

The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

No. 76 August 2010

Projects New and Continuing! *Queensland Baptists and Evangelism*

Baptist Heritage Qld and the Baptist Church Archives Qld have many opportunities for productive work. There are frequent calls on the volunteer staff of the Archives which now number three. Anne Cameron has recently joined Bill Hughes to work with David Parker maintaining the Archives, responding to questions and developing the resources and store of information.

One on-going project nearing completion is the documenting of historical records and data relating to churches on the north side of Brisbane. When that has been done, there are many other regions to tackle. Another new project is updating the lists recording the dates of commencement of churches which has not been undertaken on a regular basis for about twenty years— and there have been many new churches appear (and some disappear) in that time. We have other projects we wish to commence as soon as volunteers offer themselves to assist. We are taking opportunities to share some of the fruit of these projects in the *Queensland Baptist* magazine. Keep looking for samples! Also encourage your church to contact us about documenting their records and history.

As the result of a generous gift of one of our members, we are able to start preliminary work on documenting the evangelistic activities of Queensland Baptists. This is likely to be a major task because even an initial survey indicates that there has been a lot of activity in this field and many different types and approaches over the last 150+ years. So we are looking for people to help with different aspects of this project, including information and photographs, assistance with actual research, contacts and leads, and later, the production of printed and other materials. Let us know how you can help.

Another project in hand is the scanning of the *Queensland Baptist* to searchable PDF. This development not only helps preserve this rich source of information but also makes it very easy to access.

We have lost a good friend and active supporter of our work with the death of Dick Scanlan, OAM of Laidley. See page 8 for more details.

Annual General Meeting: Sat Nov 6, 2pm at the Baptist Church Archives—all Welcome

<p>Baptist Heritage Queensland <i>The Baptist Historical Society of Queensland</i> (est. 1984)</p> <p>Membership (2009) Individual \$10 p.a. Family \$15 p.a. Corporate \$20 p.a.</p> <p><i>Qld Baptist Forum</i> . 3 issues p.a. Free to Members Others \$2 each posted</p> <p>President: Mr Eric W. Kopittke 98 Yallambee Rd., Jindalee 4074 Phone 3376 4339 kopittke@tpg.com.au</p> <p>Secretary: Dr Ken G. Smith, 2301/15 Cansdale Street, Yeronga, Qld 4104 Phone 3892 6337 tizzardsmith@hotmail.com http://home.pacific.net.au/~dparker/bhsq.htm</p> <p>BWA Baptist Heritage & Identity Commission www.bwa-baptist-heritage.org</p>	<p>CONTENTS</p> <p>Qld Baptist Forum No 76 Aug 2010</p> <p>New and Continuing Projects p 1</p> <p>Baptists in Queensland & the Charismatic Movement Part 6 by David Parker p 2</p> <p>Obituary: R.A. Scanlan, OAM p 8</p>
---	---

Baptists in Queensland & the Charismatic Movement

Part 6

by David Parker

This is the sixth article in a series (see Dec 2004; April 2006, Dec 2006, Aug 2007, Apr 2008) 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 details of an official Statement of the Baptist Union of Queensland on the subject, published in 1986.

The 30-page book prepared by the BUQ Executive on the Charismatic movement was issued in April 1986 as "a guide to assist pastors." This point had to be explained and emphasised by the Executive in response to a specific question addressed to it – it was definitely for guidance only; furthermore, it needed to be made clear that it was the Executive statement itself in the form of the "open letter," not the background papers which were printed in the second part of the book, that was the official position. Presumably the hope was that there would be a trickle-down effect which would effectively deal with the problems which were threatening to tear the denomination and many of its member churches apart. However, that proved to be a forlorn hope as the issue had to be faced again within four short but turbulent years.

