



# Historical Society

of the Uniting Church  
in South Australia

Editor: Rev Dr Dean Eland  
Email: [djeland@bigpond.com](mailto:djeland@bigpond.com)  
44A East Avenue  
BLACK FOREST SA 5035

NEWSLETTER  
NO. 102  
MAY 2011



Rev J Day Thompson



Rev James Jefferis



Rev J C Kirby

Well-known preachers in Adelaide in late 19th century

## CONTENTS

Editorial—A Great Cloud of Witnesses	Page 2
Notice of AGM and Lecture	2
Remembered History—Where old is new again Dean Eland	3
Reflections on ministry in the 1960's John Maddern	5
"The Past" - poem by A.W. Gordon	5
A. W. Gordon Glenys Edwards	6
Round the Churches with Quiz David Hilliard	8
Notes and News	12

**Editorial**  
**A Great Cloud of Witnesses**

There are many ways Australians celebrate the past and acknowledge the contribution individuals have made to national life. Anzac Day continues to be the primary national 'one day of the year'. Medical foundations and research agencies continue to be established in the name of high profile individuals. The Fred Hollows foundation is well known and in Adelaide the work of the Dunstan Foundation reflects the reforming influence of a former premier by addressing current challenges facing the South Australian community.

People of faith have a longer perspective on history than nations or states. The Judeo-Christian tradition begins with the journey of Abraham and Sarah, our ancestors! Others who shape our story have bequeathed to us a prophetic perspective on current fads, fashions and trends. The legacy of the new covenant community, the early church, is enduring and formative.

Our remembering and celebration of this past is the weekly task of congregations as we hear and respond to those defining moments in our long journey. Pilgrimage is of course one of the continuing themes of the Uniting Church, "a pilgrim people on the way".

Watching the nightly news stories coming out of the Middle East and North Africa, where people are risking their lives for reform and democratic government, we are reminded of the largely unknown gift of our Pilgrim forebears. In 1620 these few Dissenters rejected the established church, left their home and sailed on the *Mayflower* to found a new world.

On arrival they formed the Mayflower Compact, a decision of the community to develop cooperation among settlers for, "the general good of the Colony unto which we promise all due submission and obedience, a civil Body Politick" where key issues were decided by majority vote. The Mayflower Compact was the seed of American democracy and has been called the world's first written constitution.

In discussing the compact one of the leaders, William Bradford quoted Deuteronomy 26:5 "and they sojourned there with a few, but became there a nation, great, mighty and populous."

The work of the UCA Historical Society in SA encourages the church to celebrate the past while facing our current challenges knowing we are surrounded by a great cloud of witnesses who have gone before.

***Dean Eland***

**ANNUAL MEETING AND LECTURE**

**Friday, 27th May, 2011 at 7.30 pm**

**In the Hawthorn Uniting Church,  
Hampton Street, Hawthorn**

**To be followed by the Lecture:  
The Strange Tale of the Smith of Dunesk Bequest  
By the Rev Noel Bekker**

**Light supper to follow**

## Remembered History : Where Old is New Again

### Western Suburbs UCA Action-Research Project

The Western suburbs report, launched on April 12<sup>th</sup>, includes a historical summary of fifteen Uniting Church congregations in the region. The project was sponsored by the Urban and Community Outreach Mission Networks and the Mission Resourcing Network of the Presbytery of SA. Copies of the 85 page report can be downloaded from the Urban Mission Network web site at [www.urbannetwork.org.au](http://www.urbannetwork.org.au)

The report is based on conversations with leaders of each congregation and are summarized under five major headings; background, community context, strengths, challenges and opportunities. In using these categories congregation leaders were invited to...

- Revisit their congregation story including some of the defining moments or turning points.
- Describe the current situation, including existing programmes, patterns of church life, ministry arrangements and property resources.
- Think about the ministry context, changes in the composition and character of the local host community and implications for ministry.
- While naming current challenges discern the congregation's mission vocation by identifying inherent strengths (assets) and applying these to emerging ministry opportunities. Opportunities include fresh expressions of ministry and evangelism.

