

THE BAPTIST RECORDER
 Journal of the Baptist Historical Society of N.S.W.
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OUR NEXT MEETING

Thursday, 17th October, 1991, at 8 p.m.

in Lecture Room 1, Morling College.

Speaker: Mrs Roslyn Russell, M.A., one of our Canberra members.

Subject: The Church and our Cultural Heritage.

OUR FEBRUARY MEETING

Thursday, 20th February, 1992, at 8 p.m.

Speaker: Rev. J. F. Cayzer, M.A., B.Th.

Subject: The Anabaptists - our Forefathers in the Faith.

OUR NEXT ANNUAL MEETING

Thursday, 9th April, 1992, at 8 p.m.

Please note the date change to the second Thursday in the month in order to
 avoid a clash with Easter.

Speaker: Miss Rosalind M. Gooden,
 former A.B.M.S. Missionary and now
 A.B.M.S. Personnel Training Secretary

Subject: Early Australian Baptist Women Missionaries.

MINUTES OF THE GENERAL MEETING, held 15th AUGUST, 1991.

The meeting was opened in prayer at 8 p.m. by Rev. E. Archer, with nine members and friends present (details in Attendance Book).

Apologies were received and accepted from Miss H. Burton, Mrs. R. Evans, Mrs. L. McDonald, Rev. and Mrs. D. Vaughan and Mr. P. Young.

Confirmation of Minutes: The Minutes of the Annual Meeting, held 20th June, 1991, as published in The Recorder, were confirmed.

Business Arising - Survey of Meeting Times.

Mr. Petras reported on the result of the recent survey. The majority of respondents wished to retain the status quo in relation to times of meeting during the week, i.e. in the evening at Morling College. There was a difference of opinion on the number of meetings per year. Some members had suggested that meetings should be on a quarterly basis.

The Chairman, Mr. Watkin-Smith, commented that the Executive had discussed the report. As a result the Executive had decided to consider changing to quarterly meetings: February, May (annual), August and November. On the question of the number of members attending meetings the Secretary of the Union, Rev. I. B. Thornton, had said to him that we should not worry too much about this aspect. The important thing was that research into Baptist history was being undertaken.

Following discussion, members were to be asked to express opinions on this change.

Correspondence: The Secretary advised receipt of the following:

1. A copy of a book produced by Cardiff Heights Baptist Church to celebrate its 25th Anniversary.
2. A souvenir brochure published by the Leichhardt Baptist Church to celebrate its jubilee, 1891-1941 - forwarded by Rev. A. Curtis.
3. Royal Australian Historical Society journal and magazine.
4. Church Archivist Society newsletter.

Future Meetings. The following details of forthcoming meetings were given by the Chairman:

- October - Mrs. R. Russell, "The Church and our Cultural Heritage".
- February - Rev. J. Cayzer, "The Anabaptists - our forefathers in the Faith".
- April - Our Annual Meeting - on second Thursday, not the third, Miss R. Gooden, "Our Early Women Missionaries".

REPORTS

Finance Report. The Treasurer's report showing the following balances as at 15/8/81 was adopted:

	\$
General Fund	1745.56
Publications Fund	3468.29
Essay Competition Fund	<u>209.30</u>
Total	5423.15

Membership now stood at 74.

In response to a question from Mr. B. King, the Treasurer advised that interest of the order of 10% was being earned on funds, some of which had been placed in term deposits.

Archivist's Report. Rev. E. Archer reported on recent acquisitions to the Archives and on enquiries received.

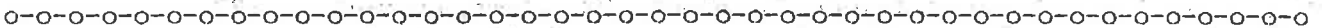
General Business

- As a matter of interest Mr King advised that as part of a Royal Australian Historical Society Excursion in June members of that group had visited Central Baptist as part of a tour of city Churches. He had the opportunity of telling them of the history of the Church.
- Mrs. L. Ollif, former Secretary of the Society, had recently featured in a radio interview in relation to her book on the Australian Women's Army service.
- The Treasurer reported that he had been invited to deliver a lecture in connection with the centenary of the death of Rev. C. H. Spurgeon for the Victorian Society.

