

The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

(formerly: Baptist Historical Society of Qld Newsletter)

No. 59 Dec 2004

First German Baptist Church Honoured

A plaque has been erected at the site of the first German Baptist church building overlooking the Brisbane River at Vernor (between Fernvale and Lowood on Old Fernvale Road). The fellowship which used the building was first known as 'Brisbane River' and was formed by German settlers who had settled in the area in the 1860s. The first leader was Johannes Friedrich Heinrich Faulkenhagen, formerly a member of Templin Baptist Church, north east of Berlin. He had been leader of a group of Germans associated with Wharf Street Baptist Church. Some of the families had been in the Nundah and Zillmere areas before moving west. One of the local people who was a key leader was Wilhelm Litzow who was converted from his former Catholic faith after receiving a New Testament from the English pastor of Ipswich Baptist Church. Although mostly lay led, the church had a notable early pastor in the person of Rev Hermann Windolf.



A cemetery was established higher up along Fernvale Road, which was later supplemented by another at Mt Tarampa (this one is still in use). Another chapel had been erected in the hills closer to Lowood and it eventually replaced the flood-prone building in Vernor. When it was realised in the 1920s that most of the membership were coming from an area closer to Tarampa, a further move took place to Minden-Tarampa Road. Numbers eventually declined and the church, then known as Tarampa Baptist Church, disbanded in 1995.

Thanks is expressed to Mr Dick Scanlan of Laidley who initiated the plaque project, and to Rev John Lane who organised and carried it out. The plaque is located in front of a house now occupying the original site of the church, with the friendly support of the owners Trevor & Evelyn Dickinson. It is said that a post on the property goes back to the days of the church!

The text reads: *A German Baptist Church building was erected on this site in about 1872 and was used as a place of worship for a period of 30 years. Baptist Heritage Queensland*

The full story of the church can be read in the book, *Tarampa Baptist Church* by Richard Scanlan and David Parker, available from the BHSQ at a cost of \$7.50 plus postage.

<p>Baptist Heritage Queensland <i>The Baptist Historical Society of Queensland</i> (est. 1984)</p> <p>Membership (2005) 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 Yallabee 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 59 Dec 2004</p> <p>First German Church honoured p 1</p> <p>BHSQ 20th Annual Report p 2</p> <p>Early Queensland Baptist Churches No 14 - Pinkenba p 3</p> <p>Baptist Work in the South Burnett By John Lane Part 2 p 4</p> <p>Baptists in Qld & the Pentecostal Movement (Part 1) by David. Parker p 7</p>
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Baptist Historical Society of Queensland Secretary's 20th Annual Report

6 November 2004

2004 has seen continued interest in our history by people in Baptist churches throughout Queensland as we approach the 150th anniversary of the first Baptist church in Queensland. Membership of the Society has increased slightly, and we look forward to further interest, as more and more people realise the importance of discovering and remembering our Baptist heritage. There is, however, 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, 2002 were: President: Mr Eric Kopittke; Secretary, Dr Ken Smith; Treasurer: Rev. Vince Chataway.

One significant change during the year was the decision to become known as *Baptist Heritage Queensland*. Since much of our work relates to what we have inherited from our evangelical forebears, and the word "history" bears connotations of "dry as dust" work, we believe that the new name more accurately represents the work in which we are involved. We look forward to another 20 years of work under our new name.

This has been a fairly quiet year for the Society as our efforts have been aimed at the Sesquicentenary of the first Baptist Church in Queensland to be celebrated in 2005. David Parker has been appointed as editor of a book about our Baptist heritage to be published then. We are grateful to BAPLinK for a grant of \$2,000 towards expenses involved in research and initial work towards the book, and for contributions from individuals towards this work. Plans for celebrations for the Sesquicentenary are well advanced, and further information will be publicised closer to the dates.

