

The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

No. 73 August 2009

Women who made a Difference President's Wife Launches the Latest BHQ Publication



An enthusiastic crowd of about fifty people saw Ruth Elvery, wife of the President of Queensland Baptists, launch "Women who made a Difference", the latest book from Baptist Heritage Queensland (BHQ) on Saturday May 2 at Brookfield Village, Brisbane.

The book contains the stories of 24 women connected with Queensland Baptist churches and celebrates their contributions to churches, communities and mission. Ruth is one of the contributors to the book with a moving account of her mother, Mrs Leona Haldane, covering her exciting childhood in China, followed by years of faithful and creative service in local churches and missionary work.

People attending included a number of the families of those women featured in the book, as well as contributors and members of the churches from which the women came. The women, who had connections with more than 30 churches, included the founder of a prominent girls' school, business and professional women, World War I nurses, musicians, deaconesses, pastors' wives and women who served the not so fortunate in the community. Many of the stories are written by family members or close friends, highlighting their background, families and witness in a diverse range of circumstances - early pioneering days in different parts of the state, overseas areas and the churches, homes, hospitals and schools of the community.

This book is published as part of the contribution of Baptist Heritage Queensland to the celebration of 150th year of the state's independence and honours Baptist women who have made such a difference.

BHQ member, Bill Hughes (Nundah) has also published a new book on the life of war decorated Baptist pastor, Rev H. G. Hackworthy who served in several states of Australia and was well known for his outstanding leadership of the Canberra Baptist Church. This book, titled, "HACK" reveals that a common feature of his pastorates was the close and loving relations he developed with all of his congregations. He particularly encouraged and supported the young men of his churches and a number were drawn into the ministry through his influence. He had a brilliant mind and he wrote widely. This biography has drawn on many of his articles, speeches and sermons, and much of what he said and wrote is considered to be still relevant and helpful to Christians today.

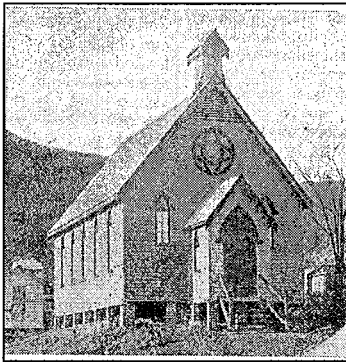
"Women who made a Difference" costs \$12.50 plus \$2.50 postage and may be ordered from BHQ Publications, 98 Yallambee Rd, Jindalee, 4075 Phone 3376 4339. "Hack" costs \$15 plus \$2.00 postage and can be obtained from Bill Hughes 7 Dalziel St Nundah, 4012 Phone 3256 8897.

Next Meeting is the AGM: Nov 7 at 2 pm Baptist Archives, 53 Prospect Rd Gaythorne

<p>Baptist Heritage Queensland <i>The Baptist Historical Society of Queensland</i> (est. 1984)</p> <p>Membership (2009) Individual \$10 p.a. Family \$15 p.a. Corporate \$20 p.a.</p> <p><i>Qld Baptist Forum</i> 3 issues p.a. Free to Members Others \$2 each posted</p> <p>President: Mr Eric W. Kopittke 98 Yallambee Rd., Jindalee 4074 Phone 3376 4339 kopittke@tpg.com.au</p> <p>Secretary: Dr Ken G. Smith, 110 White St, Graceville 4075 Phone 3379 6117 tizzardsmith@hotmail.com</p> <p>http://home.pacific.net.au/~dparker/bhsq.htm</p> <p>BWA Baptist Heritage & Identity Commission www.bwa-baptist-heritage.org</p>	<p>CONTENTS</p> <p>Qld Baptist Forum No 73 Aug 2009</p> <p><i>Women who made a Difference</i> launch p 1</p> <p>Baptist Churches on the Move p 2 by David Parker</p> <p>Baptists Today by Mark Mackay p 6</p> <p>Baptists 1609-2009 p 8</p> <p>Historic Baptist House For Sale p 8</p>
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Baptist Churches on the Move

By David Parker



Townsville Baptist Church—old (above) and new (below)

In the April 2009 issue of *QB Forum*, last year's Queensland Baptist President, Rev Dr John Lane, in reviewing his presidential year as an enthusiastic member of BHQ, noted that a number of churches had re-located from the central business districts to the suburbs. However, he pointed out, a change had taken place recently and now more people were living once again in city areas, but there was no Baptist church to reach out to them. He was therefore making a call for a renewed vision for a city ministry.

