

# The Queensland Baptist Forum

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

No. 38 December 1997

## Successful Launch of Book on "Father of Queensland Baptists"

More than 150 people were present at Taringa Baptist Church on Sunday October 19 for the launching of a book about Rev. James Voller, the pioneer Baptist pastor who was known as "the father of Queensland Baptists" because of his vital contribution to the church in this state at a crucial stage in its life.

Twenty members of the Voller family were present for the book launching which was part of the centenary of the Taringa Church, the last of the churches with which Mr Voller was involved. Voller family members travelled from as far as Western Australia, Melbourne and Sydney for the occasion. A great-grandson, Anglican clergyman Rev. David Voller participated in the luncheon programme, and was joined by other family members in giving reminiscences. Other visitors represented churches linked with James Voller and past members and friends of the Taringa Church.

In the historical display were three books which had belonged to Mr Voller. One was an "immersion" Bible (translates "baptize" with "immerse"), a book given by principal and students of his former college to help rebuild his library which was lost in a shipwreck en route to Australia and one given by his last church in England on the occasion of a visit to the church fourteen years after he left. (see page 7)

During the thanksgiving service, Mrs Helen Smith, President Elect of the Baptist Union of Queensland also launched a centenary history of the Taringa Church. It was written by Mr Eric Kopittke, President of the Baptist Historical Society and formerly a deacon of the church. Mr and Mrs Kopittke, who are prominent members of the Qld Family History Society, also contributed genealogical information for the James Voller book, which included detailed family trees for the Voller and the Carryer (Mrs Voller) families.

The 60 page fully illustrated book on James Voller was written by Dr David Parker and published by the BHSQ as the fourth volume in the Baptist Historical Series; it was launched by Dr S.W. Nickerson, Principal of the Queensland Baptist College. It costs \$7.50 plus postage (discount for BHSQ members). Dr Nickerson was also the guest speaker for the centenary service. The Taringa book is \$6.00 plus postage. A longer article on Mr Voller will appear in a later issue of *Forum*.

**ADVANCE NOTICE: 1998 FESTIVAL OF BAPTIST HERITAGE 18 JULY AT TOOWONG CHURCH**  
FEATURING REV. A. H. BROOKS, AS HOME MISSION SUPERINTENDENT 1948-57, PRESIDENT & PASTOR AND THE BROOKS-HIRON FAMILY, WHICH HAS MANY MEMBERS IN CHRISTIAN SERVICE AT HOME AND OVERSEAS. RESERVE THE DATE NOW! (see also page 8)

### **The Baptist Historical Society of Queensland** (est. 1984)

#### **Membership (1998)**

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## 13th Annual General Meeting 8 Nov 1997

### Secretary's Report

1997 has seen continued interest in our history by people in Baptist churches throughout Queensland. Membership of the Society has increased, and we look forward to further interest, as more and more people realise the importance of discovering and remembering our religious roots.

Officers elected at the Annual meeting in November, 1996 were: President: Dr Les Ball; Secretary, Dr Ken Smith; Treasurer: Rev. Vince Chataway. Unfortunately Les Ball was compelled by pressure of work to resign at the beginning of 1997. At the February meeting Mr Eric Kopittke was elected as President, and has served well and faithfully.

Encouraged by the grant from Baplink in 1995 of \$1200 towards our work of microfilming records of Baptist churches in Queensland, we made application for another grant this year, so we can continue this work until we have a fairly complete set of records in the Archives.

Moves are being made, in conjunction with Baptist Historical Societies in other States, to microfilm the complete run of the *Australian Baptist*. This will be an extensive, and expensive, operation, but having easy access to all the issues of our national paper will prove invaluable for future historical research.

There has been continued demand for our publications throughout the year. *Baptists in Queensland: A Guide to their Life and Faith* continues to be one of the most popular. With the number of changes taking place in the life of our churches this is starting to become a little outdated, and will probably need regular revision and updating.

Since the last Annual Meeting two further publications have been released. The second in a series of inscriptions from Baptist cemeteries, covering Coleyville, Kalbar, Boonah and Highfields was put together by Rosemary and Eric Kopittke. David Parker produced the fourth in our Baptist Historical Series, on the life and work of James Voller. Members of the Society are continuing research into other aspects of the history of our denomination's work in Queensland, and the lives of significant people.

