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Interim Editor
Bruce Thornton

The Baptist Recorder

Journal of the
Baptist Historical Society of NSW Inc.

Morling College Centenary

HISTORY TO BE LAUNCHED

As a prelude to the Morling College Centenary to be celebrated next year (2016) the Baptist Historical Society, at its next meeting, will launch the Morling College History.

The launching will take place at Morling College on Saturday, August 8, 2015 commencing at 2-30pm.

LAUNCHING

The history will be launched by **Hon. Trevor Morling QC.** who is the only surviving member of the GH Morling family after whom the College is named.



Rev GH Morling MA, OBE was Principal of the College (then known as the Baptist Theological College of NSW) from 1921-1960, a period of forty years.

In 1986, the College was given the alternate name of Morling College 'to acknowledge the outstanding service rendered by Rev GH Morling, MA, OBE to the Baptist Union of NSW and to the whole christian community and as a permanent personal recognition.' and is now more popularly known as such.

HISTORY

The history, which was commissioned by the Baptist Historical Society was written by **Rev Dr Victor Eldridge** who was a student of the Baptist Theological College (1957-60) when it was at Ashfield and GH Morling was Principal.

After post-college pastoral service between 1961-65 Vic joined the College staff in 1966 as Lecturer in Old Testament upon the



departure of Rev JA Thompson to become Reader in Semitic Studies at the University of Melbourne.

Except for a brief period of pastoral service between 1985-90 Vic served the College continuously being appointed Principal in 1990 and serving until 1996 when he entered upon retirement.

Vic's extensive knowledge and personal association with the College has been a great asset in writing the history and is reflected in it.

Copies of the History will be available for purchase both in hardcover and paperback at the launching.

BOOK LAUNCH CATERING

Page 20 of the current *Together in Ministry* and page 1 of this issue of the *RECORDER* give details of the book launch on Saturday 8th August. The event will be held in the Morling College Dining Hall and will be preceded by light refreshments.

A larger attendance than usual is anticipated and it will be helpful if people planning to attend could so indicate, without firm commitment, to enable adequate seating and catering to be arranged.

You can register interest by one of the following ways: e-mail to archives@morling.edu.au or gloron2@bigpond.com or by ringing Ron Robb on 4323 4557 (messages can be left if unanswered).

APPRECIATION

Beside the monumental work of the writer Dr Vic Eldridge, many people contributed to the Morling College History and bringing it to completion.

The Society particularly acknowledges the painstaking and professional work of the Editor Barbara Coe. Dealing with writers and publishers from a distance (Canberra) is not an easy task. Sometimes the emails were short, sharp and worked overtime.

Former Archivist Ron Robb's knowledge of archival resources was of great assistance. Publishing work and bringing the project to completion was undertaken by the Society's President.

ARMISTICE COMMEMORATION

– *'We Will Remember Them'*

On Saturday 21st November the combined Presbyterian, Uniting and Baptist Historical Societies will be holding a full day presentation under this heading.

Lunch will be included but booking for the day is essential (auditorium space is limited). There

will be a small charge. The event will be held in the Ferguson Library at 168 Chalmers St, Sydney. Street parking is available but the Library is only a short walk from Central Station. Enquiries may be directed to Dr John Stanhope or Ron Robb.

VEIL OVER HAZY HISTORY LIFTED!

Barbara Coe has completed another super-sleuth project and tracked down the life story of **Thomas Llewellyn**.

Llewellyn was a layman but was the first NSW Baptist itinerant evangelist in the mid 19th Century. He travelled over many parts of the state and founded several churches – some of which are still functioning well today. His name appeared in a number of regional colonial newspapers and Alan Prior's *Some Fell On Good Ground* recorded some of his work. However, little detail has been known about him up to this point and only one photo of him, with his pack horses, is known to exist.

Barbara has harnessed the recently published 'TROVE' mine of information and early Baptist records in the Archives not yet accessed in detail and so uncovered the record of Llewellyn's early life in Wales, considerable hitherto unknown detailed activities around NSW and up to his death. Even his grave has been located (in Northern NSW). Although perhaps not as significant a colonial history as the recently published work on John McKaeg this new record is an important part of our NSW Baptist history and brings into focus considerable background which would not likely be known even by folk of some of the associated country churches.

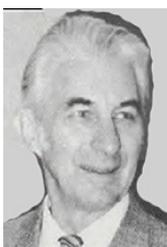
Currently Barbara has deposited the research papers on this story in the Archives so it is at least now available to research scholars. The Society may consider publishing it as a small book for general release to the public but will put the matter on hold for the moment.

Morling History

PRE-PUBLICATION TESTIMONIALS

Prior to publication the Baptist Historical Society sought testimonials concerning the Morling College History. Only parts of these could be used in the book. The following is the complete text of each testimonial as it was received.

REV DR NOEL VOSE



This is a compelling story of the growth and development of one of the most respected Theological Training Colleges in Australia. It is an exciting story of significant success but not without some perils along the way.

These are faced openly and honestly with great insight and sensitivity.

The book is carefully researched, clearly written and well presented. It is a 'must' for students, ministers and College libraries. I congratulate the College on a hundred years of ministry and commend the author, Rev Dr Victor Eldridge for his splendid work. *Rev Dr Noel Vose, (Morling College 1947-50), Founding Principal, Baptist Theological College of Western Australia (now Vose Seminary), President, Baptist World Alliance 1985-90.*

REV PROFESSOR DR KEN MANLEY

This comprehensive history of Morling College is a significant contribution not only to Baptist history but also to Australian religious history since it offers a fascinating and readable account of one of the most influential evangelical institutions in the country. Former students, teachers and supporters will appreciate the care with which the story of their College has been told whilst all readers will appreciate a clear account of the development of Baptist theological education in NSW, beginning with the deeply significant impact of its longest-serving and most



influential Principal after whom the modern large and diverse College is named. Controversies, of which there have been several, are treated with balance and clarity. Vic Eldridge, whose personal contribution to the College covers several decades, is to be congratulated on this mammoth task so well researched and written.

Rev Professor Dr Ken Manley, (Morling College 1958-1961), Principal, Whitley College, Melbourne, Distinguished Professor of Church History, Whitley College, University of Melbourne.

REV DR TONY CUPIT



Various experiences in life help define who we are and what we do. Four years theological study at Morling College has had an enormous impact on my life. A half century after graduating from Morling I give thanks to God for the opportunity to train for ministry where sound, balanced biblical and theological teaching was offered.

I was singularly blessed to commence my studies at Morling before GH Morling retired. Though I only trained under his leadership for 12 months he made an indelible impression on me as did so many other faculty members who helped mould my thinking and set an example of godly living.

Vic Eldridge has written a very fine, comprehensive story of a century of achievement without glossing over the significant challenges that every school of learning must inevitably face from time to time. Indeed, the

TESTIMONIALS (Continued)

book will not only be a rich resource for scholars, students and others as it describes the way the College has strongly influenced Australian Baptist as well as global Baptist witness, it is a compelling story for all who are privileged to read it. **Rev Dr Tony Cupit, (Morling College 1960-63), ABMS Missionary PNG, General Superintendent, Baptist Union of Victoria, Director, Evangelism, Education and Research, Baptist World Alliance.**

REV PROFESSOR DR THORWALD LORENZEN

At the Baptist College of NSW I received my first taste for a life long journey of theological reflection and Christian praxis. The teaching and friendship of Ted Roberts-Thomson, John A Thompson, Ron Rogers and Gil Wright are unforgettable. They have inspired me then and their encouragements are with me to the present day.



Vic Eldridge deserves our gratitude. He has done excellent work in narrating the history of the college in its inter-relationship with churches and denominational leaders. It makes interesting reading, especially for those of us who have shared the journey. **Rev Professor Dr Thorwald Lorenzen, (Morling College 1962-65), Professor, Ruschlikon Baptist Seminary, Switzerland, Minister, Canberra Baptist Church, ACT.**



SPECIAL GUESTS

It is anticipated that, as well as regular members of the Baptist Historical Society the Society will be host to several special guests -These include

Hon Trevor Morling QC and Mrs Ruth Morling, Dr Victor Eldridge and Mrs Marie Eldridge, Rev Professor Dr Ken Manley and Mrs Margaret Manley, Rev Dr Michael Frost, Vice Principal of Morling College representing the Principal of Morling College Rev Dr Ross Clifford who regrettably has another engagement in Brisbane and tenders his apology, and Mrs Carolyn Frost, Rev Dr Graham Hill, Vice-Principal of Morling College and Mrs Felicity Hill, Rev Kel Willis, Chairman of Morling College Council and other members, past and present, of the Faculty of Morling College. .

Video greetings have been received from Rev Dr Noel Vose and Rev Dr John Olley both of whom are in Western Australia. It is also anticipated that a number of graduates of Morling College will be present. We extend to them all a special welcome and trust that they have an enjoyable occasion as they renew fellowship with those who have been associated with them in College and ministry over the years..

It is anticipated that there will be opportunity during the afternoon programme for some participation although this must be on a limited basis because of the constraints of time.

OLDEST LIVING GRADUATES.

