

The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

No. 77 December 2010

The Lure of Gold: Baptists in Central Queensland 1862-2012

In 2012, Rockhampton Baptists will be celebrating 150 years of witness. Baptist Heritage Queensland is currently working on a project to research and publish a history of churches in the whole Central Queensland region to coincide with that event. The annual Queensland Baptist Convention will be held in Rockhampton in 2012, and that church is planning its own celebration as well.

It was gold that attracted people to Rockhampton in 1859, the year Queensland became a separate colony. Amongst those who saw the opportunities were two brothers, Charles and William Buzzacott—not to mine the yellow treasure, but to start a newspaper to serve the population. Rev. B G Wilson, pastor of Brisbane's Wharf Street, visited the town and urged the Baptists to start services. To help them along, he sent a young pastor, J. T. Hinton whom he had trained. A church was formed in June 1862 with a membership of seven, making it only the fourth Baptist church in the colony.

Before the end of the 19th century, Baptists moved into a second city, Mount Morgan, which became a major gold centre from the early 1880s. Production reached a peak in the early 20th century and the mine closed in 1981. Baptist strength was as volatile as the mining industry itself and the work there has also closed.

In more recent years, churches have been planted in the mining towns of the Bowen Basin. They too have been dependant on the mining booms, and their strength has varied. Other churches have been commenced in towns associated with the pastoral industry as far west as Emerald, and south to Biloela. Gladstone, the industrial hub of Central Queensland, has a thriving church and school. Centres on the Capricorn coast and south to Agnes Water have tourism as their focus. Baptists have found their way to these places too, commencing active works which effectively witness and serve their communities. Over the century and a half since the beginning, Baptists can count more than twenty churches in the region, including Rockhampton. Schools, camping centres and aged care facilities can also be added to the list.

We are now at work collecting details of the origins, development and current activities of Baptist work in Central Queensland for a publication to be issued in 2012. We are inviting people in the area and other interested readers to help with information, photographs, access to records and assistance with research and writing. We would like every church in the area to contact us as soon as possible with details of their history and present activities. We would like to partner with people in Central Queensland in this project (contact us at archives@qb.com.au or 07-3878 3178).

Baptist Heritage Qld Meeting dates for 2011 - Feb 26, June 4, Nov 5 - 2pm @ 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 77 Dec 2010</p> <p>The Lure of Gold—Rockhampton 150 years p 1</p> <p>The Deagon Mission Church 1918-93 by Bill Hughes p 2</p> <p>26th Annual Report p 8</p> <p>Kalbar 135 years p 8</p> <p>Baptist Records on CD p 8</p>
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THE DEAGON MISSION CHURCH 1918-1993

Prepared by **Bill Hughes**

with advice and assistance from **Valerie Klauke and others**



Valerie Horn (late Mrs Klauke) and her parents, Mr and Mrs Albert Horn (Secretary, 1942-83)

The Deagon Mission Church served the people of Deagon from 1918 to 1993. However, the church's documents (minute books, roll books, baptismal and other records) were lost after the church closed. Because of this other sources of information about the church have been used, such as the Queensland Baptist Year Books, records of the Sandgate Baptist Church, newspaper articles, Queensland Baptist articles, and information from bodies such as the Sandgate and District Museum and Historical Society and the Queensland Railways Historical Society. Two historical summaries prepared by former members of the Deagon Mission Church (Mrs Valerie Klauke and Mr Ken Blower) were particularly valuable. Mrs Klauke also was most generous in giving of her time and in providing access to her photograph collection.

Background

The area around Sandgate has a rich Indigenous history, with several indications of Aboriginal occupation in a bora ring at Nudgee Waterholes and Aboriginal camp sites along the banks of the Cabbage Tree Creek.

