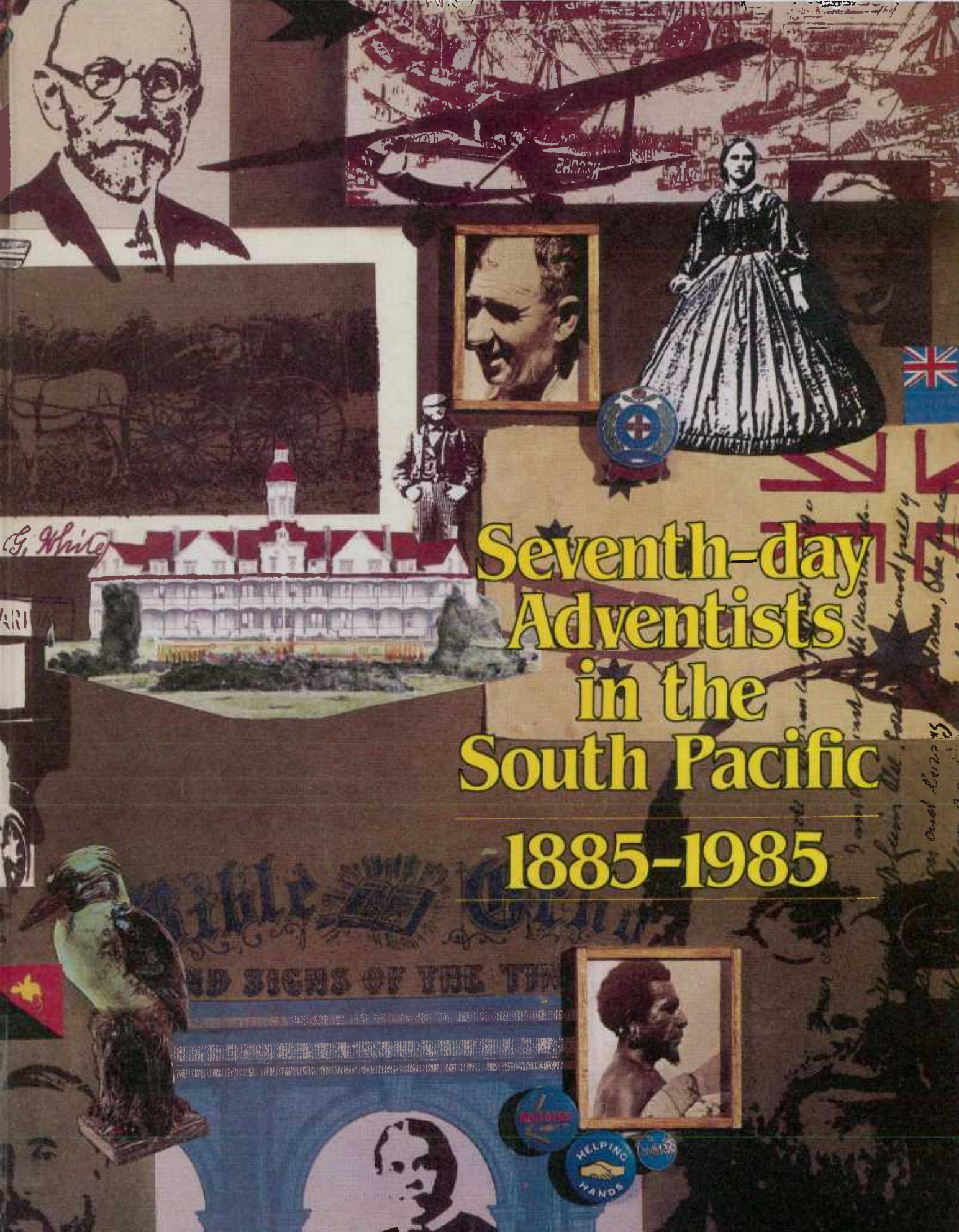
Seventh-day
Adventists
in the
South Pacific
1885-1985
HELPING
HANDS

RR 426

Seventh-day Adventists in the South Pacific

1885-1985

AUSTRALIA
NEW ZEALAND
SOUTH-SEA ISLANDS

Edited by Noel Clapham

DEDICATION

This book is dedicated to those who pioneered the promulgation of the Advent message in Australia, New Zealand, and the islands of the South-West Pacific.

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Art Director: Alan Holman.

CONTENTS

FOREWORD

Commencing in 1983 a group of Seventh-day Adventist scholars and church leaders accepted the responsibility of preparing a book to mark the 100th anniversary of the coming of the first Seventh-day Adventists to Australia and New Zealand. Much new research and careful checking has gone into Seventh-day Adventists in the South Pacific 1885-1985 *in order to make it as authoritative as possible. Yet at the same time the editors have sought a readable and enjoyable style. The church takes pride in its place in society and the many contributions it has made in varying fields. These pages introduce the reader to what a relatively small number of people are able to do when they espouse a clear sense of purpose and mission.*

The committee met under the chairmanship of Dr Noel Clapham, of Avondale College. He and his associates have produced a book to inform and inspire its readers. We commend it to you as a way of understanding how faith can contribute in contemporary society.

Walter R. L. Scragg, President,
Australasian Division of the Seventh-day Adventist Church.

PREFACE

This book, written by a number of Seventh-day Adventist authors, traces in broad outline the development of this religious movement in Australia, New Zealand and the South-West Pacific region during a period of one hundred years.

It is not encyclopaedic in design; it is not intended to be a reference work, although care has been taken to ensure accuracy. The facts used are there because they illustrate some significant facets of Adventist development and were fairly readily available or because they make for good reading, giving a measure of reality to the story. It is an important task of an historian to recreate as best he may the lives of those whom he portrays.

Some readers will be disappointed not to find described the work of a favourite ancestor, minister or teacher. Many worthy men and women who, selflessly and for the whole of their lives, gave skilled and devoted service to the cause they loved, are scarcely mentioned—if at all. Those whose names appear, often do so quite fortuitously; there is no systematic scale of achievement.

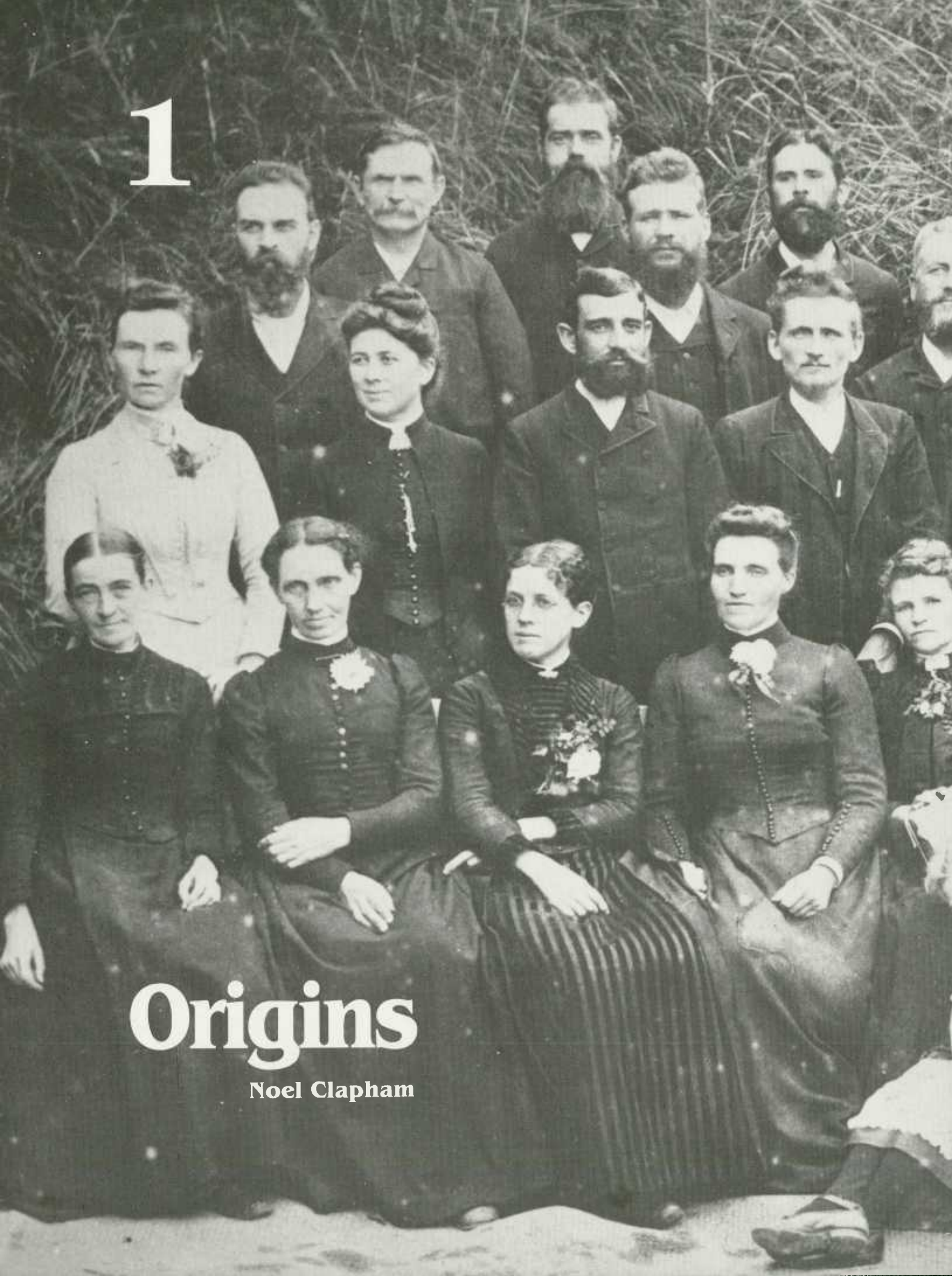
Material for this book has not come easily, for well-developed archives have not been available; the authors, not all by any means trained historians, have often found themselves on shifting sand. At the end of this volume there is to be found some acknowledgement due to the many people who by their help have made these chapters possible.

This volume should assist Seventh-day Adventists to gain an improved sense of perspective, a look at themselves and their ways of thinking and acting in the stream of time. It also provides our friends who are not Adventists with an authentic view of Adventist aspirations and ways of attempting to reach their goals.

It is hoped that all will find in these pages a sense of the Providential, and discover a people of prayer and conviction, not sanctimonious, but caring, a movement looking to Christ Himself, and consisting of forward-thinking men and women who see the Invisible with the eye of faith. Adventists are proud of the pioneers, but this book has not been written proudly. We commemorate rather than celebrate, for we wish that more could have been done. Our gratitude ascends to a beneficent Father who, we believe, has made possible the progress of this church.

All who read these pages should obtain a better understanding of part of one of the most remarkable Christian movements of modern times.

N.P.C.



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Origins

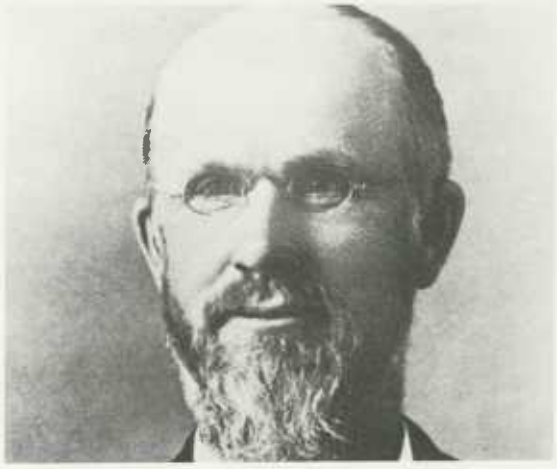
Noel Clapham

On Saturday, the 6th of June 1885, a party of eleven Seventh-day Adventists landed in Sydney, New South Wales, from the Royal Mail Steamship *Australia*. Apart from Mesdames Corliss and Israel with two children each, the group consisted of three preachers—Stephen Haskell, John Corliss and Mendel Israel—together with Henry Scott, a printer, and William Arnold, a man experienced in selling denominational literature from door to door. Of these, S. N. Haskell, the leader of the group, had long been an advocate of a mission to Australia to spread the distinctive teachings of the Seventh-day Adventist movement. All were fired with the prospect of a challenging task before them. This was the beginning of the Seventh-day Adventist Church in Australia.

STEPHEN NELSON HASKELL (1833-1922)

Stephen Nelson Haskell, the leader of the pioneer missionary group who came to Australia in 1885, also won the first Adventist convert in New Zealand, Edward Hare. Haskell was a self-supporting preacher in New England, USA, as a young man, before he became a Seventh-day Adventist, and was later ordained to the ministry. For a period of seventy years he served the church as a preacher and teacher in every continent except South America. An innovator and energetic organiser, he created the first Tract and Missionary Society, organised the first coloured church in New York, and began the printing of books for the blind. He taught Bible at the Avondale School, Australia, was a leader in temperance work in Maine, USA, assisted in the development of the White Memorial Hospital in Los Angeles, and in the course of a world tour is believed to have baptised the first Chinese convert, and the first Japanese convert to Adventism. Haskell was a man of remarkable character and dedication.

Seventh-day Adventist views had, in fact, penetrated Australia twenty years earlier. Alexander Dickson, an Australian missionary to Africa, had met there an American woman, Hannah More, who, having come under the influence of Seventh-day Adventists while on furlough in the United States, was intent on making known their doctrines among mission communities in her field of labour. Relieved of his mission duties



JOHN ORR CORLISS (1845-1923)

One of Seventh-day Adventism's most vigorous exponents was John Orr Corliss, who came to Australia in the first missionary team. When he departed after two years he left behind over 200 converts won to the Adventist cause in Melbourne, Ballarat, Adelaide and elsewhere. He returned for a second period of service in Australia, from 1893 to 1896. An advocate of Christian education, he used means which he inherited to educate twenty-five boys and girls apart from members of his own family.

because of his change of views, Dickson had returned to Australia. There he, for a time, taught others, but when he left Australia for San Francisco, later abandoning his newfound faith, the infant movement he had begun came to nothing. Thus, the 6th of June, 1885, remains unchallenged as the date for the founding of the Seventh-day Adventist Church in Australia.

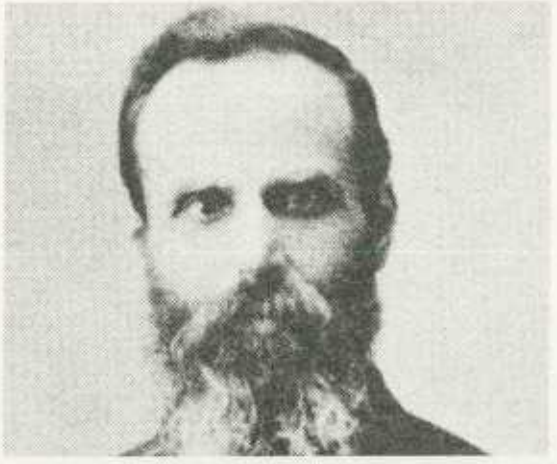
These Seventh-day Adventists who came to Australia believed themselves to be part of a development having its origins in the Reformation of the sixteenth century. Luther, Zwingli, Calvin and other reformers had shattered the unity of Christendom in western Europe proclaiming salvation as a product of God's grace, and asserting the right of the individual to direct access to God. In England, Henry VIII, for dynastic reasons, broke from the Roman ecclestiastical system, but rejected innovation in

doctrine. However, in the midst of the power struggles which followed in the sixteenth and seventeenth centuries, theological discussion became a way of life in the more literate segment of the European population. In England, it picked up speed in the reign of Henry's Protestant son, Edward VI. After the Marian persecution which followed, and the accession of Elizabeth, reformers flooded back into England replete with ideas and attitudes of great variety, developed during their continental exile. These Puritans, as they became known, were bound together by devotion to Scripture as the sole authority in Christian belief and by a determination to rid the Church of England of all things popish. However, there were strongly held differences in doctrine and theory of church organisation among the various groups, be they Coxians, Knoxians, Brownists, or Barrowists, challenging the ecclesiastical system of their time.

Conflict with the state religion in the reign of James I led to the now famous journey of the *Mayflower* in 1620 by a band of Separatists. Neither the severity of Laudian church discipline before the Civil War nor yet that of the Restoration in 1660, after the death of Cromwell, were able to suppress dissent. This whole period of intense religious thinking and conviction found expression earlier in the majestic Christian witness of the King James Version of the Bible, and later in the work of Milton and Bunyan, George Fox, the founder of the Society of Friends, and writings upon Biblical prophecy, particularly Daniel and the Apocalypse, by Sir Isaac Newton.

The Revolutionary Settlement, following the flight of James II, left dissenting Englishmen with political, social and educational disabilities, but nevertheless freedom to assemble for religious purposes and to build places of worship, clearing a path for John Wesley and the great Methodist movement of the eighteenth century. It is believed that Methodism's spiritual leavening of English life saved England from the revolutionary earthquake which racked France, stimulated that humanitarian sentiment which early in the nineteenth century abolished the slave trade and slavery within the British Empire, and softened the impact of industrialisation on the working poor. England in the early nineteenth century, among the middle classes at least, was an intensely Christian country.

Religious developments in England in the seventeenth, eighteenth and early nineteenth centuries found even more intense expression in the New World. New England Congregationalism had provided its own brand of religious intolerance, but had been unable to check the burgeoning religious thought which developed in the freer air of American society. The Methodist movement in England jumped the Atlantic and expressed itself in the preaching of Methodist itinerant preachers, and the thunder of George Whitefield and Jonathan Edwards. This period of evangelical fervour became known as the Great Awakening. Similarly, early English nineteenth century evangelicalism was matched by contemporary revivalism which became endemic in American life. The religious thrust of the Great Awakening had led the way to constitutional separation of church and state which in turn provided a setting for an early nineteenth century American revival, the Second Great Awakening. Charles Finney, the central figure of this phase in American religion, preached to large audiences with consummate skill and taught others to do likewise. His teachings matched the spirit of optimism then prevalent in American society; it was the "manifest destiny" of the United States not only to occupy the "virgin land" westward, but also to create in it a society free of the class conflicts and inhibitions of the Old World.



MENDEL CROCKER ISRAEL (1834-1921)

Mendel Crocker Israel was born in Nova Scotia, Canada. He became an Adventist through the influence of his brother John. After attending a Bible institute in California conducted by James White, Uriah Smith and J. H. Waggoner, he was encouraged to take up evangelistic work. In 1885 he was chosen as a member of the pioneer company to go to Australia and New Zealand. He worked with success in Victoria, Tasmania and New Zealand where he became president in succession to Arthur Daniells.

Finney's post-millennial teaching linked Christian perfectionism with the march of national progress; Christ would come to a society cleansed by Christian benevolence of its current evils. The swifter the spirit of Christ, carried on the wings of evangelical preaching, permeated society, the sooner would the King come to claim His own.

Although Finney was to continue to preach and to teach well into the nineteenth century, the 1830s saw the tide of his influence peak and begin to recede. During that same period a movement of a different kind was gradually taking shape. It was still part of the Second Great Awakening in its enthusiasm. But it gave emphasis to pre-millennialism which called for a people to come out of a deteriorating society to meet the Lord. Christ would come with the sound of the trumpet and with cataclysmic power, destroying this present evil world, ushering in a millennium of peace and joy, and recreating for the saints a world cleansed of sin, suffering and death.

Apocalyptic millennialism was not a purely American phenomenon; in England it had advocates who searched the prophetic books of the Bible and expounded upon them to warn the indifferent of impending disaster. However, it was in the New England region of the United States, initially under the leadership of William Miller, that this teaching gained its most widespread acceptance.

Miller was an intelligent farmer, well read, methodical, conspicuous in his sense of communal responsibility. He had served as an officer in the war of 1812. Though born into a religious household, the eldest of sixteen children, he had become a deist. However, in 1816 he experienced conversion and began an intense study of Scripture, comparing text with text and becoming progressively more convinced of the truth of the Christian faith. He saw Christ's imminent return as a pre-millennial event. The Second Coming, he became convinced, would not wait for universal conversion. He began to publish in Baptist journals the views he had acquired through the study of Biblical prophecy. His preaching career began in 1831. Full of conviction but reluctant to speak publicly, he accepted an invitation to preach which came to him immediately following a prayer for divine guidance. His activities were facilitated by a preaching licence issued to him by the Baptists.

Central to William Miller's message was a belief in the soon return of Christ; congregations grew and there was a quickening of spirituality in the churches he visited. Miller had no desire to disturb the organisational life of these churches. But in due time the Millerite movement became an independent force, a consequence not only of growth, but also of the more aggressive personality of Joshua V. Himes, who joined forces with Miller in 1840. It was Himes who, in February of that year, published in Boston a paper called *Signs of the Times*, and in New York, *Midnight Cry*, forums for discussion as well as vehicles for the dissemination of Millerite views. Lecturing schedules were drawn up, halls and tents hired where churches were not available, and a conference convened setting up certain committees. A number of points of belief were established, though Adventists protested that they had no intention of creating a new religious organisation. It was not until a conference in November 1841 that any attempt was made to identify individuals as enjoying a leadership role.

Up until the summer of 1842, general belief in the soon return of Christ provided the common ground for those involved in the movement. For the next two years or so, in spite of the warning of our Lord, time-setting became the obsession: first late 1843 to early 1844, and subsequently, October 22, 1844. As Millerism became steadily more aggressive, tension developed between the followers of Miller and the leaders of the so-called established churches—"nominal Christendom."

October 22, 1844, came and went. In the distress of the Great Disappointment some quit the movement entirely; others, led by Hiram Edson, believed that rather than returning to this world in 1844, Christ had entered a new phase of His ministry in heaven. In the years that immediately followed there was much debate within the movement over such theological matters as the state of man in death, the Sabbath as a day of worship (a Seventh-day Baptist contribution) and interpretations of prophecy, especially the role of the United States in the symbolism of the Apocalypse. Though desperately fearful of becoming just another denomination, the Adventists yielded to the pragmatic arguments of James White, the husband of Ellen Gould White, and incorporated themselves for the ownership of such property as the *Review and Herald* publishing house. Seventh-day Adventism was now an entity possessing a

name, emphasising two of its most distinctive beliefs. It would be many years before Adventists, especially under the guidance of Ellen White, could sort out their folio of beliefs; that would come while Adventism set about expanding its mission, first to all parts of the United States, and then to lands beyond.

ELLEN GOULD WHITE (1827-1915)

The personality of Ellen Gould White, once described as "a co-founder of the Seventh-day Adventist Church," must be regarded as the most important single human factor in the rise and progress of Adventism in the South Pacific region.

Born Ellen Harmon in Gorham, Maine, in 1827, one of non-identical twins, Ellen in 1846 married James White to form a partnership at the very core of Seventh-day Adventist development. Adventists believe that God especially endowed her to provide guidance to this religious body.

It was Ellen White who prompted Seventh-day Adventist leaders to take the "Advent Message" to Australia. Widowed in 1881, she herself migrated there in December 1891, remaining nine years. Almost every phase of Adventist expansion in Australasia and the South Pacific bears the stamp of her influence. While she was living in Australia Ellen White wrote her much-loved biography of Christ, The Desire of Ages.

A broader survey of her activities in Australasia is to be found in Arthur Patrick's chapter on Adventist women. A very detailed account is to be found in The Australian Years, *written by her grandson, Arthur White.*

When the party of pioneers headed for Australia, Seventh-day Adventism as such had been twenty-five years on its way; it had adopted a pattern of prophetic interpretation and, while eschewing any credal statement, had recognised as vital certain commonly held beliefs. It saw itself as carrying the message of the third angel of the fourteenth chapter of John's Revelation: keeping the commandments of God and the faith of Jesus. It had adopted, again under the guidance of Ellen White, a number of reforms involving healthful practices, especially the rejection of the use of tobacco and intoxicating beverages. Little that Seventh-day Adventism offered in doctrine was new; all, or almost all, had been adopted at some stage by earlier movements. But these views were presented as a fresh combination, a new synthesis.

The expedition to Australia was part of a new phase in the evolution of Adventism; it was moving out from being a small American sect to being a worldwide and rapidly growing movement, stretching out to almost every corner of the globe. Already for more than a decade some of Adventism's best known personalities had been carrying its message across the seas: John N. Andrews led a party to Europe in 1874; subsequently John Matteson itinerated in Scandinavia; John Loughborough commenced public evangelism in England. It took some time for Stephen Haskell to persuade the leaders of the denomination that "those kangaroos" in Australia were likely to respond favourably to his evangelical endeavours. But Ellen White provided encouragement, the expedition was eventually approved, and early in 1885 the team was assembled, ready to depart.

The voyage to Australia was a pleasant one, spiced as it was with the prospect of a new land, a somewhat new culture, and the lure of the untried. On the 10th of May they pulled away from the Brannan Street wharf in San Francisco, waved farewell to friends and passed through the Golden Gate. They sighted the back and tail of a whale lolling in the swell, and felt the lift of the open ocean. But neither the novelty of shipboard life and the eternal fascination of the restless ocean, nor yet the sight of the tall hills of Hawaii did anything to cool their missionary ardour. They were called to preach "the message," and they neglected no opportunity to do so.

The handful of clergymen on board remained genteelly aloof, shying a little nervously from theological discussion. But some of the passengers were more receptive and, indeed, were sufficiently impressed by the sincerity and conviction of John Corliss to listen to him preach one afternoon in a specially arranged meeting. Further, these missionaries were not prepared to neglect the people of the islands lying near the ship's course. Empty bottles obtained from the well-frequented ship's bar were charged with Christian messages and dropped into the ocean for the prospective spiritual benefit of beachcombers and boatmen.

When the party landed in Sydney, most of its members moved on to Melbourne, which

had been selected as the base for its Australian activities; Haskell and Israel remained briefly to assess Sydney as a field for later evangelism. Within a month the reunited group had settled in Richmond, a suburb of Melbourne, and its leaders were intent on exploring means for communicating with the local residents.

What of the religious scene in Australia in 1885? The first Seventh-day Adventist group arrived at a time when both Catholic and Protestant churches were reconsidering their style of approach to the general aim of making Australia a Christian nation. Early convict Australia had not looked to the eyes of many English religious leaders as the most promising ground for proselytising. But the early nineteenth-century evangelicals, both within and without the Anglican communion, had quite willingly accepted the challenge. Nor was Catholicism, recovering from the stresses of European upheaval, slow to grasp opportunities available in the new land.

JOHN I TAY. (1832-1892)

In 1876, Adventist literature was sent to the island of Pitcairn from America. Ten years later, the American John I. Tay, ship's carpenter and missionary, worked his way by six ships to the island. For five weeks he gave Bible studies that resulted in the unanimous decision of the Pitcairn people to observe the seventh-day Sabbath.

On November 25, 1890, John Tay returned aboard the sailing ship Pitcairn *—built through Sabbath school offerings. His three-week visit culminated in the organisation of an Adventist church of eighty-two members and a Sabbath school of 114 members.*

He was the first Seventh-day Adventist missionary to arrive in Fiji, whence he came by the Pitcairn. *He became ill there and died in 1891.*

In the middle of the century, the churches had sought to achieve their aims through church schools supported by the state. But Australia, with its scattered population, was a difficult land for competing denominational systems. Financially the effort could not be sustained; teaching standards declined and equipment was often practically non-existent. In New South Wales, Henry Parkes, the Premier, intervened to fill the ever-widening gaps in the church-related schools by establishing a system of public, compulsory education to which the clergy could contribute Scripture instruction. The Catholic Church, somewhat bitter at the loss of government support, went on alone. State aid to denominational schools ceased in Victoria in 1872, in New South Wales in 1880, in Western Australia fifteen years later.

The goal of a Christian Australia was not abandoned; the Protestants in particular adopted a new strategy. As the day school system of the churches disintegrated, Sunday schools became of increased importance. In 1870, in New South Wales, 52,327 children were to be found enrolled in Sunday schools; by 1890 this had risen to 121,886, nearly half the children in the colony. Of these more than three-quarters were in Protestant Sunday schools. The churches set about their Christian aims not through church-related systems of education, but by building up congregations, preaching, and teaching the basics of the Christian life to the young in the Sunday schools.

Observers of the time were enthusiastic about the degree of activity in religious life in Australia during this period. Australia was doing better than England, where the promise of the early half of the nineteenth century had been replaced by the formality and scepticism of its later decades. Australian religion, by some observers, was compared favourably with religious life in the United States. Certainly, congregations were growing, though not at the rate of the increase in the general population. The Methodists, as in the eighteenth century, were aware of social evils, but believed these would be cured as converted men and women leavened the lump of Australian society.

There were those, on the other hand, who were moved by the economic stresses and class conflicts of the later years of the century to adopt a Christian socialism; reformation of society would lead to a better lifestyle and a strengthening of church life. The shift proved abortive; governments moved in to accept the chief responsibility for improved conditions of life. Thus effort

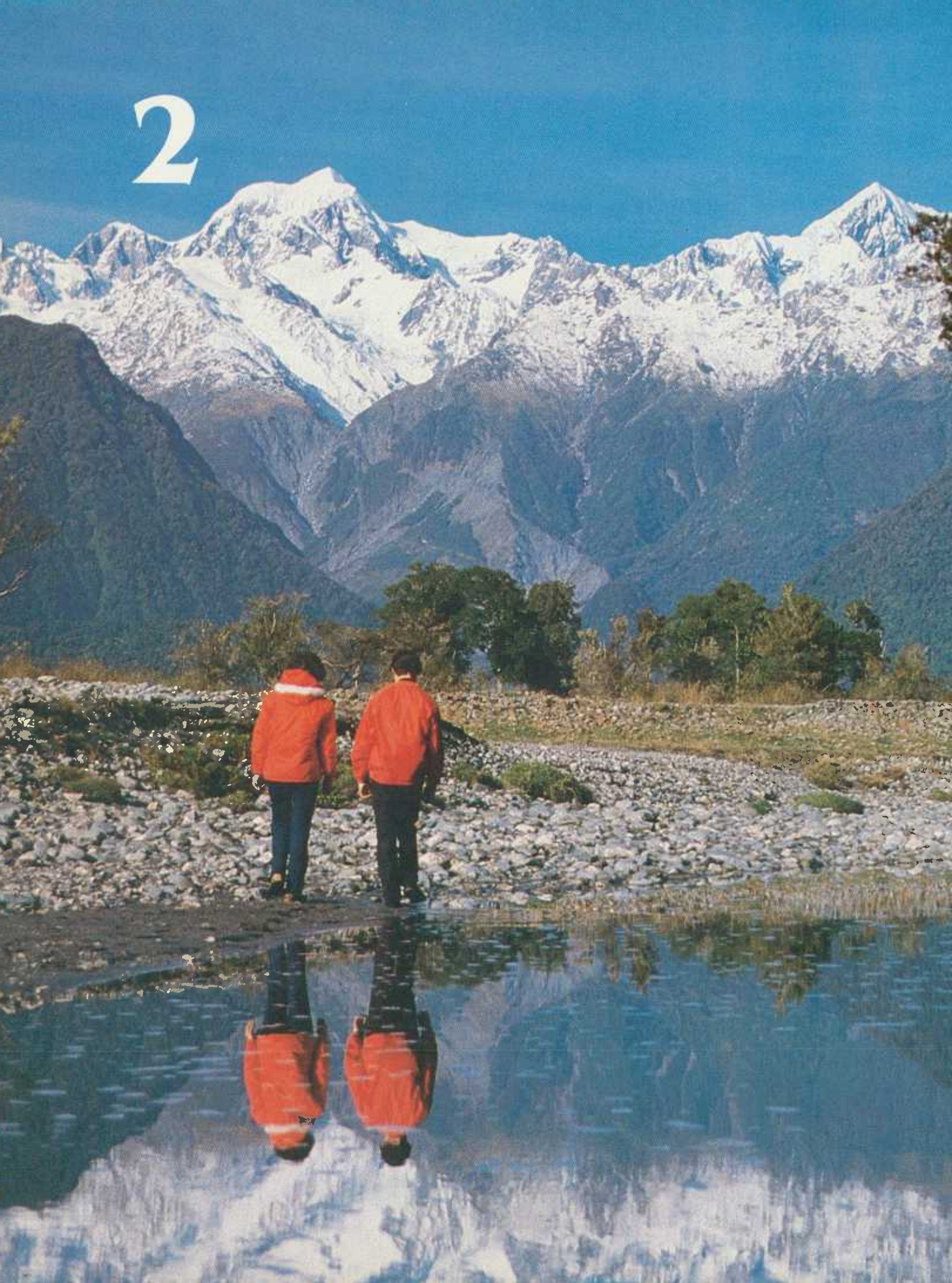
had been diverted from the central aims of the churches: personal salvation. The vision of a Christian Australia faded; the churches were thrown progressively onto the defensive.

During these later developments Seventh-day Adventists introduced a new, and at first unwelcome, element into Australian religious life, bringing teaching with emphasis on the imminent return of our Lord and a call to Christian obedience. Especially because it taught that Saturday was the Sabbath according to the commandment, it was looked upon as a disruptive force by those striving to hold or build up their own congregations. Its ultimate effect, however, was to inject a fresh, vigorous and challenging religious ingredient into an Australian society becoming, in the twentieth century, increasingly secular.

The new arrivals in June 1885 were not slow to make known the essentials of their teaching. Since they took for granted, perhaps too naively, that the public in Australia and New Zealand would accept them as evangelical Christians, they felt that it was incumbent upon them to proclaim forthrightly the distinctive attributes of what they themselves described as the "Advent message." The first edition of the *Bible Echo and Signs of the Times*, published scarcely more than six months after their arrival, however, made plain that they looked upon their particular combination of beliefs as the product of careful and diligent study of Scripture:

> The design of the publishers is to make the paper a thorough exponent of the Bible. In other words, it will advocate nothing that is not distinctly taught in the Scriptures, and will vigorously oppose every theory that is not supported by a clear statement from the same authority. . . . We firmly believe the Bible to be the revealed will of God . . . any deviation from it is not only unjustifiable, but when knowingly indulged in, is a positive evil, inasmuch as the authority of God is disregarded by such a course.

In this way was launched a movement which, within a hundred years, was to spread throughout Australia, New Zealand and the South Pacific.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New Zealand
Ross Goldstone

In 1885 Stephen Nelson Haskell visited Auckland, New Zealand, on his way to Australia with a pioneering party of Seventh-day Adventist missionaries. During the four-hour stopover he and his associates explored the city and its surrounding area. Alert to discover evangelistic potential, they collected information in a highly observant and coordinated manner. As a result of the pooling of information, Haskell came to view New Zealand as a country pulsating with life, populated by a progressive class of industrious, self-reliant people. Placed in an invigorating climate, removed from social and religious encumbrances, New Zealanders appeared to be on the crest of a wave of development and eager to adopt new methods and ideas. Some settlers had migrated for material gain, but others to escape the religious beliefs and social constrictions which troubled them.

Whatever the reason, New Zealand became a land of fulfilment and satisfaction where one could live as one might choose, worship with freedom and prosper according to business acumen and industry. Stephen Haskell was greatly impressed to learn that New Zealand possessed more than 500 libraries. He reasoned that if this were any indication of the standard of literacy, New Zealanders should respond favourably to the reading of his denomination's literature and to the preaching of the Word. He concluded: "We regard Auckland as the most desirable point for missionary effort on these islands [the islands of New Zealand], although Wellington is the capital and has a larger population."

There was little Haskell could do at that time to launch into evangelism in Auckland, but four months later, after successfully introducing Adventism to Melbourne, he returned with the purpose of marketing the church's soon-to-be-released religious paper, *The Bible Echo and Signs of the Times.*

Haskell found accommodation in a small boarding house run by Edward Hare, son of Joseph Hare, a pioneering settler of Kaeo, 250 kilometres to the north of Auckland. Edward Hare and his wife Elizabeth became intrigued with their American visitor and introduced him to two Christian groups in Auckland. On being invited to speak, Haskell preached on "The Sabbath" and "The Second Advent"—subjects which generated much discussion. After further study, Edward Hare accepted the teachings espoused by Haskell and became the first agent for *The Bible Echo.*

The Hare family was a closely knit one, so it was natural for Edward and his wife to urge Stephen Haskell to visit the rest of the Hares at Kaeo. Joseph Hare, an experienced school teacher, had left Ireland and migrated to New Zealand because he disliked religious pressures being exerted in his home country. A devout man, Joseph Hare was determined to give his large family the opportunity to prosper in an atmosphere of freedom. He was an ardent student of the Scriptures and keen to share his faith in them.

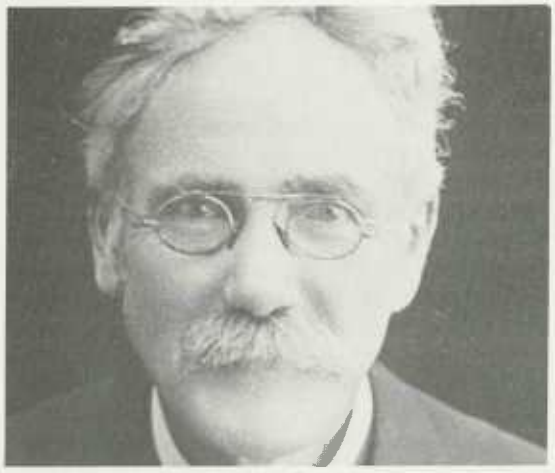
Although such a visit was not in his original plan, Stephen Haskell sensed an opportunity too good to miss and journeyed north to Whangaroa on the small steamer *Clansman,* accompanied by Edward Hare. From Whangaroa it was a comparatively short trip by rowing boat to the Hare home nestled in the scenic Kaeo valley. For three weeks Stephen Haskell enjoyed the generous hospitality extended to him by the Joseph Hare household. Joseph, a pillar of the local Methodist community, became involved with his American visitor in long and detailed study of the Scriptures. After one all-night sitting, his determined opposition to the seventh-day Sabbath was finally overcome. As the early morning sun lit the tips of the tall kauri trees standing on nearby hillsides, Joseph Hare announced his intention of keeping the seventh day holy, and his family joined him in this resolve.

It was an historic decision. Throughout a long and vigorous life Joseph Hare was to support the Seventh-day Adventist Church with influence and means until he eventually found rest in the picturesque Totara North Cemetery overlooking Whangaroa Harbour.

Soon after Joseph Hare and his family made their momentous decision, son Robert, who had been for some time a licensed lay preacher in the Methodist Church, left for America to train for the Adventist ministry. Haskell returned to Melbourne via the principal ports of New Zealand, where he was able to arrange for agencies to market *The Bible Echo and Signs of the Times.* Edward, who became the chief agent in New Zealand, returned to Auckland, and all of the Hare family became active in distributing the church paper.

In 1886, Haskell paid Kaeo a second visit of two weeks. He persuaded the Hares and those influenced by them that the Bible taught baptism by immersion. Some were at first hesitant because a false rumour had been circulated to the effect that Adventists required candidates to be baptised naked.

After baptism in the clear waters of a New Zealand mountain stream, the new converts formed themselves into a church fellowship, signing a simple covenant which read: "We, the undersigned, hereby covenant together, taking the name Kaeo church of Seventh-day Adventists, to keep the commandments of God and the faith of Jesus."



ROBERT HARE (1858-1953)

A small white-haired figure stood in the pulpit surveying the congregation:

"In English," he said, "we conjugate the verb 'to be' this way

I am
thou art
he is.

It is not that way in Hebrew, for Hebrew conjugates it this way,

He is
thou art
I am.

The English way is the way of the unregenerate man. The Hebrew way is the way of those who are in Christ. God first, our fellow men next, ourselves last."

Thus Robert Hare revealed the two great preoccupations of his long ministry: words and the Word; the beauty of language and God.

Preacher, teacher, editor, poet, his memory is revered.

Thus the first Seventh-day Adventist church in New Zealand was organised in "Hare country," the township of Kaeo, on 23 March, 1886.

The Hare family became one of the most prominent in Seventh-day Adventist history, especially in Australasia. Robert, who had left for America, later returned bringing his American bride, to become a remarkably lucid and heart-warming preacher, Bible scholar and teacher. He was an Adventist poet of distinction, being recognised by the prestigious Mark Twain Society of America, which honoured him with membership. His children became ministers, teachers and missionaries. Eric, who inherited his father's literary gift, authored a number of books and was a speaker of captivating charm. Grandchildren still serve in the denomination's work force. Thus Stephen Haskell's first evangelistic excursion in New Zealand had remarkable ramifications.

Back in America, the leaders of the Seventh-day Adventist Church, rapidly stretching out into the world, were impressed by Haskell's glowing report of evangelistic potential in New Zealand. To build on the work already commenced, the Foreign Mission Board chose Arthur Grosvenor Daniells, a twenty-eight-year-old evangelist and former schoolteacher from Iowa. Daniells and his wife were at first hesitant, as they knew so little about New Zealand; Daniells even being compelled to consult an atlas to learn the geographic

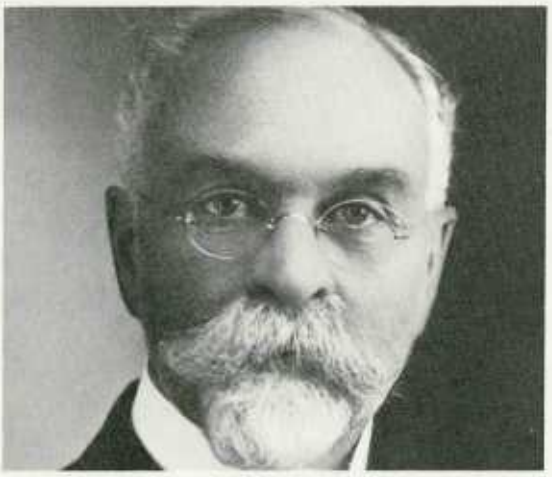
EUGENE WILLIAM FARNSWORTH (1847-1935)

William, the father of Eugene Farnsworth, is sometimes referred to as the first Seventh-day Adventist, being one of those involved in the 1844 disappointment and the later formation of the first organised group of Seventh-day Adventists. Not at first inclined toward religion, Eugene, as a young man, was converted and accepted baptism—in a hole cut in the ice.

His life became occupied with evangelism, Bible teaching in Adventist colleges, and church administration. He conducted public evangelistic efforts in the Middle West of the United States, Australia, New Zealand and London. He taught at Union College, Nebraska, Avondale College, and what is now Columbia Union College. At various times Farnsworth was either president of a local conference or of a union conference (ie, cluster of conferences) in the Midwest, in Australasia, and on the Atlantic and Pacific coasts.

A minister of deep spiritual insights, eloquence and conviction, he enriched the Australasian field with his presence over a period of eight years.

location of their future home. However, the more they prayed about the matter, the deeper became their conviction that they should accept the posting to New Zealand. They arrived in Auckland in November 1886, complete with what to New Zealanders of those times was an item of unusual interest: a 300-seat "mission tent." Another tent, equipped with a wooden floor, became their first New Zealand "home." Mrs Daniells assisted her husband in carpeting the family tent, dividing the six by four metre space into five rooms and setting up a kitchen replete with a "modern" American stove and kitchen utensils. One other piece of equipment among their possessions was of great importance: an American pedal organ, provided to lead the singing in Arthur Daniells' meetings.



ARTHUR GROSVENOR DANIELLS (1858-1935)

Arthur Grosvenor Daniells was one of Adventism's most dynamic ministers and administrators. From Iowa in the Midwest of the United States, he was the son of a Union Army physician and surgeon who died in the Civil War. At the age of ten he became an Adventist; in 1875 he entered Battle Creek College, withdrawing after one year because of ill-health. Daniells and his wife became public school teachers.

Twelve months later with much trepidation Daniells accepted a call to the ministry. For one year he was secretary to James and Ellen White.

In 1886 he travelled to New Zealand, where he preached with outstanding success. He became president of the newly formed New Zealand Conference. From that time he was involved in church administration, becoming president of the Australasian Union Conference, succeeding William Clarence White. During his fourteen years in the Antipodes he was closely associated with Ellen White.

From 1901 to 1922 he was president of the General Conference of Seventh-day Adventists and thereafter secretary for four years. Under his leadership the whole financial and administrative structure of the denomination was reorganised.

He travelled in every continent, believing in being informed first-hand. He led in the establishment of the Ministerial Association and the Ministry magazine. Above all, he was concerned with the spiritual ministry of the church.

Little did this young American preacher or his wife realise that he was destined to hold for twenty-one years the position of world leader of the Seventh-day Adventist Church.

By Wednesday, December 29, 1886, following a visit to the believers in Kaeo, Daniells was ready for action with tent pitched and subject matter advertised in the newspapers. Metcalfe Hare, brother to Edward and Robert, was tent-master, sleeping behind the pulpit each night—a deterrent to vandalism. He received in effect, night by night, an education in Adventist theology during the series and later crossed the Tasman to Australia, where he attended the Adventist school in St Kilda and then moved to Cooranbong. He is reputed to have been the first to camp, with his family, on the Brettville Estate, which was purchased for the Avondale school. His practical training as a bushman, carpenter, and boat builder, learned among the New Zealand kauri trees and on Whangaroa Harbour, enabled him to give a strong lead in creating a farm and school buildings out of the bush.

Young Arthur Daniells took the challenge of evangelising New Zealand seriously. He was determined to do his work "in the strength which God provides," and in consequence spent more than one day in the grassy crater of Mount Eden, one of Auckland's well-known extinct volcanoes, in meditation and prayer. Deeply spiritual, he was a compelling Bible expositor and preacher, qualities which held a public initially attracted by the sight of the big mission tent erected on Ponsonby Road, at that time one of Auckland's more elite suburbs.

Religion 100 years ago was part of the fabric of society. Theological discussions were entered into publicly and were often regarded as one of the more popular diversions of the day, there being no radio or television as competing distractions. Newspapers frequently highlighted such discussions, exciting their readers with their graphic reports. It was not too difficult to attract a crowd to a religious meeting, particularly if people scented controversy. Daniells was not slow to capitalise on such a situation, using the media to good effect and entering into debate when he thought it advantageous to his cause. In this he was encouraged by Edward Hare, who tended to thrive on controversy.

The results of this first Auckland mission

HAROLD EDGAR PIPER (1882-1965)

One of the better-known ministers and church administrators to come from New Zealand in the early years of Adventism in the South Pacific was Harold Piper. He married Lily Brown of Paremata, who was at one time in charge of teacher training at Avondale College, and whose family had been won to Adventism in the course of a holiday visit by Ellen White.

After a brief period in Tonga, Harold Piper served as an evangelist and church administrator. He was president of each of the then-existing conferences except South Australia, and became vice-president of the Australasian field.

A kindly man, Harold Piper was widely known and loved. His son, Ross, was for some years editor of the Signs of the Times, *after an earlier stint as an Adventist broadcaster; Elva, his daughter, was music teacher and preceptress at both Longburn College and Avondale.*

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pleased Arthur and Mrs Daniells, particularly as they were able to build the first New Zealand Seventh-day Adventist church edifice. The dedication of the building and the organisation of the Ponsonby church took place on October 15, 1887, with sixty-seven members signing the charter covenant.

A second Auckland mission was conducted in the early part of 1888, the tent being pitched near the public hospital. This effort served the purpose of establishing the recent converts and adding further members to the Ponsonby congregation.

Daniells was a firm believer in involving his converts in spreading the faith. Church members were set to work distributing literature. Some were encouraged to travel south-east to Napier, a town of 8,000 and the chief port of the province of Hawkes Bay, situated more than 300 kilometres from Auckland. It was an overnight trip by steamer in those days. Daniells followed them with his big tent and his assistant, Robert Hare. The tent was pitched right in the centre of Napier, in Clive Square. The Bible truths that had been well received in Kaeo and Auckland attracted a good deal of attention in Napier and the surrounding districts, especially where Adventist literature evangelists had been active. Arthur Daniells found the pressure of work almost overwhelming: preparing sermons, engaging in debates and giving private Bible studies. Nevertheless a congregation was organised and a church building erected. It was dedicated on Christmas Day, 1889.

Having assisted Arthur Daniells in the early stages of his Napier mission, Robert Hare took a second mission tent to Gisborne and began his own career as an evangelist in that town. He was thus successful in establishing another New Zealand Seventh-day Adventist church.

Adventism was now underway in New Zealand with four separate congregations. It was felt desirable to bind them together in a denominational system, so the New Zealand Conference of Seventh-day Adventists was set up, with Arthur Daniells as its first elected president. It was decided that Wellington, the capital of New Zealand, centrally situated in the extreme south of the North Island, with ready access to the South Island, should be the administrative centre for the infant organisation. As a consequence of this decision, Daniells moved to Wellington, while Robert Hare moved from Gisborne to Palmerston North, about 160 kilometres from Wellington. Both men found the people of these communities much less responsive than those of Auckland and Napier, and opposition better organised. Hare, however, succeeded in raising up a small congregation in Palmerston North before leaving for Tasmania.

In Wellington, Daniells worked in his customary strenuous fashion, holding public and cottage meetings and providing Adventist literature for every ship entering Port Nicholson. However, after a little time, he was forced by ill health to leave New Zealand for the warmer climate of Sydney.

It is difficult to exaggerate the effects of the work of A. G. Daniells in his evangelistic thrust in New Zealand. Many young men and women of the families which became Seventh-day Adventist in consequence of his ministry travelled to Australia or to the United States for training in some line of denominational service, often returning to New Zealand to play their part in the church as ministers, teachers, church administrators, office workers, medical personnel, or literature evangelists. There are many representatives of these families, including

the editor of this volume, who today are full-time employees of the Seventh-day Adventist Church, and who trace their denominational origins to Arthur Grosvenor Daniells.

Following Daniells's departure, further significant gains were made by the church in and around Wellington, by Mendel Israel, an Adventist preacher who had come to the Antipodes with Stephen Haskell in the pioneering party. As a native of Nova Scotia in Canada, he was not unused to rugged weather, but he was frustrated in his evangelistic endeavours by Wellington's famous winds. He found that "the winds which swept through Cook Strait made it impossible to pitch the mission tent for any length of time." He decided to move. However, before he shifted, he and his associate, Stephen McCullagh, won a number of converts to Adventism, including Mary Piper and several of her children. Mary Piper's husband did not oppose her in her new religious beliefs, but did not become a Seventh-day Adventist himself. However, three sons and a daughter entered the work of the church: Albert and Harold as preachers, missionaries and administrators, Reginald for a time a worker among the Maoris, and Mabel as a minister's wife and teacher. Four generations of the Piper family have served the Adventist Church in Australasia and overseas.

Israel's next field of endeavour was Blenheim, the chief town of the Marlborough province of New Zealand, a little south of Picton. A town with a population of 3,000, Blenheim thus became the first settlement in the South Island of New Zealand to hear a Seventh-day Adventist preacher. Having pitched his mission tent in Blenheim, Israel delivered a series of sermons covering comprehensively the doctrines of the Seventh-day Adventist Church to a totally non-Adventist congregation. Quite understandably there was some opposition from other clergymen. Nevertheless, by late November 1899, Blenheim had a small but stable congregation of Seventh-day Adventists. Israel then moved on to Nelson, approximately 110 kilometres by road to the west on Tasman Bay.

Thus it was predominantly in small towns and country districts that Adventism first took root in both the North and South Islands of New Zealand. There was Kaikoura, for instance, a small fishing village on the coast some 130 kilometres south of Blenheim, standing under the majesty of the double range of snow-capped Kaikoura Mountains.

About the same time as Israel commenced work in Nelson, Stephen McCullagh travelled to Kaikoura, where he knew an interest in Adventism already existed. The circumstances of this illustrates the way in which Adventism spread in New Zealand society. A Mrs Harris, whose maiden name was Paap, had attended meetings in Palmerston North conducted by Robert Hare. She and her husband both became Adventists. Hare's tent-master, Morgan Connell, planned to make a bookselling visit to the South Island, and Mrs Harris thereupon urged Connell to visit her family, the Paaps in Kaikoura. The Paaps bought a copy of one of the best known of Adventist books: Ellen White's *The Great Controversy.* This was studied with great interest. When the Paaps mentioned to others something of its contents, they found themselves the focal point of not inconsiderable debate. On visiting Palmerston North, Stephen McCullagh learned of these events from Mrs Harris, and decided that it was time to head south. After ten weeks of McCullagh's preaching and visits, fifteen people declared their acceptance of Adventist beliefs by signing a covenant on the first Sabbath of 1892. McCullagh stayed in Kaikoura for the early part of the year, progressively adding to the company of believers. Mendel Israel paid them a visit to participate in the dedication of a church building on December 27, 1892. McCullagh moved back to the North Island to work in the Ormondville district, but his labours in Kaikoura were to have important consequences. One son of John and Caroline Paap, also John, became a mathematics and science teacher at the Adventist school in Cooranbong, New South Wales, and later at Pacific Union College in California. Charles, his brother, a well-known "character" in the Adventist ministry, distinguished himself as a bold, forceful and loved minister of the Adventist Church, warm and friendly, with a whimsical sense of humour. Always ready for a new challenge, he and his lively spouse shifted from location to location at least once a year, opening up Seventh-day Adventist work in areas not formerly penetrated, until returning from a camp-meeting on his motorcycle and sidecar, Charles was killed in a collision on a winding country road. Charlie Paap was the prototype of the Adventist pastor-evangelist, raising up Adventist congregations, nurturing them, moving on to new fields, preaching and teaching the gospel of the Lord Jesus Christ and upholding before

the people the joyful prospect of His soon return.

Another settlement that figured in the early days of Adventism in the Dominion was Tokanui, east of Invercargill in the far south of the South Island. The "Advent Message," as it was often called, reached Tokanui through the efforts of Jesse Pallant, who had been one of Arthur Daniells' early converts in Auckland. He had responded to the call to go "canvassing," as the door-to-door selling of Christian literature was known by early Adventists, and travelled down to Southland, where he eventually sold one of his books to William Pascoe. This man and his family practised the Seventh-day Adventist faith for a number of years before being visited by an Adventist minister. Like the Pipers, many Pascoes became Adventist ministers, teachers, missionaries and administrators for four generations. Some other small centres yielding significant and lasting results for the young Adventist church were to be found in North New Zealand: Ormondville, Tolaga Bay and Cambridge.

But what of the South Island's two major cities, Christchurch and Dunedin? How did they hear "the message"? What were the circumstances in making these cities the major centres of Adventist influence which they are today?

American Adventists parted with one of their most successful evangelists, Eugene W. Farnsworth, fifty years of age, to start a church in Christchurch. Farnsworth had a rich background of Adventism. His father was one of the very first Seventh-day Adventists in the world. In January 1899, Christchurch people saw something new in their city: a huge American "mission tent" pitched on Ferry Road. It is apparent that Eugene Farnsworth was different in certain respects from his earlier counterparts—he neither sought nor encouraged controversy. Because his ministry was less sensational it was less newsworthy, but it was nevertheless very effective. Within six months Farnsworth's preaching in the tent had convinced twenty-seven people that they should become Seventh-day Adventists, and these people were formally organised as Christchurch's first Seventh-day Adventist church. They were apparently an enthusiastic group, for by June 1897 a church seating 260 people, had been erected there and was ready for dedication. This became known as the Barbadoes Street church. Among the members was S. H. Aymes, a man of considerable means, who used his financial resources for the upbuilding of this young church and for other Adventist projects in New Zealand, and overseas.

Christchurch Adventists were not slow in developing facets of Adventist activity already well developed in the United States. Within a year a Health Home was begun, to be superseded shortly by the Christchurch Sanitarium. It was on the grounds of this institution that Arthur Brandstater opened a little health food factory, and the manufacture of health foods was commenced. This new industry claimed the attention of *The Press,* the city's leading newspaper, with a resultant increase in interest and sales.

In Dunedin "the Edinburgh of the south," where the canny Scots tended to hold fast to their sturdy Presbyterian heritage, Adventism did not move as fast as it had in Christchurch. But it did become established there, due very largely to the persistence of one woman, Mary Owen. Mary Owen's talent seemed to be in her ability to sell the young denomination's paper *The Bible Echo and Signs of the Times* door to door. Dunedin, like Edinburgh, is a city of hills, steep hills. For years Mary trudged Dunedin streets, regularly delivering over 500 copies of each issue of the paper. Mary Owen trained her dog (name unknown) to deliver the paper to homes on some of the steepest hillsides. She became quite an identity in Dunedin around the turn of the century.

Eugene Farnsworth was the preacher sent to Dunedin to give further help to the people who had become interested in Adventism through reading *The Bible Echo and Signs of the Times.* Just at this time, Dunedin's churchmen had arranged for the popular London preacher Dr Grattan Guinness to come to Dunedin to conduct a series of evangelistic meetings for all churches. They were perturbed to find that the Adventists had booked their chosen venue, the Agricultural Hall, and aired their resentment in the *Otago Daily Times.* Farnsworth, believing in the value of amicable relations, made the hall available. He personally called on Grattan Guinness and found him well informed on both the teachings and work of the Adventist Church.

The Farnsworth team laboured with very limited results in terms of acceptance of Seventh-day Adventism, and it was not until Dunedin enjoyed the impact of an Adventist camp-meeting that Seventh-day Adventism became established there. It was a very similar experience to John Wesley's brush with Scotland. Wesley's revivalism had limited appeal to the inhabitants north of the

Turner Street, Auckland, in 1920, shows the boarding house owned by Edward Hare directly behind the power pole on the left.
INSET: Edward Hare celebrates his 100th birthday.

C. A. and Mrs Paap.

Early New Zealand personalities.

The *Rotomahana*–Mrs White's transport in 1893.
The *Clansman*.

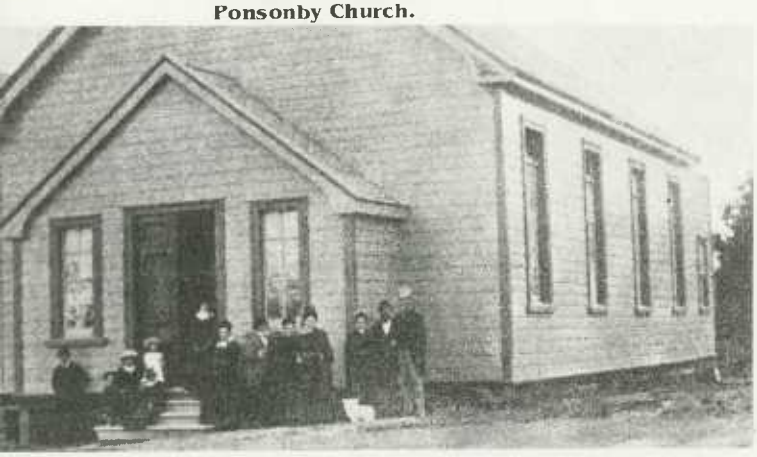
Campbell's Bush, near Kaeo, 1905.
Kaeo River.

Auckland Camp, 1912.

Addington Camp, 1934.

Napier church, near centre of picture.
The *Pitcairn*.

Tauranga Church.
Ponsonby Church.



Early Longburn.

Longburn today.

Pukekura School.

Henry Thompson, outstanding literature evangelist.

South Auckland Samoan church.

The North New Zealand administrative office, Manukau.

Glen Innes church, NZ.

Adventist Retirement Village, Manukau.

North New Zealand baptisms have averaged 308 per year since 1975.

Tweed, because the Christian religion in Scotland was represented by a church still retaining the vigour which it had inherited from Calvin and John Knox.

A significant feature of early Seventh-day Adventism in New Zealand was the way in which individuals and small groups in the New Zealand countryside were attracted to it. An important factor in this phenomenon was the emphasis placed by the denomination on the distribution of literature. Stephen Haskell, before his journey to Australia and New Zealand, had visited Europe, where he had opportunity to observe the influence exerted by the printed material prepared by early Adventist pioneer missionary and scholar John Andrews. Stephen Haskell had himself played a significant part in creating in Europe Tract and Missionary Societies, which were organisations specifically concerned with the spread of Adventist literature. While the expedition to Australia was being planned, he had suggested that copies of the *Signs of the Times* be mailed to Australian libraries. The fact that his advance party included a door-to-door book salesman and a printer is a clear indication of the importance he placed upon the spread of Adventist printed material.

Edward Hare became the first New Zealand agent of Adventist literature. He incorporated the sale of such books as Ellen White's *The Great Controversy* and Uriah Smith's *Daniel and the Revelation* with that of other commodities sold in his small health food business.

The techniques of salesmanship for what were at first called canvassers, later colporteurs, and later again literature evangelists, had been already developed in the United States. In September of 1889, a training institute was held at Napier; fifteen full-time canvassers, together with other interested persons, met there to learn from E. M. Morrison, a man of wide experience in the sale of religious books.

From this institute colporteurs scattered throughout New Zealand, leading Publishing Department director (then known as state agent) James Harris to declare in the year 1891: "In all the chief centres of population throughout the colony our books are being sold, and in most cases with good success."

Doors were close together in the big cities, but the canvassers moved out into every corner of the land; small towns, small clusters of houses in the mountain valleys, seaside villages, bush settlements for timber-getters, scattered farmhouses and gold-diggers' shanties were all visited. These canvassers had to be men and women of character and persistence. Access was often more by muddy bushtrack than by metalled road. Paved roads were the privilege of the cities, not even provincial towns. Transport, more often than not, was by pushbike with saddlebags, and frequently the weather was inclement, making travel unpleasant. On many days their work seemed barren, and then often quite unexpectedly they would find themselves the recipients of country hospitality and genuine religious interest. The colporteur sometimes found lodging in a home for several days while he canvassed the district, at night returning to his host's table and sharing with the family his understanding of Scripture, the way of salvation and the march of world events leading to the expected coming of our Lord.

Little wonder that Seventh-day Adventist preachers were essentially itinerant in a style not unlike that of John Wesley in the eighteenth century. They were called to minister to believers in remote areas, to solidify their convictions, to baptise them in stream or lagoon. Sometimes this sort of ministry established a company meeting for weekly services in a home and enduring indefinitely. In other circumstances the company faded away; death took its toll; members moved to other areas, perhaps to one of the large towns or cities and some lost their way, maybe for lack of adequate pastoral care. In the areas of sparser population, such as the west coast of the South Island, pastoral care devolved upon the shoulders of colporteurs such as Laurence Fraser, a former dairy farmer, who sold books during the day and studied the Bible with interested people at night or at weekends. He worked often within sight of the sharp snow-covered peaks of the Southern Alps, rising above bush-covered valleys. But the beauty of the scenery had often to be forgotten as, struggling through the torrential rain of the west coast, with roads almost impassable, he found it necessary to carry his bicycle as well as his books.

The remarkable stamina of Adventist canvassers has been evident throughout the 100 years of Seventh-day Adventist development in New Zealand, as elsewhere. Methods of transport have changed, the titles in their bags have changed, various methods of time-payment have been derived, but the calibre of the men has not essentially altered.

The list of men who carried on the work of literature evangelism through the century of Adventist development in the South Pacific region is very long indeed. One of the most colourful of this intrepid band must surely be Henry Thomson. Though officially in retirement, he still sells books north of Auckland. Harry is a Christian with an infectious, cheerful personality and a single-minded devotion to the Adventist cause—a dedication which has enabled him to sell books to people in all walks of life for over fifty years. He has consistently looked beyond these transactions to his ultimate goal: the winning of men and women for Christ, accomplished through either the literature he was offering or by talks over the dining-room table with the open Bible.

Another tool in the development of the Seventh-day Adventist Church in New Zealand was the use of the camp-meeting as an evangelistic agency. It came to be believed, not without reason, that the presence of an Adventist camp-meeting—a congregation of Adventists drawn together from various parts of the country and living under canvas—was capable of arousing considerable interest in the town or city chosen as the venue for that particular occasion. The evening meetings of these camps consisted, in effect, of a series of sermons on basic Adventist teachings. As the camp-meeting drew to a close, a show of hands would indicate whether sufficient interest had been aroused to warrant the continuation of the series by a specially chosen evangelist. These meetings might be held in a mission tent or in a hall hired for the purpose.

The first camp-meetings held in New Zealand were very small indeed by modern standards, but they had the advantage of being able to occupy empty allotments fairly close to the centres of towns and cities.

In the later part of the summer of 1893, when the rather exceptional rains of that year had eased, Adventists assembled for their first genuine camp-meeting. In earlier assemblies the members had been billeted in homes; this time they were housed in tents pitched on a site near the present Napier City Library, just a few minutes' walk from the railway station.

An attraction both for Adventists themselves and for the public generally was the presence of speakers visiting from overseas! Ellen White, her son William, and a Pastor and Mrs George B. Starr. The fact that Ellen White's books had been widely circulated, that she and her late husband James White had been closely associated with the Advent movement from its inception, and that she had a reputation for eloquence, made her a particular attraction.

There was another factor involved in ensuring public interest: C. F. Garland, at a Wesleyan Conference currently being held in Dunedin, had challenged the authority and inspiration of the Scriptures, sparking a debate which Adventists were not slow to enter and to use to their advantage.

The success of this first camp-meeting encouraged Adventist leaders in New Zealand to hold others. Because the capital of New Zealand was proving comparatively unresponsive to Adventism, it was decided to switch the camp-meeting planned for later in 1893 from Auckland to Wellington. Adventist church members throughout New Zealand were urged to attend, to display the denomination as a church of significance. *The Pitcairn*, the Adventist mission ship, was brought to Port Nicholson for the occasion. The prayerful planning had its reward in a very warm reception on the part of the Wellington public.

Subsequently annual camp-meetings were held each year in a different locality: Wanganui (1898), New Plymouth (1904), Ashburton (1905), Masterton (1906), Timaru (1916), and Oamaru (1930) being among the places selected. Intensive literature distribution for some time prior to each camp-meeting, and a field day during the camp-meeting itself, were considered as highly profitable in arousing public interest.

These meetings were not, of course, without incident. At Timaru's Maori reserve, the first camp-meeting held after the formation of the South New Zealand Conference, a sudden squall flattened thirty-five family tents. The Oamaru camp of 1930 was deprived of literature being imported from the Signs Publishing Company, Warburton, Victoria, for its field day, when these supplies went down with the Union Steamship Company's passenger ship the *Manuka*, which struck rocks south of Port Chalmers on December 16, 1929.

In more recent years a change has come over the manner of conducting camp-meetings in both Australia and New Zealand. The fact that Adventists are already better known, considerations of cost, the decreasing availability of grounds of suitable size and adequate amenities for a large assembling of people, has led to the purchase of permanent campsites such as Ardmore near Auckland, where many Adventists reside, and at Chaneys on the outskirts of Christchurch. These have become the

rallying places of contemporary Adventism.

Along with evangelism expressed in so-called "missions," literature distribution, and camp-meetings, Seventh-day Adventists in New Zealand, as elsewhere, have become known as advocates of a particular philosophy of health and healing. This is discussed in some detail in another chapter in this volume. Basically it involves a belief that God has given us bodies in trust, which we should not misuse any more than we should abuse or waste any other gift which He has given.

One of the practical applications of this view has been the acceptance of a predominantly vegetarian diet. Early camp-meetings gave emphasis to this by setting up a dining tent in which well-prepared vegetarian meals could be sampled. Seventh-day Adventist literature extolled the benefits of nourishing vegetarian foods and the evil effects on the human body of smoking and the consumption of alcoholic beverages, with warnings, too, of the ill effects of tea and coffee. *The Bible Echo and Signs of the Times* frequently discussed the importance of adequate rest, exercise, fresh air and sunshine in addition to dietary changes.

There were some in New Zealand who were particularly interested in medical principles and care. Margaret Caro, a dentist in Napier, was one of Daniells' converts. Her husband, a Polish Jew, was a doctor. The two Caro boys travelled to America, Edgar to return a doctor, and Eric a dentist. Edgar became the resident doctor of the Summer Hill Sanitarium in Sydney, the predecessor of the Sydney Sanitarium and Hospital, now the Sydney Adventist Hospital.

As will be seen elsewhere in this volume, Adventists established in Christchurch a health home which was soon replaced by the Christchurch Sanitarium. This functioned until 1921, when it was closed, chiefly on grounds of cost. It was to be 1974 before New Zealand was to have another Adventist hospital.

It was in Christchurch, too, that the manufacture and distribution of health foods began. Today, as may be seen in another chapter, the Sanitarium Health Food Company in New Zealand is a thriving organisation, providing the public with healthful foods and providing means by which Adventist institutions and humanitarian enterprises may be sustained.

Another agency for the consolidation of Seventh-day Adventism in New Zealand has been the gradual development of an Adventist school system. Today (1985) there are secondary schools in Auckland and Christchurch and a network of primary schools throughout the country, supported by local church congregations. The Adventist educational system has been slow in growing, but is becoming more comprehensive, more efficiently run, and more widely accepted by both the Adventist community and by many non-Adventists, who see in it an educational system which sustains moral values.

MARGARET CARO (1848-1938)

Margaret Caro, a woman of striking personality, was one of New Zealand's earliest Adventists. For twenty-five years she practised dentistry in Napier, New Zealand, where her husband was a physician. She entertained Ellen White in her home on several occasions.

Widowed, she sought training in theology in California, in close association with Ellen White, and at Avondale under W. W. Prescott, then principal. She then became a Bible-worker.

Margaret Caro exhibited great faith and courage throughout her life.

Her two sons, Edgar, a doctor, and Eric, a well-known New Zealand dentist, continued their mother's intense advocacy of health reform. A granddaughter, Yvonne, became the chief pianoforte teacher at Avondale College during the period when George W. Greer was choirmaster.

The biggest effort in education has been the establishment of a boarding school. Quite early in the life of Adventism in New Zealand, church members expressed the view that New Zealand itself needed a "training school," rather than being forced to depend so heavily on the school already established at Cooranbong in New South Wales. To meet this demand considerable money was raised, in part by the sale of Ellen White's *Christ's Object Lessons* throughout the country. A property of 168 acres was purchased in 1907 at Cambridge in the

Waikato. A school building with boarding facilities was erected, courses developed and students accepted. However, the financial burden was considered too great and the property was sold.

A second attempt was made at what was considered a more central location, at Longburn near Palmerston North, where the church obtained, initially, about 100 acres of the sheep farm of an Adventist, George Wright, who proved to be a congenial neighbour and supporter of the new venture. This was at first known as the Oroua School, later the New Zealand Missionary College and today Longburn Adventist College; a school which has added a number of post-secondary courses, including primary teacher training to its predominantly secondary scholastic program.

Today, in spite of its enormous cost, Adventist churches and the New Zealand Conferences maintain their parochial school system, believing it to be a major agency in retaining Adventist young people within the Christian faith as understood and practised by Seventh-day Adventists.

WILLIAM ROBERT CARSWELL (1863-1952)

William Robert Carswell, a sheep-farmer of Hawkes Bay, New Zealand, sold his share in a farm to his partner, who was his cousin, in order to attend the Bible School in Melbourne. He was among those who attended the Avondale School when it opened, and as an experienced farmer helped break in the property. He was an avid colporteur and disseminator of Adventist teaching, especially in Toowoomba and Newcastle. From time to time he joined teams engaged in public evangelism.

He is perhaps best known for his work for the Maoris, for whom he provided a monthly paper in Maori and translations into Maori of a number of books. Carswell gave instruction in Bible to Sanitarium nurses in Sydney, in which city he was assiduous in the church's welfare activities. During his eighty-eight years he demonstrated what a man of humility, diligence and conviction can do for God.

No account of the development of Seventh-day Adventism in New Zealand would be complete without some reference to the way Adventism in New Zealand and the Maori people have related to each other.

Throughout the century of Seventh-day Adventist presence in New Zealand the challenge of taking Seventh-day Adventist Christianity to the Maori people has been ever before Adventist ministers and administrators. It was recognised by Stephen Haskell, who was taken to a Maori pah (Maori village) by Joseph Hare, who translated Haskell's sermon on the second coming of Christ into the Maori language, in which Hare had acquired some fluency. Joseph Hare had in fact chosen property in the Kaeo district with evangelical activity among the Maoris a major consideration. It was doubtless Hare's rapport with the Maori people which resulted in a number of Maoris joining the Adventist church in Kaeo. Later, when Arthur Daniells was preaching in Hawkes Bay, he became a familiar figure in pahs close to Napier. At one time a Maori girl from Tolaga Bay, Matilda Lockwood (afterwards Mrs W. A. Tulloch), worked as his secretary. The influence of an Adventist cook at Te Aute College, a secondary boarding school for Maoris, resulted in a number of students accepting Adventism. One, Maui Pomare, was encouraged to travel to the United States to train as a medical missionary. He proved to be a good scholar but on returning to New Zealand ceased to be an active member of the Adventist Church. He entered politics, became Minister for Health, and was ultimately knighted for his service to the Maori people.

Arthur Daniells expressed a need for someone to give himself wholly to Maori evangelism, and eventually the Foreign Mission Board released Dr and Mrs Caldwell from their work in Rarotonga for this purpose. Unfortunately the untimely death of Mrs Caldwell resulted in the return of the rest of the family to America, and for some time the matter of his replacement was left in abeyance. The responsibility then fell upon W. R. Carswell. Initially from Hawkes Bay, Carswell had been active as an evangelist in Australia when he was called back to New Zealand. In 1906 he commenced work in the Gisborne district, visiting pahs and preparing literature in the Maori language. He produced a monthly paper called *Te Karere o Te Pono* (The Herald of Truth). Carswell was joined by Mr and Mrs Reid-Smith, graduate

nurses from the Sydney Sanitarium. The nature of the terrain in which these people worked was such that movement during wet, wintry conditions was nigh impossible. There was a good deal of sickness among the Maori people, and these missionaries to the Maoris laboured for them untiringly and courageously. Then trouble struck. Reid-Smith died of typhoid as a consequence of nursing typhoid sufferers during an epidemic in 1910. His tombstone in the Tolaga Bay cemetery is fittingly inscribed with the words "Greater love hath no man than this." Carswell returned to Australia because of his wife's prolonged illness. The work for the Maoris in that area substantially ground to a halt.

A more rewarding evangelical work for the Maoris was accomplished at Te Kao, only forty kilometres south of Cape Reinga, the most northerly tip of New Zealand, and by Maori tradition the point of departure to the Better Land of the spirits of the dead. Paul Claus, an Adventist pastor with a very practical bent, began visiting Maori homes around Te Kao in 1940 as the result of contacts made in Kaitaia, sixty-five kilometres to the south where he was stationed. Claus helped the people in a knowledge of hygiene and agriculture. Their gardens and their style of living improved, and they found joy and fulfilment in the religious teaching which the pastor was happy to provide. In consequence, the first Seventh-day Adventist Maori church building in New Zealand was dedicated amidst much rejoicing and the singing of Maori hymns.

During the 1950s the Te Kao Maori choir provided stirring singing for North New Zealand camp-meetings. In more recent times, Polynesian choirs from the multi-racial Ponsonby church and the New Lynn Samoan church seem to have taken its place.

Over the past twenty-five years there has been a migration of Polynesian people to New Zealand, particularly from Samoa and the Cook Islands. It is of special significance that many have come from communities in which the Christian religion has established strong bases. Seventh-day Adventists have been very active throughout the islands of the South Pacific, and consequently many of those who have migrated to New Zealand were already committed to the Adventist faith. In their home islands, church affiliation and weekly attendance at worship services is an accepted, even expected, way of life. This spiritual lifestyle has remained with them in New Zealand.

Auckland Adventism in particular is quite multi-racial, perhaps a third of those attending an Ardmore camp-meeting being of non-Caucasian origin. In this the Maori people themselves form an important segment. In recent times Maori Adventists in Auckland have felt that they would like to come together from various parts of the city, in spite of numerous Adventist churches, to worship with people of their own race. In response to this, a Maori church was formally opened on March 27, 1982.

Seventh-day Adventism, after approximately 100 years in New Zealand, has not changed a great deal in essential message and sense of urgency. It still works through a variety of agencies to lead men and women into an awareness and acceptance of the saving love of Jesus, with discipleship which follows. It functions in a society which has seen in that time enormous technological developments: once the roads and tracks were hazardous to bicycles; now the cyclist is vulnerable to fast-moving traffic. Today the public meeting faces the competition of the television set, and a large segment of society has turned away from the basics of the Christian faith. Adventism itself is different; it is bigger, which requires greater organisation, and it is more institutionalised. There are few towns of any size in New Zealand without a Seventh-day Adventist church.

The evangelistic mission tent has substantially, perhaps completely, disappeared, except at Adventist camp-meetings. The leading evangelists of their day, such as James Kent, David Sibley, Walter Battye, Nelson Burns, George Burnside, John Conley and John Coltheart, turned to large theatres or halls in which to seat their audiences.

Much of the work of evangelism falls to the lot of the pastor-evangelist, shepherding his church family. Principles of church growth are being applied, utilising the talents of laymen to contact "interests" created through friendship, casual contacts, radio broadcasts and correspondence courses. Home Bible studies still remain the basic part of the minister's task.

Thus Seventh-day Adventism in New Zealand through a variety of agencies: pastoral care, literature ministry, a parochial school system, a health food business, a hospital, a health education program and various lines of welfare work remains intent on creating a people keeping the commandments of God and the faith of Jesus—a people ready to meet the Lord at His coming.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VIEWPOINT
with Geoff Youlden
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Revelation
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WHY
RUSSIA
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WIN
DANIEL, 8
the journey of a lifetime

Public Evangelism

Elaine Fletcher

The local footballers, returning from a hard game, tramped noisily past a hall on their way to celebrate in the usual fashion. Poking their heads around the doorway they saw a young preacher holding forth with earnest eloquence to a small group of people.

"A religious meeting, that's what."

"Not for me, mate."

"Let's give him an offering."

A hurried search of pockets yielded a handful of pennies and one of them tossed the coins along the floor. Grinning faces watched while the pennies rolled and spun and plopped, the sound magnified by the echoing spaces of the old hall.

Sitting in the front row, listening to marvellous and wonderful things she had never heard before, a woman started at the sound, then relaxed—the flicker of a smile crossed her face. She did not need to worry—this was just a harmless prank. It was not like the night her husband had threatened that if she attended any more of these meetings, he would come and drag her out by the hair. Fortified by a drink or two, he did follow her all the way down the one street of the tiny western town (all the neighbours watching from behind their blinds, she knew) and stayed by the door, bobbing in and out mumbling threats, but getting no further. Fearing the worst, she hardly heard a word of the sermon that night, but, when the meeting finished, the preacher faced him up—and here she was once more, still free to come.

She had found peace of mind, reason for living, a sense of worth; her own worth in the eyes of a God who loved her, a Saviour who had died in her place, and who promised her everlasting life with joy and happiness and loving kindness for ever. She gave Him her whole heart; she accepted His will in her life; she found comfort reading His Word and endeavoured to share her new-found faith with her children.

But she was the only one. The others who heard what she heard drifted off, politely dismissing the evangelist from their lives. Her husband's temper did not improve after she became a Seventh-day Adventist Christian, but the bruised body and careworn face hid an inner strength he couldn't break, and the grey eyes that met his were calm even while he shouted and threatened. To the end of her brief life she knew the comfort and support of her Lord and Saviour, and died in the hope of a glorious resurrection.

What led a young evangelist to travel miles from his home to a little one-horse town and run meetings two or three times a week for a handful of people for four months and rejoice over one convert? Exactly the same commission that led the first American Adventists to come to Australia; the same commission that has led preachers of all ages and abilities to preach in tents, in halls, in the open air, in theatres and homes; to go to towns of all sizes—the fruitful ones and the hard ones—to gather out men and women by the few and the many, to build churches small and large, to face prejudice and bitter opposition from the clergy of other persuasions, to grapple with the indifference of large sections of our Australian community; and to keep on preaching.

In 1885, a party of American Adventists set sail from San Francisco on May 10, sailing on the *Australia*, twenty-eight days to Sydney, arriving there on June 6 and going on to Melbourne. By July 4 they had reported their first five converts. They found Melbourne winter weather rather disagreeable, with constant chilly rains, but, because they had very little money and hall rentals were high, they ventured out to visit from door to door with literature. They also used "tract distributors" placed in shops, and tucked papers in the tops of the iron fence-posts of the parks, for people to take on their way to and from work. During this time they distributed over 20,000 tracts.

The working class proved difficult to reach, for they were suspicious of these Americans with new doctrine, but they found some influential men more open and receptive. The newcomers were soon conducting Bible studies in a number of homes. These activities by the pioneer Adventists were regarded with distaste and even overt hostility on the part of clergymen of churches already well established in Australia. Bitter opposition found expression in the press, and newspapers sharing these sentiments refused to print anything favourable. The first of a series of three articles in one paper started with these words: "From the obscure state of New England, Miller, a false prophet. . . ." Ministers preached against the Adventists from their pulpits and even attended the Bible studies, intent on breaking them up, but, to their surprise, they found these newcomers well versed in Scripture and more than a match for their arguments.

Opposition had the effect of arousing interest, and John Corliss of this pioneer expedition decided to order a tent, twelve by nineteen metres, to begin public meetings. The daily papers accepted his paid adver-

tisements, and he with his helpers distributed thousands of handbills throughout the suburbs. They pitched their tent first in North Fitzroy. People who had been visited brought their friends, so he had a good, regular attendance. Altogether, they pitched the tent five times in four suburbs, and in each place some accepted Adventist teachings. Schoolteachers, printers, foremen of wholesale houses, in fact, all kinds of businessmen, "and not one using tobacco or drinking ardent spirits" accepted the Adventist teachings with enthusiasm and set about to spread the glad word among friends and relatives. Once the work started, it went with power.

One man, a Presbyterian deacon, decided to keep the Sabbath. His nephew came to deter him, and they spent nearly all night in discussion. The young man went home convinced and worked for his parents, brothers, sisters, uncles and aunts, and thirteen members of that family became Seventh-day Adventists. Another man, a contractor, along with his wife, worked for members of his family, and in a few weeks nine of them joined him. He had a big government contract to fulfil, and, because he stopped Saturday work, began to get behind. He decided to work on Sundays. The police threatened prosecution, but after legal advice dropped their charges. This stirred the community. His house was often crowded with neighbours wanting to talk to him.

Many who attended the tent meetings but did not join the Adventist Church were nevertheless favourably disposed. One firm selling American organs gave Adventist tracts to their salesmen to distribute throughout the countryside, and also opened a book department in their store for subscriptions and sales of *The Bible Echo* and other publications.

The first "mission" series which resulted in the organisation of the North Fitzroy church early in 1886, cost a total of £82/3/0 apart from the price of the tent. Offerings received amounted to £32/0/0, book sales yielded £24/5/0, and the small membership willingly made up the difference.

Mendel Israel, another evangelist of the pioneer group, then visited Ballarat, and enjoyed such a good reception that John Corliss joined him. They ran meetings in the Alfred Hall five nights a week for just over three weeks and had 250 to 300 people of "the best class" present; the whole city was stirred. Sixty people attended the first Sabbath meeting, and the church there started with forty-five members. Then Corliss was off to Adelaide, where he established another church before the end of 1886. Pastors Israel and Baker preached at Sandy Bay, Hobart, and thus organised the first church in Tasmania.

By the end of 1886, Sabbath-keepers in Australia numbered more than 200, and the work continued to grow and spread north to New South Wales and Queensland and, by 1897, in the midst of the western gold rush, to Western Australia as well.

Over a period of twelve years, the Adventist Church in America sent seventy-nine adults to work in Australia, paid their wages and supported different lines of activity to the extent of £14,550. Gradually Australians and New Zealanders began to swell the workforce and, wherever the evangelists preached, a nucleus of believers formed a church company. Among the many converts, we hear of a graduate of Belfast University living in Adelaide whose wayward life had brought sorrow to his family. Newly converted, he rejoiced with them. In Wollongong, New South Wales, another man was baptised who had kept the Sabbath for fourteen years after buying an Adventist book from a canvasser. Two miners who lost their jobs at Mount Kembla because of their decision to keep the Sabbath were out of work for three months before they found work at Corrimal. Sydney ship evangelist Jesse Pallant, in his little boat *Missionary*, became a well-known and welcome visitor to ships of all nations anchored in Sydney Harbour. On one such visit to a merchant ship he met the ship's carpenter and found that he had been keeping the Sabbath, with the cooperation of his captain, for the past two years. This man became an Adventist, and subsequently sailed on the Adventist mission ship *Pitcairn* itinerating among the Pacific islands.

The evangelists sometimes held their public meetings in halls, but more often than not they used a tent—the cheapest and most versatile venue. The tent became for many years the hallmark of the Adventist evangelist throughout Australia. He made his tent as comfortable and attractive as possible, and, when the weather turned cold, he would provide heating in the form of a large stove or a forty-four-gallon drum burning coke. Alternatively he would move to a hall.

Tents popped up like mushrooms in country towns and city suburbs. The evangelist stayed if he found a good interest, but repitched his tent elsewhere if he did not.

Life for him and his family was hard: he was often weary, often unwelcome and abused by fellow ministers of the gospel, but he had a vibrant and convincing message and did not falter. However, he sometimes asked himself, as did one young minister, "Why did they [the members of his congregation] come?" and confessed, "We are not good singers—we are not eloquent preachers. It is the power of 'the message' told in simple, everyday language and impressed on minds by the Holy Spirit . . . we often go out into the bush to talk to our heavenly Father and counsel with Him."

NELSON C. BURNS (1897-1979)

The eloquent and dignified Nelson C. Burns was known with affection to a generation of Avondale students as their "Nubby."

Head of the Bible Department from 1944 until the 1960s, he was the man who inspired them to Bible study, to evangelism and mission service. He saw the good and the potential, through Christ, in every student.

From India ("When I was in the Punjab") to Fiji, to Walla Walla College for an MA degree, to outstanding evangelism in South Australia, New South Wales, New Zealand and Tasmania, thence to Avondale and, in retirement, to honorary chaplainship at the Coronella Retirement Homes in Melbourne, he was ever a Christian gentleman who endeared himself to the people.

With his Bible in his hand and his charts unfolded, the evangelist expounded the prophecies, reasoned from Scripture of the validity of the seventh-day Sabbath and reassured men of the hope of the resurrection, as opposed to the current popular belief in the immortal soul. He sketched the rise and fall of empires fulfilling the prophecy outlined in the second chapter of Daniel—as Sir Isaac Newton and others had done before him. With his sternly Protestant heritage, he expounded upon the prophecies of Daniel seven and Revelation thirteen in relation to the claims and vicissitudes of the medieval church. He pointed his listeners to events taking place in the world around them as signs of the nearness of the coming of the Lord. He spoke of the millennium following the second coming and resurrection, the final destruction of all evil and the restoration of the earth to its pristine beauty, surrounding that glorious city, the New Jerusalem, and the greater glory of the "Lamb slain from the foundation of the world." There were other clergymen in Australia who believed in the second coming of Christ, but these spoke of it with a lesser sense of urgency, or thought of it as a secret rapture. Nor did many of them appear to be aware of the converging lines of Bible prophecy which declare that the whole world must soon be brought face to face with *"the coming King."* They may never have read the eloquent English divine, F. Cross, D.D., who exclaimed: "Awake, awake, ye heralds of my God and let the warning thrill the drowsy world—'Fear God . . . judgment is come.' The omens are everywhere—natural omens and political omens, and ecclesiastical omens—omens commercial and omens mechanical, and omens scientific and literary—omens in the heavens above and on the earth beneath—in the air and on the sea . . . all are heralding Him 'who shall judge the quick and the dead at His appearing and His kingdom.' "

But how should an evangelist advertise his wares? Having pitched a large tent or rented a hall, how could he expect to fill at least a majority of seats? He was not too reticent to ring a bell near adjacent houses calling out, "I will preach this evening in the large tent at 7.30 p.m." Besides, the tent was an advertisement in itself, and many came out of curiosity to see what they could see and hear what they could hear.

