

The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

No. 75 April 2010

New Projects for BHQ

As Baptist Heritage Queensland moves beyond its 25th anniversary (it was established in 1984), some interesting new projects are underway or being planned. One of the most useful advances in recent years has been the electronic scanning of documents and publishing of them on CDs. We now have all of the Baptist Union *Year Books* up to 1950 and the *Queensland Baptist* up to about the same time. (Enquire for details of prices etc) This makes searching for information highly efficient and effective—what used to take hours of laborious page-flipping, can now be done in minutes on the computer (and without all the strain and liability to error that the old manual and visual method did). The printing out of material and copying to other electronic documents is also vastly improved. So we have begun extending the run of QBs with the next thirty years now being processed. Unfortunately, there is a gap in our holdings of the QB from 1931-51—they are simply missing! We are still hoping for a miracle to find them. One such miracle did occur a few years back when we were given good bound copies from 1925-31 so perhaps more can be found. This project will reach the 1990s at least.

To some extent gaps in the QB can be supplemented by referring to the *Australian Baptist*, which was published 1913-1991. But copies of this newspaper are not easily accessible to us here in Queensland. Malyon College library has copies from the early 1960s, but we have only scattered copies earlier than this. Full runs are available “down south”. Some years ago, the entire run was microfilmed in NSW but the cost of purchasing these films is very high and using microfilm is not as good, especially in comparison with electronic scanning. So we have begun a trial to scan the AB, and hope that this will lead to further developments in the future.

We are grateful for significant funding from a generous BHQ member which enables us to embark on these projects. This funding will also be used for other projects which are being considered. One strong possibility is a study of the story of evangelism amongst Queensland Baptists. Malyon College is focusing more attention on evangelism in the near future and we are looking at doing research which will support this initiative. There is a rich history of evangelism in Queensland, at the local and denominational levels, as well as inter-denominationally, involving both Queenslanders, and visitors from elsewhere. But as far as we know the story has not been told.

This too is an ambitious project and we are looking for help to get started on it. We need people who are committed to the topic and have time and ability to work either individually or as part of team to advance this effort. BHQ has plenty of experience in working with historical materials so all the support that is necessary would be available. We are also looking for people and churches who have documents and information about evangelists and evangelism in Queensland to help us. We can accept gifts of documents or make copies and we are able to do interviews to secure information. We will have a stand at the 2010 Convention and look forward to contacting people then who can assist us in any way.

For more information and a forum of discussion, come to the next meeting—5 June, 2pm at Baptist Archives.

<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, 2301/15 Cansdale Street, Yeronga, Qld 4104 Phone 3892 6337 tizzardsmith@hotmail.com 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 75 Apr 2010</p> <p>New Projects for BHQ p 1</p> <p>The Temples of Windmill Hill by John Steele p 2</p> <p>The Edward Street Baptist Church Revisited by Bill Hughes p 3</p>
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The Temples of Windmill Hill

By John Steele

Canon John Steele, who has family links with the early Anglican, Baptist, Catholic, Lutheran and Wesleyan churches of Brisbane, wrote this article for St John's Cathedral magazine in connection with the recent completion and consecration of the Cathedral. It offers an interesting perspective and fascinating insights into early Brisbane Christianity. Dr Steele wishes to acknowledge warmly that the Reverend David Parker and Joan Pigram (Ann St Presbyterian) advised on aspects of Brisbane's Baptist and Presbyterian origins. Unfortunately it is not possible to include any of the illustrations in this publication.

Nehemiah Bartley, arriving by steamship in 1854, described Brisbane as 'simply the prettiest country town in New South Wales' (*Opals and Agates* 1892, p.89). Up to that date churches had been built within a block or so of Queen Street, surrounded by remnants of the penal settlement.

Around 1859, when the Colony of Queensland and the Diocese of Brisbane were established, churches of several denominations were built on the upper slopes of Windmill Hill, the ridge from the convict-built windmill, along Wickham Terrace to the vicinity of the present St John's Cathedral. As if to shake off the convict past, settlers seem to have envisaged Windmill Hill as a local expression of Mount Zion - the Jerusalem temple - where God visited his people.

A precedent for this vision was the German Mission to Aborigines, started in 1838 at 'Zion's Hill', Nundah, near a 'beautiful stream, the like of which we have not seen', which they called 'Kidron' (L.B. Grope, 'How beautiful are their feet', *Yearbook of the Lutheran Church of Australia* 1981, pp.22, 35). In like manner Windmill Hill, overlooking the beautiful Brisbane River, became a place for proclaiming the good news of salvation and peace.

