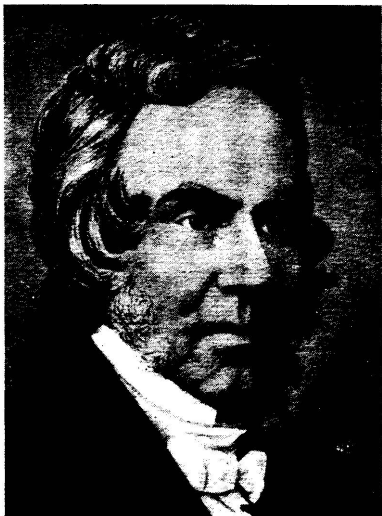


Early Presbyterianism in South Australia



*Rev. Ralph Drummond, first Presbyterian Minister
of S.A., 1839*

R. J. Scrimgeour

EARLY PRESBYTERIANISM

in

SOUTH AUSTRALIA

R. J. SCRIMGEOUR

Published
by
Uniting Church Historical Society
South Australia
1982

**EARLY PRESBYTERIANISM IN
SOUTH AUSTRALIA**

By R. J. Scrimgeour

**I S B N
0 909834 54 7**

Published by Uniting Church
Historical Society (S.A.)
1982

Available From:
Editor 13 Alfreda Street, Brighton. 5048
or
Epworth Books 33 Pirie Street, Adelaide.

Printed and Prepared at:
Salisbury Education Centre,
Phone: 258 8477

PREFACE

The text of this publication was first given as a Historical Society Lecture in the Tusmore Park Uniting Church on March 26, 1962. Until the coming of Union in 1977 the Rev. R. J. Scrimgeour spent the whole of his ministry within the Presbyterian Church, his final pastorate of thirteen years being at Tusmore Park.

The Society is grateful to the minister, elders and members at Tusmore Park for acting as hosts for this lecture and for a contribution towards its publication.

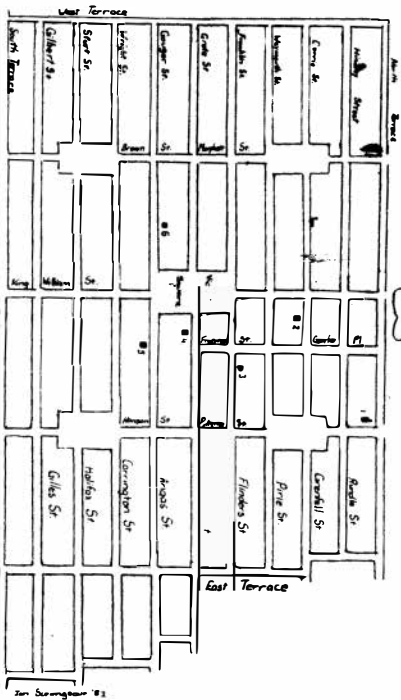
ARNOLD D. HUNT
Editor
Uniting Church
Historical Society of S.A.

13 Alfreda Street,
BRIGHTON. S.A. 5048

Early Presbyterian Sites



in Adelaide



1. Chalmers Church
2. Grenfell St. Church of Scotland
3. Flinders St. United Pres Church
4. Wakefield St. Church of Scotland
5. Rev R Drummonds Manse
6. Gougeon St Church

The early Presbyterian Church worship in this colony would seem strange even to those brought up in that faith. The first buildings were, naturally, very simple structures but often, when first used for worship, they were unfinished, sometimes without floors, windows or pews. The services were conducted mostly by ordained ministers who preached for much longer than today's twenty minutes. There was no organ and the singing was led by a precentor with a tuning fork or by a person with a strong voice. The only hymn book was the Scottish Psalter from which the psalms were sung. The congregation stood for the prayers and sat for the singing of the psalms. As in their home churches, the service was simple and orderly.

The first Scottish settlers came from the United Secession Church, the Established Church of Scotland, and, later, from the Free Church of Scotland - all branches of the Presbyterian Church. They came to a new country from a land where that church was greatly fragmented and, in the Disruption of 1843, broken further. They brought with them the traditions, the worship but, sadly, also the divisions of the home Church.

Our task in this paper is to look at the beginnings of the Presbyterian Church in S.A. and to examine the parts played by these three groups and by the ministers who pioneered their churches until 1865, when they united to form the Presbyterian Church of S.A.

Looking back on the efforts of these early Scottish settlers to plant the church of their fathers in the new colony many failures are evident but so, also, are the loyalty, dedication and enthusiasm of many ministers, elders, managers, Sunday school teachers and members. The failure of the church to keep pace with an expanding

population was largely due to divisions within the church itself, an emphasis on the ordained ministry to the exclusion of lay preachers, and to an unwillingness to venture into new fields as they faced the challenges of a very different religious environment.

SOME OF THE DIFFICULTIES

The State of South Australia was founded on the "Voluntary Principle" which meant that there was to be no State Church or State Aid to religion. Many of the Presbyterians were members of the Established Church of Scotland, a State church which received grants and endowments from the Government. In the new colony congregations had to provide the money, and they were often slow in learning how to give adequately for the building of new churches and the upkeep of ministers. Consequently the latter were often poorly paid and the cautious Scots would not build or furnish their churches until the money was in hand. The Presbyterians had to come to terms with the fact that, instead of being members of the predominant State Church as they were in their homeland, they were now a small group among several other Christian denominations.

The Scottish tradition called for a well-educated ministry with worship and ordinances in the hands of an ordained man. Several ministers serving small congregations in the 50s and 60s were Doctors of Philosophy.⁽¹⁾ The Church did not make adequate use of its lay people, especially lay preachers, a tradition which was largely responsible for the rapid growth of the Methodist Church in the early years of South Australia. ⁽²⁾

In Presbyterianism unless an ordained minister was available it was very unusual for a new cause to be started.⁽³⁾ A letter in the South Australian Archives from the settlers at Golden Grove asked the Presbytery to appoint a minister so that regular church services might begin. (Infrequent services had been held earlier). There is also the story of Ralph Drummond, the pioneer minister, walking the thirty miles to Strathalbyn to conduct services there. Lay people were active but to a very large extent worship was conducted by ordained men. Until 1850 the great task of evangelism and church extension fell to two underpaid, overworked pioneer ministers, both over forty years of age on their arrival in South Australia. They were well-trained, evangelical and good pastors but the field was immense and the distances so great that it was impossible to effectively minister to such large parishes.

Throughout its history the S.A. Presbyterian Church was always a minority church and suffered from a shortage of ministers, of money and of people. Often its emphasis was more on the building up of the local church rather than moving out into the suburbs and the country. As Presbyterians moved out into the country areas and found no church of their own, they were attracted by the evangelical zeal of the Methodist Church and joined that or another denomination. Apart from a few isolated groups of Scottish settlers who were determined to worship God in the manner of their forefathers, the work of the Church in the beginning was centred on three churches in the city square. These served three separate groups of Presbyterians, all carrying on the differences they had known in their homeland.