Sandgate was first settled by Europeans in 1853, but until the 1880s it remained a small village. On Wednesday 11 May 1882 Sandgate was connected to Brisbane by rail when the Brisbane-Sandgate line was opened. The 1882 line went from Roma Street through what is now called the Exhibition station to Bowen Hills, and it was not until the end of the 1880s that a link from Roma Street through the new Central Station and Fortitude Valley to Bowen Hills was opened. When this new line through Brisbane Central and Fortitude Valley went through a number of new stations were named by Queensland railways. Deagon was one of these.

Deagon station was opened in October or November 1887. The station was named by Queensland Railways after a popular Sandgate identity, the second Mayor, William Deagon. Deagon was Mayor from 1882 to 1884 and was still an Alderman of the Sandgate Council when he died on 5 May 1885.

The Sandgate line, like a number of areas along new railway lines at the time, opened up the land for development. Deagon began to develop around the new station from the end of the 1880s. Major land sales occurred in 1889, 1890 and 1908. Home sites were still being offered for sale in 1928. In effect, Deagon grew around the railway station from a year or two after the station commenced to operate. Initially, however, growth was slow until the building boom after World War I. It then slowed again and picked up once more after World War II.

Interestingly, the suburb was not officially named until 11 August 1975, when the Queensland Place Names Board named it after the station which had been established ninety years earlier. By that time the area had become known as Deagon.

Sandgate Baptist Church

The Deagon Mission Church had its origins in the Sandgate Baptist Church. In 1870 the Rev B G Wilson, Minister of the Wharf Street Baptist Church in Brisbane, established services at Sandgate. A church building in Loudon Street, Sandgate was opened on 25 February 1872. The land on which the church was erected was donated by the Hon. James Swan. In 1887 sixteen members were transferred from the Wharf Street Church to constitute a separate church at Sandgate. The Loudon Street building was disposed of and a new church was built on a valuable site on Flinders Parade donated by Mr George Phillips, and opened on Christmas Day 1887. It was designed by the noted Brisbane architect, Richard Gailey and cost £1,300.

The Deagon Church was established as an outpost of Sandgate Baptist Church. The need for services at Deagon was first raised at a meeting of Sandgate members in March 1915, when a recommendation from the Deacons that "the deacons be given authority to arrange services at Deagon if thought advisable" was considered. Although the recommendation received unanimous approval, it was over three years before the proposal was implemented. The matter was again raised in December 1917 when a second recommendation of the deacons was approved by the membership. The recommendation was "that services be commenced at Deagon as as early a date as possible".

When the Sandgate members next met on 16 January 1918 they were advised by their pastor, Rev E S Moulton, "that services were held at Deagon on 6th and 13th January 1918 and that the attendance had been very encouraging". These early services were held at the home of Mr and Mrs J C Jarvis in Blackwood Road, Deagon.. By March 1918, thirty-one people were attending services at the Jarvis' home.

Deagon Mission Church

The Baptist church at Deagon was generally known as the "Deagon Mission Church". The word "Baptist" did not appear in its name, at least in the early years. It



The home of Mr and Mrs J. C. Jarvis where the first services were held in early 1918

was the only church in Deagon for many years and people from various denominational backgrounds worshipped there. As a result some people, even today, refer to it as the “Interdenominational Church”. Some publications also refer to it as “interdenominational”.

A meeting was held at the home of Mr George Mead in Deagon on Thursday evening, 21 March 1918, with the aim of establishing the Deagon Church on a formal basis. Those present were the Sandgate Baptist Minister, Rev E S Moulton, Mr and Mrs George Mead, Mrs J C Jarvis and Mrs Moulton. Rev Moulton chaired the meeting. It was agreed that the church be put on “a permanent footing and that it be recognised as a Home Mission Station” and that services be held on Sundays on a regular basis. A Committee of Management was then established comprised of Rev Moulton (Chairman), Messrs W Hartley, W Oliver, G Mead, and Mrs J C Jarvis, Mrs G Mead, Mrs E S Moulton, Mrs J R Ridler, Mrs T Applegate, Mrs H Brent and Miss M Bridges.