There was a craving for peace in the new colony, which was divided on ethnic, national and theological grounds, so immigrants were challenged to put aside their old-world animosities. The churches on Windmill Hill had pastors who, in the main, preached and practised inclusiveness. Above the entrance to All Saints', Wickham Terrace is the bold inscription *My house shall be called a house of prayer for all peoples* (Is.56:7). The Baptist B.G. Wilson stood for the inclusion of all varieties of Baptists in his congregation.

John Sutton, preaching at the dedication of All Saints', said 'Let us not dwell on our little differences of opinion, but rather on that fuller, larger, freer life we lead as parts of this general assembly, of all ages, kindreds and people who have learned to be one in Christ, and who, whether in the Jewish Temple or the Christian Church, when they pray, feel this to be none other than the house of God, and this is the Gate of Heaven' (D.L. Kissick, *All Saints' Church* 1937, p.140).

As early as 1856 the site of All Saints' had been granted as a reserve for an Episcopal Cathedral. Bishop Tufnell built the Wickham Terrace District Church, designed by Backhouse, in 1862 to be a branch of the William Street Pro-cathedral. In 1869 it was rebuilt to a design by Suter and named 'All Saints'.

The Baptist community built a fine classical church designed by Tiffin (the architect of Parliament House), on the southern corner of Adelaide and Wharf Streets in 1859, and the Congregationalists built a gothic church designed by Chambers on the opposite corner in 1866.

The German Lutheran Church obtained land in Wickham Terrace opposite All Saints' about 1860, and a tiny church was erected there in 1861.

In 1859 a Presbyterian Church Reserve on the southern corner of Ann and Creek Streets was granted to the congregation led by the Reverend Charles Ogg, already worshipping in the Ann Street Presbyterian Church, but they never built on that reserve. A Presbyterian congregation led by the Reverend James Love obtained a grant next-door to All Saints' and in 1864 opened the Union (or Wickham Terrace) Presbyterian Church, designed by Gailey.

Thus within ten years the eastern end of Windmill Hill was adorned with well-designed churches that must have sent out a message of welcome and of Christian unity to immigrants arriving on the river.

The good relations between the ministers of churches on Windmill Hill are exemplified in the reminiscences of Cecilia Bancroft, daughter of the Reverend Thomas Jones of All Saints'. Paraphrasing, 'In 1875 my father went to New Zealand for a change of air. Accompanying him on this trip was the Reverend B. G. Wilson, then in charge of the Baptist Church in Wharf Street. He and my father, though theologically poles apart, were the greatest of friends and we children liked Mr Wilson very much. Once I had an attack of typhoid and nearly went out to it. Mr Wilson (who had previously trained in medicine) was one of several family friends brought to see me and he recommended that I be wrapped in a blanket. It was awful, but I began to perspire and so get better. My parents believed that this treatment saved my life.'

Denominational realignments (not only in one direction) were facilitated by the friendships between the Windmill Hill congregations; these to some extent circumvented the fragmentation of existing congregations. James Love, also a close friend of Jones, was ordained in the Church of England in 1871 and became much-loved as the Rector of Fortitude Valley. Dr Hobbs, whose home is now the Cathedral Deanery, was a Deacon in the Wharf Street Congregational Church; he too was a friend of Jones and became an Anglican.

Fast-forward to 1899: Around the old pro-cathedral in William Street, the crowding of new government buildings made that site unsuitable for the planned new cathedral and its associated buildings. The 'Episcopal Cathedral' land grant (at All Saints' Church) was too small for the purpose, and Diocesan Architect Buckeridge recommended the present site between Ann and Adelaide Streets, incorporating the former residence of Dr Hobbs.

The new cathedral has become the greatest of the temples of Windmill Hill. True to tradition, it offers an inclusive, welcoming space for all who approach, confident that God will indeed meet them there and bring them peace.

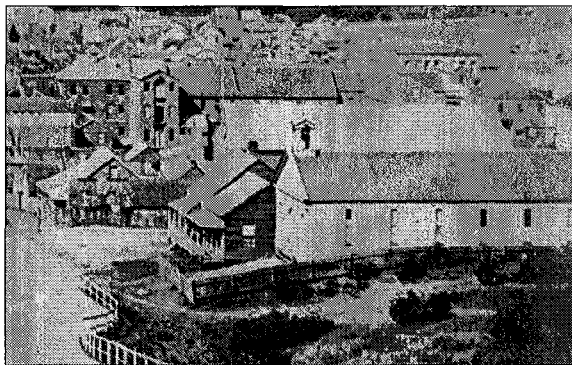
THE EDWARD STREET BAPTIST CHURCH REVISITED

By Bill Hughes

The 1905 Jubilee history of Queensland Baptists makes the following brief references to the Edward Street Baptist Church:

