

The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

(formerly: Baptist Historical Society of Qld Newsletter)

No. 67 Aug 2007

'Women who made a Difference'

7.30pm Friday Sept 21, 2007

Clayfield Baptist Church

110 Alexandra Road

Featuring

Ros Gooden

Missionary in Bangladesh 1965-83

Editor and Director of Training Australian Baptist Mission, 1983-2004

Author of *Awakened Women: Initial formative influences on*

Australasian Baptist women in overseas mission 1864-1913

Lorraine Walker

President, Queensland Baptists 2006-07

President, Baptist Women's Union of the SW Pacific

Vice-President Women's Department, Baptist World Alliance

A project of Baptist Heritage Queensland to recognize the contribution made by women connected with Qld Churches to Church, Mission and Community

Supporting features

- Cameos of Qld Baptist Women
- Details of the Qld Baptist Women Project
 - Ways you can participate
- Opportunity to nominate women for the Project
 - Displays of BHQ Materials

(Remember to Bring a Plate for Supper)

Invite your friends and church

Celebrating Queensland Baptist Women

Baptist Heritage Queensland

The Baptist Historical Society of Queensland
(est. 1984)

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BWA Baptist Heritage & Identity Commission

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Deaconess Bell McMahon—'Worthy of Honour'

Baptist Heritage Queensland is working on a project to celebrate the contribution of Queensland Baptist Women to the life of the church and the community. Women from many walks of life will be included, but one group that stands out are those who have served in a full time capacity in local churches as deaconesses. In earlier times, some churches supported women in this way—City Tabernacle has a long history, and Greenslopes is another church which benefited greatly from the services of a deaconess. But in the 1950s-60s, it was decided to establish an Order of Deaconesses which included theological training. One of the first group of these was Bell McMahon who was officially recognized in this role in 1959. After many years of service in different capacities she died in Feb 2005.

Marion Bell McMahon, born in Toowoomba on 11th November, 1929, was the seventh child of William Douglas and Ada McMahon, nee Stewart. She lived with her parents at Evergreen and Porter's Gap, and in 1935 they moved to Jimbour Plain. She attended Jimbour State School for a time, but most of her education then was received from the Correspondence School in Brisbane. In 1942 she moved with her parents to Toowoomba, where she attended school at Newtown and Rockville. After completing her training at 'Unara', Toowoomba, where she obtained her mothercraft certificate, she commenced nursing training at Toowoomba General Hospital, and from there received her general nursing and midwifery certificates in 1954 and 1956.

Bell was the first deaconess to study at the Baptist Theological College in Brisbane, completing her course in 1957. At the half yearly assembly of the Baptist Union of Queensland in the Ipswich Church on 13th March 1959 a Recognition Service was held to acknowledge her as eligible to minister in the Churches as a Deaconess. She served first at Petrie Terrace and Thompson Estate while a student, and then at Townsville (1959-63), Southport (1964), Charters Towers (1964), Palm Beach-Broadbeach (1965), Greenslopes (1966-68) and Silkstone (1969-73).

In October 1973 she took up duties as director of the Baptist Child Care Centre in Gympie—later to become the Uniting Church Child Care Centre. She was very honoured when in September, 1986, the building housing the kindergarten pre-school was named 'The Bell McMahon Building' in recognition of her services at the Centre over many years. In 1985 she took up part time work in a Lister Nursing Home in Gympie, until 1993 when she became a resident at the Salem nursing home in Toowoomba. Although her health was not good during this time, she achieved a life-long ambition to experience another culture, by travelling to Thailand in February 2002 with friends from her church at South Toowoomba. Bell passed away peacefully at 'Salem' on Friday, 11th February 2005, after a long illness.

Throughout her pioneering ministry, Bell McMahon received commendations and appreciation for her Christian character and work. Rev. Ray Euston (Townsville) said, 'Bell was much loved and respected by the Townsville church people. I would say that her strong commitment to her call, her ability to view situations dispassionately, her experience as a nursing sister, her good theological brain, her love of people and her level-headed counselling of them in crises, as well as her being able to fall back on a strong sense of humour at times, fitted her well for her ministry.'