Historians are becoming increasingly aware of the need to collect oral reminiscences, since these often contain useful insights which are missing from written records. Our Society made a start last year when David Parker met with a number of retired Baptist ministers to collect some oral histories about their experiences. It is hoped that other items of oral history may be collected before they pass from living memories.

We were not able to have our usual display at the Annual Convention this year, which was combined with the Churches of Christ. It is hoped to have a large display in 2005 as the culmination of the Sesquicentenary year.

The list of our publications now totals 20. There are still many areas in which a consolidated work would be helpful, and it is hoped that as we approach the 150th anniversary of the opening of the first Baptist church in Queensland, more people will be encouraged to look to our heritage and unearth the many treasures which may be lying around and previously unappreciated. We need to continue to impress on people the importance of keeping accurate records of events, and preserving them in permanent form, so that in the future people will be able to look back and be encouraged by our successes, as well as giving thought to reasons for any lack of success.

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.

Dr Ken Smith, Secretary

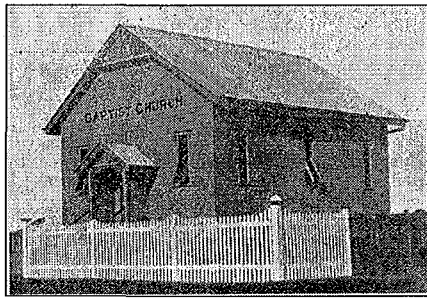
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Early Baptist Churches in Queensland No 14

Pinkenba Mission Church

Reproduced from *The Queensland Baptist Feb 1902* p 21

We continue the reproduction of a series of articles on early Baptist churches in Queensland which appeared in *The Queensland Baptist*. These articles present some interesting details of the churches and buildings. One of the features of the original series was a photograph of the church with each article. Recent pictures of these churches will also be shown where available.



THE picture is a representation of the latest of the buildings erected for the worship of God in connection with our denomination in Queensland. The erection is made on a piece of ground donated by the Queensland Meat Export and Agency Company to the Baptist Association of Queensland, and situate at Pinkenba, on the lower Brisbane River. The work has been undertaken by Jireh Church (Pastor - Rev. E. A. Kirwood), who are to be congratulated on the successful issue arrived at.

The opening services in connection with the building, the stumps of which were publicly capped on the King's Birthday, 9th November last [1901], was held on Wednesday afternoon (New Years Day, [1901]), 120 persons being present. The service was conducted by the Rev. F. G. Buckingham, of Ipswich, the Revs. E. A. Kirwood, (pastor of Jireh Church, under whose auspices the mission is being conducted), H. L. Elliott, and John McPherson. Samuel Grimes, MLA, and Mr Thos Beasley, also took part in the proceedings. The sermon of Mr. Buckingham was a timely utterance, dealing with the power and authority vested in the Lord Jesus Christ, the Great Head of the Church, and the Church's great commission to preach, to baptise, and to teach. Later in the day a tea meeting was held in Harris's Hall, 150 persons partaking. Then an adjournment was made to the church building for a meeting, held under the presidency of John Cameron, Esq., M.L.A., chairman of the Board of Directors of the Q.M.E. Company. The chairman gave expressions to words of sympathy with the work of the mission, and referred in appreciative terms to the work of Mr. G. B. Hopper as the first mover therein, also to his willingness to help in any way open to him. Addresses were also given by the president of the Baptist Association of Queensland (Arthur A. Grimes, Esq.), the Revs. E. A. Kirwood and Higlett. The audience were favoured with solos from Mrs. Murray, Miss Price, and Mr. Hammond, Miss Hancock, Jireh Church organist, accompanying.

