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- [Title Page](#), p. 1.
- [Foreword](#), by Kevin E. Crawford, p. 5.
- [Photograph of Mr and Mrs A. W. Stephenson](#), p. 7.
- [Contents](#), p. 9.
- [Preface](#), p. 10.
 - [Chapter 1](#): The Foundations of Pioneers, pp. 11-17.
 - [Chapter 2](#): The Call for a Conference, pp. 18-22.
 - [Chapter 3](#): Emphasis on Evangelism, pp. 23-26.
 - [Chapter 4](#): A Crusade in Teaching, pp. 27-30.
 - [Chapter 5](#): Love Your Neighbour, pp. 31-36.
 - [Chapter 6](#): Stewardship in Action, pp. 37-42.
 - [Chapter 7](#): The Value of Camp-Sites, pp. 43-44.
 - [Chapter 8](#): Successful Social Achievements, pp. 45-46, 55-57.
 - [Chapter 9](#): The Renewal of Evangelism, pp. 58-61.
 - [Chapter 10](#): New Direction in Youth Evangelism, pp. 62-65.
 - [Chapter 11](#): Teaching All That Christ Comanded, pp. 66-71.
 - [Chapter 12](#): To The Uttermost Parts, pp. 72-76.
 - [Chapter 13](#): The Women's Conference, pp. 77-78.
 - [Chapter 14](#): The Ministry of Men, pp. 79-80.
 - [Chapter 15](#): Churches of Christ Property Trust, p. 81.
 - [Chapter 16](#): Facing A New Age, pp. 82-92.
- [Appendices](#), pp. 93-98.
 - [List of Conference Officers](#), pp. 93-95.
 - [List of Churches in New South Wales](#), pp. 97-98.
 - [Conference Committees--1984-85](#), p. 98.
- [Bibliography](#), p. 98.
- [Photographs](#), pp. 47-54.
 - [Page 47](#): *First Conference Committe of Churches of Christ, New South Wales, 1885-1886*: Joseph Kingsbury, T. Hawkins, William Stimson, G. P. Jones, J. Halliday, C. Woollams, W. C. Logan, Edward Gole, John Hindle, William Wilson.
 - [Page 48](#): Judy Gordon; Chatsworth, Regional Mission--G. Moyes; Early Group at Orange; Paul Cameron; North Turramura; R. V. Smith; Roy Dixon.
 - [Page 49](#): Bob Smith; Engadine; Narellan, 1983; Church Growth Seminar; Baptism at Nowra; Castle Hill; Castle Hill Begins; Tweed Heads.
 - [Page 50](#): Woolrich; Woolrich, 1955; Brotherhood Offices, 1983; Married Students Units; Woolrich, 1980; Carlingford, 1984; Carlingford College; College Faculty, 1984.
 - [Page 51](#): Pendle Hill Units; Family Group Home; K. Sawdy and C. Cole at Thirroul; Thirroul Hostel; Dunmore House; Pendle Hill Hostel; Charles and Beryl Cole; Forvestville Units.
 - [Page 52](#): Kevin Crawford; Engadine--Musical; Nowra--Men at Work; "How to Grow an Australian Church" Seminar; R. Hawkins--Orange Site; Ron Hewitt; Nowra.
 - [Page 53](#): Federal Conference, 1980; Stanwell Tops--Boronia Place; Stanwell Tops Auditorium; Stanwell Tops.
 - [Page 54](#): Keith Farmer; Laurie Larcombe; Dennis Nutt; Brian White; Rex Ellis; Win Arn; Dianne Henry; Charles Wilson; E. C. Hutchinson and Kevin Crawford.

VICTORIES OF A CENTURY

A. W. STEPHENSON M.A.

Principal Emeritus
Churches of Christ Theological College
N.S.W.



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- 5 -

Foreword

1985 will mark the Centenary Conference of our Churches in New South Wales. Conference has decided to mark this Centenary in three ways--

1. Special Centenary Evangelism Projects designed to present Christ to people of New South Wales.
2. A Centenary Thanksgiving Appeal to be used for New Church Development and the provision of accommodation for married students and families at the College.
3. The publication of the history of the development of our work in New South Wales.

A.W. Stephenson, Principal Emeritus of our Theological College in N.S.W., graciously agreed to write this History and we would like to express our appreciation for his help in this regard.

Principal Stephenson brought the history up to the early 1980's and we asked Robert Smith, Director of the Department of Church Development, to add a concluding chapter highlighting developments in recent years.

One cannot help but look back with admiration on the lives of those God used in the past to bring us to today, and to recognise the responsibility which is ours to continue to work together through the Conference of Churches of Christ in New South Wales so that the people of this State, and beyond, will come to know and love Jesus Christ as Saviour and Lord.

We would also like to express our appreciation to Kay Lucas for typing the manuscript, Dennis Nutt for checking the manuscript, Trevor Schenk for the cover design, Steve Milne and David Crawford for assistance in photography and Vital Publications for their help.

KEVIN E.CRAWFORD
Conference Secretary

- 7 -



Mr and Mrs A. W. Stephenson

- 9 -

Contents

Foreword	5
Preface	10
Chapter 1 The Foundations of Pioneers	11
2 The Call for a Conference	18
3 Emphasis on Evangelism	23
4 A Crusade in Teaching	27
5 Love Your Neighbour	31
6 Stewardship in Action	37
7 The Value of Camp Sites	43
8 Successful Social Achievements	45
9 The Renewal of Evangelism	58
10 New Direction in Youth Evangelism	62
11 Teaching All That Christ Commanded	66
12 To The Uttermost Parts	72
13 The Women's Conference	77
14 The Ministry of Men	79
15 Churches of Christ Property Trust	81
16 Facing A New Age	82
Appendices	
I List of Conference--C.W.F. Presidents--Secretaries	93
II List of Churches	95
III Conference Committees--1984-85	97
Bibliography	98
Photographs	47

- 10 -

Preface

The aim of this story is to set out the achievements of the Conference of Churches of Christ in New South Wales made over the last one hundred years. While it includes references to some of the early churches formed in the State, it is not designed to cover the History of Churches of Christ in this State. Any historic record must be selective and cannot take into account all that has taken place. Some names and some events must be omitted. The interests of brevity demand this! The Conference Handbooks, minutes of the Executive and the various committees of Conference will provide those who desire fuller details with such facts. Over the one hundred years the value of money has changed. Inflation makes it difficult to judge what a sum given at one time really meant say fifty years later. Also during this time, money changed from pounds and pence to dollars and cents. In the interests of

uniformity, sums of money are expressed in dollars and cents. There is no claim that the conversion of the money is precise but it does give an idea of the value of the money at the time it was recorded in the Handbooks.

The manuscript has been read by Messrs Mervyn Fiedler, Harold Hayward, F.J. Stephenson, D. Nutt and K. Crawford. Every effort has been made to make a truthful record of events, but no claim is made that it is perfect.

Mrs E. David, Mrs L. Fawcourt, Mrs L. J. Curtis, Mr L. George and R. Hawkins assisted by providing details of Local history and personalities.

- 11 -

CHAPTER ONE

The Foundations of Pioneers

On the shores of Port Jackson in 1788, Governor Phillip established the first British settlement in Australia. Although the Chaplain, Richard Johnson, provided opportunities for Christian worship for new settlers, he was given little encouragement by those in authority.

At first, economic progress was slow within the colony, but after some years new hope for progress was found in the establishment of sheep stations which provided wool for the mills of England. This agricultural development now attracted a better class of migrant to Australia and held out hopes of a new and better way of life.

When gold was discovered in the Bathurst area by Edward Hargraves in 1851, there was a surge of adventurers and prospectors into the land.

Among those who came to Sydney before this "gold rush" were Mr and Mrs William Stimson--they were Wesleyan Methodists. On the ship to Australia they met a John Hodgson, who had been influenced by the teachings of a Bible scholar and reformer, Alexander Campbell, in 1847. This Alexander Campbell, who had made a visit to Great Britain from America in 1847, was a leading member of a religious movement in Great Britain and America, which set out to restore the unity of the church by calling all Christians back to the fundamental truths of the New Testament church. This Restoration Movement, as it was called, had made great progress in America. In Great Britain there were many groups of Christians who had already been working towards the same end. These Christians were encouraged by the visit of this great preacher. Among these was this John Hodgson. John set before the Stimsons what he had learned of this new understanding of the New Testament Church. By references to the Scriptures he convinced these fellow-passengers of the importance and truth of this new discovery. One of the demands which the New Testament Church made upon men and women was the need to commit themselves to Christ and to declare this openly in Christian baptism.

The Stimsons were now determined to follow their Lord in baptism as soon as possible. On their arrival in Sydney they sought out the Baptist Church at Bathurst Street and were immersed on September 1st, 1850. While the baptism of these disciples by John Hamm is recorded, there is no evidence they were received into the membership of that church. We have, however, reason to believe they met in fellowship with John Hodgson and others in 1859 at Fairfield, N.S.W., in the Breaking of Bread services.

- 12 -

In 1851, when Albert Griffin arrived from Great Britain, he established a grocery store in Sydney at the corner of Goulburn and Pitt Streets. He had been distressed by the religious views of his day concerning the way of salvation. He thought he had to wait for the call of the Holy Spirit in some unusual manifestation. When he did not have such an experience, he fell into a state of total despair, even thinking of taking his life. Then he received from London a box of books from his brother, Eleazer Griffin. Eleazer had been inspired by the writings of Thomas Campbell and his son, Alexander. These scholars had directed him back to the teachings of the New Testament which show how a man may find salvation by faith in Christ, repentance and a surrender of life to Christ which is set out in Christian baptism. Eleazer had reason to believe his brother, Albert, in Sydney would be helped by these truths. When Albert compared these truths with the Scriptures he found a new hope. Gloom was lifted from his heart. He now took the opportunity to be baptised into the Lord as a believer in Christ. When Albert spoke to some of his friends of this new found faith, they became alarmed and sought to bring him back to their ways. However, he took them step by step along the way of salvation as set out in the New Testament. This opened their eyes. They, one by one, were baptised. Among these friends were Joseph Kingsbury, John Standen, David and Edward Lewis. These were baptised in Cooks River at Marrickville by Albert Griffin. Albert Griffin had already been meeting with Mr and Mrs Mitchell, who had come from New Zealand to Sydney. They had met for the Breaking of Bread each Lord's Day in a room of Albert's grocery store at the corner of Pitt and Goulburn Streets. Soon there were several "house churches" in the Sydney area. Eventually they were formed into a church at Newtown. Eliza Davies, in her book, "The Story of an Earnest Life", tells of her witness to the Restoration Movement in N.S.W. After an early visit to Sydney in 1838, Eliza returned to Scotland where she heard Alexander Campbell preach on his visit to Great Britain in 1847. Eliza Davies returned to Sydney in 1858. On her visit to the church at Newtown she was not encouraged to continue fellowship there because of the practice of "the open platform" when anybody could stand and give his views whether they conformed to the Bible or not. According to J.J. Haley, views of Christadelphianism, and according to Eliza Davies, the teaching of Swedenborg, were presented--perhaps both gave a true picture of the situation at Newtown at that time.

When Eliza Davies was invited to go to the Kiama district to establish a school she set up house at Mount Pleasant, a few miles from Kiama. By the distribution of literature and by open invitation, she organised a

- 13 -

meeting of Christians in the Court House, Kiama members gathered. When, however, some arrived and presented Calvinistic views, efforts to establish a New Testament Church failed.

On her return to Sydney, Eliza Davies decided to ask permission to meet with the Baptist Church. With her usual zeal, she distributed literature of the Restoration Movement. To the minister, Mr Voller, she gave Dr Richardson's *Principles of the Restoration Movement*. His response was, "If that be Campbellism, I am a Campbellite from this day." He also read some of Alexander Campbell's books. Others were also influenced by Mrs Davies' witness. After Mr Voller's health failed, he went to live in Queensland. Then some of the Baptists, who had been influenced by Eliza Davies joined with those Disciples still living in the Sydney area and together they met for the Breaking of Bread.

It is clear that an early attempt to establish a New Testament church in the city had failed, because of trouble caused by those who supported Christadelphian views.

In 1867 meetings were held in the Temperance Hall, Sydney. Matthew Wood Green, of Auckland, N.Z., was invited to become the minister of the church. He was an able and active man. He preached in halls and in parks. The cause grew and many were added to the Lord. Baptisms were conducted in the baths at Woolloomooloo and later in the Baptist Church, Bathurst Street. A building was erected at Elizabeth Street, near Wentworth Avenue, Sydney.

After a visit to South Australia, Eliza Davies returned to Sydney in 1874 and was delighted to see the progress of the church which had taken place under the guidance of Matthew Wood Green. At that time, he had moved to Victoria. The church was then awaiting the arrival of J.J. Haley, from U.S.A.

J.J. Haley ministered to the church in the city and also, on Wednesday evenings and Sunday mornings, to the church at Newtown. He brought order and unity to the churches and they grew in strength.

In 1877, William and Elizabeth Winter came from Victoria to settle in the Northern Districts of N.S.W.. Both had been baptised at Wedderburn, Victoria, in 1864, by Stephen Cheek. Stephen Cheek was an itinerant evangelist who had had a successful ministry in Tasmania. During meetings held at Wedderburn, the Winters came under his influence. They became loyal members of Churches of Christ like other converts of Stephen Cheek. Looking for better farming opportunities, William travelled overland by horse-back and with pack-horses. He reached Angledool, N.S.W., near the Queensland border. Later the family moved to a property near Moree to a section of the Midkin Station, which they called "Bethel". After some successful farming, the family moved to a farm they named "Inglewood Forest".

- 14 -

Within the home, William and Elizabeth Winter maintained a strong Christian witness. As a result, four of the sons, William, Edward, Peter and Alfred, were brought to confess Christ and were baptised in a creek on the father's property in 1883. William wrote of this event: "That was a day which will never be forgotten by any of us, when the four, on their confession of faith in Christ and their promised determination to follow in accordance with His Word, were baptised into His death and rose to walk with Him in newness of life." The Winter Family, from those early days, exercised a great influence in the establishment of churches in country areas of N.S.W. Their witness is continued today through the ministry of the "Winter Trust".

In 1867, a building was erected by the Newtown Church in King Street capable of seating 300. The churches meeting in the Temperance Hall, Pitt Street Sydney and at King Street Newtown now worked together under the leadership of Matthew Wood Green. Within a year the Newtown Church had grown so much extra accommodation was needed; some 200 disciples had been added. Then in 1886, when a fine building was erected at Metropolitan Road, Enmore, C.T. Forscutt, B.A., became the Evangelist at Enmore. Then C. Watt followed to serve for 7 years. The church now began to seek the services of a new minister. It was under these circumstances that G.T. Walden offered to serve the church.

George Telford Walden was born in the suburb of Newtown. His mother died when he was five years old and his father two years later. His aunt, Mrs Smith of Adelaide, took charge of the orphan and took him to South Australia where he was brought up within the family of Mr and Mrs Smith. He attended the church at Grote Street, Adelaide, and came under the spiritual care of the evangelist, T.J. Gore. George Walden became a carpenter and did well in this trade. However, he set his heart on serving his Lord in the full-time ministry of the church. At the age of twenty-one years, he set out for America where he joined other Australians studying at the College of the Bible, Lexington. He returned to his home-land in

November 1888. On the 14th of November, he was welcomed as the new minister of the church at Lygon Street, Melbourne. During this ministry, some two hundred converts were added to the church, and the front of the chapel was redesigned under his oversight.

In June 1892, he accepted an invitation to serve the church at West London Tabernacle, England. Here he hoped to bring closer unity between those Churches of Christ which had their background in British history and those who had come into being mainly under the ministry of American evangelists.

Since the English climate did not agree with his family, George Walden decided to return to Australia. This was the time the church at Enmore was seeking the help of a minister. George Walden offered to minister for

- 15 -

five years at a salary of five pounds per week. On his return to Australia he passed through Adelaide and Melbourne and reached Sydney in June 1896. For sixteen years he ministered with this church and made a lasting contribution. "A great church was built up: great in numbers and spiritual influence. The place was a veritable hive of spiritual industry. His work among men was outstanding. He was farewelled in June 1912. On the last Lord's Day he was there, 600 broke bread. At the evening service hundreds were turned away. At 5.40 p.m. there was no standing room in the building, and 16 made the Good Confession."

For family reasons, Mr Walden returned to South Australia and ministered at Unley. He served there until the outbreak of the Great War. In 1915, he became a Chaplain to the Forces and travelled overseas. On his return to Australia after the war, he was appointed secretary of the Federal Overseas Mission Board. For fourteen years, from 1920 to 1934, his work was blessed. He travelled to mission fields in India and in the New Hebrides (now Vanuatu).

George Walden had a fine voice which he could use effectively to win the attention of the common people who heard him gladly. After a period of illness, at the age of 78 years, he died, in June, 1940.

Let us now go back a few years in our story and point to events that led up to the arrival of G.T. Walden.

William and Sarah Piper had arrived in Australia from England in 1877. They settled at Newcastle in 1878. Their daughter, Emily, was born there. Not long after the baby's birth Sarah died. Four years later William moved to Newtown and married Agnes Austin in 1883. They attended a Church of Christ at King Street and were baptised in 1884, being the last candidates to be immersed in the Newtown Chapel. The King Street congregation moved into larger accommodation and into the now historic chapel at Metropolitan Road, Enmore. William Piper claimed he was the grandson of Captain Piper who had arrived in Australia as an officer on the Second Fleet. Captain Piper married Mary Ann, the daughter of a couple who had entered New South Wales on the First Fleet. The Piper family may, therefore, claim to be able to trace their background to the origins of the Colony. Some members of the Piper family are still members of Churches of Christ in N.S.W.

In 1890, Mr and Mrs Thomas Hawkins, formerly of Newtown and Enmore churches, moved to Prospect Hill. When the Pipers moved to Seven Hills, the two families agreed to share in the Lord's Supper in the Hawkins' home. Then, when the Hawkins family left the district, the Pipers held communion services in their home at Seven Hills which later developed into the Seven Hills Church.

Another family with early Churches of Christ background, which moved into the country areas of New South Wales, was that of Elizabeth

- 16 -

and Jonathon Saxon. They came from Middlesex, England, and reached Melbourne in 1852. They were members of the Disciples of Christ Churches in England. In 1862, the family moved to Young, N.S.W. This family included one daughter born in England (Frances), three children who were born in Victoria (Alfred, Pamela and Blanch), and five children who were born in N.S.W. (Rebecca, Henrietta, Samuel, Jonathon and Emily). Later the family moved to Forest Hill, five miles from Wagga Wagga. In the history of Forest Hill Public School, Jonathon Saxon is referred to as a foundation member of the school. His religion is given as "Disciple of Christ". Also mentioned as "Disciples of Christ" were the Cowells family. Thomas Cowell married Frances Saxon. The Cowells and the Saxons, together with the Jenkins, worshipped in the church of Christ at Wagga Wagga. About that time, there was a Church of Christ meeting at Marrar (near Junee). These families are linked with Valerie Fancourt, a daughter of Emily Saxon, a former member of Paddington and Chatswood churches.

As members of the city churches moved into country areas, they testified to their faith, and in this way churches were established. Mr and Mrs Thomas Andrews, of the Newtown Church, visited the Manning River District in 1863 and converted John Newby and family and the family of Harry Weston, of Wingham, in 1864. In 1865, George Saxby joined the church, coming from the Newtown fellowship. As a result a strong cause was established.

In 1884, Mr and Mrs J.P.F. Walker met George Day, who was associated with a Christian group at Bungawalbyn, known as Disciples of Christ. Mr Walker invited George Day to spend a week or two at Lismore where there were two young Disciples who had been in membership with the Newtown Church of Christ--Ellen and Elizabeth Cottee.

On July 27th 1884, George Day, J.P.F. Walker and Miss E. Cottee met at 11 a.m. for the Breaking of Bread. Gospel Services were held in the Protestant Hall, the Crusade Hall and in George Day's house. As a result, three were baptised. The first convert was George Davis Sen. From that time, six members met steadfastly for the Breaking of Bread. Then, in 1885, an appeal was made to the church at Enmore for help. G. Moysey ministered at Lismore for six weeks and twelve were added to the fellowship. Messrs Furlonger, Walker and Davis were appointed Deacons in April 1885. The newly appointed Home Mission Committee then sent R.C. Gilmour to serve in this new field.

In the *British Harbinger*, August 18th, 1866, it was announced that on the Lord's Day, February 18th, 1866, Bro. Plumridge, from Maryborough, Victoria, had baptised, at Waratah, Newcastle, N.S.W., four disciples on their confession of faith. On the 13th of May, another three were baptised, including the daughter of Mr and Mrs Plumridge. Shortly after this Joseph Kingsbury, of the Church of Christ, Sydney, visited the little

- 17 -

band of Christians in the Newcastle area.

Later, some of the members of this church at Waratah are recorded as being in membership with the Merewether Church; this was in 1886.

R.N. Hawkins, in his history of the Newcastle Churches of Christ, says, "The Merewether Church must really be accorded to be the 'mother' of Churches of Christ in the Hunter

Valley."

He adds that the Fraser family played an important role. They were miners who came from Armidale, near Glasgow, Scotland. The first of the Frasers arrived on September 21st, 1886. Within a month, they had set up in their home the Lord's Table. By 1904, the church met in the Temperance Hall, which they later purchased. As a result of the evangelistic drive of these early pioneers some nine Churches of Christ are now active in the Hunter Valley including Cardiff, Georgetown, Hamilton, Kurri Kurri, Maitland, Mayfield, Salt Ash and Whitebridge.