In the early years of the twentieth century, there were disastrous events which gave urgency to his warning that Jesus would soon return and mankind must get ready to meet Him. In one five-month period, 100,000 lives were recorded lost through volcanic eruptions and earthquakes, tropical cyclones and tornadoes, fires and mine disasters, shipwrecks and train crashes—all grist for the evangelist's mill. He attracted a good audience when he advertised "The Voice of the Volcano—God's Call to Repentance."

The political conflicts of our troubled world he similarly put to good use to raise a

crowd. He had no lack of material, for conflicts of one kind or another prevailed and wars threatened or erupted in many parts of the world—trouble in Ireland, anarchists in Geneva, France pressing claims on Peru, Colombia threatening war on Nicaragua, the Boxer Rebellion in China, and Russia as well as other European powers intervening in the war between Greece and Turkey. The preacher promised on his billboard to speak about "The Battle of the Great Day of God—Divine Predictions Fulfilled." He saw an escalation of the conflict in East Asia between the Japanese military bent on expansion and an ambitious but diplomatically clumsy Russian Government. Tension mounted in Manchuria as Russian troops moved eastward, and there was much talk of battleships, cruisers, torpedo boats, cannon, and new rapid-firing guns. The evangelist's billboard announced, "The Eastern Question and the Russo-Japanese War Cloud."

He regarded the new and exciting advances in technology of the second industrial revolution, with its wireless telegraphy, internal-combustion engines, electricity, submarines, motor-vehicles, and aeroplanes, as grounds for prophetic comment. Conflicts erupted in the United States over trusts and anti-trust laws, and, in the religious world, debate over Sunday laws in both America and Australia. These and the issue of religious instruction in schools provided springboards for evangelistic advertising. What are the "Rights of Man"? When Pope Leo XIII died, the evangelist asked, "Is Man Immortal?" What should one think about a home for the Jews in Palestine? How should one react to religious intolerance in Spain?

Having capitalised on world conditions to attract an audience, the evangelist expounded on the prophecies to establish faith in the Scriptures, and went on to lead his hearers into an understanding of how God saves men, and the steps that follow in the Christian walk of faith. He gave a clear exposition of what is meant by "Justification by Faith" and "Law and Grace." He traced the history of the Sabbath in the Bible and since biblical times, and his caption read, "When and by Whom Was the Sabbath Changed?"

The evangelist had, of course, to contend with the natural conditions of the time. Around the turn of the century, Australia suffered in the grip of a drought: stock died by the thousands, the land lay brown and seared, and times were hard. After the drought many areas experienced torrential rains. Victoria had dust storms, severe electrical storms and bushfires. In Queensland a tropical cyclone struck Townsville, doing immense damage. Heavy rains inundated north Queensland and, drifting south, brought floods to New South Wales. It was not an untypical weather pattern for Australia. The evangelist, moving from place to place and often preaching in a marquee, had many problems: he sweltered in the heat, endured discomfort and sometimes sickness in the wet, repitched tents flattened by storms, mended tents torn by the wind and moved tents to more sheltered locations when he had a run of boisterous weather. Not only did the tent-master camp on the spot, but the evangelist often lived in a small family tent when he could not find a house to rent in the town.

In the spring of 1904, a plague of mice overran the little Queensland town of Swanfells during a tent mission series. The mice invaded the beds and the boxes of clothing. They ate holes in the blankets and even nibbled the hats and songbooks. In

ROY A. R. THRIFT (1894-1975)

Roy Thrift left Port Melbourne in October 1915, one of the first group of Australian missionaries to India. He later served as missionary, evangelist and administrator in both Papua New Guinea and in many parts of Australia—forty-three years' service in all.

In 1919 Roy Thrift married Ethel James, of a pioneer Adventist family, who had spent thirteen years in church work before her marriage and who is particularly remembered for her youth leadership in the Australian Union Conference. Always an ideas-maker, she challenged the young people of New South Wales to adopt the Sterlings—missionaries to Tahiti—for special financial support in the years 1914-1918.

Pastor and Mrs Thrift represent many such talented husband-and-wife teams, unstinting in their dedication.

Parramatta church, New South Wales.

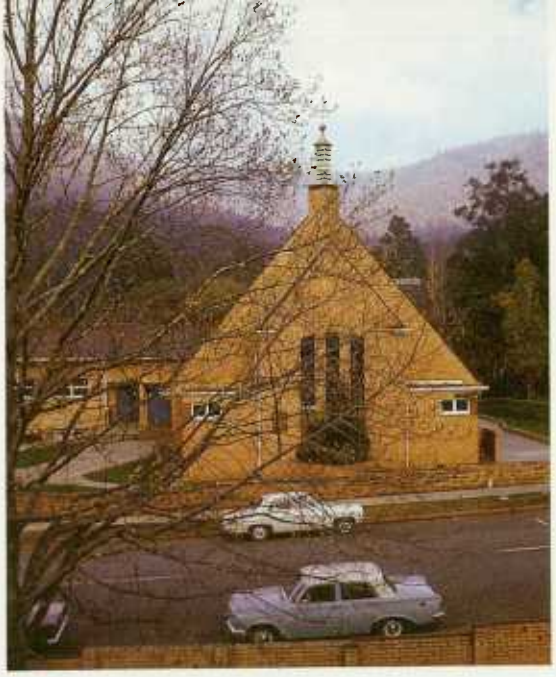
Collinsvale church, Tasmania.

North Fitzroy church, Victoria—still in use.

Original Avondale Village church, built late 1890s.

Catherine Scott of Donnelly River, Western Australia, ready to drive twenty-five miles to church at Manjimup.

Wahroonga church, New South Wales.



Warburton church, Victoria.

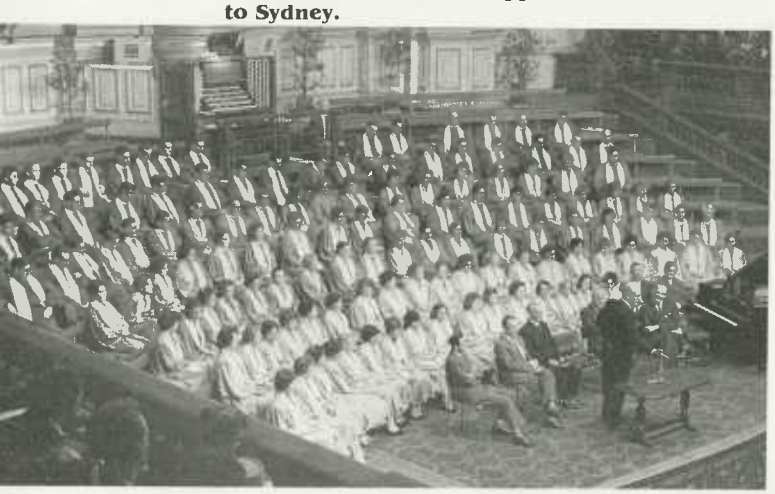
Palmerston North church, New Zealand.

Longburn church, New Zealand.

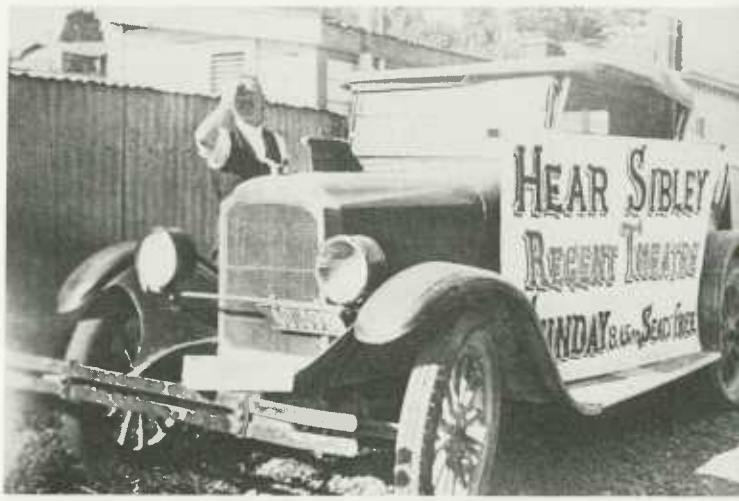
Avondale Memorial church, New South Wales.

To get to Avondale, Robert and Henry McMahon rowed and sailed from Gippsland Lakes, Victoria, to Sydney.

Dannevirke camp baptism.



H. M. S. Richards preached at the Coltheart evangelistic series in the Sydney Town Hall.



David Sibley's mission car. Who could resist?

Annual Conference, Magnetic Island, Queensland. Date: May 31, 1930.

"It Is Written" evangelism.

Evangelists Carter, Roennfeldt and Bradford at the Adventist Media Centre studio, Sydney.

Sydney Opera House evangelism—John Carter style.

Preparing for aerial evangelism.

Take-off!

one week the family caught seventy-three mice in their small living tent—but, in that district, nineteen people became Adventists.

Seventh-day Adventists have developed a long familiarity with canvas. Tents were used not only by the roving evangelist, but also by church members in camp-meetings. The first camp-meeting was convened at Middle Brighton, Victoria, in 1894, with 500 people living in tents neatly set out in rows. This camp-meeting aroused much public interest and many visitors attended the meetings. Two years later in Adelaide the evening meetings were extended beyond the close of the session itself for the benefit of those whose interest had been aroused. This became a regular feature of camp-meetings, whether in city or country town; it continued to attract the public wherever the camp-meetings were held. Usually a regular evangelistic campaign followed. Arthur Daniells, who had become the leader of Adventist evangelistic endeavour in Australia, had tried it with success in New Zealand, and was enthusiastic about the results. Until it proved necessary to establish permanent campgrounds, this pattern continued.

People long remembered the Brisbane camp of 1898. Ellen White attended and preached with eloquent power. Hundreds came to the Friday-night meetings, and at the closing meetings 1,500 people were present. The decision to continue the meetings for another week was voted by 1,000 people, and twelve ministers stayed to assist with the visiting. In 1902 the first Western Australian camp-meeting resulted in eight new Sabbath-keepers. At the close of the Tasmanian camp in 1903 at Devonport, 1,000 people lined the banks of the river to witness the baptism of eighteen new believers. After the New South Wales camp of 1904 at Bathurst, three men were needed to visit interested people. Thus, little by little, the Seventh-day Adventist Church became established.

Church members at first worshipped in homes or rented buildings, but as soon as finance could be raised they set about erecting churches for themselves. In Tasmania, the Devonport church, built of stones and timber, cost £110. In New South Wales, at Windsor, a larger church cost £540. At Kadina, South Australia, and Narrogin, Western Australia, churches were built of local stone. In South Australia, the Gawler church was built of corrugated-iron and lined with wood. Many churches were of weatherboard; a few were of brick. In 1911 at Wahroonga, New South Wales, after having met in the Sanitarium gymnasium for a number of years, the congregation erected a large wooden church. A few of these early churches are still in use. As church needs have grown, most of them have been replaced by larger and more complex buildings, but there still remain one or two like the little church built by Robert Hare at Stawell in Victoria. Due to the fluctuating population of this small town, the congregation has never outgrown the building designed for the original sixty members. Over the years it has been lovingly preserved and redecorated.

Seventh-day Adventism in the first years of the twentieth century pushed out into many of the more remote parts of Australia. In Western Australia, the Manjimup district, itself quite isolated, consisted of small groups of houses deep in the forest where timber workers lived, and where a few isolated farms had been carved from the bush. A minister visited the district, following up interests which had been aroused by an Adventist canvasser. Close to Manjimup, in the Warren-Springdale area, where the John Giblett family accepted the Seventh-day Adventist faith, Jesse Giblett, one of the sons, built a home not far from that of his father. He constructed it of broad slabs of jarrah timber, set vertically. It became the regular meeting-place of the Warren-Springdale church. Near the home, on Springdale Creek, was a pond where new believers were baptised by immersion. With typical missionary zeal, members of the new Adventist company, as many as ten strong, riding horses, would escort the evangelist along bush tracks through the tall karri trees to visit others, singing as they went songs from the current hymnal, *Christ in Song*, stopping sometimes to pray together.

The Seventh-day Adventists in the district inevitably became known to their contemporaries as "The Seven-Days," and when Jesse Giblett and William Scott, with the aid of some young men, cut a track twenty-five miles through the forest to facilitate coming together on the Sabbath for worship, their road became known as "Seven Day Road," which is so named to this day. In 1924, when the members decided to erect an actual church in Manjimup, they hauled the timber by bullock team along Seven Day Road.

Curiosity as well as piety led many to listen to the Adventist preachers. Pastor James McElhany from the United States, later a president of the General Conference of Seventh-day Adventists, conducted a series

of meetings at Coopernook in northern New South Wales with the then young Harold Piper as associate. One elderly lady, intrigued to know why Seventh-day Adventists kept the seventh-day Sabbath, decided to attend the meetings until she found out. When, late in the series, the "Sabbath Question" was advertised, she was ill in bed, but not wanting to miss the topic for which she had waited so long, she left her sick-room, attended the meeting and announced to the preacher at its close that "you are right and *they* are wrong."

Others showed remarkable persistence once convinced that the teachings of the Adventists were true. A Mrs Smith, one of the pioneer women of the St. Lawrence district south of Mackay, Queensland, on visiting Rockhampton, had accepted Adventist teachings after listening to an exposition of them by two Adventist pastors, Starr and Hickox. She returned to St. Lawrence, and for eleven years maintained and practised her convictions until a Pastor G. A. Wantzlick visited her district and baptised her along with six others.

Adventist opposition to the use of tobacco was a stumbling block to many attracted to the church. The story is told of two young men working in the bush. One lit a fire and his friend saw him throw something on it.

"What are you doing, mate?"

"I'm offering up a sacrifice—my pipe and tobacco." He never smoked again or felt any desire to do so. Another man, fifty years a smoker, had a harder battle, but he successfully gave it up too.

One encouraging consequence of evangelistic activity was a steady flow of young people toward the Avondale School for Christian Workers—later Avondale College—whence many of them became part of the new denomination's workforce. Young people, "hay-seeds" from the bush, found a new and broader life at Avondale. For many of them from then on, the world became their parish.

The keeping of the seventh-day Sabbath is a key doctrine in the decision to accept the Adventist faith fully. Men often had difficulties with employers and sometimes had to abandon one career for another. In rural situations, a decision in favour of the Sabbath was looked at askance by neighbours, sometimes rather scornfully. However, there were occasions when the law was invoked against labouring on Sundays, though this was not usually pursued to its ultimate.

The personal victories achieved by those influenced by the Adventist teaching provided the preachers and their families with great encouragement. To the wives who shared the joys as well as the hardships of itinerant preaching, the winning of men and women more than repaid the sacrifice of a settled home. The families were actively involved with the work as members of the team. Who else would distribute handbills and tracts, care for the tent, arrange the seating and the flowers, welcome visitors at the door, and play the organ? At first there was no church membership to rely on, so these activities usually fell on the shoulders of the members of just two families—that of the principal evangelist and his assistant. Once interest had been aroused, the members of the team conducted Bible studies in individual homes. These sometimes developed into small cottage meetings. After many weeks of doctrinal instruction, converts were baptised and organised into a church company. The team then moved on to another locality.

Women other than ministers' wives played a significant part in these activities. By 1904, Sanitarium-trained nurses were assisting mission teams, giving cooking demonstrations and instruction in simple home treatments. Other dedicated women followed. Some had been teachers, others office workers, some were married; most were single. In this period of the church in Australia, there are at least thirty names on record in addition to the women who worked alongside their husbands. The "lady Bible workers" were dedicated, successful, and as capable of accepting responsibility as the men. They were often able to move into family situations for the help of their fellow women more effectively than the ministers. Several times when the evangelist moved on, a lady Bible worker was left to take charge of a church and function as its minister. They were also moved frequently and worked in towns from Charters Towers in northern Queensland to the goldfields of Western Australia. Some big city missions had up to three lady Bible workers on the team. What John Ruskin has said is true of them: "The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them."

The work to be encompassed was so vast, the workforce so small in comparison, that men and women were constantly on the move, not only from town to town, but also from state to state and country to country. Arthur Daniells felt constrained to reply to the question, "Why so many moves?" by

saying, "We are connected with a living, growing movement. If our cause were dead or paralysed, few changes would be required. But inasmuch as it is constantly developing, creating and following new openings, entering new fields, launching new enterprises and institutions, we are compelled to move experienced and efficient men from one country to another, and from one position and responsibility to another. . . ." But there is a heartcry behind the following words, which many would understand: "It was with feelings of regret similar to those experienced by my family, that I left. . . . It is with desire that the sower looks forward to the harvest. Our boy was as sorry to leave the prospects of his missionary garden as I was to abandon the plan of holding a series of public meetings. We know, however, that the work is in the Lord's hands and care, and so the seed will not waste, nor be in vain . . ."; or these, "Our experience in the . . . Conference has been a very precious and enjoyable one. We very much regret being called away from this field where we had hoped to spend at least three years . . ."; or again, "It was with feelings of sorrow that we left behind many dear friends. Our hearts went out to converts left behind. . . ."

Nevertheless, in this era, the message of the Advent sounded with certainty and grew in strength. "The consciousness that all our ministers are actively engaged in aggressive work in new fields and that souls are being brought to truth . . . has been a source of encouragement to our churches." John Wesley once exclaimed, "Give me one hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Christ and Him crucified and I will set the world on fire." Adoniram Judson's son, writing his father's biography said, "Christianity will advance over the earth with long, swift strides when the churches are ready to send their best men, and the best men are ready to go."

Like the Baptists, Seventh-day Adventists follow the Biblical method of baptism by immersion. The minister lowers the candidate right under the water and lifts him up again as a symbol of death to the old life and a resurrection to a new life in Christ. But in those early days it was not always easy to find places where baptisms could be performed. After the Geelong camp in 1900, eight people were baptised in one of the city swimming baths. In 1901, the members at Bokhara in Western Australia planned a baptism. What more attractive place than the seacoast, even though they had to travel ten kilometres by horseback, dray, gig and carriage? The small caravan of vehicles and horses branched off the road and over a plain covered in thicket, beautiful and green, then up and over a series of sandhills to the beach, where the men busied themselves and pitched a tent made out of rugs sewn together as a shelter for the ladies. After the evangelist had led in a service of consecration, he baptised thirteen new believers in a sunlit rock-pool.

JAMES WILLIAM KENT (1890-1983)

When "J.W.," as he was known, was a child of five, his father, Thomas Kent, by then a widower, became an Adventist through reading Ellen White's The Great Controversy. *Thomas kept the Sabbath for three years on his farm at Eugowra before journeying to Sydney where he discovered and joined the Ashfield Seventh-day Adventist church. Thomas Kent ultimately won over his whole family as well as neighbours, a total of fifty persons.*

"J.W." went to Avondale in 1905, aged fifteen, and stayed until 1910, but did not graduate. He was canvassing The Great Controversy *when, in spite of a reputation for incipient rebellion, he was invited to join a public mission team. His speaking ability soon became apparent when the leader, J.H. Wood, was called away to tour camp-meetings.*

"J.W." thereafter ran a succession of public missions in eastern Australia and New Zealand. Altogether he baptised some 2,500 converts to Adventism, fourteen of whom were to become Adventist ministers. Later he became president in succession of three conferences.

There was nothing in J.W. Kent that was negative in play or country pastimes. He possessed a remarkable gift of oratory. He loved his God and his church and worked tirelessly in the service of both. He has been described as "a God-fearing gospel warrior."

When the Bendigo church in Victoria held their baptism in the city baths, the water was too cold for one elderly lady with a weak heart, so they baptised her in a warm bath in a private home. In 1904, at Bunyip, east of Melbourne, a stream which flowed through a

member's property provided a natural setting for the service, and at Gawler, South Australia, in 1905, six were baptised in the Torrens River. In Victoria the minister at Stawell held a winter baptism for which the Baptists kindly lent their church with its built-in baptistry, but the following January the members travelled into the Grampian mountains, probably to Halls Gap, to hold their baptism in a cool mountain pool. Norfolk Island had no difficulty finding a place, for a beautiful lagoon lay right at the rear of the church. To watch an affirmation of faith of this kind is always a moving experience.

What was it like to become a Seventh-day Adventist in those days? It was not easy. Religious prejudice between Catholic and Protestant was strong in Australia at that time. Cries of "Protestant dog" and ditties about frogs in the holy water were swapped along with stones by children on their way to school. The Seventh-day Adventist preacher and his converts were opposed by both sides, and condemned as a "sect" to be despised, mistrusted, even hated. Looking at this new enthusiasm, they shouted, "Christians beware!", "Impostors and deceivers!", "Deep and exacting bondage," "False prophets, vipers, reptiles, devils," "Send them all to hell!"

Quite apart from Catholic versus Protestant clashes, the Adventists often endured vigorous opposition from the Protestant clergy. It might take various forms—attending Adventist Bible studies (often to their own embarrassment), house-to-house visitation, newspaper articles, especially arranged meetings. When they were preached against in public, the Adventists would attend, take notes, and advertise a review and reply for the next night. The evangelist in fact found it easier to handle opposition than indifference.

Popular evangelists were at times called in to run a series in opposition to the Adventist preacher, succeeding in taking his audience while they were there; but usually the Adventist preacher outlasted his opponents. He stayed on, advertised again and regained his audience—as did Pastor R. D. Quinn in Queensland, first in Maryborough, where he baptised nine people, and again in Warwick after a similar experience where he counted two young preachers and several Sunday School teachers among his converts.

Evangelism stood supreme in the minds of the leaders of the fledgling church. One report stated: "If we had curtailed the work by cutting down our force of labourers, we would have been able to make a much better financial showing, but this we cannot afford to do."

At the turn of the century the champions of humanism, the enlightenment and evolutionary philosophy were mesmerised by the potential of science and education to usher in a grand utopia, whereas Adventists accepted the Scriptural view of man and the certainty of Bible prophecy, which pointed to the end of the world at the second coming of Christ.

In 1914 the Great War broke out and grand utopian dreams were shattered. To the ordinary man it came unexpectedly; it was hardly understandable with all its ramifications and horrors. During those tragic four years, many turned to the Bible for reassurance. Adventist evangelists with their mission teams, operating in many cities and towns, sought to meet the need. They geared their advertising headlines to the times once more: "Is This War Armageddon?", "The Rise and Fall of Empires", "The Next Universal Empire," "Will Universal Peace Succeed the Present War?" Newspaper editors, long since more favourable than in the very early days, sought out the Adventists for copy and printed daily reports of meetings and synopses of sermons. Evangelists were busy all around Australia, and attendances were good. In Broken Hill, the silver city of New South Wales, an American, Morris Lukens, used street preaching and singing to attract crowds to the meetings in the tent. In smaller places, the evangelists visited every home with papers and tracts.

By this time, where earlier missions had been run, there was support from an established membership. In 1914, the Brunswick church in Victoria raised money to pay a Bible worker for twelve months to visit every home in their district. In the same year, Queensland young people donated a tent for an evangelistic series in Roma.

But there were still many unentered areas. In the New England district of New South Wales, that vigorous practical campaigner Charlie Paap, who loved to challenge untouched places, pitched his round tent in Tamworth. After a determined opposition tore it down and damaged the furniture, there was strong public sympathy, and when the team repitched the tent, the audience increased. The days were fine and warm, so they were able to stay with the tent for the whole winter. The evangelist saw "enough work here for years to come, absolutely new territory for half-a-dozen tent missions."

There were other places where bad weather did not deter either preacher or people. Pastor Robert Stewart began meetings in a hall at Carpendeit, Victoria, a sparsely settled district where one lone member lived. The first night of his series closed in cold and dark, but despite the bad roads forty people attended. At the end, one family recently from England accepted the "Advent Message" and joined with the one member in Sabbath worship.

Evangelism in one state sometimes resulted in quite dramatic events in other states. For example, Will Carstairs, a young man from Cunninghame (now Lakes Entrance) in south-eastern Victoria, travelled to Western Australia, with the intention of digging for gold. Disillusioned with gold mining, he joined the post-office, subsequently becoming an Adventist. The post-office required counter-work on the Sabbath, so his accommodating superior transferred him to the telegraph-office, where he received better pay. He was, however, required to take holidays already accrued. During this break he returned to Cunninghame.

Among the farmers of the district were the McMahons, owners of Rigby Island and a strip along the coast on which they raised cattle, and horses as remounts for the Indian Army. Robert, the eldest son, claimed to be an atheist. He liked his reputation as a "parson-squasher," the state of the dead and the common practice of Sunday-keeping without Biblical authority being among his special areas of controversy. One day Robert emerged from the local public bar, to be confronted by Molly Carstairs, Will's sister, who said, "Will is back here with strange religious notions. Come and put him straight." Robert visited Carstairs; they discussed religion for several hours, at the conclusion of which Robert declared that Carstairs was the first sensible "wowser" he had met.

Carstairs's return aroused considerable interest, which was fanned by a colporteur named Swain. A Pastor Waldorff with an associate named Driver, who were working in Bairnsdale at the time, heard of events at Cunninghame, and travelled to Cunninghame to see for themselves. Waldorff returned to Melbourne, leaving Driver, who soon found himself exceedingly busy. Pastor Morris Lukens later visited the area, conducted a baptism in the lake on May 12, 1914, and held two meetings which so excited members of the audience that, as they sauntered home, they stopped at various houses to discuss the evening's proceedings. These and other evangelistic activities at Cunninghame resulted in a Sabbath school (Bible study hour) of thirty-four members meeting from week to week on Saturdays.

The McMahon family, led by the father Robert McMahon, Senior, were among those who became Adventists. Later the eldest son, also Robert, and his younger brother Henry, decided to attend the Avondale School. They were excellent boatmen. They built a five-metre pulling boat *The Advent*, with a lug sail, and rowed and sailed their way up the coast to Sydney, where they sold the boat and travelled by train the remaining distance. Thus the college gained another

LILIAN MABEL (BAE) COOK (1902-1975)

In her early years, Bae Cook owned a dressmaking and tailoring shop. Reared in a devout Christian home, she was attracted to John B. Conley's public meetings in Melbourne in the early 40s. Ultimately he baptised Bae Cook and her sister, Mary McGrath.

A few years later she moved to Austinmer, New South Wales, and began selling Adventist books. Her warm, sincere personality and natural ability in meeting people soon saw her with an increasing number of Bible studies, and she was subsequently invited to become a full-time Bible-worker.

She joined the work force in Victoria and there began a long friendship with fellow lady Bible workers Ruby Creelman and Elsie Moran. She worked with the Reeves City Mission in Melbourne and later became a valued member of Leo Rose's Shepparton mission team in the early 1950s.

From her little cottage in Croydon she did Bible work for other city missions, including those of Frank Breaden, John Conley and Hector Kingston, and saw, too, the fulfilment of her dream in the opening of the church at Croydon.

A shy person when it came to public appearances, she loved her Bible studies and was persuasive and effective in her efforts to lead men and women to Christ. Bae Cook was a beautiful Christian woman who won the affection and respect of all who knew her.

two students from the work of the evangelists.

Seventh-day Adventism awakened in the members of the McMahon family, as it did those of many another rural family, not only new spiritual life, but also intellectual interests and ambitions. Avidly they sought professional training, Henry, for example, becoming one of the best known, loved and respected Adventist doctors, and Ben a leader in the development of the Adventist school system.

Sometimes those who decided to keep the Sabbath had work problems. A miner at Broken Hill, well aware of the difficulties faced in the mines, resigned from his job to keep the Sabbath after attending meetings by a Pastor Chesson. The manager called him in and offered him a special surface tunnel to work if he could find another Sabbath-keeper to help him, which of course he did. Others were not so fortunate. After twelve years of service, a young bank teller in Cairns, northern Queensland, was summarily dismissed on one day's notice.

While many accepted the Adventist reading of the Christian message gladly, the hardest obstacle for the Adventist evangelist, as indeed for any gospel preacher, was the indifference he met in the community. When the horses are running, the bets being laid, drinks shouted or boxing bouts arranged, how likely is the average Australian male to want to listen to a preacher?

Towards the close of the war and after it, larger missions were run in the capital cities. Tents, now often lighted by electricity, were still extensively used, but in many places the evangelists began to hire large halls and theatres. They were also given help and encouragement in improving their presentation and public image by certain men well qualified in the area.

There were still those of the cloth who looked askance upon Adventist evangelists as thieves among the merinos, and the fact that Adventists were Sabbatarians capable of defending their position from Scripture was a matter for severe heartburning. Sometimes the contention flared up into a debate such as that between James Kent, an Adventist preacher with a remarkable gift of language, and the Reverend Oakley of Bathurst, New South Wales. A number of people were confirmed in the decision to join the Adventist Church in consequence of this debate, but the evangelists soon came to realise that they had more appropriate methods of sharing Biblical truth than public verbal sparring.

In 1929 an event occurred which gave Adventist evangelists an opportunity to display their strong Protestant bias. In that year Mussolini, after prolonged negotiations with Pope Pius XI, signed the Treaty of the Lateran with the Pontiff, ending the long feud which had existed since its inception between the Italian State and the Papacy. To Adventists this was concrete evidence of the "healing of the deadly wound" of Revelation thirteen. Roy Allan Anderson, an evangelist blessed with gifts of voice, appearance, eloquence and sense of conviction, drew a crowd of 3,000 in Queensland's capital city, Brisbane, when he advertised, "Rome Capturing Sydney." In subsequent meetings he hammered Papal claims to authority in spiritual matters; the rejoinder of someone in the audience was to place two bullets in the offering box.

Anderson, a highly musical person, a violinist and conductor, assembled a choir of 130 voices with a supporting orchestra of thirty-five for a performance of Handel's *Messiah*, which received very favourable notice from the *Courier*. It revealed the warmer, less combative, and deeply spiritual quality of the Anderson personality.

The influence of the Anderson mission in Brisbane was felt throughout Queensland, carried, as it was, in the columns of the press.

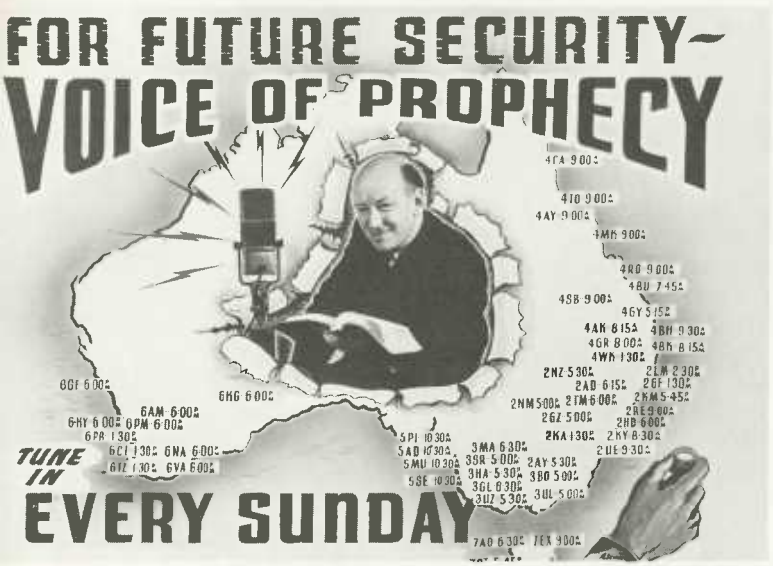
During the Christmas holidays, meetings were continued with a steady audience of about 800. On the last day of the year, the public was invited to participate in a communion service. Communion glasses borrowed from all the Adventist suburban churches as well as a large Congregational church made this possible. The 500 or so who accepted this invitation were greatly moved by the simplicity and beauty of the service.

The first baptism of the series was held in the theatre, using a tank donated by a firm of plumbers. Before an audience of 1,400, forty candidates were baptised. All were dressed in white, the members of each family entering the font together. This Brisbane City Mission, which lasted for twenty-six months, resulted at the time in 200 baptisms, with about fifty expected to join the Adventist church later. It gave a tremendous lift to the morale of the Adventist city churches and especially to the young people of those congregations.

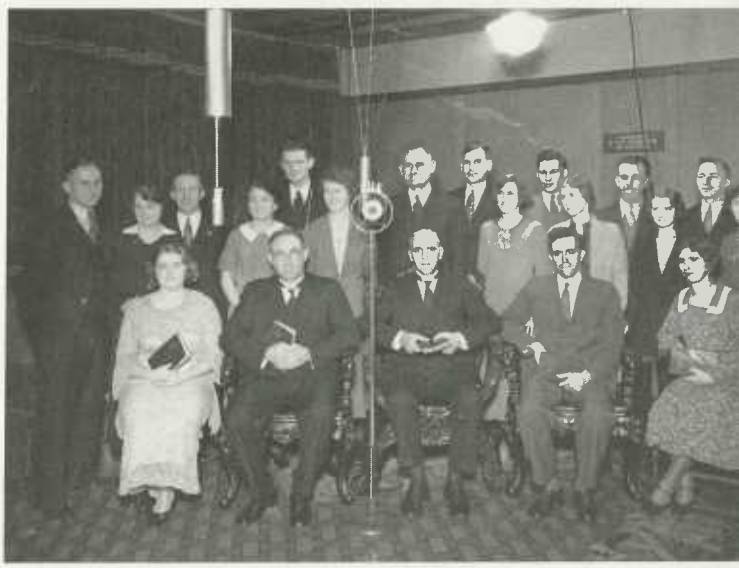
There were many other successful missions. In Western Australia, the Perth City Mission yielded twice as many names as the

George Vandeman in earlier days.

The Radio Church speakers and quartet.



George Burnside advertises his radio broadcasts.



Ready for the cue on Sydney Radio 2UE.
An innovation in telephone evangelism.

Advertising VOP in the West.

Adventist Media Centre, Wahroonga, Sydney.

AMC video suite.

AMC on location in Papua New Guinea.
The Bible Correspondence School at AMC.

"These Times" radio broadcast being taped.

small team could handle. With forty-five converts already observing the Sabbath, Erwin Roenfelt, a powerful and convincing speaker, expressed his deep feelings in these words: "I have endeavoured not to know anything save Jesus Christ and Him crucified—I have endeavoured to present Christ IN the message of the Advent." W. M. R. Scragg campaigned for three and a half years in Perth and baptised 170 people. Louis Were, in spite of some determined opposition, stayed three years in Newcastle.

As the church became established, the evangelical impetus of the pioneering days seems to have slackened, with a greater number of ministers engaging in pastoral work and home visitation to consolidate congregations. Church administration and other duties claimed much of their time.

Perhaps the most significant step forward in the inter-war years was the beginning of Adventist broadcasting. Pastor Charles Boulting had made use of the local radio station in Mildura, but it was the establishment of the Advent Radio Church, in February 1938, that must be looked upon as the more regular commencement of Adventist use of the airwaves. The benign manner and pleasing voice of Pastor Laurie Naden was heard over seven stations spanning five states. These programs, the Bible correspondence course advertised in them, and home visitation carried on by ministers, resulted in a large number joining the Adventist Church.

In 1939 war came again. The Nazi armies carved their way into Poland; Japan late in 1941 attacked the United States and Britain in the Pacific. Young Adventist men were conscripted into the armed forces, chiefly as non-combatants in the medical corps, a form of humanitarian service commended by the church.

The enrolment at Avondale College dropped. Many missionaries, returning from the South Pacific islands in front of the Japanese drive south, were absorbed into public mission teams. With finances tight, many a college theology graduate was not immediately appointed to the ministry; instead, after brief training by someone experienced in door-to-door selling of denominational books, he took to colporteuring—marvellous training in meeting people, he was told.

Petrol rationing made transport difficult. Men could not be shifted as readily as formerly, because even interstate transfers had to be cleared with government transport officials. Also travel between Australia and New Zealand became irregular and to a degree hazardous. Camp-meetings were replaced by regional meetings for the members in the towns, and presidents of the conferences and some other administrators took to the road to visit country believers in isolation, often enough with a charcoal-burning gas-producer attached to the rear of their vehicles.

Roy Anderson and Erwin Roenfelt, who had moved into administrative work, encouraged the ministers in ministerial institutes held in each state. One participant reported, "We took off our gospel armour to polish, repair and renovate it after a year's buffeting."

In the north, people were too unsettled for the evangelist to hold an audience successfully, but in the south, in spite of difficulties with blackouts and brownouts, the evangelist continued to draw good crowds. As always, he adapted his advertising to suit the circumstances, as did Nelson Burns in Launceston, Tasmania, with "Peace, When and How Will It Be Achieved According to Bible Prophecy?", "Why Hitler Can't Win," "Why God Permits War."

By the time peace came, the Adventist message was being preached strongly over the air and, by the close of 1946, the Advent Radio Church employed forty radio stations for this purpose. Early the following year, the weekly broadcast became known as "The Voice of Prophecy," to bring it into line with the worldwide Adventist radio ministry. Thousands of copies of the Book of the Month went into homes, and hundreds of names of people who had expressed an interest through the broadcasts and the Bible Correspondence Courses were sent on to ministers in the field for personal visiting.

With the war over, missionaries returned to the Pacific to re-establish their work. Camp-meetings were held again and, though finances were tight, public missions continued. With the horror of Hiroshima still fresh in people's memories, Clifford Reeves packed the Brisbane City Hall when he advertised: "The Superbomb That Will Rock the World," and George Burnside filled the Adelaide Town Hall on a comforting new emphasis, "What and Where Is Heaven?"

In addition to using available books and tracts, the evangelist now moved to supplying his own summaries of sermons preached, and therefore encouraged people to write their names on the request cards supplied. In Western Australia, Stuart Uttley's Fremantle mission received 300 names for visitation by this method. Some

evangelists bought their own duplicators, rather than go to the expense of having their resumes commercially printed. Later, offset presses were used to print one or two-colour handbills as well as resumes. The presses were rarely new, and one could tell many a tale of ink-stained fingernails and gremlins in the works with deadlines to meet.

The young people of the church were still keen to help in public programs. When the Wahroonga church ran a "Share Your Faith" mission, the youth not only formed a 100-voice choir, but also helped with cleaning, decorating, ushering and projection. Tasmanian youth ran a "Voice of Youth" mission in the Collinsvale Public Hall, and youth choirs gave support to other programs. Young people in Sydney's western suburbs, with inspiration and guidance from youth leaders and older church members, built a float for singing and street preaching under the name of the "Advent Crusaders."

Presidents of Adventist Conferences recognised the need to train more men for public evangelism, and young ministers who had spent some time on evangelistic teams were encouraged to run their own public campaigns, however small. They gained valuable experience in planning, advertising, hiring halls, organising helpers and leaning how to make the Bible interesting to the ordinary citizen. For the observation has proved true over the years, that if a man is to be a good preacher, he must know how to make the gospel clear to the non-Christian. If he never addresses any but a Christian audience, he can fall into the trap of using religious jargon that eventually becomes meaningless. The pastor-evangelist finds himself in the happiest situation: not only does he introduce men and women to Christ and His church, but he also shepherds his flock, growing strong and mature along with them in Christian living.

Some of the more experienced preachers were now appointed as Union evangelists, and these men were the first to travel to Bible lands on sponsored tours, bringing back coloured slides to enhance their lectures. As public interest in archaeology grew stronger, John Coltheart's "Dead Men Do Tell Tales" was used by many men, and others developed related titles.

An important innovation in the 1960s was the introduction of the Gift Bible scheme and associate Bible-marking classes. The Bibles supplied had identical paging and could be readily used by those who had never held a Bible before—instructors could now refer to Biblical passages by page numbers. In many places quests for the oldest Bible in a particular district aroused interest. While a Biblical approach did not usually attract as large a first-night audience, the ultimate result was a satisfying number of very stable converts joining the church.

Accompanying this approach was a desire to present the Adventist message in a more winsome way, with a kindlier attitude to other faiths. Yet the aim was the same as before—to preach the gospel and prepare a people to meet the Lord at His coming.

Gradually more evangelists were granted the opportunity to travel overseas, particularly to the Bible lands and places rich in Reformation history. This broadening of experience improved the quality of their preaching and the impact of their message. They were then better able to bring the past to life and give their hearers a foundation for trust in God and His written Word.

As finances allowed, the evangelist kept pace with technological advances in the equipment he used. Slide and movie projectors, a screen, and often an amplification system were counted as basic needs. When overhead projectors were introduced into the classroom, he borrowed that idea too. Some used fluorescent chalks and "black light" with their blackboards; others made artistic use of coloured cardboard cutouts, and every evangelist had his calico charts and models of prophetic symbols. The preaching desk now incorporated control switches for his black light, spotlights and flicker light for the projectionist. The Hammond organ became a popular accompaniment for his choir. However, when one chose to run a simpler program, he would use a tape deck or record player for music.

A valuable member of the evangelist's team until the early 1960s was the lady Bible worker. Unfortunately, with the changing economic and social patterns, we have all but seen the last of her ilk, and this is to our loss.

Television provided evangelists with strong competition, but the American television series "It Is Written" secured a timeslot and thus gave the Advent message another means of communication. Seminars were adopted from the business world by the "It Is Written" speaker George Vandeman, who came to Australia a number of times to conduct these in the capital cities. Co-ordinated city-wide advertising attracted strong interest from people who had followed the television series and so had a

JOHN F. COLTHEART (1925-1974)

One of the most effective public evangelists of the later portion of the Seventh-day Adventist century of development has been John Coltheart of Tasmania. While still in his teens he resolved to follow in the footsteps of George Burnside, the evangelist who won him to Christ and to Adventism.

Coltheart combined high intelligence, great diligence and an insatiable thirst for knowledge, with Christian dedication and a highly convincing forthrightness of presentation on the public platform. He became steeped in religious history and cognate areas of historical development. The Bible remained his central interest.

Prior to his death as a comparatively young man, thousands in New Zealand, Australia, London, and the Continent heard him publicly proclaim Christianity as understood by Seventh-day Adventists.

basic knowledge of the Bible, which helped them to appreciate the Daniel and Revelation Seminars. Evangelists have included a full-day Sabbath Seminar in their programs with the same effectiveness. Adventist radio programs have gone to air continuously since 1946, and the Bible Correspondence courses have remained popular, helping people of all ages to a greater appreciation of the beauty and truth of God's Word. Laurie Naden, Ross Piper, George Burnside, Walter Scragg, Roy Naden, Ronald Vince were familiar Australian voices to hundreds of weekly listeners, as is now the challenging voice of Russell Kranz.

Over the years several coordinated approaches have been used in the public outreach of the Adventist Church. "Mission '72" saw public campaigns run by ministers, laymen and youth. It resulted in record baptisms, nearly 1,300 new members being added to the church in Australia and New Zealand.

A retired missionary pilot, Len Barnard, pioneered aerial evangelism in Australia. He and his fellow pilots continue to ferry volunteer lay men and women into outback towns, where they distribute *Signs of the Times, Alert* and *Good Health,* run "5-Day Plans to Stop Smoking," "Vacation Bible Schools" for the children, and participate in "Fly 'n' Build" teams to help build churches. The new church at Bourke, New South Wales, now stands complete because of the help of one of these teams.

By 1980 we had happily left behind almost a decade when evangelism was at a low ebb. Public missions were said by some to be outmoded, too costly, and ineffective for this modern society. Nevertheless, evangelists continued working, and members were added to the churches. The church members themselves became involved in community outreach programs such as 5-Day Plans to Stop Smoking, Stress Clinics,

LAURENCE CHRISTOPHER NADEN (1906-1979)

"Laurie" Naden was one of the most loved men ever to have served the church in the Australasian Division of Seventh-day Adventists. After fifty years of unstinting ministry his life ended in the course of making a speech at a meeting of the General Board of the Sanitarium Health Food Company.

He was first and foremost a pastor and evangelist with a winning personality and a mellow voice, both for singing and speaking. Added to this was his gift of leadership and organisation.

Both as speaker and administrator he developed the radio outreach of the Adventist Church. Many people who were not Adventists listened to him regularly and claimed him as their pastor.

He became secretary and later (1962) president of the Australasian Division. He was a clear thinker, forthright preacher, a splendid expositor of the Word, a sound administrator, and above all a Christian gentleman.

Weight Control Classes and Cooking Demonstrations. In these programs they not only endeavoured to give people physical and emotional help, but also encouraged them to find answers to their spiritual needs. However, numbers added to church mem-

bership directly from these activities were not overwhelming. Church leaders emphasised the importance of every church member becoming an active "lay evangelist," but under the pressures of modern living this did not add the hundreds expected either. Nevertheless the work went steadily on and the church continued to grow—albeit more slowly.

Now another image of the role of the church has been added through Church Growth, a concept used by many of the evangelical churches. Progressing from this concept is the reality that to become a Seventh-day Adventist Christian, one accepts distinctive Bible teachings and commits oneself for the love of Jesus Christ to live by them. Therefore Church Growth has been seen to work best where it is closely linked with public evangelism, as has been demonstrated in Albany, Western Australia, by Lyn Uttley, and in south New South Wales and South Australia by Graeme Bradford. There are also new programs proving workable and successful for the lay man and woman in door-to-door visiting. But in sponsoring new methods Adventists have not discarded the old tried and true; Church Growth is now working hand in hand with the evangelist and the lay member.

In September of 1982 the General Conference of Seventh-day Adventists set in motion another concerted evangelistic outreach to encompass the world field: "The 1,000 Days of Reaping." Over 1,000 persons per day have been added to the church around the world since then.

By the end of 1983, Australia and New Zealand had seen more than 520 evangelistic campaigns under this impetus, including the most successful campaign the difficult city of Sydney has ever known. John Carter, a man whose innovative ideas had already proved successful in Melbourne, transferred to Sydney. Operating on a scale to match the exciting atmosphere of Sydney, he hired the Opera House Concert Hall, flooded the city with impressive television advertising and drew an opening crowd of 17,500, the largest the Opera House has ever known. In twenty-three weeks, the attendance totalled over 100,000. The audience was treated to modern religious songs, recitals on the great Concert Hall organ, and from week to week the unfolding of Bible truths in a well-planned program. Life-sized models of beasts from Bible prophecy, prophetic charts and symbols, and Bibles for everyone made the presentations alive and interesting, while he took care to point the audience

CHARLES BOULTING (1884-1974)

Charles Boulting, formerly a doctor in training in England, then a member of an opera company, and later a farmer, eventually became an Adventist minister.

He was, as far as can be ascertained, the first Adventist in Australia to broadcast regularly; before he was ordained, church members in Mildura persuaded him to go on the air. Subsequently Charles Boulting's talks, given over the radio at Warragul in Victoria, created considerable interest in Adventism in Gippsland.

to a God who makes life worth living today.

When the first baptism was held on stage in the Concert Hall, one million dollars worth of insurance had to be taken out against damage by mishap. The baptismal font held eight tonnes of water. The heated water was brought by tanker and pumped through fire hoses up to the stage—not a drop of water was to spot the carpets—and the team of forty ministers along with assisting laymen were busier than ever that day. The whole experience was a very impressive one, both for those who were baptised and for the members of the audience. Initially, 220 people joined Sydney churches, with subsequent baptisms held in the suburban churches themselves. It was unfortunate that when the mission moved into a tent for 1983, Sydney had continuous heavy rain, but, true to the spirit of the pioneer evangelists, the team was not daunted and the meetings continued.

Technology has moved on. Some men have perfected the use of multi-projection, with computerised selection and control for showing slides, to attract people now familiar with computers in everyday life; yet again, others are still happy with blackboards. But the message is the same. At the Lay Evangelism seminar held at Avondale College in the summer of 1982/83, Geoffrey Youlden had a team of

Sydney's famous Opera House has been the venue
for many archaeological evangelistic series.

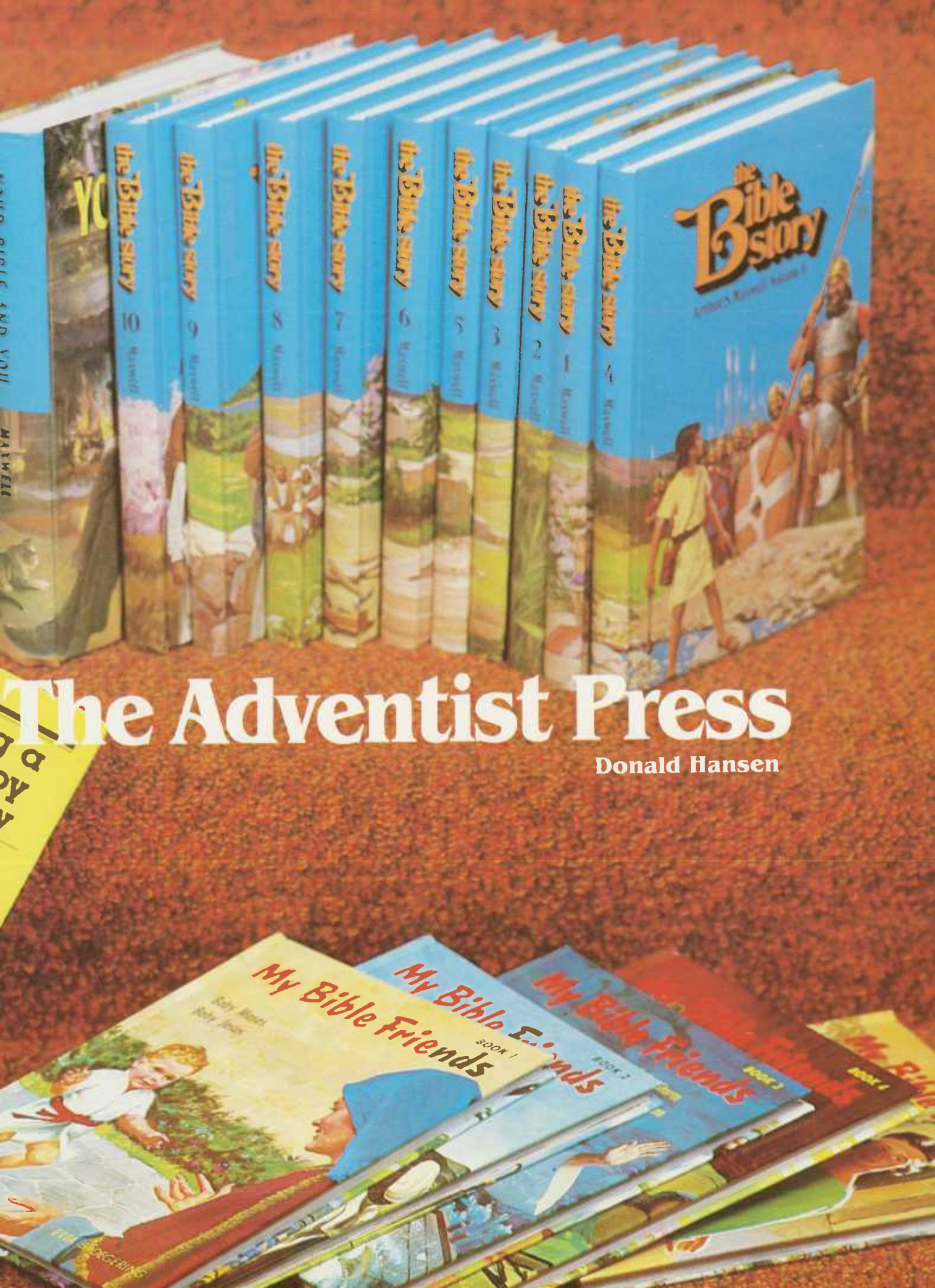
Tent missions still attract crowds.

technicians record his complete evangelistic series on video. In Western Australia, Bryan Wood ran a public mission with Geoff Youlden as his preacher on the screen, while the man himself conducted a campaign in northern Queensland. Also recognising the value of video, other evangelists have produced their own series, and so these men have provided a very effective method which church members can use to share the good news about Jesus Christ with friends and neighbours. Evangelists will continue to find new ways of reaching people with the gospel, for people are their priority.

We have mentioned some names in this brief chapter, but there is no way we could tell the whole story without encompassing several volumes on the subject of evangelism and evangelists. In this small offering we honour all evangelists. Under the blessing of God, each one has worked and prospered according to his abilities, the available finances, the quality of his church support, the faithfulness of his team, and the nature of each individual Australian or New Zealand town in which he has worked, obeying the injunction of his Lord:

"In the morning sow your seed,
And in the evening do not withhold your hand;
For you do not know which will prosper,
Either this or that,
Or whether both alike will be good."


family medical care
BEDTIME STORIES
Everything a Married Couple Should Know
Dr. John F. Knight
BIBLE FIRSTS
4



The Adventist Press

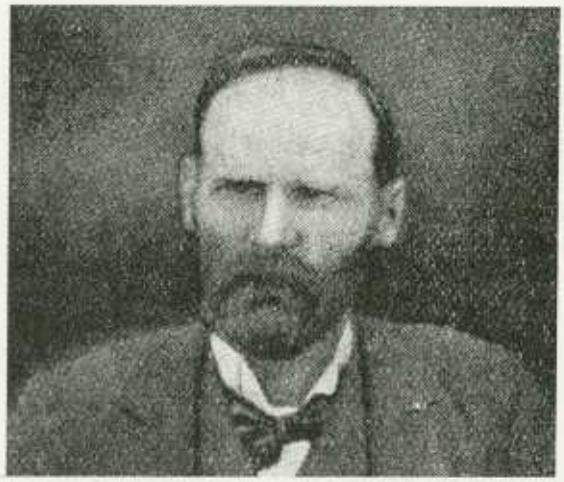
Donald Hansen

Seventh-day Adventists have always believed the distribution of denominational literature to be one of the most effective methods of sharing their faith. On this point, best-selling author Booton Herndon, in his book *The Seventh Day*, has written:

> Though most of the men and women who first brought the new faith to distant lands were ordained missionaries and medical workers, they were also, in more than one sense of the word, travelling salesmen. Their line consisted of tracts and books published by the Seventh-day Adventist publishing houses.

This was so in Australia. When the General Conference of the Seventh-day Adventist Church sent its first missionaries to the land "down under," two of the five men who comprised the mission team were directly connected with the publishing work, and for some weeks every member of the team spent time distributing denominational publications.

Both full-time publishing men encountered difficulties as they engaged in their respective tasks. For the printer, Henry Scott, the major obstacles were lack of finance to purchase equipment and the problem of finding suitable premises from which to operate. For the canvasser, William Arnold, the problem was a combination of religious apathy and religious prejudice: apathy exhibited by people he met in his door-to-door sales activities, prejudice by clergymen who viewed him and his fellow missionaries as types of the grievous wolves which the Apostle Paul had warned would enter in at some future time, "not sparing the flock." But these difficulties were not unexpected, and the mission team pressed on undeterred.



HENRY SCOTT (1857-1908)

Henry Scott came to Australia in 1885 in Stephen Haskell's pioneer Adventist party. He was a native of Wisconsin who had come to California where he studied at Healdsburg College, the forerunner of Pacific Union College. Scott had become a printer at the Pacific Press, where the American Signs of the Times *was printed. With this background of experience he was equipped to set up the first Adventist printing press in Australia.*

WILLIAM ARNOLD (1854-1922)

In his late twenties William Arnold decided to give his life to the sale, door to door, of Seventh-day Adventist books. Three years later he sailed in Stephen Haskell's pioneering group to Australia as a self-supporting missionary. Though difficult at first, his work was ultimately successful.

Later he visited London for two six-monthly periods. He made five trips in ten years to the West Indies. He sold Adventist books in places as diverse as British Guiana, Canada (Ontario), and, in the United States, Alabama and Tennessee. In the later years of his life he sold Adventist magazines in the cities of the west coast of America. He was a man of great faith and courage.

Though an adequate supply of denominational literature was available from America, within a few weeks of their arrival, the missionaries decided to produce a paper locally. Stephen Haskell gave their reasons: a locally produced paper would better meet the needs of the cause in Australia than any imported publication, and the newcomers would gain standing in the community by publishing their own. So, in the closing weeks of 1885, £120 was invested in the purchase of a small press and some type, and a two-storey brick building at the corner of Rae and Scotchmer Streets, North Fitzroy, was rented for use as a mission base and publishing house. "Burnham House" had formerly been a shop, but was well suited for its new purposes as it had nine rooms and additional outbuildings at the back, all of which were pressed into service. One of the front rooms of the shop served as the headquarters of the Australian Branch of the International Tract and Missionary Society,

the body under whose auspices the mission was conducted. Another room was reserved for midweek meetings with interested persons. Mendel Israel and his family occupied the rooms upstairs, the printery being located in the outbuildings at the rear.

In January 1886 the first issue of the locally produced paper appeared. Entitled *Bible Echo and Signs of the Times*, the new journal was a sixteen-page production, the purpose of which was stated in its initial editorial:

> As this, the first number of our paper, meets the eye of the public, we may expect that many honest queries will arise in reference to its design, and the scope it will occupy in the religious field. To many the name of the journal *Bible Echo and Signs of the Times* will be a sufficient explanation. For the benefit of others we will state that the design of the publishers is to make the paper a thorough exponent of the Bible. . . . It will also be a chronicler of events which mark the times pointed out in the prophecies.

In addition to producing the *Bible Echo*, the mission team, via the International Tract and Missionary Society, kept a small stock of American publications which could be purchased by interested members of the public and also carried a comprehensive range of tracts for free distribution. Tracts were too impersonal to make any appreciable impact on the populace at large, but on occasions they were effective in reaching religiously minded individuals. In Ballarat, for example, following the 1886-1887 mission, an officer of the newly formed church, himself a new convert, used tracts imaginatively to share his faith with a member of his family. As reported in the *Union Conference Record:*

> The one chosen for elder had a sister in an interior place, a Mrs. Alexander Stewart, whom he visited. He took literature on present truth with him, and left it under his pillow, as though it were for his own special use. His sister found it when making the bed, and she and her husband read it when her brother was not in. Soon after he returned home they sent for a minister to come and teach them the doctrines advocated in the literature they had found under his pillow.

While low-cost tracts could be given away in large numbers, it was Arnold's responsibility to find people who would purchase the relatively expensive subscription books he carried. His main book, Uriah Smith's epic work *Thoughts on Daniel and the Revelation*, was priced at nineteen shillings and sixpence at a time when the average weekly wage was barely twice that figure. However, his dedication and enthusiasm were so great that in January 1886 it was reported that he had taken over 500 orders for *Thoughts* and had persuaded three new converts—J.H. Stockton, L. A. Romero, and W. E. Wainman—to try their skill at canvassing. On May 4, 1888, when Arnold left for England, he and his associates had sold 2,168 books. Initially, these men had worked wherever they felt inclined, but in August 1888 the Australian Tract Society was organised under Israel's presidency and thereafter the sales side of the publishing work was placed on a more organised basis with each canvasser being allotted specific territory.

Early in 1889, it became apparent that "Burnham House" could no longer offer adequate accommodation for the expanding publishing operations of the missionaries, and land was purchased in Best Street, North Fitzroy, to enable more spacious premises to be erected. The new building was a three-storey structure, thirty-three feet in width and sixty feet in depth, the upper floor of which was initially used as a place of worship. April 1889, saw the establishment of the Echo Publishing Company Limited. Those who attended the Company's inaugural meeting were invited to purchase shares at £1 each, having been told that they would receive no dividends here for their investment, all profits to be paid "on the other side." To enable distribution to keep pace with production, a class for would-be canvassers was started by E. M. Morrison, when he arrived from America in October to take charge of canvassing, and about twenty people attended his first lessons.

The early 1890s were years of severe economic depression in Australia, but business remained brisk for the Echo Publishing Company, and its high standard of workmanship attracted some prestigious customers, including Lord Brassey, Governor of Victoria. The Governor had been much impressed by a pamphlet prepared for a foreign consul. He ordered a pamphlet in a similar style and was so delighted with the result that he had his *aide-de-camp*, Captain F. Freeman Thomas, send a card of patronage which read: "Echo Publishing Company, Limited. You are hereby appointed publishers to his Excellency Lord Brassey, K.C.B."

During the 1890s the physical expansion of the print shop and its facilities was undertaken. A major extension was added to the Best Street building and additional printing presses were installed. An office was opened in the central city area of Melbourne to secure more business and provide additional opportunities for Echo workers to witness to their faith. By 1889,

the Echo Publishing Company employed eighty-three people and was the third largest Seventh-day Adventist publishing house in the world. In addition to the *Bible Echo*—an eight-page weekly selling for one penny—and a new monthly journal called the *Herald of Health,* in that year the company published the following books and tracts:

Title	Pages	Copies Printed
The Coming King	290	5,800
A Friend in the Kitchen	128	30,000
Scripture References	44	5,000
The Alarm of War	32	10,000
Wonders of the Nineteenth Century	32	6,600
The Perpetuity of the Law of God	24	5,000
The Coming of Our Lord	8	9,000
The King's Royal Insurance Company	6	3,000
True Temperance	4	3,000
Without Excuse	4	3,000

As is evident from their titles, most of these publications dealt with doctrinal issues, but books such as *A Friend in the Kitchen* and *True Temperance* reveal the church's parallel concern for healthful living. The local publication of *The Coming King* was of particular significance as this was the first subscription book the company had produced, and the success of this venture was a great encouragement to Echo workers who doubted the company's ability to reach the required standard of production.

Another significant step was taken in 1889 when Ellen White, addressing the biennial session of the Union Conference, suggested that a second printing plant be established at Avondale, New South Wales, where a school and health retreat were already operating. The *Union Conference Record Extra* gives details of the case Mrs. White presented for the new publishing venture:

> We cannot always send to Battle Creek for our publications, or even to the Echo office; for we cannot get them soon enough. We must have a printing press here, where pamphlets and leaflets can be printed, and more especially that students may be educated in the art of printing. If there were two or three presses it would be none too many.

Back in the United States, the church's Foreign Mission Board responded by directing that their small printing plant in the Society Islands be removed to Avondale, while a second plant originally intended for Rarotonga was also directed there. In Melbourne, the Echo Publishing Company solicited liberal donations for the Avondale Press from outside businesses, and itself contributed both machinery and material. As ever in Australia, distance was a problem; heavy costs were incurred in transporting the equipment thus obtained to its new location. Further, as much of the type and other material arrived in poor condition, it was thought advisable to transfer an experienced printer from the Pacific Press in America to ensure that the enterprise be established on a sound footing. Thus in February 1900, Elliott Chapman arrived to direct operations. Later in the same year, the Avondale Press was able to take over the publication of the *Herald of Health* and the *Union Conference Record.* Much of the labour was provided by students attending the Avondale School, those who showed particular aptitude being engaged as regular workers. Approximately one year after active operations commenced, the new press was operating at a profit, and was producing publications in English, Tongan, Fijian, Rarotongan and Maori.

Complementing these efforts to ensure an adequate and reliable supply of denominational literature, renewed efforts were made to augment the work force engaged in its

ALBERT W. ANDERSON (1868-1949)

Albert Anderson was a man blessed with many abilities so that he contributed effectively as musician, editor, author and minister.

He worked with the Echo Publishing Company in Melbourne in its early days and later the Signs Publishing Company of Warburton, influencing many through his editorial role with the Signs of the Times *and* Life and Health. *From 1916 on he also gave vigorous leadership to various departments of the church. His published works include,* The Battle for Freedom *and* Through Turmoil to Peace.

Three sons became ministers: Roy Allan, evangelist; Clifford, medical doctor and minister; and Ormond, evangelist.

CHARLES MILES SNOW (1868-1933)

Before Charles Snow came to Australia from the United States he had been editor of the American Signs of the Times, *the* Advent Review and the Sabbath Herald *(now the* Adventist Review) *and* Liberty.

This brilliant man of letters loved to set his thoughts in poetic rhythms. On the other hand his Religious Liberty in America *penetrated with uncanny accuracy the dangers of the future. From 1916 to his death in 1933 he was editor of the Australasian* Signs of the Times *and* Life and Health, *and published* On the Throne of Sin.

In 1926, after attending the Milwaukee session of the General Conference, Snow with wife and daughter Ivanilla visited many countries, calling at denominational publishing houses.

Widowed in 1929, Snow later married Rhoda Petersen who cared for him in his final illness.

Charles Snow was a man with finely honed skills in writing and editing, making a remarkable contribution to the literature of the church. The Signs Publishing Company, a strong and virile publishing house today, owes much to Charles Miles Snow, as do we all.

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distribution. To this end the *Union Conference Record* carried reports of monthly sales in the various colonies, recounted stories of orders taken in difficult or unusual circumstances, and exhorted readers to consider entering the canvassing work themselves. A typical article which appeared in April 1900 made the following observations:

> To place in the hands of the people books and papers containing the third angel's message is a most important and dignified line of work, and it is impossible to separate canvassing from any department of God's cause without destroying the usefulness and life of the department.
>
> The perfect health of the church now depends upon the circulation of its literature as much as the perfect health of the human body depends upon the perfect circulation of the blood. . . .
>
> Canvassing is considered so important that our College management is endeavouring to give all students a practical working knowledge of its true principles. Workers who love to deal with men individually, to do personal work, who feel it a pleasure to present the truth to men in the shop and on the farm, who will hunt out the people, and leave the truth with them in the printed page, will never be a drug on the market. Our old and tried ministers are earnestly praying that the day may soon come when thousands of workers will go forth with such a preparation.

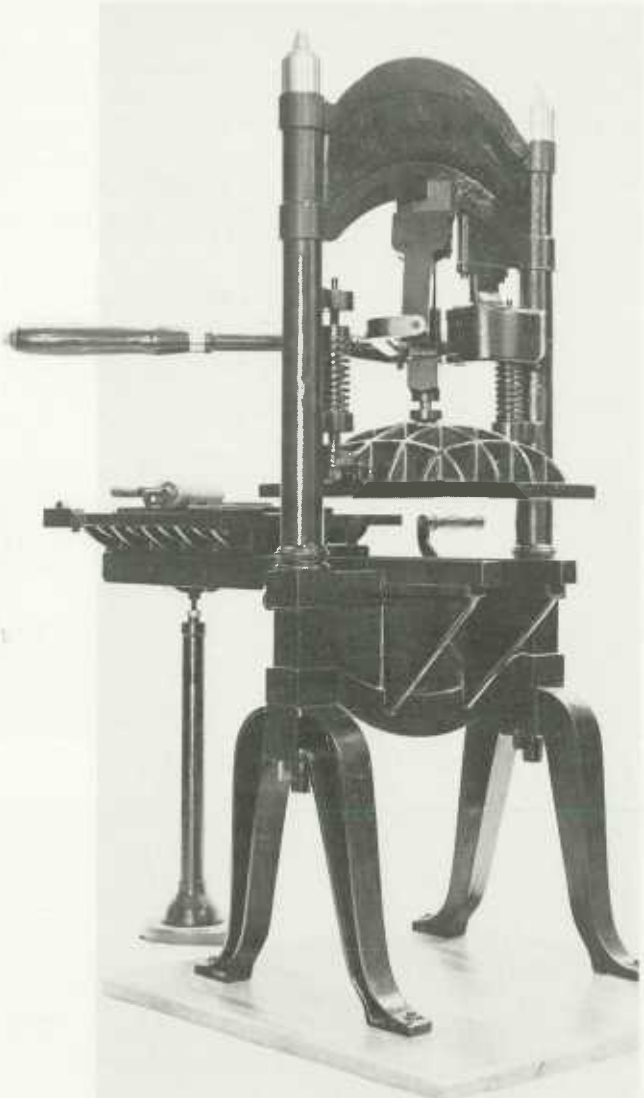
Plans and publicity of this nature contributed to the steady increase in the number of canvassers, though the postulated thousands did not appear.

Following the federation of the colonies and the establishment of the Commonwealth of Australia in 1901, new laws compelled church leaders to revise some publishing policies. Towards the close of 1902, for example, they were requested to show cause why the *Bible Echo* should not be removed from the list of publications designated as newspapers, since it contained little actual news. The new postal regulations demanded that at least half the content of a "newspaper" be devoted to news items, but it was felt that this proportion would be incompatible with the name *Bible Echo*. So it was decided to cease publication of that journal and introduce a new periodical which would be classified as a newspaper under the new regulations. The new periodical, called the *Australasian Signs of the Times* appeared soon afterwards and was an immediate success. As a newspaper it enabled the Echo Publishing Company to take advantage of the Commonwealth's reduced postal rates for these items with the result that the cost of a single subscription was reduced from 6/6d. to 4/6d. per year, and the number of single subscriptions increased threefold.

An even more important change resulted from a resolution which the Board of the Echo Publishing Company passed on July 5, 1903. This resolution requested delegates to the next Union Conference to consider moving the Echo Publishing Company to a rural location, in harmony with the views put forward on a number of occasions by Ellen White, a powerful and consistent advocate of country living. It was recognised that any such move would involve the loss of virtually all commercial printing—at that time about two-thirds of the company's work—but the Board felt that the company had reached a stage where it should devote all its energies to denominational enterprises and did not see the loss of the commercial work as an over-riding consideration. At the Union Conference session in September, Mrs. White's recommendations were approved and Board members were authorised to search for a suitable site. Several places were visited between September 1903 and March 1904, before agreement was reached

Office of the Australian Tract Society.

The rented premises of the first Echo Publishing House.



Echo staff prior to the Warburton move.

Early Signs Publishing Company and Food Factory.

on Warburton, a small township some eighty kilometres from Melbourne.

The decisive factor in Warburton's favour was water, for it was planned that the factory generate its own electricity, and Rocky Creek in the hills above the town had a sufficient flow to drive a waterwheel. However, gaining permission to divert some of the water in this creek to a proposed reservoir and thence to the factory occupied many months, and it was October 1905 before work could be started on the water supply system and factory proper. Four months later progress on the all-timber building was sufficiently advanced for the move from Melbourne to be made, and twenty trucks were employed to carry the 110 tons of machinery and equipment to the new location. Following this move, all denominational work was transferred to the newly established Signs of the Times Publishing Association Limited, at Warburton, while the greatly depleted Echo Publishing Company continued its commercial operations at North Fitzroy until it was sold.

For a time it was thought that the loss of commercial printing would result in periods of unemployment for workers at the Signs Publishing Company, and many of those who moved to Warburton purchased large blocks of land to enable them to grow food during the anticipated slack periods. This precaution was found to be unnecessary, for there was no shortage of work at Warburton. On the contrary, as early as September 1906 the company had forty-two persons on the payroll and needed many more to cope with the backlog of work resulting from the move. But accommodation was in short supply. Some houses had been built on what became known as Signs Hill, behind the factory, but there were few places where unmarried workers could live. Company officials spoke of building a boarding house for denominational employees, but finance for this project depended on cooperation from the various conferences which was not forthcoming and the problem of inadequate accommodation persisted for some years.

For the most part, those who moved to Warburton were delighted with their new surroundings. Wilbur Salisbury, for example, the former manager of the Echo Publishing Company and the new Chairman of Directors of the Signs Publishing Company, expressed his feelings in glowing terms:

> The site of our factory is 610 feet above sea-level. In front of the factory the mountains rise to nearly 2,000 feet, while at the back their majestic heads, which in winter are sometimes covered with snow, tower up some 3,000 feet. Some of the most beautiful scenery in Victoria is to be found about Warburton, and it is becoming a very prominent pleasure and holiday resort.
>
> We have found the climate here this summer ideal. While we have shared the hot weather with other parts of the State, at no time has the heat been oppressive or the nights too uncomfortable for sleeping. Very seldom do we feel the effects of the hot north winds.

Even the redoubtable Warburton winter failed to diminish Salisbury's enthusiasm, and a few months later he wrote:

> The health of our employees has been excellent. Most of them take an interest in improving their property, and the out-of-door work has been of marked benefit to them. The bracing air, the pure mountain water, and the vigorous hill-climbing that all have to indulge in twice a day, have greatly improved some in health, and all in weight and strength.
>
> The beautiful surroundings, the songs of the birds, and, above all, the blessing of our kind heavenly Father, should enable us to produce some of the best literature the world has ever seen.

The extent to which this exalted aim was actually achieved cannot be determined, but it is evident that within Australia, the Signs Publishing Company standards commanded respect. This was shown in 1903 when the company, trying to get ahead of its orders, sent 600 books to an outside publisher to be bound. Though a highly respected firm was chosen, the standard of workmanship was such that two hundred of the books had to be sold as damaged copies, while the majority of the others, the manager reported with engaging frankness, had to be passed off "with our eyes partly shut." Wisely, he declined to say how buyers reacted to these substandard productions.

The move to Warburton solved most of the publishing department's immediate physical problems, and for a time its greatest difficulties were financial. Increases in the prices of paper, cloth and leather, together with wage increases made it almost impossible to maintain production costs, and therefore prices, at acceptable levels. And the cost of producing periodicals was a recurring headache. As Salisbury observed in October 1909, only three years after the move:

> The loss on our periodicals has been a great drain on this institution. Up to the present time it has been no less than £4,313. Very few of the periodicals in our denomination pay, on account of the small circulation, and no religious nor any other papers or magazines of the world pay without resorting to advertisements.

However, as these periodicals were one of the church's main methods of missionary outreach, there could be no question of curtailing their production. Instead, greater efforts were made to increase sales. Church

members, already purchasing an average of two copies of the *Signs of the Times* per member, were exhorted to double that figure. Young people were advised that they could earn scholarships tenable at denominational colleges and schools by selling denominational literature. Canvassers' institutes were held regularly in most States to improve canvassers' professional skills, and attract others to the canvassing work. A Canvassers' Training School was established at Warburton in 1913 to provide instruction in the fundamentals of door-to-door salesmanship. And the *Union Conference Record* continued to devote space to canvassers' reports. Many of these were simply accounts of sales made under difficult circumstances. W. G. Hodgkinson, for example, reporting from South Australia, described how:

> . . . two canvassers who were delivering books came to a place where the husband refused to allow his wife to take the book. He proceeded so far as to lay violent hands upon one of them, and after using all sorts of threats and strong language, he called upon his man to help him throw them out of his paddock; but by the grace of God, and being firm with him, he finally took and paid for his book, and this incident closed by his invlting the two canvassers to have dinner with him.

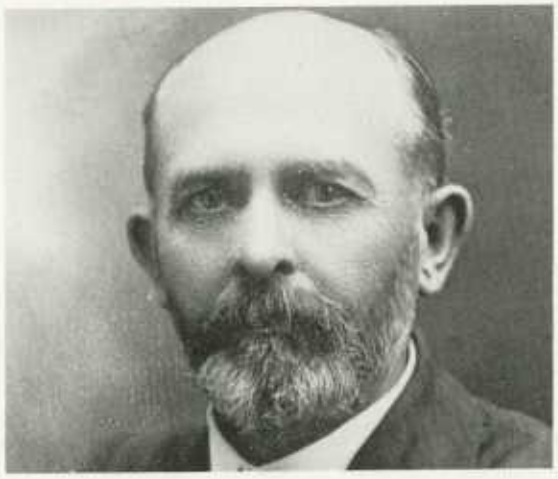
Other accounts told of sales made to persons of prestige or influence. Thus, J. van de Groep wrote of his experiences canvassing State dignitaries in Adelaide:

> This morning . . . I went to the Government House and explained our work to the secretary, at the same time showing him some of our publications. I told him my desire was to secure a subscription for *Daniel and Revelation* from His Excellency. The secretary then went into the next room and told him what I had said about our work. During this time I was engaged in prayer that a subscription might be the result of my work. After a short time the secretary told me that the Govemor wanted a book, for which he wrote his name. . . .
>
> I sold a copy of *Daniel and Revelation* to His Excellency, one to the butler, and one to the kitchen matron. The butler also purchased *Past, Present, and Future, Coming King, Matthew Twenty-four,* and several copies of *Armageddon.*

In addition to the perpetual problem of finding ways to increase sales, the publishing department had also to contend with difficulties which had not been foreseen: a flood at Warburton in 1911 and, of much greater significance, a serious shortage of raw materials resulting from the outbreak of war in Europe in August 1914.

During the early days of the war the slogan "Business as Usual" was given great prominence, but it was not long before essential raw materials, particularly paper and gold leaf, were difficult to obtain, even at greatly inflated prices. Yet, miraculously, it seemed, supplies continued to arrive. At a time when huge quantities of goods were stockpiled in England awaiting shipment to Australia, the Signs Publishing Company obtained a large consignment of paper only two months after placing the order. On another occasion, materials from Pacific Press in America were, for no apparent reason, sent by an expensive mail steamer instead of the more usual cargo vessel. On this occasion the cargo boat which would ordinarily have been used was torpedoed, while the mail steamer arrived safely. Similarly, a ship carrying a supply of binders' cloth from Manchester caught fire at sea, destroying the contents of an entire hold. Subsequently it was found that the cloth had been stowed elsewhere, and was quite undamaged. Again, when gold leaf, used for titles on leatherbound books, was said to be totally unobtainable, the company was able to purchase 25,000 sheets from Japan. In this situation, it was small wonder that many publishing company workers felt God's hand to be over their enterprise.

When the war ended, materials became



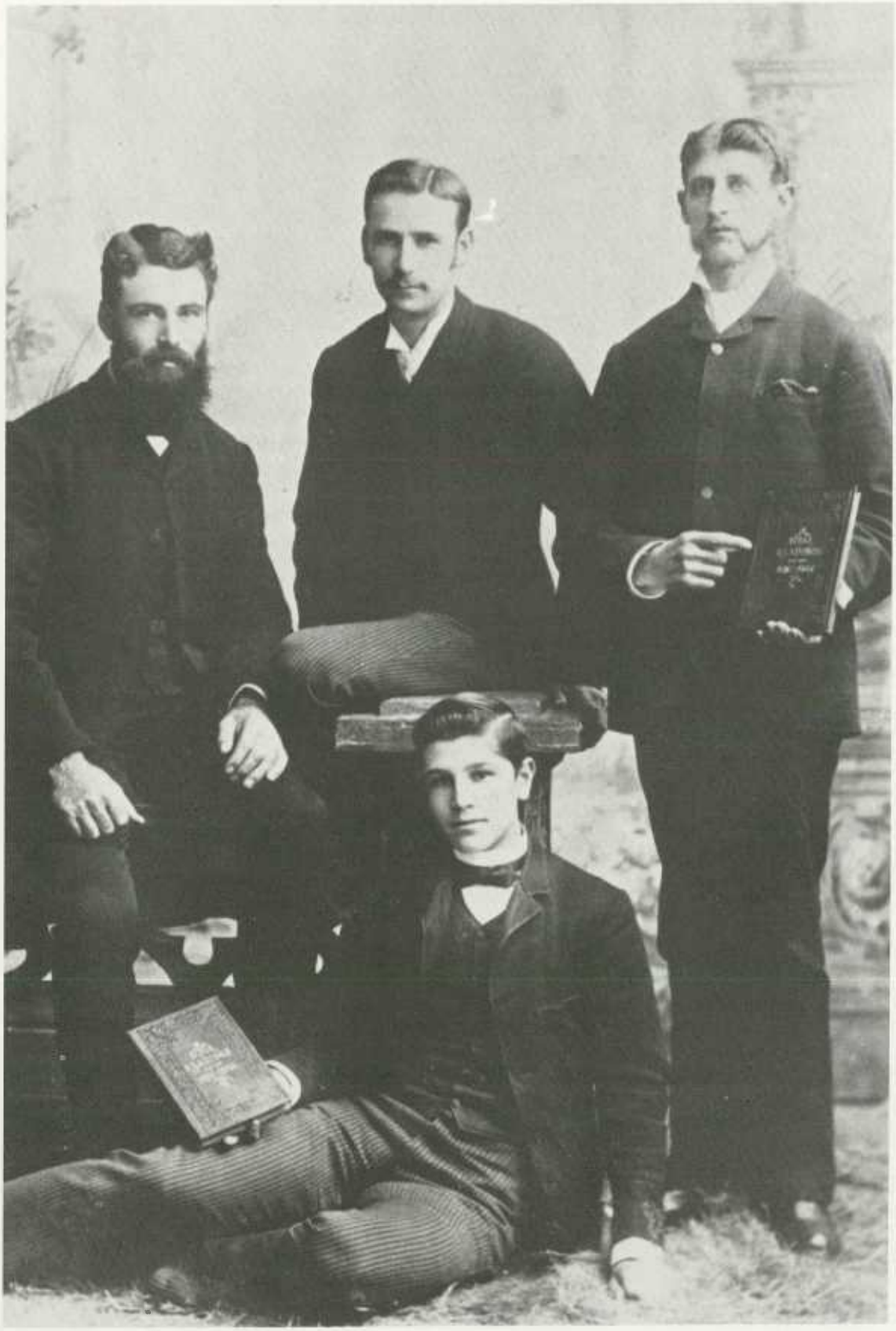
FREDERICK WILLIAM REEKIE (1863-1937)

Frederick Reekie was a Londoner who came to Australia in his early twenties and a few years later accepted Seventh-day Adventist teachings at the hands of John Corliss.

He almost immediately became a colporteur, to which activity he gave practically the whole of his working life. He travelled over rough terrain on his bicycle in Western Australia, Adventist communities springing up in his wake. When he established a home at Avondale to educate his children, he continued to make colporteur expeditions to remote parts of New South Wales, Queensland and Victoria.

Reekie ultimately became a supervisor and promoter of colporteur and home mission work for the whole of New South Wales.

It is difficult to overestimate the value of Reekie's work to the progress of the Seventh-day Adventist Church in Australia.



Some of the first Australian colporteurs.

Editorial tent, Warburton.

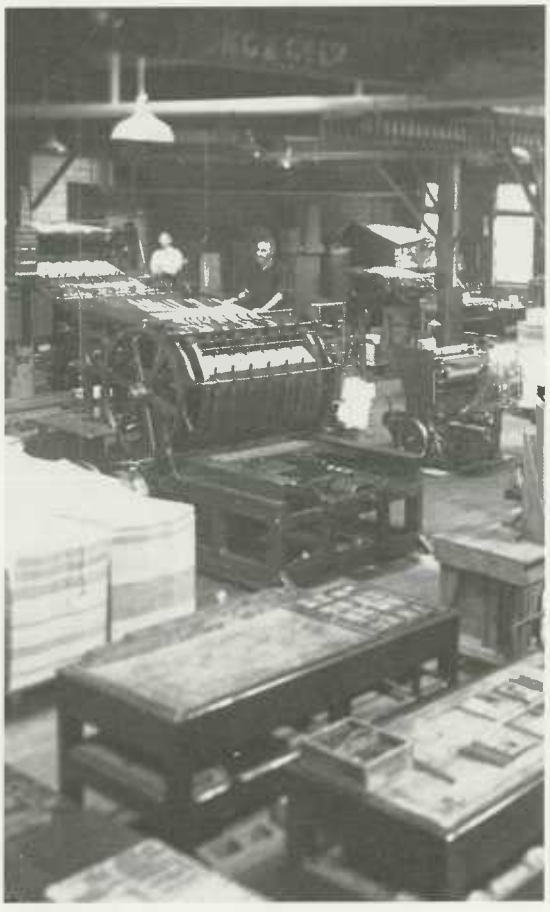
Signs Publishing Company and Signs Hill.

The flood that precipitated the change of venue.

Building the present premises on the west bank of the Yarra River.

The Signs Publishing Company is now a well-established and respected publishing house.

The Warburton Brass Band—mainly publishing house personnel.



Letterpress was the best way—then!

Neville Westwood—pioneer colporteur.

The old bindery.

easier to obtain, but the publishing department found itself facing a new set of problems. Foremost among these was the spirit of the age. In the 1920s, Australians, reacting to the experience of war with its attendant stresses, shortages, and sacrifice, showed little interest in the future. Their major concern appeared to be the present and the opportunities it afforded for financial gain and physical enjoyment. Throughout society there were feelings of apathy and indifference to anything requiring protracted effort. In this self-centred, materialistic atmosphere, religion was held in low esteem, and few people wanted to buy religious publications. However, so effective were the efforts made by canvassers that 1922 was a record year for sales. In the mid-1920s a few courageous canvassers made news by working in outstandingly remote and difficult places. Neville Westwood, for example, reportedly set a world record when he secured a contract to canvass a 1,600,000 square mile area of the Australian outback. In fulfilling this contract,

FAIRLEY MASTERS (1869-1954)

On September 15, 1894, the S.S. Himalaya *sailed from Western Australia carrying a missionary to India. He was twenty-two-years-old Fairley Masters, son of an English army officer and born in India, who joined the Adventist Church through a tent mission held by A. G. Daniells in Ponsonby, New Zealand, in 1888.*

Soon after his baptism, Masters began colporteur work in New Zealand, then transferred to Sydney to canvass Bible Readings for the Home *in the Balmain area.*

In 1892 Fairley Masters became a charter student at the Bible School in Melbourne, which prepared him to become a literature evangelist and a leader of literature evangelists for more than sixty years. He is for ever honoured as Australasia's first overseas missionary. His son, Pastor George Masters (b. 1899), carried on the tradition of ministry to the Indian people, both in India and Fiji.

JOHAN MARIUS JOHANSON (1860-1928)

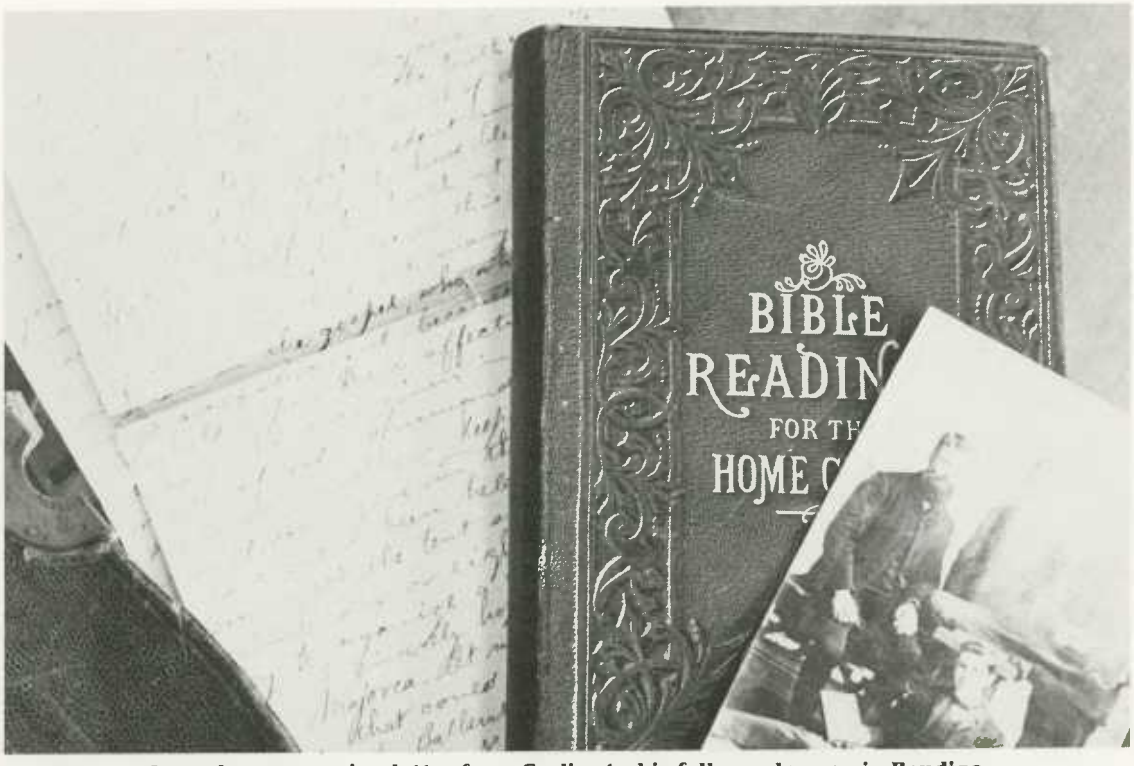
J. M. Johanson, of Danish birth, having learned of Adventist teaching through Adventist books, made a remarkable contribution to the spread of Adventist literature as a canvasser, organiser of literature sales, and twice as manager of the Signs Publishing Company. He was ordained to the gospel ministry in 1913. He served as principal of Avondale, supervisor of Adventist missions in Japan, Korea and Manchuria, and finally as general manager of the Australasian Conference Association, responsible for all Adventist finance and property in this field. His three sons, Walter, Bertram and Eric, all became leading executives in the financial operations of the Adventist Church.