Rev. Vic Bowring, Home Mission Superintendent, explained, 'As a Deaconess Miss McMahon does not wear a uniform, but she dresses attractively and suitable for her position. Wherever she served Home Mission Churches she has gained the respect of people of all ages and of both sexes. While she was in charge of the work at Charters Towers Church she was called upon to take her share of civic appearances and duties along with the ministers of other denominations. She would be capable of various situations and would handle difficult ones with tact. . . and has had to overcome prejudice of Church Officers and women members, all of whom look back with pleasure on all their dealings with her.'

In an article in *The Queensland Baptist* (Jan 1965) entitled 'The Work of Deaconesses' she said, 'The movement in Queensland is less than nine years old, still very much in its infancy, but even in that short space of time Deaconesses have found a place in the thinking of our people. Gradually we are beginning to realize that women have a work to do in the Church, and that a trained woman does a much more effective work than an untrained one who has, perhaps, the responsibility and cares of a home to attend to as well as trying to devote some time to the work of the Church. New ideas sometimes take a little while to become accepted, but Deaconesses are accepted in our Home Mission Churches, and some of our autonomous Churches are planning to include the services of a Deaconess. The Deaconess is a person in the Church with a place of her own, with a particular work to do which she does in answer to God's call.'

Rev Norm Weston with whom Bell worked at Silkstone/Brassell said of her, 'She had a serious approach but was genuine and personal. She is worthy of honour.'

Based on material supplied by Rev. Ken Steer

Celebrating the Contribution of Queensland Baptist Women

Baptists in Queensland & the Charismatic Movement

Part 4

by David Parker

This is the fourth article in a series (see Dec 2004; April, Dec 2006) on the development and impact of the Neo-Pentecostal or Charismatic movement which influenced Baptists in Queensland strongly from the 1970s. The previous article concluded with the observation that the 1980s would be 'the Charismatic era' but it would be a period of turmoil. Some of the early aspects of this are described here and more will appear in Part 5.

In 1981 Rev Roy Conwell, Associate General Superintendent (Pastoral) of the Baptist Union, spoke for many when he said that 'we as a denomination must 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 need to meet the challenge of this vast State with its almost unlimited potential.' It might have seemed that his prayer was being fulfilled during the years that followed when the 1980s became the charismatic decade for Queensland Baptists. For example, the following year, 1982, his successor, Rev. John Tanner, pointed out evidences of Holy Spirit at work across the state. There was, he said, continuing growth in the north, and 'most of our churches are experiencing a quickening in some measure' although he conceded that 'not one is where it could be under God.'

But it was not an unmixed blessing. Tanner warned, 'There is no room for complacency. Wherever the Lord is doing a work, the Evil one will try to enter in by subtle duplicity and even by open opposition. This has occurred on some fronts and we have suffered some losses as a result.'

Denominational Change

At the denominational level, change was in the air, which allowed for and encouraged, new trends, including the Charismatic movement. However, this was not the only direction in which people were wanting to move. About the same time, for example, there was a growth in interest in the Calvinistic heritage of Baptists. This was a reminder of a strong impulse of this kind in the early days of Baptist life in Queensland, one that drew from one of the earliest and most virile traditions of Baptist life as a whole. There was also an interest in the social responsibility with the formation of a Baptist Social Justice group.

It was obvious that there was pent-up pressure for change amongst Baptists, as in other parts of the community. Perhaps the most obvious sign of change at the denominational level was the retirement of the General Superintendent, Rev. Frank Stone at the end of 1981, after 25 years in leadership of the Union. Widely respected for his wis-

dom and steady hand, he did not expect the Charismatic movement to amount to much. Nevertheless, he did not try to dampen interest in it, even if his 'un-charismatic' personality did not exactly encourage it. (There are, however, indications that his private theology was not so conservative.) He had prepared the denomination for the transition to a new era as best he could, but after so long a period, it would be difficult. The process and the person appointed to succeed him would be critical.

The position was filled on an interim basis during 1982 and 1983 first for a few months by Rev, Murray Sinfield and then for a longer period by Rev. Noel Charles, both pastors of long experience. Rev. Len Maycock had become the administrator in 1980. Rev. Roy Conwell, who headed up church growth since 1977, became Associate General Superintendent (Pastoral) in 1980. In 1982, he was succeeded by Rev. John Tanner, first on an acting basis, and then permanently. Tanner had been pastor at Fairfield 1971-74, prior to Colin Patterson's appointment; he was at Salisbury briefly (1975-6) before working in the Solomon Islands with the South Sea Evangelical Church Bible College, 1976-79. Since his return to Queensland he had been a field minister for Christian Education with the Baptist Union.