Relocations from the CBD are just one facet of a larger movement of church buildings and locations over the history of Baptist work in Queensland. A count suggests that perhaps one third or more of churches have relocated for one reason or another – Queensland's first church (Wharf Street, now City Tabernacle being a case in point, along with other early ones like Ipswich and Sandgate. An even earlier building, a chapel at the Zion's Hill German mission was acquired by Baptists and moved to Hendra (Clayfield) where it is was used for many generations.



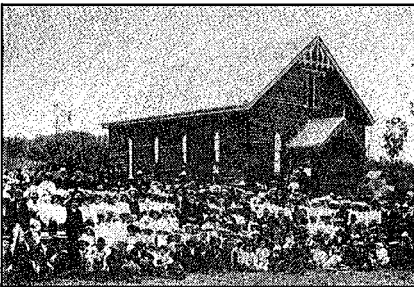
Buildings where Christians meet and worship are an important feature of their life, and their form and location are complex matters. One of the early projects of Baptist Heritage Queensland focused on churches and their architecture; the main features were published in this journal in Sept 1987. Some of the early churches are listed on our website <http://home.pacific.net.au/~dparker/fiftya/index.html> and <http://home.pacific.net.au/~dparker/final/>

Some local Baptist churches have been very simple; for practical reasons, this was usually the case in the pioneering days, but a trend has emerged in recent years to construct ministry centres that are primarily functional. The earliest examples were typically replaced quite soon as the fellowship grew stronger or moved to a more suitable location. But an extra factor is involved in many buildings which have been erected "for the glory of God" (as the plaques on them often used to say); they been much more elaborate because they have been seen as a means of deliberately expressing the faith and devotion of the worshippers – in other words, they are monuments to the convictions of those who erected them, and have become full of meaning for those who use them.

Most fellowships have their own buildings, although some, by choice or necessity, used hired premises. There are some churches at present in the process of relocating. The oldest building still in use as a Baptist church is at Toowong, which, although it has been expanded to some extent, still retains much of its original form

In referring to churches moving from the CBD to the suburb, Dr Lane mentioned Nambour, which relocated while he was pastor there. To this can be added a significant number of others, including the following: Townsville (a move of over 11 kms. for a church which was the earlier merger of three different congregations), Bundaberg, Hervey Bay (3 locations in the course of its history), Nanango, Gympie (3 locations), Maleny, Wynnum (3 locations), Ipswich (3 locations), Dalby, Toowoomba, Maroochydore, Caloundra, and Sandgate (selling one of most photographed Baptist churches in the state). There have been several movements in the Gold Coast area away from the popular coastal tourist and business strip. In Rockhampton a merger had created Peace church on the northside in a new building which then moved to a much larger site; this site became vacant due to the church leaving the Baptist denomination so the CBD located Rockhampton Tabernacle moved to it.

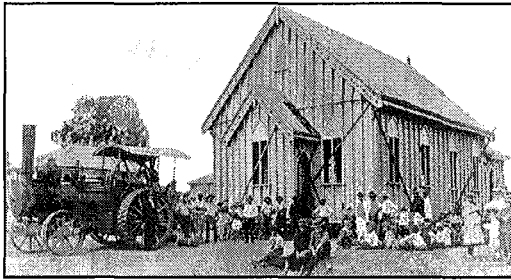
Many churches have relocated within a suburban or town area in order to expand their facilities; examples include Ashgrove, Burpengary, Gordon Park/City North, Upper Mt Gravatt/Hertford St, Gatton, and Lawnton/Rivers, Gladstone, Biloela, Southport (sometimes a change of name was required). Rochedale has had several locations while there is a complex history of Baptist buildings and sites in the Hills and Grovely areas and in Beaudesert. Woodridge has recently moved to a former non-Baptist church building in Kingston and renamed itself, Kingsridge accordingly.



