BEGINNINGS

A History of the Beginning of the Seventh-day Adventist Church in Melbourne, Australia

BY LAURENCE JONES
Acknowledgements
A special thank you to Pastor Llewellyn Jones, Llewellyn Jones Jnr., Alan White and my wife Hazel for their help in the preparation and production of this book.

by Laurence Jones

First Edition Published 1985 by Laurence Jones.
Second Edition Published 2013 by Ring Press, 27 Glenbarry Road, Wantirna, Victoria, Australia, 3152.
## Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreword</td>
<td>5</td>
</tr>
<tr>
<td>Introduction</td>
<td>7</td>
</tr>
<tr>
<td>1 The Pioneers</td>
<td>9</td>
</tr>
<tr>
<td>2 Early Mission Work</td>
<td>12</td>
</tr>
<tr>
<td>3 North Fitzroy Church</td>
<td>15</td>
</tr>
<tr>
<td>4 The Wider Scene</td>
<td>21</td>
</tr>
<tr>
<td>5 The Bible Echo</td>
<td>24</td>
</tr>
<tr>
<td>6 Mrs. E.G. White</td>
<td>29</td>
</tr>
<tr>
<td>7 The St. Kilda Road Bible School</td>
<td>31</td>
</tr>
<tr>
<td>8 North Fitzroy Church School</td>
<td>33</td>
</tr>
<tr>
<td>9 The Helping Hand Mission</td>
<td>36</td>
</tr>
<tr>
<td>10 The Sanitarium Health Food Company</td>
<td>38</td>
</tr>
<tr>
<td>11 Personalities of the Past</td>
<td>40</td>
</tr>
<tr>
<td>12 Tit-Bits</td>
<td>44</td>
</tr>
<tr>
<td>The Church Roll</td>
<td>52</td>
</tr>
<tr>
<td>Self Guide Tour to Sites of Historical Interest</td>
<td>58</td>
</tr>
<tr>
<td>Report of the Trustees</td>
<td>60</td>
</tr>
</tbody>
</table>
Foreword

Walter R.L. Scrugg
President, South Pacific Division

The twelve months July, 1885 to June, 1886 saw the beginnings of the Seventh-day Adventist Church in Australia and New Zealand. From a base in Melbourne the mission of the church expanded rapidly until it compassed all the colonies of Australia, New Zealand, and some of the South Sea Island groups.

Pioneer church workers located on the north side of Melbourne not too long after their arrival, and had many of their initial successes in the area between Richmond and Brunswick. The choice of the site in Alfred Crescent gave a convenient focal point for the rapidly-growing church.

However the real strength of the North Fitzroy church lay in the skills, dedication and education of its members. They exercised an influence far beyond their numbers which has continued even to this day.

In this booklet Laurie Jones, through patient research, has put together a neat and accurate history of the early days of the church in North Fitzroy. He has charted the origins of the church, how it grew and how it became a centre from which the various enterprises of Seventh-day Adventists expanded. The Signs Publishing Company, the Sanitarium Health Food Company and Avondale college – all major contemporary contributors to the church's outreach – drew on the resources of the North Fitzroy congregation as they established themselves.

My personal association with the church over a period of nearly forty years reveals another significant factor. Its membership has always loved and supported the message that gave it birth. I have preached in the church on occasions and attended it by choice when not assigned to preach. Its warmth and confident faith witness to its strength and continuing contribution. My wife, Elizabeth (Onion), attended school there under the careful teaching of Miss Patterson. She still talks of taking her weekly 2/6 to pay her fees.

The church of the South Pacific Division salutes North Fitzroy church for its leadership and constancy. We are all in the debt of those pioneer Adventists. We also owe a debt of thanks to the author who has given us so much information in so few pages and the church board and members who in 1980 planned for this study, supported it and so helped us understand our roots. We pray that the future of the church as a whole will show, until our Lord returns, the devotion and confidence this volume demonstrates.
Introduction

North Fitzroy Seventh-day Adventist Church, originally known as The Melbourne church, was the first Seventh-day Adventist church organized in the Southern Hemisphere. It was organized at a meeting in the mission tent on the evening of Sunday, 10th January, 1886, at the conclusion of a Tent Mission conducted at the corner of Brunswick and Scotchmer Streets, North Fitzroy, and met in various halls until the present church was built in Alfred Crescent in 1896.

North Fitzroy church was closely associated with much of the early work of Seventh-day Adventists in Australia, and this booklet aims to record some details of that work and of the pioneers whose bold vision and dedication contributed so much to the advancement of the church's programme in this part of the world.
CHAPTER ONE

The Pioneers

At the annual session of the General Conference held at Battle Creek, Michigan, November 1884, it was decided to send Elder S.N. Haskell to Australia as soon as possible to superintend the establishment of a mission there, and to send Elder J.O. Corliss, William Arnold, and other labourers at the same time to work in the mission.¹

Plans were soon finalized and on 10th May, 1885, the first missionary party sailed from San Francisco on the S.S. 'Australia', arriving at Sydney on the morning of June 6th.²

The group consisted of Elder S.N. Haskell, Elder J.O. Corliss with his wife and two children, Elder M.C. Israel with his wife and two children, Henry Scott, a printer from California and William Arnold, a colporteur from Michigan.

Haskell and Israel remained in Sydney a few days to reconnoitre that city, but the rest of the party immediately transhipped to the S.S. 'Wentworth' and continued to Melbourne arriving there June 9th.³

They stayed initially at the Victoria Coffee Palace next to the Town Hall in Collins Street, and were joined there by Haskell and Israel when they arrived by train from Sydney on June 16th. On June 17 however, they moved into “Sumarlide”, a house at 46 (now 64) Highett Street, Richmond, for use as the Mission headquarters and were fully established there by July 4th, when they conducted their first Sabbath School.⁴

Other workers came from U.S.A. to help with the rapidly expanding work, the first reinforcements being Sr. E.J. Burnham who arrived September 1886, to help in The Echo Office, Bro. and Sr. W.L.H. Baker and Bro. and Sr. Byron Belden who arrived April 1887, and Pr. Will Curtis who arrived in Melbourne, 9th May 1887.⁵

In all, approximately one hundred missionaries and missionary wives and children came during the first twelve years to help with the work in Australia and New Zealand.⁶ In the main these were people with wonderful confidence in the work to which God had called them, people with absolute sincerity and complete dedication to God’s cause. Many of them were associated at times with North Fitzroy church—we mention but a few:

- Pastor J.O. Corliss (1845-1923). An experienced evangelist, originally trained by Joseph Bates, Corliss was the first evangelist to work in Australia. He edited The Bible Echo and led out in the first missions in Melbourne, Ballarat, Adelaide and Geelong. He returned to California because of poor health in March 1887, but came again to Australia for another term of service from Dec. 1893 to 1896.
- Pastor M.C. Israel (1834-1921). Pastor Israel assisted Corliss at the first missions in Melbourne and subsequently led out in initial work at Ballarat (May 1886), Daylesford (Jan. 1887), Trentham (Mar. 1887), and Kyneton (Jan. 1888). He then did pioneering work in Tasmania (1888), and New Zealand (1889), where he was appointed Conference President in 1890. Pastor Israel finally returned to California in 1896.

- William Arnold (1854-1922). A colporteur who came to Australia with the first mission party. Arnold sold 2168 copies of the book "Thoughts on Daniel and Revelation" in three years before going on to England in May 1888. Arnold, who paid his own expenses to come to Australia, was so successful in his canvassing work up to January, 1887, that he deemed it a pleasure to pay from his own earnings, the cost of the Wharfdale Cylinder Press on which The Bible Echo was printed.

- Henry Scott. A printer from California who came with the first mission party and established the printing work of The Echo Publishing Company. He returned to America, January 1892.

- Pastor G.C. Tenney (1847-1921). Pr. Tenney came to Australia, July 1888 as Editor of The Bible Echo (1888-1892), and also served as first President of the Australian Conference (Aug. 1888-1892). He returned to America, October 1892, but later spent another five years working in Australia (1899-1903).

- Pastor A.G. Daniells (1858-1935). Pastor Daniells worked in New Zealand from November 1886, to March 1891, but then transferred to evangelistic work in Sydney. He was appointed President of the Australian Conference, based in Melbourne, in January 1892, and in 1895 became president of the Central Australian Conference. Then from 1897-1901 he was President of the Australasian Union Conference, and from 1901-1922 he was President of the General Conference. Pr. Daniells was one of the original Trustees of the present North Fitzroy church building.

- Dr. M.G. Kellogg (1832-1922). Dr. Kellogg was an older half-brother of Dr. J.H. Kellogg of the Battle Creek Sanitarium, and W.K. Kellogg who built the Kellogg's breakfast foods empire. With J.N. Loughborough and D.T. Bourdeau he established Adventist work in California, and then spent ten years in Australia and the Pacific Islands from 1893-1903. This included a short period of teaching at the St. Kilda Road Bible School, and lecturing in Melbourne and Victorian country centres. Later he directed the erection of the original Sydney Sanitarium.

WHY MELBOURNE?
The question has been asked as to why the pioneer missionaries elected to begin their work in Melbourne rather than in Sydney, which was longer established and was much the same size (approximately 350,000 population).
Two factors which no doubt influenced them were that some three
thousand Americans had settled in Victoria after the gold rush period of the 1850's, and that Victoria's total population was larger and more concentrated near the capital city.

Also it is known that they were impressed with the size of the Melbourne Public Library and the large number of free libraries which had been established in this colony, and they gained the general impression that Victoria was the most enterprising of the colonies at that time. (It was the main centre for the shipping trade and finance.)

Perhaps the greatest factor in their decision however, was their knowledge of the work done by Alexander Dickson\(^8\) some ten or twelve years earlier, and the possibility of arousing some of his former contacts.

Alexander Dickson was a Melbourne man who had been working as a missionary in Africa. Whilst there he accepted the Sabbath truth as a result of contact with Miss Hannah More who had been in charge of the Mendi Mission. Miss More had met Adventists while on furlough in New England in 1861, and subsequently accepted the Sabbath through correspondence and the reading of publications. When she did so she resigned her position, but before leaving Africa she distributed Sabbath publications to people at other mission stations in the area, including Alexander Dickson.

Through Miss More's influence Dickson also accepted the Sabbath, but he was excommunicated by his missionary organization and returned to Melbourne. There he spent much of his considerable worldly means in trying to call the attention of the people to the truth which he had received, but he finally became discouraged and was last heard of in California where he had given up his Sabbath views.

Haskell reports however, that Dickson and others had aroused more interest in the Sabbath than they were aware of - some who owned stores had closed them on the Sabbath and for a number of years pamphlets were published in Melbourne vindicating the seventh-day as the Sabbath.

* * *

3. Rise and Progress of Seventh Day Adventists, 1892 – p.344.
10. Historical Sketches of the Foreign Missions of the Seventh Day Adventists, 1886 – p.94. (Also see reference 2 above.)
CHAPTER TWO

Early Mission Work

When our people first came to Melbourne they spent much of their time visiting people who had been receiving literature sent to them by believers in America and distributing tracts and copies of the Signs of the Times. (Friends in U.S.A. contributed 1,000 Signs each week.) Soon however they arranged to conduct public meetings and Pastor Corliss presented the first series of public lectures in the Temperance Hall in Church Street Richmond, commencing Tuesday, July 21.

Sister Corliss' diary reveals something of the urgency with which her husband approached this work for he presented six meetings in nine days, and although the attendances were not high, those who did come were given much to think about:

July 21 – “The Eastern Question” – Attendance: 40
July 23 – “Daniel 7” – Attendance: less
July 24 – “The 2,300 Days” – Attendance: few
July 26 – “The Atonement” – Attendance: 40
July 28 – “The Judgement” (Speaker: Haskell) – Attendance: few
July 29 – “The Three Angels Messages”

Attendance: Mission Group + 3

Because of the “land boom” of the time, hall rentals were exhorbitant, so in September, arrangements were made to purchase a 40 ft. x 65 ft. tent, together with chairs and benches sufficient to seat 220 persons.

The tent was first pitched on 22nd October, 1885 in McKean Street, North Fitzroy, on the South side of the Edinburgh Gardens, where McKean Street crossed what is now railway reserve.

These meetings got away to a much better start, and although Sister Corliss recorded cautiously in her diary for the opening night (October 25) “not too many present”, Pastor Israel reported enthusiastically that nearly two hundred attended, and charter member W.S. Hamilton later wrote that “the tent was packed and people stood outside”.