The recommendation for a new General Superintendent was made in April 1982, and endorsed at a special assembly in July 1982, although the replacement did not begin work until late 1983. The choice had fallen on 44 year Rev. Brian Jenkins, Home Mission Director for the New Zealand Baptists, who had a record of extensive ministry and was visiting lecturer in Christian Education and Evangelism at the Baptist college there. His wife, Lorna, also a Christian Education lecturer, was widely experienced in various forms of ministry and leadership. The charismatic movement was well established in NZ, and Baptists in that country had come to grips with it much more thoroughly than in Queensland. Several of the influential leaders of Pentecostal churches in Queensland and in other parts of the country had come from NZ. Queensland Baptists also had been impacted by this NZ influence through the highly successful house church seminars conducted by the team from

Spreydon church in 1982.

Jenkins was not known in Queensland, although some of the leaders had met him at conference in Melbourne where he had given a balanced



Rev. Brian Jenkins

assessment of the charismatic movement in NZ. Those recommending him felt that his experience in NZ made him a very suitable choice, and well worth the wait of over a year between his appointment and his arrival. However, opinions were polarised as to his stance and likely impact on trends in Queensland. For some he would be an apostle for the

movement, while others expected that, since he knew the movement first hand, he would provide a stout defence against its insidious dangers. In the event, he was personally uncommitted and as a leader of a denomination, tried to take a mediating position. But he certainly recognised that it was necessary for Queensland Baptists to tackle the issue in a healthy manner, rather than side-stepping it or rejecting it out of hand. Whatever his approach might be, or that of others in positions of influence, the spirit of renewal was generally in the air.

Plan and Pray Days 1984

An important indication of trends was revealed in a significant denominational conference held in 1984 to review the existing state of affairs and to plan for the future. It was the first such review since a conference of ministers in 1975. Titled, 'Plan and Pray Day - the Way to 2000', the Brisbane conference was held on 23rd June, 1984, with further sessions for regional churches at Rockhampton July 2 and Townsville July 3. 110 people (only one lady!) met in Brisbane and forty met at northern centres; in all, 50% of the churches were represented.

Its primary aim, rather condescendingly, was stated as giving 'opportunity for the Spirit of God to speak to us about His intentions for our future', and then considering 'creatively the challenge of expanding God's kingdom through our work together to the year 2000 and beyond' and with a view to deciding on a 'a plan with achievable, measurable, objective goals for Baptist work to the year 2000.' A study booklet containing detailed population and church statistics and other papers on various aspects of the state of the denomination was the basis of the carefully managed small group process used to achieve these aims.

The main practical result was deciding on a 5%

annual increase in membership (double the existing level), and agreeing that 35 new churches were needed, along with the re-location of many existing churches which were stagnating in poor sites. Associated with these were other goals including equipping members for ministry, life-style evangelism, and the encouragement of new concepts in ministry (such as small group structures, multiple staff, enhancing the role of the pastor as an equipper of others), and new styles of outreach to neglected groups and closer relations with the local community.

In particular, one of the most common themes which emerged was the call for 'spiritual renewal of the whole body' of Baptists, involving inspirational leadership and spiritual challenge through conferences and participation with the churches. Significantly, it was believed the most crucial way to achieve this was through the prayerful identification and use of spiritual gifts under the guidance of the Holy Spirit, which would be accompanied by increasing freedom of worship. It was anticipated that by AD 2000, there would be 'a significant swing to the renewal movement'—not 'Pentecostalism' with its distinctives of speaking in tongues and Spirit Baptism, but instead, 'the use of a full range of spiritual gifts of members as a body.' The term 'charismatic' was de-emphasised as being vague or unspecific. However, already, according to reports presented to the conference, about 14% of the churches were classed as charismatic, 1% reformed and 85% traditional.

This report, with its '20/20 vision', was a positive and promising outcome which had the potential to lead to significant progress. But unforeseen developments would intervene which would destroy most of the immediate benefits of the conference.