Recently the Historical Society conducted a survey to identify the oldest living graduates of Morling College.

A year or two ago they were Rev Professor Dr Basil Brown and Rev EA (Ted) Archer. This changed recently when they were both called to higher service.

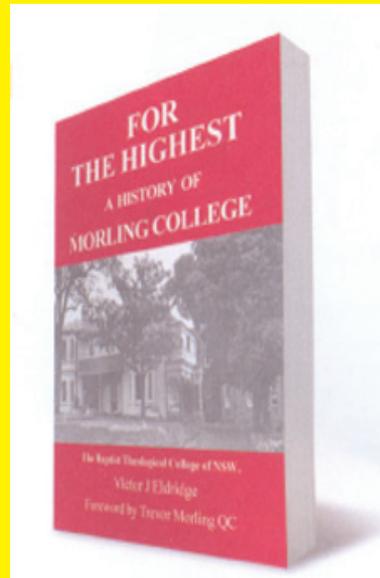
We now think that the oldest living graduates are Rev Ian Emmet and Rev Dr Noel Vose who are both in their nineties.

FOR THE HIGHEST

A HISTORY OF MORLING COLLEGE

by

Victor Eldridge



Copies available at launching or from Baptist Historical Society, Care Morling College, 120 Herring Road, Macquarie Park, 2113, Price Paperback \$25, Hardcover \$48, each \$7 p&p.

THE BAPTIST HISTORICAL SOCIETY OF NEW SOUTH WALES INC.

Inc 989579

PRESIDENT Rev. I.B. (Bruce) Thornton,
OAM

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JOURNAL EDITOR (Vacant - Interim
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PUBLIC OFFICER Mr Ron Robb OAM
Meets at Morling College the second Saturday
of February, May, August, November at 2-
30pm.

Mail to The Baptist Historical Society of NSW
Inc., Care Morling College, 120 Herring Road,
Macquarie Park NSW 2113. Telephone: 9878
0201 (Ask for Archives).

VOLUNTEERS

The Baptist Historical Society is sustained by the willing service of Volunteers. Currently there are several faithful workers who give of their time freely so that the BHS ministry can be sustained. **The Society is also in need of an Editor for The Recorder.** If you are interested in any of these positions please contact the Archivist Dr John Stanhope (9878 0201) .

SUBSCRIPTIONS

Members are reminded that Annual Subscriptions are now due. The amount is \$20 Ordinary, \$25 Churches/Organisations, \$15 Concession. . Please send to the Treasurer, Care Morling College, 120 Herring Road, Macquarie Park, 2113. Direct Deposit details are BSB 704922 Account Number 100003072

BAPTIST HISTORICAL SOCIETY OF NSW INCORPORATED PRESIDENTS REPORT 2014-15

It hardly seems twelve months since the Society held its 40th Anniversary in the Eternity Playhouse (former Burton Street Baptist Tabernacle) in May of 2014. That event marked a significant milestone in the Society's history when the achievements of the past 40 years were documented and reviewed. Features of the event were the launching by **Rev Dr Ross Clifford** of a definitive biography of **George Henry Morling** written by former Society President Rev ER (Ron) Rogers and a significant historical address by the founding President of the Society, **Rev Dr Ken Manley**. The next significant event of this nature will be the **50th Anniversary** with the place and speaker to be determined. Please reserve the date as May 2024 and plan to be present.

Officers elected at the 40th Annual Meeting were Rev IB (Bruce) Thornton OAM (President and Interim Recorder Editor), Mrs Janine Prior AM (Vice President), Mr Ernest Windschuttel (Treasurer and Website Manager), Dr John Stanhope OAM (Archivist) and Mr Ron Robb OAM (Public Officer). For reasons known only to himself Rev Rod Benson who was elected as Secretary at the last Annual General Meeting did not take up his duties. This role, which entails calling meetings of the Executive Committee, taking Minutes and generally dealing with the business of the Society was carried out by the Public Officer **Mr Ron Robb**. The Society is most grateful for his work in this area which involved a considerable time commitment when he might have preferably used for other things.

As President I am most grateful for the support of my fellow officers and their continuing involvement in the work of the Society.

MEETINGS: The change of meeting time from the second Thursday night to the second Saturday afternoon of the months of February, May, August and November has been successful with a renewed interest in the Society by some of the members.

Four meetings were held during the year with speakers dealing with a variety of subjects. The general focus for the year was the Baptist Forward Movement focusing on BaptistCare (formerly NSW Baptist Homes Trust/Baptist Community Services) and today by Bedford College. Presentations during the year were "This is my Story" by Meg and Michael Dennis, (August meeting), BaptistCare – Jim Mallice, Ross Low and Graham Henderson (November Meeting) and Australian Baptist World Aid Highlights by Janine Prior (February Meeting)

PUBLICATIONS/BOOK LAUNCHINGS:

During the year the Society was involved in two book launchings. At the August meeting "**The Grace of Goodness**" by Rev Dr Ken Manley and Barbara Coe was launched by Rev Rod Benson. At the February meeting Barbara Coe's book "**John McKaeg – a Baptist Minister in Sydney**" was launched by the Society's Acting Secretary Mr Ron Robb. Both these books make a significant contribution to the available knowledge concerning their subjects.

Additionally a 40th Anniversary "**Record of Celebration**" was written and published by the President. A summary of the contents are in the latest edition of the Recorder.

With the approach of the Centenary of Morling College in 2016, the Society has been involved in the publication of the Morling College history. The history was written by **Dr Victor Eldridge** who spent most of his ministerial career as a staff member and finally Principal of Morling College. Details of the launching are in the most recent edition of the Recorder.

Greenwood Press (named after Rev James Greenwood, a minister of the Central Baptist Church who was President of the Baptist Union 1871, Secretary of the Baptist Union 1873-4 and architect of the present Public Schools system in NSW) continues to be the publishing arm of the Baptist Historical Society.

THE RECORDER has continued to be published throughout the year. Each edition includes a range of material and a summary of the presentation at the previous meeting. The Interim Editor for the past four years has been the President.

Part of the work of the Secretary is to arrange for the printing and posting of the Recorder. During the year this work has again be carried out by Mr Ron Robb.

THE ARCHIVES: The Archives continues to be the nerve centre of the Society where many church records, deposits and other memorabilia are lodged and preserved.

The Society acknowledges the dedicated work of **Dr John Stanhope OAM** who deals patiently and efficiently with the many enquiries received. He is ably assisted by several volunteers who undertake a considerable amount of detailed work.

A report is submitted to each meeting of the Executive Committee and published in The Recorder. John is ably assisted by former Archivist Ron Robb OAM who, while ostensibly retired, continues his involvement.

During the year the Society has acquired a number of almost new Compactus. This has meant that storage facilities have been enhanced and increased.

THE WEBSITE: The Society's website <http://www.baptisthistory.org.au> is maintained by **Mr Ernie Windschuttel**. On the website previous issues of The Recorder can be accessed. There is also provision for viewers to make enquiries and several enquiries have been received and processed in this way. There is also a portal by which people can purchase the Society's publications (click on shop). These can be ordered, paid for by credit card and delivered either to the person making the order or to a person of their choice.

DIGITISATION: An important advance during the year has been the digitization of all the copies

of "The Australian Baptist". This means that all the information in copies of The Australian Baptist from the first issue in 1913 can be electronically accessed thus saving hours of research time and wear and tear on the already fragile paper copies held by the Society.

The Society is grateful to those who contributed toward the cost so that it was completely covered. The next project is to digitize all the Baptist Union Handbooks which have been published annually since 1904. Progress on this project is subject to available finance.

FINANCE: As pointed out previously the Society's only finance comes from the fees of its membership. A copy of the Annual Financial Statement is in the most recent issue of The Recorder.

For anything else the Society must rely on the goodwill of its supporters who generously make donations from time to time. Their number is few but their generosity in times of need is commended. Significant "in kind" donations from Morling College and BaptistCare is gratefully acknowledged. Baptist Insurance Association provides for the Society's Insurance needs. Without this assistance the Society would be unable to function at the level that it does.

CONCLUSION : I would like to point out over its lifetime the Society has increased its visibility and significance from a few records in a cupboard in the Gow Room of Morling College and being listed under "Miscellaneous" in the Baptist Year Book to a very visible and professional organization which, we are told, is the largest and most comprehensive repository of Baptist records, memorabilia and artifacts in Australia.

This is largely due to the commitment of a relatively few people who have been willing to give time and energy to its development.

Having achieved this status we are anxious to maintain and enhance it. It is our prayer that there will be people available to take up the task when the current leadership is unable to continue.

EXTENSIVE INVOLVEMENT ENDS

When the NSW Council of Churches restructures its activities at the end of the year an extensive involvement of 45 years will come to an end.

Rev John Edmondstone, who became a Baptist representative in 1970 and for thirty six of those years was a member of the Broadcasting Committee and Director of Religious programmes will, with others, conclude his membership of the Council.



John Edmondstone

John began his radio ministry in 1957 on Radio 2NZ Inverell where he was appointed following graduation from the Baptist Theological College of NSW. Later he transferred to Queensland where he became active in radio ministry and in the Christian Television Association.