THE UNITED SECESSION CHURCH (LATER UNITED PRESBYTERIAN)

The first Presbyterian denomination to begin work in Adelaide was the United Secession Church. This group was the result of a number of small Secession churches in Scotland coming together under this name. The secessions from the Established Church had come about largely through the Patronage Act which gave to the laird (the lord of the manor) the right to choose the minister for the parish. This caused great unrest as many ministers and congregations believed that the right to call a minister lay with the people. The United Secession Synod not only rejected patronage but supported the Voluntary System and therefore refused all assistance from the Government. It seems right that the original Presbyterian group to be formed in Adelaide should be one whose principles coincided with those upon which the State was founded.

When South Australia was founded on December 28, 1836, there were a few Scottish settlers among those who landed at Glenelg. By 1840, however, there were groups of Scottish people at Strathalbyn, Mount Barker, Golden Grove, Mount Crawford, Gawler, Woodside and the Barossa as well as in the growing town of Adelaide.

Rev. Ralph Drummond

On June 9, 1839, Ralph Drummond of the United Secession Church arrived in Adelaide with his wife and seven children (one child had died on the voyage). Three more children were born in South Australia. Drummond, aged 47, had not been commissioned by his church to work in this State and had intended going on to Sydney but as there was no Presbyterian Church here and, being attracted by the principles of freedom in religion, he decided to stay.

On his first Sunday ashore he was invited to preach in the pulpit of the Independent (Congregational) Church by the Rev. T.Q. Stow. He was also invited to preach at the opening of the new Wesleyan Chapel in Freeman Street in July. An interesting feature on this occasion was that the three services were conducted by ministers of the three denominations which were to enter into Union nearly 140 years later - 10.30 a.m. William Longbottom (Methodist), 2 p.m. Ralph Drummond (Presbyterian) and 6 p.m. Thomas Quinton Stow (Congregational). In the early days of the colony there were many instances of such cooperation. Why did it take so long for the Union to take place?

The first Presbyterian service in the colony was held on July 14, 1839, in the South Australian School Society's rooms on North Terrace, opposite Holy Trinity Church.⁽⁴⁾

With the support of his own people and of the press of the day Ralph Drummond made a good beginning. The services continued in the Society's rooms until November when they were transferred to Drummond's home in Angas Street where he also conducted a school. This house was opposite the present Seventh Day Adventist Church. This arrangement lasted until the church in Gouger Street was opened in 1842.⁽⁵⁾ In later years members of the church recalled the simple services held in the manse to the accompaniment of a kettle singing on the fire. As the congregation grew the minister's stipend was increased from £80 to £132. The Church in Scotland gave financial support to help with this.⁽⁶⁾ He was now able to devote all his time to the ministry.

Gouger Street Church

The congregation of the United Secession Church was formed at a meeting in October 1839 and plans were drawn up for the building of a church. The foundation stone was laid on St. Andrew's Day, 1840. Money for the church was raised by debentures bearing 20 percent interest. Although services in the church commenced in 1842 the building was not completed for many years because the members were reluctant to go into debt. The church was a simple gable-ended stone structure measuring 40 feet by 60 feet and lit by ten rectangular windows.⁽⁷⁾ Peoplestore stands today on the site of this original church, and a wall and the outline of three windows were still visible early in 1982.⁽⁸⁾

Ralph Drummond sought to keep in touch with his people in the country. He walked to Strathalbyn to visit the settlers as well as travelling to Morphett Vale, Mount Barker, Golden Grove, the Barossa and Gawler. Things, however, were not going well in the city. Some of the congregation had moved to the country to take up recently surveyed land and the minister's stipend was reduced to £80. He had to open school again and offered to teach twelve subjects. In 1844 the church was forced to close due to lack of support and Drummond took up two sections of land near the source of the River Torrens. He still continued to make his journeys on foot to visit his people. The church in Gouger Street opened again in September 1845 and was incorporated with the United Presbyterian Church of Scotland in 1847. It became known as the Gouger Street United Presbyterian or the U.P. Church.

It was becoming urgent that an assistant be appointed to help Drummond and a request was forwarded to Scotland. In 1851 William Miller arrived but did not remain for long. A dispute arose over the spheres of ministry of Drummond and Miller. The people in the Barossa were anxious for Miller to work exclusively in their area and offered a larger stipend, while some Gouger Street members wished both ministers to share the preaching and pastoral work of the whole parish. This dispute led to a serious rupture and most of the elders and managers and some members withdrew from Gouger Street. Ralph Drummond and those of his church who remained were drawn closer together as a result and made a fresh start.

In 1855 Peter Mercer arrived from Scotland to assist Drummond and was stationed at Port Adelaide. There was dissatisfaction with the smallness of his stipend and in January 1856 Mercer and the Port Adelaide congregation were received into the Free Church.

Drummond retired in 1855 and did not take any further ministerial appointment but he continued to work for his church. He laid the foundation stones of the new church in Flinders Street in 1865 and of the present Golden Grove Church. He died in 1872. Ralph Drummond had proved a good minister of the Gospel and pastor to his people despite the many difficulties he faced. As a fervent supporter of religious freedom he opposed the State Aid offered to the Church in 1846-51. He was a keen advocate of the union of all Presbyterian bodies and took a prominent part in the Union celebrations in 1865.

James Lyall succeeded Drummond at the Gouger Street United Presbyterian Church in 1857 and remained there and then at the new Flinders

Street Church until 1898. In the year of Union, Gouger Street Church under Lyall was the strongest of the Presbyterian Churches with 260 communicants, 9 elders, 160 Sunday School children. This was just prior to moving into their new church in Flinders Street. *

THE CHURCH OF SCOTLAND

The Rev. Robert Haining arrived in Adelaide in November 1841 to commence work for the Church of Scotland.

In the South Australian Act there was a chaplaincy clause which included provisions for the Church of Scotland to have a competent clergyman provided and supported at the expense of the State. In the beginning, however, the Church of Scotland people were content to worship with the Anglicans.

In May 1841 a meeting of Scottish folk in Adelaide decided to ask the Church of Scotland for a minister. Again we see the difference between the Presbyterians and Methodists; the latter when faced with the need to begin a cause, gathered the people together under a lay preacher until a minister was available, while the Presbyterians felt they could not begin until an ordained man was appointed.(9)

It was not the decision of the meeting in Adelaide, however, which was responsible for bringing Robert Haining to South Australia. The Church of Scotland had acted earlier and appointed him as its minister in Adelaide, 'or wherever in the surrounding country Mr. Haining thinks most suitable'.

Rev. Robert Haining

Robert Haining was 41 years of age when he arrived in the new colony in 1841. He acted as a tutor for a number of years after completing his theological studies and was ordained for services in South Australia just before leaving Scotland.