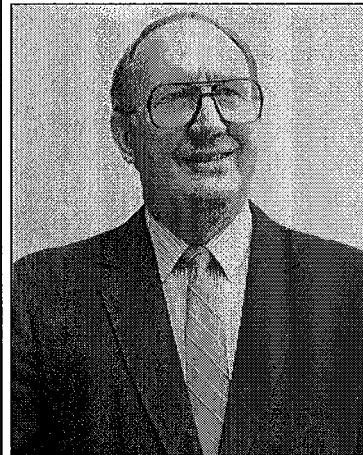
Aftermath of 1986

The executive, officers and staff were too pre-occupied with a host of pressing issues facing the denomination to take any further direct action in relation to the problems caused by Charismatic movement amongst the churches, even if they had the will to do so. The most pressing of these other issues was the financial crisis brought on by the Law Society House affair. The denomination was faced with the prospect of finding very large financial sums to extricate itself from the situation. The funds required were raised from reserves, Queensland Baptist Community Service (now QBC), the sale of property and a special appeal. The payments were made by the end of 1987, but the denomination laboured under the financial consequences of this heavy impost for a much longer period.

Then came the staff and leadership fall-out. The General Superintendent and Associate General Superintendent (Admin), who were generally held responsible, offered their resignations early in the saga. However, it was decided to keep them on until the problems were resolved, although the process by which this achieved was plagued by confusion and controversy at the Council and Assembly levels. Once the situation was under control, both men were expected to resign, which they did in May and August of 1987. This led to the process of finding replacements and a period of transition as the new staff settled in. There was also some impact on members

of the Executive and Finance Advisory Board. However, there were other staff members who left at about the same, including Revs Trevor Ross (Field Minister Christian Education), Bob Wenn (Field Minister Youth) and George Stubbs (Mission Development Officer). The resignation of Brian Jenkins also involved loss of his wife, Lorna, who had made a significant contribution in more than one area of Queensland Baptist life in her own right.

The new Associate General Superintendent (Admin) was Mr Gordon H King, a former university administrator who has been chair of Executive during early stages of Law Society House affair, and General



Pastor Fred Stallard

Treasurer 1980-83. The post of General Superintendent was filled (first of all on an acting basis) from June 1987 by Mr Fred W Stallard, Baptist Union President in 1980-81 and dynamic chairman of the Department of Church Life and Growth (CLAG) in its formative years. As a lay pastor, he was familiar with local church and denominational work, especially in the establishment of the successful Mission to Queensland. However, by occupation he was a business man who had risen to become state manager of Woolworths Ltd. After a period working away in NSW, he returned to Queensland in 1985, and left the company in mid-1986. He resumed his involvement with CLAG, managed the ailing Baptist bookshop and studied briefly part-time at the College. He was prominently involved in measures to deal with the Law Society House affair. So what he lacked in formal ministerial training and pastoral experience, he certainly made up in administrative, leadership, and spiritual qualities. Accredited as a pastor a few months after commencing duties, he enjoyed the confidence of those who had worked with him and was seen as a visionary and a man of action, although his progressive manner and urgent desire to make things

happen did not please everyone.

Serious questions had been asked about how such a situation at the Law Society House affair could have arisen in the first place so a thorough-going review was established, known as the "Spiritual and Structural Review and Recommendation" group (SSRR). This committee believed that "nothing short of radical restructure" was needed, but it realised that all that could be done at the time was to propose a "a tightening up" of the existing arrangements. Nevertheless, its wide-ranging recommendations which were brought forward progressively over subsequent years produced many changes in an atmosphere of on-going unsettlement. Even when the SSRR committee finished its work, change was still in the air and during the whole of the 1990s the further radical changes to the function, purpose and structure of the denomination referred to by SSRR took place. These were paralleled by similar radical changes at the local church level, leaving the whole denomination in a permanent state of flux and uncertainty.

Separate from the SSRR process, the Baptist Theological College was also going through revision of its curriculum and staffing, some consequences of which were to cause serious and divisive repercussions throughout the denomination in the 1990s. Furthermore, over the same period, the assembly was debating ordination and the ministry of women, topics which were the focus of considerable concern for the churches, which led to further uncertainty and loss of confidence. The Executive was forced to make an embarrassing back down over one of the decisions resulting from that process.

Problems reported

The atmosphere surrounding all these disturbing developments took the focus away from spiritual renewal. In these circumstances, it is not surprising that there were problems in the churches and amongst the pastors, facts which denominational leaders mentioned frequently in their reports. For example, in 1986 Brian Jenkins reported severe frustration and testing within the Baptist "family", and spoke about the need for self-examination and forgiveness. Events associated with the Law Society House affair had, he said, dominated the denominational work, and imposed a heavy cost; for him it was the most difficult year in his ministry and caused him to make painful re-evaluations.

