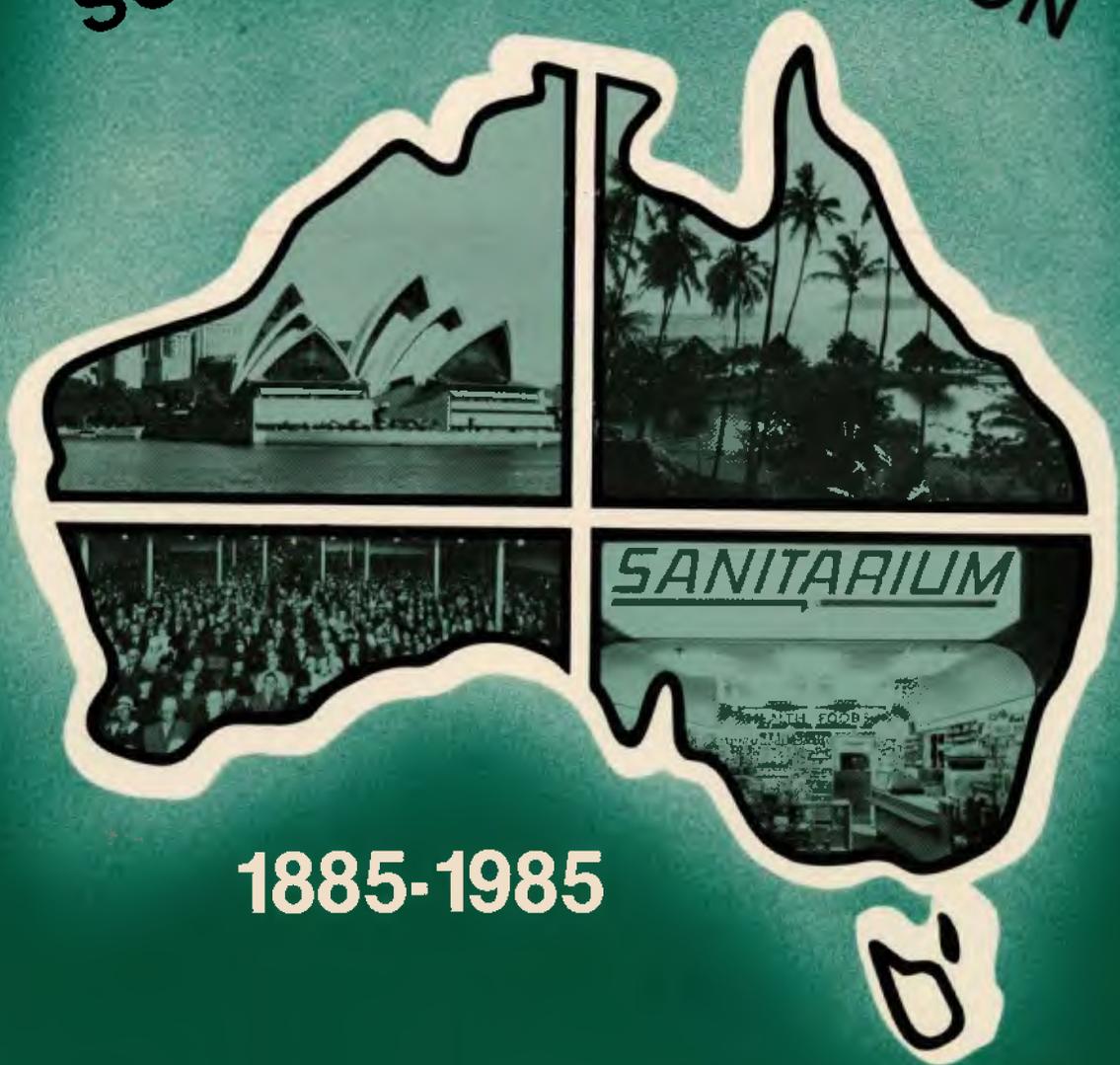


Adventist Heritage

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Adventist Heritage

A JOURNAL OF ADVENTIST HISTORY

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Editor's Stump

Dorothy Minchin-Comm

2

A TIME OF BEGINNINGS

Noel P. Clapham

3

THIEVES AMONG THE MERINOS?