Haining conducted his first service according to the order of the Church of Scotland at 3 p.m. on November 28, 1841, in Holy Trinity Church. It is again pleasing to note the cooperation existing amongst the churches. For the next four Sundays the services were held in the Friends Meeting House in North Adelaide and in Freeman Street (Gawler Place) Congregational Church, and then, until a church could be built for his congregation, the Wesleyan Meeting House in Hindley Street was hired for services. It was here that they held their first recorded Session (Elders) Meeting in 1842.

A public meeting of friends of the Church of Scotland was held on St. Andrew's Day 1841 to welcome Haining and make arrangements for his stipend and living quarters. At the meeting the Church of Scotland Society was formed to foster religious education in South Australia and to raise subscriptions for a church building. This Society had a prominent place in the life of St. Andrew's Church for a number of years.

St. Andrew's Church of Scotland

The first St. Andrew's Church of Scotland was erected in Grenfell Street between King William Street and Freeman Street, (the Royal Insurance building is on the site today). The foundation stone was laid in February 1844 with Masonic ritual,

the Adelaide Lodges marching through the streets in full regalia. Robert Haining had recently joined the Lodge and acted as chaplain. The stone was laid by the Provincial Master of the Lodge. This event caused a stir in the city and produced a number of letters to the press.

The building was opened for worship in July 1844 with a small debt. The furniture was Australia cedar, the bell from Burra Burra copper and there was seating for 250 people. The membership at the time of opening was 65. This increased to 130 but there must have been many adherents as the church proved too small and it was decided in 1855 to build a church to seat 500 people at the cost of £3000. The decision was made in spite of the fact that there had been a rift in the fellowship from 1846 onwards because the Church had accepted the State Aid introduced by Governor Robe, and also a number of people left St. Andrew's in 1851 to join the new Free Church. The State was canvassed to raise funds and the second St. Andrew's was opened in Wakefield Street in 1859. This church was always in trouble with finances and the cause gradually declined until it was closed in 1905 and sold to the W.C.T.U. to become Willard Hall. (10)

Robert Haining was an earnest minister of the gospel and, like Ralph Drummond, travelled long distances to visit his scattered flock. People brought their children from many parts of the State to be baptised and, as well as his city duties, he conducted services in Anglican buildings at Port Adelaide and St. Mary's, South Road. He travelled to Strathalbyn, Mount Barker and Morphett Vale for services but in the 1850s these congregations went over to the Free Church, so that by the time of Union in 1865 the Church of Scotland comprised

St. Andrew's in Wakefield Street and three very small country churches at Inverbrackie (Woodside), Mount Crawford and Ardtornish (Modbury).

The Church of Scotland was losing its hold on its people. In the census of 1844 it could claim 9 per cent of the population but by 1851 this percentage had fallen to less than 7 per cent. It entered Union with a very imposing building but with the smallest of the three city congregations - 134 communicants, an average attendance of 129, 50 Sunday School children and an income of £343.

Haining served the Church for thirty years. He was not always popular with his people and had little success in advancing the cause of the Church of Scotland in country areas. He resigned in 1871 and died three years later.

STATE AID TO RELIGION

In spite of the fact that it was contrary to the Voluntary Principle on which the State was founded, Governor Robe introduced the State Aid to Religion Ordinance. After a stern fight it was passed in 1846 and £1100.10.0 was set apart from the revenue of the province for 'the purposes of Christian religion and education'. This was to be distributed among all denominations according to census returns - if they applied for it. The amount that went to the Presbyterians in 1846 was £95. Ralph Drummond's Gouger Street Church sent a petition to the Governor expressing regret at the giving of State Aid and refusing it. Robert Haining's Church of Scotland congregation decided to accept the grant for the minister's salary but the decision was far from unanimous.

The discontent in the church over what some saw as the breaking of the Voluntary Principle was one of the factors leading to the eventual founding of the Free Church in Adelaide.(11)

THE FREE CHURCH OF SCOTLAND

While the Secession Church and the Church of Scotland were establishing themselves and building their churches in the new colony, events were happening in Scotland that were to have a great effect on the Presbyterian Churches in S.A. The Secession Church was moving towards union with another dissenting group, the Relief Church, to become the United Presbyterian Church (1847) - commonly referred to as the U.P's - but the Church of Scotland was hastening towards its greatest division, the Disruption of 1843. To understand the impact of this event which moved people to action in South Australia, it is necessary to look briefly at the causes which led to the Disruption in Scotland.

Despite the earlier secessions the Patronage Act was still opposed by many in the Church of Scotland. There was also a growing uneasiness caused by the increasing interference in church affairs by the State. Meanwhile in the Highlands people were being removed from their homes and glens by the lairds and replaced by sheep. There was much resentment against Church of Scotland ministers who supported the lairds in their inhuman and incredible actions. Highland congregations were ready to revolt and the disruption brought most of them into the Free Church. Many of the ablest ministers were now evangelicals and there was a spiritual renewal taking place in a great number of

churches leading to a strong desire for reform within the Church. All these factors led to a great moment of decision in the life of the Church of Scotland.

At the 1843 General Assembly in Edinburgh the Moderator announced that since he and others were unable to acknowledge the Assembly as a free body, they were determined to leave. Almost two hundred ministers and elders left and constituted themselves the first General Assembly of the Church of Scotland Free, with Thomas Chalmers as Moderator. Eventually one third of the people and 451 ministers joined the Free Church, and despite the loss of churches, manses, glebes and salaries, it soon prospered through enthusiastic and generous support and the spiritual vitality of its people.

One of the results of the Disruption in Scotland was that in many cities, towns and villages there were three Presbyterian Churches in close proximity and often working in opposition to each other. This sad situation in the home church was transferred to Adelaide.

THE FREE CHURCH IN ADELAIDE

The news of the Disruption stirred people, not only in Scotland but in many parts of the world. It was to be expected then that the news would be heard with some excitement by the Presbyterian colonists in South Australia. The Register supplied them with information and editorials which gave much prominence to the Disruption. The editor, James Allen, was a Scot and there is no doubt that the Register played an important part in the eventual founding of the Free Church in South Australia.

The Church of Scotland Society in January 1844 held a meeting at which a document was drawn up 'expressing the admiration and esteem in which the principles and conduct of the ministers and members of the Free Church (were) held in (the) province.' This document (which some members refused to sign) also spoke strongly for spiritual liberties and the independence of the Church. At this meeting another motion was passed which expressed the opinion that the causes of the Disruption in Scotland had no place in South Australia.