The meetings continued nearly every evening for six weeks with “a good attendance of intelligent hearers”, and Pastor Israel reported that the average attendance for the first ten meetings was about one hundred.

Some of the people came regularly from other suburbs – and little wonder, for Pastor Corliss had much to tell them, and he wasted no time in getting on with the task, as the following list of meeting topics for the first three weeks will show. (Sister Corliss’ diary notes re attendance are shown in brackets.)

October 25 (Sunday) – “Search the Scriptures” –
(Not too many present)
October 26 – “Daniel 7” – (A small company out tonight)
October 27 – "The Coming of The Lord" – (Good audience)
October 29 – "The Origin of Satan"
October 31 – "Present Truth" – (A good number)
November 1 (Sunday afternoon) – "The Atonement"
November 1 (Sunday evening) – "The Cleansing of the Sanctuary"
November 2 – "Seven Trumpets – The First Angel's Message"
November 3 – "The Second Angel's Message"
November 4 – "The Third Angel's Message"
November 5 – "The Sabbath in the New Testament" (Improved attendance)
November 6 – "Who Changed the Sabbath"?
November 7 – "Righteousness" – (25 present)
November 8 – "The Two Covenants"
November 9 – "The Destiny of the Wicked"
November 10 – "The State of the Dead"
November 11 – "The Nature of Man" – (Good audience)
November 12 – "The Coming Famine"
November 14 (Sabbath) – "God's Memorial" – (40 attended)
November 15 (afternoon) – "The Two Laws"
November 15 (evening) – "The Mark of the Beast"

These meetings concluded on Sabbath, December 6, and the tent was moved on December 8 to the corner of Brunswick and Scotchmer Streets, North Fitzroy, where a second series of tent meetings was conducted from December 13, 1885 to January 10, 1886.

After that the tent was erected in South Melbourne on January 14, 1886, and on February 21 at South Yarra, but from April, halls were again used for lecture series conducted through the winter months at Prahran, Cheltenham and Ballarat.

During the next year, mission programs were conducted in other towns (Adelaide, September '86 – Geelong, January '87 – Daylesford, January '87 – Trentham, March '87 – Castlemaine, July '87 – Wychitella, October '87).

Then in October 1887 a second tent was purchased and Pastor W. Curtis used it for tent missions in the North Fitzroy area at the corner of Newry and Station Streets Carlton, commencing November 7, 1887, at the corner of Delbridge and McKean Streets, commencing January 15, 1888, and in Hoddle Street Collingwood, commencing March 18, 1888.

REFERENCES
   "Opening Work in Australia" by J.O. Corliss.
4. Bible Echo and Signs of the Times, January 1886 – p.11.
   Directory and other evidence for specific location.
6. Bible Echo and Signs of the Times, 1886 – pp.32, 48, 80, 96, 139.
Former Temperance Hall, 316 Church Street, Richmond, rented for Corliss' first Australian mission, July 1885.

Facade of the 'Bible Echo' on Best Street, now converted into apartments. The three storey frontage has been significantly altered however the south facing brick wall can still be seen. Church services were held here from 1889-1892 in what was known as 'Federal Hall'.
CHAPTER THREE

North Fitzroy Church

Soon after their arrival, Corliss and Israel visited J.H. Stockton, a coachbuilder from Clifton Hill, who was coachbuilder to the Governor of Victoria. Believers of the same name in California had selected his name from a Melbourne directory and had been sending him literature, so he made the “Yankees” welcome. With his son and daughter he commenced attending the Sabbath School at “Sumarlide” on August 8, 1885, and he also attended some of the mission meetings in the Temperance Hall. With his son Harry and his daughter Minnie, Stockton accepted the Sabbath at that time and he became the first Australian Seventh-day Adventist.

Another early visitor to the Mission home was a young printer named W.H.B. Miller who called during the Sabbath meeting on August 22 to ask about a tract which he had found, entitled “Which Day Do You Keep and Why?” Miller is generally reported to have found this tract tucked into the wrought iron fence then erected around the Exhibition Gardens, but another report has it that he found the tract on a seat in Albert Park. Wherever it was, the subject attracted Miller’s attention and he invited Pastor Corliss to take part in an open meeting of the “Mutual Improvement Society” at the South Melbourne Disciples of Christ Church on the following Thursday evening, August 27, 1885.

The question arranged for discussion that evening was “When, where and how was the Sabbath changed from Saturday to Sunday”, and after initial discussion by the members Pastor Corliss was invited to speak. He did so, diplomatically but very convincingly, and in consequence, was invited to conduct a Bible study in the Miller home the following Tuesday. Other studies followed in different homes and many from this group attended the first tent mission in North Fitzroy. A total of seventeen people from this group finally joined the church, including Millers, Romeros, Steeles, Faulkheads and Hamiltons.

Before the first tent mission in McKean Street closed, forty-one persons formed a company covenanted to keep the commandments and to worship together on Sabbaths. Then at the close of the second tent mission, on Sunday January 10, 1886, a church was organised with a foundation membership of twenty-eight members. Seven more were added by baptism on January 16 and another ten on January 23. By mid-May 1886, the membership had increased to 95.

The membership of the “Melbourne Church” continued to grow rapidly, although it should be appreciated that many of these members were from other suburbs and some from country districts (e.g. Geelong, Wychitella, Bunyip and Cobden) because in those days
North Fitzroy Seventh-day Adventist Church today,
27 Alfred Crescent, North Fitzroy.

Inside North Fitzroy Seventh-day Adventist Church.
there was no separate “Conference Roll” for isolated members. For example, in 1897 after members had already transferred out to new churches organised at Prahran, Brighton, Williamstown and Hawthorn, it was reported that 65 out of the 211 members still lived too far away to attend regularly. The first Sabbath School met on July 4, 1885 at the Mission Home at “Sumarlide”, 46 (now 64) Highett Street, Richmond and the church met at a number of different places before the present church was built.

- From February 6, 1886, at the Temperance Hall, Russell Street, City.
- From April 24, 1886, at the Assembly Hall, Collins Street, City.
- From late 1888, at the Albert Hall, Queens Parade, Clifton Hill.
- From July 28, 1889, at the Federal Hall in the Bible Echo building in Best Street, North Fitzroy.
- From April 1892, at the Albert Hall, Queens Parade, Clifton Hill.
- From August 1893, at the Temperance Hall, Rae Street, North Fitzroy.
- From March 1896, at the Carlton Hall, Princes Street, Carlton.

The period spent in the Federal Hall had been a happy one, but use of public halls was less satisfactory and when they had to leave the Federal Hall because of expansion of the publishing work, the members started to plan for a church building of their own. Late in 1894, a committee was appointed under the chairmanship of A.G. Daniellis, to search out land for a church building and, after looking at a number of sites, negotiations were commenced to buy an allotment in Drummond Street, North Carlton. These negotiations were later discontinued because of some irregularities in the title, and on March 29, 1896, it was decided to purchase the present church site in Alfred Crescent.

At that time the “Edinburgh Gardens” opposite the church was still a swamp, being filled with garbage and fill, but the choice proved very fortunate because the church today faces a beautiful park. Also car parking today is not the problem it would have been if the church had been built in the congested North Carlton area.

Plans for building the church commenced immediately, and in May, Bro. J.G. Shannon came from Avondale to take charge of the work. Others who worked on the project included Mr. J. Cooper, father of Bro. Walter Cooper, who was the bricklayer; Harry Mitchell, later Pastor Harry Mitchell, who was assistant bricklayer; and the Church Clerk, Bro. Giovanetti, a signwriter and glazier, who did the glazing and painting work including painting of the scroll which still remains above the rostrum today with the message “The Lord is in His Holy Temple”.

By June 22 the Bible Echo reported that “The foundation is laid and the walls are rising” and the church building was completed by the second week in September.

The cost of the land, including the cost of the transfer was £329.11.7,
The Rivulet Missionary Society, c.1890

1. Mrs. J.H. Woods
2. Fred Miller
3. Mrs. Morrison
4. Ivers Tenney
5. Minnie Stockton
6. ?
7. Mrs. G.C. Tenney
8. Frank Weinman
9. Maude Irwin
10. Elsie Morrison
11. Nellie Thom
12. Priscilla Primnell
13. - White
14. Ruth Tenney
15. Clara Ballingall
16. Elise Michaels
17. David Ballingall
18. Willie Thom
19. Daisy Irwin
20. Alice Thom
21. - Ballingall
22. Harry Stockton
23. Bessie Irwin
24. Les J. Irwin
25. Laura Ballingall
26. Frank Paillant
and the cost of the building including furniture, fittings, seating (£61,10.0), insurance and rates etc. was £979.9.10 making the total project cost £1,309.1.5.

The church was dedicated at a special service on September 13, 1896 when the dedication address was presented by Pastor E.W. Farnsworth who had recently arrived from America. (His father William Farnsworth, is said to have been the first ever Seventh-day Adventist.) The other members of the platform party on this occasion were Pastors A.G. Daniells, Robert Hare, W.A. Colcord (the editor of the Bible Echo) and C.F. Hawkins, a former minister of the Wesleyan Church, who had been baptised by Pastor Daniells a short time previously.

North Fitzroy church was probably the seventh Adventist Church building dedicated in Australia, after Collinsvale, Parramatta, Kellyville, Prospect, Ashfield and Hobart, but of these only Collinsvale and Nth Fitzroy continue in church use today.

In 1920 (approximately) the Conference built a two storey brick tent store at the rear of the church, for storage of the tents used at camp meetings. This was built by Pastor Harry Mitchell who had been the assistant bricklayer when the church was built. This tent house was later altered to be a single storey school shelter shed, and later still was converted for use as the kindergarten and welfare rooms.

Another major change was made in 1935 when the original front doors were removed and the front porch was added. When this was done, the front picket fence was also replaced with the present low brick fence, and the front yard was raised and paved in concrete.

REFERENCES
2. Opening work in Australia by J.O. Corliss – p.3.
   Letter M.C. Israel to Anna Hindson, November 25, 1913. Copy held by author.
4. Bible Echo and Signs of the Times, 1893 – p.60.
   Note that the name of the Disciples of Christ Church was changed to the Church of Christ, c.1888.
7. Bible Echo and Signs of the Times, February 1886 – p.32.
10. Bible Echo and Signs of the Times, January 24, 1898 – p.29.
11. Sabbath School Minute Book, held at E.G. White Research Centre, Avondale College.
12. Address – see Seventh-day Adventist Year Book, 1886 – p.11.
13. Bible Echo and Signs of the Times, February 1886 – p.32, also Sister Corliss’ diary.
14. Bible Echo and Signs of the Times, May 1886 – p.80, also Sabbath School Minute Book.
17. Bible Echo and Signs of the Times, April 15, 1892 – p.128.
18. Bible Echo and Signs of the Times, August 1, 1893 – p.255.
"Sumarlide" 64 Highet Street, Richmond.
First Sabbath School held here, July 1885.

S.N. Haskell    A.G. Daniells    W.C. White

J.H. Woods    Robert Hare
CHAPTER FOUR

The Wider Scene
Formation of the Australian Conference

The pioneers didn’t long restrict their efforts to work in the Melbourne area. As early as May 1886, Pastor Israel visited Ballarat and conducted Bible studies in homes there for three weeks with attendances from fifteen to twenty-five.¹ Then on June 20, he and Pastor Corliss commenced a series of meetings in the Alfred Hall, which continued until August 8 with an average attendance of about two hundred. Pastor Corliss went on to Adelaide but Pastor Israel continued at Ballarat for some weeks, and on September 12, organised Ballarat church with an initial membership of twenty-one.²

In Adelaide Pastor Corliss started a five week mission series in the Norwood Town Hall on September 5, and then conducted a tent mission at Stepney from October 17 to December 2. As a result of these meetings Adelaide church was organised on November 27, 1886, with an initial membership of thirty-four.³

Although small groups were established at several other places after further meetings at Geelong, Daylesford, Trentham, Castlemaine, Wychitella and Kyneton, a fourth church wasn’t organised in Australia until June 28, 1888, when a church was organised in Hobart.⁴ This followed a tent meeting series conducted by M.C. Israel and W.L.H. Baker from February 29 to April 21, and subsequent meetings in the Federal Hall in Murray Street.

