

The Queensland Baptist Forum

The Journal of the Baptist Historical Society of Queensland
(formerly: *Baptist Historical of Qld Newsletter*)

No. 34 JULY 1996

Promotion, Preservation, Publication

Promotion, preservation and publication - these three words represent the major foci of the work of the Baptist Historical Society of Queensland, and they also summarise what has been happening of late.

The recently launched **publications programme** of the Society has continued with good success. The Joshua Jenyns History, issued at the March convention, raised a few eye-brows, with its quite direct criticisms of the pioneer BG Wilson. However, further documents of Rev B.G. Wilson have more recently been unearthed. Dr Stan Nickerson has been following up on these personal diaries, which throw some more interesting light on the personality of Wilson, in particular showing how readily this fiery man would go to the assistance of the downtrodden. His real heart for the lost was at the core of his missionary mind, which was at once his strength and his weakness as a colonial pastor. More on this front soon.

Our members are also being very productive in other ways. In the last issue, we mentioned the PhD awarded to Pat Godman by the University of Queensland. This time, it is **Rev Stan Nickerson**, Principal of the Baptist College. Congratulations to Stan on receiving his PhD from the University of Queensland's History Department, for a thesis tracing the development of theological education among Queensland Baptists. This work is both informative and, in places, courageous, as it deals honestly with issues centred on the Theological College, a tricky task for one so close to the subject of the thesis. This is one more example of the maturing process of Baptist historiography in Queensland, as a denomination looks honestly, even if at times critically, at itself. We also plan to launch another volume of our series, Documents in Queensland Baptist History, at the September Convention.

The Society's great need now is the service of a **promotions officer**. As publications and services increase, we need a person who has the vision and the time to devote to promotion among our churches. Awareness is growing - we need to service it more effectively. If you can help, please contact the President at the Baptist College. Again, an invitation to join the Society is extended to all who have an interest in the maintenance and development of our Baptist heritage in Queensland.

Dr Les Ball, President, BHSQ.

Next Meeting: AGM, 2 pm, 2nd November 1996, BG Wilson Centre, 518 Brunswick St, New Farm
All Welcome - Invite your Friends

The Baptist Historical Society of Queensland (est. 1984)

Membership (1996)

Individual \$8 p.a. Family \$12 p.a. Corporate \$20 p.a.

Qld Baptist Forum 3 issues p.a.
Free to Members Others \$2 each posted

President: Dr L.J. Ball

QBCOM, 179 Gold Creek Rd, Brookfield Q 4069
Phone 3374 1166

Secretary: Pastor R. Benson
PO Box 4057, Raceview Q 4305
Phone 3279 0971

CONTENTS

Editorial	p1
Pastoral Profiles:	
Rev W. Higlett	p 2
Rev. F.G. Buckingham	p 3
Queensland at the Baptist	
World Alliance	p 4
Cemeteries: a Forgotten Resource?	
by E. & R. Kopittke	p 6
Book Review: <i>The Baptists in Australia</i>	p 8

Pastoral Profiles No 9

Rev. William Higlett

by "J.K."

Queensland Baptist Sept, 1898

Rev WILLIAM HIGLETT was born in London in 1857, but his parents removing shortly after to the country, he was educated in the National School Rusthall, Tunbridge Wells. At the age of thirteen he left school and entered commercial life as office boy in London. Here he continued his education by attending various evening classes, and during nine years of business life rose to a position of trust. All his early connections were with the Church of England.

In 1875 he was converted, mainly through impressions at the London Mission of Moody and Sankey. The following year he was led to enquire concerning baptism, and ultimately was immersed and received into fellowship of the Baptist Church, John Street, Edgeware Road. After about four years of active work in connection with the Y.M.C.A. Mission Hall services, etc., he left business and entered Spurgeon's College in 1879. During half of his three years course he acted as student-pastor of the church at Cheam, Surrey. In June, 1882, he started for Queensland in response to an application sent by the church at Toowoomba to Mr. Spurgeon.