This motion was an excellent one and, if the Presbyterians of 1844-50 could have stayed with these sentiments, then the Church would have been a much stronger cause in later years. They found themselves under constant pressure to decide either to show their admiration for the Disruption and found a Free Church or to realise that Scottish issues had no relevance in South Australia and that their task was to maintain the unity of the Kirk. These years were important for Presbyterianism for there can be no doubt that the struggle over State Aid influenced those who sympathised with the Free Church, and the blow for spiritual freedom in Scotland struck a responsive note in the hearts and minds of many people in the colony which had been founded on such principles.

Rev. John Gardner

In 1849 several leading citizens sent a memorial to the Free Church of Scotland asking for a minister who would form a Church in South Australia. John Gardner, a licentiate of the Presbytery of Glasgow and aged 41, was offered and accepted the position and arrived in Adelaide in 1850.

Gardner was so successful in his task of gathering together a congregation and building a church that it is obvious there was great enthusiasm for the cause and that some preliminary work had been done before his arrival. Services for the first three Sundays were held in St. Paul's Church of England Schoolroom in Pulteney Street and later in a room at the rear of the Freemasons Tavern in Pirie Street and the Exchange Room in King William Street.

Chalmers Church (12)

A month after John Gardner's arrival a meeting was called to discuss the building of a church. A committee was formed to collect subscriptions and land was obtained at the corner of North Terrace and Pulteney Street. Progress was rapid and the foundation stone was laid on September 30, 1850. At this service Gardner read a statement which was sealed in a bottle and placed beneath the stone, setting out the principles on which the church was founded. It was to be called Chalmers Church as 'a faint memorial' to the Rev. Dr. Thomas Chalmers, Moderator of the first General Assembly of the Free Church of Scotland.

Chalmers Church was opened for worship on July 6, 1851. It was still incomplete as the vestry and schoolroom and spire were added later. This building, now ScotsUniting Church, is the only remaining edifice of early Presbyterianism in the city of Adelaide. The first elders, George Young, David Mackie and James Benny (Session Clerk) were elected in October 1851, and by the end of that year the church had 133 communicants and a Sunday School had commenced. In 1854 James Benny completed his studies for the ministry under John Gardner and was ordained and inducted into Morphett Vale Church. He was the first

South Australian trained minister and his name appears much in the history of the church in the last half of the nineteenth century as leader of a breakaway Free Church based in Morphett Vale.

As Van Dissel points out, the Free Church cause began with that dominant note of identity with Free Church of Scotland principles, yet in fifteen years Chalmers Church had united with the other two Presbyterian Churches to form the Presbyterian Church of South Australia. It would seem that the enthusiasm of the early days began to fade as people came to see the futility of carrying on the divisions of another country and to realise that only with a united witness could the church in South Australia grow. Unfortunately when the union came it took a long time for the old divisions to die out.

Chalmers Church at the time of Union had 200 communicants, 400 as the average attendance, 230 Sunday School scholars and an income of £1000.(13)

In the fourteen years leading up to Union the Free Church, compared with the other Presbyterian congregations, made great strides but it was often at the expense of the other two churches. John Gardner had no hesitation in persuading congregations to join his cause. He had a strong policy of bringing ministers from Scotland. From 1850-65 he brought out four to work in the Adelaide and surrounding country areas and two for the South East of the State. He also had the services of Peter Mercer who, at Port Adelaide, transferred from the United Presbyterian to the Free Church, and he trained and ordained the only South Australian theological student before Union, James Benny.

Free Church Presbytery

While the United Presbyterians and the Church of Scotland were not large enough to form a presbytery, the Free Church Presbytery was started in 1854 with Gardner (Chalmers), Moir (Smithfield-Gawler) and Anderson (Strathalbyn) and Elders George Young and James Benny. This Presbytery had the oversight of all Free Church work and at Union became part of the new Presbytery of South Australia.

However in its short history, it had an episode which was to have far reaching effects on the whole church in general and on Morphett Vale in particular.

In 1856-58 there was a protracted case before Presbytery which ended in the minister of Morphett Vale and his elders being deposed.⁽¹⁴⁾ A case of incest was heard by the elders at Morphett Vale. The man involved had disappeared, but the girl, who was pregnant, was suspended from Church membership. The situation was reviewed a year later, and the girl was found to be sufficiently penitent to be readmitted to membership. Benny reported the matter to the Presbytery which declared that the elders had no authority to deal with such cases. It ordered the Morphett Vale elders to hand the case to Presbytery. Benny and his elders refused, and continued to declare that they were acting in accordance with the rules of the Church. The proceedings dragged on for eighteen months, and when Benny and his elders were instructed to appear before Presbytery they did not present themselves. Benny was deposed in January 1858 and the elders in March.⁽¹⁵⁾ William Gray, the church historian, says 'So ended one of the most tyrannical incidents in the history of Presbyterianism in this State'.⁽¹⁶⁾

Benny and his elders continued to act at Morphett Vale and the congregation expressed their support on the Sunday after the deposition of the minister. They remained loyal for the remainder of his ministry, which was to last for fifty years.

THE FREE CHURCH PRESBYTERY (MORPHETT VALE)

When James Benny and his elders were deposed by the Free Church Presbytery in 1858 they continued to work with great vigor at John Knox Church and formed an Independent Free Church Presbytery based on Morphett Vale. As J. Campbell Robinson says, 'There are few Congregations and ministers over a period of half a century in South Australia that have exercised so extensive and beneficial effect upon the community where they were resident as the Rev. James Benny and the John Knox Church at Morphett Vale'. (17)

Aldinga was an extension of Morphett Vale and a church was opened there in 1857 to seat 200 people. Yankalilla Church (opened about 1858) was combined with Aldinga under the care of George Benny (brother of James Benny, and trained and ordained by him in 1859). John Sinclair who succeeded George Benny in 1868 was also trained by James Benny and ordained at the age of 17 years.

In 1862 James Benny reported that there were 11 elders, 12 deacons, 146 members and 682 adherents, 12 Sunday School teachers and 100 scholars. It was an active parish and the Presbyterian Church of S.A. would have benefited from the vitality and enthusiasm of these congregations had Morphett Vale come into the Union of 1865.

THE UNION OF THE THREE CHURCHES

The first move towards the union of the churches came from James Benny in 1860. Benny, who by this time had been deposed by the Free Church Presbytery, wrote to the Gouger Street Church (U.P.'s) asking for a conference on the union of all the Presbyterian bodies. The elders at Gouger Street expressed interest but nothing came of this move. The Free Church Presbytery and the United Presbyterians engaged in correspondence but this too was dropped. Then in 1865 there was another attempt and this time a Basis of Union was drawn up and sent to all congregations including Benny's Independent Free Church. In April it was decided to unite and form the Presbyterian Church of South Australia with May 10, 1865, as the date of Union. Only Morphett Vale and Inverbrackie churches stayed out but the latter joined two years later.