Westwood had to travel by foot, bicycle, motorcycle, horse, camel cart and motor car, and in his most thickly settled territory, the stations were thirty miles apart. Others toiled in less newsworthy places: the mountainous regions, the sunlit plains, the bustling cities. In all these areas sales were hard to secure, yet by 1930 it could be stated that since the inception of the publishing work in Australia some forty-five years earlier, more than 700,000 books had been placed in Australian homes. According to Signs statistics the following numbers of books had been sold:

Bible Readings	81,566
Christ's Object Lessons	23,546
The Coming King	54,480
The Desire of Ages	24,643
Daniel and Revelation	44,000
The Great Controversy	69,761
Our Day	23,186
Patriarchs and Prophets	23,370
Ladies' Handbook	69,436
Home Nursing	30,915
Practical Guide	80,000

Sixty-six per cent of these books were religious works, the balance being medical publications.

It was, of course, impossible to maintain



An early encouraging letter from Corliss to his fellow salesmen in Bendigo.

Adventist Book Centres operate in all major cities.

Printing . . .

Now empty, once the Trans-Pacific Publishers, near Suva, Fiji.

Case-making . . .

T.P.P. presses rolling in the 70s.

Ready for dispatch . . .

Printing in the Cook Islands.

sales figures at these levels during the early 1930s when the Great Depression brought poverty and unemployment to thousands of Australians. However, the difficulties of finding conventional employment led to an increase in the number of full-time canvassers and, as the economy revived, books and journals were again sold in large numbers. An innovation which helped canvassers to increase their sales during the late 1930s was the introduction of a "lay-by" plan. Lay-by cards were left with customers who made regular payments on their books until the full price was paid and the delivery effected. Canvassers reported that because of their regular visits to collect payments, deliveries were easier to make, additional orders were often taken, and a greater proportion of homes was opened for Bible studies.

Notwithstanding the depression, throughout the 1930s, constant efforts were made to maintain and improve production standards. As funds permitted, machinery in the Warburton factory was updated and, following a disastrous flood in November 1934 which resulted in nearly £9,000 worth of damage, a major rebuilding program was undertaken there. Additional high land near the river was purchased and a new brick publishing house of modern design was erected, becoming operative in the early months of 1938. At the same time the Signs Publishing Company assumed responsibility for printing the *Australasian Record* and the *Missionary Leader,* leaving the Avondale Press, which had been producing these journals, to concentrate on caring for the Cooranbong Health Food Factory's extensive printing needs.

It has frequently been said that interest in spiritual things tends to grow during periods of adversity, and this proved to be true during World War II. Despite the shortages of materials and the price increases caused by the war, sales figures for the years 1941 and 1942 were the best until that time, easily surpassing those of 1922, the previous best year, while in 1943 the circulation of the *Signs of the Times* reached a record weekly peak of 33,000. During the following year a large group of women responded to the challenge of the hour and became part-time canvassers. As a result the sales force grew from 100 to 224, and the value of orders taken increased proportionately, reaching a maximum in 1945, when £119,000 worth of books was ordered. Hence the war ended on an encouraging note as far as sales were concerned. But the production side of the publishing operation precluded any feelings of complacency. Many of the machines in the Signs Publishing Company's factory were upwards of fifty years old and, though operational, were no longer efficient or capable of producing quality work.

Obviously, new equipment was needed and in the early 1950s several new presses and associated printing machinery were obtained. It was then decided to extend the actual factory, and in 1957 and again in 1961, major additions increased the available floor space to a total of 40,000 square feet. Perhaps the company's most significant acquisition during these years was a Roland Offset Press, purchased in 1959. This press enabled the company to begin production of the ten-volume *Bible Story,* a superbly illustrated set of books which rapidly became the canvassers' mainstay, accounting for about one-third of all their sales. The cost of producing these volumes was alarming. The initial cost before printing was £213,000. Each of the first six volumes cost an additional £17,600 to prepare, and the cost of preparing the final four volumes was £26,700 each. But the end result amply justified this expenditure, as became clear when prominent people examined the finished product and expressed their opinions. Norman Allan, the New South Wales Commissioner of Police, spoke enthusiastically of "the beautiful illustrations"; Roger Knott, the Administrator of the Northern Territory, commented that the books were "beautifully printed and illustrated"; and Major Harry Martin of the Salvation Army observed that the books' coloured illustrations were "a constant source of delight." Gratifying as these comments were, the public response was even more rewarding. In *The Bible Story's* first year, more than 11,000 sets were sold, and Australian canvassers recorded higher average sales per hour than their counterparts in any other part of the Western world.

Obviously, the main reason for *The Bible Story's* outstanding success was the value it represented, but there was an additional reason: the introduction of "payment-by-mail." In effect, this plan enabled canvassers to sell books on terms, a necessary move in the light of contemporary marketing practices. Not unexpectedly, when the plan was introduced in 1961, some initial difficulties were encountered, so in 1964, it was reorganised, with the establishment of a Central Credit Office in Sydney to serve the entire Australasian Division. Australasia thus became the first division in the world to

have an office of this nature.

During the 1970s additional printing machinery was obtained to maintain standards and increase productivity. Major purchases included two new two-colour offset presses and a huge near-new four-colour press, secured from a Sydney publisher at a very attractive price. In 1979, the factory was extended yet again, giving a further 21,000 square feet of floor space. At the same time canvassers or, as they had come to be called, literature evangelists, continued their efforts to sell Signs Publishing Company products. Probably the most successful was Stan Rex who delivered $18,000 worth of books in one year, a performance which resulted, mid-way through 1970, in his receiving the Distinguished Salesman of the Year award from the Australian Institute of Sales and Marketing Executives. Some months later the *Australasian Record* carried an account of super salesman Rex and innovative assistant Publishing Department Secretary C. B. O'Neill's experiences during literature evangelists' Big Week in 1970. As O'Neill told the story:

> All day Monday we laboured, concluding with a showing of a drug film, and a display of books to ten priests, six nuns and some members of the Catholic community in the area [where we were working]. The result of the day's work at 10.30 p.m. was NO SALES—not even a *Good Health* magazine!
>
> Again we sought in earnestness, our Maker . . . And . . . with confidence born of Heaven . . . we set forth, in heavy rain, on Tuesday morning.
>
> Lunchtime—still no sales!
>
> At last our faith was rewarded with a sale of *Modern Ways to Health*. Our ignition was turned on and in our mind's eye we could see the green light for GO! From that sale on Tuesday at 1 p.m. to the following day at 3.30 p.m., not one canvass went unrewarded.

In all, eleven calls were made, orders to the value of $1,056.25 were taken and, as O'Neill observed, precious seeds were scattered as the leaves of autumn.

Soon after this remarkable experience, O'Neill was transferred to South Australia where, as Publishing Department Secretary, he occasionally employed aircraft to reach the more remote areas of his territory. His first such flight took in the opal fields of Andamooka and Coober Pedy, while a second covered parts of Arnhem Land in Australia's far north. On each of these expeditions numerous meetings were conducted, many orders were taken and, in O'Neill's favourite phrase, "precious seed was sown." In Arnhem Land, for example, the head of a Methodist mission—an Aboriginal with two wives and a large number of children—purchased a copy of every book O'Neill carried, and a Catholic priest ordered nearly $400 worth of books. Prominent among the books sold on these aerial expeditions were the latest editions of the old favourites: *Bedtime Stories*. Over the years, canvassers had sold enormous numbers of these books—more than 300,000 in the period 1970-1974 alone—building up a tremendous amount of goodwill. Something of the impact these books had on purchasers may be discerned from the statement that a Sydney woman, whose husband had deserted her and their four small children, made to a visiting literature evangelist:

> You may be surprised to know that, during the dark and dreadful days of anxiety that followed when my husband "walked out" drunk, all I had to go to for help, psychologically and spiritually, were those wonderful books of yours. As I read them to the children alone at night they were a genuine comfort to us all. I truly do not know how I could have carried on without their lovely and simple stories about Jesus and His love for all people, all the time, everywhere.
>
> These books helped me to pray as I had never prayed before; they gave me renewed courage, and enabled me to encourage my children and explain

ROBERT ARCHIBALD CALDWELL (1879-1966)

Seventh-day Adventism reached out from Australia and New Zealand to the islands of the South Pacific, but moved also to southern and eastern Asia: India, Singapore, China, Japan and the Philippines. Robert Caldwell made a major contribution to this. Caldwell became a colporteur, selling Adventist literature. He accompanied pioneer Adventist missionary G. F. Jones to Singapore and then went on via a number of South-East Asian ports to blaze a path for Adventism in the Philippines. He worked there almost continuously between 1906 and 1919, thus laying the foundation by the sale of books for the later quite spectacular growth of Adventism in that archipelago. In a similar role he served in China and also briefly in Japan. He was a true pioneer of worldwide Adventism.

the inexplicable to them. Today my husband has returned, and we have worked out a happy solution to our problems. You have no idea how deeply I treasure the *Bedtime Stories*.

Statements like this provide a fitting tribute both to the books which Australasian literature evangelists have carried over the years and to the devoted workers who produced and sold them. At the Signs Publishing Company and in the various Conference offices, scores of similar testimonies have been received from the tens of thousands who, having purchased Seventh-day Adventist publications, have been instructed, inspired and comforted by them.

This, then, is the story of the Seventh-day Adventist Church's publishing work in Australia: a story of constant struggle, but of commendable achievement. As we have seen, no publisher of religious books and periodicals could expect to have an easy time in Australia, for the potential market is small by world standards and the people, though nominally Christian, have never been deeply religious. Why, then, has the publishing work prospered to such an extent? In reviewing its story, three factors are immediately apparent: first, the consistent emphasis on high quality workmanship; second, the solid support given by the rank-and-file members of the church, who have themselves purchased a substantial proportion of the total output from the local presses, and who have also provided the bulk of the workforce in the areas of both production and sales; third, the dedication and persistence of those who have carried Seventh-day Adventist publications from door to door throughout urban and rural Australasia. To these three factors many church members would unhesitatingly add a fourth: a factor difficult to document, but too compelling to ignore. They would argue that the publishing department's achievements give real credibility to the belief, expressed so many times over the years by employees, that God's hand has been over the whole publishing enterprise in a special way. And, if this is indeed so, it seems certain that the upward sales trend—with yearly sales throughout Australasia topping $100,000 in 1942, $500,000 in 1961, $1 million in 1975 and $2 million in 1983—will continue.

5

Hospitals & Healing

Herbert Clifford
and
Noel Clapham

Toward the northern end of the facade of the Sydney Adventist Hospital, there are five tablets, the work of Australian sculptor Ann Graham. They were commissioned to depict the ideals and goals of Seventh-day Adventist health-care systems as agencies of the church's world mission. These ideals and goals include:

> The fostering and practice of EXCELLENCE in vocation as a tribute to the Creator and His creation.
> A CONCERN for others as an acknowledgement of the brotherhood of man and the Fatherhood of God.
> A COMMITMENT to reform the lifestyle in acceptance of the gift of life-in-trust.
> The practice of HEALING MINISTRY as a way of touching and rehabilitating lives with the love and wholeness of Jesus Christ.
> EDUCATION as an effective means of introduction and advancement of ideals and methods.
> SPIRITUAL POWER as the motivating and enabling force in the striving toward all higher goals.

The elements thus stated characterise and account for the vigour of the worldwide health program of the Seventh-day Adventist Church, carried forward in Europe, America, Australia and in the countries of the Third World. In 1983 the needs of over six million people in all parts of the world were cared for in the church's 450 health-care units, which range from university teaching hospitals in the great centres of population to specially outfitted launches in some of the world's remotest byways.

Those who have watched this work closely, or have been actually involved in it, believe that it has enjoyed providential guidance and blessing; it has nevertheless been heavily demanding of human and material resources. Countless men and women have found in it an opportunity to express the urgings of the Christian spirit within them. Thus cooperation between human and divine agencies has been and still is fundamental to Adventist faith and practice.

The healing ministry of the church in Australasia began approximately ten years after the pioneering party of American Seventh-day Adventist missionaries arrived. Rooms for hydrotherapy treatments were established in 1895, and a little more than seven years later the Sydney Sanitarium and Hospital was opened on January 1, 1903. These beginnings in Australia came at a time when two streams of reform in medical thinking and practice were emerging.

Through the nineteenth century medical practice was primitive and even sometimes dangerous. In 1799, George Washington was undoubtedly hurried to his grave by the ministrations of physicians. Altogether, in the course of his final illness of just two days, Washington was bled four times, the fourth occasion yielding thirty-two ounces of blood. Three doses of the highly potent tartar emetic (antimony tartrate) resulted in a large bowel movement, but no apparent improvement in the patient. Since in addition blisters were applied to various parts of the body, one wonders whether anyone of less robust constitution would have survived as long! Without attempting to explore the curiosities of the pharmacopaeia of the time, it is perhaps illustrative that Fowler's solution, containing arsenic as its active ingredient, was a favourite tonic, and that opium and later morphine were also widely employed.

It is then entirely understandable that the health reform movement which initially had a strong anti-alcohol emphasis, striking at the obvious evils of American heavy drinking, should progress toward rejection of much in contemporary medical practice. The alternative was to seek a way of fortifying the body by means of improved lifestyle, including dietary reform. This explains the Sylvester Graham emphasis upon preserving man's vital force. It also explains why reformers turned with enthusiasm to the hydropathic practices initially advocated by Vincenz Priessnitz of Silesia. Anyone who has enjoyed the relief which comes from the application of hot fomentations to a painful throat can understand why James Jackson, a New York physician, may have achieved some success in combating the then dreaded and often fatal diphtheria. Two of James and Ellen White's boys were successfully treated in this way. James White was so impressed with Jackson as to publish Jackson's own description of his methods in the *Review and Herald* of which White was at that time editor. It was Jackson too, who established "Our Home on the Hillside" near Dansville, New York, 130 kilometres from the Niagara Falls, an institution which depended for its results on fresh air, vegetarian food, ample water inside and out, sunlight, healthful dress, exercise, sleep, rest and social recreation.

"Our Home on the Hillside" suited the ideas of the early Adventists very well: Joshua Himes, John Andrews, Hiram Edson, John Loughborough and Uriah Smith all took advantage of its facilities. James and Ellen White paid a visit first in 1864, and began a long stay in 1856 after James had suffered a stroke.

Seventh-day Adventists did not settle into a pattern of health-reform teaching until

1863, when, in June of that year, Ellen White wrote a thirty-two page article, published in 1864 as part of *Spiritual Gifts*. She wrote against violating the laws of health, struck hard against tobacco, tea, coffee and the use of meat. Her most vigorous shafts however were reserved for contemporary doctors. "If there were in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented." Ellen White mainly accepted Jackson's Dansville practices, but was disillusioned by the card-playing and social dancing among other social recreations at his establishment.

She advocated and saw fulfilled the opening of an Adventist institution at Battle Creek, Michigan, the Western Health Reform Institute. John Harvey Kellogg, a protege of the Whites, became its medical superintendent in 1876 at the age of twenty-four. He was an ardent health reformer, but had sought and obtained as good a medical training as America could offer at that time. He was intent on providing the new Medical and Surgical Sanitarium, erected under his guidance, with a new dimension in the science and art of healing.

Since 1863, when Ellen White had written against current medical practice, scientific medicine had progressed rapidly. Just a few years before, in 1857, Louis Pasteur had published his findings on the germ theory of fermentation, claiming that various organisms also caused disease. In subsequent years Pasteur advocated hospital practices which would minimise the spread of infectious microbes. Building on Pasteur's work, Joseph Lister in 1867 published a paper which led to the adoption of antiseptic surgery. Ignaz Semmelweis in Europe had already independently pioneered antiseptic surgery and obstetrics, his views gradually becoming known during the sixties. In England, Alexander Gordon led in the asepsis crusade. By the end of the century many disease-carrying germs had been identified; antiseptic surgery using chloroform for anaesthesia had been well established; and the importance of strict cleanliness in hospitals was well understood. It was on these dual grounds: improved lifestyle and hydrotherapy on the one hand, and rapidly developing scientific medicine on the other, that the Battle Creek Sanitarium, founded by Ellen White, with John Harvey Kellogg as its continuing driving force, became one of the largest and most famous centres for restoration of mind and body in America.

It was on these same two principles that Adventist medical work in Australia became established at the turn of the century. The beginnings were small. A cottage in Ashfield, Sydney, rented for ten shillings a week, became treatment rooms run by two Australians, Alfred Semmens and his wife Emma, who had trained as nurses at Battle Creek. A massage table, an electric bath, a sitz bath, a fomentation bucket and a gas burner formed their basic armamentarium.

House-to-house visitation was employed as a method of advertising. A woman crippled with arthritis was their first patient. Apparently the treatments gave relief to local sufferers for, in January 1897, they moved with much trepidation but vigorous encouragement from Ellen White, to a large sixteen-room home called "Meaford," in Gower Street, Summer Hill. A local physician was impressed by their methods and sent his patients. Next a training program for nurses was commenced with a class of six: Lizzie Hubbard, Minnie Steel, Mary Pallant, Carl Ulrich, and Arthur and Louis Currow. (Louis Currow's grandson, Elwyn Currow, was to become a successful surgeon, who in

ERIC B. HARE (1894-1982)

Eric Hare, second son of Robert and Henrietta Hare, pioneer Adventist workers, was a medical missionary to Burma from 1915 to 1934 and again in 1941. He and Mrs Hare pioneered the Adventist work among the tribe known as the Karens and worked there until the bombing of World War II forced them out in 1942. He is remembered affectionately as "Dr Rabbit," who began the brass band in the jungle. Later he became Youth and Sabbath School leader in the Pacific Union Conference, and with the General Conference Sabbath School Department for twenty-seven years.

A vibrant combination of energy, enthusiasm, wisdom, wit and storytelling skill, all in consecration to Christ, his life attested to the title of one of his thirteen books: "In his presence there is Fullness of Joy."

1985 is general superintendent of the Royal Newcastle Hospital, New South Wales.)

When the Summer Hill team was supplemented in 1898 by the arrival of Dr Edgar Caro, who had trained at Battle Creek, the name "Medical and Surgical Sanitarium" was adopted and a medical laboratory added to the facilities. Natural healing principles and scientific methods were again combined as at Battle Creek. In July 1899, Dr Caro reported that up to that time he had performed 127 surgical operations at the institution, and the staff had increased to nineteen. Soon the main building, "Meaford," was too small and two additional large houses, "Linda" and "Moyne Hall," were rented as supplementary facilities.

While this Summer Hill Sanitarium was consolidating its position in Sydney, the Australasian Medical Missionary and Benevolent Association of clergy and laymen, encouraged ventures elsewhere. In 1898 the Napier church, New Zealand, opened the Bethany Rescue Home. It was staffed on a volunteer basis and financed by public subscription, supplemented by the work of inmates. At one time the cottage housed twenty-five women, eleven of whom were discharged prisoners. For lack of a more secure financial base this welfare project was in 1915 given over to the Salvation Army.

Small "treatment room" establishments sprang up here and there; many soon to fade away. However, three Sanitarium-type institutions established at this time endured: one in Adelaide, another in Christchurch, New Zealand, a third in Cooranbong, New South Wales, near the school which was later to develop into Avondale College.

It was in April 1898, some months after Dr Caro had become superintendent of the Summer Hill Sanitarium, that Alfred Semmens, his wife and Mary Pallant, one of the recently trained nurses, departed for Adelaide to pioneer the Adventist medical work there. They rapidly gained the confidence of a number of Adelaide doctors, but for some time their financial situation remained precarious. The rooms were right in the heart of the city, in Victoria Square, but later a move was made to the outskirts of the city.

Similarly in Christchurch, New Zealand, in 1898, Australian nurse Gordon Arthur Brandstater began a Health Home in a six-room cottage. As the work developed, the Health Home moved to a large house of thirteen rooms at 71 Hereford Street. Part-way through 1900, a two-storey building with twenty rooms on eight acres of ground was purchased for £1,800. Dr F. E. Braucht, who had been working in Samoa as a medical missionary, was appointed to superintend adaptation and enlargement of the facility. The staff consisted of twelve nurses. The medical and surgical work was supplemented by the beginning of a health-food industry. Beatrice Greenfield, who became matron of the Christchurch Sanitarium, used to recall how she assisted in prising open the first case of health foods from the United States!

There were periods of instruction from doctors, but no formal training for nurses. Essentially, they learned on the job. The matron herself, though by then regularly assisting in surgical procedures, felt her own training inadequate and sought leave to transfer to the nursing course at the recently opened Sydney Sanitarium at Wahroonga. Ethelbert and Lydia Thorpe, newly graduated from that institution and married immediately prior to sailing, replaced her. The Christchurch Sanitarium continued until 1921, when it was closed, chiefly for financial reasons. It would scarcely have lasted so long, with rapid improvement in

MURIEL HOWE (1908-)

Muriel Howe grew up in Kurri Kurri, New South Wales, deeply impressed that she should become a missionary nurse in China. She fulfilled this goal in the 1930s, gaining her basic training in the Shanghai Sanitarium.

She fled China in the late 1930s when the Japanese invaded, but returned in 1945. In addition, she gave many years of mission service in North and South Rhodesia, Nyasaland and Taiwan.

Her life has been one of courage and purpose, typifying and inspiring all those other missionary nurses who have heard the call to leave their homeland to go "into all the world."

She lives in retirement near Kettering Hospital, Ohio, USA.

Christchurch public hospital facilities, had it not been for the enterprise, dedication and generosity of the layman Sydney Herbert Amyes. The grounds are now occupied by the factory and beautiful gardens of the Sanitarium Health Food Company.

The Avondale Health Retreat, Cooranbong, built facing College Drive and opposite Avondale Church on land sloping down toward Dora Creek, was a venture which grew out of the dire needs of the surrounding community and Ellen White's enthusiasm. The Cooranbong community had no doctor nearer than Newcastle, twenty-one kilometres away. Added to the list of physical ills common at that time were the sometimes ghastly injuries suffered by workers in the local timber industry. Nor was snakebite uncommon. A number of sick people were nursed in Ellen White's own home, "Sunnyside," by Sara McEnterfer, Ellen White's nurse companion.

The retreat was formally opened on December 28, 1899, by the Hon. J. L. Fegan, New South Wales Minister for Mines and Agriculture. Ellen White delivered a special address. The facility comprised a commodious two-storey building with adjacent outbuildings. Wide verandas were a joy to resident patients. Robert Conley, father of Pastor John Conley, a prominent Adventist evangelist, was the plasterer.

Besides supplying the district with a much-needed hospital and rest home, it served the Adventist Church as a place where its ministers, worn with toil, might find strength and refreshment. It gave opportunity for students of the nearby Avondale School to obtain medical instruction and experience in health care, valuable for their more remote outposts. At first The Retreat was under the direction of Mr and Mrs H. Hellier from Victoria, and Dr Silas Rand of Newcastle was available on call. When Drs Daniel and Lauretta Kress arrived from America in 1901, a training school for nurses was begun. Dr Lauretta Kress, though a medical practitioner, also relieved many a local sufferer through her dental prowess.

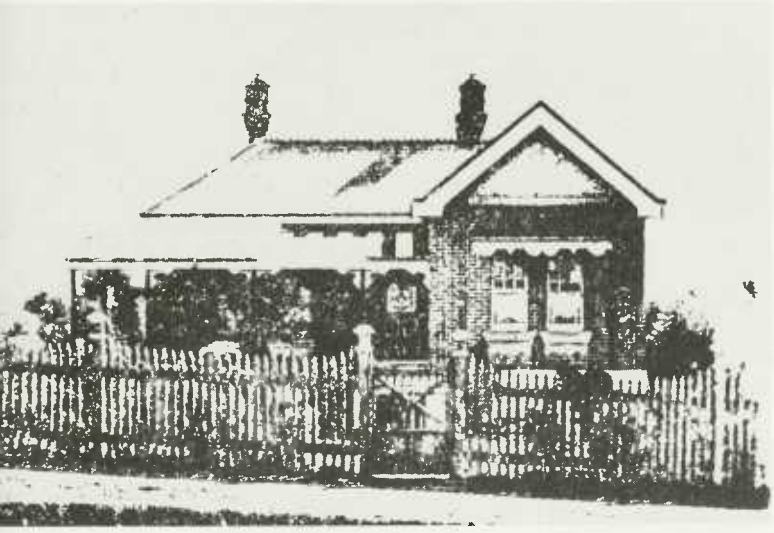
It might be said that The Retreat lived up to its plan of management as stated in a small advertising brochure:

> 1. To equip and maintain an efficient medical institution, for the treatment of the sick and afflicted.
> 2. To make the facilities of the institution available to all who are in search of health, by the proper adjustment of charges, and by the use of surplus earnings in the treatment of the worthy sick poor.
> The institution is self-supporting and philanthropic, and is conducted in a scientific manner and in a liberal, Christian, and humanitarian spirit. . . .

When the Sydney Sanitarium and Hospital in Fox Valley Road was nearing completion, the Drs Kress moved there, and with them, the nursing school. The work at The Retreat was continued for seven years by that devoted and skilful married doctor couple Thomas Sherwin and Marguerita Freeman. Thereafter it progressively lost ground to the Sydney Sanitarium. Eventually it was demolished. The grounds where it once stood are now occupied by units of the Kressville Retirement Village, surrounding the Charles Harrison Nursing Home. In this way its essential functions have been preserved.

The principal achievement of Seventh-day Adventist health and medical activity in Australasia has been the building and operation of the Sydney Sanitarium and Hospital, opened in 1903. Seventy years later it was rebuilt, extended and given its present name. The moving spirit in this major venture, as in so many others, was again Ellen White. Her counsels directed believers to God's Word and to the practical outworking of faith in daily life. It was fortunate that she lived and worked in Australia in the days of "small beginnings." With extraordinary vision, at a meeting of church leaders at Avondale College, she called for the establishment of an institution that would rightly represent the work that was to be accomplished. She pressed the need for a major institution, and outlined the principles upon which it should be based. Characteristically her counsels were not confined to generalities; she was concerned with the concrete realities of location, environment, fundraising, staffing, furnishing and operation. The objectives so clearly defined in those early years still guide the Sydney Adventist Hospital. The continuing successful operation of this institution in this century of breathtaking advance in science and health care is a testimony to her wisdom and inspiration.

There was indeed practical need for just such a broad statement of policy and purpose. Seventh-day Adventist medical work, as we have seen, had been commenced at Ashfield in 1895, and then moved to Summer Hill. The enterprise had developed into a medical and surgical institution occupying three large buildings and employing a doctor and considerable staff. By 1898 it was abundantly clear to those at Summer Hill that a move had again to be made. The lease of the principal building was running out and the fears of the staff



The first health retreat was this cottage in Ashfield, an inner Sydney suburb.

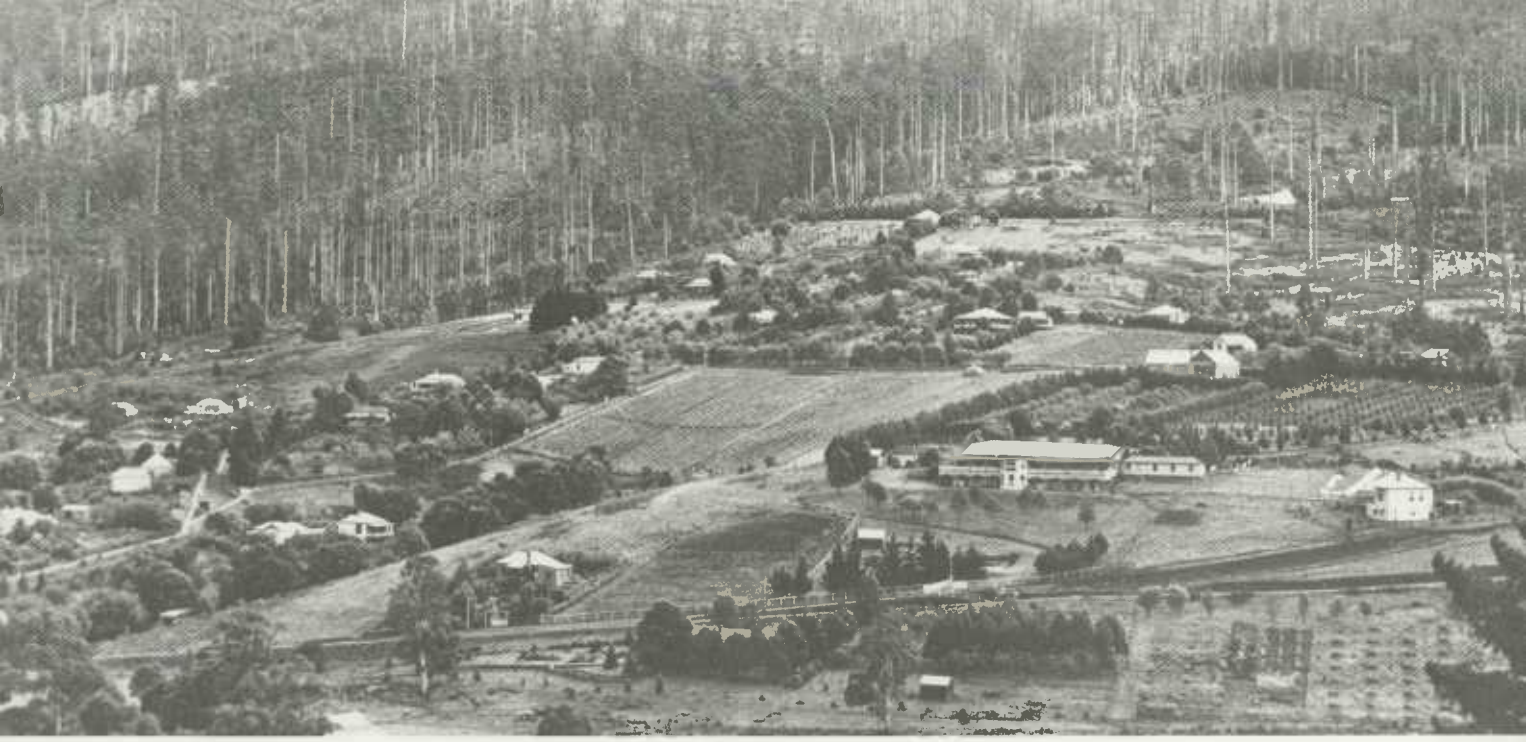
Christchurch Sanitarium (under snow).

Dr Caro's Summer Hill Sanitarium, 1897.

Avondale Health Retreat, late 1800s.

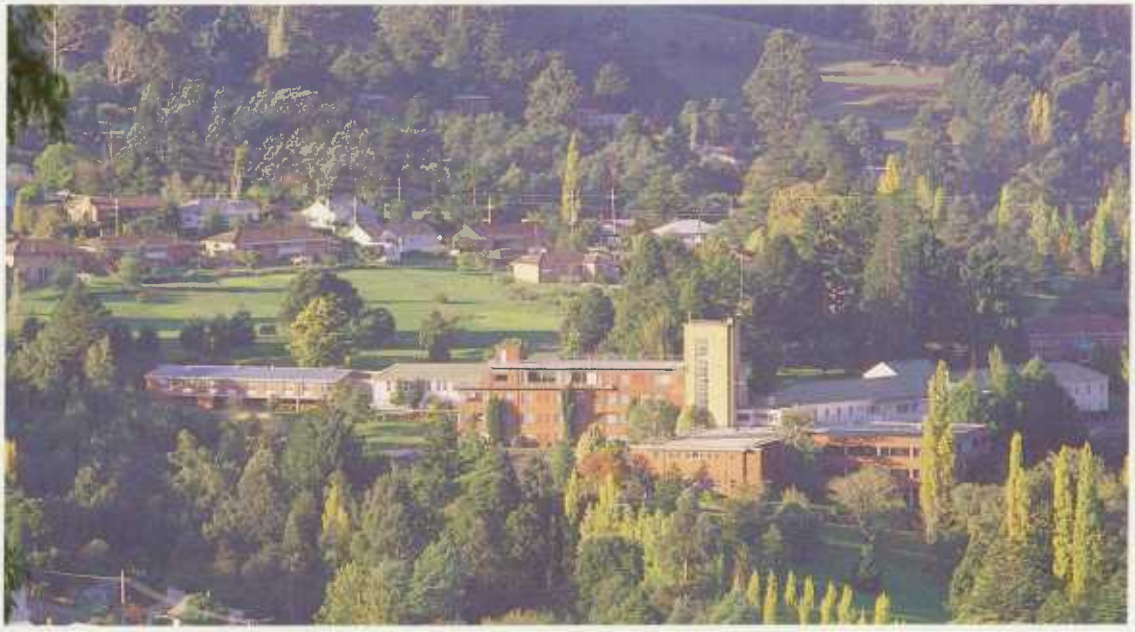
Adelaide Sanitarium, 1908.

Sydney Sanitarium takes shape, 1902.



The Warburton Sanitarium and Hospital—early days.

A close-up of the chalet-type Warburton Sanitarium in the 30s.



Warburton Health Care Centre as it is today.

were realised when "Meaford" was actually sold. The medical work had to be maintained in the two subsidiary buildings, while some patients were redirected to The Avondale Health Retreat.

Ellen White, in July 1899, stated unequivocally what ought to be done, referring to what had been accomplished in America at Battle Creek. The rented buildings at Summer Hill, she declared, had represented merely a makeshift arrangement. A Sanitarium should be built which, through the dedication of its staff, would exert a wide influence for good, upholding spiritual values and sound principles of physical and mental healing. It would require personal sacrifice in the same way that the earliest Christians had set aside their own personal interests for the benefit of the cause of God.

The response of the Australasian Medical Missionary and Benevolent Association on July 20, 1899, was to pass the following resolutions:

> That we earnestly invite a hearty cooperation of our Conference and Association, and friends of our cause in general, in the erection of a Medical and Surgical Sanitarium, to be located in the vicinity of Sydney; and that we suggest that this enterprise be undertaken according to plans for a building capable of accommodating 100 patients.
>
> That we undertake to raise the sum of £8,000 for the purpose named in the foregoing resolution; and in so doing that we unitedly look to God for guidance and help in this time of great need, praying fervently that He will, out of the abundance of His resources, provide for our necessities, by putting it into the hearts of His people to deny self and practise strict economy, that all may have means to offer for this cause; by moving upon the hearts of men of means to assist in the work; and by any means He in His wisdom may choose.

A further meeting the next day, again addressed by Ellen White, sought to fulfil the dictum that God often answers our prayers through ourselves. Seventy-one individuals or couples made pledges according to their wealth, in amounts varying from £500. A total of £905.10/- was pledged, and there was also response from afar. On September 12, Ellen White had written to John Wessels of South Africa: "Brother John . . . we need you to come . . . let there be no delay." John Wessels was a man of substance and business capability and a committed Christian. He and his brother Pieter were members of a large rural South African Dutch family which had prospered in consequence of the great Kimberley diamond discovery. Pieter had been afflicted with a lung condition and believed his health to have been restored by divine action. Out of gratitude, he resolved to live a life of devotion to God. Although John was a "churchman," he doubted whether Providence worked in this direct way. At the same time, he challenged his brother to follow God completely. This, he stated, would involve, among other things, the keeping of the Sabbath. Up to this point, neither John nor Pieter had heard of Christian Seventh-day Adventist Sabbath-keepers.

In the meantime an old miner from Nevada in North America, William Hunt, had arrived at the diggings. He was a Seventh-day Adventist who brought with him supplies of tracts and papers. Soon word of a Sabbath-keeping people came to the Wessels brothers. They were amazed, but also overjoyed to find what they both believed to be God's will for them. Pieter and a friend

THOMAS SHERWIN (1885-1964)
MARGUERITA FREEMAN (c. 1885-1979)

Of all the husband-and-wife teams who have worked for the Seventh-day Adventist Church in Australasia, the longest-serving has been that of the Doctors Sherwin and Freeman. They married in 1912, the year Sherwin completed his medical course.

Dr Marguerita Freeman was a Perth girl who studied medicine at Sydney University and completed her training at the Maternity Rotunda Hospital in Belfast. When she married Thomas Sherwin she had been driving a horse and buggy on medical rounds in the Cooranbong area, based at the Avondale Health Retreat.

Thomas Sherwin from Armidale studied at Avondale and then in Sydney prior to entering Sydney University.

For twenty years the two doctors cared for the Sydney Sanitarium, taking a special interest in training missionary nurses. This interest prevailed when they were given an overseas study break: Sherwin studied tropical medicine, Freeman gynaecology.

When Dr Sherwin was placed in charge of the Warburton Sanitarium, Dr Freeman practised in Melbourne.

They returned to the Sydney Sanitarium before retiring in Western Australia. Their interest in the needs of the senior citizens of that state led to the naming in their honour of Sherwin Lodge and the Freeman Nursing home.

who knew Hunt decided to write to the church in America for more information. They enclosed $50 in a letter, expressing the hope that it might be possible to send a missionary to Africa. This was perceived by the convocation of the church then in its 1886 session as a "Macedonian call." Its message electrified the Conference delegates, who rose and sang the doxology.

John Wessels answered the plea made to him by Ellen White by coming to Australia and taking up residence in the Strathfield area. He was one among a number who made substantial financial contributions to the new sanitarium venture. There were others. A Mr and Mrs Geiss, in recognition of the help received at Summer Hill, donated £800, then almost a king's ransom. A Tasmanian Adventist farmer, Edward Murphett, of remarkable generosity, gave £3,000 when building operations, well under way, had ground to a halt for lack of funds.

John Wessels provided more than financial support. With a countryman's eye for location, he, with Frederick Sharp, manager of Summer Hill, searched the wooded ridges north of the harbour for a property which would fulfil the requirements for an Adventist Sanitarium for Sydney: a country environment, yet one not too far removed from the main centre of population. Ellen White, too, had quite a deal to say about the benefits of clean country air spiced by the perfume of forest and orchard. Excessively idealistic? Today look out from an upper window of the Sydney Adventist Hospital, where the breezes blow freely, toward the pall of smog above the Sydney Harbour Bridge and the concrete skyline of downtown Sydney, and ask yourself whether or not that was old fashioned faddism.

One by one various sites were rejected. One because Ellen White realised that the prospective purchase would deprive a tenant of the fruition of many years of toil and hope; a touching incident revealing sensitivity and compassion. Price was a barrier to other prospects.

Toward the end of October 1899, Wessels found, fairly close to Hornsby, a property of seventy-five acres with pleasing prospects. Fifteen acres were in orchard. Was it too remote from the city? An inspection party including A. G. Daniells, W. D. Salisbury, John Wessels, Frederick Sharp, Sara McEnterfer, and Ellen White was taken to the site from Thornleigh railway station by way of the bush track around Dog's Head Rock. The ladies were driven by Mary Radley in a four-wheeled buggy. (John and Mary Radley's granddaughter, Rose Marie, is in 1985 the administrator of nursing services at the Sydney Adventist Hospital.) The men had a less comfortable ride with John Radley in a farm cart. Radley had to lead the white buggy horse through the shallow stream which still forms the upper reaches of the Lane Cove River.

There, on the highest land in the Sydney area, with the prospect of ripe fruit and the charm of surrounding bush, objections on the ground of "remoteness" faded rapidly. A four-roomed cottage on the property would provide useful temporary accommodation. The site was pronounced excellent. The deal was sealed by John Wessels with a down payment of £100 on November 1. The remainder of the £2,200 purchase price was due in instalments over twelve months.

Ellen White and Sara McEnterfer took a little holiday in the cottage in January 1900, removing themselves from Cooranbong's midsummer heat. The cottage was comfortable enough after Sara had undertaken some thorough house-cleaning. It proved anything but quietly remote, however; visitors, with their interest aroused in the newly acquired property, so wore the ladies down that they very nearly fled back to Cooranbong.

One arrival was especially welcome, that of Dr Merritt Kellogg, medical missionary from Tonga and older half-brother of John Harvey Kellogg of Battle Creek fame. Merritt, the eldest son of John Kellogg Senior's first family, had helped his father on the farm, becoming proficient in carpentry and building. He had then taken a short medical course at Trall's Hygieo-Therapeutic College, where in fact John Harvey Kellogg had also commenced his medical training. His combined skills were now applied to designing a 100-bed multi-storeyed hospital to be erected in Australian hardwoods. The estimated cost was £8,000.

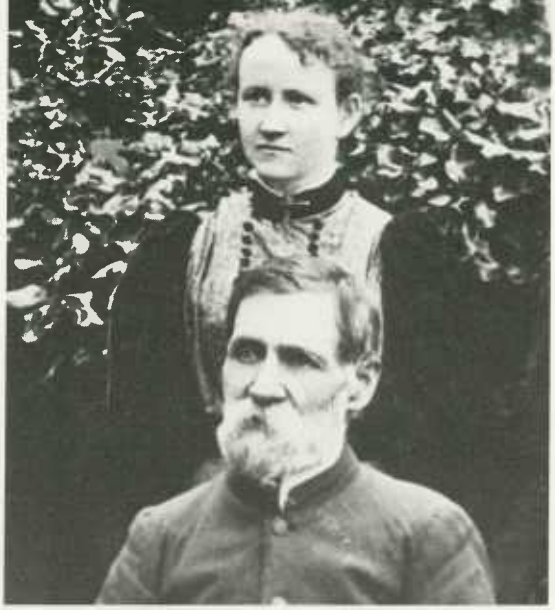
Building began in faith before all the necessary money had been obtained. Progress often depended upon extended credit granted by local suppliers of materials. At times building was interrupted, awaiting further financial assistance. The Sanitarium was barely habitable for the official opening on January 1, 1903. At least the weatherboards had a priming coat of paint and a few rooms for patients had been fully painted and furnished. The staff camped, as well as they could, on the third floor, without windows, with hessian drapes in the doorways and hessian on the floors.

Mr and Mrs Lewis Butler, Sydney San's first patients, 1902.

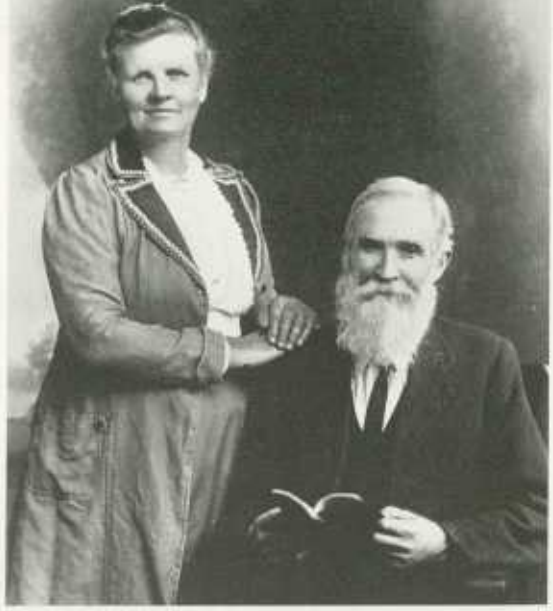
Sydney Sanitarium staff in its first year.

Dr T. A. Sherwin and staff, Sydney, 1912.

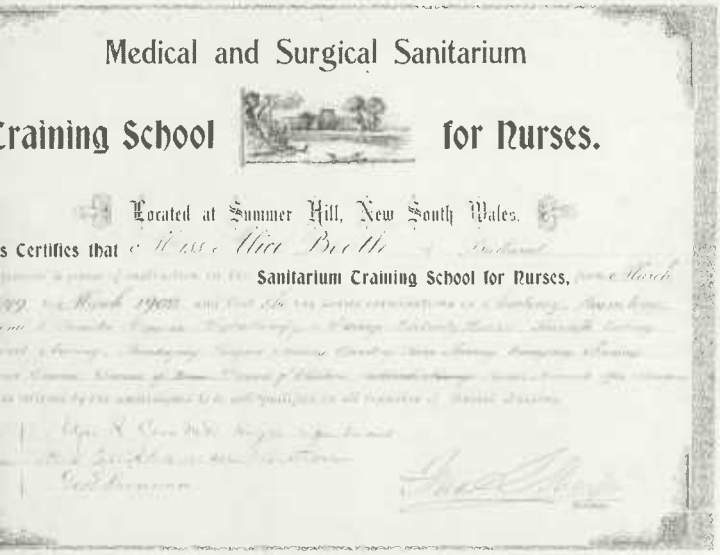
Alfred Semmens and Mrs Semmens.



Dr and Mrs Merritt Kellogg.



Mr and Mrs Moulds (nee Radley).



Medical and Surgical Sanitarium

Training School for Nurses.

Located at Summer Hill, New South Wales.

s Certifies that

Sanitarium Training School for Nurses,

A 1902 graduation certificate.

Sydney Sanitarium staff, 1920.

Sydney Sanitarium kitchen, 1914.

Dr Marguerita Freeman and staff at Avondale Retreat.

Fortunately it was January. Kerosene lamps provided light for the staff. The lower floors were lit by gas and when it became needed, heated by wood-fueled open fires. Life was rugged but exciting and full of the sense of urgency and mission.

Patient response was gratifying, but embarrassingly swift. Lewis Butler, a Wahroonga businessman and property owner, desperately ill with rheumatic fever, was hurried to the Sanitarium in a hansom cab. He was installed, after some pleading by his family, in makeshift quarters while work continued feverishly in the main building. Under the ministrations of doctors and devoted nursing staff, and with the blessing, as they all fervently believed, of the Good Lord, Butler recovered. After careful study, he later became a Seventh-day Adventist. He fathered several generations of Adventist ministers and church administrators. (His grandson Lance Butler, played an active part in planning finance for the new Sydney Adventist Hospital opened in 1973 and in 1985 is Treasurer of the General Conference of Seventh-day Adventists in Washington, DC. Another descendant, Dr Russell Butler, is a leading physician in the institution.)

The plans Merritt Kellogg drew in 1900 for a 100-bed sanitarium and hospital created a building elegant as well as durable, and which attracted notice for decades; a landmark from both air and ground. The grand old building continues to linger in fond memories, photographs, the work of artists, and in an interesting collection of memorabilia. Even today, instruct a north Sydney taxi driver "The San please"; as likely as not he will proceed to the Sydney Adventist Hospital without hesitation or need of further inquiry.

Those who have carried the administration of the Sydney Adventist Hospital, and especially those who worked in the old building, believe that its preservation over the seventy years of its use was scarcely less than providential. It was a wooden building, hollow-walled, ultimately highly electrified, with gas jets and open fires and, at the beginning, surrounded by Australian bush, often tinder-dry in summer. It suffered no major fire. In 1919 the famed cupola surmounting the building was burnt down without threat to the remainder. Fifty years later, in 1969, a small fire was started in the dead of night by a faulty electrical appliance. The next morning a window frame in one of the woodlined offices was found charred, but the fire "had put itself out."

Within that rugged old building the work of healing moved on from decade to decade, holding firm to three criteria: scientific excellence, health reform and spiritual power. Rapid progress in scientific medicine, combined with natural healing methods, in the hands of Christian doctors and nurses, conscious of a deep obligation to God and their fellow men, was the secret of success. In the treatment rooms, human bodies sluggish, tired and sometimes obese were refreshed, invigorated and reduced with heat, cold and massage. Who could forget the sight of heavy businessmen in the shower cubicles, water descending and spurting needle-like from all directions while a male nurse commanded, "Turn-turn-turn!" as jets not unlike fire hoses were played on them. Then came massage, with the aroma of coconut oil and long, restful sleep.

While "treatments" were a regular feature of "San" life, so was the progressively broader application of scientific diagnostic methods, medical knowledge and surgical skills. Three husband-and-wife doctor teams were successively responsible for the medical program: Daniel and Lauretta Kress, Franklin and Eulalia Richards, Thomas Sherwin and his wife Marguerita Freeman. Dr Freeman was a graduate of Sydney University and the first Adventist woman to graduate from an Australian medical school.

The "San" very soon became established in the minds of the Sydney community and especially among Seventh-day Adventists, near and far, as a home away from home, a refuge, a much-loved place of healing. Accident victims and the acutely ill came for surgery, the less ill for treatments, restoration and rejuvenation. They obtained, too, instruction and experience in healthful living, vegetarian diet, rest, exercise and devotion. Babies were born in the little house behind the main building especially set up as an obstetrics suite. A resident of Cooranbong, Reuben Palmer, at the time of writing (1984) a little bent and deaf, claims with satisfaction the honour of being the first baby born in the Sydney Sanitarium. Not the least of its functions was the training of nurses, continuing the work and tradition of the Avondale Health Retreat.

Sydney was now "provided for." Indeed, other prospective patients did not hesitate to travel interstate and across the ocean to enjoy the benefits of the new institution. But there were those, especially Ellen White, who wished to see a proliferation of Seventh-day Adventist medical facilities. In 1905, having

returned from Australia to her home "Elmshaven" in St Helena, California, she wrote suggesting that efforts be made to establish Sanitarium-like institutions close to every major centre of population in Australia and New Zealand. Melbourne, the second largest city in Australia, was particularly mentioned.

An opportunity to provide a Victorian medical institution presented itself in 1910, a little more than seven years after the opening of the Sydney Sanitarium. The Echo Publishing Company, which had been located in North Fitzroy, Melbourne, had been moved to Warburton, in the ranges east of the city, and had been renamed the Signs Publishing Company, with W. D. Salisbury the first manager. When he returned to America in 1910, his home, a large two-storey wooden building, was converted into a small sanitarium. The building had a large bathroom and good water reticulation; each bedroom had a fireplace and was lit by electricity drawn from the Signs Publishing Company's hydro-electric generator. Hot water had to be manhandled in buckets. The crowning piece of apparatus was the electric light box, calculated to make the patient under it perspire profusely. The necessary alterations to the building cost £200. The facility, opened in August 1910, had accommodation for five patients. The standard weekly tariff was three guineas, with an additional two for hydrotherapy treatments.

Remoteness from Melbourne did not prove to be an impediment. The Warburton settlement at that time was a railway terminus, a kilometre or so from the Sanitarium. The first patient, a clerk from Melbourne suffering from nervous exhaustion, was met and transported in a vehicle drawn by two Shetland ponies driven by a youth, Roy Allan Anderson. This driver was later to become a most prominent evangelist and church leader.

The Warburton Sanitarium benefited from the services of Dr Howard James, an Adventist from Sydney, who set up practice in Warburton and served as physician to the Sanitarium until 1931. His work in those early years was not easy. Serving a rural community he travelled over rough roads and even rougher and steeper bush tracks by bicycle or on horseback.

No sooner had the sanitarium begun than the Salisbury home was found to be too small to meet public demand; in 1912 a new building, a little lower on the hillside, was built and named Victoria's Home of Health.

CHARLES HARRISON (1888-)

For more than thirty years Charles Harrison was medical director of the Sydney Sanitarium and Hospital (now the Sydney Adventist Hospital). An American born in Indiana, he added to his basic medical training in the United States, study in London and Edinburgh, in the United Kingdom, where he gained the degrees MRCS, LRCP and FRCS.

Not only was Harrison a highly skilled surgeon and physician, he was a doctor loved and respected by staff and patients in a quite remarkable way. He was greatly appreciated as a teacher and lecturer.

On departing for his own country he became Professor of Anatomy at Loma Linda University, operated by Seventh-day Adventists in California.

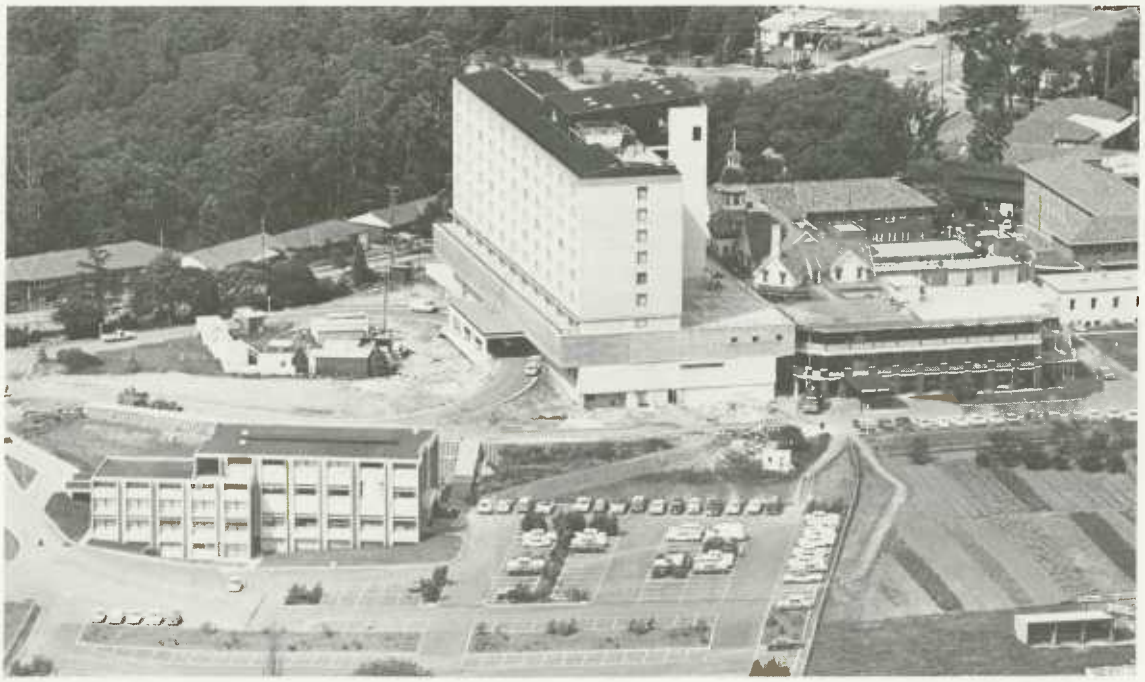
The Charles Harrison Memorial Home at Cooranbong is a tribute to his contribution to Adventism in the South Pacific.

Though ninety-six and no longer robust, he still lives at Loma Linda, California.

This building was to form the nucleus of later extensions. In the 1930s, while Dr Tom Sherwin was medical superintendent, east and west wings were added. Modernised and altered, these are still in use, housing among other facilities a medical centre and administrative offices. A small hospital and casualty wing was built in 1925 to look after the acute medical, surgical and obstetrical needs of the district. Twenty-five years later, a larger weatherboard hospital was erected. Brick extensions were added to this in 1972 and 1980, bringing the bed capacity to thirty-five. Ancillary departments included delivery room, central sterilising, pathology, radiology, physical therapy and occupational therapy.

During the 1950s and 1960s, with Mr Sidney Greive as manager, considerable impetus was given to expansion. A dental and medical clinic was erected in the township and a physical therapy unit added to the institution. In 1962 the Health Care Centre's main four-storey accommodation

The distinctive Sydney "San."



Changing the facade . . .

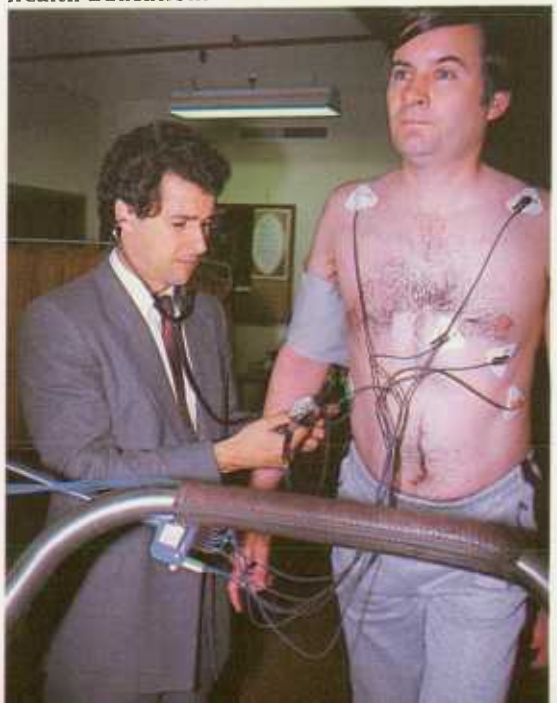
. . . from wood to concrete.

CT Scanning.

Nuclear medicine.

Heart surgery.
Intensive Care.

5-Day Plans.
Health Education.



wing with sixty-four beds was opened. Finance for this came wholly from the estate of a former patient, Barkley Grenville Bell, a retired engineer with no surviving relatives. He wished to acknowledge the kindness shown him in the form of a lasting and worthwhile memorial.

The Warburton Sanitarium at this time was performing a dual function. The nursing staff under such matrons as Nita d'Ray and Edna Mitchell cared equally for guests visiting the institution for rest and recreation and those who were ill.

In 1965 Dr S. A. Kotz took up duties as Division Medical secretary and brought with him the concept of health education and preventive medicine, not only for church members, but for the public at large. His ideas influenced the direction of development at Warburton considerably. He and Pastor John Keith, chairman of the Warburton board, planned the establishment of specialty clinics. Accordingly, one of the medical officers, Dr Errol Thrift, commenced overseas training in rheumatology and rehabilitation the following year. After studying European health programs he returned as medical director and established specialty clinics in Warburton and Melbourne. A few years later he was joined in this work by Dr Raymond Chapman, a physician returning from mission service in Pakistan. Several staff doctors long remembered in the district include Drs John Letham, Calvin Palmer, Bert McLaren (who had the distinction of serving for three periods interspersed with mission appointments), and Percy Harrold.

For the past fifteen years regular health education courses have brought hundreds of people wishing to improve their lifestyle and health to the Health Care Centre. The fine three-level health education wing provides excellent facilities for those who attend. Each week of the month a different program (stop smoking, stress management, weight-control and physical fitness) is available. Guests may also choose between an unstructured program and formal courses in health enhancement. The ongoing alcohol recovery program has resulted in the rehabilitation of over 100 alcoholics of both sexes and from all walks of life. These various activities provide an introductory and backup service for a holistic outreach ministry by local conference churches.

The Health Care Centre and Hospital is unique in that it continues to operate as at its inception, with a Health Care Centre considerably larger than the associated acute care hospital. The emphasis is upon prevention and rehabilitation. This orientation has been the strength of the Warburton centre in the past, and also secures its future in the health-care services of the church and community.

In the nine decades since Seventh-day Adventists began medical work in Australasia, great changes have taken place in the world of health and medicine. The acceleration of knowledge and technology has been remarkable. Not forsaking their principles and basic spiritual objectives, Seventh-day Adventist health-care centres have adapted their practices and updated their facilities to keep pace with these developments. When the Sydney Sanitarium was about to be established, the party inspecting the property travelled there by horse and buggy; in 1983 an injured patient was brought to its successor, the Sydney Adventist Hospital, by helicopter. This is symbolic of the rate of change at this institution. In 1903, the resident physician depended almost solely on ear, hand and eye. Now doctors are assisted by sophisticated X-ray technology such as CT and nuclear scanners, ultra-sound apparatus, laboratory tests, stress electrocardiograms and cardiac catheterisation. Remarkable techniques enable the diagnostician to inspect many internal organs by direct vision.

Less spectacular, but as relevant, has been the extension of the methods of physical therapy. The change from the use of the electric light box to the popular sauna and spa does not represent a remarkable technological change, and the massage of tight and strained muscles remains an important aid to recovery. But high-frequency rays penetrating deep into muscular tissue have substantially replaced the fomentation cloth, just as cooking has seen the development of the microwave. Much of the work of nurses early in the life of Adventist sanitariums was in the treatment rooms. Today it is the physiotherapist who fulfils the physician's instructions in the application of specialised physical therapy techniques.

Developments in surgery have been spectacular. Spinal surgery enables those who suffer pain and disability through accident or attrition to revert to normal life; corneal grafts which restore eyesight are performed regularly; bypass surgery gives new lease of life to those with circulatory impairment. While the removal of tumours is not always the complete answer to cancer,

the skilful application of a combination of methods has increased cure-rates significantly. In recent years a very high degree of specialisation has developed in medical practice. Hospitals accredit for particular functions only those doctors who are appropriately qualified and experienced in their fields.

What is true of the practice of surgery is of course also true of medicine. Highly specialised services have been developed in the fields of gastroenterology, cardiology, renal medicine and geriatrics. For decades the hospital has operated a pharmacy, one of the few found within private hospitals in Australia. Its activities are now highly developed and include the preparation of sophisticated solutions for intravenous nutrition and cancer therapy. These are examples only of the range and development of the hospital's clinical services. The institution has also had a flourishing obstetric practice for many decades. In this connection the names of Audrey Mitchell and Phyllis Yettie, two recently retired midwives, whose work "spanned the generations," will long be remembered.

When Dr Charles Harrison from the United States became superintendent of the Sydney Sanitarium in 1926, he was considered highly competent as both physician and surgeon by the standards of his time. His impact on the "San" was immense, for he combined with his clinical skills the ability to teach and to minister to the spiritual needs of staff and patients alike. The Charles Harrison Home for the Aged at Cooranbong commemorates his work.

During World War II the development of the Sydney Sanitarium might well have come to an abrupt halt; it was very nearly commandeered by the Allied authorities under their special powers. Although the church would gladly have contributed in any humanitarian way to the war effort, and did indeed do so through many avenues, the mind of the Government changed and the identity of the hospital was preserved. It is fervently believed by those who were involved that this was a specific intervention of Providence in response to devotion and prayer. It is certainly open to conjecture whether it would ever have been possible to pick up the severed threads to make a new start had the takeover occurred, not to mention the interruption of nurse training and other special programs.

In 1956 Dr Allan Tulloch, who had joined the Sanitarium staff during the Harrison era and who had become its chief surgeon, accepted the administrative duties of superintendent. Excellence in every endeavour was the hallmark of his work and leadership. During and after the war years he became one of Sydney's particularly eminent surgeons. Other names long to be remembered from this period include the brother-sister team of Allan Forbes (manager) and Rita Rowe (matron). In time the double responsibilities of principal surgeon and administrator became excessive, and Dr Tulloch chose to concentrate on his chosen profession. In 1968 he was succeeded in administration by Dr Herbert Clifford, a British surgeon with administrative and surgical experience, who at that time was engaged in Southern Africa. Other members of the team that was to lead the hospital into a new phase of development were George Laxton (hospital secretary) and Drs Calvin Palmer and James Price, with Rita Rowe still matron.

By the 1960s it was abundantly clear that a more extensive building development than anything formerly undertaken would have to be attempted if the Sanitarium was to continue to provide up-to-date health care and its nurse-training program. Long wings at right angles to the original building had been added, together with a surgical block and nurses' residences. But the main building needed upgrading to modern hospital standards. A new hospital was called for.

An adequate building would stretch denominational finances to the limit. Detailed research and planning was undertaken by a Division-appointed building committee. An efficient building of the size required to meet new demands for nurse-training had to be considered in the context of local council regulations. The Sanitarium site is an elevated one, said to be the highest in the greater Sydney area. Would the proposed ten-storey building set a precedent, leading to a concrete jungle in a garden suburb? Some thought so. During 1970 the Municipal Council deliberations continued week after week, until it was feared that at that time of accelerating inflation, any further delay might jeopardise the rebuilding altogether.

At a critical time in the delicate negotiations, one councillor proved to be an indispensable facilitator. He had been a prisoner during World War II, and along with many others who subsisted on a diet of polished rice, developed beri-beri. He owed the recovery of his strength and sight to Marmite, thoughtfully despatched to prison

Training class, Sydney Adventist Hospital, 1983.

The old windows, "Sydney Sanitarium."

The chapel stained-glass display.

Below:
Sydney Adventist Hospital staff in overseas service.

camps by the Australian Red Cross. Marmite is, of course, manufactured by the Sanitarium Health Food Company, the Sanitarium's sister organisation, and is rich in thiamine, the anti-beri-beri factor. The support of this one-time prisoner, now an influential councillor, enabled the plans to be passed as presented. Redesign at this stage would have been costly not only in terms of money, but in terms of time and function also.

Toward the end of rebuilding in 1973, to the amazement of the business world, the prestigious firm carrying out the construction was suddenly declared insolvent. Other of the firm's projects, proceeding simultaneously, suffered financial loss and long delay. On our site, to their great credit, a party of workers from the firm formed themselves into a team and finished the building almost on schedule. The enlarged and rebuilt hospital was to have a bed capacity of 304. It was opened and renamed The Sydney Adventist Hospital by His Excellency the Governor of New South Wales, Sir Roden Cutler, on June 10, 1973. Immense development has continued unimpeded from that time, as this list of major innovations shows:

1973 Commencement of a Volunteer Auxiliary.

1974 Establishment of a Health Education Department, operating the following programs: Stop Smoking (5-Day Plan), Fitness, Nutrition, Trimnastics, Executive Health Assessment, Weight Control, Stress Management.

1976 Opening of the Radiotherapy and Oncology (cancer treatment) Clinic.

1978 Commencement of a medical residency program for doctors. Accreditation by the Australian Council of Hospital Standards—the first private hospital in New South Wales to receive this recognition.

1979 Commencement of advanced cardiac investigation and open-heart surgery.

1980 In association with Avondale College, Cooranbong, the commencement of the Diploma of Applied Science (Nursing) course. The first graduates received their diplomas in July 1983.

1981 The establishment of an Ultrasound Department.

1983 The opening of a CT Scanning Centre.

1984 Operating Theatre Extension from six to seven theatres, with a new recovery room and other adjacent facilities. Commencement of extensions to the Nursing School.

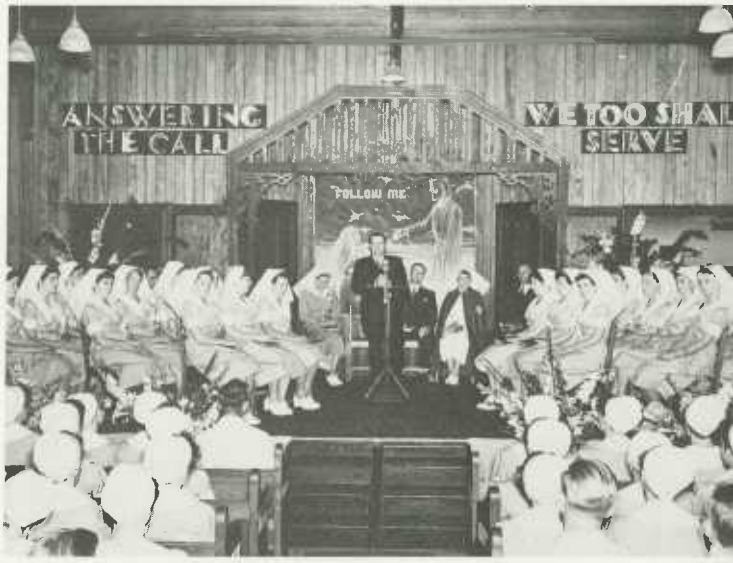
Thus through the years the Sydney Adventist Hospital has sought to fulfil the goal of clinical excellence. At the same time a special sensitivity for caring for all in physical or spiritual need has been nurtured and cultivated. A comparatively routine incident at the hospital testifies to this.

One Saturday morning a small boy crushed the pulp of his finger in a car door. He was taken to a hospital where the mother was advised that the operating theatres were closed. The condition was described as "minor," and the mother told to bring the child to the regular clinic on Monday. In a desperate search for help, because a painful haematoma was collecting, mother and boy came to the Adventist hospital. The nurse on duty responded by calling a doctor; within a very short time a theatre was prepared and the condition relieved by a small incision. This is really no more than might be expected or, for that matter, demanded. What is significant is that the family first avoided the Sydney Adventist Hospital, believing it not to "work on Saturdays." In a letter of tribute to the hospital, the mother disclosed with some candour how the family's view of Adventists had changed. She now knew them to be a "people of love as well as law."

This type of experience could occur anywhere. No human institution is exempt from failure and oversight. Commitment to serve is, however, fundamental to the Adventist ethic and is responsible as much as scientific excellence and lifestyle development for the influence of the worldwide Seventh-day Adventist health enterprise.

Important developments in New Zealand almost coincided with the redevelopment of the Sydney Sanitarium. In 1974 a sixty-seven-bed acute care hospital was opened on a premium site in the suburb of St Heliers, overlooking two of Auckland's great waterways. Like Adventist hospitals everywhere there is a strong chaplaincy team and attractive health-education programs. Now, just ten years later, enlargement to 110 beds is in planning. The first officers of the institution were Dr Ray Swannell (medical director), June Ivey (matron) and Maxwell Mitchell (hospital secretary). The

Reunions are popular events each year.



1956 Sydney Sanitarium graduation.

School of Nursing administration.

Facilities second to none.

Nurse training in Atoifi, Solomon Islands.

present officers (1985) are Dr Allan Laughlin, Jude Michel and Mr Richard Milne.

THE ADVENTIST HEALTH ETHOS

It is not unfair to expect that Seventh-day Adventists should themselves take most notice of the principles of healthful living which they advocate. Over the past twenty years some sixty studies have been conducted and published on the health of Seventh-day Adventists. While the emphasis has naturally varied among the different studies, the general outcome has not. The following table (Lemon and Waldan, 1966) illustrates the contrast between the health of Californian Adventists and that of the general community.

AGE-SPECIFIC MORTALITY OF SEVENTH-DAY ADVENTIST MEN MEASURED AGAINST EXPECTED LEVELS GIVEN AS 100% [1]

CONDITION	ACTUAL LEVEL
Cancer	49%
Ischaemic Heart Disease	45%
Respiratory Disease	32%
Accidents	55%
All Causes	50%

Statistics derived from Australian research are very similar. They tell us that Adventists die later than their neighbours, their advantage being of the order of five years' additional life. A recent survey undertaken in Sydney (Webster and Rawson, 1979) outlines many benefits for Adventists in the qualitative aspects of life also. Depression, sleeplessness and the use of psychotropic drugs were all significantly less frequent than in the general population. In only three of ninety-eight items and one of twenty-five measurements were Adventists "inferior" to their neighbours, and these were predominantly in the admittedly annoying but comparatively benign field of allergy.

The authors concluded their paper with the following remarks[2]:

> We have demonstrated that in this defined community, prevention of a number of disease categories is effective. Consequently, it is suggested that the manifestations of chronic disease can be reduced by lessening the age impairment of health which is related to lifestyle. Emulation, if not replication, of Adventist lifestyle may result in significant personal and community health benefits.
>
> Adventists seem also to have a sense of personal worth, reinforced by belonging to an accepting and caring community. . . .

1. F. R. Lemon and R. T. Waldan, Report in *J. Amer. Med. Association*, October 10, 1966.
2. I. W. Webster and G. K. Rawson, Health Status of Seventh-day Adventists, *Med. J. Australia*, 1979, 1:417-420.

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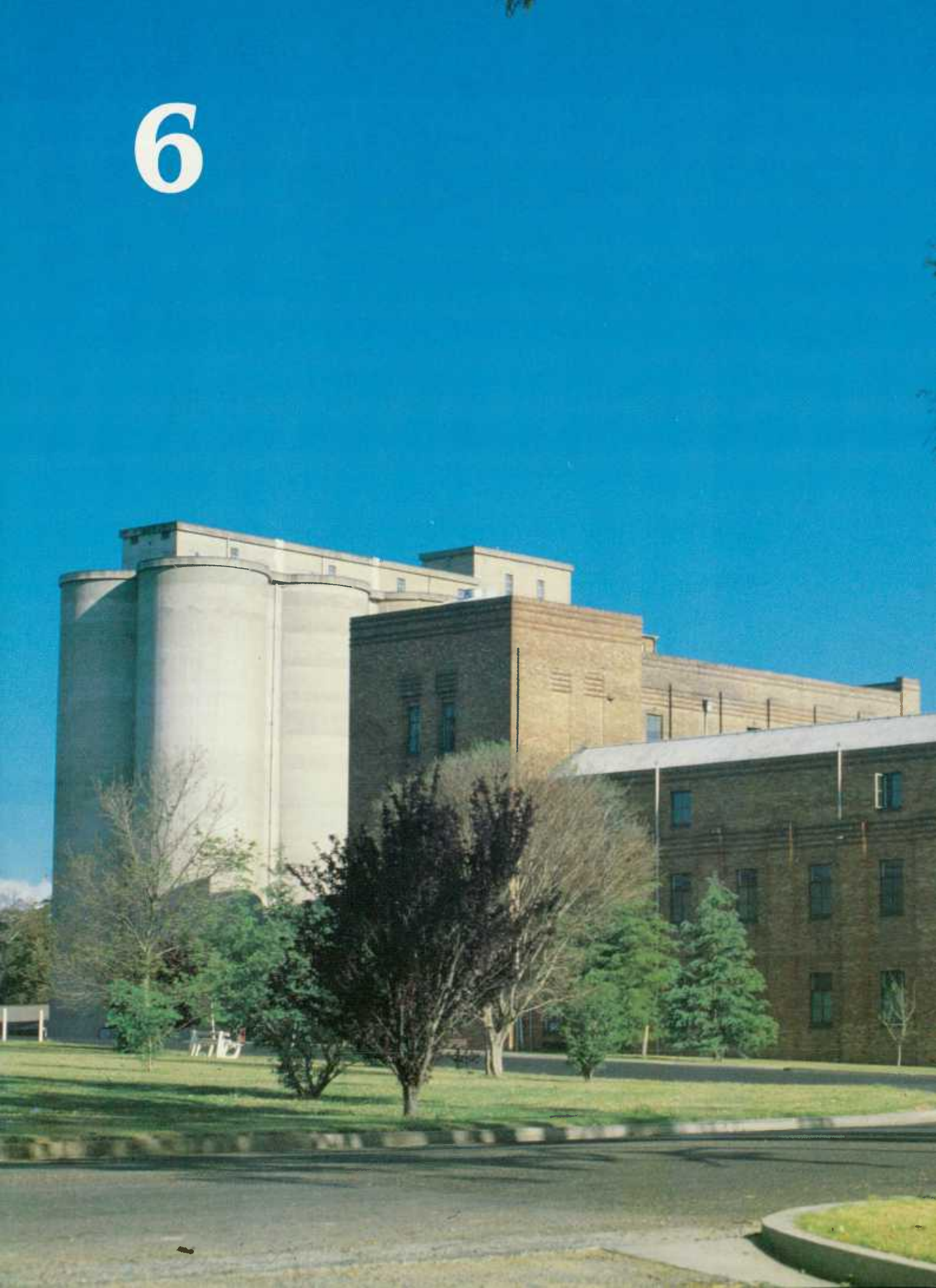
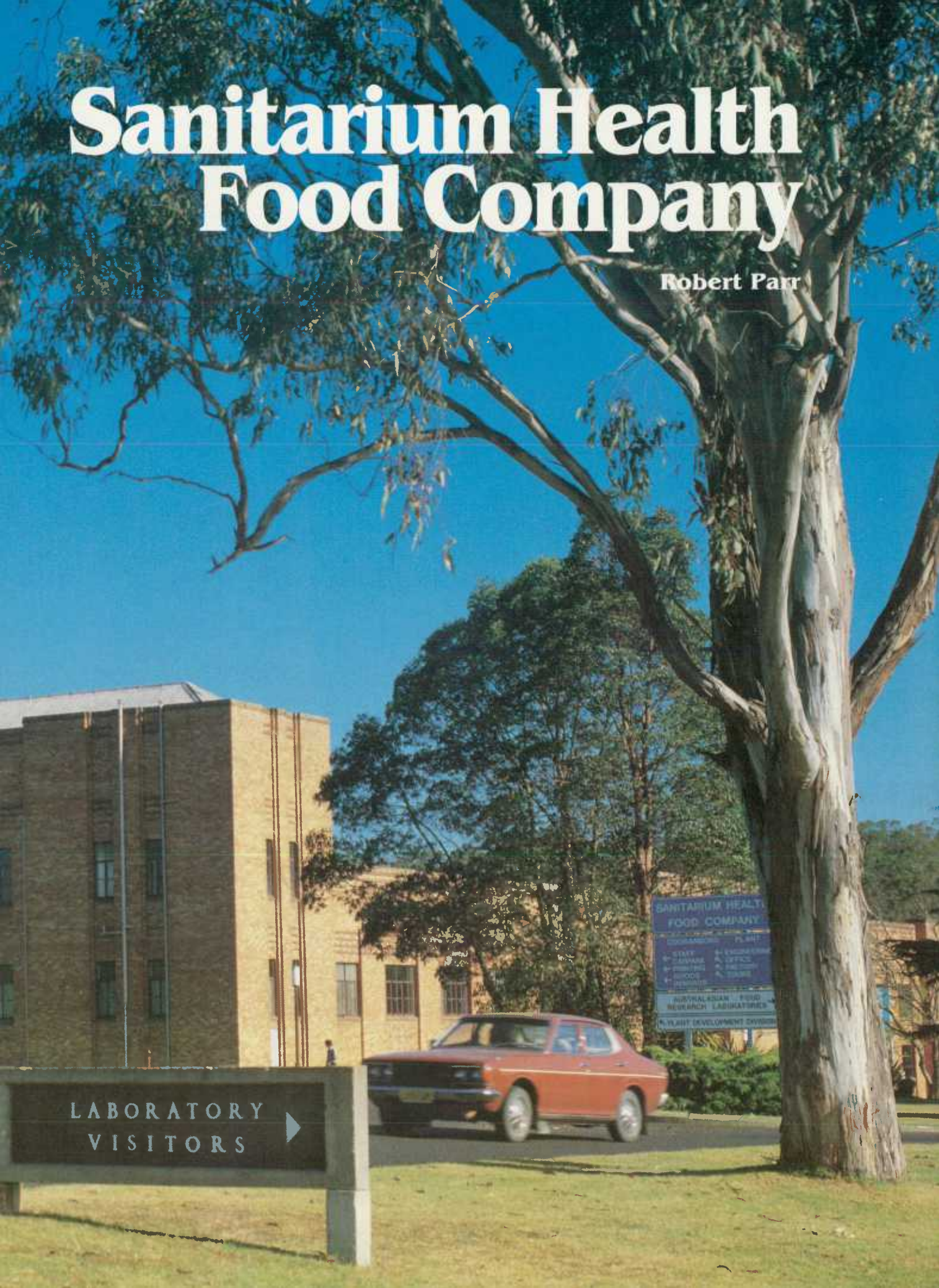


Sanitarium Health Food Company

Robert Parr



Ellen White called the health food work "The property of God." Those four words are recorded in the sentence that precedes the much better known one which says, "It is God's gift to His people, and the profits are to be used for the good of suffering humanity everywhere."

Some may feel it paradoxical to say in one breath that something is the property of God and in the next that it is God's gift to His people. Yet a few moments' thought will convince the most perfunctory reader that the two thoughts are in apposition rather than opposition. Today, God's-property-which-is-also-a-gift is a gentle giant of which every Australasian Adventist has a right to be humbly proud; humbly, because we cannot claim credit for the phenomenal growth of this great company; proud, because it is a case of "What hath God wrought for this small-in-numbers people?"

It was Ellen White who suggested the beginnings of an industry that makes its mark on all six continents; it has been the inspiration for recent similar ventures in South America, Africa and Asia. The year it began was 1893; the place was Brighton, Victoria; the occasion was the first Sunday afternoon of a Seventh-day Adventist camp-meeting. Ellen White, at the time about halfway through her Australasian sojourn, gave a powerful address. In it she ranged over the various aspects of Adventist work: evangelical, publishing and medical missionary. In the last-named, she included some views on the establishment of health food and restaurant work. So the acorn was planted; no one could then envisage the mighty oak to which it would grow.

The hearers were understandably dismayed. No one had any money nor yet the requisite know-how; no one knew how to make health foods; no one was obviously endowed with marketing skills; no one had the faintest inkling where all the expertise or, for that matter, the finance, would come from. But they began anyway; not in manufacture, initially, but as importers and distributors. In 1897 they received, as a gift, twenty cases of health foods from Battle Creek, Michigan. The contents were mainly biscuits, but included Granola, Gluten and a now long-forgotten coffee substitute called Caramel Cereal. The entire stock was trundled off to the Echo Publishing Company in North Fitzroy and stored in the packing department of the printing establishment.

The young man in charge of the packing department was George S. Fisher, who was to be one of the early "greats" of the Sanitarium Health Food Company. Fisher was a devout Christian, a Seventh-day Adventist who believed he saw in the health food business a divine calling.

But who would buy the wares, transported across the water, and stored in the corner of a small publishing house? The answer seemed to be "no one" except the staff of the publishing house. Who else had heard of these health biscuits and other gastronomic concoctions? Reason suggested that the thing was doomed to failure before it got off the ground. The amazing thing is that the publishing house staff didn't listen to reason. That very year they began to talk seriously about making health foods right here in the Antipodes. And they did exactly what Adventists have done since the dawn of their history: they formed a committee to discuss the matter. This eager group of embryonic health food magnates soon located a bakehouse—also in North Fitzroy—which they duly registered on April 27, 1898.

Within a short time, these men were negotiating for an experienced baker to come from the United States. As soon as it was possible, a Mr E. C. Halsey arrived from Battle Creek, USA, and began making his Granola and Caramel Cereal, advertised as "a deliciously flavoured Health Drink, to substitute for tea or coffee." It was further described as "a harmless beverage, free from all deleterious and poisonous properties." There was nothing wrong with Halsey's products; the only problem was that notwithstanding the advertising, very few people wished to buy them.

The minutes of the Health Foods Committee of this early period reflect the rather parlous state of affairs. From the report of the meeting held March 17, 1898, this rather ominous sentence is extracted:

> . . . the Chair presented the results of certain tests in the bakery to determine the present cost of manufacturing Caramel Cereal and Granola, to determine the present capacity of the bakery, also the profits on the present business, *providing the goods can be sold.* (Emphasis ours.)

Clearly, it was felt that the market for the new foods about to flood the market at nine pence a pound for Caramel Cereal and six pence a pound for Granola was hardly buoyant. The same minutes also noted, "That Freddie Williams be paid one shilling a day or 1½ pence an hour," which suggests that Freddie Williams would not have had to pay much income tax that year. But that was the way of things in the nineties of last century; a depression was stalking the land,

and Freddie was doubtless grateful for his five shillings a week to take home to mother.

At that very time of crisis, Ellen White came along again with timely counsel. "Take this operation to the newly established school at Avondale," she suggested, "and connect it with the educational work. The students will benefit from the employment, and the business will prosper." Of course, there were astute men at hand who saw immediately that this was the wrong way to go. Because they knew a thing or two about business—much more than Ellen White—they opposed the move heartily. However, Mrs White's counsel prevailed and the health food work was duly moved to the site on Dora Creek, Cooranbong.

At first it appeared that the move had merely transferred the problems from Victoria to New South Wales. There was still no problem about manufacturing; it was the marketing that was fraught with every conceivable difficulty. The main outlets were the Tract Societies, the precursors of the Adventist Book Centres, and these were hardly the contemporary version of present-day supermarkets.

GEORGE SEPTIMUS FISHER (1872-1947)

While ever the Sanitarium Health Food Company remains, the name of George Fisher will hold an honoured place. Known affectionately in his later years as "Daddy Fisher," he deserves to be considered as father of that organisation.

He was originally a seafaring man who, on becoming an Adventist, worked in the fledgling Echo Publishing Company in Melbourne. When that company began importing health foods from America, he took an interest in this new concern, nursing it through its darkest days and, with Ellen White, resisting the threat on the part of its principals to close it down.

He travelled thousands of kilometres by boat and train to promote its interests. In spite of difficult times, his vision, his fortitude, his astuteness, his plain old-fashioned hard work brought it prosperity in the end.

This indomitable man managed the whole enterprise and the Sydney Sanitarium at the same time for a period. He did not falter when personal sorrow, the loss of both his only son and his wife, in a six-month period, swept over him.

It is said that the Sanitarium Health Food Company never removed his name from the Board of Management even in his declining years. It was their reasonable tribute.

To add to the problems, in January 1901, Halsey was transferred to New Zealand, where he set up that country's manufacturing of health foods in a small building behind the old Christchurch Sanitarium. Today, the Sanitarium Health Food Company's large and modern factory stands on the site of that first, tiny venture into New Zealand's manufacture and commerce. Fortunately, Halsey was one of those meticulous people who kept a diary of his doings, and equally fortunately, that diary remains with us to this day. His daily jottings make fascinating reading, revealing how he diversified his tasks, ignoring such trifles as demarcation of workloads. Here are a couple of random extracts taken from that historic volume:

> June 15, 1902: Roasted a batch of wheat. Ground Caramel Cereal. Kept fire in boiler.
> June 16: Made Caramel Cereal and did some grinding.
> June 19: Made one batch of Caramel Cereal. Let the water out of the boiler and got it ready for inspection. The inspector was up.

There was variety, however, on June 30, as this entry indicates:

> June 30: Used an oil stove to keep the bread warm. It did not work well today and set the box on fire. Soon put it out.

And there were troubles in the Quality Control Department, as witness:

> August 28: Am not having any success with bread lately. Am not sure where the trouble is, whether the flour or yeast or both.

Then there was trouble with the law. Notice:

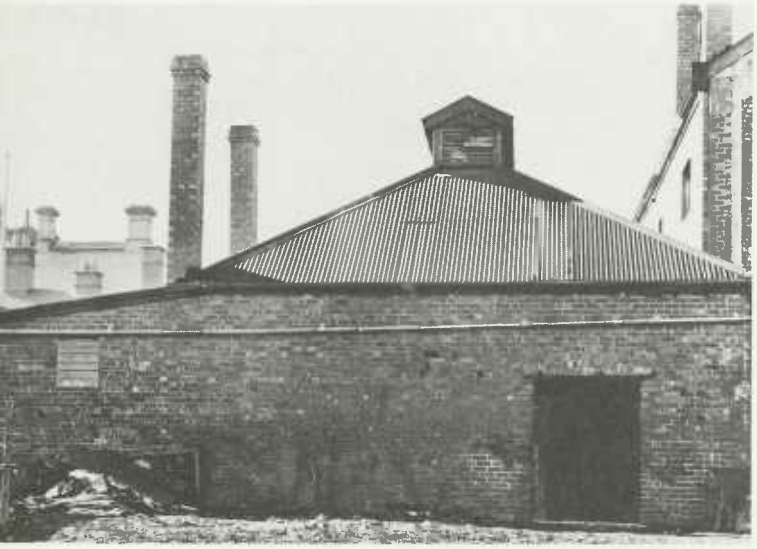
> September 5: The Police were over to the San to see why we had not got a certificate for the boiler. Bro. Amyes called to see if I knew anything about it. I did not.
> September 6: The Police called to see me about running the boiler without a certificate.

Unfortunately, the diary does not reveal whether he was fined or imprisoned for this non-compliance with the law.

People were also a problem back in those days, as is revealed by the entry for October 9, 1902:

> The San folks borrowed my horse and trap for a picnic at Sumner yesterday. As they did not bring the horse back, I had to walk to work this morning. About three miles. Was a little late.