At the same time John Tanner (Associate General Superintendent Pastoral) called for humility instead of a spirit of arrogance and competition. In his 1986 annual report, he acknowledged that it had been a period of considerable numerical growth, but revealed that there had been an unprecedented number of churches in trouble (about 25% in all). He pinned the cause on spiritual immaturity, often showing up as a lack of love exhibited in people making accusa-

tions against others rather than thinking the best of them. He believed the Spirit of God was working in some churches, but certainly not in all of them!

The next year Tanner repeated some of the same devastating observations; he believed that "There is evidence of a failure to walk in the light amongst some of our people" although he was pleased to notice that many of internal church problems had disappeared. Yet on entering into his new role as General Superintendent, Fred Stallard was not so optimistic – in the troubled and deep waters, he found there was lack of trust and suspicion which called for much prayer, witnessing and serving, with a determination to avoid everything that would cause division and spoil the work.

Solutions – spiritual and structural

To try and deal with these issues, Tanner focused on the broader "kingdom" perspective, seeking to encourage cooperation between churches. He also tried to promote a wider view that also included attention to indigenous Murri churches and the contribution that could be made by links with the South Pacific where he himself had previously exercised a brief ministry. He placed emphasis on regional pastors' conferences in retreats to mend relationships, and more effective leadership training. (Tanner eventually moved into a new role with the denomination as Field Minister for Spiritual Development; a Field Minister for Leadership Development was also appointed in 1990.)

As General Superintendent, Fred Stallard committed himself to effective pastoral care, seeking to develop the prayer life of the denomination and taking up the objectives set out by his predecessor in striving towards the goal 35 new churches and 20,000 Baptists in Queensland by the year 2000. This program would revive the impetus from the 1984 "Plan and Pray" Day which had been completely overshadowed by intervening events.

The ambitious new scheme in which Stallard was deeply involved was known as "Forward Thrust." This was designed to provide a compelling vision for the "Family of Churches" which would unite them over the next decade as they marched forward to fight their "common enemy." The plan focused on the local churches becoming evangelistic, discipleship-oriented, prayerful and missionary-minded. The initial period of prayer, Bible teaching and training would lead up to an extensive evangelistic thrust in 1992.

The official launching was planned to take place at a grand rally held on 3 March 1989 at the Sleeman Sports Complex, when Stallard was to be officially installed as General Superintendent. This was to be followed by launching rallies, complete with video replay, at several churches up the coast to Cairns. The

elaborate function was attended by 2000 people who heard their new leader passionately call on them to "take on a vision" of reaching the state for Christ, a call that had been made on more than one occasion before during the long history of the denomination in Queensland.

Stallard's efforts were well appreciated, but Forward Thrust, which absorbed a huge amount of effort, took on a highly structured and organisational mode in its effort to work the denomination out of its malaise. In particular, one of the main arms of the movement was a highly detailed survey known as the "Process of Analysis." This was to be undertaken by the churches to evaluate their situation, and thus provide a blue print for action locally and denominationally. However, it proved to be a disappointing failure. Only about 40% of churches persevered with the 63 page long survey. Limited as it was in its scope and value, this survey, when reviewed by Ken Conwell, nevertheless showed that evangelistic outreach was weak and vision for the future had been crippled. It also revealed tensions between pastors and churches and painted a picture of confusion in worship services which were in a state of rapid change. There was little evidence of dynamic spiritual renewal empowering the denomination, even though the charismatic movement which had promised so much, had been in progress for well over a decade. The highly analytical nature of the survey process and the orchestrated nature of the Forward Thrust program overall were dampeners on any signs of renewal that might have existed, despite the genuine hopes of leaders like Tanner and Stallard who so strongly promoted it.

So these developments which followed the Law Society House affair and the publication of the official Statement on the charismatic movement provided more than enough to occupy the time and energy of the denominational leaders. They were content to let the Statement provide guidance for ministers and churches and to encourage all parties whatever their stance to work together as fully as possible in the activities of the "family of churches." The deep concern about the divisions and problems caused by the charismatic movement seemed, with only some exceptions, to overshadow the possibility that this movement could also have provided the spiritual power and renewal which many sought.

