

# The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

(formerly: Baptist Historical Society of Qld Newsletter)

No. 65 Dec 2006

## A Year of Baptist Heritage in Queensland

The last page of this issue contains our annual report for 2006, indicating a number of interesting developments through the year—including programs, awards and publications. In particular we note with sadness the passing of one of our stalwarts, Rev. Vince Chataway, who made a vital contribution to the work of the Society over many years and was a constant encouragement to us all. We also note recognitions which some of our members have received—and offer our congratulations.

One of the best events of the year was the Brisbane launch of Dr Ken Manley's major history of Australian Baptists (which was featured in our last issue). We hope that this work will prove inspirational and of practical use to those who read it. The launching took place during the business session of the 2006 Queensland Baptist Assembly and we express appreciation to former President, John Spall, incoming President, Lorraine Walker and General Superintendent David Loder for their ready participation in the segment.

With our own publishing reaching a climax last year in the release of the 150th anniversary history, the Society is turning to other projects for the future—although we still have plenty of books to sell and are looking for customers (and agents)! ABC Radio National's program The Ark was due to feature the book on Nov

We are conscious that Rev Mel Williams' book, *Cameos of Baptist Men in 19th Century Queensland*, proved to be interesting and helpful to many people. Its publication raised the question of a companion volume about women, but that had not been possible. But now the Society is seriously considering it—perhaps not limited to the early period, but acknowledging and celebrating the witness and ministry of numerous women over a many years—missionaries, deaconesses, pastoral assistants, minister's wives, Women's Union and Missionary Union leaders and officers, Brigade leaders and others. So we are looking for ideas of ways to mark their contributions and for stories and photographs that could be compiled into print and electronic publications. Suggestions and offers of help and material are welcome.

**For your Diary: Meeting Dates for 2007—March 3, June 2, November 3**

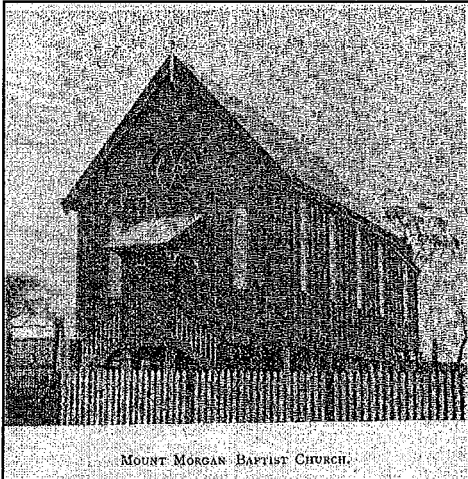
<p><b>Baptist Heritage Queensland</b> <i>The Baptist Historical Society of Queensland</i> (est. 1984)</p> <p><b>Membership (2007)</b> Individual \$10 p.a. Family \$15 p.a. Corporate \$20 p.a.</p> <p><i>Qld Baptist Forum</i> 3 issues p.a. Free to Members Others \$2 each posted</p> <p><b>President:</b> Mr Eric W. Kopittke 98 Yallambee Rd., Jindalee 4074 Phone 3376 4339 kopittke@tpg.com.au</p> <p><b>Secretary:</b> Dr Ken G. Smith, 110 White St, Graceville 4075 Phone 3379 6117 tizzardsmith@hotmail.com</p> <p><a href="http://home.pacific.net.au/~dparker/bhsq.htm">http://home.pacific.net.au/~dparker/bhsq.htm</a></p> <p><b>BWA Baptist Heritage &amp; Identity Commission</b> <a href="http://www.bwa-baptist-heritage.org">www.bwa-baptist-heritage.org</a></p>	<p><b>CONTENTS</b></p> <p><b>Qld Baptist Forum No 65 Dec 2006</b></p> <p>BHQ—News and Notes p 1</p> <p>Early Baptist Churches No 18 Mount Morgan p 2</p> <p>Baptists and the Charismatic Movement Part 3 by David Parker p 3</p> <p>Annual Report Baptist Heritage Qld p 8</p>
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## Early Baptist Churches in Queensland—No 18

### Mt Morgan Baptist Church

Reproduced from *The Queensland Baptist* Sept 1902 p 119

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 are also shown where available.