Arriving in Queensland at the end of July, 1882, he was inducted to the pastorate of the Baptist Church at Toowoomba. At that time the Baptists there were divided, and the membership of the Herries Street Church was but thirty-seven. After eight years of successful work he resigned the pastorate, having accepted an invitation from Jireh Church, Brisbane. The church on his departure had a membership of eighty-four. He was exceedingly active in temperance work, and the various societies in Toowoomba gave him a public send-off in the School of Arts, when testimonials and purses were presented from the temperance bodies, and a purse of sovereigns from the townspeople also, in appreciation of his character and work.

The invitation from Jireh church was to cooperate with Pastor Kingsford, with a view to making the Albion branch a distinct and self-supporting church. This was accomplished by his unceasing labours, and on 9th November, 1892, Pastor Kingsford formed the Albion friends into a church with a membership of thirty. This has steadily progressed to the present day, the last member numbering seventy-nine on the roll.

On the day of the formation of the church a



REV. WILLIAM HIGLETT.

new schoolroom was opened for the infant class, a step necessitated by the large increase of Sunday scholars. Vestries have since been added, and the platform altered to give increased accommodation in the main building. Mr. Higlett is much loved by his people, and highly esteemed in the neighbourhood.

Outside his own church he has rendered much service to the denomination. While at Toowoomba he was elected president of the Baptist Association for the year 1885-6. His early clerical training and a good knowledge of shorthand specially qualify him for secretarial duties, and shortly after his arrival in Brisbane, in 1890, he was appointed secretary to the Association, a position which he has occupied ever since with credit to himself and with advantage to the denomination. Since 1892, he has also been assistant editor of the *Queensland Baptist*, and among his brethren he is "esteemed very highly in love for his work's sake." The Christian Endeavour movement finds in him an earnest supporter, and for this year he is President of the Fortitude Valley and District C.E. Union.

Extra Note

Mr Higlett remained at the Albion Church for 19 years, concluding his pastorate there in 1910. During his time in Queensland he rendered sterling service to the denomination for 11 years as Association (Union) Secretary, four years as Home Mission Secretary and two years as Foreign Mission Secretary. He was assistant editor

(Continued on page 7)

Pastoral Profiles No 10

Rev F. G. Buckingham

by "W.W."

Queensland Baptist Oct 1898



REV. F. G. BUCKINGHAM.

Frederick George Buckingham, whose portrait is presented to readers in this issue of the *Queensland Baptist*, is the chosen of the Annual Assembly for the position of president for 1898-9. The vice-presidency became vacant by the resignation of Rev. J. Alexander, owing to ill-health. Mr. Buckingham therefore comes at once to the chair by direct vote without the preparatory year as vice-president. We offer a brief sketch of our president's progress along life's pathway to the highest position to which his brethren can call him.

Our space will not permit of exploration into ancestry; besides, among us a man does not live on the fame of his forbears, so we begin with the genesis of Mr Buckingham and give such facts only as have reference to his evolution into a president. Mr. Buckingham was born on the 15th of February 1851, in the little village of Padbury, in Buckinghamshire; he is therefore in his 48th year, and brings a matured experience to the service of the churches in our Association. His first educational advantages were in the village school, where the schoolmaster, short of stature and large of brain, with free use of the cane made various and lasting impressions on his pupils. In other schools it proved that the village schoolmaster had succeeded in teaching the young men how to shoot, and that those who

have the first years of life under influence do much to shape its future course.

Mr. Buckingham resided for some years with an aunt who was given to attending cottage prayer meetings, and often took her young nephew with her for company. To those meetings our president ascribes his earliest religious impressions, and so manifest were these that he became one of them, and was allowed to pronounce the benediction at close of meetings. As with many of us, those early days are full of reminiscences, which have a peculiar charm intensified by distance in time and space, and by seeing how much they have been a power for good through all life's ramblings.