The completeness of our Jubilee history demands a brief reference to a church which was formed in Brisbane in 1864, and met in a building erected in Edward Street. It was the outcome of a serious misunderstanding in the Wharf Street Church; it had a considerable membership, and for the two years of its existence was ministered to by Mr E Hooker. Ultimately its members were drafted into other churches, chiefly Petrie Terrace and Fortescue Street, and the land was resumed by the Railways Department for the Central Extension.¹

This brief account of the Edward Street Church leaves many questions unanswered, and for some time the history and life of the church has been somewhat enigmatic. Recently, however, research has uncovered new material, mainly due to better access to information about the time in which the church existed; for example, through digitisation of newspapers.² Also, a photograph of the church building has recently been found.



Edward Street Baptist Church (foreground, with Temperance Hall behind)

Background

The Edward Street Church was formed at a meeting held in a school building in Petrie Terrace on 10 April 1865, although the events that led to its formation began in early 1863 and continued through the remainder of that and the following year. This paper examines the history of (a) the Edward Street church building and (b) the Edward Street church congregation. It also looks at the part played by the church in the early history of Brisbane's Baptists.

The "serious misunderstanding" referred to in the Jubilee history, which ultimately led to the formation of the Edward Street Church, had its origins in the suspen-

sion of Messrs T B Stevens and William Moore as deacons, and from the communion of, the Wharf Street Church. It was a serious disagreement between strong willed men on both sides and it is inaccurate to call it a misunderstanding. In this paper the word "disagreement" is hereinafter used to describe what occurred. Several well-known names appeared among those who opposed the suspension of the two highly respected church members. These included William Grimes, George Grimes, James Spence, Edmund Gregory, Joshua Jenyns and Samuel Grimes. Also, a motion passed by the Wharf Street church on 9 September 1864 resolved to withdraw from Richard Ash Kingsford as well as Messrs Moore and Stevens.

It is not proposed to dwell on the detail of the disagreement, which is documented elsewhere.³

The Edward Street church building

The group which was constituted as the Edward Street Baptist Church at the meeting in Petrie Terrace on 10 April 1865 erected a church building in Edward Street at a cost of £330. The architect of the building was Richard Gailey,⁴ who donated his fee to the church. In fact, the church has the significance of being the first building designed by Gailey following his arrival in Brisbane in 1864 and setting up on his own as an architect in 1865.⁵ An amount of £127 was still owed on the building when it was formally opened on 23 January 1866. Around one hundred and fifty people attended the opening service.⁶

The Edward Street Church was located on land at the corner of Edward and Ann Streets, which was leased from the Queensland Temperance League at a rent of £12 a year. There were strong connections between the Temperance League and the leaders of those who had left the Wharf Street Church. William Moore was an active member (and a President) of the Temperance League and a long-term worker among children through the Band of Hope, which soon became strong in Petrie Terrace and South Brisbane. Thomas Blacket Stevens was also involved in the temperance movement, being one of three trustees of the Temperance League. The League's building on the corner of Edward and Ann Streets was not completed until late 1869,⁷ and prior to that its meetings were often held in the Edward Street Baptist Church.⁸

The Postal Directory for 1876 establishes the location of the building on the south side of Edward Street at the corner of Ann Street – the present location (2009) of the Mincom Building (formerly the site of the Canberra Hotel). The 1876 Directory locates the buildings on the block starting on the Ann Street corner and moving up Edward Street to Wickham Terrace as follows: Temperance Hall; Spence, James, builder; Spence, Frances, bookbinder; Synod Hall, G S Shaw, agent; vacant land; female refuge reserve [Wickham Terrace]. As discussed

below, the Edward Street Baptist Church was sold in 1868, and in 1872 it became known as "Synod Hall, Edward Street."

A couple of years after it was opened, the church was also hired by Rev Cooper Searle who was an independent, evangelical Minister of the "Free Church of England". His congregation originally met in the nearby School of Arts but began holding church members' meetings in the Edward Street Church on and after 21 October 1868.⁹ At a subsequent meeting of Rev Searle's congregation it was reported that the church's building committee had made an offer of £300 for the Edward Street Church, but this offer had been rejected by the Baptists, who wanted £350.¹⁰ Further negotiations apparently followed as Joshua Jenyns reports that the building was sold to the Anglicans on 30 December 1868.¹¹ Rev Searle's group re-named the building "Christ Church, Edward Street" and it was known by this name until 1872.