The evening's paper. Mr. H. Watkin-Smith then addressed the meeting on the topic "Baptist Pioneers on the Northern Rivers". At the conclusion of his most interesting talk the Chairman answered questions raised by members.

Close. The meeting was closed in prayer at 9.30 p.m. by Mr. B. King.

O.C.N.



WHAT WILL WE DO ABOUT OUR SURVEY?

THE FUTURE OF OUR MEETING TIMES

The survey carried out by our Treasurer in conjunction with his advice to members that our current year's subscriptions were due resulted as follows: (please see reference in the Secretary's Minutes on the opposite page)

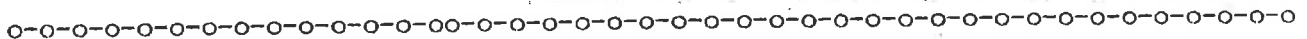
1. The majority wished to retain a weeknight as at present.
2. Likewise, although a few favoured a change of location, the majority wished still to meet at Morling College.

- 3. Several suggested that meetings be quarterly instead of bi-monthly as at present. Others were satisfied with the present arrangement.

The Executive Committee discussed the results at some length at their July meeting and reported to the August General Meeting that:

- 1. It would be advisable to keep meetings at Morling College.
- 2. It would probably be wisest to change to Quarterly Meetings. If this were done it was suggested that the meetings be held in the months of February, May (Annual), August, November.
- 3. It might be advisable to change from the third week of the month to the second week and perhaps change the weeknight chosen. When Thursday was originally chosen it was done to avoid clashes with other meetings and was not at that time a late shopping night.
- 4. It brought forward a suggestion that the commencing time of the meeting be 7.45 p.m. instead of 8.00 p.m.

After some discussion the August Meeting requested that the above be drawn to the attention of members requesting comments on any item. These should be forwarded to the Secretary before the next Executive meeting on 6th November when the Executive would discuss it again and bring a firm recommendation.



BAPTIST PIONEERS ON THE NORTHERN RIVERS

The term, the Northern Rivers of NSW, is applied to the Clarence, Richmond and Tweed, our three northernmost coastal rivers, which despite their short length are rivers of considerable width and volume. The rugged upper reaches give way, first, to good cattle grazing country, and then, to a coastal plain of rich alluvial soil. The fertile plains support a considerable rural population in numerous villages, some large towns and the cities of Grafton on the Clarence and Lismore on the Richmond. Settlement began about 1840 on all three rivers but made much slower progress on the Tweed. The first Baptist Church was formed at Grafton on the Clarence in 1876 and shortly had several preaching stations along the Lower Clarence, Ulmarra, Southgate, Lawrence. The prospect there was so promising that a second Church was formed in 1878. In that same year on the Richmond a Baptist cause was commenced at Casino but unfortunately it proved short-lived. However, in 1884 at Coraki on the Richmond a cause began which after many fluctuations continued for almost 100 years, closing in 1982. A brighter year dawned in 1905 with a recommencement at Casino, an attempt at Ballina and the opening of Maclean as part of the Lower Clarence group of Churches. In 1907 Myrtle Creek Church was built and in 1913 Lismore Church was formed, Murwillumbah followed in 1919, Alstonville in 1960, Evans Head in 1964, Ballina 1970, Mullumbimby also in 1970 and Ocean Shores in 1982.

Mr. Watkin-Smith submitted reasons why the spread of these dates and the few formations of Churches was not necessarily the result of a lack of aggressive policy by the officers of the Baptist Union. The locations and dates of commencement of Baptist Churches in the region were determined by three factors:

- (a) the development and settlement of the river valleys,
- (b) the arrival of Baptists with strong enough convictions to join together, important in the cases of Grafton, Myrtle Creek and Murwillumbah,

- (c) opportunities sighted by keen pastors among the Union Officials and among those on the spot.