The most important event of the year was undoubtedly the launch, by Rev. Dr Stan Nickerson, of the book *James Voller: Pioneer Baptist Minister of Australia*, already mentioned. This took place at a combined meeting celebrating the centenary of the Taringa Church, on October 19, 1997 at which a history of the church compiled by Eric Kopittke was also launched. The church was nearly full for the occasion, and 20 relatives of James Voller were present. There was also a display giving showing some of his work, and several books of his loaned by his great-grandson, Rev. David Voller.

As we move forward into a new year, we look forward to continuing the work of recording and analysing our history, so that, aware of what has gone on in the past, we may take note of our errors, and preserve and remember the good things, to the glory of our Lord.

Ken Smith, Secretary.

Note: see also page 8

### Financial Statement 2 Nov 1996 - 8 Nov 1997

#### General Fund

##### Income

Balance	993.96
Subs and Donations	436.80
Archives expenses - BU	200.00
Bank Interest	9.93

##### Expenditure

Forum	50.00
General costs	50.00
Archives expenses	200.00
Tax	5.10
<b>Balance</b>	<b>1335.59</b>

#### Publication Fund

##### Income

Balance	462.48
Sales	1431.54
Publication support - MTQ	500.00

##### Expenditure

Production costs:	
Cemeteries	22.00
Voller	69.00
QFHS	93.14
Misc.	148.23
<b>Balance</b>	<b>2061.65</b>

## Pastoral Profiles No 14 16

### Rev. A.D. SHAW

Reproduced from *the Queensland Baptist*, June 1899

Rev. ALFRED DUNCAN SHAW was born in 1868 at Flat Bush, a rural district near Auckland, N.Z. His father was a Protestant, but his mother devotedly attached to the Church of Rome. Her son consequently received the baptismal (?) rites of that church in early infancy. A year or two later Rev. J. Hall, an Anglican minister, called at the home during the mother's absence, and, intent upon his duty, asked, "Shall I baptize he child?" "Oh, yes," said the father. He was therefore sprinkled again, according to the rites of that church

The danger of proselytising thus threatened (viewed from a Catholic standpoint) could only be obviated by another application of holy water," so the child was some time afterwards duly sprinkled again by the priest, this time being just able to remember the solemn (!) ordinance and to appreciate it by indulging in a vigorous cry violently protesting that the man was 'putting ink on his face.' He was obliged to attend the Catholic Church in early life, and can testify to its subtle power to instil into young minds a real dread of all that is Protestant, even though he had in his own mind a measure of distrust towards Rome.

He attended the government school in the district under the successive tutelage of two sisters, Misses E. M. and M. Crago, for about five years. Indifference to religion grew with advancing youth, until a positive dislike to even the name of it took possession of him. After giving up the farming life had followed and espousing the building trade, while working as an improver far away from home he was smitten typhoid fever, being brought almost to death's door.

In fear he prayed to God to spare him, promising to give Him his service in return. He recovered, but alas! became as indifferent as ever. By a chain of circumstances, mostly adverse (from prosperity's standpoint) but providently ordered, he reached Queensland, arriving in Brisbane in May, 1887, and shortly after started westward seeking employment. Meeting with much kindness from residents in Rosewood, and obtaining employment, he remained for a time and began to attend the Baptist Church there. Here he was gradually awakened under the preaching of Rev. T. Vigis.

Later on he came to Brisbane and attended the ministry of Rev. W. Whale. Towards the end of 1888 a sermon on "The Joy of Decision" was



REV. A. D. SHAW.

much blessed to him, and early in 1889, in "dear old Wharf-street," he was immersed in the Triune Name, and he began to teach in the Sunday school, and heartily enjoyed the work. He was soon seized of a desire to preach the gospel, and had longings for the mission field. A year or so later he began to take part in services at Bulimba, and afterwards took appointments at Enoggera, Nundah, Rosalie, and Taringa, thus occupying most of his Sundays for about a year and a-half. Under Mr. Whale's direction he undertook the oversight of the Bulimba mission station for six months.

A call from Nundah Church in 1893 resulted in the present settlement, which began in the face of many difficulties and held out no inducement beyond a sphere for hard work. Our brother has won the loving affection of the people among whom he labours, and during his ministry a manse has been erected without increasing the debt upon the church. The church is now in a thriving condition, and Mr. Shaw's untiring zeal finds outlet in services at Cedar Creek and Albany Creek as well as at Nundah.