Sometimes more is involved – Carey Church was established at a fresh site as the result of the merger of Norman Park and Bulimba, with the former building being moved to the new site. Holland Park first moved some of its services to a

Blenheim (left)—church relocated to town of Laidley (right)





Moving the old Charters Towers Church

high school in Mansfield for reasons of space, but then opened a large new facility at Mackenzie (7.5 kms away) when it became a regional instead of a local church known as Gateway; its original building is now used by Grace Bible Church. The Slavic church, which does not draw on a local congregation, recently moved from Crown St, Woolloongabba, where it had been located for more than 60 years, to Cavendish Road, Coorparoo.

Other situations have their own peculiarities. The old established Coorparoo fellowship closed, but the building was taken over by Korean Baptist group which then changed its name to Coorparoo! There was a church in Dinmore in the 19th century but it ceased and eventually another one was established many

years later; when it declined, the building was made available to a Murri congregation. Cooktown uses a historic former Methodist/UCA church, while some churches have recycled other types of building (Stanthorpe used a school for its hall, and Gateway used an Expo building).

Sometimes Baptist buildings are moved for use elsewhere as a Baptist church – the Fortesque Street church (Spring Hill) was relocated to Nundah where it was used for some years before the War Memorial church was built adjacent; the old building had many different uses since, at one time being an Anglican church. The War Memorial church itself was demolished due to road works, so the Nundah fellowship worshipped with and merged with its old church plant, Wavell Heights church in Pfingst Road; that building was sold to become a child care centre, and eventually the new merged “North East” church moved back to the old site in a new modern building. The old Graceville building was moved to Woodridge, Allora to Rosewood, and Deagon to Agnes Waters/1770. Charters Towers moved their church across town to a new site in 1901, and much later erected a new brick church; in recent years, they merged with the Church of Christ and used their former Lutheran building.

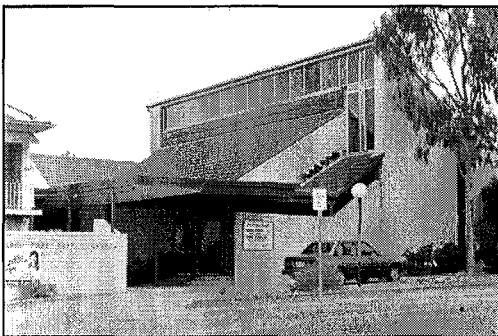
Another complex story unfolded in the Fairfield and Annerley area. In 1865 a church building was erected in Fairfield but replaced by a better one in 1888; this building was moved to Annerley Road in 1934 and became known as the Annerley Church, being replaced by a new modern building in 1965. But back in Fairfield services recommenced in another building erected in 1940; after suffering in the 1974 flood, this church moved in 1985 a few blocks away into a new facility, with the old building now being used by a Pentecostal group.



Graceville Baptist Church, Rakeevan Road. Building removed to Woodridge and new church opened at 409 Oxley Road Sherwood—since closed and now building is a Chinese Methodist Church

Woodford had a small church up until the mid-20th century but it ceased to exist; in recent years, a new church has been established in the town, and the old picture theatre has been renovated as its home. A similar history exists for Ayr where a converted house was used as church but has since closed, with a new fellowship occupying a different location.

In contrast to the move out of the CBD, some of the earlier rural churches have relocated from a country site into the nearby town, with examples being Boonah, Blenheim moving to Laidley, and Lanefield to Rosewood (using the former Allora church building). The Tarampa church (which ceased to exist in 1995) had three locations as it followed its people – first at Vernor (between Fernvale and Lowood – possibly two locations there, one close to the river but destroyed by flood and then higher up) followed by South Lowood, and then Tarampa; a suggestion about moving into the town of Lowood was never acted on. Kalbar relocated further along the street early in its history, but then buildings from its many outstations were moved into town after they declined in attendance. Many other churches, including Maryborough and Toowoomba (Eastern Heights to South Toowoomba), have relocated or disposed of buildings used at their outstations as those works declined in strength—a common development as demographic patterns changed and transportation improved.