The first of those in the Churches of Christ in the Hunter Valley area to dedicate her life to mission work was Marion Fraser. Her first task was to serve with the Aborigines in La-Perouse, Sydney. Later she worked at Purfleet, near Taree. For 30 years, Miss Fraser worked among the Aborigines, before she retired to her home at Merewether.

In 1884, a meeting was held in the Town Hall at Petersham. Edward Bagley became the evangelist in 1886 and within a few months the congregation had grown to twenty-seven.

At Fairfield, the church meeting there began Breaking of Bread services at Rookwood in 1883 and built a chapel in 1886. In a short time, there were fifty members and a Sunday School of 118 scholars.

- 18 -

CHAPTER TWO

The Call for a Conference.

As we have seen, there were many churches working separately in towns and country districts within New South Wales. These groups of Christians recognised they were members of the One Church, of which Christ is Lord. They were local expressions of this One Church, each working in separate districts, yet bound by common links with Christ and other Churches of Christ. When any one of these churches needed help, that church turned to those of like mind and faith. There was a recognition each should co-operate with the other and so advance the cause of the Lord Jesus Christ. There was among them a desire to bring all these Churches together in some closer fellowship, and so become more effective in the work of evangelism and in the application of the gospel of Christ to social problems.

The church at Newtown took the initiative to form a conference, and called a meeting of those churches within the metropolitan area of Sydney. This was in 1885. Several meetings were held by representatives of the Churches to frame a suitable constitution. An election of officers was held, the result being:

Joseph Kingsbury	President
G.P. Jones	Vice-President
John Hindle	Secretary
Edward Gole	Assistant Secretary
William Stimson	Treasurer
Committee members:	W.C. Logan, C. Woollams, J. Halliday, T. Hawkins and William Wilson.

The first Conference of all the churches in New South Wales was held in the Elizabeth Street

Chapel, Sydney, on Good Friday, April 1886. There were forty delegates present, representing churches at Sydney, Newtown, Darlington, Petersham, Rookwood, Lismore and the Manning River District.

Reports showed there were 684 members. Contributions for Conference work amounted to \$250. R.C. Gilmour, the first evangelist engaged by Conference, helped churches at Lismore and Rookwood. After the business session, the secretary read an essay prepared by G.B. Moysey who had recently moved from Newtown to Melbourne. The essay was entitled *Our Responsibility as Stewards of God*. Some 200 were present and heard the reading of this essay. It was a common practice in those days to have someone prepare and present such an essay at Conference.

While the early Conferences in N.S.W. were mainly concerned with

- 19 -

advancing the cause of churches in that State, there were brethren who were not unmindful of the wider brotherhood. At the fourth Conference (1889) consideration was given to encourage the establishment of an Inter-Colonial Conference out of which the Federal Conference was developed.

At the State Conference held in 1891 two important decisions were made. The first was a request to the Inter-Colonial Conference to establish some overseas mission work. The next was a request to each church in the State to give one Lord's Day offering each year for the work of Conference and its commitments. This interest in Overseas Missions had been aroused by the visit of Mr and Mrs G.L. Wharton to Australia. They were missionaries from India who, instead of returning to their home-land, America, for their vacation, agreed to spend it in Australia to enlist the help of churches of this land for mission work in India. As a result of this visit, Australian Churches of Christ agreed to provide funds to send out their first missionary in the person of Mary Thompson.

At the next Conference (1892), a decision was made to establish a "Labour Bureau" for church members who were unemployed; this must be the beginnings of the interest of churches in this State in Social Service work.

At this Conference, Edward Bagley was commended for his successful ministry at Petersham. Edward was not a trained evangelist, but had the ability of a born preacher. Edward came to Sydney from Victoria where his father, Thomas Bagley Sen., had worked as a mining engineer in the Daylesford area. In a mining accident, Thos Bagley Sen. was killed. The wife, Elizabeth, was left with five children to support. Among these were Edward, George and Thomas.

About this time Stephen Cheek was visiting the Victorian goldfields. Elizabeth Bagley attended his meetings at Taradale, and was convinced of the truths of the New Testament teaching he presented, and was baptised. Elizabeth Bagley came to recognise that the family's future would be better served by moving from the country to the city of Melbourne. They settled at North Fitzroy and attended the Church of Christ there.

Edward moved to Sydney. His ability as a preacher marked him out from others and he was invited to serve the church at Petersham. During his first three months 27 were added to the membership.

In 1892 Elizabeth Bagley and other members of the family moved to Sydney and settled at Enmore. They attended services at the Enmore Tabernacle where G.T. Walden was making a

great impact on the community. At this time Thomas Bagley was twenty-two years old and a skilled carpenter. His brother, George, had the gift to speak publicly and found an opportunity to use his talents at Woollahra. In this work

- 20 -

George was associated with John Crawford. Thomas Bagley also helped in this work.

In 1893 Conference was told of the establishment of the Bible School Union, made up of the schools at Enmore and Petersham. D.R. Hall was the first secretary of this Union which became the basis of the Youth Work of Churches of Christ in N.S.W.

At this time a call was made for the establishment of a fund to "assist old and 'worn out' preachers, or evangelists, who had spent their lives in the service of their Lord and Master."

Before the meeting of the 1894 Conference about eighty women met at the invitation of Mrs W.T. Clapham. This was to establish an Annual Conference of Women and to arrange for the most effective ways women could work for their Lord. Mrs Clapham was elected the first President. One of the beneficial results of this was the provision, by the women, of an excellent meal, free of charge, for the sixty seven delegates attending the Conference held in 1895. At this Conference the Bible School Union reported on the success of the first Annual Scripture Examination of Bible School Scholars. Of the fifty scholars who sat for the examination, five gained prizes and twenty-eight certificates were awarded.

In 1896, Conference marked a significant event, being the first Conference to be held in the newly secured City Temple at Campbell Street, Sydney. This building had been erected by the 'Anti-Christian Freethinkers of Sydney'. However, these people could not finance the project and the building was sold to the Church of Christ which had been meeting at Elizabeth Street, Sydney. After renovations, the building was opened for Christian work on September 24, 1895. The first evangelist was J. Colbourne who was followed by P.A. Dickson. Over the years, the membership increased and reached 330 by 1902.

During the 1890's, New South Wales was experiencing an economic depression which limited the funds available for church development. However, the Women's Conference arranged and held open-air meetings on the Domain on Eight-Hours Day. This public outreach by the churches was well supported. During this period Archibald McLean, secretary of the Overseas Department of American Disciples, visited Australia to create greater interest in overseas mission work.

Thomas Bagley, who had helped at Woollahra, went to the College of the Bible at Lexington, U.S.A., to prepare himself for the Christian ministry in Australia. After being enriched by his college studies and by his experiences among the American churches, he returned to Sydney in 1898 and accepted the call of the Home Mission Committee to serve the church at Woollahra, which soon developed into the thriving cause at Paddington.

- 21 -

At the Conference held in 1899, over which P.A. Dickson presided, it was reported that the Women's Conference and the Christian Endeavour Societies had sent Christmas gifts to churches in India. It was also stated that the first offering for Overseas' Missions was received from the churches and it amounted to about \$60. The N.S.W. Foreign Mission Committee reported also that it had agreed to take care of the Chinese Mission, which had been in existence for a few months, to serve the Chinese in the Sydney area.

Among the inter-colonial visitors to the 1904 Conference were Messrs H.G. Harward and E.W. Pittman, the latter being a member of the well-known Victorian family of ministers. These men conducted a successful mission at Enmore.

By 1906 Thomas Bagley was invited to be the State Evangelist. He conducted several successful missions in country districts and also at North Sydney where a church was established.

It was announced at the 1906 Conference that the Australian Churches of Christ had established their own mission station in the Bombay Presidency, India, under the supervision of Mr and Mrs H.H. Strutton. Mrs Strutton was a daughter of G.T. Walden.

In another development, the N.S.W. Churches of Christ Property Management Act was made law in 1907. Many churches availed themselves of the security offered under the Act. Then T.B. Fischer, the vigorous leader of the church at Lismore, was able to announce at Conference that the church had become self-supporting. He was ably supported in the surrounding areas by the faithful ministry of Ethelbert Davis.

The Taree church also reported it had erected a new building, free-of-debt, capable of holding 200 persons.

After a brief period as Home Mission Secretary, D.A. Ewers was followed by Thomas Hagger, who had been holding missions, in 1908, in Western Australia. That year A.G. Day, after his training in U.S.A., was appointed the first minister of the church at Belmore.

In 1909, Australian Churches of Christ shared in a world-wide celebration of the Centenary of the publication of *The Declaration and Address* by Thomas Campbell in 1809. Thomas Campbell had left Great Britain after his efforts to unite warring factions of the church had failed. He hoped he would have better success in the new land of America, but there he found intense division also within the church. He set out to form an "Association of Christians" who would work for the unity of the Church. He laid down, in his *Declaration and Address*, those principles which he believed could bring Christians into one fellowship for which Christ prayed, urging all those who believed in Christ to be One so the world may be won.

- 22 -

The Australian churches had agreed to hold their celebrations of this great event at Sydney. This was an honour granted to this State.

The highlight was the combined service in the Sydney Town Hall, when 2,300 gathered for the morning service of worship. T.J. Gore, of Adelaide, presided and H.G. Harward preached the sermon. There were 350 Intercolonial and country visitors who were given free accommodation in the homes of Sydney members.

This event stressed again the main mission of Churches of Christ, as based on the rules laid down in this *Declaration and Address*, namely, to be concerned about the unity of the church and to work for the fulfilment of the prayer of Jesus that "all those who believe on Him may be one so the world may believe."

- 23 -

CHAPTER THREE

Emphasis on Evangelism

During 1919 the State of New South Wales was overwhelmed by "Spanish Influenza". This plague was part of a world-wide epidemic. Conference was held at a later date to meet the health-department's demands. During this period a tent-mission, which was being conducted by Messrs Chandler and Clay at Rockdale, was cancelled. Will H. Clay was well-known in the State. He had been born at Birmingham, England, in 1875. He came to Australia with his family and settled at Lithgow, N.S.W., and lived there until 1888, when his family moved nearer the city to reside at Granville. He secured an apprenticeship in an engineering firm. At the age of twenty he decided to return to England. To do this he accepted the post of a trimmer in the stoke-hold of a ship. After experiencing a ship-wreck in the English Channel, he went to live at Colchester and worked in an engineering firm. After a year of so he returned to Australia by again working his passage. Here he took up residence with his family at Auburn, N.S.W., and began to work in the Clyde Engineering Company and continued there until 1908.

During this period, after what he considered was his conversion in England, he attended the Baptist Church at Auburn. When some trouble occurred which Will Clay thought was not given just treatment, he left the church with most members of the choir of which he had been choirmaster. He then, with others, set up the Evangelical Choral Society which was to become the basis of a Church of Christ at Auburn. Here, with Thomas Nagger as Evangelist, Will Clay served the mission as Song-leader. Two missions were held in the Auburn area. They were very successful events. Both these men were invited to hold missions in Victoria. Later, Mr Clay was to become the minister of a Church of Christ at South Melbourne. While there, he was invited to be the Song-leader in missions with Gilbert E. Chandler as Evangelist. These two men conducted some of the most effective missions ever held in Australia.

After ministering to a Church of Christ at Subiaco, W.A., where he made a lasting contribution, he returned to Victoria and accepted the invitation to work as secretary and organiser of the Social Service Department in Victoria. During this ministry in the Department, he organised the Christian Fellowship Association and established Homes for the Aged. The influence of his leadership was felt in New South Wales. He contributed much to the work of Social Service among Australian Churches of Christ.

After a successful ministry at Chatswood, N.S.W., Thomas Bagley

- 24 -

moved to Melbourne and Joseph Whelan continued the stimulating ministry of the church in that district.

To encourage a progressive programme in evangelism a Peace Fund was established. At a men's dinner, in 1920, an appeal was made and some \$3,400 was raised.

In 1926, A. Baker and Les Clay (a son of W.H. Clay) formed a mission party and conducted a series of missions. However, owing to a lack of funds, this programme was cancelled.

H.G. Harvard, an able missionary and teacher, served as Home Mission Organiser in N. S. W. until he retired to take up the leadership of an evangelistic programme in Great Britain. He was followed in this position as organiser by Thomas Hagger, in 1927. Jesse Bader, a dynamic leader of evangelistic programmes in the United States of America and also in other parts of the world, visited Australia to create interest in evangelism and to promote the First World Convention of Churches of Christ to be held at Washington, U.S.A., in 1930.

As a result of vigorous evangelism new chapels were erected at North Bexley, Hurstville, Albury and North Parramatta.

On the 15th Feb. 1932, the (Council of Churches in New South Wales, with which Conference is associated, had been given the responsibility of controlling the Radio Broadcasting Station 2CH. This enabled the churches to broadcast their services and to announce church-news and views to the community. This has been of great help to evangelical churches in New South Wale's During the 1935 Jubilee Conference William Wilson, then of Victoria, who had been a member of the first N.S.W. Conference Committee in 1885, shared in the anniversary celebrations of this event. In 1936, it was reported that a "Church Home Co-operative" was established to take over the Boys' Home which was eventually established at Pendle Hill, on April 4. In the same year, on Sept. 19th, Mr and Mrs Milo Smith, Fraternal Delegates of the International Convention of Disciples of Christ in America, were welcomed by the Brotherhood at a public meeting in Enmore Chapel.

In 1938, on April 18th, Miss F.M. Ashwood, in memory of her mother, opened the Ashwood Memorial Home for the Aged Women at Pendle Hill. Miss F.M. Ashwood was one of three daughters of Mr and Mrs J.F. Ashwood, who were members of the City Temple Church of Christ. Mr Ashwood was a successful businessman. Some of his skills in business passed to his daughter, May. When the family moved to the Chatswood area, Mr and Mrs Ashwood took up membership with the newly formed church in that district. Mrs Ashwood became an effective leader of the

- 25 -

women's work. Not only did she work for the Chatswood women, but for all the women in the State. J. Whelan, the minister of the church, testified at the time of her death to her Christian grace and her leadership qualities.

When the Women's Conference had set out to raise funds to establish a Home for aged women and began collecting funds to that end, the response was not as good as expected, and Miss Ashwood was moved to make an offer: she would provide the funds for such a Home as a memorial to her mother. This offer was accepted gladly. The Home was built at Pendle Hill. It became one of the earliest of such Homes provided by Churches of Christ in Australia. Miss Ashwood not only gave the money needed, but also served on the committee to run the Home. This service she maintained for many years.

Her interests were also wide than this Home. Her great concern was for the mission work in India. Then she took an interest in the Bible College at Woolwich. Miss Ashwood provided funds to enable students to attend Australian Universities. Many gifts were provided by her of which few were made aware. She did not let her left hand know what her right hand did. At the advanced age of 93 years she passed to her Lord. The Ashwood family played an important role in the work of Churches of Christ in N.S.W. and also in the Australian Brotherhood.

During 1940 E.C. Hinrichsen became the Director of Evangelism in N.S.W. He was a member of the well-known family of Hinrichsens in Queensland. He entered the College of the Bible at Glen Iris, Victoria. He showed even then, considerable ability as an evangelist. Thomas Bagley, the Home Mission Organiser, encouraged him in his aims to be a tent-evangelist. After his period at College Mr Hinrichsen became a fulltime evangelist. His missions in tents throughout Australia made a great impact on church life. He visited New Zealand and Great Britain. After his experiences in Great Britain, he returned to Australia because of difficulties created by war conditions. He then conducted missions at Rockdale, Georgetown, Enmore, Gilgandra and Epping. While at Epping, he was afflicted by a serious

illness which demanded the use of antibiotic drugs. He recovered in part, and then conducted missions at Kingsford and Wollongong where a strong church was established. Over the years evangelism has been an effective means of creating churches in the State of N.S.W. Among those who took a leading role in this ministry were: G.T. Walden, Frank Goode, P.A. Dickson, T. Bagley, J. Whelan, Thomas Hagger, Gilbert Chandler, W.H. Clay, H.G. Harward, Arthur Baker and E.C. Hinrichsen. Then from America, there were men who came to N.S.W. like Chas R. Scoville and C.R.L. Vawter.

While many were brought into the churches, there was not the same zeal shown in ministering to the flock of God and keeping converts

- 26 -

within the fold. This was a task that had to be faced, if the churches were to become strong. A teaching programme was needed. The story of the development of this programme is taken up in the next chapter.

- 27 -

CHAPTER FOUR A Crusade in Teaching

(A) Bible Schools and Youth Work

In the Commission Jesus gave to His disciples, He told them not only to make disciples, but also to teach all He had commanded them. Once men and women are converted, they must be taught divine truths.

Churches of Christ in N.S.W. have been quite aware of their obligation. They set out to teach the truth of the Lord to as many as they could find who would listen. Back in 1893, a Bible School Union was organised in which there were the Bible Schools of Enmore and Petersham. As previously mentioned D.R. Hall was the first secretary. This Bible School Union held the first competitive examinations in 1895.

At the Conference of 1910, when G.T. Walden was President, it was resolved to ask churches to make an annual offering to maintain the work of the Bible School Union. The first offering amounted to \$110. In 1913, William Gale, a former member of the Enmore Church, who studied at the College of the Bible, Vic., was invited to be the first Organising Secretary of the Bible School Union.

When William Gale retired in 1917, Charles Rush was appointed. He had been trained in the U.S.A. and introduced new teaching aids to the school programmes. One new adventure was the introduction of Youth Camps. The first Annual Camp was held at Brisbane Waters in 1918 when forty men and boys lived and studied together for a week. When Charles Rush resigned A.L. Haddon, a former member of City Temple Church of Christ and a graduate of the College of the Bible, Vic., and the University, was called to serve in this important work. He remained in this ministry until 1928 when he accepted an invitation to be the first Principal of the Bible College of Dunedin, New Zealand. P.J. Pond then began his enthusiastic period of service during which he organised many Bible Schools. He maintained this ministry until 1940. He served for fourteen years.

Frank Hunting; was appointed Youth Director in 1942. During that year the Golden Jubilee of the Youth Department was celebrated with special meetings. A service was held in the Pitt Street Congregational Church and a Bible School Broadcast was made over Radio Station 2CH. There was also a Harbour Cruise.

At the 1944 Conference Frank Hunting was farewelled as Director to take up work at Ballarat, Victoria. Roy Greenhalgh was welcomed as the

- 28 -

new man to lead the youth work in the State. He had been trained at the College of the Bible, Vic. and had served in several churches in N.S.W. where he did well, particularly at Paddington. One of the aims for this Jubilee Year was to "win five hundred for Christ". Mr Hunting made this the theme of his final address as Director, at Conference. 1941 was also the Jubilee Year of the Women's Conference. The women resolved to make one of their aims for the year the raising of funds to build an "Out-door Sanctuary" at the camp site proposed by the Youth Department. Mrs P. McCallum was the president that Jubilee Year and her leadership was much appreciated.

The main aim of the Bible School Department was to encourage the presentation of Bible truths to scholars, both junior and senior. The basis of this teaching was presented in "The Austral Graded Lessons" published by The Austral Printing and Publishing Co. and the Victorian Youth Department. Prior to the First World War, lesson material was imported from the United States of America. When war-time conditions made the arrival of such material uncertain, it was decided to have lessons written and printed in Australia. Messrs Reg Enniss and R.T. Pittman were asked to write the lesson material for schools in Australia and New Zealand. These lessons were graded to meet the needs of children in Kindergartens, and in Junior and Intermediate Departments, and also for adults in Bible Classes. It is not always realised how many were benefited by these lessons. They were based on Bible truths and there were hundreds of teachers in the State who studied them every week before presenting the lesson to the children. Then there were thousands of children who were given these truths each week over the years.

In addition, each year there were the candidates who studied them intensely for the annual examinations. Classes were organised to train the children. Not only the children were helped, but many teachers, who gave them instruction, became aware of the deeper truths of God's Word.

Among those who served as editors of "The Austral Graded Lessons" were R.T. Pittman, Reg Enniss, R. Gebbie, W.R. Hibburt and A.W. Stephenson.

Details of later developments of the Youth Department will follow. We may sum up this section by stating that the Bible Schools were not only a fruitful field of evangelism for the Church, but also the teaching auxiliary of the church. When the Bible Schools declined the church lost one of her most effective means of communication. Something new must now be created to take its place, or new life must be introduced into these schools.

- 29 -

(B) Teaching in Bible College

The need for a well-trained ministry in the churches, particularly in the smaller churches without evangelists, was recognised by many members in N.S.W. Some churches, desperate to gain help, engaged preachers who were not faithful to the New Testament. This raised the

thought in the minds of some that there was need for a Bible College in the State. They considered that the strength of the churches in Victoria was due to the influence of the College of the Bible at Glen Iris.

As we have already shown, many Australians, over the years, had gained their training in the United States of America. Those who returned were effective evangelists and were much appreciated. However, many were taken up with the opportunities offered by churches in the U.S.A. and did not return: they were lost to the Australian churches. In view of this, the College of the Bible was brought into being in Victoria to train men in Australia. Now the churches in N.S.W. had the same urge to set up a college to benefit their own State. There was some resentment of this move by some, but this soon vanished. A few people held unofficial meetings to talk about such a college. Some members of the Winter family claimed they had such discussions. However, B.G. Corlett made the first official move.