Returning to Sydney John was approached by the then Secretary of the Baptist Union Mr Bruce King to become a Baptist representative on the Council and a member of the Broadcasting Committee. Thus began his involvement with Radio 2CH and his service as Director of Religious Programmes to which he brought a vision of the potential of radio for the spread of the gospel and passion to use it for this purpose.

John quickly developed cooperative working relationships with the then 2CH General Manager, Don Craig and the Network Manager Bruce Rogerson. Over time he became a valued member of the 2CH team.

When, in the early seventies, the Broadcasting Control Board called into question arrangements concerning the 2CH license John ably presented the situation before them. The outcome was positive.

During 2CH's transition to the "Easy Listening" format, John was given the difficult task of

T explaining the proposed changes to long term church broadcasters. He "persuaded" Rev Roger Bush, then a prominent 2GB broadcaster, to join 2CH and develop its image as the station of "Concern and Help".

John brought back from the United States the "People who Care" concept and set it up as "People to People" – an 'off air' counselling programme.

He was an able presenter of the gospel through programmes such as Sunday at 7-30am and Nightsong which consistently attracted high ratings. As an extension of his 'Nightsong' ministry John often hosted Sunday afternoon hymn singing gatherings in suburban and regional churches.

His carefully crafted 'Have a good day' religious spots interspersed throughout 2CH programmes attracted a wide listening audience and considerable public comment.

This ministry was carried out in addition to high profile local church and denominational involvements.

John concluded as Director of Religious Programmes in 2006 and his 'on air' ministry in 2013 but he has remained a member of the Council.

A Minute of Appreciation of John's Radio ministry is in the Council's 2006-7 Annual Report

*The Forward Movement***T**

A GRACIOUS CHRISTIAN GENTLEMAN

Although the Forward Movement was the brainchild of Rev A.J.Waldock its growth and development depended upon others.

Many people were involved in the movement but a prime mover was Ronald Earle Walker.

Walker was the nephew of AJ Waldock being the only child of Waldock's sister. His father died of pneumonia when Ron was one year old.

Moving to Penshurst in 1912 the family found fellowship at the Mortdale Baptist Church where the Pastor was Donovan Mitchell. It was there that Ron found faith in Christ and, with his mother, was baptised as a believer and received into membership on 11th July, 1915..

Ron was educated at Sydney University gaining BEc and LL.B. degrees. He was admitted as a Barrister in 1928. Later he became the Prothonotary of the Supreme Court.

In 1945 he became President of the Baptist Union. He encouraged the extension of the Forward Movement which had been commenced by his uncle in 1937. One of his masterstrokes was to enlist a little known lawyer friend **Frederick James Church** as a member of the committee to advance its aims.

BEDFORD BUSINESS COLLEGE

Part of the Forward Movement was the establishment of a Business College and Ron was a member of the first Committee. With the establishment of **Bedford Business College** he became its Chairman holding that position for 43 years. Upon his retirement in 1987 he was awarded the title **Chairman Emeritus**.

He was an early President of (what was then) the NSW Baptist Homes Trust (now BaptistCare) serving from 1947-1956 resigning

to enable his friend Fred Church to become President and apply his considerable business skills to its development to enable it to become the outstanding provider of Community Services that it is today.



RE Walker

Upon his retirement from the Homes Trust (BapCare) in 1992 the Community Centre at Willandra Village was named the 'RE Walker Community Centre' in his honour. In 1980 Ron was awarded the Medal of the Order of Australia (OAM) for 'services to the community.'

Despite his denominational involvements Ron was active in the local church at Mortdale (now Mortdale-Oatley) being in membership for 75 years; serving as Deacon (41 years), Treasurer (40 years) and an Elder (18 years).

In all his activities Ron was supported by his wife Jean (nee Dewar) to whom he was married for 57 years and who predeceased him. Ron died on 17th July, 1995 after a short illness.

Ron is remembered as a 'gracious christian gentleman' with a keen mind, wholly committed to his Lord. His friendship was greatly valued by the many people who experienced it and who found pleasure in his company.

Source: Gwenyth L Boston, 'RE, The Life of Ronald Earle Walker, OAM, B.Ec., LLB.1900-1995', Gwenyth L.Boston, Oatley, 1995 ; Thornton, IB (Ed), 'Making their Mark - NSW/ACT Baptist Biographies'. The Baptist Historical Society of NSW, 2012. See also RE Walker, Bedford College, A Brief History, May 1980, Copy in Archives.

B

BEDFORD BEGINNINGS

Bedford College began with the implementation of the Forward Movement objective - 'to provide a Baptist Business College.'

INCORPORATION

Because the objects of the Baptist Union are 'religious' the College was incorporated as a not-for-profit Company under the NSW Companies Code. The Memorandum and Articles of Association (now Constitution) were approved by the Baptist Union Executive Committee on 16th August, 1943. The membership ('shareholders') was set at not more than two hundred members and the membership fee at One pound one shilling. (\$2.10) A provisional Board was appointed with Mr RE Walker as Chairman and Miss Ena Holland as Secretary.

FORMATION

At the 'Formation Meeting' the Baptist Union was requested to transmit funds held for the College in the Forward Movement Account. Twentysix pounds three shillings (\$52.30) was transmitted. Eightyone persons became foundation members. Membership fees and donations totalled 157 pounds. (\$314)

With the concurrence of Central Church Management Committee it was agreed to locate the College in (what was known as) the Assembly Room of Central Church at a rental of Two Pounds Two shillings (\$4.20) per month.

The name of the College was determined as "Bedford" (after John Bunyan). Typewriters and furniture were borrowed.

PRINCIPAL

Mrs Margaret Knapp (widow of Rev John Baillie) who had been teaching at a leading secretarial school was appointed Principal with Miss Joy Hayman as her assistant. The Principal's salary was set at Five pounds (\$10) per week.

COMMENCEMENT

The College commenced on 17th January, 1944 with 9 students. During the first year the enrolment increased to 28. Evening classes were commenced with 31 students.

The First Annual Report observed that 'this venture...was commenced with a minimum of capital and a maximum of faith and works.' It refers to borrowed equipment including a 'Royal' typewriter 'used by the late Mr Higlett in the service of the denomination.'

In November 1948 Miss Joy Hayman concluded her service. Her place was taken by Miss Lorna Charles who was a student at Bedford. With Mrs Knapp's untimely passing in March 1968 Miss Charles was appointed Principal.

SYMBOLS

A College emblem was designed by Mr AE Nelson of Mortdale and the motto 'Pro Deo Laboro' (I work for God) was the successful entry in a competition by Mrs GB McDonald of South Australia.

CHANGES

By 1979, 414 names were on the roll of Bedford graduates.

In 1980, Bedford College purchased the small building adjacent to Central Baptist Church (617 George Street) from the Baptist Union which had purchased it some years previously. The upstairs section was renovated and used for extra classrooms and the ground floor shop was rented to provide income for the College.

Lorna Charles retired in 1994 after 40 years of dedicated service. Her place as Principal was taken by Mr Phil Lamb who had been a teacher with Christian Community Schools.

BEDFORD COLLEGE

Pro Deo Laboro



Bedford - Original Home.
(small shop on right)



Early College Staff and Students



Norwest Campus



Refurbished Glebe Campus

Presentation to the Baptist Historical Society on the celebration of the 75th anniversary meeting of the Baptist Forward Movement.

My Bedford College journey so far (from 1997 – 2015)

Christina Scaife, Principal/CEO

Where we started

I first came to work at Bedford College in January 1997 where I was employed at the Computer Teacher under Phil Lamb who was the Principal at the time. I remained in that role for 2 years and then after completing my Vocational Education & Training (B.VET) degree I left Bedford to join Lloyds International College as Principal.

I had been at Lloyds for about a year when I bumped into Marie Kibble at a VETAB (the then NSW regulator for training colleges) information session in the city. Marie was a business teacher at Bedford and I had worked with her for the two years I was there. She told me that she had been appointed acting Principal when Phil Lamb had been removed from the College under very difficult circumstances.

The VETAB information session was held to assist colleges to manage their regulatory audit process. I was preparing the audit documents for Lloyds and Marie was there to find out how to do the same on behalf of Bedford

At the end of the session, Marie asked me if I would be willing to help with the Bedford audit documents as she was not prepared to do it herself. She explained that the College had no money to pay a consultant. I said that I would try to help but that I probably wouldn't have much time because I had the Lloyds documents to prepare and was also booked to go into hospital to undergo a knee reconstruction.

To my amazement, a few days later the **Chairman of the Bedford Board Mrs Bernice Cardwell** arrived unannounced at Lloyds College. She was very 'persuasive' in 'requesting' that I undertake the Bedford audit work because Marie had advised that she was not prepared to do it. The problem was, without undergoing and passing the regulatory audit,

Bedford College would no longer be able to operate and would have to close down.

I agreed to help because to do otherwise was too difficult (those of you who know Mrs Cardwell will understand what I mean) – I remember scratching my head after she left wondering how she had talked me into it. Although I did realise that I couldn't have Bedford's demise on my conscience.