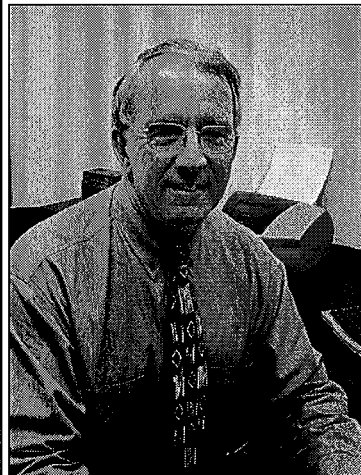
Charismatic Growth

Yet during this time there were some examples of denominational and church activity that fostered interest in the charismatic movement. At the Half-yearly assembly in April 1988, the guest preacher was Rev Geoff Pound of New Zealand (who later moved to Victoria), who spoke on church growth. He encouraged Queensland churches to follow the lead of New Zealand where, he said, the charismatic movement had been the cause of rejuvenation of

churches and growth in spiritual vitality, which more than compensated for tensions also associated with it. However, Pound found his positive assessment was not acceptable to many in the audience who seemed to think that any sign of charismatic influence was something to challenge and oppose.

Pound's emphasis was supported by a report in the *Queensland Baptist* the previous month in which Brian Andrew, minister at Holland Park church, spoke glowingly of charismatic developments in New Zealand after a recent visit to his old church, Spreydon Baptist. Some further prominence was also given to the growth of the charismatic movement when a notice appeared for the "first National Baptist Charismatic Conference" to be held in Sydney in October 1987. Speakers included Murray Robertson of Spreydon, NZ, Rev Ralph Legge formerly of Holland Park Queensland, and Rev Reg Owen, Associate Pastor of Fairfield.

General Superintendent Stallard's personal interest in prayer was



Rev Dr John Tanner

reinforced with the visit of Dr Don Miller of USA to the 1988 Assembly (when Stallard was formally appointed as General Superintendent). Miller's Prayer Video ministry was promoted heavily and used in many churches with evident positive results. Writing in the *Queensland Baptist* in Febru-

ary 1988, Stallard said, "I believe that the Lord is preparing us for a movement of His Spirit across our denominational and local church ministry.

The value of small group and house church ministries, which were prominent aspects of charismatic renewal, was strengthened by the visits for lectures and seminars of such acknowledged experts in this field as Ralph Neighbour, Roberts Banks and Gene Getz. There was further impetus in this general area from the visit of several lay renewal teams from the US during this period of time.

Leadership Conferences and the Pacific Factor

But one of the most important contributors to the new environment were the leadership conferences which the Baptist Union had commenced in 1984. Led by BUQ field staff, especially John Tanner, they were held at the prestigious new Mapleton Baptist camp site and were aimed at pastors, deacons and

elders and others with influence in the churches. They became a vital part of the plan to improve relations amongst churches and pastors and to deepen the spiritual life of the denomination. Church growth was the topic for the 1985 conference, and it featured amongst others personnel from Spreydon Baptist Church of New Zealand which had already been so influential in Queensland. Speaking in the *Queensland Baptist*, John Tanner said, "We believe God can work miracles of grace and miracles of growth. The men of God leading this camp conference want to help you to see some of God's miracles in your church."

The conferences were very well received, but in 1987 there was a powerful new factor which intensified their impact enormously. Drawing upon the previous experience of Tanner with the South Pacific, the main speaker was Michael Maeliau of South Seas Evangelical Church, Solomon Islands. Tanner described Maeliau as "a man who talks with God and talks for God" who "has God's word for the church today." Charles Horne, then BUQ president, a highly respected missionary leader with a lifetime of pioneering service in Papua New Guinea, described him as "one of God's gifts to the Pacific." About 100 attended the conference with many reporting fresh vision and vital spiritual experience.

Already some churches were making contact with the South Pacific (including Hervey Bay, Rochedale, Cannon Hill) both to offer physical aid as well as evangelistic and pastoral support. Visits by pastors and church members to these areas introduced them to the intense spiritual life found in Pacific Island Christianity.