The plans were drawn by Mr. Mark Taylor, and the work was faithfully carried out by Messrs. Walls and Juster, who are to be complimented on the satisfactory appearance presented. The cost of the erection is slightly under £200, of which sum £80 is in hand, leaving £120 to be provided for. The size of the building is 33 feet in length by 25 feet in width, with walls 13 feet 6 inches high and ceiling 17 feet from the floor. The floor stands 4 feet 3 inches above the ground, giving security in times of flood. The framing and outside sheeting of walls is entirely of best hardwood. The inside, flooring and ceiling, also lining of back wall, is of clean pine. The roof is covered with galvanised iron and projects considerably over the walls, assisting very materially in keeping the walls cool and preventing the rain driving in at the open windows. The building has eight windows at the usual height in the walls, and five additional windows close up under the roof. These top lights are of great utility, as they can be left open in almost all weathers, giving a freshness to the inside atmosphere not otherwise obtainable in buildings that are closed up for days together. The whole of the windows are fitted with art cathedral glass in three tints nicely blended, having a subdued and pleasing effect. The front of the platform has a very neatly cut railing and reading desk in varnished pine. The entrance doors are protected by a very substantial and attractive little porch. The whole of the work, including the fencing and gates, has been faithfully executed by the contractors, Messrs. Walls and Juster, of the Albion, under the supervision of the architect, Mr. Mark Taylor. The total cost of building, fencing, gates &c., has been £182 10s. The friends at Pinkenba are to be congratulated on having secured so neat and substantial a structure for the amount named.

Editor's Note: The Jubilee History of Baptists in Queensland written only three years or so after the above states: *Pinkenba was never more than a preaching station, and here again changed conditions combined with neglect led to the disposal of the property.*

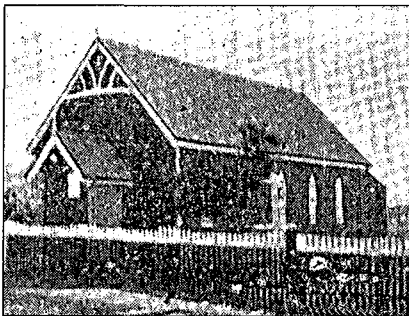
Baptist Work in the South Burnett

By John Lane

Rev Dr John Lane, pastor of Wondai Baptist Church, has prepared a detailed overview of the birth and development of Baptist churches in the South Burnett area of Queensland as background for the 150th anniversary of Baptists in Queensland. This is the final part of his interesting and valuable article.

PHASE 3 – MURGON

Earlier referred to as Murgon Scrub, this locality was first visited for a monthly service at the home of Mr and Mrs T. Belotti by Pastor Ralph Sayce from Wondai, on September 10, 1911. These services lapsed in 1913. The first generation of German Baptists had settled in the Kalbar, Tarampa and Minden districts where a strong Baptist work had been established. When descendants of this group migrated to the Murgon area to take up new farmlands, they brought with them their Baptist convictions, resulting in services conducted from 1915, generally in the homes of Mr. J. Bischoff and Mr J. Mollenhauer. Their membership remained with the Wondai Church until the Home Mission Superintendent of the Baptist Association of Queensland, Rev. T.U. Symonds, urged them towards taking up the responsibility of their own Baptist witness in the area. This resulted in Pastor E.E. Davison commencing a pioneering ministry on October 6, 1919, with services held in the anteroom of the Masonic Hall.



Murgon Baptist Church

A preaching centre was established at Goomeri in January 1920, and the growing congregation at Murgon, now numbering 25, formed themselves into a Church on May 30 of that year, with Rev. W.H. Wingfield, Vice-President of the Baptist Union of Queensland, presiding. Pastor Davison (1919-21) was succeeded by Rev. A.E. Smith (1921-22), under whose ministry a church building was constructed in 1921. This structure, or at least the nucleus of it, has served since the 1960's as the Church of Christ in Thorn Street, when a new brick Baptist building was erected on the old site in MacAlister Street during the ministry of Rev. F.H. Varnes (1959-67).