MOUNT MORGAN BAPTIST CHURCH.

This church was formed on February 7, 1899, the actual founder being Mr. William James. On the above date a meeting of those who had previously signified their intention of uniting in church fellowship was held in the East Street Methodist Church, kindly lent for the occasion. The Rev. F. G. Buckingham, then president of the Baptist Association, presided, and constituted the church with twenty-five foundations members. Mr. J. S. Rapkins received and accepted a call to take the pastoral oversight of the newly-formed church, and was inducted into the charge June, 1899, the Revs. F. G. Buckingham and T. Vigis being present.

Mr. Rapkins served the church for a year and nine months, when he resigned. The work was at a very low ebb, and some difficulty was experienced in obtaining another pastor, when information was received that the Rev. E. Barnett, of Koojarewon, Toowoomba, was pre-

pared to supply the church for three months. The offer was gladly accepted, and Mr. Barnett took charge in February, 1901, and laboured successfully for three months, at the end of which the church asked him to remain another six months, to which Mr. Barnett agreed, and laboured with success to the end of the term, adding seven by baptism to the church roll. At the end of October, the engagement having expired, Mr. Barnett, for family reasons, could not continue for a further term.

For four months we were without a pastor, and through the drought and threatened stoppage of the works the church experienced a severe time of trial. We are indebted to the Rev. A. D. Shaw (Rockhampton) and his co-workers for their valuable aid in supplying the pulpit during this trying time. In February, 1902, Mr. Barnett accepted a call to the pastorate, and at once moved here, with Mrs. Barnett and family, receiving a very warm and cordial welcome, and commencing his labours on February 23.

Up till now the church had held its meetings in the Foresters' Hall, but under Mr. Barnett's leadership at once determined to "arise and build." The disused building known as the Port Curtis Road Methodist Church (Rockhampton) was purchased, and under the direction of Messrs. T. Parker and Son, architects, Rockhampton, was carefully taken down and re-erected, with considerable additions, at Mount Morgan; a successful stump capping ceremony being held on Saturday, 10th May. The position at the corner of East and Dee Streets is one of the best on the Mount, and the neat and handsome building is quite an addition to that section of the town.

The church which is Gothic in style and measures 45ft by 23ft, differs but little externally from the average wooden building used for divine worship. Upon entering, however, one is led to conclude that it is one of the most attractive churches in the district. It must be explained that this result is produced rather by tasteful arrangement and simple harmony than by anything like gorgeous decoration. Light is admitted and ventilation supplied by ten ordinary frosted windows. The gable in the front elevation is provided with a circular window of coloured glass in two tints. Under gaslight one of these—the blue—softens down to a crystal faintness, allowing the other—the pea-green—to accurately represent a Maltese cross. In the wall at the back of the pulpit, which is in a recess, a particularly pleasing effect is obtained from a triple Gothic window of cedar framework, the sections of which are fitted with cathedral glass in varying tints, sizes, and designs, the whole blending very delicately and in perfect harmony. In this recess the baptistry has been placed. A moveable front rail and reading desk completes the pulpit arrangement. On either side of the platform recess convenient vestries have been fitted up. The inside walls are painted light blue in colour, dadoed, and picked out in chocolate.

(Continued on page 7)

## **Baptists in Queensland and the Charismatic Movement**

### **Part 3**

**by David Parker**

#### **Introduction**

*This is the third article in a series (see Dec 2004 April 2006) on the development and impact of the Neo-Pentecostal or Charismatic movement which influenced Baptists in Queensland strongly from the 1970s. The second article concluded with the observation that in the mid-1970s there were signs that a change was taking place in official and popular attitudes. This set the scene for a period of radical change led by several churches which soon became well known for their charismatic character.*