The building only remained in the hands of the Free Church of England for a few years. The church prospered for a time; for example, there were 200 people at the anniversary service in January 1870. After four years, however, dissension crept into the life of the church and this factor, together with the fact that the head of the church in the colony, Bishop Tufnell, refused to licence Rev Searle and his successor, Rev P P Agnew, the Free Church eventually lost its supporters. In 1872 "Christ Church" was taken over by the Diocesan Council of the Church of England. The building had a further change of name when in September 1872 the Diocesan Council re-named it "Synod Hall, Edward Street".¹² The building continued to be used by the Church of England and a variety of other organisations for many more years up to the late 1880s.¹³

The lease on the land on which the building was located expired in 1879 and the building was handed back to the trustees of the Total Abstiners Society on 31 December 1879.¹⁴ At the final meeting of the Synod held in the Edward Street building, the Diocesan Council reported that it had arranged for future meetings of the Synod to be held in new premises in George Street. The new premises were erected by the trustees of St John's Church.¹⁵ The next Synod meeting (on Tuesday 27 July 1880) was held in the new Synod Hall, George Street Brisbane. The first meeting in the new premises was presided over by Bishop Hale who referred to the move from Edward Street to George Street in his opening address.¹⁶ Thereafter the Edward Street building was generally referred to as "old Synod Hall".

The demolition or removal of the Edward Street building has always been linked to the construction of the railway line from Roma Street to the northern suburbs, probably because Edmund Gregory says this in his history of the Queensland Baptists.¹⁷ There is no reason to doubt this. The original northern line to Sandgate ran from Roma Street via Normanby. However, in 1886 Parliament approved the construction of a line from Roma Street through the site of the current Central Station and Fortitude Valley, linking up with the Sandgate line at Bowen Hills. The line was finally opened on 18 August 1889. The line cut through the back of the site

occupied by the Temperance League on which the Edward Street building was located. Work began on the line in October 1887.¹⁸ Also, the last recorded public meeting in the building reported in the press was in the same month.¹⁹ Another relevant factor is that in March 1889 the Temperance Society listed its assets as including the value of the land, Temperance Hall, three cottages in Ann Street and its claim on the railways for the resumed land. The Edward Street building was no longer shown as being on the land.²⁰ All of these facts in combination tend to confirm what Gregory says.²¹

The Edward Street Baptist church congregation

It is not possible to draw up an exact list of those who formed the Edward Street Church in 1865. Records of the church and of the Fortescue Street Church, to which the remnants of the Edward Street congregation moved in 1876, have never been located. However, a reasonable idea of the movement of Baptists around the time of the Edward Street church's establishment can be obtained from an examination of the records of the Wharf Street,²² Jireh, Petrie Terrace and South Brisbane churches, as well as other sources.²³

According to a report in the *Brisbane Courier*,²⁴ Edward Street initially had fifty members on its roll in 1865, with an additional two being added in early 1866. An examination of the records of the Wharf Street church shows that eighty members left that church in the period September 1864 to March 1865.²⁵ Not all of these moved as a result of the disagreement. Some – possibly as many as twenty – moved as a part of the natural ebb and flow of people that occurs over time. Four members are known to have moved to Jireh Baptist Church in Fortitude Valley. Forty-three have been traced to the Edward Street Church. Of that forty-three, five transferred to Petrie Terrace in 1870. A further eleven former Wharf Street members became members of South Brisbane when it opened in 1872, and some of these probably moved to South Brisbane via Edward Street, but there is no clear evidence of the Edward Street connection.

The movements of the remaining twenty-two people are unclear. It is likely that some drifted into the churches of other denominations; indeed Joshua Jenyns says that the church lost members to other denominations after the Edward Street Church was sold at the end of 1868.²⁶ It is also possible that some may have moved out of the colony.

The table at the end of this article summarises the movement of the eighty former Wharf Street Church members in the 1864-1865 period.

The Wharf Street roll also shows that six members of Edward Street were restored to Wharf Street before the end of 1868. One other returned to Wharf Street in 1874 and three more returned around the time of the Fortescue Street closure in 1889.

For the first two years of its life the Edward Street church was ministered to by Mr Ebenezer Hooker, who first began preaching after he was baptised in Tiverton in England. Following the disagreement at Wharf Street

he was among those who set up the Edward Street Church. Later he helped establish the South Brisbane Church with T B Stevens, Samuel Grimes and R A Kingsford and ministered there for about two years. Hooker was one of twenty-two young men "with a call to God" who came to Australia in 1849 at the invitation of Rev J Dunmore Lang. Further details of his fruitful life and work are recorded elsewhere.²⁷

At the official opening of the Edward Street building James Spence was in the chair and Edmund Gregory read a statement which included the following:

Before the formation of this church, a large number of our brethren and sisters who were formerly associated with the Wharf Street Church, were scattered among the various congregations of this city; and a number of others from some of the various Baptist churches of Victoria, Sydney and other places were also similarly scattered and unsettled, not wishing to unite with either of the churches already in existence. It was therefore resolved to send letters of invitations to the Christian friends, who were well known as members of Baptist churches, to attend a meeting, with a view to the formation of a third Baptist church²⁸

The Wharf Street Church had a "General" Baptist outlook; that is, it was based on the view that atonement was for all men, general and universal. The Jireh Church, on the other hand, was a "Particular" Baptist Church; that is, it followed the Calvinistic view that atonement was for the elect only. The Edward Street Church seems to have seen itself as offering an alternative to the first two Brisbane Baptist churches.