By this time of course, it was becoming clear that some overall co-ordination of the work was needed, and the Australian Conference and the Australian Tract Society were organised at a general meeting called for this purpose in the Rae Street Temperance hall, North Fitzroy, on August 30, 1888.⁵ This meeting was attended by representatives of each of the above four churches and by Bro. A. Stewart representing the company at Wychitella. At that time the total church membership in Australia was only 266, with approximately 350 Sabbath School members, but the members had a vision of the work to be done. Later at the Brighton Camp meeting in January 1894, the Australian conference was joined with the New Zealand Conference to form the Australasian Union Conference with W.C. White as its first president.⁶

REFERENCES
1. Bible Echo and Signs of the Times, September 1886 – p.139.
2. Bible Echo and Signs of the Times, October 1886 – p.160.
3. Date from church clerk.
6. Bible Echo and Signs of the Times, December 1888 – pp.152, 156.

21
The Australasian Union Conference Office, 1896.
Former Australasian Union Conference Office and Sanitarium Health Food Agency, Cnr St. Georges Rd and Taplin Street.

Former Temperance Hall, 270 Rae Street, North Fitzroy.
Used for early meetings and earliest baptisms.
The Australian Conference was organised here on August 30, 1888.
CHAPTER FIVE

The Bible Echo

From the start, a strong emphasis was given to the publishing and literature ministry. William Arnold sold 2,168 copies of "Thoughts on Daniel and Revelation" in less than three years, and wide distribution of tracts and other literature was assisted by early formation of a Melbourne branch of the "International Tract and Missionary Society".¹

Printing of the "Bible Echo and Signs of the Times" commenced on a regular basis in January 1886 in rented premises at the corner of Rae and Scotchmer Streets, North Fitzroy.²

This property, "Burnham House", became the new Mission Home and headquarters for our work. It was a large two storey shop and dwelling, with a small stable at the rear, and continues today in essentially the same form, except for an added shop verandah and a steel roller door on the stable.

The mission families were able to live on site initially, because the printing press was set up in the stable and the typesetting work was done in the hayloft, but, as well as the shop and one adjoining room, one upstairs room in the main building was used for the mission work. This upstairs room was equipped as a reading room and was supplied with reading material from the International Tract Society.

Some of the new members helped with the work part time on a voluntary basis, but in November 1886, the program was boosted when W.H.B. Miller and John Woods sold their printing business in South Melbourne and joined the regular staff of the Bible Echo.³

At the meeting when the Australian Conference was formed in the Rae Street Temperance Hall, August 30, 1888, the need to expand the publishing work was discussed and over £700 was subscribed to establish the Echo Publishing Company.⁴

Land was bought at 14-16 Best Street, North Fitzroy within a few days, and it was arranged for Bro. J.T.E. Hellier & Co. to build the building under contract.⁵

The new building was three storeys high and 33 ft. x 65 ft. in plan, but the top floor was omitted initially so that the top two floors could be used by the church as the "Federal Hall".⁶

The building was finished and dedicated, together with the "Federal Hall" on July 28, 1889,⁷ although the publishing work had been transferred to the site in January using an existing tin shed on the rear of the property.

The tin shed was retained and used as the press room, with the other publishing work being handled on the ground floor of the main building. By 1892 however, the publishing work had expanded to such an extent that the church had to be asked to find another
“Burnham House”, Scotchmer Street, North Fitzroy. rented by “Bible Echo” 1886 - 1887.

Burnham House, former Mission Home and Printing Office for Bible Echo & Signs of the Times, Cnr of Scotchmer and Rae Streets, North Fitzroy.
meeting place, and in March-April the top floor was built in and the Federal Hall was taken over for publishing work. More changes came in 1898, when another three storey building was built over the tin shed to increase the total factory floor space to 12,000 sq. ft.

Another sort of change came in 1903. The main missionary paper "Bible Echo and Signs of the Times" had changed from monthly to fortnightly production in 1889, and then to weekly production in 1894, but on January 26, 1903, its name was changed to "Australasian Signs of the Times" which led later to change of the name of the company to "Signs Publishing Company" when it moved to Warburton.

This name change for the missionary paper was adopted when changes to Postal regulations made it necessary to alter the content of the paper somewhat, to allow it to be registered as a newspaper, and avoid unacceptable increases in postage costs.

The final chapter in the Bible Echo story, so far as North Fitzroy is concerned, came in 1906. After fire destroyed the Review and Herald building at Battle Creek at the end of 1902, Ellen White counselled that our publishing houses should stop doing commercial work, and should move out of the cities.

On hearing this, and after confirming that this counsel should also apply in Australia, a search was made and finally in July 1905, land was purchased at Warburton from a Mr. George Thompson. This Mr. Thompson was the husband of a former North Fitzroy member, Elvie Blunden, and he sold the area of land now known as "Signs Hill" to the Adventists for £1 per acre.

The story of the transfer to Warburton is another pioneering story on its own. Suffice here to say that the first buildings were erected there by September 1905, and most of the key staff members transferred to the new location in February/March 1906. The first Warburton issue of the "Signs of the Times" was dated April 9.

The commercial business in Melbourne was continued for some months, and when it finally closed down towards the end of the year, a number of the employees took up the Echo's commercial customers and went into business for themselves.

The Echo Publishing Company had been one of the biggest and best known publishing firms in Melbourne, with over eighty employees. They had introduced American techniques, new to Victoria, and the quality of their work was widely recognised — indeed, in 1896, the Company had been appointed publishers to Lord Brassey, the Governor of Victoria. Because of this the employees were generally able to find new employment, and those who went into business for themselves were generally successful. Indeed a number of Melbourne firms, and several in Sydney and Adelaide, have their 'roots' in the original Bible Echo Company in Melbourne.
One can't leave the Bible Echo Company without reference to their brass band which was the forerunner of Adventist brass bands throughout Australia.

A.W. Anderson joined the staff of the Bible Echo about October 1899 and soon formed a brass band. Its first public performance was at the Geelong camp with A.W. Anderson as conductor in March 1900, and it often performed for charities at the bandstand across from the church, in the Edinburgh Gardens.

"Bible Echo" Publishing Company building, 16 Best Street, North Fitzroy, 1898.

Rear of former "Bible Echo" building, 16 Best Street, North Fitzroy, today.
One particular tale is told concerning the time when the band marched with the school children in St. Kilda Road, for the welcome to the Duke and Duchess of York, who came to open the Federal Parliament on May 6, 1901. Pastor Hare was caught up in the enthusiasm of things and was playing his tuba with great gusto – but he had his head down and marched straight on when the band went round a corner!

* * *

REFERENCES
2. Union Conference Record, July 19, 1899 – pp.5-8.
   "Opening Work in Australia", by J.O. Corliss.
6. Bible Echo and Signs of the Times, April 1, 1889 – p.112.
7. Bible Echo and Signs of the Times, August 1 and 15, 1889 – pp.240 and 256.
8. Bible Echo and Signs of the Times, March 1, 1892 – p.80.
9. Bible Echo and Signs of the Times, January 2, 1899 – pp.1-4
   Union Conference Record, July 19, 1899 – pp.5-8.
10. Union Conference Record, September 22, 1903 – p.5.
   Signs of the Times, January 26, 1903 – p.48.

Employees at “Bible Echo” 1904.

The following people have been identified in this photo:
CHAPTER SIX

Mrs. E.G. White

Mrs. White came to Australia in 1891 in response to an invitation sent from the second Annual Session of the Australian Conference in January 1890.1 At that time there were only about 450 Adventists in all Australia!

Her son, W.C. White, Fannie Bolton, Marion Davis, May Walling and Emily Campbell came with her, and they left San Francisco on November 12, 1891, on the S.S. Alameda. They were joined in Honolulu by Pastor and Mrs. G.B. Starr and finally arrived in Sydney on December 8, 1891.2

After a brief stay in Sydney, they came on to Melbourne by train on December 16.

Mrs. White spoke to North Fitzroy church for the first time in the Federal Hall on December 19. Then, the following week, she several times addressed the Third Annual Session of the Australian Conference in Federal Hall, and twice spoke at public meetings in Fitzroy Town Hall on the Sunday evenings of December 27 and January 3.3

When Mrs. White and her party first arrived, Pastor G.C. Tenney, the editor of the Bible Echo, arranged for them to stay in his newly built two storey residence at 82 Best Street, North Fitzroy.4 After three weeks however, they were able to rent a house for themselves and moved into a large house in Railway Place East, near Bell Station, Preston, on the outskirts of Melbourne.5

Mrs. White lived there till September of that year, and frequently met with the North Fitzroy church, and sometimes spoke to them at their meeting place, which during that period, changed to the Albert Hall at Clifton Hill.6

She also wrote a substantial part of the book “Desire of Ages” during this period, and maintained a large flow of correspondence, including testimonies to various workers in U.S.A. Throughout 1892 however, she suffered a great deal with rheumatism and at times was confined to her room for extended periods.

One local project in which she did become involved during this period, was the planning for the Bible School in St. Kilda Road, and she was one of the guest speakers when it opened on August 24.7

In September 1892, Mrs. White moved to Adelaide for several months, and returned to Melbourne only briefly for the Annual Session meetings in January 1893 before going on to Sydney and then to New Zealand for an extended stay in that country.

Mrs. White visited Melbourne on a number of occasions after that however, and usually managed to visit with the church at North Fitzroy during her stay.

In 1894 she came to Melbourne for the first ever camp meeting at Brighton,8 and in 1895 she spoke to North Fitzroy church on April 13
whilst en route to Tasmania for W.C. White's wedding to May Lacey, and again on the return journey on May 25.

Then, in late October 1896, she helped Pastor Farnsworth and Pastor Daniells conduct a week-long revival series in the new North Fitzroy church, and in 1898 she spoke to the church at meetings on Sabbath and Sunday afternoon, April 9 and 10, at the end of the series of meetings which followed the Balaclava camp meeting. Mrs. White's final visit to Victoria was a brief visit to attend the Geelong camp meeting in March 1900, and during that visit she spoke to the church for the last time on Sabbath, March 24.

REFERENCES:
1. Bible Echo and Signs of the Times, February 15, 1890 - p.60.
3. Bible Echo and Signs of the Times, January 1, 1892 - p.12
   Ellen G. White: The Australian Years - pp.29, 30.
10. Bible Echo and Signs of the Times, 1896 - p.352
11. Bible Echo and Signs of the Times, 1898 - p.128.
CHAPTER SEVEN

The St. Kilda Road Bible School

In March 1891, the General Conference recommended that the Australian and New Zealand Conferences combine to establish a Bible School to train workers locally, and so avoid the costs involved in sending young people to America for training. This proposal was the main item of business at the third Annual Session of the Australian conference, attended by the E.G. White shortly after her arrival in December 1891, and was also discussed at length at the New Zealand Conference in April 1892.¹

Even though Australia was in the grip of an economic depression, and there were only about one thousand members in all of Australia and New Zealand, the idea was supported and a combined committee was formed to plan for an immediate start to the program.

Work had to begin in rented buildings, and although some argued for locating in Sydney, Melbourne was finally chosen and commodious buildings were rented at 1 and 2 George's Terrace, St. Kilda Road.² These buildings were on spacious grounds in St. Kilda Road at the corner of Commercial Road, immediately south of today's Chevron Hotel buildings, and were conveniently located near the City, with a cable tram passing the door. Albert Park and Albert Park Lake were across the road, and other parks were near at hand with the Botanical Gardens only a short walk away.

The principal of the school was L.J. Rousseau, with Pastor G.B. Starr as the Bible teacher and Mrs. Starr as Matron, and all of the boarding students were required to aid in the work of the school, in the same way as was continued later when the school was transferred to Cooranbong.

One aspect that was particularly mentioned in the Prospectus, was that unrestricted association of the sexes was not permitted, and all students were expected to maintain a proper degree of reserve in their association with those of the opposite sex. Gentlemen were not permitted to escort ladies on the street, or to and from public gatherings.

The school opened with twenty-five boarding students and a number of day students on August 24, 1892,³ and continued to September 21, 1894, when it closed and restarted later at Cooranbong in April 1897 as the Avondale School for Christian Workers.⁴ North Fitzroy students who attended the St. Kilda Road school included B.B. Blunden and Mrs. Blunden, Harry Camp and his wife (Harry later started a factory which made "Vita Brits"), George Cleal, Arthur Currow (later a dentist in California), Maud Irwin, Ethel Jones, Llewellyn Jones, Phillip Reekie, Mrs. A. Steele, Harry Stockton, Minnie Stockton, Arthur Wainman and Fred Walpole.
REFERENCES
1. Bible Echo and Signs of the Times, 1892 – pp.25, 156.
2. Prospectus issued as supplement to "Bible Echo", September 1, 1892.