In 1872 an overture was made to Morphett Vale to come into the Union. Benny and his congregation gave as their reason for not joining their unwillingness to accept the Basis of Union as adopted by the Presbyterian Church of South Australia, believing it to be 'tainted with United Presbyterian views'. It has been suggested that in 1865 Benny was unhappy because he was not invited to share in a combined service in 1860 to mark the 300th Anniversary of the Reformation in Scotland. He had been the first to suggest union and yet, when there was an opportunity to show unity, he was overlooked. But the main reason does seem to have been one of doctrine.

Eight ministers entered the Union - three United Presbyterians (Lyll, Davidson and Law), two Church of Scotland (Haining and Roddick) and three Free Church (Gardner, Anderson and Gordon) and fifteen congregations.

The service of Thanksgiving was held in St. Andrew's Church on May 10 and John Gardner was elected as the first Moderator. The service ended with the Lord's Supper as a symbol of their unity. Three hundred people were present from many parts of the State, and there was great rejoicing that they were now one Church. At a public meeting held in Chalmers Church that night the reasons for Union were apparent in the speeches - the desire to be one church, the wasteful aspects of their divisions and the failure of their outreach. (18)

Once again the high hopes of the Presbyterians in South Australia did not eventuate. With all their rejoicing, very little happened in the next few years. The census of 1866 showed almost 12000 Presbyterians in South Australia out of a total population of 163000, and of these only a minority were catered for by the Church. There was no church extension into the suburbs until the early 1880s when Goodwood and Norwood were established. Gray says, 'There was no real union. The churches were still self-centred'. (19) Each Church continued to call ministers from its former denomination in Scotland, and still used its old hymn books and other literature. Newcomers from Scotland joined the church of their loyalty at home. It was not until after the General Assembly was formed in 1886 that the old loyalties began to die away and the Presbyterian Church began to act as one fellowship.

COUNTRY CHURCHES OUTSIDE ADELAIDE PRIOR TO 1865.

As we have seen, isolated groups of Scottish settlers established congregations outside the city of Adelaide. (20)

It is interesting to note three things which stand out in connection with these early rural churches. In most cases when setting out to build, a school room was either erected or the building used as a school under the supervision of the church. Presbyterians had always emphasised the importance of education. Secondly, churches often were not completed for many years as the people were reluctant to go into debt. The third thing was that most of them did not retain their initial denominational allegiance. Some changed in order to obtain a minister and others because of persuasion by the Free Church.

Inverbrackie (near Woodside), called 'The Caledonian Church'. The first recorded mention of work in this area is a meeting held in Payne's Inn in 1844 for the purpose of building a church for Scottish Presbyterians. An interesting feature is that those who attended were mostly single men who worked in the area from Woodside to Nairne. A grant of twenty acres was obtained from the Government and the church was opened in 1848. A meeting in 1847 had decided that they would adhere to the Established Church of Scotland. A small school was opened in the church vestry.

The first settled minister was John MacBean (1852-54), followed by William Ross (1856-60). MacBean returned to Inverbrackie in 1862 and served there for the next 32 years. The congregation decided to remain Church of Scotland instead of joining the Union in 1865, but two years later changed its mind and became part of the Presbyterian Church of South Australia.

In 1870 the congregation felt that the church was too far from the growing centre of Woodside. They purchased St. John's Lutheran Church in that town and the Inverbrackie buildings were abandoned.

Today they are ivy-covered ruins in the grounds of the Army Camp about four kilometres from Woodside.

Strathalbyn. The first settlers, who were mostly Scottish people, arrived in Strathalbyn at the end of 1840. They invited Ralph Drummond to pay them an occasional visit and held their early meetings in 'Glenbarr', the home of William Rankin, and at 'Hampden', the home of Edward Stirling. Robert Haining also visited them and conducted services. From 1844-1850 Rev. J. B. Austin, the Congregational minister at Macclesfield, held fortnightly services and conducted weddings and baptisms. It was decided to build a church and the foundation stone was laid in 1844. When the building was opened it was also used as the first school in Strathalbyn. Before long the building was too small and a new church was opened in 1849 by Robert Haining. Over the years additions were made to the church. A transept was built in 1857 which doubled the seating capacity and the church as it stands today was completed in 1869. Standing on a beautiful site, it is the most imposing of all Presbyterian structures in the area around Adelaide.

The arrival of John Gardner at Chalmers Church in 1850 brought changes in Strathalbyn. He visited them on many occasions and persuaded the people to send to Scotland for a minister of the Free Church. John Anderson was appointed for a three year term but stayed for twenty years. Strathalbyn was one of the Free Churches to enter the Union of 1865. At that time they had 5 elders, 144 communicants, an average attendance of 220, 3 Sunday Schools with 125 scholars and two preaching places.

A Church of England clergyman, writing in later years of St. Andrew's folk in Strathalbyn, referred to them as people of strong character, inflexibly devoted to the religion of their forefathers. He admired their sturdiness of character and tenacity of purpose:

'for it is pleasant in these limp and indifferent days to find men who stand up and contend vigorously for what they believe to be right and true. Admiration, however, does not connote entire approval. I cannot for instance, understand why a memorial stained glass window, offered in memory of a deceased member of the Kirk was declined, and it is difficult to excuse the backwardness of those who in those days opposed the introduction of an organ, 'a kist of whistles', to supersede the old pitch pipe, to lead the psalmody. One valiant Scot, I am told, threatened to put his foot through the harmonium, if it were introduced'.⁽²¹⁾

In fact, when the organ was introduced, a small group withdrew from the church.

Mount Barker. The first Christian service in Mt. Barker was held about 1842 under an old gum tree on the banks of a creek, and conducted by Robert Haining. He came at the request of Duncan McFarlane who wanted a service for himself and his employees. A move was made as early as 1846 to obtain a minister and to build a church hall. A year later the church building was started but it was not finished and used for worship until 1858, eleven years later. The unfinished building, without a floor or windows, was used firstly as a school and then let as a grain store.

When the Free Church Presbytery was formed in 1854 it was decided to recognise the worshippers at Mt. Barker as a Free Church Congregation under the care of John Anderson of Strathalbyn. Services, because the church was unfinished, were held in a room at the Mt. Barker Hotel. Rev. Ebenezer Miller from India was called as the first minister but he died on the way out to Australia. Various ministers then shared the responsibility of conducting the worship services which were held at least once a fortnight.

The first service was held in the church in 1857, a year before it was completed. Pew rents were introduced at five shillings a quarter, with a free pew for the minister. The singing, as in all Presbyterian churches, was led by the precentor with a tuning fork and sounding board.

James Gordon who arrived from Scotland early in 1858 was the first minister. He came to an unfinished church and no manse, but a house was purchased later in the year. Gordon stayed for four years before accepting a call from the Gawler-Smithfield parish.