Meanwhile, back in Australia, church workers remembered that they had also been advised to open restaurants. Accordingly, in 1902, a small shop was opened in



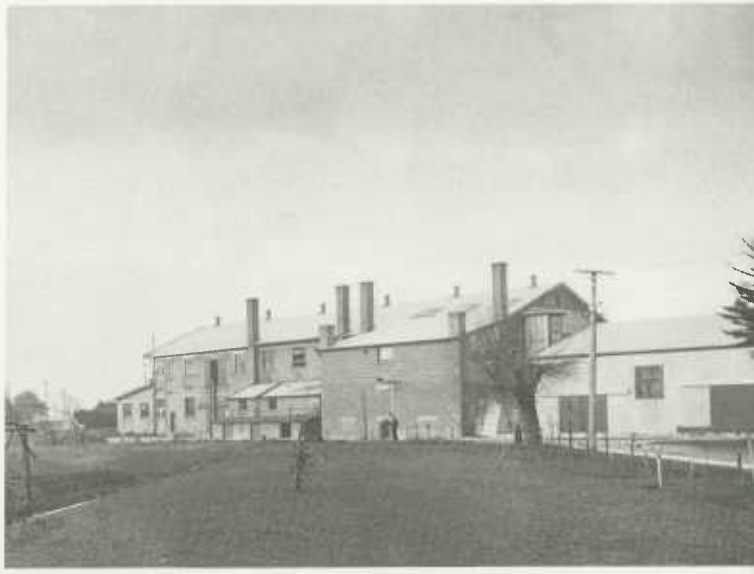
Northcote, Victoria, 1893—the first factory.

The original factory in New Zealand at Papanui.

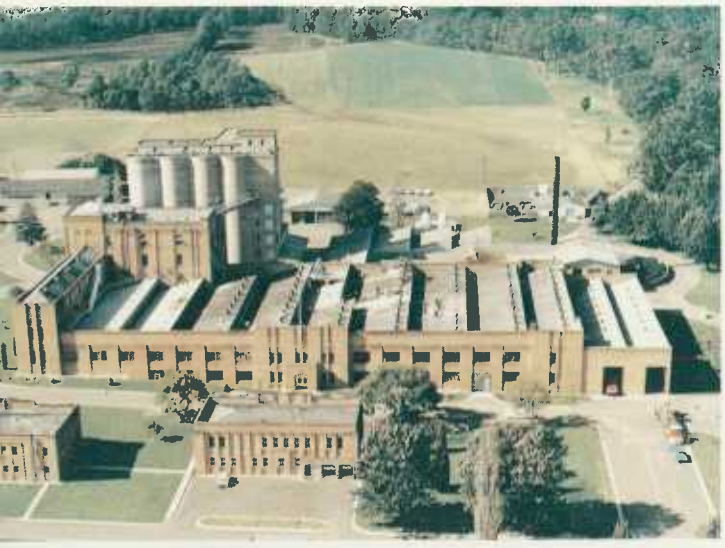
The original Cooranbong factory.

Auckland factory.

The Warburton factory—and truck.



Christchurch factory.



Cooranbong factory.

Auckland head office and factory.

Warburton factory.

Christchurch factory, famous for its gardens.

Head office, Wahroonga, Sydney.

Palmerston North factory.

the Royal Arcade in Sydney. It was a success, and emboldened by this, the men at the top determined to take a plunge. They rented two adjoining shops in Pitt Street near Park Street for £10 a week and thus began the shop-and-restaurant business.

In 1904, George Fisher left the Echo Publishing Company and joined the health food work as a full-time worker. "The outlook was not at all promising," he wrote later. "The factory at Cooranbong," he said, "was in debt to the Sydney Sanitarium and Benevolent Association to the extent of £5,000, a large amount in those days. The cafe-and-retail shop was losing about £20 a week, and the wholesale store then located in Clarence Street was only just about making ends meet. Many committee meetings were held, and it looked at times as though the whole business would have to close. Many of the leaders expressed themselves as being in favour of closing down, fearing the results if they attempted to continue. . . ." It was hardly an auspicious beginning. How easy it would have been to apply the logic of "Why throw good money after bad?" and walk away from the whole thing! Fortunately there were some who were positive thinkers; they believed that God was in this thing, and they had no right to close down what would be beneficial to His work. Thus the pathetic little business was continued against apparently insuperable odds.

Someone with a keen eye noticed that the main problem with the shop was its position. Accordingly, it was agreed to shift, and eventually a basement was found in the Royal Chambers, at the corner of Castlereagh and Hunter Streets. Earlier in its history, this new site had been used as a Cobb and Co's Coach stable, and Fisher described it as being "in a very dilapidated condition." However, the place was renovated and served acceptably for fourteen years.

A restaurant was opened in March 1904, with a patronage of between sixty and seventy people each day. Things, however, were not easy. Money was in short supply, and when the leaders of the Health Food Company approached the Union Conference for a loan or donation of £50 for the purchase of floor coverings, they were turned down on the grounds that there was no money available. Undismayed, they determined that there would be something on the floors; strict economies were enforced and coconut matting runners were eventually purchased to cover the bare boards.

They *were* able, also, to buy a hand-cart, and it was a common thing to see such men as A. W. Cormack, E. B. Rudge (a later Union Conference president), L. J. Imrie, and George Fisher himself, trundling the cart loaded with vegetables along Pitt Street in the early hours of the morning.

About this time they were having difficulty in paying their accounts, and a prayer meeting was held to help them determine what should be done. The outcome was that the workers decided to take a cut in wages. Many years later, Fisher wrote: "All fell in with this plan, and thus helped the work over a critical period. The Lord honoured this sacrifice by increasing our patronage sales."

Then an event half a world away brought prosperity to the fledgling company. Upton Sinclair, one of the most respected and popular writers of the day, scathingly and responsibly attacked, in his book *The Jungle*, the unhygienic methods of the Chicago meat-packing houses, the cruelty to the animals, and the horrors of working conditions for the employees. This produced a reaction throughout the Western world, and even in Sydney, a considerable number of people turned away from eating flesh foods and found their way into the Vegetarian Cafe. Like all such negative publicity, the whole thing quickly subsided, but many of the new-found customers remained with the health food institution.

Strangely, the bulk of the patronage came from men. Very few women were seen at the counters, buying the specialised products. Several of the men, however, implored the management to do something which would interest their wives in health foods and their preparation. Cooking classes were therefore commenced. But though some ladies came, there was by no means a mass conversion to vegetarianism. However, while progress was slow, there *was* progress. Every day, the dining room was filled with satisfied customers who told their friends about the superior quality of the meals. Soon there was hardly enough space to accommodate the upsurge of patronage, and more room was urgently required.

Next door was a Catholic repository where the owner purveyed statues, pictures, and Catholic books to the populace. Fisher paid this kindly man several visits, became very friendly with him and at length explained his need for more space, "Might it be possible to have your shop?" Surprisingly, this cooperative fellow agreed, moved out, and secured premises elsewhere in the city, giving the

vegetarian cafe space for about thirty more customers. It should be added, however, that much prayer and discussion went on at the committee level to bring this progressive move to pass.

By 1906, things were moving along with encouraging momentum. The health foods were becoming better known; the factory was moving from the red to the black; Adventists were becoming more health conscious; and members of the general public were increasingly aware of the need for better foods.

When the new dining room was ready for business, someone dreamed up the idea that it would be an excellent means of publicity if they were to make the occasion very special. Accordingly, invitations were sent out to all the Sydney Adventist churches to attend a meeting at the enlarged cafe. About 100 people attended. Before the business of the evening was commenced, however, there was a dinner provided; it was a triumph of planning and expertise. Every dish was prepared from Australian-made health foods. The guests were very impressed. This was followed by a program planned and presented by the cafe workers. And then came the magical moment: Twenty-five golden sovereigns were handed over by Fisher to Pastor Gates, then superintendent of Mission Fields. It was the first such contribution to the work of the church that the health food work had ever made.

Gates's description of the proceedings, as reported in the *Australasian Record,* captured the atmosphere of the occasion:

> A few days ago there arrived in Sydney a ship loaded with gold sovereigns for missions. It happened on this wise: The new extension of the Pure Food Cafe was dedicated on 19 August. After an excellent dinner had been served to about 100 guests, all adjourned to the new room and listened to some good music and the reading of interesting papers by different members of the cafe staff of helpers. At the conclusion of these exercises, Mr Fisher, the manager of the cafe, read the following recommendation, passed by the Union Conference Council in Melbourne last September:
>
> "That we recommend our various conference committees and managing boards of our institutions to consider the advisability of giving each year, from the ordinary income of these conferences and institutions, a donation towards foreign mission work."
>
> Mr Fisher then stated that the cafe family had been making an effort to carry out this recommendation, and that all had united in practising economy in various ways in order to save something for the island missions.
>
> At the conclusion of his remarks, he lifted a covering which concealed some object on the table, and revealed to the gaze of all in the room a miniature ship, made of pearl-shell from keel to top-mast, loaded to its utmost capacity with gold sovereigns. On one of the sails was printed the well-known words, "The isles shall wait for Thy law." In an appropriate speech, Mr. Fisher, on behalf of the cafe workers, presented this ship, with its golden cargo, to the writer for the island missions. It was found that the value of the cargo amounted to £25.
>
> The suddenness of the surprise nearly took away the breath of the writer, but we managed to express our thankfulness to the happy-faced cafe family for the handsome gift.

The following year was the beginning of expansion. Melbourne was selected as the next city to be "invaded" by the shop-and-cafe work, and, though there seemed no suitable location, Fisher, who was in the southern metropolis especially to locate a suitable venue, discovered what was thought to be just the right place. Later, when the original building was sold, they shifted to Little Collins Street, and occupied premises there until 1958, when that building was demolished.

Melbourne was followed by Adelaide, then Brisbane and Perth. In New Zealand, the cafe work was established in Auckland, Wellington and Christchurch. These, with the little shop conducted by Arthur Brandstater at the Christchurch Sanitarium, served notice that the Health Food work was invading New Zealand and any who, at that time, were inclined to scoff at such an ingenuous group trying to change the breakfast eating habits of New Zealanders would have found general support. Rolled oats, oatmeal and semolina were the mainstays of the breakfast table in those days, and the homes of oatmeal-eating Scots of the South Island might well have looked askance at the little newcomer. Today, that cheeky newcomer is the giant among the breakfast-food manufacturers in New Zealand, and its three large factories work around the clock to give every New Zealander the best foods that money can buy.

The second decade of the new century saw the rapid growth of the health food work. Up to the end of 1908, the management of the Cooranbong health food factory had been in the hands of the faculty and Board of Management of the Australasian Missionary College, now Avondale College. But the expansion of the work was such that this arrangement had become onerous. C. W. Irwin, who had had the oversight of the management of the college and its factory, was returning to America, so the factory was handed over to the Sanitarium Health Food Company in Sydney. It proved to be a very wise move. The same period saw the erection of new buildings and more com-

A selection of old packs and labels.

modious premises in many areas, all indications of expansion.

The holocaust of the Great War brought further growth to the Sanitarium Health Food Company, though there were problems which, at times, seemed insuperable. Prices of wheat rocketed and hit the, then, astronomical level of twelve shillings a bushel. However, the value of the flake-biscuit, Granose, was well appreciated by some in high places, and many of the troops sampled Granola for the first time. Indeed, several consignments of this splendid food were sent to the Australian and New Zealand troops in Europe. A friend of the company was a Federal minister of the day, the Minister for Munitions. He saw to it that commodities in short supply were channelled to the company, which was making basic foodstuffs for the civil and military population. On one occasion, when tins were needed for the cereal coffee Kwic-Bru, there was no tin plate to be had. The Minister saw to it that the company received just enough tin for its needs. However, it somewhat rocked the management when one gentleman who had bought a tin of the cereal coffee brought back the empty container and showed them what was printed on the inside. There, for all to see, were the words MUST DIE. Apparently the tin-plate container had originally been intended for a pest-control company's product. Fortunately, the gentleman who bought the "must-die" Kwic-Bru was not without a sense of humour, and mockingly asked the management's permission not to die just then. Today, perhaps, he would have sought professional opinion with a view to legal action because of mental distress.

GEORGE THOMAS CHAPMAN (1896-1982)

George Chapman is almost a perfect example of a man who can "rise through the ranks" in the service of the church to become one of its leading administrators.

Of Western Australian farming stock, he attended church school and the Darling Range School (now Carmel College). He became an employee of the Sanitarium Health Food Company, becoming successively storeman and lift attendant, accountant, and after a brief period as an auditor, department secretary (chief executive) of that organisation.

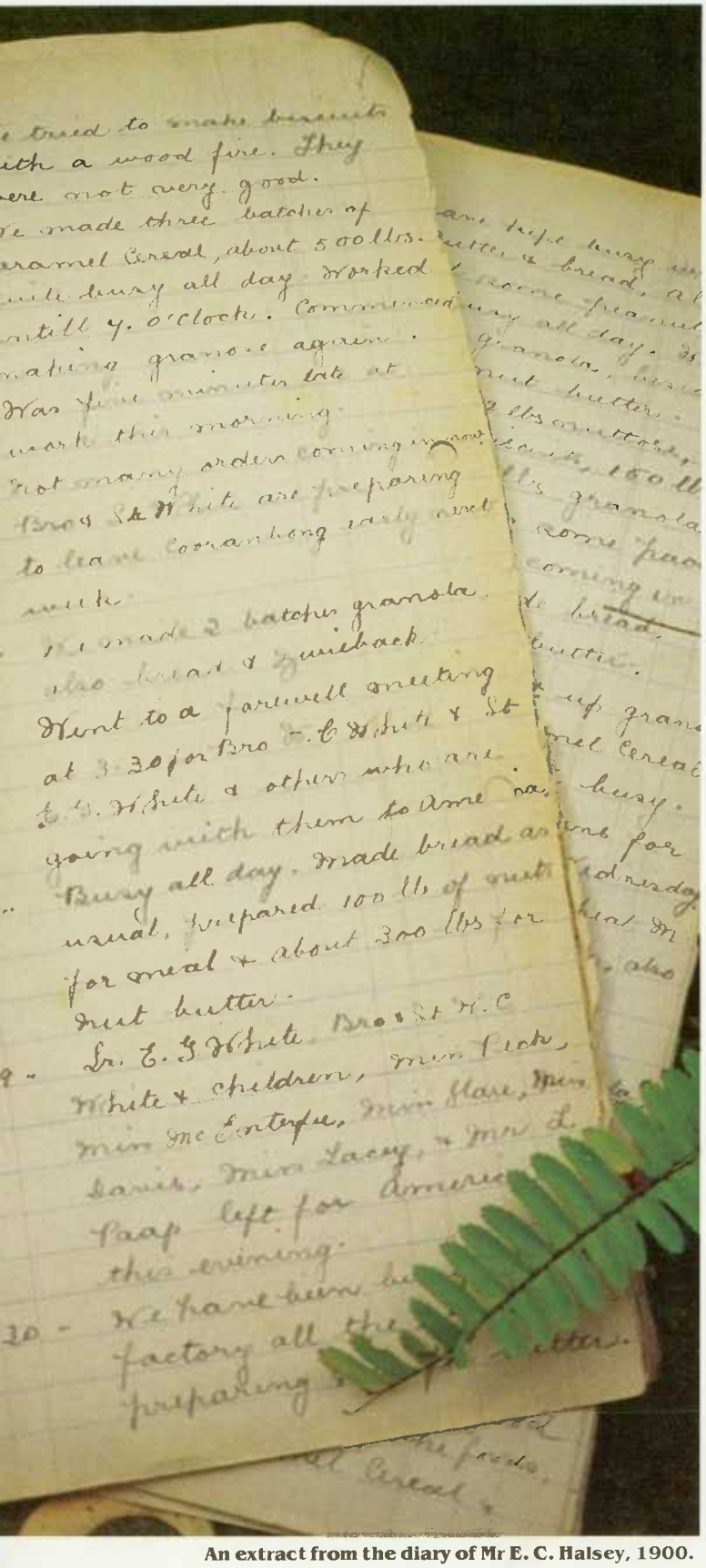
Chapman piloted the company through the difficult years of the Great Depression, watching it grow at a period when many businesses went to the wall. He combined insight and managerial expertise, with a strong faith and trust in God. He reorganised sales methods, and began a building program believed by many to be visionary. Extensions to buildings erected in his time have given the lie to his critics.

In 1936 he was called to the United States to apply his skills to the production and distribution of Loma Linda Foods, a task which he continued until his retirement in 1962.

When he died in 1982 the Sanco News *provided this accolade: "George Chapman grew in stature with the years. . . . He learned to keep silent when words would wound a fellow worker; to be patient when moved to impatience, to be deaf to destroying scandal, and through it all emerged the courageous respected leader without peer in the denomination's food work."*

In 1908 Marmite practically fell into the hands of the Sanitarium Health Food Company—at least, that is how it appears. Fisher had become friendly with one of the regular customers of the restaurant and health food shop. One day, this gentleman mentioned that he had recently returned from Europe and England, and had brought some samples with him. He invited Fisher to come to his office to inspect them, even though he, himself, had not gone through them as yet and did not know what was actually there. The S.H.F. man found nothing to interest him until he came to the last sample. It was Marmite, but he had never heard of it. However, the label had been badly torn and underneath there was another wrapping on the jar and he could see the word VEGETABLE.

Fisher took the small jar to his office and sampled the product. It is thus reasonable to believe that George Fisher was the first person in Australia to taste this valuable vegetable extract. It seemed that the "too-much-spoils-the-flavour" spread would have an appeal; he therefore lodged an order with the merchant to indent twenty pounds' worth of it. Marmite was on its way to the Australasian palate, and it is still there. Eventually, after a hiatus during the Great War when the British Government commandeered all the supplies, to be used as a secret weapon against Germany, Marmite, again thanks to Fisher's personal negotiation, came into the Sanitarium Health Foods'



An extract from the diary of Mr E. C. Halsey, 1900.

Building new factory at Cooranbong.

The Cooranbong ovens.

Some protein products.

hands as the sole agents. That situation remained until World War II. Now, Marmite is made locally.

Sunday, March 31, 1918, marked an historic date in the health food operation. The first-ever Health Food Convention was held at Wahroonga, Sydney. Fisher noted that the meeting had to be kept to one day because the Sydney Royal Easter Show was on; the company had an exhibit there, and the delegates just *had* to see it.

One of the most significant moves that the Sanitarium Health Food Company made was to acquire the business known as Grain Products in 1928. The details are fascinating. In the early twenties, four men, Arthur Shannon (who owned a brick and tile works at Wentworthville, west of Sydney, and who put up the money), Ben Osborne, Norman Jeffes and Fred Footes commenced manufacturing flake biscuits in Sydney. Mr Shannon was a member of the Stanmore Seventh-day Adventist church and was the financial entrepreneur behind the development of Grain Products. Osborne and Jeffes were responsible for the actual production and distribution of the goods. So far as can be ascertained, Osborne was the general manager while Jeffes was the factory manager. Footes was almost certainly the foreman of the factory in Leichardt, Sydney.

It is also believed that the idea of a sweetened, malted biscuit was first discussed at a camp-meeting in Sydney about 1922, and Shannon was involved in those discussions. By 1927 there was a very good business in train, and the company's two main products, Weet-Bix and Cerix Puffed Wheat, were taking increasing slices of the breakfast-food market. However, Shannon was not averse to having an offer made for the business, which had also branched out into New Zealand. In 1928, the Sanitarium Health Food Company acquired the Weet-Bix side of Cereal Products, and the following year Cerix Puffed Wheat was taken over. Later, the Weet-Bix making was transferred to Cooranbong, and Puffed Wheat manufacture to the Lewisham factory, which situation remains to this day.

A minute on the S.H.F. books indicates that Shannon had accepted the S.H.F. offer for his Cerix business for the sum of £26,148. However, the legal formalities to wind up Grain Products as a company, and those to have the S.H.F. take over all aspects of the business, lasted until April 5, 1932. Today, Weet-Bix remains the single most popular breakfast food on the Australian market, and is by far the top seller in its field in New Zealand.

In the thirties, forties and early fifties, in spite of the intervention of World War II, the physical plant of the Health Food Company expanded out of recognition and is still continuing to do so. In those years factories were built or bought in all capital cities of Australia. This came about because during the war, interstate goods transport was all but impossible. Factories were also established, or the existing ones expanded, in New Zealand at Auckland, Palmerston North and Christchurch. In the mid-seventies, the Health Food Company has looked toward the Pacific islands. At present there are tentative plans to establish a factory in Papua New Guinea.

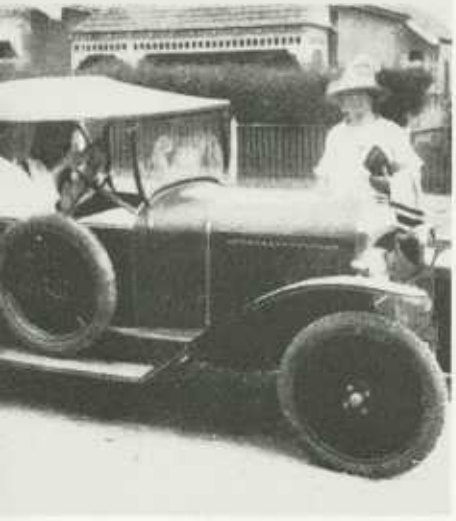
Some notable names must be mentioned in connection with the expansion of the Health Food Company. We have already seen something of the sterling work of George Fisher; without his expertise, vision and tenacity, it is doubtful whether the work would have prospered as it did. But when age crept up on the Grand Old Man of the Health Food Company, others were there to take over. Men such as George Chapman, who negotiated the Grain Products transfer, George Adair, Carl Ulrich, Andrew Dawson, Bertram Johanson, Wilfred Kilroy, Frank Craig and Cameron Myers have held the position of general manager—now managing director. Under each succeeding leader the steady progress has been maintained.

In today's economic climate the public clamour is for new and more taste-titillating products. Nevertheless, the slogan, "Sanitarium, the people who believe that food should not only taste good, but that it should be good for you," has been no empty catchcry. While others have loaded their products with sugar, even to coating the flakes of wheat and maize with sugar frosting, our leaders have remembered that we have more than a product to sell—we also have a health message to give—and they have kept to the guidelines of their slogan. Thus we have seen them turning away from the temptation to coax the jaded public palate with products inconsistent with our principles. It is not an idle boast to say that the Sanitarium Health Food Company is well respected in the marketplace; it is a strong competitor for the shopper's dollar; it is foremost in its desire to keep up the quality of its products, and its rapport with the trade is maintained with no yielding of principles or lowering of standards.

We live in a highly competitive age. No longer can an excellent product be marketed

The early food laboratory.

Australasian Food Research Laboratories, Cooranbong.



The first traveller's car in New South Wales.

The Adelaide way.

The present fleet is distinctive.

Auckland shop, early 60s.

Rockingham Park shop.

unless it is thoroughly market-researched before it arrives on the supermarket shelves, unless it has been backed by the most sophisticated technology, unless the product is attractively, some might even say seductively, packaged, unless it is advertised nationally on television and in the glossy magazines, unless the quality does not vary so much as a hair's breadth from one packet to another, unless there is a continuity of supply, unless the price is competitive, unless, indeed, a thousand other conditions are met. For instance, if you do not market a new product before September, you can forget it until February; the supermarkets must have time to get it into their computers before Christmas.

Such conditions imposed from without demand a highly trained management. Once you might have been able to pluck out a George Fisher from his job in a publishing house; not any more. Management must be as qualified as the product is sophisticated; it must be trained, experienced, communicating, articulate. Behind it must be scientific technology that is first-rate and innovative. For this reason, long before many a comparative organisation even thought of it, the Sanitarium Health Food Company had established the Australasian Food Research Laboratories. In 1933, William Leech was called from the United States to establish the Australasian Food Research Laboratories at Cooranbong. He arrived in 1934 and set about his task with typical American enthusiasm. By present standards, his laboratory was limited and small, even pathetically inadequate. Nevertheless it was a start, and from it there grew a modern and strongly staffed organisation which has not only maintained a quality control which is second to none, but has developed new products and upgraded existing and accepted lines.

With new and exciting products, with an increasing share of the breakfast-food market, and with more sophisticated methods of production necessary, it was decided that an Engineering Department should be incorporated into the company. Accordingly, in 1920, Henry Clifford Tempest (affectionately but irreverently known to his junior engineers as "Storm") established such a department. This, with the rest of the company, grew until it became a separate entity in its own right: the Plant Development Division. This invaluable subsidiary to the company designs and/or installs much of the new and regularly updated machinery in all the factories throughout Australasia. It goes without saying that there is a tremendous amount of technological expertise within the confines of this aspect of the company, and the savings that have resulted from having our own Plant Development Division can well be imagined. For example, the whole process of making Weet-Bix has changed through its creative genius from being predominantly a manual operation to being one which is almost fully mechanised. Raw wholegrain wheat enters the system and emerges as packaged biscuits.

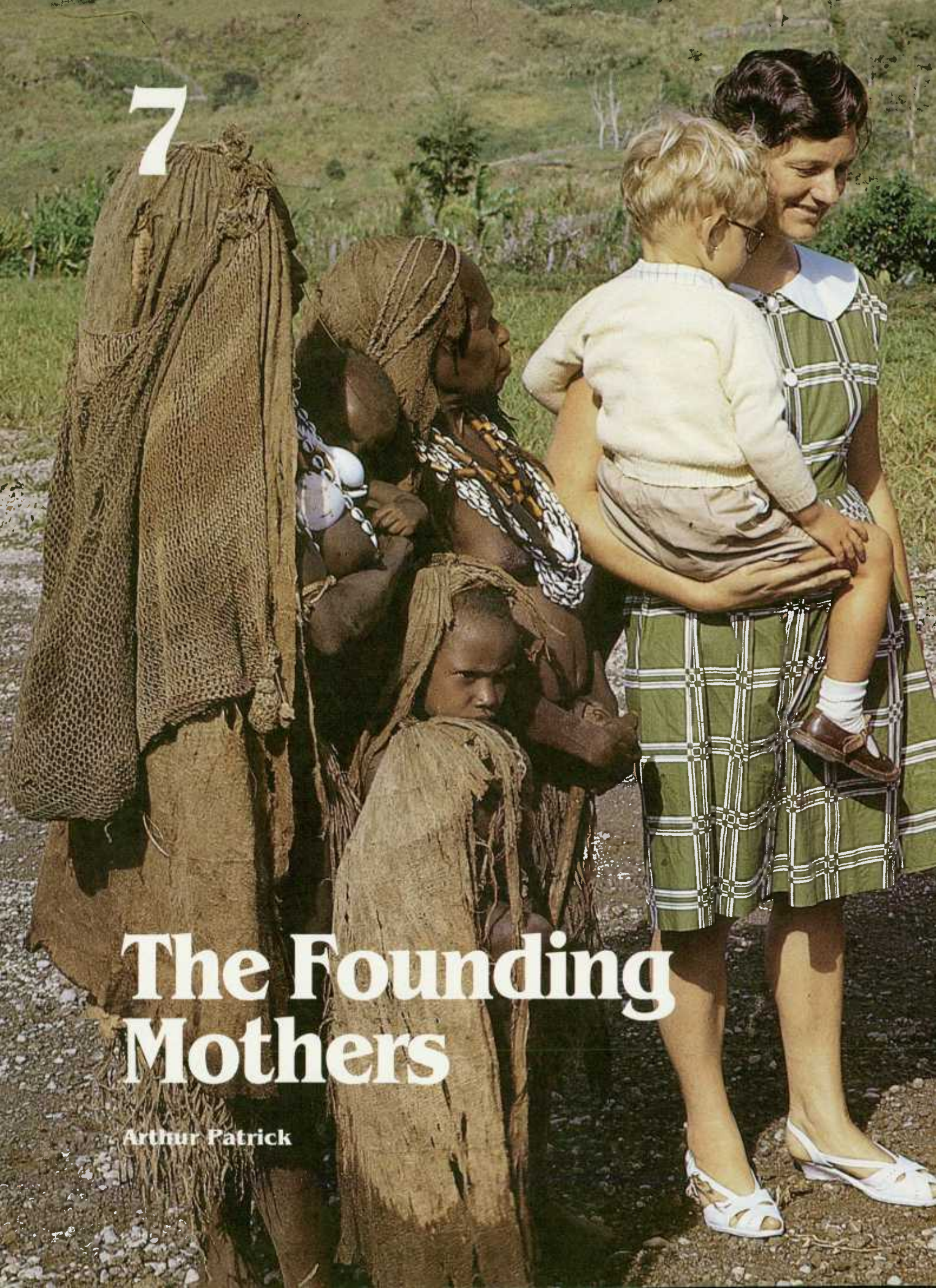
Apart from providing the public of Australia and New Zealand with healthful food, the Sanitarium Health Food Company benefits the whole community by providing funds which strongly support the medical, educational and humanitarian and institutional work of the Australasian Seventh-day Adventist Church. The Sanitarium Health Food Company provides a remarkable example of that manner of thinking commended by our Lord in Luke chapter 16, in that it applies physical resources to spiritual ends.

What of the future? Who dare tell that? We are not devotees of the crystal ball. But surely we have reason to believe that the same God who has changed a frail babe into a gentle giant giving material support to the spiritual work of the church will continue to prosper the Sanitarium Health Food Company as a tool in His service. "If God be for us, who can be against us?"

7

The Founding Mothers

Arthur Patrick



Hannah More, a Protestant missionary in West Africa, wrote on January 2, 1864:

> Thank God I now see clearly that the seventh day is the Sabbath of the Lord my God, and am keeping it according to the commandment. Mr Dickson also is keeping it. It is quite singular to keep it here.
> I do not know of any others on the [Liberian] coast who keep the seventh day.

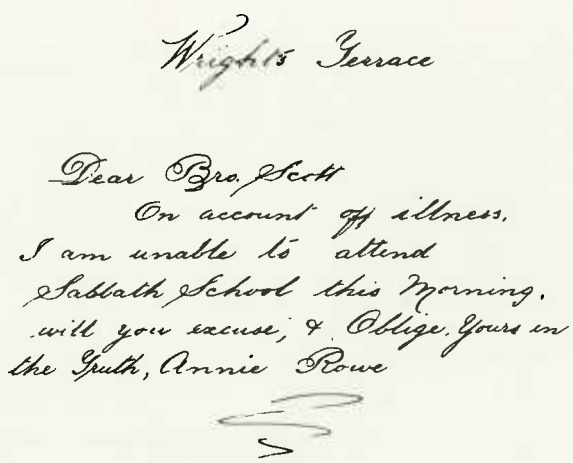
Within months Hannah's new belief in the seventh day as the Sabbath estranged her from her mission society. Described by Ellen White as "this humble missionary whose whole being was aglow to be engaged in her Master's service," an early death silenced Hannah's witness on March 2, 1868. Even so, in a sense Hannah More is responsible for the first attempt to plant the Seventh-day Adventist Church in Australia, through her convert Alexander Dickson. But his part of the story is told in the first chapter of this volume.

In the early years after the First Fleet arrived at Sydney Cove in 1788, most of the women in the new colony were marked with the stain of convictism. The pervasiveness of the penal system, together with the fact that many of the free women who came to this country were from the poorest classes of England, Scotland and Ireland, has caused some historians to speculate at length on the ways in which this heritage may have influenced Australian concepts of female identity and role. But conditions were changing by the last quarter of the nineteenth century: the gold-rush era had caused the population to treble; the cities were growing in size and importance; industries were proliferating; a federal sentiment was being nurtured. Women were beginning to gain economic independence, to qualify for pensions, maternity allowances, admission to the professions and the franchise.

Into this dynamic setting came eleven members of the First Fleet of Seventh-day Adventists in 1885, including four children and two women: Mrs John Orr Corliss and Mrs Mendel Crocker Israel. It is easy to imagine Julia Corliss and Lizzie Israel feeling isolated, far distant from their country and loved ones, as they settled in Melbourne. Their husbands were aggressive evangelists, confronting stiff opposition culturally, due to their North American origins, and doctrinally because of their Seventh-day Adventist beliefs. With sad hearts, John and Julie Corliss returned to the United States, due to illness, in 1887. But they left behind them earnest converts and a vigorous evangelistic journal, *The Bible Echo*, which they had helped to fund from their private resources. They also chose to return for a second period of service, 1893-1896. Three of the five Corliss children died during their parents' terms of mission service in Australia and England. Mendel and Lizzie Israel devoted a decade to planting Adventism in the Antipodes, working in such places as Melbourne, Adelaide, Tasmania and New Zealand.

So missionary women were there from the beginning in Australia. One early, typical reference occurs in an 1886 book for which Stephen N. Haskell wrote a chapter called "The Australian Mission." Haskell recounts that "on the 10th of May, 1885, Elder Corliss with his wife and two children, Elder M. C. Israel and his wife and two children, and Brother H. L. Scott of California, Brother W. Arnold of Michigan, and myself, took passage on the steamer *Australia*." But, although the women were not usually named in such dispatches except as wives, records of the Adventist Church which enable the historian to piece together the past were most often kept by them. A minute-book produced by the Review and Herald Publishing House, with neatly printed preface and headings, carries a careful, half-page record of each weekly Sabbath School meeting. At the first such occasion in Australia, held on July 4, 1885, the membership was ten, the attendance was listed as 100 per cent, plus one visitor. And the secretary added: "By suggestion of Elder Israel, Brother H. Scott was elected superintendent and Jessie Israel [daughter of Mendel and Lizzie] chosen sec."

A year later, secretary Jessie Israel kept records for a much larger school; her legible handwriting recorded a membership of ninety-two on July 3, 1886, an attendance of eighty-three, with two visitors. Interestingly, those who were absent were expected to furnish written excuses. A small sheaf of these has been preserved. A typical one appears in this copybook hand:


Wright's Terrace

Dear Bro. Scott
On account of illness,
I am unable to attend
Sabbath School this Morning,
will you excuse, & Oblige. Yours in
the Truth, Annie Rowe

Many other missionary women came before the turn of the century. Without any doubt the most significant group set foot in Sydney on December 8, 1891. Nellie Starr accompanied her husband, Pastor George Burt Starr, a one-time associate of evangelist Dwight L. Moody. The Starrs were to give eighteen years to building up the church in Australia and New Zealand. They arrived in 1891 in company with a five-foot-two-inch widow, Ellen Gould White (1827-1915), her son William, and her staff of four women: Marian Davis, May Walling, Fannie Bolton and Emily Campbell.

Although short in physical stature, in her accomplishments Ellen White towered above all the other Adventist women in the formative years of the church in Australasia. But even so, the women of her staff contributed richly to the life of the church in their own right. Fannie Bolton was best known as a poet. In the heyday of Henry Lawson and Andrew Barton (Banjo) Paterson, her name often appeared at the end of poems in *The Bible Echo*. Fannie's verses covered many topics, and they had a quality not always present in the religious verse found in small church papers.

Ellen White's support-team of Christian women changed from time to time during her 105 months in Australia and New Zealand. Even relatively new converts joined what she lovingly called her "family." Marian Davis provides an apt illustration of the important role of these women, a contribution known mostly through Ellen White's letters, diaries and articles.

The work of Marian Davis is best illustrated with reference to the 1898 masterpiece *The Desire of Ages*, Ellen White's crowning achievement during her Australian years. Ellen White had written copiously on many facets of the life of Christ, especially since 1858, and the publication of the first of her volumes entitled *The Great Controversy*, portraying the cosmic conflict between Christ and Satan. From diaries, letters, articles and books, Marian gleaned everything to do with Jesus and His ministry, pasted up scrapbooks, and organised chapters. Marian also read books, attended Bible classes, and gave suggestions to Ellen White on topics and content. Like Ellen White's other secretaries, she removed repetitious matter, transposed thoughts, honed grammar and punctuation. But throughout her toil she kept clearly in mind that the thoughts and expressions were Ellen White's responsibility. Thus it was in open recognition of Marian's work that Ellen White referred to her as "my bookmaker." Then she asked and answered an important question in a letter dated April 23, 1900:

> How are my books made? Marian does not put in her claim for recognition. She does her work in this way: She takes my articles which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point, which may make the matter more forcible. She begins to search for this, and if when she finds it, she sees that it will make the chapter more clear, she adds it.
>
> The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do.

The sterling work of the women who supported Ellen White in her literary role would have been relatively simple if she had only been an author of books. But beyond the several large tomes produced in Australia, Ellen White wrote thousands of letters and hundreds of articles. Usually *The Bible Echo* carried an article from her pen in each issue, as did the church's international weeklies, *The Signs of the Times* and *The Advent Review and Sabbath Herald*. Frequently Ellen White felt overwhelmed with the pressures of her office: letters demanding answers, churches needing visitation, speaking appointments, interviews, periodicals requesting articles, institutions needing counsel. On October 25, 1894, she confided to Dr John Harvey Kellogg:

> I am sorry that I have not more literary help. I need this kind of help so very much. Fannie could help me a great deal on the book work if she had not so many articles to prepare for the papers, and so many letters and testimonies to edit to meet the demands of my correspondence and the needs of the people. It is of no use to expect anything from Marian until the life of Christ is completed. I wish I could procure another intelligent worker who could be trusted to prepare matter for the press. Such a worker would be of great value to me. But the question is, Where shall I find such an one? I am brain weary much of the time. I write many pages before breakfast. I rise in the morning at two, three, and four o'clock.

So the women most closely associated with Ellen White during her South Pacific ministry shared both her toil and her sense of awesome responsibility. The literary output was hers, even as Solomon's temple was his. Yet the accomplishment was achieved with the help of many hands, shaped by many minds dedicated to the glory of God.

The men who pioneered the planting of Adventism in Australia and New Zealand included giants of faith like Stephen Haskell, Arthur Daniells and William White. There were men skilled in presenting the spoken

and written word: John Corliss, Mendel Israel, Willard Colcord, George Tenney. Without their contribution the church would have been seriously disadvantaged. But without Ellen White it may not have survived, or ventured to the South Pacific, at all. Among the reasons why this is so, seven must be mentioned here.

Adventists remember Ellen White as a co-founder and sustainer of their denomination in its difficult early period. She and her contemporaries firmly believed that God had appointed her to a challenging, even controversial, prophetic role in the new movement. Historian Gary Land aptly notes that "from 1844 to 1863 Ellen White helped the sabbatarian Adventists to keep their Advent hope alive and coalesce as a group."

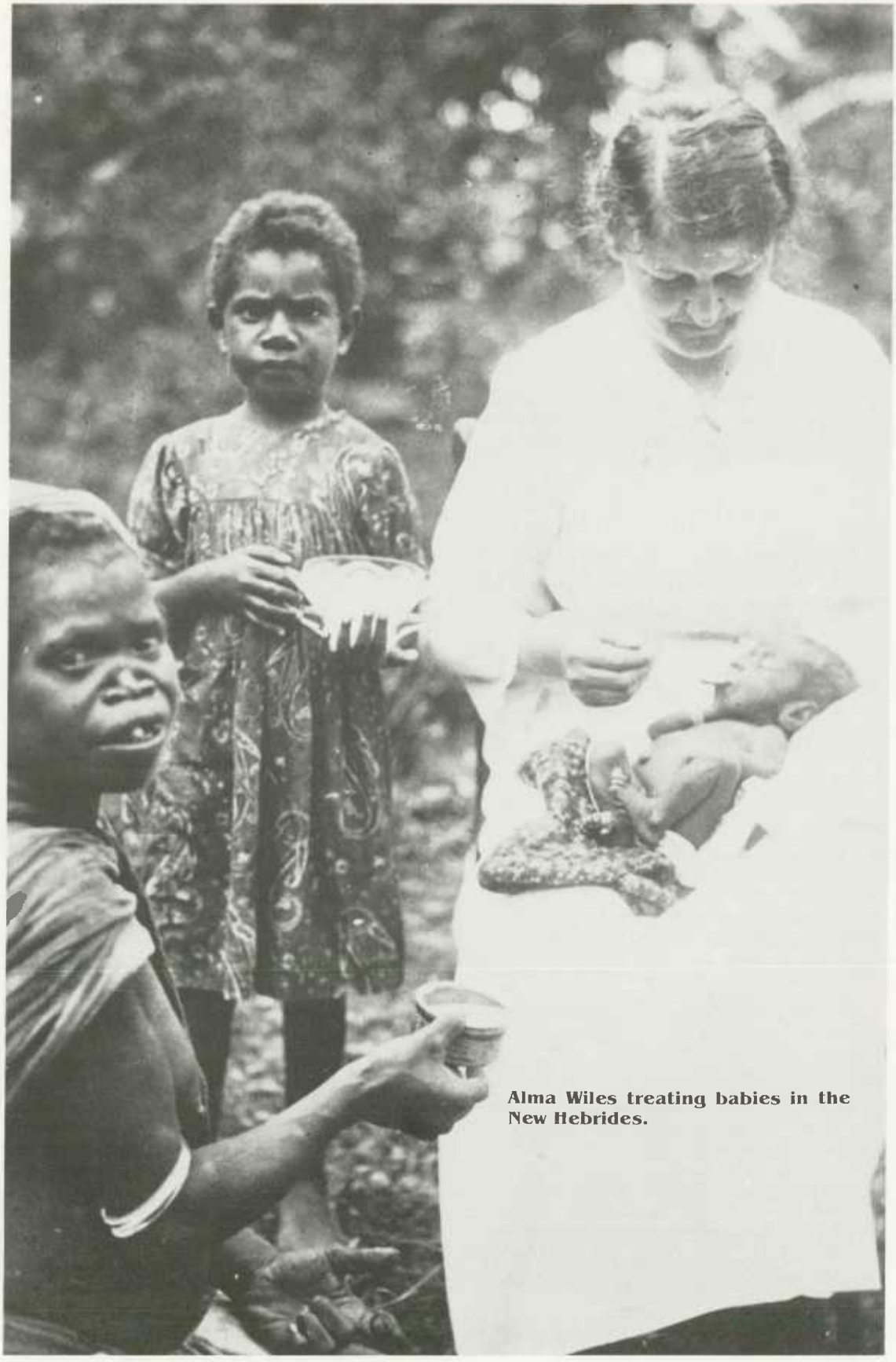
Land credits Ellen White, between 1863 and 1888, with expanding the Adventist understanding of religion to include health and education. Among other things she visualised and fostered the major institutions which gave form and effectiveness to the Adventist movement. Her emphasis on health helped to develop continuing hospitals in Sydney, Warburton and Auckland, and caused Adventists to plan eleven Sanitarium Health Food factories in places as different as Christchurch and Cooranbong. Her concern for education was indispensable to the founding and progress of Avondale College and to what became the largest Protestant worldwide parochial school system.

Ellen White's sense of mission helped her contemporaries grasp the possibility of a global work that included Australasia. Her vision of Adventist institutions in many countries, including Australia, fired the evangelistic imagination of men like Stephen Haskell and John Corliss. In reality, it created the impetus that brought the first official Adventist missionaries to New Zealand and Australia. On June 20, 1878, Ellen White confided to her husband James, by letter, that she would go anywhere, even to Australia if the Lord so directed, little thinking He would ever do so. But that commitment brought her across the Pacific in 1891 and caused her to stay until 1900.

The literature of the Adventist community shaped the thinking of its members and the message of its spokesmen, as well as reaching potential converts. Ellen White was clearly their most-published author from the outset of the Adventist mission in the South Pacific. *The Bible Echo* carried her articles, advertised her pamphlets and books, and quoted her pithiest sayings from 1886 onward. During her nine years living in Melbourne, New Zealand, Sydney and Cooranbong, her work became better known in these lands at close quarters, and Ellen White's contemporaries felt a growing sense of participation in the production of her masterpieces of the nineties: *Steps to Christ*, 1892; *Thoughts from the Mount of Blessing*, 1896; *The Desire of Ages*, 1898; *Christ's Object Lessons* and *Testimonies for the Church*, Volume Six, 1900. Several of these writings best express her contribution in the crowning era of her lifework, from 1888 to 1915. In these years, to quote Dr Land again, "she turned Adventist attention toward Christ and prevented the church from pursuing several theological aberrations that had arisen in its midst."

But Ellen White the speaker also greatly moved the Adventists of the lands "down-under." On her initial journey here, she spoke at Auckland, twice in Sydney, and, on arriving in Melbourne, she repeatedly addressed the 100 leaders assembled there from as far away as New South Wales, Tasmania and South Australia. For months, during her 1892 illness, she endured what she called the "humiliation" of having to speak, even in public halls, seated in a chair. In New Zealand during 1893, from Kaeo to Wellington, she spoke in the open air and in a variety of church and public buildings. In the rough triangle bounded by Hobart, Rockhampton and Adelaide, from 1894 to 1900, she spoke outdoors, in halls, homes and churches, but above all at camp-meetings. Meditating on the Middle Brighton camp-meeting and conference, December 29, 1893, to January 25, 1894, Ellen White recorded that she spoke "at length" seventeen times and in addition made several presentations at ministers' meetings. Adventists and the general public joined to make audiences of up to 2,000 persons to hear her in Ashfield, Armadale, Hobart, Stanmore, Brisbane, Newcastle, Toowoomba, Maitland and Geelong. Thus, as a public speaker, Ellen White had a formative role in shaping Adventist ethos and mission.

Ellen White both stimulated and focused the spirit of reform in the Adventist movement. Especially since 1863, health reform had been an important feature in her writings. A natural diet, free of flesh and excessive condiments, continued to be one of her emphases in the 1890s. But she also promoted a range of other reforms: in dress, in abstinence from liquor and tobacco, and in educational practice. In fact, Ellen White



Alma Wiles treating babies in the New Hebrides.

epitomised the Adventist determination to transform not only the individual lifestyle, but also the substance of religious belief, by a return to Scripture and its principles. This concern for salvation history led to Sabbath reform, and found a natural partnership with the determination to look for and hasten the second coming of Christ. Pioneer Adventists believed their role was to consummate the Protestant Reformation by preparing a people for the Lord's return. Their reformatory thrust found its most important origin in the mind of Ellen White, and its most intense expression in her written and spoken messages.

So Ellen White was remembered as a co-founder and sustainer of Seventh-day Adventism; the principal architect of its institutions; the stimulator of its mission; the articulator of its message in print and spoken word. The reforming nature of the movement was paced by her dynamic spiritual heartbeat. Hers was a decidedly prophetic role; she was recognised by her contemporaries as a modern mouthpiece for the God of creation and redemption. Thus Ellen White's ministry, in addition to fulfilling the half-dozen functions already discussed, formed for the Adventists of the South Pacific an archetype, a model *par excellence* of how their faith should be expressed in human flesh. Her possibility-thinking epitomised the inner character of Adventism; her liberality set the standard for sacrificial giving; her breadth of vision called evangelistic ventures into being; her sense of impending crisis focused the Adventist opposition to Sunday laws, trade union militancy, and church interference in secular affairs; her motherly attributes set the pattern for Christian people-helping, from the various Helping Hand Missions to the neighbourly care of the sick and the destitute.

One incident must suffice here as an example of Ellen White's influence on the Advent movement in Australasia. A church building was an obvious need in Cooranbong, to serve both the growing Adventist community and the new college. Yet the purchase of 1,500 acres and the erection of buildings for dormitory and classroom use loomed so large that even pragmatic souls like Stephen Haskell hesitated to promote the idea of building a house of worship. Hence, it was Ellen White's persistent enthusiasm that brought the idea into sharp focus in discussion during July 1897, initiated the formulation of plans in August, and caused the almost-doubling of the size of the planned building so that it would accommodate 400 people. Ellen White preached the sermon on October 16, 1897, when the new structure was dedicated free of debt. So a building erected in less than two months, in a time of comparative depression, was to serve for seven decades as the main spiritual home for the Adventists of Cooranbong and its vicinity.

Despite her prominence, however, it is vital to remember Ellen White was by no means the only woman to contribute significantly to the Adventist Church in the Antipodes. The founding mothers of the early years included numerous others, in addition to those already mentioned, who came from North America and served here with distinction.

Miss Eliza J. Burnham invested her first nine years in Australia as a proofreader and assistant editor of *The Bible Echo.* Not only did Eliza's talents shape the *Echo* during its formative early years, her writing made her well known as a student of Scripture and history. When Eliza transferred to Cooranbong, to "assist Ellen White as amanuensis in preparing manuscript for the press," the *Echo* was "sorry to part with so valuable a helper." But, it commented: "the work is all one wherever performed or in whatever line pursued." Eliza Burnham arrived back in San Francisco on October 22, 1896, together with three Israels—Mendel, Lizzie, Jessie—and the widowed Sarah Belden. The Israels' other daughter, May, left Sydney for her homeland on December 21, aboard the same steamer, *Monowai*, thus completing a chapter of female missionary effort in Australasia.

Other women also proved their skill with the pen. The Woman Suffrage League of New South Wales declared in 1894 that it chose "to fight the great battle for Equal Rights" with the pen—"mightier than the sword" and "lighter to work with." But the Adventist women authors knew no such causes. The Christian life, the Bible, and the second coming of Christ were their focus. The *Echo* of September 1, 1890, published "the first of a series of articles relating to the women of the Bible" by Mrs A. Muckersy. These articles worked their way through the Old Testament and by 1893, number forty-nine reflected on "The Scriptural Model Woman." Subsequently they moved on to such exemplary figures as Mary the mother of Jesus, Elisabeth, Anna and Peter's wife's mother.

Perhaps one issue of *The Bible Echo* might be used to indicate the level of female competence in sharing the church's mes-

sage in print. The *Echo* of December 15, 1893, carried both an article and a poem by Fannie Bolton, an article "Christ Our Life" by Anna L. Ingels, plus a piece "Religion in the Home" by Ellen White. On the back page was another quotation from Adventism's most prolific author, exemplifying her viewpoint and that of her sister authors. "Christ," she said, "is not to be hid away in the heart and locked in as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor." Rather, He must be confessed "openly and bravely," that the beauty of His holiness might refresh all who came in contact with His people. This motive moved the pens and shaped the lives of the pioneer Adventist women.

The career of Anna Ingels demands further mention. Not only was she a founding mother of the church in the South Pacific, her writing long nurtured its development. Arriving in 1893 by "the incoming American steamer," as one of "the labourers designated for the Australian field by the late General Conference," Anna soon took leadership as corresponding secretary of the Australian Tract Society, of which all members of churches were members. In this capacity her articles enlivened *The Bible Echo* and her travels encouraged its witness. The Society had a broad range of interests: "'Bible-readings held with inquirers," missionary letter-writing, distribution of reading matter. According to Anna, Christian-help work "administering to the necessities of the destitute," was a means through which "many of the poor and needy have had their wants relieved, and the gospel has been preached unto them." The vigour of this work is pictured by a letter from a newly organised Tract Society in Brighton, Victoria. Although consisting of only "twelve Sabbath-keepers who have received baptism," this Society could report:

> We have eighteen families under observation. The majority are women and children; some are widows, and the husbands of others have left their homes to seek work. We have been able to relieve several by drawing the attention of people living near, who have kindly and promptly rendered assistance, and given a little work. All the others have been supplied with food every week; 135 quarts of milk have been given, and articles of clothing numbering 109 pieces. Five men have been provided employment. Each case is visited by some member of the band every week, and the opportunity of sowing the good seed of gospel truth is not neglected. There are about 100 packages of tracts in circulation, and fifty-eight Bible-readings have been held.

By April 1898 the church was ready to organise the Australasian Medical Missionary and Benevolent Association which fostered work as diverse as bringing seventeen physicians, nurses and other workers from the Nurses Training School and Medical College in Battle Creek, Michigan, to promoting what was to become the Sanitarium Health Food Company. Two women were the treasurer and corresponding secretary of this new organisation: Misses Edith Graham and Anna Ingels. Anna's association with the South Pacific was cemented by her marriage to James Hindson in 1898, but the responsibilities of a wife and mother did not deter her witness. Marriage transplanted her to Perth, where she became secretary of the Helping Hand Mission and secretary-treasurer for the Western Australian Conference. It also gave her the name by which she is best remembered as an innovative Sabbath school leader, Union Conference committee member, and editor of the *Australasian Record*. Death in 1933, at seventy-one years of age, ended Anna's editorship of the *Record*, an association which she had begun as assistant editor with Arthur Daniells in 1899. Andrew G. Stewart wrote of her on December 11, 1933, "The messages sent out, the thousands of printed pages compiled, constitute a wonderful monument to a devoted, unassuming life."

Anna Hindson is probably one of the best-known female identities, but she was not alone as a woman writer and church leader of the founding years. Other women were secretaries of the various societies in local churches, and secretaries of local and union conferences. Some, belonging to far countries, came to the South Pacific with the impulse of mission: Hattie Andre, Josie Baker, Florence Butz, Mary Daniells, Vesta Farnsworth, Hetty Haskell, Nellie Starr. Others were linked to the Adventist work in the Antipodes by marriage, conversion or profession: Hilda Anderson, Eva Edwards, Emma Faulkhead, Rita Freeman, Lizzie Gregg, Edith Graham, Susan Gurner, Henrietta Hare, Annie Higgins, Catherine Hughes, Faith Johanson, Helena Lewin, Elsie (Matron) Shannan, Julie Steed.

The torch lit early by North American women missionaries was ably carried by their Australian sisters. And their focus was not only Biblical, it was also practical. For instance, Anna Concord wrote *A Friend in the Kitchen* in 1898, and Lauretta Kress penned her *Good Health Cookery Book* in 1904. But a home-grown woman, Laura Ulrich, followed in this tradition with her *Good Food and How to Prepare It*, long a Signs publication.

Of course, to name one worthy woman is to be open to the charge of omitting equally deserving others. But there is more. Behind the known are the far greater number of the unknown. And some women's names are remembered chiefly or only because the tragedy of death overtook them.

"Medical-men tell us," *The Bible Echo* of July 23, 1900 declared, "that far more people are dying from tuberculosis than from all the other prevalent diseases." The article gave an extended list of "rules to be observed by those afflicted with consumption," and declared: "We avoid the leprosy with dread, but tuberculosis is more deadly, far more infectious, and an hundred-fold more prevalent." Adventist obituaries of the 1890s indicate something of the toll "the dread disease of consumption" took on later well-known family names like Lacey and Adair. Some fought TB for a decade before they succumbed.

According to the brittle, yellowing pages preserved from the 1890s, other pioneer Adventist women died from such illnesses as cancer, typhoid, or "violent fever." Those who left large families particularly register on the reader's sympathies.

A Norfolk Islander who was an "excellent nurse," Mrs Alfred Nobbs, left eight children motherless when she died on November 11, 1896. "Paralysis and haemorrhage" took Alice Jane Kuhndt of Adelaide from her "grief-stricken husband and ten sorrowing children" on August 18, 1901. And the church became conscious of its "firsts." Hannah Raninini, "one of the first native Sabbath-keepers on the island [North New Zealand], and perhaps the first who has fallen asleep," died at Tolaga Bay on January 17, 1899. Miss Sarah Ward, "among the first members" of the Auckland Seventh-day Adventist church, organised by Pastor A. G. Daniells in 1887, "quietly fell asleep in Jesus" on February 19, 1900. And one death in particular underlined the profound cost of mission. Dr Merritt Kellogg's pioneering demanded two years of lonely separation from his ailing wife in the United States, who "never desired her husband to forgo his work for the Master for her sake," and "died in the triumphs of a living faith" on November 4, 1894, while her husband was in the South Pacific.

Perhaps the passing of such people helped the Adventists of the early years to determine, wherever possible, to rid earthly life of its destructive habits. Sometimes we might question the scientific accuracy of some of their supporting data, even when we wholeheartedly endorse their conclusions. As a case in point, *The Bible Echo*, January 20, 1896, cited a "celebrated physician" who said a female patient of his was "dying, and beyond all help" because her husband was "steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die." Adventists' emphatic faith in their campaign for better living caused them to grasp such opinions and to use them as effective weapons. On February 22, 1899, *The Echo* told of a woman "roasted from head to foot," who died after a spark from her husband's pipe ignited her dress. The same fire destroyed twenty acres of grass, threatened wheat stacks and a homestead. "No good ever comes of smoking," was the *Echo's* stated moral.

We, today, can admire their spirit, if not every opinion the Adventists proclaimed. On October 14, 1901, *The Bible Echo* quoted an American doctor's "strong opinion" against cycling. It is not a "wholesome exercise," he stated, nor does it "make girls healthy and pretty" since "the lady cyclist may be identified by her squeaky voice, large, broad, and flat hands, coarse skin, wrinkled face, and small piercing, bloodshot eyes."

And so the Adventists campaigned for temperance in all its forms: in eating, drinking, dressing. Their dietary reforms rested on solid conclusions drawn from three decades of reading, writing, lecturing, and thinking. Wives and mothers had a holy responsibility towards husbands and children to select the best of nature's fruits, grains, nuts and vegetables, and to serve them grease-free in an attractive form. Adventists affirmed the same principles as The Women's Christian Temperance Union, even though they stopped short of fully supporting the Union because the sanctity of Sunday was a plank in its platform. Some of the most colourful language of the 1890s was selected in the fight against "DAME FASHION AND HER SLAVES," especially the "immorality" of "tight-lacing" which cause "lingering death." "Divine truth," it was said, "could not find its way into a heart squeezed and cramped by corsets." And they illustrated their convictions by the graphic shape in which they delivered their burning words:

THIS
is the
shape of
a woman's waist
on which a corset tight
is laced. The ribs deformed

Tongan Welfare worker—typical of many.

Pastor and Mrs Wiles in heathen company.

Jan Fleming, nurse, ready for canoe trip.

Mr and Mrs James Hindson, Californians.
Brian Dunn and Val. Brian was killed on Malaita.

by being squeezed, press
on the lungs till they're
diseased. The heart
is jammed and
cannot pump,
The liver
is a
tor-
pid lump;
the stomach,
crushed, cannot
digest; and in a mess
are all compressed. There-
fore, this silly woman grows to
be a beautiful mass of woes,
but thinks she has a lovely
shape, though hideous
as a crippled ape.

— —

This is
a woman's
natural waist,
which corset never
yet disgraced. Inside it
is a mine of health. Outside
of charms it has a wealth.
It is a thing of beauty
true, and a sweet joy
forever new. It
needs no artful
padding vile
or bustle big
to give it "style."
It's strong and solid,
plump and sound, and
hard to get one arm
around. Alas! If women
only knew the mischief that
these corsets do, they'd let
Dame Nature have her
way, and never try her
waist to "stay."

Adventists in 1881, at their General Conference, voted "That females possessing the necessary qualifications to fill the position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry." During her Australian years, Ellen White added to this, recommending in 1895 that women be set apart for the service of the Lord in local congregations "by prayer and the laying on of hands." Probably neither of these proposals was implemented to any great extent at the time, but pioneer women of the 1890s were deeply involved in ministerial-type roles.

Female "Bible workers" proved their effectiveness over several years in places such as Melbourne, Cooranbong, Wallsend and Maitland. But they were largely unpaid. Ellen White saw a crying need for "just and equal remuneration" for ministers' wives and other women "bearing responsibilities." The motive for her counsel in this regard was plainly stated: "The ways of the Lord are just and equal." Hence she called the church to "study the Scriptures for further light" on the fact that the capabilities of husband and wife are needed in "missionary efforts."

How to secure the money to pay these women was Ellen White's problem. "In the past I have appropriated the means to sustain this kind of work, but my fund is now exhausted," she lamented in 1899. So to fill the lack she called for families to "cut off every needless indulgence;" she attempted to borrow money, and she felt it to be her duty, she said, "to create a fund from my tithe money to pay these women who are accomplishing just as essential work as the ministers are doing." Only the conviction that "many men and women" have the ability and the call "to preach and teach the Word" could enable a Seventh-day Adventist to so use the sacred tithe.

Women were both providers of and participants in the church's early educational efforts. The minister of Agriculture sent W. S. Campbell to Cooranbong in 1899. Campbell observed there a "large two-storeyed building for girls, and saw some splendid, solid-looking specimens of young vegetarians running about." While both sexes were required to participate in the farming and gardening, Campbell said he was impressed by the array of subjects upon which young ladies were examined in "the science of housekeeping." And The Avondale School for Christian Workers, now Avondale College, from its earliest time to the present, has focused the dedication and skills of a galaxy of women, from Hetty Haskell, Hattie Andre and Maude Sisley Boyd to Marjorie Greive and Louise Vetter.

In no sphere were women more visible than in the church's medical outreach. Some came as apostles of mercy from North America. A small stream flowed there to secure training in the skills of nursing. And they staffed the sanitariums/hospitals that grew from the Adventist determination to increase physical well-being. Some, like Doctor Rita Freeman and Matron Elsie Shannan, are remembered most for their contribution while at the Sydney Sanitarium and Hospital, now the Sydney Adventist Hospital. But a host of others went from Wahroonga to meet human needs in the

home and mission field, like Nurse Annie Conley, midwife for a thousand births in the Cooranbong area.

Motherhood was prized among the founding mothers of the church and their families. Adventist literature stated boldly that "the physical well-being of the coming generation depends upon the mothers," and hence it called for the highest standard in every aspect of child care and nurture. It was apt to inveigh against any practices that undermined the physical fitness, mental development or spiritual growth of a child. That some of the requirements placed upon mothers of the 1890s needed correction is evident from a non-Adventist magazine, *The Ladies Home Journal*, of September 1, 1894, which declared that an infant needs feeding every one and a half hours for the first two weeks, then every two hours until he is three months old; and after that every three hours. "Regularity with children is of great necessity, and lays the foundation of good principles in after life," the *Journal* affirmed. The Adventists opted for the importance of regularity, and they believed "good principles" laid an essential foundation for the rest of life. But they seemed unimpressed by the "excesses" of the demand-feeding notion.

It did not take long for Australia and New Zealand to double as both a focus of Adventist mission and as a home base for outreach to such places as India and the South Pacific. The typical Adventist woman believed her neighbours needed the warm gospel light that cheered her own heart. Thus the church's missionary paper was shared with consuming zeal by Adventist women: one sold 1,700 copies of a camp-meeting edition of *The Bible Echo* in Adelaide in 1896; in 1897, another in New Zealand, with the help of her niece, was selling 432 copies of the *Echo* each week, and had over 300 regular customers. By 1898 a young lady and her fifteen-year-old sister in New Zealand had about 500 regular customers, distributing a total of 720 copies of the *Echo* each week.

It was this zest to share their faith that turned the eyes of early Adventist converts to mission lands. *The Bible Echo* proudly noted that "Brother and Sister Masters with their son, Fairley" sailed for India on September 8, 1894, "the first that have gone from Australasia to a foreign country." Of New Zealand origin, the parents had been one year in Australia, and Fairley had been "a student of the Bible School during the three years of its existence." Their departure for a foreign field, "an event of great interest," was to become a constant pattern within a few years. Although the missionary ship *Pitcairn* brought North American missionaries in 1890 to the South Pacific islands, a decade later the Albert Pipers were appointed from their home base to the front line in Rarotonga. By 1901 Hester Piper was holding "regular meetings with our native sisters," and, when Albert was ill, even conducting a Sabbath service to the "profound interest" of the local populace.

A host of missionary names have become household terms in the homelands of Australia and New Zealand. But those women who made the supreme sacrifice have been most firmly rooted in the church's memory. It is hard to distinguish which is the greater sacrifice, to surrender one's own life on an isolated island, or to give up one's life partner in such circumstances. Pearl Tolhurst sailed with her husband to Tonga in 1915 and died there of "Spanish influenza and pneumonia" on March 14, 1919. Since her husband, Pastor Hubert L. Tolhurst, had to conduct her funeral service, he chose for the basis of his discourse the message of the resurrection in 1 Thessalonians, chapter four. Hubert was undeterred from further mission service, as was Alma Wiles after the tragic death of her husband Norman in the New Hebrides. Alma's detailed diary records the physical pain Norman suffered as blackwater fever, a deadly form of malaria, took his life between April 28 and May 5, 1920. And her own hope and fear, loneliness, mental anguish and faith makes her diary an epic story.

> Oh how I longed for someone, only if it were an unsympathetic native! And I prayed that if my boy was taken I might not be alone. Minutes seemed like hours as I sat there with my hand under that chin; and now and then placing a kiss on that brow. . . . Then about ten o'clock came those last two long expirations, his eyes flew open, and I knew he was gone. . . . If only there was someone to stand by me and bear with me the terrible anguish of that hour!

Alma wrapped Norman in a new shirt for a shroud, folded his hands, and with the help of New Hebrideans, used two native mats to cover his body before laying it carefully in a grave "facing the hill over which lived those for whom he so willing[ly] gave his life."

Many of the present generation of Seventh-day Adventists recall the fortitude of Valmae Dunn when her young husband, speared by an islander, "made the supreme sacrifice on Malaita," on December 19, 1965. But the courageous faith of Pearl Tolhurst, Alma Wiles and Valmae Dunn cannot more than typify the spirit of a

Adventist women take a wide range of roles in both church and community.

multitude, an alphabet of names: Anderson, Butz, Campbell . . . Fisher . . . Pascoe . . . Wicks. . . .

Mercifully, the story of the founding mothers of the Seventh-day Adventist Church in the South Pacific is romantic as well as tragic. The first marriage, that of L. A. and Elizabeth Romero, was celebrated by Pastor M. C. Israel in September 1887, but the romance is more than that of wife and home. It also includes the saga of faith as women write their testimony, speak their Biblical convictions, teach, minister at the bedside of the sick, sustain the church's institutions, and pioneer in mission lands.

According to *The Bible Echo* of 1901, "The slim, straight-up-and-down girl will not look well in the designs that suit the roly-poly girl." Their concern for simple, appropriate, modest and healthful clothing was often expressed by the church's founding mothers. But the records are clear that their greater objective was "the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight."

Ellen White told the Australian and New Zealand churches on April 4, 1898: "We have many lessons to learn, and many to unlearn." Not the least of these lessons is one of profound gratitude to God for teaching us through the character and work of the notable women of faith who struck and nurtured the plant of Adventism in the Antipodes.

Such were the founding mothers of the Seventh-day Adventist Church in the South Pacific. In what roles are their daughters engaged, a century after the First Adventist Fleet reached Sydney? They greet the public who telephone the church offices at conference, union and division level with the words, "Adventist Church headquarters." They are the angels-in-white, tending the sick as nurses, paramedics, and sometimes as doctors. They teach in the church's primary, secondary and tertiary classrooms. A larger number of them increasingly fill two major tasks, homemaking and employment. Some participate in the church's decision-making, in that most executive committees include at least one woman, as do the church's main institutional boards. Although the category of Bible worker seems to be almost extinct, a handful of women have received the Bachelor of Arts degree in Theology from Avondale College, and a few have gained MA degrees in disciplines applicable to ministry. In some churches women have been ordained as local elders; in others they serve effectively in a similar role with the title of shepherdesses. In recent years, the church has made serious attempts toward giving its female employees equal pay for equal work. While most Seventh-day Adventists deem the status and role of women is not a matter for agitation, they are increasingly finding accord with the Apostle Paul: "There is now neither Jew nor Greek, . . . male nor female; for you are all one in Christ Jesus."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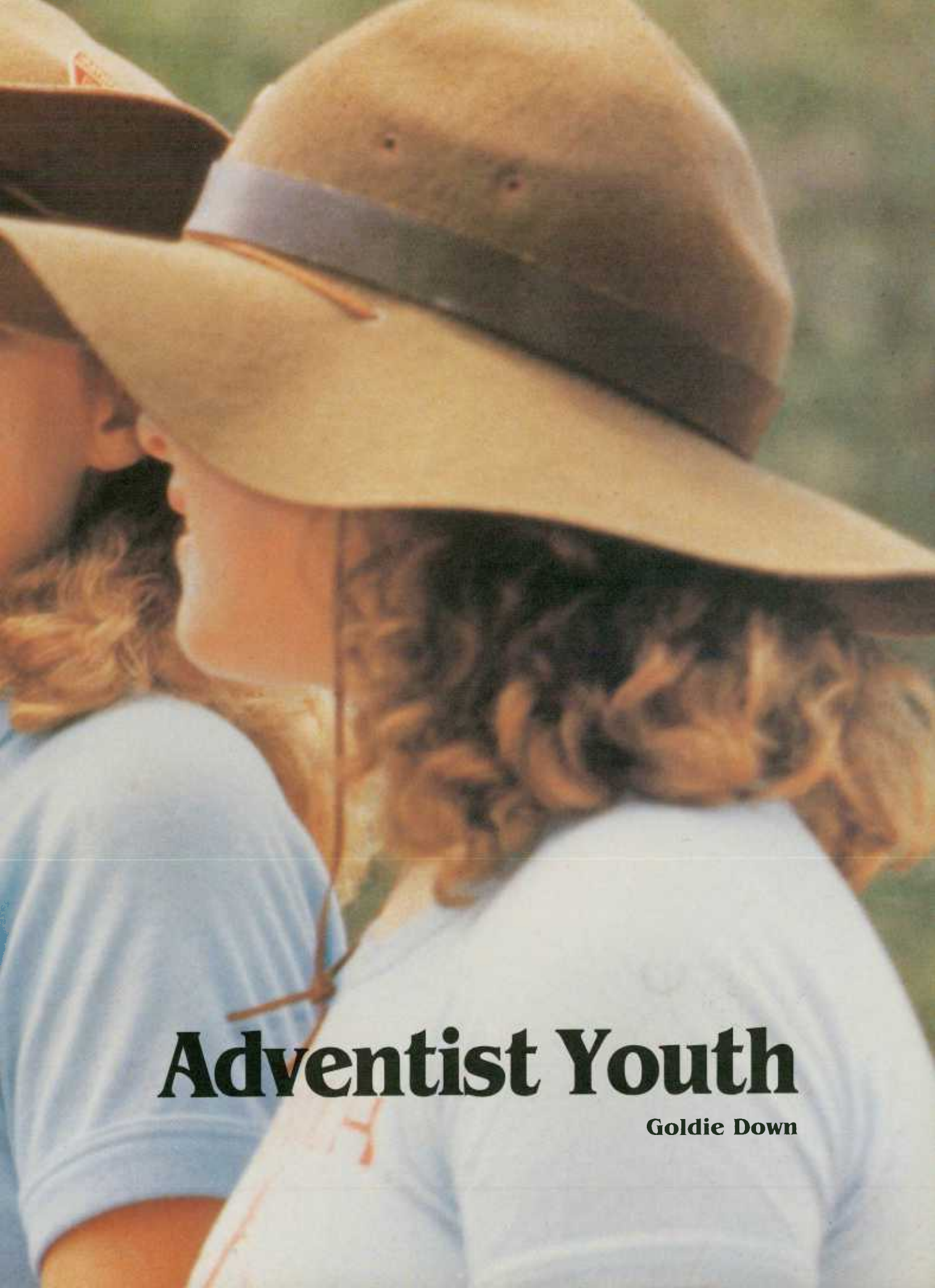


Adventist Youth

Goldie Down

Shortly after Australia celebrated its first hundred years of colonisation, the group of Seventh-day Adventist missionaries who arrived from the United States, eager to "spread the Word," recognised the potential of young people. At the end of their second year in Australasia (1886), they reported that children in the religious societies they were developing had distributed more than a thousand pieces of Christian literature.

For several years after that, various leaders in the infant Seventh-day Adventist church in Australasia held meetings or launched societies specifically for children and youth. First in Auckland, then Napier, New Zealand, and later again in Melbourne, Pastor and Mrs E. M. Morrison helped to organise "Rivulet Societies" where young people were encouraged to write missionary letters or address papers for posting. In Adelaide, while Pastor Will Curtis, also from the United States, conducted Saturday morning meetings for adults, his wife gathered the children into the lecture hall of the Bible Christian Chapel in Young Street, taught them hymns and told them Bible stories. Two of the little boys who listened were Walter Scragg and Horace Steed. Walter M. R. Scragg later became a leading figure in Australasian Adventism as an evangelist and church administrator. Sons of both of them, Walter and Ernest, have occupied prominent positions in the General Conference of Seventh-day Adventists. Walter Scragg, Junior, is currently the leader of Seventh-day Adventism in this field and author of the final chapter of this book.

However it was not until December 1892 when Ellen White, a pioneer of the Seventh-day Adventist movement in Australasia, wrote to Arthur Daniells: "We have an army of youth today who can do much if they are properly directed and encouraged . . ." that definite steps were taken to organise youth work. Within a few months the thirty-four-year-old pastor created the first Young People's Society in Australia and other leaders in various states soon followed his example. Patterned largely on the earlier "Rivulet Societies," these "Young People's Societies" took as their motto, "For the Love of Christ Constraineth Us."

A belief in Christ's imminent return was inevitably an ingredient in all Adventist activities at this time; however, the special emphasis in these societies was upon loving concern for others. The meetings usually convened on Sabbath (Saturday) afternoons and the young people spent half an hour in singing, prayer and Bible study. Then, accompanied by an adult, they went from house to house distributing religious papers and endeavouring to arrange for Bible studies. This was meeting people at their doors, not just casual letterboxing. Some society members remained at the meeting place to write missionary letters or mail out literature; others took flowers and tracts to hospital patients and invalids. These "do-good" activities were not all confined to the Sabbath day. In many societies the youth held additional meetings during the week and applied themselves to money-making activities in order to purchase literature or support foreign missionaries.

The long-term results of these efforts were most rewarding. Seventy-five years later Veronica Flanigan, a lady Bible worker with an interest in young people and church development, checked the names of the original sixteen members of the first Young People's Society in Adelaide. She discovered that all but one of these young people, together with their spouses, their children and grandchildren, had remained loyal to the Seventh-day Adventist Church. Many of them had given a lifetime of service in the mission fields or in other denominational employment. For example, Annie Higgins, one of the sixteen charter members, herself became a prominent leader, adding many new dimensions to the youth work.

Just as South Australia led the way in granting women the right to vote, so it was from there that the Adventist Youth movement spread to every part of the continent. In Victoria at the Brighton Beach camp-meeting beginning in December 1893, and again at Ashfield, New South Wales, a few months later, separate tents were erected for youth meetings. The young folk enthusiastically hailed this innovation and as a result of sermons geared for their age groups, many of them accepted Christ as their personal Saviour.

Some inkling of the character of these early attempts to involve young people may be obtained from the pages of the *Union Conference Record*, forerunner of the *Australasian Record*, the church's present news chronicle. The editions for April 1 and August 1, 1900, carried articles by H. E. Minchin of Cooranbong. The first of these is a report on "The Annual Picnic of the Dora Creek Sabbath School and Missionary Society" attended by seventy persons.

The "lucky" little children attending this picnic were allowed an hour or so for games before the meeting began with hymns and suitable recitations. We are told that, after

this, the various age groups separated for work to make articles which found ready local sale. It was Mrs Minchin who later reported that "the little folk have decided to send their earnings, which now amount to two pounds, to our orphanage, 'Comus,' on Prospect Road, Summer Hill, NSW."

Work, whether as a means of raising cash or of keeping the children out of mischief, figured largely in Mrs Minchin's plans. In the second article she told "How to Organise and Conduct a Children's Missionary Society," and outlined the meeting format in items numbered one to eleven, item nine being "Work, work, work." At these mid-week meetings the girls were encouraged to make "clothes for orphans, pincushions, pin-wheels (these pin-wheels are very handy for gentlemen to carry in their vest pockets), pen-wipers, needlecases, patchwork quilts, pocket handkerchiefs, scrap-books, etc." The boys were allocated "rustic fern-baskets, bird-cages, walking-sticks, bed-room screens, fire-screens, envelopes, toys and puzzles."

Activity was the keynote of all the early Young People's Societies. At a time when the name Seventh-day Adventist was practically unknown, the young people and their leaders endeavoured by a variety of means to bring the denomination into favourable public notice.

Either before or after the Sabbath afternoon meetings, the children and teenagers went from house to house distributing the church paper, *Signs of the Times*, and suitable tracts. Correspondence Bands wrote letters, sent condolence cards to people whose names were taken from the funeral notices in the daily newspapers and addressed religious papers for posting. Other bands visited hospitals, distributing a tract and a posy to each patient, singing in the wards, or helping the nurses carry food trays, or roll bandages. Christian Help Bands visited shut-ins, cleaned houses for the sick or crippled, cared for children and provided other needed help. A number of these services were carried out on weekdays rather than on the Sabbath, and many of them have continued in various forms to the present day.

In 1901 the General Conference of Seventh-day Adventists recognised the need for a separate department to care for the growing worldwide youth work. In committee they drew up various guidelines and tucked the newly formed Youth Department under the wing of the already functioning Sabbath School Department. Australasia quickly followed this lead and appointed a Miss Graham to the task. Ten years later Miss Graham reported that there were eighty-four Young People's Societies with a total membership of 1,764.

Even in these early days of the Seventh-day Adventist Church's work, percentage tithes and offerings proved to be a fairly accurate gauge of spiritual temperature and the youth work was no exception. A report of a Young People's Society meeting held at Hawthorn, Victoria, on September 2, 1907, featured "our Maori brethren across the sea." The whole program centred around New Zealand and at the conclusion a special offering was lifted for the work in that area. "The offering was a liberal one, being 10 shillings and 10 pence, for which we can truly thank God." A description of the same meeting declares: "A Missionary box containing a little over £1 was placed on the table. This had been collected by the workers in the Melbourne Cafe and sent in with the request that it be used as a contribution to the Maori Mission work." When we recall that many young folk received a weekly wage of less than five shillings (fifty cents) we can better understand the depth of their generosity. The Young People's Society offerings for the year ending 30th June 1912 amounted to £992:12:1½, and for the quadrennium ending in June 1914 the amount was £4,113:2:0, twice as much as the previous quadrennium.

The Young People's Society aim, THE ADVENT MESSAGE TO ALL THE WORLD IN THIS GENERATION, challenged the children too, and whenever appeals were made to support or send missionaries to various island fields, the under-fifteen age group enthusiastically responded. Annie Higgins, leader of the Young People's work in Victoria and Tasmania, illustrates the children's dedication by relating an experience in the *Australasian Record* dated 8th April, 1912. Full of zeal, a Tasmanian eight-year-old identified only as "Leslie," planted a plot of potatoes to raise money for his missionary project. Shortly before the potatoes were ready to dig several family members contracted diphtheria. Then Leslie himself felt sick and fearing a prolonged illness he hurriedly dug his missionary potatoes and gave them into an older sister's care. Within a week little Leslie became one of diphtheria's many victims and his heart-broken sister sold the potatoes on his behalf and sent the money to Miss Higgins.

For many years the Youth Department

The choir at the South Pacific Youth Congress, held in Melbourne in 1964.

Pastor and Mrs Curtis, about 1888.

Sapfor House, Adelaide.

prepared meeting programs and sent mimeographed copies to the local leaders, but in 1913 they progressed to a small eight-page printed monthly containing four (or five, depending on the number of sabbaths in the month) programs. Eighteen months later the programs were included in the newly published church paper, the *Missionary Leader.* The various poems, readings and dialogues that constituted the programs were printed in duplicate with one set being printed on one side of the paper only so that sections could be cut out and given to the children and young people who took part. The leaders wisely kept a master copy in reserve for prompting sluggish memories and replacing conveniently mislaid "pieces." Many well-known Adventist preachers of later vintage such as John Conley, George Burnside and James Kent cut their oratorical teeth in the Sabbath afternoon Youth programs. Veteran missionary Ken Gray remembers with affection how the Missionary Volunteer leader of his church, Barbara Stacey, used to coax him into taking part in programs.

Full membership of the Young People's Society was reserved for those between the ages of fifteen and thirty; others were accorded "Associate" membership. But at that time the "generation gap" had not yet been discovered and, with few exceptions, every church member, from babies to grandparents, attended the weekly youth meetings. In most cases restricted transport facilities necessitated this family participation. All the members of a family travelled to church in one horse-drawn vehicle; the morning services were followed by a picnic lunch, and then the whole family attended the afternoon "youth" program. In 1912 the Associate members (852) outnumbered the prescribed age group (799) and two years later when Youth work spread to some parts of the island mission field, the figures swelled to 896 and 1,606.

As well as the "Associate" members of the Young People's Societies there were the isolated members—503 of them in 1914. In those days of isolated churches and horse and buggy transport, many country Adventists had personal contact with other church members only at camp-meeting time. The isolated children and youth were carefully listed on a Conference Church Roll and the Sabbath School and Young People's Department not only supplied them with Sabbath school lesson pamphlets, newsletters and other printed matter that kept them in close touch with denominational affairs, but also maintained a library from which they could borrow books by post. Reading matter figured importantly in this pre-radio, pre-television era; and in 1907, capitalising on this, the General Conference inaugurated a Reading Course for the young people of the church. *Early Writings* and *Pastor Hsi* were the first books chosen.

In those penurious early days, books were a luxury that few could afford and most societies bought only one copy of each book. As a feature of the weekly Youth meetings, each book was read aloud chapter by chapter; then it was lent around to anyone who was unable to attend the meetings. As times improved and the young people were encouraged to read more widely, sales of the annual Reading Course books increased. In 1912 *The Story of John G. Paton,* a missionary in the South Seas, sold four hundred and fifty copies. Two years later *Pilgrim's Progress* and *Two Lives* each sold around one thousand copies.

The Reading Course books were carefully chosen and it was not a case of reading merely for pleasure. Society leaders impressed the subject matter on youthful minds in a variety of ways: oral questioning, play-acting of certain scenes, or the presentation of written summaries. At the end of the year certificates were given to those who demonstrated a thorough knowledge of the books presented. In 1912 seventy-six young people received certificates and by 1935 Pastor Victor Stratford, the Young People's Department Secretary, reported "an average of 270 certificates issued annually" for the quadrennium under review.

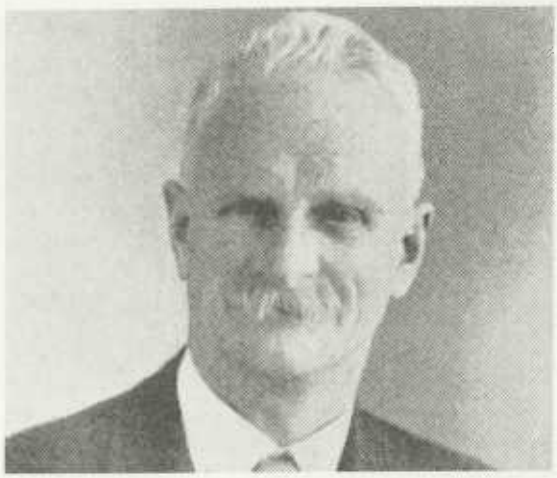
In 1916 the Reading Course suggested a book for the juniors, *John Williams, the Ship Builder.* One of the small boys who listened with rapt attention to the reading of that book in the Young People's meetings was young Jimmy Cormack. He grew up to become Pastor James Cormack, for many years a missionary and devoted leader of young people and juniors in the island mission fields. The same book influenced young Ken Gray, later long-time apostle to the islands of the South Seas. "Jimmy" and "Ken" are not the only ones who trace their interest in missions back to the books they heard read in their childhood. Among many others were the sons and daughters of Robert Hare, himself a son of one of the first Adventist converts in New Zealand. There was Eric, the well-known missionary to the Karens in Burma, and his brother Reuben, who was a missionary to India. Of the daughters, Ruth (Mrs Roy Lane) went to Fiji,

Nettie (Mrs Eric Johanson) to China, Enid (Mrs Len Wilkinson) to Fiji. Some of their children and grandchildren have also been (or still are) in the mission field.

Another three generations of missionaries, this time to Papua New Guinea, resulted from Marguerite Lock's dedication. She was inspired by *Great Heart of Papua*, the story of James Chalmers, Scottish missionary sent to New Guinea by the London Missionary Society and killed by cannibals in 1901. Marguerite and William Lock pioneered the Kokoda trail to Efogi, serving there for seventeen years. Their son Lester and his wife Edna spent thirty-five years in mission service; their son Glynn and daughter Linette gave seven years and two years respectively.

The twenty years from 1893 to the first world war saw more new ideas adopted. In 1908, a feature was introduced which remains unique to Australasia. The "Doctrinal Text" plan encouraged young people to memorise one text of Scripture each week. This was the brainchild of Annie Higgins, one of the Adelaide society's sixteen charter members, and by then a devoted youth leader, who felt that the plan would assist Adventist young people to share their faith. Ten to twelve Bible texts supporting a particular doctrine of the church were memorised each quarter and on the thirteenth Sabbath the participants sat a written examination. (The church year was divided into four quarters of thirteen weeks each). These first doctrinal texts were typed and duplicated, complete with such diagrams and historical data as the compiler cared to add. In later years Bible texts, without commentary, were printed and distributed on small, easily handled papers. Pastor Leslie Coombe, a retired youth leader, today (1985) possesses what must be one of the earliest Doctrinal Text papers extant. It consists of four thin pages of a Bible study on the 2300 Day prophecy (Daniel 8:14). It was prepared for the third quarter of 1911.

Another early innovation which is still popular was the *Morning Watch Calendar.* Arriving from America in 1910 these booklets contained a Bible verse for every day of the year, together with inspirational poems and prose. They were intended as aids for daily devotions. Four years later, probably because of the uncertain arrival of supplies shipped to Australia, it was decided to print the calendars at the Avondale College press, using copy prepared in America. Three thousand calendars were printed and were quite promptly sold. Now that punctual supplies were assured many Adventists sent Morning Watch Calendars to their non-Adventist friends in lieu of New Year greeting cards.



HENRY STOCKTON (c. 1880-1943)

Henry Stockton was the first boy in Australia to be registered as a member of a Seventh-day Adventist Sabbath school, being the son of the first person to accept Adventism as a consequence of the Haskell expedition to Australia.

Stockton was al first employed in the publishing work, and later the Sanitarium Health Food Company. He was gifted with a truly remarkable memory and was valued as a compiler of denominational statistics. He seemed to be a walking encyclopaedia of information, not only about the church but also music, the trees and bushes, and houses.

For many years he assisted those employed by the Adventist Church coming and going through the port of Sydney – becoming a familiar figure on the Sydney wharves and incoming vessels which he customarily boarded from the pilot boat at the Heads.

About this time the Young People's Department changed its name. Among the actions taken by the Union Conference Council of 1912 was the recommendation that, in harmony with the General Conference in America, the name became "The Young People's Missionary Volunteer Department." Naturally, the formality of a title like that was soon shortened to the more manageable "MV Department," or, as young people referred to their meetings, "MV's"

The next twenty-five years, marked at either end by a world war, saw great progress in the youth work of the Seventh-day Adventist Church in Australasia. In 1916-17, when the energy of most Australasians was understandably directed towards the war effort, Adventist young people were challenged to provide a ship for mission work in the Western Solomon Islands. Three thousand pounds was the required sum, the

equivalent of one-quarter of a million dollars in today's currency. This challenge fired the imagination of the young people and, with the backing of their elders, they succeeded in raising the full amount in a little over twelve months. Five shilling shares sold rapidly and a multitude of other money-raising activities blossomed. Children and young people sold garden produce, homemade cakes and jams and jellies; they sewed and knitted and did odd jobs; sacrificial giving became a way of life. The Signs Publishing Company joined in the enthusiasm by paying a bonus into the MELANESIA fund for each copy of *Life and Health* or *Morning Watch Calendar* the young people sold. Finally, on June 3, 1917, the MELANESIA, a magnificent white ketch, fifty-four feet long, with two masts and, after a refit in the late 1930s, a semi-diesel engine, was dedicated and handed over to that intrepid pioneer, Captain Griffith Francis Jones. For twenty-seven years this mission ship saw active service in the south Pacific. It was then sold.

About this time, progressive leaders in various churches recognised the need to provide the children and young people with activities other than distributing tracts and raising money for missions. Their plans did not always meet with the blessing of sterner elders, who said that "Quite enough is being done for the children." Nevertheless they persevered with their ideas.

One such leader of this group was sixteen-year-old James Cormack, of the Hurstville church in Sydney, who launched in 1924 "The Hurstville S.D.A. Boys' Improvement Society." With something less than encouragement from those in authority and with an invited adult to monitor proceedings, Jim gathered the boys together for mid-week hobby evenings, debates and mock-trials. On Sundays and long weekends he took the boys into the country where they enjoyed a variety of activities: swimming, nature study, bicycle rides and paper-chases. In spite of its ponderous title and the initial trepidation of the church elders, the venture succeeded so well that the church's girls clamoured for a similar society. Then the Arncliff church's young people heard about it and joined in the activities. The fame of these societies spread quickly and inquiries came from all over Sydney.