St. Kilda Road Bible School Students, 1893.

Back Row (standing) Left to Right:

Others (sitting in double row) Left to Right:
Lily Oliver, J.H. Cameron. Lily Pascoe (White), Mrs. W.D. Salisbury, – Hare, Annie Higgins. May Israel, Carrie Paap, Fairley Masters, George Teasdale, J M Johanson

St. Kilda Road Bible School Students, 1894.

Back Row Left to Right:

Third Row (standing) Left to Right:

Second Row (seated) Left to Right:
Jessie Israel, Byron Belden, Mrs. WL.H. Baker, WL.H. Baker, Mrs. L.L. Rousseau, L.L. Rousseau (Principal), A.G. Daniels, Mrs. A.G. Daniels. Captain G. Masters, Mrs. G. Masters, Nellie Hare.

Front Row (kneeling) Left to Right:
CHAPTER EIGHT

North Fitzroy Church School

At the invitation of the Central Australian Conference (Victoria, South Australia and Tasmania) a church school was opened in the rooms at the rear of the church on April 23, 1900.¹ The first teacher was Mrs. Morse, an American whose husband was employed on the staff at the Bible Echo, but the school opened with thirty-nine students and student numbers increased, so the next week Prissie Prismall was recruited as an assistant teacher. In 1901 the Morse family returned to America and Mrs. Faulkhead took over as head teacher, having taught previously in the nearby Alfred Crescent State School. That year there were seventy-nine students and Miss Millie Hubbard was recruited as a third teacher with Mrs. Faulkhead and Miss Prisrnall.² Student numbers increased to ninety in 1902, and high enrolments continued for several years, but the school had to close in 1906 when the Echo Publishing Co. transferred to Warburton. The school re-opened in 1919³ with Lilian McMahon as the teacher, and continued actively for some years under various teachers including Will Gilson, Beatrice Aitken, Tom Stevenson, C.A. Stevens, Miss Hardy, Miss Clery, Miss Patterson and Alice Smith. In 1929 and 1930, the school even included High School pupils. Ten students attended in 1929 and over twenty in 1930. This was the start of our Melbourne Adventist High School which transferred to the new school building at Hawthorn at the start of 1931. The school finally closed at the end of 1951 – but the work of its teachers lives on in the lives of the hundreds of students who enjoyed the privileges of Christian Education at North Fitzroy.

REFERENCES
1. Union Conference Record, September 1, 1899 – p.12.
   Bible Echo and Signs of the Times, May 7, 1900 – p.312.
2. Bible Echo and Signs of the Times, October 14, 1901 – p.665.
3. Australasian Record, March 31, 1919.
First Year of the (Hawthorn) Church High School, Forms 1 and 2
at North Fitzroy, 1930.
CHAPTER NINE

The Helping Hand Mission

Over the years North Fitzroy church members, and particularly the Dorcas Welfare Society, have been involved in many activities helping needy people in the local community, but the peak of these efforts undoubtedly came during the depression years of the late 1890's.

In 1894, Christian Help Bands were organised in the church with about 70 members organised to help needy families. Then, early in 1898, the Christian Help Band set up a labour bureau to help people looking for employment (contract W.J.R. Bowes at 14 Best Street - i.e. The Bible Echo), and a Helping Hand Woodyard was opened at the corner of Reid Street and St. George's Road, to provide employment for needy men. Also a small old people's home was opened for a short period.¹

The main project however, was the Helping Hand Mission in Latrobe Street, City, which was undertaken as a joint venture by all of the Melbourne churches (North Fitzroy, Williamstown, Windsor, Hawthorn and Brighton) following a combined meeting called in June 1898 to discuss ways and means of providing more help to destitute people in Melbourne.²

A four storey warehouse on Latrobe Street between Swanston Street and Elizabeth Street, was rented, together with a three storey warehouse behind it across a right-of-way, and the Mission was organised to provide low cost meals and accommodation for homeless men.

The Helping Hand Mission was officially opened by the Minister of Lands on September 12, 1898,³ and enjoyed a measure of financial support from business men in the city, although it seems to have been in financial difficulty throughout its period of operation.

What really kept it going was voluntary labour, because, apart from the paid superintendent, the mission was operated almost entirely by voluntary labour from the various churches. Different churches manned the mission on a roster system, and North Fitzroy was rostered every Tuesday and Friday evening.⁴

Sixty to one hundred men were provided for each night.⁵ Meal tickets were sold at 2/9 per dozen with bed tickets 5/6 per dozen,⁶ while those without means were given wood cutting and furniture repair work sufficient to pay for their stay.

An important feature in the conduct of the mission was that any person not sleeping there the previous night, was required to take a warm bath before retiring. They were then given a clean suit of pyjamas and conducted to a nice clean bed, while the night porter took possession of their clothes for fumigation overnight.

This program was continued for over seven years with G. Hubbard as
Superintendent initially and then J.C. Diverall. It had to be closed in 1907, after the Bible Echo staff moved to Warburton, and at that time was taken over by the Salvation Army.

REFERENCES
1. Union Conference Record, June 15, 1898 - pp.69-70.
2. Union Conference Record, July 19, 1899 - pp.15-16.
   Bible Echo and Signs of the Times, September 26, 1898 – p.305.
   Advent Review and Sabbath Herald, October 17, 1899 – p.672.
4. Bible Echo and Signs of the Times, October 10 and 17, 1898 – pp.325, 333.
5. Union Conference Record, November 1, 1901 – p.13.
6. Bible Echo and Signs of the Times, October 24, 1898 – p.344.

Helping Hand Mission, Latrobe Street, Melbourne, 1898 - 1907.
CHAPTER TEN

The Sanitarium Health Food Company

One of the American Adventists who had early accepted Mrs. White's counsel on health reform was a young medical student named John Harvey Kellogg, and later, when he became Superintendent of the Adventists' large Sanitarium hospital at Battle Creek, Mich, he experimented in an endeavour to find ways to make a vegetarian diet attractive to his patients.

He developed a product, made from a mixture of grains, which he called "Granola", and it was he who first invented the process of making flaked breakfast cereals from various grains. He patented this process in May 1894, but his main interest was in wheat flakes (which he called Granose) and his only concern was to produce cereals for his patients and former patients.

His brother Will Kellogg later bought out J.H. Kellogg's interest in the process and established the Kellogg breakfast food industry - but that is another story.

Suffice for now to say that several trial shipments of health foods were imported from the Battle Creek Sanitarium by the Bible Echo Company in 1897, but this move was not very successful because of the high cost of freight and import duty, and because some of the foods were stale on arrival. Because of this, the Union Conference asked W.C. White to contact the Kelloggs while he was in U.S.A. to attend the 1897 General Conference Session, and discuss with them what might be done to manufacture health foods in Australia.

W.C. White saw the Kelloggs several times, and ended up by arranging to import one of their granose mills and other machinery to Australia. More than that, he also arranged for E.C. Halsey, a baker skilled in the manufacture of health foods at Battle Creek Sanitarium, to come to Australia to lead out in the making of the new products.

The rest of the story is now history. Halsey arrived late in 1897, and a company was soon formed under the initial name "Sanitarium Health Food Agency" with its office at the Conference Office in St. Georges Road, North Fitzroy. The St. Georges Bakery in Clarke Street, Northcote (which still stands today) was leased for twelve months from December 12, and production commenced on January 27, 1898.

P.B. Rudge (later Pastor P.B. Rudge) came from Tasmania to be the business manager, and production included granola, caramel cereal and nut butter.

The company's operations were transferred to Cooranbong in 1899 however, and production did not resume again in Victoria until a factory was opened at Warburton in 1925, although the company did
open a cafe in Collins Street, just east of Elizabeth Street, in December 1906, and operated it at various city locations for some years.7

REFERENCES
2. Bible Echo and Signs of the Times, January 18, 1897 – p.23 (Article and first advertisement).
   Bible Echo and Signs of the Times, April 25, 1898 – pp.136, 140.
5. Union Conference Record, May 1898 – p.68.

Former site of the Sanitarium Health Food Agency and Bakery, 26 Clarke Street, Northcote where the Sanitarium Health Food Co. began in 1898. The SHF Bakery included both the 2 storey terrace house and a single storey building to the east which has recently been replaced with a 2 storey residence.
CHAPTER ELEVEN

Personalities of the Past

Over the years many people have attended North Fitzroy church and contributed to its program, but the limitations of space, memory and recorded history are such that we can mention but a few:

- **J.H. Stockton**: The first Australian Sabbath-keeper. Stockton became a colporteur and apart from canvassing in Victoria, spent a year pioneering our work in Western Australia and six months in both Brisbane and Sydney. He died prematurely in Sydney in 1896 at age 41.¹

- **Elizabeth Romero**: The second Australian Adventist, and the first woman. When she had earlier been baptised into the Church of Christ she said: “There is another thing I would very much like to know – Why is it we keep Sunday instead of the Sabbath?” It was not surprising therefore that when she heard Pastor Corliss take a Bible study in Mrs. Miller's home in South Melbourne on September 1, 1885, she kept the next Sabbath.²

- **W.H.B. Miller**: Walter Miller was the young printer who found ‘The tract on the fence’. He joined the staff of the Bible Echo in November 1886, and later spent two periods working (and training) at the Pacific Press in Oakland California. He left the Bible Echo for a time when it moved to Warburton in 1906, and he and George Petherbridge established their own firm “Queen City Printers”, but he rejoined the The Signs Publishing Company in Warburton later as manager when George Petherbridge moved to Sydney. Apart from publishing work, Miller was also author of the Uncle Ben’s series of children’s books “Uncle Ben’s Cobblestones”, “Uncle Ben’s Meadow Brook”, “Uncle Ben’s Clover Field” and also “Sweetest Stories Ever Told”.

- **J.H. Woods**: John woods was W.H.B. Miller’s partner and joined the Bible Echo with Miller when they sold their own printing business in 1886. Woods later left the Publishing Work when Ellen White counselled him to join the ministry, and he became the first Australian ordained minister.

- **W.A. Wainman**: Although not the first Sabbath-keeper W.A. Wainman is reported to have been the first Australian baptised, being baptised with J.H. Stockton and his wife, Mrs. Romero and Mrs. Hellier and her daughter and daughter-in-law on January 2, 1886. Bro Wainman had been a plasterer and bricklayer but could not continue in this work without working on Sabbath, so he became the first Australian colporteur.³

- **N.D. Faulkhead**: A businessman who, after becoming an Adventist, joined the staff of the Echo Publishing Co. as its Treasurer (and also Treasurer of the Conference). Faulkhead held
very senior positions in various lodges in Melbourne, and continued in these until he received a testimony from Mrs. White in December 1892, after which he terminated all his lodge connections – details of this experience are published in the book “The Australian Years” pp.49-56.

- **Fred Reekie:** A Scotsman who migrated to Melbourne in 1886 and became an Adventist early in 1889. Later that year he became a colporteur and in 1893 he went to Western Australia as our first permanent worker in that state. He canvassed there for six years and travelled as far afield as Kalgoorlie and Geraldton by pushbike, having to leave his family alone in Perth for months at a time. His work laid the foundation for J.O. Corliss and Robert Hare when they started evangelistic work in Perth in 1896.4

- **Pastor Robert Hare:** Robert Hare was born in Northern Ireland but was a boat builder in New Zealand when S.N. Haskell visited there in 1885. He accepted the Sabbath and soon afterwards went to California to train for the ministry at Healdsburg College (later Pacific Union College). He was ordained in May 1888, and returned to New Zealand with his Californian bride to assist A.G. Daniells in tent evangelism. Then in 1890 he transferred to Australia where he engaged largely in evangelism until his retirement in 1928. He also edited the Bible Echo at North Fitzroy from 1898 to 1902, and later spent several years as the Bible teacher at Avondale College. The biography of this much loved former pastor of our church is told in the book “An Irish Boy and God”.

- **A.W. Anderson:** A.W. Anderson was a professional musician, who with his brother Richard, ran a music store in Lygon Street, Carlton. The brothers were first contacted by our church organist William Sommerville, and accepted the Sabbath at the 1894 Brighton camp. Their wives opposed them initially, and their father, who helped in their store, was most concerned when they wouldn’t let him open the store on Sabbaths. A.W. Anderson joined the Echo Publishing Company, and was later Editor of the Signs of the Times, and then served as a minister for some years in departmental work. Three of his four sons also became ministers, including twins Clifford and Ormond, who were born in 1905 while their parents were still members at North Fitzroy.

