



Uniting History SA December 2023 / January 2024

Guest Editor: Brian Chalmers

Methodists and Aimee Semple McPherson—1922

In the October 2023 edition of Uniting History SA, the president of the Historical Society, Rev. Dr Dean Eland, invited us to reflect on the theme of ‘working together’ and suggested that by doing so, it was “one way of strengthening and empowering our routine tasks and ongoing research”. Dean outlined some benefits of this collaborative approach, not only for the society, but for the wider work of historical research across a number of churches. Churches working together toward a common goal has often characterised interchurch relations in South Australia. Overcoming challenges has strengthened individual churches and encouraged greater understanding between them. One area that has often attracted the collaborated interest of churches has been the conduct of evangelistic meetings, particularly those led by overseas evangelists, although support for massed evangelism has not always been uniform or widespread. This article reflects on Methodism’s response to the visit of American Pentecostal evangelist Aimee Semple McPherson to Adelaide in 1922.

Following the early years of European settlement, the Methodist Church in South Australia was notably active in promoting, organising, and conducting evangelistic meetings. John Wesley insisted that preaching for conversion was a foundational practice for Methodist preachers. Wesley outlined Twelve Rules for Helpers (preachers). Number eleven set forth the driving motivation of a Methodist preacher:

You have nothing to do but to save souls. Therefore spend and be spent in this work; and go always, not only to those who want [i.e., need] you, but to those who want you most.¹

Rule number eleven was often quoted at Methodist Services of Ordination and, as such, was part of the fabric of nineteenth-century South Australian Methodism.² By the end of the nineteenth-century, Methodists comprised 25 per cent of the state’s population, the highest proportion of any Australian state. It was the largest non-Anglican Protestant religious denomination in South Australia – preaching for conversion, among other factors, enabled significant



Aimee Semple McPherson
circa 1920s

(Public Domain—Los Angeles
Public Library Photo
Collection)

growth when compared with other religious denominations.

In the early years of the colony, resident Methodist preachers and evangelists established churches and preaching places, but following the 1865 visit of the American William ‘California’ Taylor to Australia, overseas evangelists began to include some Australian states on their overseas itineraries. In July 1865, Taylor preached to over 5,000 at opening services of Kent Town Wesleyan Jubilee Church, and preached in city and country South Australian Methodist churches until December 1865. Others to visit the state after Taylor included Henry Varley (British – 1878), Matthew Burnett (‘Yorkshire Evangelist’ – 1880-1882), Emilia Baeyertz (Welsh) and Margaret Hampson (British/NZ – 1883), Mary C. Leavitt (American WCTU – 1886), Thomas Cook (British – 1894), W.E. Geil (American – 1902), J. Wilbur Chapman and Charles M. Alexander (Americans – 1909 and 1912), and Smith Wigglesworth (Yorkshire – 1922). Organising committees for these visits often included representatives from different denominations. Methodist representation varied, often subject to the degree of alignment between visiting evangelists and Methodist values.

South Australian Methodism in the decade after the

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The History Centre

The Centre at 44a East Avenue, Black Forest, is open on Wednesday afternoons, 1:00pm to 4:00pm.

Volunteers continue to serve the church and the wider community by providing advice and assistance for those involved in researching church, local and family history.

The centre welcomes volunteers to help manage the large and growing collection of documents, memorabilia, books and records of churches and agencies.

(Other contact details can be found on page 2.)

The UCA History Centre

Open Wednesdays 1 - 4pm

44A East Ave
Black Forest

Website:

historicalsociety.unitingchurch.org.au

Facebook:

www.facebook.com/UCAHistoricalSocietySA

CORRESPONDENCE:

E: manager@ucsahistory.org.au

Post: UCA Historical Society

44A East Ave, Black Forest, SA, 5035

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COUNCIL MEMBERS

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Pat Button

Val Canty

Darryl Dyson

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Don Hopgood

From the President...



There are several ways the Uniting Church Historical Society supports churches as they encourage members to appreciate the significance of First Nations cultural traditions and understand the difference between assimilation policies and self-determination. We have a large collection of articles that explore the challenges “mission settlements” faced when the self-determination movement arrived. The Rev. Jack Goodluck describes these radical changes in his paper published in 2005 by the SA UC Historical Society, “From Mission Law to Self-determination: Confessions of an agitator for racial emancipation.” Copies are available to share with those who retain the assumption “that the all-pervasive dominant-subordinate relationship seemed to be just part of the natural order of things. Whites just happened to be dominant and black Australians just happened to be subordinate!”