B.G. Corlett was from New Zealand and had been trained at Glen Iris College. He went to North East Valley church, Dunedin, New Zealand. There he met a group who had been considering that a college ought to be established in New Zealand. Ben Corlett encouraged such a move. Eventually such a college was begun and, as we have seen, A.L. Haddon M.A. was invited to be the first Principal.

Mr Corlett returned to Australia and served in several churches in the Sydney suburbs. In 1939, being then the chairman of the Home Missions Department, he was concerned about the need to help smaller churches. He believed a college in the State could help to that end. At a Special Conference of Churches of Christ in New South Wales in 1939, a committee was set up to give attention to the establishment of a College. From discussions at three Committee meetings, a resolution was drawn up asking Conference to appoint a College Committee. Then, at the 1941 Conference, B.G. Corlett moved that a Bible College be established in N.S.W. A committee was appointed to take charge of the initial proceedings. The members were: B.G. Corlett, A.C. MacLean, Stuart Stevens, E.C. Hinrichsen, W.J. Crossman, W.R. Avenell, J.H. Adams, Dr E.A. Bardsley, the Hon. D.R. Hall and T.E. Rofe.

This committee purchased the excellent property at 57 The Point Road, Woolwich, which overlooked the beautiful Lane Cove River. E.C. Hinrichsen used his influence to raise funds. At a meeting at Enmore on Sept. 13th, 1941, \$9,000 was raised. Thirteen young men agreed to apply to enter College.

- 30 -

An invitation was sent to A.R. Main, M.A., to act as the first Principal. Mr Main had been associated with the Glen Iris College of the Bible for many years. He had recently retired as Principal from that College. Over the years he had been the editor of "The Australian Christian". To accept the post of Principal of Woolwich, he had to resign the position of being editor of this journal. His acceptance of the position gave the new college some standing and recognition

A.W. Ladbrook, M.A. Dip.Ed. was called to be the senior lecturer. He had lived in New Zealand and had trained at Glen Iris and had gained his M.A. degree at the Melbourne University. Then he went to Rhodesia and taught in a missionary college.

A.R. Main took up his task at the beginning of 1941. In view of the ravages of war, there were many difficulties to be overcome. After some time at the College, Mrs Main died. E.C. Hinrichsen, as chairman of the College Board, expressed sympathy of the Brotherhood to Mr Main and family. By 1944 Mr Main had retired. H.J. Patterson was called from Victoria to serve as Principal. He was well qualified for the task. He had been a student at Glen Iris and

had gained his Master's Degree at the Melbourne University. He had been, for a time, a lecturer at the Glen Iris College.

With some foresight, the College Board purchased a property next to the College for further expansion; this too had a water-front.

During 1950, A.W. Ladbrook, M.A. Dip.Ed., resigned as senior lecturer. He had been with the College since 1943, and had served as a part-time lecturer. He had decided to return to Rhodesia and take up mission work again. In a letter to the Board he wrote: "It has been a great joy and privilege to have a part in those early days at Woolwich. I shall always be grateful to the brotherhood in general and to the College Board in particular for the opportunity to serve the Lord and the Churches in this way."

To take Mr Ladbrook's place, A.G. Elliott, M.A. B.Sc. Dip.Ed., was invited to this position. Mr Elliott was then the minister of the Church at Subiaco, W.A.

This completes the story of the first ten years of the College in N.S.W. Developments after 1950 are detailed later.

Over the years the College has been faithful to God's Word, and has presented the ideals of the Restoration Movement to the students. It has fulfilled the charge to teach all whatsoever Christ had commanded. As A.R. Main said to the writer: "The time will come when the Australian Brotherhood will say, 'Thank God for Woolwich'."

There is growing evidence of the truth of this prophecy. It is being realised even today!

- 31 -

CHAPTER FIVE

Love Your Neighbour

1. The Boys' Home Committee

What is the most important demand made upon men? That was a question put to Jesus. He replied: "Love God with all your heart and with all your mind and love your neighbour as yourself." Upon these two rules hang all the Law and the Prophets.

If one has faith in Jesus he must show it by loving his brother and by doing good. If a man has faith in God, he will reveal it in actions. As the writer of the Book of Hebrews said, "Without faith it is impossible to please God." James has set out the nature of faith by saying that faith without works is dead. Then he added: "Pure and genuine religion is this: to take care of the orphans and widows in their suffering and to keep oneself from being corrupted by the world."

If the Restoration Movement is to be relevant and true to the New Testament teachings, then members of Churches of Christ must be concerned about those in need. When we visit the sick and give a cup of cold water to a child, then we are doing it to Christ. Very early in the life of Churches of Christ in N.S.W. this desire to help the needy was manifested.

In 1930 a Committee, interested in the welfare of orphans, secured a property at Dundas. Then children who were being cared for at Tempe were transferred to this Home. Later a

"Churches of Christ Home Cooperative Society Ltd" was formed to take over the care of the Boys' Home. As a result a property was purchased at Pendle Hill. There, a Home was organised for destitute boys. In 1939 Mr and Mrs Burkehead served as Superintendent and Matron respectively. In 1945 Mr and Mrs Blackburn began to minister in the same capacities. Their contributions were of significant value. A site had been set aside also for a chapel at the corner of Wentworth and Dunmore Streets, for the Pendle Hill Church of Christ, which would provide a spiritual home for the boys and the staff.

The following announcement was made to the 1950 Conference: "The Dunmore House property of 16 acres at Pendle Hill is now the property of the Brotherhood. The work of the Home is conducted solely by and for the members of the New South Wales Churches of Christ. We thank God for the consecrated vision of those members who, fifteen years ago, formed the 'Co-operative Society' and secured the property of 20 acres for \$35,000 so as to establish a Christian Home for under-privileged lads, and also, later, two and a half acres were given to the Committee of the Aged Women's Home, on which the beautiful Ashwood Home was erected."

- 32 -

The Committee expressed heartfelt thanks to George Morton for his work as secretary. He served the Master in this sphere, faithfully and efficiently.

In 1951 Mr and Mrs Knowles resigned from their positions, which they had held since 1947. Mr Knowles had been Superintendent and Mrs Knowles, Matron. They cared for up to thirty boys during this period. They had given service which was appreciated.

Arthur Dalton was then appointed Manager at the Home, taking charge of the boys and supervising the property. During that year there were 32 boys in the Home. One feature in the life of the Home was the holding of an Annual Fete which the women of the churches supported. This Fete also provided an occasion for fellowship among church members.

2. The Social Service Department

During the economic depression in the State in 1892, Conference resolved to organise a "Labour Bureau" to help unemployed church members find positions. By 1900 a Temperance Committee was elected and made reports to Conference.

During the Second World War the Social Service Department supplied Food Parcels to members of British Churches of Christ who were in need due to the difficulties of securing supplies owing to wartime conditions. N.H. Matthews made use of facilities available to him to secure the goods needed for the parcels. He made a valued contribution in this and in other ways to help the Department meet its aims. The Christian Fellowship Association, which had been started in Victoria, now became a part of the N.S.W. Committee's programme. This meant the N.S.W. Social Service Department was provided with funds to help those in need. In this State there were 672 members. The accumulated funds had reached \$5,000.

The Social Service Department was asked by Conference to set aside 20% of income to be used for the erection of Homes for the Aged. At this time a greater interest was being shown in the needs of the aged. Governments were also expressing concern. In Victoria, the Department had established a Home for Aged Men and Women. Here, in N.S.W., the Ashwood Homes had drawn much attention to those in need. The Federal Government was faced with the problem of finding accommodation for an increasing number of aged people in the community. There is a report that the wife of the then Prime Minister, The Hon. R.G. Menzies, suggested to him that finances should be made available to churches to build such

Homes and also to provide the staff to run same. The Government accepted this suggestion. Churches were now able to undertake a building programme. For every dollar the

- 33 -

church raised, the Government would find an equal amount.

The Social Service Department had acquired the oversight of the Samuel and Ann McCauley Rest Home at Thirroul. This had been arranged, in 1954, through Mrs Wyndham-Jones. At the 1956 Conference it was announced that the first Duplex Home had been completed. The Federal Government had provided half the cost. Additional units were now being erected. Mrs Bingley also provided a property at Hornsby which was improved and renovated. When the Federal Government increased the grant from one to two dollars for every one dollar the church raised, this gave the Department much needed help.

3. Strangers Within the Gate

The Law of Moses urged the people of Israel to show concern for foreigners. "Remember," Moses said, "You were foreigners in Egypt." (Exodus 22:22).

Jesus was tolerant towards people whom the common Jew resented and despised. To that foreigner, the Syro-Phoenician woman, He was ready to spare a crumb of kindness to help her daughter, since she had shown great faith. To the Samaritan woman, whom Jews despised, He offered the "Water of Life". He also converted many of her country-men and led them into the Kingdom of God. Philip, the Evangelist, one of the Seven, early in the history of the church, went to Samaria and preached the gospel. These Samaritans now shared in the gift of the Holy Spirit.

Churches of Christ in N.S.W., very early, became concerned about the needs of the "foreigners" in their midst. The Chinese were their first concern. They organised Sunday Schools to help them. Many Chinese came to Australia to share in the rewards of the Gold Rush. When gold-hopes faded, they turned to other means to earn a living. They became market gardeners, set up fruit shops and vegetable rounds, they worked in laundries and in furniture factories. Some Chinese became business men. They needed a knowledge of English to follow their callings. At Sunday Schools the Chinese were taught English and were also told of the love of Christ. The Foreign Mission Board employed a Chinese evangelist to work with the Chinese churches at Sydney, Melbourne and Perth. Mr Jame, the evangelist, was successful in bringing many to Christ. In the Sydney area the Church of Christ met in a hall at Campbell Street and later in the City Temple. Mr and Mrs Kwong were leaders of this work and helped until Thomas Kwong became ill. Early in the 1970's the church went into recess. A school was later begun and met in the City Temple, but faded out. Some Chinese Christians now meet in the normal Churches of Christ services in and around Sydney.

- 34 -

A Slavic Church

At early meetings of the World Convention of Churches of Christ, representatives of Churches of Christ in Russia and Poland shared in the fellowship. When the Communists came to power in Russia some of the religious groups were compelled to amalgamate. Churches of Christ and the Baptists were made into one fellowship. In such a united group they worked together. During the Second World War the Polish Christians were persecuted. Some of these people moved into other parts of Europe. One family found its way to

Australia and settled at Geelong, Victoria. They set up a Church of Christ. One of the members of that Church, George Wladysuik, went to Woolwich Bible College, and became associated with a group of Polish Christians meeting in the Y.M.C.A. Some of these members formed a Church of Christ. They held services in the City Temple for some years then went out to Belmore and held services in the Chapel there. This Slavic church still conducts services at Belmore.

When the population around Enmore Tabernacle changed, and many "New Australians" took up residence in the area, the local church faced the challenge to preach Christ to them. The children were encouraged to attend Sunday School. Mr and Mrs Roy Dixon, who had been missionaries in India and had had a successful ministry at Marrickville, accepted the call to serve these ethnic groups in Enmore. The building was renovated. Facilities were introduced to make it possible for services to be translated into the languages of Ethnic groups. At first there was a good response, but the entrenched traditions of their homelands made the task of winning these people very difficult. The Dixons moved on after a few years of faithful service. However, the "seed" has been sown. God must give the increase! Who knows? The work still continues!

In recent years at the Church of Christ at Kingsford many ethnic students, who are students at the University of N.S.W., have found a spiritual home. Each Sunday this Christian community meets for a family dinner. This provides fellowship and a means of gaining friendly communication for those who are far from their homelands.

At Mayfield a similar programme is followed. Students from Asia and other countries find fellowship in the church and, also, spiritual encouragement.

A Korean Church has been established. The coming of Yoon Kah Uh (from a Church of Christ in Korea), who spent time at Woolwich Bible College, provided the inspiration for this work. For a time the Koreans met at Burwood Church of Christ Chapel. Eventually, the Chapel at Ritchie Street, Granville, was made available for these Christians. Up to one hundred worshippers have been gathering each week at this centre.

At Marrickville people from the Greek and Lebanese Communities

- 35 -

have been meeting in the Chapel. A second-year student from the Carlingford College ministered to them in 1983.

Over the years one lesson has been obvious; that where these Ethnic groups have one of their own country-men ministering to them they respond more readily than to some foreign outside assistance being thrust upon them. Needs of the Aborigines

For many years Churches of Christ, like other religious groups, were not interested in the welfare of Aborigines. Unfortunately, these people were not always treated as human beings. During the 1930's the Social Service Department in Victoria helped some people who were ministering to Aborigines in the Echuca district near the River Murray. There was also a group of Aborigines at Fitzroy, Victoria, who were supported by the Christian ministry of (Sir) Doug Nichols. He became their pastor. In Western Australia Albany Bell, who had taken an interest in the Aborigines for some years along with others, urged, in the 1940s, that a Federal Aborigines Committee be set up by the Federal Conference of Churches of Christ. It was also urged that State Committees be organised. These moves were encouraged by Churches in N.S.W. where a State Committee was appointed. Mrs P. McCallum became secretary.

The Aborigines have several needs which demand the church's attention.

- A. They have rights which have been denied them. The land which provided their living has been taken from them by force. Although the original official view was that the Natives were to be treated with respect, those convicts who escaped into the bush had little regard for such a view. Disputes arose and blood was shed. The might of the Europeans prevailed and the spirit of the natives was crushed. They were left to live, in many instances, on the out-skirts of towns and cities; more like animals than men. Their personal rights were violated. Churches at first gave little attention to such rights. The day of reckoning must come. What can Churches of Christ do?
- B. These people had lost their hunting grounds, so how could they live? Perhaps worse than this they were encouraged to share in the vices of the white-man. While strong drink gave some a way of escape from their woes, it demoralised them. They neglected their children. They were in need of material social assistance.
- C. They also needed the spiritual help of the gospel to reclaim them from the vices they had learned from the white settlers. This became one of the first aims of the newly appointed Aboriginal Board.

- 36 -

"Aboriginal Sunday" was observed in N.S.W. on February 1st, 1942 by the State Committee which consisted of five men and two women, of which Mrs P. McCallum was the secretary.

At the 1945 Conference Mrs McCallum reported on the difficulties being faced to secure land for a mission in the Carnarvon district of Western Australia. Some of the pastoralists objected to a mission being set up in their area. In 1951 Mrs McCallum told of the visit of Mr Knight, the Treasurer, to mission stations at Norseman and Carnarvon. At that time, Mrs McCallum resigned as secretary, and Mr Knight became secretary and treasurer, which positions he held for sometime.

C.T. Garrett took up the task of State secretary of the Aborigines Committee in 1962. Mr Garrett had been called to serve the Lord in February 1914 during the ministry of W. Gale. After Mr Garrett's return from services in World War I, in 1919, he became the secretary of the church at Naremburn. He married in 1928 and became involved in youth work in the North Sydney Church of Christ for about ten years. In 1956 he was elected to serve on the Aborigines Committee. Then, in 1962, he was appointed secretary of the State Committee and continued in this ministry until 1982. For many years Mr Garrett has been active in the church at Belrose.

In N.S.W. the church at Gilgandra helped the Natives at Balladoran. They made it possible for water to be made available to the settlement. Other moves to establish missions were made in Taree and in Lismore areas; however, not much success resulted from those efforts.

When the N.S.W. Government built some five hundred homes at Mt. Druitt, the Local Church of Christ became responsible for help being given to the town's aborigine citizens. Pastor Bill Bird became the leader of an Aboriginal church. The response has been very encouraging. At Tamworth a similar mission was established with the support of local Churches of Christ. In 1977 Peter Jamieson was Pastor. Garth Sawley followed. Then, in 1981, Frank Johnson became the local minister of the Aborigines Church and is giving outstanding spiritual leadership.

- 37 -

CHAPTER SIX

Stewardship in Action

The Children of Israel were required by the Mosaic Law to give a tenth of their income to provide for the support of the priesthood and for the conduct of Temple worship.

Within New Testament times the church (the New Israel) was not under the Law but under Grace. Giving by Christians was motivated by love for God and for one's neighbour. Paul laid down the rules for giving when he wrote to the church at Corinth. He urged Christians, first, to give themselves to the Lord, then they would not find it difficult to help others in need (2 Corinthians 8). The rules which Paul set out for giving saved the giver from becoming a beggar. There must be some order in what we give just as there was order in what God gave to the people in the wilderness. For each person received Manna just sufficient for his needs; not more, not less. There was equality. Since we give ourselves to God then all we have is God's, and we are stewards of what we have under our oversight. We must now be wise stewards of this property for it is the Lord's. He trusts us to be careful with what He has entrusted to us. During the early days of the New Testament Church certain Greek widows complained that they were being overlooked. The Apostles took action to make sure that an equal distribution of funds was made. They asked the church to appoint a committee to take charge of the distribution of these social funds. This action satisfied those who had complained. Now there was equality in the distribution of the funds to help the poor.

Again at a later time, when the members of the churches in Judaea were in need, the Gentile churches in Macedonia, Achaia and Corinth raised funds to help them. Paul urged the churches to elect a committee to handle those funds and to take them to Jerusalem. Paul himself promised that, if the funds warranted it, he would take the money himself and the committee members could go along with him. Paul did go. So the funds met his demands. The others from the churches now went along with him (I Cor. 16 and II Cor. 8, 9). Churches of Christ in N.S.W. have kept those New Testament rules before them. As noted previously, at the early Conference in 1886 an essay was read which had been written by G.B. Moysey, who had been a minister at Newtown church and who had left for Victoria before Conference was held. The title of his essay was "Our Responsibility as Stewards of God".

- 38 -

At the 1891 Conference, C.A. Rofo moved the following motion: "That this Conference suggests to the Churches the advisability of devoting one Lord's Day Collection every year for Conference work."

At this time Conference was responsible for the salary of the first mission evangelist, R.G. Gilmour. The Conference Committee was also responsible for conducting the programme of Home Missions and for all the arrangements of Conference. This committee became known as the Home Mission Department and had much responsibility thrust upon it.

In 1934, acting on the advice of the Executive Committee, Conference agreed to take over from the Home Mission Department the running of the control of the Church Office, the Book Department and "The Christian Messenger".

1. Stewardship of Conference Secretaries

At this time the Executive Committee secretary served in an honorary capacity. He received, at first, \$12 for each year's expenses. Among the various persons who served as secretary

were W.J. Crossman, a preacher, and one who served as a Chaplain in the Forces, and S. Laney. Stan Laney, who was a foundation member of the Church at Burwood in 1920 and became the elder of the church, served for 22 years in that office. Another important task he had was to serve as the secretary of the Preachers' Provident Fund. He was made a life member of that Board in 1964. An officer in the Customs Department, he rose to the senior position of Sub-Collector in 1940 in N.S.W. and was sent to America as Australian Customs Commissioner. He stayed there during the Second World War. He was associated with several Churches of Christ in the States and was in membership with the Ridgewood Church, Long Island. In 1940 S.C. Woolley began his long and faithful term as Secretary of Conference. At the end of his term of office, the following motion of appreciation was written in 1956 and carried with acclamation by Conference: "After 16 years of service for the brotherhood, Spencer Woolley will bring to a close his duties as Conference Secretary.

"Brother Woolley's efficiency as a secretary has been made evident in many activities. Besides attending to the responsibilities involved in the work of the Executive Committee, he has helped to plan and organise the Annual Conference meetings.

"His gracious manner has enabled him to work with each of the Conference Presidents. He has been able to guide and advise each in the duties involved in the office of President. Above all he has been a valued friend to each.

"From time to time Brother Woolley has been called upon to organise special brotherhood features. When the World Convention was held at

- 39 -

Melbourne, he secured accommodation for hundreds of visiting delegates as they passed through Sydney.

"Then when the Queensland Conference gatherings could not be held at Brisbane and it was agreed to hold meetings at Sydney, Mr Woolley was invited to assist in the many activities involved in holding such meetings.

"For the coming Federal Conference to be held at Sydney, Mr Woolley is taking his share of duties. We appreciate all this sacrificial work and thank our brother for what he has achieved for the churches in the State."

Spencer Woolley made provision for his work to be carried on effectively. He urged Eric Morris to take up the duties of Executive Secretary. Eric was a highly qualified accountant and company secretary and a member of the church at Chatswood. The management of Messrs Samuel Taylor Pty Ltd, where he was secretary, made it possible for him to take over the new responsibility. When Eric became ill Miss H.V. Rofe, of North Sydney Church, and later Chatswood, gave several days each week to Conference tasks to lighten Mr Morris' work load. However, after some years of faithful work, ill health caused Mr Morris to retire in 1962.

The new Conference Secretary was K.E. Crawford. Mr Crawford, a member of a well-known family in New South Wales, was a graduate of the N.S.W. Bible College where he served as student Secretary and President. After his graduation he ministered to the church at Caringbah and was then called to be the Secretary of the Home Missions Department. Now he was asked to combine this duty with that of Conference Secretary.

At this time, the number of committees appointed to administer Conference responsibilities had increased; each was making demands for funds from the churches.

2. Growth of Conference Departments

As we have noted, the Home Missions Department was the first of these Departments, then an Overseas Mission Department came into being, followed by the Bible School Union then a Social Service Department also Property Trust, Chapel Extension, Bible College, The Aboriginal Mission Committee, and a Men's Department: all these were subject to the authority of conference. They were represented on the Executive Committee.