**Extra Note:** Mr Shaw served at Nundah until 1901 when he transferred to Rockhampton. His ministry here was dynamic and effective, leading to great expansion and development during his 15 year term of office. He then went to Geelong Ab-

(Continued on page 7)

## The German Baptists Revisited

By David Parker

Part 2 - continued from July 1997 issue

### Decline

The Mt Walker church, which was initially so strong and evangelistically effective, soon began to diminish, due partly to the movement of settlers further south towards Boonah and Kalbar as they took up additional or superior land holdings. There were also internal difficulties, but the most serious problems were caused by the inroads of proselytisers from the Plymouth Brethren and the Churches of Christ.

This was an issue in other areas too, like Vernor and Marburg. It was particularly serious at the newly established and promising German Baptist work at Zillmere (formerly known as Zillman's Waterhole) on the north of Brisbane. The *Queensland Freeman* August 1882 reported how the Church of Christ evangelist Stephen Cheek had infiltrated the very young church there with teaching about the necessity of baptism and had arrogantly over-ridden the decisions of the existing church members and officers, installing his own converts into positions of control instead. (see also *Venturing in Faith* compiled by George Haigh pp 107, 205, 209ff, 219; this church was lost to the Baptist denomination.)

It caused a scandalous situation in Coleyville where a trustee who joined the Plymouth Brethren movement, refused to resign his trusteeship of the Baptist church. As late as 1927, Henri Nielsen, pastor of the Boonah Baptist church, (who himself had been connected with the Plymouth Brethren movement before he took up his lay-pastorate) was obliged to obtain the church key from this trustee in order to recommence services in the building. ("Henri Nielsen - the man and his ministry" typescript by C. Nielsen, 1987 p 9-11)

Mt Walker church became an outstation of Kalbar (Engelsburg) in 1897, but the decline continued. After World War I, assistance was obtained from the Baptist Home Mission and then the Coleyville Church (as it was known by this time) came under the control of the Boonah Baptist Church. The church was re-constituted in 1928 and services continued on a periodic basis and the Sunday school recommenced. In 1940/1 the two churches merged. However, decline continued and services became infrequent. The church closed soon after the centenary of the original establishment of the work at Normanby Reserve was celebrated on May 11, 1968. The building was sold in 1975 and is now used as a private dwelling.

### Legacy

The legacy of the Mt Walker (Coleyville) church was passed on to Kalbar and Boonah churches, both of which have published their own histories (1925, 1975; 1987). Histories have also been published for other German churches, including Rosewood Scrub/Marburg (only a brief Jubilee history in 1925; the church closed in 1988), Minden (1982), Blenheim/Laidley (1982) and Tent Hill (1981). Mr Dick Scanlan is at present working on a history of the Tarampa (formerly Vernor and then Loowood) church.

It is known that Baptist witness also took place at the Logan and Zillmere, but little is known about these or other areas, such as Redland Bay and Kingaroy, where German settlement occurred. There is need for a fully comprehensive history of German Baptist work which is set in the context of the local communities and especially German immigration and settlement. (see for example - *Queensland and Germany: Ethnic, Socio-Cultural, Political and Trade Relations 1838-1991* by Alan Corkhill Melbourne, Academia Press, 1992) Comparison could also be made with other areas in Australia and overseas where German migration took place.

Little research has been undertaken into the social dimensions of these churches. It is known that many people were converted after their arrival in Australia, but further attention should be directed to their circumstances before migration and the reasons that led them to make the journey. The large numbers of local conversions suggests a fruitful ground for study of church growth, while the existence of other large German religious groupings in the area, such as the Lutherans and the Apostolic Church invites comparison with Baptists and investigations into inter-church relations.

### Pastors

Pastoral leadership of these churches would also be a fruitful area of investigation. A start has been made on this in the material collected about J. George Schneider for the re-dedication of his grave site in 1970. It appears from information in the *Queensland Baptist* that Schneider was also a pastor in Germany even before his arrival in Queensland. Other prominent lay pastors were Mr W. Peters and Mr Carl Krueger, both baptised by Schneider. Mr Krueger led

(German Baptists Continued from page 4)

the church at Kalbar for a brief time in its earliest days (1877-78); he was reappointed in 1886 and then went on to serve for a period of 32 years. Other men also served for brief periods, including Wilhelm Lietzow (Fernvale/Loowood 1898-1901) and A. Schmidt (Minden 1894-1900).