Mr. Buckingham's connexion with trade and commerce seems to have been chiefly in a drapery establishment at Hemel Hemstead, in his native county. He removed hence to Winslow, where he realised the grace of God to his own soul and confessed conversion to Christ in the Ordinance of believers' baptism when 15 years of age. He at once became a worker in the Sunday school and in Home Mission work, developing into local celebrity as a boy-preacher, whom the people delighted to hear, though at this time but 16 years of age.

The evidences of preaching ability were freely recognised, and he was brought under the notice of the late Rev. C. H. Spurgeon, who soon found room for him in the Pastors' College, where he was, at 17 years of age, the youngest student in the college. Mr. Buckingham accepted a call to pastoral work in the North of Ireland, at Belfast, where, during his ministry a new building was erected for the church, which still flourishes with a membership of 357 persons. From Belfast to Brannoxton, where he spent about a year, after which he received and accepted a call to the Circus Street Church, Nottingham. It was, we believe, in this church that Carey preached his ever memorable sermon about attempting great things for God and expecting great things from God, which has had such an influence on the churches and on the world. The church was removed to a more pretentious building, and is now known as the Woodbury Road Church, Nottingham.

Mr. Buckingham's next venture was to set out for Victoria, where he became successor to

(Continued on page 7)

Queensland at the Baptist World Alliance



Queensland was featured at the 1996 annual meetings of the Baptist World Alliance held in Hong Kong July 3-9, 1996. A paper on the development of Baptist work in Queensland was presented to the BWA Heritage Commission by Dr David Parker, honorary Archivist. (See below for summary. The full text is expected to be published later in the year.) Dr Parker was appointed to the Commission at the 1995 Baptist World Congress and with his wife, Joyce, attended his first meeting of the Commission in Hong Kong. A total of more than 400 people attended the meetings, including about 25 Australians, most of whom were from NSW and Victoria.

Hong Kong was chosen for the annual meeting so that the world Baptist community could show fellowship and solidarity with Baptists in Hong Kong before the British colony reverts to direct Chinese control on July 1, 1997, less than a year's time. This gesture was most appreciated by the Hong Kong Baptists. It was also an opportunity for the delegates to learn more of the situation in Hong Kong and China. Several special sessions were presented during the week-long meetings featuring details of the current and future conditions of Christian life and witness in the region.

There are about 140 Baptist churches in Hong Kong, about the same number as in Queensland, but the number of members is four times greater at 50,000 and the total population is about double that of Queensland at six million. The Hong Kong Baptist Convention conducts a major hospital, a university, numerous schools and other welfare type activities and has missionary activity in several other Asian countries. It also has a major church planting program in place and under its "Baptist 2000" scheme, plans to double the number of members by the year 2000, and establish fifty additional churches.

The BWA General Council, made up of delegates of each of the member bodies around the world, meets annually in various locations selected so that delegates from all parts of the world have an opportunity of attending at least occasionally. The Congress, which takes the form of an inspirational convention, meets every five years. *The next Congress will be held in Melbourne Australia in January 2000 AD.* Latest statistics show there are about 40 million Baptist members in fellowship with the BWA, with a total community in excess of 100 million in more than 200 countries. Although Baptist members in some areas, like North America, Nigeria and India, are quite large, in many others numbers are small and the churches struggle organizationally and financially.

The President of the BWA for 1995-2000 is Pastor Nilson Fanani of Brazil. He is pastor of a large church in his country (where there are more than one million Baptists out of a population of more than 150 million in an area slightly larger than Australia). He is an energetic leader with a great evangelistic passion. In his first year of his BWA presidency alone he has visited Thailand, India, Laos, France, Portugal, Costa Rica, Cuba, Ivory Coast, Germany and Croatia, conducting evangelistic meetings in many centres. His goal for the BWA in his presidential term is to see it work to extend the kingdom of God by doubling in size - each Baptist winning just one more person to the kingdom during the five year period, each church planting another and so on. During the meetings, he issued a stirring call for Baptists around the world to work together in the cause of the gospel.

