

The Queensland Baptist Forum

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

No. 36 April 1997

News from BHSQ

Officers: At the 1996 annual meeting of the Baptist Historical Society of Qld, **Dr Les Ball** indicated he could not continue as President of the BHSQ due to pressure of work, and would only accept appointment temporarily. At the most recent meeting of the Society on March 1, 1997 his resignation was regrettably accepted. The Society wishes to express its thanks to Les for his brief but energetic leadership.

Mr Eric W. Kopittke was appointed as the new President. Mr Kopittke, with his wife **Rosemary**, have wide experience in family history, especially in research, publications and administration. Rosemary has also been appointed to handle BHSQ publications. They have already made a significant contributions to our work and we are thankful that Eric has been able to accept this new appointment.

Dr Ken Smith was appointed Secretary at the Annual Meeting and is now in full control of this side of our work. **Rev. Vince Chataway** was re-elected to the position of Treasurer and is waiting to receive membership subscriptions and proceeds from publication sales. **Dr David Parker** continues as the Baptist Union's Archivist, and editor of this paper, *Qld Baptist Forum*.

Publications: The second and final part of the BHSQ listings of **monumental inscriptions from Baptist cemeteries** in Queensland is ready for publication. It covers Boonah, Coleyville, Highfields and Kalbar. Eric and Rosemary Kopittke have prepared the listings and Dr David Parker has contributed the introductions to the various churches. In the process of writing these introductions, a great deal of extra material on the origins and development of the German Baptist churches has come to light, which it is hoped will be reported in a future issue of *Forum*. (Watch for details of cost and availability of the listings.)

One of the articles in this issue of *Forum* is also devoted to **cemeteries**. It is the second of two parts aimed at those researching Baptist family and church history. The first part (published last issue) was a general introduction to cemeteries for research. The new article gives an overview of cemeteries in Brisbane which are likely to be of interest to Baptists. Both parts will be combined into a separate leaflet for general distribution.

BHSQ program for 1997: The next general meeting of the Society will be held at 2pm on **Sat June 7** at the B.G. Wilson Centre, 518 Brunswick St, New Farm. Please note this is a week earlier than previously planned. Plans are being developed for the BHSQ to be involved in a local church historical event later in the year. Watch for further details after the next meeting.

Publicity: Some details of FORUM and BHSQ publications are now available on the Internet. See below for the address.

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Pastoral Profiles No 11

Rev. William Page

by William Higlett

Reproduced from *the Queensland Baptist* Jan 1899



REV. WILLIAM PAGE.

A year ago we commenced the present series of portraits with one of the late editor, Rev. W. Poole, and it seems appropriate that we should now introduce to our readers the recently appointed assistant editor Rev. William Page.

Born in Sydney in 1864, Mr. Page was educated in some of the best of the denominational schools which had not at that date given place to the present educational system. School days over, he spent seven years in commercial life with his father.

His earliest religious associations were with the Bathurst Street Church, in which his parents were active members. Beginning with the infant class, he grew up in the Sunday school, becoming at length a teacher, and then school secretary, which position he held for several years until he left the colony. His conversion, due chiefly to the gracious influences of home life, took place when he was about sixteen years of age, and he was baptised by Rev. P. H. Cornford, then pastor of Bathurst Street.

During the ministry of Rev. Chas. Bright, an Evangelistic Society was started, which carried on open air services and other work in the slums of Sydney. In this Mr. Page found congenial employment, and served the society as vice-

president. The first service he conducted was at Kingsgrove when he was about 23 years of age.

Brought into contact with Miss Arnold, he became possessed of a great desire to go to India as a missionary, but upon consulting a doctor he was advised on medical grounds not to go. His enthusiasm for the mission field abides till this day, but the door being closed to him, his thoughts now turned to the work of the ministry.