#### **Rapid growth of new churches**

As the 1970s progressed, Baptists could no longer ignore the impact of the movement in the community. The Pentecostal churches which had created such a stir around 1970 were now growing at a rapid rate. For example, Reg Klimionok's Garden City church, which had fewer than 100 members in 1969, expanded so dramatically that in 1982 it opened a new 2,300 seat auditorium to house its services to which people flocked; he also had a TV ministry, a Bible college, bookshop and counselling activities. The Christian Outreach Centre also grew—only 10 years old in 1985, it had an attendance of 2500, a school, Bible college and 31 branch churches in Queensland and NSW. Christian Life Centre had a printing works, book shop, and six outstations in addition to an attendance of 600 at its New Farm base. In most cases these churches also had strong missionary work overseas and growing social welfare activities. There were also thriving charismatic ministries in the Anglican, Uniting and Roman Catholic churches, and groups like the Full Gospel Businessmen's Association were also highly visible.

With this sort of growth taking place close by, Baptist pastors and churches were not so secretly longing to see the same increases replicated amongst themselves. Even those who were uncertain about the doctrinal orthodoxy or spiritual quality of the charismatic movement were wondering if it might in fact be a God-given revival which they should endorse or at least learn from—thus negating their former evaluations. Some pastors longed for the empowerment in their ministries that was apparently to be found in Pentecostalism; others were hankering after the freedom of worship and spiritual revival that they heard about. Others who were of the opinion that a heavy pall of formalism and legalism had descended on Baptist life were anxious to experiment with a new movement that promised freedom. And then there were those who were anxious to shrug off the restraints of congregational church government and diaconates by adopting the effective pastor-controlled models they saw.

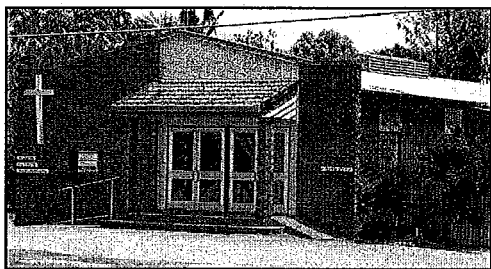
For Baptists, not only in Queensland but Australia-wide, one important event symbolised the new mood that was in the air. This was the first ever National Baptist Family Convention, which was held at Miami on the Gold Coast in January 1975, and well supported by Queenslanders. The guest speaker was Bob Roxburgh, who was described in the official report as 'the apostle of church renewal' and one who said he believed in the church but was against it in its current institutional form. He had a Mennonite background and less than a year earlier had commenced the independent Capilano Christian Community in Vancouver, Canada. His addresses presented an enthusiastic and persuasive appeal for radical changes to the traditional ways, using principles he derived from the Bible promising new vitality of church life and outreach. In particular, he advocated the development of 'house-churches' instead of 'sanctuary churches', on the pattern of those seen in the NT. Here the emphasis was to be on deep interpersonal relationships supporting family life rather than highly organised church programs, and a pattern of leadership involving a plurality of elders instead of the time-honoured Baptist system of pastor and deacons. He acknowledged his use of the gift of tongues as a private practice, but explained that he did not place any value on it as a 'general public experience' or as a necessary evidence of the presence of Spirit.

Roxburgh's presentations at the Convention were supported by a wide range of other seminars which featured new church music and church growth principles. The latter were soon developed strongly by the Baptist Union of Queensland as it gave official endorsement and support for a series of public seminars taught by one of the leading US experts, Dr Win Arn. This move was reinforced by the establishment within the denominational structure in 1976 of a new department of 'church growth.' It was headed up by Rev Roy Conwell and was charged with the responsibility of teaching the new principles throughout the churches and employing them in church planting and outreach, thus attempting to fill the gap left by the closure of the Queensland Baptist Home Mission several years earlier.

Soon some of these new ideas appeared in tangible form in the churches—at least four of which quickly became icons of the charismatic movement as it blossomed in the 1980s. These ideas appeared more or less simultaneously during the period 1975 to 1980, but in different ways in the various churches and with considerable overlap and interconnection.