George Mead was appointed Secretary and Treasurer and Mrs J R Ridler was appointed Superintendent of the Sunday School, which was to be commenced as soon as possible. The committee enthusiastically embraced a number of fund raising proposals, and a capacity to raise funds became a notable feature of the small fellowship from the outset.

A follow-up meeting was held at the home of Mrs J C Jarvis at Deagon on Thursday 18 April 1918. This meeting was attended by Rev and Mrs Moulton, Messrs Hartley, Mead and Oliver, and Mesdames Jarvis, Applegate, Mead and Brent. The Secretary of the Sandgate Church, Mr J G Laidlaw, was also present. Appointments made at the earlier meeting were confirmed and Mr W Oliver was appointed Deputy Chairman. The purchase of a block of land for a church building was seen as a high priority and Messrs Hartley, Mead and Oliver were appointed as a sub-committee to find a suitable block.

The appointments and arrangements made at these two early meetings at Deagon were confirmed at a meeting of members of the Sandgate Church.

In its early years the church owed a great deal to the enthusiasm of its members who raised considerable sums of money to buy land, build the church and to keep the work going. The women played a large part in this. One fund raising method was through the sale of homemade products. The church’s organ, for instance, was

paid for with funds raised from the sale of jams made by the ladies of the church, and as a result the organ was often referred to as the “marmalade organ”.

By July 1918 the church had raised £48 and was able to purchase a block of land at the corner of Blackwood Road and Adams Street, Deagon on which to erect its first building. The mortgage on the land was discharged on 16 December 1929 and the debt on the property was cleared by 1935.

The church was built with money loaned by a local resident and supporter of the work at Deagon (a Mr Robinson). The frame of the building measured 18 feet by 24 feet and it was capable of seating 50 people. When it was opened for use the building only had the inside walls completed. The outside was not fully completed until 1920. The property was held in the name of the Baptist Association (later “Union”) of Queensland.

Two men, in particular, played major roles in the establishment and development of the Deagon Mission Church over a period of more than sixty years – George Mead and Albert Horn.

George Mead. Deagon was fortunate to have Mr George Mead as one of its leaders. An article in the *Brisbane Courier* in 1918 referred to “the splendid services rendered by the Secretary and Treasurer, Mr George Mead”. George Mead (1872-1942) was born in England in 1872 and migrated to Brisbane in 1910. He initially lived in Spring Hill but bought several blocks of land in the Blackwood Estate in Deagon shortly after he arrived in Australia. The first settlers in Deagon built small two bedroom dwellings at first. In addition to Mead, other early settlers were the Jarvis and Applegate



George Mead with his wife and daughter, Hilda (later Mrs Hilda Horn)

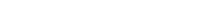
families. All built more substantial houses from around 1918 onwards with the assistance of workers dwelling grants. Mead was a plumber by trade, but after arriving in Australia he started work in the sawmilling industry.

Although he was raised an Anglican, Mead saw the need for a church for the people of Deagon and when the Sandgate Baptist Church initiated the estab-

lishment of a fellowship in the area he put his full support behind it. He

was associated with meetings relating to the establishment of the church from the beginning and soon undertook a leadership role. His work extended over a period from 1918 to the time of his death on 15 October 1942 at the age of 70 years.

Albert A Horn. Albert Horn (1942-1983) was the son-in-law of George Mead, and when Mead died in 1942 Horn became Secretary of the Deagon Church. He was born in London on 7 March 1900 and served in the Royal Navy. In 1920 he came to Australia with the then Prince Edward of Wales on a goodwill mission and transferred to the Australian Navy while here.



Mr Albert Horn in the Navy in the early 1920s

He settled in Deagon where he met and married Hilda Elizabeth Mead, the daughter of Mr and Mrs George Mead.