#### Historical Perspective Over Sixty Years

Over the past sixty years all the congregations in the study project have been involved in major changes to their identity, their relationship with each other and their place or profile in local communities. The congregations remembered history stems from the post war boom years, when congregations were centres of neighbourhood community life for growing families. Community life was both spiritual and social and most congregations had strong Sunday Schools and youth groups reflecting the generational peaks of the fifties and sixties. Churches from the three former denominations were an accepted part of the local landscape and members were generally Australian born and committed and loyal to their denominational identity.

Of the fifteen congregations in the study, four were born out of the post World War II years: Fulham, Seaton, Woodville Gardens and West Lakes. In response to Adelaide's suburban growth in the first decades of the 20<sup>th</sup> century six congregations were founded near the city-port transport corridors and four - Findon, Woodville, Trinity Alberton and Semaphore - were established in the second half of the 19<sup>th</sup> century. One congregation, Port Adelaide, was formed in November 1849.

Thirteen congregations could be described as local or neighbourhood congregations as families lived nearby and up until the late 1950s walked to church. From their early locally-based identity two or possibly three congregations - Port Adelaide, Woodville and Semaphore - were *mother* or *first* churches of their denomination in the region. Founding members and leaders of these congregations were also involved in other civic institutions and voluntary organisations.

Church Union in 1977 was an organisational watershed year and, in anticipation of union, a number of congregations closed. Over forty years 26 properties were sold and funds allocated for building new congregations across the metropolitan area. With Church Union congregations were linked as parishes and in some cases this arrangement reflected the former Methodist circuit structure and adaptation was limited. In the following years, as further mergers took place, new relationships were formed and new names and identities involved congregations in transitional or short term organisational links. These changes and diverse expectations involved leaders in many hours of negotiation and in making sense of new structural arrangements.

In the early 1990s UCA parish structure was dissolved and congregations had the option of linking two or more congregations to call a full-time minister or develop other ministry models. In three instances - West Lakes, Royal Park and West Croydon - congregations include joint arrangements with another denomination. In the last ten years all congregations, apart from Henley Fulham, have become 'stand alone' congregations and for most congregations funding of stipended ministry involves part-time placements and reliance on the use of reserve funds from property sales, Op Shop grants and offering income.

*Contd. Over page*

In 2005 further structural changes impacted all congregations when the Presbytery of South Australia was formed and congregations were invited to support each other through networks. Thirteen congregations in the study area joined the Community Outreach Mission Network and four or five of the ministers in the region provided leadership in an attempt to preserve something of the character of the Adelaide North West Presbytery. This Presbytery had been a coherent, effective and relatively strong regional church council as envisaged in the Basis of Union.

While attending to these internal or organisational matters congregations have been subject to broader social and cultural changes in society. These external trends and changes in outlook and attitudes are in effect outside the control of any leadership group! Congregations have witnessed local community life eroded by economic rationalist policies and social trends that continues to erode social capital, sense of place and community belonging. Local government amalgamations, the centralisation of agencies, new 'super' primary schools and large shopping centres have also influenced mission planning policies. Traditional neighbourhood or family size congregations have been challenged to consider the option of merging to form larger, new and regionally-based centres.

All these organisational changes to identity were taking place at a time when the boomer generation, the children of congregation leaders, were moving out and moving up the social ladder! In the fifties and sixties the high employment rates gave children of working class families opportunities to access tertiary education and become skilled employees or enter into the professions. The demand to replace unskilled workers drove Australian immigration policies and from the fifties onwards people from southern and Eastern Europe began to settle in the western suburbs where factory employment was available.