Maeliau was again invited to the leadership conference in 1988, and this time he brought with him 15 colleagues who were split into teams to visit a considerable number of churches in south east Queensland prior to the conference. This engendered huge interest, resulting in an attendance of more than 450 at Mapleton (a record for the centre which overflowed its accommodation capacity), and the creation of a highly intense weekend of ministry in which, as the *Queensland Baptist* reported, "Their joyous, extrovert, worshipful participation generated the setting in which Michael Maeliau opened the Word of God with some challenging insights." The report went on to say, "Michael Maeliau lives in his message. As he spoke of 'Recognising the Father', and coming face to face with Him with nothing between, you felt that was exactly what he was doing. Michael called the listeners to a new preoccupation with God." Participants spoke enthusiastically of the experience. The reversal of attitudes towards the Solomon Islanders was not ignored – once people from this land were badly treated as indentured labourers on Queensland sugar plantations, although there were also sincere attempts at evangelisation; now, however, they had come as welcome and honoured ministers of a highly

passionate form of the Christian experience.

The links with the South Pacific continued in the following years. There was on-going impact as Solomon Islanders and others visited Queensland churches on various occasions. On the other hand, Queensland Baptists who visited the area were indelibly impressed with the kind of spirituality which they witnessed and experienced. For example, in a 21 day visit to the Solomons by eight pastors in April 1989, it was reported that all learned new lessons in prayer and "true spiritual ministry", all were "exposed to the ministry of the Holy Spirit personally" and had "experienced the life of a church in revival." The leader, John Tanner, considered that "this is the best method available to Queensland Baptists to develop pastors in personal godliness, maturity, spiritual power, and commitment to the world-wide task of the church." These ad hoc contacts developed into more permanent and official relationships, and in some cases, the migration of Solomon Islanders to Queensland where they found openings for ministry.

There were also visits for ministry to other countries such as Fiji, the Philippines and India by pastors and people from a number of Queensland churches including Fairfield, Cannon Hill, and Hervey Bay. In addition, some people who had served as missionaries in these areas ministered at later times in Queensland, where their understanding of the spirituality of these new Christian communities was still an influential factor in creating a more intense spiritual atmosphere.

However, it should be noted that Michael Maeliau's ministry in his own country took a sad turn when he became deeply involved in highly conflictual local politics and hopelessly preoccupied with a vision of how he believed God would use his SSEC church to lead the world church to unheard of blessing and influence. After a lot of tension and destructive events which impacted extremely negatively on the SSEC and the nation of the Solomon Islands, he was eventually disciplined and dis-fellowshipped by his church for heretical teaching and refusal to change his ways. (<http://toabaita-authority.blogspot.com/2009/08/michael-maeliau-excommunicated-from.html>)

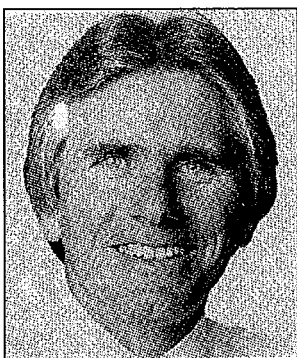
Meanwhile, the Mapleton Leadership conferences still played an important part of the BUQ program for a few more years before they were discontinued.

The John Wimber movement

These developments were reinforced by another important factor which was becoming part of the Australian scene (as it was worldwide)—the influence of the so-called "Third Wave of the Holy Spirit" associated with John Wimber (1934-97) and his "signs and wonders" (or "power") evangelism and "power healing" ministries. In the 1970s Wimber had

been prominent in the Charles E Fuller Institute of Evangelism and Church Growth which had a wide ministry in USA. Later he began to lead a home group in a Friends (Quaker) Church in California and develop charismatic ideas which grew dramatically, resulting eventually in the "Vineyard Church" movement, first in North America and then globally.