Tales from the Gospel Trail

Elaine J. Fletcher

7

FULFILLING THE GOLDEN DREAM:

The Growth of Adventism in New Zealand

Ross Goldstone

19

THE WAY OF THE WORD:

The Story of the Publishing Work in Australia

Donald E. Hansen

26

KWIC-BRU, GRANOSE, GRANOLA AND THE GOSPEL

Robert H. Parr

36

HEIRLOOM: The Family in the Shop

Dorothy Minchin-Comm

46

SONGS OF THE ISLANDS:

Adventist Missions in the South Pacific

Robert D. Dixon and Dorothy Minchin-Comm

50

BOOKMARK: A Fourth Book of Chronicles:

A Review of Arthur L. White, Ellen G. White: The Australian Years, 1891-1900.

Arthur N. Patrick

62

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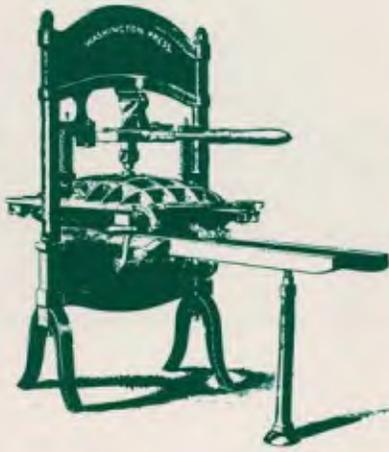
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Editor's Stamp

The lands "Down Under" have long fascinated people of the northern hemisphere. To walk a sugar-white beach enclosing a palm-fringed lagoon, to feel sharp winds blowing up from Antarctica, to feed a big red kangaroo, to see ten thousand sheep on the green Canterbury Plains below the snowy Southern Alps, to savor the solitudes of the great Outback, and to feel the magnetism of great thriving cities beside enchanting harbors—attractions such as these have given the South Pacific its distinctive character. Here, to be sure, lies a worthy destination for the dreamers of dreams.

In the 2nd century A.D., however, the Greek geographer Ptolemy designated the great land mass of Australia as "Terra Incognita," the "Unknown Land." With its land bridge to Asia destroyed by volcanic action and surging seas, this remote island continent was left to itself for millennia, a place where curious flora and fauna survived and developed. And, indeed, Australians sometimes *do* feel upstaged by the koalas, kangaroos, kiwis, frilled lizards, wombats and Tasmanian devils. To say nothing of the immense prairies grazing millions of Merino sheep, the grey-green bush sheltering loud-mouthed parrots and kookaburras, and the springtime desert sporting hectic red-and-black Sturt Peas and fuzzy Bottlebrushes.

In 1788, Australia broke into the modern age with the arrival of the First Fleet which deposited more than a thousand persons of mixed fortunes on the shores of Botany Bay. Bred of sun, surf and bush, the colonists were informal, hardworking and confident. Proud to be Australians, they forged themselves into a nation. Thanks to rapidly improving communication and transportation, Australia did not remain subject to the tyranny of distance for long. It became a "Known Land."

In that newly found land, the individualistic traits of the people, the accidents of geography, and the unexpected turns of history together created a unique field for spiritual adventure. In 1885, a little company of Seventh-day Adventist missionaries made the long Pacific voyage from California to New South Wales, also landing at Botany Bay. They had a mighty dream. Looking back over one hundred years, one realizes that the saga of Adventism in Australia has been a major

