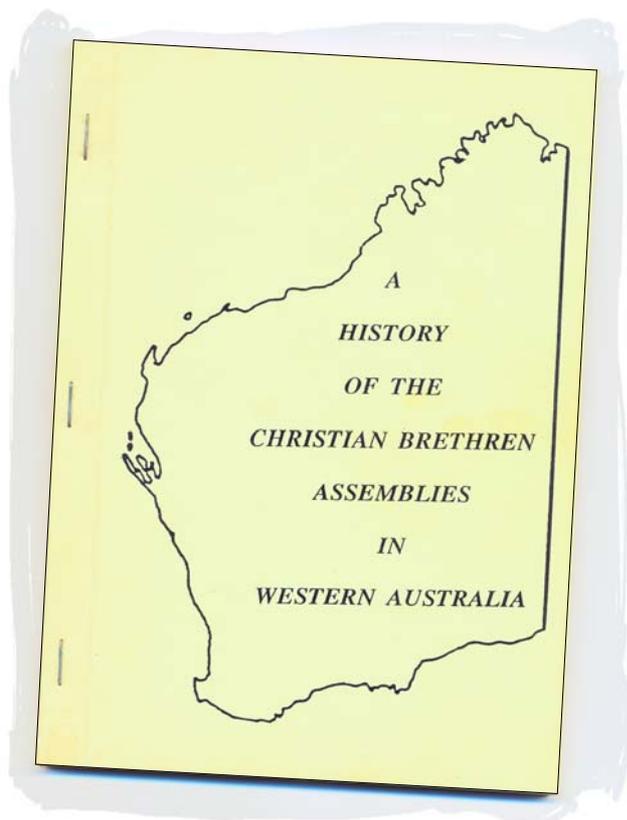


A HISTORY OF THE CHRISTIAN BRETHREN ASSEMBLIES IN WESTERN AUSTRALIA



This is a reprint of the 121 page booklet and is un-abridged, though the format has been changed to fit on A4 paper for printing and quick reference.

This booklet “fell” into my hands as it was thrown out into the rubbish and therefore rescued for those interested in the history of the Assemblies here in WA. Ah the memories!! It would have been a shame for the huge effort that the late Mr. Ern West spent on this project to be lost to the current church members. What a joy it has been for me to see God’s people with the courage to start new churches and outreach in Jesus name.

Every young-adult in the CB Assemblies needs to read this booklet and be encouraged to trust God to start new projects when the Spirit leads. So please enjoy this His-Story and praise God for His blessings throughout the years.

Max Jefferies - www.IHS-WA.net

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Prepared by Mr ERN WEST - 1993

PREFACE

For some years past it has been an exercise of the writer of this history to place on record details of the rise and progress of the Christian Brethren Assemblies in Western Australia.

This information has come from various sources including details recorded in minutes and account books of the Perth Assembly going back to 1901. Mr. J.J. Budge [father of Mr. Ross Budge of Balcatta] who was an early member of the Perth Assembly, also wrote an outline of his recollection of early events and gave these details to me before his homecall. Mrs Stephenson, a member of the one-time assembly in Midland Junction in the early 1900's, who later moved to the Eastern States, also supplied valuable information after her return to Perth where she was a member of the Perth Assembly for many years prior to her decease at the age of 101. Other information has been gleaned from the pages of “In His Service” and it’s predecessor “The Services Monthly News”, which commenced publication in 1944.

The only other attempt that I am aware of, to place on record the history of the Assemblies in W.A., was made by Miss Charmaine Brown [great grand-daughter of the late Mr. J.J. Budge] in a school project for the Swan Christian High School. Much of the information in my possession at that time was made available to Charmaine, but she also carried out a great deal more research for the project and I am grateful to her for making this available to me.

The information collated in relation to the various assemblies has been submitted to each individual assembly for checking prior to its production in the present form, and where necessary, appropriate adjustments have been made. We trust that this “History” will prove to be of interest to all current and future members of the Assemblies. I am greatly indebted to my daughter, Doreen Smith, who has painstakingly typed out these pages.

ERN WEST

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SECTION 1 - EARLY HISTORY OF METROPOLITAN ASSEMBLIES

1. GENERAL REVIEW

The latter part of the 19th Century and the early years of the 1900's saw a great deal of excitement in W.A. with the great "gold rushes" to Coolgardie and Kalgoorlie. We are not aware of any Christians specifically migrating for the gold, but we know that some were working in the goldmines although no assembly was commenced then. However, we are aware of quite a number of Christians who did come to Western Australia at that time. Apparently there was some outreach in W.A. from Brethren Assembly evangelists even as far back as 1873, for it is on record that a Mr Moyse worked for some time in Esperance. Mr Moyse came from the U.K. and laboured in Australia from 1866 to 1880 with his base in Tasmania. An obituary for Mrs A.S. Rolph of Tasmania, in 1936, reveals that she became a Christian at Esperance some 63 years before as a result of the ministry of Mr Moyse. Some older believers may remember that Mr A.S. Rolph, a full-time worker based in Tasmania, visited and spent some weeks in Western Australia in 1931 ministering the Word. The present writer has good reason to remember this visit as Mr Rolph was present and spoke at his 21st birthday celebration, and also one week later conducted his father's funeral service.

A Mr Thomas Manders, an evangelist from the Eastern States, also served the Lord in W.A. from 1897-1900. As a result of these visits and migration, various Assemblies were ultimately commenced - Fremantle in 1896 and Perth in 1901. Early records of the Perth Assembly briefly refer to an Assembly at Midland Junction from 1900-1905 held in the home of Mr and Mrs Dunwoodie who later moved to Perth and then later again to Claremont. The year 1910 saw the commencement of an Assembly in Claremont, but then there was quite a gap before the work in other areas opened up. About 1924 the work at Victoria Park was commenced and at Norwood in the early 1930's. The commencing dates of other Assemblies are included in their historical records. The foregoing is only a brief summary to give an overall picture of the early developmental years. More details will be given under each individual Assembly where information is available. We have endeavoured as far as humanly practicable to check the accuracy of dates and information presented.

2. FREMANTLE [now HAMILTON HILL]

In the year 1896, Mr R.K. Scott arrived in Fremantle from Paisley, Scotland and not being able to find any of those people with whom he was accustomed to meet, he decided to step out into the street and preach the Gospel, and this he did on the first Sunday evening that he was in W.A. He preached from a vacant block of land on the corner of High and Market Streets, Fremantle. It must be realised that public transport, other than trains, was almost non-existent at that time and consequently on Sunday nights the streets were filled with people just strolling up and down and glad for something to occupy their attention. Earlier than this particular exercise, in 1893/94, Mr and Mrs Carlson and a Mr and Mrs McCracken came from Melbourne where they had worshipped at the Protestant Hall Assembly for some time. Mr William Allen also had come from Adelaide where he had been in fellowship with the Assembly there.

Walking in the streets, Mr Allen was attracted to the preaching and went over to listen and after Mr Scott had finished he made himself known. The following Sunday night the same thing happened together with the Carlsons and the McCrackens, no doubt with much rejoicing. As a result of these contacts, they began to meet in the Carlson's home for the Breaking of Bread meeting. Later than this, a number of other brethren arrived from Paisley, Scotland and also from other countries. The Assembly gradually built up and in 1901 Mr and Mrs Stephens and their three daughters and sister-in-law arrived from Sydney. Mr Stephens' occupation was that of a salesman and his custom was to leave samples of his firm's products in house-to-house visitation and at the same time leaving a Gospel tract with the samples and in this way he came into contact with other Christians living in East Perth. He also made contact with believers in Subiaco and West Leederville.

Another couple who had some influence in the growth of the Fremantle Assembly were Mr and Mrs Thomas Manders, full-time evangelists who had come from the East in 1897 and worked in the district until 1900. As the fellowship grew it was necessary to move from the private home and they began to meet in the Sailors' Rest at the corner of Essex Street and the sea front. Other names that have been carried down from early records are Mr McClure, Mrs and Miss Rhodes,

Mr Smith, Mr Grace, Mrs Wisely and Mr Weaver [a Russian Christian]. Mr and Mrs Manders also conducted a Bible Reading for some Christian Chinese in a room over a Mr Varley's grocery store. There does not appear to be much information regarding the years immediately following, except that, at some stage, meetings began to be held in the Rechabite Hall, Parry Street, Fremantle. Gospel meetings were still held in the open-air, except in bad weather when they were held in the Sailor's Rest. Eventually the meetings were transferred to a corrugated iron hall in Nelson Street, Fremantle. A Sunday School was also established. It was in a fairly rough area and the corrugated iron walls were ideal for creating a disturbance during the progress of meetings.

It was in this hall in the late 1920's that Mr Charlie Wilson of the Perth Assembly, when giving a talk at the Sunday School Anniversary, was interrupted by a lad from outside who called out, "Hey, mister, you're wanted on the telephone!" Outside disturbance was frequent with the corrugated iron acting as a suitable drum for sticks and stones. About this particular period Mr Alf Mairs, a migrant from Ireland, was prominent in the Assembly and also the Wilding family. Regular Sunday afternoon open-air meetings were held at South Beach in the summer months. In approximately 1930 a decision was made to move from Nelson Street, and an old Congregational Church in a back street, Baker Street, Beaconsfield, was purchased for the fabulous price of £95 [pounds] for land, church, seats and organ. For some 30-35 years all of the normal assembly functions were conducted at this location and many happy times were enjoyed there. Much transport was involved in picking up children and young people for Sunday School and youth work and to a lesser degree adults for the Gospel meetings. Many of these pick-ups were made from surrounding housing areas and arising from this, an exercise arose in 1964 to purchase land in Hamilton Hill about 3 miles distant. Agreement was reached to go ahead on this project and a very suitable building was erected on the corner of Redmond and Carmody Streets, Hamilton Hill. [See HAMILTON HILL in Section 2]

3. PERTH [now NORTH PERTH]

The commencement of the Perth Assembly appears to have been associated with the arrival of Mr Stephens from Sydney [also referred to under Fremantle]. In the course of his daily vocation as a door-to-door salesman Mr Stephens made contact with several Christians in Subiaco, West Leederville and East Perth. They met together in one another's homes for fellowship and encouragement, sometimes travelling to Fremantle to join with the brethren there at the Breaking of Bread and also in the Gospel at the Sailors' Rest. Towards the end of 1901 it was decided to commence a Breaking of Bread meeting in the home of Mr Higgins at 17 Bennett Street, East Perth and this was done on the 22nd November, 1901. It continued there until 18th January, 1903 when they moved to more suitable premises at the Leisure Hour Club at 420 Hay Street, Perth. The names of over-seeing brethren at this time were Messrs. Porritt, Higgins and Cousins. A weekly Prayer Meeting was commenced on 29th January, 1903 and a Bible Study on 15th April, 1903. For the use of the Leisure Hour Club for these meetings the rent was £7-10-00 per week [\$15.00].

It would appear at this juncture that quite a number of Christians from a group that had been meeting at Subiaco sought fellowship and after due enquiry, 17 were welcomed between 6th December, 1903, and 3rd January, 1904. Some of the brethren added at this time were to play a vital part in the extension of the Assembly witness in the years that followed. Amongst these were Mr Thomas Mills, Mr Alf Lewis, Mr George Nelson, and Mr Gerald Hewitt. With this large influx the Leisure Hour Club became unsuitable so that on 7th February, 1904, another change of venue was made and the Assembly moved to a hall over Veryard's shop in Barrack Street, Perth City [near the intersection of Wellington Street]. This hall had at some time been used as a flour store. For some time prior to this an open-air Gospel meeting had been held in Wellington Street [West City] opposite the then Federal Hotel. One lady, Miss Emery, was brought to the Lord through this effort and was baptised on 15th May, 1904.

In January, 1905, the membership records show the names of brethren other than those already mentioned, whose names had been handed down even to more recent years - Messrs. Stephens, Ward, Dunwoodie, Leach and Ormerod. Soon after this appears the name of Mr J.J. Budge. Reference was also made in 1905 to a Sunday School and the decision to buy Sunday School prizes from Melbourne, so it appears that a Sunday School operated in 1904. On 11th June, 1905, another change of location was made and the meeting place was transferred to the Oddfellows Hall in William Street, just a few hundred yards from the renowned Horseshoe Bridge over the railway, which was in fact designed by Mr Ormerod referred to above. The first Gospel service was held in this Hall on 15th July, 1905. An

interesting reference is made in the records to the baptism and reception into fellowship on 29th March, 1906 of Mr Albert Hackfath who in approximately 1924 moved to Sydney and fellowshipped at the Hebron Hall, Leichardt. Our brother's continued interest in Western Australia was evidenced by quite a number of subsequent visits.

In 1909 many more names appear including those of the three Miss Williams who later exercised a missionary hospitality ministry whilst members of the Claremont Assembly; Miss Z. Parker, later to be Mrs Alf Lewis; Miss Wisely who passed away in 1970; and Mrs Stephenson who had moved from Midland Junction and then later to the Eastern States, returning to North Perth after an absence of many years, and who was later called home to be with the Lord at the grand old age of 101 years. In 1912 Mr and Mrs Charles Wilson arrived from Newcastle, England, and our brother right up to his homecall in 1940, was a vital influence in evangelistic work in Western Australia, making numerous country trips and helping in the establishment of country Assemblies. He is remembered by many currently in fellowship in W.A. for his evangelistic zeal to young and old alike and for his excellent and God honouring ministry.

In 1914 references appear to Mr and Mrs Arthur Wilson, and also to Mr B.E. Talbott whose daughter, Miss Chrissie Talbott [now Mrs Alfred Solomon] spent 27 years as a missionary in Zaire. Meetings were later transferred to shop premises nearby and remained there until 1924 when tenancy of the new Rechabite Hall, 224 William Street, Perth, was undertaken where the Assembly remained until August 1947 when the building was purchased by the Commonwealth Bank. From there, a move was made to the Manchester Unity Hall on the other side of the street, right above the original Oddfellows Hall used in the 1905-1923 period, with mid-week meetings being held in a private residence in Stirling Street occupied by Miss G. Stenhouse and Mr and Mrs A. Willy. Arrangements were made later to hold these mid-week meetings in the Manchester Unity Hall.

For some time a desire had been expressed to build a place set aside solely for the worship and service of the Lord. It had been a very traumatic experience for some time past to arrive at the hall on Sunday mornings for 9.30 a.m. Sunday School and to find the whole place reeking with the smell of stale beer and tobacco, and also to find the piano keys covered with spilt beer and the like. At this point it is appropriate to mention that for many years the Sunday School had been a very important part of the Assembly outreach. In the Rechabite Hall period under the Superintendency of Mr Charles Wilson, and later Mr George Cartmel, the Sunday School attained to an attendance of 110-120. This continued for a while in Manchester Unity Hall, but the increasing affluence of society generally, facilitated the purchase of motor vehicles, which made it easy for parents to take their families out on Sunday picnics. This caused a great drop in numbers. Sunday School at this time was held in the afternoon and numbers began to dwindle and so it was decided to change from afternoon to morning. Prior to the change, the highest attendance had dropped to 45 and the lowest 8. In the year following the change of time our highest attendance was in the 80's and the lowest 45. [See NORTH PERTH in Section 2]

4. CLAREMONT [now COTTESLOE]

In about 1910, four Christians in the Presbyterian Church, Messrs. May, Leslie, Marriott and Butterworth were apparently unhappy about the ecclesiastical position and withdrew from the Church and decided to meet on neutral grounds. Their meetings were first held in a room at the back of Mr May's boot repair shop in Diver Street, now St Quentin's Avenue. This was the humble commencement of the Claremont Assembly. After some time they moved to an upstairs room over the undertaker's premises opposite the Claremont Railway Station and were there for 2 or 3 years. Increasing membership prompted a further change to a billiard room in Bay View Terrace opposite Diver Street where they remained for 2 years. During these years several members of the Perth Assembly found it more convenient, for residential reasons, to attend the Claremont Assembly and so transferred their membership.