In contrast with earlier Pentecostal and Charismatic movements, the "Third wave" took a broader view of the gift of tongues, regarding it as one of a range of spiritual gifts, not one exclusively linked to the experience of Baptism in the Spirit. In particular, it linked the existence of these gifts with the presence



Rev Brian Andrew

of the Kingdom of God at the present time, and believed that the kind of "signs and wonders" (including miraculous healing and power evangelism) exhibited in the ministry of Jesus Christ as recorded in the Gospels are the norm for evangelism in the modern era. Wimber's views were more readily accepted by evangelicals because he based them on the widely influential teaching about the Kingdom of God which had been developed by G E Ladd at Fuller Theological Seminary. Operating within what was recognized as a broad evangelical context, Wimber nevertheless presented a heightened spiritual world which was more typical of Pentecostalism.

Central to this was the way Wimber starkly contrasted his "power evangelism" with the "programmed" evangelism that had become the standard practice in the wake of famous revivalistic evangelists such as Finney, Moody, Chapman, Sunday and most famously, Billy Graham. Queensland Baptists had embraced this form of evangelism as strongly as any other Christian group.

However, the new Wimber approach democratized spiritual gifts with "signs and wonders" and created the expectation that they are accessible to all Christians as part of their conversion experience; this differed from other Pentecostal views which stressed the post-conversion baptism of the Spirit which believers needed to seek with specific intention and protracted prayer. Wimber's position referred instead to the "kingdom authority" possessed by all Christians (as reflected in the popular song, "Majesty") which gave power in the daily Christian life over sickness and the demonic because the existence of the victory of Jesus Christ in present age.

One of the important factors in this approach stressed by Wimber was the necessity to be aware of the spiritual world, which he argued had been virtual-

ly obliterated by the secular worldview of the modern era. He believe that most Christians had absorbed this view to the detriment of their spiritual life and the witness of the church. Instead, Christians needed to have a new perspective on the spiritual world, and become co-workers with Christ and thereby become partners with him in the ministry of "signs and wonders".

This aspect of his teaching fell on well fertilized soil amongst those Queensland Baptists who had been so impressed with the Pacific Island spirituality which they had encountered in the Mapleton Leadership conferences, the associated visits by the Solomon Islanders to local churches and the visits by Queenslanders to the Solomons. The "Pacific" spirituality was a sample of exactly the views that Wimber advocated. Wimber's teaching was also not foreign to those who had been brought up in the Keswick "deeper life" holiness tradition which had been fostered for many years at the Mt Tamborine Easter conventions – although in more recent years, in common with the movement elsewhere in Australia and worldwide, the conventions had lost their distinctive character associated with the original Keswick movement and had become merely a Bible teaching and missionary convention.

Wimber's views were integrally incorporated into his innovative music style (he had been a professional musician before his conversion in 1963) and the new set of Vineyard songs which tended to replace the older "Scripture in Song" stream. He also introduced distinctive worship patterns with the aim of developing an intimacy and awareness of God especially in the "praise and worship" section of the service. This new pattern of music and worship soon became increasingly popular. By using the new Vineyard songs (and others like them) many Queensland churches were influenced, in some cases unwittingly, while others had their views reinforced and expanded. However, it is not clear that many churches understood the principles of intimacy that Wimber proposed and the way they were to be advanced through the "praise and worship" segment. So the musical part of the service, which became so dominant in contemporary worship, soon deteriorated, either into a new traditional form or a musical performance; in cases where musical talent was limited, it merely became a repetitive and uninspiring sing-song.

Wimber's message was spread widely by practical seminars (and associated recordings) and especially by two influential books (co-written with Kevin Springer), *Power Evangelism* (published in 1986) and *Power Healing* (1987). These books became well known in Australia, and the teachings they incorporated were presented in the seminars and conferences presented by Wimber when he visited the country.

The first visit occurred in November 1987 when about 4500 people attended a conference on "Power Evangelism" in Sydney, with satellite meetings held

in other places including Brisbane. Wimber returned early in 1989 with his "Power Healing" conference in Melbourne attracting 6000; the "Power Evangelism" conference was repeated at that time in Perth drawing over 1100. "Spiritual Warfare" was the topic for a round of conferences in Sydney and Perth in March 1990 (about 7000 total), while holiness was the focus in Sydney Oct 1991 (4000 attendance, and 10,000 at a public rally) with "Revival fire" as the subject in Perth. The final conferences were held in April 1994 under the theme, "Doin' the Stuff" held in Brisbane and Perth.

