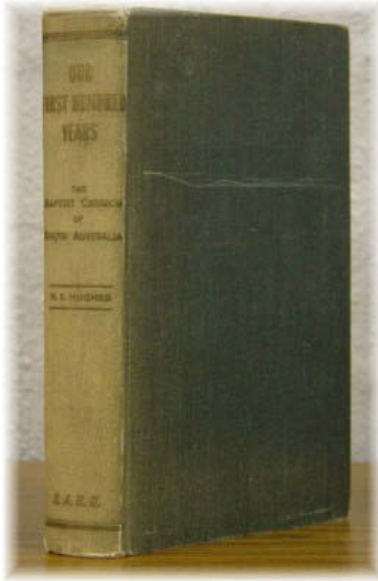


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Our First Hundred Years: The Baptist Church of South Australia

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Our First Hundred Years

The Baptist Church of South Australia

By

REV. H. ESTCOURT HUGHES

S.A. BAPTIST UNION.

Registered at the G.P.O., Adelaide, for transmission through the post as a book. Wholly set up and printed in Australia by Sharples-Printers-Ltd., 98 Hindley Street, Adelaide, S.A.

1937.

ILLUSTRATIONS

	Facing Page
MR. GEORGE FIFE ANGAS (Frontispiece)	
MR. DAVID McLAREN	24
HINDLEY STREET CHURCH BUILDING	25
REV. GEORGE STONEHOUSE	40
GROUP OF EARLY BAPTIST MINISTERS	41
PASTOR THOMAS PLAYFORD	56
REV. SILAS MEAD, M.A., LL.B.; FLINDERS STREET CHURCH	57
REV. H. L. TUCK	72
NORTH ADELAIDE CHURCH, TYNTE STREET	73
KAPUNDA CHURCH	88
REV. JOHN NANCARROW; REV. DAVID BADGER	89
REV. CHARLES BRIGHT; NORWOOD CHURCH	104
PARKSIDE CHURCH	105
MR. GEORGE SWAN FOWLER	120
REV. JOHN PRICE; SEMAPHORE CHURCH	121
SIR CHARLES GOODE	136
HON. JOHN DARLING	137
PETERBOROUGH CHURCH	152
GOODWOOD CHURCH	153
MR. NATHANAEL JOHN HONE	168
KNIGHTSBRIDGE CHURCH	169
PORT PIRIE CHURCH	184
REV. JOHN GARRARD RAWES	185
MR. JAMES TAYLOR MELLOR, LL.B.; REV. HENRY COOMBS	200
MR. A. A. BRICE	201
REV. GEORGE HOGBEN; REV. SAMUEL FAIREY	216
MR. R. J. LAVIS, J.P.; MRS. R. J. LAVIS	217
MR. STOW SMITH; MR. JAMES R. FOWLER, M.A.	232
REV. DONALD McNICOL, V.D., UNLEY PARK CHURCH	233
REV. A. C. HILL, ED., B.A., B.D.	248
REV. H. ESTCOURT HUGHES	249
DR. F. S. HONE, B.A.	264
LT.-COL. T. R. MELLOR, LL.B., O.B.E., V.D.	265

The Story of our First Hundred Years

The Baptist Church of South Australia

CHAPTER I.

THE EARLIEST BAPTIST ARRIVALS

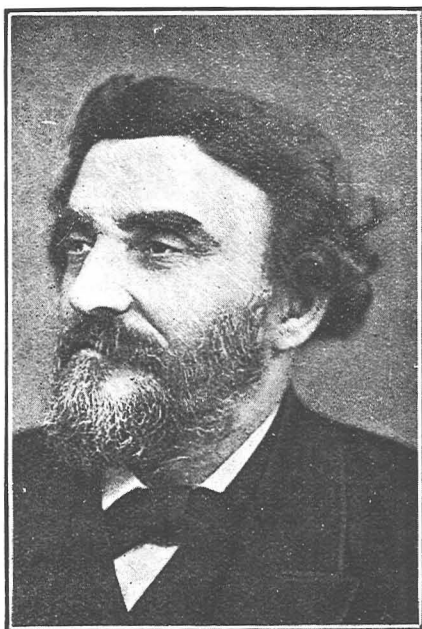
ONE of the early ships to reach our shores from the Old Land was the "John Renwick," which anchored off Glenelg on February 14, 1837. This is of special interest to us because among the passengers were Mr. and Mrs. William Finlayson who, as far as can be ascertained, were the first Baptist people to set foot on this great South Land. Mr. Finlayson had been in membership with a Baptist Church in Glasgow, but Mrs. Finlayson was an Edinburgh Baptist.