With these added numbers it was found necessary to move again and so in 1919 the Assembly moved to an upstairs room in the Princess Theatre in Bay View Terrace. The writer recalls, as a young man attending a Saturday afternoon Conference in this place. It was here that a Children's meeting was commenced by the three Miss Williams, well-known to visiting missionaries and preachers for their warm hospitality over many years. From this evangelistic outreach, a Sunday School was also commenced and later a Gospel service and mid-week prayer meeting. The Assembly grew rapidly and eventually Purchased a block of land in Guger Street where a Gospel Hall was erected

opposite the Perth-Fremantle railway line and this was opened in mid 1926. One of the first services to be held was a mid-week baptismal service when four people associated with the Perth Assembly, including the writer, were baptised. At that time, Perth Assembly did not have baptismal facilities available although owning a baptismal tank. Some years before, Mr A.C. Lewis, the foreman of a sheet-metal factory had made a baptismal tank for use in the Perth Assembly's shop premises in William Street. When they moved to the Rechabite Hall they were unable to use this tank and it was put into storage to await developments. Mr Lewis and his family were amongst those who lived nearer to the Claremont Assembly and who transferred their membership and so when the need arose, it was recalled that a baptismal tank was in storage and it was made available for the new Claremont Gospel Hall.

Although baptism is of vital and serious importance this first baptismal service at Claremont also had it's lighter side. At the rear of the Hall immediately behind the baptistery were two rooms, one used as a kitchen and the other for general purposes. The lady being baptised had changed into suitable clothing in the left hand room and the 3 males in the right hand room. Exit from the baptistery was only on the left side and after the lady was baptised she naturally went into the left room, but together with her assistant, immediately realised that the males would also need to come through that room, so her clothing was quickly transferred to the right hand room and the clothing of the males was placed in the left hand room. The first male, an active elderly man, was then baptised, and assuming that he would need to cross the hall to get to the right-hand room did not wait to walk up the steps but vaulted over the side of the tank and cut across to the right hand room, to find to his horror that the room was already occupied by the ladies. I can see him now - very embarrassed, dripping wet, standing with his hand on the old pedal organ not knowing what to do, until someone, quickly assessing the situation, led him round to the left hand room.

Prominent in the Assembly at this time were Mr Ernest Ward, Mr Leslie, Mr Dunwoodie, Mr Beatty and Mr R.C. Stewart. About the time of the opening of the new hall, the Moore and McKay families became associated with the Assembly. In 1928 Mr Stewart was granted a licence to marry on behalf of the Assemblies in W.A. and the first Assembly wedding took place in the Claremont Gospel Hall in that same year between Miss Lizzie Moore and Mr Preston Filmer. In succeeding years many holiday Conferences were held at Claremont which were attended by many from other Assemblies as well, although these were not unknown in the Princess Theatre days. It became a regular custom on Royal Show Day to entertain folk to tea who had attended the Show, with the hope that they would stay for the evening Conference. Many did this and the Show Day Conference became an established occasion for many years. In 1958 extensive additions were made to the Gospel Hall to cope with increasing numbers attending the various meetings. The Assembly's 50th Anniversary of the establishment of their own Gospel Hall was celebrated in 1976 and they remained in the Gugerri Street premises until 1983 when it was decided to seek other accommodation because of car-parking difficulties and the increasing railway and other traffic noises. [See COTTESLOE in Section 2]

SECTION 2 - HISTORY OF MORE RECENT ASSEMBLIES - STILL CURRENTLY OPERATING

1. BALCATT [previously TUART HILL]

In 1948, Mr Laurie Fogarty of the Perth Assembly became very concerned about the children living in the proximity of his home in Wanneroo Road, Tuart Hill. As a result of this exercise he started a Sunday School in his own home. This continued for several years under the name of Gilead Sunday School and numbers attending rapidly increased ultimately making it necessary to move to larger premises. The local District Hall was available and this came to be known affectionately as the "tin hall!" Eighty children were attending regularly and a further exercise developed to branch out and to establish an Assembly in the area. This exercise had the full fellowship of the Perth and West Perth Assemblies and steps were taken to establish a fund for this purpose which was handled by the Perth Assembly. Land was purchased in Collier Avenue, Tuart Hill and plans were prepared and approved and the work commenced in 1951 on a self-help basis. For many months before the foundations were laid in April 1952, several brethren regularly met to make cement blocks for the walls. By May 1953 the walls had reached roof height, and in January 1954 the roof was on but the work had slowed down to such an extent that a special appeal was made in the "In His Service" newsletter for more men to come and help.

This appeal only brought one response, but the “regulars” were encouraged and eventually the Hall was sufficiently completed to be opened with a Thanksgiving service on Monday July 5th, 1954. The Sunday School Anniversary was held on the following Saturday and the first Breaking of Bread meeting was held on Sunday, 11th July, 1954. In a few months the Sunday School increased to over 100 and quite a number of local people were attending the Gospel meetings. The Assembly started with only 4 families but within 5 years the membership had increased to some 60 members. The Sunday School reached its peak in 1962 when 250 children were attending. Over the years further developments took place with the commencement of a Youth Club, Ladies Meetings, and the Every Boy's and Every Girl's Rallies. Door to door visitation has been regularly undertaken and on one occasion a special Gospel Literature Outreach effort was carried out. Further exercise over the years has prompted the commencement of other efforts at Wanneroo, North Balga, Girrawheen and Duncraig. In 1993 there were approximately 80 in fellowship.

2. BEDFORD GOSPEL CHAPEL

In August, 1955, the Norwood Assembly had to move from their rented premises in Lord Street, Norwood. They were able to find temporary accommodation in the Sea Scouts Hall at Mt Lawley. At the same time it was decided to purchase a block of land in Coode Street, Bedford, for approximately £500 (pounds). There was some opposition to this decision because of the fact that the block was surrounded to a large degree by swamp land and Coode Street at that time was not fully made through to Walter Road. Despite this opposition, as the area was zoned ‘residential’ the elders decided to go ahead with the purchase. Time has proved the correctness of their decision to purchase this land in February, 1956. In October, 1956, plans for the Chapel were submitted to the local Road Board and the concrete foundations were poured in May 1957. The actual building work was carried out under the supervision of Mr Graeme Michie and Mr Albert Phoenix and whilst this was going on in 1958 a second Sunday School was commenced in the Police Boys' Club building with 36 children present on the first day.

By September, 1959, the building of the Chapel was completed and was ready for the official opening. The opening of the Chapel was advertised in the September issue of I.H.S. [the combined Assemblies newsletter] and a full page diagram gave information to readers as to how to negotiate the swamp land. About this time the Government announced a \$500,000 lake drainage system and this work was completed by September 1960 and Coode Street was extended right through from Walter Road to Beaufort Street. In the meantime the Chapel was officially opened on 19th September, 1959 and on the afternoon of that day some 200 people gathered outside the building. After the singing of “Praise God from Whom all Blessings Flow,” Mrs G.S. Michie turned the key and officially opened the building and the gathered crowd were able to enter for the opening service. Mr George Michie chaired the occasion and Dr C.V. Jumeaux was invited to give an opening prayer following which Mr Malcolm Johnston gave a resume of the events leading up to the opening of the Chapel. Tea was served and then in the evening, ministry was given by Mr Geoff Hiam and Mr Ern West.

On the following day, 57 children attended Sunday School in the Chapel for the first time. The first wedding conducted in the Chapel was that of Bob and Val Adair on 19th December, 1959. In April, 1960, a Happy Hour programme was held for one week after school and over 300 children attended. In January, 1961, the Sunday School which had been maintained in Mt Lawley was combined with the Bedford Sunday School. In May of that same year a Boys and Girls Club was commenced by Les Gunn, Bill Grosser, Graeme Michie and Ivor Jumeaux, and this continued until 1969 when the Every Boy's and Every Girl's Rallies were established. On May 15th, 1960, the first baptism in the Chapel was carried out, those being baptised were Graham Taylor, Ian Duggan and John Bristow, the first fruits of the Sunday School work.

In 1964 some of the ladies gathered together and commenced a sewing bee with the object of helping the work at the Kurrawang Aboriginal Christian Centre by the provision of new clothing as well as repairing second-hand garments which had been donated for this purpose. At this time, Kurrawang was caring for some 70-80 children. As the Assembly grew to over 60 members and the activities had increased it was necessary to consider enlarging the building. The first extensions were carried out in May 1966 when the foyer, kindergarten, small youth hall and toilets were added. At this time there were 90 children in the Kindergarten, 60 in the Intermediate School and 30 in the Teen School. During 1966 Bill and Joan Grosser were exercised about missionary work in India with Gospel Literature

Outreach and were duly commended by the Assembly as their first missionaries, finally leaving for India on August 26th. Other full-time workers have also been commended in subsequent years and their names will be found in the list in Section 8.

By 1971 the small original youth hall was found to be much too small and it was decided to replace it with a new youth hall providing double the space which proved invaluable for the Rally and Youth work with which Bedford is still involved in 1993. Due to the large number of young people attending the Youth Club, Graham Taylor was appointed as the first full-time youth pastor in 1977. Many of these young people were unemployed and, together with Graham, commenced Bedford Workforce in 1983, the aim of which was to assist young people in finding employment. Workforce is co-sponsored by the State Government and a full-time coordinator was appointed. Bedford Chapel is still involved in this community outreach which celebrated 10 years service in 1993. On 21st February, 1988, 7 couples from Bedford were commended to commence a new church in Beechboro, known as the Carramar Christian Community. The Lord has blessed and is continuing to bless the work at Bedford as His servants seek to honour, worship and serve Him in their local community.

3. BULLCREEK CHRISTIAN FELLOWSHIP

During 1988 a group of Christians previously meeting at Victoria Park commenced to meet in a private home in Willetton. This arose from a desire to establish a witness in the area. Over 2,000 copies of "Facts for Faith" and "Contact with Christianity" were distributed in the area as an initial outreach effort.

4. CARRAMAR CHRISTIAN COMMUNITY

As an extension of the work of the Bedford Gospel Chapel, an Assembly was established in September, 1988 in the new estate of Carramar in North Morley. A building previously used as a theatre and purchased by the City of Bayswater was altered and developed as a Community Centre. Arrangements were made for the Assembly to manage the Centre on behalf of the owners and also for them to use it for their own meetings. In the following months, much effort was used to contact people in the area through visitation, a distribution of a New Testament as a bi-centennial gift, and Craft and Care mornings. There was a good response in attendance at the first Easter Sunday service. A monthly men's dinner is now held with regular attendance of 18-20. A Family Service and Children's Church is held each Sunday, at which approximately 35-40 attend. Involvement with the community is still maintained.

5. COTTESLOE

After worshipping in the Gospel Hall at Claremont for some 57 years [see under CLAREMONT - Section 1] it was decided to seek other accommodation, mainly due to the isolation of the Assembly from the neighbourhood as that part of Claremont became much more commercial, as well as the problem of increasing railway and traffic noises. A surplus Uniting Church building in Edward Street, Cottesloe was eventually found, and after suitable renovations were completed, the Assembly moved in on 4th December, 1983, changing its name to Cottesloe Christian Church. Since then, the Assembly has seen considerable change as older members have moved away or passed on, and new families have joined. Numbers have increased significantly and the average age of those attending is much lower. Part of this is attributable to the decision of the elders in the late eighties to engage a full-time worker to assist in pastoral work and in the teaching programme. This work continues with Mr and Mrs Moffat Lindsay now into their second 3 year term, with some changes in the various services. Active youth and ladies works are operating, and there are constant efforts to make new contacts in the area.

6. DUNCRAIG CHRISTIAN FELLOWSHIP

The new fellowship at Duncraig commenced in February, 1984 with a Family Service in the morning and the Breaking of Bread and Ministry meeting in the evening. The Assembly was comprised of 10 folk commended from the Tuart Hill Assembly and Mr and Mrs Pat Sullivan who had undertaken to help for twelve months. The meetings are held in the Duncraig Recreation Centre. In the first months, the attendance on an average was thirty adults and fifteen children and

young people. This included the McGregors, Budes [Ray], and the Shaves who had all transferred from Tuart Hill. The Lord was pleased to bless the efforts put forward and on 17th November, 1984, 14 brothers and sisters were baptised at Mettams Pool at North Beach. In January, 1988, they reverted to an 11 a.m. Worship service after the 9.30 a.m. Family Service. This change worked well and attendances were good. Present attendances [1993] average about 60 adults and 25 children. Baptisms in the sea and at nearby Assemblies continue. There is hope of an imminent grant of land for the construction of a hall.

7. FREMANTLE

Although the original Fremantle Assembly was transferred to Hamilton Hill in 1965, a number of believers began to again meet together in Fremantle on 17th January, 1988. At first they met in the St John's Ambulance Hall in Parry Street, Fremantle. Several members of the Victoria Park Assembly living in the area decided that it was time to again have an Assembly operating in the City of Fremantle and with the blessing of the Victoria Park Assembly, this was done. In May, 1989, a move was made to the Princess May Education Centre in Parry Street.

8. HAMILTON HILL

In 1964 the original Fremantle Assembly were transporting quite a good number of children and young people from the Hamilton Hill area for the Sunday School and Youth work. An auxiliary Sunday School was also being conducted in the Scouts Hall in Hamilton Hill. Because of this it was decided to purchase land in that area and a suitable block was found on the corner of Redmond Road and Carmody Street, Hamilton Hill. The purchase was made and a very suitable building was erected on the site. The official opening of the Gospel Hall took place on 17th July 1965 and an extensive and virile work was commenced and has continued until the present time. There were about 50-60 in fellowship at the commencement of the work and these numbers eventually grew to about 120-130. The Sunday School grew quickly to a record of 170 children and when the Rally movement started in W.A., Every Boy's and Every Girl's Rallies were established and maintained for quite a number of years. The Youth Hall was later extended and the block of land next door was also purchased. Full time workers and missionaries been commended to various aspects of Lord's work from the Hamilton Hill Assembly.

9. LYNWOOD

In 1967, an exercise arose within the Wilson Assembly about commencing a work in the Lynwood district. A Sunday School was commenced by Mr Alf Staer and others in November, 1967 in the Lynwood Kindergarten Room. This was soon followed by all other normal Assembly activities. By December, 1968, the Sunday School had an attendance of 80-90 children. Unsaved were attending the Gospel services and the Youth Club attendances were encouraging. Bearing in mind the need for more permanent premises, land was purchased adjoining the Ferndale Primary School. Plans were drawn up and a building was commenced and completed in early 1969. The initial premises consisted of a Chapel, small hall, supper room, kitchen, two small rooms, and associated facilities. At this time membership comprised 8 families and 2 single sisters. The first meetings in the new Chapel were held on Sunday, 20th April, 1969 and on the very eve of the opening, news was received from the Kindergarten authorities that their premises were no longer available for any outside organisations involving children. Alternative buildings were still not available and if the new Chapel had not been ready for use, the children's work would have been temporarily curtailed.