### Cannon Hill

One of these was the Cannon Hill Baptist church, located in the eastern suburbs, a church which had started in the 1950s with a Sunday School, followed by services in 1964. The church was constituted in 1969 with the Spall family as one of the key groups involved. At first the church was led by student pastors, including Keith Bray (1966-67); Rev Clive Davis was an honorary pastor in the period 1972-78. John Spall was a hard working businessman whose varied interests included the Gospel Book Depot and a chain of 'Music Master' shops. He was a devoted and generous supporter of the church, as well as being involved in a host of other Christian activities. However, in the mid-1970s he suffered serious setbacks, including his own and his wife's severe health problems; the 1974 Brisbane flood virtually destroyed his business, and then economic events in 1975 created further severe pressure. These circumstances brought Spall to a point of personal crisis which opened the way for charismatic experiences, including personal healing—all of which was quite different from the orientation that he had been brought up to as the son of the well known conservative Christian worker. John Spall had not consciously followed any charismatic leader, but through wide reading he had become receptive to new developments.



**Cannon Hill Baptist Church**

Meanwhile in 1979 the church had appointed Philip James, formerly of the Christian Revival Crusade (1969-78), then of Frankston Baptist Church 1978 (a well known Victorian centre of charismatic interest also called Full Blessing Church) as pastor, through contacts made by the Spall family. James was not accredited as a pastor, pending further review and theological studies, which never eventuated. Membership of the church up to this time had been only about 20, but James began to change the format of the service from the traditional pattern to a charismatic form using choruses and making room for ministry periods. Although James was not strongly gifted pastorally or in leadership, his coming enabled the church to change—growth began to take place, healings and other forms of charismatic ministry occurred. Membership climbed towards 100, necessitating enlargement of the Richmond Road building. James concluded his ministry after little more than a year, and Spall, whom he had mentored, was appointed to replace him. He fol-

lowed the same pattern of charismatic leadership involving healing ministry and 'words of knowledge.' There was a dramatic increase in attendance and membership as people visited the church from near and far. Peak membership was recorded at 210 in 1985.

Spall was discouraged by BUQ officials from studying for ordination on account of his charismatic stance, but was accredited as a pastor by the Baptist Union in 1982. He was never a student of the Baptist college nor ordained. His declared intention was to maintain a balance, building on biblical foundations and avoiding anything spectacular, all within a clear Baptist framework; he believed that Baptists were more able than others to combine Word and Spirit without excesses. He found support from some denominational leaders but others were not convinced. After ten years at Cannon Hill, Spall spent some time in Vanuatu and then moved to Jimboomba, which at the time included people from a Pentecostal background. He was appointed an area superintendent, and in 2005, after his retirement, became President of the Baptist Union.

### Fairfield

Meanwhile there were developments on the other side of Brisbane at the Fairfield Church, which was constituted in 1953. In 1974, it was devastated when flood waters submerged the building. In the same year, Col Patterson, a business man in his late forties from Melbourne, began studies at the Baptist college in Brisbane and associated himself with the church. He had been dramatically converted several years before and had involved himself in the independent Dingley Union Church. The diaconate of Fairfield, including Keith Stevenson and Doug Enseby, approached Patterson late in 1974, inviting him to become pastor in succession to John Tanner. Although not a Baptist at the time, Patterson accepted and was officially accredited by the Baptist Union by the end of 1975. After completing his college studies at the top of the exit class, he was ordained in 1979.

Around 1979 or 1980, Patterson read the well known book, *Body Life* by Ray Stedman, which proposed a radical restructuring of the church around small groups, a concept with which Patterson had already become familiar even while still in Melbourne. So he introduced small groups into the Fairfield church, which spelled the end of the traditional Wednesday night mid-week meeting. Contact with a NZ missionary living in Brisbane who was a member of the large charismatic Spreydon Baptist Church reinforced Patterson's interest in the House Church ministry. Under the leadership of its pastor, Rev Murray Robertson, a former Presbyterian missionary, Spreydon operated this system, and taught positively about spiritual gifts, used contemporary forms of worship and engaged in various outreach and social ministries. When Col Patterson and his wife Paddy paid a visit Spreydon and other Charismatic churches in New Zea-

land in September 1980, they came away convinced of the value of this ministry.