Former Holland Park (Gateway) Baptist Church, now Grace Bible Church

The disposal of unwanted Baptist churches (apart from demolition) is another interesting story. At least two of them are open to the public – the original Highfields (the current church is on another site) is part of a historical museum at Crows Nest, while Redland Bay church is set aside for community use in a park at Talburp Park. Petrie Terrace in Hale Street is now used for private housing, as is Coleyville (Mt Walker). Jireh (Gipps St, Valley) was sold and after a short time burned down; the site is now a backpacker hostel with a swimming pool on the old church site! Funds from the sale of the original property were devoted to assist the establishment of Centenary Jireh church. The church at

(Continued on page 7)

Baptists Today Part I

By Mark Mackay

Mark Mackay is pastor of Forest Lake Baptist Church. We are pleased to publish his essay (in two parts) which was runner-up in the 2008 BHQ Essay Competition. The winning entry by Faith Giovas (North-Shore Baptist Church) was published in our Dec 2008 issue.

The Baptist denomination has a short but proud history and, like any other group of people, its modern and local incarnation is the result of that history. The Baptists grew out of an agenda of dissent against established churches and, as such, it will come as no surprise that much of the impetus for development and change within the denomination has been in response to movements and phenomena in wider Christendom and the world. However, in spite of this inherent biblical radicalism which Baptists have always claimed, the denomination still has fundamental ideas that make a group of Baptists "Baptist."

One of the key distinguishing marks that lie behind the dichotomy of radical orthodoxy is the principle of the "direct lordship of Christ." In this case, the practical outcome of this principle means that Baptists radically do not submit to tradition or hierarchy (when in conflict with Scripture) and, yet, submit all issues to the authority of Scripture as the orthodox rule. This fundamental principle of Baptist tradition has remained unchanged and is still the driving characteristic of Queensland Baptists. While debate may continue between individual Baptists over their interpretation of the Biblical testimony on an issue, it nevertheless generally remains that the Biblical position is given priority.

Further areas of historical impact on contemporary Queensland Baptists are in the role and authority of the wider denominational assembly and formal doctrinal definition. These areas are essentially in the field of how various Baptist Churches relate to one another within the community of the Assembly. Once again, the historical cauldron out of which Baptists emerged is instructive in understanding the current development in Queensland Baptists. Emerging out of the structured ecclesiastical systems of Episcopal Anglicanism and Presbyterianism, the independence of Baptist Churches was revolutionary. However, as will be shown, this independence soon found expression in interdependence. Over the ensuing centuries, these gatherings of Baptist Churches (variously called Assemblies, Associations or Conferences) held varying degrees of authority over Churches in the areas of doctrine, discipline and visionary purpose. This tension is seen in Queensland Baptists today as independent member churches of the Union have varying levels of engagement in the life of the Union.

The final sphere of Baptist life to be discussed in this paper is the relationship between Baptists and non-Baptists, both in wider Christendom and the world. In particular, two distinguishing marks of early Baptists in this regard were being outside the establishment of Church and State and



John Smyth

maintaining outreach as a key priority. With the gradual acceptance of Nonconformists in Britain and the majority influence of Southern Baptists in the United States, the sharp distinction between Baptists and the rest of mainstream denominations has been blurred and the previous doctrine of separation of Church and State has waned. There now appears a greater desire to be part of the mainstream church, and to engage with government, and this desire should be applauded. Just as the original position was in response to an improper relationship between Church and State, so the change in society's attitudes means that Baptists should become more engaged.