The other major broader contextual impact on churches was the effect of the radical sixties where radical theology and the 'new reformation' challenged the conservative customs and traditional church life pattern of the older generation. Colin Williams in two widely read publications, *Where in the World* and *What in the World*, "expounded the view that God was working within and through the secular, that the purpose of the local congregation, in obedience to Christ, was to serve the world." (Hilliard 97:213).

In the last twenty years many of the earlier social trends have accelerated and local or suburban churches are faced with major challenges as they adapt and respond to the changing character of family life and social attitudes towards the place of the church in a growing secular and multi-faith context.

Almost all of the 15 congregations in the region are contributing to community life by providing hospitality to small interest based groups thereby recreating opportunities for face-to-face interaction, direct involvement and participation in community life that has been lost in modern or 'virtual' communities generated by an increasing globalised society. In these many small scale interest based activities in a continuous place, people isolated by wider social and impersonal trends are *recognized* and involved and the commitment of family size churches empowers community, cultural and spiritual development.

Rev Dr Dean Eland. Project Coordinator.

#### References:

David Hilliard. The Religious Crisis of the 1960s: The Experience of the Australian Churches. *The Journal of Religious History*. Vol 21. No. 2, June 1997.

Dean Eland. *Action Research Project 2019-2011 Western Region, Adelaide*. Uniting Church in Australia, Presbytery/Synod of South Australia.

**REFLECTIONS ON MINISTRY IN THE 1960's  
IN A HOUSING TRUST SUBURB**

We moved in to Hillcrest in January 1965, a suburb in which every second house was identical. All timber construction, housing was very basic and rents very cheap. I was there to minister to the Congregations of Gilles Plains (now Windsor Gardens) and Greenacres.

Hillcrest and Windsor Gardens, and to a lesser extent Greenacres, were suburbs where people in dire need were given emergency housing. Hillcrest was also a suburb for housing military personnel and their families. Many people in these suburbs lived with mental health problems and resources were pretty thin on the ground. Remember: this was before the rapid growth in the Social Worker profession and many clergy were fulfilling this role. I discovered only as I was leaving this appointment that the Parkside Mental Health Hospital was giving out my name and 'phone number to patients exiting the hospital. The advice was: ring this person if you need someone to talk to out of hours. Thus it was that, in the first twelve months out of Theological College at the age of 24, I buried six people who had successfully suicided. I was also in a counseling relationship with six others who had failed in their attempt.

Life was hectic back then. On top of this very heavy counseling load, the Gilles Plains Church was growing rapidly. We founded a Young Married Fellowship out of which then grew a Men's and a Women's Basketball Team. The Congregation grew, largely out of these groups, from an average of around 25 to around the 100 in three years. One Mother's Day I had eight Baptisms! And we had moved from a very small church on the Main North East Road into what is now the Windsor Gardens church.

Another factor in this growth was an activity instituted by the Methodist Home Mission Secretary, the Rev. Maurice Wilmshurst. He arranged for the clergy serving in similar areas (Salisbury, Salisbury North, Elizabeth etc) to gather together quarterly to door-knock complete suburbs. Back then it worked wonders!

I was still young enough to be playing football (for Gaza). In 1967 I was elected captain. This also had a valuable impact on ministry in a Housing Trust area. We actually ended up holding Gaza Football Club Rock Services monthly during winter on a Sunday evening in the Greenacres Church.

***John Maddern***

**THE PAST**  
A.W. Gordon

We must look back and not for ever forward,  
'Tis thought alone assumes there's no return;  
The vessel as it sails and lunges shoreward  
Is often going back to home again.

The furrows drawn—they must not be forgotten,  
From them must come the fruits of labour lost.  
Whatever in our life is well-begotten,  
Springs from those furrows—fruits at labour's cost.

Look back to what your great grand-sires have given:  
Our quest is not that "good old times" return;  
But just to show how all the best is given,  
And what, from noble heritage, we earn.

To say for us "there is no past" is wrong -  
We're of the past, life's furrow we can see;  
Our forward movements may be very strong,  
But yesterday decides our destiny.