A couple of years later Pastor Norman Faulkner, then Youth leader for the whole of Australasia, invited Jim to a camp-meeting to tell about his Hurstville society. Jim complied and his idea spread still further. In 1930, while the people of Australasia were preoccupied by the Depression and those in New South Wales watched the building of the Sydney Harbour Bridge, Seventh-day Adventist youth leaders explored the possibility of completely separate societies for senior and junior youth. Those under fifteen would be the juniors. This idea, handed down from the church's leaders in Washington, D.C., U.S.A., was roughly patterned on the universal Boy Scout and Girl Guide movement from which Adventist children were precluded because of problems with Sabbath observance.

Labelled the *Junior Missionary Volunteer Society,* this organisation adopted a green uniform and set out requirements for its various progressive classes. Badges and insignia were awarded for particular assignments completed and members engaged in an all-round program of physical, mental and spiritual activities.

On Sabbath afternoons the juniors were encouraged to conduct their own meetings, which consisted of singing and prayer, Bible stories, and other spiritual activities. On other days, with the help of capable leaders, the children learned such widely diversified subjects as astronomy, bushlore and campcraft, first aid, church history and swimming. They indulged their interest in hobbies: stamp-collecting, glass-painting, leather tooling and many others. All of these activities were graded into classes with requirements suited to each child's age and capabilities. On completion of class requirements a child was invested with a badge and progressed to the next class. Beginning with six-to-eight-year-old Busy Bees, the children added badge to badge as they memorised Scripture and learned new skills. In this way they progressed through the classes of Pals, Friends, Companions and Comrades. Because of its Communist connotations the name "Comrade" eventually gave way to "Guide" and later still to "Explorer."

When Junior Missionary Volunteer work was organised in Australasia, it was natural for Jim Cormack to involve himself immediately and become one of the first to earn the Master Comrade, or leader, status. One day when Jim took his juniors out on a nature hike, a little fellow ran up and complained that he could not catch a cheeky bird that hopped from fencepost to fencepost ahead of him.

"Try putting salt on its tail," joked Jim. "You're carrying some for when we roast the potatoes, aren't you?"

"Yes. Will I be able to catch it then?" Without waiting for an answer, the little fellow dashed off in hot pursuit. That little boy, Clem Christian, grew up to become a minister, administrator, and leader of the Australasian Division Young People's Department from 1967 to 1975.

Isolated children managed, with adult supervision, to complete their progressive classwork by correspondence; they were then invested at camp-meetings, or, if that were not possible, the Conference Youth Leader conducted a private ceremony when next he visited their area. The Conferences' care for their isolated young people lasted well into the 1940s. Personalised attention in the form of letters, Sabbath school and J.M.V. kits, and books from the free lending library, resulted in fewer problem boys and girls and more potential leaders for the growing church. Pastor Keith Parmenter, recent president of the Australasian Division, remembers with affection Ada Douglass, Madge Rogers, Marian Hay and other departmental leaders who took a personal interest in youngsters whom they seldom met.

During this period the annual Missionary Volunteer Society offerings showed a steady upward trend. By 1929 they reached £2,084 and even during the Depression years to 1936 maintained an average of £2,000 per annum. In 1942 and 1943, the middle years of World War II, the youth offerings totalled £2,723 and £3,124.

In 1943 there were 307 Missionary Volunteer Societies in the home field and 157 in the mission field. The combined membership amounted to 15,777. With more churches and companies, vastly improved transport, and the growing independence of young people, the necessity of having Associate (older people) M.V. members seems to have passed. Isolated members, too, had dwindled with the passing years and improved communications.

Camping has always been popular with Adventist young people and long before the General Conference thought of providing organised camps, concerned adults had taken boys or girls for short campouts in the bush or at a beach and taught them campcraft. Then in 1930, with work for junior youth gaining in popularity, the various conferences adopted the idea of organising junior camps.

In Queensland, Helena Lewin arranged the first junior camp during the Christmas holiday season, the hottest time of the year; and Madge Rogers, the camp cook, exercised considerable ingenuity in keeping the food cool and fresh. She had the bigger boys dig deep holes in which to store the salad vegetables. With Miss Lewin's assistance she even made ice-cream and froze it in an ice-lined hole in the ground. The result was probably not up to today's commercial standards but the juniors were not connoisseurs. Among the group of sticky-faced small boys clamouring for more was none other than little Robert Parr, long-time editor of the Australasian *Signs of the Times* and a contributor to this volume.

Transportation of personnel and equipment to the campsite posed problems in the early days. In Brisbane the Sanitarium Health Food Company provided a solution. They piled tents, food, and pots and pans onto their company wagons and the trusty horses pulled the load to the site.

In North New South Wales Conference employees like Iva Hay, Gwen Hadfield, Lorna Britten and Mrs Gadsen (the cook), conducted Easter Youth camps for thirty or forty girls only a few years younger than themselves. Besides the spiritual exercises, the girls hiked and swam, organised paper-chases and team games.

At the Government Training Camp on the Nepean River these same ladies held junior camps. One week they shepherded a hundred shrill-voiced little girls, and the next week a hundred shouting small boys demanded their attention. As a minor concession the conference did allow them a one-day break in between camps in which to gather their wits, and a gentleman—either a minister or a conference secretary—came along for the second week to help control the boys' exuberance.

Not that the supervising girls lacked anything in expertise; they may not have held degrees in psychology but they knew how to handle recalcitrant children. Marian Hay once described her first camp for junior boys at Silverwater, New South Wales, in January 1934. Among those in attendance was a small individualist named Geoff. If the group played games, Geoff wanted to sleep; if the group slept, Geoff wanted to play. One morning Marian, checking tents, found Geoff idling on his bed. When she urged him to join in the game of rounders with the other boys he protested that he felt sick. In fact he had vomited awhile ago. Marian promptly led him across to camp nurse Venus (Starry) Quick, with the words, "Nurse, here's a sick boy. I think he needs a dose of castor oil." A stunned, split-second consideration of this

Adventist youth are busy youth.

prospect and Geoff quickly protested that actually he felt much better now and "perhaps it wasn't a vomit after all, only a *big spit*!"

The first Victorian junior camp, organised by Pastor Harold Meyers at Warburton, at Easter 1930, was a complete wash-out. Rain began shortly after the juniors retired on Friday evening and continued all night. Tents leaked, soaking both baggage and bedding, and a bedraggled group of children and leaders thankfully hailed the dawn. The rain relented enough to allow the outdoor Sabbath services to proceed as planned, but it poured again that night. On Sunday morning the sodden campers moved to a nearby shed and Mrs Meyers prepared a good hot stew which helped to ease the disappointment of having to return home without enjoying the hikes, games and other promised delights of camp.

Doubtless it was this experience and countless others like it that influenced youth leaders in all states to begin agitating for permanent campsites with weatherproof facilities. Adverse weather conditions had no lasting effect on youthful enthusiasm and in five years the number of J.M.V. societies in Australasia grew from six to eighty-nine. At the same time, 1935, Australasia had the distinction of having the highest rate in the world of Missionary Volunteers per one hundred church members.

In the mid-thirties Youth leader Pastor Leonard Minchin began planning for a gathering of young people from all the eastern states of Australia. Nothing of this magnitude had been attempted before and numerous Jonahs arose to prophesy that there would be too many obstacles to overcome. "Where," they asked, "could such a crowd be accommodated? Who would care for the catering? What about the cost of such a project? Would the end justify the means?" Nevertheless, the pastor and his committee persevered and overcame all the difficulties with their usual combination of faith and works. In spite of the ominous unrest in Europe, Christmas 1939 to New Year 1940 found 350 young people from the Eastern States gathered at Avondale College—one eager young man even hitchhiked 500 miles to get there. On the Sabbath the number swelled to 600 and Pastor Minchin wept tears of joy.

God used Len Minchin, Australia's longest serving (1936-1946) Youth Department Secretary, to win hundreds of Australasian young people to Christ. Artist Melvin (Mel) Skinner, who has probably painted more evangelistic charts than any man living, remembers the 1939 Week of Prayer at Avondale College when, influenced by Len Minchin's emotion-charged preaching, he dedicated his life to God's service. Around that same year there was a general revival among the youth and many of the church's later leaders trace their conversion to Pastor Len's prayerful, loving ministry.

During the stressful years of World War II (1939-1945) Pastor Walter Hooper and Alma Wiles (widow of pioneer missionary Norman Wiles) joined the Youth Department staff at Wahroonga and worked tirelessly for the young men and women in the forces—including large numbers of American servicemen visiting our shores. At this time Adventist young people, particularly those in the services, faced many problems. These involved Sabbath-keeping, non-combatancy, interrupted careers, and postponed personal plans. Expert guidance was needed. The church's newspaper, *Australasian Record,* incorporated a special feature entitled "With Our Boys in the Forces" in which they published letters and reports received from service personnel in all theatres of war, particularly the South Pacific. Space precludes mention of all the individual heroes of those dreadful years, but the *Australasian Record* pages are filled with stories of their witness and faithfulness—sometimes even unto death. One citation of an unnamed serviceman concludes: "I am proud to have in my command such men as you."

The end of World War II introduced an era that saw such important events as men walking on the moon and the discovery of uranium at Mary Kathleen in Queensland. The changes of the next twenty years proved that Australia would never be the same again. The Seventh-day Adventist Church also moved with the tide of change.

Youth leaders in all states continued their agitation for the purchase of permanent campsites where solidly constructed buildings could be erected and the inconveniences and health hazards occasioned by rain-soaked tents and mattresses would be eliminated. The next two decades saw this dream realised in most states. Victoria was first with Pastor Harold Meyers and Stan Leeder and their helpers establishing a permanent campsite, The Basin, in a valley of the Dandenong Ranges east of Melbourne.

In 1945 in Queensland Pastor "Bill" Lauder and the conference president, Pastor Walter Hooper, furnished their new

campsite, Maranatha, on the banks of the Maroochy River, with tents, stretchers, chairs, pots and pans and other items secured from the United States Army Disposals at Enoggera. Pastor Lauder, an ex-plumber, used his expertise to pipe water from the river into a storage tank adjacent to the temporary dining hall. The facilities of these early campsites were rather primitive, but they represented the beginning of permanence and could be improved upon as time and money permitted.

About the same time, in New South Wales, Pastor Arthur White, the youth leader, with laymen Arthur Geelan and Eddie Long, a building contractor, and many other helpers carved the Crosslands campsite from unpromising bushland on the upper reaches of the Hawkesbury River estuary about thirty miles northwest of Sydney. The first buildings erected were a dining hall and a girls' dormitory (the boys slept in tents). Other buildings took shape as finance became available.

During this period, camping for both senior and junior young people continued to gain popularity and most camps lengthened to a full seven days or more, resulting in a stronger impact upon those attending. Except for a few places where custom forbids it, all camps are now held for boys and girls together. Both junior and youth camps follow roughly the same pattern of recreational and spiritual activities: hiking, games, swimming, boating, music, singing, devotional meetings and discussions, campfires, and, for the juniors, crafts and progressive classwork.

In the period between the two wars interest in the Reading Course lagged. However, during this time the name was modernised to "M.V. Book Club" and "J.M.V. Book Club" and a much wider choice of books was offered. Interest revived until in 1969, a total of 5,707 certificates were issued to those who read the prescribed books.

Young people and their leaders are never short of ideas. In 1953 Pastors Ernest Steed and Ken Mead and approximately one hundred young helpers launched "The Best Saturday Night in Town" in the Sydney Scots Church Assembly Hall. This monthly youth rally grew out of Ernie's concern at the lack of suitable Saturday night entertainment for Adventist youth. The B.S.N., as it came to be called, provided a fast-moving, television-type program with a religious emphasis. Quality music, guest artists and speakers, and audience participation, together with excellent timing, lighting and sound-effects, were used to present every phase of Adventist outreach—medical, religious liberty, temperance, lay-evangelism, and so on. The program never failed to enthrall an audience that hovered between 1,000 and 1,200 Adventists and non-Adventists, and many made their decision for Christ in a B.S.N. program. Two years later nearly every capital city in Australia and many country centres had their own B.S.N.s and the idea had spread to England. Russell Kranz, an Australian evangelist preaching at the New Gallery Theatre in Regent Street, London, adapted the program to suit English tastes.

The "Best Saturday Night in Town" continued on into the sixties, but personnel changes and flagging interest led to a tapering off in attendances and eventually B.S.N. ceased. But other exciting new ideas soon took its place. One of these was the concept of a Division-wide Youth Congress. When Pastor Len Minchin left Australia to become Youth leader in the Northern European Division, Pastor Peterson from America took his place. In 1950 he and his helpers launched the first Division-wide Youth Congress. This congress was also convened at Avondale College and was attended by close to 1,000 young people from all Australian states and New Zealand. Twenty-one came from the Pacific islands, including Vincent Young, the lone Pitcairn representative, who felt so shy that he hid rather than appear on the platform and speak to that vast audience.

Soon Youth Congresses began to come in rapid succession. In 1956 Pastor Ronald Vince and his committee arranged a South Pacific Congress at Nunawading, a suburb of Melbourne, Victoria. Seventeen hundred young people attended it: one-fourteenth of the total Missionary Volunteer membership in Australia, New Zealand and the Pacific islands. Every Island group was represented. Theodore Lucas, a youth leader from America, preached the Sabbath sermon at the Congress and Roy Naden composed the words and music of the Congress theme song, "To Live Is Christ." Sauni Kuresa, Adventist composer of the Samoan National Anthem, himself alone, played cornet duets—a feat which has made him quite famous. A climaxing feature which captured the imagination of all at the congress was the "Grass-o-graph" set out in the natural amphitheatre of Como Park. The assembled young people portrayed a huge picture of a lighthouse with beams of light reaching out to the world and the words,


ADAMAN


ROCKHAMPTON
ROSMY

A Voice of Youth baptism at Titikaveka, Cook Islands. Below: Island youth.

"Adventist Youth." Eight years later Pastor Vince and his enthusiastic associates organised another South Pacific Youth Congress at Nunawading and this time 2,000 young folk attended.

These three decades (1940-1970) also saw changes in the Junior Missionary Volunteer Department. Australasia issued a J.M.V. Handbook more suited to antipodeon needs. Class requirements were altered; some Honour tokens were dropped and others added. At the same time many of the former campsites were overhauled. For instance, in the twenty years since its opening, Crosslands had hosted a growing number of Adventist young people. Then its age began to show and in 1965 practically every member of the Greater Sydney Conference became involved in the project to update Crosslands. Monetary gifts ranging from $10,000 down to one little motherless boy's twenty-five cents, along with countless hours of voluntary labour contributed by generous tradesmen resulted in a magnificent new complex. This was built on what is almost a cliff face looking directly down on tidal water. It consists of an assembly room seating 200, a comfortable lounge with a magnificent view, a modern kitchen with butane gas hot water, and two levels of bunk rooms leading off long, wide balconies. A caretaker's cottage with an adjoining well-stocked boatshed stands beside the water. The Greater Sydney Conference has done well by itself and its young people.

Similar changes have taken place around Australia and now each conference boasts at least one modern, fully equipped campsite/conference centre which, like Crosslands, employs a full-time caretaker and can be utilised all the year round by churches and societies.

After World War II migrants, principally from war-ravaged Europe, boosted Australia's lagging population. Some of these new Australians were Seventh-day Adventists who had been persecuted for their faith. The newcomers zealously worked for the salvation of fellow countrymen in Australasia and soon ethnic churches sprang up in all the principal cities. However, these people were noticeably reluctant to allow their children to join the Junior Missionary Volunteer and Pathfinder societies. Anything that entailed wearing a uniform, or in any way smacked of the organised activities of "Hitler Youth" and similar movements, was anathema to them. Understandably it took almost a generation to break down this prejudice.

In 1950 the General Conference of Seventh-day Adventists in Washington D.C. authorised the establishment of J.M.V.-Pathfinder clubs for the worldwide field. This entailed a clearcut separation of Sabbath and secular activities for the ten-to-fifteen age group. A uniform, flag, song, unit guidons and ceremonies were adopted, and advanced classes—Trail Friend, Frontier Companion, Range Explorer and Wilderness Guide, were added. On October 28, 1954, Adelaide (S.A.) again led the way by holding the first Australasian Division Pathfinder Fair. These fairs are conference-wide rallies of clubs where the Pathfinders display their crafts and demonstrate marching and campcraft skills and compete for banners and points.

The early sixties introduced conference-wide Camporees and in 1975, the Silver Anniversary of Pathfindering, Pastor Clem Christian, Division Youth director, and his committee organised a Division-wide camporee at Yarramundi, Queensland. Two thousand Pathfinders from eighty-six clubs represented the 10,000 J.M.V.-Pathfinders belonging to the 322 clubs in the Australasian Division.

In the years from 1970 onwards the world saw great advances in science and technology—and matching regression in morality and spirituality. The young people of this generation faced pressures that their parents never knew. They saw television, permissive sex, women's lib, drugs and the dole become a way of life. Even in the Seventh-day Adventist Church many of the old values crumbled.

Morning Watch, Doctrinal Text programs and Book Clubs sickened and were only saved from total demise by incorporating them into the still-flourishing J.M.V.-Pathfinder Clubs. Saturday afternoon Missionary Volunteer meetings, under any name or guise, suffered almost total extinction. Tract distribution, the writing of missionary letters and regular hospital or door to door visitation all disappeared into memory's archives. Does this mean that today's young people lack the spirituality possessed by their grandparents and great-grandparents? Or is it merely expressed differently? Today's youth have little use for tracts; they distribute cassettes. A gift subscription to a church magazine or sending a suitable book takes less time than letter writing. Church-sponsored radio and television programs are available to every home.

This is the era of flying evangelism and young people have led the way. In 1970 a group of Queensland youth chartered a small plane and flew Bibles to such outback towns as Goondiwindi. Their idea has continued to grow and enthusiastic laymen, not always in the prescribed fifteen to thirty age group, visit door to door, dispensing literature and giving Christian assistance in towns and villages where Seventh-day Adventist workers are seldom stationed.

In these final decades of the twentieth century sacrifice has taken on a different form. At their own expense countless young people (and older ones) have flown out to mission stations to erect or repair schools, hospitals and other buildings. "Fly 'n' Build" projects at home and in the islands have contributed thousands of working hours and hundreds of thousands of dollars to God's work. Doctors, nurses, teachers, ministerial students, carpenters, mechanics, plumbers—under-(and over-) thirty-year-olds of all professions and trades have freely given time, talents and money to help their church and their fellow men. Still others have manned the church's relief organisation in Kampuchea and other needy places. Representative of these dedicated young people is petite Alison Coltheart, daughter of one of Australia's leading evangelists, and a graduate of the Sydney Adventist Hospital. For three months Alison worked with other volunteers in Kampuchea in a primitive, temporary hospital crowded with refugees. Not satisfied with that experience she gave another year of unpaid service at the Seventh-day Adventist staffed hospital in the tiny Marshall Islands.

Not to be left out of it, countless J.M.V.-Pathfinders—and others, both older and younger—organised walk-athons, bike-athons, jogathons, and you-name-it-athons to raise money for good causes. A case in point is the Morley (Western Australian) Club which organised a massive clean-athon of their town. The shire provided garbage bags and free passes to the rubbish dump and the Pathfinders sought sponsorships from local residents and businesses. In an amazingly short time the sixteen Pathfinder participants raised $2,095.

Two years of hair-tearing planning and preparation preceded the Division-wide Youth Congress held at North New Zealand campground, Haskell Park, from January 6 to 12, 1980. Pastor Jim Harris, Division Youth leader, and his assistant, Pastor Ken Martin, together with Pastor Malcolm Allen, the Youth leader for New Zealand, and their respective committees, enthusiastically undertook the gigantic task of housing and feeding the expected 2,000 delegates.

The campsite facilities, particularly the kitchen, electric wiring and public-address system, were totally inadequate. One whole side wall of the kitchen had to be knocked out to provide a meal-serving area; the electric wiring had to be replaced and government permission had to be obtained for the importation of $10,000 worth of equipment flown from Australia with a Rank Arena official who supervised its installation. Another $10,000 purchased camp beds for the five-man tents erected to house the delegates. An extra 1,200 chairs were hired. A six-pole tent with a full-width platform provided a meeting place, and another four-pole tent with a ninety-foot circumference served as a dining hall.

Perhaps the culinary department caused the greatest challenge of all. Two thousand meals, three times a day for five days, 30,000 meals in all; nothing of such magnitude had ever been attempted in New Zealand. Eventually the Archee brothers, two Christian Chinese who conducted a catering business of their own, took on the job for an agreed $70,000. What followed was a masterpiece of superb planning and smooth execution. With a staff of seventy-four helpers, the Archee brothers saw to it that meals, cooked fifteen miles away at the caterers' own kitchen in Onehunga, were served piping hot or freezing cold as required, and on the dot. In a record time of forty-five minutes, and never more than sixty minutes, 2,000 hungry people lined up, collected their food, carried it to the dining tent, ate it and were off to the next meeting.

In five days the campers consumed sixteen tons of potatoes, 15,000 pieces of fresh fruit, 12,000 eggs, 2,000 quarts of ice-cream and 7,500 bottles of milk—besides all the bread, cereals and salads. Although most of the food served was European in style, three of the twenty cafeteria-type aisles featured island fare with rice, taro and coconut dishes predominant. The young folk were free to choose their menu, and one of the sights of the congress was a group of fuzzy-haired delegates busily spreading their sliced bread with pavlova.

And what of the essential spiritual side of this great gathering? Beginning with a Maori haka welcome and the colourful opening parade of youth dressed in national costume and carrying the flags of the seventeen nations represented through to the final challenging sermon by Charles D. Brooks, a

Voice of Youth teams and Pathfinder activities are popular in the Pacific islands.

black delegate from the General Conference, every meeting was a highlight. Musical items of high quality enhanced every session. There were morning devotionals, afternoon Variety Hours of Bible quizzes and games with Robert Parr, and evening services with Morris Venden and John Hancock, General Conference Youth director. The Friday night vespers, followed by torchlight song and prayer service under the stars, made a profound impression on the young people. The congress theme, TRUST HIS WORD, was reinforced by having each delegate write a Scripture portion on specially prepared lined paper. Twenty different languages and a hundred times that many types of handwriting filled the pages of the huge Bible, weighing twenty-five kilograms, which was completed on Friday afternoon, bound in leather and used for the Sabbath services. Fervent spiritual appeals resulted in hundreds of young people taking a decided stand for Christ; another eighty-three volunteered for unpaid service within the church, and a further forty-two indicated their desire to study for the ministry.

As always when crowds of young people meet, the "attraction of opposites" law manifested itself and only Cupid knows how many happy marriages trace their romantic beginnings to the Auckland Youth Congress.

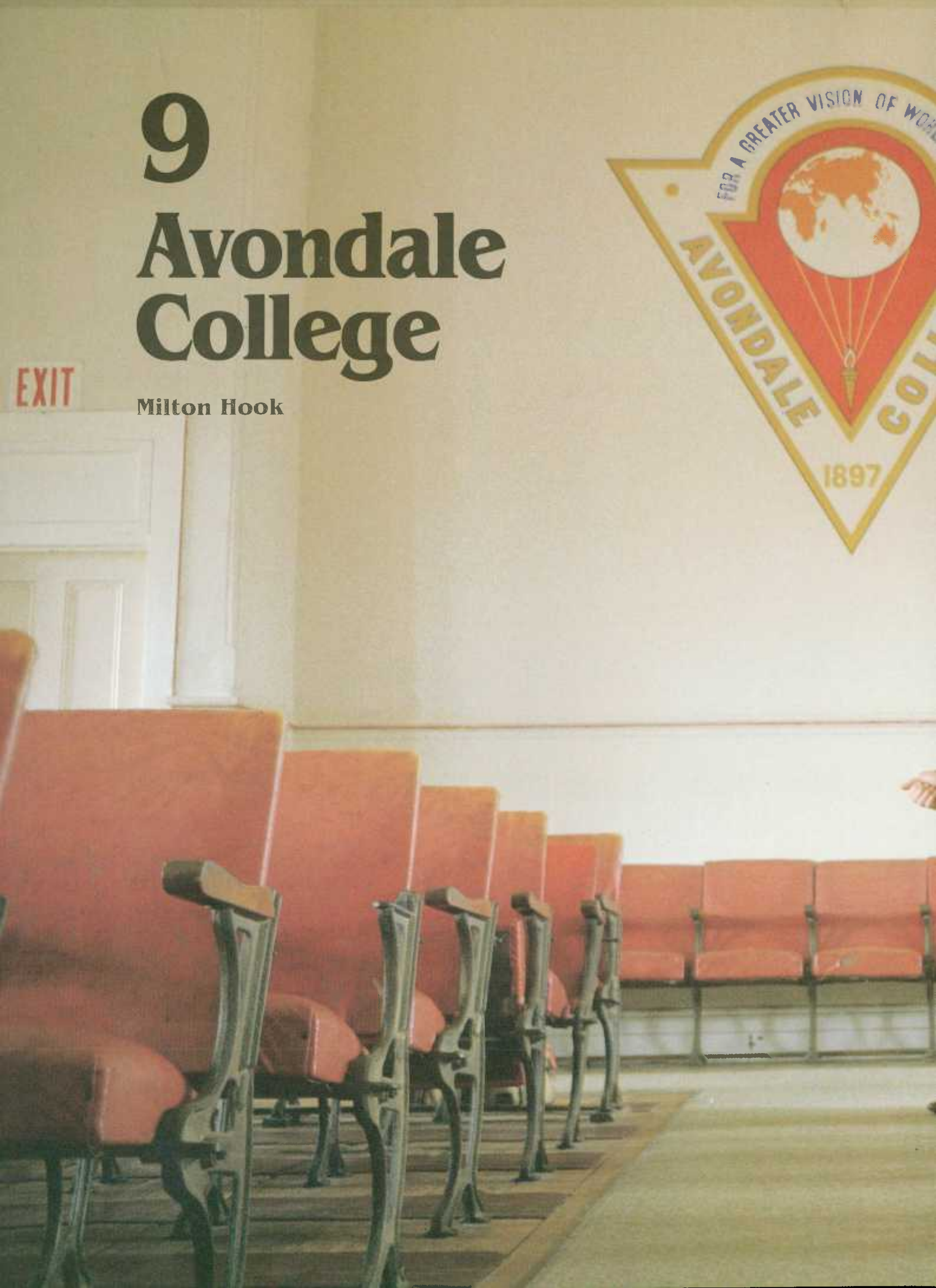
Not to be outdone, the leaders of the junior young people in the Trans-Tasman Union Conference and the Trans-Australian Union Conference, pooled their ideas and went to work. The result was the largest gathering of Adventist junior young people ever held in the world. From January 4 to 9, 1982, 4,032 Pathfinders from 176 clubs held a camporee at Mount Crosby on the Brisbane River in southern Queensland. Although heatwave conditions and shortage of water contributed nothing to the comfort of the campers, the boys and girls remained cheerful and enthusiastically took part in every activity planned for them. More than 200 badges and awards were presented to the juniors and on the Sabbath morning 406 Pathfinders stood to signify their decision to be baptised.

So much for special occasions when young people meet to share their faith, develop a sense of common ideals, and plan joint action. However, those times, of necessity, come only comparatively infrequently. What of more day-by-day, week-by-week spiritual support and Christian association? Local churches do much, but at a certain stage it became evident that something more was required to match the special circumstances in which young people might find themselves. This is an era of higher education with which comes a questioning and indeed often a challenging of Christian beliefs and even more certainly of moral values. Recognising that many Seventh-day Adventist young people must attend other colleges and universities in pursuit of their chosen careers, the students themselves formed first statewide, then nationwide organisations that offered Christian fellowship and caring. SUSDASS (Sydney University Seventh-day Adventist Students' Society) was the first of these. Independent of the conference, but with the help and blessing of various church officials concerned, it endeavoured to provide support and encouragement for university students. The success of the plan is borne out by the ever-growing number of highly educated people working in church-related activities.

Now in 1985 we look back over the years and marvel at what God has wrought. Just as tiny rivulets dribbling down the mountainside swell into creeks and streams and finally become mighty, rushing rivers; so those small "Rivulet Societies" of long ago expanded into Young Peoples' Meetings, Missionary Volunteer Societies, Junior Missionary Volunteer Societies, Pathfinders, and finally into the dedicated band of Adventist youth stepping into the last decades of the twentieth century, confident that they will see the fulfilment of their aim, "The Advent Message to all the World in THIS Generation."

9
Avondale College

Milton Hook



Mr Richardson, former staff member, remembers the chapel he loved so much.

When American Seventh-day Adventist missionaries evangelised the South Pacific region in the late nineteenth century, paramount in their minds was the intention of training others to evangelise in co-operation with the Foreign Mission Board of the church. For this reason at the General Conference session of 1891, Pastor Stephen Haskell made an appeal for the establishment of a training school in Australia. Consequently it was voted to send two American teachers to operate a Bible school for twelve to sixteen weeks, this to be "the first step toward a permanent school for children of all ages."

Pastor Lemuel Joseph Rousseau and his wife were sent to head the venture. Two terrace homes in St Kilda, Melbourne, were hired, and the first term of the Australasian Bible School began on August 24, 1892. A third home was hired the following year. Pastor George B. Starr taught Bible and his wife acted as matron for the boarding students. Pastor William L. H. Baker, Mrs. Emma Rousseau, and Miss Eliza Burnham completed the all-American faculty. In addition to the primary grades, a so-called Biblical Course was offered consisting of English, Mathematics, Bookkeeping, Geography and Bible. Church History and Practical Evangelism were added later.

Many of the students were adults who had already worked for the church as canvassers or in some other aspect of evangelism. Some attended, therefore, for short periods to improve themselves. Other seniors came for one or more terms to qualify as booksellers, evangelistic speakers, or specialists in cottage Bible studies. Just over one hundred students attended from New Zealand and the Australian colonies at different times until the school was closed in September 1894.

The pioneers' experience introduced them first-hand to some problems inherent in a cramped city boarding school. They lamented the close proximity to the centre of the city with all its distractions; these militated against serious study. Some students habitually drifted to nearby fields to watch cricket and football. The only work opportunities at the school revolved around indoor housekeeping. The administration felt that tutorials and study periods needed to be balanced with active outdoor work to maintain health. A semi-isolated rural environment therefore seemed desirable for setting up primary industries and the study of natural sciences. It would provide a geographical barrier in times of religious intolerance. On two occasions in 1894, Seventh-day Adventists in Sydney had been arrested and charged for working on Sunday. Furthermore, there was an economic consideration; scores of Australian banks and finance companies went into liquidation between 1891 and 1893 as the economic depression deepened. Thus the pioneers were driven to stress the need for church members and church institutions to be self-supporting and comparatively independent of widespread economic fluctuations.

Their religious beliefs, educational philosophy, local environment, and experience provided the impetus to search carefully for a permanent school location commensurate with their meagre finances.

Throughout 1893 mission leaders explored possible school sites as they travelled around Victoria and New South Wales. Rural properties near Euroa and Benalla in Victoria, were investigated. Alternative possibilities were found in New South Wales near Dapto, Picton, Kellyville and Ourimbah. Further north, in the Cooranbong district, the Strickland, Inglewood and Brettville Estates were inspected. The majority's interest narrowed to favour the Brettville Estate of 1,500 acres.

The disadvantages of Brettville were its poor soil and the fact that students would have some transport difficulties reaching the campus because the nearest railway station was five kilometres away over primitive roads. However, there were advantages arguing in its favour. There was timber on site for building purposes. Dora Creek, bordering the property, was navigable by small launches, and the estate was within reach of Newcastle for supplies and markets if the school should develop industries. All this could be gained in comparative isolation from religious intolerance and urban distractions. The weightier factor was its price at $4,500. This was three dollars an acre compared to between fifty and seventy-five dollars an acre for some of the alternative sites—a tantalising bargain.

By early May 1894, the decision was made to buy Brettville. William White, the son of Ellen White and president of the Australasian Union Conference, had paid a retaining fee and began making arrangements to purchase the land by instalments over two years. L. N. Lawrence was dispatched from Sydney to act as caretaker. He pitched a tent near the estate, hosting and guiding a retinue of interested visitors during the following weeks.

Pastor Stephen McCullagh, who suffered from a disease of the lungs and throat, came seeking rest and fresh country air. In an early morning prayer circle among the visitors, specific request was made for his healing. McCullagh arose from his knees claiming immediate restoration, and within a few days was back in Sydney preaching to public audiences. His return to health was interpreted by some as divine approval regarding the choice of Brettville as the school's permanent site.

A. H. Benson, an adviser from the colonial Department of Agriculture, had graciously inspected the property, exploring its agricultural potential. He warned that "the whole of the land is sour and would require liming and draining." In his opinion it was "unwise to select the land . . . the bulk of which is valueless and will be unproductive."

This negative report cast a pall of doubt. William White, in a June 10 letter to the Foreign Mission Board in America, included a copy and expressed his own misgivings. The letter precipitated a hasty reply advising the suspension of investments in Brettville until O. A. Olsen, General Conference president, could be notified. Olsen's later advice was for the pioneers to go ahead as they thought best. These proceedings, however, polarised opinions. Ellen White, who had visited the property, was enthusiastic about its possibilities. Despite the occasional lapse into discouragement, she remained its chief protagonist. Pastors Arthur Daniells and Lemuel Rousseau, vice-president and secretary respectively of the Australasian Union Conference, opposed the choice after reading Benson's report and advice from the Foreign Mission Board. William White wavered between the two opinions, but nevertheless pressed ahead with fund-raising and having the property sub-divided by a surveyor so that small lots could be sold to church members. It was planned that this income would provide finance for erecting school buildings and at the same time give needy families a chance to become self-supporting in close proximity to schooling for their children.

At the Ashfield camp-meeting in Sydney during October and November the choice of Brettville and White's idea of a close village settlement were vigorously debated. Generally speaking, the village settlement idea was abandoned; a few lots south of Maitland Road were sold to selected individuals, but were gradually repurchased later by the school.

FRANCIS ARTHUR ALLUM (1883-1948)

Francis Allum was an Avondale student in his mid-twenties when he was called by the General Conference of Seventh-day Adventists to go as a missionary to China. Because mission funds proved small, he earned the transportation costs for himself and his bride by selling denominational books in New Zealand.

Initially stationed in Honan, the Allums adopted Chinese dress, including the time-honoured queue. Later they moved out to Western China. When the Central China Union Mission was organised, Allum became its superintendent.

After sixteen years in China ill health drove Allum home to Australia, where he served in administrative positions, including secretary of the Australasian Union Conference.

The career of Francis Allum shows how Australia and its principal educational facility, Avondale, became quite early bases for Adventist outreach to various parts of the world.

The Foreign Mission Board consented to the purchase of Brettville; the majority of the delegates at the camp-meeting were in its favour. Hence, the Australasian Union Conference voted on November 20 to "proceed to the establishment of the Australasian Bible School on the said Brettville Estate" and "complete the payment."

However, Rousseau desperately continued to search for alternatives. He found two properties near Penrith, west of Sydney. Early in December a small party including himself, Ellen White, and her son William, inspected these properties, but came away with the news that prices were in the $40,000 to $60,000 range. Rousseau's hopes for a different location were dashed in the pit of poverty.

At the same time, the furniture from the Melbourne school arrived in Sydney; immediate storage was imperative so it was sent on to Cooranbong. All were weary of the

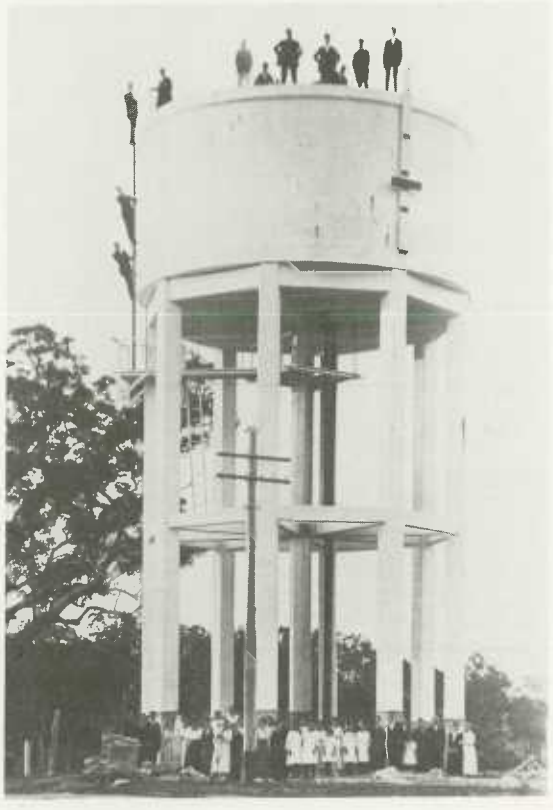
College Drive, then and now.

Ellen G. White and staff at "Sunnyside," 1896.

The Young Ladies Hall.

"The Laurels."
The water-tower after completion, 1919.

The Music Building.



Avondale Brass Band, 1913.

protracted search, the reverses and uncertainties. It was expedient to press ahead, utilise the better portions of the estate for agriculture and establish a "school of the prophets" in the woods.

When the Australasian Union Conference met in January 1895, they renamed the estate "Avondale," and voted to call the school "Avondale College." The Wessels family of South Africa, people of some substance, took a philanthropic interest in the project. Mrs Wessels, in company with her daughter Anna, and son-in-law Harmon Lindsay, visited the estate. Mrs Wessels had given $2,500 as a gift to the enterprise. Anna promised $5,000, which arrived in Australia in August 1895. The General Conference sent $3,000 to complete final payment on the land in January 1895. Ellen White donated $1,000, and others made small loans in anticipation of the school opening in 1896.

W. C. Sisley from America also visited the estate in the course of a world trip for the purpose of giving advice about church buildings. During his short stay he drew up campus building plans which the pioneers followed with minor variations. Initially the abandoned Healey's Hotel in sleepy Cooranbong was rented to house teachers and students. Tents were pitched alongside to relieve the congestion.

Metcalfe Hare, from New Zealand, his wife and two boys, were the first to live on the "campus" itself. Their spartan tent-life was shared at night with possums passing unmolested through their home. Koalas, snakes, and timid bellbirds were joint tenants with them. Hundreds of frog voices croaked rhythmically in the swamps. Eucalyptus trees, shedding slivers of bark and cradling wild orchids in their branches, grew majestically all around. Frosty moonlit mornings, with kangaroos puffing white vapour from their noses, gave way to sunny, silent days broken only by the tinkling of a cowbell, the echo of a hunter's dog, or the chip-chip-chip of the tree-feller's axe.

The first department to be set up at Avondale College was called the Industrial Department—a euphemism for twenty to twenty-five valiant young men engaged for the most part in land-clearing. After each six-hour workday, under the supervision of Lawrence and Hare felling trees with axes, wedges, and crosscut saws, they were between 4 and 8 p.m. given two elementary classes by Rousseau and his wife.

Hare built a sawmill near the fern-covered bank of Dora Creek to utilise logs cut on the property. A little later, using clay from the estate, W. T. Woodhams manufactured bricks for public sale, stockpiling some in readiness for the new school buildings.

With sufficient land cleared, an effort was made to plough the virgin soil, still hard because of winter drought. They broke the borrowed plough in the first furrow attempted. In desperation a larger plough was purchased in Sydney. With it, only widely spaced furrows were cut to enable them to hurriedly plant 1,000 fruit trees and an experimental plot of pumpkins, potatoes, and melons. Despite hand watering, nearly a tenth of the fruit trees died and were replaced the following year.

A community of Seventh-day Adventists steadily grew in the district, anticipating work or an imminent school opening. T. J. Sherwin, in 1894, was the first to move from Sydney to Cooranbong. Alfred Hughes, also from Sydney, and David Lacey, from Tasmania, settled their families close to Avondale. Ellen White had J. G. Shannon and others build "Sunnyside," now serviced by Avondale Road, taking up residence there on Christmas Day, 1895. Albert and Robert Lamplough began business in blacksmithing and footwear on the corner of Alton and Maitland Roads. James Hansen built a general store nearby. Others on the estate, apart from the Hare family, were Woodhams, W. R. Carswell, Thomas Coulston, and E. Worsnop. In August 1895, they organised themselves as the Cooranbong church within the infant New South Wales Conference. Open-air services had been held on the estate in the previous August. At the time of formal organisation, services were being conducted in the dining-room of Healey's Hotel. Later they were to transfer to the sawmill loft—a wretched room, cramped because of stored school desks, unheated in winter, and oppressive in summer, directly under the hot corrugated-iron roof.

W. W. Prescott, General Conference Education secretary, visited Avondale when Hare was struggling to prepare ground for an orchard. He came again when surrounding hills were a blue-grey haze and ablaze with bushfires. Hot winds were suffocating and his first impressions were uncomplimentary. Both Prescott and Rousseau wanted to reverse the overriding emphasis on manual labour. They had observed, too, that the Australian constituency expected graduates with academic achievements. A full-scale school program with a better balance between physical and mental labour

was imperative. At this time the titles "College" and "Industrial Department" were dropped and "The Avondale School for Christian Workers" became the new name. Prescott, with Pastors Starr and Daniells, also conducted a Bible Institute in tents pitched on the campus, March 26 to April 23.

The Rousseaus returned to America midway through 1896 because of ill-health and were replaced by Australia's own H. C. Lacey and his American-born wife, Lillian. Both had just completed their studies at Battle Creek College, Michigan. From July 20 to October 1 they conducted afternoon and evening classes in the sawmill loft for about thirty local students.

Advanced academic studies were sadly missed in 1895 and 1896. The orchard and vegetable gardens were established and the thirty-five-acre swamp drained. On that account the agricultural component for the experiment was considered a success. An independent food supply, manual labour outdoors, and agricultural training for the students were assured. But lengthy court proceedings over the transfer of the property title deed sapped the enterprise of finance for permanent buildings. William White won the court hearing, but the defendants appealed. He lost the second hearing and was ordered to pay $2,000 in costs. A different firm of lawyers eventually achieved a successful transfer of the deed. With the return to America of the much-respected Rousseaus and little apparent progress toward an early school opening along full academic lines, church membership support for the enterprise began to decline.

The school proper was advertised as due to open in April 1897. Leaders could not call on the Australian membership to finance the buildings because of the economic depression and the worst drought of the decade. In desperation Ellen White borrowed $5,000 from her friend Mrs Wessels in South Africa.

Fred Lamplough won the contract to build Bethel Hall, the first of the permanent structures for the school proper. Cost-cutting forced original plans for a brick-veneer structure to be simplified to a timber one. Avondale-made bricks were used only for foundation piles and chimneys. On October 1, 1896, Lamplough and Lacey measured out and dug the foundation holes. At the end of the day it was hastily arranged for Ellen White to set a foundation brick in place and offer a prayer of dedication. She, together with Lacey and Hare, made brief speeches at the simple ceremony attended by a few local people.

Later in the summer, work began alongside Bethel Hall on a second building. It began as a single-storeyed kitchen and dining-room, but Ellen White suggested late in February a second level be added so that the young men would not need to be accommodated in tents.

Early in April, it became clear that the buildings would not be ready in time. An urgent call was made for local volunteer labour. Men, women, and children responded throughout the following two weeks. The stored school furniture was taken from the mill loft, repaired and scrubbed. Mrs Haskell and Mrs White's nurse-companion, Sara McEnterfer, worked alongside Iram James nailing Oregon floorboards in the dining room. They punctured blisters on their hands, rubbed Vaseline into them and worked on. Others cleaned Bethel Hall or painted window frames. Carpenters nailed the weather-boards on the outside of the second building, every hole bored with a gimlet because the eucalyptus timber was so hard that nails bent like spaghetti. Some of the ladies formed a human chain to hand bricks to Harry Richardson laying the basement floor of the kitchen. A rainwater cistern to hold 300,000 litres was dug midway between the two buildings. When the summer drought broke in May, the cistern overflowed, guaranteeing an adequate water supply for the students that year. Finally, the school bell was mounted out in front between the two buildings.

The united effort enabled the school to open on April 28, 1897, even though the interior of the second building was unfinished. Maximum use was made of these buildings. In Bethel Hall the downstairs front rooms provided housing for the school principal, the remainder of the rooms being accommodation for the young ladies. Young men lived upstairs at one end of the second building and a chapel-classroom occupied the other end. Downstairs was used for the kitchen and dining-room. The cook, T. W. Skinner, and his wife, were accommodated in one corner of the kitchen. The dining-room was also partitioned temporarily to serve as classrooms, including space for the primary school.

For the first month Stephen Haskell and his wife operated a Bible Institute, teaching the books of Daniel and Revelation. Lacey acted as principal pending the arrival of Pastor Cassius Hughes and his wife Ella from America in late May. Hughes then served as

The Central school building . . .

. . . now the chapel.

The Principal's office.

The blacksmith's shop.

The landing area on Dora Creek.

Four ex-principals—Murdoch, McDowell, Magnusson and Cox.

principal and farm manager. His wife taught the primary school. Every day the rising bell sounded at 5.45 a.m. Three hours later Haskell conducted a Bible class for everyone. The remaining hours until lunch at 1.30 p.m. were reserved for the regular secular subjects: English, History, Geography, Arithmetic, Physiology, Music, and Cooking. Nature Study and Bookkeeping were added in 1898. Three hours of manual work in the kitchen, dormitories, or on the farm occupied the afternoon, supplying a healthy counterbalance to mental exercise.

Hughes was an excellent agriculturist, working alongside the young men in the orchard and vegetable gardens. In his first year he established apiaries which subsequently yielded thousands of pounds of honey for the school. Success on the farm, and a capacity enrolment of forty boarders, together with day students, encouraged these pioneers.

In August the School Board donated land for a Cooranbong community church. The site chosen, despite Hare's advocacy of a secluded spot, was a prominent corner on Maitland Road at the entrance to the campus. Under the direction of Hardy and Lamplough, a team of carpenters completed the building in six weeks. Jasper Clayton of the Ashfield church, Sydney, made the seats. All was ready for dedication at the year-end closing exercises of the school, October 16 and 17, 1898. The church stood as a witness to the belief that the heart of school life was its religious perspective. Faculty and students attended there until the College church was organised in 1919; they began meeting in the campus chapel, but used the community church for graduation services.

Throughout the summer vacation most of the students and teachers were engaged in labour elsewhere. Those who remained worked the farm. Canning fruit in preparation for the following school year became an annual ritual in the kitchen basement. During the 1897/98 summer, 1,000 two-quart cans of peaches, plums, pears and quinces were preserved in addition to bottled grape juice, tomatoes, jams and jellies. The school orchard, gardens, and vineyard became an increasing source of supply for the school pantry.

Two bookkeeping errors totalling $5,500 in favour of the school, together with promising enrolments and a resurgence in constituency optimism cheered the pioneers to press ahead with the building program. Herman Hall for the young men (later renamed Haskell Hall) was completed, except for finishing touches, at the beginning of the 1898 school year. That year it also housed temporarily the principal and family as well as the primary school.

Midway between the dormitories, College Hall, later known affectionately as "The Chapel," was erected in 1899. Designed by H. E. Thomson on an American model, and built by Hare and Lamplough, it served as the hub of campus life for about sixty years. The peripatetic primary school occupied the two front downstairs rooms for a few years. The remainder of the downstairs area served as the main teaching rooms. Upstairs were the small library, principal's office, and spacious chapel. The school bell was

PRINCIPALS

1892 (Aug)-1896 (Jun)	L.J. Rousseau
1896 (Jul)-1897 (May)	H.C. Lacey
1897 (May)-1898	C.B. Hughes
1899	A.G. Daniells, E.R. Palmer, C.B. Hughes
1900-1902	C.B. Hughes
1903-1910 (Jan)	C.W. Irwin, BA
1910 (Feb)-1910 (Sep)	J.H. Paap (acting)
1910 (Oct)-1912	B.F. Machlan
1913-1914	G. Teasdale
1915	J. Mills
1916	J.M. Johanson and F.L. Chaney
1917	J.M. Johanson
1918-1920	L.D.A. Lemke
1920	H. Kirk
1922	W.W. Prescott
1923-1928 (May)	L.H. Wood
1929 (May)-1929	E.E. Cossentine
1930-1931	H.K. Martin
1932	H.K. Martin, A.F.J. Kranz (acting, 1st term)
1933-1935	A.E. Speck
1936-1938	C.S. Palmer
1939	A.H.Piper
1940-1943	T.C. Lawson
1944	B.H. McMahon, BA
1945-1946	E. Rosendahl
1947-1952	W.G.C. Murdoch, BD, MA, PhD
1953-1958	E.E. White, BA, DipEd, MSc, PhD (E.G. McDowell, acting, January-August, 1956)
1959-1970	E.G. McDowell, DipSocSc, BEd, MA, EdD
1971-1980	E.A. Magnusson, BSc, PhD (NSW), PhD (Lon)
1981-1984 (Jun)	J.J.C. Cox, MA, PhD
1984 (Jul)-	B.W. Ball, MA, PhD

transferred from its outside stand to the chapel spire.

Mrs Lacey began a commercial department in 1898. The first primary school teachers were trained by Mrs Hughes. Students in both these disciplines could gain practical experience at the school itself, but this was not possible with the students in the new one-year nursing course conducted by Mr Lacey and Dr Caro. Hence it was expedient to have a small nursing home on campus. Furthermore, Avondale's isolation from medical assistance in Newcastle, especially in emergencies, underscored the advantage of such a home. These factors led to the establishment in late 1899 of the Avondale Health Retreat near the church as an adjunct to the school. Another associated enterprise taking form on campus at the same time was the construction of a health-food factory on the sawmill site. Alongside, six years later, a print shop was built by students and teachers. From the time the school had opened, Francis Nicholas, a Pacific Islander, had done translation work. A small press in a corner of the carpenter's shanty was used to print tracts in a variety of languages including Rarotongan, Tahitian, Fijian, Maori, and Malay, as well as English.

Enrolments peaked at 200 in 1905, crowding the dining-room and forcing some young ladies into accommodation in a nearby cottage. Because of this, teachers and students once more began major construction on an addition, later called Preston Hall, joining Bethel Hall with the second building. This provided a larger dining-room, two rooms for the preceptress, twenty-one student bedrooms, and a spacious parlour. The parlour served as a multi-purpose room for socialising, study and worship periods, and at times housed conference delegates during meetings, as well as accommodating the primary school until 1913, when a separate building was finally erected for that purpose.

A trim manual arts building was erected alongside the boys' dormitory in 1923. It was equipped especially for carpentry and joinery classes because of the curriculum emphasis. Practical training for the young ladies was enhanced the following year with the completion of The Laurels, the only building predominantly American in architecture. Domestic Science classes were held upstairs. The downstairs area was modelled like a regular home with three bedrooms, a kitchen, bathroom, lounge, and dining-room. Four young women at a time, with their supervisor, spent two months living there and learning some practical aspects of home management, ie, housekeeping, without children underfoot or in the stress of a mission field milieu. The Laurels marked the end of an era—that of the timber buildings, always a fire hazard and prone to termite attack.

In 1925 one could stand on the apex of the rise on which the school buildings were erected, near the young jacaranda trees at the entrance to the chapel, and survey thirty years of steady progress. To the south and west Dora Creek curved upstream to the "dry log," traditional site of campus baptisms. A little to the right, in the distance could be seen the rooftop of the Health Retreat and church. In the middle distance was the water-tower, built of concrete in 1920, the only exception to buildings of wood. A little closer lay the green and brown farmland on the flat, and orchards extending around the back of the buildings. The barn and windmill were also prominently in view. Closer were the teachers' homes, The Laurels, and girls' hall complex incorporating the kitchen, dining-room, Preston Hall, and Bethel Hall. Casting one's eyes to the front and left one could see the business office built in 1910 opposite the chapel, the boys' hall with its war-time additions, the woodwork building, primary school, print shop, and health-food factory. The uncluttered scene represented a generation of pioneering, a somewhat rustic and certainly sentimental period of church heritage.

Avondale's boarding school campus was, however, more than a group of buildings. It was teachers and textbooks, humdrum life interspersed with minor dramas, the aroma of fresh bread from the basement bakery, and cows crossing College Road at milking time. Avondale was the run-walk and flashing smile of Hattie Andre, teacher and preceptress. Avondale's many faces included the snowy-haired patriarch, Haskell, untrained as a teacher and hence not always accepted. He was in sharp contrast to the young and debonair Lacey, well-trained and a gifted musician and teacher of Physiology and Bible. And, who could forget the long column of students marching to church with C. R. Irwin in the rear, his eyes boring holes in their backs, or the Mathematics and Science teacher John Paap, the big-boned New Zealander of German stock who became the boys' hero? Others were Bertha Harlow who started the Sewing Department in 1899, Maud Sisley Boyd, the elegant widow, highly respected as a teacher,

CHARLES HENRY SCHOWE (1881-1952)

A thin man with a stiff stride, a military swing of the arms, a whimsical smile, a sense of humour, and a very kind heart was Charles Henry Schowe, an outstanding "character" in the history of Avondale College as it is now known. Teaching was in his blood—his father was a headmaster. So when he graduated from Avondale, having earlier been secretary-treasurer of the New South Wales Conference, he was appointed to the staff. Schowe taught at Avondale from 1910 to 1949, when he retired, except for a ten-year period when he was headmaster of an Adventist school at Strathfield, and principal of the SDA Greater New York Academy.

Schowe was a pianist and taught music; he also taught Greek, Latin, history, pedagogics and at least one year, science. He was engrossed in the life of the college, serving on various occasions as preceptor of the boys dormitory, head of the teacher-training department, headmaster of the whole academic program, bandmaster, and librarian. He married Winifred Trunk, an Avondale teacher from America who taught domestic science, a woman of charm, professional skill, and wisdom.

Charles and Winifred Schowe were greatly loved by Avondale students; they were their friends.

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preceptress and matron, and Queenslander Rhae Allbon, English mistress and trainer of primary school teachers. Charles and Winifred Schowe were enshrined in the memory of more students than any other teachers. As a perennial teacher of Music, History, Latin, Greek, English, and Pedagogics, and sometime accountant, librarian, or preceptor, he endeared himself to all with his kindly sense of humour. His American-born wife taught Mathematics, Pedagogics, Physiology, and Domestic Science. Their teaching careers were to continue into the 1940s and would doubtless be some of the longest of those to serve at Avondale.

Students carried other lasting mementos in their minds—the bone-rattling ride in the horse and cart from the railway station to the school, water-filled fire buckets (pranksters' delight) in the hallways; the threat of dismissal for courting, even by letter; the taboo placed on cricket and tennis in 1900; and the light of kerosene lamps quenched at 9 p.m. Percy Neale, on the estate from 1896 to 1899, also remembered milking cows or "scrubbers." "I am sure the value of their product never equalled the cost of their feed," he recalled.

Teachers too, no doubt gathered mixed memories. In the midst of discipline problems in 1899, Haskell had lamented, "Whoever has charge of dealing with Colonial colts will not have an easy time of it, even if they are old religious men and women." More pleasant for teachers was the welcoming of new arrivals. By 1902 boats had superseded the horse and cart for transport to and from the railway station, so students arrived on campus via Dora Creek. At the end of each year, after annual closing exercises, it became customary for teachers to farewell students the following morning at the boatshed. The school dinghies, the little launch *Avondale*, the barge *Black Swan*, or the fifty-foot cutter *Avin*—depending on the era—would then convey the students downstream to Dora Creek Railway Station which was built as a result of the school petitioning the rail authorities.

Unforgettable, too, were the Week of Prayer testimony services in the chapel; rising at 3 a.m. to travel for ingathering for missions in Newcastle; and playing host or hostess at the dining-room tables after the "American (Family) Plan" was introduced in 1912. It was also something to write home about when a visiting speaker occasionally gave a lecture with steriopticon slides, or Saturday evening was spent in etiquette class.

Picnics provided enduring memories too. In 1904, with some initial qualms, the faculty responded to a request from the students for a picnic. This became an annual event, sometimes in the summer vacation, but usually as a diversion within the academic year. Traditionally, Silverwater Beach on Lake Macquarie was chosen after cruising down Dora Creek and around the little inlets. Athletic races and a game of rounders (softball) were customary. However, the highlight was the launch trip with community hymn-singing or just musing at the reflections in the placid water and the leaping of the fish.

There were dramatic moments of course, not always happy. The small community in 1899 was saddened when Elsie Gates, visiting her brother, Pastor Edward Gates, was thrown from a buggy into Sandy Creek

and drowned. The driver of the buggy had stopped to remove a fallen branch from the track, and the horse, taking fright, overturned the vehicle down the bank of the creek. A parallel tragedy occurred in 1910 when John Clarke apparently suffered a heart attack and drowned while swimming with another student in Dora Creek only three weeks after graduating from the Teacher's Course. There were emergencies in consequence of the climate. Periodic drought was a menace, and so too were the hailstorms such as the one which devastated the fruit crop in 1910. The previous year a fierce bushfire raged through the campus. On that occasion flying cinders several times ignited the laundry and wood heaps as teachers and students fought it desperately. The only property loss was the doormat at the entrance to College Hall.

Not to be forgotten were the modern inventions gradually introduced at Avondale. It was a memorable day when Cooranbong Post Office was connected to the Health Retreat by telephone in 1906, and extended to the main school buildings five years later. With the set ensconced in the office, homesick students could hardly ring parents for a lengthy chat, and it was not until 1930 that an extension was installed for wider benefit. By 1908 wires strung across campus also meant the introduction of electric light—at first only for night use. But when a large suction gas plant was installed in 1914/1915, then daytime electricity became available. From that time novel conveniences proliferated—electric flat-irons, a steam washing machine, steam water extractor and steam mangle were introduced in 1914. An electric vacuum cleaner and steam heating in College Hall came in 1926. Two years later an automatic refrigerator superseded the ice-box.

The era of wooden buildings gave way to brick in 1925 when a small Music Building was erected between Bethel and College Halls at an estimated cost of $1,000. Brick was chosen in an effort to sound-proof lesson and practice sessions. A decade later the health-food factory was transformed into brick, and then a new primary school of brick took shape almost opposite the college principal's home. In wartime the brick Science Building of similar size to the Music Building was erected between Haskell and College Halls.

The close of the second world war saw a turning point in the development of Avondale. A number of students, their careers disrupted by military service, chiefly in the medical corps, came to Avondale to renew an approach to their chosen callings. This gave not only a boost to student numbers, but also provided a body of students with maturity and serious purpose.

Two appointments at this time were of particular significance: William Murdoch, a Scot who had been principal of Newbold College, England, for many years, became principal of Avondale in 1947; at the same time the college imported George W. Greer, from the United States, to lead out in musical activity.

Murdoch set in motion a rebuilding program which has not yet lost its momentum. The first building to receive attention was the chapel. Geoffrey Richardson, the carpentry and woodwork teacher, supervised lengthening of the building. He laid huge beams above extensions to the lower floors prepared earlier, cut the upper part of

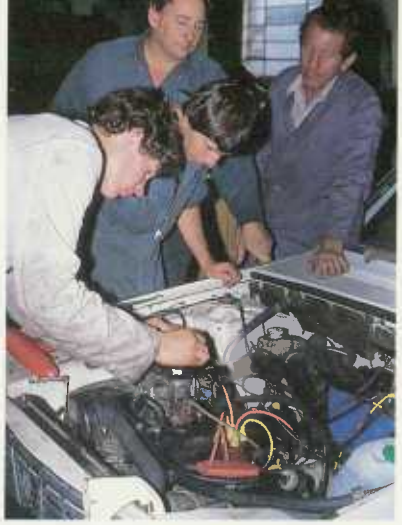
CYRIL STEWART PALMER (1893-1976)

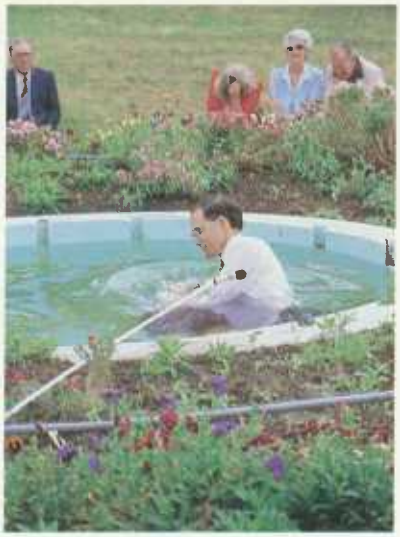
The career of Cyril Palmer, minister, educator, missionary, administrator, almost spans the first century of Adventism in Australasia. He was born in Tonga, but at the age of twelve went to live in the home of Edward Gates at Avondale, attending classes taught by Hattie Andre. He subsequently attended the New Zealand boarding school, first at Cambridge and then Longburn, and finally graduated from the Ministerial Course at Avondale.

At various times Palmer served as principal at the Buresala Training School in Fiji, Beulah College in Tonga, Carmel College in Western Australia, Longburn College in New Zealand, and Avondale College, New South Wales—quite apart from fulfilling other responsibilities from time to time.

After retiring from full-time service he gave ten years as an assistant chaplain in the Sydney Adventist Hospital.

An excellent teacher and preacher, with a bright and open mind, he was a firm administrator, kindly adviser with a deep abiding faith—a stalwart in the development of Seventh-day Adventism in the South Pacific.





the building and pulled the rear portion over the beams with a tree-puller. The roof over the gap thus created was enclosed that night, the workmen driven on by threatening rain. The enterprise, once completed, made room for a library and more classroom space beneath as well as extra room in the chapel upstairs.

The old two-seater desks facing west were replaced with theatre-type seats facing east and a soundshell, the brainchild of George Greer, constructed at the opposite end to the original rostrum. Then through 1951 and 1952 the college team under Richardson and that beloved college identity James Crisp, plumber, electrician, and bricklayer, known to his maintenance boys as "Unc," designed and constructed Andre Hall, a substantial addition to dormitory space for young women.

A prominent feature of the Murdoch years was the work of George W. Greer, whose excellence as a choral director in the United States recommended him to Adventist leadership at Wahroonga. Greer created an *a capella* choir, of the sort then largely favoured in America and not unlike the Glasgow Orpheus under Sir Hugh Roberton. Sixty strong, rehearsing twice weekly, with the parts skilfully mingled to produce blended harmony, The Avondale Symphonic Choir produced sounds of organ-like quality. It showed itself also capable of dramatic effects. It sang in the weekly Sabbath services; it toured; it broadcast. With it was initiated a choral tradition pursued for four years after Greer's departure by Noel Clapham and then to the present by Alan Thrift and his associate David Clark. The Avondale Singers, smaller in size and with a less pretentious title, preserves this tradition. Under Greer, oratorio, band, orchestra, all received enthusiastic encouragement. Would music take over the college?

Toward the end of his four years as principal, years rich in spiritual leadership, Murdoch made two moves which were to be of great advantage to the college. He saw the need for "a big rough room" where young people could let off steam and which could be a venue for large occasions such as graduation, which for many years had been cared for by the erection of a circus-style tent on the front lawn. The result was a large gymnasium euphemistically called the "Auditorium," capable of seating 2,000 people and which with its basements has proved to be one of the most useful buildings on the property. Its construction was completed in the time of Murdoch's successor Edward Edwin White, of England. Faculty and students contributed many hours of volunteer labour on the project, mixing tonnes of concrete in hired mixers and creating laminated wooden arches from local woods. With walls still open, and floor newly nailed down by an SHF factory working-bee, it was first used for graduation at the end of 1953.

The other move initiated by Murdoch was the search for a way in which Avondale could teach and award a first degree of acceptable standard and recognition. At that time to seek a government charter for a university was unthinkable. The Roman Catholic Church in Sydney had unsuccessfully tried this approach for the education of its priests. The idea of an external degree with Queensland University foundered on the Latin, or Greek, requirement for matriculation there, nor would such a degree leave sufficient room for theological studies for prospective ministers. Another problem was the need to upgrade Avondale's teaching staff. Doctoral degrees, for example, were almost nonexistent.

A solution was found in forming a liaison with Pacific Union College of Angwin, California, one of the larger and more progressive of Adventist tertiary institutions in the United States. At the same time there was initiated a fairly regular program of study-leave for successful teachers to upgrade their qualifications. This work moved forward in the White era.

Then came Gordon McDowell. McDowell had been acting principal while White was pursuing doctoral studies in London. But from 1959 to 1970 he had twelve unbroken years as principal. This was extraordinary. In the first sixty-eight years of Avondale's history there had been twenty-seven principals, averaging only two and a half years in leadership. Almost 50 per cent had been little more than caretaker principals, leaving slight impression on the college's development.

McDowell's policy was to keep administrative costs low and seek generous grants for rebuilding purposes—a conspicuous legacy today. First in the program, was the White Memorial Building (1960), an administrative-classroom-library complex enabling these activities to be moved out of cramped College Hall into a more commodious and professional setting. In the same year a high school hostel was built primarily for children of missionaries serving overseas. The building is now occupied by the Commerce Department. The next major project was the demolition of Haskell

Hall and the erection throughout 1963 and 1964 of the replacement boys' dormitory called Watson Hall. Extensions were also made to Andre Hall. More faculty homes were built, and finally a separate kitchen and cafeteria complex was erected behind the girls' dormitories. It represented a truly massive change in the look of the college estate.

McDowell was an educationist in training and experience. In addition he was familiar with educational practices in Seventh-day Adventist colleges and universities in North America. He was therefore able to monitor adjustments to degree courses awarded in liaison with Pacific Union College. McDowell was intensely interested in the development of the Adventist parochial school system throughout Australia, New Zealand and the islands of the South Pacific, and was concerned that teacher preparation should be such as would enable graduates to adjust to the widely diverse demands upon them.

Eric A. Magnusson, formerly chairman of the science department, replaced McDowell when McDowell was called as educational secretary to the Australasian Division to replace Edward White. Magnusson brought to his task an excellent academic background particularly in physical science, a gift for clear exposition, administrative ability, and a sense of urgency. He remained for ten years. His two doctorates, one from the University of New South Wales and another from London, provided excellent qualifications and useful personal links in the academic fraternity.

Magnusson pushed forward the improvement of the physical plant. He set up a committee to produce long-term plans for the campus layout. Library extensions, lecture theatres, and administrative offices were added to the White Memorial Building. In this period the Avondale practicing schools (primary and secondary) were transferred to a new site at the northern end of Avondale Road. The former high school, a new chemistry building, and the old primary school, together provided more commodious accommodation for two college departments: Education and Science. A steady increase in the number of married students led to the creation of a married students' village consisting of a series of duplexes near the Avondale Memorial church. Magnusson's last effort was the building of a small graceful chapel adjoining Andre Hall.

In the married students' project the college was greatly assisted by the generosity of the Association of Business and Professional Men, an Adventist layman group. The erection of the chemistry building was made possible by a substantial gift from the Avondale College Foundation. This remarkable organisation grew from advice given to the Australasian Division of Seventh-day Adventists by an Adventist businessman, Lyn Knight. The ACF, as it came inevitably to be known, formed in 1978, operates a number of businesses: ACF Investments, a pathology service and a wholesale nursery, among others, for the purpose of generating funds to improve Avondale College. It has caught the imagination of many highly successful men of business.

The improvement of the physical plant did not represent Magnusson's major task; that was the necessity of providing Avondale's graduates with qualifications well-respected by the community and recognised by various governments; Avondale was functioning in a society much more sophisticated and in which government control, particularly of teaching qualifications, had become more exacting. This was not a problem which had concerned the founders of Avondale. The goal had then been simply to train people for the mission of the church in the society of that time. It did not require research qualifications to sell denominational literature in India or unfurl a picture-roll in Fiji. Primary teachers throughout Australia and New Zealand in the government systems at the turn of the century were still being trained on something resembling an apprenticeship method. Avondale was intent on providing a balance of mental, physical and spiritual growth, to fit its students for service in the home field and abroad. Prior to 1901 "Cards of Standing" to indicate achievement were presented to a student at the close of each term—that was all.

Thus George Masters, his wife, and son Fairley, attended the Melbourne school for a short time before sailing to sell denominational literature in India. Prissie Prismall and Evelyn Gooding shadowed Ella Hughes in the primary school then left to teach solo—Prismall to Melbourne and Gooding to Rarotonga. These were active, eager people often with a great deal of native ability who learned quickly by rising to meet the challenge of the tasks they faced. Students who were prospective ministers provided themselves with practical ministerial training outside the classroom by meeting people and distributing literature in the district around Avondale, teaching cottage

Bible study groups, and giving simple medical assistance. Some organised and taught Sunday schools. Harold Harker of New Zealand, for instance, led a group which in 1900 bought a piece of ground in Morisset for ten pounds, erected a miniature hall, and conducted regular meetings there.

From 1902 onward, with a school year lengthened from twenty-six to thirty-nine weeks, formal diplomas were issued. There was at first a two-year "Missionary Course" and a "Business Course," then a four-year Biblical Academic Course, from which one Joseph Mills was the first graduate.

WILLIAM GORDON CAMPBELL MURDOCH (1902-1983)

William Murdoch, one of the most loved and respected of Seventh-day Adventist educators, came from a New Cumnock farm in Scotland. During the difficult war years he was principal of Newbold College, England. In addition to his earlier denominational training in England and the United States, he added a Bachelor of Divinity degree with London, and a doctorate with the University of Birmingham, while at Newbold.

Australia owes much to him. In his four years as principal of Avondale College, he set the college on a new course, both scholastically and in the upgrading of its facilities.

For twenty-eight years he taught at the Seventh-day Adventist Theological Seminary, where he was dean for thirteen years.

His pawky Scottish humour was a delight to his students and colleagues, who were ever encouraged by his steadfast faith and evident love of God and his fellow men.

Most of these early graduates became part of the full-time workforce of the church. Ella Boyd, for example, a teaching graduate, taught in the Tongan mission school. Septimus Carr, one of the first graduates from the Missionary Course, opened new mission fields in Papua. Francis A. Allum and his wife sailed for China. Andrew Stewart, who graduated from the Missionary Course in 1906, became in himself the personification of the Pacific Island Mission outreach. Eric Hare (Missionary Course 1911, and Biblical-Academic Course, 1913) headed for the Karen district of Burma where, because of his medical expertise in service to the people of that district, he was revered as "Dr Rabbit." Norman Wiles (Academic Course, 1914) was to die of blackwater fever while a missionary on Malekula, nursed by his wife, formerly Alma Butz (Biblical-Academic Course, 1913; Normal Course 1914).

In academic development one would say that the most advanced course, the Biblical-Academic Course, was equivalent to a completed high school level today. The two-year Missionary and Teachers courses would have been equivalent to the level after four years at a modern high school. Those who wished to study further attended Adventist colleges in the United States.

A desire to emphasise the theological character of Avondale led to a change in its title in 1911 (a prewar year) to The Australasian Missionary College and the addition temporarily of a year at a tertiary level.

In the inter-war years Avondale struggled on, academically hampered in achievement by lack of a teaching staff with tertiary qualifications themselves, and a spirit of extreme parochialism in educational outlook in the field. By 1940 a teacher-training course with a Leaving Certificate as a prerequisite was in full swing, inspected by Victorian inspectors, since Victoria required teacher registration.

Then came the Murdoch era with an eventual move toward four-year courses beyond high school in liaison with Pacific Union College. It was in the Edward White principalship that this was brought to fruition. Such men as George Caviness, William Hyde, and Willard Meier came across the Pacific to provide a link with the American college.

Through the fifties and sixties the faculty grew increasingly lettered. Higher degrees, especially doctorates from a variety of universities, testified to more advanced scholastic experience and training.

The Pacific Union degree as offered by Avondale consisted of twenty units—five per year— distributed over four years with a Leaving Certificate with a pass in English as a prerequisite. This worked well, except that these degrees were American, looked on askance by Australian and New Zealand universities, a situation which precluded

substantially the possibility of using them as springboards for higher qualifications. For the theology students this was less of a problem; their natural route to advanced theological qualifications was by way of the SDA Theological Seminary, Berrien Springs, USA, part of the rapidly developing Andrews University. But for teachers this was less satisfactory. Australian and New Zealand universities on occasion might make some concession, but often teachers in the field who wished to upgrade their qualifications found themselves working through another first degree—though often with considerable advantage over students coming in raw from high schools.

Another problem also called for change. State governments were tightening their registration requirements for teachers working within their states. It was therefore desirable to have degrees and diplomas universally recognised in Australia and New Zealand.

At this stage Eric Magnusson, in 1971, entered the scene as principal, with a background well suited to the task of tackling these problems. Opportunity knocked at that time since there was a move throughout Australia to broaden the basis of tertiary education by lifting the status of teacher-training colleges and creating other institutions to form Colleges of Advanced Education offering qualifications more specifically adapted to the professions than university degrees. If Avondale could plug in to this new arrangement it might achieve certain well-defined aims: it would solve the problems of teacher registration in the various states; it might go part way, perhaps eventually the full way, to solving the problem of further study; it might help to solve some of the financial problems of Avondale students by making them eligible for TEAS (Tertiary Education Allowance) benefits.

The approach to this problem was first of all to build up the teaching staff in numbers and quality. This meant further study for able people and the appointment of new lecturers who showed promise in Christian commitment, academic achievement, and ability to communicate. In the Magnusson period the development of faculty quality was hardly less than dramatic.

The second tool used by Magnusson was continuous assessment. External assessors, mostly from universities, were appointed. Avondale lecturers consulted with them. Reports on the quality of examination scripts kept lecturers on their mettle and were a means of convincing the Higher Education Board, recently created, that Avondale was indeed achieving.

Avondale was able to offer a recognised B Ed degree in science and a Diploma in Humanities. The Humanities Department needed to upgrade its staff in qualifications and numbers. After this was established, the Humanities Department was in fact rapidly upgraded and began looking for the introduction of a Bachelor of Education (Humanities).

A series of submissions and protracted negotiations during the principalship of James Cox established the present (1985) situation in which Avondale is entitled to grant a BEd degree in a number of disciplines with 50 per cent of the content of a sixteen-unit four-year- degree being teaching field content and 50 per cent professional training in education. Avondale, though a private institution, has the status of a College of Advanced Education. However, the problem of moving into post-graduate degrees in Australian and New Zealand universities has been only partially solved, since these universities will generally grant only part standing to College of Advanced Education graduates.

The thirteen or so years from the beginning of the Magnusson term of office to the end of the Cox principalship saw considerable diversification in course offerings. Avondale had traditionally provided courses in theology, teaching, commerce, building construction, art, music, and domestic science at various levels. Some of the new courses were extensions of these older courses; others struck out on a new line. For example in 1978, Avondale created a flying school with an aircraft christened *John Tay* after the pioneer missionary to Pitcairn and Fiji as its first trainer aircraft. Motor mechanics provided another new line. The Food Services-Systems course was able to build on classes in food preparation which were part of home economics courses. A major departure occurred in July 1978 when Avondale, after long negotiations with and encouragement from the relevant government agencies, began a course leading to a Diploma of Applied Science (Nursing) in association with the Sydney Adventist Hospital. This was to be a forerunner of a state-wide scheme to lift the status of nurse training to a higher level of professionalism and expertise using Colleges of Advanced Education rather than training hospitals alone.

Theological training received a boost also.

Initiated under Magnusson and carried along by Cox, himself formerly professor of New Testament at the Theological Seminary, a Masters degree in Theology was added in liaison with Andrews. Lecturers from Berrien Springs came across the Pacific to conduct summer schools and classes were made viable by ministers from the field given study leave by their employing conferences, and also considerable financial support.

To those critics who state that Avondale has become increasingly secularised the reply is correctly given that each student in courses other than theology, where emphasis upon religious studies is overwhelming, is required to take a Bible subject each year.

Avondale may have changed its methods, but its central objectives remain unaltered. After approximately nine decades Avondale is a multipurpose institution offering a high level of scholastic work on the one hand and a range of practical skills on the other, all designed to supply the Seventh-day Adventist denomination with competent "workers" as well as laymen capable of not only earning a living, but also of carrying responsibility in the individual churches.

For all its diversity the student body is bound together by a common Christian philosophy: a belief in salvation in Christ, obedience to God's commandments, and hope in the return of our Lord. The centrality of this Christian outlook received emphasis during the James Cox era with the planning of a church building on the college campus, with facilities for Sabbath school classes for the young and rooms for the pastoral staff. The actual erection of this edifice, begun in mid-year 1984, is due for completion in the centennial year for the denomination, 1985. A graceful building, it is designed to replace the old historic chapel building as the centre of Avondale's religious activities.

Avondale looks back on ninety years of development with a certain pride, having sought achievement often with a minimum of resources. It has been rich in social life; many a college friendship has deepened into marriage, the couple moving often to distant countries with unfamiliar customs and language. Reunions of former Avondale students have become popular. The college administration has encouraged this by following the American practice of organising a "Homecoming" each year. On these occasions nostalgia is thick, old friendships revived, stories of student escapades freely swapped: "Remember when we won the Roth Shield from the Royal Life Saving Society, for the greatest number of points obtained that year?" "Remember when Marjorie Conley sang the soprano solos for the annual *Messiah*?" "Remember that trip out to Bourke on aerial evangelism?"

Ellen White, the chief protagonist of those who believed the Brettville Estate should be purchased, declared Avondale to be "holy ground" set apart for a distinctive purpose. The ground of the school farm was to belie its critics, the teachers have shown consistent dedication and initiative, and the students, having enjoyed a thorough Bible-based education in the school of Christ, have gone out "to tell all nations." Time cannot erase the achievements; it must not dim the goal.

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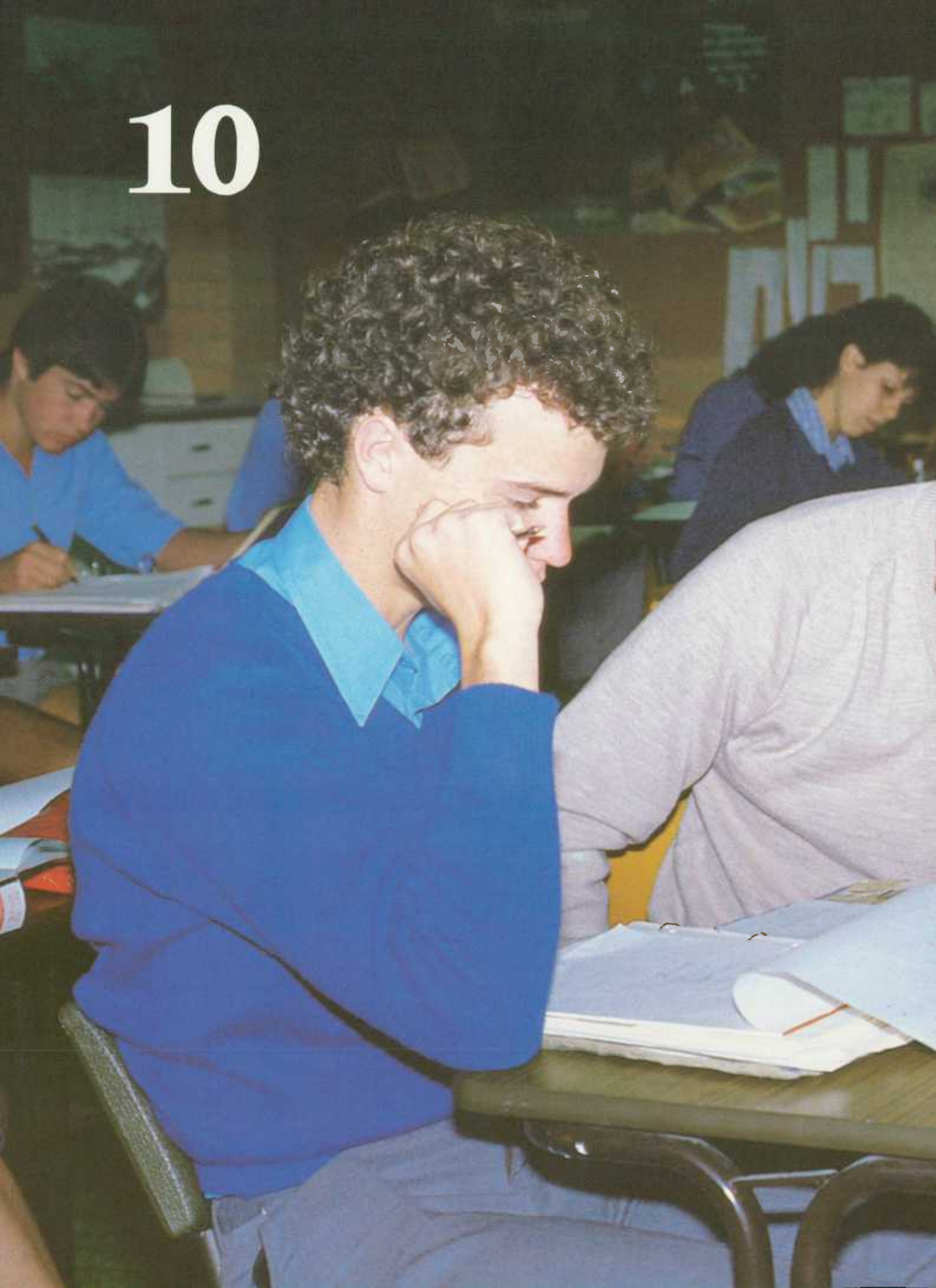
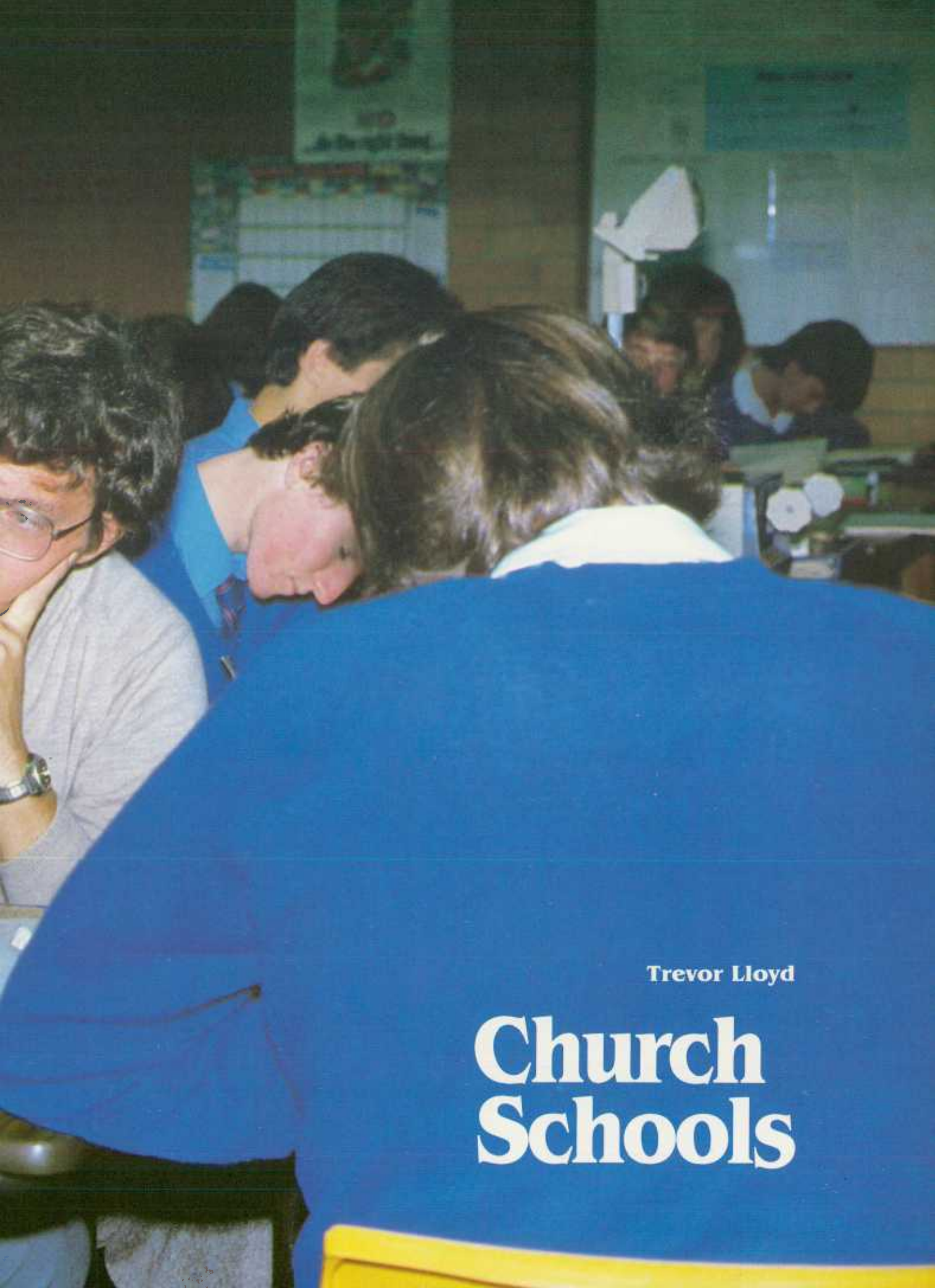




Trevor Lloyd

Church Schools

The Seventh-day Adventist Church in Australasia launched its own day school system in the late 1890s. In fact, there is good evidence that the total worldwide system of Adventist schools was conceived in Australia during that same period.

The Adventist school system in Australia emerged at a time when it might have been least expected. Earlier in the nineteenth century, governments had been funding a dual religious/public system of schools. With the discrediting of many of the religious schools and the subsequent withdrawal of treasury funds from them, the 1870s and 1880s saw the setting up of a public system of schools in which Scripture might be taught by representatives of the various religious denominations. At this time, when most churches were drawing back from conducting their own schools, the Seventh-day Adventist Church caught a vision of a complete system of schools for its children and young people.

The idea could hardly be said to have been imported from overseas. In 1890 there were but nine Adventist primary schools worldwide, and these were almost all attached to Seventh-day Adventist colleges. There were in fact no Adventist secondary schools at the time—and barely any public secondary schools either. These were products of the early twentieth century. By 1895 the worldwide rollcall of Adventist schools had grown to eighteen. There was still no suggestion that they should be provided for the large proportion of the church constituency.

Why, then, did Adventist church schools in Australia emerge in the year 1897? And why did they then come to be regarded as necessary for all children of all Adventist families? The answer to both questions is tied up with the person and ministry of Ellen White, one of the pioneers of the Seventh-day Adventist Church in the United States, who took up residence in Australia from 1891 to 1900.

Ellen White had commenced to write on "proper education" as early as 1872. She had referred to the need for "an equal interest in the physical, mental, moral, and spiritual education" of the learner. As well, she had emphasised the importance of health education, the study of the natural world, the importance of an "inward love of thought"—the habit of "reflection and investigation" beyond mere memorisation—of "daily, systematic labour," and of the study of the Bible. In the first instance, she seemed to have in mind a thorough type of preparatory schooling for those planning to enter the pastoral ministry of the church.

In fact, the church in North America laboured through the 1870s and 1880s to set up an acceptable type of worker training college system. Ellen White found it difficult to turn the minds of the church leadership toward the practical, rural, Bible-based type of education she was advocating. For example, the first college was placed in the heart of the city of Battle Creek in Michigan. She wept when she heard that those responsible had turned away from finding a rural location with ready access to the natural world and the opportunity for agriculture.

It is apparent that Ellen White saw in Australia and New Zealand a chance for a fresh start in Adventist education. On her arrival in 1891, she advised relocation of the first Bible training school (St Kilda Road, Melbourne) to a rural setting. By the mid-1890s she was ready to advocate a total system of Adventist day schools wherever there was a company of believers with children, throughout the world. The situation in Australia at the time was a catalyst for the type of commitment for which she called.