Mr Glenn Roberts published an article on Rev. Herman Windolf, based on papers, books and information he collected in the 1980s. (see *BHSQ Newsletter* July 1986; *QB* Oct 1983) Mr Windolf, who was born in Gruneplan, Germany on 8 May 1846, was the first ordained German pastor to serve the Queensland churches. He arrived unexpectedly in 1878 and died in Kalbar on 22 Feb 1922. Although he experienced considerable hardships and disappointments, he made a notable contribution as a minister and also as a poet and writer.

Two other ordained ministers from Germany served at Marburg. Rev. M. Bernoth arrived in 1885, but soon resigned to become a Methodist minister and was active in immigration and land development schemes (see Corkhill, *Germany and Queensland*, p 95. Mr Dick Scanlan has collected some material about Mr Bernoth, including information which indicates he became a Seventh Day Adventist, and that members of his family were members of that church. He was also involved in various type of healing.)

Other German pastors were Gottfried Nitz at Minden/Tarampa 1885-86, and A. Meissner at Marburg 1898-1900. Much later (ca 1909-12), Rev. G. Ehmke also exercised a brief pastorate at Marburg.

Because of the shortage of pastors in Germany, the Queensland churches also looked to USA for assistance. (*Queensland Freeman* June 1881) After an initial abortive approach prior to the arrival of Mr Windolf, four men, all from the German Baptist Conference, responded to the call. They were Revs. Samuel Blum (1900-03), Otto Krueger (1901-08), Franz Orthner (1906-10), and Johannes Heinrich (1908-1935). At the time, this denomination was centred in New York State and men were trained in the German Department of the Rochester Theological Seminary. The denomination is now known as the North American Baptist General Con-

ference with its headquarters in Sioux Falls, South Dakota. The history of the denomination, *Heritage and Ministry of the North American Baptist Conference* by Frank H. Woyke, recently presented to Baptist Archives in Queensland, throws a great deal of light on the background of the men who served in Queensland and offers a helpful comparison with another significant German Baptist denomination in a pioneering English-speaking context. All of these men, except Mr Heinrich who died in 1936 Queensland after distinguished pastoral service, returned to America for health or family reasons after serving only short periods in the state. (See the last issue No 37 July 1997 for Mr Dick Scanlan's biography of Mr Heinrich.)

Recently extra material has been received from USA about these men. (It includes biographical material kindly made available by the American Baptist Historical Society at Rochester NY and at Valley Forge PA, as well as news articles in German language Baptist magazines from the North American Baptist Heritage Commission, Sioux Falls, SD.)

This information, which is yet to be studied in detail, indicates that these men went on to exercise wide pastoral and specialised ministries in their home country after their missionary service in Queensland. Mr Krueger, for example, served several pastorates before entering denominational work in ministries of publication, missions and theological education. Samuel Blum also engaged in editorial and missions work, while Franz Orthner (born in Romania) eventually engaged in theological librarianship. Mr Blum (born in Hungary) and Mr Krueger (born in USA) were good friends while in Seminary and they both wanted to assist the churches in Queensland when they heard of the need. So they arranged between themselves that Mr Blum should go to Queensland first and that Mr Krueger would follow when funds became available; in the meantime he served as an evangelist in Texas.

### Pastoral Care

A fruitful line of enquiry about the leadership of the Queensland German churches is suggested by the writer of the 1881 *Queensland Freeman* account. Commenting on the standards of pastoral care and discipleship training



Artist's impression of Tent Hill Baptist Church with tea shed at rear - erected 1902 (from Tent Hill Centenary Book)

(Continued on page 7)

## ABOUT THAT WHICH WE SING

by Catherine Grieve, BA(Music) Hons.

Towards the end of 1995, as I was completing my Bachelor of Arts in Music at the Queensland Conservatorium of Music, I was scratching my head for a dissertation topic to research for the following year's Honours effort. Amidst the scratching, God did some calling and asked me to look into the music of Baptist churches while the opportunity was available. I proceeded to study Baptist church music. While a few people along my journey welcomed the exercise many asked, "What is there to study?" My answer now is, "Plenty!"