Mr. Finlayson came to South Australia as a missionary to the Aborigines. As the "John Renwick" sailed up the Gulf and came to the end of the long voyage from the Old Country, Mr. Finlayson was delighted to gaze upon the Mount Lofty Ranges looming up behind the newly-laid-out city of Adelaide. Being a Scotsman, he rejoiced to know that he had come to a land that could boast some hill-country. The seven miles' journey from the sea-board to the city had to be done on foot. The country was heavily timbered; the tracks were rough; it was summer-time; the weather was hot, and Mr. Finlayson hit upon what he thought was the happy idea of stowing his belongings in a cask, intending to roll it from the landing

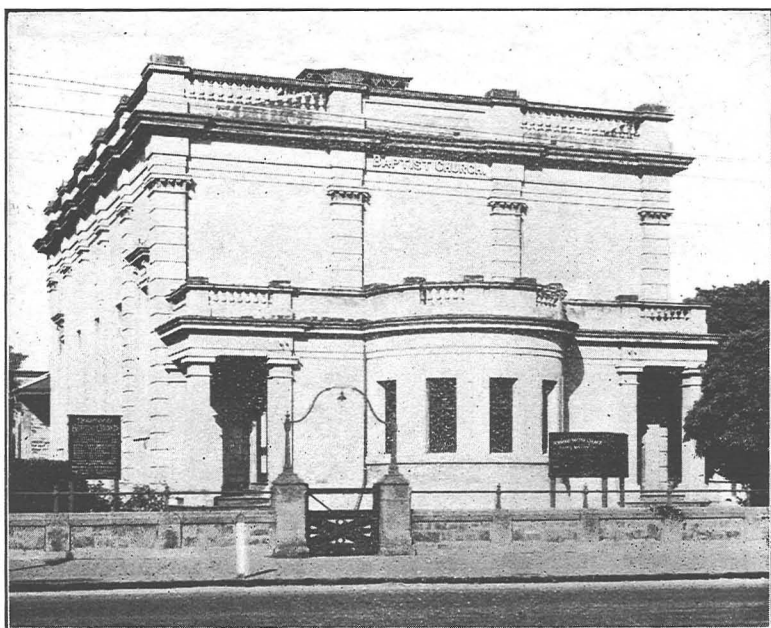
CHAPTER VII.

THE S.A. BAPTIST ASSOCIATION

THE year 1861, as has already been noted, marked the beginning of a new and better era for the Baptist Church in South Australia. The old haphazard style of doing things came to an end. It is sad to record that at the close of the first twenty-five years of the Colony's history there were so few duly constituted Baptist Churches in this State. And with one or two exceptions those that were in existence were feeble and isolated, with no common bond of union and no central, inspiring, or controlling body to lead in aggressive work. The arrival of the Rev. Silas Mead was the signal for forward movements in more than one direction. For the first quarter of a century no attempt had been made to unite the Baptist forces. The desire for union was apparently non-existent. But after 1861 and the formation of the Flinders Street Church in the heart of the city, a new conception of the Baptist Church, its ministry, and its destiny in this new land, appears to have taken hold of a few of the Greathearts among the Baptists of that day, and an earnest desire for union became more and more pronounced. Finally, this aspiration took concrete shape and became embodied in the S.A. Baptist Association in the year 1863, the year in which the Flinders Street Church was opened.



REV. CHARLES BRIGHT.



NORWOOD CHURCH.

CHAPTER XIII.

CHURCHES IN THE HILLS

THE story of the founding of our Churches in the Hills has been partly told already, but a very brief chapter must now be devoted to the completion of that record.

Mount Barker.

While much attention was being paid to the Northern Areas and Yorke Peninsula, and while the financial resources of the Association were being taxed to the utmost to support the three Evangelists who were employed by the Association, the call of places nearer the centre was not unheeded. Mount Barker came in for serious consideration. The Church in that beautiful town describes itself as a "Congregational Baptist Church." As a matter of fact, all Baptist Churches come under that designation; they are Congregational in polity and Baptist in their distinctive teaching and practices. On October 9, 1873, three gentlemen whose names are not recorded met casually (or it might be more correct to say providentially) in Mount Barker, and after some conversation they agreed to pay a visit to the Rev. Silas Mead on the following day to enquire if arrangements could be made whereby the Gospel might be preached regularly in the Temperance Hall, under the auspices of the Baptist Association. With his accustomed promptitude,

CHAPTER XVI.