After the usual preliminaries he left Sydney for the Pastors' College at the close of 1887. Here he passed nearly three years happy years, under the influence of the late C. H. Spurgeon. Throughout his stay he adhered to his intention of returning to Australia, and the close of 1890 saw him again in New South Wales.

By the Baptist Union he was sent to Grafton, where the Baptist cause was practically defunct. Not only the public services, but even the Sunday school had lapsed, and the chief features were a large building and a corresponding debt. Mr. Page had the satisfaction of seeing the whole thing revived, the debt nearly extinguished, preaching stations opened up, and a branch Sunday school started. His third year at Grafton saw a welcome ingathering, the harvest of much labour.

The climate, however, was trying, and he left after three years' service. Next followed three years at Blackheath, which he left upon receiving an invitation to his present sphere.

Arriving in Queensland in September 1896, he took the oversight of Taringa and Samford Road, both being then in connection with the City Tabernacle. Samford Road (Enoggera) still retains its connection with the Tabernacle, but is worked as a preaching station from Taringa, where a separate church was formed in September 1897; the original membership of twenty-two having more than doubled in the fifteen months since then.

Both as pastor and editor we wish him much success in his desire to serve the denomination in Queensland.

Extra Note: Rev W. Page was farewelled from Enoggera on Sept 18, 1900. He served at Taringa until 1906 when ill health necessitated his resignation, two months' sick leave proving to be ineffective. He moved to Sydney for secular work and treatment, where he lived until May 1931. He was President of the Baptist Union of Queensland 1905-6; his Presidential message was "The Christian Church and Modern Society."

Pastoral Profiles No 12

Rev. William Richer

Reproduced from the *Queensland Baptist* Feb 1899

REV. WILLIAM RICHER, pastor of the church at Toowong, was born [in 1848] at the historic town of Colchester, but removed at the age of five years to St. Osyth, on the Essex coast. Here, for the next seven years, he attended the parish church and school in connection therewith.

Leaving his father's house at the age of thirteen, the next eight years were spent in the vicinity of the Sydenham, Crystal Palace. Serving with an uncle, he learned building construction in most of its branches, working at practice during the day and at theory in the evening. During this period, he remained an adherent of the Episcopal Church, but without any distinct religious impressions.

In 1869, the late Mrs. Booth (before the Salvation Army was formed) was preaching at Croydon, and, under her ministrations, Mr. Richer was first convinced of his lost condition as a sinner.

In August of the same year he married, and with his wife sailed for Brisbane, arriving in December following. Here he attended All Saints' Church, and for twelve months describes himself as "seeking rest and finding none."

A visit from Mr. Downes, and an invitation to hear Mr. Kingsford, was availed of. He was met at the door by the late Deacon Price, whose kindly smile and hearty hand-shake completely won his affections. Very soon, under the preaching of Pastor Kingsford, he was led into liberty and rest. The next step was to enquire into the - to him - peculiar practice of Baptists, three or four months being occupied in study and searching the Scriptures. At last the truth came into his soul like a sun rising, and he was baptised and received into the fellowship of the church at Jireh.

Here he commenced to work, teaching in Sunday school, and with others preaching in the open air at Petrie's Bight, and at Windsor Road before the erection of the first church there. On removing to Toowong, he visited the houses and tents (more of the latter than the former), leaving Mr. Spurgeon's sermons wherever they would be read, and occasionally holding an evening service in his own house. Two persons who attended those first services were, several years afterwards, baptized by Mr. Richer, and received into the church.

He subsequently united with the church at Vulture Street, where he held the office of deacon, and formed attachments which have never been broken.

In 1881 the question of building a church at



REV. WILLIAM RICHER.

Toowong was mooted, and in connection with Messrs. White, Hicks, and others, our brother worked in earnest. Land was secured, a building erected, and a church and Sunday school formed. In May, 1882, the first candidates for fellowship were baptized by Mr. Richer, and great prosperity for several years accompanied the work.