Mr Smith was followed in the pastorate by Rev. R.Y. McAllister in 1922, whose later influence for good has already been noted in the Wondai work. His fruitful ministry of more than 2½ years saw the Murgon Church extend its witness to Cloyna, where a church building was in time constructed on a site donated by Mr and Mrs B. Kruger. This was the first building erected in the town after the arrival of the railway. Outstations of Murgon were also established at Winderera, Wooroon and Boonara. Failing health resulted in Mr McAllister resigning as pastor, but remaining in the district to serve devotedly as a deacon at Cloyna. A twelve-month ministry by Rev. A.J.W. Chisholm (1924-25) witnessed an excellent work carried out among the young people. He was succeeded by Rev. F.J. Pell, who served devotedly for three years.

A notable ministry by Rev. B. Hohnke, who figured later in the work at Wondai, began in 1929. During his ministry the growing congregation resulted in additions being made to the church building. To the neighbouring Aboriginal community at Barambah (now Cherbourg), Mr (later Rev.) E.W. Brainwood was appointed a missionary in December 1928. He conducted a mission at the Murgon Church early in 1929, during which Edgar Mollenhauer and his sister Evelyn professed faith in Christ. Edgar later served in Africa with the Sudan United Mission until his death in 1955.

Mr. Hohnke's successful ministry continued until 1934. Rev. Roland Smith's pastorate (1934-36) saw the work consolidated and a spacious manse erected in Lamb Street. Rev. C.Victor Barnard (1936-38) exercised a faithful ministry and was succeeded by Pastor (later Rev.) Harry Avery (1939-49), whose sterling work over a wide district is still remembered with great warmth. On Mr Avery's passing in 1951, Rev. E. Edwards wrote in the "Australian Baptist" the following fine tribute:

"The ranks of our ministry have suffered a great loss in the death of the Rev. H.A. Avery.... Mr. Avery had been a school headmaster when he joined the Baptist ministry something over ten years ago, and became the minister of the Murgon Church. In this pastorate, which is reckoned to be one of the most extensive of our Queensland pastorates, he earned a very high degree of love and respect for his ceaseless activity in the interest of the Kingdom of God.

It was while he served the Murgon Church that he pioneered the work at Gayndah, Eidsvold, Kingaroy, and other places separated by many miles from the centre. In serving them he travelled hundreds of miles. It was his vision to see a chain of Baptist churches established from Murgon to Monto and from Monto to Bundaberg, serving every centre of population in that area. His resignation from the Murgon Church was largely the result of extreme ill-health and suffering. But he was not long inactive, for soon he took over the Home Mission pastorate at Nanango where – as soon as he was somewhat recovered – he again began his ceaseless activity on behalf of the Kingdom of God. Some two years or more ago, responsible officers of the Home Mission were warned that he would not live for more than two years, but in spite of his awareness of increasing weakness, he continued on to the end in a wonderful way, discharging with unflinching zeal the responsibility of his high office.”

Following Mr Avery's ministry Rev. R.Y. McAlister served as Honorary Pastor for three years until the arrival of Rev. R.W. Hodgson (1952-55). Rev. P.A. Johnson (1955-58) is remembered for effective contact made with farming people, which was continued under the faithful pastoral ministry of Rev. F.H. Varnes from 1959. On Mr Varnes' departure in 1967 a pastorless period of almost two years ensued until Rev. W.W. Solomon arrived in 1969. Mr. Solomon's ministry continued until 1973 when Pastor T.G. Davies came and served for four more years (1973-77). A long and faithful ministry was exercised by Rev. R.G. Wilson (1978-89). He was followed by Pastor Peter Horrell (1989-90) and Rev. Merv. Olsen (1990-95). These years saw the pursuit of a concept of centralisation which saw the closure of the Goomeri and Cloyna Churches and the sale of these properties. Rev. Noel Nicholls served from 1997 to 2001, and was succeeded by Pastor Des. Limkin in 2002 whose ministry is attracting many among the youth of the district. A ministry is again being conducted at Windaera, and involvement continues with the Union Church at Kilkivan.