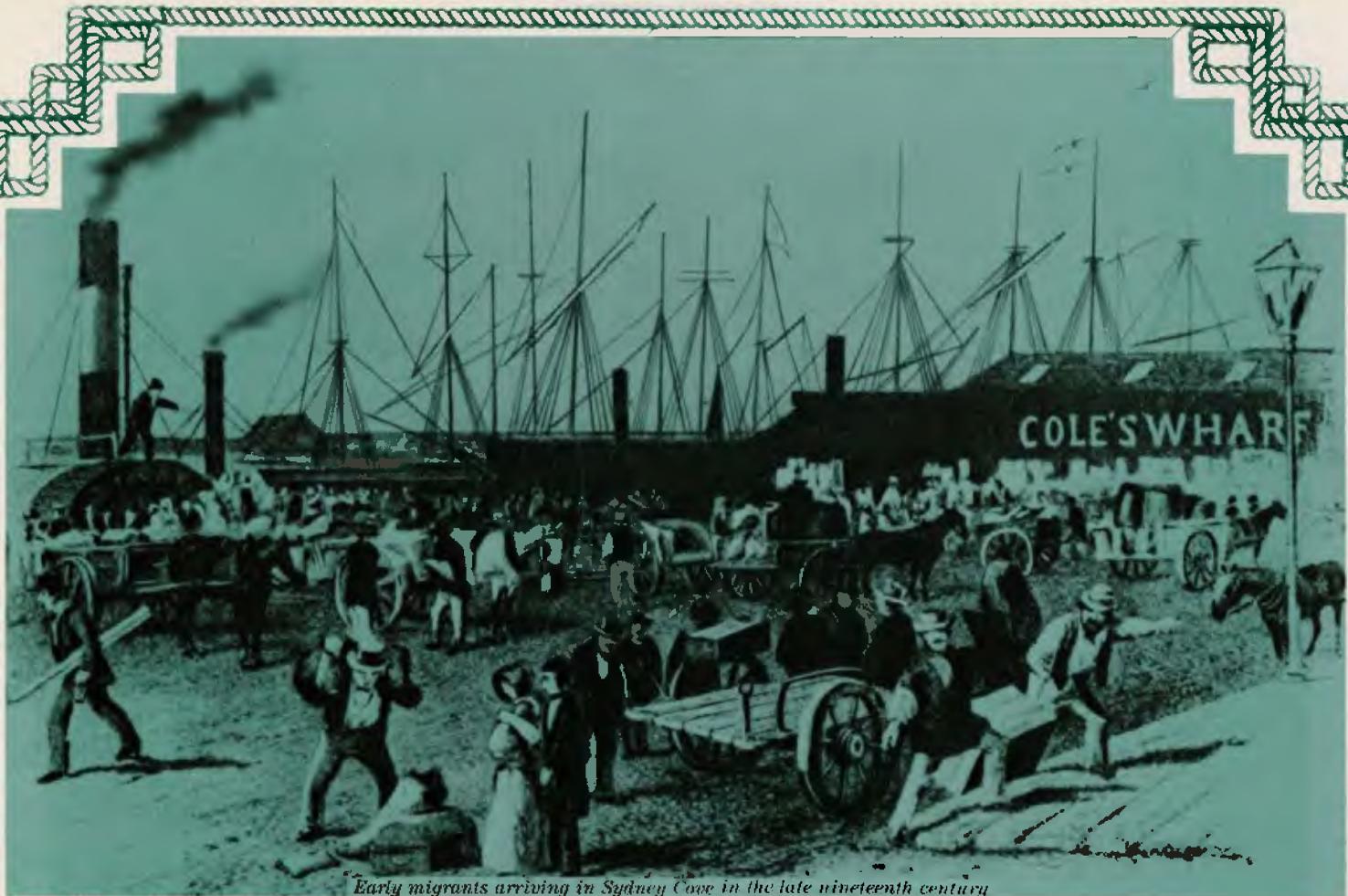


success story. Much of that success can be attributed, first, to the pioneering efforts of the early American missionaries who dared the seemingly impossible and established churches, schools, medical institutions, a publishing concern and the health food industry. Second, the remarkable ability of the indigenous membership not only to catch the vision of the pioneers, but to transform it into a vibrant reality even while dreaming new dreams for the expansion of the Adventist church "Down Under."

The articles in this issue of *Adventist Heritage* record the development of the Advent movement in the South Pacific. They are condensed versions from a just-published book, *Seventh-day Adventists in the South Pacific, 1885-1985*, celebrating the centenary of Adventism in Australasia. We are indebted to the Signs Publishing Company of Warburton, Victoria, for permission to use this material and to Dr. Noel P. Clapham, the editor, for making it possible for us to share some pages of Australian church history with our readers. We have chosen articles which highlight the local color of "things Australian" and which describe some of the fulfillments of the early dreams.