In December 1980 they announced their determination 'to proceed as quickly as possible' in that direction at Fairfield—the target date for commencement being March 1981. The 'house church' concept was a significant extension of the earlier 'small groups' system in which worship, Bible teaching, prayer, pastoral care and fellowship were to be de-centralised to cell groups meeting weekly in homes under the leadership of an appointed 'pastor'. This, it was believed, was the NT pattern, and it would enhance the spiritual growth and outreach of the church by improving personal relationships and providing much greater opportunities for the use of spiritual gifts; it would also lift the load on the Senior Pastor who would no longer be burdened with an increasing level of pastoral work.

The House Church system was intended to supplement the Sunday service, which, as a result of Patter-



**Fairfield Baptist Church**  
(original)

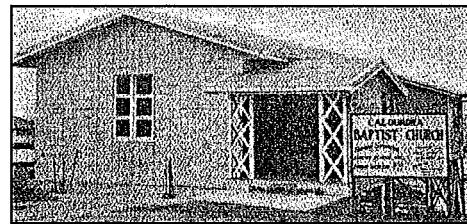
son's visit to Spreydon, he also planned to develop along the lines he had seen there, so that it could become 'the high point' of the week. For this purpose, he abandoned the traditional one hour 'hymn sandwich' type of service because it was too restrictive for what he had in mind—extensive use of praise and worship through new styles of singing, ministry through words of knowledge, prophecy and tongues (both interpreted and as personal prayer language), and extensive bodily expression including dance and other forms of movement. Preaching would be followed by a ministry time including prayers for healing, laying on of hands for gifting or empowering through Spirit baptism. Keith Stevenson was appointed as pastor for creative ministry in 1984, before he moved to Hervey Bay the following year. Others who were associated with the ministry at Fairfield and later moved into other Queensland churches included John Merriweather (1980-82) later of Blackwater and then Lawnton/Rivers, and Doug Enseby (1983-87), later of Sandgate and Maleny.

Membership of the church had hovered around 40 up to the early 1970s, when it began to increase steadily, reaching 72 in 1979. In the next two years it jumped to over 100; it fluctuated around 100 until 1993, falling to around 70 over the next four years and then peaking again after 2000. Attendances were typically much larger than membership figures.

**Caloundra**

A third church was Caloundra. It was constituted

in 1955 and for almost twenty years remained a small church serving the largely undeveloped holiday and retirement area. In 1974, leading up to a period of rapid growth on the Sunshine Coast, Max Wheat was appointed pastor. The structure of the church leadership was one of the first areas of change which he implemented. The Baptist Union set up a 'Commission on the Ministry' (it reported in 1976 and 1977), which invited responses from churches, Wheat decided to commence a weekly Bible study group to help the delegates understand the issues involved rather than expecting them to vote according to a formal decision of a church meeting. As a result of this process he came to the conclusion that according to the NT, the pastors, elders and bishops were the same ministry, and that there should be a plurality of eldership who had the authority and responsibility to make decisions within the context of the church. This was radically different from what he had experienced as the typical 'democratic' model of church government and the role of deacons as the administrators of church rather than as spiritual leaders. His colleague, Ken Kilah, who had become an associate pastor in 1978 (at first on an honorary basis, and then salaried), was in agreement with this new approach.



**Caloundra Baptist Church** (original)

They felt that this new approach was biblically sound and would remove obstacles to renewal and growth. Therefore the church was restructured accordingly, but in hindsight, it was realised that they did not safeguard it properly with effective accountability measures, which led to serious problems in later years when the full-time salaried pastors became the only elders. In the meantime, this new leadership structure largely by-passed the church members' meeting and so made it much easier for the pastors to introduce new procedures and ideas into the church, including its worship and related programs.