The development and settlement of the river valleys is important in understanding why Casino and Coraki were tried before Lismore and why Murwillumbah was so much later in being formed.

The Development and Settlement of the Northern Rivers.

The type of people involved in the early settlements were not the kind attracted to Baptist principles and doctrines. Graziers from New England and entrepreneurs from the South were Presbyterian or Anglican by persuasion and the cedar-cutters and timber-getters were usually of ex-convict or adventuring backgrounds. Pioneering Baptists only came with self-employed farmers and townspeople and then the disproportion in their numbers allowed other denominations to become ensconced.

In the early days the Clarence Valley developed most rapidly. Progress on the Richmond River was impeded by a difficult bar and on the Tweed by a dangerous bar, often not negotiable for lengthy periods. The first settlers along all three rivers were the cedar-cutters, hard-working, hard-drinking muscular men with no interest in cultural or religious matters. They reached the Clarence in 1835, the Richmond in 1842 and the Tweed in 1844. Graziers first came to the Upper Clarence in 1840. The cedar port of Grafton gained momentum from the wool trade coming down from New England via Tenterfield and Tabulam to Grafton. During the depression of the early 1840s Grafton had a boiling-down establishment for surplus sheep. The miners in the ranges used Grafton and Lawrence as ports for their supplies. Grafton seemed set to become a major port for northern NSW when serious discussions proposed a railway from Glen Innes to Grafton. Two Government decisions were a major deterrent to its growth. It was decided to extend the Northern Line from Tamworth along the Divide and to build a line from Byron Bay west to Lismore and north to Murwillumbah. Grafton retained the cheap sea traffic but only gained railway connection in 1905 (with an extension of the Byron Bay line) and the arrival in 1924 of the North Coast Line. Despite all this the town grew slowly, from 1,500 in 1861 to 5,147 in 1901. Was there a place for Baptists in such a small town? The answer lies in the agricultural prosperity of the district for which Grafton was the port, market and source of capital. The Baptists who took the lead in forming Grafton, our first Church on the northern rivers, came from the farming community of Hinton in an effort to escape the persistent and devastating floods on the Hunter. Farmers along the alluvial flats had tried a variety of crops, especially maize, cotton, and sugar. Problems with these turned them to dairying with establishment of cheese and butter factories. The acreage of sugar on the Richmond surpassed that on the Clarence in 1882 and eventually found its chief NSW output on the Tweed. Between the Richmond and the Tweed lies the Big Scrub, 11,000 sq. miles of rainforest which grew valuable timbers. These laid the foundations in turn of the towns of Coraki, Wardell, Wyrallah and Lismore.

The First Outpost

Grafton Church was formed 9/7/1876. The motivation came from a letter to the Baptist Union Executive 24/9/1875 from Rev. J. Lyttle of Hinton, listing Hinton members living near Grafton. This resulted in visits to Grafton by Revs. D. Fenwick and F. Hibberd. Some Hinton members may have been there some years. John Godbee of Carr's Creek moved in the mid 1860s and was probably one of the Baptists who met in 1868 at Carr's Creek with Evangelist J. Druery, a Baptist itinerating missionary. Other Hinton Baptists there in 1875 were John Bailey, one of Grafton's original deacons and John Lee, prominent in the cause at Ulmarra. The formation service was held in the home of Mr. and Mrs. Dickson also from Hinton, and eleven members were received by