In 1888 he occupied the presidential chair of the Baptist Association, and from the date of its formation he has served on the Association Committee.

With the exception of about three years, Mr. Richer has ministered to the church at Toowong since its formation, and, at the same time, has supplied the needs of himself and family by pursuing a secular calling; but he feels that, at no distant date, he will have to forego the luxury of working seven days and several evenings a week for lighter service.

Extra Note: After his early pastoral training in classes conducted by Rev. John Kingsford, Mr Richer served at Toowong for all of his ministerial life except for a short break due to ill health. He took an overseas trip in 1911. He was secretary of the Baptist Association 1903-6 and became President for a second time in 1907. In his later years served in a wide range of chaplaincy positions with the Brisbane City Mission, the Dunwich and St Helena Mission and various hospitals and institutions; he also took an interest in many other church and religious bodies. He died on Nov 28, 1924.

BAPTIST SUNDAY SCHOOL EXAMINATION GOLD MEDALS

by Mel Williams

The Sunday School Committee of the Queensland Baptist Association came into being in 1899, after two earlier attempts at starting in 1890 and 1894, but found it had little to do and only met occasionally. Most schools used the International Lesson books and were content with those. The Queensland Sunday School Union conducted scripture exams for the Protestant Churches which however over time became somewhat elitist with only the top scholars bothering to enter. The larger denominations gradually instituted their own examinations and in 1917 the QSSU decided to cease its activities

After the War the committee was reactivated as the Baptist Sunday School Department in 1919 and at its meeting 18 Feb 1921 it decided to introduce examinations in Junior, Intermediate and Senior Divisions. Exams were to be based on the International Lessons but seniors were to include some Baptist history. At a further meeting on 19 May Examiners were appointed as follows: Junior: Mr A.E.M. Kirwood B.A. Intermediate: Mr L C Morris B.E. Senior: Rev Wm. Bell M.A. Subjects and syllabus were set, also 13 August as the exam. date. At the June meeting an Examination Board was appointed.

At the October meeting of the Department it was reported that 166 children sat for the examinations. Prizes were awarded to successful winners on the 25 November in the City Tabernacle Lecture hall. No list of prize winners is recorded. In Feb 1922 it was decided to include a Teachers' Exam based on *Adams Primer on Teaching*. The examination was held on the 29 July. The winners for this year are known, They were:

Junior:	Grace Norma Whale	Vulture Street
Inter:	Louise Catherine Grimes	Albion
Senior:	G E Margaret Dix	Toowong
Teachers	Agnes L Brown	Fairfield

On 19 October 1922 the Chairman, Rev J Weller, made the announcement that medals in perpetuity would be awarded as follows. (Cost to the donors would be about one pound each medal)

Senior Div	Smith Medal	(Mr W R Smith)
Inter. Div	Sinclair Medal	(Mr A Sinclair snr.)
Junior Div	Whale Medal	(Mr L C Morris)

However, these names do not appear on the medals.

In November the Teachers exam in two divisions was included due to the generosity of the Rev J H Latimer. A third division was added in 1923. This included chapters from the book *Christian Evidences* by Alexander Stewart D.D. The scholars' exam would be held in July and the teachers' in August. In 1928 there was a change of textbooks. Then in 1934 Federal exams replaced the Queensland exams. Gold medal winners for 1923-33 are:

SCHOLARS' EXAMINATION MEDALS

1923	Senior	Louise Catherine Grimes - Albion
	Inter	Elizabeth Forbes Thomson - Nundah
	Junior	Mildred Ethel Rix - Nundah
1924	Senior	Helen McDougall - Rosalie
	Inter	David John Morris - Fairfield
	Junior	Rachael Grace Thomson - Nundah
1925	Senior	David John Momis - Fairfield
	Inter	Alice C Neil - Nundah
	Junior	Lorna Wilson - Taringa
1926	Senior	Grace Norma Whale Vulture Street
	Inter	Thora K Peterson - Fairfield
	Junior	Hilary F W Oliver - Vulture Street
1927	Senior	Ivy Muriel Glassop - Taringa
	Inter	Charles Henry Knott - Newmarket