Against this changing nature of Baptist engagement with wider society, in respect to the Church's mission, little has changed, with outreach and mission remaining key characteristics of Baptists, particularly Queensland Baptists. In spite of the Particular Baptist's historical disdain for evangelism, Queensland Baptists have maintained an imperative for outreach, from William Carey's efforts in India through to Global InterAction (GIA) and Mission to Queensland (MTQ).

Thus, Baptist development has largely been the result of responding to issues in wider Christendom and the world, within the guiding principle of Christ's direct lordship of His Church. Queensland Baptists today are the product of that development and can glean principles for the future from a study of their past, particularly in the area of denominational governance and the role of the assembly.

Foundation of Direct Lordship of Christ

The Baptists emerged in the Seventeenth Century out of the Congregationalists who, in turn, dissented

from the established Church of England. Despite remarkable persecution and trials, Baptists held to their most fundamental doctrine, being the direct Lordship of Christ. Following on from the work of the Sixteenth Century Reformers, English Baptists responded to an unholy alliance between Church and State which they saw as implementing politically motivated policies and structures. Just as Luther and Calvin had reacted to the imposition of tradition and the episcopal hierarchy over the authority of the Bible and the Puritans had rejected the form of religion legislated by the Crown, so Baptists continued in this tradition and took their ecclesiology in a more independent direction, asserting the basic principle that Jesus Christ is directly Lord over His Church.

The first way in which this was enacted was in the acknowledgement of Scripture as the sole rule and authority in the Church, as the expressed word of God. This is classically stated in the London Confession, which said that the Bible was given “for the more sure Establishment and Comfort of the Church against the corruption of the flesh” (Brackney 1998, 64). While some opponents of the earliest Baptists accused them of bibliolatry, this was a misunderstanding. Scripture was given the place it occupied because it was the unchanging, objective word of God, as opposed to the subjective flawed wills of humanity. The Bible, then, became paramount in the Church in a radical way.

The second way in which the direct Lordship of Christ manifested itself in Baptist congregations was regarding their ecclesiology of Church structure. Unlike the Church of England whose authority was vested in the bishops and the Presbyterian Church whose authority was in the hands of the synod, Baptist Churches were exactly that, not a ‘Church’ as such but local ‘Churches.’ The Baptist understanding of biblical ecclesiology saw each Church as an independent entity, capable of discerning God’s will and executing the functions of the Church. While the relationship and interdependency between individual Churches became an issue, it should be noted that the



Slavic Baptist Church, erected in Crown St, South Brisbane, 1941. Church has now relocated to Cavendish Road, Coorparoo

Baptist concept of Christ’s direct Lordship places immense power in the hands of the members of the Church. Indeed, for Baptist Churches then and now, the authoritative



Typical early and later Baptist Home Mission buildings—Bunyaville 79 Queens Road (now Wesleyan Methodist)

tive power granted by Christ is to the assembled membership of the Church, rather than any leaders (Lumpkin 1983, 287). This is not to say that leaders were not empowered to lead. Rather Baptists maintained a tradition of commissioning their leaders to function in a Biblical manner (Brackney 1998, 54). However, the ultimate decision-making body was the recognised group of Church members and this group expressed the interpreted will of God in democratic voting process.

In addition to the elevated place of Scripture and the distinctively democratic structure and flowing out of the inclusive ecclesiology of historical Baptists, the final way in which the doctrine of Christ’s direct Lordship materialised was Baptist understanding of the officers of the Church. Over the centuries, the different titles have changed, including elders, pastors, messengers, deacons. However, behind the nomenclature was an understanding that these people were officers in a ministry sense and not a sacramental sense (McBeth 1987, 76). Just as Baptists rejected the imposition of bishops and synods between Christ and his people, so also the leaders of the Church were regarded as servants and ministers to the people. To be sure, they were recognised as God’s appointed officers in the church, but they were not vessels of particular divine grace.