The appeals to churches for funds became embarrassing. Those who could make the most sentimental appeal often gathered in most funds. While some fared well, others did not make the grade. There was a need for equality of distribution of the funds gathered from the churches.

- 40 -

Stewardship was required.

Conference now agreed to establish a Finance Co-ordination Committee, (later renamed the Finance Advisory Committee) and requested all churches to raise funds, not only for the local church, but for the needs of committees and/or other requests from outside the local church. The Co-ordination Committee then allotted the funds according to the needs of the various Departments. The total demands of the departments far exceeded the amount given by the churches. In 1963, Churches contributed some \$60,000 while the departments sought about \$70,000. Churches were asked to provide at least 60 cents per week for every member in attendance at the Lord's Supper.

Members were free however, to make their own voluntary gifts to any Department. In this way, committees were able to find funds for expansion and for any urgent need.

3. Representatives on Inter-Church Organisations

In addition to the oversight of the various Departments, the Executive Committee maintained links with inter-church organisations. The Executive was called upon to provide a share of funds to maintain these organisations. On the Bible Society Conference was represented by Ira Paternoster, a life-member of the Society. W.H.B. Palmer also represented the conference on the Bible Society. A.W. Stephenson was a member appointed by the Society's Annual meeting. Later F.J. Stephenson served on the Society's Committee for some years as a Conference representative. On the Temperance Alliance, W.J.E. Lewis was an enthusiastic member. He had been a school teacher and a member of churches at Marrickville and Beverley Hills. He was linked with the pioneering Lewis family which served in the ministry during the early days of the N.S.W. Churches. The N.S.W. Council of Churches was also supported financially and with representatives of Conference. Stuart Stevens was a secretary of the Council for a time. Principal A.W Stephenson was the first to serve three consecutive years as President F.J. Stephenson was appointed to a Council Committee directing the Radio Church Programmes and also the Licence of Radio Station 2CH The Christian Television Committee was supported by conference.

The united witness of all the evangelical churches within the State, working in these various groups, provided a Christian witness and a moral conscience for the community. The churches also made representations to various Governments and expressed their views on many subjects that affected the spiritual life of the community. Surely, none will deny that it was good stewardship on the part of the Churches of Christ in N.S.W. to support with funds these interchurch groups. What would be ineffectual individually could be made powerful collectively

- 41 -

Paul called upon the Christians of his day to be faithful in their stewardship. He said, "As stewards be faithful." We are still called to observe that call.

4. Ministry of Church Papers

To encourage churches in their stewardship tasks Paul wrote letters to them. By this means they were kept in touch with others and their needs. At first British journals kept the early Churches of Christ in N.S.W. in contact with one another. Then later The Australian Christian helped to keep churches together and to set out aims and calls for financial help.

In 1923 there were those in the State who thought the various Conference Committees needed to introduce a State paper to make their needs known more effectively. That year *The Christian Messenger* made this announcement: "*The Christian Messenger* makes its bow. It has sound reasons for doing so and will diligently seek to justify them.

"Hitherto there has not been a sufficiently wide-spread interest in the work of Conference Committees; there has been too little knowledge of each other among the churches themselves; and there are too many members more or less completely isolated and out of touch with our work. All this is the weakening of our cause.

"To bring about a better condition of affairs, the Committees have cooperated to broadcast their doings and to keep interest and enthusiasm at a high level all the time and in all the State. "*The Messenger* is the chosen method and in fulfilling its mission it will do all in its power to strengthen the spirit of good-fellowship through Churches and spread such knowledge of their work as will be of considerable inspirational value. And it will endeavour to reduce to a minimum the loss and loneliness of isolation."

C.R. Hall became the first editor and set a high standard. In the Golden Jubilee issue the then editor, C. Bowser, referred to Mr Hall's contribution and also to "two other editors who have had a tremendous influence on our N.S.W. Brotherhood". The first was P.E. Thomas, B.A., who became editor in 1940. Mr Thomas had been trained for the ministry in America. He served effectively in many churches in this State, on many committees and as Conference President. Then, in the early 1950s, A.W. Stephenson became editor for a period. Others have served in this task. Since 1961 Colin Bowser, B.A., Dip.Ed. has, with Mrs Bowser, served very faithfully, ably editing this church journal. Mrs Bowser is a daughter of A.W. Billingham of Taree.

Colin Bowser commenced lecturing at the Bible College at Woolwich in 1946 while still a young man attending University. Two years later he

- 42 -

began teaching with the N.S.W. Education Department and was posted to the country. Upon returning to Sydney in 1952 he resumed lecturing at the College and continued an unbroken period of 25 years until 1976. Following a "break" he resumed in 1981. During this time he has taught Greek over a three-year course and, at times, Ancient History. Because of the extent of involvement he and his family lived on the Woolwich property from 1952 to 1973. Besides lecturing he has been involved in the administration of the College, being a member of the Board of Management since 1957 and Chairman since 1975.

In addition to being editor of the N.S.W. paper he served as associate Editor for N.S.W. on the Australian Christian for two years. He has also served on a number of other committees,

being a member of Conference Executive since 1963, secretary of the Christian Unity Committee and, in past years, on the Home Missions Committee and Youth Department. During the Conference Year, 1965-66, he served as Conference President. In activities outside the Brotherhood he was involved for many years in the Christian Endeavour Movement and served as State President. Through his work in schools he has also been active in I.S.C.F. Groups.

While belonging to Belmore Church and serving as an elder there for some 25 years, he also conducted interim ministries for periods ranging between one and three and a half years at Epping, Wiley Park, Asquith, Granville, Penshurst, Hurstville, Pendle Hill and Carramar.

In secular life he has always been a teacher in the N.S.W. Department of Education serving in many schools. Among these he has been senior classics master at North Sydney Boy's High, Deputy Principal and Acting Principal at Canterbury Boy's High and Principal at Girraween High.

- 43 -

CHAPTER SEVEN

The Value of Camp-Sites

Jesus and His disciples were often under pressure. They felt the need to get out of the rush of life to rest awhile. After the death of John the Baptist, Jesus desired to be quiet. He sought a lonely place where He could meditate and pray and recover from His sense of loss. Then, when Jesus sent out His twelve disciples to speak to the people in the towns and villages, they returned exhausted. Jesus called them to go with Him to a place where they could rest awhile (Mark 6:32). Luke records that one of these places was Bethsaida, which was a fishing village near the Sea of Galilee. It seems it was either to the hills or to the sea-side Jesus went to find rest and to be quiet.

In New South Wales, the Youth Department sought similar places for youth camps where young people could be brought together to find fellowship, and where, in the midst of the beauties of Nature, they could rest and pray. When Chas Rush was Youth Director he gathered some forty men and boys to a camp site at Brisbane Waters, where they spent a week in study, prayer and recreation. In the 1940s Roy Greenhalgh conducted Youth Camps at Narrabeen. A fund was begun in 1950 to raise funds for a War Memorial Youth Centre. Some \$3,000 was raised to that date. Hopes of securing the site at Narrabeen were dashed when the Main Roads Board claimed much of the land there for its own plans. Eventually, in 1951, a site for the War Memorial Youth Centre was obtained at Oak Flats, Lake Illawarra. It was purchased on Nov. 28th, 1951. There were ten acres of land with water frontage, a cottage of three rooms, a kitchen, bathroom and boatshed. It cost \$4,250. This centre was opened by B.E. Perkins, B.E., B.Sc., who was a former chairman of the Youth Department. He was General Manager of National Forge and Engineering, Melbourne. At the opening service an offering of \$2,500 was received.

An Assembly Hall was opened on January 2, 1953 and called "Perkins Hall". Young people's groups in the churches provided funds to build several cabins. The Women's Conference agreed on a site for an open-air sanctuary. As a result of these early camps several volunteered to enter Bible College to prepare for full-time Christian service.

On December 30th, 1955, a hurricane struck the buildings with great force. Three of the

cottages were damaged. The improvements to the site and the constant use by many church groups demanded the employment of a full-time caretaker. Mr and Mrs Davies were called to be caretakers. The Government Valuer estimated the site to be worth \$80,000. The City Temple Brotherhood Young People's Society of

- 44 -

Christian Endeavour donated a new duplex. Over the years an increasing number of churches were making use of the camp. It was now a centre for evangelism. Some 54 decisions had been made over the Christmas period.

During 1957 at different camps about 600 young people had met at Oak Flats. They included Christian Endeavour and Missionary Groups also Church House Parties.

In 1958 the Directors of Messrs Samuel Taylor Pty Ltd made a gift of \$17,000 for the erection of toilet and shower blocks. This added to the value of the site.

Roy Greenhalgh, who had given attention to the purchasing and development of the site, after some twenty years as Youth Director, resigned in 1963 to become the minister of Grote Street Church of Christ, Adelaide. In view of his valued service the site was called "Camp Greenhalgh". A prayer room, donated by the Christian Women's Fellowship, was in use in 1966. Camps were also held regularly at Bolton Point for the use of young people, mainly in the Newcastle area. Mr and Mrs Will Fraser were enthusiastic supporters of this venture. Forty acres of land were secured at Swansea on March 1965, for a Newcastle Camp site.

Bruce Armstrong was called to be the Youth Director in 1964. He had been a student at the Bible College, Woolwich, and had served on the Youth Department for some years. Camp Greenhalgh was renovated in that year, painted and a First Aid Room was added.

- 45 -

CHAPTER EIGHT

Successful Social Achievements

Helping the Aged

The programme to provide homes for the aged was well advanced by 1957. With equal finance from the Federal Government, two beautiful cottages had been built and a third was planned at Pendle Hill.

A property at 259 Pacific Highway, Hornsby, had been donated by Mrs Bingley to accommodate aged guests. W.C. Roffey was the active secretary involved in this work. Much aid was also given to people who had been affected by the various floods in the State. The Christian Fellowship Association was able to give much needed support.

A fourth of the Aged-Cottages had been completed by 1958 and Bingley Hall, at Hornsby, had been improved to accommodate aged men. The Federal Government was now providing two-thirds of the cost of such properties.

Owing to increases in his duties W.C. Roffey was provided with the help of an assistant. This was Chas Cole. He had come, originally, from Queensland and had been trained at Glen Iris

College. He had served churches at South Richmond and South Yarra both in Victoria. He was, for a period, the Australian Secretary of the Sudan United Mission and had been involved in the estate agency business. For some time he had been a member of the Victorian Department of Social Service and at one time had been a chairman. Chas Cole came to N.S.W. in 1959.

During 1960 it was resolved to name the Community Centre at Pendle Hill "Will Roffey Community Centre".

In 1961, Will Roffey was named Director of the Department and Chas Cole, Secretary. Owing to continued ill-health, Will Roffey resigned as Director of the Department after many years of service. Chas Cole then became the Director.

A Croydon Guest Home was purchased in December 1961, and converted into a suitable home able to provide rooms for 25 persons. The cost was \$98,000 when opened in November 1964.

During 1963 two double and three single units were added to the "Will Roffey Centre" at Pendle Hill and cost \$25,000. These additions made it possible for 36 persons to live at this centre. It was now self-supporting for the first time since it had operated.

During the year assistance had been given to secure employment for those in need of work. Help was also provided to find accommodation for interstate travellers to the State and for students in need of

- 46 -

accommodation in Sydney. Such help was much appreciated. Migrants to Australia were also helped.

In 1966 E.T. Hart was added to the staff. He had been involved in chaplaincy work at Prisons and had been a member of the Committee. Additions to the Croydon Home provided for six extra persons. This cost \$25,000.

The guest House at Thirroul came under the care of the Department as "Samuel and Ann McCauley Guest Home" on November 15, 1965. There were twenty guests. The property was valued at \$80,000.

E.T. Hart, in 1966, became an Associate Director to Chas Cole. Mrs Hart served as Matron of the Croydon Home, where accommodation had been arranged for Mr and Mrs Hart.

At Newcastle, a brick property at 26 Victoria Street, Mayfield, was purchased. There was land also for six self-contained units.

A Nursing Home for the chronically ill was under consideration by the Department, to be located in the Pendle Hill area.

The popularity of these Homes for the Aged is made evident by the number of persons being accommodated at the various centres, which included Hornsby, Pendle Hill, Croydon and Thirroul. There were eighty-three people in all in these homes. The extensions to be added to the Mayfield Home could also provide for another dozen guests.

There was a major development at Pendle Hill. Four acres of land adjoining the Centre there had been made available for the Nursing Home and for additional units. This was exciting

news for the Brotherhood.

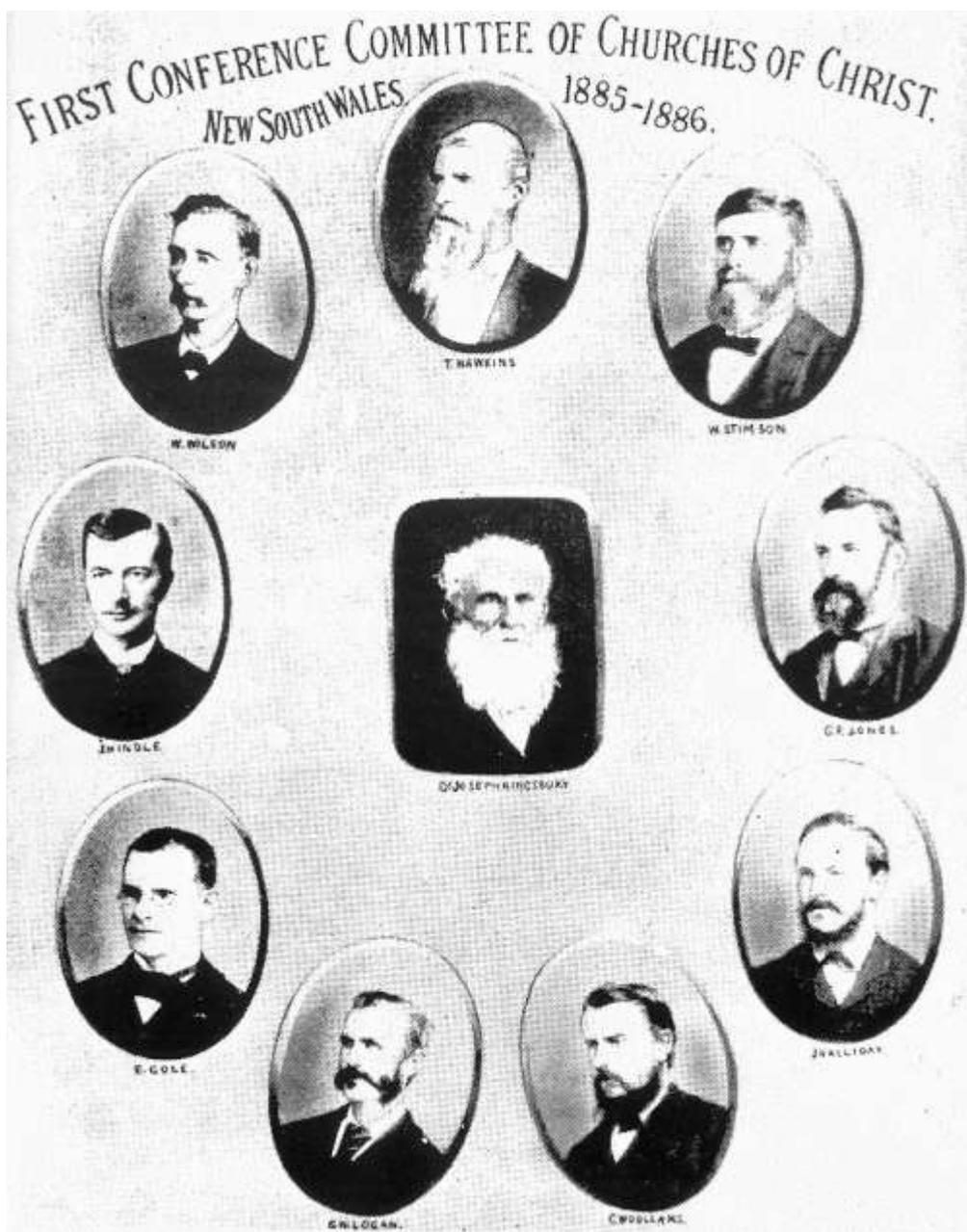
A grant of land had been secured at Forestville, in Cook Street. Here a new complex was erected in beautiful surroundings.

John William Boswell, who had been chairman of the Department for a longer period than any other man and had been with the Department from early days, died in 1971. He was valued for his advice, being a public accountant.

An extension was made to Bingley Hall in 1972. This included a flat for Mr and Mrs Edwards who had been managers of the home for some years and were about to retire. At the Victoria Home at Mayfield the improvements had been completed and all accommodation occupied. It was under the care of Newcastle Churches.

Progress was being made in the construction of the forty-bed hospital and for eighteen self-contained units at Pendle Hill. The cost was expected to reach \$450,000. Plans for additional units were in mind. This was in 1973.

The Pendle Hill Nursing Home was completed in 1974. It was a





From top to bottom
Judy Gordon
Chatswood
Regional Mission - G. Moyes
Early group at Orange

Paul Cameron
Nth. Turramurra
R.V. Smith
Roy Dixon - Enmore Church of All Natic

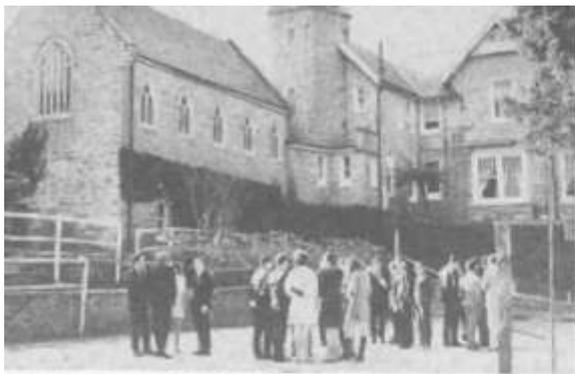




From top to bottom
Bob Smith
Engadine
Narellan - 1983
Church Growth Seminar

Baptism at Nowra
Castle Hill
Castle Hill begins
Tweed Heads





From top to bottom
Woolwich
Woolwich - 1955
Brotherhood Offices 1983
Married students units

Woolwich 1980
Carlingford 1984
Carlingford College
College Faculty - 1984





From top to bottom
Pendle Hill - units
Family Group Home
K. Sawdy & C. Cole - Thirroul
Thirroul Hostel

Dunmore House
Pendle Hill - Hostel
Charles and Beryl Cole
Forestville units





From top to bottom
Kevin Crawford
Engadine - Musical
Nowra - men at work
Taree

'How to Grow an Australian Church' Seminar
R. Hawkins - Orange site
Ron Hewitt
Nowra

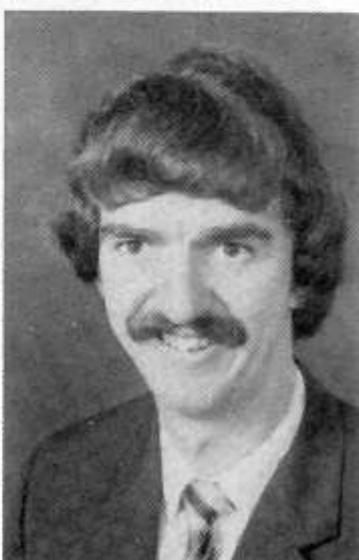




From top to bottom
Federal Conference - 1980
Federal Conference - 1980
Stanwell Tops - Boronia Place
Stanwell Tops Auditorium

Federal Conference - 1980
Federal Conference - 1980
Stanwell Tops
Stanwell Tops





From top to bottom
Keith Farmer
Laurie Larcombe
Dennis Nutt

Brian White
Rex Ellis
Win Arn

Dianne Henry
Charles Wilson
E.C. Hinrichson and
Kevin Crawford



- 55 -

modern and well furnished building of which all may be proud. In May 1975, The Churches of Christ Nursing Home was established and consisted of the "Cole House" and the "Ashwood House". Both were under a composite Board of Management.

The Half-way House at Kyogle was made possible by Mr and Mrs Owen Wainwright, of Lismore. This was to re-establish alcoholics. The 400 acres of land had been made available for this enterprise.

By 1976 the Social Service Department was caring for some 200 persons in various institutions within N.S.W. Lack of additional Government funds hindered the advance of this expanding programme.

The Department expressed appreciation to Matron McRae and her staff of 38 full and part-time helpers; for the work of the Chaplain, J.G. Shaw; to the Church at Pendle Hill, and to the Director and his associate, Mr R.V. Smith. Mr Smith had been active in "A Friendship Centre", "Singles Society", a "Tuesday Group" and in seminars in Church Involvement in the Community.

By 1979 the peoples in the various Homes and Institutions under the direction of the Social Service Department had reached 300. At this time R.V. Smith became the full-time assistant to Chas Cole, the Director. The work was growing rapidly. By 1980, the involvement of the Department in Geriatric Care called for its attention to help about five hundred persons. The assets under its control were in excess of \$8,000,000. The Nursing Home, at Pendle Hill, was filled to capacity and provided valued service to the aged-sick. This fulfilled the call of the Lord to help the sick and visit the homeless and those in prison and to be a good neighbour to those in need.

The Boys' Home

Jesus took a great deal of interest in children. He defended their rights and expected his followers to give consideration to their requirements when in need. A drink of cold water given to a child in the name of Christ would receive a reward. James followed up this teaching by saying that one of the essentials of pure and sincere religion was to visit the fatherless. The churches in New South Wales gave heed to this instruction.