In his history Gregory said that the operations and responsibilities of the Edward Street Church also included preaching stations at German Station (Nundah), Bulimba, Oxley Creek, Fairfield and Petrie Terrace. These works were in fact commenced by the Wharf Street Church,²⁹ but it appears that a significant number of the people working in those areas were among those who joined the Edward Street Church following the 1864 disagreement, as the Edward Street church immediately accepted responsibility for continuing its support of them.³⁰ It is also claimed that Edward Street was largely involved in the early work and ultimate constitution of a church at South Brisbane,³¹ where the work was also commenced by Wharf Street.

A handful of the Edward Street members focussed on the Petrie Terrace area from 1865. A small building, which served as both a school room and a chapel, was opened in Petrie Terrace at the rear of Mr Grimes Senior's residence and the first communion service was held there on 10 April 1865. The Petrie Terrace Church was formally constituted some five years later in 1870 when William and Mrs Margaret Moore, Edmund and Margaret Gregory and Mrs Jane Rowland left Edward Street on 30 May 1870 to become the foundation members at Petrie Terrace.³² The new church was established fol-

lowing correspondence between the Edward Street Church and the foundation members, and it had the full support and endorsement of Edward Street.³³

In November 1872 T B Stevens, R A Kingsford, E Hooker, Samuel and George Grimes and others formed the South Brisbane Church and a number of Edward Street members moved to that church.

The impression given by the Jubilee history is that the Edward Street church broke up and its members went to other churches after the building was sold in December 1868. The statement in the Jubilee history fails to distinguish between the building and "the church"; that is, the members, and is contradicted by the new evidence. It is now reasonably clear that the Fortescue Street building (opened in 1876) was, in fact, the new site of the Edward Street church, and therefore, that the Fortescue Street church actually commenced in 1865 in Edward Street in much the same way as the City Tabernacle in Wickham Terrace commenced elsewhere in 1855.

In his history, Gregory says that "on the break up of the Edward Street church the members drifted in various directions" and that some "formed themselves into a separate church and fixed their location in Fortescue Street".³⁴ Jenyns³⁵ claims that the church continued to meet "for occasional services" in the Commercial Room at the Town Hall throughout 1872 and 1873. "Chapel services" were also held at the homes of members and a small chapel was built on the grounds of Mr James Johnston's house in Bulimba where services were held at times.

The church also continued to elect its officers; for example, in February 1873 James Johnston, William Knight and Joshua Jenyns were appointed trustees and William Knight was Treasurer. In August 1873 Messrs Jenyns and A Rode were elected deacons of the church. Jenyns says nothing about the period from 1874 to 1876, when the Fortescue Street building was opened.

There is evidence, therefore, that the Edward Street congregation existed continuously from 1865 until it established new premises at Fortescue Street and on until the closure of Fortescue Street in 1889. It should be noted that the official statistics of the Baptist Union of Queensland show Fortescue Street church as being established in 1865 (the date Edward Street was formed). This is also the establishment date shown in annual statistics for Queensland Churches published in *The Queensland Freeman* between 1881 and 1889.³⁶

In addition, a report in *The Queensland Freeman* says that at an anniversary service at Fortescue Street in 1882 attended by leaders from other Brisbane Baptist churches, Joshua Jenyns briefly outlined the history of the church. The report says:

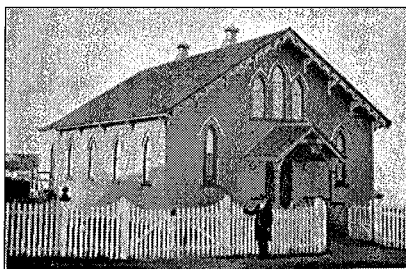
Mr Jenyns said that the church was founded in 1865, though the present building was not opened till 1876. Since then, from a Sunday School of three children, and a very small congregation, they had gone on making steady and solid progress, and the Lord had blessed them³⁷

Edward Street's role in the early development of the Baptist cause in Brisbane

Three churches emerged out of the disagreement at the Wharf Street Baptist Church: Edward/Fortescue Street (1865), Petrie Terrace (1870) and South Brisbane (1872). (The locations of Baptist churches in Brisbane and surrounding areas are shown in the maps at the end of this article.)