A Teen Club was started on 22nd June, 1969 with about 70 young people present. In September 1969, a mid-week "round up" was conducted after school for one week with an average of over 200 children attending each afternoon and contact was made with many parents. Every 3-4 months an attempt was made to visit every home in the growing area and as each new home was occupied it was visited. By 1977 there were about 80 in fellowship and the youth activities had outgrown the facilities. A house behind the church was also being used. Extensions of a large youth hall and 3 small rooms were planned and completed in 1978. A part-time youth pastor was appointed in 1980, and Mr Bob Pitman as the first full-time worker in 1985, followed by Mr Graham Malthouse in 1988. Continued growth in numbers saw the original Chapel inadequate and in 1990 the larger hall was extended and converted into an acceptable Chapel able to seat 250 comfortably. In 1991, 6 families were exercised by the Lord to start a new work at Wungong-Armadale. A

wide range of activities continues under the leadership of 2 full-time workers and an active group of members.

10. NORTH BALGA

In June 1970, five families of the Tuart Hill Assembly were commended to start a work at North Balga some 5 kilometres away. It was then a new housing area, and on Sunday 29th June, 1970 the first meeting was held in the new home of Mr and Mrs Stan Coffey. Thirteen Christians broke bread that morning, whilst on the previous Thursday, 86 children gathered in Mr Coffey's garage for an after-school rally. This was all carried out in full fellowship with the Tuart Hill Assembly. Whilst this was going on, plans were being prepared for the erection of suitable buildings on the block adjoining the Coffey's house. A Sunday School was commenced in the North Balga School but a problem was encountered when they had to close down for 10 weeks during the summer holidays due to the particular policy of the school principal who required access to the school to be withdrawn during the holidays. However, despite this interruption they were soon able to rebuild the numbers in the Sunday School to about 70.

A Tuesday night club was held in Mr and Mrs Coffey's garage which on these occasions was "bursting at the seams" with about 45 children in attendance. Other meetings were held in the home and the first Gospel service was held in April 1971 with Mr Tom Ball as the speaker. Mr Ball also concentrated on continuing Scripture classes in various schools in the North Balga area as well as the visitation of new homes in the district. At this stage the building of a hall had been commenced on land at the corner of Fieldgate Square and Ledbury Street, North Balga. The Assembly members had rallied well and cleared the site and also undertook the painting of the hall which was ready by October 1971. The official opening of the Hall took place on Sunday, 7th November, 1971. The Every Boy's and Every Girl's Rallies started in February 1972 and very soon 60 children were attending but this work has been discontinued in more recent years. In the late 1980's, full-time workers were appointed and this has added new depth to the local outreach. Much personal counselling has been undertaken amongst local residents and good results are being seen.

11. NORTH COASTAL

Early 1988 saw the start of a new Assembly in the Heathridge area under the above name. A small group of believers from the Duncraig Assembly had seen the opportunity to open up a witness in the Ocean Ridge Community Centre and, initially, advertising literature was distributed to every home in the area. Current activities, apart from the normal Lord's Day meetings, include Bible Study groups, children's club, ladies coffee morning, and discipleship courses.

12. NORTH PERTH

As mentioned in Section 1 under PERTH, the unpleasant things experienced in using a rented hall for Assembly meetings prompted a desire to put into effect what had been an exercise for many years. Through a regular special collection a fair amount of money had been set aside for the day when we were able to go ahead with erecting a building for our regular use. Diligent search was made for suitable land and many sites were investigated. Eventually vacant land was found at 117 Angove Street, North Perth and plans were prepared with the assistance of Mr John Sinclair of Victoria Park Assembly. Tenders were called and the job was eventually contracted for at a favourable price. A bank loan was secured and work commenced early in 1958. The new attractive building was ready for occupation by the end of October and the official opening took place on November 1st, 1958 with our oldest member, Miss Wisely, officiating in the opening of the door. A capacity crowd from various Assemblies gathered for the meeting that followed.

During the course of erection the builder realised that he had under-estimated the cost but continued to put in quality materials despite this fact. The final cost was established at £1250 [\$2500] over the original contract price, and the Assembly made the decision to make good this amount so that the builder would not be out of pocket. Because of distance a few members decided to attend nearer Assemblies but most found it just as convenient to attend as in the city. Efforts were soon made to canvas the district for children for the Sunday School and the efforts were well rewarded. At this time the writer of these notes was responsible for the Sunday School and with the loyal support of a great band of teachers the canvassing brought the attendance to over 100 which we were able to maintain for some

years. The industrialisation of a good deal of the surrounding area and changes in nationality of the residents have caused the Sunday School to drop away until the attendance in 1993 is very small.

Regarding membership generally, in the Rechabite Hall years there were approximately 90-100 in fellowship but various losses have reduced the numbers to about one half of that figure. Losses occurred through transfers to new Assemblies established in the northern suburbs. Members of the Perth Assembly were responsible for the outreach in to Tuart Hill and it was logical for the Perth Assembly to handle the finances for the erection of the Gospel Hall there, the first building being erected on a self-help basis with brethren spending many Saturdays on this outreach. Quite a number of young couples have married and then moved out to live in other suburbs and consequently attended the Assembly nearest to their place of residence. In addition to this several members felt a call to full-time service for the Lord in other places as you will see in Section 8. Nevertheless the work still continues and we have been glad to have been, and to still be, associated with the work in other places. With the advent of a couple of Italian families, a Bible Study in Italian was held on Tuesday evenings for some time. It is not possible to mention the names of all Assembly members who have played an important part in the development of the work but this history would not be complete without the mention of Mr and Mrs George Cartmel [both deceased] who were prominent for many years in Sunday School and Youth work, and also Mr Dowell Carlson who for many years faithfully attended to many of the mundane and physical jobs such as moving seats, etc. until his homecall in 1986.

13. SAWYERS VALLEY [previously Mt Helena]

In 1979 two families from the Swan Assembly, Ken and Rhonda Clark and Barry and Pearl Knowles, were commended to work in the Mount Helena area. As the work flourished, an Assembly was commenced in full fellowship with the Swan Assembly, and meetings were held in the small Mt Helena C.W.A. Hall. With growth in numbers it became necessary to move to the Community Centre Hall in 1985. Land at Sawyers Valley had been secured early in 1983, and the purchase and erection of transportable buildings followed over the next three years. The roof was finally in place by July, 1986, but there was still a lot of finishing touches to be added. The opening ceremony was eventually held on 25th April, 1987 with Mr Bill Forward as the guest speaker. A large crowd of friends from various Assemblies were present to share in the occasion. Simultaneously with the opening, the name of the Assembly was changed from Mt Helena Christian Fellowship to the Sawyers Valley Christian Fellowship. At this time there were about 40 in fellowship and also a similar number of children. Whilst the meeting place is located in Sawyers Valley it meets the need of Christians in the area of Eastern Hills which is on the eastern border of the Perth metropolitan area.

14. SWAN CHRISTIAN FELLOWSHIP

As mentioned under MIDVALE [Section 3] the name of the Assembly in early 1979 was changed to SWAN CHRISTIAN FELLOWSHIP. During that year the time of the morning service was advanced to 9.30 a.m. and quite a number of people were welcomed into the Fellowship. In addition to the normal activities, other areas of outreach were undertaken in various community helps, in particular, encouraging Christians and others at the Blind Institute, visiting the local 'C' Class Hospitals, teaching in schools and Youth Clubs. November, 1982 saw the formation of cell groups in four homes throughout the area and two ladies' Bible Study Groups were also organised. Two couples from the hills area commenced home Bible Studies and eventually formed Mt Helena Fellowship later to become Sawyers Valley Fellowship.

Early in 1983 a decision was made to sell the church building [referred to in the Midvale notes, Section 3], because the hall was too small. The money received was used to assist in the commencement of the Swan Christian Education Association for initiation of their Christian School programme. Meetings were then transferred to the Swan Recreational Centre in Morrison Road, Midvale. Subsequent to this decision many doors were opened and the membership increased quite considerably. In October, 1987 with funds returning from the Swan Christian Education Association the purchase of two 2 hectare lots in Orchard Avenue, Midvale was made. Due to the increased use of the Recreation Centre by the public on Sundays, it became unsuitable for the meetings and the move was made to the Midland Christian Primary School Hall on Sunday, June 25th, 1989. Early in 1993 one of the 2 hectare lots in Orchard Avenue was sold and the Assembly is now planning to construct a suitable building.

15. VICTORIA PARK

In 1923, Mr C.H. Lloyd arrived from England and fellowshipped at first at the Claremont Assembly. He was very interested in Young People's work and started a children's work in the Hubert Street Baptist Church. This continued for some time and then in 1925 for a short period, a Breaking of Bread meeting was conducted in the home of the Lloyds at 25a McMillan Street, Victoria Park. This soon proved too small and a move was made to a converted shop in Albany Highway. It was here that a Sunday School and Gospel meeting were commenced and continued until a Gospel Hall was built in Ashburton Street, Victoria Park in 1935. Other foundation members of the Assembly were Mr Albury, grandfather of Miss Jill Albury, Mr A.E. Nelson and Mr Tregellis. A block of land in Kent Street had been first purchased, but it had to be sold again as the Council had zoned it as a brick area and the Christians could not, at that time, afford to build a brick hall. That block of ground is now a bowling green.

Another block was found in Ashburton Street and in 1935 a weather-board building was erected where the Assembly worshipped for 35 years. Although the Assembly moved in 1970, the original building still stands and for some years has been used by others for the training of young Aboriginal Christians. On 29th September, 1989, this property was sold to the Aboriginal Evangelical Fellowship who, after carrying out extensive renovations, opened the premises as the A.E.F. Bible College of W.A. on 17th June, 1990. In the early days of the Assembly the Sunday School became very large and at Anniversary and Prize-giving time, the hall was so packed that it was eventually decided to rent the Victoria Park Town Hall for these occasions. The writer of this history recalls standing with a few others on boxes outside the windows to catch a glimpse of the proceedings inside. In those days, Sunday School Anniversaries were a great attraction and were well attended by many from other Assemblies. Whilst there was a certain amount of competition to see who could put on the best programme, the Gospel was faithfully proclaimed in many interesting and novel ways.

In the late 1950's an outreach was commenced in the Wilson area as a result of the large numbers of children being brought to the Sunday School from that area [see under WILSON]. By 1970 the Ashburton Street hall was obviously far too small to cope with the Assembly's needs and a block of land at the corner of Berwick and Rathay Streets, Victoria Park was purchased. Under the guidance of Mr John Sinclair and Mr A.E. Nelson, a very attractive and serviceable building was erected. In the following years, the Assembly grew considerably and such was the keenness of the believers, that the cost of the buildings was paid off so quickly that the lender cancelled the interest on the loans. During the 1980's special outreach activities were commenced with regular visits to the Braille Home for the Blind. From 1986-1991 a radio outreach was conducted over Radio 6NR, through which the Lord has been pleased to bless many people. The Assembly continues to be a living testimony to the Lord's grace and faithfulness.

16. WEMBLEY DOWNS

In July, 1965, the brethren at SUBIACO decided to close down the Assembly there because of industrialization of the area. They had heard that a group of Christians were meeting for Bible Study in the home of Mr and Mrs Owen Jones at 9 Quorn Street, Wembley Downs, and so they asked if they might join the Bible Study. After their second attendance at the Bible Study, brothers Cross and Dixon from Subiaco, asked if the assembled group would be prepared to set up the Lord's Table in Wembley Downs. As the formation of an Assembly, breaking bread in Wembley Downs, had been the subject of much prayer by the Jones family, this seemed to be the leading of the Lord in answer to prayer, and so the Assembly of 15 Adults met in the home of Mr and Mrs Jones. There were 10 children present, and this provided the nucleus for a Sunday School.

By 1969, there were 40 adults and children attending the Breaking of Bread. Since 1970 the Assembly numbers began to diminish and this process has continued over the years. Every time thoughts of joining a larger Assembly arose, the Lord brought others to the meeting. The most recent arrivals have been a Ukrainian couple, who have been meeting with the Assembly for the last 2 years. There have been Baptists who were received into fellowship but they did not stay for very long. Since 1965, there have been 17 baptisms in the Assembly. The Assembly produced and distributed two publications. The first being "The Christian Messenger". This was replaced by a more ambitious magazine titled "Second Thoughts". Both these publications had a local circulation to seventeen hundred homes. It is sad to say that there has been only one positive response from the local population in all these years, but thousands of

people have been reached through the written word. Eternity will reveal the final results of this witness. The Assembly witness still continues.

17. WILSON

In 1958/59, as a result of increased attendances at Victoria Park Sunday School of children from outlying areas, brethren, led by Mr Alf Staer, became exercised to commence a Sunday School in the Bentley-Wilson area. This work commenced at the Bentley Primary School under the superintendency of Mr Staer, and with transport provided by a brother and active recruitment in the area rapidly increased Sunday School attendance to over 100 children, plus 50 in the Kindergarten. With growth, the desire to establish a new Assembly work became more urgent, and consequently land was purchased at the corner of Bungaree and Andrews Roads, Wilson. Foundations for a Chapel were laid in June 1960, and the building completed in November, 1960 with the first meetings on Sunday, 6th of that month. At the official opening, tribute was paid to the untiring efforts of Mr Staer, the work of Sunday School teachers and particularly to the brother who provided the bus transport.

Among the foundation members of the new Assembly were - Mr and Mrs R. Annett-Stuart, Mr and Mrs J. Bain, Mr and Mrs A. Staer, Mr and Mrs E. Trotter, and Mr and Mrs S. Vessey. In succeeding years, growth has required the enlargement of the Chapel complex on three occasions. More recently, in the early 1990's, the Lord has blessed the work which includes Assembly membership in excess of 100; an Arab fellowship under Mr B. Abouhadain meeting weekly. There is a Sunday School and a strong youth outreach, with three youth groups. The Assembly has commended two workers overseas, and two within this State.

18. WUNGONG-ARMADALE

In February, 1991, it was reported that one of the goals of the Lynwood Christian Church was to establish a sister church in the South-West corridor. Accordingly on the 10th February 1991, a Sunday morning service, attended by the families resident in the area, was commenced in the Armadale Senior High School. Towards the end of 1991 a Sunday School was commenced and in May, 1992, a Bible distribution was made in the area when the Scriptures were placed in the hands of some 400 families.

SECTION 3 - HISTORY OF MORE RECENT METROPOLITAN ASSEMBLIES **- NOT NOW CURRENT**

1. ARMADALE

In 1958 the Jarrahdale Assembly was transferred to Armadale as the Jubbs were the last of the Assembly to reside at Jarrahdale. There were a number of brethren living in the area and it was decided to meet together locally and endeavour to create an outreach in that locality. Regular monthly visits were made for some years to the Karnet Brook Prison where services were conducted. A Sunday School was also started and carried on for some years. Diminishing numbers through removals and advancing years eventually brought about a discontinuance of the witness until an exercise once again arose from members of the Lynwood Assembly who lived in the area.

[See WUNGONG/ARMADALE - Section 2]

2. GIRRAWHEEN

In October 1980 a few believers living in the area began to meet as an Assembly in the home of Mr and Mrs Roy Parkinson. The usual activities were carried on and blessing was experienced. The meeting was discontinued when the Parkinsons sold their home in that area.