As we have noted, the Pendle Hill Boys Home had been in existence for some years and the work there had been well supported. The time had come for the Boys' Home Committee to state its aims. This was done in a Conference Book Report. It reads: "The object of the Home is to provide a Christian Home for and to provide, in whole or part, care for the maintenance and assistance of orphans, neglected children, children under unfit guardianship, and children whose parents, for various reasons, are unable to give the proper care and attention."

- 56 -

During 1958 the manager, Arthur Dalton, had a difficult and lonely year. He was working alone at this time. There were twenty-four boys at the Home. Ten of them had been laid low with the flu during that year. The Fete, however, was encouraging to all at the Home raising some \$1,300. The Pendle Hill Church and Sunday School provided spiritual leadership. Eight of the boys made their decision to follow Christ. The Committee expressed appreciation to Church members who were kind enough to open their homes to the boys over the Christmas vacation period. This gave the lads a taste of home-life and the joy of living in Christian homes with parents. At this time the number in the Home had reached 30 boys. This added

much responsibility to those in charge.

Arthur Dalton, the Manager, and Miss Hutchins, the Matron, were married in 1962. Max Hall, the minister of the Pendle Hill Church, provided pastoral care and love for the boys. After twelve years of service with the Home Arthur Dalton had begun to feel the burden of his duties and the Committee provided an assistant for him. Trevor Long was invited to help Mr Dalton in his various duties.

An advance was made in 1963. A Hostel was opened to provide accommodation for ex-Pendle Hill boys in a Christian atmosphere. The Hostel, formerly the home of Brother and Sister Charles Nutt of the Marrickville Church, was opened at Marrickville on 27th April. Mrs Frost was appointed to supervise the lads and help them with their problems.

During 1964 G.E. Knight, who had given much help to the Home over the years, was limited in this work due to illness. Then Trevor Long resigned while Max Hall was called to another church. Despite all these setbacks the work went on satisfactorily. In 1966 eleven of the boys made their decision for Christ. A father of one of the lads followed his son's example and was baptised.

At this time the Marrickville Hostel was progressing satisfactorily. There were thirteen young men in residence.

To make living conditions more suitable for Mr and Mrs Dalton and also as an act of appreciation for their faithful service, the Boys' Home Committee had a three bedroom brick house built on the property for them. The Fetes were still a source of income. In 1967 a sum of \$1,800 was raised and in 1968, \$2,000.

Mrs Frost, after some years of faithful service at the Youth Hostel, retired in 1971. She had been at the hostel from the beginning. Now Miss Cox took on this important task of giving oversight to the Hostel. The Committee was able to sell some of the land around the Home to the Social Service Department to provide the possibility for expansion in Social Service demands. The proceeds of this sale enabled the Boys' Home Committee to pay off the mortgage on the Marrickville Hostel.

- 57 -

G.E. Knight, after many years of valued service to the Home, resigned due mainly to ill health. The Marrickville Hostel was transferred to Pendle Hill. Plans for a building to accommodate the Hostel were designed to cost \$70,000.

Arthur Dalton resigned in 1972 after many years of sacrificial and valued work at the Home. His work was much appreciated by the Brotherhood.

The Fete of 1978 raised \$3,600. Also in that year the names of the home and the hostel were changed to "Dunmore House Youth and Child Care Centre". Mr T.J. Smith, Mr Dalton's son-in-law, was now in charge of this institution. Two Cottages were to be built to accommodate up to eight boys each. This was a move in harmony with modern developments of making orphanages more like homes. By 1977 there were 72 children at Pendle Hill, the highest number ever, and included four girls. While the aims of the Home in 1980 were the same as previous years, an increasing use of counselling was being given, particularly the lads in the Hostel. However, despite the improvements, there were financial problems facing the Boys' Home Committee. A conference was called to find ways and means of meeting this difficulty with various Conference representatives.

The future was now a problem to be faced and new moves were to be planned.

- 58 -

CHAPTER NINE

The Renewal of Evangelism

During 1956 R. Greenhalgh, in addition to other duties, served as the Secretary of the Home Mission Department. Under his direction, D. Tonkin conducted a mission at Holroyd where forty made their decision. Kevin Crawford was the student minister of the church at this time. The Mission Marquee was used in evangelistic campaigns at North Balgowlah, Wingham, Holroyd and Burwood. As a result of these efforts, there were one hundred and three decisions. During 1957 L.E. Jones agreed to conduct a three year term as Home Mission Evangelist. At his mission at Merewether and Cardiff there were twenty nine decisions. Being under pressure of other duties, R. Greenhalgh relinquished his work as Home Mission Secretary and H.M. Long took over those duties as Secretary. L.E. Jones, after a year as evangelist, moved away to take up interstate work. Now H.E. Long, in 1958, became Secretary-Organiser of the Department.

As a Home Mission outreach project, Dr A.G. Elliott conducted radio programmes each Thursday afternoon over Station 2CH. The Department also shared in the Billy Graham campaign held in Sydney at this time.

The Home Mission Department, in 1961, resolved that, as there were opportunities for making great progress in the State, the position of Director of the Department be made full-time. K.E. Crawford, F.A.S.A., A.S.T.C., was called to that office. He was a graduate of the Woolwich Bible College.

A plan was introduced by which larger churches were urged to assist weaker causes. As a result Taree and the Manning River Churches cooperated, as did Chatswood with Belrose and North Balgowlah. Other churches were encouraged to join in similar co-operative efforts.

The Radio programme over 2CH was taken over by R. Beadle. It became known as "Hymns are for Singing".

The increase in the expenditure of the Department over the years indicates the growth of the work being undertaken: In 1960 it was \$72,000, in 1961 \$75,000, 1962 \$78,000, and in 1963 \$108,000.

During 1963 the New Testament plan for the expansion of the church was followed. As a result Telopea was supported by Epping; Campbelltown and Liverpool West by Austral; The Manning-Comdown River churches (Wingham, Comboyne and Port Macquarie) by Taree; and Belrose North Balgowlah by Chatswood. K. Crawford was relieved of his duties as Conference Secretary to give more attention to his Home Mission ministry.

- 59 -

Evangelism was now featured in the Home Mission Department programme. A Correspondence Course was introduced to help people learn the art of witnessing. Classes were held in Personal Evangelism, and Visitation Programmes were introduced. A School of Evangelism was held. Each week, the Director presented lectures to the students at

Woolwich on methods of evangelism.

A.K. Wilson served for many years as Chairman of the Home Mission Department. He was a member of a well-known Victorian church family and had married the daughter of P.H. Morton of the Burwood Church of Christ. Mr Wilson was appointed by the church to serve as an elder. This position and others in the church he maintained with faithfulness over the years.

The Department urged churches in the State to take some part in the conduct of the Billy Graham Campaign. K. Crawford became a member of the Executive Committee and served as Chairman of the Visitation Committee. As a result of these efforts, 413 persons were referred to Churches of Christ. The spiritual impact on the churches was very considerable.

The Home Mission Director was invited to attend the South-East Asian Congress on Evangelism. It was held at Singapore in November, 1968.

To gain greater knowledge of the methods of Evangelism being used in America, the Director spent three months among churches in the U.S.A. He studied the procedures followed in the establishing of new causes, and also the programme of studies at Colleges in evangelism.

D. De Wilt and his team visited Australia (coming from the U.S.A. and being sponsored by churches there) and held missions at Burwood, Mayfield, Wollongong and Lismore.

The Home Mission Office was transferred from the City Temple to Carlingford in 1969.

The "League of 1,000" provided \$2,000 for the building of the chapel at Mt. Druitt. This was the largest amount yet given to help a new church by this League.

Throughout 1969 Mr Crawford continued to give his lectures on Evangelism at the Bible College, and to encourage larger churches to support smaller churches in their area. In this programme some fifteen churches were being assisted by the Department. The Women's Fellowship gave \$1,285 toward such programmes. The League of 1,000 provided, in 1970, a gift to help the church at West Liverpool. During 1971 the Department appointed R. Dixon to assist the church at Enmore to spread the gospel to all the National groups living in Sydney. This required the installation of equipment for simultaneous translation in the building. J. Bond also commenced a series of missions in the State.

- 60 -

Meetings were held at Guildford, Caringbah, and Penrith. Eddie Gabbert and family arrived from U.S.A., sponsored by churches there, and held missions in eleven churches.

In 1973 the Director visited New Zealand as Keynote speaker for their Annual Conference and Ministers' Refresher followed by discussions with local congregations. In their report to Conference the Department recommended the appointment of a Field Officer to further assist local churches.

In 1974 K. Crawford was invited to attend the International Congress on World Evangelisation in Lausanne, Switzerland from July 16-25. On his way to this Congress he made contact with Dr D. McGavran, one of the leaders in the Church Growth Movement in America who recommended that Churches of Christ in Australia invite Dr Win Arn, Founder and Director of the American Institute of Church Growth to visit Australia and encourage our churches in a fresh consideration of Church Growth Principles.

Over 2,000 of our leaders across Australia attended these Seminars where participants caught some of Win Arn's vision, zeal and dedication for growth. They were challenged by his basic concept that any church could grow if it wants to . . . is willing to pay the price . . . and applies Church Growth Principles.

In 1975 Regional Missions were conducted by Gordon Moyes, Minister at the Church of Christ Cheltenham, at Newcastle, Wollongong and Sydney. Jack Bond held a further two missions at Engadine and Penrith.

Gordon Moyes made a further contribution to the growth of our churches by writing a book entitled How to Grow an Australian Church and conducting seminars under this theme.

In 1976 Dr Win Arn returned to Australia to conduct a follow-up Advanced Church Growth Seminar. Reports from across Australia indicated some very encouraging growth in local churches as a result of the first Seminar. In association with the Seminars a book Church Growth Principles by McGavran & Arn was printed in Australia to further assist local churches in the application of Church Growth thinking to their area.

In November 1974 Bob Smith, who had been ministering at the Church of Christ Mount Druitt, was appointed Field Officer to assist churches in the area of Evangelism, Church Growth and Stewardship Education. He held this position until 1976 when he became associated with the Social Service Department in the establishing of Creative Living Centres in different areas as a valuable avenue of outreach.

1976 saw new churches begin at Armidale, Berowra, Hills District, North Haven, and Berkeley Vale. The League of 1,000 provided

- 61 -

\$2,500 for the cause at Berowra.

Owing to environment changes and movements in population, the Department considered it advisable for some churches to re-locate and enter more promising areas such as the move by North Parramatta to Castle Hill in 1977-8.

K. Crawford relinquished the position of Home Mission Director to become full-time Conference Secretary in June, 1977. Owen Wainwright was appointed Director of the Department. Owen had been a manager of the Bank of New South Wales, who following an early retirement had moved to the North Coast and was serving as minister of the church at Goonellabah. He urged members moving into areas where no Church of Christ existed to set up the Lord's Table in their homes. In earlier days most churches had sprung from such pioneering beginnings.

The church at Blaxland began in 1977 under the oversight and with the assistance of the church at Penrith.

The aims of the Home Mission Department were again set out to meet changing circumstances. These are found in the Report to Conference, 1979. They are as follows:

1. To plan and establish new churches in strategic centres.
2. To provide support and guidance to small churches.
3. To initiate programmes to help every member become involved in some

worthwhile service in the church.

4. To provide information to churches to help them in outreach programmes.

5. To establish regional churches.

All churches were urged to hold some evangelical programme at least once a year.

During 1978 the Christian Women's Fellowship provided \$2,343 for the Home Mission programme of outreach. Mayfield in 1979 was active in establishing a church at Maitland. A new cause was also planted at Moorebank.

The Department provided during 1980, in weekly subsidies, a sum equal to \$18,000. Some churches gave large sums in direct help to weaker churches. Such gifts enabled assistance to be given to Albury, Berkeley Vale, Castle Hill, Coffs Harbour, Goonellabah, Greenacre, Lower Blue Mountains, Narraweena, Orange and Tamworth South. In addition, East Maitland was helped by gifts from the Mayfield Church.

The work of evangelism is an ever-challenging ministry. As conditions change, so methods change. The unchanging challenge is, however, Christ's call to Disciples: "Go into all the world and preach the Gospel and make disciples of all nations, teaching them to observe all that I have commanded you."

- 62 -

CHAPTER TEN

New Direction in Youth Evangelism

The Youth Department continued its evangelistic ministry during the 1950's with the development of Bible Schools and teacher training classes. The effectiveness of this programme was reflected, in part, in the success of the Annual Scripture Examination results. Some fifty schools entered for the examinations in 1957, an increase on the previous year. The average mark of scholars was increased by 2.12%.

Isolated scholars were also being cared for by Mrs E.L. Button and Miss M. Cox.

The City Temple Brotherhood Young Peoples' Society of Christian Endeavour Group served the needs of young people in the Sydney area. This Society also paid the debt on the portable hall used by the church at Penrith.

The Youth Centre at Lake Illawarra was used by 600 young people and several cabins were added to the property during that year. This camp site had become an evangelistic centre, where many were being saved.

The Director, R. Greenhalgh, was appointed leader of the Australian delegation of 18 persons to the World Institute and Convention of Christian Education in Japan, in 1958.

After 16 years of association with the Isolated Scholars Programme, Mrs Button relinquished her position. Her ministry had endeared her to many. Miss Cox maintained her work with these isolated children.

Adult Christian Education was re-introduced into churches in N.S.W. and the name of the Department was changed to Department of Christian Education to reflect the new emphasis. Adult classes were established at Chatswood, Lane Cove, Burwood and Kingsford during 1961. Mr L. Green, formerly of the U.S.A., encouraged this programme at Chatswood and others followed.

Christian Endeavour Societies were active. There were 319 in the Young Peoples' Society, 356 in Intermediate and 352 in the Junior Society. The Churches of Christ Endeavourers contributed to the success of the World Convention of Christian Endeavour held at Sydney, in August, 1962. R.R. Wotherspoon's design for the Convention badge was accepted and used at the Convention.

In the Annual Scripture Examinations in 1963, 678 scholars entered. The average mark was 68.62%--the highest on record.

The Director, R. Greenhalgh, after just on 20 years of service, retired and accepted the ministry at Grote Street, Adelaide. Miss Murray also

- 63 -

resigned, due to ill health.

During 1964, there was a further fall in the number of Bible School Scholars entering the Scripture Examination. The number was 584, being a fall of two hundred in two years. Bruce Armstrong was appointed Youth Director, following Roy Greenhalgh. He was a graduate of the Woolwich Bible College, had held successful ministries and had been a member of the Department for some time.

The Department held the "Crusade 67" with George Wood as evangelist and F. Elliott as song leader. Twenty made their public confession during the Crusade.

The Department, with the endorsement of Conference and with the help of the Executive Committee, agreed to take up the sole Australian rights to reprint, in Australia, the Standard Graded Lessons. This involved an appeal being made to raise \$4,500 to cover initial costs.

Focus, a young people's magazine, had now been in existence for three years and had made a real contribution to Christian witness. A Baptist Agency gave an endorsement for it to be sold in N.S.W. This journal was inspired by the Director's recognition that there was a need for it.

Bruce Armstrong continued to present lectures at the Woolwich Bible College. He now prepared students for the Dip.R.E. examination conducted by the Melbourne College of Divinity. He, himself, had qualified for the L.Th. and the Dip.R.E.

The newly introduced Australian Standard material proved to be successful and popular in the Australian States and in New Zealand. Delroy Brown, from the U.S.A., was added to the Department's staff. A Book Room opened at Liverpool and was under the direction of Don Norling.

In 1969 the revised figures of Bible School scholars in the State revealed there were 5,266 scholars and 900 on the staff. While the Schools were losing out, other youth moves were meeting real needs.

The Youth Concerts and the "Christian Youth Quakes" were successful events in the life of

the young people of Sydney. The "Youth Quake" sessions attracted some 3,000 in six meetings. Bruce Armstrong, due to family reasons, relinquished the Directorship of the Department. Mr Armstrong had recently visited America in the interests of the *Australian Standard* lesson material and had also made a visit to New Zealand during his world-tour.

During 1970 the *Australian Standard* material was sold in 64 schools in N.S.W. and in 79 schools in the various Australian States and New Zealand. *Focus* still continued to increase its circulation and effectiveness.

- 64 -

Ron Kallmier was appointed the new Director. He took up this task in 1972. That year the Department was again troubled by financial problems.

Miss Judith Gordon was invited to help the Department. Miss Gordon is related to a family of great preachers who made a mark on Australian church life in the 1920-30 era. Miss Gordon had led some 80 young people, aged between 8-12 years. In view of her success and because of the over-all drop in the numbers attending Bible Schools, Miss Gordon was appointed a part-time assistant to the Director to work among Bible Schools.

John Hunter, who had been chairman of the Department for seven difficult years, resigned from this position. His ministry had been very fruitful and much appreciated.

During 1975 R. Kallmier and Miss J. Gordon, who was now full-time, made important advances in youth work. This was made evident in several areas. The Book Room at the City Temple was moved to Caringbah. This proved a success. Numbers attending the Youth Camps had increased. There was a notable improvement in the spiritual growth of the young people who attended. However, the attendances at Bible Schools were not encouraging.

The Youth Office was moved to Earlwood from the City Temple. The transfer of the Book Room to Caringbah proved again to be an advantage in 1977.

The financial position of the Department improved in 1978 due mainly to the Book Room profits. The main interest of our youth leaders was in camps and similar meetings of youth groups. Bible Schools were not increasing. Numbers were falling away, due to changes in the social conditions of the age. The church needed to find some new way of attracting young people to the church, in the manner the Bible Schools did some 200 years ago. To this end, the church was now giving thought. May God bless this new approach.

Camping Site: Change to Stanwell Tops

The decision to purchase a property at Stanwell Tops was taken at a special Conference held on August 15, 1970. On December 3rd, 1970 Stanwell Tops became a Christian Conference Centre to be administered by a Sub-Committee of the Conference Executive.

This camp property consisted of 76 acres of land situated about 35 miles south of Sydney. Improvements included 7 three bedroom brick veneer cottages; 7 one bedroom fibro weatherboard cottages; 5 two bedroom fibro weatherboard cottages; a large brick auditorium capable of seating 1,100 and a dining hall and modern kitchen catering for 500. There were separate dormitories to accommodate 250, a brick administrative building and a brick chapel.

- 65 -

The property was purchased for \$175,000 which, in part, was financed by the sale of the

Lake Illawarra property for \$106,000.

In 1977 a nearby site, which had previously been the Illawarra Bible College, was purchased from the Zionist Movement of Australia for \$130,000. This consisted of 23 acres. Improvements included a dormitory, dining accommodation for 100, Manager's residence, swimming pool, and a full size sports field.

Improvements

Over the years the two properties have been continually improved. Major improvements include erection of Boronia Place, a motel-standard of accommodation to cater for 50 residents, the addition of a caravan area with two on-site holiday homes, a tennis court and a swimming pool on the main site.

Objectives

The main aim has been to develop the facilities purchased and to maintain these at a high standard, making it available firstly to Churches of Christ in New South Wales, secondly to other church groups and thirdly, to schools and other community groups for camps, retreats, training sessions etc.

Over the years, the popularity of the site has increased each year so that total camper days have increased from 9,810 in the first year of operation to a current figure of 43,000. The site would be recognised as one of the largest and best equipped sites for conferences, camps etc. in Australia. It has been developed to allow for four separate groups to use the site or for combined conferences which go as high as accommodating 500, feeding 750 and attendances in the auditorium of 2,000.

In the development and running of this site the Brotherhood has been well served by a full-time staff at Stanwell Tops. Mr and Mrs C. Tandy played a significant part in its early development. Mr and Mrs Brian Dewhirst soon joined them. Present staff are Mr and Mrs Bill Impey, Mr and Mrs Graeme Ratten and the Dewhirsts. Their top priority is to demonstrate the differences Jesus Christ can make in our lives to all groups using the site.

- 66 -

CHAPTER ELEVEN

Teaching All That Christ Commanded

The establishment of the Bible College at Woolwich has been recorded earlier. This Bible College was served, as from the beginning of 1951, by Principal A.W. Stephenson, the senior lecturer A.G. Elliott and a faithful group of honorary lecturers. At that time there were eighteen students. A missionary course for women was introduced and Miss E.T. Lincoln and Miss L. Roach were enrolled.

At the end of the year B.G. Corlett, the Board Secretary, expressed appreciation on behalf of the Board. "First to Principal and Mrs Stephenson at the close of their first year at Woolwich, which has been marked by vigorous efficiency, coupled with loyalty to the Word and to the Restoration Movement. Mr Stephenson has secured the confidence of the students, Faculty and Board. Mrs Stephenson has loyally supported him in every possible way: she has graciously received and entertained a multiplicity of visitors throughout a very busy year.

A.G. Elliott has made a fine contribution as did also the honorary lecturers."

Enrolment had now increased in 1952 to twenty four: a record.

Students planning to enter College were urged to qualify up to the Leaving Standard, particularly in English.

The Board was most gratified by the continuing interest being displayed by large numbers attending the opening sessions of College at Woolwich and by the increase in offerings, and in the appreciation expressed on every hand. The attendances at the last Demonstration and the offering were the best yet. Mrs Agnew, of Kingsford Church, provided valued work as the Housekeeper. The financial position of the College had improved. Some \$3,500 had been spent during the year on additional furniture and equipment. The income had exceeded expenditure by \$600. "The work of the Principal has been of inestimable value to the N.S.W. Brotherhood. He has been untiring in his efforts. In addition to his lectures, his mission work, executive and editorial work, his Christian counsel has been a source of general gratification. He and Mrs Stephenson have given a dignified and warm reception to a record number of visitors and have endeared themselves to students, faculty and brotherhood. Much help has also been given by the lecturers."