The finished product at the end of 1996 was a dissertation entitled "Music Used for Congregational Singing by Baptist Churches in Brisbane and Ipswich since 1900: A Century of Change." As the title so aptly suggests, it explores and documents the changes which have occurred in the music used for congregational singing by the Baptist churches in Brisbane and Ipswich since 1900. Throughout the twentieth century there has been a constant demand for relevancy in the music used by these churches, resulting in many changes. This has been especially so in the last two or three decades. The adequacy of the hymn-singing tradition, which had been introduced in the late seventeenth century by Benjamin Keach, was questioned. Although hymns have never been totally abandoned and continue to remain in the repertoire of many churches, a contemporary music style has emerged. This new music was, and still is to a large extent, written in piano style, that is, as an accompanied melody, rather than four-part vocal style which is designed for choirs trained in the singing of several different parts simultaneously. This change better suited the modern church instrumental ensemble. The contemporary music style also embraced a wide variety of poetical and musical forms.

The specific topic chosen for discussion was devised in order to set boundaries for the otherwise extremely large topic of "Music of the Baptist Denomination." *Congregational singing* was chosen from the other many different uses for music in the church because it is the most common musical practice of churches and is practised most similarly among churches. *Brisbane* and *Ipswich* were chosen as geographical limits. A study of the music in Australian Baptist churches was desired, with the aim of exposing trends unique to Australia, but the nature of the Baptist denomination, with its many independent, self-governing churches, did not allow such a large survey. Therefore, the author's local area was chosen, due to its ease in communication with the churches and access to other resources. The area remains quite large, however, with fifty-three churches chosen for study. This selection of churches represented all of the established Baptist churches listed in the 39th edition of the *Brisbane Street Directory*. Finally, 1900 was chosen as the date for the beginning of the study. It is a turning point in the musical history of the denomination, as is discussed in the early chapters of the dissertation, and it is from this date that significantly detailed information could be obtained without simply reproducing that which others have already researched. An overview of the music prior to this date was included, however, for reference.

Current literature was first consulted for information. Sources came in a variety of forms, from books in various libraries around Brisbane to the Baptist newspapers (the *Australian Baptist*, the *Queensland Baptist* and the *Queensland Freeman*) and the Baptist Association of Queensland year books, and from encyclopedias and dictionaries to hymnal forewords. It was soon discovered, however, that though background information could be found there appeared to be a lack of writings about Baptist church music. The information that was available was also difficult or time-consuming to find. The dissertation which resulted, then, has attempted to begin to satisfy this need for research into the area of Baptist church music and also to draw the snippets into a larger picture.

The fifty-three selected Baptist churches in Brisbane and Ipswich were directly consulted by way of correspondence with pastors, music directors and members and also a survey. After a list of hymnals and contemporary music resources used by the Baptist churches in Brisbane and Ipswich was established, selections of the music which these books contained were studied. Only a selection of the music could be used because of the great quantity of music which has been produced during the twentieth century. The dissertation discusses and compares both the resources and the selections of music, with examples and tables used to support the discussion.

It is my belief that although many changes have been very positive not all of the changes which have occurred in the music used for congregational singing by the Baptist churches in Brisbane and Ipswich have been beneficial. In fact, the pros and cons of hymns and contemporary music have often been debated by numerous people. Comments by various people, other sources and myself regarding this are included in the dissertation. Suggestions for the qualities of good music are proposed, with the conclusion that with so much music to choose from

*Rev. James Voller*

*From the undersigned Students of  
 — HORTON COLLEGE, ENGLAND —  
 as an expression of their sympathy with him on  
 account of the serious misfortune which he  
 experienced whilst on his voyage to Australia.*

Inscription (portion) of book presented to Rev. James Voller on 13 March 1854 by his old theological college in England to help rebuild his library after the shipwreck en route to Australia. The title is "The Method of Divine Government" by James M'Cosh. It is signed by 20 students  
 (Book loaned by Rev. David Voller)

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*(Baptist Music Continued from page 6)*

there should be no reason to use unsuitable or inappropriate music. However, there was no intention to condemn any particular event or person. The focus was to document, and then comment on, the changes so that something could be learnt from them.

The music used by the Baptist churches in Brisbane and Ipswich will continue to change as long as the churches exist, requiring constant documentation if a written history is to be maintained. And there is plenty to be done regarding past and present use of music in Baptist churches before even considering the future. It is my hope that this dissertation will be useful as a stepping stone to further research and as encouragement to musicians and congregations. The production of it was certainly more than simply an exercise in the process of obtaining a higher degree but rather an act of obedience to my God, performed at the best of my ability.

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1 UBD, *Brisbane Street Directory*, 39th Ed., (South Brisbane: UBD, Universal Press, 1995), 55.