Renewal and growth did take place, with reports in 1976 of baptisms, additions to the membership and other fruit, as various influences began to impact the church. For example, young people who made moved to Brisbane for study came in touch with new ideas and brought them back when they returned home for visits. As with others, Wheat was always seeking greater effectiveness in ministry and was impressed with the successes of neo-pentecostalism, but his conservative upbringing at Margate church was an inhibiting factor. However, about this time he changed his mind when his brother-in-law, Phillip Mutzelburg

(now senior pastor of Heritage City Church, Ipswich), received life changing help from a Pentecostal church. This led to Wheat receiving charismatic experiences, and to the rapid development of Caloundra church as a leading charismatic church in the years ahead.

#### Holland Park

Similar re-focusing also took place at Holland Park. This church was constituted in 1946 after having been an outstation of Greenslopes for about 18 years. It made steady, if unspectacular progress in its membership, ministry and plant until the mid-1970s. There was some damage to its still new church building as a result of the 1974 cyclones and floods, but the church was without a permanent pastor from the end of the previous year. Pastor Keith Attwood was served in an interim capacity March-December 1974. He was followed by Rev Keith Bray (formerly of Cannon Hill and Coolangatta) who, after an initial period of ministry, was called to be full time from August 1975 and inducted in October.

Bray was soon sent by the church to a conference on evangelism in NSW so that the Holland Park could develop its ministry in this area. He and leading layman, Jim Miller, also attended the National Baptist Family Convention at Miami, Gold Coast in 1975, where the speaker, Bob Roxburgh, presented his innovative plan of church restructuring and renewal. Bray and Miller were enthused about this idea and soon after led the deacons and church in a study of the book, *Body Life*. The history of the church (by Glynn Bensley, p 8) states, 'Looking back, we are now certain that this was the beginning of the church's journey into renewal. After months of heart searching the church diaconate agreed that the church should strive to be a New Testament Church, accepting, as they were given, all the Gifts of the Spirit as shown in the Scriptures; allowing the Holy Spirit to move freely and incorporating an "Every Member Ministry".'

There was further modest development, but Keith Bray relinquished the pastorate in August 1977 to become manager of the Baptist Book Shop, although he remained as part-time minister of evangelism. There was some unsettlement during mid-1978 when some families departed and 'the leading youth worker left over a Pentecostal issue', but, 'the great majority of changes were cause for rejoicing as the hand of the Lord was being revealed.' (Bensley)

After the church was under some interim ministries for a period, Rev Ralph Legge, previously at Kalbar Baptist Church, became the senior pastor in June 1978, with Bray continuing in his part-time role. Later other associate pastors also joined the team. Legge, formerly of South Africa and with studies in USA behind him, was highly regarded by the church during his four year stay for his strong teaching ministry; it focused for some time on the doctrine of God which it was agreed laid a profound basis for the development of the church's growth in faith and later dramatic

changes in worship. Legge moved to South Australia in 1982 and later became a committed charismatic, ultimately working with Pentecostal churches.

As the 1980s began, 'Body life' ideas introduced by Bray, and Legge's 'understanding of the principles of Body Life and Renewal' were credited with allowing the church be led 'gently into new expressions of worship, love for the Father and each other and in teaching of, and using, the Gifts of the Spirit. We saw the Holy Spirit moving in the leadership and in parts of the congregation and the Lord began to answer our prayers in conversions, healings, changed and re-committed lives and in other ways and we saw an outpouring of God's love which filled our hearts and altered many lives.' (p 10 Bensley) In anticipation of the loss of a senior pastor with Legge's departure, a Pastoral Care Fellowship system, similar to a Home Group or Home Church system, was introduced. This required increasing time on the pastor's part in training the leadership, but it was considered important as part of the 'every member ministry' policy.



Holland Park Baptist Church

By the early 1980s, Holland Park was not as advanced as other churches in a charismatic direction, but it would soon become the leader of them all.

#### The movement gathers focus and speed

These developments were at first largely independent of each other, but in the early 1980s, there was noticeable convergence and cross-fertilization, which opened the way to dramatic growth in the following years. The first evidence of this new development was a focus on the 'house church' movement.