People travelled long distances to attend these conferences. According to records supplied by Kairos Ministries, the organisers of these conferences, the largest proportion of attendees were Uniting Church ministers with Anglicans coming next; Baptists showed considerable interest at around 20%.

But not all were prepared to accept Wimber's influence, and the issue became controversial. A sample of the other view was seen in well known Queensland Baptist conservative layman, Phil Hancox, who was prominent in denominational, local church and inter-denominational work. He took aim at Wimber's healing ministry. In the September 1987 issue of the *Queensland Baptist* he referred to devotees as being "gullible" and cited a British report by a professor of medicine who had arranged for a team of doctors to attend a healing service in England; their overall conclusion was that there was no sign of "any healing of organic physical disease" but only evidence of clever use of hypnotic trance. To Hancox the question was clear, "what will the delegates to the Healing Seminars [conducted by Wimber in Australia] believe they have witnessed – genuine miracles or 'lying wonders'."

Responses to Hancox' letter published in the February 1988 issue from Alan Wecker, Lewis Larking and Dr Barry Heyworth defended Wimber, explaining that he presented a wider approach than simply miraculous physical healing; Wimber included spiritual renewal and as Larking put it, "roundly condemns the way western Christianity has been blinded by a materialistic world view in which we are limited in our experience through the five senses rather than expecting to see God supernaturally at work." An alarmist report in the June 1989 *Queensland Baptist* from a conference in Melbourne in 1989 in which Wimber was quoted as saying that "The world would soon be swept by many incurable contagious diseases similar to AIDS" did not help to calm the tension. At the same conference, Wimber referred to the "shame which has come upon the Church because of the exposure of the sins of some prominent Christians" but predicted that "The proud, arrogant church leaders of the 80s will give way to humble leaders in the 90s" and that "out of darkness would come hope and cleansed people." He added, "There would be a wave

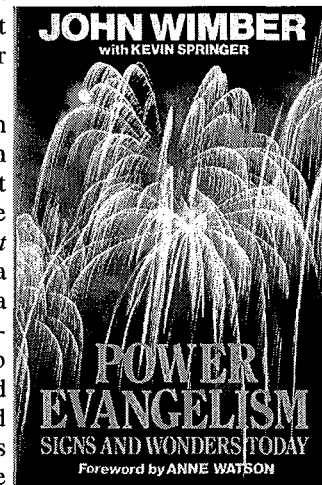
of holiness, then a harvest wave in a Church without sport or wrinkle."

It was obvious, as Rob MacKenzie of Greenslopes Baptist Church pointed out in an editorial in the same issue, that the church was, typically, over-reacting to the "latest world trend." He explained, "the problem with a group that actively promotes signs and wonders is that they have to keep producing signs and wonders to validate their ministry. The problem with a group that denies signs and wonders is that they are limiting God to the size of their finite minds. The truth lies somewhere in between; there must be a balance." He proposed that the focus should be on Christ crucified who is the one who "changes lives." Whether Queensland Baptists could find that focus was another matter.

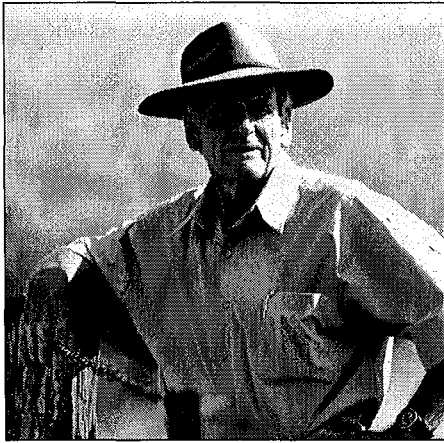
As pointed out in my two-part article on renewal published at the time in the *Queensland Baptist* (1986), there was a strong movement by a significant group within the denomination to be free of the old forms of worship and church structures which were felt to be rigid and restrictive.

They believed the new forms of the charismatic movement provided a way to renew their Christian life and would help to free up their worship and ministry. Some reported later that they did enter a new era when such ministries as spiritual gifts, healing and prophecy were opened up to them in a way that had been denied to them earlier, with positive outcomes over the years that followed. Whether these people understood clearly what was involved in Wimberism or "Pacific" Christianity, or even cared about the doctrinal issues involved is doubtful; the drive for change from the older ways seemed to dominate.