	Lower Inter	Joan Reid Martin - Nundah
	Junior	Douglas Neville Praeger - Albion
1928	Senior	Grace Mary Ashworth - Toowong
	Inter	Mildred Stott - Deagon
	Lower Inter	Douglas Praeger - Albion
	Junior	Lucinda Oliver - Redland Bay
1929	Senior	not awarded
	Inter	Elaine Wilson - Dunellan
	Lower Inter	Alexander Ross Praeger - Albion
	Junior	Violet Georgina Taylor - Nundah
	equal	Edward George Trappett - Nundah
1930	Senior	Kenneth B Shaw - Gordon Park
	Inter	Margaret B Wallet - Rosalie
	Lower Inter	Esme Wilson - Dunellan
	Junior	Nancy Wilson - Dunellan
1931	Senior	Cyril Mountford - Ipswich
	Inter	Alexander Ross Praeger - Albion
	Lower Inter	Ruth Esther White - Redland Bay
	Junior	Nancy Wilson - Greenslopes
1932	not listed.	[Can anybody help?]
1933	not listed	
	Junior	Isabel Forman - Fairfield

In addition to these medals some scholars with high marks were awarded a gold medal by their own Sunday School. For example Zena Standley, of Jireh Church, in June 1927 was awarded the Susan Lucas medal, and in 1928 Grace Mary Ashworth, of Toowong, was awarded the McKenzie Memorial Medal.

TEACHERS' EXAMINATION MEDALS

1923	Section 1	Elizabeth Ryland - Wynnum
	Section 2	Agnes L Brown - Fairfield
	(Whether gold medals were awarded that year is unclear)	
1924	Division 1	Miss Gareth Dix - Toowong
	Division 2	Mrs Hewison - Jireh
	Division 3	Miss Agnes Lowther Brown - Fairfield
1925	Division 1	Mabel Alice Pollard - Charters Towers
	Division 2	Winifred M Horne - Maryborough
	Division 3	Enid Morcom - Clayfield
1926	Division 1	Miss M Lewis - Windsor Road
	Division 2	Mr Ernest H McCaskill - Rosalie
	Division 3	Miss Winifred M Horne - Maryborough
1927	Division 1	Earnest William Hogan - Sandgate
	Division 2	Emmeline Brown - Thomson Estate
	Division 3	no award
1928	Division 1	Mrs G Hodgson - Clayfield
	Division 2	Miss Ruby Jones - Fairfield
	Division 3	David John Morris - Fairfield
1929	no medals awarded	
1930	no medals awarded	
1931-1933	not listed	

* Any further information or corrections would be appreciated.

* Paragraphs on the subsequent career of above medal winners would be welcome for future publication.

* Future articles will list the gold medal winners of the Queensland Sunday School Union 1892-1917 and the Queensland Federal Baptist Sunday School medal winners 1934-1947.

* The BHSQ will accept and care for any medals no longer of significance to present family members.

Brisbane Cemeteries for Baptist Family and Church History Researchers

by David Parker, with Eric and Rosemary Kopittke

Some knowledge of the various Brisbane cemeteries and their history is a useful starting point for locating information about family or church members buried in them. There are about 50 burial places and columbaria in the Brisbane region.

Older cemeteries are the most useful because of the information they are likely to provide about family links and associations and the dates and causes of death. Unfortunately some of the earlier cemeteries may be in disrepair, or have been converted to other purposes with the remains and memorials having been moved elsewhere; records may also be non-existent apart from the remaining headstones.