Edward/Fortescue Street. By the early 1870s the numbers at the Edward Street Church were, in the words of Joshua Jenyns, "considerably reduced".³⁸ In 1871 there were forty members.³⁹ In July 1872 the Edward Street members' roll was revised and eighteen names were removed because of long absences from the church. A Sunday School was commenced in Fortescue Street and the church struggled on meeting in various rented premises and at other venues such as a small chapel built on the premises of one of the members.

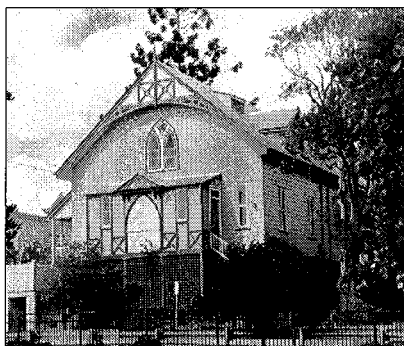
In 1876 the Edward Street church opened a church building in Fortescue Street. The building was designed by Richard Gailey. By the time Rev Dowling arrived at Fortescue Street in 1879 the number of members had been reduced to fifteen.⁴⁰ The number increased to 38



Fortescue St Baptist Church as it appeared after re-location to Nundah

members in 1880. By 1884 there were 64 members and this grew to 69 members in 1888. The church closed in 1889 with the impending opening the following year of the Brisbane City Tabernacle only a short distance away. The building was moved to Nundah and served that church for a number of years. The building has changed hands several times since Nundah erected new buildings, but is still located in Chapel Street just down from the Nundah Baptist Church. It has undergone several structural changes over the years.

Petrie Terrace. The decision to locate a church in

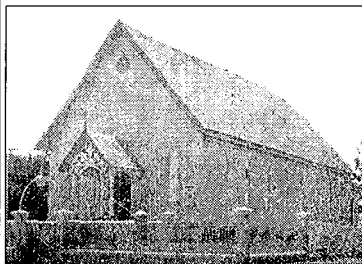


Petrie Terrace Baptist Church

Petrie Terrace was soon justified. At the end of 1870 there were ten Sunday School teachers and 150 students.⁴¹ By October 1873 the original five members had grown to thirty-one. Six were former members of Edward

Street. Of the remaining twenty-five new members twenty-two (88%) joined the church via baptism.⁴² The church grew steadily and by 1886 had 89 members. It reached a peak of 97 members in 1912 but had a period of decline from then up to the mid-1970s when there was a period of revival with 96 members on the roll in 1975. The church eventually closed in 1990 due to population movement out of the suburb and the changing nature of the area.

South Brisbane. The South Brisbane church commenced on 17 November 1872 with twenty members.



South Brisbane Baptist Church

Services were initially held in the Mechanics Institute. It was quickly decided to erect a chapel and this was opened in May 1874.⁴³ The church grew rapidly reaching 91 members in 1881 and a peak of 214 members in

1908. The church continues to the present time (2009), now under the name "South Bank, and is due for redevelopment.

Conclusion

The major outcome of the 1864 disagreement at Wharf Street was the formation of these three churches. But it is clear that the Edward Street/Fortescue Street church never became a third "force" alongside Wharf Street and Jireh even though it was originally conceived as a "spiritual home" for those who wanted an alternative to Wharf Street and Jireh.⁴⁴ The church seemed to lack visionary leadership. This was possibly because the strong leaders (Stevens, Moore and Kingsford) of the initial movement out of Wharf Street focussed their attention elsewhere. It also lost strong financial backing for the same reason.

Jenyns says⁴⁵ that the new Edward Street Church had the sympathy of William Moore and T B Stevens but because they were both trustees of the Wharf Street Church property they did not join it. This was undoubtedly a strategic move by the two men as ownership of the Wharf Street property was at stake in the dispute. For a period this aspect of the disagreement had the full attention of Stevens in particular, whereas Moore was involved in developing Petrie Terrace and in his temperance work. A short time later, Stevens, Kingsford and others founded the South Brisbane church.

In the absence of Moore, Stevens and Kingsford the leadership of the Edward Street church fell upon less experienced men, who made mistakes. They were slow to realise the importance of having a church building. For example, from 1869 to 1876 they had no permanent home and lost most of their members. Also, although the reason for the sale of the Edward Street church is not known, it is difficult to understand why this occurred when there was an ongoing need for it. The intention may have been to build in a more suitable position, but

again the decision to rebuild in Fortescue Street took far too long.

