time at Bayswater, as in Victoria, Cole had travelled considerable distances, preaching, assisting churches and planting new works.

He and Caroline returned to Brighton, Victoria in late 1904. However, their stay in Brighton was of

short duration and in January 1905, an application was received by the Bayswater Church requesting the transfer of James and Caroline Cole's membership to the City Tabernacle, Brisbane. The Coles were childless and apparently stayed with the Lethems, their daughter and son (Kenneth), at their home Narre Warren, in Union Road, Clayfield, during their years in Queensland.

During mid-1905, the Enoggera Church, which was experiencing difficulties, asked to become a mission of the City Tabernacle, under the oversight of the Rev. G.M. Rice. Cole was already assisting with preaching at the City Tabernacle and he took over the main preaching load for Enoggera. Meanwhile, at the annual Association meetings in November 1905, Cole presented his credentials from the close-membership Western Australian Baptist Association (as distinct from the Baptist Union) and was recommended "for full ministerial status". His years of experience and the work in which he had assisted since his arrival in Brisbane were obviously considered sufficient to compensate for his lack of formal theological training. He was not alone among Baptist ministers in lacking theological training as the Year Books of the period demonstrate.

Cole became a member of the Preachers' Society, and apart from his regular preaching at Enoggera, was also preaching at Redland Bay. Despite being sixty-six years of age, his energy and enthusiasm never seemed to abate. He was a committee member of the Bible Society from 1905, having transferred his membership from Perth, and became their honorary secretary, until late in 1907, when he resigned, almost certainly due to ill-health.

Travel alone would have taken much time in the early days of this century and Cole regularly travelled between Clayfield, Enoggera and Redland Bay, apart from other preaching commitments. In December 1906, he formed the fellowship at Redland Bay into a church. The Preachers' Society then took over the responsibility for the pulpit supply at Redland Bay while Cole continued at Enoggera, which demanded his full attention. In July 1907, he became President of the Preachers' Society and remained in this position until his retirement due to ill-health in late 1911. In August 1909, the City Tabernacle received a request from the fellowship at Enoggera to reform themselves into a church under Cole's pastorate. The Rev. Rice had concluded his ministry in December 1908 and the new minister was the Rev. James Mursell, who formed the Enoggera fellowship into a church on September 5 1909.

Cole was an active member of the Brisbane Ministers' Fraternal but by December 1911, his periods of ill-health were increasing. He and Caroline returned to Brighton, Victoria, early in 1912. Caroline had been her husband's tireless assistant and also secretary of the Queensland Baptist Women's Union. James Cole died at his home (called Enoggera) in Brighton on June 22 1915, aged seventy-five years. Caroline returned to Brisbane to live with her widowed sister, Fanny Lethem, until her death in 1930.

Cole was a committed Baptist who also worked in the wider Christian sphere. His contribution to Western Australia is considerable but the later years of his life in Queensland were just as fruitful. He did not spare himself in ministry for his Lord and for much of the time supported himself and his wife from their own resources.

Woolloomoo
Brisbane
October 22nd 1906

To
The Secretary
Baptist Association of Q'land

Dear Sir

On behalf of the Baptists at Redland Bay I would request the Baptist Association to send a minister down at an early date, to form them into a church.

If agreeable to the Association the people would prefer the Rev. J. Cole, & the 4th in. here would be a convenient date for them.

Trusting you will be able to arrange this business at your next meeting

Believe me
Yrs Faithfully
John Lamb
per P.L.

MEDALS HONOUR

BHSQ member Rev. Mel Williams has been honoured for his work with medals and tokens by the Australian Numismatic Society. On November 5th 1994 he was awarded the Society's Silver Medal which entitles him to the letters, AFANS (Assoc. Fellow of Australian Numismatic Society). Mr Williams is an active member of the ANS and recently co-authored a book on communion tokens.

As a further expansion of its activities, the Baptist Historical Society at its recent annual meeting appointed Mr Williams as the Society's first Numismatics Officer to develop this area of the Society's work. Mr Williams will begin gathering information and items for a collection of badges, medals, communion tokens and other similar materials. He would like to hear from people who may have any of these items that could be made available to the Society for collection and display.

Mr Williams is currently following up on the discovery of a gold medal that had been awarded as prize for a Sunday School examination in 1923. The medal was discovered recently in a dealer's shop by a member of the ANS. Upon checking with records in the Baptist Archives, it was positively identified as one issued to Louise Catherine Grimes of Albion church. It is believed that there are many more medals and badges in private hands which could form the beginnings of a valuable collection.

ARCHIVES NEWS



Shelves

At long last, the final stage of setting up the Baptist Archives on Level 3 of B.G. Wilson Centre is taking place. On Friday 11 November, 14 bays of shelving were delivered and installed, giving 63 metres of shelf space, enough to hold the current 160 boxes of material - with some room for expansion. This shelving came just in time, as some of the boxes which had been sitting on the floor in piles up to five high were beginning to subside! Thanks is expressed to the Baptist Union Finance Board and Lloyd Woodrow, the Executive Secretary in particular, for making the decision at their meeting earlier in the week to approve the purchase of this shelving.

Display

After the boxes are rearranged on their new shelves and given a contents check, the next major project will be to investigate ways of establishing a display area to foster interest in the Archives. Anyone with skills in ticket writing and museum-type displays?

Additions

New material continues to find its way to the Archives. Several theses and auto/biographies have been received recently, as well as histories of local churches and some personal papers. The records of the Roma church which closed a few months ago have also been received and are in the process of being sorted and catalogued.

As well as new material, a number of valuable photographs which had been missing since before the move from the old site have turned up and been returned to the Archives. This means that, thankfully, nothing was lost during the move or the long period the material was boxed up in storage.

Photos

Another area which needs attention is the photo collection. There is an opportunity for someone to assist with identification, storing, mounting and listing the various items.

Policy

The first priority for the Baptist Archives is to be the repository of the records of the Baptist Union and its various departments and committees. As well, it serves as a storage area for records of local churches which cannot be stored elsewhere. Records of churches which no longer operate are held. Another group of materials which can be found in the archives are histories of local churches and the papers and materials belonging to prominent leaders and members of churches. Materials of other types which relate directly to the Baptist denomination in Queensland are held as space permits. Normally, all material given to the Archives for storage becomes the property of the Baptist Union and its use and disposition is subject to the policies of the Baptist Archives.