We want to wish the South Pacific Division (formerly the Australasian Division) a "Happy Birthday" as it moves forward into its second century of service.

Dorothy Minchin-Comm. Ph.D.



Early migrants arriving in Sydney Cove in the late nineteenth century

From Australia: From the Dawn of Time to the Present Day

A Time of Beginnings

Noel P. Clapham

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

Seventh-day Adventist views had, in fact, penetrated Australia twenty years earlier. Alexander Dickson, an Australian missionary to Africa, had met there an American woman, Hanna More, who, having come under in-

fluence of Seventh-day Adventists while on furlough in the United States, was intent on making known their doctrines among mission communities in her field of labor. Relieved of his mission duties because of his change of views, Dickson had returned to Australia. There he, for a time, taught others; but when he left Australia for San Francisco, later abandoning his newfound faith, the infant movement he had begun came to nothing. Thus, the 6th of June, 1885, remains unchallenged as the date for the founding of the Seventh-day Adventist Church in Australia.

When the party of pioneers arrived on the island continent the Seventh-day Adventist movement had been twenty-five years on its way; it had adopted a pattern of prophetic interpretation and, while eschewing any creedal statement, had recognized as vital certain commonly held beliefs. It saw itself as carrying the message of the third angel of the fourteenth chapter of John's Revelation: keeping the commandments of God and the



faith of Jesus. Under the guidance of Ellen G. White, it had adopted a number of reforms involving healthful practices, especially the rejection of the use of tobacco and intoxicating beverages. Little that Seventh-day Adventism offered in doctrine was new; all, or almost all, had been propounded at some stage by earlier movements. But these views were presented as a fresh combination, a new synthesis.

The expedition to Australia was part of a new phase in the evolution of Adventism; it was moving out from being a small American sect to becoming a worldwide and rapidly growing movement stretching out to almost every corner of the globe. Already for more than a decade some of Adventism's best known personalities had been carrying its message across the seas: John N. Andrews led a party to Europe in 1874; subsequently John Matteson itinerated in Scandinavia; John Loughborough commenced public evangelism in England. It took some time for Stephen Haskell to persuade the leaders of the denomination that "those kangaroos" in Australia were likely to respond favorably to his evangelical endeavors. But Ellen White provided encouragement, the expedition was eventually approved, and early in 1885 the team was assembled, ready to depart. On the 10th of May they pulled away from the Brannan Street wharf in San Francisco, waved farewell to friends and passed through the Golden Gate. The voyage to Australia was a pleasant one, spiced as it was with the prospect of a new land, a somewhat new culture, and the lure of the untried. Neither the novelty of shipboard life and the eternal fascination of the restless ocean, nor yet the sight of the tall hills of Hawaii did anything to cool their missionary ardor. They were called to preach "the message," and they neglected no opportunity to do so.