Perhaps the earliest contact with this decentralised form of pastoral care took place at Hervey Bay Baptist Church, which commenced house groups in April 1980, following interest created in the system by a pastor visiting from Whatakane Baptist Church, NZ, for an evangelistic crusade. Later that year, the pastor, Phil Munro and five others from the church, visited NZ to inspect the system at work. They reported positively about their NZ experience and the success of the groups at Hervey Bay which, they said, were designed to 'create conditions for renewal and growth' through

the groups led by locally ordained pastors or elders. However, the idea did not attract widespread support at the time.

On March 22, 1982, about a year after Colin Paterson had commenced the system at Fairfield, he was given the opportunity of sharing his experiences with many pastors when he was invited to speak to the Queensland Baptist Ministers' Fraternal meeting at Stafford North church. This produced many enquiries. To capitalise on this interest, in August of that year, a large team of 24 pastors and leaders from Spreydon Church, including senior Pastor Rev Murray Robertson and Pastor Brian Andrew, came to Brisbane to present seminars and speak on the subject. Meetings and services were held at the sponsoring churches, Cannon Hill, Fairfield, Labrador, Rochedale, and Holland Park, which gave first hand awareness of the new styles of worship. But two combined events provided a much wider platform. The first of these was on Aug 10th when Robertson presented the annual lecture at the Baptist Theological College, with the title 'House Churches—biblical principles and practical outworking.' Although there was concern expressed by the college leadership about allowing a charismatic to occupy this platform, the lecture went ahead before a packed and welcoming crowd in excess of 200 people.

The second event was an open all day 'House Church and Renewal Seminar' at Rochedale church on 14<sup>th</sup> Aug, which enabled a detailed presentation of the topic to be made by the visiting team. It was emphasised that the House Church system was not something additional to the existing church structure, but a completely new approach. Each group under its local pastor was 'a church in microcosm', promoting renewal by the use of spiritual gifts and delivering effective pastoral care and Bible teaching. This involved a change in the role of senior pastor from preacher and pastor to facilitator. New concepts in worship were presented in seminar sessions led by Pastor Andrew who encouraged freedom of expression, including bodily movement, drama and dance. The emphasis was on innovation, and worship as celebration. The *Queensland Baptist* editorialised about the event that the attraction of the seminar was 'a reaction to (dare we say revolt against?) Baptist predictability.' According to Robertson, Sunday services, baptisms and communion were typically predictable, and 'printed orders of service are often redundant because everyone knows what is going to happen'! This situation inhibited the spontaneity and movement of the Holy Spirit and so needed to be changed.

Once again, the response to this seminar was extremely positive. A follow up took place about a year later when a team of about fifteen people, organised by Max Wheat of Caloundra, paid a visit to Spreydon to reinforce their knowledge and experience of renewal. This strengthened connections between NZ and Queensland, and in particular led to the appointment of a new pastor at Holland Park who would take the

church (and the movement in Queensland) to a new level of involvement.

At the time, veteran Queensland Baptist leader, Rev Frank Stone, was approaching his retirement. He made an uncharacteristically erroneous prediction that the charismatic movement was 'losing momentum' although he was correct in his belief that it would 'continue to have an influence in the year's ahead.'

Roy Conwell was closer to the mark. In his presidential address in 1975 he had spoken about need to proclaim the gospel in the power of the Spirit and how success in outreach would be proportionate to the filling of the Spirit in the lives of the people. Five years later, now as Associate General Superintendent (Pastoral), he said that he could detect 'signs, very definite in some places, of a movement of God's Spirit within our State. It is still only as a flower bud beginning to open, and the responsibility rests upon us as a denomination, local churches, and individuals to ensure that we energetically pursue this course on the one hand, and on the other hand, to stand aside and let God the Holy Spirit do his own work.' He followed this up the next year by urging Baptists 'as a denomination [to] pray for and expect a movement of the Holy Spirit right across the denomination. Only such a breath of the Spirit will bring the quickening power which our Churches needed to meet the challenge of this vast State with its almost unlimited potential.'

The 1980s proved to be the Charismatic era for Queensland Baptists, but it was to be one of turmoil.