Rapid growth

Jenkins strongly supported the conclusions of the Plan and Pray Day, and was enthusiastic about the possibilities of achieving the bright future he saw for the denomination. Even though his initial impressions were that church life including worship was rather 'stodgy', he believed the Spirit was moving in Queensland. There were indications to support his assessment. For example, there were reports in *The Queensland Baptist* of renewal in a number of churches including Bracken Ridge, Kenmore and Ipswich, in some cases including the fruitful use of spiritual gifts.

The positive response to the new 'house church' method resulted in changes for many churches leading to a loss of emphasis on traditional programs for children, youth, men and women, and especially the long standing mid-week

prayer and Bible study. Sunday Schools, which had been boosted strongly in earlier years by the All-Age movement, began to decline and the centralised Baptist Youth Fellowship rallies would also fade away. The focus was now on fellowship and home-based groups under lay leaders who were given a large amount of responsibility for the



Rev. John Tanner

pastoral care of the people. In fact, the plan was that these home groups would be the primary instrument of pastoral care leaving the 'pastor' free for preaching and overall supervision of the policies and direction of the church. These groups would be the place where the 'body life' would be expressed and the opportunity for the exercise of all kinds

of spiritual gifts, leading to the nurture and growth of individual Christians.

Traditional structured worship using the minister-led service of hymns, prayers, readings and preaching was replaced by the contemporary 'praise and worship' style, which was usually informal in leadership and dress, and apparently free-flowing but in fact tightly choreographed. It typically began with lengthy concentrated sessions of praise music, using a band rather than organ and piano, sometimes involving bodily movement including at times 'spiritual dance', free personal prayer, and in some cases, the use of tongues and words of 'knowledge' and 'prophecy'. Other general parts of the service would follow before the preaching took place; in some cases, the service concluded with periods of 'ministry' such as prayer, counselling and deliverances.

These innovations were pushed along by Schools of Ministry at churches like Caloundra, Kenmore and Holland Park featuring visiting overseas exponents of renewal and charismatic teaching, such as Argentinian, Juan Carlos Ortiz, along with the new style music which attracted large numbers of pastors and other leaders often from long distances. This impetus was reinforced by other overseas speakers invited to Queensland for specific conferences and seminars on related areas of interest such as Gene Getz, Ralph Neighbour and Robert Banks. In the later 1980s, many travelled south to participate in the popular conventions conducted by John Wimber of the Vineyard Movement.

In 1984 the Baptist Union Field Ministers began a series of Leadership Conferences for pastors and church leaders at the newly opened Mapleton Family Centre. These highly popular conferences

focused on intense worship and dynamic speakers majoring on deeply spiritual themes as well practical aspects of church life. Over a ten year period, they attracted people who were anxious for personal renewal and greater effectiveness in ministry. Among the most successful were those which featured teams from the Solomon Islands; this 'Pacific Factor', helped along by the links with John Tanner and others, was intensified as teams of pastors and others exchanged visits between Queensland churches and those in these islands, thus giving Queensland Baptists a taste of the powerful spirituality that was typical of these people.

At the grass-roots, level there was further reinforcement when teams of 'lay renewalists' from USA visited Queensland churches over a number of years. Groups of a dozen or so would travel from USA at their own expense and stay several days at a time in a series of local churches sharing in all the activities of the church, especially the home groups.

To accommodate these developments, the growing numbers and the desire to project a new image of the church, there were many changes to church property, including the re-designing of interior space to eliminate the formality of the traditional pulpit, communion table and baptistry, and especially the organ, piano and choir areas. These were usually replaced by a wide open platform which allowed for room for movement and space for the singing teams, bands, preachers and other participants in the worship. In many cases, there were no crosses, lecterns, other 'churchy' signs; baptisms were often held in home swimming pools and other non-church places. The atmosphere of the services became relaxed and people, including the pastors and those leading the services, dressed in casual clothing, and used informal language. The exterior profiles of new buildings were usually deliberately designed to be non-ecclesiastical, resembling warehouses and shopping centres rather than churches. In other places new buildings were erected either on existing properties or in new locations, typically in outer areas, often in industrial or commercial rather than residential areas, where there was much more space available for large structures and car parking.