At the annual gathering for the General Council, the various divisions, departments and committees of the BWA also meet in plenary session. As well as the various functional sub-committees, divisions and departments, two groups which involve a wide range of participants are the six Study and Research Commissions and the four Evangelism and Education Committee Workgroups. The Workgroups cover such areas as theological education, Christian Education, evangelism and mission. The Commissions cover Heritage, Doctrine and Interchurch relationships, Ethics, Leadership, Human Rights and Worship.

The Heritage Commission (with about twenty members present) met for ten hours in four sessions, mainly studying papers on the theme, "From Mission to Autonomous Church" which revealed dramatically different experiences in Nigeria, Bangladesh, South Africa and Queensland. In Nigeria, it was seen from an early stage that local people were quite capable of leadership and so the transition was comparatively smooth. The situation is quite complicated in Bangladesh and nearby areas of India, where Baptist missionary work first began; in South Africa, the effects of apartheid are still being felt in a very serious confrontation between white and black Baptists.

De-colonizing Baptist work in Queensland

In his paper, Dr Parker pointed out that Baptist work in Queensland did not commence as a result of missionary work, but it was established by the pioneer colonialists, and as such, was very similar to the churches which the founders had known in their

(Continued on page 5)

BWA (Continued from page 4)

home country. These British ties were only to be expected given the history of white settlement in Queensland, but the interesting question is how the church would develop as these ties were reduced or in the case of Australia becoming a republic, removed more or less completely.

There was little, if any, official denominational or financial assistance from English Baptists for the establishment and support of churches in the colony, but the Baptists among the settlers brought out by Dr John Dunmore Lang and others who moved from Sydney soon developed virile churches to provide means of ministering to the needs of their fellow Baptist colonists. These churches were at first **heavily dependant** upon their British origins for their form and activities.

A large proportion of the early pastors were trained in England; in particular churches turned to C.H. Spurgeon and his Pastor's College for assistance in pastoral settlement, and he himself seemed to take a great deal of interest in the men he recommended, some of whom proved to be outstanding in their ministry. Even in later years after the establishment of a theological college in Queensland, a considerable proportion of pastors came from interstate.

In early times particularly, the **mission of the church** was directed more to finding Baptist settlers and enlisting them in membership of the churches than to evangelism of the un-churched. It was only in the 1920's that the denomination as a whole took seriously the work of evangelism by setting up formal structures, with the eventual creation of an evangelism department under the slogan, "Evangelism - the heart of all we do"

It was during the **post World War I period** that the colonial nature of the church began to change. In what might be called the "Sayce-Bickmore" era when the denomination was given long and distinguished leadership by a small number of locally born and trained officers, it became much more indigenous and less reliant on overseas personnel. However, although there was considerable expansion, there were few innovative initiatives, and as a proportion of the population, Baptist strength diminished. Thus the church still retained its older colonial forms.

After the social disruption of **World War II**, and the loosening of traditional ties with England, it might have been thought that a truly indigenous Australian church could begin to develop. However, this was the time when the influence of American culture and religion grew, and Queensland Baptists no less than others began to look to USA, especially the Southern Baptists, for ideas on Christian education (in the form of the All Age Sunday School), church administration, evangelism and many other aspects of

church life. The constant traffic of Australians visiting USA and of American visitors to Australia led to a high degree of Americanisation of the church. This trend has continued to the present with a great deal of interest in the seeker-oriented churches and mega-church organizational methods. And in an increasingly globalised world scene, the churches are affected by influences from many different quarters, including Great Britain once again; the southern states also continue to have an impact through ministerial transfers and lay influence as many people migrate to Queensland to take advantage of its attractive economic and physical climate.

So a process of "trans-colonization" has taken place instead of the development of a contextualised church. But perhaps in a globalised church context, there is no place any more for a local or indigenous church. This raises questions about the **identity and nature of a truly Australian Baptist church**. Much energy has been expended in recent years seeking to identify the distinctive Australian culture. As part of this trend, there have been attempts at developing a "gum leaf" theology which would not only relate to the Australian context and life-style but also deal with the major social and intellectual issues facing the church in this country; tangible results so far are rather disappointing. A great deal of historical, sociological and demographic material relating to religion in Australia is now available, providing invaluable resources for a better understanding of the church and its relation to the community.