I decided that I would resign from Lloyds and I undertook the Bedford audit work from home as I was on crutches by that time and unable to drive.

I completed the work and was present at the VETAB audit meeting as the Bedford representative. The College passed the audit with few problems and both the Board and I were very happy.

A few days later, Mrs Cardwell came to see me at home and she asked me if I would consider applying for the job of Principal/CEO of Bedford. I knew it would be a challenge but the staff were great and I felt that I could maybe make something of it.



Bernice Cardwell

Having received instructions from Mrs Cardwell on how to present myself to the board members, I attended an interview at Linda Martini's office in the city. Present were members of the board: Mrs Cardwell, Les Draper, Linda Martini and Dawn Jenks. They had their list of questions ready for me.

Although I didn't follow Mrs Cardwell's instructions to the letter (I remember her telling me 'I was a very naughty girl' when she walked me to the lift after the meeting), I must have done okay because I was offered

the position and officially commenced my role as Principal/CEO on 1 January 2000 (still on crutches).

Operating at Central Baptist:

Since its inception in 1944 Bedford College had operated from rented rooms on level 1 of Central Baptist Church. However, at some point in later years the College had purchased the building adjacent to the church from the Baptist Union. The old building was subsequently named Bedford House; it was on the verge of collapse – literally – it was riddled with white ants. Bedford continued to use several rooms at Central Baptist along with two upstairs rooms in Bedford House which were converted to a classroom and a computer room. The ground floor of Bedford House was leased to a Vietnamese restaurant.

A ‘bridge’ had been constructed on level 1 of the building which spanned the alleyway between Central Baptist Church and Bedford House which provided access to the upstairs rooms from the Church next door. Students would often look down over the side of the bridge into the alleyway below and watch the restaurant staff preparing their meals in the alley. The smell emanating from the alley was disgusting – especially on hot days.

During that time, Bedford staff would go into the restaurant once a month, down their manhole ladder to the basement of the building in order to read their electricity meter. Many of the restaurant staff didn’t speak English and it was difficult to communicate with them. It was very dark, grotty and dirty down there with cockroaches, and mice and water seeping onto the floor - urggg. Those were the days.

Bedford College was not exactly a salubrious building by any stretch of the imagination – quite the reverse. It was dark and dank, old, musty, no air conditioning. I recall that we had to pass through Mrs Renton’s classroom to get to the photocopier and because the room was so small, the students in the back row had to stand up to let us pass. But it operated – kind of.

Getting Started:

When I became Principal in 2000 there were 22 students enrolled and the College was far from a financially viable concern. It was going to be

a challenge to say the least – the College survived only because of the rental paid by the restaurant. The College was not well-known and was seen as an old-fashioned secretarial college for women - and unfortunately Phil Lamb was not popular among schools and careers advisers. We had many bridges to build over the next few years.

The next couple of years:

Over the next couple of years we worked hard and we built strong relationships with schools. I tendered and received government funding for business training for long term unemployed and Aboriginal and Torres Strait Islander students – which was very challenging; many of these students did not want to learn but were forced to do so in order to retain their Centrelink benefits. However the funding helped us to stay afloat during those years.

Marketing in the early days:

Apart from my role as Principal, I was also responsible for marketing the College – after all there were only four staff - one office lady who doubled as a teacher, 2 teachers and me. I joined the National Association of Prospective Student Advisers (an organisation made up of universities and training organisations who get together and create a yearly NSW/ACT career events calendar). I travelled to dozens of career events and visited schools throughout local and regional NSW and ACT – travelling as far south as Victoria and north to the Queensland border and everywhere in between – clocking up approximately 35k klms per year; often leaving home on Sunday and returning to the College 3 or 4 days later depending on where I went. In 2011 I became President of both NAPSA NSW/ACT and National NAPSA which added to my contacts enormously.

Discontinuing Shorthand:

In 2001 - despite winning the CESA Shorthand Award every year for the previous 15 years running, on the advice of our industry partners, we discontinued shorthand teaching. Shorthand requires a huge number of hours to achieve a reasonable speed and there were too many other subjects to cover. It was no longer seen as a useful subject because most companies have Dictaphones and many managers create their own documents on laptops these days. We were told that it was no longer viable for companies to use two people to write a letter.

University Pathways:

During that time, I was trying to find an ‘edge’ that would make potential students ‘choose Bedford over other colleges’ – and I decided to approach the University of New England with a view to entering into a formal articulation agreement with them (I had completed my own degree at UNE a couple of years before). To my surprise they agreed. This meant that students who completed a Bedford Diploma had automatic entry (with one-year credit) into a university degree program – with no school entrance mark required.

The agreement took almost one year and several trips to Armidale to finalise - but proved to be a very popular initiative. Gradually other universities got on board and we were able to facilitate students who previously had no hope of getting into university – by providing them with a pathway that would help them to do just that. I became very encouraged by this and went on to approach several more universities in Sydney including Macquarie, Notre Dame, UWS, UTS, Wollongong, Newcastle and Avondale to name a few. Since then dozens of Bedford College Graduates have gone on to achieve university degrees through these articulation pathways (including my own daughter who was financed by Malleson, Stephen, Jaques law firm (a job she got through Bedford) to complete her accounting degree).

Up market material;

By now we had beautiful new marketing prospectus printed to replace our old-fashioned photocopied material; and we bought new, modern banner stands (my early banner stand was made out of carpet panels and took two people to lift) and we marketed the College heavily to both Christian and non-Christian schools.

I undertook the marketing role for almost seven years until we had enough students (and money) to justify employing a marketing person.

Moving to Glebe;

Gradually the College grew. We even started to make a profit. And then we were faced with a new challenge. In 2002 Central Baptist Church advised us that they needed more space and we could no longer use the church premises for our classrooms.

It was a bombshell. But we had been approached previously by the Baptist Union who were seeking a tenant for level 1 of their building in Glebe. Having no other options, we agreed. We completely refurbished level 1 and moved in in January 2003.

The move was massive. Rev Vivian Grice – in his role as furniture removalist - moved our 60-80 year old junk consisting of battered and broken furniture - from Central Baptist Church to Glebe. Rev Grice was assisted by his son, Bedford College staff and their families. Mrs Cardwell was also there with her feather duster. We called her Mrs Bucket (AKA Mrs Bouquet from Keeping up Appearances).

However, we got a lovely surprise when we got to Glebe. The Baptist Union had completely refurbished the ground floor when they vacated level one and had purchased brand new furniture - their ‘old’ furniture was piled up in the garage ready to be collected by a junk dealer. We had never had the money to buy new furniture – our filing cabinets were old wardrobes donated to the College many years before and my desk had two of the four drawers missing.

So we scoured through the furniture in the garage and we swapped our 60-80 year old furniture for the BU’s discarded 5-10 year old furniture, leaving our ‘antiques’ in the garage for the junk dealer. We felt very privileged to have such modern equipment for a change. We even found framed pictures to put on our walls – some of which are still hanging there today. They say ‘one man’s trash is another man’s treasure’ – that was certainly true in our case.

We had always been very frugal – getting two quotes for everything, right down to a ream of paper. We never spent money unnecessarily or without due consideration and we saved our pennies where we could. After all, we didn’t have too many and certainly non to spare. Despite the fact that we are now financially quite well-off, we continue to be conscious of wasting money.

Going Online:

It was obvious that one of the most important things in making a success of Bedford was the need for good technology. After all technology is imperative in business. We therefore bought

24 computers and my son Andrew, installed a networked computer lab. He also wrote a marketing database for us so that we could track our student enquiries.

It seemed then that every training organisation was offering Online Courses – and we wanted to be seen as up-to-date whilst at the same time retain the integrity of our training. So, the teachers and I learned how to use Moodle and due to my background in IT, I was able to build the Bedford College Online Classroom.

We introduced a one day per week online classroom to our business students in 2004 whereby they learn in a face-to-face classroom four days per week and one day in the supervised online classroom where they revise work, etc.

We also had our website updated to reflect our new ‘image’ and I learned HTML so that I could manage the website internally which is a huge bonus in keeping it up to date and is also very cost effective.

Starting Child Care;

In 2006 after a chance remark by my son Mike who is the owner of several child care centres – I approached the board with the suggestion of adding Child Care training to our scope of registration. The board were understandably sceptical at first, in fact it’s possible they may have thought I’d gone completely mad – this idea was right out of left field. But eventually they trusted me enough to allow me to ‘give it a go’. And we have never looked back since.

We were again approached by the Baptist Union to consider leasing floor space on the ground floor which had previously belonged to the Baptist Printing House. The floor space had been vacant for over two years largely because it had no external entrance; the only entrance was through the Baptist Union premises or through Bedford College – which of course made it very unappealing to potential tenants. And anyway it was a bomb site.

Previously a printing factory – to now become a child care training facility. The vermiculate ceiling was covered in plastic plumbing pipes and when the toilet was flushed, it could be heard throughout the entire area. We had to install

new (soundproof) ceilings, walls, floors, toilets, etc. etc. With the help of my son (who had designed his own child care centres), we designed the new campus to replicate a real-life child care facility – so that students could learn in an environment that would be similar to that in which they would eventually work as childcare workers.