Many South Australians who served in the Northern Territory in the 1960s and 70s have told their story and later were involved in the formation of the United Aboriginal and Islander Christian Congress. Recent history also documents the experiences and insights of UC members who have been active in campaigning for justice and truth telling and these personal stories also enrich our understanding.

The following list illustrates some of the practical ways congregations can express their response to the Uluru invitation to walk together and hear that History is Calling.

We have four newsletters each year and in 2024 we would appreciate your offer to write an article and share your story.

We have been involved in organising SA History Month events and can assist your church host and plan a street walk or on-site display.

We provide grants to assist congregations produce leaflets, local histories, art work and other ways to tell their story. Two recent examples include the publication of the history of the Henley Fulham congregation and the ministry of the 100-year-old building, The Temple.

We support the recently formed SA Church History Network and the Call for Papers on page 3 invitation outlines the theme of the one day conference planned for 4 May 2024.

We are also committed to supporting the UC National Historical Society and several members attended the August biennial conference held in Darwin this year. The theme of the conference “TRUTH TELLING: from Colonising to Covenanting” explored many insights and the conference report will be published. These stories are about communities who have met challenges and found ways to celebrate and affirm their cultural and spiritual traditions.

The final council meeting of the year will be held early in December and discussion will focus on our plans for 2024. We would appreciate suggestions or ideas you may have to ensure that members of the UC in SA have the opportunity to share their stories and together enrich our ministry.

Rev. Dr Dean Eland
President (president@ucsahistory.org.au)

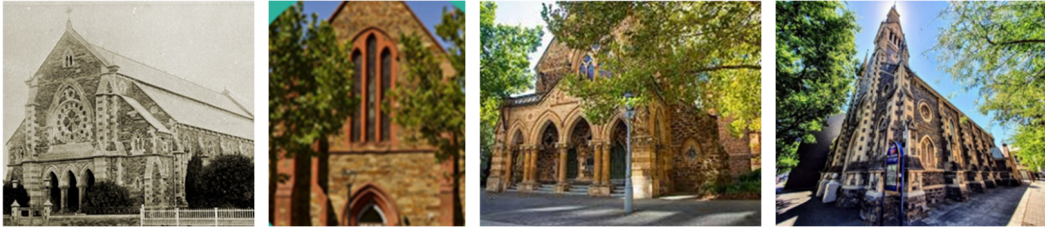
You can receive this newsletter via email. Send your email address to office@ucsahistory.org.au and we will send you our up-to-date news and other items of interest.

Membership of the Society

Individual—1 year	\$20
Individual—5 years	\$80
Individual—Life	\$250
Congregational—1 year	\$30
Congregational—Life	\$250

Contact the Centre for more information.

SOUTH AUSTRALIAN CHURCH HISTORY NETWORK



The South Australian Church History Network is a small group of historians from several Christian denominations (currently Anglican, Baptist, Salvation Army, and Uniting Church) who are concerned with the recognition of South Australian religious history within the broader history of South Australia and the religious history of Australia as a whole. The aims are:

- to increase awareness of the Christian presence in and contribution to South Australian life and history from 1836
- to critically explore the notion of South Australia as a ‘Paradise of Dissent,’ which was distinctive within Australia
- to document existing historical analysis of the role of Christianity and churches in South Australia and to encourage further research and publication

We are holding a one-day conference in May 2024 to explore new areas in the religious history of nineteenth century South Australia and examine how churches and Christians influenced social and public life.

The conference is entitled

PARADISE OF DISSENT REVISITED (1836-1900)

Details:

- Saturday 4 May 2024, 9am – 5pm (save the date!)
- Church of the Trinity, 318 Goodwood Road, Clarence Park 5034

Registration information will be available in early 2024.

You are invited to register your interest in contributing a paper of 20 minutes (about 2500 words) to the conference on topics that relate to the history of Christianity in nineteenth-century South Australia. Please indicate your interest with a brief outline of the topic to the SACHN Convenor, Dean Eland (details below). Formal abstracts (about 250 words) should be submitted by 12 February 2024.