ON THE RIVER MURRAY

RELIGIOUS Services were conducted in Mannum by the Presbyterian Church for some years, but in 1888 they found it impossible to continue them. With the full approval of our Presbyterian friends, Baptist preachers were sent to that town on the understanding that the Cause might become permanently Baptist. After a time the congregation that met in the old Institute Hall requested the Baptist Association to accept responsibility for the work. For some time the Services were maintained by preachers sent each week-end from the City; special mention should be made of Mr. Alfred Metters, who was at that time studying for the ministry. On September 30, 1888, the Rev. Silas Mead paid Mannum a visit and formed the Church with 17 members. The prospects were decidedly encouraging.

In January of the year following, the Rev. R. Taylor, who had completed his studies in Union College, accepted the oversight of the Church. At that time the Sunday School had 120 names on its Roll with an average attendance of 84 and a staff of ten Teachers.

The newly-settled minister soon persuaded his people that it was time to arise and build. Mr. G. S. Fowler, with his accustomed generosity, promised to

CHAPTER XXII.

AN EVENTFUL YEAR

THE year 1910 was especially notable. It was full of important happenings. There was much in it of both sunshine and of shadow. "The Southern Baptist" made its first appearance as a weekly magazine, instead of bi-monthly, on the first day of the year. That was a welcome innovation. The Baptists of Australia had not yet learned to make the best use of the ministry of printers' ink. There were some events recorded during that year not so pleasing. For example, we suffered severely from the resignations of three of our outstanding preachers, all of whom ended their ministry with us in South Australia. The Rev. Charles Bright, after 18 years, closed his brilliant ministry in Norwood. In his day he was easily the most gifted preacher in Adelaide, and the seating capacity of Norwood Church had to be considerably increased to accommodate the congregations that were eager to listen to his eloquent messages. He had a remarkably well-stored mind, a wonderful memory, and a preaching style that was dramatic and arresting. He was a strong advocate of the federation of the Australian Baptist Unions. His tutorial work in the College was deeply appreciated, and left its mark on the students. He served the Union as President in the year 1896-7. His circle of intimate friends held him in highest esteem and admiration.

Churches and Pastorates

Adelaide North, 1848.

Rev. George Stonehouse, 1847-1869; Rev. J. Langdon Parsons, 1869-1876; Rev. L. G. Carter, 1876-1881; Rev. A. W. Webb, 1881-1884; Rev. W. E. Rice, 1885-1894; Rev. E. H. Ellis, 1884-1901; Rev. A. N. Marshall, B.A., 1902-1911; Rev. A. T. Brainsby, 1911-1913; Rev. F. W. Norwood, 1913-1918; Dr. James Johnston, M.A., 1918-1919; Rev. E. B. Woods, B.A., B.D., 1919-1920; Rev. F. J. Miles, 1920-1921; Rev. N. L. Beurle, 1921-1931; Rev. C. W. Johnson, B.A., B.D., 1931—.

Adelaide, Flinders Street, 1861.

Rev. Silas Mead, M.A., LL.B., 1861-1898; Rev. J. Garrard Raws (Co-Pastor), 1895-1898, (Pastor), 1898-1905; Rev. James Mursell, 1905-1908; Rev. Peter Fleming, 1908-1921; Rev. F. J. Benskin, M.A., 1921-1926; Rev. Donovan Mitchell, B.A., 1927-1933; Rev. J. Arthur Lewis, B.A., 1934—.

Alberton, 1862.

Rev. A. W. Webb, 1862-1864; Rev. John Price, 1865-1872; Rev. Morgan Lloyd, 1872-1888; Rev. Duncan Stuart, 1889-1890; Rev. F. Boyling, 1891-1895; Rev. E. B. Turner, 1896-1909; Rev. M. L. Murphy, 1909-1915; Rev. D. Davis, 1915-1916; Rev. H. Estcourt Hughes, 1916-1923; Rev. E. C. Harris, B.A., 1924-1927; Rev. E. R. Thorne, 1928-1935; Rev. E. S. Tuckwell, B.A., 1936—.