Although I didn’t really know much about child care training at that time, with the help of Communicare, I designed a child care training course consisting of 3 days at College, one day in the online classroom and one day in a registered child care centre. Of course we then had to find child care centres that would accommodate our students – but we begged and pleaded and eventually we were able to do that. The training model worked - and it went on to become the training model used by many other training providers today.

Our first year as a child care training college we had one class (18 students) – but that quickly doubled and then trebled. To the point where we have become the Provider of Choice for several high-standing universities who articulate Bedford diploma graduates into their Education degree programs.

Radio Advertising;

By now we had really moved into the 21st century. We were advertising on radio – including HOPE and Nova, 2DAY FM and WSFM on TV, in shopping centres, on buses, in cinemas, etc. We were everywhere. These marketing options had not previously been possible because of the prohibitive costs. But by now we had money.

VET Fee-Help;

In 2009 we had another very welcome surprise. The Federal Government decided to expand the Fee-Help loan to vocational students. The scheme (previously known as HECS) had only previously been available to higher-education students.

I prepared and lodged our application and we became ‘the first Vocational College in Australia’ to offer VET Fee-Help loans to students. This was a very exciting time and a huge advantage for Bedford. I remember the staff running around ‘high-fiving each other’ - for little old Bedford College to become the first in Australia at

anything was momentous. We even had representatives from the State Training Services in Canberra flying to Sydney to work with us – using us as ‘guineapigs’ they told us. The VET Fee-Help scheme meant that students did not have to pay their college fees upfront and could pay them through the taxation system once they were working. The introduction of VET Fee-Help loans had a huge impact on our enrolment numbers – to the extent where approximately 80% of our students today are on VET Fee-Help loans.

Buying the Glebe Building;;

Then in 2009 – the Baptist Union decided to sell the building in Glebe and move into rental premises in Epping and we were asked if we would like to purchase the building from them. After consideration we decided we could do this by selling our old building in George Street. I remember going to the auction in the city with Mrs Cardwell and being asked by the agent to sit quietly at the back of the room.

Mrs Cardwell declined to do that and we sat at the front and were astonished at how quickly the bidding commenced. Mrs Cardwell was unable to contain her excitement and was oohing and ahing throughout the bidding – much to the dismay of the agent. Being in the Sydney CBD and close to all amenities the building sold quickly and achieved over \$1m above our reserve.

So we bought the Glebe property which of course meant more refurbishment; making offices into classrooms and computer labs, more toilets, etc.

The Baptist Union moved to Epping leaving behind Geoff Mansfield who was responsible for distribution of their printed material – apparently they couldn’t accommodate Geoff at Epping. Geoff moved into an office in the car park where he happily co-existed with us until he retired at the end of 2014.

However, another welcome surprise awaited us when we moved downstairs; when the Baptist Union moved they completely refurbished the premises in Epping and we again inherited their discarded furniture at Glebe. We couldn’t believe it – we had so much ‘useful stuff’ that we had never had before. It was so exciting.

In 2011 we finished the refurbishment of our Glebe Campus by completely remodelling the

front façade of the building so that it looked as it was supposed to look – like an upmarket training facility for vocational education students.

Changing to iPads;

In an effort to stay abreast of technology, in 2012 we replaced student textbooks with iPads – and the students love them. The textbooks (e-texts) are downloaded onto the iPad which allows students to study on the way to and from college without the necessity of carrying heavy textbooks. They can also utilise interactive links etc – which makes their work much more interesting.

Opening Norwest:

During 2012 the board and I had seriously started discussing the possibility of opening a second campus. Having lived in the Hills area for 35 years, I was familiar with Norwest as my husband is the bookkeeper for the Norwest Ice Arena. It was obvious that Norwest was rapidly growing – the fastest growing area in NSW in fact. The new rail link had already started, there are lots of independent schools in the Hills area - and with the exception of TAFE - there is no real competition for Bedford College. With this in mind, a feasibility study was undertaken to gauge the likelihood of success of opening a second campus in Norwest. It came up positive.

A suitable building was found and although it had loads of potential - it needed refurbishing – lots of refurbishing. In fact the cost of refurbishment was the same as the initial cost of the building. Bedford purchased the building in 2013 and after extensive remodelling Bedford College celebrated its 70th birthday by opening the Bedford College Norwest Campus. The building was officially opened by the Cr. Dr Michelle Byrne, Mayor, Hills Shire Council in December 2013 with lots of associated fanfare.

Bedford College had now really come into its own. The Glebe Campus is light, airy and modern and the Norwest Campus is a beautiful up-market building in a prominent location, close to all amenities – with all the very latest facilities and resources.

The first Norwest students started in 2014 and it had been determined that initial enrolments should be 40 students in the first year in order for us to break even – however we doubled that.

Where are we now – enrolment wise:

At Bedford we have four start dates each year and at our last intake (in April 15) we had 205 students over the two campuses – 114 Glebe and 91 at Norwest. Child Care is largely dominated by female students (only about 10 males) but business is about 50% split.

I remember in 2002 when my youngest son and my daughter attended Bedford. I said to Nick ‘I’m not sure how you’ll like it as there is only one other male’ – however Nick assured me that ‘I will love it Mum’ – and he did.

SRC & Fundraising

Community Days at Glebe and Norwest

Harmony Day – celebration of diversity
Play Session – weekly community outreach.

Fundraising at Glebe and Norwest:

Samaritans Purse – Operations Christmas
Biggest Morning Tea
Jeans for Jeans Day
RU Okay Day
Red nose day
Bandage Bear Day
Any other day the students can find.

Donations:

Baptist Union - \$250k – each year.
Revive Conference - \$50k – each year
Hope Street - \$25k for the past 4 years.

Who would have ever envisaged in those early years that we could come so far? Whilst Bedford College has flourished, many old, well-established colleges have closed shop (including Metropolitan Business College 120 years old; Williams Business College 130 years old; Ivy Business College, The Receptionist Centre, Lorraine Martin, Sydney Technical Institute, Meridian Group of Colleges, International Design School, and many many others) - unable to continue in what is a volatile, highly-competitive industry.

I believe that this is because we have always placed the quality of our training programs and our Christian ethos at the forefront of everything we do. A Bedford Diploma is not a ‘rite of passage’ on enrolment - it has to be ‘earned’ and it is therefore ‘worth something’ in the eyes of industry and higher education providers.

We are not seen as a ‘Jack of all trades master of none’ but as experts in what we do. Careers advisers love us – and recommend us highly. But

according to our statistics, the most successful marketing result by far is – word of mouth – recommendations from other students, families and friends and our industry partners.

A proud culture;

Throughout all of the changes over the last 16 years - some things about Bedford have never changed. We are still proudly a Christian College – although we welcome students from every background, culture and belief. We have devotions every week to which all students attend. We have a Chaplain on staff who is available to students and has proven to be a wonderful addition to the College (in fact he delivered his devotional by Rap a few weeks ago).

I could go on and on, I have loads of stories – but I am conscious of the time. However, before I close I would like to acknowledge the wonderful Bedford staff who have been beside me on this journey –with special thanks to Merran Renton and Kerrie Eagle - without them, the Bedford College success story would not have been possible.

And I would also like to recognise the Board of Directors – without their support and belief in me, we may still be working at Central Baptist (or perhaps not even working at all).

May I show you a short video of our students – who are the real reason to be proud of Bedford College?

I have also brought along some brochures and I hope that you will take the time to view our website, play the videos on there and read some of the testimonials.

Thank you.

BEDFORD COLLEGE
WEBSITE
http://
www.bedford.edu.au

ARCHIVES ACTIVITIES APRIL-JUNE 2015

Items received - none

Offers received

Sankey's 'Sacred Songs and Solos 441 edition – declined as outside collection policy.

Research requests, (inquirer), outcome

Trust deeds of Canberra churches (Merilyn Bailey) – referred to Church & Grace

David Howell Plattsburg Baptist (descendant) – furnished

Presidents of College Council (IB Thornton) – supplied

What have we about Toongabbie? (Ann Gilbert) – informed

Salary paid to Rev AR\$ Gaul at Murwillumbah (Heidi BU office) – limited information

William Hare married 1863 by Rev JB McCure (from descendant) – no information

Change of title of College Council chair (IB Thornton) – supplied

When was IB Thornton appointed to the NSW Council of Churches? (IB Thornton) 1973-79

William Thomas, English immigrant 1877 (from descendant) - no information

Records of land transaction Forestville (from BU office) – try Church & Grace

Other matters

Online access to GH Marling biography (from Hudson Deane) – referred to Webmaster

What have we on Warialda and Inverell churches? (From K Clendinning) – Answer - lots.

I attended (with my wife) a meeting of the Presbyterian Historical Society at East Maitland on 17 May (I attended Sunday School there as a child).

I have met twice with the Presbyterian archivists (second time with Ron Robb) to discuss plans for future meetings of mutual interest.