The Edward Street church actually existed for twenty-four years (from 1865 to 1889) in Edward Street, Fortescue Street and various other sites throughout Brisbane. As the third Baptist church in Brisbane it played an important part in the "decentralisation" of the Baptist Church in its formative years and also as a foundation member of the Queensland Baptist Association (later re-

named the Baptist Union of Queensland), although it did not blossom as its founders originally hoped and it had a relatively short life of twenty-four years.

We do not really know the full story at this stage mainly because of the loss of church documents of the time, but perhaps more information will come to light in due course. Hopefully, this article may play a part in this process of further discovery.

References

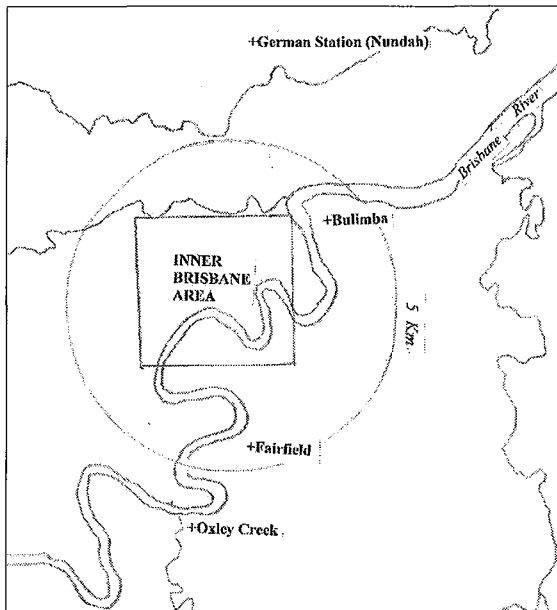
1. *Queensland Baptist Jubilee 1855-1905*, W R Smith & Co., Brisbane, 1905, p 63.
2. See <newspapers.nla.gov.au> for access to the National Library of Australia's online newspaper reports for the period 1803-1954. Very sadly, some records of Edward St which were given to the Baptist Union in 1917 for 'safe keeping' can no longer be located!
3. See, for example, Stan W Nickerson, *Rev B G Wilson: Queensland Baptist Founding Father*, Baptist Historical Series No. 9, Baptist Historical Society of Queensland, and *The Joshua Jenyns History of the Baptist Church in Brisbane*, Published by the Baptist Historical Society of Queensland, Edited by David Parker, Brisbane, 1996, pp 9-19.
4. *The Brisbane Courier*, 24 January 1866, p 2.
5. Watson, Donald and Mackay, Judith, *Queensland Architects of the 19th Century*, Queensland Museum Publication, 1996, pp 72-73.
6. *The Queensland Courier* Wednesday 24 January 1866, p 2.
7. *The Brisbane Courier* Saturday 30 October 1869, p 2.
8. See, for example, *The Brisbane Courier* of 31 July 1867, 26 August 1867, 3 July 1868, p 2, 31 July 1868, p 3, and 24 December 1868.
9. *The Brisbane Courier*, 21 October 1868.
10. Rev Searle's congregation quote a different cost for the church building than is stated by Jenyns. At a church anniversary service held in early 1870 the Honorary Secretary of the church, Mr Phillips, gave the cost as £425. It is likely that the figure quoted by Jenyns is correct as he was a trustee of the Edward Street church and the figure of £325 is between the figure the Baptists wanted (£350) and the figure Searle's group initially offered (£300). One possible explanation for the discrepancy is that the figure given by Mr Phillips may have included additional costs associated with the transfer of ownership and other related costs and perhaps costs of any alterations to the building which were required initially. See *Brisbane Courier* 19 January 1870, p 2.
11. *The Joshua Jenyns History of the Baptist Church in Brisbane*, p 20.
12. This brief outline of Rev Searle's Free Church is taken from *The History of the Church of England in Queensland: A thesis submitted to the University of Queensland for the degree of Doctor of Philosophy by Keith Rayner*, December 1962, p 64.
13. For example, it was used by the Brisbane Musical Union (*The Brisbane Courier*, 14 January 1875, p 3 and 6 January 1883, p 4); as a girl's school (*The Brisbane Courier*, 23 December 1878, p 3); Sunday School meetings (*The Brisbane Courier*, 4 December 1872, p 3); a meeting of the Operative Painters' Society (*The Brisbane Courier*, 11 March 1886, p 5); and a meeting of the Tonic Sol-Pa Union (*The Brisbane Courier*, 29 September 1887, p 7).
14. *The Brisbane Courier*, Wednesday 28 July 1880, p 6.
15. *The Brisbane Courier*, Saturday 19 July 1879, p 5.
16. *The Brisbane Courier*, Wednesday 28 July 1880, p 6.
17. *The Gregory History of Queensland Baptists*, David Parker Editor, Published by Baptist Historical Society of Queensland, Brisbane 1995, p 20
18. *The Brisbane Courier*, 4 August 1888, p 5.
19. *The Brisbane Courier*, 18 October 1887, p 5, reports on a meeting of the Metropolitan Good Templar Lodge on the previous Saturday, 15 October 1887. Meetings in the building were regularly reported in the *Courier*.
20. *The Brisbane Courier*, 14 March 1888, p 6.
21. Inquiries have also been made of a number of organisations including the Temperance Society, the Railway Historical Society, Anglican Archives, the Brisbane City Council Archives and the State Library of Queensland. No record can be found of the date the building was either removed from the site or demolished.
22. It should be noted that Wharf Street records prior to September 1864 disappeared during the disagreement. These included the original members' roll book and minutes of meetings held prior to September 1864. A roll was put together in 1890 using all available resources. As the period of interest is between September 1864 and March 1865 the roll is considered to be quite accurate for the purposes of tracing the movement of members out of Wharf Street Church at that time.
23. These have included obituaries in *Queensland Baptist*, the *Queensland Freeman*, Newspaper cuttings, and the Joshua Jenyns and Edmund Gregory histories.
24. *The Brisbane Courier*, 24 January 1866, p 2.
25. This figure was obtained from an examination of the *Minutes of the Wharf Street Baptist Church* for 28 September 1864, 7 October 1864, 25 November 1864 and 10 March 1865 and members' rolls, including the 1890 roll of members (see footnote 22 above).
26. *The Joshua Jenyns History of the Baptist Church in Brisbane*, p 21.
27. See *Cameos of Baptist Men in 19th Century Queensland*, Rev Melvin Williams, Baptist Historical Society of Queensland, Brisbane, 1995, pp 19-22.
28. *The Queensland Courier* Wednesday 24 January 1866, p 2.
29. See, for instance, *City Tabernacle Baptist Church Brisbane Queensland Centenary: 135th Church Anniversary and Centenary of the Opening of the Tabernacle*, Published by the City tabernacle Baptist Church, Brisbane, 1990, p 5.
30. *The Brisbane Courier*, 24 January 1866, p 2.
31. *The Joshua Jenyns History of the Baptist Church in Brisbane*, p 21.
32. *Petrie Terrace Baptist Church Centenary 1870-1970*, Souvenir Programme and History, 19 & 20 September 1970, p 1.
33. Petrie Terrace Baptist Church, Minutes, Friday 8 April 1870, Friday 6 May 1970 and Monday 30 May 1870.
34. *The Gregory History of Queensland Baptists*, p. 20.
35. *The Joshua Jenyns History of the Baptist Church in Brisbane*, p 21.
36. See *The Queensland Freeman* for the following dates: January 1881, p 14; January 1882, p 5; December 1884, p 13; November 1885, p 15; and November 1886, p 14.
37. *The Queensland Freeman*, January 1882, p 2.