PHASE 4 – NANANGO

Earlier we referred to an arrest in the development of Nanango and district that occurred near the end of the nineteenth century, resulting in the cessation of Baptist services. By the mid-nineteen-twenties a revival of interest in the town, accompanied by an influx of population, focused attention on the possibility of the Baptist cause being restarted. This was largely the initiative of the Wondai Church, and resulted in services held in the Oddfellows' Hall from 1929. Student-Pastor (later Rev.) Horace White was appointed to the work in 1930, serving for three years. With a pastorless period ensuing, Rev. E.V. Keith of Wondai conducted services, overseeing the formation of the Church in September 1932 and the construction of a building that was opened in 1936.

The first baptisms occurred on November 27, 1938, when Rev. P.J. Evans journeyed from Minden-Tarampa and baptized eight candidates, with Rev. W.T. Andress the preacher for the occasion. The candidates were Neils and Dorothy Jensen, Hans and Edna Jensen, their children Mavis, Esma, Roy, and Timothy Williams an employee on Hans Jensen's farm. Roy Jensen later entered the Baptist ministry from Nanango Church. All the Jensens had originally been Methodists, and were of Danish descent. Mr. Andress was a retired Baptist minister from England who arrived at Nanango in 1935 and gave assistance to the Church. His daughter, Miss Hope Andress, who served as a missionary in India, took up church membership in 1942, transferring to Wynnum Baptist Church in 1954. Pastor (later Rev.) J.T. Probert came to Wondai in 1938 to assist Rev. E.V. Keith in the district work and no doubt visited Nanango.

From 1941 Nanango came under the auspices of the Queensland Baptist Home Mission. The report to the 1942 Assembly stated: "Commencing from December last, we have accepted responsibility for the Nanango work, and, under the leadership of Pastor J.W. Fletcher, the cause has given considerable encouragement." In 1943 Mr Fletcher is still listed as pastor, but it seems that later that year he was succeeded by Pastor C.H. Nicholls. The following year a sad division was reported. This, it is stated, was in no way the fault of Pastor Nicholls. As a result a second church was formed at South Nanango. Listed as an outpost of Nanango in 1944, this church is named "South Burnett" in the 1945 report. Strangely, the Year Book listing of Home Mission Churches for the next two years contains "South Burnett (Nanango)", but not the original Nanango Church. However, two Churches were operating separately, as the services of the breakaway group were held in the Oddfellows Hall. These were conducted by local brethren, assisted by visiting speakers, including Rev. T.C. Warriner, Rev. J.W. Fletcher, and Pastor S.R. Jensen.

The 1947 report stated in reference to the South Burnett Church that it was "now linked with Wondai Church for oversight and encouragement, Rev. R.Y. McAllister visiting from time to time." Mr McAllister is listed as Pastor elsewhere in the Year Book for 1947. In 1948 the two Nanango Churches apparently resolved their differences, because it is reported: "The reunion of the two causes will make one church in Nanango for the fu-

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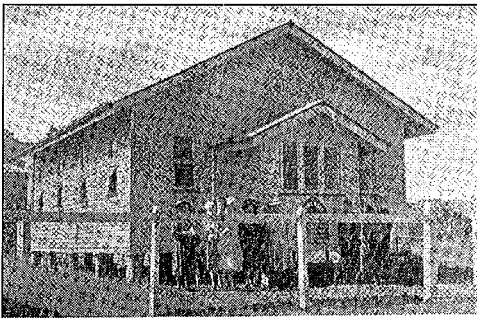
ture. Over this we rejoice." In 1949 Rev. H. Avery is listed as Pastor, and this is further explained in the report to the 1950 Assembly: "In October [1949] Nanango made application to come under the H.M., and Rev. H. Avery was appointed to the pastorate. The work has steadily grown and the influence of the church is spreading."