Rev. F. Hibberd on a day following a record flood recording. The prospects were promising. When Mr. Fenwick visited in the preceding November the School of Arts was filled when he preached on two Sundays and 200 pounds was raised at a Tea Meeting, towards a building. In February he returned to visit and was so impressed that he purchased a site for 136 pounds. The local men conducted services until a pastor could be sent. At the September Assembly Rev. R. F. Becher was ordained and appointed a supply to Grafton with a view to a call. He commenced his ministry on 17th September in the School of Arts. A first building was erected to seat 100 and was opened on 24th December by Revs. D. Fenwick and F. Hibberd. Mr. Becher had opened up several outstations where he or one of the local men preached on weekdays. The visitors preached in some of these in the week following the opening and on the Friday at a Tea Meeting, when four sittings were needed, the Church issued a call to Mr. Becher. Mr. Becher continued as pastor for another $13\frac{1}{4}$ years extending the work all along the valley. In June 1878 a Church building was opened at Ulmarra, the largest township after Grafton in the river valley, where at various times there were sugar mills, a cheese factory and a butter factory. A request was made to the 1878 Assembly for an evangelist to assist the work on the Lower Clarence and Rev. T. H. Jagers was moved from Bega to take advantage of the opportunities. Mr. Watkin-Smith said he would not tell the story of the Lower Clarence Churches as it had been thoroughly covered by Rev. F. Coan in his book Big River - Big Hearts, in which he also gave an account of the work of Rev. T. H. Jagers.

The Pioneering Pastor of the North.

Rev. Richard Fane Becher, B.A., was brought up an Anglican and graduated B.A. from Cambridge University in 1860. He migrated to Australia eventually marrying and settling down in Orange. A study of baptism caused him to cease sprinkling his children and he was challenged by discovering that Baptists had not put baptism in the Bible but found it there. At Orange he met Rev. J. H. Hinton, the first Baptist minister he had known personally. He was baptized by immersion and joined the Orange Church. While Mr. Hinton was itinerating among his preaching stations Mr. Becher took services for him at Orange. When Mr. Hinton accepted a call to New Zealand the Church voted for him to carry on the ministry at Orange which he did until he moved to Grafton. While attending the Half-Yearly Meetings of the Union at Bathurst, May 1876, he was approached about entering the ministry. After hearing him preach a trial sermon the Union Executive resolved to ordain him at the September Assembly and commend him to the Church at Grafton. He did not spare himself and won the support of his people. When he resigned the membership had risen to almost one hundred. He was highly regarded by the officers of the Union and was elected President of the Union for 1881-82. The value of his ministry was seen in 1885 by the erection on a new site of a brick building to seat 300 and costing 975 pounds of which 674 pounds was in hand. He took an interest in community affairs and was once a candidate for the local seat in the NSW Parliament. About 12 months after resigning Grafton he returned as pastor of the Orange Church, 1891, but his wife died in the May leaving him with seven children. Orange regretted it could not offer a sufficient stipend to retain him and he accepted a call to the Bathurst Congregational Church and then in 1896 he began a five-year ministry at Parramatta Congregational Church.

Grafton to the end of the 19th Century.

The second pastor, Rev. William Page, came after returning from Spurgeon's College, he being the first of several NSW men to go there for training. Ill-health caused his transfer to Blackheath in November 1893. During his ministry the site of the first Church building was sold to reduce the debt on the Church, the Church trust was transferred from Mr. Becher and youth work flourished. During the pastorate of Rev. S. T. Pitman, the fourth pastor, a manse was erected.

The invasion of the Richmond Valley.

Evangelist Druery had visited along the Richmond River in 1868 but our first official move was at Casino in 1878, Rev. D. Fenwick once again being the initiator. When that effort failed in 1880 the next effort was made at Coraki in 1884. Why were these two towns chosen rather than Lismore, now the chief city of the North? The Richmond River has two arms. Casino is near the head of navigation of the South Arm and Lismore at the head of navigation of the North Arm. Coraki is at the junction of the two Arms. Casino was designated a township when Lismore was scarcely a village. In 1871 when the population of the whole Richmond Valley was 4,500 the largest centre was Casino with a population of 284 but centre of a squatting and timber district. In 1881 the population had grown to 602 and though Lismore grew quickly after a timber mill was established in 1875 it had barely 500. It did not overtake Casino until the 20th Century. All through this time Coraki was an important centre for the timber trade and for general merchandise, William Yabsley, a Clarence River merchant and shipowner, and William Yaeger, and American, being the founders. Yaeger helped considerably in Coraki becoming a Baptist centre. In 1882 he erected a modern saw-mill at nearby Oaklands, built a village and a chapel for his workers and gave the use of that chapel to the Baptists, who used it until 1925 when they erected a building at Coraki instead of hiring a hall there.