This is the case for the earliest Brisbane cemeteries. The first of these, "the old burial ground", which dates to the convict era (1824-1842) was near the northern end of the William Jolly Bridge (currently a small park adjacent to Upper Roma and Skew Streets), while another which was little used is now occupied by the West End State School. There was also a vault near the river east of Herschel Street containing memorials to three children. (These were later transferred to the Toowong Cemetery.)

The most well known and largest early burial place was in the area now covered by Lang Park between Hale and Castlemaine Streets, Milton, extending north beyond Caxton Street. This group of seven cemeteries, one for each of the major religious groups and administered by their own separate trustees, was used from 1843. Several remains were transferred to it from the old burial ground.

The Baptist section, one acre in size granted in 1860, was at the northern end, bounded by Moreton and Caroline Streets where the Creche and Kindergarten Association and Ithaca Childrens' Playground facilities are located. There are no records available for any of these burial places. (see Dell Deed, *Brisbane Deaths 1824-1856* for listing of deaths during this period, background information and further references)

In a short time, the Milton/Paddington cemeteries became overcrowded (burials in excess of 10,000 are estimated) and totally unsuitable for further use on health grounds, especially in view the greatly increased population in the nearby areas; they were officially closed by the Cemetery Act 1865. After many delays and administrative difficulties, land was eventually set aside in Toowong, and the large cemetery (covering 122.5 acres) was officially opened on 5th July, 1875, although burials began some time earlier. Some remains were transferred from Paddington to Toowong, while later road works on Caxton Street re-

sulted in changes to the Jewish section. Following this, other removals took place, but in general the old cemeteries were badly cared for until after the turn of the century when finally pressure mounted for the area to be converted into parkland. (see *Queensland Baptist* Jan 1, 1895 for an appeal to care for the Baptist cemetery)

In terms of the Paddington Cemeteries Act 1911, relatives of those buried there were invited to request that remains and memorials be transferred to Toowong or one of the other Brisbane cemeteries. According to the report of the committee handling the matter in 1914, there were only 178 applications (out of total of more than 4000 marked graves). 256 pegged graves and 43 memorials were located in the Baptist section. Only 13 applications were made for removal of remains and/or memorials, most of which went to Toowong and South Brisbane (Dutton Park).

More than 500 remaining headstones and memorials (including 28 Baptist) were moved to the southern side of the area, near the Anglican Church. In later years, many of these were removed to Toowong or destroyed, so that only 21 remained in the late 1980s, when this area was seriously affected by the highly controversial decision to up-grade Hale Street, which involved resumption of some of the old cemetery land.

Toowong Cemetery was administered at first by trustees, the well known Baptist, W.D. Grimes, serving as chairman for a considerable period. In 1930 administration was transferred to the newly created Brisbane City Council. By 1975 all plots were sold; the only burials taking place since are those in pre-sold and family graves, and in the more recently established columbaria. Inscriptions of the headstones (about 188,000 burials) covering the period up to mid-1987 were recorded as a Bicentennial Project by the Queensland Family History Society, and are available for inspection at the cemetery and various genealogical and public libraries. Much of the early burial registers have been indexed by GSQ and can be searched at their library.

Milton/Paddington and Toowong cemeteries account for many of the pioneers of Brisbane, including a large number of Baptist leaders (see Brisbane City Council, Heritage Trail Series No 5 - *Toowong Cemetery* for some of most important burials). However, Brisbane's oldest free cemetery is the one used by the German missionaries at Zion's Hill, Nundah whose records are located at the Pinnaroo (Aspley) Lawn Cemetery; listings of the monumental inscriptions are available at the Queensland Family History Society

(QFHS) and the Genealogical Society of Queensland (GSQ)

Other public cemeteries were also opened around the city from the 1870s include Dutton Park 1870 (full by 1924), Bulimba (Balmoral) 1874, Hemmant 1875, Bald Hills 1877, Lutwyche 1878, Brookfield 1886, Cedar Creek 1898, Mt Gravatt 1918, Moggill 1932, Mt Thompson Crematorium, 1934, Pinnaroo Lawn Cemetery and Crematorium 1962, Albany Creek Crematorium 1964, Parkinson Crematorium 1985.