3. GLENGARRY

A number of Christians had been meeting for Bible Study on Friday evenings since June 1987 and this gave rise to the desire to meet as an Assembly and so on 14th February 1988 they met for the first time for the Lord's Supper. Meetings were held in the St Stephen's School on Sunday mornings and in private homes on Sunday and Wednesday evenings. During 1989 several baptisms took place through the courtesy of the Balcatta Assembly. As so often happens with small fellowships, movement away of some members to other locations makes it impossible to maintain a viable witness and the meetings were discontinued early in 1992.

4. KOONGA VALLEY [near Midland Junction]

In October, 1987, a few believers including Max and Ann Jefferies began to meet in the local Community Hall and began a "door-knock" programme in the area. The meetings continued for some time but lack of support apparently caused the meeting to be eventually abandoned.

5. MIDLAND JUNCTION [1900-1905]

Very little is known about this Assembly, but it is known that it functioned from about 1900-1905. Mrs Stephenson who met for many years with the North Perth Assembly after her return from the Eastern States, was a member of this Assembly leaving to go with her husband to the East. We have reason to believe that a Mr and Mrs Dunwoodie also attended this Assembly before joining the Perth Assembly where it is known that they fellowshipped at least in 1909. They later moved to Claremont when the Assembly started there. There is also a reference in the Perth Assembly Cash Book of that period, of missionary monies from Midland Junction passed on for transmission.

6. MIDLAND JUNCTION [1954-1958]

In December, 1954, permission was given by the Education Department to Mr Owen Jones and Mr Arthur Willy to use the Midvale School for a Sunday School. This had been an exercise of Mr and Mrs Willy who lived in the area, Florence Bessant, and Bertha Cook. Teachers for the Sunday School were Mr Willy - Superintendent, Florence Bessant, Owen and Nancy Jones, Margery West, Peter Thompson, Jean Adams, John Wearne, Dorothy Falot, Dick Maddren and Mr and Mrs Hobday. About April, 1955, a number of believers met in the home of Mr and Mrs Willy for the Lord's Supper, but in September of that year the meetings were transferred to the Friendly Societies Hall on the Great Northern Highway. An evening Gospel Service was also commenced at that time. The first anniversary of the Sunday School was held on 10th December, 1955. Open-air meetings and tract distributions were also carried on. Because of renovations to the Friendly Societies Hall a move was made to the Lesser Hall of the Midland Junction Town Hall in July 1957, but a few months later the indoor Gospel meetings were discontinued in favour of open-air meetings. Mid-week meetings were held in various homes. Following the death of Mr Willy a further move was made to the Midvale State School for both Sunday morning and evening meetings in September 1958. Quite a number of young people from several metropolitan Assemblies regularly went to Midvale every Sunday to help with the Sunday School and Gospel outreach. [For the continuance of this witness, see MIDVALE]

7. MIDVALE

As mentioned under MIDLAND JUNCTION a move was made in September 1958 to the Midvale State School. Following this move, numbers in the Sunday School steadily increased. A block of land was purchased at Midvale [corner of Ferguson and Hooley Roads] in anticipation of building a Gospel Hall. Activities continued here until May 1974 when the Lord opened up the way to purchase a small unused Anglican Church on the corner of Viveash Road and the Great Northern Highway, Middle Swan. The Midvale block was sold to enable this purchase. The first meeting was held on Tuesday, 22nd May 1974, but it was not possible to transfer all meetings at this stage through lack of adequate toilet facilities. The movement of various members to other places around this time made it difficult, through lack of numbers, to pursue an active outreach, but it was determined to continue the plan for improvement of the Church building. It took 8 months for the Shire to approve the plans and eventually the building was fully available at the beginning of 1977. In 1979 the name of the Assembly was again changed to SWAN CHRISTIAN FELLOWSHIP and by this time an increasing number of Christians had moved into the area and were added to the Assembly.

8. MUNDARING

As quite a number of folk lived in the Hills area it was decided by those concerned to meet together as an Assembly and this was first done in September, 1983. The fellowship continued over the succeeding years until attendance reduced to less than a workable number and the meetings were discontinued in August, 1991.

9. NORWOOD [forerunner of BEDFORD]

In seeking to place on record the early history and progress of the Assemblies in W.A. it would be very easy to give the impression that everything had been "plain sailing" but this would not then give a true and accurate record. In the exercise of His Sovereignty the Lord often allows the critical behaviour of His people to be turned to good account and to be used for His glory in the extension of His Kingdom. Because of this we place on record the following happenings. In the early 1930's the Perth Assembly had in its membership a number of very faithful and zealous brethren. Their zeal was so great that in some cases it led them to be severely critical of others. The writer, being a young man at the time, was a witness to many of the things that occurred and it was obvious that jealousy was the cause of the criticism. This jealous criticism was directed primarily against one man, Mr Charles Wilson, who was the Superintendent of the Sunday School, a leader in all the Youth work that went on, a fine Gospel preacher and minister of the Word. The fact that this gentleman eventually became the writer's father-in-law has no bearing on the matter in any way.

The criticism and personal attacks became so great that Mr Wilson felt that he could not for the time being, "break bread" with those who were hostile to him and so absented himself from the morning meeting. Without any definite plan in mind he wandered around the surrounding streets during the time the morning service was in progress and to his surprise found a large number of children playing in the streets. The idea was born that here was a great opportunity for a further outreach into Sunday School work. Allowing this exercise to simmer for a few weeks, he eventually found an empty billiard saloon opposite the Norwood Hotel in Lord Street, Norwood. These premises were duly rented and a Sunday School commenced. It was here that the Gaff family, Les Gunn and the Brennans and others were brought in to contact with the Assemblies.

As time went on it was evident that the "breach" that had been caused in the Perth Assembly showed no signs of being healed and it was eventually decided to also commence a Gospel service. At this time there were about 60-70 children attending the Sunday School. Several brethren who had been very supportive of Mr Wilson, about this time, urged him to set up an Assembly with all of the normal meetings. As there had been no attempt at reconciliation by his Perth brethren, Mr Wilson contacted the other Assemblies - Claremont, Fremantle and Victoria Park, who whole-heartedly gave their approval to this new project, but when Perth were approached they would not support the idea. This meant, of course, that Perth were "out-of-fellowship" with all of the other Assemblies and this situation prevailed for several years. However, it was eventually decided that the brethren from Norwood should meet for discussion with the Perth brethren and this was done at an evening meeting with about 40 men present.

My in-laws came and had dinner with us that evening [my wife and I were married in March 1937, so this occasion would probably have been in late 1937 or early 1938] and on our way to the meeting my father-in-law said to me "You know Ern, if there had been a little more love shown on both sides this division would never have happened." My reply was "Why don't you tell them that?" The meeting commenced and proceeded with recriminations by various brethren on both sides until it appeared we had reached a deadlock. This stalemate remained for some time, until with a great deal of trepidation [I was probably the youngest there] I rose to my feet and said "If my father-in-law would only repeat what he said to me on the way here I am sure the matter would be finalised very quickly". It seemed an age whilst Mr Wilson struggled with his feelings, but eventually the silence was broken and he arose to his feet and said "What I said to Ern was, that if there had been a little more love shown on both sides, this division would never have happened". Almost before he completed this statement, a brother bounded across the room and shook his hand vigorously and said, "Well, what are we arguing about?" It was the end of any opposition and it was obvious from the behaviour and remarks that the separated brethren had missed each other's fellowship very much. There was only one disappointing aspect, the two brethren who had supported Mr Wilson felt that he had let them down, but it was very obvious that they were following a "wrong spirit". The reconciliation brought into being a freedom and wealth of fellowship that had not been known for a long time. The converted billiard saloon continued to be a blessing

in the lives of many people and the full range of meetings were conducted including open-air meetings. In 1940, Mr Wilson who had been the human mainstay of the Assembly was called home to be with the Lord through a serious illness that had developed very quickly. This was a great blow but as Sunday School was held in the mornings, Mr and Mrs George Michie, who were then attending Perth Assembly, found it convenient to go and help, remaining for the Breaking of Bread meeting and then going back to the Perth Assembly for the afternoon Sunday School there.

This was a tremendous help and later when the Perth Sunday School found it necessary to change their time to the morning, although it was a great disappointment to the Michies, they continued at Norwood and eventually found it desirable to transfer there completely. In, possibly August 1955, the owners of the billiard saloon sold the building and it was necessary to vacate the premises. Alternative accommodation was found in the Sea Scouts Hall by the River Swan in Mount Lawley and the Assembly remained there until they moved to the Bedford area. [See notes under BEDFORD - Section 21.]

10. SUBIACO

For many years prior to 1961 a number of believers had been meeting together at Subiaco and in fellowship with groups known as "Needed Truth" Assemblies. In December 1961 they were dissatisfied with their position and approached the "open" Assemblies and after some discussion, it was found that our mutual beliefs gave no reason to remain apart and request was made to be recognised as in full fellowship. This was duly agreed to. They had a Sunday School of some 20 children and they continued with the outreach and other meetings until July 1965 when, because of the increasing industrialisation of the area, the Assembly was closed and combined with the Wembley Downs Assembly.

11. WANNEROO

As an outreach from Tuart Hill, a Sunday School was commenced at Wanneroo in 1961 under the leadership of Mr Gilbert Porter, and by the month of October the number of children attending had increased considerably. In February, 1962 a Gospel service was held for the first time when fifteen people from the surrounding district were present. The Sunday School had a weekly attendance of 50 and the first Anniversary and Prize-giving was held on 11th August 1962. In July 1965, a Youth Club was commenced with 25 children over 11 years of age. Some years later, with the addition of other Christians moving into the area and also with some fruit from the 1976 G.L.O. Literature Crusade, the Wanneroo Christian Fellowship was established. The Fellowship continued, with fluctuating membership until April 1989 when, because of decreased numbers through the movement of people away from Wanneroo, it was decided to transfer to the Balga Christian Centre and a very happy integration took place.

12. WEST PERTH

In the early 1940's a Sunday School called "Shiloh" was commenced by Mr Reuben Emery, Mr Dougal Sleith, and Mr Laurie Fogarty in a corrugated iron hall in West Leederville. Whilst details are somewhat limited, it is recorded that a Sunday School Anniversary and Prize-giving was held on 7th April, 1945. In November of that year an evening Gospel Meeting was commenced and this continued with varying success. Regular monthly tract distributions were carried out and in March, 1946 an Evangelistic Campaign was conducted with Mr Sidney Adams, missionary from Malaysia as the speaker. Mr Adams had been recently released from a prisoner of war camp in Singapore. In August, 1948, all outreach activities were transferred to the Scouts Hall in Sutherland Street, West Perth. A morning worship service was commenced in September, 1952 with about 20 meeting together. The Sunday School at Shiloh was taken over by the Perth Assembly with Mr Richard Black as Superintendent, but a year later because of the geographical relationship with West Perth, responsibility was resumed by them. Quite a number of Malaysian students were resident in the district and attended the Assembly. However, by early 1958 many had completed their courses and returned to their homes. Because of the loss of numbers and other circumstances, it was eventually decided to discontinue the Assembly and the doors were closed with the remaining members transferring to the Assembly of their choice.

SECTION 4 - HISTORY OF COUNTRY ASSEMBLIES - STILL CURRENT

1. ALBANY

The earliest recollection of an Assembly witness at Albany is of Mr and Mrs Alan McDougall, a Greengrocer, florist and market gardener. A testimony was established it would seem in the early 1920's with the same problems as other country towns with people coming for a short period and then moving away again. The McDougalls commenced Sunday School outreach in three separate places - Torbay, Kronkup and Elleker, and this contact was maintained for many years. Some of those who went to reside in Albany for a while were Mr and Mrs R. Hobbs, Mr Malcolm Johnston [who went away and returned for a second period in 1951] and Mr and Mrs Bob Southwell in October 1951. In August, 1952 Mr and Mrs John McKenzie arrived from England where Mr McKenzie had for many years worked as an itinerant evangelist, and they took over the Sunday School that had been commenced at Lower King. In 1956 Mr and Mrs Don Gaff were transferred to Albany and sometime in the next couple of years Mr and Mrs Nelson Hetherington purchased a home in Albany on retiring from their farm.

With increasing membership, it was then decided to hold the meetings in the Toc H. Hall. A town Sunday School was commenced and from 1962 when Mr and Mrs George Mason commenced farming at Jerramungup, they regularly made the 80 mile trip to Albany every Sunday in time to pick up children for Sunday School. Blessing resulted from the activities of the increased membership and some were saved and added to the fellowship. However, as so often happens, Satan doesn't like to see this and numbers were greatly reduced by a certain type of teaching coming in and upsetting some. A little later, Mr and Mrs Des McGonnell went to live in Albany and having a sizeable home, meetings were eventually transferred there until our brother's decease. Mr McDougall died in 1964 having been pre-deceased by his wife, and Mr Nelson Hetherington was called home in 1969, and it was about this time that the meetings were transferred to a building on the Goodall property at Kronkup where the majority of the current membership then resided. Numbers have increased into quite a sizeable Assembly.

2. BOULDER

Four couples began to meet in the latter months of 1987 in the home of Mr and Mrs David Templeton. David, together with Robert and Doreen Smith of Kurrawang were also conducting an after school Youth Club in the old Palace Skating Rink under the name of the "Palace Guards". In May, 1988, the Assembly meetings were transferred to rented premises in Moran Street, Boulder, known as "St Georges", a surplus Uniting Church building. An outreach has also been established through the display of Gospel texts on six bus shelters. Currently, in 1993, there are about 10 in fellowship.

3. BUSSELTON

As mentioned in the notes on COLLIE ASSEMBLY [Section 5], Mr and Mrs W.S. Leece came to Busselton in 1923 to establish a pastry-cook business. He had left his position as minister of the Church of Christ in Collie after being enlightened as to the question of "Eternal Security" and "Baptismal Regeneration". Mr Ken Grosser states that when he arrived in Busselton at the end of 1923 he found a group of some 6 to 8 people meeting together for worship in the Council Chambers at the corner of Queen and Adelaide Streets. Most of these people were previously connected with the Church of Christ and the meeting was conducted according to the format to which they were accustomed. Ken Grosser's brother, Ern, was working in Busselton when Mr Leece arrived in mid 1923 and attended this meeting. The new emphasis on the subject of the "Security of the Believer" sent them all searching through the Scriptures to see "if these things were so" as did the Bereans of old and soon all were completely satisfied on this important point.

One Lord's Day morning near the beginning of 1924, Ken Grosser arrived at the meeting place early and as he waited, he felt constrained to re-arrange the seating into a circle with the communion table in the centre. He considered that this would be nearer the Scriptural pattern and would be conducive to a wider participation in audible worship. There were some expressions of surprise when the others arrived but no objections, and in fact everybody seemed to be happy for it to be that way. And so the Christian Brethren Assembly in Busselton commenced. Open-air Gospel meetings were held

at the corner of Queen and Prince Streets, but the most effective ones were those held in the summer months on the beach, near the old jetty, when hundreds of visitors and locals stopped to listen to the message and testimonies. Much blessing was derived from these meetings. In 1926, Mr Leece purchased a Chevrolet car and this led to the commencement of an outreach to isolated Christians and others in outlying areas. Visits were made to Yallingup, Carburnup, Cowaramup, Forest Grove, Witchcliffe, Karridale and Warner Glen. Many Christians were encouraged by those Visits, a few still surviving to the present time [1993].