For further information, please contact Dean Eland, djeland@bigpond.com
or Judith Raftery, judith.raftery@gmail.com.



The Committee and History Centre Volunteers and Staff trust that you had a very blessed Christmas and wish you a bright and prosperous New Year.

Membership Update

A membership year runs from January to December, and is open to individuals or congregations and organisations. For those with annual membership, renewal for 2024 is now due. Membership fees for 2024 are:

Individual:

- 1 year \$20.00
(new members joining after 30 June \$10.00)
- 5 years \$80.00
- Life Membership \$250.00

Congregation/Organisation:

- 1 year \$30.00
- Life Membership \$250.00

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conclusion of the First World War experienced changing perceptions and attitudes to historic revivalism and evangelistic practices. Matters of concern included fewer conversions, lack of support for large revival-type meetings, a growing acceptance of gradual conversion as implied in the 'doctrine of evolution' and competing priorities.³ By the early 1920s, Methodism's traditional mandate of revivalism no longer delivered the expected number of conversions. The years 1921 and 1922 were among the lowest years for recorded conversions in the 1920s, with only fifty-six and fifty-seven conversions respectively. As Methodism benefited from greater social acceptance and respectability (but not greater membership), it increasingly questioned the place and relevance of the religious revival.⁴ The lack of conversionary numerical growth was cause for concern for those who believed that revivalist Methodism was South Australia's evangelicalism writ large.

The promising signs of re-emerging revivalist tendencies that were present in the immediate post-war years dissipated by the early 1920s.⁵ In some ways, this reflected a diminished interest and practice of revivalism that occurred in America in the 1920s. Would the prospective visit of Aimee Semple McPherson (1890-1944) in October 1922 provide a much-needed injection of spiritual fervour?⁶ Would Methodists embrace emerging Pentecostalism in Adelaide, which sought widespread support for McPherson's visit? After all, Methodists and Pentecostals shared some similar genetic characteristics. Both embraced popular religious revivals, religious enthusiasm, personal religious experience, and the quest for holiness as distinctive characteristics of evangelical piety.

Aimee Semple McPherson – 1922

As with the visit of Pentecostal preacher Smith Wigglesworth six months earlier, the Methodist Church, aware of tensions within, chose not to publicise McPherson's mission through its denominational paper. Promoted in the Adelaide press as the 'Canadian Woman



Jubilee Exhibition Building, North Terrace, c. 1900 (Photographer Ernest Gall), SLSA PRG 631/2/103

Revivalist' or the 'Lady Evangelist', McPherson, like her Pentecostal predecessor, came to Australia at the invitation of Janet Lancaster of Good News Hall, Melbourne.⁷ Meetings held at the Jubilee Exhibition Building in Adelaide during the first two weeks of October 1922 attracted around

400 at first, increasing as her teaching and orthodoxy gained acceptance to around a few thousand on the final night, which included a choir of 200 and the Salvation Army Band.⁸ As with the rural Bible Christian 'Lady Evangelists' of the 1890s, many attended her meetings out of curiosity.⁹ McPherson, however, used that to her own advantage, telling those who did not like to hear a

woman preach: 'I do not blame you, nor do I; and I do not like to hear a man preach. I like to hear the Holy Ghost preach'.¹⁰

Like some evangelists, she endorsed an over-realised assessment of people's need for revivalist religion in the post-First World War period:

After the great World War, I do not believe there was even an opportunity for evangelism such as there is today, for untold numbers of people are longing to shake off the garments of worldliness and to get back with a mighty surging sweep to the God of the Bible, and back to Jesus Christ.¹¹

The assessment may have been appropriate in other locations the evangelist visited, but there was no evidence of a 'mighty surge' of religious interest in South Australia in the early 1920s.¹² However, such heartfelt opinion resonated with like-minded believers who were at one with a religious piety that identified with a conversion-inspired relationship with Christ, and included a 'sweeping away of much that seemed part of everyday life to many – dancing, pictures, entertainments – and even concerts in aid of church funds'.¹³

McPherson's crucicentric preaching and understanding of conversion as the gateway to vital Christianity appealed to the contingent of evangelical ministers present at her meetings. Her call for an 'old-time revival' no doubt struck a chord of approval with Methodist ministers in particular.¹⁴ However, one correspondent lamented the lack of support from those churches that were keen to see revival and yet failed to promote McPherson's mission among their people.¹⁵ Clearly, revival for some Methodists, though spiritually longed for and prayed for, was best fashioned by Methodists themselves. As the largest non-Anglican Protestant Church in South Australia, commanding the adherence of one quarter of the state's population, Methodism could afford to ignore the prospect of a fledgling Pentecostal-inspired revival.