The story of Casino. First phase 1878-80.

In December 1877 the B. U. Executive requested Rev. D. Fenwick to investigate the possibilities of a mission on the Richmond River, and in February 1878 wrote to Baptists there seeking their views. Mr. Fenwick reached Casino in May and had such a good response to services conducted there and at Wyrallah (on North Arm) and Coraki that he purchased the Temperance Hall for 170 pounds and sent for William Collier, recently arrived from Spurgeon's College, to carry on the work. Mr. Collier had a great welcome at a Tea Meeting and despite opposition from other denominations he drew the largest congregations in the district. At the end of the first year there were candidates for baptism and one outstation was preparing to erect a chapel. However, a lengthy drought followed by a flood presented financial and other difficulties and in January 1880 the work was closed and Mr. Collier was sent to the languishing causes at Wallsend and Newcastle where within two years the work was greatly strengthened. The story of the property there is a sorry one. It proved difficult to sell and after some inexplicable decisions was sold for 20 pounds.

The Story of Coraki.

The Baptist Union had not relinquished hopes for a work on the Richmond and at the Assembly of 1884 Evangelist Llewellyn was asked to leave New England and take up work on the Richmond. In early 1884 following 14 baptisms he formed at Coraki a Church of 20 members which was received into the Union at the 1884 Assembly. Mr. Llewellyn concentrated on three centres, Coraki, Oaklands and Bungawalbyn, but in 1886 advised that he intended to commence work at Casino as soon as the building there was painted. The Union replied that it did not want him to do this and could not grant him the use of the building. In 1890 following strained relations because of problems with the Armidale property the Union removed him from the list of men registered to conduct weddings. In 1891 he was pastor of the Strict Baptist Church at Wardell after which he seems to have gone to Wales. The work at Coraki faded away to a few who gathered under the leadership of Mr. J. Partridge.

In June 1899 Rev. S. T. Pitman of Grafton reported three deaths in May of great significance to the Baptists on the Richmond. Thomas Llewellyn recently returned from Britain and warmly welcomed by fellow Baptists died in Lismore and was buried in the Baptist Cemetery at Coraki. Mrs. Partridge died a few days later and then Mrs. Childs, of the well-known Bailey Family of Hinton and Grafton,

died. He urged that an earnest and capable minister be sent to the Richmond. The Home Mission Committee asked Mr. Pitman for a detailed report of success in Lismore which was thought to be a strategic centre. Many Baptists were identified with other denominations and he thought that they could not be induced to renew their allegiance to our denomination. Rev. T. Ellis Jones was sent to the area and concentrated his work on the villages around Coraki, especially as the Union was doubtful about Lismore as the Church of Christ was established there. Mr. Jones was returning to Wales in August 1900 and was anxious that there be no pastorless period. Rev. S. Hotston, after a successful nine year ministry in New England, was moved there with his residence at Lismore. During his first year membership rose from 16 to 37 and he did much pioneering work opening up eight preaching stations. He visited along the whole river valley but was unable to commence a work in either Casino or Lismore. He was frustrated by his inability to secure a suitable site in Coraki. In February 1905 he was transferred to pioneering work at Ariah Park.

New Beginnings at Casino.