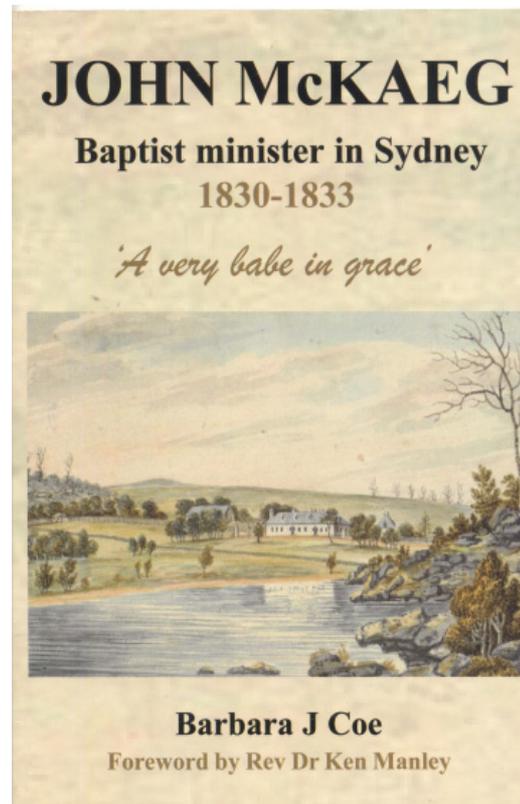
The next meeting of Baptist archivists will be held in Melbourne 17-18 November 2015. In

due course I will request reimbursement for travel expense. Accommodation will be paid for by BUA.

The major current project is the updating of 'Some Fell on Good Ground' published in 1966 by Rev AC Prior. Short summaries are being prepared on each Baptist church and fellowship listed by Prior and found by us subsequently.

JOHN M STANHOPE

RECENT PUBLICATION



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NEW SETTLERS, ETHNIC CHURCHES AND MINISTERS AMONG NEW SOUTH WALES AND CANBERRA BAPTISTS TO 1958

JOHN STANHOPE AND WAYNE HOLLINS

This paper arose from a decision to deal with a file on 'new settlers' in our archive collection. At a meeting of the Baptist Historical Society of NSW held 13 August 1974, Mr JM Maitland spoke on the growth of the colony and why Baptist numbers did not keep pace with general population growth. This may have been true in 1974, but can be challenged in 2015. The study period covers 1860-2001, after which Baptist Handbooks ceased to identify ethnic churches clearly.

Before World War 1

Rev AC Prior¹ noted that the first effective Baptist minister in NSW, Rev John Saunders, who was open in policy and active in community affairs, was followed by an attitude of separation from community affairs, resulting in little or no growth. Baptist migrants who settled outside the main cities were mainly lost to Methodism. Baptists were not evangelistic until the 1860s.

Baptist interest in non-English speaking immigrants began in the 1860s with the Welsh and in 1896 with the Chinese².

'New Settlers' was an issue discussed at the Baptist Union of NSW (BUNSW) annual assembly in September 1909. The term referred to immigration into NSW, and did not specify whence the immigrants came – not necessarily from overseas. Revs Ernest Pocknall and George Bull urged effective outreach to settlers. Mr William Ardill quoted statistics of new settlers 'in the past 12 months' – 516 in the North Coast districts, 178 around Wagga Wagga, 322 around Tamworth, a state total of 2239³.

In Oct 1910 a resolution of the annual assembly was passed, on the motion of Rev Ernest Pocknall, 'that the annual assembly take steps

towards the formation of a Baptist Immigration Agency to enable intending emigrants from Great Britain and other parts of Europe to come to this state and find employment among Baptist people, and that they do so by appointing a committee to consider the matter'⁴.

The work of meeting and welcoming new arrivals began and the official visitor the Rev Frank Robinson was kept busy. The committee reported in 1911 that they were having difficulty in obtaining accommodation for the new arrivals. The committee attempted to have other denominations join with them to obtain housing, but the Anglican, Presbyterian and Methodist bodies courteously explained that their own organisations were then in active operation and they could not see their way to enter into any united scheme⁵.

The committee struggled to find accommodation for the new arrivals in 1912 and was given authority to establish a hostel⁶.

In 1913 the committee reported to Assembly that there had been a considerable change in the immigration question. 'A year ago the stream of immigrants to this state was so great that the problem was finding temporary accommodation for the new arrivals... Now all that has been changed. Early in the year the government altered its immigration policy. This so considerably affected the supply of new arrivals that the problem was not how to find temporary homes for them, but rather how to find people for the homes already provided'⁷.

World War 1 until World War 2

At the outbreak of the war, 'not for some years have the number of new arrivals been so few'⁸. As the flow of immigrants slowed down, the

need for housing lessened and many of the new arrivals were met by friends or family. The committee was not re-elected at the 1916 assembly⁹.

The committee was revived in 1920 with Rev J Complin as convenor, with instruction from the Executive Committee of the BUNSW (EC) to liaise with the 'Interstate Board'¹⁰. 'Communication has been made with the Baptist Colonial Society, London'¹¹. The issue seems to have then been handed over to the Interstate Board (precursor of the Baptist Union of Australia), which appointed a subcommittee to report to the next Australian Baptist Congress¹². The Baptist Churches of the UK were asked to forward the names of intending migrants to Australian representatives¹³ (so that the migrants could be welcomed on arrival).

In 1923 Rev AJ Waldock raised the matter of immigration at the Half-Yearly Assembly. So far 'without any plans being formulated' by the Interstate Board, contact was made with Major Bavin¹⁴ 'visiting Australia in the interests of a church scheme worked in conjunction with the YMCA'. The scheme involved nomination of migrants by churches rather than by individuals, the 'churches to state what immigrants were desired in their own district for whom they would provide on arrival. The YMCA in England would undertake to act as agents for the Australian Baptists at a cost of £250 for the Commonwealth'. Assembly approved the scheme and urged the Interstate Board 'to carry it into effect'¹⁵.

As a result of an address to the EC by Miss Soundy of the YWCA, the EC recommended to Assembly that the BUNSW join the 'New Settlers League', and that the Interstate Board 'appoint an Australian to represent the Baptist Churches in London'¹⁶. The Annual Assembly resolved to affiliate with the New Settlers League¹⁷.

The 1924 Annual Assembly reaffirmed the adoption of the YMCA scheme, and was

addressed by strong British Empire loyalist the Hon Albert Bruntnell, NSW Minister for Public Instruction¹⁸. Churches were urged to support the scheme.

In 1925 There was a change in the personnel of the NSW committee, with Rev J Complin and others resigning, two men and two women continuing, and one new man appointed¹⁹. Rural workers were sought, and 36 families were to be brought from overseas²⁰.

The matter was raised at the fourth Australian Baptist Congress held in Adelaide in August 1925, by Mr HC Bradley, secretary of the National YMCA Migration Department. He spoke on 'the place of the Church in the migration movement ... there was a danger of immigration becoming merely a commercial or political matter. It was a mistake for the Church to take so little interest in it. As Christians they should see that care was taken in the selection of the settlers who were to produce the Australians of the future. Their anxiety was not merely to relieve Great Britain's surplus population, but also to participate in the vast empire building scheme ... They needed a community organisation, by which people of the same sect in the Homeland and Australia co-operated in the regulation and selection of immigrants'²¹. He advocated an effort to keep contact with new settlers.

At the congress, Waldock advocated the establishment of a Baptist Commonwealth Immigration Department²², but Rev WD Jackson said of Baptist immigration that 'the proportion of ready-made Baptists is never likely to be more than 1% of the total number of migrants landing here, and no great increase can be looked for in that direction'²³.

At the NSW Annual Assembly, delegates were informed that the EC in agreement with YMCA was bringing out '36 families of Baptists for rural work'²⁴. The Immigration Committee was elected by Assembly; previously it had been appointed by the EC. It was greatly enlarged, with 4 women and 6 men.

By April 1926, five nominated families had arrived in the state but were unplaced. 'A great deal of discussion arose concerning the difficulty of placing these nominated families'²⁵. None of them produced evidence of Baptist membership, they were destitute, and some complained about the climate, some declined offered jobs²⁶. 'Bro Waldock reported that owing to experiences with certain families of immigrants, he had conferred with the Legal Advisor, and read a draft of proposed letter cancelling the open nomination after the arrival of those on the way... Cables had been sent stopping further departures'²⁷. In August the EC noted the nomination of a man from Durham²⁸.

The work was basically carried out by Rev Hubert Smith, who was accorded 'a hearty vote of thanks... for his services' at the Annual Assembly. A special collection was taken up 'to alleviate distressed migrants'. A committee of 5 men and 4 women was re-elected, with Smith as secretary²⁹.

In May 1927, three families were named when a bill for their accommodation was presented to the EC³⁰. The families were expected to refund once the breadwinner had obtained employment.

The 1928 Annual Assembly retired the Immigration Committee and put its duties under the Home Mission Committee³¹, but Rev Smith continued to be the co-ordinator.

At the 1929 Annual Assembly, Smith 'appealed for fifty big brothers'. Presumably this appeal was in connexion with the Big Brother Movement which was bringing British boys to Australia as sponsored immigrants³².

In 1930, Smith reported that 'immigration had ceased, owing to the Depression'³³. He moved to Victoria to pastor the Brighton Church³⁴. Rev FJ Dunkley was designated 'the official' immigration agent³⁵.