Roy Allan Anderson, who was one of the original students at North Fitzroy church school was a noted evangelist whose service included a period in London. He then served as a College Bible teacher in California and for a period was secretary of the Ministerial Association of the General Conference and editor of Ministry magazine. He was also author of the well known books “Unfolding Daniels Prophecies” and “Unfolding the Revelation”. Clifford Anderson worked with the S.H.F. and in evangelistic work
in North Queensland and London — and then studied medicine and became a medical missionary in the West Indies. Later, while working at the Washington Sanitarium and Hospital he became well known in U.S.A. as “Your Radio Doctor”. He was also author of the book “Modern Ways to Health”. Ormond (O.K.) Anderson was a well known evangelist for many years, and also spent a period on mission service in the Middle East. (He also plays a trombone.)

- **J.M. Johanson:** A Dane, who became an Adventist in 1891 while living in Tasmania. He left his cabinet making business, and with his wife took up canvassing work. Later he took charge of all of the canvassing work, and then became the Sales Manager of the Echo Publishing Company, and finally the General Manager. He was ordained in 1913 and in 1915 became President of Avondale College. Then in 1917 he took charge of Adventist mission work in Japan, Korea and Manchuria for two years before returning to Australia as manager of the Signs Publishing Company.⁵

- **Anna L. Ingels (Hindson):** Anna Ingels came to Australia from California in 1893 and worked as Secretary of the Tract Society, and then Secretary of the Union Conference until she married colporteuer James Hindson at North Fitzroy church in 1898. Together they then organised the Tract Society in Western Australia and she acted as Secretary-Treasurer of the Western Australian mission. Then for 34 years she was Editor of the “Australasian Record” and for 18 years edited the “Missionary Leader”, while she was also Secretary of the Union Sabbath School Department for 30 years.⁶

- **Annie Higgins:** Annie Higgins was a Tasmanian who moved to Melbourne with her parents when they became Adventists in 1888. She attended the St. Kilda Road Bible School and then worked for a time at the Bible Echo before transferring into Departmental work. She was a Secretary of the Tract Society for nine years, first in Queensland and then in New South Wales, and then spent twenty-six years in Young People’s work in Victoria, New South Wales and Tasmania.⁷

- **A.E. White:** As a young man, Ern White commenced work with the Bible Echo Company in North Fitzroy, and then transferred with them to Warburton in 1906. He returned to Melbourne in 1910 to set up in business with J.D. Gillespie in the still well known firm of White & Gillespie which serves the printing industry. He was an elder, and much of the time Senior Elder of North Fitzroy church from 1912 until shortly before his death in 1958.

- **Llewellyn Jones:** An evangelist who grew up at North Fitzroy. He worked thirteen years in New Zealand, New South Wales and
Queensland before returning to work thirty years in the Victorian Conference as an evangelist and later in Public Relations work. As church pastor at North Fitzroy, he organised the first special “Back to North Fitzroy” meeting in 1957 and generated an interest in the history of our church. He also encouraged and assisted the author, his nephew, in the writing of this Centenary Booklet.

REFERENCES
CHAPTER TWELVE

Tit-Bits

- **Canvassing at Glen Wills:** In September 1897, North Fitzroy colporteur James Cato Diverali reported good sales at the mining settlement of Glen Wills after walking thirty-five miles through the mountains from Mitta Mitta the previous Sunday, “The last six miles through snow, sometimes knee deep”.

- **Contractor Converted:** One of the group converted at Corliss’ 1885 tent missions is reported to have been a contractor who did government contract work. This man (perhaps it was David Sheppard) at once took a decided stand, and although he had a large number of men in his employ he would not allow any of them to work on the Sabbath. He permitted them to work over-time to make up the day however, if they chose to do so, and on one job when he was badly behind he let them work on Sundays – which created no little excitement. He was threatened with prosecution – which didn’t proceed – but his friends arranged a public meeting where he could explain his actions. This meeting was well attended and generated a good deal of interest in our truths.

- **On With the Task:** North Fitzroy lay members were early involved assisting with public outreach programs. W. Hamilton was tent master for J.O. Corliss for his first mission program in Adelaide, John Bell Jnr. assisted with the first tent missions in Daylesford and Trentham, and W.A. Wainman was also tent master on occasions. Then there was David Sheppard who ran a public mission program on his own at Cheltenham in May 1886 – only four months after his baptism. Bro. Sheppard later lived at Katamatite and was instrumental in founding the Numurkah church.

- **To Church by Wagon:** If you find it hard to get to Sabbath School on time think of our earlier members. The Behrens family, for example, travelled each week by wagon from their orchard in Elgar Road, Doncaster, and the Niellsens sometimes even came to church by wagon from their home near Ferntree Gully.

- **The Young People’s Missionary Society:** Young People’s meetings were first started at North Fitzroy in March 1902.

- **Doctrinal Texts:** These were an Australian idea first introduced in 1908 and continued actively until recent years, with Doctrinal Text Exams and Doctrinal Text Certificates issued each quarter by the Conference Youth Department.

- **M.V. Reading Courses:** These were first introduced in our Young Peoples Societies in 1907.

- **Morning Watch Calendars:** These were first published in Australia in 1914.
• The First Baptisms: The first baptism, on January 2, 1886, and probably all of the earliest baptisms, were conducted in the Temperance Hall in Rae Street, North Fitzroy.

• Roll Call: At early quarterly meetings of the church it was usual, in addition to celebration of the ordinances, to have members respond to a roll call by personal testimony or by note. For example, on July 5, 1890, when the church membership was 186, 115 members responded by testimony and another 45 reported by letter, etc.

• Church Services in the Gardens: Through February 1919, church services were held in the Edinburgh Gardens opposite the church, because indoor public meetings were banned during the Spanish influenza epidemic.

• The Australian Constitution: In 1897 Adventists, led by A.W. Anderson, were vigorously involved in the campaign which led to inclusion of aspects relative to religious freedom in Australia's Federal Constitution.

• The Rivulet Missionary Society: This society was organised at North Fitzroy about 1890 as a missionary activity for children and young people between the ages of nine and sixteen. The members met together regularly to address missionary papers and write letters.

• The "Banner Class": Sister Wesley (nee Somerville) taught a girls Sabbath School class which was called the "Banner Class" because for approximately four years the class had perfect attendance and perfect daily study.

• The Night N.D. Faulkhead Opened the Church: Originally the church had gas lights, and at night whoever opened the church entered the side door and went through the vestry to light the first light over the rostrum. This usually caused no problems, but one Saturday evening in 1905 or 1906, N.D. Faulkhead got into difficulty when he opened the church for a night meeting. There had been a baptism that afternoon — and as he reached for the light cord there was a loud splash and he fell headlong into the still open font!

• Sabbath School Picnics: In earlier years, annual Sabbath School picnics were quite the thing. They were usually held on Melbourne Cup Day and were organised by such men as A.E. (Ern.) White, George Petherbridge and A.J. Dyason. The church members travelled by train to most of the earliest picnics, and until the early 1920's open general purpose goods wagons were often used, with people sitting in the wagons on special forms provided by the Railways. These picnics were held at nearby, (then country) locations such as Preston (1894), Ivanhoe (1902), Heidelberg (1907) and Reservoir (1917). By the 1930's however, chartered furniture vans were being used and picnics ventured further afield, some even venturing as far as Mt. Eliza.
The Preaching Tent at Balaclava Camp, 1897.

Group in front of Family Tent at Brighton Camp, January 1894.

Standing Left to Right:

Others Left to Right in double row:

46
• **Visits by General Conference Presidents:** The first General Conference President to address North Fitzroy church was O.A. Olser, who spoke to the church in the Rae Street Temperance Hall, January 27, 1894, at the time of his visit to Melbourne for the Brighton Camp Meeting.

He was followed in late June 1899 by G.A. Irwin who was the first General Conference President to speak in the present church. The most recent General Conference President to visit us was N.C. Wilson who took the church service on May 11, 1985, at the time of his visit to Melbourne for Australia’s S.D.A. Centenary.

• **Henrietta Johnson:** In California in 1885, Henrietta Johnson, a new convert to the church, sold her jewellery to help pay the fares of the first missionaries sent to Australasia.

Three years later she sailed there herself as the bride of the newly ordained Pastor Robert Hare -- and she saw more of Australia than they all -- in forty-seven years she moved home fifty-nine times!7

• **Overseas Missionaries:** North Fitzroy members who later served as overseas missionaries include the following:
  - John Cammell went to South Africa in 1901 to help with the publishing work, but died there in 1903 at age 29.8
  - J.H. Camp and C.H. Pretyman went to South Africa in April 1902 to help with the book work.9
  - W.W. Fletcher went to Singapore for a short time in 1906 and later served in India from 1916 to 1922.
  - Harold Carr was a pioneer missionary to the New Hebrides in 1912.
  - J.M. Johanson went to Japan and Korea from 1917 to 1919.
  - Evelyn Irwin married Will Cormack and they later spent approximately eight years as missionaries in India from 1922.
  - Reuben Hare served in India from 1923 to 1926 (approximately).
  - Jim Crammond went to India c.1921 to 1924.
  - Celia Ross married J.B. Conley and together they served fifteen years in India, 1924 to 1939.
  - Elsie Ross who had been our Church Treasurer, went to India on mission service in 1936, but died there in 1938 from cerebral meningitis.
  - Hugh Dickins and his wife Royce (a grand daughter of J.H. Stockton) served 26 years as missionaries in Fiji, Samoa and New Guinea from 1944 to 1970.
  - Nancy White married Eddie Piez and together they served 18 years in New Guinea, 1956 to 1974.
  - Hans and Helen Aeberli served seven years in New Guinea, 1972 to 1979.
At Coburg Camp, 1910

Sabbath School Picnic at Heidelberg in 1907.

The following people have been identified in this photo:
Albert MacCormic, Will Somerville, Mrs. Will Somerville, Mrs. Peterbridge's mother, Mrs. Peterbridge, Mr. Peterbridge, Ethel Diversall (Tumball), W.H. Miller, Mr. J.H. Woods, Mrs. J.H. Woods, Mrs. Cooper, Mrs. MacCormic, Dulcie MacCormic, Elizabeth McKay (Woods), Ernie Cohen, Tom McKay, Elsie Pittard, Llewellyn Jones, Anne McKay (Smithgoode), Lorna MacCormic, Nellie Greenwood, Walter Cooper, Essie MacCormic (Collinman), May Thornton, Ruth Peterbridge, Mrs. Robinson, Sarah Irwin, Evelyn Irwin, Mrs. Petcher, Bob Richardson, Dave Diversall, Burnham Milne, Bob Cooper, Margaret McKay.
Lorna McCallum has served for periods in New Guinea and Fiji and is currently serving in Zimbabwe.