Following the departure of Mr. Hotston the Home Mission reviewed completely its policy on the Richmond. After an investigation by the Superintendent, headquarters were changed from Coraki to Casino with a sub-station at Ballina. Evangelist P. Russell-Hurdith was engaged for three months to commence the work and Rev. C. T. Way of Granville was appointed first pastor of the Casino Church. A relative of Dr. Grattan Guinness, Mr. Russell-Hurditch arrived in Sydney in early 1904 seeking health and desiring country work. He served at Bodangora and Goulburn and conducted missions in the city. He commenced at Casino for June and July 1905 and at Ballina in August and September. Charles Way was the first student sponsored by the NSW Union to the Victorian College and had ministries at Islington and Granville before going to Casino. After three years at Casino he returned to Granville. He formed a Church at Casino 15/11/1905 and a building was opened 4/4/1906. After Russell Hurditch left, his assistant at Ballina was Pastor E. Pocknall. Things prospered there for a time but when Mr. Pocknall left for College the cause was closed and his successor, Pastor P. Goodman, was stationed at Coraki. Several outstations were opened up from Casino and at Myrtle Creek the Baptists there opened a chapel free of debt in January 1907. Student pastors assisting at Casino were usually stationed at Myrtle Creek and from time to time students and home missionaries were stationed at Coraki.

Why did the Home Mission pass over Coraki and open up in two unproved centres? The reason is found in the Superintendent's report. He was concerned to find that in almost every town the leading workers in other Churches were Baptists. He found 16 Baptist families in Casino prepared to support a cause, 3 families in newly opened up Kyogle and several Baptist families at Myrtle Creek, a new settlement on the new railway extension from Casino to Grafton, completed that year. At Ballina with a population approaching 3,000 he found 7 Baptist families prepared to support a cause. Other Baptists lived in nearby towns. It was hoped from Ballina to move towards Lismore and also into the Tweed.

Lismore.

We have seen that several Baptist pastors were interested over some years in entering Lismore. In addition Rev. E. Tucker, from Queensland, a deputationist in NSW for a Temperance Society and an interim pastor in some of our Churches, pressed for a work at Lismore. As a result the Union corresponded with Baptists in the area but Rev. S. Hotston found no prospects in the town. No more is heard of Lismore until 1913 when Rev. W. H. Wingfield of Casino arranged a conference of Lismore Baptists and Rev. A. J. Waldock, Home Mission Superintendent. A service was held in the home of Mr. Thompson 7/9/1913 followed by services in the Temperance Hall. A Church was formed with nine

members on Sunday 8/3/1914 by the President, W. White and Mr. Waldock. A site was secured for 350 pounds and in April Mr. H. Dixson and Mr. W. Buckingham each contributed 200 pounds to cover the cost of acquisition. Rev. J. Complin, recently engaged by the Home Mission as Organizing Secretary, came for 8 months and was succeeded by Rev. G. S. Cox during whose time a building was completed and opened by Mr. Waldock on 16/6/1915. Shortly after, Mr. Cox's health failed and he was succeeded late in 1915 by Rev. J. H. Baker, who pursued a vigorous ministry for four years including visits to the Tweed Valley to which he moved in January 1919.

Murwillumbah on the Tweed.

Along the Tweed there was only the barest settlement before the 1870s and 1880s but it was much promoted with the coming of the Byron Bay-Murwillumbah Railway in 1897. The rich soil which had grown fine timber now supported sugar, banana and vegetable crops and the equitable climate made dairying a year-round profitable occupation. Among the new settlers were Baptists from the Richmond who spread along all three arms of the Tweed. The North Arm is now the Rous River, the Middle Arm is now the Oxley River and the South Arm, now considered the main stream, retains the name Tweed.