A short vacancy followed in which the church historian, William Gray, says, 'the church was poorly supplied'. In February 1863 Mt. Barker decided to withdraw from the Free Church and petitioned Gouger Street Church to be received as a congregation of the United Presbyterian Church. Alexander Law, a U.P. minister from Stirling North, was then called and had a successful ministry of fourteen years before going to Monarto.

While the Methodists had the situation of two branches of their denomination working in some towns, occasionally even three branches, here is a Presbyterian congregation which, in twenty years,

belonged to three Presbyterian groups in turn. It began as a Church of Scotland, then became a Free Church, and finally joined the United Presbyterian group. At the time of Union in 1865 there were 5 elders, 73 communicants, an average attendance of 80, two Sunday schools, two preaching places and one prayer meeting.

Golden Grove. The Scottish settlers at Golden Grove met in 1846 for worship in the home of John Byers. A Sunday school was started and in 1849 a building was opened by Ralph Drummond. James Buttfield, a Baptist minister, conducted one service each Sunday from 1853.

In 1864 Captain A. Robertson gave a site for a church near the school and public cemetery. Drummond laid the foundation stone of the new church on July 24, 1865 - his last official duty. It was opened in June 1866 and this building is still used as the centre for the now growing and thriving, Golden Grove Uniting Church.

Clare. The first mention of the congregation at Clare is found in the minutes of the Free Church Presbytery in December 1855. Moir, minister of Smithfield, reported on 'the state of affairs in connection with the building of a church at Clare'. Moir laid the foundation stone in 1856 and the church was opened three years later. It remained in its unfinished state, without flooring, furnishings or ceiling until the coming of the first minister in 1862. In the meantime services were held occasionally and the people had to stand or bring their own chairs. Later on rough planks were used for pews.

The Clare church disappears from the Free Church minutes and it was the Gouger Street U.P. Church which was responsible for the coming of

their first minister in 1862. William Davidson of Burra visited Clare regularly. The Register of July 24, 1860, reports:

'On Sunday three services were held in the Scotch church Clare by the Rev. W. Davidson...and the Rev. gentleman baptised 21 infants at 2 p.m. and delivered a suitable address. The attendance at each occasion was numerous and the collections throughout the day were said to be of a most satisfactory nature'.

Davidson was called from Burra in 1862 and remained until 1871. It is recorded that he visited as far south as Watervale, north to Bundaleer, Yongala Station, Laura and west to the Hummocks.

At the time of the Union there were 20 communicants with an attendance of 80 and a Sunday school of 35 children, as well as 8 preaching places with an average attendance of 200. Clare, under Davidson, was one of the churches which did venture out into the surrounding districts.

Gawler - Smithfield. When John Moir arrived in 1854 Smithfield (or Smith's Creek) was a Scottish settlement. A house with a hall attached had already been built and he conducted services there until the church was opened in 1855. Services were begun at Gawler from Smithfield soon after Moir's arrival. At first the Malt House, then the old pine log schoolhouse were used for worship. A block of land had been set apart for the Church of Scotland by Colonel Light but, as the church in Gawler was Free Church, there were difficulties in using the land. Eventually land was obtained

and a church built and opened in Cowan Street in 1856.

Moir left Smithfield in 1858 and there was a four year period without a minister. The Gawler Bunyip of 25 May, 1923, says 'Mr. Moir left for Bendigo, Vic., in 1858 and for 4 years there was no minister, the church being closed as the Presbytery of that day was averse to lay supply'. (22) (The emphasis is mine - R.J.S.)

James Gordon, an eloquent preacher, was called to the combined charge of Smithfield and Gawler in 1862. He remained as minister for twenty years, then the parish was divided, and he continued as minister of Gawler for another seventeen years, a total of 37 years. It was a very successful ministry. The Bunyip, May 25, 1819 reports:

'His earlier years were balmy days for the church. Congregations were crowded, sittings were scarcely to be had and the debt on the building was wiped out in little more than a year. In those days services were conducted in the orthodox Free Church custom. No hymn books were used; the precentor with tuning fork and sounding board reigned supreme'.

The Church Anniversary Services and soiree (tea meeting) and the Sunday School picnics were highlights of each year.

At the time of Union in 1865 Smithfield had 3 elders, 60 communicants, Sunday School with 55 scholars, and Gawler had 116 communicants, 230 as the average attendance and one Sunday School with 70 scholars.

Morphett Vale. The work of the Presbyterian Church in Morphett Vale began when Alexander Brodie arrived from Scotland in 1837. He conducted services for his servants and neighbours in his own home, 'Claremont'. He was asked by Robert Haining to establish a Church of Scotland cause at Morphett Vale, but it was some time before the church was built. The Observer January 20, 1844, reports:

'The settlers at Morphett Vale to their great honour commenced building the first chapel in connection with the Church of Scotland in the province of South Australia. It will be held at stated intervals by Mr. Haining and by such evangelical gentlemen as can afford assistance.'

In December 1846 Brodie wrote to Robert Haining requesting a share of the State Aid granted to the Church of Scotland, and was given £10 towards the building of the church. It was opened in 1847 and called St. Andrews Church but was commonly known as 'Brodie's Church'. It was to be 'for the use of Presbyterians of all denominations'. James Benny, while a student under John Gardner, worked in the area from 1853. He was ordained and inducted in 'Brodie's Church' on September 24, 1854. Alexander Brodie and his family and another elder were unhappy about this and so withdrew and joined the Grenfell Street Church.

Plans were drawn up for the building of a Free Church. The foundation stone of the John Knox Free Presbyterian Church was laid in May 1855 and the church opened in April 1856. Due to a fault in the construction and also damage caused by a storm almost immediately after

the opening, repairs had to be made and the church was reopened in July. (23) Brodie's church was used for a Sunday School and Day School until destroyed by fire in 1858.

The story of Morphett Vale prior to Union is told earlier in this paper.

Mr. Benny and the Morphett Vale congregation did not join the Union in 1865.

Burra. At the Gouger Street Session meeting held in September 1859 a letter was read from Mr. J. Beatie, a member of the Gouger Street Church living at Kooringa (Burra), stating that Burra presented 'a good field for a minister in connection with our Church'. The copper mines had already been working for many years and a church building was in existence. James Lyall visited Burra and reported 'every encouragement'.

William Davidson arrived in Adelaide shortly afterwards and began an intensive visiting programme in the Adelaide hills. He was offered a pastorate in Burra and went there in June 1860. As part of his pastoral duties he visited other places including Clare.

The work at the Burra mine was slackening but rich deposits were being discovered at Wallaroo and Moonta. This led to the removal of the miners and the smelters. A call from the Clare Church at the end of 1862 was accepted by Davidson and the Burra Church was closed and not reopened.