These principles have largely held fast through Queensland Baptist. The Baptist Union of Queensland remains a union of autonomous Churches and most Church constitutions within the Union will still have a statement regarding the lordship of Christ, such as those at Kenmore Baptist Church and Forest Lake Baptist Church. The primacy of the Scriptures and authority of the membership are also still principles embodied in most Constitutions. Indeed, these principles are visually still asserted in the logo of the Union which expresses the Scriptures and the Risen Christ as the fundamental theological bedrocks of Queensland Baptists (Parker 2005, 131).

However, with the rise of Pentecostalism, it appears that the principle of the authority of the members is undergoing attack and possible erosion. It appears that more authority is vested in the leadership and participation in membership discussions and meetings is waning. While there are no formal expressions of a Baptist church whose membership is not the final authority, one notes that some churches now allow the leaders to appoint pastors rather than exercising that authority themselves. This is not necessarily a bad trend as long as members continue to have the final oversight regarding decisions that are made. However, it is a trend that could result in an elevating of those in formal ministry to the detriment to the authority of the church body. Having noted the development of this principle, it is important that current Queensland Baptists maintain a correct ecclesiology given that it has been such a distinguishing factor throughout the denominational history. Indeed, if the principle of Christ's direct Lordship expressed through the membership of the church was superseded, one would have to question if such a group remained Baptist in any real historical sense.

Role and Authority of Assembly

Perhaps the most significant area of development in Baptist heritage (and currently amongst Queensland Baptists) is the role and authority of the Assembly of Churches. As noted above, the earliest Baptists rejected the hierarchical, centralised institution of the Church of England. However, over time, it became apparent that the objectives of the various churches could be best achieved by working together in a formalised group. However, the power of that group and the relationship between it and the constituent Churches became an issue that has continued to develop through to the present day.

The first known association of Baptist churches was in Somerset in 1653 (Vedder 1967, 239). At that stage, given the small number of Baptist churches and the persecution non-Conformists endured, the purpose of this group was simply to provide encouragement to pastors and Churches and to work through general issues together. As such, it was not a formalised union with specified authority. However, by the end of the Seventeenth Century, assemblies had grown to have a greater status within the denomination. This greater centralisation required definition given the other major denominations, such as the Church of England and the Presbyterians, maintained centralised structures.

The two major Confessions of the Seventeenth Century give insight into this attempted definition. The Second London Confession of 1677 promotes the ideal of Churches meeting together in assembly for their common edification and to work out disputes (Lumpkin 1983, 289). However, the Confession does not confer any power over the Churches as a result of

their assembly. An individual Church would still have autonomy to disagree with the Assembly's conclusions and act contrary to any direction by the Assembly. The Orthodox Creed of 1678, on the other hand, gives the Assembly "superintendency over the local Churches." (Lumpkin 1983, 327). Noting that the Orthodox Creed was largely limited in its sphere to the northern regions of England, this empowering of the Assembly was important given the threat of the Hoffmanite heresy that was ravaging Baptist churches (Lumpkin 1983, 295). Given the threat of heresy, the churches needed their best minds to come together to determine and examine the teachings of different ministers to ensure that heresy was not entering the churches. There are, therefore, two points to note about this empowering of the assembly:

The authority of the Assembly was derived by the constituent churches empowering the Assembly. Indeed, the Assembly was called and officers appointed through a system of common suffrage (Lumpkin 1983, 327). The Assembly was empowered by member churches who agreed to submit to its authority. Hence, the governance of the Assembly reflected the local church, where democratic suffrage was also used.

The Assembly did not have, nor did it exercise, authority over every facet of the local church. Rather, the Assembly's authority had a defined scope in regards to doctrine and discipline. Accordingly, the Assembly did not have unbridled power but worked toward a specified goal that could be more effectively achieved by the Assembly than by local churches.

The earliest English Baptists, then, envisioned Assemblies as being vital to the life and mission of local churches, while also maintaining the strongly Baptist principle of each local church being autonomous.