INDEX

A.	Pages
Abbott, Pastor Jacob	36, 73
Adams, Mr. W. M.	151, 282
Adcock, Pastor T.	167
Adelaide University	262
Aged Ministers' Relief Fund	267
Alberton Church	74, 304
Alberton East Church	230
Aldinga Church	65, 305
Allen, Mr. James	29, 30, 32
Angas, Mr. G. F. 31, 38, 44-47, 59, 93, 102, 105, 134, 174, 262, 267	
Angas, Mr. J. H.	31, 38, 46, 273
Angas Street Schoolroom	26-7
Angaston Church	38, 305
Appila Church	120
Archives Department	27
Architecture, Baptist Church	156
Arnold, Miss Ellen	86
Ashton, Rev. W. O.	59, 66, 260
Australian Baptist Federation	256
Australian Baptist Publishing House	257
Australian Baptist Union	258

B.

Badger, Mr. A. W.	197
Badger, Rev. David	63, 90, 101, 106-13, 124, 140
Baeyertz, Mrs.	103, 155

THE STORY OF OUR FIRST HUNDRED YEARS

Baker, Rev. E.	63
Baker, Rev. T. C.	58
Bakewell, Mr. W.	38
Bamber, Pastor	34
Baptist Women's League	245
Barnes, Mr. Thos.	73
Beck, Mr. W.	161
Beeby, Mr. John	49
Belair	297
Bell, Rev. W.	202
Benskin, Mrs. F. G.	245
Benskin, Rev. F. G.	243
Bentham Street Church	35
Beurle, Rev. N. L.	228, 239
Bills, Mr. Josiah	114
Binns, Rev. G.	181
Binney, Rev. Thos.	143
Birdwood Church	135
Birks, Mr. C.	102
Birks, Mr. J. N.	89, 104
Birks, Rev. W. L.	102
Black Forest Church	182, 305
Black, Mrs.	65
Black Rock Church	114, 305
Bottrill, Rev. W. E.	110
Bowden-on-the-Hill Mission	72
Bowering, Rev. S.	65, 104, 121
Bower Street Church	29
Bowker, Mr. P.	185
Bradley, Mr. G. W.	136
Brice, Mr. A. A.	221, 233
Bright, Rev. C.	102, 143, 189, 201
Brighton Church	185, 306
Broadview Church	230
Broken Hill (Beryl Street)	162
Broken Hill (Chapple Street)	163, 306

THE BAPTIST CHURCH OF SOUTH AUSTRALIA

Broken Hill (Railway Town)	164, 307
Broken Hill (South)	164, 306
Brooker, Mr. W.	248
Brotherhood, Baptist	249
Brown, Mrs.	64
Brown, Mrs. A. E.	261, 270
Brown, Mr. Vere	250
Brown, Rev. Archibald	292
Buccleuch	197
Building Fund	270-4
Bungey, Mr. G.	135
Bungey, Rev. A.	117, 131, 196
Bungey, Rev. E.	98, 117
Burchell, Rev. W.	105
Burnside Church	44
Buttfield, Rev. J. P.	36, 37, 51, 92

C.

Caldwell, Rev. R. A.	67, 68
Caloote	160, 307
Campbell, Mr. W. H.	112
Campbell, Rev. W. N.	60, 231
Canowie Belt Church	121, 307
Carmen, Mr.	96
Carmichael, Mr. A.	117
Carson, Mr. Thos.	121
Carter, Rev. G. W.	162
Centenary Fund	285
Central Fund	286
Charlesworth, Rev. W. C.	67, 93
Chambers, Mr. A. O.	104
Cherryville Church	135, 307
Chintabee	209
Church House Fund	280
Clare Church	97, 308

THE STORY OF OUR FIRST HUNDRED YEARS

Clare, Rev. W.	130, 142
Clarendon Church	56, 57
Clapp, Mr.	124
Clark, Rev. Charles	71
Clarkson, Mr. A. E.	183
Claxton, Rev. W. A.	92
Clifford, Dr. John	288
Clover Hill Church	110, 308
College, Baptist	260
Coller, Rev. W.	163
Colley	209
Collison, Mr. M.	24
Col. Light Gardens Church	228, 309
Conglima	209
Coobowie Church	130, 308
Coombs, Rev. Henry	179, 236
Copley, Hon. W.	115
Cordiner, Rev. W.	231
Cornish, Mr. B.	44
Cornish, Mr. W.	35
Coromandel Valley Church	60, 309
Cowell, Mr. H. J.	179, 180
Cox, Mr. J.	21, 26, 33
Cox, Mr. R.	26
Cuff, Rev. W.	291
Cummings, Mr. J.	71, 102
Curramulka Church	130, 309

D.