During 1926 the meetings were transferred to the old Library Hall in Prince Street with about 25 in fellowship. A highlight of the Assembly was the visits of brethren from Perth including Mr Charles Wilson, and the brothers, Eric and Albert Phoenix. Ken Grosser states that Mr Wilson's ministry was always a great inspiration and he was able to bring God's Word joyfully and with simplicity. The young people always enjoyed listening to him. A Sunday School was held in the Grosser's home in Adelaide Street with about 25 children attending, and the Prize-giving and Anniversary was held in the Weld Hall with many parents hearing the Gospel from the lips of the children. Quite a number of baptisms took place in those early days and the sea was always used for this purpose. Mr Grosser [Ken's and Ern's father] who had been led to the Lord by Mr R.K. Scott of Collie, was one of the candidates for baptism at the age of 65. In 1949 prayer meetings were commenced on Tuesday and Friday evenings.

Not very much is on record from here on until 1953 when there was a special outreach in the open-air during the Easter Holiday break with the aid of a loud-speaker and distribution of tracts. Those sharing in this outreach in addition to the local brethren, were Mr J.C. Gomm, Mr Malcolm MacKay and Mr Tom Jubb. A Conference was held on Easter Saturday which gave the locals quite an uplift. In the years between 1926 and 1956 it would appear that quite a number of brethren and sisters had come and gone. Quarterly Conferences were introduced in the South West and were frequently held in Busselton, continuing to the present time. In October, 1965 the then workers with the Bible Van, Bob Dunleavy and Graham Malthouse, were exercised about a more concentrated effort in one centre, and after due prayer and consideration determined to make Busselton their base. Sunday School and Youth Work had dropped off and it was hoped that this might be revived and this hope was fulfilled. Two Sunday Schools were started in Busselton and Cowaramup. Eventually lack of adequate financial support compelled Bob and Graham to seek employment which caused a cessation of their work in the district.

In 1966 a $\frac{1}{2}$ acre block was purchased in West Busselton and plans were prepared for a Chapel to be built. At this time meetings were being held in the R.S.L. Hall. About 1970 the decision to build on the $\frac{1}{2}$ acre block was reconsidered, as concurrently with this exercise, land became available on lease for a campsite in Caves Road, Vasse, about 5 miles from Busselton, with access to the beach. In view of this, plans were changed in favour of developing the campsite and building a Chapel on this property for the use of the Assembly. An old school building from Osmington was purchased and George and Terry Brown transported it to the site. Old buildings from the Leeuwin Naval Training Centre were also transported to the site and under the leadership of Mr Ern Rogers these buildings were altered to suit the needs. Many people from Perth and other places helped in bringing these buildings to the point of being usable by the Assembly. The Chapel was used for the first time on 6th February, 1971 for the marriage of Leslie Saxey and Shirley Smith. The campsite has been further developed over the years and has powered caravan and tent sites as well as dormitory facilities for camps. The site was first made available for use as a campsite in November, 1980, and now has a resident caretaker. The block of land at West Busselton was eventually sold.

4. COOLGARDIE

Morgan and Alicia Sercombe served the Lord at Kurrawang from June 1966 - February 1971, after which they spent several months in Perth waiting on God, seeking His will for their future service. As a result of the Kurrawang outreach to Coolgardie, there was a small group of baptized Aboriginal believers who were in need of leadership. In August 1971, commended by the Tuart Hill and Wilson Assemblies, Morgan and Alicia moved to Coolgardie. A house was temporarily rented which provided accommodation and a venue for meetings. A house transported from Merredin, when renovated, then became the family home and venue for meetings. Three Wilson Assembly Elders, an Aboriginal brother, and Morgan, formed a committee and founded the Ngamar Christian Fellowship - an organisation to assist needy Aboriginal people. Railway buildings located 17 miles west were purchased and transported to Coolgardie.

The former Station Master's house, with alterations and renovations, became the Coolgardie Gospel Chapel. Three houses were renovated to provide housing for homeless Aboriginal Christians. In 1981, the Christian Aboriginal Parent-directed School [C.A.P.S.] was established in Coolgardie so there was need for a larger meeting place. In answer to prayer, the Lord provided a building which was transported from Kalgoorlie to a site adjacent to the original Chapel which is now the church hall and is used for Sunday School, fellowship meals and small group functions. Aboriginal and non Aboriginal townsfolk, together with C.A.P.S. students and staff, comprise the Gospel Chapel congregation with occasional tourist visitors. Mention should be made of the special contribution made by the late Mr Len Ravenscroft of Leonards Transport, his staff, and people from the Wilson Assembly for their services rendered as unto the Lord in the transport and renovation of the buildings. Malcolm and Ellen Sercombe were involved for a number of years in a full time capacity, helping to establish the work, taking responsibility on occasions when Morgan and Alicia were absent.

5. KURRAWANG

An Assembly has been conducted at Kurrawang ever since there were enough workers to permit meeting together in this capacity. This probably took place in the late 1950's. Over the years, many Aboriginal Christians have also fellowshiped in the Assembly. [For information concerning the work of Kurrawang Aboriginal Christian Community Inc., see under that heading in Section 6 - Combined Outreach Activities Still Current.]

6. MANJIMUP

As a matter of interest, we would mentioned that as far back as 1911 there was a listing in the Australian Missionary Tidings of an Assembly operating at Manjimup. Nothing more is known. It was not until years later a close relationship developed between Christians living at Manjimup and Bridgetown and they came together for fellowship. Initially meetings were held at Bridgetown but during summer months they were often held at Yanmah [near Manjimup] as Mr Ted McCann, a Forestry officer, could not move away from the vicinity of the Bush Fire Look Out Tower. In June 1960 the meeting was transferred to Manjimup regularly. About this time, John and Jeanne Wearne came to reside in Manjimup and an exercise arose to commence a Sunday School. In February, 1963 a Children's Mission was conducted in the R.S.L. Hall with between 80 to 120 children attending. Arising from this, a Sunday School was commenced with an initial attendance of 30. In common with many other country towns, "arrivals" and "departures" of Assembly members has prevented the building up of a continued strong witness. However, the testimony continues with the Horlock families carrying on under difficulties.

7. NORTH DANDALUP

Although quite a number of believers have lived in the area for some years, they had constantly travelled long distances to meet with the Assemblies of their origin or of their choice. However, in March, 1992, agreement was reached for all to meet together in Assembly fellowship locally and meetings were commenced in the C.W.A. Hall, South West Highway, North Dandalup. It becomes an ongoing witness from the small home meetings and Friday night Young People's meetings which had previously been in operation for some years. There are 7 families involved and about 30 people, including children, are regularly in attendance.

SECTION 5 - HISTORY OF COUNTRY ASSEMBLIES - NO LONGER CURRENT

1. BRIDGETOWN

Although details are not available, the "Australian Missionary Tidings" showed a listing for Bridgetown in 1911.

2. BUNBURY

About 1930 when the Bunbury High School was opened, Miss Chrissie Stephens, sister of Mr Joe Stephens of Collie, was appointed as 1st Mistress. At that time, Mr F.H.L. Sherlock was the Principal of the High School and as the result of Miss Stephen's testimony he became interested in the things of the Lord. During a visit of Mr Joe Stephens of Collie, Mr Sherlock accepted the Lord, and shortly after this, a small Assembly was established. However some time later, Mr Sherlock was transferred to be Principal of the Eastern Goldfields High School at Kalgoorlie making it impossible for the Assembly to carry on.

As a result of this closure, Miss Stephens alternated between attending the Assemblies at Busselton and Collie. After her retirement, the boarding house which she had commenced some years before, was organised to accommodate Christian girls and she regularly took a carload of girls with her to Busselton and Collie until about 1946. The position for the next few years is a little unclear, but we do know that Assembly meetings were being held in the C.W.A. Hall in 1955. At that time, two separate Sunday Schools were operating but these were combined in April 1955. Mid-week Prayer and Bible Study meetings were held in private homes. Miss Stephens referred to above, passed away on 25th August, 1955.

Brethren prominent at this time, together with their wives, were Mr and Mrs Malcolm McKay, Mr and Mrs Gilbert Porter, Mr and Mrs Bob Rodgers, and Mr and Mrs Roy Wilkinson. In August, 1957, a deposit was placed on a block of land for a proposed Gospel Hall, but in 1964 through various members moving away, the meetings were abandoned for some months until July when several believers met in the home of Mr and Mrs Len Brown. There was no Sunday School at this time. In August 1965 meetings were transferred to the Railway Institute Hall and a Sunday School was again commenced, but in May 1966, a further move was made to the Guides Hall in Mary Street. Further problems arose through the drifting population but it was again possible to revive the Assembly in December, 1968. In January, 1975, whilst meeting in the C.W.A. Hall they were able to pay a deposit on a hall previously owned by the Apostolic Church. After renovation and extensions, the new Bunbury Gospel Hall was officially opened on 20th September, 1975. In 1977 various alterations and additions were made including a new brick front.

At this time, outreach was also carried on under the name of G.L.O. Sing-alongs in the Bunbury Nursing Home, and these services were appreciated. South West Conferences were also periodically held in the new hall. Regular visits were also made to the Bunbury Regional Prison by Malcolm McKay with much acceptance and many Emmaus Bible Study courses were made available to the inmates. Conversions took place and some were even baptised in the prison. As will be seen from the foregoing history, Assembly work in Bunbury has had a somewhat chequered career through lack of consistent membership and the consequent closing again on several occasions. Finally in December, 1983, the doors of the Gospel Hall were closed and the building eventually sold. A frequent changing Assembly population and the fact that some newcomers preferred to associate themselves with other church groups rather than the Assembly has militated against the maintenance of a virile witness, hence the closure.

3. CARNARVON

In 1950 Mr and Mrs Geoff Hiam were living in Carnarvon. A Gospel meeting was commenced and held in a public hall in the main street of the town. These meetings were maintained until they left the town. A weekly Bible Study was held in their home and Scripture lessons were given in the schools by Mr Hiam.

4. COLLIE

By the 1920's, Mr R.K. Scott, who arrived in Fremantle in 1896, had moved to Collie and there established a pastry-cook business. As in other places, his foremost object was to witness for the Lord and this brought him in to contact with Mr Walter Leece, who at that time, was minister of the Church of Christ in Collie. Discussions ensued on the teaching of "Baptismal Regeneration" and "Eternal Security". This ultimately led the Leece family to leave the Church of Christ, together with Mrs McNab, Mrs Phease, Mr Gamage, and Mr and Mrs Slater and this permitted the establishment of an Assembly. All of these people remained members of the Collie Assembly [except the Leece family who moved to Busselton] until the Lord called them home. Mr Leece had been unsuccessful in securing suitable

employment and so Mr Scott assisted to set him up as a pastry-cook in Busselton in 1923, and this led to the establishment of an Assembly there. Soon after this, Mr and Mrs Joe Allen and their daughter Edie [later to become Mrs Bert Seaby] also left the Church of Christ and joined the Assembly.

In 1928 Mr Joseph Stephens was transferred to the school at Collie and he and his wife added to the numbers and continued to do so, as in the next 16 years they had seven children, several of whom had the privilege of being baptised by the then elderly Mr Scott. Further additions came in 1934 when Mr Scott's stepson Mr Knox, his wife and family [the youngest daughter was Grace, the late Mrs Ern Spencer] left the Methodist Church, where they had worshipped since 1926 when they arrived in Collie, and joined the Assembly. Having taught Mr Knox the art of the pastry-cook, Mr Scott was free to travel through the South West, preaching and teaching and encouraging Christians at Busselton, Cowaramup, Forest Grove and surrounding areas. Some of the folk regularly visited were the Sinclairs, Rowcliffes, Staers, Bells, Spencers and Strongs. Various people have gone to work and live in Collie over the years and attended the Assembly, including Mr and Mrs Don Gaff and Mr and Mrs Charles Lanham. The Assembly continued its chequered career with people coming and going until Mr Stephens passed away in 1979.

5. COWARAMUP

Although frequently visiting Forest Grove Assembly, whenever opportunity occurred, Mr and Mrs Sinclair often held a Breaking of Bread meeting in their home. Brethren from Busselton would visit, and for this reason, the meetings were held in the afternoon. The writer of these notes and his wife recall travelling in the 1930's with Mr Leece to share on one of these occasions.

6. DALWALLINU

Dating as far back as the 1930's there has been a witness in the Buntine-Dalwallinu areas with Christians meeting for the Breaking of Bread in farmers' private homes. There were several baptisms in May 1971 for which purpose the Church of Christ baptistery was made available. Following this, meetings were held in the C.W.A. Hall for some years. At one stage, many of the Christians in the area from various denominations agreed to meet together on neutral ground under the name of the Dalwallinu Christian Fellowship, but this soon fell through due to denominational pressure from Perth.

7. DONNYBROOK

In December, 1949, Mr and Mrs Harold Strong moved to Donnybrook and decided to establish a witness in that area. Others joined them including a Mrs Harvey who, together with her children, had been corresponding with the children's magazine "The Searcher". Breaking of Bread and Gospel meetings were held until the Strongs left Donnybrook.

8. ESPERANCE

In 1967, Mr and Mrs Sharpe moved from Kurrawang because of asthma problems being experienced by Mrs Sharpe, to a residence adjoining the Kurrawang holiday home. Worship meetings were held whenever there were other brethren and sisters from the Assemblies present. Unfortunately many such visitors went to other churches if they went anywhere at all. This meeting was discontinued after the property was sold.

9. FOREST GROVE

In 1930, Mr and Mrs Alf Staer, who had just been married in South Australia, came to Western Australia by ship and at first went to Narrogin for 12 months. From there, in 1931, they moved to Forest Grove to take over a Group Settlement block at the age of 22 years. A lot of hard work was involved in establishing themselves on this block, but not so much as to prevent them seeking to serve the Lord. Prior to this, the Staers were members of the Church of Christ, but as there were no churches in the area, two Sunday Schools were commenced, one in Brook's house on Sunday morning, and the other on Group 74 in the afternoon, some 10 miles away, and travelling by horse and cart. Evening cottage

meetings were started and held in various homes and it was at these meetings that Keith Duncan and Mary Vigar came to know the Lord. As activities in Forest Grove became more widely known, brethren from other places came to help and encourage, including Mr Leece and the Grosser brothers [Ken and Ern] of Busselton, Mr Charles Wilson and the Phoenix brothers [Eric and Albert] of Perth, and Mr R.K. Scott and Mr J. Allan of Collie.

Some of these, together with Mr Rowcliffe [Senior] went through the district preaching the Gospel. As a result of these activities, many were converted and were baptised in the sea or local creeks, and eventually a Breaking of Bread meeting was commenced in 1934. Some 30 new Christians were regularly attending the services. Amongst these were the Staer, Rowcliffe, Green, Palmer, Brand, Illingworth and Duncan families, as well as many others. During 1934, the Staers decided to return to South Australia where they remained for 2 years working on an uncle's farm, coming back to Western Australia in 1936 to settle at Jarrahdale. Others also left the district after a few months, but the remaining believers continued to operate. Up to this time, all travel was by horse and cart which meant a round trip of 10-12 miles. There was no telephone, and so it was a common happening to travel 4 miles or more and then find that no-one was coming from that place. Mr John Sinclair of Cowaramup would drive his horse and sulky once each fortnight - a distance of 22 miles. He was never late for the Breaking of Bread meeting and would milk 12 cows by hand, feed the calves and pigs before leaving home for Forest Grove. He was a very loving and caring brother.