According to former Baptist missionary Dr Geoff Waugh, well known for his advocacy of the Charismatic movement, some of the most obvious examples of the impact of the Wimber movement included the new wave of Vineyard songs taking over from the earlier favorites, the more casual and relaxed preaching and worship style, and a great openness to "signs and wonders", healings, prophetic words and words of knowledge; he also mentions a more relational and consultative organisational pattern in churches and the move away from members' meetings deciding business with instead the involvement of elders and home groups.



Richard A (Dick) Scanlan, AOM (1924-2010)



Baptist Heritage Queensland has lost one of its most devoted and supportive members with the death of Richard A Scanlan (always known as "Dick"), on 16 May, 2010. The very large crowd which attended his funeral service at Laidley Baptist Church was an eloquent tribute by his church and community to a man who was not only a devoted family man and hardworking dairy farmer and cattle producer, but one who found plenty of time to contribute to the welfare of the district.

One of ten children brought up at the foot of the Toowoomba range, he moved to Mount Berryman near Laidley after his marriage to Doris Berlin in 1945, where they raised their four children (Ken, Jeff, Jill, Kathy) and involved themselves in local activities. He was a prominent member of the Laidley Baptist church, serving as Sunday School teacher and deacon for about fifty years. He was particularly devoted to the Sunday School at Berryman, which he led for many years. He was also involved in Boys' Brigade. He (along with the late Rev Doug Dunlop), was a driving force behind the establishment of Karinya Home at

Laidley where he spent his last years after the loss of his wife. He was secretary of the Karinya Board for nearly 30 years, and only recently completed a history of the home. He also supported numerous other charities, and showed a great concern for social justice and fairness in all his relationships.

Dick's interests were wide – he was an enthusiastic supporter of many local causes and spent 18 years on the Laidley Shire Council, with a special focus on promoting tourism in the area. In later life he became interested in conservation and began planting trees again after earlier having cleared many from his land. He proudly devoted a large section of his property which was still virgin scrub to remain that way for perpetuity, being the first to do so under a state government scheme. He was officially recognised for this work, and in addition was awarded the Medal of the Order of Australia in 1992 for "service to the community."

He was also well known for his passion for singing and was a member of various choirs and singing groups in the district. Although circumstances did not allow him to go on to high school, he was a poet, and encouraged his family to go on to higher education.

He also became deeply involved in family, local and church history, especially the German Baptists. He wrote two books for BHQ—on Marburg and Tarampa churches which were the result of much hard work following up leads with many different people and tracking down documents. As part of this project he investigated the location of the original church in the Vernor area, and also helped maintain its cemetery. As a part of this effort, he helped erect a plaque marking the site. He wrote books about his own church, and its pastor, Rev D Dunlop, his Irish family, Karinya Home, and the Mt Berryman Sunday School. Other writings included his own memoirs and other family histories. He and his wife Doris who predeceased him, were devoted members of the Baptist Historical Society of Queensland from its earliest days.

The Baptists of Queensland may not be a large denomination, but they are very much alive. It is not perhaps surprising that, at the annual meeting just held of the Association, great attention should have been given to the extension of the denomination in Queensland. That, it may be said, is to be expected with a small and ambitious community. But what about the still larger space and effort given to Foreign Missions? Many a stronger Church would find in its own necessities reason enough for declining outside work. Very remarkable, it is that of all our Queensland churches, the Baptists should, as a denomination, go the furthest with their Foreign Mission effort. Not that there is special virtue in going far, but there is enterprise in it, and there is no small vitality in the devotion which in this case supports it. We think none the worse of our friends that their Mission organisation brings them as to method nearer Presbyterians.

A Compliment?

This article appeared in the Queensland Presbyterian Church monthly newspaper, the *Austral Star*, in October 1897.

We appreciate the compliment about the strength of Queensland Baptist support for missionary work—although the high hopes that Martha Plested, who went to the East Bengal field in 1885, would be only the first of very many others never did materialise!

But the closing comment about the way Baptist missions were organised and managed gives food for thought. An unbiased observer today might well ask whether anything has changed in certain areas of Baptist life!