Rev. J. H. Baker, a keen evangelist and Church extensionist, originated our Baptist work in the valleys of the Tweed. During his ministry at Lismore, while visiting a member settled on the Tweed, he discovered several other Baptist families. Among these were the Cox and Bailey families, the Baileys having come from Myrtle Creek. The first Baptist service was held in the home of Mr. E. D. Cox at Terragon on the South Arm. During 1916 he made further visits and held services at Terragon and Uki on South Arm, Tyalgum and Eungella on the Middle Arm, and Limpinwood on the North Arm. Mr. Waldock arranged that Mr. Baker from his station at Lismore should make quarterly visits to the Tweed, sixty miles away. What actually happened was a visit every second month at the time of the full moon. He left Lismore on Saturday morning prior to the full moon reaching the Tweed in the evening. On the Sunday he held services at three centres and each weeknight during the week held further services in different centres. He then returned to Lismore for the Sunday services. Mr. Waldock, after an extensive tour of the district with Mr. Baker, determined on a more vigorous policy. Mr. Baker was appointed to the Tweed and began there in January 1919. A Church of 17 members was formed by Mr. Waldock in the home of Mr. W. J. Hannah. Mr. Baker made his home at Uki from which township he served his people at 14 preaching stations. Uki on the South Arm had grown in importance after 1910 when Norco established a butter factory there, but it was soon realised that the strategic centre was not Uki but Murwillumbah and Mr. Baker moved his family to that town. Murwillumbah, however, was not the centre of the work and the first Baptist building was erected at Limpinwood on the Rous River in 1921. In 1922 a block of land was purchased in Brisbane Street, Murwillumbah, but a building was not erected there until 1932, being opened in November by Rev. C. O. Lundberg of Casino. Ill-health had forced Mr. Baker to move in 1922 to Arianah Park. In 1954 in the midst of discussions as to the most appropriate means of extending the building for increased activities a flood rose 5 feet into the building. As a result the Church and manse were relocated in Everleigh Street.

In Conclusion.

In this significant economic region the scattered Baptists did not come together until prompted by forces and men from without. Moreover, as in other country areas, distance from Sydney and the hindrance of geographical barriers limited the interaction with fellow Baptists so important for positive progress. Nevertheless, we must admire the effort made in opening up numerous but small preaching stations in the days when communication depended on saddle horses or sulkies over unformed roads. The pioneers were hardy men who deserve our recognition. The introduction given in this paper should prompt us to more minute research.

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RELIGIOUS PROGRAMMES ON RADIO -

ANOTHER EXAMPLE OF THEIR EFFECTIVENESS.

Following the reading of papers at our meetings some very interesting and valuable information emerges from the comments and discussions.

At the last meeting Mrs. Archer made reference to the beginnings of the Church at Alstonville, one of the more recently formed Churches on the Northern Rivers whose story did not come into the story of the pioneering days covered by the paper. Rev. E. Archer, while pastor at Lismore 1953-56, conducted a Sunday afternoon programme, "Pause for Meditation" on Station 2LM. In December 1955 a deputation of three men came to him from a group of listeners at Alstonville requesting him to commence a Baptist cause in their town. As he was leaving Lismore the following month he referred them to his successor, Rev. R. Pope. Action was immediate. A number having been baptized, services commenced at Alstonville on 3rd March 1956, a building was opened on 12th September 1959 and the Church was formed on 17th April 1960.

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TIMES FOR CELEBRATION AND GRATITUDE

At LEICHHARDT in August there were held Centenary Celebrations for the life and witness of the Foster Street Mission and Church during the period 1891-1991. This Church was an outreach of the Petersham Church. Another outreach in Leichhardt was made at Hill Street by the Newtown Church in 1880 which continued until 1900. We hope in our next issue to tell the interesting story of the two Leichhardts.

CARDIFF HEIGHTS CHURCH celebrated 25 years of service with special meetings and the publication of a 30 page Commemorative Booklet. A copy of this booklet has been received for our Archives (see the Minutes of our last meeting).

This cause originated in a Sunday School commenced in January 1948 by Mr. A. Taylor of the Hamilton Church. In November 1950 the Hamilton Church assumed responsibility for the Sunday School and a Church service was commenced. The Hall in which the Sunday School and services were held was purchased in 1955. In 1958 Mr. Boyd Bradford became the regular preacher and eventually pastor of the Church, continuing until February 1991. Adjoining land was purchased and a church building erected and opened in 1962 with both morning and evening services. On 25th June 1966 a Church was formed with 45 members. There are now 152 members.