## A W GORDON, 1880-1963

How many country towns can boast of having had a resident poet? My home town had at least three, two of whom had their poems published both locally and elsewhere.

The Rev. A W Gordon was the Congregational minister at Hamley Bridge (and Alma) from 1943 until 1950 and, almost weekly, had a poem in the local newspaper *The Junction News*. Then in retirement in the same town still had more poems published on a fairly regular basis.

Albert William Gordon was born c.1880 and educated at Kyre College and the Adelaide Congregational Theological College. His first appointment in 1905-6 was to Border Downs (Keith and Frances), followed by Renmark 1906-7, Salisbury 1907-9 and Houghton 1909-12.

On 2 December 1909 at the age of 29, he married Edith Hilda Matthew (aged 27) in the Congregational Church, Port Adelaide. From Houghton they went to Victor Harbor 1912-1916 and then to Mount Lofty 1916-1921. From the onset of WW 1 Mr Gordon had continued his pastoral duties as well as becoming a military chaplain and in 1917 he announced to his Mt Lofty congregation his intentions of joining an ambulance unit in France. Such was their respect for him that the congregation undertook to look after Mrs Gordon in his absence by allowing her to remain in the manse and to guarantee her a small weekly wage (£1-1-0/ \$2.10).

On his return to Mt Lofty after the war Mr Gordon was elected to the position of chairman of a committee set up to decide on a suitable memorial to those from the church who had served in the war. A memorial lynch gate was erected at the Congregational Church in Orley Avenue, Stirling with a plaque listing the names on an Honour Roll and opened on 8 March 1919. A Returned Servicemen's Association was established in the town in 1920 and Mr Gordon was the first president.



Available records do not show where the Gordon's lived in the years between 1921 and 1933 but they were back in Houghton again from 1934-38 and in Mt Lofty again from 1938-1943. Their final call was to Hamley Bridge and Alma. The induction service for the work in their new parish was conducted by the Rev H Watts Grimmett on 15 January 1943 and the first of the many poems which were written during the Hamley Bridge years appeared in *The Junction News* on 14 May, a poem entitled *Mothers' Day*. He never put his name to the poems, just his initials A.W.G.

Subsequent poems encompassed many topics — the war, sacrifices, his Christian beliefs, the local scenery, the game of bowls (usually humorous), bird life, trees, sunsets, old buildings and the list goes on. A small booklet, *Wayside Songs*, was published by Sharples, but there is no copy in the state library collection. It apparently contained two poems about the Mt Lofty church.

In their book *Return to the Adelaide Hills* Margaret Raymond and Tom Dyster assert that Mr Gordon “was a man of many parts — pastor, soldier, poet and scholar”; so there must be more poems out there somewhere. Perhaps it was during his time at Mt Lofty that this booklet was published. The State Library does have a small pamphlet edited by A W Gordon with its title listed as *Memorial brochure for Gresham S Matthews*. Gordon wrote:

There in my day he (Matthews) was a loved and trusted officer and school

*Contd. Next page*

Superintendent. ... In our day in Peterborough we ran into the Depression. The churches and the town organised relief for the 'Swaggies'. They built the swaggies shelter and every man was given food, shelter, clothes and sympathy. Thousands of unfortunate men went through our hands. Many were 'varsity men who forgot their hunger for a bit when they stepped into the study for rations, and saw books on our shelves. It can now be told—seeing our friend has gone to his reward—that one morning when he came to me, and saw the quality of the lead-blackened, tattered, hungry queue, that he told me to call on him any time for help from his store. Thus it came to pass that many a swaggie left the town clothed and in a better frame of mind, who had come into the town three days before in tattered despair.