Daniel, Rev. James	42, 56
Davis, Mr.	61
Davis, Rev. D.	59, 194, 204
Davis, Rev. T. C.	61, 74
Darby, Mr. John	128
Darke's Peak	210-12

THE BAPTIST CHURCH OF SOUTH AUSTRALIA

Darling, Hon. John	217, 281
Darling, Mr. John	104
Day, Rev. J. M.	68, 96, 97, 140
De La Rue, Rev. H. A.	205
Derrington, Mr. E. H.	67
Dew, Mr. Jesse	67
Diamond Lake (Honiton)	129
Dinnis, Mr. F. W.	227
Dinnis, Rev. W.	134
Donaldson, Mrs.	27
Dowding, Rev. T.	117, 119, 160

E.

“Ebenezer Chapel”	29, 31, 33, 51, 71
Eden Valley Church	59, 309
Edilillie	208
Edwardstown Church	178, 310
Evans, Mr. Henry	38, 46
Evans, Mr. H. J. K.	229
Evans, Rev. Ephraim	57-9, 62
Eyre Peninsula	204

F.

Fairey, Rev. S.	91, 94, 148, 176, 178, 236, 273, 280
Farrow, Mr. Charles	95, 131
Fieldwick, Rev. T. A.	37
Finch, Mr. Oswald	179
Finlayson, Mr. N. R.	18, 41
Finlayson, Pastor R. K.	44
Finlayson, Pastor Wm.	17, 21, 26, 29, 36, 43, 44, 73, 74
Fisher, Mr.	138
Fleming, Rev. P.	181, 207, 216
Fleming, Rev. S.	181, 215

THE STORY OF OUR FIRST HUNDRED YEARS

Flinders Street Church	48-54, 304
Fowler, Mr. David	49, 95
Fowler, Mr. G. S.	102, 139, 158, 171, 272
Fowler, Mr. J. R.	189, 276
Franklin Street Church	27
Freeman Chambers	281
Fullard, Rev. F.	37, 68, 128
Fullarton, Rev. W. Y.	292
Furner, Mr. L. L.	89

G.

Gange, Rev. E. G.	291
Garlick, Mr. M.	26, 33
Gates, Mr. A. E.	230
Gawler Church	93, 310
Gazard, Mr. Samuel	26
George, Rev. A. N.	204-6, 208
Georgetown Church	109, 311
Giddings, Mr. G.	62
Giles, Mr. Henry	38
Giles, Mr. T.	129
Giles, Mr. W.	36
Gilbert, Miss Marie	86
Gilbert, Mr. W.	223
Gill, Mr. Samuel	35
Gill, Mr. W.	26
Gilmour, Rev. W.	116, 135, 161
Glenelg	142
Glenford Church	298
Glen Osmond Church	149, 311
Glover, Mr. G. H.	111
Goode, Sir Charles	
99, 119, 177, 179, 181, 186, 205, 213, 221, 224, 280	
Goodwood Church	140, 311
Goodwin, Mr. John	44

THE BAPTIST CHURCH OF SOUTH AUSTRALIA

Gouger, Mr. Robert	20
Gouger Street School	23
Governor Gawler	46
Gowans, Rev. A.	120
Grange Church	154, 312
Grant, Mr. Robert	120
Grassy Flat	78, 134
Gray Memorial	284
Gray, Rev. J.	104, 156
Greenhough, Rev. J. G.	290
Grigg, Mr.	57
Gumeracha Church	34, 36, 312
Gurner, Mr. Fred	102
Gurr, Mr. Joshua	44

H.

Hack, Rev. Wilton	103
Hackham Church	64
Haines, Mr. W.	61
Halifax Street Mission	55
Hall, Rev. C.	65, 66
Hammond, Mr. J.	60
Hannay, Rev. James	38, 39, 51, 82, 83
Hansen, Rev. N. V.	65, 186, 226
Harris, Rev. S. A.	123
Hawke, Rev. C. R.	210
Hawkes, Mr. S. E.	212
Hawkins, Rev. C. F.	159, 160
Heard, Rev. H. R.	186, 187, 247
Henderson, Rev. E. J.	98, 121, 134, 159, 162, 238, 273
Heritage, Mr. J.	73
Hiddlestone, Rev. W. R.	139
Hill, Rev. A. C.	186, 229, 255
Hilton Church	102, 312