Caloundra opened a new set of buildings in 1982 which was claimed as the largest 'Baptist church and community complex' in Queensland although the church auditorium itself (seating 250) was no match for the City Tabernacle that had been erected more than 90 years earlier. Large churches were also erected at Townsville (the result of three churches merging and relocating), Kenmore, Maroochy, and Hervey Bay, while Holland Park moved its services to a school audito-

rium. Fairfield relocated to a new site and changed its name to Fairfield Christian Family.

In line with John Tanner's 1984 report that there were at least three churches 'planning new ventures which could result in each having a membership in excess of 500 in the near future', the statistics showed, as Brian Jenkins stated in 1985, 'excellent . . . even spectacular growth' in some areas. From 1984 to 1987, the number of churches with 200 or more members grew from 3 to 10, accounting for 24% of the total Union membership and averaging a 27% growth rate. In the same period, when there were about 135 churches in the Union averaging about 80 members each, the proportion of churches with fewer than 50 members grew from 33% to 40%.

Holland Park

The most outstanding example of charismatic renewal took place at Holland Park church, whose rapid development was directly linked to the 1982 house church seminars. Brian Andrew, a member of the Spreydon pastoral team was one of those who visited Queensland for the seminars. Following his return home, he contacted the pastor of Fairfield indicating that he felt a leading to return to Brisbane in a pastoral capacity. There was no vacancy at Fairfield but Andrew was put in touch with the Holland Park church which was looking for a senior pastor. There was a positive response and in April 1984, Andrew, with his wife Moira, began his ministry in Queensland.

Andrew, who had a trade background and was part of the surfing culture, was converted in the early 1970s in the midst of the 'Jesus Revolution.' He engaged in voluntary work in Papua New Guinea using his carpentry skills. He spent two years at the Bible College of NZ, and then with his wife Moira, two years with the charismatic missionary organisation, Youth with a Mission (YWAM). After a similar period with World Vision in NZ, he joined the pastoral team at Spreydon around 1980. He was still only in his 30s when he took up his work at Holland Park.

He saw himself as a 'middle of the road charismatic, open to all the gifts of the Spirit.' His impact was immediate, building on the groundwork laid in previous years through the ministry of Keith Bray, Ralph Legge, and Jim Miller, and focused on 'body life' concepts. The church began to expect that the kind of experiences described in the book of Acts would take place in their church. The official history of the church puts it this way: 'With Brian Andrew's coming God began pouring out a blessing on the church. People came from all over because God's presence was so evident, especially through the worship times. Many wept, were saved

or healed as they worshipped. At the end of the services it was not uncommon to have up to fifty people come forward for prayer, kneeling or sitting at the front of the pulpit area.' (Bensley, p 13).

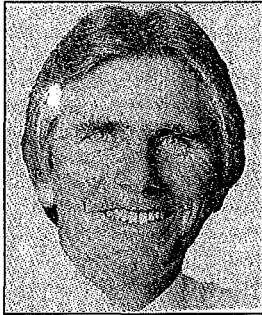
Membership doubled within the first year, and attendances grew so large that it was necessary to remodel the church to provide more room. By the end of 1985 two morning services were being held at the Yuletide Street property and evening services moved to the Mansfield High School, in the vicinity of two large Pentecostal churches in the 'Bible Belt' of Brisbane, and right across the street from another small Baptist church. At the annual meeting in 1985, when over a hundred new members had been added, Brian Andrew spoke of a 'word' he had received from God, 'I will do a great thing for my glory is upon you; you will be a light to the city, the nation and the nations of the world.' This set the pattern for the future as the growth and expansion continued. The congregation reached around 1000 by the end of the decade, necessitating the church's relocation to a large new facility at Mackenzie in 1993 under the new name of 'Gateway'.

Growth came from conversions (about 1000 in the first seven years of Andrew's ministry, with 450 baptisms), and by attraction of charismatically-inclined people from other Baptist churches and from churches of other denominations. Due to Andrew's links with YWAM, many of its personnel made Holland Park their home church.