In July 1938, the BUNSW was asked to provide a representative to meet with the British Settlers'

Welfare Committee. The BUNSW secretary (Rev AL Leeder) was appointed³⁶. This body was mainly concerned at that time with boy migrants. The Home Mission Superintendent was also in touch with the 'British Empire Settlers' League' whose focus was on family migration³⁷.

In March 1939, the BUNSW received appeals for help 'for non-Aryan Christian and Jewish refugees'³⁸. This was in the context of BUNSW resolutions opposing the persecution of Jews and other minorities by the Hitler regime. What is not clear is where the help was to be given – in Australia, to Australia or overseas. Leaflets were distributed in the churches at the request of the Interchurch Committee for Non-Aryan Christian Refugees. One correspondent 'called attention to industrial conditions which would be aggravated by the incoming of undesirable refugees'. The EC forwarded this letter to the Interchurch Committee without comment³⁹.

In November 1939, three Baptist migrants arrived, with the help of the Church of England Migration Council⁴⁰. There was interdenominational concern to help Jewish refugees, prompted by the Methodist Church, and Baptist representatives were appointed to the Interchurch Committee for Non-Aryan Christian Refugees⁴¹.

In February 1945, the EC dealt with the resignation of Rev WP Phillips as the BUNSW representative on the council of the British Orphans Adoption Society, and asked the NSW Baptist Youth Director Rev JE White 'to investigate what is being done in respect to proposed child emigrants'⁴².

After World War 2

At the end of World War 2 Australia opened its doors to refugees and migrants from war-weary Europe. They came in their thousands. Among them were Baptists from Russia, Germany, Yugoslavia, Romania, Hungary, Macedonia, Italy and other places. Naturally they started

their own churches where they could use their mother tongue and follow the worship patterns and customs of the land they left behind⁴³. When the WW2 immigrants began arriving in Australia, ‘we Baptists were slow to see the foreign mission field within our own shores. Integration was the ideal and non-English speaking migrants were expected to join our churches’⁴⁴.

In August 1947, the Australian Baptist Assembly resolved ‘that State Unions be urged to take steps to assume the prosecution of a strong Baptist immigration policy’. States’ opinion was sought about the appointment of a commissioner to deal with Baptist immigration. A Federal Migration Committee was established to assist Baptist immigrants. It worked closely with the Baptist Colonial Society in Britain, sponsoring Baptist families and arranging for them to be welcomed into churches in Australia. Ministers were appointed as ship chaplains. Churches were urged to assist and welcome settlers⁴⁵.

The NSW Immigration Committee 1947-51

The BUNSW appointed a subcommittee convened by Rev AC Prior⁴⁶, who ‘said that first steps should be taken to attract suitable British stock. The second choice should be Europeans who could be usefully incorporated into the Australian national life’⁴⁷. Realising the enormity of the task, Prior resigned and recommended that a retired minister be recruited to serve the committee⁴⁸. The subcommittee recommended to the EC that (1) its basis should be expanded and its role be ‘popularised’, that a NSW Baptist Immigration Society be formed ‘to get interested people from our churches to attend particularly those who came to this country in earlier migrations’; (2) that ‘a hostel for the reception and temporary housing of immigrants’ be provided; and (3) that a Director of Immigration be appointed.

On 17 February 1948, the EC approved (1) and referred (2) and (3) to ‘a meeting of representatives of the Churches’⁴⁹. The Home Mission Superintendent was considering the

appointment of a person ‘to work amongst the Italians in the Griffith area’⁵⁰. Rev WP Phillips was nominated as Immigration Officer, and the status of the subcommittee was raised to the status of a full and expanded Immigration Committee⁵¹. The meeting of church representatives was held on 17 June and Rev WP Phillips commenced duty on 1 July.⁵²

On 21 September 1948, the NSW annual assembly resolved that (1) the commonwealth and state governments be commended for their endeavours to increase the population of Australia by immigration, with a ‘policy to ensure the maintenance of the predominantly British and Protestant character of the Commonwealth’⁵³. But Mr Baltaks, a Latvian Baptist immigrant, spoke to Assembly that help ‘be given to European Baptists to come to Australia’⁵⁴.

Phillips travelled to Melbourne and met British immigrants, of whom 16 joined the Baptist community in NSW. He went on to Fremantle and joined the immigrant ship ‘Empire Brent’ on its voyage eastward. He encouraged Baptist churches to sponsor migrants, and visited Baptists in the Bathurst European Migrants’ Camp⁵⁵. Rev AJ Tester pastor of Bathurst Baptist Church made European Baptists welcome, and arranged afternoon services in the camp and transport to the Bathurst evening services where ‘many of the newcomers are able to hear the message of life in the language of their homeland’⁵⁶.

**TABLE 1 - BAPTIST IMMIGRATION
1948-49**

PERIOD	BRITISH	EUROPEAN	SOURCE
1948 Nov.	387		1
1949 May	120	30	2

1.M&P 1945-53 page 375
2 M&P 1945-53 page 403

In May 1949, the Immigration Committee reported new Baptist migrants from Austria via China, Latvia, Russia and Egypt. The annual assembly extended Phillips’ part-time appointment to October 1950⁵⁷. Pending

extension of Phillips' employment, the Chairman of the NSW Immigration Committee, Mr SA Whitmee, told the EC that the work could not be carried out on a voluntary basis⁵⁸.

The 1950 Assembly appointed Phillips for a further 12 months⁵⁹. The Immigration Committee (IC) was in financial difficulty and was permitted to make a direct appeal to the churches for funds during the month of December⁶⁰. The appeal raised £196; Phillips was paid £5 per week (£260 per year). Phillips visited UK January-April 1951 and had good contacts with Baptist people there. Baptist ministers continued to offer to act as chaplains on migrant ships from Britain. Baptist non-British contacts were made with Egypt, China, the Netherlands and Italy⁶¹.

'Many Baptist families were arriving'⁶² during 1951 but 'it was not possible for the Committee to continue as at present owing to the lack of financial support'⁶³. The Committee received £287 that year, an increase on the previous year but still not enough⁶⁴. The EC recommended to the annual assembly that Phillips be reappointed till 31 December 1951 and that the Home Mission Committee be asked to take over the work of the Immigration Committee⁶⁵, which it agreed to do so from 1 January 1952⁶⁶. Phillips' appointment was extended to 31 March 1952⁶⁷. He was succeeded by Rev JA Reid as Immigration Officer under the Home Mission Society⁶⁸. The Immigration Committee was elected at the 1951 annual assembly for the last time.

Baptists who arrived from other countries formed Baptist congregations, conducting services in their own languages. The first post-war church to come to notice was the Church of Slavic Evangelical Christian Baptists which met in the Sydney Rescue Society hall in Commonwealth Street from 1949 and which sought and received affiliation with the BUNSW in 1951⁶⁹. Its pastor Rev Isador Skorobogaty was granted full status as a minister of the BUNSW⁷⁰.

Under The Home Mission Society 1952-58

Reid's task was difficult. 'Mr Reid has spent almost countless hours arranging multitudes of details only to discover that breakdowns occur. Every migrant ship has been met on arrival'. The main source of difficulty came from government departments⁷¹.

In February 1953, a group of Estonian Baptists requested, and were formed into a Baptist Church which met as the Thirlmere Baptist Church⁷². Of the 13 members, three had been baptized in Estonia, one in Sweden and nine in Sydney. There had been an Estonian congregation meeting 1931-40. There was a Pentecostal element in the church with threatened disunity over the 1956 Oral Roberts (Pentecostal) Campaign⁷³.

A proposal to form a fellowship of Slavic (Baptist?) Churches in Australia was discussed in November 1953 – the EC considered that such churches should rather be affiliated with the state Baptist unions⁷⁴. But national language associations were formed between congregations using the same language. The first association was that of the Slavs, established in 1954. Since then Romanian, Spanish, Ukrainian, Cambodian and Vietnamese associations have been formed.

During 1954, migrant numbers, and particularly of Baptists from Britain, declined. 'Those who have arrived and been met who of real value have been linked with our churches' but overall results were still disappointing. A continuing problem was a lack of sponsors who could supply accommodation for British migrants. One 'Chinese lady for whom we have been making representation for the past three years' was successfully settled⁷⁵.

The report in 1956 was more optimistic – 'Several churches have received new members from the ranks of overseas migrants entering the state'⁷⁶. There was a renewed government campaign to 'Bring out a Briton' in 1957. State Baptist Unions

were urged ‘to do all their power to assist in this campaign’⁷⁷.

Widening of interest from mainly British to ‘the growing New Australian Community’ (under the heading ‘Racial Missions’, racial then being a politically acceptable term) was ‘a tremendous challenge to our denomination. Well-qualified Baptist ministers are available from overseas to minister to the spiritual needs of migrants in their own tongue’⁷⁸.

The story from 1958 will continue in our next paper.