The students produced *The Woolwich Magazine*, which gained a wide circulation. The students gained distinction also in intercollege sport and debating.

Principal Stephenson and Mrs Stephenson left in July, 1955, for the World Convention at Toronto, Canada, and to conduct a lecture tour of colleges and universities in the U.S.A. and Great Britain. A.G. Elliott was

- 67 -

asked to serve as Acting Principal. Mr and Mrs C. Saxby took over house duties at the College. Mr Elliott asked for two years' leave so he could continue his studies at the London University.

The Woolwich Magazine for 1956 was dedicated to the memory of E.C. Hinrichsen. The College Board placed on record its appreciation of his work on behalf of the College and agreed to accept the offer of the establishment of a memorial at the College in the form of a Chapel. This building was one of considerable help in raising the spiritual life of the College. The income received from annual and duplex offerings for 1957 was maintained, while individual gifts of \$2,000 were used for extensions to improve the living quarters for students.

Miss Ashwood provided \$20,000 to enable exit students to continue training at some Australian University and for the lecturers at the College to undertake further study in secular subjects. Miss Mackaness, M.A., was called to the Faculty to provide lectures in secular subjects.

During 1959 thirty five students were enrolled: a new record. Owing to ill health Ira Paternoster resigned from the College Board and discontinued lectures in Missions.

Two graduate students were able to continue studies at the University because of the help given by the Ashwood Lectureship. They were J. Main and A. Webb.

The increase in enrolment in 1960 required extra help in the kitchen.

Two features were now planned:

1. The establishment of an entrance examination and
2. The placing of first year students in larger churches to gain experience in church work.

The Hinrichsen Memorial Chapel enabled the students to commence the holding of monthly meetings for people in the district. The response was very good.

The students also gained success in intercollege events, gaining cups in tennis, squash and athletics.

Principal A.W. Stephenson was invited to attend the World Convention at Edinburgh in 1960 and to take services in churches in Great Britain and the United States of America, and also to give lectures at Colleges and Universities. Dr A.G. Elliott was invited to serve as Principal during this period. Mrs Stephenson assumed the "House" duties.

The enrolment of forty two students in 1961 included two young men from churches in the New Hebrides.

To accommodate the additional students, the property known as "Corlett Hall" was purchased for \$22,000. The sum of \$5,200, from the estate of C.J. Webb, was used to reduce the overdraft.

- 68 -

Following the retirement of R. Beadle as secretary, G.H. Sloman was appointed Secretary. D.J.A. Verco, M.A., was elected Chairman of the Board.

The first Honours Diploma was awarded to Allan Webb, who had gained his Bachelor of Arts degree at the University of Sydney.

Kevin Crawford, who had served as College Treasurer for four years, resigned his position to become the Secretary of the Home Mission Department. John Christison was elected Treasurer. The Ladies' Committee, who served so faithfully under Mrs Corlett, was thanked for sacrificial work over the years.

Plans were made to celebrate the twenty first anniversary of the College. Publicity of the events was given in all the States. The College, which was opened on March 7th 1942, launched an appeal for funds to mark the 21st year. The Birthday appeal was made to provide funds for the building of a library.

The influence of the College had reached all the States of Australia, New Guinea, the New Hebrides, New Zealand, and the United States of America.

The excess of income over expenditure for 1962 was \$2,800.

Owing to his appointment as Deputy Director of Education in N.S.W., D.J.A. Verco resigned as Chairman. Ira Torode was appointed Chairman and Eric Morris, Treasurer.

Miss H. Mackaness, who had given years as lecturer to the College, resigned.

During 1963 the Library building was erected. K. Sawdy designed same and L. Bills erected

it. The Library was opened on September 27th 1963 by Principal A.W. Stephenson.

There had long been a need for a second full-time lecturer. The Vice Principal, Dr A.G. Elliott, was appointed to this position. He began his new duties at the beginning of 1963. A fine new residence was erected for the Vice Principal on the grounds of Corlett Hall.

During 1964, the Federal Overseas Mission Board asked for Miss K. Williams to go to the New Hebrides. It was necessary for her to complete her course before the end of the College year to take up this appointment. This she was able to do. Franklyn Elliott qualified for his B.A. Degree at the end of 1964 at the Sydney University.

The College Establishment Committee in Queensland sought help from the N.S.W. Bible College in 1964 for a college to be set up at Kenmore. Principal Stephenson, Dr Elliott and Ross Beadle represented Woolwich College at the opening. Principal Stephenson planted a memorial tree in the grounds in honour of the past principals of our Australian Colleges.

- 69 -

The receipts from the Finance Co-ordination Committee fell far short of the needs of the College in 1964. Only gifts from individuals enabled expenses to be met.

At the Graduation Service on November, 1965, F. Elliott gained his Honours Diploma.

The College was featured on the "Sunshine Hour" over 2CH Radio Station on November 28, 1965. Principal Stephenson and Dorothy Holstein spoke.

During 1966 G. Elliott, K. Farmer, R. Kallmier and D. Nutt continued their University studies. Two ex-students, G. Chapman and G.R.F. Ellis, under the Ashwood settlement, gained distinctions in University examinations.

The Woolwich Magazine, in 1967, had another good year. Students enrolled in a special course at the Sydney Hospital to gain experience in hospital pastoral work. The College buildings were made available for representatives of churches in all States to review the various aspects of the training of men and women for the ministry. Mrs Elliott provided lady students with an opportunity to enjoy meetings of the Christian Women's Fellowship. The Women's Conference Committee, under Mrs Corlett, was thanked for years of faithful service. Mrs Corlett had resigned and Mrs Single became the convenor of the Committee.

At the request of the Overseas Mission Board and the Committee of the Banmatmat College, Principal Stephenson was invited to go to the New Hebrides.

To mark the 25th Anniversary of the College, an appeal was made to provide funds to increase the accommodation at the College for married students. \$4,265 was raised for this extension. Miss Ashwood provided funds to enable students to study at an Australian University. This gift was \$4,000.

The excess of income over expenditure in 1967 was \$7,345. In 1968 the College Board recorded that it was very appreciative of the contribution made by the College, particularly "of Principal Stephenson had made over many years since at that time he had indicated his intention to resign at the end of 1969. Our debt of gratitude to him is immense as he has served at the College and also in the wider field of Brotherhood work in such a wonderful way".

"The years of his leadership have been crucial ones, particularly, as theological standards in

the past few years have been so subject to challenge and decay. The firmness with which Woolwich standards have been maintained and the over-all strength of the College contribution to the Brotherhood work generally, are largely due to the dedicated efforts of Principal Stephenson. We thank God for his work and, with him, his

- 70 -

wife. May God's blessing be with him in the years to come as he enters "a well-deserved retirement'."

The College Board was pleased that Dr Elliott was able to accept the position of Principal, and G. Chapman the task of being senior lecturer. The financial position of the College had improved by \$8,436.

During 1969 students attended the School of Evangelism conducted by the Billy Graham team.

A team of students, under K. Crawford, served the Church at Mosman for the College year. As a result fourteen members were added to the church.

At the end of A. W. Stephenson's term as Principal, the College Board conferred on him the title of Principal Emeritus, as a token of appreciation. In 1970 the new College Principal took up his task. Mr Chapman planned to begin his work in 1971. During 1971 Principal Elliott and G. Chapman served full-time.

However, due to the illness of Dr Elliott, G. Chapman also had the heavy task to maintain the College for some months. At the end of 1972 Mrs Holt resigned as Housekeeper and was thanked for her years of service. In the same year the P.E. Thomas Scholarship was awarded for the first time. The financial position of the College had shown an overall decline for the first time.

Miss Burns, who became housekeeper at the end of 1972, found it necessary to resign at the end of 1974. She was succeeded by Mrs Judy Smith of the Belmore church who began the task in 1975 and continued to serve until the end of 1979 when she was replaced by Mrs Dot Gilby.

Dr A.G. Elliott tendered his resignation as Principal to take effect from December 31st, 1975. Mr G. Chapman also concluded as Senior Lecturer at the end of that year. Both men had served the Brotherhood diligently and ably in their preparing of men and women for ministry. Thus the end of 1975 marked the end of an era in the College's history.

The beginning of 1976 saw Mr G.R.F. Ellis, B.A., B.D. (Hons.) welcomed to the College as Principal. He was assisted by Mr G. Walker who was initially appointed as a part-time lecturer but whose position became full-time in the middle of the year. The period of Rex Ellis' Principalship was to see some major changes in the life of the College.

The year 1976 saw the first College Convocation Service; the first scheduling of some classes at night to allow members of the churches to attend; the first Expository Pulpit sessions when members of the Brotherhood could listen to some excellent Bible preaching and the first moves towards Theological Education by Extension. On the teaching front the College Board announced the appointment of Miss Dianne Feeny, B.A. (Hons.), A.F.A.I.M., A.I.P.S. to the full-time faculty in 1977. Mr Colin

- 71 -

Bowser also announced his resignation as Lecturer in Greek after 27 years' service. The College was blessed with some financial support for the Library from the Campbell Edwards Trust.

Correspondence Courses made their appearance in 1977. This opened up another avenue for the College's ministry to go beyond the full-time students. An outstanding feature of the year was the visit of Dr W. Blevins, B.A., M.Div., Ed.D., the Academic Dean of Johnson Bible College, Tennessee, and Dr L. Foster, M.A., M.Div., B.D., S.T.M., Ph.D., Professor of New Testament at the Cincinnati Bible Seminary, Ohio. Each man spent a semester at College and made a great impact on the students. This standard was maintained by 1979 when Dr R. Phillips, B.A., Th.M., M.Div., M.A., Ph.D., associate Professor of Philosophy at Milligan College, Tennessee also spent a semester at the College.

1978 saw the addition of Mr Terry Butler and Miss Pat Prunty to the Faculty. Both were from the U.S.A. and supported by the American churches. Terry Butler lectured in the area of Theology and Pat Prunty in Music. It was the beginning of an emphasis on music in the College that has continued. Mrs Enid Reiher took up the position as Office Secretary and Mr Ken Baker's involvement with the College became deeper with his appointment as Dean of Students.

Two major developments of 1978 need to be mentioned. The first was the real move towards the establishment of the Sydney College of Divinity. The establishing of this College would enable our matriculated students to study for a B.Th. degree without the loss of autonomy or compromise. Rex Ellis played a major part in these discussions. A second development was the beginning of discussions on the re-location of the College at Carlingford. The decision to re-locate was made in 1979 and the College moved to the new location in July 1980. It also became known that Mr G. Walker would be moving to the U.S.A. during 1980.

1980 was a year of agony and ecstasy. The College mourned its own with the sudden death of Terry Butler's son and then the death of the Principal. Mr Ted Bjorem from the U.S.A., came to teach in Christian Education and Church Growth in 1980. Mr Dennis Nutt, B.A., M.A. (Hons.), M.A.C.E., had been appointed to the Faculty as from January 1981. Following the death of Rex Ellis, Dr Keith Farmer, B.A., B.Comm., D.Min., who had been serving as lecturer at the College of the Bible, Glen Iris, Victoria, was called to serve as Principal. A new era had begun and the transferred College became the Churches of Christ Theological College in N.S.W.

- 72 -

CHAPTER TWELVE

To The Uttermost Parts

Jesus told His disciples to be His witnesses in Jerusalem, Judaea, Samaria and to the uttermost parts of the world. The early Disciples coming to this land became witnesses to Christ in Sydney, in New South Wales, in Australia and then to lands beyond.

In 1891 there were members in N.S.W. who expressed the desire to set up an Intercolonial Conference (Federal Conference). The aim was to organise some mission work overseas. Mr and Mrs G.L. Wharton, of the United States of America, who were Disciple-missionaries in India, decided to spend a vacation in Australia to create interest in this Indian mission field. As a result much enthusiasm was created, especially among the women of the churches. Miss

Mary Thompson was called to be the first Australian lady missionary to go to India. Miss Thompson served with the American missionaries, but was supported by the Australian churches.

In 1906 Mr and Mrs H.H. Strutton (Mrs Strutton was the daughter of G.T. Walden) began a mission in the Bombay Presidency of India.

A State Overseas Mission Committee had been formed to work with the Federal Committee. A full account of the Committee's actions would require a full report of all that the Federal Committee has achieved. This is beyond our aim in this history. Those interested must seek help from Federal reports which appear in the Conference Handbooks.

During 1950 Mr and Mrs Coventry and Mrs C. Thomas visited churches in N.S.W. and created great interest in "Our India". The income received that year was over \$10,000. This was in addition to gifts sent direct to the Federal Board. The young people of the State cooperated in raising funds to help purchase a Panel Van. In this effort, they joined the women of the Churches.

C.R.M. Graham served as Chairman of the Committee and Ira A. Paternoster as Secretary.

During 1952 John Buiragi, B.A., B.D., and Dr S.S. Partil, of India, and Abel Barney, of the New Hebrides, attended the World Convention at Melbourne and then spent some time among the churches.

The death of Mrs F.J. Purdy, a member of the Lane Cove Church, and a former missionary in the New Hebrides, was reported to the New South Wales Conference in 1953.

The Fiftieth Anniversary of the establishment of the Australian Mission work in India was celebrated in 1955. In that year Mr and Mrs Bruce Munro were home on furlough from India. Mr Munro was a

- 73 -

graduate of the Woolwich Bible College; he was the first College graduate to be called to the mission field.

Miss Pauline Jones, a graduate of Woolwich College and a trained nurse, was accepted to serve at Aoba, New Hebrides.

Consideration was now being given by the N.S.W. Committee to the projected establishment of a mission field in South-East Asia.

The giving of the Churches in N.S.W. to missions continued to increase. Over \$9,500 was now being received each year. Consideration to embark into a new field and to enter the South-East Asia area was given by the Federal Conference, held at Sydney in 1956. The project came before the Federal Conference in 1958. It was agreed to enter New Guinea. A survey of Papua New Guinea was made. The appeal to cover the cost of the survey party was over subscribed by \$5,000. A New South Wales member subscribed \$2,000 to this project.

The contribution of N.S.W. to mission work in 1957 exceeded \$15,000, an increase of \$7,000 on the previous year's giving.

Mr and Mrs Fred Reynolds, both graduates of the Bible College, went to the New Hebrides. Mr Reynolds was a highly qualified engineer. They took up their work in 1958.

The distribution of "Goodly Pearls" in N.S.W. increased to 735 in 1958. Mrs C.A. Saxby, a member of the committee, had taken over the responsibility of the distribution of this missionary paper.

Conference expressed much appreciation to I.A. Paternoster at his retirement for his active work over the years as the State Secretary of the Overseas Missionary Committee. He was held in high esteem by the shipping and business houses at the Sydney Port. E.W. Roffey became the new Secretary.

The Overseas Missionary Committee thanked the Directors of Samuel Taylor Pty Ltd for a gift of \$8,500 for a building of a hospital in New Guinea and also \$2,000 for a school building in New Guinea.

Dr and Mrs John Stanhope, of Lane Cove, were called to serve in New Guinea. The doctor spent some time at a Lutheran Hospital to gain experience in tropical medicine before taking up work in the Churches of Christ mission field.

Dr Stanhope had taken Bible studies at the Woolwich Bible College. David Eagling was called to the New Hebrides after graduating from the N.S.W. College. Mrs Eagling was a trained teacher. Both took up duties in 1962, at Aoba.

Japheth Karae and Samuel Buli, two New Hebridean men, came to College in N.S.W. to take the missionary course. In addition to many other responsibilities, the N.S.W. Overseas Committee

- 74 -

served the Australian Overseas Board in arranging shipping and business transactions at the Port of Sydney.

Miss Rosalie Rofe, of the Chatswood Church, was invited to serve on the mission fields at New Guinea.

While the contributions given by Churches in N.S.W. increased by 50% in 1961, because of the expanding work, additional giving was requested in the 1962 financial year.

Samuel Buli and Japheth Karae, having completed their studies, returned to the New Hebrides early in 1964. David Eagling was working on the translation of Colossians into the Ndui Ndui language, while Dr John Stanhope was translating Mark's Gospel in the Giri language.

Mr and Mrs John Main and Mr and Mrs Richard Powell, after their graduation from Woolwich College, went to the Indian field in 1963.

David Eagling and family moved from Ndui Ndui to Banmatmat to establish a Bible College. This move proved to be a significant advance in the life of the Churches in the New Hebrides.

The Committee expressed thanks to E.W. Roffey for his six years of service as State Secretary when he went to the church at Ivanhoe, Victoria, in 1964. C.A. Saxby followed him in this important task of serving as State Secretary.

Miss N. Mobbs, a graduate of Woolwich and a trained nurse, went to the New Guinea field in 1964.

T. W. Bagley, and several others from Australian Churches, volunteered to go to Ndui Ndui and make extensions to the Hospital.

Dr and Mrs Stanhope retired from their medical work in New Guinea in 1965.

T.W. Bagley proceeded with another group of workers to give voluntary help in a building programme.

Sister D. Holstein of N.S.W., a qualified nurse, left for India in January 1965.

C.R.M. Graham's leadership in the Overseas missions work was much appreciated. His contribution as Chairman of the State Committee for many years was of great value to the Brotherhood and the Kingdom of God. After his retirement, C.G. Taylor, B.A., was elected Chairman.

Work on the "Paternoster Memorial Hospital" at Bunapas, New Guinea, was begun in October 1966.

Principal A.W. Stephenson, the Federal President, attended the first graduation service of the Banmatmat College. This was a great event in the life of the New Hebridean Churches. Mr and Mrs Eagling were thanked for their ministry at the College and were given much praise for their contribution to the establishment of the College.

- 75 -

Dr Roy Miller, of New South Wales, while on a visit to his daughter, Mrs G. Elliott, in the New Hebrides, rendered valued service in operating on New Hebridean patients. A work party of eleven from New South Wales went to build a Technical Centre at Ranwadi, New Hebrides. The party also assisted in other work.

Mr and Mrs G. Warne, graduates of the Woolwich College, were appointed to serve at the Banmatmat College. Mr Warne had gained his B.D. degree at the London University. He was appointed Principal of the College.

During 1973, when Ethiopia was gripped by famine and plague, the Overseas Mission Committee provided funds to give relief, and supported Miss Lois Gibson who was working in that distressed area. Miss Gibson was trained at Woolwich, having come from Naracoorte, South Australia, where she had worked as a hospital Sister.

The Summer School of Missions in 1973 was held at the Christian Centre at Stanwell Tops. This was a very successful event. C.G. Taylor, after ten years as Chairman of the N.S.W. Overseas Committee, resigned. Appreciation of Mr Taylor's leadership was expressed at Conference. Dr Roy Miller, of Burwood Church, where he was an elder, was elected the new Chairman.

Mr and Mrs R. Whan, of N.S.W., were appointed to serve at Tsumba, New Guinea, where they were asked to set up a Bible School to train workers for more active service.

John Liu graduated from the Pacific Theological College, Fiji, with the B.D. degree, gaining the Bible Society Prize for the best New Testament student of the year.

Miss Dianne Feeney, a lecturer at the Woolwich Bible College, became a member of the survey party to investigate the possibility of establishing a mission programme in Indonesia. After some study it was resolved to co-operate and provide help for the churches established

in that country, especially the Churches of Christ working there.

After the retirement of C. Saxby as Secretary of the State Committee, David Eagling became Secretary.

At two Department of Christian Education camps in 1979, Dianne Feeney, of Woolwich, and Rosalie Rofe, of New Guinea, presented the missionary challenge to young people. At a special dinner, at which over 80 gathered, the First Missionary Strategy was announced. R. Ellis, G. Mathieson, K. Booth and Miss Feeney were the speakers.

A recognition and welcome-home service was held at Greenacre for Bob and Rhonda Whan and Graham and Jeanette Warne. There was a large and representative gathering of members of the Sydney churches present.

- 76 -

Kay Williams was awarded the British Empire Medal in 1980 by the British Government in the New Hebrides. This was in recognition of her valued work over fifteen years in the New Hebrides among the young people there.

From the small beginning in 1891, the missionary outreach of Churches of Christ in New South Wales had touched India, New Hebrides, Papua New Guinea, Indonesia, South Korea and other centres. Jesus had said to His disciples: "The Field is the World". He also said, "Go into all the world and make disciples". Dare we do less!

- 77 -

CHAPTER THIRTEEN

The Women's Conference

One feature of New Testament life which is often overlooked is the role women played in the ministry of Christ and in the church. Women accompanied Jesus and His disciples from Galilee to Judaea. During that period they served His material needs and provided food and clothing. We know that at His death they provided embalming spices. Then Lydia gave Paul and his companions accommodation when they were visiting Philippi. Other women's names could be added to these who played a part in the life of the church.

In 1894, the women of N.S.W. set up a Women's Conference to encourage the service of women in the local churches and to help in Conference activities. One of their first tasks was to provide the meals for the delegates to Conference. This has been a duty they have carried out faithfully for many years.

When there came a call to help send a missionary to India, the women were among the first to act and provided the needed funds and even the first missionary. They gave support to Mary Thompson.