In 1948 Rev A W Gordon served a term as President of the Congregational Union of South Australia. He was a Fellow of the Royal Geographical Society and a Freemason. When he died in 1963 he was survived by his wife, their daughter, and her two children. His funeral notice concluded with the words, "Loved and honoured by all who knew him". His service was conducted at Centennial Park by the Rev K B Leaver.

**Glenys Edwards**

#### NOTES:

1. AWG's father was James Gordon (from marriage index). There is no birth registration for AWG in South Australian Birth Index.
2. Mrs Gordon's birth was registered as : Edith Hilder Matthew, born 7 June 1882, daughter of Thomas Matthew and his wife Jane nee Sketheway, of Clifton in the Port Adelaide district. Clifton is now part of Exeter. The Gordon's marriage details has Edith's second name as Hilda.
3. AWG has two entries in the "Memorial Brochure for Gresham S Matthews" - a biographical entry of three pages and a Tribute of just over a page. In the tribute he mentions knowing Matthews in Peterborough in the depression days. In the book *Petersburgh to Peterborough* by Anita Woods, it is stated that Mr and Mrs Matthews took over a store in Main Street in Peterborough in 1925. In later times they lived in Mt Lofty; so the two families would have met again there. Mr Matthews was a Baptist lay preacher and as such was not part of Mr Gordon's congregation.

#### BOOKS CONSULTED:

Cameron, John *In Stow's footsteps: a chronological history of the Congregational Churches in S.A. 1837-1977*. Glynde, SA: S.A. Congregational History Project Committee, 1987.  
Dyster, Tom *The Church with the Lych Gate*. Stirling, SA: Mt Lofty Uniting Church, 1982.  
Martin, Robert *Under Mount Lofty*. Stirling, SA: Stirling District Council, 1987.  
Raymond, Margaret and Tom Dyster *Return to the Adelaide Hills*. Hawthorndene, SA: Investigator Press, 1987.  
Woods, Anita *Petersburgh to Peterborough: a journey from 1875 to 1986*. Peterborough, SA: Peterborough and Local Districts History Club, 1986.

ILLUSTRATION: *The Lych Gate* by Phil Nolan in Dyster *The Church with the Lych Gate*

## Round the Churches with Quiz

David Hilliard

During the 1890s Adelaide had a weekly paper called *Quiz and the Lantern*, founded in 1889 as a satirical, social and sporting journal. It provided a lively alternative to the city's two main newspapers of the period, the *Register* and the *Advertiser*, with a mixture of local news, political and social gossip, reports on theatrical productions and sporting events, cartoons, and witty comment on current issues.

The founding editor of *Quiz* was Henry (Harry) Congreve Evans. His father was a Baptist minister, Ephraim Evans (who died when Henry was only a year old) and his mother was Matilda Jane Evans, a teacher and popular evangelical novelist, who wrote under the name of Maud Jeanne Franc. Henry in the 1890s was a self-proclaimed religious sceptic who claimed he had not been to church for many years. He usually spent his Sunday mornings, he joked, in the open air, perhaps with a book: a member of 'the great Church of Nature'.

In September 1894 Harry Evans (alias 'Quiz') inaugurated a weekly series called 'Round the Churches', during which, over the next fourteen months, he visited fifty-nine churches in Adelaide and its suburbs and wrote a critical account of what he saw and heard. The pen, *Quiz* announced, 'may be handled by a sceptic but it will not be employed maliciously'. However, his frank observations certainly upset many of the clergymen he reviewed.

Each of *Quiz*'s articles follow a similar pattern. He usually begins by describing the congregation, its size and perhaps its social composition. He comments on the appearance of the officiating minister, his mannerisms and eccentricities, pronunciation of words and vocal inflexions. Finally he assesses the sermon: its delivery and its content. He also records his impressions of the choir and the music.