McPherson, keen to maintain widespread inter-denominational support for her mission, carefully avoided Pentecostal excesses associated with tongues-speaking and healing.¹⁶ Prayers for healing, announced during the main meetings, normally took place in an annexe adjacent to the meeting room after the service. This enabled McPherson to maintain a soul-saving emphasis.¹⁷ Restrained Pentecostal 'ejaculatory responses' such as 'Praise God', 'Yes, O Lord', and 'Amen', often heard during hymn singing, provided moments of expressive spirituality for some, and occasions of inquisitive interest for others.¹⁸ Some reporters, undoubtedly intrigued by the spectacle of a woman revivalist, described her appearance, while one correspondent to the *Register* commented on her preaching ability in a letter entitled, 'An Impression':

There is nothing academic about her style; rather she uses humour to an unusual degree. Her message is intensely personal; the religion she preaches is personal. If she was not a preacher she could carry

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an audience with her by her acting. The story she is telling is driven home by voice, gesture, and homely allusion. She has strong descriptive power, and a lively talent for narrative. She works up from the text.¹⁹

For Adelaide's evangelical community, McPherson's form of mass revivalism, like every event that preceded it, failed to ignite a widespread revival of religion. At the very least, the mission provided a spiritual uplift in the form of professionally packaged and dramatised religious entertainment. For a few, it proved to be a moment of life-changing consequence, in which a newfound life became a reality through the cross-centred and dramatic preaching of the 'Lady Evangelist' from Canada. Some of the mission converts went on to associate themselves with the few Pentecostal assemblies then in Adelaide. Years later, they looked back with affection to the time when Aimee Semple McPherson visited their city.²⁰

Rev. Dr. Brian Chalmers

¹ Richard P. Heitzenrater, 'John Wesley's Principles and Practice of Preaching', *Methodist History*, vol. 37, no. 2 (January 1999): 89-106.

² See for example, *South Australian Primitive Methodist Record*, April 1876, 375; October 1877, 133.

³ Article, 'A Plea for Evangelism' by Rev. W. T. Shapley in the *Australian Christian Commonwealth*, 27 January 1922, 681.

⁴ Methodist membership, in the period 1920 to 1924, remained relatively static at around 23,500.

⁵ Jackson, *Churches and People in Australia and New Zealand 1860-1930*, 60.

⁶ 'Aimee Semple McPherson, born on a farm in Ingersoll, Ontario, Canada, on 9 October 1890, was brought up in a Christian home, and underwent a personal conversion at the age of 17 under the ministry of Pentecostal evangelist Robert Semple, whom she later married. Together they went as missionaries to China, where Semple died of malaria. After returning to America, Aimee Semple remarried and expected to settle down. However, her desire to preach and her enjoyment of the public arena prompted her to begin evangelistic meetings, which soon proved to be very successful. Large crowds flocked to hear her stories of the sick being healed. She undertook a transcontinental tour, from New York to Los Angeles, using a specially decorated latest model 'gospel car'. Although avowedly Pentecostal, her charm and poise won her friends in all denominations. The pressure of this activity made the marriage untenable and in August 1921, she was divorced. By 1922, she had begun the 5,300 seat Angelus Temple, and had developed her concept of the Foursquare Gospel – Jesus the Saviour, Jesus the Healer, Jesus the Baptiser in the Holy Spirit and Jesus the soon coming King. She visited Australia in 1922'. See Chant, *The Spirit of Pentecost*, 351.

⁷ Chant, *Heart of Fire*, 70-78, 71. For Chant's account of her Adelaide visit, see 70-78. *Register*, 2 October 1922, 10; *Advertiser*, 2 October 1922, 11.