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

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

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

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

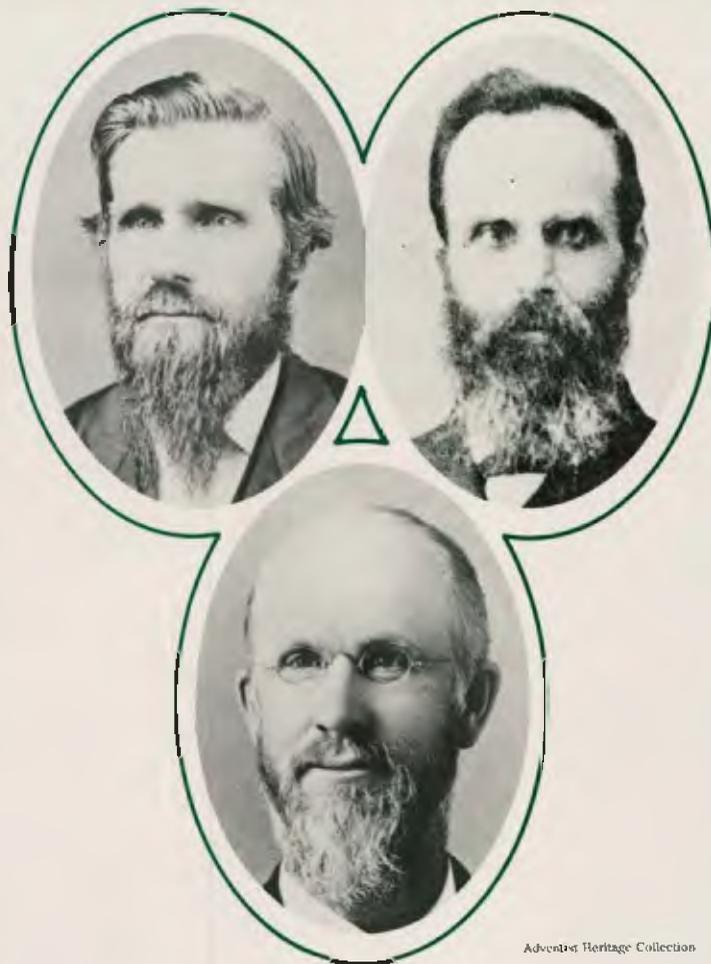
The goal of a Christian Australia was not abandoned; the Protestants in particular adopted a new strategy. As the day school system of churches disintegrated, Sunday schools became of increased importance. In 1870, in New South Wales, over 52,000 children were to be found enrolled in Sunday schools; by 1890 the number had risen to 121,886—nearly half the children in the colony. The churches set about their Christian aims not through church-related systems of education, but by building up congregations, preaching and teaching the basics of the Christian life to the young in the Sunday schools.

Observers of the time were enthusiastic about the degree of religious activity in Australia during this period. Indeed, the country seemed to be doing better than England, where the promise of the early half of the nineteenth century had been replaced by the formality and skepticism of its later decades. Australian religion compared favorably with religious life in the United States. Certainly, congregations were growing rapidly. The continuing presence of various social evils did not deter Christian leaders from believing that these would be cured as converted men and women leavened the lump of Australian society.

There were some, however, who were moved by the economic stresses and class conflicts of the later years of the century to adopt a Christian socialism; reformation of society would lead to a better lifestyle and a strengthening of church life. The shift proved abortive; the government moved in to accept the chief responsibility for improved conditions of life. And the churches' attempts to transform society ultimately weakened their evangelistic thrust. The vision of a Christian Australia faded; denominations were thrown progressively onto the defensive.

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

The new arrivals in June 1885 were not slow to make known the essentials of their teaching. Since they took



Adventist Heritage Collection

Stephen N. Haskell (Top Left), John Corliss (Above) and Mendel Israel (Top Right).

(Below): Melbourne's "Downtown" in the early days, showing the first bridge across the Yarra river and "Old St. Paul's Cathedral" on the right.



From: *Australia: From the Dawn of Time to the Present Day.*

“THIEVES AMONG THE MERINOS ?”

Tales From the Gospel Trail

ELAINE FLETCHER

Christianity will advance over the earth with long, swift strides when the churches are ready to send their best men, and the best men are ready to go.

— Judson



What leads a young man to travel miles from his home to a forsaken small town to pitch a tent and preach to a handful of reluctant citizens? Why will an evangelist expose himself to ridicule in any number of difficult situations, putting up with dark and dank theaters, stale-aired halls and overcrowded living rooms? How can he rejoice, after all his labor, over just one convert? Or maybe none? How does he face the bitter prejudice of churches of other persuasions? How does he grapple with the carefree indifference of a community which does not *want* to hear about the end of the world? How does he get the attention of the self-satisfied people who think they do not *need* help? And how does he convince them that — should they accept the message he preaches — they will have to make major changes in their life style? What enables him to rise repeatedly above withering discouragement? To get up and go again and again? Nothing, of course, except a humble and complete commitment to Jesus Christ and His mighty commission to go into all the world, at any cost, and proclaim the good news of His soon return.