The Nanango church building opened in 1936 was erected at the foot of the Hospital Hill at the valley end of the township, but many years later was transferred to a more central position. On July 22, 1948 it was resolved at a meeting of church members that this relocation occur, and authorisation was given for the acquisition of land. Allotments referred to were the "late Church of Christ site" on which a deposit had been paid, and another situated in Fitzroy Street. The same meeting resolved that permission be sought from the Baptist Union of Queensland for the relocation of the church building.

Another meeting held almost twelve months later received the report that the former site had been rejected, and attention was now focussed on an "allotment known as Paige's", for which the full purchase money had been paid. It was resolved to contact Rev. R. Sayce of the Baptist Union of Queensland to ascertain if he had received the deeds, and again requesting permission from the Union that the relocation proceed, as the Church was anxious for this to happen. A contractor was to be engaged to carry out the work. The possibility, however, of a better site being procured is mentioned, which may show that full unanimity regarding the purchased site had not yet been reached.

It is probably, then, not surprising that a members' meeting held on August 8, 1949, was graced with the presence of three representatives of the Baptist Union, Mr. C.G. Sweetman, Revs. A.H. Brooks and J.C. Farquhar. The latter, as Chairman of the meeting, referred to "the trouble which had arisen in the Church over the removal of the Church building into the town." The exact nature of the problem is not explained, but the treasurer stated that a contract for the building's removal had been signed and post holes dug at the new site, risking now the possibility of the Church being sued for breach of contract. The outcome of the meeting was that, while the original decision to relocate the church building was confirmed, further consideration be given to the details only after twelve months had elapsed. An amendment to proceed immediately with the removal was lost.

However, it was not until almost ten years later that a final decision was made to relocate the building to an allotment in Drayton Street, Nanango. The same meeting sought the advice of the Baptist Union of Queensland as to whether an allotment in Chester Street be retained and the rates on it paid, or it be put into the hands of an agent for sale. This may well have been the former site of the building. The report of the Baptist Union Council to the Annual Assembly in September 1959 stated that Nanango had "moved their church to a central site."



Kingaroy Baptist Church

From its new location in Drayton Street, adjacent to the commercial hub of the town, the work continued for many years. The addition of a hall, opened by Baptist Union President Rev. S. Lane on February 3, 1962, completed a serviceable complex of facilities.

Mr. J.C. Campbell was appointed Honorary Pastor of Nanango Church on July 22, 1948, at the same meeting that appointed Revs. H. Avery and R.Y. McAllister as Co-Moderators of the Church. As earlier noted, Mr. Avery became Pastor in 1949, serving until his death in 1951. Mr. Campbell had resigned his pastoral position on July 16, 1949. Pastor G.R. Dunshore (1952-53) followed Mr. Avery, and was succeeded by Pastors R.M. Niebling (1954-56), A.B. Hine (1957-58), G. Ferriday (1958-59) and J.C.W. Ward (1960). Short pastorates continued, with Pastors M. Hall (1961-63), W.D. Bryce (1964-65), and B.W. Blakey (1965-67) rendering service, and W.D. Bryce again in 1967.

Pastors J.D. Tanner (1968-71), and K.N. Legge (1972-74) served at Nanango as well as at Kingaroy, continuing the joint-pastorate arrangement which had operated again from 1958. The name of Pastor D.J. Jones of Kingaroy occurs in 1976 in relation to an addition to Nanango's membership. Separate pastorates began again with the coming of Pastor J.D. Peterson (1977-79) who was succeeded by Pastor R.F. Fraser (1980-83), Rev. L.M. Holt (1984-86) and Pastor D. Mensforth (1988-91). Pastor I. Jones (1991-97) conducted a longer ministry, during which the church property in Drayton Street was sold (in 1993), and services conducted at Nanango High

(Continued on page 8)

Reflections on Baptists in Queensland and the Neo-Pentecostal/Charismatic Movement

**by David Parker
Part 1**

The Neo-Pentecostal and Charismatic movements impacted Baptists in Queensland strongly and caused intense reactions. Now that times have passed it is possible to study these developments and to learn from them. The Neo-Pentecostal movement evidenced itself in USA and elsewhere during the 1960s, and reached Queensland by the end of that decade. It made its presence felt in Baptist circles by 1972 at the latest, by which time it was reported in the official Year Book that at least two churches had been impacted.