Stirling North (near Port Augusta). James Lyall of the Gouger Street United Presbyterian Church visited this area in 1859 and laid the foundation stone of a church. In response to a request to the home church, Alexander Law arrived in the

colony in 1861 and was sent to Stirling North. This was a camping place for the bullock teams which brought wool to the nine year old town of Port Augusta. Law and his wife travelled by the Royal Mail Coach (a spring cart), the journey of 200 miles taking several days. Services were held in Stirling North and Port Augusta, with Stirling North as the centre. On horseback he visited settlements, stations and homes along the north road to beyond Hawker. The severe drought of 1862 led to the closure of the church, and Law moved to Mount Barker in 1863.

Mount Crawford. This was another Scottish settlement, and moves were made early in the 1840s to erect a church under the direction of Gouger Street U.P. Church. A stone building, known as Murray Vale, and near to the home of James Murray, was the centre of a parish which extended from One Tree Hill and Lyndoch in the west to Chain of Ponds in the east. Before 1850 there was a breakway on the question of pulpit supply, and John Warren, an elder, obtained a gift of land from the Government, and another church, known as Springfield, was built in 1850 only 5 kilometres from Murray Vale. Springfield was a Church of Scotland congregation.

From 1851 a Baptist minister, Rev. H. L. Tuck, from Kenton Valley near Gumeracha conducted one service each Sunday in the Murray Vale Church. This he did for 14 years.

The Springfield congregation from 1863 was under the care of James Roddick, who had been sent out by the Church of Scotland as their ministers. He lived in the basement of John Warren's home until a manse was built. Roddick tried to reconcile the two congregations, but in vain. Not long after he arrived a storm and earthquake damaged

the Springfield Church. Families began to move eastward and James Roddick made Mount Pleasant his centre, while still living in the manse of Springfield.

A congregation was formed in Mount Pleasant in 1865 and some members of both churches joined there. It appears that services continued for some time in the Murray Vale Church. Eventually it was closed and it was partly destroyed in a bushfire in 1879.

Today the Springfield Church is a ruin surrounded by a cemetery. The Murray Vale walls are still standing in Mt. Crawford Forest within a cemetery which is still used.

Mount Pleasant. A meeting was held in February 1865 to obtain the services of James Roddick as minister. Until the church was built in 1866 worship services were held in the school rooms.

South Rhine. This Church began in 1844 with the building of a school with a room attached for the teacher's living quarters. Services were held in this school until 1882 when the lovely little church was built on the same block. Services are still held today in this church, and the school room is used for meetings.

Ardtornish. A cause was started at Ardtornish (Modbury) and a school room was built in 1847 near the junction of what is now North East Road and Grand Junction Road. Services were conducted in the building by Robert Haining of the Church of Scotland. The school and the services continued until about 1866.

The South East. John Gardner visited the South East in 1858 and found that groups of people had been gathered together by Malcolm McInnes, a Gaelic preacher. In 1858 James Don was inducted into Mount Gambier and in 1859 Mark Dixon into Penola.

Dugald McCalman, an eloquent preacher in both English and Gaelic, had been inducted into Naracoorte in 1856.

In 1863 the churches in the South East became part of the Presbytery of Hamilton in Victoria. They separated from the Presbytery of South Australia, mainly because of distance and expense, and against the wishes of the Free Church. Later, with Edenhope (Vic.), they were formed into the Presbytery of Penola but still associated with Victoria. They did not return to the South Australian Church until January 1, 1950.

Two other causes began with enthusiasm but faded out due largely to a lack of ministerial supply. One was at Kapunda and the other at Ettrick near Riverton where a church was built in 1864 for the U.P's but closed in 1877. The statistics show that in 1866 there were 20 communicants but an average attendance of 160. However the cause gradually declined.

HONOURING THE PIONEERS


As we approach the 150th anniversary of the foundation of South Australia in 1986 it would be fitting to honour the pioneer Presbyterian ministers and congregations in a tangible way. Perhaps the Historical Society and those of us who come from the Presbyterian tradition could make it a "Jubilee 150" Project to erect plaques on the site of Gouger Street, Flinders Street, Grenfell Street and Wakefield Street Churches and the residence of Ralph Drummond in Angas Street. Significant sites in the country could also be marked. Unless we do this future generations will be unaware of the landmarks of early Presbyterianism in South Australia.

PRESBYTERIAN CHURCHES IN S.A. BEFORE UNION - 1865


UNITED }
SECESSION }
CHURCH }
} PRESBYTERIAN CHURCH OF SCOTLAND }
} FREE CHURCH }

1839
1840

REV. RALPH DRUMMOND

GOUGER ST. 

REV. ROBERT HAINING


GRENPELL ST. 

1850


REV. JOHN GARDNER
CHAMBERS 

REV. JAMES LYALL

1860

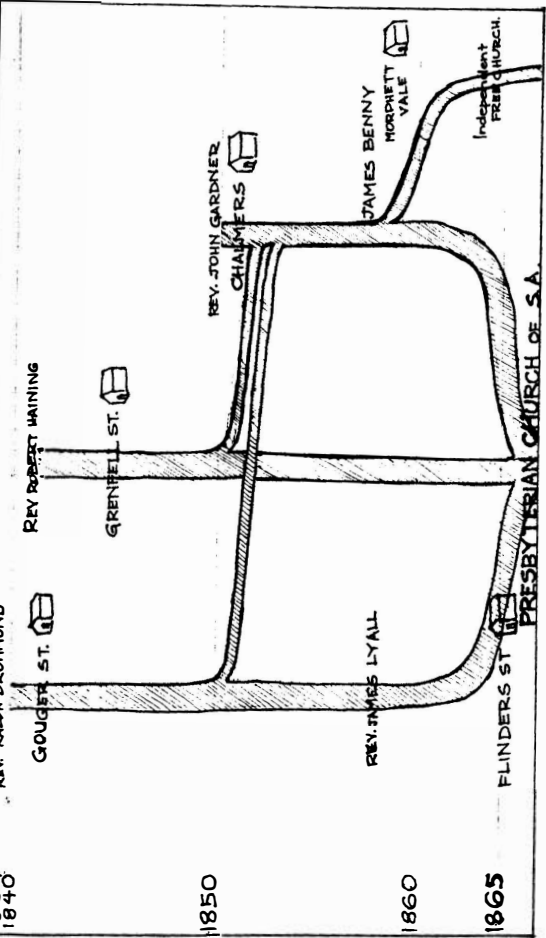
JAMES BENNY
MORPHEIT VALE 

1865

FLINDERS ST. 

Independent
FREE CHURCH.

PRESBYTERIAN CHURCH OF S.A.



MINISTERS WHO SERVED THE CHURCH BEFORE 1865 THEIR PARISHES AND PERIODS OF SERVICE

UNITED PRESBYTERIAN

RALPH DRUMMOND: 1839 - 1855

Minister of the first Presbyterian Church - then United Secession - later United Presbyterian. Resigned but continued to work in the Church.

PETER MERCER: 1855

Stationed at Port Adelaide. Resigned and was received into the Free Church early in 1856.