Other private cemeteries were established by religious groups at various places, including Nudgee, at various medical facilities and by early settler families in more remote locations. Anglican cemeteries and columbaria in Brisbane include Annerley, Ashgrove, Clayfield, Coorparoo, East Brisbane, Grovely, Hamilton, Indooroopilly, Kangaroo Point, Kelvin Grove, Lutwyche, Middle Park, New Farm, Sandgate, Sherwood, Tingalpa, Wilston and Woolloongabba.

The Brisbane City Council currently controls twelve cemeteries in the metropolitan area, including three lawn cemeteries - Mt Gravatt, Pinnaroo (Aspley) and Hemmant. No more sites are available for purchase at Toowong, Lutwyche, South Brisbane or Balmoral. Smaller cemeteries at Moggill, Kenmore and Brookfield were closed in 1962 in the interests of efficient management, but suggestions were made in 1996 that some might be reopened for limited use.

The Burial Registers for Lutwyche, Nundah and Bald Hills are under the control of the sexton at Aspley (Pinnaroo); Balmoral registers are at Hemmant; South Brisbane (Dutton Park) at Mt Gravatt; and Cedar Creek, Moggill and Brookfield are at Toowong.

Transcriptions of many of the monuments and burial registers belonging to these burial places have been made by the QFHS and GSQ and are available at their libraries and also at the State Library of Queens-

land and other public libraries. (see *Cemeteries in Australia - A Register of Transcripts* (3rd ed) Martyn C.H. Killion and Heather E Garnsey, Australasian Federation of Family History Organisations, Sydney, 1994.)

In many country centres, there is at least one general cemetery (perhaps with denominational sections), cared for by the local council, and other new privately operated lawn cemeteries and crematoria with columbaria. Some cemeteries also include special sections for ex-service personnel. Some local churches have established columbaria for the convenience of their congregation.

Many older cemeteries are scattered through the country and there are many isolated burial sites on properties or public areas. One such site of interest to Baptists is at Franklin Vale near Rosevale, off the Mount Mort road where Johann George Schneider, first pastor of the Mt Walker/Coleyville church was buried in 1878. The grave was re-dedicated on Sept 20, 1970 (see *BHSQ Newsletter/Forum* March 1992).

The only Baptist cemeteries in Queensland are to be found at Boonah (also known as Hoya), Highfields, Kalbar, Vernor, Coleyville, Minden and Tarampa, with only the last three still in use. (Listing of the monumental inscriptions of these cemeteries are available in booklet and fiche formats from the Baptist Historical Society of Qld.) Many Baptist burials took place in other denominational and public cemeteries.

The best way to access information from cemeteries is to contact the local council office or the sexton directly; historical societies and museums, family history organizations, undertakers and monumental masons are also good sources. Local newspapers can be consulted for funeral and death notices and obituaries, while school and public libraries may contain published family and regional histories and other useful information.

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- Brisbane City Council, Heritage Trail Series No 5 - *Toowong Cemetery*
- Dell Deed, *Brisbane Deaths 1824-1856* (c1988, Mt Gravatt)
- Rod Fisher, "That controversial cemetery: the North Brisbane burial grounds 1843-75 and beyond" in *Brisbane: Cemeteries as Sources*, Brisbane History Group Papers No 13, 1994, pp 36-54.
- Martyn C.H. Killion and Heather E. Garnsey, *Cemeteries in Australia - A register of Transcripts* (3rd ed) Australasian Federation of Family History Organisations 1994 Sydney)
- W. Moore, "The Old Baptist Cemetery" *Queensland Baptist* Jan 1, 1895.
- Queensland Baptist* Sept 1, 1912 p 138 (resumption of Paddington Cemeteries)



Dedication of grave of Miss Martha Plested, first Qld Baptist Missionary, Toowong Cemetery, 1923

Book Reviews

Histories of two British Baptist Theological Colleges with Queensland connections were featured in a recent issue of *The Baptist Quarterly*, the journal of the Baptist Historical Society in UK. The first book was the centenary history of the Scottish Baptist College, covering the period 1894-1994 written by Rev. Derek B. Murray.