The movement had taken hold earlier in NZ, and that country became a major source of influence for Australia in general and Queensland in particular. Various Pentecostal pastors from NZ settled in Queensland during and after the late 1960s. Their dramatically successful ministries soon became well known in Baptist circles and in some cases made direct impact upon the churches. This placed immense pressure on Baptists to respond in some way. Later there were extensive contacts and interchange between Queensland and NZ charismatic Baptist pastors and churches, and also with others of like mind.

In earlier decades, Queensland had been an extremely fruitful field for Pentecostal churches and evangelists (including some of the more extreme). Baptists had their share of unhappy encounters with them, some of which were notorious. Some Baptist families and pastors had a background in the Pentecostal movement. The usual Baptist experience of Pentecostalism came about through proselytising or dissemination of ideas by people sympathetic to their doctrinal ideas. Baptist opinions were mainly negative because of ostensibly non-biblical teachings, reputedly bizarre practices and often schismatic outcomes. Accordingly, the Baptist leadership at Union and local church level in the early 1970s was strongly opposed to the Neo-Pentecostal influences, considering them to be much the same as the earlier phenomena.

A bitter experience with supposedly liberal teaching at the theological college was underway at the same time, which exacerbated the negative attitudes of the denomination towards outside ideas. Coincidentally, this incident also involved inviting a Pentecostal (who was well known for his successful youth work) as a speaker at a college function promoting radical evangelism, which did not help cool the situation!

Support for the status quo on Pentecostalism was obtained from NZ Baptists who were already experienced in dealing with the matter. This help took the form of a report which was circulated amongst the churches by the Baptist Union Executive early in 1972. This report took the view that the Pentecostal movement usually only held attraction for those who were imperfectly instructed in biblical doctrine and in situations where fellowship and spirituality were defective. Hence the report advocated the value of the filling of the Spirit for a vital Christian life, but barely recognized the validity of charismatic gifts for the present day; it warned about the dangers of abuses and excesses on the one hand, and unsympathetic handling of situations on the other.

A special issue of 'The Queensland Baptist' issued in February 1973 printed several articles sympathetic to the new movement. These were mainly personal and inspirational, testifying to spiritual renewal through the ministry of the Spirit; the value of these accounts was limited because some were not penned by local Baptist pastors. The major lead feature was a lengthy article by Dr E. Gibson, the highly respected and influential principal of the Baptist Theological College, which firmly taught against the idea of 'baptism of the Spirit' in the classic Pentecostal sense. The article also explained that tongues speaking had psychological significance only as a form of emotional release. The phenomenon could be triggered by a range of factors and was therefore in no way definitive of the work of the Holy Spirit.

Following this heavy treatment, the situation polarised for the remainder of the 1970s, but the pressure coming from the regular Pentecostal and newly formed charismatic groups outside the Baptist denomination became intense. Some of the non-Baptist Pentecostal churches grew exceedingly rapidly, and in the process attracted large numbers of sympathetic and curious Baptists to them. One completely new denomination grew to 57 churches in 25 years, equal to 40% of the Baptist achievement over 140 years!

Some Baptists, fearful of Pentecostalism and the changes it introduced, reacted strenuously against it, citing biblical reasons which should have made a strong appeal in the Queensland context. Others who did not wish to be involved personally were nevertheless impressed by the outstanding growth of these churches. Some pastors longed for the empowerment in their ministries that they saw, and others were hankering after the freedom

of worship and spiritual revival that they heard about. Overall, Baptists were overwhelmed by the dramatic power and strength of the charismatic churches, and many not so secretly longed to see the process replicated amongst themselves.