Horn was baptised in 1922 and worked with the Queensland Temperance League in the Canberra Hotel. He held the position of Church Secretary for the forty year period from 1942 until 1982. He was also Superintendent of the Sunday School for many years. He died on 25 April 1983.

Relations with Sandgate Baptist

When Sandgate Baptist began work on establishing a Baptist presence in Deagon, the initial relationship between the Deagon and Sandgate leadership groups was very positive. Members of the Sandgate church supported fund-raising and other functions held at Deagon and assisted in the Deagon Sunday School. This support continued for some years. Sandgate also presented each of the foundation members of the Deagon Sunday School with a bible – the cost being met from Sandgate funds.

The relationship was further enhanced in 1920 by the decision of Sandgate Church for one member of Deagon Church to be elected annually to the Sandgate Diaconate. Close relations between the leaders of the two churches resulted from this move. George Mead was elected to this position and held it until the arrangement ceased in the late 1930s. However, tensions eventually arose over financial arrangements.

The initial financial agreement was that all Sunday collection made at Deagon should be paid to the Sandgate Church treasurer at least once a month. In early 1919 there was some discussion about whether Deagon should retain its own funds but it was decided that there should be no changes to arrangements.

On 18 February 1920 the Sandgate deacons resolved as follows:

That all moneys received from Deagon Mission Church since 14 March 1919, less £5.0.0 already paid, and pulpit supply be refunded, and that all money received in future be repaid quarterly.

This arrangement continued for some years until the issue was revisited again in 1929 when the Minister at Sandgate advised church members that he was devoting one-eighth of his time by way of Sunday services and visitations and he thought it was reasonable to expect some contribution from Deagon members. Nothing eventuated from the pastor's comment, but relationships between the two churches seem to have deteriorated from that point onwards. The church minutes are unclear as to what precisely happened. At a Sandgate members meeting in September 1935 the minutes record

that the Pastor expressed the view that the Deagon Committee should cease to operate and the church should be taken over by the Sandgate Diaconate. It appears that relations soured at this point. Soon after efforts were made to re-establish good relations but problems continued into the 1940s. The last recorded attempt at reconciliation occurred in 1943.

George Mead had ceased attending Sandgate deacons' meetings in the late 1930s and the final note on the matter is recorded in the Sandgate members' meeting minutes of 21 June 1953 in which Sandgate advised Deagon, in response to a request (the details of which are unknown), that it was not in a position to "accept any outside work" in view of its involvement with other churches such as Margate.

The circumstances are only available from the Sandgate minutes as the Deagon minutes are no longer available. It seems, however, that Sandgate, as the mother church, considered it had ongoing responsibility for Deagon and that included overseeing its financial viability. Sandgate also clearly felt that as it had been providing pastoral services to Deagon it was not unreasonable for Deagon to contribute towards the cost of those services. Deagon, on the other hand, was raising considerable amounts of money so that it could develop its ministry and property, and it did not wish to relinquish its control over the funds it was raising.

The Union was asked to either intervene in the mid-1930s but its response was slow. Sadly nothing was satisfactorily resolved to prevent the two churches from moving in different directions. What appears to be needed in these types of arrangements is a written protocol which can be amended as required with the mutual agreement of the parties involved.

Development of the church site

The church site was at the corner of Adams Street and Blackwood Road, and it backed onto a small creek (Church Creek) which fed into Cabbage Tree Creek. It was low lying land owned by the City Council, and sloped down to the creek, which was subject to flooding from time to time.

In 1922 the area under the back of the church was built in by voluntary labour and became the primary Sunday School room. As the Sunday School numbers grew, further extensions were needed to the area, and this was done in 1927. Space became tighter in the 1930s as Christian Endeavour commenced.

A serious problem with the area under the church was flooding. Then in 1978 the Council raised the level of the land to overcome this problems. As a part of this change the whole church had to be raised by six feet. Although this resulted in a much improved site, the church had to make other arrangements for Sunday School.