LUCY MABEL BEAVIS (c. 1883-1951)

Lucy May Beavis, remembered by those whom she instructed as a woman with a soft, friendly voice and smiling, discerning eyes, taught church school for forty-one years of the sixty-eight she lived. She is typical of many Adventist women working as sole-charge teachers in the back rooms of Adventist churches who quietly and prayerfully won the hearts of their pupils and watched them go on to play significant roles in the work of the Seventh-day Adventist Church.

She rests in the cemetery of her home town, Leamington, in the Waikato district of New Zealand.

It came about like this: In the mid-1890s Ellen White was attending an Adventist camp-meeting in Melbourne. Several of the talented church ladies, including one or two of Ellen White's assistants, had made special provision for daily religious meetings for the children of the campers.

These children's meetings were a notable success. Ellen White saw them at first-hand, realised their potential for good and threw her considerable influence behind perpetuating this type of work daily throughout the year. Her goals were clearly evangelical as she wrote:

> The good seed sown in these meetings should not be left to perish for want of care. Many parents would rejoice if the instruction given to their children at the camp meeting could be continued.

How could such work be maintained away from the campground?

> "They [the parents] would gladly place their children in a school where the same principles were taught and practised.

Then with a touch of authority, Ellen White announced:

> This is the work to be done in America, in Australia, in Europe, and wherever companies are brought into the truth. . . . Schools are needed where Bible instruction may be given to the children. The schoolroom is needed just as much as is the church building.

It might be asked: Why not make use of the Scripture classes taught in the regular public schools? Clearly, this would not answer the need. The Adventist Church saw its work as a continuation of the Protestant Reformation; to keep faith with its mission it would need to provide teachers deeply committed to the present reforms. As well, weekly Scripture classes were not seen as sufficient. Ellen White envisaged Adventist children placed "under the very best teachers, who will make the Bible the foundation of all study."

From that point onward the Adventist church school system saw phenomenal growth. From five schools in 1890 and eighteen in 1895, Adventist schools by 1900 had grown to 220 institutions in the United States alone. As well, there were schools in Canada, England, Australia, Switzerland, Sweden, Germany, Africa, Argentina, Denmark and Brazil.

Australia's first Adventist primary school was opened on April 28, 1897, on the campus of the Avondale School for Christian Workers. There were twenty-five primary pupils that year in a total of eighty-two enrolled at the college. The school was temporarily housed in a room in the ladies' dormitory.

In describing the scene at that first church school, expatriate American William White, son of Ellen White, concentrated as much on the Antipodean fauna as on the children themselves. The grounds were said to be shared with a family of kangaroos, numerous wallabies and possums and a dwindling population of koala bears. Cockatoos and parrots were seen occasionally and bellbirds and whipbirds were heard daily. Less welcome were the flying foxes, tiger cats and snakes, the last-mentioned being "much talked about, but rarely seen."

The Avondale Primary School was still operating in Bethel Hall when Ruth Lane (nee Hare) attended there in 1908. She recalled an attractive interior with cloth pieces sewn into multicoloured squares in place of linoleum or woven carpet. As well, she remembered the pupils were directed at times to play across the path among the orange trees which occupied the space presently held by the main administrative building of Avondale College and its immediate environs. By this means they would not distract the senior students from their studies in the main chapel building.

GEORGE ARTHUR CURROW (1900-1982)

George Currow was the son of Louis and Elizabeth Currow, among the earliest workers in the medical field in Australia. Trained at Avondale as both minister and teacher, he is typical of those hard-working responsible teachers and educational administrators who by great diligence studied as they taught to meet the increasing demands of rising scholastic expectations in the Adventist educational system and in society generally. Currow eventually took out a masters degree in Latin at Sydney University.

George Currow studied and taught history. He also loved music: his tenor voice was greatly appreciated in choirs, his double-bass playing valued in orchestras.

As a teacher, thoroughness was his watchword; as a headmaster he was quietly firm, efficient, and kindly. For forty-seven years he served God by serving the young people in the schools of the Seventh-day Adventist Church.

Avondale School for Christian Workers, 1897.

The first Adventist school in Australia at St Kilda, Melbourne, 1892.

Prospect, South Australia, 1909.

Avondale faculty (date not known).
Below: Carmel, 1910.

Avondale faculty, 1929.

The goals of that initial church school were one with those of the model college with which it coexisted. The school work was to be practical. The mental, moral and physical powers were to be "harmoniously developed." "Sound, Christian character" was aimed at as well as the awakening of the "desire to enter some line of Christian work."

It is evident that this initial school was not merely a matter of convenience to cater for the children of the college teachers and of the senior students. By that time the nearby Dora Creek Public School had been functioning for twenty-seven years and was readily accessible by boat at first and then by wagon. Rather, the Christian home and the Christian school were seen as engaged in the one exercise. Both were to provide "an experimental knowledge of the plan of salvation." Both were to give themselves to the task of developing in the child faith in Christ and growth in Christian experience and character.

Ellen White was not only the main visionary founder of the Avondale Primary School: her home was nearby and she remained for three years to advise on how the school might develop. She found the Australasian field much better prepared to take her advice in educational matters than the Battle Creek, Michigan, field had been. For example, Principal C. R. Palmer stated that they wanted to make the school "after the pattern showed on the mount (Mount Sinai), rather than after what is imported or borrowed from some other institution." In similar vein, Mrs C. B. Hughes, an early primary teacher at Avondale, was influenced to adapt Scripture words and passages for the teaching of reading to the infant classes.

Avondale Primary School, Australasia's earliest Adventist church school and its longest in continuous operation, was given its first separate building opposite the earliest "boys' hall" and not far from the original Avondale sawmill. It was a modest wooden building with two classrooms. Florence Rutter (nee Searle) remembers attending it in 1912 and playing under the same camphor laurels which presently shade the Ellen G. White/Research Centre.

From those early days the college supervised the school and sent its teaching students to practise their pedagogy there. The school, later transferred to a new and larger site opposite the barn and most recently to the airstrip site on Avondale Road, Cooranbong, has been pivotal to the development of Christian philosophy, curriculum and teaching method for the whole of the church school system in Australasia.

The setting up of the church school work at Avondale was part of a total plan to plant Christian education throughout the whole of Australia and New Zealand. At the July 1899 Union Conference Session, Ellen White reminded parents of their responsibility in the character development of their children. They were to "educate their children aright . . . fitting them to become missionaries for Christ in truth, in righteousness, in holiness."

Later that year it was re-emphasised that a church school was needed wherever there was a church, and plans were announced for the commencement of a teacher training program at Avondale. In August of the following year the Union Conference Committee assigned three education leaders within the church the task of selecting portions from Ellen White's writings on the subject of education as a means of promoting the work of church schools.

Within a short time, local conference after local conference voted to move into a program of Christian education in the home and the school as soon as possible. The resolution of the New South Wales Conference read, in part, as follows:

> Recognising the value of early Christian training, we would urge upon all parents the importance of beginning this work through the agency of home training and the church school.

A church and family school secretary was appointed to promote the "establishment and upbuilding of this important branch of the Lord's work."

Ellen White had given her call. Cogent reasons were given from Scripture and from everyday life. Denominational leaders and conferences in session gave their official backing. When the invitation to establish church schools reached the believers in the churches, they responded enthusiastically. The new century was barely six years old before church school work had been launched in every state of Australia and in New Zealand. Resources and precedents for this new Bible-based, God-centred, harmoniously balanced education were meagre. School quarters were, more often than not, improvised in the back rooms of Adventist churches. However, home commitment, teacher devotion and keen pupil involvement saw a strong foundation laid. The Seventh-day Adventist Church in Australasia has built significantly, during its first one hundred years, on that early foundation.

Victoria led the way in the week following

Easter 1900, with a lively school of forty-six pupils and one teacher in rooms at the North Fitzroy church, Melbourne, the home of Australasia's first publishing house. Within a week, the enrolment had climbed to over sixty and a second teacher had to be added. A third teacher was needed by 1902.

Enduring friendships and lifelong commitment to Christian service have long been concomitants of Adventist education. So it was at that early North Fitzroy school. Two of the lads one day promised unending loyalty to God's service and each other. One was Eric, son of early New Zealand convert Robert Hare. The other was Roy, eldest child of early Melbourne believer Albert Anderson. One was to take his place as a world-renowned missionary to Burma and storyteller to the children of the church in many lands. The other was to become an outstanding public evangelist in both hemispheres and for decades an inspirational leader of evangelists throughout the globe.

With the transfer of Adventist publishing work to the Upper Yarra district of Victoria, church school work promptly blossomed in Warburton. Opening day in May 1906, saw Katie Pretyman (nee Judge) meeting in a tent on the banks of the Yarra River with twelve pupils. Some months later the school family moved into a shed on the side of the hill and, in 1909, occupied the church hall.

Those days are recalled with pleasure by Ormond, a younger son of Albert Anderson, later to become a denominational evangelist. The day started with a march around the grounds and a Bible story, with at least one text memorised per week. Arithmetic, drawing, writing and "concentration" exercises (recalling items previously viewed by the group) followed. Slates and copybooks were in frequent use.

Victoria provides an interesting illustration of the promptness with which church school work might follow the setting up of a church group. Soon after an Adventist colporteur had moved through the Devenish/Boxwood district, west of Benalla, a church company was organised. That was mid-1904. By 1906, Leah Ferris was teaching a school of six pupils—two Smiths from Devenish and two Beattys and two Dunlops from Boxwood.

Eileen Scarfe (nee Smith) has indelible memories of travelling each day in a four-wheel buggy to Boxwood where school was held in a regular classroom built into the Beatty home. The boys in the class were expected to learn to sew—and did. The farmyard was the playground. At recess times the children roved the paddocks, gazed down through the waters of the dam, ran their fingers through the moist fleeces of the sheep and watched them being shorn with hand shears. At lunchtime, like the students of the Master Teacher of old, they would pluck the heads of ripe wheat, rub them in their hands and eat the grain on the walk.

Church school opened in January 1901, at Stanmore, an inner suburb of Sydney. The school belltower and classroom are present-day reminders of that pioneering work.

Gladys Bagnall, daughter of Robert Shannon, builder of the Stanmore church and school, can remember to this day visiting the Stanmore church school as a preschooler, enjoying the happy classroom atmosphere and the "horsie" rides on teacher Sisley's back at recess time. A brother, Arthur Governor Daniells Shannon (somewhat inaccurately named after early Adventist leader Arthur Grosvenor Daniells) also attended the Stanmore school. Arthur later became a prominent lay preacher in Sydney, bringing in over sixty members to the early church from 1919 to the early 1920s. He was also a leading promoter of the breakfast cereal Weet-Bix.

Mary Park (nee Robinson), still living and ninety-three in May 1984, was a foundation pupil of the Stanmore school. She remembers walking the five kilometres to school and back among the passing sulkies and horse-drawn wagons. Oblivious of the fact that the Commonwealth of Australia had been launched that same month, her mind was on the bigger things of life: the commandments of God, the love of Jesus and His soon return, and the fact that *their* school could give them entry qualifications to the recently founded Avondale College, the best of all gateways to Christian service.

Ella Robinson (nee Sharp), who turned ninety-one on January 6, 1984, also has clear recollections of attending the Stanmore school from its opening year with one brother and two sisters. Her father, Pastor Frederick Lacey Sharp, was manager of the nearby Summer Hill Adventist Sanitarium and the first elder of Stanmore church. Pastor Sharp subsequently became a leader in the early health food work of the church and later manager of the Sydney Sanitarium and Hospital. At that time the family moved to Wahroonga. Changes in the Adventist centre of gravity within the city led to the closure of Sydney's original school as also

Longburn, New Zealand.

Longburn, 1984.

Avondale Commercial class.

Cooranbong High School Physics class.

Pitcairn Island school.

Jones Missionary College.

had occurred in Melbourne.

Wahroonga church school was operating strongly by 1907 in Fox Valley Road on the site of the present Fox Valley Store opposite Strone Avenue. Early students remember seeing the lamplighter at work each evening at dusk, making his way along the unsealed road. Ernest Baldwin's Stanley Steam Car and the Sanitarium's T Model Ford provided occasional variety and entertainment.

Teachers in those days did not have it easy in forging a church school curriculum in view of all of its special demands with little precedent to follow. However, students of the original Wahroonga school can readily recall many heart-warming incidents. Cyril Watson, son of Australasian Union president Charles Watson, remembers that Norman Faulkner rarely used his undoubted physical strength to manage his occasionally restless charges, choosing instead to use judicious praise and expressions of genuine disappointment to guide behaviour and choices. Robert Pretyman, son of union secretary/treasurer Cecil Pretyman, recalls the day when his teacher May Schnepel relayed news of the tragic death of Norman Wiles, missionary on Malekula, New Hebrides, and the sense of shock and grief felt throughout the school.

Church school work commenced within the bounds of the present North New South Wales Conference in those early times. A beginning was made at the Wallsend church in 1901. Like its contemporaries the school was notable for its interest in the personal salvation of its pupils. A report on the school in 1904 advised that on a recent Sabbath three pupils for whom they had "been praying so long" gave themselves to the Lord. The Wallsend school closed within several years, but Christian education in the Newcastle area had resumed again, this time at Hamilton, by the outbreak of the first world war.

The north coast opened its first school in May 1908 at Corndale, on the Richmond River not far from Lismore. Soon after, a school was operated for a time at Kyogle.

The Tasmanian Conference was also operating its first church school by 1901. Two years before, Ellen White had met Kate Judge (later Mrs Cecil Pretyman) and advised her to add a year at Avondale to her Tasmanian teaching credentials. This she did in 1900 and returned to open school in Harrington Street, Hobart, in rented rooms believed to have been annexed to the Baptist church. By 1904 the school had moved into the church building complex of the new Hobart church in Warwick Street.

In those early days in Tasmania, there was additional stimulus to the opening of church schools in the fact that fees had to be paid in the state schools. This prompted many non-Adventist parents to choose the church system. Sometimes the non-member enrolment noticeably exceeded the church enrolment. For example, the Launceston school, opening in 1904, on the Maitland and Percy Streets site, soon had twenty-six, of a total of thirty-two pupils, from non-Adventist homes. As well, the Bishopsbourne church school, also in the north, opened in 1906 with an enrolment of nineteen pupils, only four of whom were from Adventist homes.

Queensland responded to the call to open church schools in 1902, when a prosperous school was commenced in South Brisbane. Within a year the enrolment had reached twenty, with pupils' ages ranging from five to fourteen years. The school continued through to the end of 1904.

New Zealand believers expressed an interest in setting up church schools from the very earliest times. Joseph Hare, baptised by Stephen Haskell in March 1886, had been a teacher in the state school system in Ireland. He and others in the Kaeo company north of Auckland, sent a call for an Adventist teacher to be sent from the United States. No teacher arrived.

The South Island Adventists were also looking forward to having their children in their own schools. Under Stephen McCullagh's ministry at Kaikoura, to the north of Christchurch, John Paap accepted Adventist teachings and by 1893 led in the erecting of the first Seventh-day Adventist church in the South Island. A schoolroom was attached to the rear of the building in readiness for a church school.

In fact, Ponsonby led the way with a school operating in 1902. It faced attendance and financial difficulties and did not continue beyond the year. Early in 1903, Christchurch also conducted a church school for several months, with a state-trained teacher, W. J. Smith, in charge. Like the Ponsonby school, it did not have adequate resources to maintain a continuing operation.

The Dominion's first ongoing school was opened in the second half of 1903 at Napier—the earliest centre of gravity for Adventism in New Zealand. Smith again was the teacher. With the church unanimous in its appreciation for the school, tuition was offered free to all church families. Two other churches were prompt to follow—Wellington

in February 1904, catering for Lower Hutt and Petone, as well, and New Plymouth in the Taranaki region in January 1905.

An interesting feature of the earliest church schools in New Zealand was their determination to offer a distinctive Adventist curriculum. For example, New Plymouth used denominational publications for readers; Napier included physiology, nature lessons, manual work and simple accounts in the array of subjects offered, along with Bible and the regular school subjects of the day. As well, Vesta Farnsworth, *The House We Live In* and Ellen White, *Early Writings* were featured in the reading program, and a grammar book by pioneer American Adventist educator, Goodloe Bell, was put to good use in sentence studies.

A sixth New Zealand church school was opened near Cambridge, in the Waikato district, in 1908 on the first campus of the all-New Zealand boarding school. William Richards, one of the early pupils of the Cambridge school and later local and union conference president, still remembers walking the five kilometres from his home, associating with the college boarding students in church services, and enjoying the classes of Mabel Piper (later Mrs H. White). For her part, Mrs White, a 1904 graduate of Avondale College and presently resident in the Charles Harrison Home at Cooranbong, recalls a body of parents proud of their school and thoroughly behind its goal of preparing young people for a place in God's work.

The opening of the New Zealand boarding school in 1908 was a milestone in the development of Christian education in Australasia. Operating under the name "Pukekura," Maori for "I love the place," the school offered a high-quality, well-balanced education to many hundreds of New Zealand young people.

Along with the Darling Range School in Western Australia, the New Zealand School was part of a master plan encouraged by the newly appointed Australasian Union director of education, Lewis A. Hoopes. An expatriate American, he saw remarkable progress toward the ideal of providing a continuous education for Adventist young people from the earliest years of primary school through to final preparation for service at Avondale. As well, using as a basis courses originally developed at Adventist schools in the United States, Hoopes worked toward distinctive Adventist curricula and textbooks for Australasian church schools and boarding colleges.

In April 1913, the New Zealand School was relocated at its present site at Longburn, near Palmerston North, where for over seventy years it has played an important part in church worker training, including Theology, Teaching and Business Studies.

Within the bounds of the present South New South Wales Conference, the challenge of Adventist education found a ready response. A school was opened at Eugowra, "beyond the mountains," on May 9, 1904.

Thomas Robert Kent bought a copy of *The Great Controversy* from an Adventist colporteur and finally decided to keep the Sabbath. A church company and then a combined church and school building were achieved without the assistance of a resident minister. On opening day there were ten pupils in attendance, "most of whom had never attended school" before.

The young people of the school had visions of an effective place in the work of God. This was evident to a visiting church administrator Frederick Paap, who wrote, with notable perception: "I am fully persuaded that the time is coming when some of our Eugowra church-school scholars will sound this glorious message in both the home and foreign fields."

He could hardly have put it better had he written with hindsight instead of foresight. One count is said to have uncovered fifteen pupils from Eugowra church school who either entered Adventist church employment or became wives of church employees. Four sons of H. E. Kent, son of Thomas Robert Kent, after attending the school, became pastors: Tom, Herb, John and Hilton. A fifth son, Len, was also ordained; he had been too young to attend the school. Two sisters, Mary and Ruth, both saw active overseas mission service as missionary wives.

Ruby Chatman, later the wife of Pastor Norman Ferris, and Mary Pennington (nee Chatman) served the church overseas. Margaret Thomson Griffin became a minister's wife. In addition others from the school became loyal members and officers of local congregations. Even though the school closed in 1917, the record of the Eugowra church school stands as a constant witness to the true purpose of Adventist education.

Organised as a conference in 1902, Western Australia was prompt in providing church schools. In 1903, it voted that "church schools be established in all our churches as rapidly as conditions are favourable." Osborne Park, a suburb of Perth, led the way in 1905 with fourteen

Pacific Island Colleges . . .

pupils under the care of Prissie Prismall. Upper Preston, some twenty kilometres from Donnybrook in the south-west, followed, with eleven pupils meeting in the home of George Chapman, senior.

One of those Upper Preston pupils, Will Chapman, transferred from a nearby state school and remembers to this day the thrill of Bible classes in a day school. He went on to play a vital part in creating and maintaining the famous Carmel College orchard. His brother, and fellow school pupil, George Chapman, Junior, served with distinction as leader in the health food work of the church, both in Australasia and California.

The third area in Western Australia to take up church school work centred on the Heidelberg district, later called Bickley and Carmel, in the Darling Ranges, twenty-five kilometres directly west of Perth. Two young men, Charles Ashcroft and George Palmateer had settled in adjoining valleys just prior to the turn of the century and were converting the virgin bush into citrus and stone-fruit orchards. Then a Seventh-day Adventist colporteur moved through the district and left his mark for all time. Subsequently both young couples were baptised, and both had an immediate concern for the Christian education of their own children and those of others.

This author has vivid recollections of Charles Ashcroft's personal description in the 1950s of how he came in 1906 to give his property "to the Lord" for the setting up of a boarding school. He asked for a specific sign, actually from the sky above, to be fulfilled on a particular day if he should pass his land over. No answer came in the morning, at noon or in the afternoon. Then, after dusk, it came unmistakably and he knew God's hand was in it. The Darling Range Boarding School, later named West Australian Missionary College, and presently called Carmel College, was the speedy result.

By June of the following year regular studies were being offered, even while building work was continuing. During that time Ashcroft's home served as dormitories, kitchen, dining-room, classrooms and chapel for seven boarding students and four who came in from the nearby community. The enrolment increased to twenty-eight in the second year. With the erection of an attractive administration and classroom block, the provision of adjoining dormitories and the establishing of courses which gave a suitable lead into Avondale on the far side of the continent, the college was away to a confident start.

In those earlier years the work was of an "intermediate" or secondary level, with special provision for business and secretarial studies and industrial-type work on the farm, in the manual departments of the college and in the nearby health food factory. Ages ranged from mid-teens up to thirty with some of the older students at times going directly into church employment.

In the adjoining valley, George Palmateer provided land for the Heidelberg, later Bickley, church school at the foot of the valley, where it opened in late 1907. Myrtle Howell (nee Palmateer) recalls a building a little over seven metres square with some twelve children in attendance taught by Violet Bramford. Her father's paddock across the gravel road was the playground.

George Masters, son of Fairley Masters, student of the original St Kilda Road school and Australia's first overseas Adventist missionary, also attended Bickley school after his father returned from India in 1896 to take up colporteur work and set up home in Western Australia. Pastor George Masters (born in 1899) recalls playing rounders as a seven-to-ten-year-old on the banks of Honeysuckle Creek and searching unsuccessfully in the water for his ball—which he could ill afford to lose. The present generation of Bickley youngsters will no doubt know what to do should they find it in their rummagings.

Bickley school was relocated soon afterwards in an annex to the Bickley church and then in the late thirties was moved to its present site in First Avenue, midway between the church and the college. It shares with three other church schools the distinction of remaining in continuous operation since the first decade of this century: Avondale, since early 1897, Warburton, since May 1906, Wahroonga, since early 1907, and Bickley, since late 1907.

By the second term, 1908, Western Australia had added a fourth church school, to the north at the farming settlement at Bookara.

South Australia completed the roll call of conferences to make a commitment to Adventist education with the opening of a church school by the Prospect church in the last quarter of 1906. There were seventeen pupils in attendance, housed in the rear of the original church building in Balville Street.

One of the early pupils of the Prospect

school remembers reading from the *True Education Reader Series* and studying physiology from *The House We Live In.* He travelled to and from school each day on a horse-drawn tram.

South Australia opened its second school at Kangarilla in March 1907, with seven pupils, operating at first in the Thorpe home. A further school was added in 1910 at Kensington.

These, then, were the achievements of the first decade of church schools in Australia: the all-important inspirational impulse, commitment at all levels from the Australasian Union Conference down to the local church and the individual family, teacher dedication and pupil interest. As well, leaders such as Hoopes had caught a vision of a total system, with boarding schools at Longburn and Carmel linking the home and church schools to Avondale College.

Yet, much remained to be done. School finance needed a stronger base. Secondary schooling was to emerge as an accepted part of normal education, and the Seventh-day Adventist Church had to be ready to move with the times. A mechanism was needed for continuously developing distinctive Adventist courses and resources. Teacher-preparation courses needed to become more specialised and, some came to believe, capable of being built upon academically during the in-service period. These were some of the challenges faced and met during the coming decades, for by any standards, the growth of the Seventh-day Adventist church schools in Australia and New Zealand this century has been phenomenal. As Table 1 shows, the increase for all but two decades has been in excess of 50 per cent. Into the 1970s and 1980s, when growth in many Australian school systems has either levelled out or gone into reverse, new Adventist schools have been added at an unprecedented rate, and enrolments in existing schools have continued to swell.

While it took forty years to reach the first 1,000 in total church school enrolment, the second 1,000 was achieved in less than fifteen (1940 to the early 1950s). Since then an average of 1,000 has been added every six years. (See Figure 1.)

In the face of difficult economic times and in the absence of specific local conference support for church schools, the early years saw the closing of a number of schools in the homefields and a decline in overall enrolments. However, the recovery was prompt and saw the opening of the church's first school for Aborigines at Mona Mona in north Queensland (1914), the launching of the first Adventist school in the South Island of New Zealand at Christchurch (1915), and a surge of growth in Western Australia with the opening of new schools at Fremantle and Narrogin in 1915 and at Kalgoorlie—the only city this side of the New Jerusalem to have streets paved with gold— in 1917.

During this same decade, country churches in two other conferences brought the advantages of Christian education into their own communities. Picturesque Mount Gambier in South Australia opened its first church school in 1918. In that same year the beautiful Huon Valley in the heart of Tasmania's apple-land gained its introduction to Adventist education under Nettie Hare (later Mrs E. J. Johanson). Two years later the thriving Adventist community of Collinsvale on the other side of the Sleeping Beauty range followed suit.

The late twenties and early thirties with their depressed economic conditions had their effect on the schools. However, a new commitment to Union Conference financial support (see the following section) and an unabated desire to give the children the best in all-round development, saw a ready comeback. During this period church school work opened in a number of important centres including Rockhampton (1934), Wanganui and Palmerston North (1936).

Growth in existing schools during the middle and late thirties was no less notable. For example, Wanda Niebuhr (later Mrs Boulting) in Christchurch taught up to forty-eight pupils in Years 1-6. When Gordon McDowell, the new school principal, and later Education director of the Australasian Division, arrived in her room in 1936, he asked if there was a school assembly being conducted. On inquiring where the teacher's desk was, he was told it was outside in the corridor.

There was a still more significant development in Adventist education during the 1930s—the emerging of the day secondary school. And thereon hangs a story—the story of a man, in the right place at the needed time.

William Gilson came to Avondale College in the early 1910s, unsure regarding his lifework. One morning he stepped off the front porch of the chapel and had a scrap of paper, torn from an envelope, thrust into his hand. Scrawled in pencil were the words: "We are short of a teacher at the primary school. The faculty think you would make a good teacher. Please report to the school this afternoon." The note was signed: "C. H.

You'll find Adventist education in all corners of Australia, New Zealand and the Pacific islands.

Schowe."

The faculty were right. There commenced that day more than a half century of interest in and commitment to Christian education, unique in the annals of the church. William Gilson had a rare blend of inspirational philosophy, outstanding practical teaching ability in both classroom and pulpit (people alive today can still recall individual lessons and sermons they heard from him thirty to fifty years ago), and that kind of leadership ability which elicits willing devotion and cooperation.

William Gilson's first appointment was to the Auburn school in Sydney. The school was quickly overflowing and he realised that to be true to its trust the church would need to offer secondary classes and bridge the gap between primary school and Avondale. Albert Anderson, Union Conference director of Education, had a similar commitment and arranged for Charles Schowe and his wife to open the Australasian church's first all-secondary day school at Patterson Street, Concord (Sydney), nearby, in 1919. The Concord school operated for several years, then handed the job back to the secondary classes offered at the top end of the primary schools at Wahroonga, Auburn and Marrickville.

Meanwhile, Gilson had been transferred back to Avondale where, in spite of some opposition, he prepared his secondary students for New South Wales public examinations—the Qualifying and Intermediate Certificates. One of his 1922 pupils, Thelma Smith (later Tudor), still recalls how he organised the class into a newspaper production team to teach the skills of written composition. His parting words to the class called them to lifelong faithfulness to God and His truth.

William Gilson taught secondary classes at the North Fitzroy school and then planned the transfer of high school work to the new Hawthorn school built in 1930. These schools were of considerable influence in the development of the Adventist secondary curriculum throughout Australia and New Zealand. In view of this, it goes without saying that manual subjects for both boys and girls and Bible were core subjects for all students, along with a strong array of academic studies well able to stand up to the scrutiny of the public examination system.

In 1931, William Gilson took charge of education leadership for the whole of the Australasian field. This heralded a surge of interest in soundly based secondary day schools throughout the region during the decade. This included West Leederville (later Victoria Park) in Western Australia, Prospect (South Australia), Moonah (Tasmania), Burwood and Hamilton (New South Wales) and Christchurch (New Zealand). The work commenced by Gilson was passed on in the mid-thirties to Benjamin MacMahon who led the education work of the Australasian field and later the Trans-Tasman Union with characteristic dedication and vigour.

The teaching staffs in the new secondary schools were called upon to carry no ordinary burdens. At the time, Avondale College was providing preparation for primary teaching only, so that most of the teachers had no tertiary background in the secondary subjects they were required to teach. This meant, at times, that they had to "keep a chapter ahead" of the students and do their own tertiary studies on the run.

An added complication for these early Adventist secondary teachers was the amazing array of subjects within the curriculum which they were required to teach, and, often, to more than one class at a time. Mercifully, the numbers in the classes were typically small. They carried the load in the heat of the day and the church owes them an enduring debt of gratitude. Their numbers include Charles and Winifred Schowe, George Currow, Edith Smith (later Gane), Evelyn Cleary, Harry Millist, Benjamin MacMahon, Gordon McDowell, Harold O'Hara, Archibald Hefren, Lionel Turner, Alan Westerman, Walter Whisker, Vincent Pascoe and Grace Stewart (later Thrift), most of whom are still alive and in remarkably good health forty or fifty years later!

The lack of specific training for Adventist secondary teachers began to be remedied in the early fifties in William Murdoch's day as principal of Avondale College. External studies through the University of London's Bachelor of Science program came first. This was followed by a Bachelor of Arts affiliation with Pacific Union College, a leading Seventh-day Adventist institution in California. Then, in the seventies, the college came to offer its own diploma and degree studies as courses in advanced education recognised and registered by the Higher Education Board of New South Wales and the Australian Council for Awards in Advanced Education.

Adventist church schools, both primary and secondary, continued to grow during the forties. North New Zealand was outstanding, operating more than a quarter of the total schools throughout the home field. South Queensland opened Toowoomba and

Albion, South New Zealand opened Dunedin, south New South Wales opened Mumblepeg in the New South Wales wheat belt, and other schools were launched in the larger centres.

The war itself by no means went unnoticed in Adventist schools. Margaret Bidmead (nee Bowers) recalls that at Timaru (opened in the 1930s) the authorities issued all pupils with small drawstring bags, capable of being hung around the neck. Within were a packet of chewing gum and a new cork bottle stopper to be placed between the front teeth as the bombs were falling! Margaret Clarke (nee Miller), first teacher at Albion, has clear recollections of the practice air raid siren which sounded every Monday at 11 a.m., signalling a migration of her class to improvised air-raid shelters. Some of Brisbane's Adventist children chose to shelter at a greater distance still and were evacuated to Haden. True to its purpose of functioning where the chidren are, the church school there was reactivated from 1941 to 1946 with an enrolment of some eighteen pupils.

Since the mid-century, enrolments in Adventist schools in Australia and New Zealand have more than quadrupled. Small one- and two-teacher primary schools have flourished into strong, well-staffed, combined primary/secondary units. These include the Central Coast near Gosford, New South Wales; Lismore and Murwillumbah on the north coast; Pine Rivers in south Queensland; Mackay in north Queensland; Doonside in Greater Sydney; Albury in south New South Wales; Nunawading, Oakleigh and Mildura in Victoria; Albany in Western Australia; and Penguin in Tasmania.

As well, recent years have seen the setting up of a fine array of substantial, attractive, well-equipped and well-staffed centralised Adventist secondary schools. These include entirely new institutions as at Lilydale (Victoria), Auckland (New Zealand) and Brisbane (south Queensand), and impressively relocated schools in Hobart (Tasmania) and Avondale (north New South Wales). As well, the original boarding schools at Carmel (Western Australia) and Longburn (New Zealand) have been largely rebuilt and re-equipped.

The extent of development over the past decade is emphasised by the fact that no fewer than thirty-eight new Adventist schools have been opened in Australia and New Zealand since 1970, along with five other schools reopened after being closed for long periods. And this is from a present-day total of some 105 schools. This amazing burst of growth has included entry into Darwin (Northern Territory), strong activity in provincial towns in several conferences, and the circling of a number of cities with a ring of primary schools.

The period also has seen renewed interest in Aboriginal education, unrepresented in the ministry of the Adventist Church since the closure of Mona Mona (1962) and Karalundi and Wiluna (Western Australia, 1974). Valiant work is presently being carried out by an independent group of Seventh-day Adventists at the Mirriwinni Gardens Aboriginal Academy on Nulla Nulla Creek, west of Kempsey, New South Wales. The school operates K-12 and is led by an Aboriginal principal. As well, earnest plans are being laid in Western Australia for the reopening of Karalundi, and hopes are being expressed that Mona Mona in north Queensland might also function again.

Down through the years parents of all persuasions and in all levels of society have had but two options when choosing their children's education. They could patronise the public school system or meet the high cost of independent schooling. Usually this has meant that none but the wealthy had any real choice. However, Seventh-day Adventists have not generally been in high-income brackets; yet they were determined to provide their own classrooms, pay their own teachers, and provide their children with a truly Christian education. How did they manage it?

The teachers down through the years have played an immensely important part. They have carried burdens beyond the call of duty and have been willing to work for salaries well below those received by their colleagues in neighbouring state schools.

However, the sacrifice did not stop there. In the earliest days the local church needed to carry, along with the parents, the full expense. Sometimes no fees were charged at all, as in Napier, New Zealand, where "each member of the church [was] canvassed for weekly subscriptions."

Wahroonga functioned similarly during the first decade. Twice a year the total church would meet, estimate school costs for the following six months and receive cash payments and pledges from all members, whether parents or not.

The more usual means of financing church schools in earliest times was by means of school fees plus church offerings and donations. To help stabilise the situation one conference invited the church membership to lay aside a second tithe for

the support of both overseas mission work and local church schools. As early as 1909, Ellen White's counsel regarding church school finance, "Let all share the expense," and "Poor families should be assisted," was being used as an encouragement to consistent school-related stewardship.

However, it became very clear that the church school work would not stabilise across the home field until the local conferences accepted a regular and significant responsibility toward church school expenses. A case in point was a school in inland Western Australia which had opened *and* closed twice in several years, only to be opened again for a third time in 1910 more hopefully in view of having "the conference at its back."

In fact, the Australasian Union Conference had recommended as early as 1906 the setting up of local conference "church school funds" to supplement fees and gifts or second tithe. However, by 1910, Hoopes was still calling for a well-defined financial plan to supplement school fees. In spite of this a breakthrough was in sight, for in that year at least one local conference (Western Australia) had accepted church school teachers as conference employees.

By the 1920s the local church's share of school expenses had been reduced to one-third. During the depression years this was reduced again to one-quarter, including the fees charged to parents. Reflecting back over a period of thirty years, William Gilson was known to remark of the early 1930s that fees were scaled to "one shilling per child, per week . . . perhaps!"

The wheel had turned through one hundred and eighty degrees with the Union Conference basically using health food funds to provide three-quarters of the church school teachers' wages, all school equipment, and half the cost of new school buildings and furniture, together with a loan equal to a quarter of the cost of new school buildings.

In view of this prewar policy of maximum conference support, the postwar years, with their ever-increasing calls from a burgeoning mission program, required a policy of re-education of the constituency. By the 1950s the school work was being financed in approximately equal proportions distributed among fees, local church offerings, and combined local-union-division grants. The membership was led again to realise that education is costly and that a high-quality Christian education is worthy of high investment.

The early 1960s saw the beginning of a new day for church school finance in Australia. The Federal Government commenced funding science blocks for private schools and the Seventh-day Adventist school system accepted these moneys in view of the fact that they were not seen as creating a dependency situation.

By the late 1960s federal funds were being offered and accepted toward school fees. These moneys were paid at first to the parents through the schools. The amounts appeared on fee sheets as deductions in fees payable. Again Seventh-day Adventist schools came to see no problem in accepting these funds as they were regarded as appropriate as the receiving of social service benefits such as family endowments or allowances.

For some time the issue of maintaining a separation of church and state was raised; however, the fact that Seventh-day Adventists pay taxes was given as an important reason for their receiving federal revenue for their school system.

The next test of Adventist attitude to government school funding came in the early 1970s when the Federal Government determined to pay its per student "capitation" funds directly to the schools. By then, it was generally not seen as a moral issue, but rather as a matter of wise planning. Should the church allow itself to become increasingly dependent on government funds for *operating* its schools?

To avoid this problem, the church accepted government capitation funds, but generally took care to provide equivalent funds from its own resources so that school support would not dry up should government funding be cut off or have unacceptable conditions attached to it. Such a practice meant that a considerable pool of funds became available for school building—and this came at a time when there was a huge demand for new schools and growth in existing schools. As we have already seen, between 1970 and 1980, Adventist school enrolments in Australia and New Zealand rose by 56 per cent.

The latest development in church school finance came as recenty as 1983-1984. The Australian Government demanded that all funding of church schools from federal sources be applied directly toward recurrent expenses. The Seventh-day Adventist school system would need either to yield to these demands or have government appropriations considerably reduced. Still, no curricular or philosophical strings were at-

tached to the use of the funds.

The Adventist Church chose to continue accepting the moneys and to place them solely toward recurring expenses. As a safeguard against the drying up of such funding, each local conference was to build up a reserve fund from such sources as general offerings, equivalent to the moneys required for operating its church schools for a period of two years. The situation is being monitored and reviewed every six months.

Any movement or institution which severs its links with its roots can hardly hope to survive. The Seventh-day Adventist system of schools is no exception. Moving out beyond its first hundred years in the South Pacific, with thousands of Christian homes enjoying the advantages of a schooling second to none, the Adventist Church has reason to remind itself that it was all made possible when Ellen White caught a vision and the pioneering fathers and mothers rallied to her side.

Table 1:
PERCENTAGE GROWTH
IN SEVENTH-DAY ADVENTIST
CHURCH SCHOOL ENROLMENTS
BY DECADES, 1910-1980

1910—1920	93%
1920—1930	-0.8%
1930—1940	55%
1940—1950	55%
1950—1960	75%
1960—1970	44%
1970—1980	56%

TABLE 2: PRIMARY AND SECONDARY SCHOOLS IN AUSTRALIA AND NEW ZEALAND IN 1984

CONFERENCE	SCHOOLS	PRIMARY ENROLMENT	PRIMARY* TEACHERS	SECONDARY ENROLMENT	SECONDARY* TEACHERS
GR. SYDNEY	12	760	36.40	557	38.30
N. AUST	4	113	7.16	27	2.10
N.N.S.W.	15	805	37.30	594	47.10
N.N.Z.	16	589	30.79	275	26.50
STH. AUST.	5	167	9.11	124	11.00
S.N.S.W.	6	171	10.00	14	1.88
S.N.Z.	3	136	5.30	41	4.75
STH. QLD.	9	506	23.60	246	18.00
TAS.	4	96	6.05	64	7.92
VIC.	16	611	31.84	625	48.71
W. AUST.	10	344	16.23	224	19.37
TOTALS	100	4298	213.78	2791	225.63

* *The numbers in those columns combine part-time teachers with full-time teachers, expressed as full-time equivalents.*

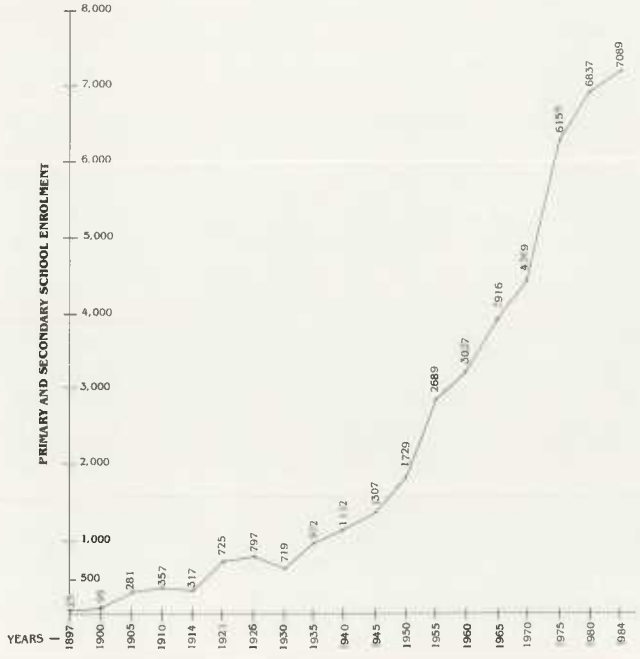
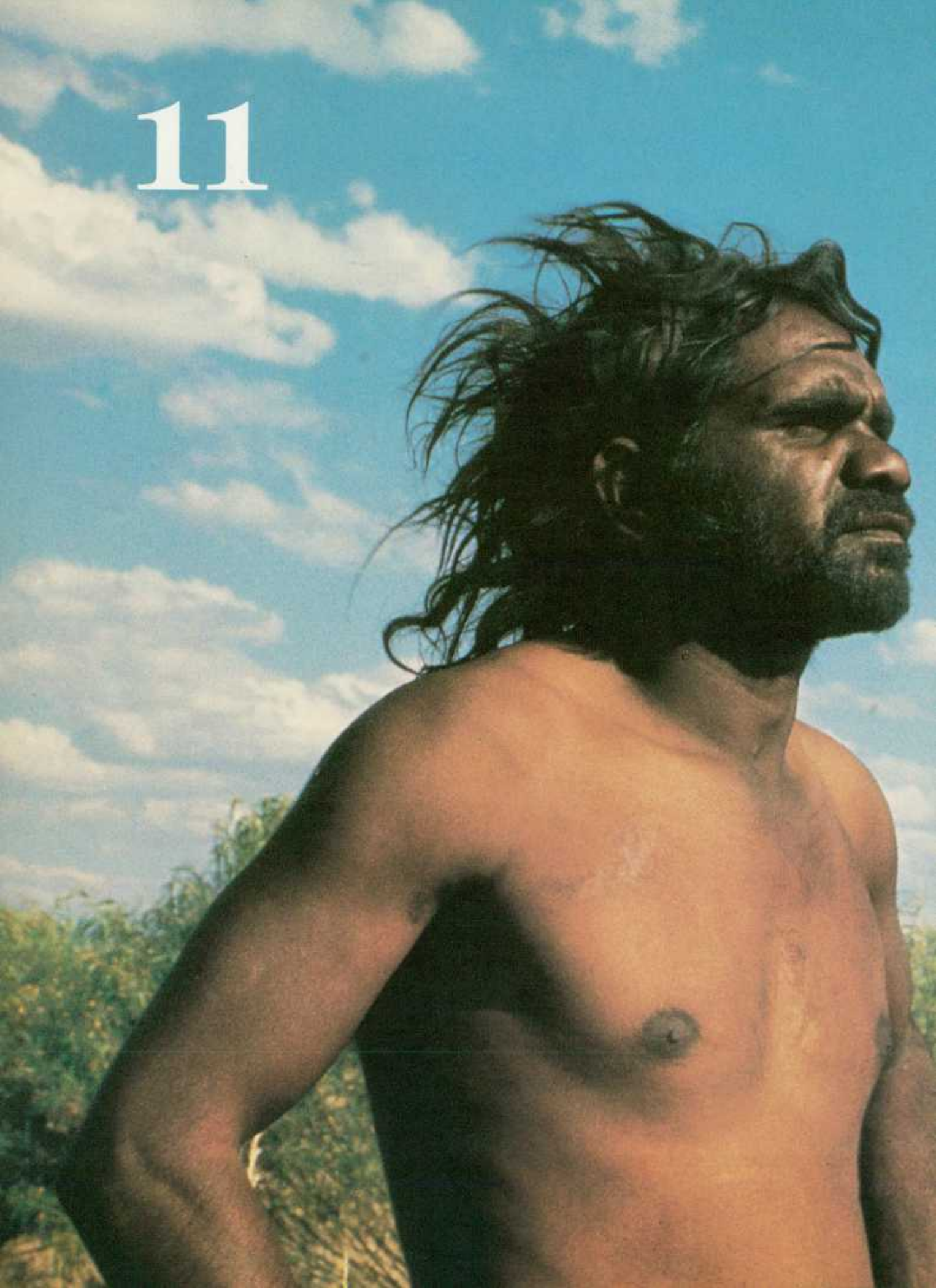


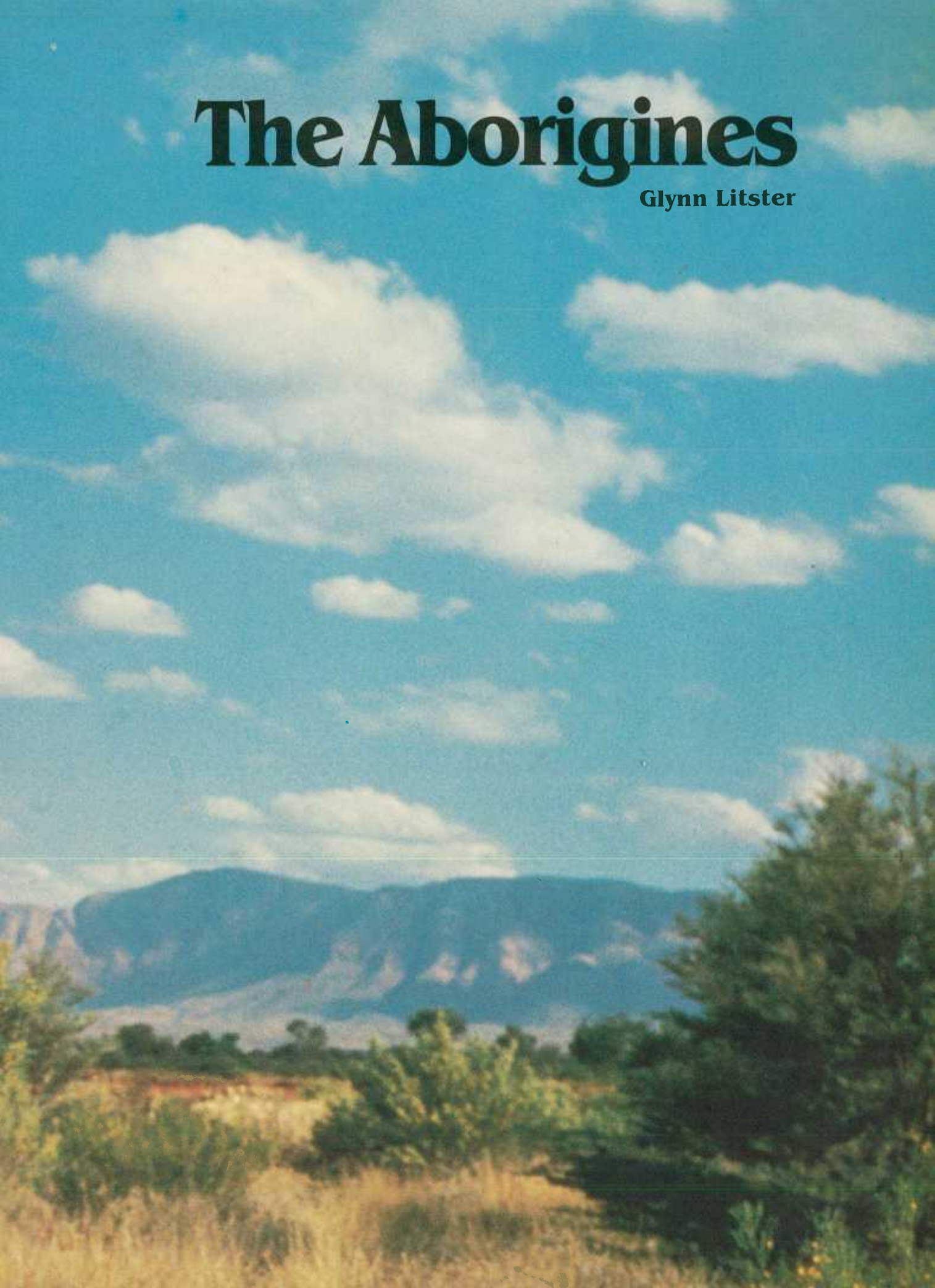
FIGURE 1: Growth in Seventh-day Adventist Church School Enrolments, 1897 to 1984

11



The Aborigines

Glynn Litster



Although Seventh-day Adventists commenced their evangelistic work in Australia in 1885, they made no organised attempt to reach Australia's indigenous people until 1910. The American missionaries began with a vision of evangelising the colonials who spoke their own language; it was only later, when they were more firmly established among the white inhabitants, that it was borne in upon them that they could and should preach the gospel to people of other races and tongues. Further, among the European converts there was little sympathy or concern for the "degraded" black race which lived in the more remote parts of the continent.

So the Seventh-day Adventist attempt to reach the aboriginal people began somewhere near the end of the first decade of the twentieth century when the New South Wales Conference, from its Strathfield office, asked Pastor Phillip Rudge, originally a convert from Latrobe in north-west Tasmania, to conduct evangelistic work in the Macleay River area of northern New South Wales. As this was the centre of a large aboriginal settlement, it was inevitable that Rudge, who had a broad vision of taking the gospel to all men, should interest some natives from the Burnt Bridge settlement in his preaching.

About the same time, Ruth Cozens, the first teacher at the Murgon Adventist School in Queensland, made the initial effort for the aboriginal people in that state. She was assisted by J. H. Cooper, a layman, in conducting branch Sabbath school classes at the Berambah Government station, some twenty kilometres to the south-east. The early success of these classes led the Seventh-day Adventist leaders in Sydney to move Rudge to Berambah to develop the interest that had been shown. Rudge soon realised that if lasting good was to be achieved, it would be better for the church to operate its own church-controlled mission.

In the search for a suitable site, he and another pastor, James Blandford, went to Cairns in north Queensland on the advice of the Queensland Government Commissioner for lands. As they travelled by train toward the Atherton Tablelands, they noticed that the native camps were located around the railway stations and sidings. By European standards, the lives of these natives were merely an existence, as they only occasionally worked on the railway, and more frequently, simply asked for clothes from any who were willing to provide them. Drink and opium obtained from Chinese traders in exchange for iguanas, and sickness, took a heavy toll of their health and resources. In an effort to isolate the people from these conditions, a two thousand hectare site was selected thirteen kilometres from the railway siding at Oak Forest on the banks of the Barron River. The name chosen for the mission was Monamona, the Aboriginal word for crooked or winding, this being the description of Flaggy Creek, one of the boundaries of the property.

As the Queensland Government had provided the land, and offered financial grants for food and clothing on a *per capita* basis, it required the mission to receive all Aborigines sent by the police, courts, or Native Affairs officers. The first fourteen natives to arrive were brought forcibly but in time Rudge and Blandford, the first supervisors, were able to encourage other coloured people to make Monamona their home voluntarily. Details of all arrivals were kept in a stock and implement record book. Most families chose to live in their gunyahs or crude bark huts, refusing the small timber frame dwellings that were offered to them. The men who wished to work were employed in the felling and milling of timber.

The young people who attended the school, commenced in June 1914 by Miriam Roy, worked in the gardens and cared for the dormitories. Not all the early pupils were children. Mothers who came to watch joined in and were soon sharing the reading lessons with their children. In the late nineteen-forties the school grew in size and the number of teachers was increased to two and for a short period, three, when over seventy students were enrolled in the primary grades. Conventional European subjects were taught; often students faced problems foreign to their culture and environment. Many a boy would have found more satisfaction droving cattle or hunting lizards in the bush, than struggling with reading, learning poetry, or trying to solve problems in mensuration and the addition of pounds, shillings, and pence.

While the students faced their personal problems, the missionaries struggled hard to find ways to help the opium addicts incarcerated on the mission. As we have seen, the church had to accept all natives consigned there by the police. Further, the superintendent was recognised as their "protector" and was held accountable for the civil order and social welfare of all persons on the settlement.

Although the mission was required by the Government to feed and clothe all the

natives, only a small monthly payment was made to meet these expenses. Financial problems were compounded when the Government charged a heavy royalty on all the timber the mission felled in an effort to raise money for the program. With much hard work on the part of the natives and the missionaries, a large portion of the food needs was met from the crops grown on the property. Appeals to church members in the south helped solve the clothing problem, but financial difficulties constantly beset their efforts.

In later years, tourists were attracted to Monamona to see and purchase native handicrafts and works of art. The principal attractions however, for many of the tourists, were the rodeo displays by the excellent horsemen of the settlement.

Throughout the years, the missionaries kept clearly in mind that, while they needed to meet the physical needs of the people, their prime reason for serving was to teach the love of God. On July 21, 1916, more than two and a half years after the founding of Monamona and four and a half years after formal work for aborigines was started, four girls and a young married woman were baptised by immersion in Flaggy Creek; the following day, the Monamona church was organised. Not till ten years later was the first church building dedicated; it stood on the hill overlooking the settlement.

As the years passed, the influence of the missionaries and the school resulted in additional baptisms. Opium ceased to be a problem and the use of alcohol and tobacco grew less. Church members took an active interest in the choir and much later Will Zanotti, an Avondale-trained teacher and bandsman, created a fine brass band. An appeal to church members in the south for instruments enabled the band to become a reality. At different times both the choir and the band performed at Cairns, and at Mareeba, further inland on the tableland. An outstanding witness for Christ was given by the band at the Cairns show in 1951.

During the 1930s several aboriginal families went to New Guinea as missionaries. The first were the Dick Richardsons. They were followed by Stan Sheppard and his wife, and then his brother Willie and his wife.

Near the end of the Second World War, it was decided to rebuild the mission completely. Homes were constructed for each married couple and the missionary families, new dormitories were provided for the school children and single young women and young men. A new school was built and finally, as a central feature of the settlement, a new church was erected. All the timber used was cut and prepared at the Monamona mill, the whole project taking fifteen years to complete.

Several outstanding examples of Christian witness emerge from the story of Monamona. In 1955, Pastor William Turner was so seriously injured in a tractor accident that the doctors in Cairns believed he would die. A few days before the accident, he had killed a deadly taipan snake, two metres long. This he had placed in a large bottle with preserving spirits intending to show it to tourists who frequently visited the mission. Because he had not injected the body of the snake with the spirits, it had begun to swell about the same time that he was lying unconscious in the Cairns hospital. Throughout the day, natives frequently called at the mission office to stare at the snake in the bottle. It was rumoured that a witch had withdrawn Gwengen, an evil spirit, from a sick aboriginal woman, Alice, and had placed it in the taipan before Turner had killed it. It was now seeking revenge on the dying pastor. If the snake burst in the bottle, he would die.

LOU (LUDWIG) BORGAS (1887-1981)

The name of Lou Borgas has become a legend among the older Adventist Aboriginal people of North Queensland. Lou Borgas was of farming stock and had a special interest in machinery. He attended the Darling Range School (later Carmel College) and married Ruth Giblett of Manjimup.

Borgas served at Mona Mona Mission. He was then placed in charge of Adventist missions in the Solomons. However, he returned to Mona Mona as superintendent for fourteen years before spending three years at Kambubu on New Britain.

The Aboriginal people of Mona Mona accepted and came to love Lou and Ruth Borgas as their spiritual parents.

Mona Mona.

Mirriwinni Gardens.

Though the office secretary, Mervyn Blyde, had good reason to take the bottle and bury the evil-smelling snake, he realised that this would give a victory to spirit worship. So he allowed the snake to remain and the body burst, allowing Gwengen to escape. This should have meant Turner's death. However, the loyal church members had prayed morning and evening for their pastor, and an anointing service was conducted at the hospital. The same day that the snake burst, news reached the mission that the pastor had begun to recover. A few weeks later, the snake in the bottle was taken into the church and Turner preached on the power of the God who was greater than Gwengen. When a call to stand was made for those who believed in the power of God, everyone in the crowded church responded, including a local witchdoctor.

In the late 1950s the Queensland Government indicated that it needed the land on which the mission was located to build a reservoir for hydro-electric purposes. In response, the mission administration organised a planned integration of the aborigine people into the Kuranda township. The superintendent at the time, Clyde Litster, said that it had been the acceptance of Christian principles by the mission aborigines that was a major step towards citizenship for these people, and their move into the community was the best thing that could have happened to them.

Since that time, Seventh-day Adventists have continued a community oriented program, based on the Kuranda church, to assist these people become full citizens in their district. At the time of the opening of this church, Cornelius O'Leary, the Director of Native Affairs in Queensland, stated that the integration displayed there was "a unique step in the welfare of the aborigine people." He then paid tribute to the pioneers who had started Monamona and, with some emotion, added that "the spirit revealed by those noble men was the same as that revealed by the One on Calvary's cross."

While it is not possible to name many of the noble men and women who served at Monamona, the following men and their families deserve special mention because of their years of service and for the quality of their ministry for the aborigines: Phillip Rudge, James Blandford, Lou Borgas, Gerald Peacock and Norman Ferris.

Work among the aborigine people in Western Australia was commenced in the early 1950s by Dudley Vaughan as he travelled the outback in a caravan visiting Voice of Prophecy contacts. Reports of interested natives fired the imagination of church leaders and members at a Western Australian camp meeting, with the result that in September 1953, the Trans-Commonwealth Union Conference authorised a group of six—Edward White, Arthur Dyason, Ross Blair, William Richards, Russell Lang and Dudley Vaughan—to find a suitable site for a school. This group chose Karalundi, meaning clear water, because a farmer from Yugoslavia, Tony Ursek, was growing outsized vegetables by using irrigation water from an underground river, three metres below ground level. The site was on the main north road and just over fifty kilometres from the town of Meekatharra—far enough away to be free of the so-called "contaminating influences of the town."

A boarding school was opened at Karalundi in September 1954 by Stanley Louis, a teacher of many years' experience in both state and church-school work. The dormitories and classroom had been erected by teams of volunteers and ministers from Perth, one thousand kilometres to the south. Some of the students were enrolled from local tribes, but most were brought to the school from distant areas by Dudley Vaughan.

In 1955, it became apparent that an opening existed to work among the more primitive tribes around the old goldmining town of Wiluna, one hundred and eighty kilometres to the east. At first welfare and health education work was developed in association with the doctor and matron of the Native Welfare Department. However, as the new mission developed with its emphasis on improved family living, parents began to allow their older children to break tribal taboos and to travel to the boarding school at Karalundi. This highlighted the need to start a school for the younger children near their homes. To meet this need, another experienced teacher from both state and church-school service, Esther Robartson, opened a school for the younger children at the Wiluna mission in 1960.

During the years that the Karalundi school was operating, students were taught the essentials of reading, writing and number, together with an understanding of God and of the world around them. A strong work program gave opportunity for the boys to learn various farming skills: rough carpentry, plumbing, engine maintenance, the growing of vegetables, fencing, care of stock, irrigation and water supply, and the maintenance of equipment, including

windmills. The girls studied domestic science, mothercraft and home management.

In later years students from this school found work as assistants on the expansive sheep and cattle stations in the outback. On one of the rare occasions when heavy rain isolated a station, preventing the purchase of bread, one of the ex-Karalundi girls who worked as a domestic made bread for the family. This family spread the news across the outback that girls from Karalundi could bake bread, increasing the demand for them, and adding to the reputation of the school.

Many amusing stories have been told of the culture shock experienced by the aboriginal children during the early years at Karalundi. One lad who had just arrived in the dormitory from his desert home was told by Stan Louis, the teacher and superintendent, to go and have a shower—something unknown in his gunyah of sticks and tin cans set on the red earth. When Louis investigated the loud laughter in the boys' dormitory, he was told to look in the shower. There, to his amazement, he found the new lad standing under the shower, fully clothed, wearing a hat and holding the soap in his hands wondering what to do with it.

An excursion to Perth brought many exciting and new experiences to the students. One challenge was the boarding, riding and "taking-off" from a rising escalator. What should be done while making the ascent? walk up? run? or just sit down? Then how does one get off if one is sitting? During the visit to the Guildford airport, the children were given the opportunity to ride on the emergency fire engine, visit the control tower and watch wide-eyed as a large international jet landed.

Just as exciting, but even more rewarding to the children, were their campouts on the desert plains a few kilometres from the school. They knew where to dig for yams from three to six hundred millimetres below ground level with no visible signs showing on the surface. They loved sleeping in the sandy bed of a dry waterway, with no blankets, but near a small fire, in July and August when Europeans would need five or six blankets to keep out the below freezing temperatures. Life was never dull with lizards to chase, emu eggs to be found and brightly coloured stones to be gathered for various crafts and hobbies back at the school.

The work for the coloured people in the west was not without problems. These included child marriage, the corroboree, initiation ceremonies and the advice given by anthropologists that the native people should keep their customs and tribal laws which many times were in conflict with the teachings of the Bible. Because of the work of Dudley Vaughan and others, the natives broke with many of their customs and traditions. In time this provoked the elders of the tribes from Port Hedland to Carnarvon and inland to the Warburton Ranges to gather at Meekatharra to try to punish Jackson Stevens, a young man who had accepted Christ and the teachings of the Seventh-day Adventist Church, for breaking tribal law. This was a test case to force all natives who had become Adventists back to the old ways.

On this occasion seventy elders met in their tribal groups with Jackson placed in the centre having been told that he was not permitted to speak. Police were appointed and given clubs with which to beat the young man when the sentence was passed. They were instructed to bring him as close to

JAMES ARTHUR BLANCH (1908-1982)

Australians love what they describe as a "battler"; and the Aborigines love that sort of man because they see themselves as an embattled people in a predominantly white society. Affectionately known as Pat, Blanch was a working man with a big heart, a man who had found Christ and who was full of human kindness.

When Mona Mona was dismantled because the valley was to be flooded as part of a hydro-electric scheme, the Aborigines were relocated in Kuranda or nearby areas of the Cairns hinterland. These people, newly uprooted, needed a pastor to whom they could look for spiritual leadership, a man in tune with their needs. They found such a pastor in Pat Blanch. He worked for them untiringly, understanding their moods and pointing them to the Master whom he served. Of him the Queensland Director of the Department of Aboriginal and Island Advancement once remarked, "It can honestly be said . . . he cannot be replaced."

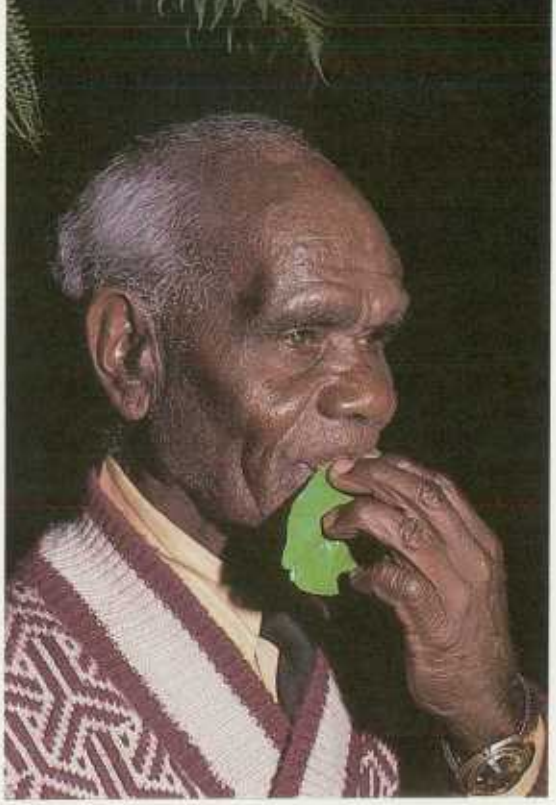
Karalundi School, Western Australia.

School children at Mirriwinni Gardens.
Aboriginal Academy, Kempsey, New South Wales.

A Western Australian Aboriginal Adventist.

Working in Queensland, 1963.

Pastor and Mrs Vaughan, tireless workers for the Aborigines of Western Australia. Left: Kids are kids—anywhere!



Will Sheppard, missionary to New Guinea, playing the gum leaf.
Right: The Little Black Princess, Bet Bet.
Below: Aboriginal Pastor George Quinlin meets the General Conference president, Neal Wilson.

death as possible, but they were not to take his life. Each tribe worked their members into a frenzy accusing the prisoner of revealing tribal secrets when he was at the Adventist camp meeting at Perth, and of showing sacred emblems to women. Just before the punishment was commenced, Jackson was asked if he had anything to say.

As he stepped into each tribal circle in turn, he asked the chiefs in their own language to produce the man who had seen or heard him violate their laws. Finally he addressed the whole assembly in English, challenging them to produce evidence of his wrong actions. Each tribe turned on the others accusing them of wrongly calling for the trial. The confusion that followed not only broke up the meeting, but exonerated Jackson and placed the work of the church in a more favourable light throughout the region.

During the later 1960s, changes brought by industrial development in the great north-west, and educational and social changes in the community led the Western Australian Conference of Seventh-day Adventists to take over the school, previously operated by the state Education Department. Then, following a change in the Commonwealth Government in 1972, further pressure was brought to bear on the church. The Government set out to eliminate the mission program and, at the same time, fostered both tribal customs and the drinking rights of all coloured people. In response, many parents took their children from the schools, making it impossible to continue the education program. At the end of 1974, the schools at both Karalundi and Wiluna were closed.

In the years that have followed, the aborigines have been helped by the ministry of pastors, welfare activities, youth ministry and camps. Individuals are still being brought to Christ, but the results have been rather less spectacular.

In New South Wales, following Rudge's initial efforts on the Macleay River, the work for aborigines was renewed about 1914 in the Kempsey area. Again, the prime mover was Phillip Rudge, recently returned from the Monamona Mission in north Queensland because tropical conditions affected his health. He began in the Burnt Bridge area, visiting homes and conducting meetings. No institutional work was attempted and results were modest, so in time the work for the aborigine people in this area was dropped.

During the early 1960s, Pastor Edward Rosendahl, while stationed at Armidale in the New England area, became aware of the needs of the aboriginal people and began working for them. He quickly realised that families in the Armidale area were related to people who had known Phillip Rudge back in 1914. Because of problems with the local school on the Bellbrook reserve inland from Kempsey, parents asked the church to start a school. Rosendahl's search for a suitable school site led him further back into the mountains to an old disused sawmill on Five Day Creek, one hundred and ten kilometres inland from Kempsey. The old mill-hand houses were converted to dormitories and a small state school building was leased from the Department of Education, in spite of strong opposition from the Area Inspectorate. Classes were started at the beginning of 1967, using lessons provided by the New South Wales Correspondence School. In addition, students were given responsibilities: caring for the dormitories, assisting with cooking, working in the gardens, and helping with the maintenace of buildings. Because the program was largely self-supporting from the start, the superintendent, Rosendahl, had to spend most of his time gathering supplies and funds to continue operations while endeavouring to maintain and develop the school program. Further, because of the isolated location, the rundown state of the buildings and the grave uncertainty of acceptance of the program by the government authorities, the church leaders were hesitant to commit large sums of money to the project. Eventually the government authorities inspected the school in 1970 and demanded that, for health reasons, the housing facilities be improved. Church leaders took action to close the school, believing that the large sums of money needed to meet the government requirements could be better spent on pastoral care and home visitation, with the integration of the children into existing schools, and church-run camps during the school holiday periods.

Following the closure of the school programs in all three states, work has been carried on by ministers in various conferences working through home visitation, to integrate the coloured people into their local communities. However, until the central administration of the church in Sydney took a direct interest in the work for the aboriginal people in the late 1970s, only a limited outreach was made in each state. The local church in Darwin did some visiting, but Government restrictions on visits to native

PHILLIP BULPIT RUDGE (1856-1937)

The manager of the first health food factory in Australia, in North Fitzroy, Melbourne (1896) was Phillip Rudge, a former businessman from Tasmania. In 1899 he moved as manager with the factory to Cooranbong. However, he is probably best remembered for initiating Adventist work for the Aborigines, first at Murgon, Queensland, then at Mona Mona, and later again at Kempsey, New South Wales. Ordained in 1918, he entered the evangelical work. His eldest son Edmund B. Rudge became president of the Australasian field (1938-46), president of the British Union (1946-51) and secretary of the Northern European Division (1951-59). Many of the descendants of Phillip and Isabella Rudge continue to serve the Seventh-day Adventist Church.

reserves in the Northern Territory severely restricted these contacts. No work of any consequence has been recorded for South Australia, Victoria or Tasmania.

In 1979 the church headquarters took responsibility for all aspects of the church's outreach for the aborigines. Pastor Bruce Roberts, a returned missionary from Vanuatu and Papua New Guinea, was asked to head a new approach after a twelve-month tertiary study program at the University of Queensland relating to current aboriginal issues. Roberts had been first drawn into foreign mission service by an early contact with the aboriginal people, and in early 1982 he commenced an active visitation program to reach the one-time students of the various schools and other church-related programs that had been conducted in the past. In mid-1982 *Good News for Aborigines*, a small newspaper, was started. This more recently became *Good News for Aborigines and Island People* in order to reach the people of the Torres Strait Islands as well.

It is significant that the new headquarters for the aboriginal work was built at Kempsey, New South Wales, as this was the town where Phillip Rudge made early contact with these people in 1910. It was from this same centre that George Quinlin, a descendant of the early aboriginal converts, commenced ministerial work under the guidance of Pastor Alexander Thompson. His ministry to his own people was so successful that in December 1980 he became the first ordained aboriginal minister in the Seventh-day Adventist Church. He later moved to Kuranda in north Queensland, being replaced in the Kempsey area by another aborigine, Ronald Archer, a trainee of Avondale College.

Another outreach in the early 1980s in the Kempsey area was the opening of a second Mirriwinni Gardens at Bellbrook. This was an independent Seventh-day Adventist church school in which Fay Oliver and June Bobongie worked for their own people, and a new generation of aborigines.

As these new approaches develop, with aboriginal people working for others of their own race in home visitation and through the use of all the church outreach programs, we see many advancing in Christian experience, and enjoying stronger fellowship with believers of European descent.

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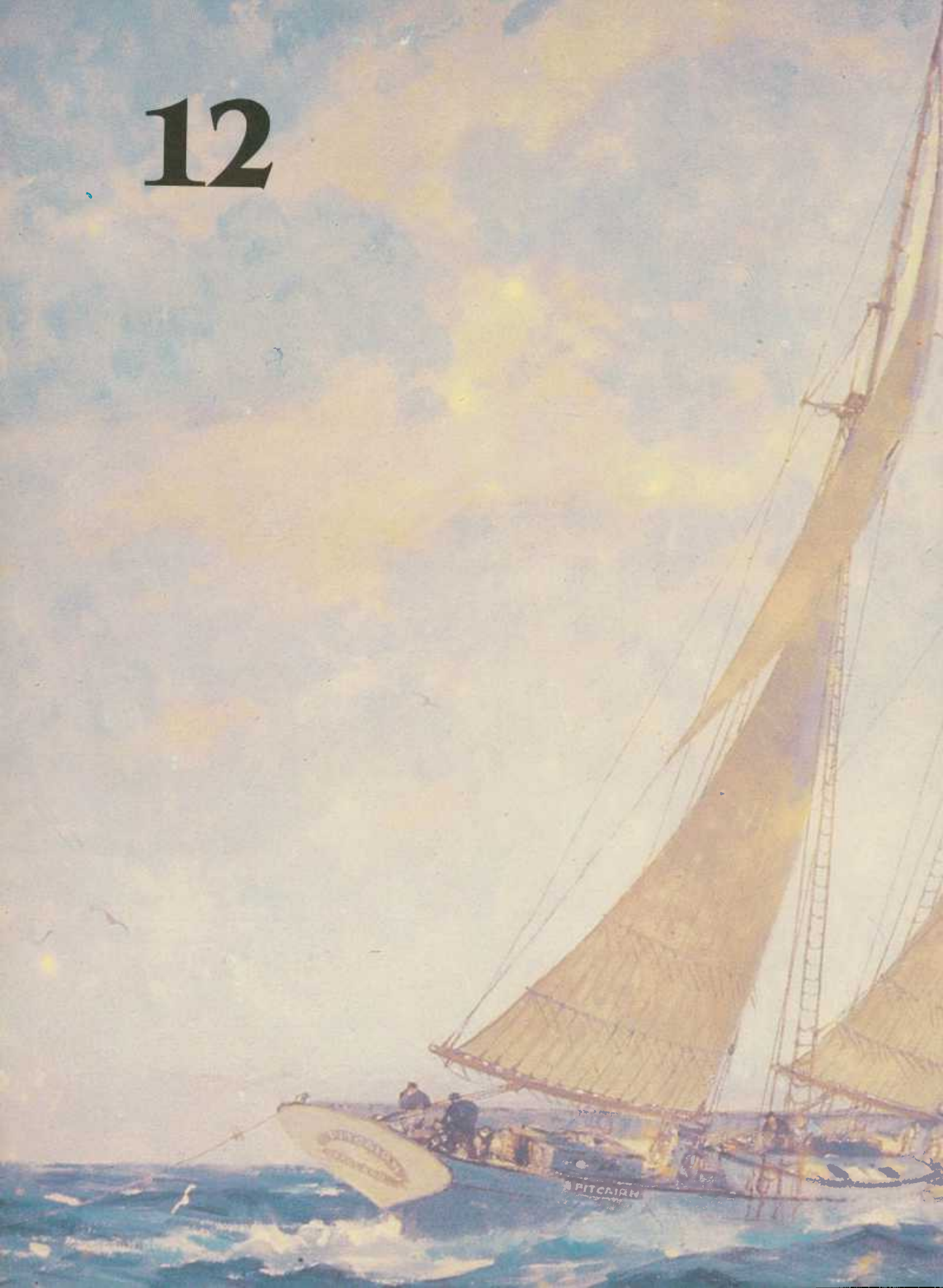
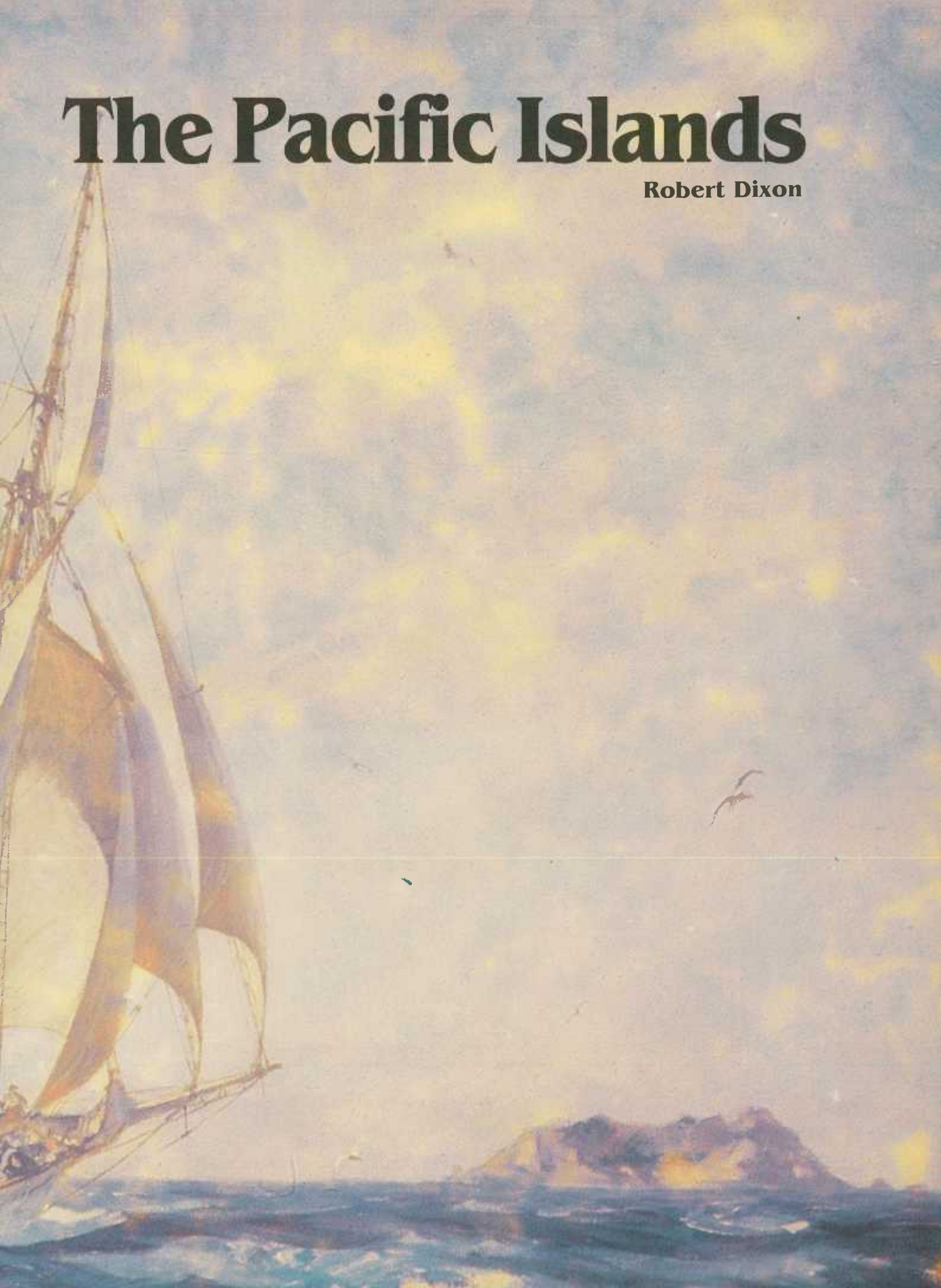


The Pacific Islands

Robert Dixon



Seventh-day Adventist teachings came to the Pacific Islands in October 1886, when John I. Tay, an American ship's carpenter, reached Pitcairn Island aboard a vessel of the Royal Navy. Tay asked the islanders if he might stay until the next ship called. After some discussion permission was granted. The Pitcairn Islanders were ready to listen to Tay's simple exposition of Seventh-day Adventist teachings, since a decade before James White and John Loughborough, fascinated by the Pitcairn story and the presence on Pitcairn of a devout society, had dispatched a parcel of literature to the island. This material had been treated with suspicion at first—the titles of some of the tracts seemed distinctly unusual—and it had been packed away, only to be unearthed and read a few years later by some of the younger inhabitants. Many Pitcairners were at least partly convinced of Adventist teachings, particularly that concerning the seventh-day Sabbath, when John Tay appeared, and it took only about five weeks to win the islanders as a whole over to the full range of basic Adventist doctrines.

Baptism was requested but Tay, sensitive to the demands of ecclesiastical niceties, declared himself unfitted to perform that rite through lack of ordination; he would depart and return with an ordained minister.

Tay's account electrified Adventists in the United States. Pastor Andrew J. Cudney, a Nebraskan, set out to reach Pitcairn via Hawaii; Tay sought to return there via Tahiti. Neither found a ship due to call at Pitcairn. Cudney obtained the use of an old schooner, the *Phoebe Chapman*, hired a crew, and set out to pick up Tay at Tahiti. Somewhere en route the schooner was lost with all hands.

This tragic event had important repercussions. Tay returned disconsolate to his homeland. The leaders of the movement decided that a newly built ship was needed, and Sabbath schools across North America set to work to raise funds for the purpose. By October 1980, the two-masted 31-metre (102-foot) long schooner appropriately named *Pitcairn* was ready, sailing from San Francisco with Captain Joseph Melville Marsh and a crew of seven. Also on board were three missionary couples; the John Tays (Tay doubled as carpenter), the Edward Gateses and the Albert J. Reads.

The 6,500-kilometre journey to Pitcairn completed, the travellers were enthusiastically received; eighty-six people, descendants of the *Bounty* mutineers, were baptised in two ceremonies and a new church organised, with Simon Young, the local schoolteacher, as its first elder.

After three weeks the mission ship departed. With it went three Pitcairn Islanders, James McCoy, his sister Mary Ann and Haywood Christian. The *Pitcairn* moved from one island group to another, its people distributing literature, conducting meetings on the ship, in private homes or in halls, and giving simple medical treatments. Usually the Adventists were well received, though occasionally they met with opposition. At Papeete the first meeting was abandoned because of an unruly crowd. The ship made calls at Moorea, Huahine, Raiatea—believed to be the original home of the New Zealand Maoris—and Rurutu. One of the nine who became Sabbath-keepers in the Society Islands was Paul Deane, a Protestant minister who had been told that he would be disciplined if he continued to present Adventist doctrines to his congregation, 200 strong.

The *Pitcairn* moved further west to the Cook Islands where, to their surprise, the Adventists found the people worshipping on the same day that they themselves observed. The Cook Islands had ignored the International Dateline agreement of 1884, continuing to observe the days of the week introduced by missionaries of the London Missionary Society who earlier in the century had come in from the west. Without the Sabbath issue as a cause of division, Adventists were permitted to preach in LMS churches on Mangaia and Rarotonga. They visited Aitutaki also.

In Samoa the LMS missionaries were not so hospitable, but warmed to the idea that the Adventists were planning medical services for these islands. Book sales were brisk, especially medical books such as the *Home Handbook*. The Roman Catholic priests and nuns on Tutuila were especially good customers, and 10,000 pages of literature were given away.

In Tonga an audience was granted by the aged King Tupou I at the royal palace at Nuku'alofa, and he was presented with a selection of Adventist literature. Subsequently the chief of police told the Adventists that they had complete freedom of movement.

Then it was on to centres in Fiji, including Suva where a public meeting was held. It was reported in the *Fiji Times*. John Tay and his wife elected to stay in Fiji.

In September 1891 the *Pitcairn* reached Norfolk Island, where the relatives of the Pitcairn Islanders—there in consequence of the migration of 1856—came out in

whaleboats to greet the mission vessel. Mrs Jane Quintal, McCoy's sister, entertained the visitors right royally. Edward Gates preached the first Adventist sermon on Norfolk in Jane Quintal's home. He and Read walked about the island visiting historic sites. The Reads and the McCoys stayed on Norfolk as the *Pitcairn*, abandoning plans to visit Sydney, headed for Auckland. The *Pitcairn* entered Waitemata Harbour almost a year after clearing the Golden Gate.

In New Zealand modifications were made to the cabin and forecastle to improve ventilation. The vessel was re-rigged as a brigantine (square sails on the foremast) for greater thrust. Auxiliary steam power was added for penetrating reefs.

While the little ship was in Auckland, news came that John Tay had died in Fiji. Then Captain Marsh took ill and died of kidney and liver disease. It was a sad party therefore which headed back to California via Pitcairn. The Reads who had joined the *Pitcairn* party in Auckland, would settle in Tahiti; the Gateses remaining on Pitcairn to encourage church-related activities. This decision also gave Edward Gates a chance to nurture his indifferent health in a country environment.

Thus began what might be described as the American phase of Seventh-day Adventist outreach in the Pacific Islands. In the remaining years of the nineteenth century the *Pitcairn* made five more voyages to the Pacific area, moving missionary families from place to place, and providing necessary supplies including many tonnes of literature. It was a gallant little workhorse. That livewire, Hattie Andre, was taken to Pitcairn to teach school; Merritt Kellogg, a medical practitioner, sailed to various island groups where his help was thankfully accepted; the Coles family was taken to Norfolk; Dr Braucht was conveyed to Apia in Samoa, where he set up a clinic which temporarily blossomed into a sanitarium.

Altogether in this first burst of evangelical energy in the South Pacific islands, Seventh-day Adventists had put down tentative roots in many of the island groups east of the New Hebrides, chiefly in those areas where Christian missions had already established a following. A second phase opened in 1901 when, in consequence of a decision taken sometime before, the responsibility for Adventist mission outreach in the South Pacific devolved upon the 3,000 or so Seventh-day Adventists in Australia and New Zealand. During the implementation of these changes, the *Pitcairn* was retired. It was somewhat limited in its carrying capacity; movements by steamship in the region had increased; the cost of maintaining an ageing vessel was heavy, and there were competing demands for funds elsewhere in the world where potential for church growth seemed greater. The *Pitcairn* had done its work well. Still seaworthy, it was sold for $10,000. Afterwards it passed through the hands of several owners before being wrecked off the Philippines in a storm in 1912.

There were, of course, links between the older phase and the new. Edward Gates, the American pastor who had landed from the *Pitcairn* on Pitcairn Island and who had, with Read, performed the first baptism in the region, now held a supervisory role over all Adventist mission activities in the South Pacific islands. He made his home in Cooranbong, New South Wales. John Fulton and Charles H. Parker, both from North America and who had been serving in Fiji, were to remain in church administration in the area for many years to come.

But now it was expected that the Avondale School would provide those who would carry the Advent message to the islands of the South Seas. The first graduate of Avondale to meet this challenge was Albert H. Piper of New Zealand. In October 1900, he and his wife arrived in Rarotonga. At the end of 1901 the Americans departed, leaving the comparatively inexperienced Piper to carry on the work. However, there arrived in the area at this stage one of the most remarkable couples in the whole saga of Adventist missions: Griffiths Francis Jones and his wife Marion who, after a comparatively short period in Eastern Polynesia, were to move from one area to another in a succession of pioneer missionary ventures. Piper and Jones worked together to build a church of coral rock in the village of Titikaveka on Rarotonga. At the beginning of 1905 after the Joneses had left, Piper could report that three Sabbath schools were operating and the church was usually full for the Sabbath service. Piper then turned to colporteuring, succeeding in placing an Adventist book in every home on Rarotonga.

Australians began to make their mark on Fiji also. Arthur Currow, a nurse, arrived to assist Fulton and Parker in 1901, and was followed by his elder brother Lou with his wife Lizzie, both nurses, Eva Edwards, Sybil Read and Septimus Carr.

Associated with them was Pauliasi Bunoa, a Fijian. For many years he had been working for another mission body, but had joined the Adventist Church in 1900 under

the influence of Fulton, with whom he had been working as a translator. East of Viti Levu, the largest Fijian island, is the Lau group of islands where Bunoa was born. He began his ministry by raising up three companies there. Later he worked on the Ra (north-eastern) coast of Viti Levu itself, so that by 1903 there were Sabbath-keepers in nine settlements.

The mission team with John Fulton as leader was intent on using every means to spread the teachings of the Adventist Church in Fiji. Because the Fijian group consists of many islands scattered over a large area of ocean, it was essential to have a boat capable of being used beyond the reefs. When the *Cina*, a quite inadequate sailing cutter, was wrecked, Fulton looked to Sabbath schools in Australia and New Zealand to provide a motor launch less subject to the vagaries of the weather.

The Adventists did not neglect the physical needs of the people of Fiji, where certain tropical diseases such as elephantiasis were common. Lou and Lizzie Currow were self-supporting missionaries, selling Adventist literature and giving treatments, a great many without charge. Other nurses followed in their footsteps. The government regarded this medical activity favourably.

Even though there were only about 150 Sabbath-keepers in Fiji in 1904, it was felt that a start should be made on educational work. A property on the island of Ovalau off the north-eastern coast of Viti Levu was rented, buildings erected of local materials, and placed in the hands of Septimus Carr. Gardens and coconut palms would enable the venture to be at least partly self-supporting. This was Buresala.