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*(German Baptists Continued from page 5)*

given to young converts, he remarked that "it is easier to form Churches than to keep them in good working order." Speaking from his own experience as a teenage convert he acknowledged that the lay leaders of the churches "did their best" but added that it "was in most cases very little." He concluded, "What wonder that the steam ran down and the work came almost to stagnation."

So against the background of a large number of conversions and baptismal services sometimes involving dozens of candidates, the churches experienced considerable internal turmoil. Church meetings were often taken up disciplining members for what were regarded as inexcusable breaches of Christian living. Immediately upon his arrival, Mr Windolf himself found difficulty in working with the existing leaders at Engelsburg and, after only a few months, moved on to Marburg. Later, the Marburg church divided and the rival congregation erected its own building in the same town. These difficulties and the losses the churches experienced to other denominations mentioned above confirm the truth of the *Queensland Freeman* writer's observations, and highlight the need for further understanding of the impact of the leadership in shaping the life of the churches.

So apart from specific histories of those churches that have not produced records of their own or are now defunct, much remains to be done to understand the establishment and growth of the German Baptist churches and their people, who have made such a distinguished contribution to the Queensland Baptist story. No doubt many more documents remain to be discovered which would not only throw light on existing questions, but open up new avenues of interest themselves.

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*(Rev A.D. Shaw Continued from page 3)*

erden St Church. He served here with distinction for 6 years and then moved to Auburn, Vic where his pastorate was 10 years in duration. His next area of service was with a group of churches at Upwey, but he returned to Aberdeen St in 1935. He concluded his 53 years of regular ministry at that church in July, 1946. In his retirement, he continued to exercise interim appointments (including North Rockhampton and Greenslopes); he visited Queensland regularly for the warmer climate. He died on Nov 3, 1953. One of his daughters married Rev. J.C. Farquhar, a long serving Queensland minister whom Mr Shaw had encouraged to migrate from Scotland when he met him there on a visit.

## Baptist Historical Society News and Notes

The **Annual Meeting** held on Sat. 8 Nov. reelected the current officers for another year. The annual reports were received (see page 2) and a great deal of other business was discussed.

Of particular interest was the **Publications** program. The latest book, *James Voller: Pioneer Baptist Minister of Australia* by Dr David Parker was launched on 19 Oct at Taringa Baptist Church Centenary (see page 1); accounts for its printing are yet to be paid. Several other publication projects are in hand. *Rev Mel Williams* is in the closing stages of writing the history of Mission to Queensland which will be published in 1998. A book on the life and times of Rev. A.H. Brooks, Home Mission Superintendent 1948-57 and twice Union President will be published in conjunction with the 1998 Festival of Baptist Heritage. *Mr Dick Scanlan* is also well advanced in his work on a history of the Tarampa Baptist Church. It was also decided to revise the popular *Baptists in Queensland*, the Society's first publication, before it is reprinted again. *Dr Stan Nickerson* is still working on a detailed study of Rev. B.G. Wilson. A second enlarged and updated edition of the *National Guide to Australian Baptist Historical Resources and Services* will be produced and go into circulation early in the new year.

An application to Baplink for a grant to continue the work of **microfilming Queensland Baptist records** and other related work has been successful. When these funds are received, decisions will be made about the allocation. It was also announced that the State Library of NSW is **microfilming the Australian Baptist**, obviating the need for Baptist Historical Societies to take on this task.

Plans are well in hand for next year's **Annual Festival of Baptist Heritage**. It will be held at Toowong Baptist Church on July 18, 1998 and feature the life and work of Rev. A.H. Brooks and his families, the Brooks and the Hirons. As well HM Superintendent, Mr Brooks was twice President and pastor of several churches in Queensland and Victoria. In addition, many other members of the family are or have been involved in a wide variety of Christian service, including the Baptist ministry, interdenominational missions and local churches of more than one denomination. Toowong was the original family church but there are links with many others.

The **Archives** has continued to receive material, including personal papers, church histories and other general material; it has also been of service to researchers. Changes to the Baptist Union building mean that the Archives will be relocated to a renovated area of the basement level in the new year. This will involve a great deal of work in setting up the new facilities and transferring the material, most of which needs reboxing.

Members, please note **meetings will be held in 1998 on 7 March, 13 June & 7 Nov (Annual meeting)**.



Members of the Voller Family at the launching of the book on Rev. James Voller  
Taringa Baptist Church Centenary, 19 Oct 1997 (photo: K.G. Smith)