THE STORY OF OUR FIRST HUNDRED YEARS

Hindley Street Church	23
Hindmarsh Church	138, 313
Hodges, Miss D. E.	72
Hogben, Rev. G.	99, 135, 203, 255, 264
Holden, Mr. J. A.	49, 102, 271
Holden, Mr. H. J.	182, 232, 276
Hone, Dr. F. S.	123, 250
Hone, Mrs. F. S.	183
Hone, Mr. N. J.	62, 68, 101, 107, 140, 153, 176, 199, 260
Hone Memorial Fund	283
Hooper, Mr.	61
Horton, Mr. Chas.	73
Howard, Mr. N. M.	57, 111, 160
Howard, Rev. Stephen	111, 129, 160, 202, 273
Howie, Rev. J. M.	160
Hughes, Pastor John	210
Hughes, Rev. H. E.	63, 159, 177, 208
Hyde, Rev. A.	182, 186, 231

I.

Inglewood	297
Inglis, Mr. George	152
Inkster	210
Innes, Rev. J. A.	210

J.

Jabuk	197
James White Fund	282
Jamestown Church	110, 313
Jamieson, Mr. A.	115, 116, 122
Jamieson, Mr. A. W.	121
"John Renwick"	17
Johnston, Dr. J.	120

THE BAPTIST CHURCH OF SOUTH AUSTRALIA

Johnston, Mr. J.	184
Jones, Mr. J. R.	62
Jubilee Debt Extinction Fund	271
Jubilee Fund	277-79

K.

Kapunda Church	92, 313
Keally, Mr. S.	38
Kenner, Rev. A. H.	123
Kentish, Rev. E. H.	123, 124, 136
Kenton Valley Church	36, 314
Keynes, Mr. E.	38
Kingdon, Rev. E. F.	94, 135
King's College	251, 252
Kirton Point	208
Knightsbridge Church	151, 314
Koehncke, Miss N.	55
Kooringa	297

L.

Lambert, Rev. H. J.	90, 101, 102, 111, 140, 162
Lameroo	194
Laura Church	112, 315
Lavis, Mr. R. J.	110, 178, 183, 216
Lay Preachers' Association	104, 246
Lee, Rev. F. M.	211
Lefevre Terrace Church (N.A.).	33, 48, 51, 70
Leighton, Mr. W. A.	207
Library, Denominational	105
Light Square Schoolroom	26
Lillecrapp, Mr. A. W.	60
Lockleys Church	179, 315
Lloyd, Rev. Morgan	103, 104
Lyll, Rev. James	75
Lyndoch Church	62, 315

THE STORY OF OUR FIRST HUNDRED YEARS

M.

Mangalo	205
Mann, Mr. E. W.	230
Manning, Mr. H. O.	141
Mannum Church	59, 158-60, 316
Marsh, Mr. J.	167
Marshall, Rev. A. N.	195, 202
Mason, Mr.	61
Masters, Mr. W. G.	229
Masters, Rev. H. W.	132
Masterman, Rev. E.	153
Mead, Rev. Silas	44, 49, 50, 64, 69, 75, 92, 100, 101, 102, 105, 119, 133, 138, 140, 172
Mellor, Mr. J. T.	189, 218
Mellor, Mr. Joseph	97
Mellor, Lt.-Col. T. R.	219
Melvin, Mr. D. W.	89
Metters, Rev. A.	151, 158, 235
Meyer, Dr. F. B.	293
McDiarmid, Rev. D.	137
McCormac, Rev. A.	90, 104
McCullough, Rev. R.	240
McLaren, Mr. David	18-20, 21, 22, 23, 24, 26, 35
Maclaren, Dr. Alex.	287
McLean, Rev. D.	202
McNicol, Rev. D.	177, 203, 208
Maddern, Mr. W.	60, 90
Magill Church	72, 316
Maitland	128
Marchant, Mr. W.	135
Mile End Church	178, 316
Mills, Mr. Job	61
Ministers' School of Theology	247
Minlacowie Church	128, 316
Missionary Society	85

THE BAPTIST CHURCH OF SOUTH AUSTRALIA

Ministers' Provident Fund	193
Minlaton Church	129, 317
Mitcham Church	73, 317
Mitchell, Rev. D. F.	249
Monarto	161
Mooloowurtie	130
Moonta Church	89-91, 317
Morgan, Rev. Henry	139, 155
Morialta Homes	253
Morphett, Mr. J. E.	152, 278
Morphett Vale	63, 318
Morris, Rev. M.	131
Mount Barker Church	133, 318
Mount Cooper Circuit	208, 318
Mount Gambier Church	67, 318
Mount Pleasant	297

N.