ENDNOTES

- ¹ Prior, AC. Some fell on good ground. The Baptist Union of New South Wales, Sydney 1966 pages 28-48.
- ² Stanhope J & Hollins W. Ethnic ministers and congregations among New South Wales Baptists before World War 2. The Recorder 129:14-16, April 2015
- ³ The Baptist, 1 October 1909 p.9.
- ⁴ BUNSW Minutes of Proceedings 1905-1913 pages 340, 346 27 & 29 September 1910.
- ⁵ BUNSW Year Book 1912-13 page 107.
- ⁶ BUNSW Minutes of Proceedings 1905-1913 page 483 27 September 1912.
- ⁷ BUNSW Year Book 1913-14 page 102.
- ⁸ BUNSW Year Book 1914-15 p 83.
- ⁹ Last mention BUNSW Year Book 1915-16 page 4.
- ¹⁰ BUNSW Minutes of Proceedings 1918-30 page 97. The Interstate Board was the precursor of the Baptist Union of Australia.
- ¹¹ BUNSW YB 1920-21 page 13, M&P 1918-30 page 166.
- ¹² M&P 1918-30 page 269 EC 6 June 1922.
- ¹³ M&P 1918-30 page 302 insert page 3.
- ¹⁴ Rev Cyril Bavin, Methodist missionary in Fiji, later General Secretary of the YMCA Migration Department based in London – [Wikipedia](#).
- ¹⁵ M&P 1918-30 page 328.
- ¹⁶ M&P 1918-30 page 350.
- ¹⁷ M&P 1918-30 page 369.
- ¹⁸ M&P 1918-30 pages 427-8.
- ¹⁹ M&P 1918-30 pages 448, 453, 456.
- ²⁰ M&P 1918-30 page 466.
- ²¹ The Brisbane Courier page 8; Melbourne Argus page 19, 19 August 1925.
- ²² AB 1 September 1925 page 7, 20 October 1925 page 7.
- ²³ AB 22 September 1925 page 1.
- ²⁴ SMH 24 September 1925 page 6.
- ²⁵ M&P 1918-30 page 512.
- ²⁶ SMH 4 September 1926 page 19; 11 September page 9.
- ²⁷ M&P 1918-30 page 518.
- ²⁸ M&P 1918-30 page 525.
- ²⁹ M&P 1918-30 page 536, 564.
- ³⁰ M&P 1918-30 page 571.
- ³¹ M&P 1918-30 page 640.
- ³² M&P 1918-30 page 701.
- ³³ SMH 25 September 1930 page 15.
- ³⁴ M&P 1930-39 page 30.
- ³⁵ M&P 1930-39 page 64.
- ³⁶ M&P 1930-39 page 457.
- ³⁷ M&P 1930-39 page 461.
- ³⁸ M&P 1930-39 page 547.
- ³⁹ M&P 1930-39 page 564.
- ⁴⁰ M&P 1939-45 page 51.
- ⁴¹ M&P 1939-45 page 55.
- ⁴² M&P 1939-45 page 520.
- ⁴³ Geoffrey Blackburn ‘Beyond Imagining 2001’ page 297.
- ⁴⁴ Rev Jillian Stewart Our Yesterdays VBHS page 89.
- ⁴⁵ Brown Basil S. Baptised into one body – a short history of the Baptist Union of Australia. BUA 1988 page 52.
- ⁴⁶ BUNSW YB 1947-48 page 23.
- ⁴⁷ The Adelaide Advertiser 4 September 1947 page 4.
- ⁴⁸ M&P 1945-53 page 262 23 December 1947.
- ⁴⁹ M&P 1945-53 pages 272-273 17 February 1958.
- ⁵⁰ M&P 1945-53 page 288 27 April 1948.
- ⁵¹ M&P 1945-53 page 292 18 May 1948.
- ⁵² M&P 1945-53 page 296 22 June 1948.
- ⁵³ M&P 1945-53 pages 336-337 21 September 1948.
- ⁵⁴ M&P 1945-53 page 346 23 September 1948.
- ⁵⁵ M&P 1945-53 page 376 7 December 1948.
- ⁵⁶ BUNSW Year Book 1949-50 page 150.
- ⁵⁷ M&P 1945-53 page 456 23 September 1949.
- ⁵⁸ M&P 1945-53 page 575 21 August 1950.
- ⁵⁹ M&P 1945-53 page 609 7 September 1950.
- ⁶⁰ M&P 1945-53 page 630 17 October 1950.
- ⁶¹ BUNSW Year Book 1950-51 pages 143-145.

- ⁶² M&P 1945-53 page 680 19 June 1951.
⁶³ M&P 1945-53 page 688 13 August 1951.
⁶⁴ BUNSW Year Book 1951-52 page 118.
⁶⁵ M&P 1945-53 pages 692, 700 6 & 19 September 1951.
⁶⁶ M&P 1945-53 page 738 20 November 1951.
⁶⁷ M&P 1945-53 page 746 18 December 1951.
⁶⁸ BUNSW Year Book 1952-53 page 63.
⁶⁹ M&P 1945-53 pages 693, 697 6 & 19 September 1951.
⁷⁰ M&P 1945-53 page 747 18 December 1951.
⁷¹ BUNSW Year Book 1953-54 page 71.
⁷² Baptist Arch
 ives of NSW & ACT Estonian file.
⁷³ M&P 1954-58 page 189 17 July 1956.
⁷⁴ M&P 1945-53 page 978 17 November 1953.
⁷⁵ BUNSW Year Book 1954-55 page 58.
⁷⁶ BUNSW Year Book 1956-57 page 51.
⁷⁷ M&P 1954-58 page 288 23 July 1957.
⁷⁸ BUNSW Year Book 1957-58 page 83.

MORLING BOOKS

The Society has published several books by or about Rev G.H.Morling, Principal of the Baptist Theological College of NSW (now Morling College) 1923-1960. These are-

E. Ron Rogers, 'George Henry Morling, Our Beloved Principal' J Stanhope (Ed), (Greenwood Press, 2014).

George Henry Morling, The Man and His Message for Today (Greenwood Press, 1995)

The Quest for Serenity (Young and Morling 1951, Second Edition Morling Press, 2002)

Living with the Holy Spirit (Morling Press 2004).

The Franciscan Spirit and other Writings (Baptist Historical Society of NSW, 2008).

The Upper Room Discourses (B.H.S. 2010)

The Incomparable Christ (B.H.S. 2010)

Journeys with God. (B.H.S. 2010)

The Romance of the Soul. (B.H.S. 2010)

Jesus and the Life of Prayer (B.H.S. 2010)

Faith and Works, (B.H.S. 2010)

Living in the Will of God, (B.H.S. 2010.)

The Acts of the Holy Spirit (B.H.S. 2011)

Amos/Hosea (B.H.S. 2011)

Copies are available through BHS, or www.baptisthistory.org.au. click on Shop

BAPTIST HISTORICAL STUDIES.

Over the years the Baptist Historical Society (B.H.S.) has published various Historical Studies. The titles are

Harold E. Evans, Soldier and Evangelist: The Story of Rev. John G. Ridley, MC (1980)

Ken R. Manley & Michael Petras, The First Australian Baptists (1981)

Michael Petras, Extension or Extinction: Baptist Growth in New South Wales 1900-1939 (1983)

Hubert Watkin-Smith, Baptists in the Cradle City: The Story of Parramatta Baptist Church 1838-1986 (1986)

Michael Petras (Editor), Australian Baptists Past and Present (1988)

Kenneth J. Cable, Religion in Colonial New South Wales (1993)

Roy B. Henson, And One was a Doctor: A Life of Rev. Dr. A.J.Waldock (2003)

Michael Petras (Editor), Australian Baptists and World War 1 (2009),

Jean Kelshaw and Bruce Thornton (Eds) Born to be a Soldier, War Diary of Lieutenant John Gotch Ridley, M.C. A survivor of Fromelles. (2010).

Copies are available through BHS, - some are available on the website www.baptisthistory.org.au. click on Shop

BAPTIST HISTORICAL SOCIETY MEMBERSHIP

is open to persons and churches who make application and are accepted as members by the Executive Committee. Membership Fees are Ordinary \$20, Concession \$15, Churches and Institutions \$25. Membership Fees are due before the Annual General Meeting in May each year. Please send to the Treasurer, BHS, Care Morling College or Direct Deposit to 704-922 100003072.

**Financial Statement of NSW Baptist Historical Society
for the period 1st March 2015 to 30 June 2015**

Opening Balance 1st March,2015 \$3,981.05

Receipts		Payments	
Membership Fees	\$690.00	Gifts	\$ 93.00
Donations	\$230.00	Stamps	\$ 152.15
Term Deposit Interest	\$13.43	USB Drives	\$ 147.00
Bank Interest	\$6.65	Fair Trading Reg.	\$ 53.00
Book Sales	\$20.00		
Term Deposit Mature	\$1,490.53		
Sub Total	\$2,450.61		\$445.15

1st July 2015 Balance c/f \$5,986.51

The Society's funds are made up of the following:

General Fund -	\$5,986.51	Ernest Windschuttel
Term Deposit	\$5,000.00	Honorary Treasurer
Total:	\$10,986.51	

**BAPTIST HISTORICAL
SOCIETY
OF NSW**

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**SATURDAY,
7TH NOVEMBER, 2015**

2-30PM

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