- 38. *The Joshua Jenyns History of the Baptist Church in Brisbane*, p 21.
- 39. (UK) Baptist Handbook 1872, p 192
- 40. (UK) Baptist Handbook 1879.
- 41. *The Brisbane Courier*, Thursday 1 December 1870, p 2. At that time Wharf Street had eighteen teachers and 170 students and Jireh had thirteen teachers and 132 students.
- 42. This data was collected following an examination of the church's roll book and the minutes for the period from April 1870 to October 1873.
- 43. *South Brisbane Baptist Church: 125 Years 1872 to 1997*, Published by the South Brisbane Church, 1997.
- 44. *The Brisbane Courier*, Wed 24 Jan 1866, p. 2
- 45. *The Joshua Jenyns History of the Baptist Church in Brisbane*, p 20.

Table 1: Baptist Church membership movements

Number of members	Details of movement after Leaving Wharf Street	Comments
43	Became Edward Street Baptist Church members in 1866	Newspaper reports indicate that there were 52 members in 1866. If this is correct, some of the 11 who moved to South Brisbane and some of the 22 whose movements cannot be traced would have provided the additional 9 members. Five Edward Street members transferred to the new Petrie Terrace Church in 1870.
4	Transferred from Wharf Street to Jireh Baptist Church	These transferred direct to Jireh from Wharf Street and were never members of Edward Street.
11	Became members of South Brisbane Baptist Church in 1872	Some of these were probably members of Edward Street before transferring to South Brisbane.
22	Movements of these people cannot be confirmed from available records	Some of these may have been Edward Street members, but there is no evidence to verify this in existing records.
80	TOTAL	

Brisbane Area Churches



Inner City Brisbane Churches