- **Avondale Students in 1897**: Six young people from North Fitzroy were students at Avondale in the first year of Avondale Missionary College: John Bell, Vergie Blunden, Llewellyn Jones, Prissie Prismall, Lily Prismall and Annie Somerville.10

- **The First Church Officers**: Appointed at organisation, January 10, 1886, were M.C. Israel, Elder; J.H. Stockton, Deacon; W.H.B. Miller, Clerk; and Jane Frazer, Treasurer.11

- **North Fitzroy Missionary Society**: Had fifteen committees in 1902 besides a Sunshine Committee and a Lookout Committee. Committees met to study Nursing, Healthful Cookery, Foreign Fields, Physical Culture, Tract Distribution, Church and State Studies, Church Schools, Christian Help Band Work, Anatomy and Physiology, Duties of Church Officers, Healthful Homes, Duties of Sabbath School Officers, Healthful Dressing, Horticulture and Service of Song.12

---

**Some Early Churches in Victoria Showing Dates of Organisation**

North Fitzroy – January 10, 1886.
Ballarat – September 12, 1886.13
Bendigo – March 1, 1890.14
Geelong – August 22, 1891.15
Prahran (later Windsor, then East Prahran) – November 25, 1892.16
Brighton – February (?), 1894.17
Hawthorn (later Auburn) – September (?), 1894.18
Williamstown (later Spotswood) – September 10, 1894.19
Brunswick (later Coburg) – April (?), 1902.20
Yarraville – August 8, 1903.21
North Melbourne – early 1904 (closed 1906).22
Devinish (between Benalla and Yarrawonga) – mid 1904.23
Moonee Ponds – June 3, 1905.24
Bunyip (later Longwarry) – October 5, 1905.25
Stawell – August 1905.26
Warburton – February (?), 1906.27
Northcote – late 1906.28

49
Dates of Dedication of Some Early Australian Church Buildings

Collinsville, Tasmania – January (?), 1890.29
Parramatta, N.S.W. – December 10, 1892.30
Kellyville, N.S.W. – July (?), 1893.31
Prospect, N.S.W. – 1894.32
Ashfield, N.S.W. – 1895.33
Hobart, Tasmania – June 26, 1896.34
North Fitzroy, Victoria – September 13, 1896.3
Stanmore, N.S.W. – April 24, 1898.35
Newcastle, N.S.W. – September 2, 1899.36
Ballarat, Victoria – June 27, 1900.37
Rockhampton, Queensland – December 7, 1902.38
Launceston, Tasmania – January 1903.39
Windsor, Victoria – April 26, 1903.40
Devonport, Tasmania – July (?), 1903.41
 Wallsend, N.S.W. – 1903.42
Eugowra, N.S.W. – 1903.43
Kensington, S.A. – February (?), 1904.44
Freemantle, W.A. – 1906.45

Locations of Victorian Camp Meetings
1894 to 1935

| Jan.  | 1894  | Brighton               | 1918 | Royal Park          |
| Oct.  | 1895  | Armadale               | 1920 | Caulfield           |
| Nov.  | 1897  | Balclava               | 1921 | Royal Park          |
| Jan.  | 1899  | Ballarat               | 1922 | Balwyn              |
| Mar.  | 1900  | Geelong                | 1923 | Hampton             |
| Dec.  | 1900  | Bendigo                | 1924 | Alphington          |
| Oct.  | 1901  | Brunswick              | Jan. | 1925 | East Kew           |
| Nov.  | 1903  | Royal Park             | 1926 | Royal Showgrounds   |
| Nov.  | 1904  | Ascot Vale             | 1927 | Royal Showgrounds   |
| Feb.  | 1906  | Camberwell             | Dec. | 1927 | Ballarat           |
| Feb.  | 1907  | Northcote              | Jan. | 1929 | Glenhervie         |
| 1908  | East Prahran            | 1930 | Blackburn           |
| 1909  | Box Hill                | 1931 | Geelong (included)  |
| 1910  | Coburg                  | Xmas | 1930                |
| 1911  | Fairfield               | Mar. | 1932 | Glenhuntly         |
| 1912  | St. Kilda               | 1933 | Hampton             |
| 1913  | Thornbury               | 1934 | Hampton (included)  |
| 1915  | Caulfield               | Xmas | 1933                |
| 1916  | Kew                     | 1935 | Preston             |
| 1917  | Elsternwick             |      |                     |

50
REFERENCES
1. The Gleaner, September 1897 - p.16.
2. Review and Herald, March 16, 1886.
8. Bible Echo and Signs of the Times, November 30, 1903 - p.572.
9. Union Conference Record, September 22, 1903 - p.5.
11. Sister Corliss' Diary.
13. Bible Echo, 1886 - p.160, actual date from Church Clerk.
15. Australasian Record, September 2, 1935.
16. Bible Echo, 1892 - p.320 and church records.
17. Bible Echo, 1894 - p.96.
25. From Longwarry church records.
27. Signs of the Times, 1906 - pp.80, 81.
29. Bible Echo, 1890 - pp.64, 69.
30. Bible Echo, 1893 - p.16.
32. Bible Echo, 1894 - pp.308, 316.
33. Bible Echo, 1895 - p.240.
34. Bible Echo, 1896 - p.221.
35. The Australian Years - p.344.
36. The Australian Years - p.374.
37. Bible Echo, 1900 - p.415.
38. Bible Echo, 1903 - p.42.
40. Signs of the Times, 1903 - p.238.
41. Signs of the Times, 1903 - p.447.
42. Signs of the Times, 1903 - p.199.
43. Signs of the Times, 1903 - p.507.
44. Signs of the Times, 1904 - p.400.
The Church Roll

The following persons have been church members at the Melbourne/North Fitzroy Church, although many others have attended (and have been members of the Sabbath School). Note that the roll is incomplete for the years 1886 to 1903 (approximately 150 names are not known). Also names shown as "1896 or earlier" etc., denote persons "transferred out" etc. in that year (year of admission not known).