JAMES LYALL: 1857 - 1898

Minister at Gouger Street and later Flinders Street for 41 years. His only parish in South Australia.

WILLIAM DAVIDSON: 1860 - 1862 Burra, 1862 - 71
Clare, 1871 - 82 Wallaroo.

Became blind and lived at Goodwood in retirement.

ALEXANDER LAW: 1861 - 1863 Stirling North.
1863 - 77 Mt. Barker, 1877 - 1902
Monarto.

CHURCH OF SCOTLAND

ROBERT HAINING: 1841 - 1871

Grenfell Street, later Wakefield Street.

JOHN McBEAN - M.A. Ph.D.: 1852 - 1854, then 1861 - 1894.

Two terms at Inverbrackie, later Woodside. Resigned at 84 years of age.

WILLIAM ROSS - M.A. Ph.D.: 1856 - 1861

Inverbrackie. Resigned and went to N.S.W.

JAMES RODDICK: 1863-1872

Mt. Crawford (Springfield), then Mt. Pleasant.
Died in the parish aged 40.

FREE CHURCH

JOHN GARDNER: 1850 - 1868

Chalmers Church. First Moderator of Presbyterian Church in South Australia 1865. Went to Launceston 1868.

JOHN ANDERSON: 1851 - 1871

Strathalbyn. Later did some work with the Free Church Presbytery at Aldinga and Yankalilla.

JOHN MOIR: 1854 - 58

Smithfield and Gawler parish. Resigned for health reasons and went to Victoria.

JAMES GORDON: 1858 - 1862 Mt. Barker. 1862-82
Smithfield - Gawler. 1882 - 99 Gawler.

PETER MERCER - M.A. D.D.: 1856 - 1861

Port Adelaide. Received into Free Church from U.P. with his congregation. Resigned and went to Victoria. Later appointed first Acting Principal at Ormond College Melbourne.

THOMAS SMELLIE: 1861 - 1865

Port Adelaide. Resigned as from date of union
May 10, 1865, and returned to Scotland.

JAMES BENNY: 1854 - 1858 Morphett Vale Free Church
1858 - 1904 Morphett Vale Independent
Free Church.

FOOTNOTES

1. James MacBean, minister of Inverbrackie and Woodside for 35 years, was a Master of Arts and Doctor of Philosophy, as was William Ross, also minister of Inverbrackie from 1856 - 61.
2. For the story of the rapid growth of Methodism in Adelaide and nearer country districts, see Arnold D. Hunt Early Methodism in the Adelaide Hills, Adelaide 1981 P. 19. In 1841 the Adelaide Circuit had 19 preaching places including Balhannah, Nairne, Crafers and Willunga. By 1848 the ten year old circuit had 33 preaching places. This was possible only with the work of lay preachers.
3. An example is Kapunda where there were 64 people who asked for a church to be organised. They invited a minister from Scotland, Victoria and South Australia but none accepted their invitation and the cause gradually decline.
4. South Australian School Society was formed in England by George Fife Angas. J. B. Sheperdon was the first teacher and the building was erected in 1839. A plaque on North Terrace marks the spot near the Morphett St. Bridge, opposite Holy Trinity Church.
5. The Register of June 22 and July 13 1839 gave prominence to Drummond and his Church, and commended him to all Scotchmen and others. It also referred to the United Secession Church as 'a denomination of highest purity and orthodoxy, differing in no way from the Church of Scotland in religious beliefs'.
6. This support amounted to £260 over a three year period.

7. William Gray, the Presbyterian Church historian, in the Centenary issue of The Banner November 1939 has a drawing of a church entitled 'Gouger Street, the first Presbyterian Church in South Australia'. N. J. McLellan, who was Presbyterian Archivist for many years, wrote an article in The Banner in July 1946 entitled 'The Birth of Presbyterianism in S.A.'. in which he denied that Gray's picture was of the Gouger Street Church. He published a photograph taken from the Town Hall tower in 1865 (now in the S.A. Archives) showing Gouger Street and the church with rectangular windows as described in this paper. Gray's picture has windows of the more conventional church type.
8. After Gouger Street Church was sold in 1865 it had a varied history. It became a school, a Christian Crusaders temple, a lodge meeting place, the Academy Hall, the Gouger Street Hall and finally part of Peoplestores. That property, early in 1982, was sold to the Adelaide City Council for Central Market extensions.
9. See Arnold D. Hunt Early Methodism in the Adelaide Hills p.14, "The first Churches in South Australia of the three Methodist bodies were organised, in each case, by a group of laymen and their wives. Quarterly meetings were held and a preaching plan drawn up and followed prior to the arrival of a minister. In the early history of Methodism, the foundation of a church was, humanly speaking, a small group of laymen and their wives."

10. Wakefield Street Church was sold to the Women's Christian Temperance Union and it became Willard Hall, and the manse next door became the guest house. The church spire was a landmark until 1954 when it was damaged in the earthquake and demolished. The property was sold again in 1975 and is occupied today by Mr. Ric Marshall and the Cottage Theatre.
11. There were five applications. Strathalbyn received £15 for the teacher's salary, Ardtornish £20 to erect a school, Morphett Vale £10 towards the church building and St. Andrew's £30 for a school building and £20 for Haining's salary. In 1847 the total was £197.16.0. There are no records of the amounts for 1848 - 51, but altogether the Church of Scotland received two blocks of land of twenty acres each and £1040 of State Aid, £400 for stipends and the rest for St. Andrew's manse and four church and school buildings in the country.
12. For the details of Chalmers Church and the events leading to its founding, I am indebted to Dirk Van Dissell, Scots Church, Adelaide, 1850 - 1930. (B.A. Honours Thesis, Adelaide University 1969).
13. These and other statistics of the congregations are to be found at the back of the minute book of the Presbytery of South Australia which met for the first time on May 11, 1865.
14. The early minutes of early Kirk Sessions show that their main role was the hearing of cases of discipline (for immorality, drunkenness or rebellion) and to admit to membership in the congregation.

15. The details of the case are taken from the minutes of the Free Church Presbytery 6.9.56 to 2.3.58.
16. William Gray in the story of Morphett Vale in The Banner.
17. J. Campbell Robinson in The Free Presbyterian Church of Australia, Melbourne 1947 p. 328.
18. There is a printed copy of the Order of Service and the programme of the evening meeting in the S.A. Archives.
19. William Gray The Banner November 1939, p.33.
20. For details of the country churches I have used William Gray's History of the Presbyterian Church in S.A. as published in The Banner 1933 - 39, as well as notes prepared by various local churches across the State.
21. Rev. F. S. Poole M.A. Register, February 6, 1926.
22. The Bunyip is not quite correct. The minutes show that occasional services were held, but these were held at infrequent intervals.
23. John Knox Church today is virtually a ruin. It was in use until about ten years ago.