In 1935 the Rowcliffes purchased a second-hand motor vehicle and this made travel to the meetings much easier. About 1937 or 1938, the Shield family procured a farm in the district and were a welcome addition to the Assembly. They had come from Jarrahdale where they had fellowshipped with the Jubb and Staer families and other Christians. They were a real blessing at Forest Grove, being very zealous in Christian work and very missionary minded, 3 of the sons eventually volunteering for missionary service. However, they eventually moved to Victoria in 1949-1950. Over the following years, various families came to live in the area and so it was possible to maintain a Christian witness including the commencement of a Sunday School at nearby Witchcliffe. Amongst those who came to the area but left after a few years were Mr and Mrs Malcolm McKay, Mr and Mrs Mason, the Strong family, the Birch and Rogers families. Despite the many comings and goings, it was possible to maintain an Assembly witness until 1992 when only 3 people were left and the meetings were discontinued.

10. GERALDTON

At some time prior to 1965 Mr and Mrs Ted Wilkinson endeavoured to maintain an Assembly meeting mainly on their own, apart from occasional visitors. In 1964, Mr and Mrs Alec Black were transferred to Geraldton for work purposes and were able to meet with the Wilkinson's until both families left the area.

11. HAY RIVER

In the "Australian Missionary Tidings" published in the year 1911 an Assembly was listed as operating in Western Australia at Hay River. We have not been able to locate any information of any such place in Western Australia, but reference to an Atlas shows a Hay River as being in the Northern Territory some 370 kms east of Alice Springs.

12. HESTER SIDING

In January, 1948, a Sunday School was commenced in the home of Mr and Mrs George Mason. Six children and 3 mothers attended. This Sunday School was held on a fortnightly basis. Numbers increased to 12 children and 8 adults. When opportunity made it practicable, Breaking of Bread meetings were held in the home and in May 1950 one lady, previously a "Jehovah Witness" was converted and baptised at Busselton. Early in 1950 permission was also given to Mr Mason to give religious instruction in the State School. A certain amount of opposition caused the Sunday School to fluctuate in attendance. At the prize-giving in March 1951, 23 children were in attendance and Mr George Horlock who lived in Bridgetown, presented the prizes. However, in April 1952, the Sunday School had to be discontinued due to the lack of a reliable vehicle.

13. JARRAHDAL

In the early 1930's, Mr and Mrs Tom Jubb from Tasmania set up a farm home at Jarrahdale and became the local milk suppliers. In 1936, Mr and Mrs Alf Staer, who had helped to set up an Assembly in Forest Grove some years previously before returning to South Australia in 1934, were again drawn back to Western Australia and on this occasion decided to settle in Jarrahdale where they established a farm and became well-known for their beautiful gladioli. They became aware of the Jubbs and commenced meeting together. As time went on, others met with them and an Assembly was established. Brethren from Perth and other places frequently visited to help and the Shields family and Miss Amy Goodchild [now Mrs Edwin King] joined the fellowship. It is interesting to note that after moving to Victoria some years later, three of the Shields sons served the Lord on the mission field.

Mr J.C. Gomm, who frequently travelled throughout country areas, was a regular visitor and in 1944 he rented a house in nearby Mundijong to which he invited service-men on leave, and later children, to whom he preached the Gospel. The folk from Jarrahdale helped in this effort and some 16-26 children regularly attended. A Sunday School had been commenced at Jarrahdale and very large crowds gathered on the occasions of the Sunday School Anniversaries. Sunday morning meetings were initially held in various homes, but eventually it was practicable to hold them in the local Hall. As the years went by, others joined in the fellowship including Mr and Mrs Merton Phillips, Mr Ray Little and Mr Edwin King. In June, 1954, the Staers decided to sell up and return again to their home State of South Australia. The Assembly continued its activities until 1958 when the Jubbs also left the area and the Assembly then transferred to Armadale.

14. KALGOORLIE

Although it is understood that a small number of Christians associated with the Assemblies lived and worked in and around Kalgoorlie in the early part of this century, it would seem that there is no record of any attempt to establish an Assembly until the arrival of Mr F.H.L. Sherlock on his appointment as Principal of the Eastern Goldfields High School. Together with Mr George Walker, Manager of one of the gold mines, a testimony was established in the town possibly in the mid 1940's. Open-air meetings were commenced in April 1947 and some 10 months later in February 1948, Mr and Mrs Will Sharpe of N.S.W. arrived in Kalgoorlie with their caravan and very soon Gospel messages were being proclaimed from amplifiers attached to the caravan. House to house visits were undertaken and a Sunday evening Gospel service was commenced in the Town Hall. In March 1948, Mr Alex Morrison of the Norwood Assembly also joined them for a while. Early in 1948 a Sunday School was commenced and in October 1948, 75 children attended what was to become the Annual Sunday School Picnic. A short time later a second Sunday School was commenced at a place called the "Halfway".

In July 1949, meetings were commenced in a rented hall in Hannan Street [previously used as a Police Boys Club on the site now occupied by Woolworths] which also provided accommodation for Mr and Mrs Sharpe. This continued until February 1952, when Mr Sharpe was appointed as an Honorary Protector of the Aborigines, and a Native Reserve was established at Kurrawang some 18 kilometres west of Kalgoorlie. As a result of this and the need for Mr and Mrs Sharpe to move out to Kurrawang, it was arranged for Mr and Mrs Doug Brewer recently arrived from Adelaide to take over the evangelistic work in Kalgoorlie. In April 1952, Mr and Mrs Stan Coffey were commended from the Perth Assembly to full-time work in Kalgoorlie, having been working there for some time previously. By September 1952, between 30-40 people were regularly attending the Gospel meetings and the Sunday School had increased to well over 100. The Assembly in Kalgoorlie continued for some years but through various circumstances, numbers dwindled and it was eventually necessary to close down.

15. KATANNING

The name of Katanning appeared in the Assembly listing in the "Australian Missionary Tidings" of 1911. We know that the Baldwin family had arrived from England in that year and after a short time at Claremont moved down to Katanning where they remained until 1923. We also know that Mr P.C. Filmer who lived in Katanning was married at the age of 42 in 1928, but we are not aware whether he was involved in an Assembly there back in 1911, but assume that he was.

16. KENDENUP

Mr and Mrs Amos G. Moore of the Perth Assembly were married in Perth in December 1927. Shortly after this they purchased farm land at Kendenup and set up a home there. Another 15 years passed before they were again in Perth and in the interim, several children were born and many friends made in the district. An Assembly meeting was established in their home and it is on record in December 1953, when a party of 11 went from Albany to meet with them, between 30 and 40 people met to remember the Lord. In January 1957, plans were prepared for the building of a Gospel Hall in the main street of Kendenup as meetings at this time were being held in the local Hall. Land was purchased and cleared by September 1957. In September 1958 the new building was officially opened and celebrated with the Sunday School Anniversary. An important part of this work was the collection of children from the surrounding farms, involving over an hour's driving before and after Sunday School. Gospel meetings were also held and some blessing resulted. In March 1962, a Quarterly Conference was commenced alternating with Albany. August 1962 saw the commencement of another Sunday School at West Kendenup. The Assembly continued to operate for a good number of years until various members of the Moore family moved away, eventually making it impossible to continue.

17. LAKE KING

In the 1930's Mr Nelson Hetherington and family left Perth to take up farming Lake King and regularly maintained a Breaking of Bread meeting with the family and any visitors. In September 1947, a rally was organised at Lake King when some 60-70 people from surrounding districts gathered to listen to an address by our brother, who was a very able speaker. Prior to lunch, a Sunday School was held and afterwards a time of singing and questions before the main address. A similar attempt in March 1948 was disappointing when only 20 attended.

18. MAYA [BUNTINE]

In 1962 and 1963 Mrs Irene West and daughter, Marie (now Brown) conducted a Sunday School in the local hall at Maya. When others visited the Albert West farm [previously the John Budge farm] opportunity was always taken to hold a Breaking of Bread meeting.

19. MEDINA

In July 1954 a work was commenced in Medina with a Morning Meeting at 10.30 a.m. and a Sunday School at 2 p.m.. There were 48 children on the Sunday School roll increasing to 70 by 1956. Gospel meetings were also commenced and in 1956 the membership of the Assembly totalled 12. Various speakers assisted over the years and the families involved in the fellowship were the Corkers, Donalds and the Pitmans, with a new family, the Fish's, being added soon after. Various meeting places had to be used - private homes, a marquee, a school room and eventually the new public hall. The work continued for some years but as unemployment increased in the area due to completion of the major construction works at Kwinana, it became necessary for one and the other to leave the area bringing about the ultimate demise of the Assembly.

20. NAREMBEEN

After living at Forest Grove, Busselton, Perth and Donnybrook, Mr and Mrs Harold Strong moved to Narembeen and whilst living and farming there held a Breaking of Bread meeting in his home for some years. Others were also associated with this meeting.

21. PORT HEDLAND

During 1976 quite a number of believers from the Metropolitan Assemblies were living and working in Port Hedland and so met together in Assembly Fellowship. Some of those involved were Peter Taylor, Ross Gaff, Peter White and Bill Grosser.

22. WILUNA

In the 1930's a small group working in the gold mines were able to meet together on a regular basis for Assembly meetings. Some of those involved were Mr Meggs of Morwell, Victoria; Mr George Walker of Sydney, N.S.W. [later moving to Kalgoorlie]; and Mr and Mrs Alex Morrison who were there for some years. Others from Perth also met with them for short periods, including Mr Stan Britton and Mr Pat Sullivan. As opportunities for mine work decreased, all of these brethren gradually moved away and meetings ceased.

SECTION 6 - COMBINED OUTREACH ACTIVITIES

1. AGED WOMEN'S RETREAT VISITS

In March, 1944 the ladies of the Perth Assembly, assisted by individual ladies from other Assemblies, commenced a monthly outreach to the Aged Women's Retreat which was at that time conducted at the old Governor Stirling Home at Guildford. These monthly visits were greatly appreciated. Following the closure of the home these visits were transferred to the Mount Henry Hospital at Mount Henry, where they still continue up to the present time.

2. BRAILLE SOCIETY

For some years, the Victoria Park Assembly, with assistance at times from individuals from other Assemblies, have regularly visited the Braille Society Home at Victoria Park. Messages in song and by word have been appreciated by the residents.

3. BUSSELTON YOUTH CAMP

The campsite was officially opened in November, 1980 and Ray and Audrey Dowell took up the position of Managers in July, 1987. As this work is essentially tied up with the Busselton Assembly outreach - please see the notes under BUSSELTON in the Country Assemblies - section 4.

4. CHRISTIAN YOUTH CAMPS

The value of camps in providing opportunities for teaching young people the truths of the Gospel and other basic Christian principles had been suspected for some time. However, it was not until Easter, 1947 that this new enterprise was put to the test and a Boys' Camp was first held on the property of Mr and Mrs Horlock at Furnissdale, near Mandurah. Those responsible for these first camps were Mr Alf Brown, Mr Stan Coffey, Mr Sydney Adams [Junior] and Mr Malcolm McKay. From this point on, the camp work progressed quickly. Camps were held at Easter and Christmas at Furnissdale, Watermans Bay, and Coogee. By 1951, a campsite had been set up at the property of Mr and Mrs Harold Scott [Senior] at Mandurah. Camps continued to be held at this latter site until 1962. By 1962, the value of these camps was well established. A Committee had been formed under the name of Christian Youth Camps [W.A.] Inc. and under the leadership of Mr Alf Brown, land was procured at Lake Cooloongup, Baldivis.

Many busy bees were held, the land was cleared, and two large Nissan huts were erected. A 56 x 36 foot chapel was erected and also a 36 bed dormitory with appropriate laundry and toilet facilities. The opening of this new campsite was officially carried out on 26th December, 1962. Since that time, additional dormitories have been erected, and a new dining room which, after few years, had to be extended further and dish-washing room has since been added. Cabin type units were also erected particularly for the benefit of the more senior campers. As far as the youth camps are concerned, it was soon decided to change boys' camps to mixed camps as the facilities available made this practicable. Adult Easter Camps have been held, Women's Conventions, Men's Conventions, and a variety of camps organised for various age groups. In the periods when the site has not been booked for Assembly purposes, it has been hired out for School Camps and to other reputable organisations.

By 1975 some of the dormitory bunks, which had been erected in a hurry, were starting to come apart and a lot of maintenance and repair work was necessary. It was realised that the campsite, having developed to such an extent, would need live-in managers and supervisors, and consequently an advertisement was published in "In His Service" for such persons. In January, 1976, Max and Ann Jefferies were appointed to this position. They remained for some 2 years and after their resignation, John and Jean L'Estrange came from Sydney to take over this important function of Camp Managers, and what a tremendous asset they have been right up until their resignation from this role in mid 1993. They are still an asset as they continue to help where possible. For a number of years, the C.Y.C. office was maintained at Bedford Gospel Chapel with Andrew Davies travelling everyday from Fremantle and Audrey Gunn assisting in the office work.

During 1992, appropriate alterations were made to the old workshop and store, transforming it into a suitable office. A lot of travelling time has been saved by this development and Andrew's wife, Kay was now able to help in the office part-time. Having the whole administration on site has proved a very real asset. C.Y.C. is managed by an elected Committee, with bi-annual retirements, with availability for re-election. This Committee has been under the Chairmanship successively of Graeme Michie, Merv Hodge, and David Shaw. Developments towards the end of 1993 involved the resignation of Drew and Kay Davies as from 3rd December as the result of stress illness. They will be greatly missed from the work. Their positions have been temporarily filled by Mervyn and Tui Barnett from New Zealand on a temporary basis. After 16 years of dedicated service as site managers, John and Jean L'Estrange have moved off site to their own home at Madora Bay. They will be still involved in the life of the campsite with Jean working in the office 3 days each week, while John will be working on new building projects and building maintenance. The new site managers are Ross and Karen Smith from Victoria.

5. FREMANTLE CITY MISSION

This evangelistic outreach has been carried on for many years by a selection of brethren from various Assemblies. Visits have been made to ships in the Port of Fremantle, a printing press for Gospel literature has been operated, and for some years, a Stand was set up at the Royal Show. In 1982 a bookstall was set up in the Fremantle Markets and has been maintained ever since with many people being contacted with the Gospel. This market stall work was maintained by Mr John Poole until ill-health in 1993 forced him to retire. A small amount of work has also been done amongst Aborigines. Some of the others who have been involved in these various outreaches over the years are Mr David Green, Mr Phil Prior, and Dr Peter Rae. Currently, Phil Prior is looking after the stall.

6. GIRLS' CAMP

The first Girls' Camp was held at Greenmount with Miss Chrissie Talbot [now Mrs Solomon] as organiser and Mrs E. Cartmel as Camp Mother. In 1948 an Easter Camp was held in the local Community Hall at Jarrahdale. By 1952, numbers had to be restricted to 44 because of Health Regulations. In November 1958 some disused Air Force huts at Wembley became available and 3 of these were purchased and transported to a block of land at Jarrahdale which had been donated by Mr Tom Jubb. With many "busy bees" the buildings were transformed into bedrooms, a dining room, kitchen and meeting hall. The campsite was officially opened on 26th March, 1960, under the name of Jarrahdale Christian Holiday Camp and since then has been used regularly for Girls Camps at Easter and the September holidays. Many girls have been introduced to the Lord at these camps. In between these camps, the site is let out to various Christian groups, churches and Assemblies.