This and other influences have been successful in re-structuring the church and its services to be more relevant to the **Australian ethos**; to judge by church attendance statistics, Baptists and some other groups have discerned community attitudes with some success, although time will tell if there is enough depth and substance to the adaptations that have been made. The Australian ethos calls for a heavily pragmatic approach rather than one based on church authority, tradition or doctrine, but this is a critical challenge for a biblically based church which must remain faithful to the truth of the gospel.

Furthermore, many of the changes which have taken place in the church at large in recent times have been in a **baptistic** direction, including greater emphasis on evangelism, Bible study and personal piety while others such as the development of the mega-church organizational structure and the emergence of a new professional clericalism tend to challenge distinctive Baptist tenets such as the priesthood of all believers and congregational government. Both these trends in their own way raise serious questions about the future of Baptist identity in the Australian scene, and thus complicate a situation where there is already so much influence from other cultures.

Cemeteries - A Forgotten Resource?

by Eric and Rosemary Kopittke

In this article, the authors, who have wide experience and expertise in Family History, explain the value of cemeteries for family, church and general history. They also explain how to access this information and give hints about using it. This article serves as an introduction to an information brochure being compiled by the Baptist Historical Society to assist researchers. As well as this general introduction, it will give details of major burial places around south east Queensland of interest to those involved in Baptist family and church history, including both Baptist cemeteries and Baptist sections of public cemeteries. Information about these topics is currently being assembled and readers with any material that might be useful are invited to contact the Society as soon as possible.

WHETHER that old cemetery down the road is an overgrown eyesore or an immaculately kept area of which the community is proud, it contains much to interest the historian (whether professional or amateur, local or family).

In England, cemeteries were traditionally associated with churches - particularly the Church of England. In fact, "churchyard" is almost synonymous with "cemetery". It was quite common for non-conformists to be buried from the established church since that was where the burial ground was located; there were also legal restrictions on non-conformist burials and marriages. In later years, local governments took over the establishment and maintenance of cemeteries.

In Queensland, although cemeteries were sometimes set up by local churches (especially in rural areas), **general cemeteries** in each town were usually established during the early years of settlement by local authorities, councils and trusts. (Baptist cemeteries are found at Tarampa, Minden, Vernor, Boonah, Kalbar and Highfields but only the first two are currently in use.) These general cemeteries were often divided into separate sections for each major denomination represented in the community, thus avoiding the necessity for each church to have its own cemetery. Consequently, most cemeteries today are controlled and operated by the local council.

A stroll through the cemetery will usually reveal **inscriptions** pertaining to people who were prominent in the development and growth of the area. It is important to remember, of course, that such inscriptions were commissioned by the friends and relatives of the deceased. Other people may have had less flattering comments to make!

Apart from the well-known and famous, the graves of the ordinary citizens tell many a tale. The numerous children's graves - often with no stone to mark them - remind us that only within the past few generations have diseases such as whooping cough, scarlet fever, polio and measles been controlled. Perhaps a group of graves with death dates close together will recall a lo-

cal calamity or incidence of disease. The grave of a mother and child will remind us that childbirth has not been an easy task.

Our stroll through the local cemetery will usually reveal **family names** which are familiar to us from our neighbours or other contacts in the community. Other family names which are no longer part of the local community raise the question as to what happened to those families. Where the cemetery is attached to a church, it is interesting to conjecture how many of the descendants of those interred regularly attend church.

For the family historian, the cemetery can provide an insight into, and knowledge of, long forgotten ancestors and relatives. Such information is usually drawn from one of **two sources**: the burial register or the headstone inscription. The *burial register* will usually give the date of burial, name, age and name of next of kin. The *headstone inscription* will usually give the name, age and date of death, but will sometimes also give the names of other family members, places of birth and death and perhaps some of the deceased's life achievements. In addition, family plots may give details of members of an extended family. Of course, sometimes there will be no headstone - perhaps one was never erected, perhaps only a wooden cross was erected and fires or termites have taken their toll, or perhaps the stone has fallen following subsidence of the grave or vandalism.