Scottish Baptist College

The Scottish College was the alma mater of Rev. Gordon W. Martin, who served on the faculty and as Vice Principal of the Queensland College 1958-68. After returning to his homeland, he was appointed to the faculty of the Scottish college in 1968, and became principal in 1979 serving until 1988. As such, he is featured in the Centenary history both in the text and by photograph. (Dr Martin is making a visit to Queensland this year.)

The 88 page book traces the story of the college topically from its earliest days, and even before there was a formal institution and before there was a Baptist Union. In the beginning, Scottish Baptists were not committed to the idea of an educated and separated ministry, and even when ideas began to change, theological education was in the hands of ministers and others who took the initiative to set up informal classes. Several official schemes were tried before a shaky commencement of the college as a body independent of the Union took place in 1894.

The complicated and at times controversial history over the century is sketched by Mr Murray (a former faculty and board member) along with many photos, a family tree and some cartoons; it covers financial matters, property, denominational relationships, staff, students and courses. The college has never been large and the difficulties have been great and numerous, but it was full of hope as it celebrated its centenary, looking forward to further chapters in its distinctive contribution to the Kingdom. (The book is published by the college at 17 Aytoun Rd, Glasgow G41 5RN)

Lights to the World - a history of Spurgeon's College

The story of Spurgeon's College, London, is also told by a former faculty member, Rev. Michael Nicholls (1976-1991) apparently as a by-product of research he undertook for a higher degree. Spurgeon's (or Pastors' College as it was called at first) contributed a large number of graduates to the Australian ministry, especially in Tasmania, NSW and Queensland. Many of these served during the 19th century and early 20th century, the period covered in most detail in Nicholls' story. The author gives a great deal of background, both in relation to Spurgeon himself and about the church and social context of the day; in addition, he provides information about the development of theological education and the ministry, often drawing helpful comparisons with other London colleges. This means that his book is particularly useful in understanding the ministry of its students, including those who served in this country. The author is not afraid draw attention to weaknesses and to make a critical analysis of the college and its personnel.

The book covers the period from the inception of the college in 1856 (just one year after the establishment of the first Baptist church in Queensland) until 1992. There are some illustrations, a bibliography and a good number of footnotes in the 208 page volume, along with lists of principals, staff and presidents. Occasionally too anecdotal, and according *The Baptist Quarterly* review, not entirely helpful on the modern period, Nicholls' work is a useful insight into one of the important influences on the Australian Baptist Church. (The book is published by the author, who is minister of Bromley Baptist Church, Park Road, Bromley Kent BR1 3HJ.)

Archives Developments

Extra **shelving** has been acquired for the Archives, extending space by almost fifty percent. At the present rate of growth, this additional storage area will last only a comparatively short time.

Microfiche copies of the *Queensland Freeman* have recently been received from the John Oxley Library. In an arrangement made several years ago, JOL was given access to *QF* for filming in exchange for these fiche, but the Archives was not able to take advantage of it until it acquired a fiche reader. Several sections of original paper copies are now becoming quite fragile, so the fiche version will be a valuable asset.

We have also acquired from Mr Bob Gray, pastor of Laidley Baptist Church **extra copies of most early Queensland Baptists** commencing with the first issue in 1890 with only a 3 year gap, 1900-02. This will be a useful back-up set, but most importantly, the run continues up to 1931, giving us 6 extra years. Previously there was a gap from 1925 to 1950. We are very pleased to narrow the gap, at least a little, with this acquisition - only 20 years to go!