At Organization
10 Jan 1886
J.H. Stockton
Anna Stockton
Jane Fraser
Charles Prismaill
Mrs. J. Prismaill
William J. Prismaill
David Sheppard
Elizabeth Romero
Walter H.B. Miller
Ada Miller
Rasimus Nielsen
Harriet Nielsen
Katherine Steele
W.E. Wainman
W.S. Hamilton
Mary Hamilton
Henry Scott
William Arnold
S.N. Haskell
M.G. Israel
Mrs. M.C. Israel
Jessie Israel
J.O. Corliss
Mrs. J.A. Corliss
Lulu Corliss
John Hellier
Elizabeth Hellier
Plus one other
On 16 Jan 1886
W. McDowell Bell
Jessica E. Bell
John Bell
Mrs Emma Faulkhead
C.W. Giovannetti
Plus two others
On 23 Jan 1886
Robert Bell
Elizabeth Bell
Agnes Bell
Bessie Bell
El Hellier
Herbert Miller
Alfred Miller
Sarah Sidney
Plus two others
On 30 Jan 1886
Mary H. Bell
Bro Coghill
Emma Shepperd
Jane Bell
1886 other
W.J. Eldale
Bro. Giffin
John H. Woods
Louis Romero
Marion Giovanni
Eliza J. Burnham
Fred May
Mrs. Fred May
Bro. F. Pearce
Emma Pearce
Emma Hellier
Marion Holler
1887 (or 1886)
Maria Marsham
Byron Belden
Sarah Belden
WLH Baker
Jillie L. Baker
F.W. Reekie
Bro Carter
Bro. Carter
Thomas Rowe
Sr. Dutton
Ada Chandler
Sr. Dietman
Charles Buhrer
Eken Buhrer
Nathanial Faulkhead
Alexander Sexton
Lillian Sexton
W.H.J. Wilson
Jane Wilson
H. Roy
1888
Alexander Ballingall
Harriett Ballingall
James Smith
Margaret Cooper
Margaret Philips
Thos. W. Philips
Sr. M.E. Matthews
Esther Somerville
William Somerville
Sarah Irwin
Benjamin Somerville
Susan Somerville
Janette Agnes Martin
Elizabeth White
Thomas Walpole
Kate Hamilton (Jackson)
Isabella Hamilton
Caroline Kendall
Mary Walpole
Sarah Parkinson
James Chantler
A.E. Robinson
Elizabeth Romero
Junior
Pr. George C. Tenney
Sr. Edie L. Tenney
Ginny Bell
1889
Alexander Stewart
Mary Bhatta
Jonathan Mann
Christian Rissi
Emily Finlayson (nee Tarrant)
Ada Bell
Kate Bell
Auntie Wedley
(nee Somerville)
Ethel Parkinson
Grace Holland
Charlotte E. Cohen
Senior
Ellis Theobold
Edith L. Shepherd
(Anderson)
1890
Isabella Carr
Elizabeth Petherbridge
(nee Somerville)
1891
Mary A. Ryder
Mary A. Pallant
Sr. Senor
Emily McLaren
Maud Irwin (Bakin)
Daisy Irwin (Law)
Ressie Irwin (Jones)
Priscilla Prismaill
Nettie Walpole
(Gibson)
Clara Ballingall
(Elizabeth A. White)
Laura Ballingall
Lena Foster
(nee Walpole)
Florence Walton
(née Carr)
1892
Maud Tadish
(Carrington)
Sr. E. Sylvester
James Smith
Mary Ellen Smith
George Rose
Martha Rose
Adelaide Fisher
(née Rose)
Catherine Wallace
Jane Caldwell
Peter Neillson
Jane Neillson
Pastor A.G. Daniels
Mary Martin
Eliza Tarrant
Elizabeth Carter
Thomas Coulston
Kate Coulston
Mary Roxbyng
William J.R. Bowes
Clara Bowes
Geo. B. Star
Nellie Star
Solenia Shepheard
Bro. R. Stoate
Bro. H. L. Rouseau
Emma L. Rouseau
Annie Higgins
1892 (or Earlier)
Sr. L. Reekie
Mary Reekie
Aunia Reekie
Phillip Reekie
John S. Reekie
Bro. C.G. Anderson
Charlotte Claydon
Sr. M. Camp
Arthur Burrow
Mtr. J. Innes
Sr. E. Innes
Annie Claydon
Bro. F. Maysers
Chas. Rowe
Rebecca Rowe
Lillie Claydon (1887?)
1893
Louisa Bohm
Rachel Morrish
Mary Pollock
Marion Wallace
Agnes Steele
Agnes Templeton
Elizabeth Forrest
John Adams
1893 (or Earlier)
Minnie Garner (Miller)
Sr. B. Scott
Johann Schache
Pauline Schache
Pandora Schache
Maida Schache
Joseph Stumpo
Sarah Bush Adair
Sr. A. Blunden
1894
Mary Chapman
Mary Coli
Victoria Forde
Rose Braid
George Tarrant
Ella Tarrant
Ellen Houldin
Nellie Smith
Janet Wilson
Ann J.J. Huddleston
Annie Harris
Emme Cheffers
Emily Davis
(nee Innes)
Emily Royal
Ela Carr
Arthur G. Daniels
Mary Daniels
Anna L. Ingells
Albert W. Anderson
Richard G. Anderson
1894 (or Earlier)
Wm. Behrens
Alice Behrens
Emily C. Campbell
Rebecca Hellierr
T.E. Hellierr
Sr. A. Muckerry
Bro. H. Muckerry
Lucy Hellierr
Annie Woods
Florence Prismaill
W.C. White
John Somerville
1895
William D. Salisbury
Isabella Salisbury
William McCay
Augustus Chapman
Anna Coile
(Grimwood)
Essie Thompsett
(nee Blundell)
Lily Priscol
Elizabeth F. Priscol
Marion Doddridge
W. H. L. Brierly
Bessie Miller
Mary Mathews
Kate Camp
Bro. A. Merritt
Edith Forden
Sr. Arthur
Mary Ann Bullas
May Israel
Jessie Israel
1895 (or Earlier)
Elsie Michaels
Lillian Michaels
Francis Tucker
Bro. Worsnop
Maria Verslo
Bro. B. Harris
1896
Elizabeth King
Fox Forcen (Smith)
Minnie Stockton
Mary Massey
(Veronica Guramsky)
Emily Musgrove
Jas. Edward Williams
Pastor W. A. Colcord
T. C. Colcord
Bro. J.G. Shann
Sr. E. Shannon
Jeanie Manson
Lisa Gregor
Bro. E.K. Palmer
Sr. Eva Palmer
1896 (or Earlier)
Elsie Michaelson
Elizabeth McCloy
Sr. Marion Bessie
Agnes M. Anderson
Sr. M.G. Kellogg
Charles Elsley
(1897)
Reuben Clark
Bessie Clark
Elizabeth Clark
Minnie Hawkins
Sarah Greer
1897
Emma Faulkhead
Sr. E. Miller
Henry Wilson
Jane Wilson
Evel Jones (Wood)
Sr. A.P.M. Stockton
George Mills
Jane A. Miles
Harry Stockton
Elder A. T. Robinson
Sr. L.V. Robinson
Cecil H. Fretman
Richard L. Bond
Rita L. Bond
1897 (or Earlier)
Ido Manson
1898
Sarah Fleming
John Fleming
Sr. Gilo
Isabella J. Goodkind
William F. Fisher
Fred Ward
Mary J. Brown
Fred Davis
James A. Daversall
Ellen Hook"is
Robert Hare
Henrietta Hare
Bro. J.G. Brisinar
Alfred Hollingsworth
Harriett Farrant
Bro. T. Farrant
Bro. Burgess
Mrs. S. A. Webb
Bro. E. J. Chandler
Amelia Hubbard
Bro. Hubbard
Sr. Hubbard
James Hindsoph
Nancy A. Davis
Mrs. Davis
Lydia Williams
Sr. A. L. Hindson
E. C. Halsey
1898 (or Earlier)
Johann M Johanson
Mrs. G. R. Blundon
Miss E. M. Graham
1899
William Holder
George Petherbridge
Mary Young
Madge Young
(Bottrell)
Louise Young
(Parkinson)
Ivers Tenney
George House
Henry T. Ellis
Ellis M. Ellis
Albert W. Anderson
Maggie A. Anderson
G.W. Morse
Mrs. L.G. Morse
William Vercoe
Mrs. F. Brainard
Sr. C.M. Cushman
Minnie Gardiner
Horace House
1899 (or Earlier)
Chas Steele
Ada Miller
Elizabeth Hunter
Bro. Sharple
Sr. Sharple
1900
Charles Steele
Maud Steele
Lillian Louise (House)
Alma Blatchford
(Ine Smithson)
Florence Gully
Reuben Hare
Elizabeth Diverall
(Elliot)
Nessie Murton
Grace Bullas
Maggie Mc Kay
Lizzy McKay (Wood)
Isa Goodkind
Charlotte Young
(Stottin)
Florence Young
(Botrell)
Ethel Rose
Jean Williams
Nellie Williams
Mary Holland (Wilson)
Martha Carr
Thomas McKay
Sr. McKay Senior
Arthur White
Ernest White
Millie Hubbard
George Hubbard
Sr. George Hubbard
Sarah Hubbard
David McQuenna
Seima Whittaker
1900 (or Earlier)
St. W. Cooper
John Wallace
Bro. A. Chelberg
Bro. J.H. Cameron
Adeline Annie Jones
(1894?)
1901
Harold Carr
Louis Currow
Elizabeth Currow
Emily Parkinson
Della Lord
Chas. P. Michaels
Lillian Michaels
Elise Michaels
Helm (Helip)
Emily S. Edwards
Maud Hall
Priscilla Burston
Ann Woods
Jennie N. Simkin
Henry E. Simkin
Laura Leah
Bro A.T. Jessop
Sr. M.E. Hanson
Alexie Greig McKenzie
Elder W.A. Hennig
Sr. N.A. Hennig
1901 (or Earlier)
Eva Hodge
1902
Victoria C. Clifton
Louis L. Rose
Jane Belford
Edward Parkinson
William Adolph
Bussau
John B. Fletcher
Chas. Jackson Ellis
Catharine McCole
Ellis
Milton Hare
Bernard Judge
William Miner
Ellice Southon
Louise Southon
Catherine Edwards
Walter Oscar Edwards
Clarke Kennedy
1902 (or Earlier)
Lizzie Green
Mary J. Green
John Murray
Eliza Murphy
Annie Williams
Ada Anderson
Hannah Palmer
Emily Martin
Herbert White
1903
Robert Durham
Jane Durham
Charlotte Paul
Allan Geo. Risk
George Burgess
David Henderson
Sr. Henderson
Sr. G. Henderson
Florence Morris
Dora Robinson
Jessie Woods
Watson
Wells Burgess
Glady Faulkhead
(E.B. Rudge)
Evelyn Irwin
(Cormack)
Agnes Rush
Sarah Jane Millburn
Miriam Cusack
1903 (or Earlier)
Helen Chelberg
Cathleen Salmon
John Stephens
John Crawford
1904
Albert James Maccum
Marie Emily Maccum
(née Bussau)
John Munron
Eliza B. Munton
Nessie Munton
John Gibson
Alice E. Carruthers
William J.R. Bowie
Clara Besse
Catharine Noye
Catherine Briggs
May Ward
Alfred C. Miller
Minnie Miller
Many McMillan
Ethel McMillan
William McKay
Mrs. Lly Williams
1905
Miss Nelson
(M. W. Waller)
Robert Adamson
Nattrass
Jemima Nattrass
Alfred Robinson
Leslie J.L. Romero
Alice Eve Romero
Elizabeth Logan
Agnes Jones
(Whitehead)
1906
Sr. L.M. Williams
Irene Sharp
Bro. F.L. Sharp
Sr. Etta Sharp
Herbert Cohen
Jean Williams
James A. Diverall
Maria J. Diverall
Elizabeth Diverall
(Elliot)
James Smith
Bro. B. Judge
Pastor J.H. Woods
Sr. J.H. Woods
1907
Bro. C. Bertie
Nemor J. Woods
Sr. M.L. Pollard
Elizabeth McPherson
Sr. A. Marriott
Bro. George Marriott
Alice Curfnells
Florence Morish
Elizabeth Slater
Annie Ethel Slater
Sarah Smith
Elizabeth McKechnie
Emma Western
Charlotte E.
Crammond
Harrison Robinson
John Robinson
James Crammond
Elizabeth Jones
Anne Higgins
1908
Burnham Miller
Edith Diverall
(Chaplin)
Sr. B. Kendell
Sr. Roberts
William J.R. Bowes
Clara Bowes
Isabella Diverall
53
1925
Arthur Gibson
Norman Scale
Norman Stoneham
Evelyn Cleary
Isabel L. Thornton
Frederick Glenister
Lesley O.R. Kendall
Violette Dick Kendall
Victor Munter
1926
Sr. K. M. Thorpe
Mary Mary
Sr. Ferris
1927
May F. Richards
Margaret Moore
Ellinor Byrne
Mr. Byrne
Edward Johnson
Aimee Vogt
Mrs. Daisy Beecroft
Anne Jones
M. Jones
Etta B. Stevens
Fay Steele
Doris Stoneham
Olga Stoneham
(McFarlane)
Davie Diverall
Florie M. O'Driscoll
A. Matthews
1928
Hermas Darko
S. E. Atkin Senior
Beatrice Atkin
Miss. Lilian G. McMahan
Janet McLaren
Albert Rometch
Nora Rometch
Ethel Rometch
Mabel Johnson
1929
George Alexander
Mrs. Hannonning
Senior
Addie Hannonning
Miss. Annie Edwards
Malcolm Robb Sr.
Burt O. Moore
Ernest A. White
Albert White
Winfred Jones White
(Madigan)
Marjorie West (Rodius)
Miss. Miss McPherson
Jack Moore Junior
William Shelton
Miss Ilma Austin
Gerald Somervell
(Moore)
Laurie Moncrieff
(Royce)
Miss. Mary Bonny
Mrs. Ellie Bunch
Mrs. Sylvia Bowman
Walter K. Wilson
Albert Newcombe
Thomas
1930
Mrs. Ferris
Mrs. F. Carlson
Mrs. Jones
Mrs. Wykes
Eva White
Mrs. Murrell
Violet Ferris
Miss. Edna Austin
1931
Mrs. Paterson
Miss H. Paterson
Miss. Sylvia Atkins
Mrs. C. Sinclair
Evelyn Bullus
Mrs. McNvell
Mrs. Barrass
Miss. ilma Barrass
Evelyn King (Custin)
Mrs. Harvey
Mrs. Adine
Nellie Holding
(Oakley)
Miss. Lorna
Wadsworth
Mr. Merserthy
Mr. MacAuley
Jack Heaton
Mrs. Jacle Heaton
Mrs. Chandler
1932
Sr. Dowell
Mrs. H. Dickins
Harry Bullus
Mrs. Dykes
1933
Mary Parlovinch
Eric Clapham
1934
Familo Nagel
Miss. Elga Austin
Miss. ilma Austin
Bert McLen
Mrs. Birkett
1935
Mrs. Watkins
Mrs. Cleland
Jack Hoodwen
Mrs. McKenzie
George Cleland
Mrs. Blanke
Mr. Berry
Mrs. Berry
Dorothy Berry
Jack M. A. Ross
Laurie Birkett
Charles Johnston
Neil Forroott
Miss. Jean Cormack
Laurie Diverall
Hugh Dickins
Beverley Preston
(Smith)
Kia White (Way)
Phyllis Atkins
(Cleland)
Edward Rowe
Mrs. S.D. Lee
Miss. Vivian Sparkes
Mrs. Louisa Hut
Mrs. Richards
Laura Ferris (Collins)
Miss. Paisley Sparkes
Mrs. Neilson
1936
Miss. Jean Tockwell
Mr. Ingram
Mrs. Ingram
Mr. W. Cooper
Mrs. Way
Mrs. Waugh
Edward Way
George Cleland Senior
Norman Cleland
Miss. Daisy Sparkes
Patsy H. Gilliard
1937
Miss. Eddington
Mrs. McPherson Senior
Mrs. Moore
Miss. Edna Austin
1938
Mr. L. Hadfield
Miss. C. Hadfield
Miss. M. Kendall
Mrs. A. McDonald
Mela Barrass
(Rochelle)
1939
Ruth Jones (Smith)
Norman Dickinson
Keith Dickens
Miss. Lucy Stella
Duffin
Miss. Ide Pump
Miss. Bertha Pump
1940
Mrs. Muir
Mrs. C. Hasseum
Miss Ada Warhurst
Miss Hazel McNaught
Miss B. Davies
1941
Miss. Davidson
Bronie Sinclair
Mrs. Everett
Mrs. Weeden
Ivan Lacey
Mr. A.P. Baglee
Mrs. Lerming
Miss. Mabel Walton
1942
Miss. Pollard
Jess Gleyd (Diverall)
Miss. E.L. Baker
Miss. F.S. Anderson
Jordan White
Mrs. Merele E. Hill
Miss. E.H. Harding
Mrs. A.M. Waich
Mrs. R. Allison
1943
Alice Smith (Bobbin)
Mrs. E. Donald
Mrs. Florence Conolly
Lily Lang (Neave)
Mrs. McCallum
Doris McCallum
(Cooksey)
Beryl McCallum
Mr. N. Fisher
Phyllis Birkett
1944
Mrs. Ada Keye
G. E. Donald
(Hosking Shick)
Miss. I.M. Dickins
Lorna O. (Price)
Laurie M. Jones
Mrs. J.E. Turnbull
I.M. King (Gough)
I.M. Lang (Thomas)
J.D. Chandler
(Blenko)
Ron C. Hasseum
Lionel C. Vickery
Winston Fletcher
1945
Mrs. A.L. Wadham
Lettie Rose (Gunter)
Ernest Beauchamp
Hosking
Hosking
1946
Leslie Keyte
Harriet Wells
Mrs. W. Wells
John Southern
1947
Janet Cox
Miss. L. Norton
Mrs. A.S. Stevenson
Lorna McCallum
May Sutro (Self)
Joan Hayson
1948
Miss. Sophia Traylor
Mr. Jelcowt
Mrs. Jelcowt
Sr. Hinde
John Moncrieff
Donald Aitchisc
Athol Lacaster
Noel Arden
Joyce Ried (Crosier/Abiett)
1949
Harry Alexander
Mrs. A.H. Alexander
Gloria Alexander
(Janssen)
Val Alexander (Gunter)
Mrs. A. Keye
Mrs. L. Keye
Mrs. L. Hill
Mrs. R. Hill
Mr. Val Binke
Les Birkett
Mrs. Murphy
Mrs. Avis Hardy
Mr. D. Whisker
1950
Miss. S.M. Jones
L. Turnbull (Symond)
Mrs. M. Smith
Pamela Smith (Dean)
Miss. Valerie Smith
Mrs. Holt
Mrs. Holt
Miss. P. Treacy
Miss. R. Treacy
Len Way
Mrs. R. Larkin
Mrs. R. Larkin
Miss. M. Thomas
Mrs. E.A. Khan
Mrs. M. Robson
Miss. M. O'Neil
Mrs. Dean
Doris McCallum
(Cooksey)
Beryl McCallum
Mr. N. Fisher
Phyllis Birkett
1951
Mrs. Ada Keye
G. E. Donald
(Hosking Shick)
Miss. I.M. Dickins
Lorna O. (Price)
Laurie M. Jones
Mrs. J.E. Turnbull
I.M. King (Gough)
I.M. Lang (Thomas)
J.D. Chandler
(Blenko)
Ron C. Hasseum
Lionel C. Vickery
Winston Fletcher
1952
Mrs. A.L. Wadham
Lettie Rose (Gunter)
Ernest Beauchamp
Hosking
Hosking
1953
Leslie Keyte
Harriot Wells
Mrs. W. Wells
John Southern
1954
Janet Cox
Miss. L. Norton
Mrs. A.S. Stevenson
Lorna McCallum
May Sutro (Self)
Joan Hayson
1955
Miss. Sophia Traylor
Mr. Jelcowt
Mrs. Jelcowt
Sr. Hinde
John Moncrieff
Donald Aitchisc
Athol Lacaster
Noel Arden
Joyce Ried (Crosier/Abiett)
1956
Harry Alexander
Mrs. A.H. Alexander
Gloria Alexander
(Janssen)
Val Alexander (Gunter)
Mrs. A. Keye
Mrs. L. Keye
Mrs. L. Hill
Mrs. R. Hill
Mr. Val Binke
Les Birkett
Mrs. Murphy
Mrs. Avis Hardy
Mr. D. Whisker
1957
Miss. S.M. Jones
L. Turnbull (Symond)
Mrs. M. Smith
Pamela Smith (Dean)
Miss. Valerie Smith
Mrs. Holt
Mrs. Holt
Miss. P. Treacy
Miss. R. Treacy
Len Way
Mrs. R. Larkin
Mrs. R. Larkin
Miss. M. Thomas
Mrs. E.A. Khan
Mrs. M. Robson
Miss. M. O'Neil
Mrs. Dean
Doris McCallum
(Cooksey)
Beryl McCallum
Mr. N. Fisher
Phyllis Birkett
1958
Mrs. Ada Keye
G. E. Donald
(Hosking Shick)
Miss. I.M. Dickins
Lorna O. (Price)
Laurie M. Jones
Mrs. J.E. Turnbull
I.M. King (Gough)
I.M. Lang (Thomas)
J.D. Chandler
(Blenko)
Ron C. Hasseum
Lionel C. Vickery
Winston Fletcher
1959
Mrs. A.L. Wadham
Lettie Rose (Gunter)
Ernest Beauchamp
Hosking
Hosking
1960
Leslie Keyte
Harriot Wells
Mrs. W. Wells
John Southern
1961
Janet Cox
Miss. L. Norton
Mrs. A.S. Stevenson
Lorna McCallum
May Sutro (Self)
Joan Hayson
1962
Miss. Sophia Traylor
Mr. Jelcowt
Mrs. Jelcowt
Sr. Hinde
John Moncrieff
Donald Aitchisc
Athol Lacaster
Noel Arden
Joyce Ried (Crosier/Abiett)
The Greek S.D.A. Church, which is now closed, was one of the first S.D.A. churches outside Greece.