#### *Mount Morgan Baptist Church (Continued from page 2)*

Seating accommodation is provided for 150 persons. The main auditorium is fitted with five incandescent gas burners. The building in every detail reflects much credit upon the contractor, Mr. C. Fleetwood, of Rockhampton. The total cost of the work, including fencing, organ, &c., was £340, our present debt £200. By purchasing the building from the Methodists we effected a considerable saving, a saving of at least £100. We are very pleased to have a church completed in so short a time, the opening services taking place four months to the very day of Mr. Barnett's pastorate. This speaks volumes for the earnestness and zeal put into the work by our pastor.

We now feel that the Baptist cause is established here. The opening services extended over two Sundays, June 22nd and 29th, and were conducted by the Revs. E. Barnett and A. D. Shaw (Baptist), Revs. J. R. Williams and M. Foggan (Methodist), and Rev. A. Castleman, B.A. (Congregational), a largely attended tea and public meeting being held on Wednesday, 25th June.

J. E. MATTHEWS, Hon Sec.

## **Baptist Heritage Queensland**

### **Secretary's Report**

### **22nd Annual General Meeting, 4 November 2006**

2006 has seen continued interest in our history by people in Baptist churches throughout Queensland, following 2005 in which we celebrated the 150th anniversary of the first Baptist church in Queensland with the launching of a new history of Baptist work in Queensland, entitled *Pressing On with the Gospel*.

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 discovering and remembering our Baptist heritage. Most of our members are of more mature years, and 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.

As a further part of the anniversary celebrations, Baptist Heritage Queensland has set up a Baptist Heritage Essay Prize. The inaugural award of \$100 went to Darren Clark, final year student at Malyon College, for his essay, "Baptism as a Baptist Distinctive in Historical and Contemporary Perspective." Darren presented this as an assignment for the class on Baptist History and Principles, taught by Dr Les Ball at Malyon College. The essay was reprinted in special issue No. 64 (Sept 2006) of *The Queensland Baptist Forum*, the Baptist Historical Society of Qld Newsletter.

One of the sad events of the year was the death on 3 October of Rev. Vince Chataway. Vince was one of the foundation members (in 1984) of the Baptist Historical Society of Queensland, as it was then known. He was elected Treasurer at the Annual Meeting in 1985, and served in that position until ill health forced him to retire in 2005. Vince assisted the Society in many other ways, and could be relied on, until his health deteriorated, to attend nearly all the meetings, and work behind the scenes. He will be much missed. Our sympathy and prayers go out to Ellen Chataway (who served the Society for many years as Secretary) and the family.

Officers elected at the Annual meeting in November, 2005 were: President: Mr Eric Kopittke; Secretary/Treasurer: Dr Ken Smith; Publications Sales Officer: Mrs Rosemary Kopittke.

Our presentation at the Annual Assembly this year took the form of the Queensland launch of *From Woolloomooloo to 'Eternity': A History of*

*Australian Baptists*, by Rev. Dr Ken Manley. This two volume work, of over 850 pages, is the most comprehensive publication yet on Baptist life in Australia. All copies available at the Assembly were sold, indicating a strong interest in Baptist work and history outside Queensland.

There are still many areas of Baptist life and work in Queensland where a consolidated work would be helpful, and it is hoped that as we have celebrated 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 in our many Churches, all too often forgotten and unappreciated.

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

It is with pleasure that we place on record awards made during the year to some of our members for their work, outside a specifically Baptist context, in the general area of history and heritage. Rev Mel Williams received the Tom Hanlom Cup from the Australian Numismatic Society, for his writings on coins and medals. Mel also received the Paul Simon award for Numismatics in Australia. Eric and Rosemary Kopittke received the prestigious Australian Federation of Family History Organisations award for Meritorious Service to Family History.

We need to continue to impress on people the importance of keeping accurate records of events, and preserving them in some 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.

**Ken Smith, Secretary**

**For your Diary: Meeting Dates for 2007**

**March 3, June 2, November 3**

Membership Subscriptions for 2007  
are now due