For two years (1978-1980) Sunday School was held in the church and in the home of the Horn family in Finnie Road, a short distance from the church. However, in 1980 the first stage of a three part pre-fabricated building was erected behind the church and this was used as a church hall, Sunday School rooms and youth centre. Stage 1 was officially opened on 13 September 1980 by the then President of the Baptist Union of Queensland,



The church shortly after it was erected.

Dr Gibson, and dedicated the following day (Sunday 14 September) by Rev Frank Stone, General Superintendent of the Baptist Union of Queensland, who unveiled a plaque to mark the occasion. The Sunday School children sang a dedication hymn and presented an item and vocal solos were rendered by Miss Isa Black, Mr Les Kaye and Mr Cec Leggett. Other items included a duet by Mrs D Hendren and Miss Robyn Hendren. Rev Stone delivered the sermon.

After three years of fund raising, two further pre-fabricated sections were added to the hall at a cost of \$22,000. The hall was available for use from 15-17 April 1983 for a Reg Jarrott Crusade. Another \$5,000 was then raised to complete the structure with the inclusion of a kitchen, which was the church's first kitchen.

Mr Sid Smith, a retired builder, was generous with his time and expertise not only at Deagon, but also at several other churches including Margate and Lawnton. He was a major contributor to the building program at Deagon in the 1970s and 1980s.

Population of the area

Deagon never became a fully constituted church within the Baptist Association/Union and was not therefore required to provide annual membership statistics for the *Queensland Baptist Yearbook*. Nevertheless statistics are available for two years – 11 members in 1955 and 7 members in 1956. However, these figures are not very helpful as they do not indicate the numbers attending Deagon services. Attendance figures would give a more realistic picture in view of the fact that Deagon was in reality an “interdenominational” congregation and many of those attending would not have seen formal membership of the Baptist Church as necessary. It is known, however, that at times the church had reasonably healthy congregations attending its services.

Growth of the area's population is difficult to establish as Deagon was included as a part of Sandgate until the 1976 Census (by which time the population of Deagon had reached 3,378). Early figures for Sandgate suggest that its population was 1,598 in 1886. Deagon was said to have 122 residents in 1911 according to a University of Queensland study. Transport at the time was not good and the Sandgate Baptist Church in Flinders Parade was only accessible for the residents of Deagon by foot, on horseback or by a horse drawn vehicle.

For some, such as the elderly, it was simply not accessible.

Although indications are that the population had begun to increase more rapidly by 1918, no precise figures are available. In any event by that year the area had grown to a level where the Sandgate Baptist Church saw a need to conduct services at Deagon. Deagon again experienced more rapid growth after World War II. The church's congregation grew with both post-war population increases, but declined between the two wars. Mr Cec Leggett, who preached at Deagon over a period of about 50 years advised that his recollection is that services were usually well attended and probably averaged around 40 people over the years.

The Deagon people

Mrs Valerie Klauke has provided details of families associated with the church over the years as follows:

Names which were added to the church records in the early 1920s included the Metcalf, Horn, Ford, Uhlman, Priest and Lawton families;

The Collis, Coles, Clarks, Holmans, Olivers and Gregorys were added in the late 1920s;

In the period from the 1930s up to the end of World War II Miss Vida Wilkins, Mrs Hutchinson, Mrs Govell and Mr Irvine became members;

Further growth followed when members of the Tootil, Turner and Lawrence families joined;

After the war Elsie Jordan and Joan Broad married returned servicemen and continued their interest in the church;

Other active people in the church after the war were Mr and Mrs Doherty, Miss Doreen Bedsor, Miss Joan Bentley and Mrs Browning, who was Church Treasurer for many years up until it closed;

In 1950 Jean Aland and Valerie Horn (Klauke) became church members;

Maurice Kuss took over as Pastor in 1967 and further growth occurred. The names of those who joined at this time and were active in the Sunday School work included Evol and Marilyn Broad, Gordon Shoebridge and Lenore Hadley; and

In the 1980s a number of Aboriginal families who had settled in Deagon attended the Deagon Mission Church. Mrs Hill, Francis Boase and Mrs Ruth Hegarty were among the women who worked in the church serving the needs of the Aboriginal families.