The size of the pastoral staff was enlarged to cope with the demands, reaching up to around eight at the peak, including at various times Col Noyes, Rob Floyd, Van Shore, Bob Gray, Geoff Slade, Barry Huntington, Rod McShannon, Ed Brewer, Robert Coleman, Graham Wheat, and Paul Jones. Dr Dorothy Harris (later Mathieson) was appointed to head up missionary work, and so became one of the first female pastors in Queensland (the other just before her was Dawn Courtman at Windsor Road). Harris later became involved with the newly formed NZ-based charismatic mission, Servants to Asia's Urban Poor, with which Holland Park developed close connections.

The church also strongly supported extension work throughout Queensland in association, for example, with the Baptist Union's 'Mission to Queensland.' Holland Park also conducted its own evangelistic and renewal ministries across the state and began to take special interest in certain churches, fostering their work by supplying ministry teams and even pastoral assistance, especially through its own Bible college. The church's wider influence was also enhanced through active missionaries and other leaders of Christian work, including the Baptist Union itself, being associated

with the church. One of these was former Baptist missionary from NSW, Dr Geoff Waugh, who taught renewal studies for the Uniting Church, conducted conferences and edited an journal on the topic.



Pastor Brian Andrew

Some of the pastors specialised in various kinds of ministry, but in the early years the ministry was mainly carried out through the home groups, up to fifty or so of them, headed by the lay pastors. Using the principles which had been developed earlier and in common with other churches using this strategy, home groups were the main instrument for pastoral care, teaching and outreach. Home group leaders were in effect pastors of mini-churches and baptisms and membership of the Holland Park church was processed through them. The regular sessions for Home Group leaders were dynamic experiences of shared ministry, prayer and vision at the grass roots.

But from 1988, following a visit by Brian Andrew to South Africa to investigate the administration of large churches, a change was made to an area pastor system where each member of the pastoral team was responsible for a regional zone and its home groups, under the general direction of the senior pastor. This was a significant alteration which would have profound affects on the life of the church. Through various visits for conferences and other purposes, Andrew and his team gained guidance and inspiration from the American scene on charismatic renewal, church growth and administration through contact with groups such as Willow Creek and Vineyard.

A Conference for church leaders held in 1986 attracting well over 200 people and a music conference conducted by the authors of the familiar *Scripture in Song* chorus books further reinforced the church's own life and leadership as a charismatic centre.

People reported experiences which typified the charismatic renewal generally including a sense of liberation with a new awareness and love for God, a new capacity for worship, prayer, witness and evangelism, a deep desire to study Scripture, and a new ability to love others, to be open towards them and to serve their needs. In the church services and home groups, there was a greater hopefulness and expectancy that God was working in their midst, with a corresponding freedom of spontaneous and joyful praise and worship, often expressed in intense prayer for people, discernment of spirits,

prophecy, prayer for healing, spiritual dance, singing in the Spirit and the use of tongues in prayer.

Although Holland Park retained its Baptist connections and supported the denomination financially, its own rapid development meant that it focused most attention on its own ministry and program. Apart from its missions in other parts of the state and deliberate church fostering program, it did not have extensive involvement with other churches, even those of similar charismatic interest. Its size and strength meant that it was not dependant on the denomination or other para-church ministries like many other churches were. During the latter part of the 1980s, Holland Park had become the largest church in the denomination by far, eclipsing the position that City Tabernacle had held for so long, and it was known across the country and even internationally as a glowing example of charismatic renewal.

Rochedale

Although Holland Park's experience during the 1980s was extraordinary, the pattern of growth was not always so straight forward. Holland Park itself (along with other churches in the Bible Belt) later took a negative turn, but already there had been uncertainty at Rochedale, which was the venue for the 1982 house church seminar.

According to its official history, Rochedale began in 1974 as outreach from Upper Mt Gravatt church, growing out of a children's ministry, with meetings held in the primary school. Initially, the leader was Ian Cathie, who was regarded as enthusiastic and energetic. The church was constituted on 9 Nov 1975. One of the immediate projects was to secure a building, on property in Nerida Street.

Cathie remained until 1977, and was succeeded by Rev Max Davidson. Conservative, theological, studious, a gifted teacher and with a strong missions interest, his ministry was different from that of his predecessor. In this developing outer suburban area, there was steady growth (doubling the membership) through conversions, and the Sunday School and youth work soon became quite large. At this time the church was young and innovative in practice but not charismatically oriented, even perhaps the reverse.