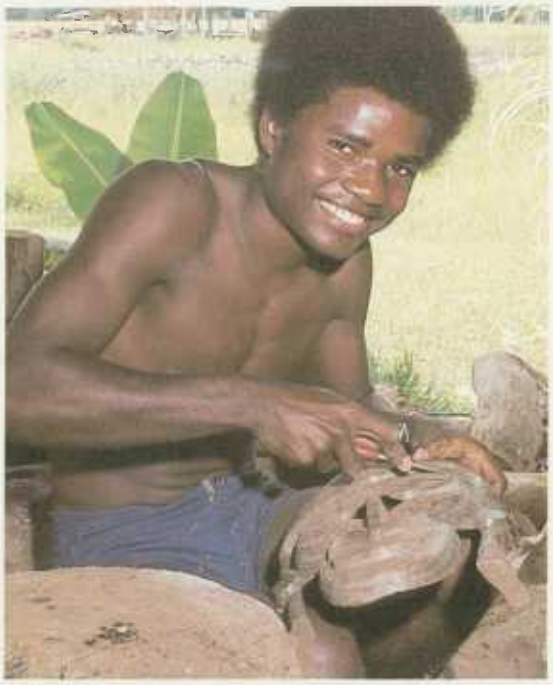
The establishment of Buresala illustrates the attitude of the European missionaries who were quick to realise that the key to the spread of Seventh-day Adventism in Fiji was the indigenous worker. During the war years there were many villages which grasped Adventist teachings from the hands of fellow Fijians. Buresala could not cope with the demand for the services of those who trained there: such a one was Pastor Timoci Nawara, who proved a most effective soul-winner.

Although the Fijian mission was not without its problems in the 1920s, it was the largest mission in the Pacific, with 1,500 Sabbath-keepers, meeting in fifty-two churches and companies. It had a staff of forty-seven, including three Indians and thirty-three Fijians. More than half of the workers had been trained at Buresala. In 1922 there were nine schools including Buresala and an intermediate school for boys at Navesau on the Wainibuka River. Fijians made a contribution to the advance of the Adventist church in other fields. Peni Tavodi, Mitieli Nakasamai, Semiti Gade and Nafitalai Navara carried out pioneering work for the Seventh-day Adventists in Papua.

Part of the success of Adventism in Fiji came from the distribution of Adventist literature in the Fijian language, beginning with the printing of a small paper, *Rarama*, by John Fulton, and supported by books such as Ellen White's *The Great Controversy*, and *Bible Readings* printed at the Avondale press in Australia. These materials were distributed largely by the Fijians themselves. The first four decades of responsibility by the Seventh-day Adventist church in Australia and New Zealand for evangelism in the South Pacific were particularly marked by the rise and consolidation of evangelical work in Fiji.

Nor was it merely success among the Fijians alone. There were those who had come as indentured workers from India and the Solomon Islands. Out of a total population of 120,000 in Fiji at the turn of the century, 17,000 were Indians. As early as 1905 Adventists resolved to work for these people, but it was not until 1912 that a serious effort began. In that year Ellen Meyers arrived in Suva. One of the first converts to Adventism in India, Ellen Meyers had come to Australia for the education of her children at Avondale, but was ready to move on to Fiji once they had become independent. Mrs Meyers was the first of a number who came to assist in the Indian mission: the Alfred Chessons (Mrs Chesson a nurse), sons Dudley and Harold Meyers, and George Masters, who had gained experience in India.

Ellen Meyers, fluent in Hindi, commenced an evening school for young men, then a day school for young women and children. This put her in a favourable light with leading Indians in Fiji. After a little time a suitable building was provided for her at Samabula, about five kilometres from Suva. "Mother" Meyers had a profound influence on the Indian community in Fiji, and was long remembered by them. She also treated the sick, an activity greatly reinforced later by Mrs Chesson. George Masters assumed responsibility for the Samabula school in 1922; by the end of the year there were seventy boys in attendance. Eva Edwards later came to teach in the Indian girls' school.



Pastor Edmund Rudge and his wife Gladys, both early graduates of the Sydney Sanitarium, arrived to superintend the Indian mission in 1925 and immediately found themselves in the midst of a typhoid epidemic, with their son Neil as one of the patients. Mrs Meyers' home became a small hospital. In volunteering for night duty at an auxiliary hospital, Pastor Rudge gained the gratitude and appreciation of the Indian people.

One of the first Indians to work for the Seventh-day Adventist mission in Fiji was Nur Banadur Singh, who with his wife returned to Fiji in 1925 after training in India. Another prominent Indian was Narain Singh who trained at Avondale College and taught for the church for eighteen years.

The encouraging development of Seventh-day Adventism in Fiji was not matched by progress in the island groups further east, which had been the first to be visited by Adventist missionaries. In Samoa trouble with the German Government over the credentials of Adventist doctors, and other misfortunes, such as the death of nurse Sarah Young of Pitcairn, led to the closure in 1907 of the sanitarium established by Dr Braucht.

But the outbreak of war in 1914 forced the German Governor to surrender to New Zealand forces. The tension of war and the change of government somehow stimulated an interest in Adventism, and within a year the first church had been established.

At the beginning of 1926 a new minister returned home to Samoa with his Australian wife, after attending Avondale College. Raymond Reye, who possessed a thorough knowledge of Samoan and German, as well as English, was able to move immediately into the work of the mission. Pastor Reye's facility with languages was demonstrated at a special memorial ceremony held in 1932. He was selected by the organisers to speak at the monuments of Germans, Americans, Englishmen and Samoans who had died in the Samoan troubles of 1888 and 1889. A newspaper report of the day spoke of Reye's fluency in three languages, and concluded by saying: "His scholarly conduct of the three services well merited the highly complimentary words of appreciation heard on all sides."

A school at Vailoa was distinguished by its own brass band, while a school at Satomai made grateful use of a pedal organ donated by a member in New Zealand. Adventism in Samoa developed into a thriving, happy community, and by 1935 could boast six Samoan church workers in its islands.

In Polynesia, initially, Adventism did not make rapid progress. In French Polynesia, Benjamin Cady and his wife, who had arrived on the *Pitcairn's* second voyage, established a school on a forty-hectare property at Raiatea. French authorities closed the school in 1907 because instruction was not in French and no French teacher was employed. Adventist ministers such as George Sterling, an American, and Frank Lyndon, of New Zealand, persisted with evangelical activity, the Sterlings indeed for thirty years.

On Pitcairn the islanders remained staunchly loyal, even though cut off from their Adventist friends elsewhere by the sale of the *Pitcairn*. Adventist literature, such as Sabbath school pamphlets, got through to Pitcairn only rarely.

In Tonga, Adventism moved slowly in spite of the medical activities of people such as Pastor and Mrs Edwin Butz, and the building of a school which was attended chiefly by the children of teachers, government officials and even the royal household. The school enrolment at one stage reached sixty. The popularity of Ella Boyd who arrived to teach school in 1904 was attested by the fact that when some years later she departed, as a tribute the king had her driven about Nuku'alofa in his personal coach.

A revival in evangelical activity in Tonga began with the arrival in 1912 of George G. Stewart, who was assisted by Ethelbert Thorpe and his wife, and Hubert and Pearl Tolhurst. Sadly, Pearl was to be struck down by the devastating influenza epidemic of 1919. Although Adventism in Tonga moved slowly, there were signs of progress. It was helped by a self-supporting school of a hundred pupils taught by Maggie Ferguson. In 1925, after an absence of twelve years, Cyril Palmer returned to Tonga as principal of the training school. His Tongan needed refurbishing, but it was gratifying to the people to have the new man speak to them in their own tongue immediately on arrival. By 1935 there were 211 Sabbath-keepers in Tonga. In the 1930s Beulah College had a successful time, its graduates being in considerable demand.

Generally Seventh-day Adventism in the Cook Islands spread slowly at first. After an initial flurry, its fortunes seemed to wane. Some of its early converts, however, made significant contributions to its more general acceptance.

One young woman, Frances Nicholas Waugh, was translator for the British

Resident on Rarotonga. When she became an Adventist she entered the Avondale College in New South Wales in 1899, and, working in the press there as both translator and printer, translated into Cook Island Maori a number of denominational books including Ellen White's classic, *Steps to Christ*. A young Cook Islands man, Tuaine Solomona, also attended Avondale and later became one of the first Adventist missionaries to Papua.

Two ministers whose names are inseparably linked with the Cook Islands are George Sterling, who arrived there in 1910, and Harold P. B. Wicks, who cared for the mission during the 1930s, moving from island to island in a small schooner. He subsequently lived a long and active life, dying at Cooranbong, New South Wales, in 1984 at the age of ninety-nine. In a 1935 visit to the island of Atiu, Wicks was surprised to find a bright sixteen-year-old girl who had been faithful in Sabbath school attendance conducting the services of the church, replacing an elder who had died.

In 1912 Adventist work was first opened in what was considered "a most depressing group" of islands: The New Hebrides (Vanuatu), needy and primitive, were populated by islanders who were often hostile and suspicious. Pastor Charles H. Parker and his wife Myrtle settled on Atchin where a local trader hoped that a Christian mission might subdue his neighbours. Three years later they were joined by Norman and Alma Wiles, who bravely chose to begin their work on the island of Malekula among the Big Nambus people, notorious for their warlike habits. They stayed, despite threats from a chief whose people had suffered because of a punitive expedition that he would fast until he could eat the flesh of a white man.

On May 5, 1920, Norman Wiles died of blackwater fever, leaving his wife of six years among people who were not particularly friendly. She supervised her husband's burial and then made the arduous journey to Atchin, which included a twenty-six-kilometre walk and a canoe trip on the open sea.

The much-travelled John Fulton visited the islands in 1925 and felt that his fellow missionaries were working in ". . . perhaps the darkest place in all heathendom." When Seventh-day Adventists began work in the New Hebrides, the islands were a sinister, hostile group, with a rapidly declining population, plagued by infanticide, disease and native warfare. But, along with other groups, Adventist missionaries persevered and gradually saw the breaking down of resistance to Christian missions. J. Ross James and his wife worked on the island of Santo among people who had already had some contact with Christianity. He built a church and a home and established large gardens to encourage the people to settle close to the mission. By 1922 twenty islanders were attending services in his small leaf church. The following year saw the first baptism—twenty-three people in all: eleven years had passed since Parker had arrived.

Andrew Stewart, who first came to the New Hebrides with his wife in 1916, believed that a strong factor in the islanders' acceptance of them was their adoption of the little girl whom they called Naomi. The child had first been cared for by Alma Wiles, but she had been forced to return her to her father. The Stewarts finally found the motherless child in a sorry state and took her into their home. With gentle love and care she survived and grew up as their own daughter.

Interest in Adventism developed and local men after a brief period of training began to move out into more remote areas to establish Christianity. But opposition did not cease and there were marauding attacks on both missionaries and converts.

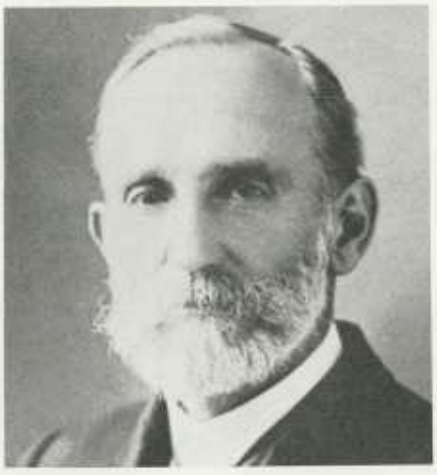
In 1925 the church made plans to establish a training school in the New Hebrides. The missionaries decided on a property of 405 hectares on an island called Aore immediately south of Santo, together with eighty hectares on a small island nearby. The smaller property was later exchanged for an addition to the Aore property. Aore became the centre of Seventh-day Adventist activities in the group. By the end of the 1920s, the school at Aore was training workers as well as supplying "splendid timber," some of which was used in the mission's ships. By 1935 there were in the islands of the New Hebrides forty-three local teachers and several Europeans, according to George Engelbrecht, "a fine band."

On May 29, 1914, the first Adventist missionaries arrived in the Solomon Islands. Already seasoned mariners and missionaries, G. F. Jones and his wife came well prepared for the establishment of a new mission. On board their ship the *Advent Herald* they had a prefabricated two-room cottage, fuel oil for the motor launch, and parcels of clothing. In just over a month a church and school had been established and Jones had conducted the first Sabbath meetings in the local language. Showing

Mrs Gates, Mrs Tay, E. H. Gates, J. I. Tay, and A. J. Cudney—Missionaries to the South Pacific.

Dr and Mrs Merritt Kellogg (right), after sailing to the South Pacific on the *Pitcairn*.

Right: Pastor G. F. Jones with model of *Advent Herald*.



GRIFFITHS FRANCIS JONES (1864-1940)

Master mariner and Welshman, Captain G. F. Jones discovered a scrap of a religious periodical, Present Truth, *on the deck of his ship as he sailed between London and New York. This he read with interest. On a subsequent trip he read the ship's mate's copy of* Thoughts on Daniel and Revelation. *In London again, he found another portion of* Present Truth, *lying on a muddy footpath. Thus God called him!*

In 1901, Captain G. F. Jones became a trailblazer for Adventist missions throughout the Far East and South Pacific. In all, he and his wife worked in thirty-eight countries, which represented thirty-four different language groups.

Although only a Zaccheus in stature, he is remembered as a giant of giants in missionary dedication and a possessor of the gift of tongues in its truest sense.

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remarkable foresight he wrote in 1915, ". . . it is not difficult for us to see our first native missionaries among these dear people." In fact, scores of people have gone from the Western Solomon Islands to other countries as ministers, teachers and office workers for the Adventist mission.

In 1916, the energetic Jones persuaded the Australasian Union Conference to purchase a large seagoing ship. The £2,000 purchase price was raised by the sale of denominational literature by Australian Adventist youth. Thus, by means of the kind of island-hopping on which he thrived, by 1920 Jones was able to superintend the establishment of Adventist missions on New Georgia, Rendova, Ranogga, Vella Lavella and the islands of the Marovo Lagoon, off the coast of New Georgia.

In the north-western area of the Solomons, in the Dovele region of Vella Lavella, the mission began by invitation of the district's chiefs. They were impressed by the cleanliness of the mission and also by the use of English as the main language.

Tribute must be paid to the dedicated Solomon Islanders who took the gospel to their own people. One young man, Jugha, from Marovo Lagoon, was left in 1922 among his people's traditional enemies on Choiseul. Here he achieved dramatic success: in one year he had forty young men who had joined him after giving up tobacco, betel nut and their old forms of worship.

A desperate need was filled in 1924 with the opening of a training school at Batuna. This site on the eastern tip of Vangunu in the Marovo Lagoon also became the headquarters of the mission and the printing press. By 1929 the Batuna school could not keep up with the urgent calls for church workers.

In the Solomons, Adventist missionaries were, as ever, quick to give medical help where needed. John D. Anderson and his wife began medical work on Malaita in the eastern portion of the Solomon Islands group in 1924. Their work so impressed the policeman of the district that he voluntarily marked out and cleared a large piece of land for the mission.

ALBERT HENRY PIPER (1875-1956)

Albert Piper left the New Zealand Public Service in 1897 to enrol at the Avondale School for Christian Workers. While there he lived for about a year in the home of Ellen White. This association led to his dedication, in later life, to upholding her prophetic role.

A gentleman of noble idealism and leadership qualities, he became the first missionary from Australasia to work in the Pacific Islands. In Rarotonga (1900) he established a school and stayed for seven years until his wife's illness, caused by impoverished conditions, forced them back to Australia, where Hetty Piper died. Later he married Eleanor Kreutzberg, a Sydney Sanitarium graduate.

A missionary and administrator for almost sixty years, A. H. Piper stands apart as a man called to the highest service.

ANDREW GRAHAM STEWART (1881-1975)

Andrew Stewart was known to the Fijians as Qase Levu, the big chief of Adventist missions.

His work began in 1907 as principal of the Buresala Training School in Ovalau, Fiji. After presidency of the Fijian Mission (1911-16), he moved to the New Hebrides, where he built the first church and baptised some of the first converts.

From 1927 on he assumed responsibility for the South Pacific as vice-president of the Australasian Union Conference. He also served as editor of the Australasian Record *from 1943 to 1955. A tall, kindly Christian, his ministry as evangelist, missionary, teacher, administrator and author spanned five decades.*

SEPTIMUS WALFORD CARR (1878-1972)

Septimus Carr, born in Sweden of British parents, migrated to Australia during childhood, but in adult life became a Seventh-day Adventist through the influence of a literature evangelist.

He pioneered the work in Papua with Fijian teacher Peni Tavodi in 1908, and worked on Niue Island from 1916 to 1919. Yet Fiji was his first love, serving there in 1904 as pioneer principal of Buresala Training School–forerunner of Fulton College–and in later years in evangelism, education and translation ministry.

Further west at Ughele on the island of Rendova, John Archer ran a thriving mission. Canoes came from up to 100 kilometres away carrying the sick and injured. Besides the medical work, the Archers were operating a school and supervising the development of an Adventist village which, in 1925, had a population of 113. However, along with such encouraging progress came hostility and tragedy. On Malaita in 1929 a young woman convert and Mary, the wife of a teacher named Simi, were clubbed to death in their garden.

JOHN EDWIN FULTON (1869-1945)

"The best monument a missionary can leave behind him is a well-trained native ministry and a literature in the vernacular." So spoke the Nova Scotian, John Fulton, who achieved both for Fiji in the nearly ten years he served there. Learning to speak the local language with almost true accent, he was a man greatly beloved by the Fijian people.

John Fulton gave twenty-five years to Australasia as missionary and administrator. His name is for ever linked with Fulton College, Fiji.

The Polynesian population of the southern island of Rennell was, for some twenty years, protected from missionary influence by the government. When finally missions were permitted entry, there was unfortunate rivalry between denominational groups and an unwitting introduction of infectious diseases.

One of the first Solomon Islanders to be ordained to the ministry was Kata Ragoso. He became something of an ambassador for the Solomon Islands, visiting camp-meetings in Australia and New Zealand and attending as a delegate the 1936 General Conference session in San Francisco, California.

In 1908, Adventist missionaries entered

There have been many ships . . .

Plane travel is the only way to reach the many inaccessible areas of Papua New Guinea.

Papua, to that point neglected for lack of resources. When Septimus Carr and Peni Tavodi arrived at Port Moresby, they found that the whole colony had been divided into "spheres of influence" by the governor and other mission bodies. Carr, however, obtained a tract of land at Bisiatabu on the Sogeri Plateau, inland from Port Moresby, established a plantation of rubber trees as exhorted by the government, and was soon selling pineapples and pumpkins in Port Moresby. In 1914, just before his return to Fiji, Carr baptised his first convert, a boy named Taitu. Taitu was removed by his father from the school Carr had started. It would be 1920 before a second baptism would take place. This second young convert's name was Baigani (Timothy), who gave many years of service as the first Seventh-day Adventist mission worker in Papua. One year later Captain G. F. Jones was called in to boost the evangelisation of New Guinea. He aimed to establish small mission stations in the villages, thus exposing a maximum number of people to Christianity. William Norman Lock reaped the benefit of the work of Jones when he baptised eleven young people on his arrival at Bisiatabu in 1924.

Adventists entered the most populous region of the Pacific in 1924 when Nano, a Solomon Islander, was landed on Bougainville in the Territory of New Guinea. He was joined soon after by Robert Tutty, who had already spent seven years in the Solomons. The mission spread rapidly to Bougainville's isolated villages, and the first converts were baptised in 1928.

When Gilbert McLaren, an experienced sea-captain who had spent several years in Fiji, came to New Guinea in 1930 in the mission ship *Veilomani,* it was considered time to move north to the St Matthias group of islands. Here there was a remarkable acceptance of Christianity; within a year almost the whole of the population had accepted the Adventist way of life. Government officials considered the change no less than a miracle. The natives built neat churches and would travel long distances on foot to attend worship services.

In 1934 the first group of Adventist workers flew into the Highlands of New Guinea. They established headquarters at Kainantu in the Eastern Highlands, some 130 kilometres south of Madang.

To the north, in the Admiralty Islands, there was an enthusiastic espousal of Adventism. A man from Tong Island returned home after having held a position as one of the crew of the *Veilomani.* His people were so impressed with his Christian life that they requested a teacher, and within two and a half years there were 560 Sabbath-keepers in these islands.

An important breakthrough came in Papua in 1924 when William Lock and his family established a school and medical centre at Efogi in the mountains on the Kokoda Trail. The school was much admired by government officials, who urged the Adventists to commence work along the coast in both directions from Port Moresby.

WILLIAM NORMAN LOCK (1887-1983)

At nineteen years of age, William Lock *read a book,* His Glorious Appearing, *which described and interpreted Matthew 24. It impressed him, leading to his baptism in 1908. Two years later he entered the colporteur ministry.*

In 1924 William Lock went to Papua New Guinea as superintendent of the mission. To open the work at Efogi he crossed about ten mountains and ninety rivers and streams. Having made that arduous trek some forty times, this gentle giant climbed 400 mountains and traversed 360 rushing waterways.

He is remembered with honour by the title he received from the people of Papua New Guinea – Taubada, a true leader of men. He also inspired his son, Pastor Lester Lock, to a lifetime commitment to mission service.

The main development of the mission in Papua prior to World War II was the establishment of the headquarters and training school at Mirigeda, near Port Moresby, in 1932 and 1933. Besides the school there were houses for European and local staff, a church and a printing press. By 1940, Adventist missions had been active in Papua for thirty-two years, with a total of 1,780 converts. By contrast, sixteen years' effort in the Territory of New Guinea, where Christianity had previously been almost unknown, had produced an enthusiastic

membership of 4,000.

When war broke out in the Pacific and Japanese forces swept southward, Adventist missionaries, like other white people in the Western Pacific, were hurriedly evacuated. Melanesians were left in charge of Adventist mission activities. William Sheppard, an Australian Aborigine, with his family, was evacuated from Papua. This Aboriginal missionary had worked in Papua since 1932, two other Aboriginal families, the Dick Richardsons and the Stanley Sheppards having worked there also. The returning missionaries travelled often on small mission vessels such as the *Diari*, which brought a group from Port Moresby to Cairns. On board the *Diari* was Cyril Pascoe, who had come in from Bougainville (Northern Solomons) in a party navigating with a pocket compass and a map pieced together with sticking plaster by a ship's surgeon. The *Melanesia* brought a group to Hervey Bay (Queensland) from the Solomons, and then came on to Sydney. Not all the mission vessels succeeded in avoiding trouble. The *Veilomani* was sunk and the *Malalagi* wrecked when they were intercepted by a Japanese destroyer as they were making their way along the southern coast of New Britain. The occupants just had time to scramble ashore and watch proceedings.

The wisdom of evacuating Europeans is to be seen in the loss of Trevor Collett, a self-supporting missionary, and Malcolm (Mac) Abbott, superintendent of the New Guinea mission. Both had remained in the Rabaul area, Collett to nurse his dying friend, Pastor Arthur Atkins, with whom he had been working in the St Matthias group, Abbott to help the Rabaul hospital and to ensure that all missionaries had been evacuated. Both died with 1,050 other Australians when the Japanese prison ship *Montevideo Maru* was torpedoed by a United States submarine.

While the SDA mission was able to evacuate most of its European missionaries, very little could be done for the many teachers who were stationed great distances from their homes. Quite often the Solomon Islanders were placed in charge of mission activities as the Australians departed, and in many places they gave heroic service for the people under their care.

Pastor Rogapitu, who had been ordained in 1940, was commissioned to care for mission work on Mussau. Japanese soldiers eventually visited Pastor Rogapitu, and asked this Solomon Islander if there were any white men on the island. He replied that there were not. The Japanese then asked who was in charge, and when the pastor said he was, the Japanese wanted to know what position he held. When Rogapitu said that he was a missionary and an SDA minister, the Japanese asked what Seventh-day Adventism was. Rogapitu said it was the same religion that they had in Japan. The interpreter was sceptical about this, so the SDA pastor rushed off to Atkins' home at Boliu, where he found a copy of the Adventist periodical, *Review and Herald*. Rogapitu had seen a story in the periodical with pictures about Adventists in Japan. The interpreter read the story, and told the pastor that when Australia was captured and the Americans defeated, Japanese missionaries would come and do mission work for them.

Some church workers in the islands suffered during the Japanese occupation because of their allegiance to the Allies. One Solomon Islander, Deni Mark, had been placed in charge of the training school at Kambubu in 1942, but when the Japanese occupied the area, life became very difficult for him. Despite this, he was able to help Allied servicemen to safety at the risk of his own life. On several occasions, Deni was severely beaten by the Japanese, and eventually he became ill and died. In writing just before his death, Deni Mark had this to say: "Eight times they [the Japanese] brought me in court, but God was with me each time, and all their word failed." Deni Mark was buried on the north bank of the Kambubu River, inland from Rugen Harbour. His grave in the bush is still honoured by the Baining people to whom Deni brought Christianity. Some years ago as I stood by his grave a Baining child, one of twenty accompanying me, told how logging contractors had honoured their request to avoid running over Deni's resting place.

Pastor Kata Ragoso, a man of great dignity and character, was left in charge of Adventist work in the Solomons. The happy relationship which had existed between Australian and New Zealand missionaries and Ragoso's people encouraged them to assist Allied servicemen who had been shot down or who had had their ships sunk. Before the Japanese had gained full control of his area Ragoso was whipped and placed three times before a firing squad by an Allied officer because he would not work on the Sabbath, nor order his people to do so. He was for some time imprisoned, but eventually released in remarkable circumstances. When Pastor Norman Ferris arrived in the Marovo Lagoon in 1945 he found Ragoso

NORMAN WILES (1892-1920)
ALMA WILES (1894-1980)

When the veteran missionary C. H. Parker ventured among Big Nambus tribesmen (New Hebrides) in 1914, he was handled all over by cannibals as a prospective candidate for feasting. Yet to these same people voluntarily went Norman and Alma Wiles in 1916. Sadly, however, after barely five years among them, Norman succumbed to blackwater fever at twenty-six years of age. Alma bravely buried her husband then travelled alone to the mission headquarters, by sea and overland, through hostile villages.

Mrs Wiles possessed the same spirit of dedication as did her parents, American missionaries to Tonga, Pastor and Mrs E. S. Butz. So she chose to continue as a missionary, seeing her husband's sacrifice as seed that would bear fruit. After years of service in the New Hebrides and a harvest of souls, she helped to open new work in Aroma, Papua, in 1931.

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busy at his tasks, in fact just leaving for Viru to dedicate a new church, conduct a baptism and marry two couples.

At the Batuna mission station Ferris found all equipment cared for: machinery well greased, vital parts hidden, and the mission ship *Portal* well preserved, concealed up a creek.

An example of the loyalty island Adventists exhibited toward the Allies is to be seen in the behaviour of Baros, a headman of Sirovai. When questioned by the Japanese, he chose to die rather than disclose the hiding place of Paul Mason, a coast-watcher. Mason saw to it that a small monument to Baros was placed in Kieta after the war.

In Papua, during the hard-fought battles on the Kododa Trail, the title "Fuzzy-Wuzzy Angels" was particularly common. They were "angels" because of their manifest care and compassion in handling men in pain and distress. These "angels" assisted the Australian soldiers as carriers, medical orderlies and stretcher-bearers, over some of the most difficult terrain ever encountered by soldiers. A large number of those who earned this title were Adventist men from the villages of the Koiari people.

Many Adventist servicemen were deeply impressed by their island brethren whom they met during the war. Some came to appreciate island life to the extent that they later returned as missionaries, government officers, or in private employment. Among these were Frank Behrens, Len Barnard, and William and Bert (Bean) Sommerscales, Hilton Meyers, Lance Butler, Richard Thomson, Rod Fowler, Louis Greive, David Caldwell, Ken Adair, Wilfred Rudge, Maynard Lock, Laurence Gilmore, together with such men as Ward Nolan and Tom Judd, former missionaries who had joined the medical corps of the armed forces for the duration of the conflict. These formed a stalwart band who were to be joined in due course by quite a host of men and women from Australia and New Zealand intent on rehabilitating the Adventist outreach and thrusting it forward.

Although far from the scenes of war in the Pacific, Pitcairn Island, the first South Pacific island to receive Adventist teaching, was to be affected by it. Rapid advances in aero-engineering meant a switch from sea to air passenger traffic, with fewer ships to call at Pitcairn. Many young people, more aware now of the big world outside, migrated, especially to New Zealand. The population of the island became reduced to fifty or sixty. To visit Pitcairn was a task in itself. Pastor Gordon Branster, the chief administrator of the church area to which Pitcairn belonged, took six weeks to get there; the *Rangitikei* on which he travelled bypassed the island in bad weather; Branster had to get back from Panama. He provided a pastoral ministry for five weeks and conducted a baptism.

The Seventh-day Adventist Church ultimately adopted a policy of providing Pitcairn with a husband and wife pastor and nurse team in two-year shifts. The two brothers Ferris, Norman and Walter, and their wives Ruby (not a trained nurse) and Myrtle have served. Norman and Myrtle were both awarded the MBE for particularly valuable service to the islanders.

The relatives of the Pitcairners on Norfolk Island have also been well served. The Ferris parents spent ten years there early in the century. Pastor Ferris senior and his sons built a church there during World War I. Walter in 1928 took orders for Adventist books throughout the island.

Today about sixty Adventists worship in a new church opened in 1975. The Adventist

Samoan church, Apia.

Hospital in Samoa.

Samoan building.

Tahitian child.

Papeete church.

services attract many tourists, Adventist and non-Adventist. One pastor, Laurence Gilmore, with characteristic initiative, established the South Pacific Display Centre with an excellent collection of artefacts, documents and photographs. The Adventists also operate a one-teacher primary school.

Similarly Lord Howe Island with its small Adventist congregation of thirty-five, out of a population of 270, is serviced with ministers from Sydney.

The French areas of the Pacific have provided the evangelical activities of the Seventh-day Adventist Church with special problems: problems of language—Australians and New Zealanders are not particularly foreign-language conscious—and problems arising because of a mission administered from Australia negotiating with government agencies based in Paris.

When peace came to the Pacific in 1945 there were fewer than 500 Adventists in French Polynesia. Ronald Heggie, who arrived in Tahiti at that time to superintend the mission, travelled extensively with local French pastors Charles Flohr and Charles Doom, encouraging church members and providing an evangelical outreach. On one occasion Heggie was exasperated waiting on an outlying island three months for public transport. To church leaders in Australia he wrote, "With an efficient French-speaking superintendent, a mission school and a mission ship, great opportunities would be before us." But where were they to find a Captain G. F. Jones with that remarkable gift for foreign tongues? How does one provide a series of French-speaking pastors who are excellent administrators with stomach and mind for the ocean? How does one care for the costly business of ship maintenance? Actually in 1952 an American surgeon, Lyndon Taylor, donated a sixteen-metre schooner, usefully employed until regular air services among the islands were introduced, when it was sold.

However, Heggie's advice did not go unheeded: French pastors and administrators were imported. Francis J. H. McDougall, a pastor, arrived in 1948. Paul Nouan came as mission superintendent in 1951. Six other French administrators followed until a local man, Lazare Doom, was appointed in 1975. Eugene Landa, multi-lingual pastor of wide experience, while president, saw the need for the Adventist mission to become more closely linked with France. In consequence the material assets of the Adventist Church were amalgamated with a French corporation rather than with the Australasian Conference Association in Sydney. This eventually helped to make it possible for a school to be established, and for time to be made available on the radio.

HUBERT LEONARD TOLHURST (1890-1981)

A hurricane on his first night in Ha'apai, Tonga, initiated Hubert Tolhurst to mission service in 1915. Five years later his wife, Pearl, died of pneumonic influenza, the first student from Avondale College to give her life while on mission service.

Subsequently Pastor Tolhurst became mission president in 1927 and principal of Beulah Mission School in 1933. He then ministered in the North New Zealand Conference for over thirty years, having given twenty years to Tonga.

One of his first pupils, Semisi Moala, became the first Tongan to be ordained as an Adventist minister. It was also Pastor Tolhurst's joy to see all seven of his children enter denominational work.

Late in the 1950s and early 1960s an office building, a 500-seat church and a primary school were erected in Papeete on one large site. The school has proved to be popular, leading to an interest in secondary education. To cater for this interest, a high-school program was commenced in 1979 with Dr Jean Reynaud, former lecturer in foreign languages at Avondale College, as principal. Compelled at first to use rooms at the primary school, it moved in 1984 to new buildings erected on a ten-hectare mountainside site overlooking Papeete.

New Caledonia, with 427 Sabbath-keepers in 1985, is France's largest Pacific territory, with a mixed population of about 140,000. Many residents are of families which have migrated in search of employment opportunities from Tahiti, Vanuatu, other Pacific islands, and indeed the Caribbean. The Adventist mission has only in more recent times received full legal recognition. It was organised in 1954 with Paul Nouan as its first

president. In Noumea there is a church, hall, office and president's home on one compound. Each Saturday there are two worship services, the larger in French, the smaller in Pidgin—mainly for people from Vanuatu. There are outlying churches at Poum and Canala, on New Caledonia, and one on the island of Mare.

Immediately west of French Polynesia are the Cook Islands with Rarotonga the largest. At the end of World War II there were almost 500 Sabbath-keepers in the Cook Islands out of a total population of about 14,500. In 1983 there were 1,213 in a population of about 17,000. There has been quite a migration to New Zealand, where there are several large congregations of Cook Islanders, often enjoying close association with New Zealand Maoris.

The president of the Cook Island mission at the close of the war was James Cormack, who decided to run a series of meetings on Adventist beliefs at his home in Avarua on Rarotonga. So great was the interest that large crowds filled all the rooms, doorways and windows. One man, a notorious drunk, changed gradually as he attended the meetings. The manager of the orchard where he worked was so impressed by the change in him that when the man asked if he might avoid Saturday work he was made foreman of another orchard.

JOHN DAVID ANDERSON (1896-1967)

Probably the greatest challenge and adventure in the life of John Anderson was his call, in 1924, to begin a mission station on the island of Malaita, Solomon Islands. It was a wild, dangerous place of savage heathenism and cannibalism where disease ravaged the countryside. Nevertheless, John Anderson and his wife worked there for twenty-one years and saw God's transforming grace.

John Anderson longed to see the Bible translated into the language of the Solomon Island people. Thus, on return to ministry in Australia, he sacrificed time, money and energy to fulfil this work.

Tall and strong, resolute throughout his ministry, J. D. Anderson is remembered as one of God's champions.

HAROLD BULMER PRIESTLEY WICKS
(1884-1984)

One of the most remarkable and effective Seventh-day Adventist missionaries to the islands of the South Pacific was Harold Wicks.

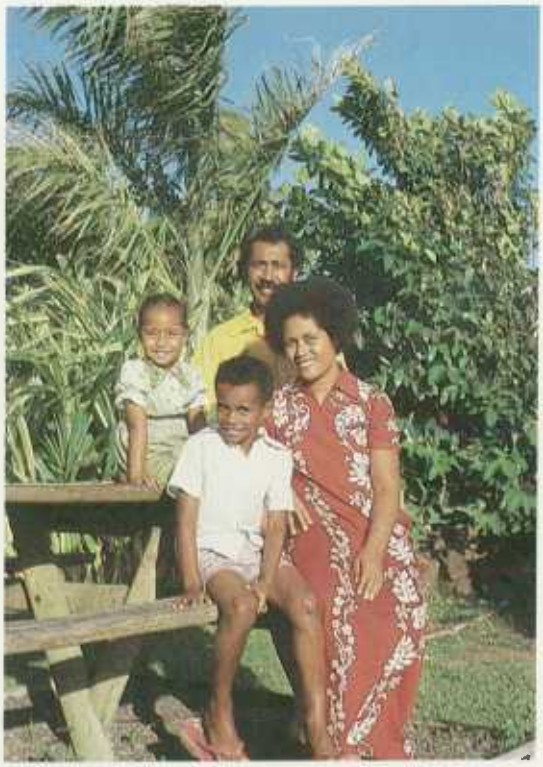
Trained in England and the United States, at the age of twenty-six Wicks was one of the highest-paid electrical engineers in his native New Zealand. On becoming an Adventist he entered the employ of the church. However, in preparation for his lifework he decided to train as a nurse at the Sydney Sanitarium. He served in the Cook Islands, the Solomons, where he mastered Marovo, and Tahiti. He became a translator of religious materials, including a considerable portion of the Bible into Marovo. At various times he carried on pastoral work in Australia.

His practical skills were put to the fullest use in the mission field whether as an engineer, boat builder, medical worker, repairer of spectacles, watches or sewing machines. In his retirement years in response to the needs of a friend he would fashion violin pegs with the utmost perfection.

His best contribution, however, was his Christian personality: patience, kindness, tolerance, concern, calmness in crisis, dependability—a tower of strength to his associates.

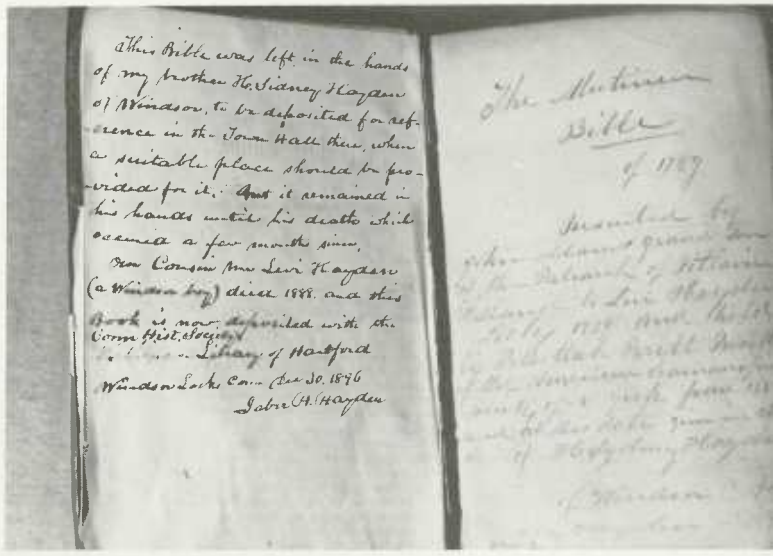
He lived a full life of almost a hundred years.

Very much at the heart of Adventist development in the Cook Islands has been the boarding school at Papaaroa, started in 1937 by Pastor Arthur Jacobson. After the war a New Zealander, Pastor Donald Watson, was principal. Two prominent members of the teaching staff were Henry Moala of Tonga, and Pastor Vati, the first Cook Islander to be ordained to the ministry. In order to save the cost of sending young men to Fulton College in Fiji, Pastor John Cernik of Australia for a time conducted a ministerial training program in addition to the primary and secondary departments. In



Fijian family.

Student in Gilbert Islands.



The famous "Bounty Bible."

Now deceased, they all remembered the *Pitcairn*.

The "landing place," Bounty Bay, Pitcairn.

1954 Papaaroa had an enrolment of 140. To run institutions of this kind requires considerable resources; thus between 1965 and 1973, by government requirement, the secondary sections had to close until staff and facilities had been upgraded.

In the past two decades there has been a quite vigorous building program: new churches, a large office building, and new schools. The Adventists of the Cook Islands have become increasingly aware of the contribution of Christian education to the growth of the church in their part of the world. An indication of the friendly relations existing among the various mission bodies in these scattered island communities is to be seen on the occasion of the dedication of a new Adventist church on the island of Atiu. Roman Catholics, London Missionary Society adherents, and Latter Day Saints, came to swell the numbers to 250, contributing food to the customary feast which followed the dedication and baptism of twelve young people.

Adventist education has played an especially significant part in Tonga. Beulah College, a large secondary school which traces its origins back to a small school at Houma in the 1920s, is well known throughout the nation. It provides schooling up to Year 11 (Australian) and, under its principal Tesimale Latu, has highly respected academic standards. Both Adventists and non-Adventists are keen to have their children enrolled there. Beulah also offers training in agriculture. For many years it has provided pasteurised milk for the town of Nuku'alofa. Its farm, in addition, produces vanilla beans. These industries supplement the school's income and provide work experience for pupils. The Beulah brass band, also, helps to keep the school before the public; it is often called upon to perform at official functions such as the

GEORGE LEIGHTON STERLING (1884-1979)

On the first day of July, 1908, six-foot-tall George Sterling and his newly-wed wife, Maybelle, recent teacher graduates of Mount Vernon College, Ohio, USA, left San Francisco for the Society Islands. They received no outfitting allowance, taking with them only one trunk, two cases and two small boxes of books.

Except for one furlough in 1922, George Sterling never revisited his homeland. For thirty years he and his wife pioneered Adventist missions on the islands of Mauke and Bora Bora and in the Marquesa Archipelago, toiling in primitive conditions, derided as "dogs." Finally they ministered in New Zealand and Australia. They typify many other unsung missionaries who have given their all.

WALTER GEOFFREY FERRIS (1904-1985)

Walter Ferris was a long-serving missionary to the islands of the South Pacific, with remarkable skills as a ship's captain. He was born in 1904 of a missionary family. Walter, his twin brother David, and his older brother Norman, all became missionaries. Today his daughter is serving in Africa as the wife of a missionary.

Walter attended Avondale for seven years, gaining an interest in boats by being placed in charge of a launch on Dora Creek. He served for twenty-three years in Fiji in the Lau group, spending months at a time in pastoral visitation among the many small islands of that area. He also served in Tonga on two separate occasions, among the Aborigines in Queensland, in the Gilbert and Ellice Islands, as they then were, and on Pitcairn.

Throughout life Walter Ferris polished his navigation skills. He enjoyed teaching navigation to others, including the harbour master of Nuku'alofa, and the Pitcairn Islanders.

When officially retired he was nevertheless called upon from time to time to ferry mission ships across the Pacific from one location to another. In his final years he operated a ham radio station as a means of keeping South Sea Island missionaries in touch with the homeland.

Walter Ferris believed the saying of David Livingstone that "God had only one Son and He was a missionary."

opening of parliament.

As part of the Adventist school system on Tonga there is, not far from Beulah College, a small institution, the Pierson Laymen's School, designed to prepare young men to go to villages to present Adventist teachings. On Vava'u to the north there is a five-teacher school recently extended by a "fly 'n' build" group. Many parts of the South Pacific have benefited from the enthusiasm and selfless dedication of volunteers, including those organised under the "fly 'n' build" scheme. Tonga has done well: churches, schools, mission residences, widely scattered through these islands, have been erected, extended or renovated. Charles and Rosalind Boyd spent five years from 1978 as self-supporting missionaries in Tonga, building on Tongatapu, Ha'apai and Vava'u. While in the Ha'apai group Mrs Boyd, herself a missionary wife, paid a tribute to Pearl Tolhurst, who had died there sixty years before. The grave by the sea was tidied and the fence about it painted.

Almost directly north of Tonga are the islands of Samoa. Here again in the postwar years Adventist schools were crucial to the development of Seventh-day Adventism in the area. In the early 1950s Adventists living in Apia were very keen to have an English-language day school for their children. Since the mission budget had insufficient funds for such a project, the people took matters into their own hands and bought eight hectares of land opposite the mission headquarters with money subscribed by members throughout Samoa. Small at first, the school rapidly outgrew the building initially provided for it. Again no funds were available. So the mission superintendent, Herbert Christian, raised money by showings of movie film he had taken on the occasion of the visit to Samoa of Queen Elizabeth II. At its peak, when David Hay was principal, the enrolment was 719, the largest of any Adventist educational institution in the South Pacific. It proved capable of operating as a self-supporting institution.

This was a day school. Earlier the Vailoa Missionary School for the training of prospective employees for the church had been established, but was closed in 1957 because this function was then being performed by Fulton College in Fiji, not so very far distant. However, the Samoans missed the presence of a boarding school, which they felt was more capable of producing committed Adventists. So, early in the 1970s, land was obtained on the south side of Upolu. The Kosena (Goshen) College, a boarding high school, was opened in 1980 with an enrolment of 120 and a teaching staff of seven led by Cedric Greive of Australia.

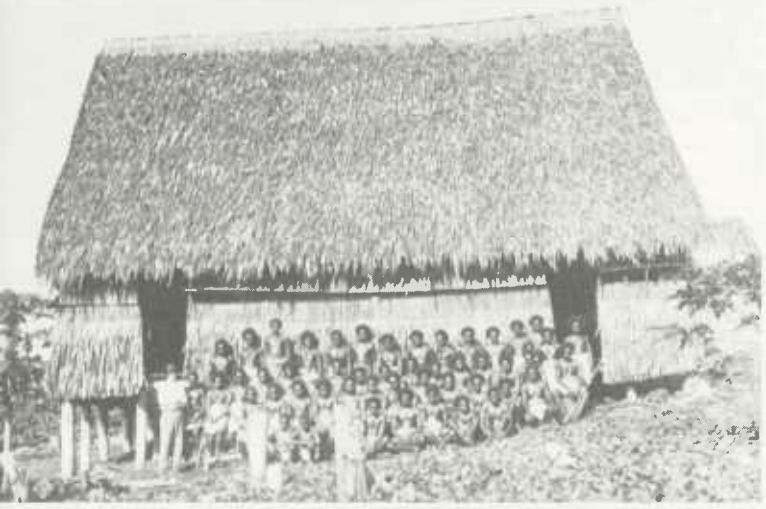
The Samoans are a cautious people who have been dealing with Europeans for many years; they have become disinclined to make snap decisions on religious matters. Pastor Ronald Taylor, later secretary of the Australasian Division of Seventh-day Adventists, found, when he was living on Savaii in the Samoan group, that it was desirable to run several series of meetings in the one locality in order to enable the indigenous people to establish confidence in the preacher. Literature also played a significant part in spreading Adventist Christianity in Samoa. Robert Aveling, who came to Samoa in 1951, succeeded in selling, with the aid of helpers, 2,000 copies of Ellen White's *Steps to Christ*.

North-east of Samoa are two groups of islands scattered in elongated fashion over 2,500,000 square miles of ocean. These are the islands of Kiribati (until recently the Gilberts) and Tuvalu (formerly Ellice) with a combined population of only 36,000. After the second world war, the Gilbert and Ellice Islands had still not been entered by Seventh-day Adventists; the leaders of the church in the South Pacific pledged themselves to correct this. John Howse, son of Timothy H. T. Howse, missionary to Samoa, was chosen to take Adventism to these islands. As John Wesley once remarked, "All the world is my parish." Howse was one of the missionaries evacuated from the Solomons as the Japanese moved south. Appointed to a post in Christchurch, New Zealand, he decided to take lessons in navigation from the harbour master at Lyttelton. His ability to navigate, his thorough grasp of the Samoan tongue, to which the language of Tuvalu, though not of Kiribati is closely related, his strong practical bent, his experience of mission work in the Solomons, his friendly relations with the representatives of other mission bodies, as well as his dedication as a Christian minister, all made him an ideal person to open Adventist work in these islands.

A new style of Adventist mission vessel was built after the war: boats with twin diesel engines and good sea-riding qualities, and comfortably arranged with space and shelter from sun and wind for those on board. Quite a number of fourteen-metre boats were provided. However, in view of the long distances in open water to be traversed, John Howse was assigned a twenty-metre

Press and staff at Batuna, Solomon Islands.

Choiseul, Solomon Islands.



Batuna school with Pastor Barrett.
Solomon Island missionaries.

Kata Ragoso.

Evangelistic campaign from a dugout, Malaita.

Translating the Bible into Marovo language.

vessel, named by his parents the *Fetu Ao*, this being Samoan for "Morning Star." Howse arrived at Funafuti in the Ellice Islands on May 31, 1947.

The Ellice Islands were difficult to approach with Adventist teaching because of a law excluding religions other than those already established. However, an Ellice man, Niu Tavita, had spent some time in Samoa, married, and had a family. He returned after some difficulty to his homeland and met Howse on his arrival. He had been conducting meetings using transparencies and projector. When he began a meeting the house would be empty, but when the lights were turned down it would fill rapidly. Similarly the house would rapidly empty just before the lights were turned up; such was the fear of being seen at an Adventist meeting. Howse discovered that he was not permitted to land and meet the people at the various Ellice Islands, but the islanders could come on board while officials who were glad of the *Fetu Ao* for transport were carrying out their business ashore.

Howse bought land on Abemama in the central Gilberts, repaired a jetty left by the Americans in the lagoon, and built a home near the ocean whence cooling breezes blew. Local materials were used, together with water-pipe from an abandoned American reticulation system. There he installed his family with whom he kept radio contact as he travelled for months at a time among the various atolls. The only other white person on the island was a Catholic priest who often enjoyed the hospitality of the missionary home.

Merle Howse, assisted by their eldest daughter Joan (now Mrs Arthur Patrick of Avondale College), began a school which was to develop into the Kauma High School, a boarding establishment with an enrolment in 1984 of about 180. It is fed by five primary schools. It teaches up to Year 9. Those who wish to study further go to Fulton College in Fiji.

Literature for the Gilbertese whose language, as we have noticed, is quite different from that of the Ellice people and Samoans, had to be developed. Tobinabina, the first translator, became the first native minister there.

Joan Howse, with a child's ability to grasp the language of the environment, became fluent in the language of the Gilberts. When Pastor Graham Miller arrived in 1950 to replace John Howse, for some months Joan translated for him. Miller was a very intellectually capable and innovative person. Before taking up his assignment he had given himself a concentrated course in navigation. During two weeks of compassionate leave, he alternated between visiting the Melbourne public library and sitting on the back fence of his father's home with a sextant. He saw that the training of local ministers was the key to the spread of Adventism in the Gilbert and Ellice Islands. He visited six islands in the north, spending a week on each; he returned with six men to Abemama, taught them the essentials of Adventist belief in a period of six weeks and then returned them to their several localities. By the end of that year, as a consequence, there were eight Adventist meeting houses, whereas there had formerly been only one.

In 1954 the ordinance restricting the movement of new missions into the Ellice group was repealed; a Samoan pastor, Siaosi Neru, moved into the area. However, persecution of Adventists continued into the 1960s. Wherever a church company was raised up it was necessary to provide a school, since Adventist children were not welcome at the established schools. However, Adventists are now looked upon as a

GERALD PEACOCK (1890-1967)

Gerald Peacock and his wife, Winifred, arrived in Bisiatabu, Papua, in 1923 to carry on the work begun by Captain and Mrs G. F. Jones. There they learned the local language—the first white people to do so—and translated a hymnal and parts of the Bible.

From Papua the Peacocks went to the Solomon Islands, where Gerald became mission superintendent. Later they also worked in the New Hebrides; on the island of Matupi in New Guinea and at Mona Mona Mission Station in north Queensland.

Heat, heathenism and hurricanes, snakes, malaria and mosquitoes never daunted this couple who served their Lord with fortitude for almost forty years.

normal part of the social scene. The president of Tuvalu, speaking at the opening of a new Adventist church on Funafuti in 1978, declared that Seventh-day Adventists were in the republic to stay.

With the rising cost of diesel fuel, wider Adventist mission commitments, recession, and the development of air services, it was decided to sell the *Fetu Ao*. But Seventh-day Adventism, firmly based on its school system and faithful local pastors, moves forward steadily.

South-west of the Gilbert and Ellice Islands is Fiji, the base from which mission work for these islands was conducted. The war in the Pacific did not reach Fiji, although there was much preparation for this possibility. Pastor Allan Forbes, secretary-treasurer of the Fiji Mission from 1938 to 1944, his family evacuated, was kept busy supervising the network of first-aid and ambulance stations established in case of Japanese air attack.

During the war years Adventists in Fiji decided that it was time to consolidate and upgrade their educational work. Just over 160 hectares of land were obtained fifty kilometres from Suva. During 1940 buildings were dismantled at Samabula, Navesau and Buresala and re-erected on the new land. Three Australian pastors, Albert Watts, Arthur Dyason, and Keith Satchell, an experienced builder, were chiefly responsible for this work. This new institution, called Fulton Missionary College in honour of John Fulton, veteran missionary to Fiji, began its training program in 1941. Andrew Stewart, of mission fame, was its first principal, followed by Arthur Dyason, who was principal for a total of fourteen years.

For forty-five years Fulton has educated young people from as far afield as Vanuatu, Kiribati, Pitcairn, and more lately Papua New Guinea. Its major post-secondary courses have now been taken over by the Pacific Adventist College near Port Moresby. Fulton has supplied numerous ministers and teachers for the Adventist Church. Its graduates have been in demand by government agencies and private business, and it has steadily improved its facilities. Its financial basis has been partly moneys supplied by the Adventist Church in Australia and New Zealand and, apart from fees, profits derived from its large dairy herd.

The Seventh-day Adventist outreach in Fiji has become progressively the responsibility of Fijian pastors, evangelists and teachers. For example, at the present time, the president of the Fiji Seventh-day Adventist Mission is Pastor Aisake Kabu, a public evangelist, who formerly was speaker on the radio program in the Fijian language, begun in 1948. This movement toward localisation of responsibility has been encouraged by the government, which for a time was reluctant to provide work permits for expatriates. It has, however, been very appreciative of the services rendered to Fijians by white people. In 1970, Ratu Sir Kamisese Mara, at that time Fiji's chief minister, and now Prime Minister, wrote to Pastor Barry Crabtree and his wife Norma on the eve of their return to Australia commending them for their work, particularly for the poor of Fiji.

In 1974, to strengthen work for the Indians of Fiji, Pastor Mundu was brought from India. For six years he followed his calling in the west coast sugar port of Lautoka, and in Tailevu. In March 1984, a new church, with Indians especially in mind, was opened in Lautoka. It resulted from the work of two teams of volunteer builders from the Wahroonga Seventh-day Adventist

STANLEY HERBERT GANDER (1896-1969)

Stan Gander from Dorset, England, was quite the prototype of the godly practical missionary. Originally a fitter and turner, he was in training as a nurse when his ability in preparing food resulted in his being employed as a chef at the Sydney Sanitarium and later in various branches of the Sanitarium Health Food Company. However, he looked for a change and took up the work of selling Adventist books.

Called to the mission field, he served as principal of a new school on Mussau. Then he was brought to mainland New Guinea where he opened Adventist work at Kainantu, in the Highlands, and Bena Bena. After the war he introduced Adventism to the Western Islands, and the Sepik River people.

Gander was a trailblazer who would willingly have continued serving in New Guinea had he not been seriously injured in a plane crash in which the pilot was killed.

Doctor Joeli examines Big Nambus chief, New Hebrides.

Joshua and family, early converts.

First Aore Graduation, 1966.
Child care in an island hospital.

church in Sydney.

At the close of almost a century of Christian endeavour, Seventh-day Adventists in Fiji number approximately 10,000, and the Seventh-day Adventist Church is well accepted as an integral part of Fijian society.

Another early enterprise in the Seventh-day Adventist Pacific mission outreach were the New Hebrides, now Vanuatu. They were not ravaged by war, but lost the services of missionaries of various denominations temporarily withdrawn. For returning mis-

ALEXANDER JOHN CAMPBELL (1901-1970)

Western Australian Alexander Campbell and his wife, Emily, are especially remembered as the Campbells of Kainantu. *Following eleven years in the British Solomon Islands, in 1936 they began twenty-five years in the Eastern Highlands of New Guinea.*

Missionary Campbell concealed two light civilian aircraft on the Kainantu compound in 1942, subsequently used by his friend, Father Glover, to rescue about 100 stranded Europeans. He is also remembered as a craftsman builder who trained skilled native carpenters while his wife gave medical treatments and taught the women homecraft, being termed a "numba wan missus."

In 1960 Pastor Campbell became curator of Sunnyside, Cooranbong, and organised the Pacific Museum at Cooranbong. In retirement, 1967-70, he cooperated with International Educational Recordings to distribute hand-operated plastic gramophones for Bible messages in local dialects, for missionary use.

sionaries such as Albert Pietz there was much in the way of medical help to be done, especially in the more remote villages. Epidemic diseases seemed to flourish: a cerebral fever, akin to meningitis, dengue fever, chickenpox, apart from perennials like malaria and yaws. Eulalia Tucker, trained nurse and wife of Charles Tucker, engineer at the Adventist headquarters on Aore, was led to exclaim, "How we need a good doctor, a nurse and a hospital!"

The New Hebrides waited sixteen years for a hospital and permanent medical team. But in 1961, in part due to the enthusiasm of Freeman McCutcheon, who brought Indian builders and materials from Fiji, and a portion of a special worldwide Sabbath school offering, the Aore Adventist Hospital began its work of mercy. The medical superintendent was a remarkable man, a Fijian, Dr Joeli Taoi. An Australian nurse, Isobel Paget, who worked with him for eight years, declared him to have become a legend in his own lifetime. With limited facilities and a staff with little training and experience, this Fijian doctor performed remarkable feats of healing, including difficult surgery. A visiting American volunteer surgeon stated that he would have no hesitancy about being operated upon by that doctor in that hospital. The British Government awarded Joeli an OBE.

In 1975 because of financial recession in Australia and New Zealand, overcommitment by the Adventist Church, and staffing problems consequent on the return of Dr Joeli to Fiji, the Aore hospital was closed.

Medical work performed at the hospital or by missionaries and their wives, itinerating or at their mission stations, has won many friends among the Ni-Vanuatu. They were glad of the presence of Pastor Joe Miller, sitting out the war down south on Tanna. They listened attentively to the Christian message of Pastor Alec Thomson working his fourteen-metre boat from village to village, because each teaching session was accompanied by medical help, the dispensing of basic medicines, an injection for yaws or the extraction of aching teeth.

Backing up this medical activity has been the development of a system of schools. In 1952 there were twenty-eight schools in the New Hebrides. Today the Parker Missionary School on Aore teaches up to Year 10, sending students for further schooling to Fulton College in Fiji.

There remains a close link between the Fijians and the Ni-Vanuatu; much of the evangelical work for the people of that island group has been carried by Fijians. There are rather more than 5,000 Seventh-day Adventists in Vanuatu today.

If the New Hebrides, as it then was, Fiji and other territories to the south-east had been spared the ravages of war, the Solomons and Papua New Guinea had not. In some places conditions quickly returned to normal. Pastor David Ferris arrived at Kwailibesi

on Malaita in 1945 to find all equipment as it had existed before the war, carefully preserved by faithful Solomon Islanders. Elsewhere it was the time to start afresh. New mission headquarters were established in Honiara, the main town of the protectorate. These mission buildings were erected chiefly by Adventist Solomon Island ministers with enormous enthusiasm working under the direction of missionaries Wallace, Ferguson, and Sevelu.

In 1948 the new Betikama school was built just out of Honiara on land that had been a military supply dump and which had been purchased with money donated by an Australian.

Another Australian, Lyndon Thrift, an educator, with a strong background of engineering and practical innovation, was the principal. Materials left by the Allied forces were put to good use; Quonset huts were used for dormitories and classrooms. A motor vehicle was dragged out of the bush as were successive drums of petrol to run it.

Only boys were enrolled at first, but in 1950 girls were added. It began as a primary school; it is now a full high school with 320 pupils and eighteen teachers. Like most Adventist boarding schools it has industries which support it financially and develop practical skills. Betikama produces carvings and copper artefacts. The Solomon Island government gave Prince Charles and Princess Diana a Betikama carving as a wedding present.

In the period immediately after the second world war the medical work for the people of the Solomon Islands was in full swing. In 1951, for example, the Amyes Memorial Hospital built from funds donated by an early Adventist family of Christchurch, New Zealand, was extremely busy. Its staff of two Australian nurses and six indigenous assistants treated 62,000 outpatients and 507 in-patients in one year. Treatments for yaws numbered 6,127. There was another busy Adventist hospital developed by a missionary wife and doctor, Dorothy Mills-Parker, at Kwailibesi near the northern tip of populous Malaita. Now both these institutions have given place to the Atoifi Hospital at Uru Harbour around the corner from Kwailibesi on the eastern coast of Malaita. It was there in 1966, before the hospital opened, that Brian Dunn, who with his nurse wife Valmae, was to superintend the nursing staff, was speared to death by a disgruntled native. Atoifi, a ninety-bed hospital with outlying clinics, was accredited as a school of nursing in 1979.

Although the first medical superintendent was Dr Lynn McMahon, now of Melbourne, Australia, his successors have been graduates of the Papua New Guinea School of Medicine. The first of these was Dr Haynes Posala. Until recently the doctors there were Douglas and Junilyn Pikacha.

The dissemination of literature has ever been part of Christian evangelism, and in the Solomons Adventists have used this with considerable success. In 1952 the British and Foreign Bible Society accepted for printing the manuscript of the Scriptures translated into the Marovo language. This had been prepared by an Adventist team: Tasa, Barnabas Pana, and Pastor Rini, working with Pastor Robert Barrett. The initial printing was of 3,000 copies. This superseded, as it were, the Marovo New Testament which had been published by the Signs Publishing Company in 1941. These publications have been particularly effective, because the Marovo language has spread from the lagoon of that name on the north eastern coast of Vangunu and New Georgia to wherever Adventism in the Solomons has taken hold.

Today the Seventh-day Adventist Church in the Solomons is promoted and sustained by an army of Solomon Island pastors. In 1944 there were just over 4,000 Sabbath-keepers in the Solomons; today there are 17,100, comprising about 8 per cent of the population. The Solomons have provided a large number of stalwart pastors and teachers who have served or are serving far from home in Papua New Guinea and the islands of Melanesia.

The whole area which is now Papua New Guinea, that is, including the Bismarck Archipelago and Bougainville has, perhaps more than any other, seen a quite spectacular acceptance of Seventh-day Adventism by its indigenous people.

Prior to the war, the Adventist Church had established a scattering of mission stations, many not far from the coast. As missionaries were permitted by the government to return, they discovered that Adventist congregations in the proximity of these mission stations had remained remarkably stable.

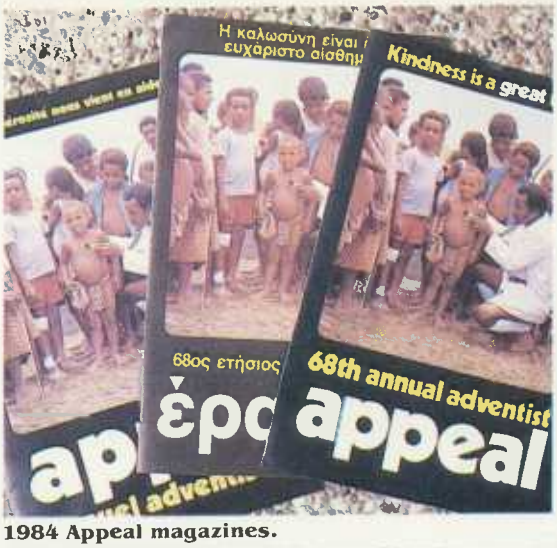
Leonard Barnard, an Adventist who was serving in ANGAU (Australia New Guinea Administrative Unit) before he transferred to the ministry of the church, had early access as a member of the armed forces. At Madang on the New Guinea coast he learned of a remarkable story of faith and courage.

When Stanley Gander was compelled to evacuate his post at Madang he left the

Tongan

Beulah College, Tonga.

The Queen of Tonga inspects students.



1984 Appeal magazines.

John Fua, a colporteur, canvasses in Tonga.

Titikaveka JMV Society, Cook Islands, 1951.

Adventist congregation in a nearby village in the hands of a group of teachers. The leader, Mamatau, was from Buka Island just north of Bougainville, and the remainder were from Mussau. Enemies of the Adventists reported them as teaching the members of their flock English (which was true) and of sending messages to the Australian forces (which was not). The Japanese captain questioned the Adventist leaders who denied sending information, but confessed to instructing their people in simple English which would enable them to study their English Bibles.

They were forbidden on pain of death to continue these activities or to preach Christianity; the Emperor alone was to be worshipped. One Sabbath day as they worshipped in their usual fashion, a Japanese detachment led by the same Japanese officer entered the church. Some soldiers attempted to drag Mamatau from the pulpit. They refrained when the request was made that the meeting might be completed.

At the close of the meeting the leaders shook hands solemnly and tearfully with the members of the congregation whom they had enjoined to be faithful unto death, then walked up to the Japanese captain who demanded, "Did I not tell you that I would behead you with this sword if you refused to obey my orders?"

"Tasal (Sir), me fella ready along die now."

Their courage startled the officer whose heart had been touched by the tearful partings. He was willing to die for his emperor; these people for their God. He conferred with his men and announced to the natives that they could henceforth worship as they chose.

When telling this story Mamatau proudly proclaimed: "Me fella all the same Shadrach, Meshach and Abednego."

The established mission stations were manned once more and where necessary rebuilt. Missionaries resumed patrols into the countryside over long distances and over steep terrain, providing medical help to the indigenous people sorely in need of it. They carried the gospel with them, quite often with a picture-roll as an aid to Christian learning, responding to the physical as well as the spiritual needs of men as the Master had done. Their activities were looked upon with favour by a government which found the health care of the population a formidable task.

Missionary families moved into remote areas where the local people had never seen a white person other than a government officer or two, bravely enduring loneliness (especially for the women) and risks to health and even life far from skilled medical services.

The list of those who threw themselves into this work is a long one, amounting to more than a hundred persons, including wives and children. There were single women such as Barbara Wiseman (later Marks), a teacher, and Essie Petherbridge (Banks), a nurse at Mount Hagen, who were among these courageous people.

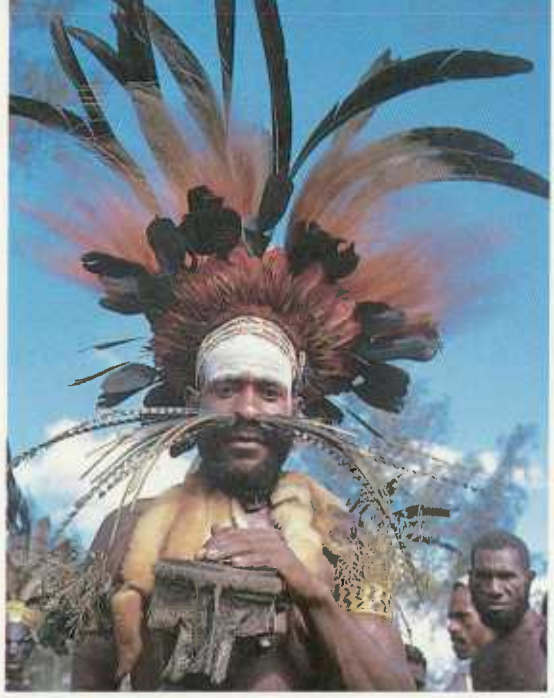
Len Barnard, with medical skills acquired in the army, began a Hansenide institution at Mount Hagen in the Eastern Highlands, an effort repeated later at Hatzfeldthaven on the coast, both financed by government funds.

The white missionaries penetrated the Markham, the Ramu, the lower reaches of the Sepik; they reached out to islands off the northern coast; they moved into the waterways of the Fly River; they pushed up into Highland areas never before subject to Christian influences. As they went they found villagers anxious for a teacher from the "clean mission."

LAURENCE ISAAC HOWELL (1902-1975)

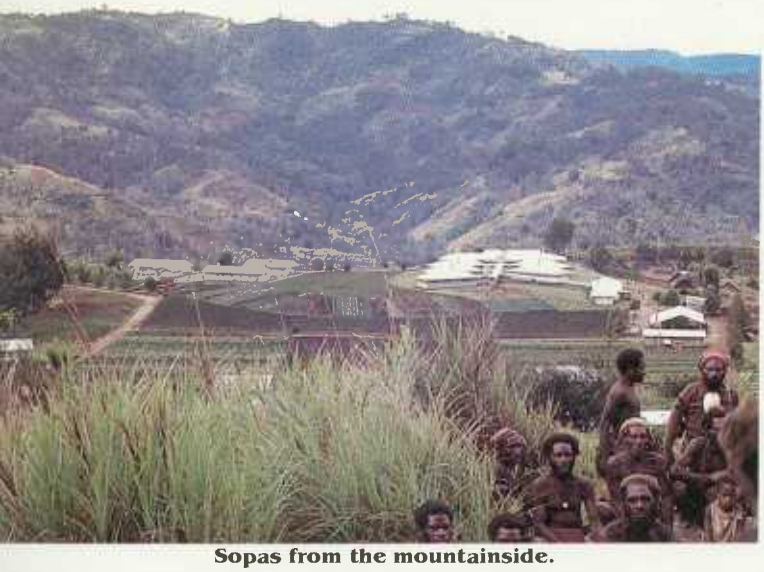
Laurence Howell, like his older brother Cecil, was typical of those many courageous, dedicated and intensely practical men and women who carried the gospel as interpreted by Seventh-day Adventists to the people of Papua New Guinea. The brothers came from Napier, Hawkes Bay, New Zealand; both attended the Longburn Adventist College, New Zealand. Laurence then studied at Avondale; Cecil graduated as a nurse from the Sydney Sanitarium.

Except for a break of two years during the second world war, Laurence Howell and his wife, formerly Gwendoline Plowman, also of Hawkes Bay, were missionaries in a variety of localities until his retirement in 1969—an unequalled record of mission service in that demanding field.

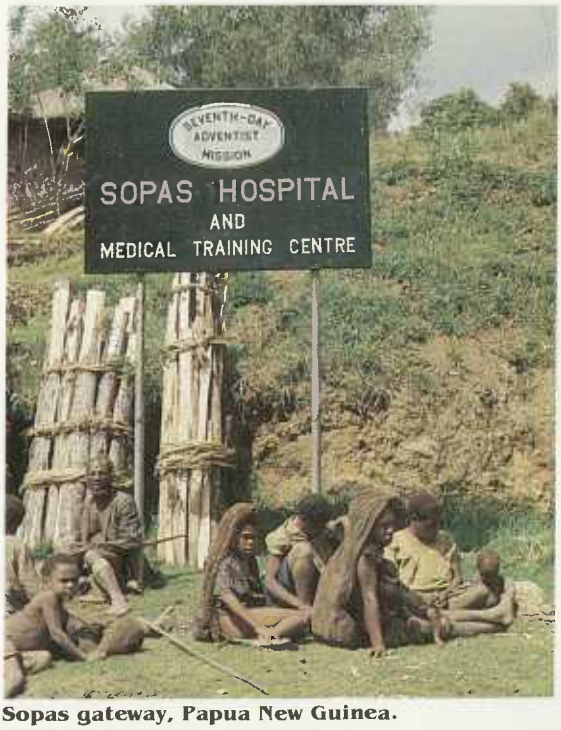


Mount Hagen sing-sing dancer.

Pacific Adventist College, near Port Moresby.



Sopas from the mountainside.



Sopas gateway, Papua New Guinea.

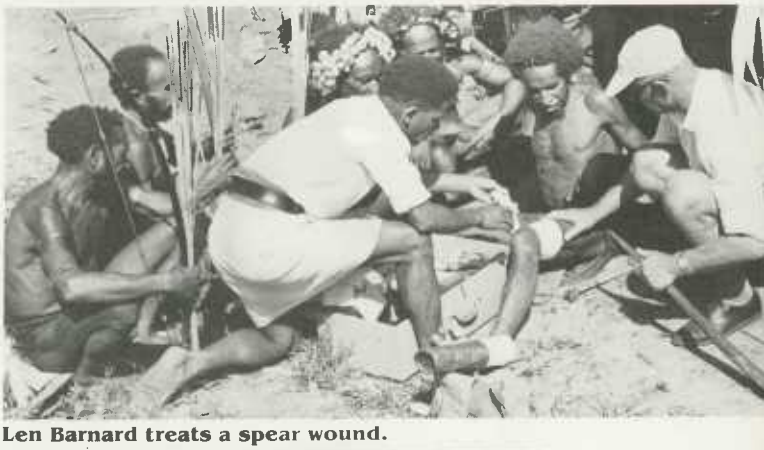
Sopas Hospital pathways.

Copperwork on Bougainville.

Mr Atkins visiting Mussau, Papua New Guinea.

Kokoda Trail, Papua New Guinea.

Picture Roll lesson in Karimui District, Papua New Guinea.



Len Barnard treats a spear wound.

Plastic gramophone in Sepik country.

Ione Markey in village clinic, Papua New Guinea.

Medical houseboat on Sepik River.

As the sphere of Adventist missions widened there were enormous problems involved in the transportation of supplies. The introduction of denominationally owned aeroplanes provided a solution. In June 1964 the *Andrew Stewart*, a Cessna named after a pioneer missionary, was flown to New Guinea by Len Barnard, who began an air patrol out of Laiagam (2,200 metres), servicing mission stations established to the north and west. Colin Winch, minister, administrator, trained nurse and pilot, operated a similar service out of Ambunti, south-west of Wewak. The time would come when a number of district directors would be pilots. These men, always prayerful, ever vigilant, sometimes were forced to search diligently for breaks in the clouds in order to negotiate mountain passes with safety. Violent storms late in the day were always a hazard. The minister-pilots often landed and took off from bumpy airstrips carved out of the bush, to bring supplies, fellowship and ministry to families of native teachers manning outlying stations.

Whence came these dark-skinned teachers working in remote parts? Some had come from the Solomons, and also such places as Mussau, Emira and Manus, where Adventism had established itself more rapidly than on the Papua New Guinea mainland. Others were the product of the early mission schools, such as those at Bisiatabu and Mirigeda, not far from Port Moresby. "Teachers," with just a thimbleful of Western learning, but with a grasp of Christian beliefs as taught by the Adventist Church, strong in faith, and transformed in life, had moved out to teach villagers who were without the most elementary literacy.

However, conditions were changing rapidly. There were primitive people in remote areas to whom teachers in the old style might minister effectively, but after the war a combination of mission and government activity set new standards in local schooling. The work of the training schools needed to be superimposed on a sufficient standard of general education, a standard steadily rising year by year.

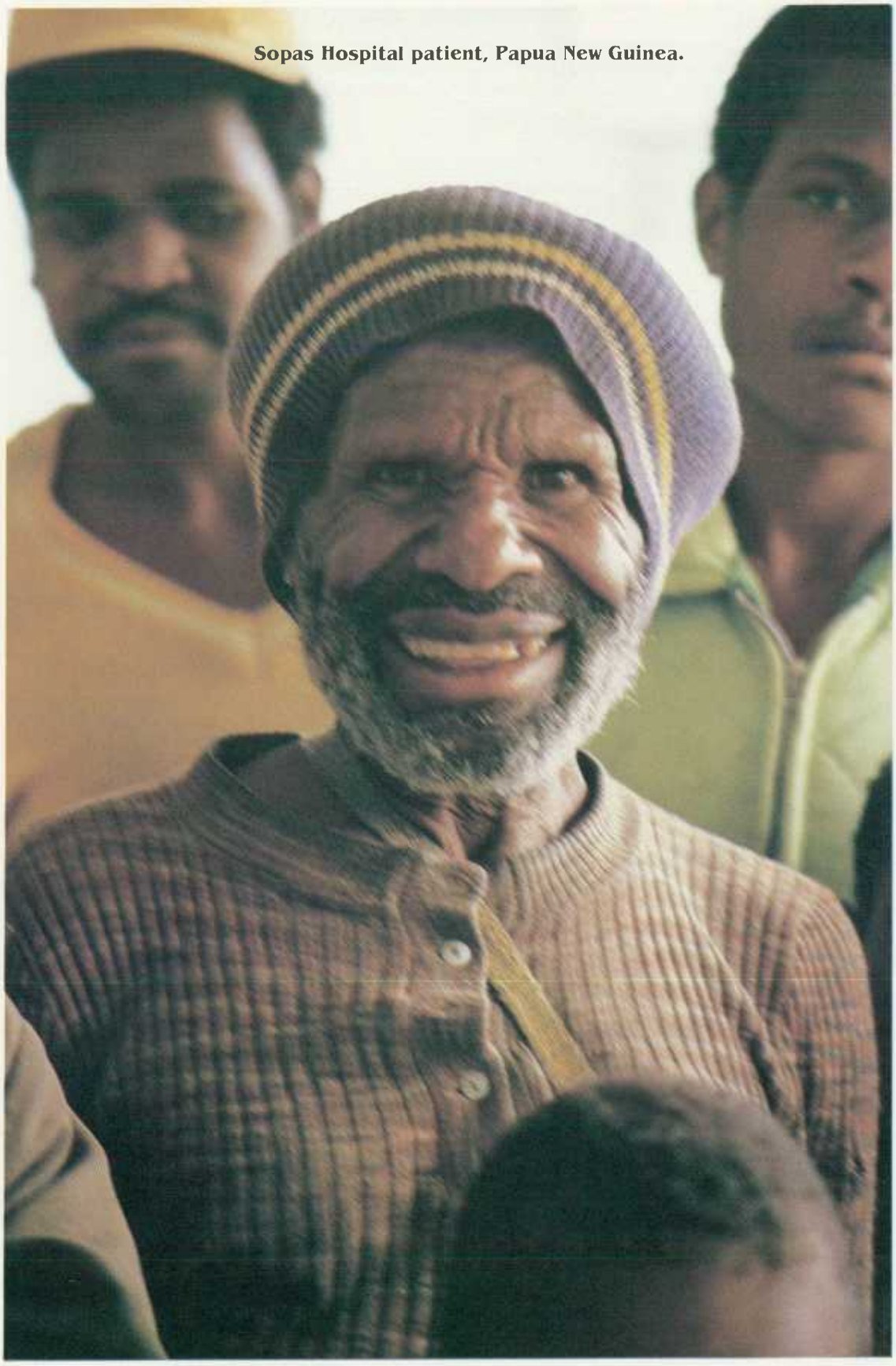
To meet this challenge the Adventist Church established boarding schools at Kabiufa, near Goroka in Papua New Guinea, and Kambubu, south-east of Rabaul on New Britain, where ministerial training and teacher training were offered in addition. True to the Adventist practice elsewhere, industries were made part of the educational process: extensive gardens were necessary to provide food for the boarding students. Kabiufa particularly benefited from the expertise of two excellent agriculturalists: Jacob Mittleider, an innovative nurseryman from California, and Anthony Voigt of Australia, both of whom established a tradition of scientific farming. The production of food crops became a commercial as well as a subsistence industry, now supervised by Knox Timothy, formerly of Mussau.

It was realised after a time that the training of ministers and teachers needed to be lifted out of schools becoming more and more frequented by children and teenagers. Thus Sonoma, built on a cocoa plantation near Kokopo near Rabaul, became established for ministerial training under the leadership of Alexander Currie and Rex Tindall in 1968, and teacher training under Wilfred McClintock in 1970.

This trend has carried the Adventist Church in the South Pacific a step further: challenged by societies throughout the South Seas enjoying a higher level of general education, the Seventh-day Adventist Church has developed the Pacific Adventist College near Port Moresby, which aims to supply all the South Seas mission fields with indigenous ministers and teachers holding degrees recognised by the Papua New Guinea Government, Sonoma remaining a training school at a lower level of academic work and Kabiufa and Kambubu continuing as high schools.

A change of approach also came to Adventist medical work in Papua New Guinea. With the government providing aid-post orderlies ("barefoot doctors") in the villages, the earlier role of the missionary with injections against yaws or performing elementary surgery has ceased. But the Adventist Church has made a major contribution to medical services in Papua New Guinea by establishing an Adventist hospital, initially of ninety-nine beds, at Sopas, eight kilometres west of Wabag in the Enga Province of the Highlands. It has facilities for surgery, X-ray, hydrotherapy, and physiotherapy. Electricity is provided by a hydro-electric generating plant. It is set in an area with a population of about 100,000 where Adventism has established a strong base. Because of a web of road and air communications it is also able to provide a well-run medical facility for a wide area of the Highlands. It is a centre for health education. It has a nursing school offering a three-year fully accredited diploma of nursing in which Sydney Adventist Hospital graduates continue to play a leading part.

It was very much the brain child of Dr Roy



Sopas Hospital patient, Papua New Guinea.

Yeatts of the United States, who did so much for the lepers of Togoba near Mount Hagen. A succession of highly skilful and dedicated doctors have served as superintendents. The hospital now looks to nationals for leadership there.

The Seventh-day Adventist church operates a medical boat, *The Pathfinder*, on the Sepik. The medical staff formerly consisted of a pair of Sydney Sanitarium-trained nurses. It too is now in the hands of nationals.

Some indication of the impact of Seventh-day Adventism on the Papua New Guinea mission field is to be seen in denominational statistics for the political area administered by the Papua New Guinea Government. At the end of 1983 there were 447 churches in this area with a baptised membership of 72,821. The baptisms or acceptance on the basis of previous baptism and profession of faith for that year amounted to 5,756. When it is considered that these baptisms occur only after an extended testing period of instruction, the rate of growth is of considerable significance.

The number of fully accepted church members in the Pacific islands today far exceeds those Adventists living in Australia and New Zealand. At the end of 1983 there were 51,698 members in these two countries while in the islands from Pitcairn to Papua New Guinea and north to Kiribati there were 109,302, or 68 per cent of the total. Back in 1910, when there were 4,554 Seventh-day Adventist members in the Australasian Division, only 527 were in the island mission fields. Papua New Guinea alone holds, today, 45 per cent of members in the South Pacific.

This is the fruitage of evangelism, medical work, the sale of denominational literature and the development of educational institutions. These activities have involved devotion to a cause and personal sacrifice equally on the part of indigenous people as well as those of European stock. It has been financed by Adventist church members, chiefly in Australia and New Zealand as well as in the South Pacific Islands themselves, and throughout the world. However, in addition, year by year, the general public has responded to the humanitarian work of the Adventist Church by contributing to the church's annual Adventist Appeal, a collection which at the present day yields $1,000,000 a year.

When Seventh-day Adventists first entered the Pacific almost a hundred years ago, they were often resisted as a harmful, intruding, divisive sect. In most places today the Adventist Church with its extensive educational, medical and church facilities is regarded with respect both as a worthy element in the fulfilment of the gospel commission and as a stabilising force in island society.

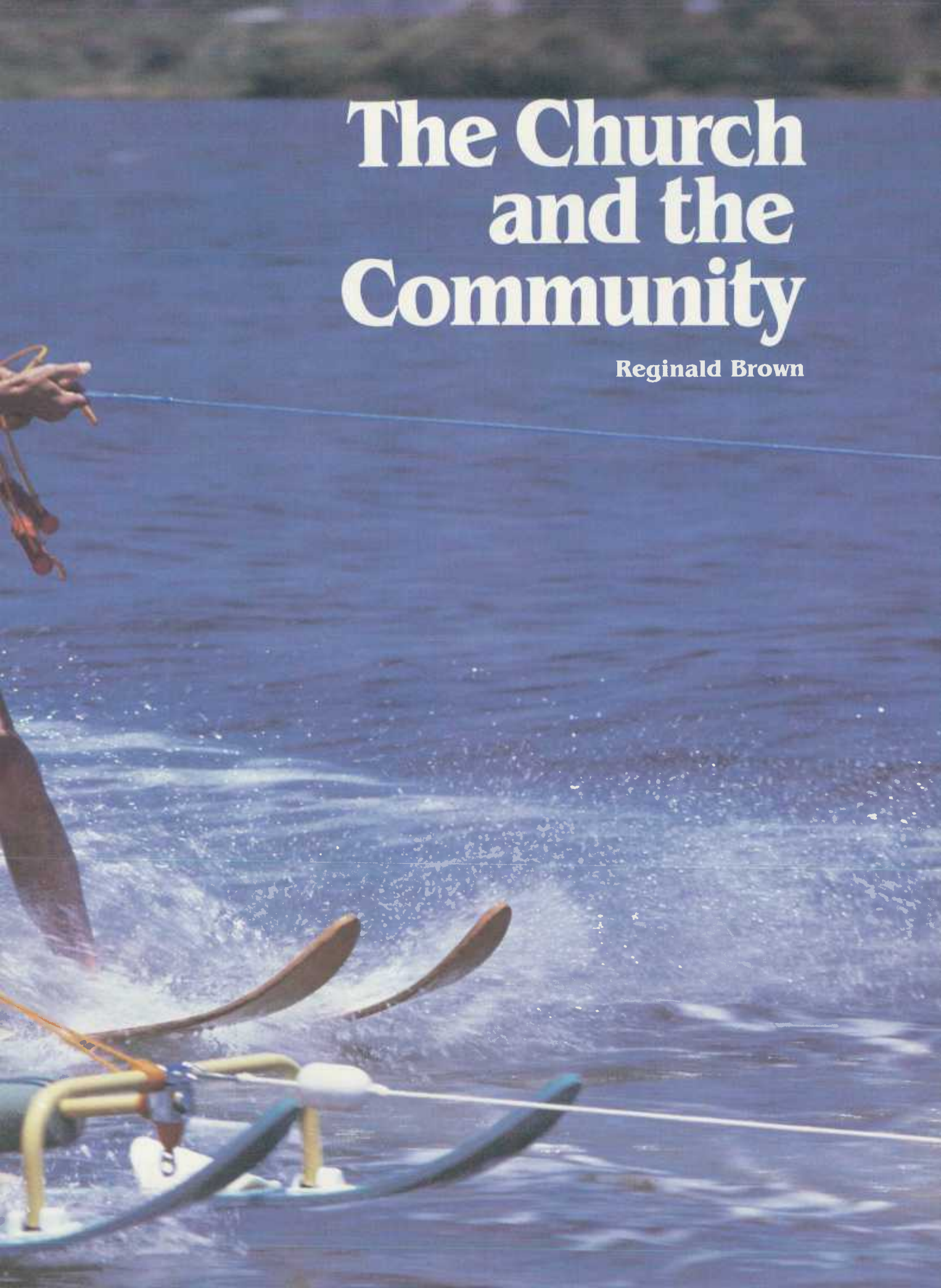
Pastor Aisake Kabu of Fiji is but one of many Pacific island radio evangelists.

13

A blind child experiences the thrill of water-skiing at a New Vision Camp.

The Church and the Community

Reginald Brown



In the Gospels, it is said of Jesus that He went about doing good; the message of salvation was combined with labour for the physical and emotional needs of those around Him. He made clear in His teaching that the supreme test of genuine religion is compassion for the requirements of others.

Apart from individual acts of charity, or visiting the sick, there was little that Seventh-day Adventists in Australia and New Zealand could do initially by way of organised welfare work. Their numbers were very small and their resources extremely limited.

The story of Adventist welfare outreach into the community over a hundred years is one of steadily increasing sophistication and organisation.

To the first Seventh-day Adventists in the Antipodes, their primary duty was to present their new synthesis of Christian doctrine; to this a welfare program was necessarily ancillary. They held, of course, strong views concerning certain common practices in society which they deemed extremely destructive of human welfare. Adventists had already established abstinence from the use of tobacco and alcoholic beverages as tests of church fellowship, and from the very first issue of *The Bible Echo and Signs of the Times* struck hard in the health and temperance columns at the use of both. They were thus among the forerunners of those who believe the use of tobacco to be highly dangerous, and of those who see the use of alcohol as among the most destructive elements in human society. They have always seen it as undermining the personality of the individual, as a destroyer of domestic harmony and a killer on the highways. The Seventh-day Adventist Church has persisted from its beginnings in Australasia in opposing the use of liquor and tobacco.

ALFRED JOHN DYASON (1880-1963)

A generation of youth who eventually became missionaries and loyal church members in their homeland, grew up singing such songs as, "Oh! It's Good to Be a Cheery JMV", or "Rally to the Sabbath School"–joyful songs from the pen of musician Alfred Dyason who published his music both within and without the Adventist Church.

In adulthood he left his managerial position to enter the Sanitarium Health Food work and conference departmental leadership, having become an Adventist through the Signs of the Times. *"Anything but home-missions," he told the Lord. But for that department he was chosen and called, together with youth and Sabbath school work.*

Maker of music for the Lord and father of two minister-sons, he exemplifies those whom the Lord enables.

By 1898, thirteen years after the first Seventh-day Adventists had arrived in the south-west Pacific, Adventist congregations had been established and were ready to attempt concerted welfare activity. In Melbourne, on June 19, 1898, a number of Adventists met in committee and formulated plans to provide a home for the aged and destitute. An Orphans Committee hoped to set up an orphanage in which children might be provided for, pending placement with suitable families. In the meantime, it was itself acting as an adoption agency.