Aboriginal families were associated with the church from time to time and the Deagon Church has at times conducted outreach crusades to reach young people and the Aboriginal community in the Sandgate area. The last of such crusades was the Bill Newman Crusade held from 24-26 August 1990. The Deagon Church invited other churches in the area to join in the crusade.

Over time two additional factors had an effect on the church's congregation. The first was improved transport, which enabled people to travel to other churches in the region. A significant number of people attending the church in the early years were from denominations other than Baptist, and these people were able to travel to churches of their own denomination as transport improved. The second factor was the opening of churches of other denominations within the region.

The Murrie group used the church facilities for services for several months towards the end of the church's life, but this ceased due to lack of funds.

Sunday School

A major focus and a significant achievement of the Deagon church was the large number of local children who were given the Christian message through its Sunday School. Statistics are not available beyond 1970 although the program continued well beyond 1970. Official figures for the period 1918 to 1970 are set out in the table below. The table shows the number of teachers and scholars for selected years between 1918 and 1970.

Mrs R J Ridler was the first Sunday School Superintendent, commencing in 1918. When she retired from the position in 1923 the Secretary, George Mead, took over the role and remained in the position until his death in 1943. From 1943 to 1945 Mr Frank Coles was Sunday School Superintendent, when the then Secretary, Albert Horn, took on the responsibility from 1946 and continued this work until the year of his death (1982). Valerie Klauke was Superintendent of the Sunday School from 1983-1986 and Lyn Popovic took over the position from 1986-1992.

Unfortunately there is no record of the names of Deagon's Sunday School teachers, other than the Superintendents, but it is known that the following worked as teachers in the later years: Lyn Popovic, Philip Popovic, Joan Aland, Debbie Broad, Sue Hendren and Val Klauke.

A Christmas Party for the children was a regular occurrence at Deagon. The annual Christmas Tree included Santa Claus and for a number of years Mr Cec Leggett was Santa Claus.

Another regular event was the Sunday School picnic, which was usually held on the Queens birthday weekend. For many years it was held on City Council land between the church and Cabbage Tree Creek. A Chil-



Deagon Sunday School picnic group in the 1920s

dren's Playground existed on this land for a number of years and it provided a pleasant and safe area for the children's picnic.

Other Deagon work

By 1943 Deagon was not receiving financial support from any other church or organisation and was regarded as a self supporting church, although in reality Deagon members would have a strong case for saying that this occurred well before 1943.

Christian Endeavour commenced in the 1930s and continued through into the 1940s, but then ceased until

the 1970s when Jim Tweedle and Sid Smith recommenced CE classes. These classes continued until the 1990s. Mr Sid Smith was associated with CE work over a number of years.

Deagon Baptist Mission Church Sunday School 1918-1970

As shown in the official *Year Books* of the Queensland Baptist Union.

YEAR	TEACHERS	SCHOLARS
1918	4	30
1921-22	9	83
1925-1926	10	95
1928-1929	15	90
1936	14	80
1938	14	99
1945	11	65
1955	10	75
1960	6	46
1965	9	76
1970	5	44

Throughout the 1960s and 1970s a Bible School was run by a Mr Irvine, who was a Jeweller at Sandgate. Classes were held on Thursday afternoons.

A successful Deagon Ladies Guild operated for many years and the guild combined with other churches, including Sandgate, at times.

Like other churches Deagon also provided support to Baptist missionaries, including the Sudan United Mission.