Nancarrow, Rev. John	91, 129, 130, 131
Nankivell, Rev. W. A. E.	122
Neill, Mr. A. S.	104, 219
Neill, Mr. Thos.	27, 28
Neill, Mr. Wm.	104, 232, 263, 269
Netherton	197
New, Rev. Isaac	52
Nickels, Pastor E. F.	207, 208
Noblet, Mr. J.	111
Northern District Association	124-7
Norton's Summit Church	134, 319
North Bews	196
Norwood Church	101, 319
Norwood, Rev. F. W.	249

THE STORY OF OUR FIRST HUNDRED YEARS

O.

O'Connell, Mr. John	140
Oldham, Rev. W.	38
Orroroo Church	113, 319

P.

Packer, Mr. J. A.	258
Page, Rev. A. E.	65, 207
Page, Rev. F.	120, 130
Page, Rev. J. G.	86
Panitya	197
Parkin, Rev. R.	59, 73, 94, 97
Parilla	196
Parilla Well	197
Parkside Church	147, 320
Parsons, Rev. J. L.	70, 71 102
Paynter, Rev. John	59, 69, 115, 189, 241
Peacock, Mr. John	22
Peake Circuit	197, 320
Peek, Mr. J. H.	185
Peterborough Church	115, 320
Peterhead Mission	182, 321
Pflaum, Mr. T.	136, 195
Pickering, Mr. and Mrs.	197
Pinnaroo Church	194, 321
Phelps, Mr. T.	230
Phillipps, Mr. James	44
Playford	205
Playford, Pastor T.	35, 43, 74, 75, 77, 134
Port Augusta	112
Port Kenny	210
Port Lincoln Church	37, 206-8, 321
Port Pirie Church	118, 321
Port Pirie South Church	119, 321
Powell, Mr. T. E.	90, 104, 138, 140, 154

THE BAPTIST CHURCH OF SOUTH AUSTRALIA

Price, Rev. John	6, 64, 66, 90, 97, 98, 101, 105, 141, 198
Prince, Mr. George	32, 43, 61, 74
Prior, Rev. Isaac	26, 27, 65
Progress Reports	88, 146, 165, 175, 188, 222, 234, 295
Prospect Church	150, 322

R.

Ragless, Miss	21
Ramsay, Mr. J. A. L.	212
Randell, Mr. David	52
Randell, Mr. J. B.	136
Randell, Mr. W. B.	21, 23, 34, 43 70
Rapid Bay	298
Raws, Rev. J. G.	110, 239, 269, 275
Raws Memorial Fund	284
Renney, Rev. John	61, 69, 90
Richards, Mr. H.	123
Robertson, Rev. John	91, 159
Robinson, Mr. W.	97
Robjohns, Rev. L.	60
Rogers, Mr. Chas.	102
Rogers, Mr. Henry	60
Rollings, Rev. W. S.	124, 136
Royal, Mr. Chas.	160
Rouse, Dr. G. H.	289
Rushbrooke, Dr. J. H.	293, 294
Russell, Mr. John	21, 23

S.

Saddleworth Church	96, 322
St. Peters Church	180, 324
Salem Chapel (Kermode Street)	33
Salt Creek Church	58, 160, 323

THE STORY OF OUR FIRST HUNDRED YEARS

Salt Creek (Eyre Peninsula)	205
Salter, Mr. W.	38
Sanderston Church	59, 160, 323
Sawle, Rev. J.	38, 135
Scotch Baptist Church	42
Scott, Hon. W.	21, 23, 24, 28, 43, 73
Seacliff Church	187
Searle, Mr. Ray	211
Seaton Park Church	188, 323
Semaphore Church	141, 323
Semaphore Park Mission	183
Shallberg, Rev. J. H.	113, 139
Shaw, Mr. G.	49
Shearing, Mr.	138
Sherriff, Mr. J.	118
Sherlock	197
Shipard, Mrs.	209
Smith, Mr. James	23, 49, 79, 150
Smith, Mr. J. V.	220
Smith, Mr. J. N.	44
Smith, Stow	214, 278
Smith, Rev. C. F.	98, 114, 117, 118
Sneyd, Rev. J. B.	153, 155
"Southern Baptist"	87
South Plympton Church	231, 325
South Rhine Church	57, 324
Southwark Church	152, 324
Spurgeon, Mr. Thos.	286
Squibb, Mr. W. R.	36
Stepney Church	44
Stockport Church	94, 325
Stow, Rev. T. Q.	20, 26
Stribling, Mrs. D. G.	187
Stribling, Mr. George	95
Stonehouse, Rev. G. 30, 31, 33, 38, 48, 51, 52, 70, 72, 79, 102, 144.	261
Sugar-Loaf Well Church	123

THE BAPTIST CHURCH OF SOUTH AUSTRALIA

Summers, Rev. A. E.	229
Sunny Brae Church	124, 325
Swaine, Mr. A.	44
Swift, Mr. D.	113

T.