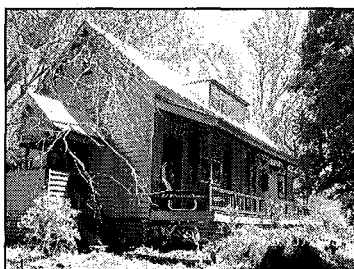
The most developed and centralised Assembly of Baptist Churches is the Southern Baptist Convention in the United States. The Convention was established by a Charter granted by the General Assembly of Georgia in 1845 and this, in itself, shows an important distinction between the American situation and that of the earlier English Baptists, being that the American Baptists enjoy near majority status in the Southern states of the USA, whereas English Baptists were a persecuted minority. Accordingly, the Convention has been much more capable of developing its polity in an open and organised manner.

The strength of the Southern Baptist Convention (SBC) has been in its large and active membership. Currently, the Convention's website claims to have 16 million members worshipping in 42,000 churches (<http://www.sbc.net/aboutus/default.asp>, 2008). The SBC centres around its annual Convention and is organised into a number of Committees, such as the Executive Committee and the International Mission

Board of the Southern Baptist Convention. In spite of this high degree of organisation, the Convention is incorporated as a separate legal entity to the individual member Baptist churches and very clearly states



Coleyville Baptist Church above, originally and below, converted to a private home



that the local Church is an autonomous entity. The SBC has issued a Position Statement on "Autonomy" in which it writes,

"We affirm the autonomy of the local church. Each church is free to determine its own membership and to set its own course under the headship of Jesus. It may enter into alliance with other churches as it chooses, so long as those other churches are will-

ing."

The same is true for other Baptist bodies – local associations; state conventions; national conventions. They, too, may determine their membership and set their own course.

If, in its autonomy, a Baptist body expels a church from its fellowship, it does not negate that church's

autonomy. The church is perfectly free to go on with its business – but not as a member of that larger Baptist body. (<http://www.sbc.net/aboutus/psautonomy.asp>, 2008).

However, the SBC is more than simply a meeting point for Baptist Churches. It's highly developed organizational structure and its lengthy by-laws indicate that the SBC is also an organizing body that has a great deal of interaction with its local Churches. Indeed, the "Baptist Faith and Message" (adopted in 2000) makes the following statement in Article XIV. Cooperation:

"Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom." (<http://www.sbc.net/bfm/bfm2000.asp>, 2008).

The particular phrase "designed to elicit, combine, and direct the energies of our people in the most effective manner" gives more authority to the SBC than that with which the earliest Baptists might have been comfortable. However, this should be viewed in the light of the democratic foundation of the Convention. Following the general democratic model of the United States, the Convention uses democratic means to appoint leaders but then empowers them to lead accordingly. This empowerment is an important element in any growing and effective union.

To be continued

(Continued from page 3)

Ipswich's second site recently vacated in favour of a remodelled sports centre at Brassall is to be refurbished for community use. An earlier church at Brassall is now Congregationalist; the original Murgon and Toowoomba churches and the newer Sherwood church (a replacement for Graceville) are used by other denominations. A church built for a Ukrainian Evangelical church, Agnes Street Buranda is now an Islamic Centre while the former Belmont church is a Jewish synagogue. Tarragindi is a Pentecostal church, Lawnton became Salvation Army, and Carina Exclusive Brethren, while the old Marburg church was used by the Wesleyans, then later as a cafe. Maleny is also a cafe. The most recent Herries Street Toowoomba church is used for professional offices.

So relocation and re-deployment has been a prominent part of the history of Queensland Baptist churches. They have moved to grow or refocus their ministry. In some cases, it has not been feasible to repair existing buildings or to expand on their current sites, often times because of building regulations. In other cases, changing demographics have been the prime factor. Then there have been the closing and disposal of churches that ceased to exist.

Despite all these changes, a number of classic old churches have remained in their original locations, with some of them undertaking considerable refurbishment and expansion as need and opportunity has arisen; these include Albion, Greenslopes, Grange, Windsor Road, Maryborough, Minden, Wondai, Rosalie, Vulture St/South Brisbane, Taringa, Toowong. Modern church building programs often take account of anticipated future needs and are under stricter planning/building regulations so they are not expected to be so mobile.