⁸ A testimonial signed by most Melbourne churches and members of the Victorian Council of Churches at the conclusion of her Melbourne mission no doubt helped to secure her acceptance by Adelaide mission attendees. See *Register*, 2 October 1922, 10. *Advertiser*, 10 October 1922, 13; Chant, *Heart of Fire*, 75.

⁹ *Register*, 9 October 1922, 7.

¹⁰ *Register*, 2 October 1922, 10.

¹¹ *Register*, 2 October 1922, 10.

¹² Adapted from the Biblical story of the encounter between a Samaritan woman and Jesus at Jacob's well. See John 4.

¹³ *Register*, 9 October 1922, 7.

¹⁴ *Advertiser*, 9 October 1922, 15; 2 October 1922, 11. Methodist ministers present on the platform included W.H. Cann, W.A. Langsford, Isaac Rooney, and J.H. Williams. See *Advertiser*, 14 October 1922, 15.

¹⁵ *Advertiser*, 9 October 1922, 15.

¹⁶ Orr, *Evangelical Awakenings in the South Seas*, 155.

¹⁷ Chant, *Heart of Fire*, 75.

¹⁸ *Register*, 9 October 1922, 7.

¹⁹ *Register*, 9 October 1922, 7.

²⁰ Chant, *Heart of Fire*, 77. One interesting example of the impact of McPherson on at least one Methodist (though not a South Australian) is given in Glen O'Brien, "Old Time Methodists" in a New World: Kingsley Ridgway and A. B. Carson', *Lucas* 29 (June 2001): 63-83. Kingsley Mervin Ridgway (1902-1979) established the Wesleyan Methodist Church in Australia.

From the Newspapers...

Reports of church activities in newspapers can give us a good insight into the life of a church, including the families and people involved in the life of the church.

Here is a snippet from *The Bunyip*, the local newspaper for Gawler and surrounds in 1952. The article is reporting on a fete held at the Gawler West Methodist Church.

Gawler West Methodist Church fete and concert last Saturday resulted in a fine profit of approx. £110.

Nearly 200 attended Gawler South Hall where Mr. J. S. Clark, M. P., introduced by Rev. J. R. Andrew, declared proceedings open.

Aileen Fischer, for her greatly appreciated songs, had piano accompaniment from Mrs. D. Finch, and both artists received posies from little Ann Haydon and Beryl May.

Instead of a posy for his services, Mr. Clark was presented with a parsnip by Mr. Syd Hore...

GOOD RESULT FROM GAWLER WEST FETE. (1952, November 21). *Bunyip (Gawler, SA : 1863 - 1954)*, p. 1. from <http://nla.gov.au/nla.news-article96897950>

The article went on to list the types of stalls and those who managed the stalls.

But, it must have been an impressive parsnip to be offered as a thank you gift instead of a posy!



Tribute to Jim Everett

Our October newsletter included a summary about Jim's service to the church and his commitment to ensure that historical records were kept safe. His legacy also includes two significant publications, *Pirie Street Church 1849-1972* and *The History of the Epworth Building* (2006). The Pirie Street church story was based on a lecture of the SA Methodist Historical Society given 50 years ago on the 24 October 1973 and a revised version was published by the UCSAHS in 2014.

Both these well researched works are connected to both denominational history and to significant challenges faced in the 1970s by the mother church of Wesleyan Methodism in SA. Church union was anticipated and the Pirie St building, back-to-back with Stow Congregational Church Flinders St, needed major restoration work. In 1972 the two congregations decided to merge and become the Union Church in the City and the city council "compulsory acquired the property" and in 1976 the Pirie St building was demolished. At union the congregation was renamed Pilgrim Uniting Church and today the spirit and ethos of the great cloud of witnesses lives on in its ministry and service to the city and the Uniting Church.

Next door at number 33, the former Methodist parsonage was replaced in 1927 by a "new building that shows a very handsome pile which will add to the architectural features of the city." For 76 years the Epworth building was the "head office" for the SA Methodist Conference and then at union in 1977 the home to the SA Synod of the Uniting Church. After many years of negotiation and discernment the decision to sell the building was made in 2004 and Jim quotes the formal letter of the chairperson, "As you can imagine this decision was not take lightly and here was much emotion evident."

Both books are for sale at the history centre and are significant records about challenges that needed to be addressed at particular moments in our history. Again today the city landscape and role of the church is changing and we can learn from this past to inform the future.