To help cope with the growth of the work, some part-time assistance was obtained from local members and plans were made for the appointment of a second pastor. Phil Munro, a relatively new convert from the Sydney beach scene, who had made very positive impact at Hervey Bay Baptist Church, was appointed during 1981 to start with the church at the beginning of the following year. However, in the meantime, Davidson resigned to take up an appointment on the faculty of the Bap-

tist Theological College of Queensland, where he served with distinction from 1982, before moving to Perth and ultimately to Sydney, and retiring to Queensland in 2007.

Under Munro, Rochedale's life, worship and ministry became quite charismatic and grew extremely quickly, soon reaching 450 in the worship service, and developing a very large children's and youth ministry. (The house church seminar was held at Rochedale early in Munro's ministry.) This necessitated more pastoral leadership, so Rev Noel Charles (formerly of Ipswich, and recently acting General Superintendent) was appointed Senior Pastor in August 1984. In contrast, he brought a more conservative influence on the ministry of the church.

At this time it was decided to purchase 44 acres of land in Underwood Road to greatly improve the church's buildings and facilities. This project created a great deal of tension and was to have a long influence on the life of the church. The two pastors, Charles and Munro, represented radically different expressions of ministry, and these differences and corresponding differences within the congregation polarised the church, creating disturbances and some severe personal problems. One of the local members, Ian Nutley took on a pastoral role as a full-time salaried elder. His position soon became important because both pastors left the church only a few months apart—Charles in 1985 and Munro in 1986. Reported membership peaked

in 1987 at 170. However, these developments did not bring reconciliation to the church, and soon people began to go elsewhere—charismatic members tended to go to Holland Park, while others went to Salisbury.

The church was going through some deep waters and leadership, once again, became a real issue. After an extensive search, Pastor Mike Sims came from Canada, commencing on a full time basis in November 1986. He was more 'open' than his predecessors, a good preacher and had a great love for worship. However, despite his leadership, from the mid-to-late 1980s, the church encountered difficult times, which lasted for about a decade. The elders were under enormous pressure, the church was plagued with sickness, deaths and sexual immorality. Soon after Sims' arrival, the Nerida Street building was sold, followed at a later time by the disposal of the Underwood Road land. Services and other activities were held in various hired locations until a new church building was eventually erected in Rochedale in 1994, and the church became strong again and became a significant centre for the charismatic renewal movement.

This mixture of enthusiastic growth and difficult tensions was often repeated in other churches which were attracted to the charismatic movement, while others adopted a negative approach. There was considerable confusion and controversy indicating that decisive leadership was needed.

To be continued

Major new Bibliographic and Heritage Collection Management Study Published

A new dissertation, titled *The Australian Baptist Heritage Collection: Management of a Geographically Distributed Special Collection*, makes a valuable contribution to the study of Australian Baptist history and heritage. The thesis is a Masters of Arts research project by Kerrie Burn, formerly the librarian at Whitley College: the Baptist Theological College of Victoria in Melbourne, Australia.

The thesis is divided into two parts. Part 1 examines the history, development and current state of Baptist collections in Australia and the role of theological college libraries, historical societies and archives. It also outlines some recommendations for potential collaborative collection development projects that these Australian Baptist institutions may wish to consider. These recommendations arose out of both wider reading in collection management theory and practice and the results of a survey of librarians and archivists responsible for the care of Australian Baptist Heritage collections. The survey was administered to gauge the interest of key individuals and/or institutions in participating in co-operative collection development projects that could advance the purposes of Australian Baptist institutions as a whole. These potential projects include shared collection development policies and preservation strategies, formal sharing of duplicate resources and information about collections, and potentially using digital technology to improve access to collections and to ensure the preservation of nationally significant, and rarely held materials.

Part 2 includes a bibliography of over 1300 works related to Australian Baptists, a listing of all institutions with Australian Baptist collections, along with general information and contact details, a listing of theological college principals, faculty, librarians and archivists in each Australian state, and an updated listing of Baptist periodicals in Australian library and archive collections, which includes holdings information (also available at <http://www.bwa-baptist-heritage.org/ng-ser.htm>)

The research project used Australian Baptist library and archive collections as a case study with a view to reaching conclusions relevant to the management of similar collections (i.e. geographically distributed special collections). The wider Australian theological community may also be able to participate in some of the proposed co-operative ventures.