The first party of American Seventh-day Adventists who arrived in Australia at the onset of the 1885 winter

season decided to settle in the city of Melbourne — the capital of the state of Victoria. There, despite chilly winter rains, they reported their first five converts on July 4. In so doing they had set the pattern for “basic evangelism” in Australia. The high cost of hall rentals and an almost total lack of money forced them to go from door to door with literature. They also used “tract distributors” placed in shops, and tucked papers in the tops of fence railings for people to find on their way to and from work. In a relatively short time they distributed over 20,000 tracts.

The working class proved difficult to reach because of their suspicion of “these Americans” with their new doctrines. Certain influential men, however, were open and receptive, and soon the newcomers were conducting Bible studies in several homes. They did face overt hostility from the clergy of churches already well established in Australia, and the press printed nothing favorable. Certainly, news stories beginning, “From the obscure state of New England, Miller, a false prophet . . .” could do nothing useful for the new mission. Those ministers, however, who attended the Bible studies with the intention of breaking them up were surprised to find the Americans well versed in Scripture and more than a match in an argument.

When it was obvious that opposition had aroused interest in the new faith, John Corliss, leader of this pioneer expedition, ordered a tent and began public meetings in North Fitzroy, a suburb of Melbourne. The newspapers accepted his paid advertisements and the



All photographs courtesy of the Signs Publishing Company unless noted otherwise.

(Left): North Fitzroy church, Melbourne — Worship center of the first Seventh-day Adventist congregation in Australia.

(Right): The home of Mendel Israel in Highett Street, Melbourne, where the first Sabbath School was held on July 4, 1885.

small band of Adventists flooded the city with handbills. As a result of five tent-pitchings in various parts of the city, a vigorous core of church members emerged. The group, made up of school teachers, printers, foremen of wholesale houses and businessmen of all kinds, spread the glad word among their friends and relatives. And not one was found "using tobacco or drinking ardent spirits!" One young man convinced thirteen members of his family to join him in church membership. A building contractor and his wife brought nine of their relatives with them. And when he lost his job over Sabbath work and suffered legal action, he won and ultimately went on to a better work situation. All of these things stirred the community. Many of those who did not choose to join the Adventist Church still were helpful. One firm selling American organs gave their salesman Adventist tracts to distribute around the countryside. They also opened a book department in their store to promote the Adventist magazine *Bible Echo* and other publications.

This first evangelistic series resulted in the organization of the North Fitzroy church early in 1886. Apart from the price of the tent, the enterprise had cost £82/3/0. What could not be covered by offerings and book sales, the small membership willingly made up.

Another member of the pioneer group, Mendel Israel, visited Ballarat, a mining center located some sixty miles west of Melbourne. He got such a good reception that John Corliss joined him. In just three weeks the whole city was enlivened with some 300 people "of the best class" coming to the tent. Sixty of them attended the first Sabbath meeting, and a church was organized with forty-five members.

By the end of the year Corliss had another church established in Adelaide, South Australia, and Mendel Israel and William L. Baker started the first Tasmanian church at Sandy Bay, Hobart. The total number of Sabbath-keepers in Australia now numbered 200. In the next year the work grew and spread to New South Wales, Queensland, and—in the wake of the gold rush—on to Western Australia.

In the first twelve years of Adventism "Down Under," the church in North America sent out seventy-nine workers to Antipodes and supported them there. Gradually Australians and New Zealanders began to swell the work force, and church companies were formed wherever the evangelists preached. Stories of remarkable spiritual adventures accumulated. A graduate of Belfast University forsook his wayward life in Adelaide. In Wollongong, New South Wales, a man was baptized who had kept the Sabbath for fourteen years after buying an Adventist book from a canvasser. Two miners, who lost their jobs at Mount Kemba, New South Wales, because of their decision to keep the Sabbath, managed to find work elsewhere. Sydney ship evangelist Jesse Pallant, in his little boat *Missionary*, became a well-known and welcome visitor to ships of all nations anchored in Sydney harbor. One of his converts went on to itinerate the Pacific islands aboard the Adventist missionary ship, *Pitcairn*.

(Below): Stately Victorian home in the city of Ballarat, Victoria.



Courtesy of Paul J. Lucida



Courtesy of Roy A. Anderson

The tent was the hallmark of all Adventist evangelists for the better part of a century. It provided the cheapest and most versatile venue.