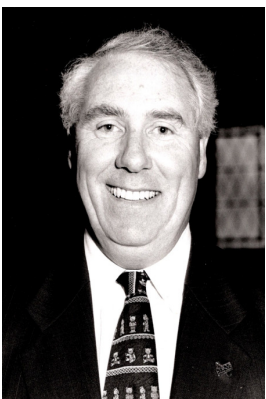
When you are walking past number 33 again stop and read again the bronze plaque that begins "I expect to pass through this world but once." That quote expresses Jim's commitment to others and his service to the church in SA.

Rev. Dr Dean Eland.
President UCSAHS.

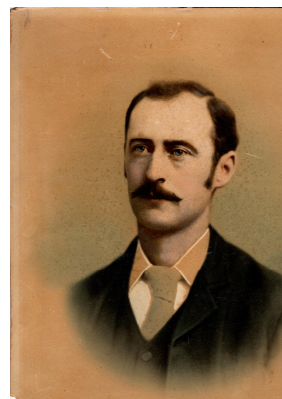
Can you help?

We have a large number of photographs in our collection—of people and places. Unfortunately, many of our people photos are unlabelled and we don't know who they are.

Here are just a few. If you can help us identify these faces, we would love to hear from you.



The lapel badge is
for 'Operation
Flinders'.



In our collection...

Our partnership with Genealogy SA over the last few years has meant that much of our collection has been scanned so it is available electronically. Our collection includes a number of scrap books of collected photographs, postcards, newspaper clippings, etc. Here are some of the pages from two of these scrap books that were collected by the late Reverend Alfred Charles Newbury. He passed away in 1950, and the scrap books remained in the family until they were donated to the Society in 2016 by Rev. Newbury's nephew. It is a remarkable collection of mostly Congregational Churches in South Australia.

SOUTH AUSTRALIA

First Congregational Service was held in a TENT, on the river bank 19 Dec 1837 by Rev T. Q. STOW. Governor Hindmarsh attended and sat on a box. The congregation numbered eleven. The church fellowship was formed at this service and the Rev T. Q. STOW was unanimously elected to be the MINISTER.



STOW MEMORIAL, 1867. (PRESENT CHURCH BUILT) FELLOWSHIP FORMED 1837.



HINDMARSH SQUARE 1851 Now Closed




FIRST CHURCH 1837 BUILT ON RIVER BANK



TORRENSVILLE Fellowship formed 1900 This building laid 1935




THOMPSON MEMORIAL Fellowship formed 1909



ROSE PARK. First services held in the dining hall of the Rosecourse July 1 1883. Foundation stone of first building laid SEPT 21 1883. New church opened April 27 1902



CHEETHAM'S CHURCH KENSINGTON FORMED 1847 now used by Seventh Day Adventists




CLENELG SEATING 650

SEPTEMBER 1897 Services began in house of J. J. BUCKLEY. 1839 (MAY) the second church was built. 1880 (SEPT) the third church was built and replaced the former.



COLLEGE PARK The stone was laid on Nov 17th 1879 the first minister Rev. F. Seale



KNOXVILLE (1887) OCTAGONAL in structure. 33' across with class rooms on two sides, porch at the entrance and vestry at rear

SOUTH AUSTRALIA



NORTH ADELAIDE

The church was formed Oct 20th 1859. SERVICE first conducted in the Temperance Hall Spite-street. Rev J. S. JEFFERS first minister. The present building was completed in 1870. (SEATING 300) THE ARCHITECTURE is VENETIAN-LOVIC



BROUGHAM PLACE Nth ADELAIDE



MEDINDIE On the 30th Sep 1851 it was decided by a small committee to erect a wooden building for worship. DEC 6th 1851 the church was opened. On April 26th 1852 the fellowship was formed.

MEDINDIE 1851 (SEATING 350)



KURRI KURRI 1904

LUHR'S ROAD Formed 1914

"CLAYTON" (KENSINGTON)



In 1854 a church was formed in the house of Mr JOHN ROBERTS. May 7th 1857 the church was formed. First Clayton Church was built April 13th 1856. The new church was opened MAY 14th 1883. The spire is 125 FEET. In the tower is a large sculptured stone 10x6, representing Christ in the temple, composed of SEVEN life-sized figures, designed and executed by M^{rs} W. MAXWELL (a member of the church) and modelled by her.