In the field of Social Service the women took the initiative very early. Some women established a fund for the building of a home for aged women. This led to the building of Ashwood House on December 11, 1936. While the Women's Conference was just an auxiliary of the main Conference, yet the women played an important part in supporting the work of the various departments of Conference. In fact, without such support many of the

committees would have been in much trouble. The women helped the Home and Overseas Missions Departments, also the Aborigines Mission. They helped the Social Service Department and the Bible College. They organised the World Day of Prayer meetings in local churches. They held fetes at Pendle Hill Boys' Home for many years with great success. They also took part in inter-church activities.

Their Annual Conference gatherings were held each year under the name "The Women's Conference"; then, in 1958, it was changed to N.S.W. Christian Women's Fellowship. Why the change?

When the Churches of Christ World Convention was held at Melbourne in 1952, there was a gathering of women from some thirty countries. A suggestion was put forward that it would be helpful to have a worldwide women's organisation to represent all the women at the World Convention held at Toronto, Canada, in 1955. Ella Stephenson spoke for the women of Australia. At that Convention the Christian Women's Fellowship was established. A meeting of representatives was to be held at each World Convention. At first, there was some local opposition to such a

- 78 -

move, but eventually the women accepted the new organisation. By 1958 Women's Conference was renamed "The N.S.W. Women's Christian Fellowship". To the World Convention held at Puerto Rico in 1960 the women of Australia sent Bessie Wylie of New South Wales, as their delegate.

The Conference Handbooks over the years set out numerous and various gifts made by the women of the churches to the Departments. These are worthy of record, but it is not in our commission to record them here. They need another history book to do so.

We set out, however, a list of the names of the Presidents and Secretaries of the Women's Conference in Appendix I.

- 79 -

CHAPTER FOURTEEN

The Ministry of Men

The World Convention held in Melbourne in 1952 brought many church leaders from America. Among these were leaders of work among the men of the Disciple Churches. They encouraged some of the Australian men to set up a church organisation to encourage the greater activity of men in church work. As a result Mr and Mrs Mark Rutherford came to Australia and visited most of the States of the Commonwealth and urged the setting up of a Federal Committee, with State Departments to develop this work among the men of the churches. The Federal Committee was set up in 1954. Then in July 1957, the N.S.W. Executive organised a provisional Department of Men's Work with Gordon Brogden, of Beverley Hills, as provisional chairman and John W. Hunter as secretary. By 1958 Conference established the Department of Men's Work and its first report was made to Conference in 1959. By then there were twenty-four Men's Fellowships in the State.

At a Combined Men's Dinner held at the C.E.N.E.F., there were 154 men present at which the Primate of Australia, Dr H.R. Gough, spoke.

The First Spiritual Rally was held at Marrickville on September 3, 1959 when 170 were present and E.L. Williams spoke of his visit to Communist countries.

By 1962 there were 23 Men's Fellowships in N.S.W., with 480 members.

The N.S.W. Men's Fellowships joined with other Australian groups and purchased a land-rover for the New Guinea Mission Field.

Gordon Brogden, who helped in the early days of the Men's Work, resigned and R.S. Edwards was elected the new Chairman in 1962. Gordon Brogden's help over the years was much appreciated.

The Annual Dinner of the Department was held at Belmore in 1964 when the Hon. Charles Adermann, M.H.R., the then Minister of Primary Industry, was the speaker. In 1972 the Department agreed to purchase a Gestetner Duplicator for the use of the Church of All Nations at Enmore. T.W. Bagley, of Bexley North, organised a team of eight men to go to the New Hebrides to help in a building programme on mission buildings. The leadership of Messrs McElveney and Bagley was appreciated. The men in 1973 also assisted in the work of painting mission buildings at Ndui Ndui, New Hebrides. They also undertook the task with some of the New Hebrideans to erect a Christian Centre at Vila, the capital of the New Hebrides. Men of the Societies also laid 4,000 feet of pipe at the Stanwell Tops Christian Centre.

- 80 -

After meeting all costs of the Vila Project, there was \$960 left which was sent to the Overseas Mission Board.

Two ride-on power mowers were provided for the Pendle Hill Settlement.

The men of the churches were asked to supply funds to cover the cost of motor fuel for use in the New Guinea Mission Field. By 1979 the funds had reached the record of \$8,500, one thousand dollars more than the amount requested.

After ten years Les Yelds resigned as secretary in 1979, and Stan Macaney was elected, while J. Camlim became president. In recent years the driving force behind the Men's Work in New South Wales has been Charles Nutt.

Charles Nutt came into the Churches of Christ at a Scambler Mission held at the Marrickville Church over 45 years ago. Since then he has been a member and deacon at the Marrickville Church, the first secretary of the Wiley Park Church (now Greenacre) and since 1971 has been an elder of the Greenacre Church. He has served the Brotherhood on various committees including the Social Service and Home Missions Departments. From 1972-1984 he has been actively involved in the Men's Work as both secretary and Chairman.

The Men's Department has had its ups and downs over the years, yet members have made a significant contribution to the Kingdom of God over the period since the Department had come into being.

May their motto be:

"Rise up, O men of God . . . and serve the King of Kings."

- 81 -

CHAPTER FIFTEEN

Churches of Christ Property Trust

In 1907, the N.S.W. Property Management Act became law. Previously, the legal position was that a church property belonged to, and was the private property of, the people whose name appeared on the deeds, and the insolvency of one or more of these persons imperilled the property. Now a large number of churches enjoyed the security afforded by the Act.

In 1952 there were sixty churches registered under the Act. The Property Trust served as trustee for 45 of the churches. By 1954 sixty-five churches were registered under this Act. Ashwood House came under the Act in 1956, while 58 centres had then accepted the Trust as Trustee. Some 14 local churches retained their trustee responsibility.

In 1959 P.H. Morton, of the Burwood church, was appointed Chairman of the Trust and N.D. Morris, Deputy Chairman. By 1960 sixty churches and eight Conference Committees were registered under the Act.

Insurance transactions of the churches, under the then Queensland Insurance Co. Ltd, (now Q.B.E. Insurance Ltd) provided an income of \$800 for Conference Departments. Since this scheme had been introduced some \$5,200 had been gained by 1962 to the advantage of the Brotherhood.

In 1962 C. Cole was asked to serve as Secretary of the Trust, while R. Bartholemew became assistant secretary. Mr Cole's association with the Social Service Department made it possible for him to be available at most times for urgent needs of the business of the Property Trust.

Among those who had given valued service to the Brotherhood on Property Trust was N.D. Morris. Norman Douglas Morris was born at Melbourne in 1898. The family lived at Flemington and then moved to Sydney when Norman was about nine months old. They settled at Botany, where his father was the manager of a boot factory. The family moved to Lewisham and then to Summer Hill. Norman joined the staff of the firm of Accountants of Troup, Harwood & Co. He became a member of the Institute of Chartered Accountants of Australia and a Chartered Secretary. At the time of retirement he was the only remaining partner of the firm. From the age of nine months he attended the City Temple Church of Christ, where he served as an officer until the church closed. Then he became a member, for a few months, at Paddington Church of Christ. He married, in 1924, Doreen, daughter of H.G. Harward, whose valued ministry has been recorded in this history. Norman died in 1978.

- 82 -

CHAPTER SIXTEEN

Facing A New Age

As new Conference Committees were introduced to meet new demands, the increase of such Departments made many calls on the effective use of suitable man-power in the churches. In view of this, Conference passed, in 1979, the following resolution:

"That Conference Executive appoint a Sub-committee to review the functions and operations of Conference and Conference Committees and make recommendations for the more effective and efficient functioning of Conference and each Conference Department."

Members of the Review Committee were: Bruce Armstrong, Ron Hewitt, Laurie Larcombe, Fred Stephenson, Stephen Toomey, Roy Miller and K. Crawford.

This Committee submitted its report to Conference in 1980. The effect of these recommendations has been the reduction of the elected Departments to four and these, along with the newly constituted Executive, took over the duties of all the previously elected Committees. The four new Departments being:

- a. Department of Church Development and Education--Responsible for areas previously delegated to Home Mission, Christian Education and Men's Department.
- b. Board of Management of the Churches of Christ Theological College.
- c. Missions Department--Responsible for the work previously delegated to the Overseas Mission Department and the Aborigines Mission.
- d. Department of Social Service--Responsible for the work previously carried out by the Social Service Department and the Dunmore House.

The Executive Committee was now responsible for additional duties such as Advisory Board, Finance Advisory, Nominations, Conference Properties, Publicity and Media, The Christian Messenger and Deposits and Loans.

The Committees were free to set up sub-committees from personnel interested in serving from amongst our churches within the area of their responsibility. The aim here was to allow members to use any of the abilities they had in the service of the church without the necessity of standing for election at Conference.

- 83 -

Conference Executive was varied, related to responsibility and also make-up of its members. Prior to these recommendations Conference Executive consisted of Conference Officers plus representatives from different departments. The responsibility of Executive was now widened to ensure that co-ordination of policy, programming and promotion of Departments and the preparation of plans and proposals for submission to Conference for the fulfilment of the objects of Conference. In line with this greater responsibility, its membership was changed to include Conference Officers plus six members elected by Conference, plus the Directors/Principal of the four major Departments and the President of the Christian Women's Fellowship.

With the move of the College to Carlingford, it was decided to locate the Brotherhood Offices in one of the buildings on the College property. The bringing together of the Departments in this way into close association with the College, its faculty and students, has also led to a greater degree of co-operation and efficiency and to a feeling that we are Churches of Christ in N.S.W., not just isolated departments. In particular, the association of the College with the Department of Church Development has benefited both the College and the Department in that the students are given help in their church ministries and the Department benefits from the service of students in developing churches.

The current Conference Executive Secretary, K.E. Crawford, is located here at the Executive Office. He is able to give advice to the Departments when it is sought. Mr Crawford is a trained Public Accountant and a Fellow of the Australian Society of Accountants.

He graduated from the Churches of Christ Bible College in N.S.W. in 1957. Then he served as minister of the Church of Christ at Caringbah from 1957 to 1961. He became the Director of Home Missions and Evangelism from 1962 and 1977. From 1977 to 1983 he served as Secretary to the Churches of Christ Conference in N.S.W. He was the President of the Federal Conference of Churches of Christ in Australia 1977-80. He represented Australia at the Asian South Pacific Congress on Evangelism and the Congress on World Evangelisation at Lausanne. He is married and has three children.

The role of the Executive Secretary has now become that of an encourager and a helper to the Directors of Departments and to ministers of local churches as the need arises. To this end he maintains a visiting-preaching ministry among the churches in New South Wales. He seeks also to meet the needs of those who are aiming at presenting Christ to the people in this State.

What do local churches consider to be their mission in the areas where they are located? One church sets out its position and aims in its weekly news sheet as follows:

- 84 -

WHO ARE WE?

The Church of Christ at is linked with over 80 similar congregations in New South Wales. Churches of Christ in Australia are linked with the World Convention of Churches of Christ which meets every five years, binding together churches in more than 30 countries around the world.

Churches of this movement were formed at about the same time in the U.S.A. and Great Britain just on 175 years ago. The early leaders, saddened by doctrinal controversies and denominational bitterness of the day, sought to bring together, on the basis of the New Testament, the many denominations into which the church had split.

WHAT WE BELIEVE

We have no formal creed, but believe those doctrines which are plainly taught in the New Testament.

The one major article of faith which binds us together is our belief in Jesus as the Son of God and Saviour of mankind.

Churches of Christ receive into membership all who express faith in Christ and are obedient to Him in Believers' baptism.

All who love the Lord are invited to share in the weekly communion around the Lord's Table.

Church government is democratic and congregational. None is asked to subscribe to a particular set of rules for Christian conduct. On all matters not expressly taught in the Scriptures, members are accorded the freedom of private judgement.

We endeavour to create an atmosphere of Christian love and goodwill where people of all backgrounds can find a spiritual home and enjoy congenial fellowship.

INVITATION

If you are not worshipping elsewhere we would be glad to welcome you to our services, and your children to the facilities of Christian education and the social life which we shall provide for them. We believe you, too, need the church and the spiritual help which can only be found there. The minister or elders of the church would be pleased to discuss this matter with you at your convenience.

- 85 -

100 Years and Still Going Strong

The 96th Annual Conference of Churches of Christ in New South Wales was held from 10-14th June, 1981. This Conference saw the end of one era and the start of a new one. From this one point on the work of Conference was now to be carried out by four Conference Departments and Conference Executive. Over the previous 9 decades, Committees and Departments had been set up, from time to time, to meet particular needs. Over that period of time some of them, like the Social Service Department, had grown into very extensive ministries with millions of dollars worth of property. Others, like the Men's Work Committee, were still small and restricted in scope, although making a fine contribution to the wider work. The restructuring of Conference changed all this.

The Department of Church Development and Education

The former Department of Home Missions and Evangelism, Department of Christian Education and Men's Work Committee were amalgamated to form the Department of Church Development and Education. It had become obvious that the aims of the former committees complemented each other and in several respects actually overlapped each other. Consequently, this new Department was formed to fulfil those tasks formerly carried out by three committees, in a co-ordinated and a wholistic manner.

The first task of the new committee was to appoint an Executive Director. Mr Robert Smith, who had been involved with the Social Service Department as its Community Services Co-ordinator, and who had previously worked as the Field Officer for the Department of Home Missions and Evangelism, was invited to be the Department's first Executive Director. He took up his new appointment in October 1981. Following this appointment Miss Judith Gordon, the associate Director of the former Department of Christian Education, and Mr Paul Cameron, minister of the Church at Thornleigh, were appointed Field Directors.

Now, with a full complement of staff, the Department of Church Development and Education, or D.C.D. as it came to be known, launched its new objectives and program. Its aim was to promote the growth and development of Churches of Christ in New South Wales. This meant the development of new churches, existing churches and the total family of Churches of Christ as a whole.

Since 1981 D.C.D. has pursued these goals with great vigour. In the area of new Church development it continued to support the new works at Moorebank, Maitland, Whitebridge, North Katoomba, Berkeley Vale, and Salt Ash. In addition to this D.C.D. raised the money for the support of a full time ministry at Bathurst, where five families had come together to form a new church. Then, in 1983, in conjunction with the Theological

- 86 -

College it established a new work in the town of Narellan. This latest development is of

particular interest in that the Department took the initiative in establishing a work where Churches of Christ had no existing nucleus of members. One year later the Narellan church had a membership of five family groups in addition to the student team. In 1984 D.C.D. went one step further and arranged for the leader of the student team, Mr Terry Grant, to live in the area. The Department was very much aware that the Narellan/Camden area will grow to be a Satellite city rivalling Campbelltown in size.

Also in 1984 a new work started in the city of Dubbo. This followed 12 months' investigation and ground work by D.C.D., ably assisted by the Conference President, Mr Alf Bourne. Alf Bourne had been a resident of Dubbo during the 1950's. He had been heavily involved in the Church of Christ that formally met in that town. As such it was an emotional time for Alf to speak at the Easter Service of the new Dubbo Church of Christ on Easter morning, 1984.

At Conference 1984 D.C.D. proclaimed itself as totally committed to new church development wherever the location and opportunity demanded it. It reported to Conference that it was investigating the possibilities of New works at Wetherill Park, Menai and Ballina. D.C.D. sees the future of Churches of Christ being dependent upon the establishment of new churches in strategic areas. After 100 years of Conference almost 30% of active members of Churches of Christ in New South Wales were members of churches that had been established since 1960. Commitment to new church development became high priority for this new Department.

It also committed itself to the development of existing churches, both those that are struggling and those that are strong. Through its staff it has created a package of resources to assist and enable churches in developing effective ministries. D.C.D. sees an effective church ministry embracing evangelism, worship, Christian Education and caring ministries. As such the Department, primarily through its Field Directors, provides a whole range of seminars, training experiences and general support in all aspects of church life and ministry.

In addition to this the team has developed a "Needs Assessment Survey" that investigates all aspects of the church's life, ministry, and community. It concludes by attempting to relate the resources within the church to its ministry opportunities with the community. This then serves as a launching ground for more specialised assistance.

The Department of Church Development and Education has continued subsidising struggling churches in the same way that the former Home Missions Department did. Subsidies are made available to churches that are unable to support their own minister. D.C.D. policy has been to make a subsidy available over a period of 5 years reducing by 20% each year.

- 87 -

There is a built-in incentive in this for the local church to gradually pick up the amount that is being reduced. In its first three years the Department has subsidised several churches that have grown quite remarkably and have gone off subsidy before the five year period expired. Included amongst these are such churches as Coffs Harbour, Castle Hill, Kurri Kurri and South Tamworth.

One of the most exciting parts of the program of development is the camping program. D.C.D. has been running a very comprehensive camping program that caters for children, junior high school age young people, youth, young adults and men. Many of the camps were held at Stanwell Tops and others were held in other parts of the State. In 1983 over 1,000 people participated in these camps. They have proved, time and time again, to be events of very great spiritual significance in the lives of so many Churches of Christ members.

The Department has also been administering the book room at Carlingbah. Under the able managership of John Manners and his team the Churches of Christ Book Room received, in 1983, the award of "Best Christian Book Shop in Australia". It has provided for off-the-street trade, as well as an extensive mail order service to Churches and individuals throughout the State. It has also paid a regular amount to the Department to assist in its general work amongst the Churches.

The Department has been looking after the Brotherhood's use of Radio and T.V. Bob Smith became the organiser of the regular Churches of Christ magazine segment on 2CH, featuring the news and personalities of Churches of Christ in New South Wales. He and others have been regularly conducting the morning and evening services on 2CH also. Paul Cameron and Bob Smith became representatives of Churches of Christ on the Christian Television Association Council.

Again, the personalities and important events in the life of Churches of Christ have received good exposure on television as a result of this.

During its first three years of existence the total membership of Churches of Christ in New South Wales grew from 4,737, at the end of 1980 to 5,309, at the end of 1983. This is an increase of over 12%. Obviously, this is not wholly due to work of the Department of Church Development and Education. It does, however, reflect a new sense of optimism and outreach which the new department has significantly contributed to.

The Churches of Christ Theological College

The re-organisation of Conference Departments did not really affect the Theological College. The move to Carlingford had already been made. And, following the sad loss of its Principal, Rex Ellis, from cancer, Dr Keith Farmer had been appointed to the position of Principal.

- 88 -

However, the last few years have seen the college go from strength to strength. Student enrolments have climbed rapidly. In 1984 over 50 full time students were studying for ministry. The College has always had married men numbered amongst its students, but never to the same extent as in these last few years. In 1984 more than half of the students were married, some with families. A number of them had sold their homes in order to finance their way through College. Most of them had left successful careers to follow God's call. The presence of such a highly motivated group of people started to make its presence felt throughout the whole Brotherhood. It began to generate further optimism about the future of Churches of Christ in New South Wales.

The College was trying to produce a course that would combine academic excellence, practical skills for ministry and real spirituality. The academic standard was upgraded considerably when Carlingford College was admitted as a member institution of the Sydney College of Divinity. As such it was now able to award the degree of Bachelor of Theology. Not all students elected to study for the B.Th. The four year College Diploma, which provided a good sound basis for ministry, continued to be the choice of many of the students. Indeed, even the B.Th. students were required to do the College Diploma course also. In addition to this, students wishing to follow a shorter course of study had the option of the two year course designed to fit them for Christian service generally and missionary service in particular, but not specifically for pastoral ministry.

The higher academic standards necessitated very high standards of the College academic staff. In 1984 the academic staff consisted of Dr Keith Farmer, B.Comm., B.A.(Hons.),

D.Min. as Principal; Miss Dianne Feeney, B.A.(Hons.), A.F.A.I.M., A.I.P.S. (Academic Dean, Lecturer in Social Sciences); Mr Dennis Nutt, M.A. (Hons.), M.A.C.E. (Lecturer in Biblical Studies and Church History); and Mr Ted Bjorem, B.R.E., M.R.E., who was on loan to the College from the United States of America. Mr Ken Baker, A.S.T.C., L.F.R.A.I.A., F.I.Arb.A. was appointed Director of Field Education. Mr Baker, a partner in a firm of Architects, had made the decision to gradually cut back on his paid employment and to give extra time to the College on a voluntary basis. Mr Jim Henderson, B.A., took the position of Pastoral Counsellor, also on a voluntary basis. The Library was also put into the hands of a dedicated and competent volunteer. Mrs Mara Goodall, a professional librarian herself, with a team of volunteers, began to shape the college library into a facility worthy of such a tertiary institution.

Just as an Army moves on its stomach, so the college's effectiveness depended on its catering facilities. Mrs Verlie Ellis, wife of former Principal Rex Ellis, took over the excellent work that had been carried on by Mrs Dot Gilby to make the College, what the students referred to as, one of "Sydney's preferred eating places". Enid Reiher completed the

- 89 -

college team in her role as Secretary.

The College was also served by a number of guest lecturers. These were mainly ministers with particular skills in certain subjects like homiletics. For many years such people provided a valuable service to the College, and continue to do so. However, as part of the Sydney College of Divinity, it has become necessary for the College to appoint another lecturer with appropriate post-graduate qualifications, in order to provide a balanced academic team and correct student/lecturer ratio. At the time of writing the College is seeking to make such an appointment.

Despite the emphasis on academic excellence, the College has striven to maintain its primary role as a training ground for effective ministers. Under Keith Farmer's leadership a strong emphasis on skilful pastoral care, counselling and relational skills came into the course. The College continued the emphasis on church growth that principal Rex Ellis had so strongly supported. Students were being encouraged to develop a conscience about growth and outreach.

Genuine spirituality continued to be an emphasis at College. Each day the whole College family has gathered for prayer and worship. Students continued to be encouraged to develop their own personal "inner journey".