He began with one of the city's principal churches: a Sunday evening service at Pirie Street Wesleyan Church. The evening congregation of 1500 was the largest in Adelaide at that time. For the next year he ranged widely, with visits to city and suburban churches of all the major denominations: Wesleyan, Presbyterian, Congregational, Baptist, Anglican, Roman Catholic, Bible Christian, Primitive Methodist and Churches of Christ. He also attended the services of some minor bodies such as the New Jerusalem Church (Swedenborgians) in Pulteney Street, Bentham Street Christian Chapel and the Unitarian Church in Wakefield Street. However, he did not attend a meeting of the Salvation Army, a recent arrival in Adelaide, nor did he venture inside the city's two German-language Lutheran churches. All but one of the preachers he heard were males; the only woman was Catherine Helen Spence who sometimes occupied the pulpit of the Unitarian Church.

From *Quiz*'s reports we do not get the impression that church attendance in Adelaide was particularly high. Although in retrospect it appears that the rate of church-going in Adelaide was at its peak in the two decades before the First World War, it did not seem like that to observers at the time. In many churches, *Quiz* observed, there were 'plenty of empty pews' and of those who attended women outnumbered men by at least two to one. At College Park Congregational Church, for example, the congregation was 'as usual, composed chiefly of women and children'. Some churches drew a distinctive congregation. At Port Adelaide Congregational Church, for example, where the redoubtable J. C. Kirby was minister, 'some of the principal business men of the Port are to be seen in the pews, and a few worshippers have come all the way from the Semaphore'. At Brougham Place Congregational Church in North Adelaide 'the worshippers...are all well dressed,

*Contd. Next page*



and they have all risen from a comfortable meal say three quarters of an hour previously. Hunger and want are not depicted on any of the faces one sees.' Another fashionable place of worship was St Peter's Cathedral, where the attendance was 'very large', with few if any vacant seats. Among the congregation was the governor of South Australia, Lord Kintore, and worshippers were shown to their places by 'gentlemen prominent in the legal or official world. The assemblage was unquestionably devout.'

Quiz was rarely impressed by the intellectual content of the sermons he heard. In his final article of the series he judged that of the nearly sixty clergymen he had heard preaching only a dozen were 'worthy to be placed in the front rank'. His comments on the clergy were often caustic. Having been brought up in a devout Baptist family (North Adelaide Baptist Church), he could see through pulpit pomposity. He clearly enjoyed pointing out a preacher's oratorical tricks and any oddities in his style of delivery, and he disliked blandness and condescension.

The Rev. Joseph Berry at Pirie Street Wesleyan Church was 'a big man – physically. He has a comfortable girth, on which he occasionally rests his clasped hands.' Like many other Methodist parsons, Quiz complained, he was 'most monotonous' in his reading: 'There are apparently at this time only two inflexions in his voice, an upper and a downward one. In American style the voice is raised at the end of a sentence.' Berry opened his sermon with reference to the recent Science Congress in England but 'science is soon dismissed, and orthodoxy reigns':

He states in a high voice that men speak of three certainties, 'the certainty of a chemical test, the certainty of the tax-gatherers call, and the certainty of death, but,' and here he leans over the pulpit, and speaking in an impressive half-tone, adds, 'there is a greater certainty than these – the certainty of God.'

...  
Of close reasoning there is none. The Bible is his *ipse dixit* [ie, unsupported authority], and he would swallow Jonah and the whale as comfortably as a cup of strong tea.

At Stow Memorial Congregational Church, the Rev. Joseph Robinson drawled 'most frightfully': 'He takes nine seconds to say "Al-migh-ty and ev-er-last-ing God"'. At Wellington Square Primitive Methodist Church Quiz noted disapprovingly that the Rev. J. Day Thompson habitually said 'chupter' for 'chapter', 'pellars' for 'pillars' and had a tendency to gabble, particularly when he was reading, but Quiz was impressed by his forcible and humorous preaching: 'the earnestness of the man, his volatile movements, his undeniable magnetism overcome your critical faculties and you are content to listen'. At St Peter's Cathedral, the artificial style of the Rev. Pymar Dodd, who read the first lesson and preached, was 'cribbed, cabined and confined by traditions of the Church, which seem to forbid a man to read the Bible naturally'.