To find information about someone from the cemetery records it is first necessary to **identify the cemetery** in which the remains were interred. There are several ways of doing this. An older relative may remember attending the funeral, the death certificate may be consulted, a cemetery close to the former place of residence could be searched, or the name may appear in an index of burials or inscriptions held by a family history society.

Searching a cemetery without some assistance is usually only a viable option for a small cemetery. Larger city cemeteries, in particular, have many thousands of graves and a search of the headstones could

(Continued on page 7)

Buckingham (Continued from page 3)

Rev. W. Poole, at South Melbourne. It is said that he landed in November, 1879, at 3 O'clock on Sunday, and at 7 was in the pulpit. The church was at that time deeply in debt (£2,200) and had a membership of 135; when Mr. Buckingham left the debt was reduced to £1000 and the membership had reached 300.

The later portions of his career are too well known to need lengthened record. Mr. Buckingham went to Townsville in 1891, where he laboured for nearly five years, and during which time the church obtained the building in which it now meets, and became established more firmly as an institution in the city. In 1885 he went to Ipswich, where, after much up-hill work, the church, under his pastorate, is learning to appreciate his ministry and is steadily making progress in all departments of service for the Lord. The recent anniversary was a pronounced success, and the tea meeting, we are told, was the largest on the records of the church.

Our president has taken the position at the unanimous call of the brethren, and may therefore reasonably expect the prayerful co-operation of all who desire the prosperity of the associated church. W.W.

Extra Note

In 1903, Mr Buckingham transferred to Nelson NZ. The *Queensland Baptist* said that his experience, good business aptitudes and abilities as a powerful speaker meant that the state could ill afford to lose him. However, his transfer was not unexpected; "knowing the sorrows our brother has suffered we are inclined to think he does wisely for himself in taking a new start in a new place."

This was a reference to the death of Mrs Buckingham a year before on June 28th, 1902 at the age of only 35, after a long illness. She was the daughter of Mr J H Ingram of the Ipswich School of Arts. Mrs Buckingham had been a prominent worker in church, Sunday School and Christian Endeavour, remaining devout and committed right up until her death.

Higlett (Continued from page 2)

of the *Queensland Baptist* 1895-1900 and he edited the first major history of the denomination in 1905, *The Queensland Baptist Jubilee Volume* using material prepared by Mr E. Gregory. He was also active in the work of the Queensland Baptist College and the Ministers' Fraternal. Mr Higlett lost his first wife, Alice, in 1908 after a long illness, but later remarried.

After this lengthy and valuable ministry in Queensland, Mr Higlett removed to Grafton, New South Wales. He became pastor of the Haberfield Church from 1915 and again took up denominational service. He was Secretary of the Union for 21 years from 1916 and when he retired from the pastorate, he continued to serve in this post on a part time remuneration, finally retiring in 1937. He died in 1944. Mr Higlett was well known for his meticulous and sensitive work as secretary. He gathered a great deal of historical material about the NSW churches, which he edited and filed at the Theological College library; this material proved to be an invaluable resource for later historical work. In 1926 he edited the history of Australian Baptists which was published in association with the formation of the Baptist Union of Australia. Mr Higlett was also a keen and accomplished photographer, part of his work is in the Oxley library (along with diaries and cuttings) and other material is in NSW.

Cemeteries (Continued from page 6)

take many days or weeks. One possibility is to contact the person who holds the **burial register** - usually the sexton. In the larger Brisbane cemeteries, the sexton has an office on site but the smaller or older cemeteries are now usually administered from one of the larger cemeteries - for example, the records for Bulimba Cemetery are now held at Mount Gravatt. Outside of Brisbane it is quite common for the records to be held at the local council office or for the sexton to have a contact telephone number displayed at the cemetery.