1. The present church 37A Alfred Crescent, North Fitzroy (30 C 12) opened September 13, 1896.

2. 16 Best Street, North Fitzroy (30 B 12) Shoe factory – originally the Echo Publishing Co. building built 1889 and 1898. Front has been altered but rear is original (view from rear laneway).

3. 82 Best Street, North Fitzroy (30 B 11). Two storey residence owned by Pastor G.C. Tenney, Editor of the Bible Echo. Used by Mrs. E.G. White and party for three weeks after they first arrived in Melbourne December 1891.

4. 251 St. Georges Road, North Fitzroy (30 B 11) Post Office at corner of Taplin Street. This building was the office of the Australian Tract Society, The Australasian Union Conference and the Health Food Agency from late 1896 to early 1899.

5. S.W. corner Scotchmer and Brunswick Streets, North Fitzroy (30 B 11). Site of second tent mission, December 13, 1885 to January 10, 1886.


7. 270 Rae Street, North Fitzroy (30 A 12) Former Temperance Hall used for some early meetings and earliest baptisms. The Australian conference was organised at a meeting here, August 30, 1888, attended by delegates from Melbourne, Ballarat, Adelaide and Hobart.

8. 147 St. Georges Road, North Fitzroy (30 B 12). The S.D.A. Greek Church, started by Greek members from North Fitzroy church, May 7, 1983. The Greek S.D.A. Church, which is now closed, was one of the first S.D.A. churches outside Greece.

9. Jamieson Street, North Fitzroy (44 B 1). The footbridge here over the railway siding is on the site of the first tent mission which started October 25, 1885. (The railway was built in 1888.)

10. 64 (originally 46) Higlett Street, Richmond (44 E 8). House rented by Pastor M.C. Israel from June 17, 1885 and used for the first Sabbath School meetings in Melbourne.

11. 316 Church Street, Richmond – on S.W. corner of Darlington Parade (44 F 10). Former Temperance Hall rented for first mission meetings which started July 21, 1885.

OTHER SITES MORE DISTANT

13. 26 (originally 46) Clarke Street, Northcote (30 D 9). Bakery premises where the Health Food Agency (the predecessor of the S.H.F.) started production February 1898. Front of building is original.

14. 129 Queens Parade, Clifton Hill (44 D 1). Masonic Hall, formerly Albert Hall – used for early church services.

15. 150 Princes Street, Carlton (43 J 2). Carlton Hall used for church services in 1896.

16. Russell Street, City, east side between Bourke Street and Little Bourke Street (2 N 9). Multi storey car park here is site of Temperance Hall used for church services in the first part of 1886.

17. 156 Collins Street, City, north side between Russell Street and Swanston Street, (1 M 12). Assembly Hall rented for church services 1886-1888.

18. Latrobe Street, City, north side between Swanston Street and Elizabeth Street (1 K 6). The entrance to the “Museum” underground rail station is the site of the “Helping Hand Mission”, operated from September 1898 to 1906 in a converted warehouse, to help homeless men.

19. S.E. corner Commercial Road and St. Kilda Road (58 A 5). The original “Georges Terrace” building rented for the Australasian Bible School adjoined the south side of the car park of the present Chevron Hotel. This school opened August 24, 1892, and closed September 1894 when it transferred to Avondale.

20. S.W. (?) corner Dendy and Roslyn Streets, Brighton (76 C 1). The Brighton Camp – the first in Australia – was conducted on land at this corner, January 8-20, 1894.
Report of the Trustees of the North Fitzroy Church
as presented at the Opening of the Church
September 13, 1896.

The Trustees would present the following report:
In presenting this report for the consideration of the church we feel thankful to our
Heavenly Father for opening the way for the purchase of the land and erection of the
building in which we are meeting today.

This church was organised on January 10, 1886 with a membership of 37 and since
that time 420 members have been enrolled. Of this number many have changed their
membership to other churches. Our membership today being 210.

For nearly 11 years this church has been meeting in various halls throughout the city
and has devoted its means to the spreading of the message and the raising up of other
churches. About the beginning of 1895, owing to the unfavourable state of our meeting
place, the members of the Union Conference and the officers of the church took into
consideration the erection of a building, and it was proposed to build a large central
church. They decided on a block of land in Drummond Street, Carlton, and arrange-
ments were made for purchasing, but owing to some irregularities in the deeds the
purchase was not completed. The matter then remained in abeyance until the begin-
ing of this year when the officers again took the matter up with a view of erecting a
church to suit local requirements.

A meeting of the church was held on March 29 when the officers presented a
recommendation that a block of ground in Alfred Crescent, North Fitzroy be pur-
chased and a building erected. This recommendation of the officers was considered by
the church and a vote in favour of it was unanimously carried.

Upon this decision of the church to purchase land and erect a building, the officers
have gone forward, with the result that we are meeting here today.

The following seven brethren have been appointed Trustees to carry out the wishes of
the church.

A.G. Daniells  W. Miller
A. Ballingall  W.D. Salisbury
R. Anderson  C.W. Giovanetti
E. Theobold

The cost of the land including the cost of transfer was £329.11.7.

The cost of the building including furniture, fittings, seating, insurance, rates etc.,
is £985.17.10 making a total of £1,315.9.5 less a discount of £6.8.0 to leave a total of
£1,309.1.5.

Towards this amount the Union Conference have donated £200. £755 have been
borrowed. £16 has been donated from other sources, and the members of the church
have paid in £102 which with £31 received from weekly donations makes a total of
£133 from the church members.

This leaves us £205 to raise to pay accounts that are already due. When pledges were
taken towards the building, £195 was promised. Of this amount £102 has been paid
leaving £93 to come from this source.

Analyzing the amount from the church:
£102 paid in pledges.
£31 paid in weekly contributions.
12 members have paid £7.5 or an average of £6.5.0.
34 members have paid £4.2 or an average of £1.5.0.
80 members have paid £16 or an average of £0.4.0.

If this £31, the amount of the weekly contributions, is divided among the 126 members
who have been paying, it will give an average of tuppence three farthings per week, or
if we add the 84 members who have not been paying, it will give an average of one
d penny three farthings per week.

If each member of the church had paid £6.5.0 our property would be free of debt
today.

In concluding this report, the Trustees wish to thank all who have assisted in carry-
ning forward this enterprise and feel that they have only to lay this financial state-
ment before the church, which shows that we have to raise £205 to pay outstanding
accounts, to secure their co-operation in raising this amount.
## Melbourne Church Building

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>£318.80</td>
</tr>
<tr>
<td>Lawyers Expenses and Sundry Stamps</td>
<td>11.37</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£329.11.7</strong></td>
</tr>
</tbody>
</table>

### Building:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Architect</td>
<td>£4.00</td>
</tr>
<tr>
<td>Shannan Fare</td>
<td>39.10.0</td>
</tr>
<tr>
<td>Shannan</td>
<td>1.13.6</td>
</tr>
<tr>
<td>Bricks</td>
<td>115.16.0</td>
</tr>
<tr>
<td>Lime and Cement</td>
<td>30.11.0</td>
</tr>
<tr>
<td>Sand</td>
<td>18.18.0</td>
</tr>
<tr>
<td>Metal</td>
<td>4.18.0</td>
</tr>
<tr>
<td>Cartage</td>
<td>12.11.6</td>
</tr>
<tr>
<td>Slates</td>
<td>3.16.9</td>
</tr>
<tr>
<td>Brick Work</td>
<td>87.9.0</td>
</tr>
<tr>
<td>Stone Work</td>
<td>8.15.9</td>
</tr>
<tr>
<td>Plastering</td>
<td>16.2.6</td>
</tr>
<tr>
<td>Tuckpointing</td>
<td>6.0.0</td>
</tr>
<tr>
<td>Plumbing, Gas Fitting</td>
<td>27.0.0</td>
</tr>
<tr>
<td>Carpenters</td>
<td>67.6.5</td>
</tr>
<tr>
<td>Glass</td>
<td>17.0.0</td>
</tr>
<tr>
<td>Timber</td>
<td>209.16.6</td>
</tr>
<tr>
<td>Iron and Spouting</td>
<td>69.3.2</td>
</tr>
<tr>
<td>Painting</td>
<td>45.0.0</td>
</tr>
<tr>
<td>Fencing</td>
<td>38.9.6</td>
</tr>
<tr>
<td>Wire Work</td>
<td>8.18.0</td>
</tr>
<tr>
<td>Iron Mongery</td>
<td>10.15.0</td>
</tr>
<tr>
<td>Iron Tie Rods</td>
<td>10.0.0</td>
</tr>
<tr>
<td>Hand Rail</td>
<td>4.15.6</td>
</tr>
<tr>
<td>Asphalt and Ashes</td>
<td>11.15.0</td>
</tr>
<tr>
<td>Seats</td>
<td>51.10.0</td>
</tr>
<tr>
<td>Furniture, Carpets</td>
<td>20.3.7</td>
</tr>
<tr>
<td>Gas Fittings</td>
<td>13.19.0</td>
</tr>
<tr>
<td>Water Rates and Fire Service</td>
<td>9.3.0</td>
</tr>
<tr>
<td>Fire Insurance</td>
<td>1.0.0</td>
</tr>
<tr>
<td>Ventilators</td>
<td>1.4.6</td>
</tr>
<tr>
<td>Drain Pipes</td>
<td>18.7</td>
</tr>
<tr>
<td>Lawyer Expenses, Fencing</td>
<td>1.1.0</td>
</tr>
<tr>
<td>Interest to Davis</td>
<td>2.2.4</td>
</tr>
<tr>
<td>Sundries, Postage, Printing</td>
<td>3.7.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£985.17.10</strong></td>
</tr>
</tbody>
</table>

Discount: 6.8.0  

Total:  

$979.9.10

### Received:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Richards</td>
<td>500.0.0</td>
</tr>
<tr>
<td>Mr. Davis</td>
<td>200.0.0</td>
</tr>
<tr>
<td>Union Conference</td>
<td>197.0.0</td>
</tr>
<tr>
<td>Loan from Walpole, Daniells, Anderson, Giovanetti</td>
<td>55.0.0</td>
</tr>
<tr>
<td>Sales</td>
<td>3.0.0</td>
</tr>
<tr>
<td>Union Bank</td>
<td>5.12.6</td>
</tr>
<tr>
<td>Refund Fitzroy Council</td>
<td>5.0</td>
</tr>
<tr>
<td>Donations</td>
<td>149.10.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£1,110.7.7</strong></td>
</tr>
</tbody>
</table>

---

61