One of Quiz's early targets was a 'pulpit prince', Dr James Jefferis at Brougham Place Congregational Church, the best-paid minister in Adelaide, who preached with eloquence for 40 minutes with an even flow of words, had a well arranged text, a sonorous voice and 'irreproachable' diction. But Quiz found him too smooth, a political parson with a coded conservative message for his well-to-do congregation:

...he has been so flattered and fawned upon that he has come to imagine himself as something a little more than human; or at least as

*Contd. Next page*

one who is infinitely above the head of his fellows. Thus when he smiles, he does so condescendingly.

...

He is just the sort of a man for a people who wish to be preached to in a certain sort of way. He has a knack of skimming over the surfaces of unpleasantness and leading one in fancy through beautiful gardens or delightful groves. He sees only the optimistic side of this life. That trouble exists is lamentably true, and we should all strive to bear one another's burdens and all the rest of it, but, after all, the world to Dr Jefferis is a happy kind of place, and would be much happier were all the people in it Congregationalists and Dr Jefferis their venerated High Priest.

The Rev. James Haslam at Kent Town Wesleyan Church came in for a blast for his droning and banal 22-minute sermon on the Lord's Supper:

Generalities, generalities, generalities! And they were not redeemed by any descriptive passages which would tickle the aural sense. Trite sayings, mere commonplaces constituted the sermon. There was not a single flash of humor, not an infinitesimal trace of poetic feeling, not the ghost even of an original thought...It was a dead and alive discourse; an absolutely cheerless assemblage of words.

Even more devastating was Quiz's account of Dean Marryat at Christ Church, North Adelaide (where he had been incumbent since 1868), preaching to a bored congregation, mainly of women and girls, on a hot summer morning. The 15-minute sermon was

written out, and is read in much just the same manner as one hears the clerk of a District Council read out notices for the destruction of the star thistle. You are lucky in some respects if you can hear the Dean; perhaps in other respects you are lucky if you cannot do so ...Now and again the first part of a sentence came floating down the aisle; the rest was irrevocably lost...Gabble, gabble, gabble. Rattle, rattle rattle. It sounded like a race against time.

Christ Church illustrated upper-class 'duty churchgoing' which left Quiz, as a casual visitor, weary, dispirited and angry.

However, Quiz appreciated ministers who preached with vigour, used simple language, had something original (and optimistic) to say, did not avoid controversial issues, and applied their religious message to the present day. One of them was the Rev. J.W. Platts, minister of College Park Congregational Church, a theological liberal, who preached for 27 minutes without notes and had a striking way with words:

He has a wealth of language on which to draw. One adjective is not a sufficient qualification for any term; he must use half a dozen, and they do not appear superfluous. On the contrary they fall naturally on the ear.

...

Shakespeare has been read and re-read, and quotations from the Swan of Avon are frequent. They are not dragged in root and crop. They drop into their place like the stones in a piece of mosaic work.

In his report on Platt's sermon Quiz captured something of the style of one of Adelaide's most prominent liberal preachers:

There is some good in all men. Some of them may never attend church, but in the average man there is more or less an element of good which requires to be laid hold upon.

...

Life is a crucible...and I take it God is the Divine artificer. A man who does not believe with Hamlet that 'there's a Divinity doth shape our ends rough hew them as we will', stands at a great disadvantage always. The Divine market is against him...A man may believe or doubt it, but he is crippled and maimed for life.

With church choirs Quiz was hard to please. At St Andrew's Presbyterian Church in Wakefield Street the soprano in the anthem was 'nervous and does not sufficiently open her mouth':

There are some good voices in the choir, but the singers want more verve. So far as the hymns are concerned, the congregation do not sing. They hum. The noise produced must sound outside like the buzzing of a swarm of bees on the wallaby.