Tarlee Church	95, 325
Taylor, Mr. Clive	196
Taylor, Rev. James	53
Taylor, Rev. R.	116, 119, 158, 189, 277
Tea Tree Gully Church	61, 71, 326
Telowie Church	117, 326
Terowie Church	112, 326
"The Record"	244
Thomas, Mr. S.	62
Thomas, W. Kyffin	49, 143
Thomson, Rev. P. T.	294
Thorne, Rev. E. R.	141
Titherington, Rev. J. B.	40, 44
Torrens Vale Church	297
"Truth and Progress"	86
Tuck, Mr. A. E.	205, 206
Tuck, Rev. B. E. C.	122, 185, 195, 207, 217, 227
Tuck, Rev. E. J.	164
Tuck, Rev. H. L.	51, 83, 95, 96, 144
Tuckwell, Rev. E. S.	121, 182-5, 202, 214
Tynte Street Church (N.A.)	71, 304

U.

Ucolta Church	116, 327
Uley Church	91, 327
Utera	205
Underdale Church	227, 327

THE STORY OF OUR FIRST HUNDRED YEARS

Underwood, Capt.	27
Underwood, Mr.	67
Unley Park Church	176, 327

V.

Vaughan, Rev. E.	131
Venus Bay	210
Verco, Pastor Thos.	36
Vice-President Election	170
Vigis, Rev. Thos. †	204, 217, 230

W.

Waddikie	211
Waddy, Mr. R. W. M.	104
Walter, Mr. H. W. A.	112
Walter, Miss Lydia	112
Wallbank, Rev. J. R.	116
Wayville Church	167, 328
Wauchope, Mr. J.	73
Webb, Mr. N. A.	27
Webb, Rev. A. W.	32, 63, 72, 75, 152, 260
Westbourne Park Church	229, 328
West Croydon Church	226, 328
West End Mission	215
Wheaton, Mr. Nathanael	27
White, Mr. S.	65
White's Rooms	51
Wickert, Rev. E. B.	163
Wickes, Mr. E. W.	33

THE BAPTIST CHURCH OF SOUTH AUSTRALIA

Williams, Mr. H.	117
Williams, Mr. J.	36, 62
Williams, Rev. C.	289
Wilton	205
Wise, Mr. John	35
Wishart, Mr. A.	57
Woolcock, Rev. R.	170

Y.

Yorketown Church	131, 328
----------------------------	----------

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- **Acrobat Reader v4** has both a "Find" and a "Search" tool. Those tools are two **totally** different things. Our CDs (that are searchable) work with the **FIND** tool
- **Acrobat Reader v5** has only a "Find" tool (not a "search" tool). Our CDs (that are searchable) work with the **FIND** tool.
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TIPS FOR SEARCHING AND GETTING MORE FROM THE CD BOOKS

- update to Adobe Reader 6 for more versatile searching options, including the ability to bring up a list of all instances of the word you are searching for — across multiple files on a single CD in a single search request.
- enter the MINIMUM number of characters needed to bring up the search results required.
- use Adobe Reader 6 to do some trial searches to try to identify the characters that may be misread. These can show up in the extra text in the search results list (Adobe 6 only). A few minutes trial will help you to avoid using characters that are more prone to being misread, e.g. try entering "rederi" if you want "Frederick", but find that the letters "F" "c" and "k" are sometimes misread.
- use the "Match whole word" option to eliminate unnecessary items in your results list, e.g. to eliminate all the blacksmiths and tinsmiths etc when you only want the name Smith
- use the "Match case" option when you want to eliminate all the occupations "smith" if you only want the name "Smith"
- Don't just search for names. Search the book for other names, places and subjects of interest:
 - look for others of the same name
 - look for others who lived in the same place or street
 - who was the postmaster or police officer in the town?
 - how often and at what time did the coach arrive in town?
 - what churches were there and what time were services held?
 - what other activities were there in the community?
 - look for others who had the same occupation or other interests
- All of this and more may be available in a seemingly mundane book such as a directory. You could learn or write much of the background of life at the time, even if your ancestor is not listed there.

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