Deagon Baptist Fellowship

On 23 May 1987 the then Deagon Church Secretary, Mr Philip Popovic, made application to the Baptist Union of Queensland to for the Deagon Mission Church to be formally recognised as a Baptist Fellowship. In the application he answered the question: "Are you in a mother/daughter relationship or do you anticipate entering a partnership with another Baptist Church?" he replied:

"No. We have existed on our own for nearly 50 years."

The application was promptly approved and the General Superintendent of the Baptist Union of Queensland, Rev F W Stallard, participated in Deagon's Sunday service on 13 September 1987 as guest preacher. Pastor Malcolm Munro chaired the service and Rev Stallard pronounced official recognition of the fellowship on behalf of the Baptist family of churches.

It was a formal recognition of what had in fact existed for many years.

Closure of the Deagon Mission Church

The Deagon church officially closed in March 1992. On Saturday 4 September 1993 there was a final reunion to mark the 75th anniversary of the commencement of the church. Around 200 people attended the function, which was organised by Mrs Val Klauke. Some of those attending were: Ann Omelaniuk, Gwen Wood, Leslie Wilkins, Mrs Cunningham, Mrs Beryl Beasley, Rev Paul Blake, Pastor Ashton Lehmann, Francis Boase, Daphne Klauke and John Vellacot.

Two Baptist Churches benefitted from the assets built up at Deagon by the Deagon community. The prefabricated Youth Hall was donated to the newly established Baptist Church at 200 Bicentennial Drive, Agnes Waters. It was moved by (Mergard Brothers) truck on 5 December 1993. The original church building was demolished on Saturday 11 June 1994.

The land was sold in June 1994 for \$82,048.28 and Sandgate Baptist Church received the proceeds from the sale.

Ministers and Lay Preachers

The minutes of a meeting held at Mr George Mead’s residence on Thursday 21 March 1918 at which the Deagon work was formally set up, state that the then Pastor of Sandgate, Rev E S Moulton, gave the following assurance to the Deagon Church on behalf of the Sandgate Baptist Church:

... that the [Sandgate] church would accept the responsibility of providing the preachers and that it would foster the interests of the Mission in every way possible.

This promise was fulfilled in the early years of the Deagon Church, but ceased as a regular occurrence at some stage, probably in the late 1930s.

A detailed list of Ministers is not available. A large number of Ministers and Lay Preachers served the church over the years. Quite a few names are known and these are shown below.

PERIOD	PASTOR	COMMENTS
Pre 1970	Rev E S Moulton Rev H S Bunn Rev H Putland Rev T E Ashworth Rev Hedley Abbott Rev Robert Horn Rev E V Keith	Pastors of the Sandgate Baptist Church, who provided pastoral services at Deagon
Others who preached at Deagon from time to time included	Rev J C Farquhar Rev A J M Howard Rev Higgs Rev Sam Lane	
1967-1976	Pastor Maurice Kuss	
1977-1978	Vacant	
1979-1982	Rev Paul Blake	
1982-1983	Pastor Ashton R Lehmann	Margate
1984-1991	Rev Malcolm Munro	
1991-1992	Pastor Ray Mc Kenzie	
Home Mission pastors also preached at Deagon.	Names are not known.	
Lay preachers who are known to have assisted at Deagon over the years included:	Mr George Leggett Snr. Mr Cec Leggett Mr Merv Mutzelberg Mr Les Beasley Mr John Vellacot Mr Sid Smith Mr Norm Rix Mr Cameron Smith Mr Cane	Mr Cec Leggett was a Lay Preacher at Deagon from 1938 until the church closed



Two plaques in the prefabricated former Youth Hall at Deagon, which were retained following removal of the building to become part of the Agnes Water Baptist Church

Church Secretaries and Treasurers

Those who have held the positions of Secretary and Treasurer at Deagon over the years, as near as can be determined from available records and the recollection of members were as follows:

Secretary – George Mead (1918-1942), Albert Horn (1942-1983), J M Waddell (1983-1984), S W Smith (1984-1985) and P Popovic (1986-1988).