In these heady days of the 1970s, young people, especially students, were strongly attracted to the new and vibrant life of charismatic churches. In the freer religious and cultural climate of the times, they had few problems in associating directly with this exciting new stream of Christian life. Many in the older generations were also ready for a new approach to their personal and church lives, being prepared to exchange their long held traditions of formal well structured but what they regarded as often rather sterile services and institutionalised church activities for a spirituality that gave them a feeling of new meaning and the hope of liberty and empowerment.

There was also a process of generational change taking place amongst the lay leadership of the churches and their pastors. Amongst the latter was a large group trained under the college principal of the time, whose leadership had attracted record numbers of students who were soon pouring into the denomination as pastors. Although the principal took a very conservative line on Pentecostalism, he was well known for his definite teaching on the Holy Spirit and for his Keswick holiness preaching. His overwhelmingly large group of loyal students therefore composed a solid group of pastors who were now more open than the previous generation to the ministry of the Spirit, although not necessarily in typically charismatic forms.

During this and later periods, many pastors were not content with the quiet unassuming style of ministry often displayed by their predecessors. Instead they were far more intentional and entrepreneurial leaders, who could see the promise of large churches as tools to advance the mission of the church. *(To be continued)*

(Continued from page 6) **Baptists in the South Burnett**

School until a new complex was constructed beside Mt Stanley Road. With the conclusion of the ministry of Rev. C. Ganter (1998-2003), the Church entered a pastorless period until Rev. A. Otte began a part-time ministry in 2004.

PHASE 5 – KINGAROY

Baptist work at Kingaroy was originally conducted as an outpost of Murgon Baptist Church. However, in a comment on the Nanango Church's outreach under Rev. H. Avery, the Home Mission and Church Extension Committee's report to the 1950 Assembly of the Baptist Union contained a reference to a new work: "Regular services and a Sunday School have been commenced at Kingaroy, where the people with commendable zeal purchased a piece of land and are now planning to erect a building of their own." Services had been held to this juncture in the Oddfellows' Hall. On the new land in Markwell Street local farmers belonging to the fellowship erected a building named the "Avery Memorial Baptist Church", which was opened on March 8, 1952. It would seem, then, that on Mr. Avery's removal from Murgon to Nanango the work at Kingaroy came with him. J.E. White lists the year of the Church's formation as 1950.

Mr. Avery continued in the pastorate until his death in 1951. Short ministries ensued for some years, with Pastors G.R. Dunshore (1952-53), M.E. Peck (1954-55), S.M. Kean (1956-57), G. Ferriday (1958-59), J.C.W. Ward (1960). It was during Pastor M. Hall's ministry (1961-63) that a decision was made to relocate the church building to 33 Knight Street, Red Hill. It was re-opened on its new site on June 24, 1961 by the Vice-President of the Baptist Union of Queensland, Rev. S. Lane. On being granted leave, Pastor W.D. Bryce (1964-66) built the manse at 16 Knight Street to his own designs and plans. He was succeeded by Pastors B.W. Blakey (1967-68), J.D. Tanner (1969-71), and K.N. Legge (1972-74). In 1976 Pastor D.J. Jones commenced ministry, serving until 1979. Following the pastorate of Rev. G. Ballin (1980-85), Pastor R. Linning (1986) undertook an interim ministry. After the long ministry of Rev. S. Bradley (1987-95) the pastorate was vacant until the coming of Rev. M. Schenk (1998-02). Rev. D. Russell arrived in 2003, with a vision to effect changes where necessary to further the Church's outreach. His efforts to make the Baptists better known in the community are meeting with success.

Thus have Baptists served over a period spanning three centuries in the South Burnett region, seeing much fruit borne for the Kingdom of God.