A few years ago, the registers for many of the larger cemeteries were only **indexed** by date or burial number. This meant that locating the burial details for someone "who died between sometime between 1903 and 1920" was usually a time consuming task. Most councils have now computerised their burial records, and such a search is now usually much quicker - although it may still attract a search fee. Once the grave number is identified, it is usually an easy task to find out who else is buried in the same grave and to locate the actual grave. The sexton will be able to use the grave number to direct you to the grave site.

Many family history societies have **transcribed and indexed** memorial inscriptions or burial registers from local cemeteries. These indexes are often made available for purchase and may be available for viewing in

(Continued on page 8)

Book Review

The Baptists in Australia - Religious Community Profiles

by Philip J. Hughes (Canberra: Australian Government Publishing Service, 1996) ISBN 0 644 35791 6

reviewed by David Parker

This 86 page book is a welcome resource on Baptists in the Australian community. It uses statistics from the 1991 Census and the 1991 National Church Life Survey. Written by a former Baptist minister (now Uniting) who has already made an extensive contribution to Australian religious demography through the Christian Research Association, the material is authoritative and expertly handled. The first half of the book gives a description of the background, history and organization of the Baptist denomination, essential for readers who are not already familiar with this information.

The statistical material is presented in the remaining chapters, commencing with basic data on age, gender distribution, birthplace, language, family type, occupation and education. Some of this material covers earlier periods, thus allowing for a historical overview of growth and development. This material shows, for example, that after UK and New Zealand the next highest source of overseas born Baptists is Hong Kong, and that Baptists match the community age, gender, educational and marital profile more closely than most denominations.

Baptists have one of the highest levels of involvement in their churches of any Australian denomination, and so material on the "active community" rather than the total Baptist population as revealed by the census, is of vital interest. Membership figures and pastoral involvement for all states from 1891 onwards are presented, while more recent figures on church attendance and group involvement are also discussed, including age profiles, indicating high proportions of 20-40 year olds in comparison with the general population.

Figures presented in this book show that Baptist numbers have grown from 1.2% of the population in 1986 to 1.6% in 1991. Of all the capital cities, Baptists are strongest in Brisbane; there are fewer Baptists earning high incomes compared with the total population. Baptist churches also claim much higher involvement of their constituency in worship than other denominations, they have younger congregation (attracted by contemporary worship styles) and higher levels of prayer and Bible study. Baptist families are slightly larger than the general population, have fewer single parent units and higher proportions of couples. Occupations in which Baptists are represented more highly than the population are wholesaling and retailing, finance and property, community services and manufacturing; they are under-represented in agriculture, professional and laboring, but over-represented in managerial and administrative work and the trades.

The information is presented clearly by means of graphs, tables and other graphic devices. The book ends with a glossary of Baptist terms and a bibliography (which, along with some other information, is defective in that it does not include any Queensland publication except the 1977 official history, *A Fellowship of Service* but even here it gets the details of this publication wrong.) It is also unfortunate that the National Church Life Survey upon which this book is based did not include Queensland Baptists, but according to a report in the July *Queensland Baptist*, this will be rectified for the 1996 Survey.

This is an invaluable addition to literature about Baptists in Australia and the Bureau of Immigration, Multicultural and Population Research is to be commended for publishing it. Most other religious groups in Australia will also have similar volumes, with those on the Jews, Anglicans and the Uniting Church already available. *The Baptists in Australia* featured in the June 1996 issue of the *National Baptist* with a general article and a review of an article from *The Australian* (March 18) which proclaimed that "Informal Baptists Win Younger Souls."

Cemeteries (Continued from page 7)

libraries far removed from the actual cemetery - which may save the researcher extensive travel. These indexes may list as little as the name of the deceased and date of death or as much as the full inscription from the headstone. Please remember, however, that these indexes were compiled by fallible human beings, and especially where the inscription is hard to read, the index will not always be accurate. The better indexes will usually give enough information to allow the fairly easy location of the grave so that details may be checked.

In what ever way information is obtained from a cemetery, it is important to realise that there is always the chance for error. If possible, all information should be treated with a healthy caution and checked against other sources where possible. Even so, it is apparent that cemeteries can yield valuable details and so should not be overlooked or neglected as sources for our historical research.