CLAYTON

The first Clayton Church possess a grave yard in which is buried Sir Esm SMITH, who laid the foundation stone of the present church. Clayton Church was named after the JOHN CLAYTON of London a former minister of JOHN ROBERTS



SCULPTURED STONE CLAYTON TOWER

FIRST CHURCH and GRAVE YARD.



"MANTHORPE MEMORIAL" In 1892 (MARCH 20) a building was opened for worship at New Adelaide. In Nov 1898 a new church was built facing UNLEY-ROAD and named after a former minister the REV CHAS MANTHORPE.



KENSINGTON GARDENS (1915)

"MANTHORPE MEMORIAL" (SEATING 500)

SOUTH AUSTRALIA



PORT ADELAIDE (SEATING 750) The Rev T. Q. STOW began preaching at the port 1838. The church was formed Oct 1849 in the sail-loft in WILLS-STREET and worshipped there till a stone church was built in 1853. In 1866 it was destroyed by fire. In 1868 (13th DEC) the present church was opened.



HIGHGATE 1911



HINDMARSH, 1838 The second congl church established in Sth Aust^l services commenced in a hut in 1838. In 1849 a church was built. On Dec 3rd 1881 a new church was built, the Rev D. JAMES HAMEL & Collins St^l bells officially opened the building.



SEMAPHORE 1899 This church originally a branch of PORT ADELAIDE



HENLEY BEACH (1886) (NEW CHURCH)



HENLEY BEACH, 1886 In 1883 a church was built and supported by lay preachers. 1905 a minister was called

SOUTH AUSTRALIA



"NEWLAND MEMORIAL" (1927 New Church) VICTOR HARBOUR



PORT ADELAIDE (1875) Captain R. B. WILLIAMS called meetings in houses and started the cause at Port Adelaide in 1873. In 1876 the fellowship was formed. 1879 the stone church built.

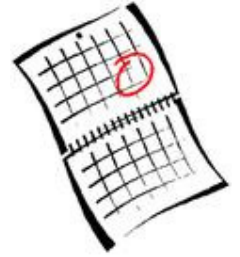


VICTOR HARBOUR The Rev R. M. Newland was the pioneer minister of the South Coast of SA. He preached in 1839 in a tent.



HAMLEY BRIDGE 1875

2024 Calendar of Events



The 2024 program is being planned. Stay tuned for details in future newsletters, our webpage, our Facebook page, and email for the details when they have been announced.

Wednesday 7 February, 2024

The History Centre reopens for 2024. We would love you to come and visit us. We are open from 1:00pm to 4:00pm.

Saturday 4 May, 2024

The newly formed **South Australian Church History Network** will be holding a one-day conference (9:00am to 5:00pm) at the Church of the Trinity (318 Goodwood Road, Clarence Park, 5034). Registration information will be available in early 2024.

Please see page 3 for more information.

Sunday 26 June, 2024—Annual General Meeting

Our Annual General Meeting will be held on this day.

Other details about the meeting are still being confirmed. Please keep an eye on future newsletters, our webpage, our Facebook page and email for the details when they are confirmed.

Wednesday 11 December, 2024

The History Centre closes on this day for our break over Christmas and New Year.

History Grants Program 2024

The aim of the grants program is to support the cost of promoting church history in South Australia. Congregations, agencies and groups have a story to tell about their ministry and how the past has influenced our current ethos and character. The History Grants program assists local churches and groups to meet the cost of producing printed or audio-visual histories, mounting historical displays, preserving heritage items, etc.

The Society has allocated funds which will generally be distributed up to a maximum of \$1,000 per project. Each application will be carefully assessed by the Grants Committee. Funding is by way of reimbursement.

Applications forms are available from, and can be submitted at any time to the UC History Centre at 44A East Avenue, Black Forest (or by email to



office@ucsahistory.org.au).

Grants will be awarded to congregations, agencies and groups who are publishing histories of the church in South Australia which are consistent with the Society's objectives, including:

- Publish historical articles and lectures;
- Generate interest in and promote the study and discussion of the history of the Uniting Church and of the three churches existing prior to union;
- Promote the collection, preservation and exhibition of historical documents, records and memorabilia.