Immediately prior to these meetings, a woodyard had been opened in North Fitzroy for the sale of wood, coal and coke. The object of this was to provide needy men with sufficient employment to pay for necessary food and lodgings. With a similar object in mind a laundry was planned for needy women. A larger enterprise was the planned Helping Hand Mission close to the centre of the city in LaTrobe Street. This rescue mission was in fact opened by the Victorian Minister for Land and Customs on September 12 of that same year. It provided accommodation for fifty men and had space for the operation of industries by which those helped could pay for their keep by sufficient labour. No one would be turned away, for any destitute man unable to work could have the benefit of meal tickets provided by a generous public. By June of the following year the Mission had supplied 14,894 full meals and 10,430 penny courses. It had provided 7,757 beds. Melbourne, Perth, Adelaide and Napier, New Zealand, had all set up Helping Hand institutions of one kind or another.

The Helping Hand institutions were not to remain permanent features of the Adventist

welfare scene. They were working from too fragile a financial base; they depended upon continued charitable support in a field where other organisations were already active. Their viability depended upon highly skilled business expertise and promotion, and the requirement of work in return for sustenance; the vegetarian menu, and the peculiar doctrines of the new movement doubtless made the Helping Hand approach less attractive to the indigent than other better developed places of refuge. Eventually leases were not renewed and buildings which had been bought, as in Napier, New Zealand, were sold. Significantly, the Napier rescue home went to the Salvation Army.

As for the aged and infirm of the denomination itself, it was believed that grandma and grandpa deserved a place beside the domestic hearth.

Not that Adventists were unmindful of those with special needs. For example, by 1904, a blind Adventist by the name of Albert Phillips had produced a number of Adventist tracts in Braille and had sent them to forty sightless people in Victoria. To these blind persons it was a breath of fresh air; the reaction was enthusiastic. By 1907 ninety-four were receiving the Braille literature.

Three years later, 200 blind people scattered throughout Australia and New Zealand were receiving Adventist Braille literature, and a small machine had been purchased to facilitate printing. Fifteen blind people had become Adventists, and Albert Phillips and his wife were pleading through the *Australasian Record* for the names and addresses of the estimated 4,000 blind people within the Commonwealth, with many more in New Zealand and territories to the north and east.

Phillips reported in 1914 that he had been in the employ of the Union Conference of Seventh-day Adventists for six years, the monthly Braille paper *Day Dawn* had passed its seventh anniversary and Uriah Smith's *Daniel and the Revelation,* an important Adventist book, was almost ready for publication in Braille. Thus early in Seventh-day Adventism in Australia there was a serious attempt to carry Adventist teachings to the blind, a precursor to the spread of literature for the blind stemming from the development of the Christian Record Braille Foundation in Lincoln, Nebraska.

The ultimate collapse of the Helping Hand system of welfare institutions did not mean a cessation of labour for the needy and distressed. As each church company was formed it developed within itself a small welfare organisation. Among the varied duties of the Tract Society librarian was that of community outreach. "He should not consider his duty done until he has every member doing active missionary work." That missionary work included Christian help work by nursing the sick, feeding the hungry, and caring for the unfortunate, visiting the hospitals. More specifically some of these activities were listed:

"Visiting blind and benevolent asylums
Visiting gaols (wherever possible)
Collecting food and garments for the poor
Collecting money for Christian help work purposes
Visiting the poor and sick
Distributing food and clothing
Dorcas work" (presumably here meaning predominantly the repair and distribution of clothing).

Children indeed were encouraged to play a part. They "may keep missionary fowls, eggs to be given to the sick or sold; flower gardens, to provide flowers for the hospital and sick; vegetable gardens; products to be sold."

Thus in a fairly unstructured way a great deal of service to the less fortunate members of the community was being rendered. The activities of the several churches varied considerably with the abilities and enthusiasm of the church members and the capabilities of leadership.

There were men who developed a special burden for welfare work. In the 1920s one of these was William Carswell in Sydney. A sick widow with children might receive help, a woman battling to nurse a chronically ill husband and care for six children might find succour: food, clothing, money, and regular home visitation. Carswell used the Wahroonga Adventist church as a base, but drew help from other churches such as Woollahra and Concord. They found particularly needy districts in Sydney: Redfern, Alexandria, and Waterloo.

By publicising these activities through the church paper, the *Australasian Record,* Carswell was able to draw on resources both in kind and cash from a wide area, including New Zealand.

Nor was this an isolated example of benevolence. In August 1933 the Auckland, New Zealand, Dorcas Society reported, as well as gifts of grocery parcels, the distribution of 672 used garments, 162 new garments, 281 yards of new material, eighty-five pairs of boots and shoes, seventy-nine hats, besides patchwork quilts,

A well-known logo.

Instruction time in the Pacific islands.

Community Service in Sydney.

bedding, blankets, overcoats, rugs, pillows, jam, fruit, vegetables, wood and coal. These were depression years; the 1,533 families who were assisted were grateful indeed.

In 1936 it was reported that Adventists in Australia and New Zealand were operating fifty-one Dorcas societies, and that in 1935 at least 177,938 people were given assistance. Much of this sort of activity was, of course, never reported.

In those hard years various hospital organisations looked for help in providing for distressed families, some of whose members might be hospitalised. In Sydney the Benevolent Society working in association with a number of hospitals looked to Adventist churches, among others, for support. Similar hospital appeals in Melbourne did not go unheeded.

As Adventist ministers visited from home to home, they found families in distress and called on welfare societies in the various Adventist churches to provide.

Then the second world war struck and the Australian public prepared for trouble. Adventist young men served in the Army Medical Corps. However, there was work to be done at home. Reuben Hare, son of Robert Hare, was a moving spirit in calling for a special effort by Seventh-day Adventists. Let us, he said, form ourselves into a National Emergency Service capable of being called upon by government agencies as the need might arise. A register of all Adventists in Australia and New Zealand was undertaken and training classes instituted. First Aid and Home Nursing classes using St John Ambulance manuals and certification were in vogue in the back rooms of Adventist churches and at Adventist camp-meetings. Men with suitable experience were listed and received instruction in preparation for work as air-raid wardens, rescue, demolition and decontamination volunteers, ambulance drivers and attendants. Women were trained to care for the sick and injured, and to run canteens. Sanitarium Health Food trucks were equipped to enable them to be used immediately as ambulances should the need arise.

In time the Allied armies swept across Europe, and converged on Japan and Adventists turned to meeting the problems of another emergency, the needs of a Europe devastated by war. Dorcas societies packaged contributions of food and clothing and sent them off to the British Isles, West Germany, and, indeed, to the Russian-occupied zone, according to instructions received from postal authorities overseas concerning the size and weight of parcels. Letters from sundry recipients greatly encouraged this activity.

There were those who, conscious of the effort put forward at the height of the war, believed a similar effort could and should be made in social welfare. Eric Hon, an Australian-born Chinese, encouraged the development of social service centres in association with Sydney Adventist churches. Church buildings were extended with special rooms and facilities for this purpose. The first of these opened in 1944 as part of a new church building at Drummoyne. Soon calls began to come in from various quarters: the almoner of a large public hospital sought a temporary home for a boy aged three for a month; an aged person living in cramped quarters was helped by the regular visitation of a nurse. Hydrotherapy treatments were given at the health clinics. An adoption agency was developed. As Eric Hon once wrote, "In a city of two million people there is an unending call for help of all kinds from the many agencies set up to give assistance." It was the old theme of social welfare being developed in a more organised way.

In 1954, in response to a call from the General Conference of Seventh-day Adventists in Washington, DC, there was a decision to provide Dorcas societies with more complete organisation in the form of a Dorcas Federation in each Adventist conference, not so much to control local endeavour, but rather to encourage and overcome difficulties. "Their needs, plans, and problems will now become those of the federation, and this should make for constructive development."

Europe was still looking for help, and the mission field, especially the highlands of New Guinea, absorbed bandages, warm clothing, blankets, patchwork rugs, and soap in large quantities.

When floods devastated Maitland on February 24, 1955, there was a ready response on the part of Adventists, especially from those living in adjacent areas. Adventists at Avondale College, for example, abandoned their Sabbath services to raid their cupboards and load a Sanitarium Health Food truck with foodstuffs to feed rescue workers and the homeless. By following detours and back roads, this truck was able to reach Maitland, the first to arrive with relief supplies. Then came substantial help from Adventist welfare agencies in Sydney.

This disaster, and others such as the fires in Tasmania, which swept down from Mount

Wellington into the suburbs of Hobart, suggested the need for more complete organisation and preparation for such eventualities: the kind of resources, including transport, needed and the desirability of having trained teams of people to move quickly to set up welfare centres where the distressed as well as rescue workers might find help. Not that Adventists themselves failed to participate in rescue and clean-up operations; young men from Avondale College shovelled many tonnes of silt to clear Maitland homes.

The result has been that Seventh-day Adventist churches, particularly the larger ones, have their Community Services centres which are multipurpose, attempting to meet the needs of any distressed family, ready to combine through the officers of the local Conference when disaster strikes, providing classes of various kinds as a service for those who might care to associate with their fellowmen in painting, or macrame or making music.

These centres have been able to intervene in disasters such as the onslaught of Cyclone Tracy in Darwin, the Granville train accident, and Victoria's Ash Wednesday fires. Frequently they use conference-owned vehicles for this purpose. The Victorian Conference of Seventh-day Adventists, for example, owns specially constructed relief operation trailers with a four-wheel-drive vehicle to tow them into place.

An extension of this sort of activity came at the beginning of 1979 with the establishment of an Australasian branch of the Seventh-day Adventist World Service (SAWS). For some time the General Conference had been encouraging the Australasian Division to consider this step. When Pastor Allan Forbes, a former hospital administrator, reached retiring age, the leaders of the Australasian field saw an opportunity to provide a new field of service for him in the leadership of SAWS. He paid a brief visit to the United States to see how SAWS depots were run in that country. The object of SAWS was to provide relief whenever disaster occurred anywhere in the world, backed by a central denominational organisation. In 1985 SAWS is in its seventh year of operation. It has had many calls. Disasters in India, the Philippines, Kampuchea, and Fiji, have caused SAWS to move into rapid action providing foodstuffs, garments, bedding, and money drawn from individual church communities over a considerable period. SAWS has earned the respect of governments which frequently provide free transport by military aircraft. They use SAWS, renamed in 1983 ADRA (Adventist Development and Relief Agency), as they do other private welfare organisations to disburse funds to those in disaster areas. They find in this way that the help really gets through.

One example of the work of SAWS (now ADRA) was the response to the havoc caused by Cyclone Isaac in Tonga in 1982. Within a few hours of the initial call by the Tongan Government, SAWS was loading relief goods into an RAAF Hercules and the RNZAF was preparing to fly out SAWS relief materials from New Zealand. SAWS dispatched 200 bales of clothing (about 8,000 articles), 500 blankets, 300 family tents, $25,000 in cash, and seeds to replant gardens. A medical team of two doctors and six nurses was made available. The estimated value of aid given in the two weeks following the cyclone was $265,000. It is the business of ADRA to meet with love and concern the needs of all who have suffered loss and are in want.

Other services also have been updated in line with changing circumstances, especially the denomination's greater resources. In September 1973, Seventh-day Adventists in Australia took a decisive step toward improving the work for the blind begun by Albert W. Phillips in the early years of the century. Since that time Braille, large-print, and audio materials had been provided for Australasia by the Christian Record Braille Foundation in Lincoln, Nebraska. The Bible School in Fox Valley Road, Wahroonga, acted as agent. The worked papers of Bible lessons sent out in Braille from the United States were returned to the Christian Record for marking. The work of the Christian Record was greatly appreciated in the Australasian field, and the Australasian Division decided to set aside for the Foundation an annual appropriation to assist in expenses. In September 1972 a special committee was set up at the request of two pastors, Lance Butler, a Division officer, and Ivan White who had become blind, to see whether it might be possible to provide a more effective and popular service for the 25,000 visually handicapped in Australia alone, apart from New Zealand and the islands of the south-west Pacific. The committee, chaired by Pastor Keith Parmenter, at that time secretary of the Division, was told that a severe impediment to work for the blind in Australasia was the delay which inevitably occurred because of distance and disruptions to the mail service to and from the United States. Moreover, materials passing through the tropics were

When tragedy strikes, you'll find Adventist assistance, to feed, to clothe, and to comfort.

frequently rendered useless through warping. It would seem desirable to set up an organisation in Australia with its own library of materials, a task made all the easier by the fact that tapes were gradually replacing Braille for communication with the blind.

It took a little time to settle all the details. However, in 1975, the new organisation, Christian Services for the Blind, was registered in almost every state in Australia and listed by the National Library of Australia in Canberra as providing literary services for the visually handicapped.

By 1982 more than 550 people, including many who were not Seventh-day Adventists, were receiving material regularly from Christian Services for the Blind. This consisted mainly of library books in cassette form produced by the Adventist Media Centre in Wahroonga. This work involved the distribution of 1,500 cassettes each week. A service has since been developed whereby visually handicapped Adventists might obtain Sabbath school pamphlets and Week of Prayer readings in cassette form.

Many blind people of course are children. In 1979 Christian Services for the Blind began a series of "New Vision" camps for the young. The first of these was held at a Seventh-day Adventist youth camp site on the coast near Kempsey, New South Wales. It has become an annual event. A similar series of camps have been instituted in Victoria and South Australia. They provide a wide range of activities for the young: waterskiing, horse-riding, games, storytelling, devotional meetings and impromptu concerts—all making for good fun and fellowship.

A great number of sighted young people attend these camps as counsellors, since sighted helpers are needed on a one-to-one basis. Often the counsellors give up work or holidays for a week to help their blind friends. A strong bond of comradeship develops between the child and his counsellor. Both receive a blessing, the giver and the receiver. Messages of warm appreciation which are received subsequent to these camps are a reward in themselves for those who make the effort to participate in the camps each year.

Another area in which Seventh-day Adventists relate in a special way to the community about them is in the provision of what have become known as Vacation Bible Schools. In our modern age, when very often both mother and father are locked in jobs, school holidays can be the bane of parents. Many children are at a loose end; time drags on their hands.

Seventh-day Adventists have come up with an idea which has helped to satisfy that need—the Vacation Bible School. This took hold in Australia and New Zealand in the late 1950s. The first in Australia was run by Wilbur Stewart, the Sabbath School director of the Greater Sydney Conference, and his secretary, Mrs Mabel Kench, at Cabramatta, in Sydney's western suburbs. That first attempt was not organisationally perfect—it was experimental—but 100 children attended and their parents were delighted.

A VBS is held during a week of the holidays, three hours each morning, Monday to Friday. A grand concert is held the following Saturday evening so the children can show parents and friends what they have learned. The daily program includes singing, stories, craftwork, games and other activities. Preparation must be in depth, up to ten hours for every hour of the program. Much help and supervision from volunteers is needed. It is hard work, but the rewards are very satisfying.

In Sydney, early programs were held at Stanmore, close to the heart of the city, Wahroonga and Kellyville. Kellyville is a small church, but it has conducted more than six Vacation Bible Schools, with attendances ranging between 120 and 125, mostly non-Adventist children from this semi-rural community on the outskirts of Sydney. One of these programs was televised and received wide publicity on a city network.

This is child evangelism of a high order, and indeed a means by which the Christian faith is made attractive not only to the children themselves, but also to their parents. After all, the basic reason for all Adventist community outreach is the desire to help people and to witness to them of the power and beauty of the gospel.

Early in the century Adventists believed that the best place for an aged couple was in or adjacent to the home of their children. Essentially they still do. There the elderly would be in the stream of family life to the benefit of themselves and particularly their grandchildren. But family life has changed. Labour-saving devices in the home have released women from many menial tasks, giving them opportunity to find jobs and develop professional careers.

In response to these changing circumstances Adventists, like others, have provided homes for the aged. It began in Victoria in 1952, with planning as early as 1948, four years before government fund-

ing was available. A boarding house in Mount Dandenong Road, Croydon, was purchased and named "Coronella." Initially it provided for twenty-five people in hostel-type accommodation. It was registered with the Victorian Hospitals and Charities Commission as a hostel for the aged. The hostel has since been replaced by accommodation elsewhere.

Running an aged persons' home is not without its romantic moments: in that first home a friendship blossomed between a ninety-two-year-old "guy," Mr Greathead, and an eighty-six- year-old "girl," which led to the first wedding in an Adventist retirement home, an incident of some moment.

The movement toward retirement facilities for the aged was given added impetus by the Federal Government's Homes for the Aged Act of 1954, which provided one-for-one subsidies on capital development—something for which Sir Robert Menzies will always be remembered with gratitude. In 1972 the Australian Government introduced the Hostels Act, which made more capital funds available.

The various factors have resulted in the establishment of retirement villages in all Adventist conferences in Australia and New Zealand except Northern Australia and South New South Wales. Victoria has four separate locations: Nunawading, Warburton, Ballarat and Bendigo. At Kressville, Cooranbong, New South Wales, and Rossmoyne, Perth, Western Australia, there are large three-stage complexes: retirement units, hostel, and nursing home. Sydney has forty-two units and a nursing home of thirty-seven beds at Kings Langley. In 1978, a modern block of sixty-eight self-contained suites was added at Normanhurst, a northern suburb. This imaginatively designed building was named "Elizabeth Lodge" after Elizabeth Petherbridge, whose family substantially donated the funds for its construction.

Recently the twenty-six-bed Arlie Nursing Home at Wahroonga was purchased, and will be run in conjunction with Elizabeth Lodge, thus rounding out Adventist North-Shore facilities for the aged.

It is one of the niceties of these developments that the hostel at Rossmoyne on the banks of Bull's Creek was named Sherwin Lodge after Dr Thomas Sherwin who gave lifelong service in Adventist hospitals. A nursing home of twenty-four beds has been named the "Freeman Nursing Home" after his wife and lifelong colleague Dr Marguerita Freeman. They retired in Western Australia and worked selflessly for the aged. Similarly the Charles Harrison Home at Cooranbong honours the revered figure of Dr Charles Harrison of Loma Linda, California, who served for many years as superintendent of the Sydney Sanitarium and Hospital.

The largest concentration of Seventh-day Adventists in New Zealand is in the Auckland area. Hence, it is understandable that the drive for homes for the aged should begin there. An Adventist Women's Guild comprising women from a number of Auckland Adventist churches, bought a 2.5 hectare site at Mangere to establish a home and a number of separate units. An approach was made to the New Zealand Welfare Department for assistance, but the Department considered the site too far removed from transport, shops, and other facilities.

It was then proposed to build a new conference office, converting, extending and supplementing with additional buildings the old conference office, as a centre for retired people. The government considered the location suitable and the building proposals practical; it offered substantial assistance. The complex was opened on July 4, 1965, and an additional wing in 1970. It is expected that the whole scheme, the Bethesda Adventist Home, will soon have three stages, that is, units, hostel and nursing home.

In addition to the facilities run directly by the denomination, there are others operated by various groups within the church, such as the Sydney Adventist Business and Professional Men's Association; Camellia Court at Hornsby is one of these.

Altogether it can be said that the Seventh-day Adventist Church has accepted in a very complete way its responsibility to its aged church members as well as others who from time to time apply to be part of an Adventist retirement community.

Seventh-day Adventists believe that Christians should concern themselves with the health of the whole man, that a person's spiritual health and his physical and mental health are interlocked. The human body is, in their view, a gift from God which should be maintained by a healthful way of life, and which should not be abused by the consumption of any known harmful substance.

In their early days in Australia and New Zealand, Seventh-day Adventists opposed the use of beverage alcohol, not only by articles in their church papers, but also by

5-Day Plans.

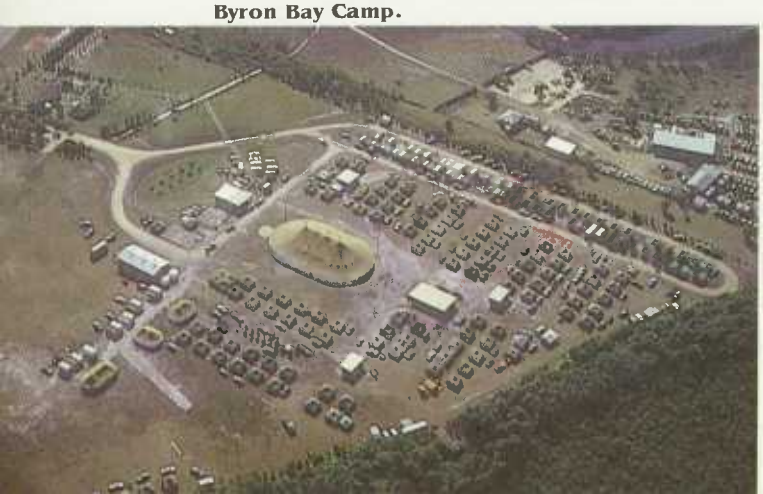
Elizabeth Lodge, Sydney, for the aged.

Alcohol education seminars.

Charles Harrison Nursing Home and Kressville Retirement Village, Cooranbong.

Vacation Bible Schools are popular.
Byron Bay Camp.

Caring for the elderly.
Christian Services for the Blind cater for both young and old.



Community involvement in the Pacific islands.

giving strong support to those seeking to restrict the sale of liquor in local option alliances. Throughout its century of development it has constantly opposed the liquor traffic.

In this centennial year for Seventh-day Adventists, it is estimated that there are 800,000 alcoholics in Australia; more than one in every twenty Australians is an alcoholic, half of whom acknowledge this. This represents an enormous challenge to everyone, including Adventists. Since the second world war they have approached this problem, which is the equivalent of the use of hard drugs in its effects, in three ways.

First, they have addressed themselves to improved methods of public education. In 1946, immediately after the war, the General Conference of Seventh-day Adventists sought to give additional thrust to its worldwide temperance activities by forming an International Temperance Association comprising a combination of the temperance societies of each division of the world field. One important activity of this body was that of working closely in temperance education with the newly formed International Commission for the Prevention of Alcoholism. Adventists in Australia took an especially active part in the institute held in Australia in 1958.

Another facet of this new thrust in temperance education was the publication in Australia of a new temperance magazine named *Alert*. This bimonthly journal is now considered Australia's leading narcotics education publication with a regular circulation of 8,000 to 10,000, which periodically rises to 20,000 when interested organisations ask for a special run.

Second, there is a comparatively new venture: the Alcoholism Recovery Program begun at the Warburton Health Care Centre. A major step toward this was a visit by Dr Errol Thrift, the medical director of the Warburton Centre, to the St Helena Health Care Centre north of San Francisco. Later advice was sought from leading doctors in this field in Melbourne. However, it took the enthusiasm and dedication of a staff member, Don Bradshaw, himself a reformed alcoholic, to get the program off the ground. It began in October 1979 in a small way with two participants responding to advertising. Don was quickly promoted from the gift shop to the "Alco Room," a small room next to the third-floor lounge, which became the social venue where the alcoholics could meet, swap yarns and encourage each other in the "fight to the finish."

ERIC HON (1908-1980)

Eric Hon was a man of vision, fired to pioneer new programs throughout his forty-one years of ministry.

Of Australian-Chinese origin, at thirty-one years of age he left his family business to work for the Chinese community in Sydney. Thereafter he began the first Community Services Centre, the first Adventist adoption agency, the first cooking and nutrition schools and clinics attached to local churches. He ultimately became first health director of the Trans-Tasman Union Conference in 1963.

In 1975-6 he led the Metro-Ministry program in Greater New York, followed by his final years at Weimar College, where he prepared students for medical missionary work which he was convinced was Christ's blueprint and the "right arm of the message."

Bradshaw keeps close to his group, taking them on walks around the beautiful grounds and nearby mountain valleys. The guests are initially domiciled in the hospital section for medical care, and are later given hydrotherapy in the health-care centre. Since good nutrition is part of the cure, great care is taken to ensure that the dining room for guests offers a wide variety of wholesome meals.

Bradshaw realises that every avenue of support needs to be utilised to ensure success, so he "shepherds" his "flock", averaging about eight in number, to the local AA (Alcoholics Anonymous) meeting. It is well known that one of the basic principles of AA is that the participants acknowledge that they cannot manage their drinking problem themselves, and need help from a Higher Power.

Alcoholism is a problem to be found in every level of society, regardless of income or social status, and the Alcoholism Recovery Program at Warburton has been able to help all the different categories of people. It has had 190 admissions in a two-year

period. The percentage of initial recovery has been estimated at between 60 and 70 per cent, one of the highest in Australia. Reunions are held regularly, and Bradshaw keeps in touch with previous guests through personal visits and monthly publications.

In a third way Seventh-day Adventists confront the alcohol problem. Governments are constantly under pressure from vested interests to relax drinking laws. This would only exacerbate a problem already frightening in its dimensions. Notice the resistance offered over the years to random breath testing and the restrictions still imposed on those who administer it. Seventh-day Adventists will continue to support governments in their attempt to keep the sale and consumption of beverage alcohol under control, knowing that it represents the world's third-largest health problem.

Earlier in this chapter reference was made to the consistent opposition mounted by Seventh-day Adventists against smoking—long before their stance was supported by scientific evidence. A comparatively recent survey by a non-Adventist group of researchers has suggested that the Seventh-day Adventist Church is best known in the community for the 5-Day Plan to Stop Smoking. The 5-Day Plan was pioneered by two American Adventist men, Dr Wayne McFarland and Pastor E. Folkenburg, in the mid-fifties, and was introduced to Australia in 1960. The first program was held in Wollongong, a steel city, seventy-five kilometres south of Sydney, New South Wales. It was conducted by Pastor Douglas Jenkins with the assistance of a professional nurse, Ida Bendeich. A few months later it was introduced to the first capital city in Australia, Sydney, by the author of this chapter in the prestigious AMA Theatrette in Macquarie Street. At the time when the 5-Day Plan was developed, responsible groups, medical authorities and governments were becoming concerned at the link between smoking and lung cancer, smoking and coronary heart disease and other diseases associated with the use of tobacco.

The American Surgeon-General's Report and the British Medical Association Study confirmed these views. Their authoritative reports slowly began to have an influence on public opinion. Governments belatedly took action to issue public warnings and to compel tobacco companies to print warning labels on cigarette packets.

The big unanswered question at that time for people wanting to quit was, "How can I stop?" Doctors might advise a patient to cease smoking, but were at a loss to suggest how. On the other hand, the 5-Day Plan, tailored from an early Ten Day Plan, and developed on the well-established Adventist philosophy that a human being is a closely integrated physical, mental, and spiritual being, proved it had an answer. At the height of its public appeal it attracted large numbers, sometimes up to 200 a session. It has served the community for fifteen years. It was initially opposed by some government health education branches and, understandably, by the tobacco companies. But it is now firmly established and widely accepted as at least one of the best smoking cessation programs extant.

It is usually conducted by a team working on a voluntary basis: a doctor, a nurse, a teacher, and a paramedical person. Other volunteers assist. The initial success rate is 85-90 per cent.

Many people say that they could not have "kicked the weed" without the help of the 5-Day Plan. They have tried before to quit on their own or have used other methods without success. The 5-Day Plan has given them the psychological and physiological support they needed.

Seventh-day Adventists are well known for their interest in health and nutrition, and in these areas they have a good deal to offer society. A quiet revolution is taking place in the dietary habits of people in Australia and New Zealand. This revolution has been triggered by the release of scientific information linking diet with cancer and heart disease—Australia's biggest killers.

The Heart Foundation has led the way in research and education in coronary heart disease and its association with diet, smoking and other health factors. As a result of a community education program, coupled with research, there has been a reduction in coronary heart disease since 1975.

World scientists are now giving special attention to diet in relation to cancer, and now believe that many cancers are nutritionally related, some say as much as 50 per cent. In countries where the intake of fat is high, there is also a high rate of cancer.

In *Time* magazine June 28, 1982, there appeared an article entitled " 'Cancer Diet'—Fewer pork sausages, Mom."

> Health food faddists have been saying it for years; eat right and you may reduce the risk of getting cancer. At a press conference in Washington last week, the National Academy of Sciences not only signalled its agreement with that view, it issued a 500-page report specifying just what it means by

REUBEN E. HARE (1899-1977)

Reuben Hare was the older son of Pastor Robert Hare, first ordained minister of the Australasian Division.

Born in New Zealand, he came to Australia as a baby and grew up there. As a young man he trained as a tradesman, but it was to the Adventist ministry that he rendered forty-seven years of fearless service.

Evangelist, missionary to India, conference president, editor, initiator and first speaker of the Advent Radio Church and leader of the Religious Liberty Department of the church as well as Temperance and Public Relations, he also found time to be active in the St John Ambulance Association, where he ultimately achieved the distinction of becoming Knight of the Venerable Order of St John of Jerusalem.

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eating right. "Our committee's recommendations should not be regarded as assuring a cancer-free life," said Dr Clifford Grosbstein, University of California biologist and chairman of the NAS panel that released the two-year study, but by "controlling what we eat we may prevent diet-sensitive cancer." Among the recommendations:

★ Cut fat consumption by 25 per cent or more, both the saturated variety of fat found in meat and whole milk products and unsaturated lipids like those in vegetable oils. Animal tests and human population studies have shown a strong correlation between fat intake and rates of cancer of breast and prostate.

★ Eat less smoked, pickled and salt-cured foods, including sausages, smoked fish and bacon. In Japan, China and Iceland where such foods are frequently consumed, there is a higher incidence of cancers of the stomach and oesophagus. These foods also tend to contain nitrosamines and polycyclic aromatic hydrocarbons, chemicals known to cause cancer in animals.

★ Eat more fruits and vegetables containing Vitamin C (oranges, broccoli and tomatoes) and beta-carotene, a precursor of Vitamin A found in squash, carrots and other yellow and green vegetables. Both substances inhibit the formation of chemically induced cancers in laboratory tests; both are associated with lower cancer rates in human populations. The committee counselled against high-dose vitamin pills because of insufficient evidence about their health benefits. High doses of Vitamin A, it added, can be toxic.

In studying diet in relation to heart disease and cancer, the spotlight of science has been focusing on Seventh-day Adventists who, in the main, are vegetarians and who neither drink alcohol nor smoke. One such study, known as the "California Study," compared the death rates of a control group of Adventists with a similar group of non-Adventists in the community. The result was that Seventh-day Adventists have a 6.2 years longer life expectancy. They also have lower rates of some cancers, and if they do get coronary heart disease it usually comes ten years later, on average, than with non-Adventists. Other scientific research has been done with similar results. The results of the "Webster Study" in Sydney paralleled those of the "Californian Study." The accumulation of this knowledge has led health educators to advocate the lowering of the consumption of animal fat, sugar and salt in the diet.

Many questions are being asked by concerned people in the community, "How can we change our eating habits? How can we become vegetarians? We must give attention to our lifestyle."

This is where Seventh-day Adventists have been able to help the community. They have been training Home Nutrition Instructors with the express purpose of teaching people this new lifestyle. Hundreds have been trained by such people as Daisy Schluntz and Bertha Schollenburg over the past fifteen to twenty years. Many of these are now instructing others, and there is a growing public awareness of the Seventh-day Adventist health service.

The public is eagerly looking to Adventists for instruction and practical demonstrations in vegetarian cooking. Wherever these programs are advertised there are usually more inquiries than can be catered for. In the midst of prosperity in this world there is want; though there is much security, there is also frequent calamity and personal crisis. Underlying personal indifference and scepticism of eternal verities there is nevertheless a longing for love, fellowship, and faith. Seventh-day Adventists, for all their imperfections, find satisfaction and a sense of achievement in attempting to meet these needs.

Grief counselling.

For the habit-stricken and the underprivileged, Adventists care.

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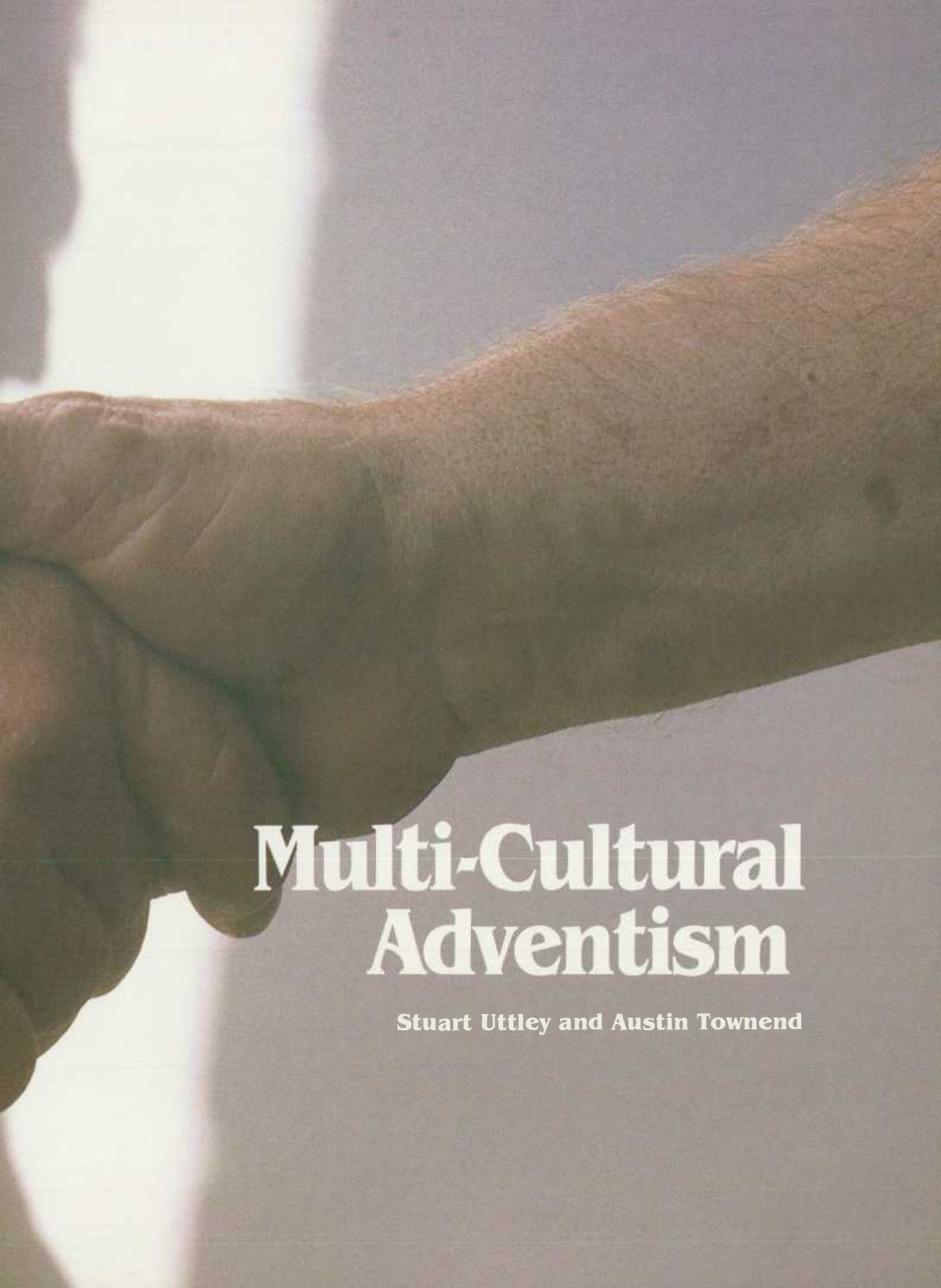


Multi-Cultural Adventism

Stuart Uttley and Austin Townend

Today in Australia there is special significance in Christ's commission, "Go ye into all the world," because the world, in a sense, is coming to Australia. The Seventh-day Adventist Church, like other churches, finds itself with a multi-racial membership and the challenge of a multi-racial outreach. This is proving a blessing to the church, as was so when it made an early ethnic thrust in South Australia, in the Barossa Valley, where most of the settlers were from Germany. It found ready acceptance in Tasmania, at Bismarck (later renamed Collinsvale), where the population was also largely of German stock.

A German, Ludwig Lemke, who had come to live in Australia, appears to have been the first person to have introduced Adventist views to "the Valley," as the Barossa has long been known in South Australia. Lemke, a rugged, stocky man, bags bulging with many copies of two popular Adventist books, *The Great Controversy* and *The Coming King*, cycled along the Valley's dusty, unsealed roads calling on farmers and townspeople to have them buy his wares. It was hard, some of the inhabitants recalled later, to say No to this earnest, cheery man with an evident burning sense of mission. Lemke stayed at the home of a Lutheran minister who was so impressed that he recommended the books to the members of his congregation.

Further evidence of Lemke's enthusiasm for the task of taking Adventism to the Valley is to be found in his plea to Adventist church leaders in Adelaide to send a preacher into the Barossa Valley to "devote himself to the German language areas." This request was passed on to Adventist headquarters in the United States, whereupon a man described as "one of the church's great preachers," Daniel Nathan Wall, responded to the call and thus became the first of a long line of Adventist ministers who have worked in the Valley. Today a large brick Adventist church in Nuriootpa, the largest town in the Barossa Valley, offers concrete evidence of this activity.

Daniel Wall's first series of sermons, delivered to the little settlement of Freeling, did not cause any of his congregation to decide for Adventism. However, Clarence Roennfeldt, who as a young man heard Wall preach, recalls that "an uncle of mine attended Wall's meetings and kept telling my father about the sermons and the wonderful preacher."

Undaunted by his apparent lack of success in Freeling, Wall moved on to the tiny settlement of Greenoch and commenced preaching there, but not before he and his associate George Backhouse had covered the countryside on bicycles distributing invitations to the meetings. The Roennfeldt family attended these meetings. This probably surprised the neighbours because father Roennfeldt was a well-known identity as elder, trustee and lay reader in the Lutheran church in Nuriootpa. Roennfeldt and his family became Seventh-day Adventists after a quite dramatic occasion one evening when Pastor Wall asked Roennfeldt senior what he thought of the Bible lectures he had been attending. Roennfeldt replied, "It is the truth, and we will keep the Sabbath."

Later that same night Wall and his associate Backhouse pedalled across to Seppeltsfield where they visited the home of August Zeunert. When they put the same question to Zeunert as they had to Roennfeldt, he asked, "What is Mr Roennfeldt going to do?" When told of Roennfeldt's decision to keep the Sabbath, Zeunert remarked, "So will I." That historic night saw the beginnings of the Seventh-day Adventist Church in the Valley.

Other well-known Valley people later joined the church, adding such names as these to those well known in Adventist circles: Schwartzkopf, Fallscher, Maywald, Parker, Wegener, Standish, Kranz, Raethel, Habermann and Bootsch. The Adventist church in Nuriootpa kept its Germanic character; inscriptions on the front and side walls of the original church building were in German.

These families sent their sons and daughters to Avondale College (as it is now known) so that their names have recurred again and again in positions of leadership and responsibility, both in Australia and overseas through the decades of Adventist development.

Tasmania saw a similar situation materialise. Two Adventist preachers who were of the original American party of 1885, John Corliss and Mendel Israel, preached at Bismarck (later Collinsvale), establishing a congregation of sixty people. They erected a church of timber with timber-shingled roof—the first Adventist church building to be erected in Australia: 1889. Most of the family names were certainly not English: Appeldorf, Brandstater, Darko, Eiszele, Gall, Fehlberg, Johanson, Petersen, Rabe, Zanotti, Stellmaker, Voss, and Totenhofer.

Many people have migrated to Australia in consequence of economic or social pres-

sures in their home countries, and especially because of some severe conflict. Australia has become a haven in the way earlier, Great Britain and then America became places of new beginnings—enriched because of this by a variety of cultures.

The "October Revolution" of 1917 in Russia, when the Bolsheviks overthrew the Provisional Government set up earlier that year, led to a civil war in which the "Reds" were ultimately triumphant. Parties of "White Russians" fled eastward along the trans-Siberian railway to Manchuria, where they made Harbin their home. In the 1930s Manchuria itself became an area of conflict, ultimately to be taken over at the close of the second world war by the Communists who had resisted the Japanese in North China.

The White Russians felt that it was time to leave; they crossed the ocean to Canada, the United States, and Brazil. In 1946 a group came to Australia, among them some Seventh-day Adventists.

A Russian Seventh-day Adventist minister, Pavel Rodionoff came later and settled in Sydney. Rodionoff was a round-faced, jovial man with a very positive outlook and considerable drive. He rallied his fellow-countrymen in a vigorous effort to organise the first Russian Seventh-day Adventist church in Australia, receiving encouragement and financial support from the Greater Sydney Conference under the leadership of its president Pastor Harold J. Halliday. When Rodionoff died, Pastor Jan Borody from Poland took his place. Under his guidance the congregation succeeded in erecting a church building in Strathfield, a main-line suburb of Sydney. This was not only the first Russian church, but also the first Adventist church for ethnic people in Australia. For the benefit of its older members English sermons in that church are still translated into Russian. Similar activity took place in Brisbane, where Russian Adventists, led by Pastor Constantin Karalashvilly, formed themselves into an ethnic congregation in 1954.

The second world war and subsequent upheavals in Europe brought people from other European lands. In Victoria a group of Yugoslav Seventh-day Adventists settled around Spotswood, a western suburb of Melbourne. The English-speaking Spotswood Adventist congregation welcomed them, and they felt the warmth of Christian friendship. They shared their faith and fellowship with others from Yugoslavia so that their numbers increased quite rapidly.

They saw the advantage of forming themselves into a Yugoslav congregation, using the languages and the customs of their homeland. This was formalised in March 1960. Eugene Landa, a pastor with a gift for languages who had worked in many countries in Europe, Africa, the Near East, and the Pacific, nurtured this congregation. He and the conference president, Leo Rose, and a Yugoslav pastor from the United States, Slavko Manestar, who came later, encouraged them to raise funds and plan their own church building. Manestar was able to provide building expertise as well as spiritual leadership; under his supervision much of the erection of the church was carried out by volunteers from the congregation itself. The new church, known as the Seddon Adventist church, dedicated in December 1963, had seating for 360 people.

The Yugoslav congregation, when it was first organised, comprised thirty-one members. Yet the congregation grew so rapidly that not long after the dedication of the church building it was felt that it was becoming far too crowded for the Sabbath morning church service. The result was the swarming successively of two Yugoslav congregations from the Seddon group: Springvale (1979) and St Albans (1984). In twenty-one years the Yugoslav Adventist membership rose from thirty-one to 460, not counting 120 children too young to be considered as ready to receive formal entry into membership of the church through baptism.

In due course these congregations were able to enlist the services of younger Yugoslav ministers, some returning after ministerial training at Avondale College: Stephen Jakovac, Michael Radovanovic, Lazar Sretenovic and Vlado Stojanovic.

While the Melbourne Yugoslavs were getting themselves organised, their vision widened to incorporate Sydney. In 1964 Pastor Manestar and a helper, Pero Sparavec, sought out twenty-four isolated and dispirited believers and gathered them together for fellowship. Dragan Jakovac came from Melbourne to be their group leader. By 1967 their numbers had increased to twenty-eight adults and twenty children. They purchased a block of land at Granville and built a solid-brick hall with facilities for children. By December 1974, they had added quite an elegant church; by 1984 their membership had risen to 134 with some fifty children, with Pastor Vilim Medlobi as their pastor.

Adelaide's Polish church.

Yugoslav baptism.

Combined Brisbane Yugoslav choir.

Nunawading (Melbourne) Polish singing group.

Three years after the Sydney group was organised, a small Brisbane company was formed. A similar process of accretion and building took place so that by 1974 there were two Yugoslav churches in Brisbane, the Salisbury and the Garden City church, and later a third now known as The Summit church out in the country between Stanthorpe and Warwick. Together these three churches, with some Yugoslavs at Stanthorpe, have a membership of just about 250.

With seven churches, each led by a Yugoslav minister, and an attendance of rather more than 1,000, a great deal has already been accomplished for the many Yugoslavs still adjusting to the customs and conditions of their adopted country. The future remains bright.

The growth of the Seventh-day Adventist Church among the Yugoslav people has been matched by a similar development among the Poles in Australia. In 1959 the first Polish Seventh-day Adventists migrated to Australia. In the next year two families, those of Pastors Siemienowics and Borody, arrived. In the next few years many ministers and scores of church members came.

The North New South Wales Conference invited Pastor Borody to come to Newcastle. By October 1962, a Polish church was organised among Polish and Ukrainian believers there, and subsequently a church building erected on land donated by Emil Heidik, a former Polish minister. In 1982 the membership stood at sixty-four, led by Pastor Tadeusz Przychodski. Visitors to that church today cannot fail to be impressed by the atmosphere of worship and cohesion.

In other centres Polish migrants were arriving and development occurred similar to that taking place in Newcastle. In 1962 Pastor Jan A. Skrzypaszek arrived, a man of great kindliness and warmth. By 1964 he had a Polish church organised; under his benevolent leadership the congregation grew steadily. When Pastor Skrzypaszek retired in 1971 to be replaced by Pastor R. Wawrzonek who had followed Pastor Borody in Newcastle, the Melbourne membership had reached 435, meeting in two churches. A third church in the Dandenong area was added in 1981.

In Adelaide in 1965 a Pastor Jerzy Lipski organised a Polish church with a membership of sixty-five. In 1967 a large Congregational church was purchased and refurbished. By 1982 the membership stood at 166, with sixty-five non-baptised youth and children.

The Polish Adventists in Sydney at first worshipped with the Russian believers. However, in 1972 a Polish-Czechoslovakian church was formed. They met at first in the ageing Arncliffe church building, but under the leadership of Pastor Marshak, who replaced Pastor Borody on his retirement, they succeeded in erecting their own church building. One factor in the growth of this Polish-Czechoslovakian church has been the use of ethnic radio. A ten-minute program went to air three times a week on behalf of the "Polish Temperance Society." The speakers consisted of university-educated young people, including a physician who presented programs on health, diet and temperance.

More than fifty Polish believers in Canberra have taken an active part in the life of the Canberra National church.

In 1982 membership among the Polish churches stood at rather more than 750, not including non-baptised young people.

The story of the establishment of the Chinese Adventist church in Sydney is quite a fascinating one. After the second world war the Australian Government initiated the Colombo Plan, providing a means by which young people from Asian countries could be educated in Australia, returning to their several native lands to play a part in their development. Thus Sydney found in her midst a considerable number of Asian students, among them many with an Adventist background. These worshipped with the inner city church of Stanmore, leading to the formation of an Adventist Asian Society with Pastors Edward Ho and Eric Hon as leaders.

In 1965 Denis and Maisie Fook, both Australian-born Chinese, members of the Oatley church, in the course of missionary endeavour, led five Chinese to attend church regularly and realised that if this work was to grow, a Chinese church was essential.

They spoke to Pastors Ho and Hon who in turn approached the Greater Sydney Conference president about this. The denomination was sympathetic to ethnic work and there were forward-looking administrators who saw how these individual Asians could be welded into a strong evangelical body. At this very time, the conference learnt that the Marrickville church was unable to find sufficient capable leaders because of declining membership and thus faced closure. This was unfortunate, but in a sense providential. The conference offered the Asian group the use of the church for worship on the understanding that they keep

the structure in good repair and meet the operating expenses. After twelve months the church would be theirs.

Thus on October 1, 1966, the Chinese church was organised with a membership of forty and Pastor Edward Ho as minister. This proved to be a very successful venture. Because of the proximity of industries, a building fund was implemented, along with a plan for a modern commodious structure in a better location. The members increased in numbers, and so did their enthusiasm and vision. By 1969 they were ready to procure an ideal site in Strathfield off The Boulevarde. With a $50,000 donation from a Chinese Hong Kong Adventist business friend, together with the funds from the sale of the Marrickville church and their own building fund, the members were able to erect a very dignified church with matching hall at the rear. Thus, on November 16, 1974, the Greater Sydney Chinese church, once a dream, became a reality. It had a membership in 1982 of 144, its development seen as a tribute to providential guidance.

Among the thousands of migrants coming to Australia following the second world war were hundreds of Hungarians, many of them reaching out after spiritual values. In 1968 Pastor Wilbur Stewart, the Victorian Radio-TV secretary, was led in a remarkable way to meet and study the Bible with a man by the name of Franchiski Varga, who had recently arrived in Melbourne. In a little while a worship group had been formed. This, reinforced by several families newly arrived, provided the basis for a company worshipping Sabbath by Sabbath in the afternoon in the Auburn church, Melbourne. As these meetings progressed, other new arrivals joined them and soon they numbered over thirty.

During the period of 1969 to 1972, many more families arrived from Hungary and settled in Geelong, where there was employment. Thus for a short period two meetings convened, one in Auburn, and another in Geelong. In 1973 the Victorian Conference, sensing the need to foster this work, appointed Rudolph Iro, a Hungarian who had received ministerial training at Avondale College, as a youthful pastor.

In the course of the next two years the groups were united and held their services in Geelong. In 1974, assisted by the Victorian Conference, they acquired land suitable for a church. In 1975 a church building was commenced, strongly supported by volunteers. For this work only three persons were hired: a bricklayer, a carpenter and a plumber; capable unpaid laymen did the rest. It was ready for occupation by October of that same year. In 1981 a hall and entertainment facilities were added. Pastor Rudolph Iro, now an ordained minister, continues to nurture this church and extend its influence among his fellow-countrymen.

Recent years have seen a considerable migration of people from South-East Asia. In 1975 the first refugees from East Timor arrived in Melbourne. May Self, the wife of an Adventist pastor, Don Self, in the course of social work among these people, most of them women and children, established strong ties of friendship with quite a number. By 1977 there was a rapid build-up of Vietnamese, Laotians, and Kampucheans in Australia; the problems of settling in and adjusting were enormous. A Melbourne Adventist, Linnie Pohan, in conjunction with the Seventh-day Adventist Community Services, worked tirelessly for these people, providing assistance and jobs as well as spiritual encouragement.

By 1978 a number of baptised Asians with their families had either migrated to Melbourne or moved there from other cities.

April 1978 saw the first Asian group of twenty-five adults and three children gathered together, meeting in the Nunawading High School as a Bible School. The way was slow and difficult because many could not understand English and others could not read Chinese. The chief language employed was Mandarin, but later English was used as well. Two Chinese, Pastor James Wong and his brother-in-law Yan Tuck Lee, were in charge. By 1982 some forty-five adults with sixty children drawn from ten Asian nationalities were in attendance. Pastor Wong had become their regular pastor and fifteen had become baptised members of the Seventh-day Adventist Church.

Italian migration to Australia has been occurring for many years as part of a massive exodus from Italy, but because the membership of the Seventh-day Adventist Church in Italy is small, there were few Adventists among the new arrivals, and these tended to find spiritual homes among Australian churches generally. However, in 1970, Dino Vitiello, a denominational worker located in Sydney, gathered twelve Italian Adventists together with some other European migrants, into a worship group in the Cabramatta church hall. This endeavour lasted but one year, those present again meeting in nearby English-speaking Adven-

Yugoslavian members at Nunawading Camp, Victoria.

Seddon Yugoslav church—first in Australia.

Mark Peng, Asian church.

tist churches.

In 1975 Leslie Nobbs, an Adventist colporteur, met and sold literature to an Italian delicatessen owner named Pat Calarco. Mr Calarco became deeply interested in the Scriptures and became a Seventh-day Adventist. He himself, won to Adventism in this way, became a colporteur with an intense sense of mission. His work laid the foundation for an Italian congregation of Adventists.

The Greater Sydney Conference seized the opportunity this afforded and invited Australian-born Italian Frank Tassone, an enthusiastic and knowledgable layman of Mildura, Victoria, to join the Adventist ministry with a commission to build up the Italian work in Sydney. Tassone was granted leave to spend one year at the Adventist college near Florence in Italy for Bible and language study.

In December 1978 twenty-two Italian Adventists banded together, pledging themselves to Adventist Italian evangelical activity. They met monthly at the Strathfield Adventist High School until in June the former Guildford Seventh-day Adventist church became available, at which time the group began to hold regular church services there. The membership was still only thirty when in March 1981, the newly decorated church became the permanent home of the first organised Seventh-day Adventist Italian church. During the remainder of that year seven people were baptised and accepted into church fellowship so that with a few new arrivals from Italy the membership at the close of 1981 stood at forty. This was a small but promising beginning.

While quiet consolidation of the Italian work was going forward in Sydney there was a quite spectacular growth of Adventism among the Spanish people there. In 1970 the officers of the Greater Sydney Conference became aware that many South American Spanish-speaking Adventists were settling in the city and worshipping with our English-speaking congregations. The language difficulty inhibited a full sense of belonging. That year Dino Vitiello, our only Spanish-speaking minister, who had also worked for the Italians, brought together fifty-six or so Spanish believers in the Fairfield area, laying the foundation for later exciting developments.

In 1975 Ricardo Olivares arrived from Chile and infused the group with a new sense of organisation and missionary fervour. By 1978, attendances at the Spanish-speaking meetings had grown to 200. Music and hospitality, personal contact, house-to-house visitation, and work with friends and relatives of members, all contributed to this growth. When immigrants arrived they found in the Adventists spiritual assistance, orientation, and local information. Friendship did its work.

The Adventist High School assembly hall was obtained for meetings, and plans were set in motion for the building of a church hall. Year by year fifty baptisms were conducted; by 1982 the membership reached 300, and since that time has gone on from strength to strength with three ministers: Fuentes, Olivares and Cortizo providing leadership.

It is believed that there are rather more than 250,000 Greeks living in Australia, most of them in Melbourne. These form what is thought to be the third-largest community of Greeks anywhere in the world. Because of this, the Victorian Conference in 1979 called for the services of Dino Mastromihalis, who had been carrying out ministerial duties in Greece, with special emphasis on colporteur and youth work. As Mastromihalis commenced to follow up the names of interested Greek families, a prominent Adventist evangelist, John Carter, commenced a long Melbourne public mission which provided Dino with a further list of names.

As a result, a Greek Sabbath school was organised in the hall of the North Fitzroy Adventist church, which led to the formation of the first Seventh-day Adventist Greek church outside of Greece. The congregation consisted of sixteen adults and nine children.

As the number of Greek Adventists steadily increased, pastored by Mastromihalis and his English-born wife Pauline, the congregation looked about for a permanent place of worship. A Church of Christ church, scarcely a stone's throw from the Adventist North Fitzroy church, came on the market. This ninety-six-year-old brick and slate building was renovated and painted inside and was opened as the Greek Christian Church of Seventh-day Adventists on May 7, 1983. Among the list of speakers was the former minister of the church, Pastor Harmer. The principal speaker, however, was the president of the Victorian Conference, Pastor Ken Low, who closed his address with the pointed quotation from Acts 18:10. "I have much people in this city."

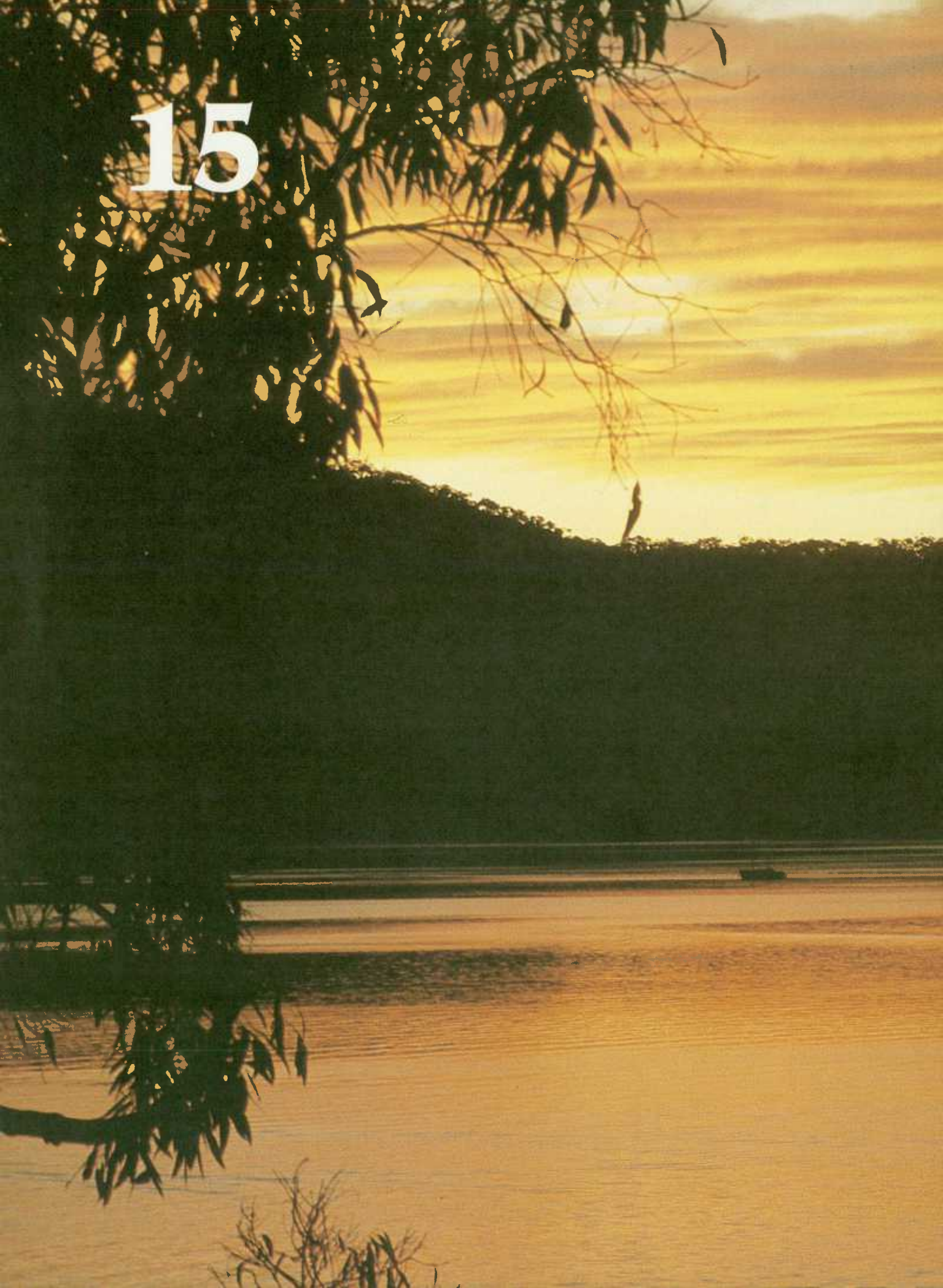
There has been in recent years a migration to New Zealand and Australia of South-sea Islanders. Auckland, Christchurch, and Syd-

ney have acquired quite large communities of people from Samoa, the Cook Islands (especially Rarotonga), Tonga, Niue, and Fiji. Many are Seventh-day Adventists. Since English has been used in the educational systems of these islands for many years, the language is not unfamiliar to them. However, these people feel more comfortable participating in worship and in the affairs of their church when they are with their fellows. Thus, as their numbers have increased, churches for people from particular island groups have been organised. In North New Zealand they now represent a considerable percentage of the total Adventist population—vigorous, devout and outgoing people.

Nor is this the limit of multinational Adventism. Other groups are constantly popping up here and there: the Portuguese in Sydney, for example, and a Finnish group in Brisbane. And each time this occurs there seems to emerge providentially someone with dedication, a natural gift for leadership, a pastoral concern, and a burden for evangelism, capable of consolidating and extending the group into a well-constituted and live church congregation.

Without doubt the multiplication of ethnic churches in Australia and New Zealand has been beneficial to the Seventh-day Adventist program of evangelism. It might be thought that out of this could come a fragmentation of the church in Australasia along national lines. So far, however, there would appear to be little sign of this. The uniting force is comprised of common Christian beliefs and utter commitment to Christ as Lord and Saviour. Of secondary importance, however, is the fact that as time goes on these migrant people tend to become integrated into the English-speaking community, especially as their children grow up and are educated beside other young people.

Seventh-day Adventists are ever conscious of the Apostle Paul's statement in the third chapter of Galatians, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."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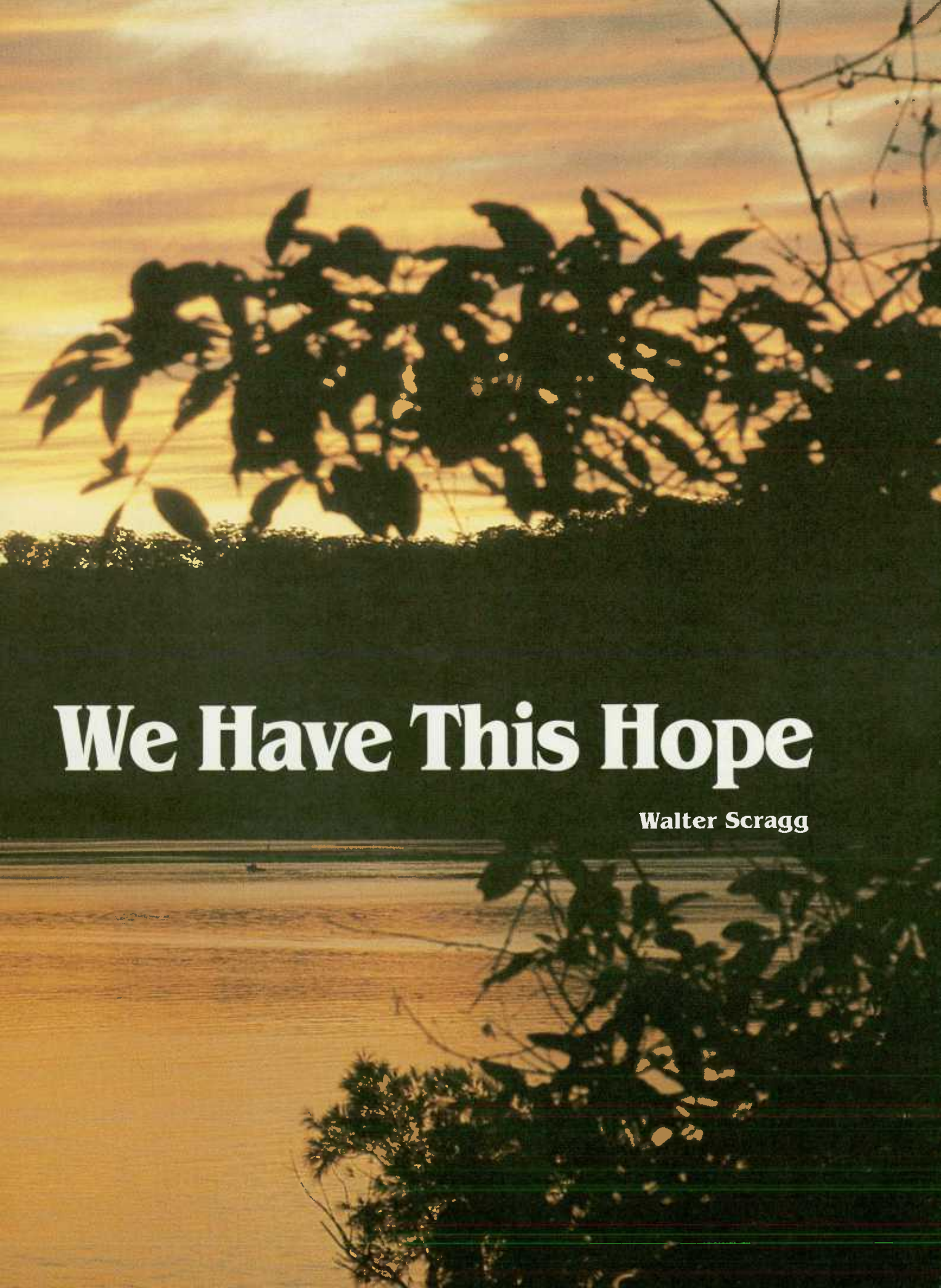


We Have This Hope

Walter Scragg

In the 60s and 70s a song swept through Adventist churches. In scores of languages, young and old were singing, "We have this hope that burns within our hearts, /Hope in the coming of the Lord." These words capture the essence of Seventh-day Adventist expectations. Looking out at the world around them, devout members see political, religious and social conditions as reasons for hope. A listener might hear them say to each other, "Things are moving fast. It won't be long now." Thus Adventists affirm their belief in a soon return of Jesus Christ.

Though now operating large institutions, meeting in permanent and large churches and involved in major enterprises, the people of the Second Advent live with the approaching dawn of the kingdom of God in their hearts.

This inspired the pioneers of a hundred years ago to attempt to evangelise the world. Adventists have no doubt in their minds that they must share this message about salvation in Christ and the prospect of His second coming. And they take great pleasure in the expansion of their church; they seek to prepare a people to meet their Lord.

Prospects for continued growth appear excellent, especially in the developing nations of the Pacific. In the developed societies of Australia and New Zealand growth will continue, but not at the rate expected in the islands.

Statisticians predict that total membership will climb from 161,000 (December 1983) to 312,000 by the end of the century. In the Australia/New Zealand axis, that growth will put the membership at 67,000, up from 52,000 in December 1983. In the South Pacific a dramatic surge will push membership from 75,416 (December 1983) to 245,000. Yet these statistical projections may not tell the whole tale. The hope that bases itself on the Bible promises would anticipate far more, or preferably that Jesus Christ will return long before these totals are reached.

Growth in the South Pacific islands already far outpaces that in the Anzac duo. A number of factors cause this. Birth rates provide a natural inbuilt growth factor. But a stronger reason exists in the contrast between the enthusiastic reception of Christianity in the islands and the casual attitude to religion to be found in most developed societies. This affects all denominations, including strongly evangelical movements such as Adventism. Yet even here members and ministers look for startling changes as God brings this age to an end.

The Adventist educational and health infrastructure attracts many who want to share its benefits. But above these stands the attractiveness of its message with emphasis on a changed lifestyle, bright hopes for the future and a reasoned, Biblical faith. Adventists believe large numbers will flock to the places where the Word of God provides certainty and salvation.

And, in fact, in the South Pacific islands they see this happening. But the concept of "foreign missions" has changed radically since the days when missionaries feared for their lives as they faced primitive savages experiencing their first glimpse of a white man.

The sacrifice of the missionary has not quite ended, nor has the loneliness and cultural isolation completely gone. But the mid-1980s have left far behind the world of a Norman Wiles dying of blackwater fever, or even of a Brian Dunn, speared to death in a Solomon Islands outpost.

Christianity flourishes strongly in a rapidly maturing society: no Adventist expects to re-establish the gospel reticulation system which made the Anzac nations the reservoir of the gospel, piping it out to those in darkness.

The church has indigenised. Adventist lay persons in every South Pacific island nation do the basic work of the church, witnessing and organising, while island national pastors press on with the church's mission. Today's missionary is a person with specialised training and skill, who supervises the use of resources and provides administrative guidance. Australians and New Zealanders tend to arrive in island settings to teach science and mathematics, to nurture and expand educational systems, to heal and teach in hospitals and nursing schools, to organise complex agricultural operations or run vocational programs.

More than 14,429 children and youth attend Adventist schools in the island nations. Each year an average of fifteen to twenty nurses graduate from training hospitals. The church nurtures its education system as a most important area of growth, worthy of significant financial investment.

In Papua New Guinea the church has recently spent $A11,000,000 to build the Pacific Adventist College, a college for advanced education. Greeted with enthusiasm by the government, the charter to grant degrees arrived before the college opened. Its 1986 capacity of 250 will hardly care for the burgeoning needs as the church

CHARLES HENRY WATSON (1877-1962)

The only Australian ever to become president of the General Conference was Charles Watson. A Melbourne wool-buyer, he became an Adventist in 1902, was ordained in 1912, voted Union Conference president in 1917 and first chairman of the Australasian Conference Association in 1920.

His business acumen and financial integrity were widely recognised in 1922 when he was elected vice-president and associate treasurer of the General Conference. Then, in 1930, he became president of the world church, leading it through the difficult depression years. A man of strength and vision, he "came to the kingdom for such a time."

trains pastors, teachers and business personnel. It looks at this stage to a graduation tally of thirty or forty a year. This surge in the training of nationals will provide skills and leadership in their own nations to match the needs of a rapidly growing church.

In an expression of its hope for the island nations, the 1984 opening of Pacific Adventist College near Port Moresby beckoned students into the future with its Apple IIE computers. A grandchild, or perhaps a child of an illiterate primitive may now expect to write computer programs or manipulate sophisticated software.

So the church adapts its mission to changing needs. New questions demand answers.

Are the only reservoirs of Adventist development and cooperation found in the advanced societies? Terms such as mission and missionary seem inappropriate to describe many situations filled from outside a country. The role of Third-World success in sustaining the faith and confidence of first-world Christians should not be underestimated. Many would assert that God willed the missionary expansion of the nineteenth and twentieth centuries so that such areas might "pay back" with their zeal and success other areas during times of slow growth.

Change pipes the church on into the future, especially in the realm of technology. In 1984 the church approved computers as regular equipment for its pastors and teachers. Soon Compuchurch, the top-selling computer software, or its imitators, will be as familiar to the pastor as receipt books and membership files.

Computer literacy comes the way of every child trained in a Seventh-day Adventist high school in Australia and New Zealand. From the pool of talent found in these schools the church will find its leaders and workers. They will be as competent in doing God's business as technology permits.

Adventists have a particular view of technology. It speaks to them in two ways. First, it reminds them that a knowledge explosion will precede the Second Coming. This they expect, especially in mass media and communication technology. Second, God has guided in such gifts so that His word might be made known quickly everywhere.

WILLIAM GORDON TURNER (1885-1978)

A young businessman from Hastings, New Zealand, active in the Baptist Church, became aware of Adventist beliefs from a Sydney Sanitarium-trained nurse who with his wife had set up treatment rooms in the town. This was Gordon Turner, who after graduating from the missionary course at Avondale in 1914, entered evangelical work in his birthplace, Melbourne. He married Mabel Greenfield of Hastings, whose mother Clara was one of New Zealand's first Adventists.

A meticulously organised person and a forceful speaker, Turner soon found himself in church administration, occupying a succession of responsible posts. For two separate terms he was leader of the Adventist work in Australasia. In between he was vice-president of the General Conference, responsible for North America.

He was an active preacher until six weeks before his death at the age of ninety-three.

New inventions are given by God to answer the hopes He creates. Ellen White has truly said:

> The way in which God uses men is not always discerned, but He does use them. God entrusts men with talents and inventive genius, in order that His great work in the world may be accomplished. The inventions of human minds are supposed to spring from humanity, but God is behind all.

Of special interest to the church and its members are new mass media developments. Already skilled in radio and television production, forward-looking communicators are examining the possibilities of satellite broadcasting, videotext, FAX, and other systems that will permit the church to spread its message effectively and speedily.

Technology also keeps the church's hospital system at the front of the private health care sector. The Sydney Adventist Hospital, flagship of the church's health system in the South Pacific, has pushed itself to the fore in new medical technologies. Open-heart surgery, whole body scans, radioisotope evaluations, ultrasound scanning and other new diagnostic, preventive and restorative techniques are seized upon as soon as practicable.

The giant Sanitarium Health Food Company studies its future with computers and database flow charts. In its laboratories it projects new products to meet the increasing demand for food that both tastes good and is good for you.

Yet if you flip the coin, technology also threatens the church and its mission. Evangelists report of the competition for attention given by television and video. The faith of the church member and his standards of behaviour are questioned by the morality and ethics of the mass media. The church deplores the breakdown in the family, increasing divorce rates and escalating interpersonal problems.

For this reason, the training of professional workers will surely undergo continual scrutiny and adaptation. Pastors will meet complex social and personal problems that will demand training in counselling, conflict management and other person-orientated skills. They will have to help the church preserve itself against the pressures of social change. In these areas, also, questions abound:

How can the one-man, one-woman commitment of Christian marriage survive the view of society where either party may terminate the contract?

What about the wandering Adventist eye that fixes on material rather than eternal values?

How about youth who find the morality of the Ten Commandments so different from the morality of television or their textbooks?

How will we answer the questions raised by the test-tube babies, gene tampering and sophisticated life-support systems?

What can be done about sexual and sadistic obscenity and pornography?

How long can the church sustain a position that excludes women from the ordained ministry and therefore from key leadership roles?

The questions slip out more easily than the answers, but they must be asked and answers sought.

In a world where scholarship and thought increase in sophistication the church must meet the challenge, with eternal absolutes as its base. Answers to many questions may at times elude the seekers, but the quest continues as fallible human beings explore God's goodness and His ways.

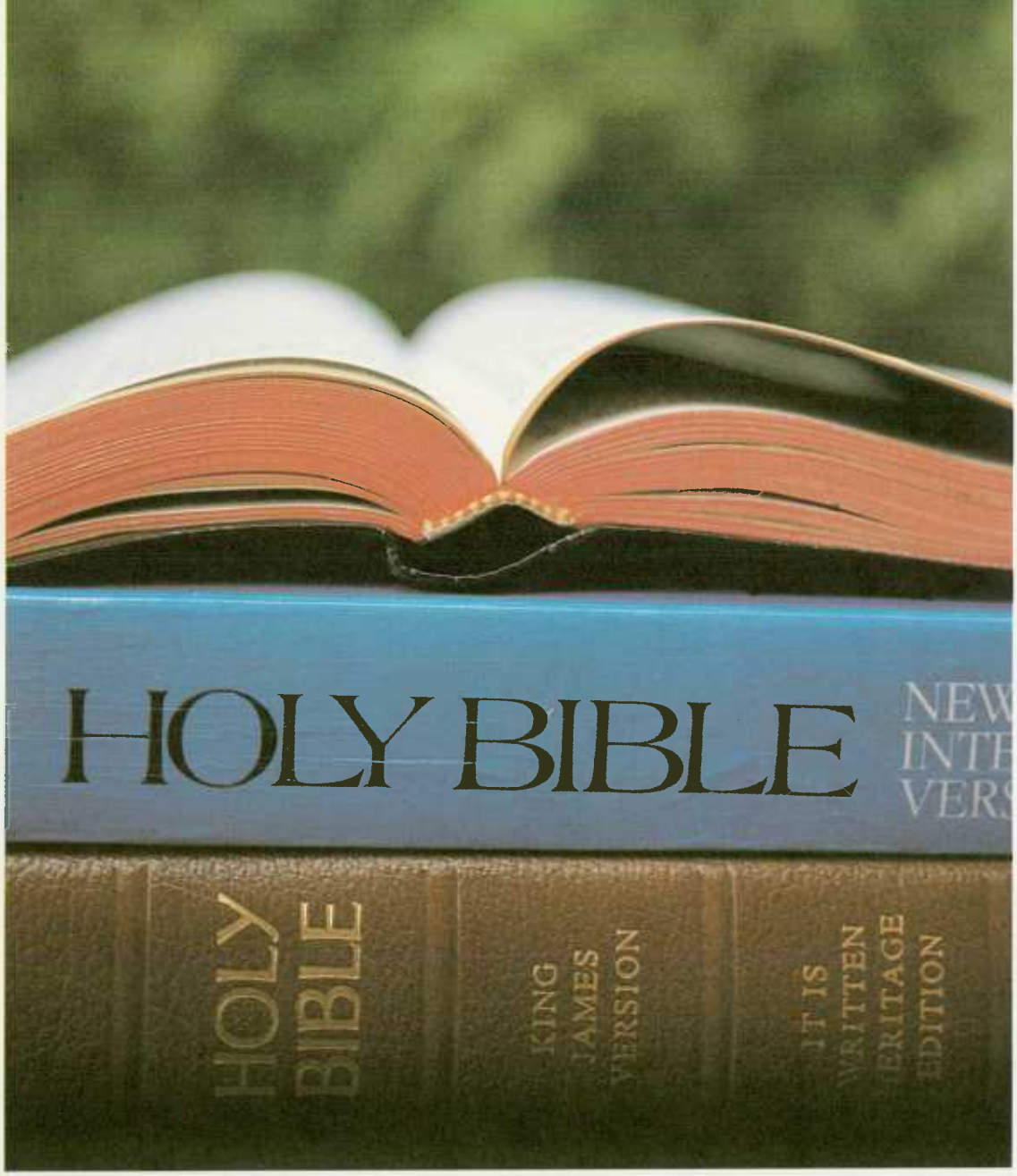
Through all of this the church will retain its sense of mission because of its commitment to the gospel of Jesus Christ. It will uplift Him as the Hope of the world. It refuses to regard the present as less susceptible to the gospel than other times. No one expects Adventists

A. WILLIAM CORMACK (1887-1968)

New South Welshman William Cormack served the Adventist Church for forty-seven years, beginning in 1910. He devoted thirty-one of these years to leadership beyond Australia.

Following his presidency of the Western Australian, North New Zealand and Victorian Conferences, he was invited, in 1923, to become president of the Southern Asia Division. In 1934 he proceeded to Washington, DC, as associate secretary of the General Conference.

A man of spiritually uplifting influence, one of his favourite sayings is especially meaningful in the 1985 centennial year: "Brethren, we're not only homeward bound—we're almost home!"



People of the Book.

to withhold their witness while somebody researches the answers to multitudes of questions. Observers of Adventism will see a continued, aggressive, evangelistic approach. Every age has had an opportunity and a way to present the Christian message. Today and tomorrow do not differ from the past.

Faith in God's providence joins hands with hope as the church grows. In 1983 the world leaders of the church proposed that between September of that year and June of 1985, one thousand days in all, a million persons should join the church. In the South Pacific, church members joined in a local goal of twenty-five per day for each of the 1,000 days. By mid-1984 the number averaged thirty-four per day.

Adventists feel that they are part of an organisation which faces the future unafraid. A firm belief in the second coming of Jesus Christ gives a particular dimension to their thinking, and enriches their commitment to caring for a troubled society. Money and skills accumulate to answer the needs of the world. It continues to be remarkable that a body of Christians with their eyes so surely fixed on the end of this present world can yet pour out resources to aid those hurt by social upheaval or natural disaster. Adventist Development and Relief Agency programs will surely grow as the church makes its infrastructure available in partnership with government and private agencies.

One way of understanding how the church views the future is to look at how it spends its money. New schools such as those in Papanui and Longburn in New Zealand carry their own message of hope and certainty. The decision to build large additions to the Sopas Hospital to house a training program for Registered Nurses tells how the church perceives its future in Papua New Guinea.

Large sums of money will support an extensive and continuous evangelistic outreach. In the large cities of Australia and New Zealand, the very latest in halls and equipment vehicle the gospel. The Trans-Tasman Union Conference of the church puts its future this way: "Our objective is to model and inspire total dedication to finishing the work called for in the Gospel Commission, through an awareness of our rich denominational heritage, and through a commitment to our distinctive Biblical message."

In another major cash commitment the church has asked Aboriginal leaders to guide it in developing plans to assist Australia's indigenous people. Adventist Aboriginal laymen already operate the Mirriwinni Gardens Adventist Academy. Laymen are looking toward a similar school at Karalundi in Western Australia.

A look into the future might find an Adventist church congregation involved in a variety of enterprises. There would be evangelism—literature to distribute, video tapes to lend and collect, a multi-image screen presentation of Bible truths to organise and personal visits to make. Possibly a new software program may enable nutritionists to provide individually designed diet plans for weight control and simple complaints. From the South Pacific will come a request for skilled craftsmen to fly in and build a new wing on a hospital in a remote island country. For its own members the primary and secondary schools will continue to express hope in the future of the church.

This special mould which Scripture and a sense of mission have placed on the church will see the Ten Commandments emphasised in the face of declining moral standards. With pleasure for pleasure's sake dominating behaviour patterns, preachers will zero in on such issues as selfishness, materialism and indifference to others' needs. Adventists possess a unique lifestyle. This will continue to separate them from such social evils as alcoholism and drug addiction. With a brand-new 5-Day Plan to Stop Smoking they will continue their inroads on tobacco addiction.

Those who cast a visionary eye toward the future see an increasing role for Adventists in local and national government, especially in the developing nations of the South Pacific. There, in particular, Adventist population percentages continue to rise. Considerable numbers of church members hold parliamentary seats or serve at senior government levels. For a generally small and conservative church which avows the separation of church and state, this presents an unusual opportunity.

Everywhere the church perceives opening doors. In the highlands of New Guinea, tribesmen clamour for the Adventist presence in their villages. In the cities of the south, health education programs draw record attendances. In the ethnic mix of migrant and refugee a resource undreamed of has opened to the church in the needs of many nations. In the layout rooms of the Signs Publishing Company, books and magazines modern in style take shape. Adventists have not lost their vision, their mission or their zest for Christian witness.

Early Seventh-day Adventists ended their letters with the greeting, "Yours in the blessed hope." For all its planning, all its buildings, all its infrastructure, the church still lives under the divine promise of the returning Lord. This eschatological church places itself in a prophetic role and will continue to speak to the world of the End and preparation for the End.

If you link its latter-day perspectives with a concern for Bible truth you have almost captured the genius of this movement. You have begun to see why it continues to be among the fastest-growing denominations. Certainty of faith, a reason for living, and God's plan for the future make its message attractive and reasonable. A world vision linked with fellowship and distinctive life-style have created a cohesive international family of faith.

That almost has the Adventist faith capsuled, but not quite. Adventists believe in a changed life here and now. They expect Christ to fulfil in them the promise that there will be a people prepared for His return. Adventists believe that the world is not perfectible through human efforts, but in the near future God will perfect it through the direct action of Jesus Christ. And while no man of himself can count himself free from sin or perfect in moral and spiritual living, God can and does account His people blameless and give them strength to live under the divine command to holiness.

Adventists have a special appeal to the people of Australia and New Zealand. Of all advanced Western nations, these two have the greatest concentration of believers. The church also appeals greatly to the island nations of the South Pacific. Adventists are convinced that such attraction is a gift from God which arrives with their distinctive, Bible-based gospel message.

Seventh-day Adventists would like their neighbours of today and tomorrow to know that the seventh-day Sabbath, a devotion to a healthful diet and lifestyle, or the special role of their prophetic messenger, Ellen White, important as they may be, are not the first concern. Rather, they would point to the work of their Lord, Jesus Christ, as the source of their expectations.

They do not want to be separate, however different their ideas may be. Their very involvement with education and health, with relief and evangelism, speaks of their own sense of vulnerability in a world bent on self-destruction.

Above all else they would want to be known for the hope that they possess. This hope calls from the future with the assurance that God waits for His people to meet Him there. The hope they know today has changed their lives and has given them optimism on behalf of themselves and their fellow voyagers on Planet Earth. To share that hope through witness and word, through compassion and concern, has made Adventists what they are. With this confidence they continue to tell each other and the world:

"We have this hope that burns within our hearts,
Hope in the coming of the Lord.
We have this faith that Christ alone imparts,
Faith in the promise of His Word.
We believe the time is here
When the nations far and near
Shall awake, and shout, and sing—
Hallelujah! Christ is King!
We have this hope that burns within our hearts.
Hope in the coming of the Lord."

An Invitation

If you would appreciate further information concerning Seventh-day Adventists, their beliefs and practices, you might care to write to the Communication Department, Seventh-day Adventist Church, 148 Fox Valley Road, Wahroonga, NSW 2076.

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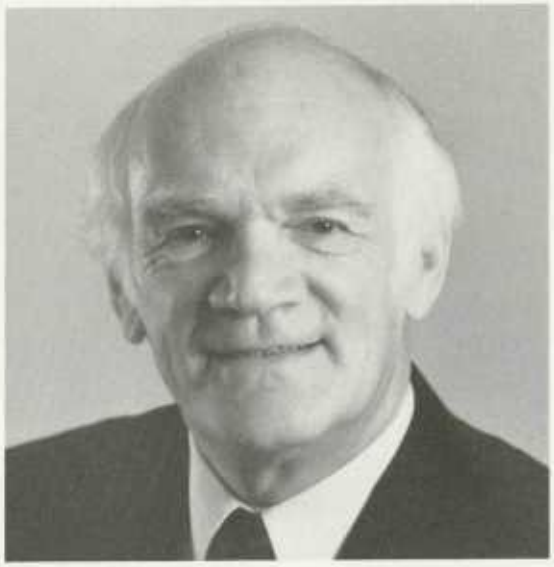

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INDEX – Seventh-day Adventists in the South Pacific 1885-1985

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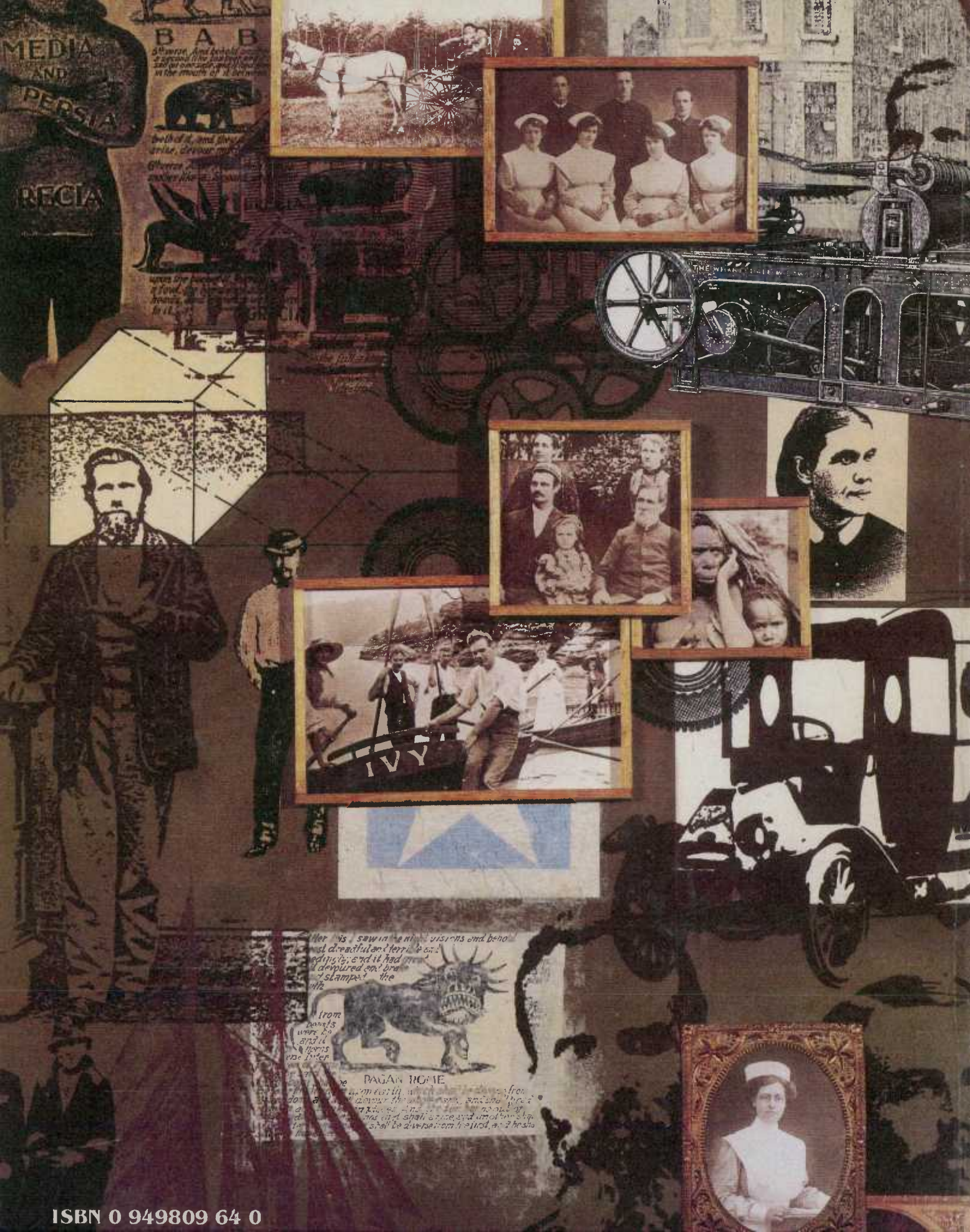
Photographs



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