Whilst perhaps the site does not conform to the highest standards of accommodation in normal terms, a constant programme of maintenance and upgrading has been maintained over the years and it has been possible to satisfy the requirements of the Health Department and local regulations. Although it is quite impracticable to make reference to all of the many men and women who have helped in the building and establishment of the campsite, certain people were outstanding in their work contribution, such as Mr and Mrs Dougal Sleith, Mr and Mrs Ern Rogers, Mr Nelson Hetherington, Mr and Mrs Bob Gaff, Mr and Mrs Alf Gaff, with so many others. Mr Alan Nelson acted as caretakers, frequently travelling from Victoria Park. The current caretakers in 1993 are Mr and Mrs Chum Little who live in Mundijong. Many visiting groups have expressed how much they enjoy the campsite and its rugged bush setting.

7. KURRAWANG ABORIGINAL CHRISTIAN COMMUNITY INC.

Mr and Mrs W. Sharpe and their daughter Estelle, of N.S.W. arrived in Kalgoorlie in February 1948. They had both had previous experience in working amongst Aboriginal people in various places. They at first concentrated on general Gospel and outreach work in and around Kalgoorlie and this brought them into close contact with the local Aborigines. An increasing interest in the Aboriginal people came to the attention of the Native Welfare Department and in February 1952, Mr Sharpe was appointed as an honorary Protector of Aborigines. A Native Reserve was to be established some 9 miles west of Kalgoorlie at Kurrawang, a then deserted and dismantled area which many years before had been a thriving town supplying wood for the gold mines. New of the opportunities for Christian work amongst the Aboriginal people was disseminated in the various Assemblies throughout Australia.

Mr Ted Burns of Queensland offered his assistance in the erection of buildings, another to oversee agricultural work, and Mr and Mrs Doug Brewer were expected from Adelaide to relieve the Sharpes in Kalgoorlie itself. Mr and Mrs Stan Coffey had already been commended from the Perth Assembly for work in Kalgoorlie and Kurrawang, and Miss Peggy McKay, a triple certificated nurse was commended by the Claremont Assembly in anticipation of the establishment of a small hospital on the Reserve. A corrugated iron shed was erected as a Ration Store and in December 1952, building work was commenced with materials taken from the old disused Courthouse at Kanowna, some 25 miles east of the Reserve. Kanowna in its heyday boasted 17 hotels and many other business establishments and dwellings. When the Court-house was being dismantled, the only other building left was a derelict 2 story brick hotel. All other buildings had been dismantled and the material carted to other places as the search for gold spread far and wide.

At Kurrawang, some 50 Aboriginal people were already encamped nearby sheltering under trees and bushes and using materials of many kinds to create some kind of protection from the weather. There were signs of more people coming, having heard of the hand-outs of rations. However, it was then discovered that contrary to expectations and because of misunderstandings, it was not the intention of the Government at that stage that a full scale "mission" should be established, but only for it to be a "controlled ration centre" with a resident Superintendent. Because of this and the lack of immediate need for other workers, the commendations of Mr and Mrs Stan Coffey and Miss Peggy McKay were withdrawn. Over the next few years circumstances changed and by January, 1956, a girls' dormitory was well under construction. Open-air meetings were frequently held on Sunday mornings, and a couple of girls had taken their stand for the Lord. The Superintendent's residence, built from the Kanowna materials, had been completed and also a small engine shed, the first permanent building to be erected.

Government approval had been given for other buildings and they had also made available for transport to the site, an old school building and teachers' quarters from Brownhill. In September, 1957 the State Housing Commission offered a block of 6 ex-army personnel flats at Melville, which were dismantled by many voluntary workers from the Assemblies, and the material transported for re-erection at Kurrawang and also Esperance where a holiday home was being established in connection with the Kurrawang work. In February, 1960, Mr Leon Kessell was commended to the work and remained there for some years, later being married to Miss Joy Jacquierey who had been commended from New Zealand. Down through the years many other workers have been commended from New Zealand, the Eastern States, Western Australia, and even from England, remaining for varying periods and all contributing in various ways to the success of the work.

It is not the purpose of this brief summary of the work to detail the names of all those concerned in the development and progress of the work, their labour of love being recorded in heaven. Sufficient to say that the caring for up to 100 children in two dormitories - girls' and boys' - entailed a tremendous amount of work on the part of the dedicated staff. In May, 1963, the Minister of Native Welfare visited the Mission, which was originally known as the Kurrawang Native Mission, and was greatly impressed with the standards maintained. In July, 1966, Mr and Mrs Sercombe and family arrived from England to help with the work for a period of at least 3 years. Early in 1967, Mr and Mrs Sharpe moved to Esperance because of the effect of the Goldfields dust on Mrs Sharpe who suffered severely from asthma, and also to look after the extension work there. The managerial role was taken over by Mr Sercombe with Mr Sharpe acting as adviser and looking after the financial work from Esperance. Frequent visits were made to Kurrawang from Esperance, but this work was later relinquished.

Early in 1967 other workers came from New Zealand - Miss Elsie Smith, Mr and Mrs Grenville Compton, Mr Robert Smith [Elsie's brother] who came for a 6 months period for carpentry work and remained for 25 years. In August, 1967, Miss Doreen West came from North Perth Assembly to help in the office work and in August, 1969 married Robert Smith. In 1968, Mr Keith Kinney came from N.S.W. and married Miss Elsie Smith. At the end of 1970, Mr and Mrs Sercombe completed their promised period of 3 years' service and decided to transfer to a work amongst adults at Coolgardie, 20 kilometres west of Kurrawang. Mr Grenville Compton took over the management of the Mission and it was at this point that the children's work was changed from dormitory style to the family home system. Groups of children were transferred to the care of the available staff homes and this proved to be a worthwhile move. In June, 1974, it was decided that it would be an advantage to have a "town centre" for Kurrawang and this was opened in Burt Street, Boulder, in a home provided by the Government, and Mr and Mrs Robert Smith took over this responsibility, also having 12 children under their care.

This move proved to be very worthwhile as it provided for easier contact to be made by Aborigines who lived in Kalgoorlie and Boulder, and several Bible Study groups were established. In August, 1981, changes took place in Government attitudes towards the care of children and all were gradually withdrawn and placed in the homes of Aboriginal people. As a result of this it was decided to change direction and develop Kurrawang to help Aboriginal families to become established in the management of their own affairs and to provide homes to establish a nucleus in which a spiritual work could be carried on. Following the resignation of Mr and Mrs Compton from Kurrawang to return to New Zealand, Mr Robert Smith handled the administrative work as well as the management of the general maintenance and building work until Mr and Mrs Ab Phoenix came in 1985 when Ab, a Kurrawang Board member, relieved Robert Smith of the administrative work.

In 1991, Mr Alan Calyun, a dedicated Aboriginal Christian, took over the role of Administrator from Ab Phoenix. During 1990, Mr and Mrs Arthur Dower came from Sydney for Arthur to take up the position of Finance Director in which role he re-organised the office work and set up the financial accounts on a computer which had become available. Their promised 2 years expired in October 1992, and Mr and Mrs Graham Tucker from Melbourne have taken their place. At the beginning of 1992, Alan Calyun found the pressure too great and resigned. Because of the demands of family education, Mr and Mrs Robert Smith retired from the work after 25 years service, being the longest serving staff at Kurrawang. A suitable Administrator is being sought. Several brethren from the Perth Assemblies are involved on the Executive Committee, together with a number of Aboriginal Christians.

8. NURSING HOME MINISTRY

For many years prior to his homecall, Mr Malcolm McKay had made regular visits to the Bunbury Prison. Many Emmaus Courses were distributed there as well as other Christian literature. Together with his wife Phyll, he also visited Nursing Homes in Bunbury, and later extended this to Nursing Homes in the metropolitan area. In Perth he was assisted by several brethren and sisters in seeking to encourage Christians, and also present the Gospel. Since our brother's homecall, the organisation of this work has been in the hands of Mr and Mrs Owen Jones who also have the support of several other believers.

9. PERTH SCRIPTURE TEXT MISSION

In the early 1940's, Mr C.H. Lloyd of the Victoria Park Assembly conceived the idea of displaying texts in the tram-cars which at that time operated in the Perth metropolitan area and so the Tram Text Mission came into existence. A Committee was formed and by June 1943, 49 texts were on display. By 1944, the number had increased to 76, but over the next 2 years the display had advanced to 115 trams and 76 motor buses and because of this, the name was changed to The Perth Tram and Bus Text Mission. In the course of time, the authorities discontinued the use of trams and changes in the display of texts became necessary and because of this the name was again changed to The Perth Scripture Text Mission.

Various means of display were considered and by 1967 texts were displayed on the back of a few trolley buses and on 50 metropolitan railway stations. Increasing costs and a reduction in financial support gradually brought about a

cessation of the display in 1974. Currently in 1993, efforts are being made to revive the outreach but very little interest has been shown and the cost of displays has almost reached prohibitive proportions. Two excellent texts are on display, one at the round-a-bout at the beach end of Scarborough Beach Road, and the other near the junction of Leach Highway and Manning Road. Subject to finance being available, it is hoped to establish more texts in strategic places, the screen printing being done by a brother in the Assemblies free of any cost. Anyone desirous of assisting can receive more information by contacting the writer of these notes.

10. R.S.L. HOMES

Early in 1991, opportunity was given to 3 Assemblies - Duncraig, Balcatta and North Perth to share in a Gospel outreach at the R.S.L. Homes, Coolbinia. A Sunday afternoon informal Church service has been conducted by other people for some years but the persons involved found it difficult to maintain the continuity and invited the above Assemblies to share on a monthly basis, twice each year. The number of local residents vary from 6 to 10, but those who do attend seem to enjoy the programme arranged, and Assembly members appreciate the contact.

11. SOUTH WEST CONFERENCE

It would seem that for the first time, a South West Conference was held in Bunbury in 1959. These Conferences have continued without very much interruption down to the present time. Conferences have been held in various places, including Bridgetown, Busselton and Bunbury. Whilst the Bunbury Assembly was operating the meetings were held in the Gospel Hall; at Busselton at the campsite; and at Bridgetown in the Town Hall. The Conferences have been conducted on a part "Open Ministry" and part "selected speakers" basis.

12. "THE SERVICES MONTHLY NEWS" and "IN HIS SERVICE"

In January, 1944, it was decided to prepare, on a monthly basis, a newsletter to forward to Assembly members in the various arms of the fighting forces for the remainder of the Second World War. The purpose, of course, was to keep the servicemen and women in touch with what was going on in the Assemblies "back home". It was found that the newsletter actually served a dual purpose in that it also kept the folk back home in touch with what was happening to our service personnel. This newsletter was prepared and issued by the same Committee that published the children's magazine "The Searcher" [see under that heading in Section 7]. The newsletter continued until June 1946 when most of our service personnel had been discharged from the forces. After seeking opinions from the various Assemblies, it was decided to continue the newsletter but under the different name of "I.H.S." standing for "In His Service," which still continues to the present time and is in its 48th year of publication in 1993.

13. WESTERN GOSPEL MINISTRIES INC., DERBY

In March 1984, Mr and Mrs Phill Brewster were exercised about work amongst Aborigines in the Derby area. Having been fellowshipping at Kurrawang for some time, the Kurrawang Assembly commended them to the work at Derby. Arising from this, Western Gospel Ministries came into being and work has been greatly developed in and around Derby. Extensive forays have been made in to the back country for several hundred kilometres where many Aboriginal groups reside. This has, of course, involved many thousands of kilometres of travel often over difficult roads. In June, 1988, the Balga, Duncraig, Tuart Hill and Wilson Assemblies also combined to extend commendation to encourage greater prayer and practical support. In 1990, Mr and Mrs Craig Siggins who had been working at the C.A.P.S. school in Coolgardie prior to Craig studying at Bible College, were also commended to the work at Derby, but have since transferred to missionary work elsewhere.

SECTION 7 - COMBINED OUTREACH ACTIVITIES - NO LONGER CURRENT

1. AGED PEOPLE'S HOMES PROJECT

In 1972 an exercise arose to consider the purchase of land and construction of units for elderly members of the Assemblies. We had been advised by Eastern States brethren who had been involved in similar projects to not consider anything less than a 5 acre area of land to allow for further development. Meetings were called, but there was only a slow response to the proposition. A fund was opened to receive donations or free-of interest loans but it would seem that our access to adequate funds was very limited in 2¹/₂ years we had only collected \$2,500. It was decided to keep the fund open for the time being, but by 1980 the position was seen to be hopeless and the monies then available, approximately \$3,500 [including interest] were distributed or refunded, according to the wishes of the donors. The idea was again revived in 1986 and further investigations were made as to the viability of the project, and a tremendous amount of work was put in by Mrs Joan Grosser, Mr Wally Harding and others. A meeting was convened for 24th May, 1987 at North Perth Chapel and about 100 interested people attended. By this time, costs had escalated considerably and a goal of \$250,000 was set. By July 1987, \$60,000 had been promised or given increasing to \$100,000 by October, 1987. Many enquiries were being made as to the availability of suitable land and other requirements but in view of the tremendous short fall in meeting the goal, it was again decided to abandon the project.

2. BIBLE VAN

An attempt to introduce an aggressive evangelistic work in country areas began with the introduction of a "Bible Van" early in 1946 when an ex-army Signal Van was purchased and fitted out for the purpose. It proved difficult at that time to find men who could devote themselves long-term to such itinerant work. The first worker was Mr W.S. Leece and he was assisted by various brethren short-term, the first of which was Mr Sidney Adams, a missionary from Malaysia, and Mr J.C. Gomm also assisted on occasions. In August, 1946 at a general meeting of brethren, it was agreed that the Signal Van was not the most suitable vehicle for this work and it was decided to construct a Caravan which would be towed by a suitable Utility. This was completed and on the road in September, 1947 in the hands of Mr Leece. Helpers in the following months were Mr John Moffatt, Mr Alec Friend, and Mr George Mason. During the winter months, because of the cold, the van was parked at Busselton with visitation work being carried out in that area. With improved weather in the spring, itinerant visits were re-commenced, Mr Leece being assisted by various brethren including Mr J.C. Gomm, Mr Stan Coffey, Mr Charles Lanham, Mr Fred Chester-Nash and possibly others. This work continued until 1950 when, because of difficulty in handling the caravan on dirt roads and the lack of continuity of workers on a permanent basis, it was decided in November of that year to sell the two units and to hold the proceeds in trust for the ultimate purchase of a suitable single vehicle when other workers became available.

In October, 1954, Mr John McKenzie, who had spent many years as an itinerant evangelist in the south of England, but who had migrated to Western Australia to be near family, became available. Mr and Mrs McKenzie were living at Lower King River, Albany and much effort had been put into that area in evangelistic outreach. Authority was given to purchase a suitable vehicle as soon as enough money was available. In August, 1955, a large new Austin Utility was purchased at a very reduced price, the wheel base was lengthened to 10 feet and a suitable van body was constructed by professional body builders. The vehicle was delivered in October, 1955 and after fitting out by the Forest Grove brethren, it was put into commission in January, 1956 with Mr John McKenzie in charge. During 1957, Mr Ted Jennings, Mr Dick Harding, and Mr John Wearne also assisted. In September, 1959, Mr McKenzie had to withdraw from the work because of advancing years and consequent ill-health. Mr John Wearne continued for a time but because of his approaching marriage, retired from the work in December, 1959.