Treasurer – From 1918 to 1954 the Secretary was also Treasurer (G Mead and A Horn). The others were: F Coles (1955-1956), Mrs T Browning (1957-1975), Mrs J Cottrell (1976), Mrs T Browning (1977-1979), J Leyshon (1986) and Donna Cartright (1987-1991).

**Baptist Heritage Queensland
26th Annual General Meeting, 6 November 2010
Secretary's Report**

2010 has seen continued interest in our history by people in Baptist churches throughout Queensland. However there are still large areas of our history which have not been investigated in detail. One of these is the history and development of evangelistic work. A subsequent paragraph will mention our initial steps in this area.

We record with regret the deaths of two members, Doug Adam, MBE and Dick Scanlan, OAM. Both Doug and Dick were recognised for their work in the community, but they both carried out much unheralded work. They both had been enthusiastic and supportive members for many years, and maintained this interest even though ill-health precluded their active participation in later years. Their absence will leave holes, which we trust will be filled by new members.

In comparison with recent years 2010 has been a relatively quiet one as far as new publications are concerned. However we were much encouraged by a very generous gift from Lance Hogg to support our work. After discussions with Lance the gaps in our coverage of evangelistic work were noted, and we resolved, with his blessing, to use the gift for research and subsequent publications about Baptist evangelistic efforts in Queensland. Initial work by David Parker soon showed that there was enough to occupy us for several years, and we expect to be able to report progress from time to time.

One venture which has continued during 2010 has been a short item about historical matters in each issue of the *Queensland Baptist*. Various people after reading it have commented "I didn't know that", and some have been encouraged to delve further into the history of their local church. We have noted with appreciation that our churches are taking greater interest in celebrating milestones, and would encourage other churches to follow. The collection of local church histories in the Archives is far from complete, and wish to encourage churches to make a permanent record of events. The Union Archivist, Rev. Dr David Parker, is always ready to assist with this.

One important area in which little progress has been made is arrangements for the long-term management and care of Baptist cemeteries and other historical sites. There are a number of these in Queensland, and they form an important part of our heritage.

We are living in an age where much information is held, and communicated, in electronic form. We have scanned many documents and periodicals, and are considering making at least some of our publications available in electronic form. Feedback from interested people would help us to make decisions about details in this area.

There has been little change in the membership of the Society, but we look forward to further interest, as more and more people realise the importance of remembering our Baptist heritage. There is a need to inspire more of our young people to take an interest in our historical roots, as one way of reducing the pressure to follow the latest fads in church life and worship. Officers elected at the Annual meeting in November, 2009 were: President: Mr Eric Kopittke; Secretary/Treasurer: Dr Ken Smith; Publications Officer: Mrs Rosemary Kopittke.

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



Mr and Mrs Les Scholl. Mrs Scholl (formerly Miss Melba Riech) was the person with the earliest membership at the event.

Displays of photographs and memorabilia were set up through the church and hall, and these were open between 10 am and 3 pm on Saturday. Of particular interest were the German language minute books and Bible from the early days before World War 1 when the church used the German language. As well there were many historic photographs of the pastors and church people over the years

The displays were followed by a thanksgiving dinner on Saturday evening. a celebration service was held on the Sunday morning.

Kalbar Baptist Church 135 years

The weekend of the 28th and 29th August saw celebrations at Kalbar Baptist Church to mark the 135th anniversary of the commencement of the church. Originally known as Engelsburg, the name of the district was changed during World War 1 to Kalbar.

Baptist Records on CD

The Baptist Archives now has a large number of key records on CD and more are on the way.

All of the *Queensland Baptist* magazine from when it began in 1881 up to 1990 are now available (except for periods when it was not published or all copies are lost!).

The *Queensland Baptist Handbook* from 1907 to 1951 are also available.

This journal, *Qld Baptist Forum* is available from the beginning in 1984 to the present.

Enquires: Phone 3354-5642 or archives@qb.com.au