On the other hand, the choir of St Peter's Cathedral was 'a treat to anybody who has a love of music in his organisation'. The male choir on Easter Day at St Andrew's, Walkerville, 'appears to be well selected, and contains one boy who, when he has an opportunity, sings like an angel'. The organist of Brougham Place Congregational Church, T. H. Jones, 'absolutely the best organist in Adelaide, makes the organ peal out such a message of welcome and joy that one is inclined to disregard usage and shout "encore"'. The choir's singing 'is nearly all that could be desired.'

These articles cannot be taken as an objective account of Sunday worship in Adelaide the 1890s. Quiz had definite likes and dislikes. His political and social views were liberal and reformist and these shaped his perceptions. But his weekly articles do capture something of the light and shade of church life of the period. They give vivid descriptions of typical Sunday services, and his observations are both sharp and funny.

Harry Evans died, aged only 38, in January 1899. He was widely esteemed among journalists and politicians and his funeral was very large. The graveside service at West Terrace Cemetery was conducted by the Rev. Dr Paton of Chalmers Church, one of the ministers whom he had reviewed (positively) four years earlier.

## Notes and News

### **History Festival in May**

South Australia's History Festival during May (formerly History Week) showcases 514 events presented by 325 organising groups and you'll find everything you need to know at <http://www.abouttime.sa.gov.au/>, or there are booklets available in the Adelaide Theological Library and in most public libraries. Many churches across SA are involved, with displays; open days, tours, special services, concerts, or hosting other events. But anyone with an interest in any aspect of SA's history is certain to find an event to match!

### **UCA History Grants for 2011.**

History grants this year have been awarded to 8 projects. Projects include publishing a history of the Adelaide College of Divinity by Charles Biggs; a 100th anniversary booklet of the Edithburgh UC; Parkin College 100 years celebration; histories of the Modbury and Newton churches plus the Red Dove café and a history marker project on the site of the former Wesley College King William Rd. Grants will also assist Julia Pitman publish her thesis on the history of women's ordination in the Congregational Church.

### **Workshop on Heritage Listed Buildings**

Over 50 people attended a morning workshop on heritage listed buildings at Clayton Wesley on Saturday April 2<sup>nd</sup>. The workshop was organised by the Urban Mission Network with the support of the Synod Property Board. Guest speakers provided information on a range of issues facing by local property committees. A voice recording of the day is available on the networks web site, [www.urbannetwork.org.au](http://www.urbannetwork.org.au) and DVD copies of the proceedings will be available. Contact the Coordinator Christine Secombe at [connect2me@urbannetwork.org.au](mailto:connect2me@urbannetwork.org.au) or phone 8332 8339.

### **Earliest UCA Buildings**

Conversation at the workshop raised the issue of the earliest UCA church buildings and the Property Board reports that their records show at least three properties currently held by the Uniting Church include the 1844 former Congregational Chapel on Tatachilla Rd, McLaren Vale (State Heritage). Churches still occupied include St Andrews, Strathalbyn (second church built on the site 1848, the earlier one was 1844), Presbyterian, (State Heritage) and the 1849 Methodist Cherry Gardens church Hicks Hill Rd, (Local Heritage Place).

### **Property, Place, People and Purpose**

In opening the heritage workshop Dean Eland referred to a prayer by Leunig reminding us that property, places, people and purpose are inextricably connected and church buildings have many purposes.

*A shelter, a place of refuge, a place of welcome and hospitality. Here people meet for a sacred purpose, to celebrate their relationship to a covenanting God, to restore brokenness, to give thanks, to enter into binding relationships with one another, to rally for a cause, to confront injustice, to bind up the broken hearted, to wait upon the Spirit and to seek a purpose in life, to be challenged and invited to discern new directions and priorities. A place to hear the call to follow and begin a faith journey and a place to celebrate and give thanks when we come to the end of our part in Pilgrim's way.*