However, in May, 1960, due to an improvement in health, Mr McKenzie again undertook the work, this time assisted by Mr Ken Goodall for 6 months. Following the expiration of this period, the work came to a halt. At the end of 1963, Robert Dunleavy and Graham Malthouse completed their studies at the Emmaus Bible College in Sydney and being made aware of the opening for Bible Van work came to Perth in January, 1964 for this specific purpose. Some delay was experienced in refurbishing the van, but the time was put to good advantage with the 2 young men circulating around the various metropolitan Assemblies. It was not until November, 1964 that they were eventually on the road

with the Van. Various places were visited over the next 12 months when Bob and Graham came to the conclusion that their service for the Lord would be more effective if their efforts were concentrated in one area. Concurrent with this both workers had become engaged and were married, Graham in December, 1965 and Bob in April, 1966. These circumstances meant, of course, that the Bible Van was again idle and bearing in mind the difficulties experienced in maintaining a continuity of workers, the Committee decided in 1966 to pass the Van over to the Roelands Native Mission as they had need of intermittent accommodation as they visited various Aboriginal Communities.

3. CHRISTIAN BRETHERN CANOE CLUB

This club was organised by several brethren in June, 1976 including Mr Arthur Rowcliffe and Mr Ray Dorn. Several canoes were procured and were much in use in the first 6 months of 1977.

4. CHRISTIAN YOUTH WITNESS

In December, 1953, an exercise arose to conduct Open-air Meetings in various places during the summer months. Brethren initially involved were Fred Arbuckle, Stan Coffey, Phillip Kessel, Doug Lewis, John McKenzie, Bob Pitman and Ern Walker. New loud speaker equipment was purchased and permits were sought for permission to hold open-air meetings in various places throughout the suburbs. In September, 1954, a marquee campaign was held in Medina with good results. Other country visits were undertaken and places such as Mandurah, Busselton, Collie, Forest Grove, Augusta and Bunbury were visited. The work eventually included open-air meetings in Forrest Place, Perth, with various Assemblies taking responsibility each week. Also arising from this "Witness" a Male Voice Choir was organised in 1954 under the leadership of John McKenzie and the participants were listened to with much enjoyment.

5. E.C.A. RALLIES

During the Second World War, Messrs Eric and Albert Phoenix were stationed in Brisbane with the Army. Whilst there, they attended monthly Saturday evening meetings called E.C.M. Rallies, the initial letters standing for EXALT CHRIST MORE. On being discharged from the Army and returning to Perth, Albert was exercised about starting a similar Rally in Perth. This was soon organised under the name of the E.C.A. Rallies, the initial letters standing for EXALT CHRIST ALWAYS [EVERY CHRISTIAN'S AMBITION]. The first Rally was held in March, 1947 and it soon became a very popular and worthwhile monthly outreach held in the McNess Hall, 104 Pier Street, Perth. Some time later, a 20 or 30 strong choir was formed which proved to be a wonderful meeting time for young people as they met every Monday evening at the North Perth Gospel Chapel for practice and fellowship.

This choir was initially under the leadership of Graeme Michie with David Adams and Brian Hutchison leading for shorter periods in the later years. The 10th Anniversary was held on 26th January, 1957 and a Festival of Praise was arranged for 20th October, 1962 and was held in the presence of several hundred people. The Choir produced 2 excellent 12 inch records of their singing. These rallies proved to be a wonderful time of fellowship for young and old alike, with quite a number of people tracing their introduction to the Christian faith to these Rallies. Whilst we have not been able to ascertain the exact date of the cessation of these Rallies, the last reference we can find to their continuance is February, 1972. The discontinuance was regretted by many and the loss of these frequent opportunities for fellowship was greatly mourned.

6. ESPERANCE ABORIGINAL CENTRE INC.

In the 1960's an extension work from Kurrawang was commenced with the erection of a holiday home for use during the holiday periods when the children resident at Kurrawang, numbering at times to 80, were taken for a holiday by the sea. In 1967, Mr and Mrs W. Sharpe moved from Kurrawang because of asthma problems experienced by Mrs Sharpe, and they took up residence in a house built by the side of the holiday home. Their work amongst Aborigines was continued under the above name. In December, 1971, a Mission Display Centre was established at one end of the holiday home, and over succeeding years many hundreds of tourists called to see the exhibits, and it eventually became a regular visiting place for Tourist Buses. Aboriginal artefacts were on display as well as many shell and other novelties

made by Mr and Mrs Sharpe and the 3 Aboriginal girls who lived with them for some years. These novelties and ornaments were for sale and Mr Sharpe had many opportunities to proclaim the Gospel in a small way. Eventually, because of advancing years, Mr and Mrs Sharpe were unable to continue and the property was sold in October, 1985, with the name of Esperance Aboriginal Centre Inc. being changed to Christian Brethren Missionary Outreach Inc. The proceeds from the sale of the property were invested and from the interest received, workers and work amongst Aborigines and others, have been and are continuing to be supported.

7. EVERY BOY'S and EVERY GIRL'S RALLIES

In 1967, prompted by an enquiry by John West, an interest developed in the Rally movement and Mr Pat Paterson of Sydney, who was visiting Perth, was invited to share with us the benefits of this work. Arising from this a local Committee was established in October, 1967, with Miss Jean Lewis as the first Secretary. The possibilities of this work caught the imagination of many, and Rallies were established in several Assemblies - Balga, Bedford, Hamilton Hill, Tuart Hill, Wilson and Kurrawang. Things developed quickly and in May, 1968, Tuart Hill had their first Rally Sunday with 175 children and parents attending. The first Annual Sports Day was held at C.Y.C. at Lake Cooloongup in 1969. To everybody's surprise these sports were won by Kurrawang both for marching and sports. The secret was, of course, that as the Aboriginal children at Kurrawang lived in close proximity to each other, it was easy to get them together for practice with their enthusiastic leaders. Their natural athletic abilities also aided them tremendously.

The Sports Days were later held at Bayswater Oval. Swimming carnivals and special occasions for presentation of awards were also arranged, these latter occasions giving great opportunities for witness. Some years later quite a number travelled to Canberra for the Rally Arura held there, a few also attending the Rally Arura held some time later in New Zealand. The Rally movement proved valuable in providing many opportunities for Gospel witness and spiritual instruction. However, after some years of operation, the initial enthusiasm had passed and as other responsibilities developed, the amount of time involved became somewhat of a burden to many of the leaders and interest began to wane and all rallies have ceased to exist, with the lone exception of Bedford.

8. GEMSARNA HOUSE PARTIES

In 1958 Mr and Mrs Alf Staer returned to W.A. after 4 years in South Australia. They purchased a large home in Kelmscott which was very soon made available for Camps, Retreats and House Parties. Every month a House Party was held for young people and "Gemsarna" and its activities became a real challenge in their personal lives. This activity was carried on for quite a number of years until it became necessary for the Staers to relinquish the property because of advancing years.

9. G.L.O. CRUSADES

In August, 1975, Colin Tilsley and Tony Gower visited W.A. and held a Bible Study Camp at C.Y.C. Lake Cooloongup. As a result of this, Prayer Suppers were commenced in various homes in anticipation of Crusades to be conducted during August and September, 1976 in Bunbury and Perth. To assist in the coordination of the Crusades, the Keswick Convention Camp at Orange Grove was booked for the preparatory work of organisation. The homes reached with Gospel literature during these Crusades numbered some 28,000 out of a target of 35,000.

10. JEWISH OUTREACH

After the establishment of the work amongst Jewish people in Sydney, a local Committee was set up in Western Australia to encourage support and to assist in the general outreach. Arising from this, and more importantly from the visits of Mr Bill Peterson the Director of the work, Mr and Mrs David Green of Hamilton Hill and Mr and Mrs Ron Attwood of Manjimup became exercised about the work and were commended from their Assemblies to the work in Sydney where they remained for some years. Ron and Robyn Attwood eventually returned to Perth. Leon Whisson of Dalwallinu was also exercised about the work and was commended to the work in Sydney. Whilst there, he became engaged to Suzanne Brown of New Zealand, also a worker in Jewish Outreach. They were married in W.A. in January,

1978, continuing for a while with Jewish Outreach work locally. The support was not adequate, leading to the ultimate withdrawal from the work. Mr George Michie and Dr Cecil Jumeaux also did quite a lot of personal visitation work amongst Jewish people. The local Committee was ultimately disbanded and the world wide work has been changed to the name, "Focus on Israel".

11. KWINANA OUTREACH

By invitation of the Kwinana Construction Group the Claremont Assembly had the opportunity to conduct an outreach on a fortnightly basis in 1953. John McKenzie, Chief Accountant with the Kwinana organisation was able to arrange for the meetings to be held in the men's dining and recreation rooms.

12. LADY LAWLEY COTTAGE BY THE SEA

For many years a special Sunday School was conducted early on Sunday mornings for the benefit of the disabled and cripple children at the Lady Lawley Cottage by the Sea at Cottesloe. Several people were regularly involved but we believe the effort was originally organised by Mr and Mrs Bob Rodgers. They were later joined by others including Mr Doug Lewis, who continued the leadership after the homecall of Mr Rodgers. At a later date Mr and Mrs John Thompson were also involved. Simple Gospel messages were taught each Sunday and the children encouraged to sing simple choruses with which they could cope. At Christmas time, a Christmas party was held with presents for the children. The staff were always very cooperative and appreciated the efforts put forward on behalf of the children.

13. McNESS HALL SINGALONGS

At some time during the Second World War [1939-1945] Mr Alf Brown, with others, organized an outreach to servicemen and women. These singalongs were held in the McNess Hall, next to the St Andrews Presbyterian Church in the city, a hall much used by the Assemblies for combined meetings. Servicemen and women wandering around the city were invited in for these occasions and this outreach was continued for a good part of the war period.

14. MISSIONARY STUDY CLASSES

In 1946, separate Young Women's Classes and Young Men's Classes were organized through the influence of Mr Arthur Willy. These meetings were carried on for several years and were held in various homes. We believe that the effects of these studies were subsequently seen in the lives of a number of the young people involved and in some cases led to missionary service.

15. PRISON VISITATION

In June 1960, a decision was made by Mr John Ferguson and Mr Dick Harding to make regular visits to various prisons with the object of witnessing to the prisoners. Fremantle Prison was, of course, the main object of their attention, but visits were also made to Barton's Mill, Karnet Brook, and Albany. Other brethren were also periodically involved including Mr Geoff Hiam and this outreach was carried on for many years. A valuable contribution to this work was the gift by the Emmaus Bible Correspondence School of their valuable course, "What the Bible Teaches". These courses were made available entirely free of any cost to the prisoners and many courses were completed and sent in for marking. This led to other courses also being made available as required and we believe that many were helped by these studies. A number of ladies were also involved in Women's Prison visitation - Mrs E. Cartmel, Miss Ruth Galloway, and Mrs Olive West. These visits were also initially to Fremantle, but later to the Bandyup Training Centre.

16. QUARTERLY CONFERENCES

Whilst we are not sure of the exact year of the commencement of these Conferences which were held for many years in the McNess Hall, Pier Street, Perth, we do know that they were in operation in 1944. A Committee of brethren representing the various Assemblies regularly met to arrange these occasions. Attendance was fairly good on the

Saturday evenings with attendances from 120-150, whilst in the afternoons the numbers were often only about 30-40. Many happy and profitable times were enjoyed at these Conferences. After many years increasing motor traffic caused a lot of parking difficulties and so in 1969, it was decided to move the Conferences to the local Assembly halls on a rotation basis. From here on the central Committee was abandoned and arrangements were made by the elders of the Assembly where the next Conference was to be held. Lack of interest and forgetfulness by some Assemblies ultimately caused the cessation of these combined meetings. The last reference to a Quarterly Conference was in August, 1976. It would appear from this that the desirability of maintaining regular contact between the various Assemblies had lost some attraction and individuals were more concerned about "doing their own thing". Conferences of this character are only now arranged spasmodically.

17. RADIO MINISTRY

In December, 1986, the brethren at Victoria Park Assembly took up the opportunity to broadcast from Station 6NR under the name of "Beliefs for Today". The arrangement of the programmes was in the hands of Mr Alfred Solomon, with various people giving short messages. These sessions were continued until early in 1992.

18. ROYAL SHOW WITNESS

As far back as the 1940's and 1950's, attempts have been made to establish a witness at the annual Royal Show. Initially several brethren under the leadership of Mr Ted Wilkinson distributed Gospel tracts at the exits from the Show. Tracts were much cheaper to buy in those days and many were thrown on to the ground by the recipients. The authorities took exception to this and the effort had, eventually, to be abandoned. In more recent years, Mr John Poole with other brethren associated with the Fremantle City Mission, rented a site inside the Show and set up a stand where Gospel literature was available. Many fruitful discussions have been engaged in and we believe many people were helped spiritually. In recent years the Show authorities have declined to make a stand site available.

19. TASTE AND SEE EVANGEL

In the late 1960's and early 1970's, several brethren were exercised about a Christian literature programme. Lloyd Freeth, Douglas Lewis, and Dick Black were the main movers, and during 1970 the Gospel tract "Taste and See" was printed in Greek and Italian and 17,600 copies were distributed or sent to other places for distribution. In 1971 concentration was on the Telegu [Indian] language and 20,000 copies were sent to India for distribution.

20. "THE SEARCHER"

Arising from the periodical visits of Mr Charlie Wilson and the Phoenix brothers to the South-West, Mr Wilson developed an exercise to maintain contact with the many children that they had met during their travels. Many of these children had no access to Sunday Schools and so a contact was maintained by a monthly duplicated letter. As the success of this personal effort became evident, the idea developed to expand further and to involve others in the outreach as well. Accordingly a group of mature young believers were coopted and a duplicated children's magazine called, "The Searcher," was brought into being in 1935. The original Committee members were Charlie Wilson [Editor], Albert Phoenix, Douglas and Jean Lewis and May McIntosh. In about 1938 Olive and Ern West [daughter and son-in-law respectively of Mr Wilson] were also invited to contribute articles for The Searcher and to join the Committee. After a comparatively short illness, Mr Wilson was called home to be with the Lord in July 1940 and Ern West was invited to become the Editor of The Searcher which he did, but maintained the "nom-de-plume" of Uncle Charlie in honour of his predecessor.

Mr Alan McDougall of Albany had been a tremendous support and friend to Mr Wilson in his evangelistic efforts amongst country children and this support continued for many years. Over the years, various circumstances brought changes to the Committee, but the production of the magazine continued with a reasonable amount of blessing. The magazine consisted of Gospel stories, Bible stories, a "mail-bag" and also questions on the Bible. Many came to know the Lord or were helped in their Christian pathway and some have continued in Church fellowship even to the present

day. The work continued until 1964 when the Australia wide work of the Postal Sunday School Movement [then under the leadership of Pat and Helen Paterson of Sydney] was introduced to Western Australia and it was decided to combine the efforts of The Searcher and P.S.S.M. to avoid duplication of effort and to avoid unnecessary wastage of manpower. Members of the W.A. Assemblies continue to serve with P.S.S.M. as Committee members, correspondence teachers, camp workers and office helpers.

21. WOOROLOO HOSPITAL

For quite a number of years from 1959, ladies from some of the Assemblies regularly visited patients at the Wooroloo Hospital and on a monthly basis. This service was continued for many years.