Whatever the situation, buildings are an important but costly part of the history of a church and denomination. The renewed interest in inner city living, (and the tourist population as well) offers a new opportunity for Baptists. Just as important is the need to provide a witness to the business and public life of the city with the hope and challenge of the gospel.

So we would like to do a great deal more work on this topic in the future. In earlier days, the Baptist Union handbook printed full details of the buildings of its members churches, including a photo section. The existing Archive records are far from complete or up to date. So we have much to do to compile comprehensive information that will enable us to have a clear picture of trends and developments. Help is invited from interested people for this project.

Baptists 1609-2009



The **South Australian Baptist Historical group** held a very successful function on May 29, 2009 to celebrate the Baptist 400th anniversary (pictured). It was also part of the local History Week. About 70 people attended, and there were the usual cake and candles! Dr Ken Manley (Vic) was the main speaker (speech available on request); the President of the Baptist Union of Australia and SA General Superintendent were also present.

European Baptists are celebrating the 400th Baptist anniversary in Amsterdam with a big convention July 24-26.

There will be displays and special events focusing on the anniversary. A new book will be launched on the origins of

Baptist work in each of the European countries, which includes not only the earlier history of the United Kingdom (17th century) and Germany (19th century) but also those where Baptist work has commenced only in recent modern times. For more information, visit <http://www.amsterdam400.org/>

The **Baptist World Alliance** will hold its annual gathering in the week following the European Baptist event. The venue is a town a little distance from Amsterdam, but a visit will be made to the historic sites of Amsterdam as part of the programme. The BWA Heritage and Identity Commission will make the anniversary a focus of its meetings. There will be a History Corner with displays and informational literature, including a Baptist identity brochure written for the occasion. A special feature will be a Walking Tour Brochure for self-guided tours to Baptist and Mennonite historical sites in Amsterdam.

Historic Baptist House on the Market

Ashby House, 135 Brougham St, Fairfield, the former home of the one of the pioneer Baptist Grimes family, has been on the market recently. It is named after Ashby de la Zouch, the town in



Ashby House

Photo: State Library of Qld Neg 24971

Leicestershire from which the family originated when they migrated to Brisbane under Dr John Dunmore Lang's scheme in 1849. (The town has Anglo-Danish and French connections in its history.)

The original large Grimes family was prominent in the Baptist community, being associated with Wharf St, Jireh and South Brisbane churches;

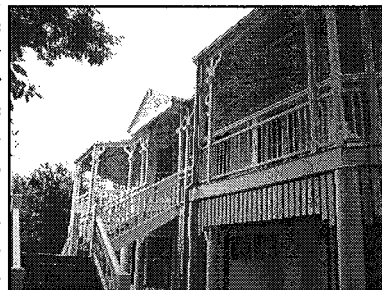
some of them were also deeply involved in the Baptist Union. Later generations have been involved in other churches as well. Various members of the Grimes family were to the fore in the farming, business, public and political life of the Moreton Bay community. The full story is told in our book, *Comeos of Baptist Men in Nineteenth Century Queensland* by Mel Williams.

In 1857, George and James Grimes were the first baptisms for the young Baptist church. The baptism took place in "the stream running from the Reservoir [Roma Street], in the presence of about 150 persons, many of them belonging to other denominations." After a hymn and a sermon by Rev James Voller (visiting from Sydney to assist the local Baptists), a newspaper report says, they "were then conducted by Mr Voller into the stream until it reached their middle, and they were then in turn gently thrown backward, and completely submerged; both baptiser and baptised being in their ordinary dress." (*Moreton Bay Courier*, 6 June 1857)



Grimes Family

Photo: State Library of Qld Neg 191092



Ashby House Today—original front entrance

The Fairfield house was owned by George Grimes. It is on an elevated site with good views, although the original aspect has been changed and many additions have been made. It now consists of two levels and 10 rooms. It is rumoured that the house was used by General Douglas MacArthur during World War II, and that it had secret security arrangements.