By 1984 the Carlingford College had achieved quite a reputation in the national Brotherhood of Churches of Christ. Increasingly, others were looking to Carlingford as a model of how Theological Education ought to be. Again, new optimism was giving rise to new and better structures, which, in turn, led to even greater optimism.

The Churches of Christ Social Service Homes Department

The Social Service Homes Department inherited the Dunmore House complex as a result of the re-organisation of Conference Departments. Mr Charles Cole, who had led the Department for over 20 years, retired after the first year of the new system. When Charles Cole took over the helm of the Social Service Department it had been a very modest church welfare agency. Under his leadership it grew, primarily in the field of aged care, to include five retirement villages, six hostels for frail aged, and a nursing home. During the last five years of the old Conference system he was assisted by Mr Robert Smith who functioned

mainly as an advisor to the churches in the development of community caring ministries, as well as providing counselling and welfare services for church members and others.

Conference appointed a special committee to investigate the future direction that the Social Services C.F.A. Homes Department should take. One of the results of this was a decision that two Directors should be appointed for the future, one to administer the aged persons program

- 90 -

and to have overall administration of the Department, the second to head up a program of community caring, both through the Department's own facilities and through local churches.

The search for an administrative Director came to its conclusion with the appointment of Mr Laurie Larcombe to the post. In Laurie Larcombe the Department found a leader of exceptional quality. A Civil Engineer by profession Laurie had risen to one of the highest positions open to him. He resigned as an Executive Director of one of Australia's largest companies to take up the work from where Charles Cole had left it.

In its aged care program the Department's priority now became the provision of more nursing home beds to care for the growing population of aged people in the already existing retirement villages and hostels. The 61 beds at the Pendle Hill Nursing Home had to cater for approximately 450 people living in self-care and hostel accommodation. A 60 bed Nursing Home was under construction at East Maitland at the time of writing, and although this was a very difficult time to obtain Government approvals for further nursing home beds in the Metropolitan area, the Committee agreed that every effort should be made in this direction in the immediate future.

Charles Wilson holds an Honours Diploma from the College of the Bible, Glen Iris, Bachelor of Arts in Sociology from Gippsland Institute of Advanced Education, Diploma in Divinity from Melbourne College of Divinity, Associate Diploma in Welfare Studies from the Chisholm Institute of Technology and is a member of the Australian Institute of Welfare Officers. He was appointed Director of Community Care. In his role Charles was given the responsibility of developing an effective welfare program throughout Churches of Christ in New South Wales. Charles continued to promote and support the community caring programs that Bob Smith had developed during his time with the Department, as well as greatly expanding counselling services. In addition to this Charles took over the supervision of Chaplaincy services both to the Department's Homes and also to other institutions.

One of the great challenges facing the Department, since the reorganisation, has been to find a new role for the Dunmore Complex. It became obvious that the former institutional role of Dunmore, in looking after children, was no longer desirable or viable. At the time of writing the Social Service Department is still investigating various possibilities for a new type of caring ministry which will be a worthy successor to the old Boys' Home and Child Care Centre.

The Missions Committee

Prior to the Conference restructure New South Wales had had two Committees representing overseas Missions and Aborigine Missions. Following the restructure these two became one. It was considered that,

- 91 -

because the function of the committees had been primarily to raise support amongst the

churches, one Committee could effectively do the job formerly carried out by the two. Under the new system, as with the old, there was no requirement for full time staff. The work of the new committee continued to be carried out by dedicated members. Richard Powell, who had for many years been a missionary in India, became the key person in New South Wales in relation to overseas missions, while Gary Towle, minister of the Greenacre Church, fulfilled the same role as regards Aborigine Missions. Don Norling, minister of the Church of Christ at Penrith, who had previously been chairman of the Aboriginal Committee, became Chairman of the Mission Committee.

In the past Aborigine Missions had been primarily concerned with works in Western Australia. There had, for years, been mission stations in the eastern States, including Balladoran in New South Wales. However, in more recent times there have been some exciting developments amongst Aborigine people, particularly urban Aborigines, in New South Wales. Frank Johnson, an Aborigine pastor, planted a church amongst Aborigine people living in Tamworth. This has been growing well. At Mt. Druitt, Bill Bird, another Aboriginal pastor, has done the same. The work at Mt. Druitt has included some exciting caring ministries including a rehabilitation program amongst Aboriginal prisoners, and a training program to equip Aboriginal young people with employment skills.

So, once again the stage has been set for new and exciting developments based on the solid foundations laid by those who went before.

Conference Executive

The task of co-ordinating these varied ministries fell to Conference Executive. This Committee was changed to consist of Conference Officers, Directors of various Departments and six elected members.

The key person, both before the restructuring and since, has been Kevin Crawford. Kevin's wise counsel, clear thinking and positive faith continues to be a stabilising and motivating influence in the whole brotherhood.

The restructuring process saw the end of the Chapel Extension Committee and its role taken over by the Deposits Fund administered by the Churches of Christ Property Trust. This fund receives loans from members and then lends money out to churches, at low interest, for the purpose of purchasing property and erecting buildings.

Conference Executive continues to be responsible for the administration of the Stanwell Tops Christian Conference Centre through a special subcommittee appointed for this task. As the New South Wales Brotherhood moves into its second century, the Stanwell Tops Christian Conference

- 92 -

Centre has become one of the best known centres of its type in the State. Conference Executive also provides advice to churches and ministers through its Advisory Board, and for the regular monitoring of support for ministers through the Salary Review Committee.

Towards 2000

In 1885 there were approximately 500 members of Churches of Christ in New South Wales. In 1985 there were well over 5,000. What will 2085 bring? If the Lord has not returned by then perhaps there will be 50,000 active members, or considerably more.

One thing is certain, the Brotherhood has ended its first century on a note of very real optimism and growth. It emerged from the doldrums of the late 60's and 70's prepared to see the possibilities, step out and grow.

Only time will tell whether this gathering momentum will carry on to become an irresistible tide. However, the present indications are encouraging. We have a powerful message. We have a dedicated and gifted people. All that remains is for us to give what we have, unreservedly, into the hands of the one who blessed a small boy's lunch, and see that He can still multiply the gift to feed the multitudes.

- 93 -

Appendix I

CHURCHES OF CHRIST IN NEW SOUTH WALES CONFERENCE OFFICERS

Year	President	Secretary	C.W.F. President	C.W.F. Secretary
1886	J. Kingsbury			
1887	J. Kingsbury			
1888	T. Hawkins			
1889	J.F. Floyd			
1890	J. Saxby			
1891	C. Watt			
1892	C. Watt			
1893	J. Kingsbury			
1894	J. Colbourne			
1895	J. Hunter		Mrs Clapham	Mrs T. Smith
1896	J. Colbourne		Mrs Clapham	Mrs T. Smith
1897	J. Hunter		Mrs Clapham	Mrs T. Smith
1898	T. Walden		Mrs D. Ewers	Mrs T. Smith
1899	P. Dickson		Mrs D. Ewers	Mrs T. Smith
1900	D. Ewers		Mrs D. Ewers	Mrs T. Smith
1901	G. Jones	R. Steer	Mrs D. Ewers	Mrs T. Smith
1902	W. Macindoe		Mrs S. Jones	Mrs Rossell
1903	G. Walden		Mrs S. Jones	Mrs Rossell
1904	J. Kingsbury		Mrs S. Jones	Mrs Rossell
1905	A. Illingworth	W.W. Macindoe	Mrs S. Jones	Mrs Andrews
1906	J. Hunter		Miss Marshman	Mrs Andrews
1907	W. Williams	T.C. Walker	Miss Marshman	Mrs Andrews
1908	T. Hagger		Miss Marshman	Mrs Andrews
1909	S.G. Griffiths		Miss Marshman	Mrs Rossell
1910	G.T. Walden	T. Hagger	Miss Marshman	Mrs Rossell
1911	J. Stimson	T. Hagger	Miss Marshman	Mrs Rossell
1912	J. Stimson		Mrs Fox	Mrs Rossell
1913	A.E. Illingworth	H.G. Payne		Mrs Rossell
1914	T. Bagley			Mrs Rossell
1915	A. Price			Mrs Rossell
1916	H.G. Harward	C.J. Lea		Mrs Rossell
1917	F. Collins	H. Payne		Mrs Rossell
1918	H.G. Harward	C.S. Rush	Mrs Corbett	Mrs Rossell
1919	H.G. Harward	C.S. Rush	Mrs Corbett	Mrs Andrews

1920	G. Stimson	C.S. Rush	Mrs Corbett	Mrs Andrews
1921	T. Stimson	C.S. Rush	Mrs Corbett	Mrs Andrews
1922	A.T. Eaton	C.S. Rush	Mrs Rush	Mrs Andrews
1923	J. Crawford	C.R. Hall	Mrs Arnott	Mrs Andrews
1924	J. Whelan	C.R. Hall	Mrs Rush	Mrs Rush
1925	T.E. Rofe	S.J. Southgate	Mrs Clydesdale	Mrs Andrews
1926	G.T. Fretwell	S.J. Southgate	Mrs Rush	Mrs Andrews
1927	W.H. Hall	C.R. Hall	Mrs Clydesdale	Mrs Fretwell
1928	S.J. Southgate	T. Hagger	Mrs Rush	Mrs Fretwell
1929	J. Chapple (Elected)			
	I.A. Paternoster (Presided)	T. Hagger	Mrs Corbett	Mrs Fretwell

- 94 -

Year	President	Secretary	C.W.F. President	C.W.F. Secretary
1930	I.A. Paternoster	T. Hagger	Mrs Hagger	Mrs Fretwell
1931	E. Davis	T. Hagger	Mrs Hagger	Mrs Steer
1932	C.A. Verco		Mrs Clydesdale	Mrs Steer
1933	J. Whelar		Mrs Rush	Miss Ashwood
1934	A. Allen		Mrs Hagger	Miss Ashwood
1935	J. Clydesdale	W.J. Crossman	Mrs Steer	Miss Ashwood
1936	T.E. Rofe	W.J. Crossman	Mrs Rust,	Mrs W. Hall
1937	D. Wakeley	W.J. Crossman	Mrs Rush	Mrs W. Hall
1938	C.A. Verco	W.J. Crossman	Mrs D. Wakeley	Mrs Sainty
1939	F.E. Alcorn	W.J. Crossman	Mrs Leach	Mrs Palmer
1940	W.R. Avenell	S. Laney	Mrs Lewis	Mrs D. Wakeley
1941	W.J. Crossman	S.C. Woolley	Mrs E. Lewis	Miss Ashwood
1942	J.L. Stimson	S.C. Woolley	Mrs McCallum	Miss Ashwood
1943	S. Stevens	S.C. Woolley	Mrs Corlett	Mrs Knight
1944	P.E. Thomas	S.C. Woolley	Mrs McCallum	Mrs Knight
1945	R.H. Wakeley	S.C. Woolley	Mrs McCallum	Mrs Knight
1946	E. Davis	S.C. Woolley	Mrs Wakeley	Mrs Maxwell
1947	A.C. Madern	S.C. Woolley	Mrs Day	Mrs Maxwell
1948	N.D. Morris	S.C. Woolley	Mrs Ackland	Mrs Maxwell
1949	R. Ackland	S.C. Woolley	Mrs Greenhalgh	Mrs Maxwell
1950	W.J. Crossman	S.C. Woolley	Mrs Larcombe	Mrs Maxwell
1951	N.H. Matthews	S.C. Woolley	Mrs Snow	Mrs Maxwell
1952	G.E. Burns	S.C. Woolley	Mrs Greenhalgh	Mrs Maxwell
1953	R.V. Amos	S.C. Woolley	Mrs Snow	Mrs Stephenson
1954	G.J. Andrews	S.C. Woolley	Mrs Roffey	Mrs Stephenson
1955	S.H. Laney	S.C. Woolley	Mrs Amos	Mrs Stephenson
1956	A.W. Stephenson	S.C. Woolley	Mrs Wylie	Mrs Wylie
1957	A.W. Stephenson	E.F. Morris	Mrs Wakeley	Mrs Wylie
1958	J.G. Shaw	E.F. Morris	Mrs Knights	Mrs Roffey
1959	R. Greenhalgh	E.F. Morris	Mrs Stephenson	Mrs Roffey
1960	D.J. Verco	E.F. Morris	Mrs Fishburn	Mrs Roffey
1961	A.G. Elliott	E.F. Morris	Mrs Elliott	Mrs Elsmore
1962	W.H.B. Palmer	E.F. Morris	Mrs Baker	Mrs Elsmore
1963	I.E. Wylie	K. Crawford	Mrs Bell	Mrs Elsmore
1964	C. Saxby	K. Crawford	Mrs Dickson	Mrs Elsmore
1965	E.T. Hart	K. Crawford	Mrs Bloore	Mrs Elsmore
1966	C. Bowser	E.T. Hart	Mrs Henderson	Mrs Elliott

1967 C. Cole	E.T. Hart	Mrs MacKenzie	Mrs Elliott
1968 P.H. Morton	K. Baker	Mrs Elsmore	Mrs Dickson
1969 H.M. Long	K. Baker	Mrs Main	Mrs Dickson
1970 J.R.G. Morns	D. Schofield	Mrs Beckingham	Mrs Beckingham
1971 D.W. Mansell	D. Schofield	Mrs McLean	Mrs Beckingham
1972 R.F. Bartholomew	R. Hewitt	Mrs Lewis	Mrs Beckingham
1973 C.G. Taylor	R. Hewitt	Mrs Wakeley	Mrs Beckingham
1974 R.C. Hewitt	F. Stephenson	Mrs Beni	Mrs Beckingham
1975 J.G. Shaw	F. Stephenson	Mrs Mansell	Mrs Beckingham
1976 K. Baker	F. Stephenson	Mrs Wylle	Mrs Beckingham
1977 H. Davies	F. Stephenson	Mrs Holloway	Mrs Beckingham
1978 J.S. Cooke	K. Crawford	Mrs Morgan	Mrs Beckingham
1979 B. Armstrong	K. Crawford	Mrs M. Baker	Mrs Beckingham
1980 R. Millar	K. Crawford	Mrs Broady	Mrs Beckingham
1981 J. Henderson	K. Crawford	Mrs McDougall	Mrs Beckingham
1982 F.J. Stephenson	K. Crawford	Mrs P. Cameron	Mrs Beckingham

- 95 -

Year President	Secretary	C.W.F. President	C.W.F. Secretary
1983 M. Hall	K. Crawford	Mrs J. Willis	Mrs Beckingham
1984 A. Bourne	K. Crawford	Mrs G. Wainwright	Mrs Beckingham
1985 B. White	K. Crawford	Mrs J. Touzel	Mrs Beckingham

Appendix II

CHURCHES OF CHRIST IN NEW SOUTH WALES as at December 31, 1983

Church	Year Commenced	Active Membership	Minister
Armidale	1972	10	
Asquith	1937	85	G. Hall
Auburn	1883	83	H. Davies
Austral	1947	90	E. Chandler
Bangalow	1910	23	M. McArthur
Bathurst	1981	11	D. Gurney
Belmore	1906	72	O. Wainwright
Belrose	1943	20	G. Stringer
Berkeley Vale	1980	21	M. Leask
Beverly Hills	1918	105	L. Berthelsen
Bexley North	1931	86	G. Bowser
Bowral	1945	69	P. Wakeley
Burwood	1921	61	R. Powell
Campbelltown	1962	97	K. Bond
Canley Heights	1902	73	A. Rae
Cardiff	1951	19	M. Randall
Caringbah	1947	149	B. White/G. Cooper
Carramar	1934	36	R. Eldridge

Castle Hill	1977	67	G. Long
Chatswood	1914	116	R. Hayman
Coffs Harbour	1972	76	S. Rogers
Dapto	1968	36	
Doonside	1937	68	D. Rodger
Earlwood	1938	17	
Engadine	1965	104	S. Thomas
Enmore	1852	10	
Epping	1923	186	R. Hewitt
Fairfield	1934	28	R. Roberts
Georgetown	1940	94	B. Reid
Gilgandra	1914	28	I. Whittle
Goonellabah	1970	38	
Granville South	1942	8	G. Gerada
Greenacre	1968	62	G. Towle/D. Nutt
Hamilton	1923	45	W. Flett
Hurstville	1907	55	L. McNally
Inverell	1905	58	

- 96 -

Church	Year Commenced	Active Membership	Minister
Katoomba	1976	11	G. French
Kingsford	1907	124	J. Saint/V. Gibbs
Korean	1977	65	Yoon Kah Uh
Kurri Kurri	1927	37	G. Hills
Lake Illawarra	1982	57	D. McLeod
Lane Cove	1922	27	See Northside Community Church
Lismore	1884	80	E. Morrison
Liverpool West	1964	53	J. Newton
Lower Blue Mts.	1975	56	J. Sweetman
Maitland	1980	37	R. Hawkins
Marrickville	1893	11	D. Lord
Mayfield	1937	149	M. Hall
Merrylands Reg.	1979	26	J. Hawkins
Moorebank	1950	19	T. Schenk
Mosman	1908	15	See Northside Community Church
Mount Druitt	1969	56	R. Kennedy
Murwillumbah	1955	57	W. Phillips
Narraweena	1957	57	K. Mason
North Haven	1979	27	L. Riggall
Northside Community Church	1905	26	J. Bacik/R. Wakeley/R. Oaks
North Turrumurra	1965	103	R. Foletta
Nowra	1969	49	G. Jones
Orange	1968	40	G. Sonsie
Paddington	1893	62	D. Holmes
Padstow	1953	42	E. Holt
Pendle Hill	1938	74	R. Pelling
Penrith	1948	238	D. Norling/A. Brown/W. Bird
Penshurst	1932	5	
Port Macquarie	1972	80	B. Brown
Rockdale	1979	62	P. Holt

Salt Ash	1981	16	R. Green
Seven Hills	1890	16	W. Harrison
Sydney Chinese	1978	6	David Nyau
Tamworth	1952	175	C. Crago/J. Sutherland/J. Meditz
Tamworth South	1979	65	R. Wall
Taree	1863	112	B. Rice
Teloepa	1961	142	R. Kallmier
Thornleigh	1906	125	P. Burnham
Tweed Heads	1968	108	M. Pieper
Wagga Wagga	1885	111	R. Whan
Wentworth Falls	1946	18	
Whitebridge	1980	33	J. Anderson
Wingham	1878	48	
Wollongong	1941	266	B. McMurtrie/G. Hush
Wyoming	1950	104	G. Hamilton
Yugoslav	1970	13	

Associated Services

Narellan	T. Grant
Tamworth Aboriginal	F. Johnson

- 97 -

Appendix III**CHURCHES OF CHRIST IN NEW SOUTH WALES
CONFERENCE COMMITTEES--1984/85****CONFERENCE EXECUTIVE**

<i>President</i>	B. White
<i>Secretary</i>	K. Crawford
<i>Treasurer</i>	I. Torode

COMMITTEE

K. Baker	A. Bourne	Mrs L. Beckingham
C. Bowser	C. Cole	K. Crawford
K. Farmer	M. Hall	J. Henderson
R. Millar	L. Larcombe	R. Smith
S. Toomey	I. Torode	J. Touzel
B. White		

CHURCH DEVELOPMENT AND EDUCATION

<i>Chairman</i>	A. Wilson
<i>Director</i>	R.V. Smith
<i>Field Directors</i>	P. Cameron, Miss J. Gordon

COMMITTEE

H. Argall	K. Bond	A. Bourne
P. Burnham	P. Cameron	K. Crawford
J. Gordon (Miss)	W. Horsey	J. Manners
M. McArthur	W. Murray	A. Norling
J. Saint	R. Smith	Mrs B. West
B. White	A. Wilson	Mrs A. Wilson

MISSIONS DEPARTMENT

Chairperson Mrs D. Henry
Secretary R. Powell

COMMITTEE

J. Edwards (Mrs)	G. Hunt (Mrs)	D. Henry (Mrs)
F. Johnson	R. Millar	D. Norling
G. Pieremont	R. Powell	G. Towle
K. Williams (Miss)		

PROPERTY TRUST

Chairman B. Perkins
Secretary L. Larcombe

COMMITTEE

D. Bentley	C. Cole	K. Crawford
P. Dixon	L. Kallmier	L. Larcombe
P.R.C. Moore	B. Perkins	L. K. Wilson

- 98 -

SOCIAL SERVICE

Chairman: F. Elsmore
Director -- Homes/Administration: L. Larcombe
Director -- Community Core: C. Wilson
Accountant -- Homes: P. Moore
Treasurer -- Social Service Committee: Mrs L. Beckingham

COMMITTEE

J. Ashley	Mrs L. Beckingham	Mrs P. Cameron
Mrs G. Camling	F. Elsmore	J. Henderson
G. Laney	D. Parry	

THEOLOGICAL COLLEGE

Principal Dr K. Farmer
Faculty Dianne Henry (Mrs)
 Dennis Nutt
 Ted Bjorem
 Staff Enid Reiher
 Chairman C. Bowser
 Secretary J. Cooke

COMMITTEE

K. Baker	C. Bowser	J. Cooke
V. Ellis (Mrs)	H. Haywood	G. Jones
J. Morris	J. Saxby	F. Stephenson

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Back to [A. W. Stephenson](#) Page | Back to [Kevin E. Crawford](#) Page
Back to [Restoration Movement Texts](#) Page
Back to [Restoration Movement in Australia](#) Page