For many years the tent became the hallmark of the Adventist evangelist in Australia because it was the cheapest and most versatile venue. He made his tent as comfortable and attractive as possible. On cold days he provided heating in the form of a large stove or a forty-four gallon drum burning coke. Tents popped up like mushrooms in the country towns and city suburbs. Wherever the evangelist found a good interest he stayed, otherwise he repitched his tent elsewhere.

Life for him and his family was hard; he was often weary, often unwelcome and abused by fellow ministers, but he had a vibrant and convincing message and did not falter, and the people kept coming. One young evangelist confessed, "We are not good singers—we are not eloquent preachers. It is the power of 'the message' told in simple, everyday language and impressed on minds by the Holy Spirit. . . . We often go out into the bush to talk to our heavenly Father and counsel with Him." And so, with Bible in hand and charts unfolded, they went on, reasoning from Scripture concerning the seventh-day Sabbath, the resurrection hope, and the state of the dead. They pointed people to world events that foreshadowed the second coming, the millennium, and the destruction of evil. The early years of the 20th century provided an impressive quantity of disastrous events to support their predictions. In one five-month period alone, 100,000 lives were lost through volcanic eruptions and earthquakes, tropical hurricanes, fires and mine disasters, shipwrecks and train wrecks. One preacher attracted a good audience when he advertized, "The Voice of the Volcano—God's Call to Repentance."

Political events also provided grist for the evangelist's mill: fighting in Ireland, anarchists in Geneva, France pressing claims on Peru, Colombia threatening Nicaragua with war, Russia and other European powers meddling in the war between Turkey and Greece, Russo-Japanese tension in Manchuria, and the Boxer Rebellion in China. Also the second industrial revolution was sweeping over the world with wireless telegraphy, internal-combustion engines, electricity, sub-

marines, motor vehicles and aeroplanes. Should all of this have been insufficient, there remained the issues of religious instruction in schools, the Sunday laws, the Jews in Palestine, and religious intolerance in Spain.

Having capitalized on world conditions to attract the audience, the evangelist expounded the prophecies to establish faith in the Scriptures. Then he led his hearers to understand how God saves men and how they may follow the Christian walk of faith.

But how should an evangelist advertize what he had to offer? Having pitched his tent or rented a hall, he naturally wanted to fill most of the seats. The tent itself was, of course, its own publicity, and many came out of curiosity to see what they could see and hear what they could hear. He might also walk the streets ringing a bell and calling, "I will preach this evening in the large tent at 7:30 p.m."

He also had to contend with the natural conditions of the land. About the turn of the century, Australia suffered drought. The stock died by the thousands; the land lay brown and bare. Next came torrential rains and floods. The state of Victoria had dust storms, severe electrical storms and bushfires, while a tropical cyclone devastated Queensland. The weather pattern was not untypical, but the evangelist moving from place to place had to cope with the total range of inconveniences—sweltering heat alternating with unhealthy dampness. Often in boisterous weather the pioneer preacher left his own little family tent to help his tent-master mend the wind-torn canvass and move the frail tabernacle to a more sheltered location. In the spring of 1904 a plague of mice overran the small Queensland town of Swanfels during a tent mission series. They invaded beds and clothing boxes, ate holes in blankets, hats and songbooks. In one week the evangelist and his family caught 73 mice in their own small living tent. Yet, in that district, nineteen people became Adventists and no one counted the cost too great.

Seventh-day Adventists have developed a long familiarity with canvas. Tents were used not only by the roving evangelist, but also by church members in camp-

FOREWORD

Our purpose is to present current happenings in the light of Bible Prophecy and urge men to meet the Challenge of these Perilous Times in the power of the Gospel. Here you will find the Bible shedding light on the problems of men instead of men discussing Bible Problems.

LANTERN LECTURE

Sunday, January 31, 7.30 p.m.

"Is Palestine Preparing for Armageddon"

Thrilling Bible Prophecies meeting their fulfilment. Address will be vividly illustrated by picturesque slides. Don't miss it!

DO NOT MISS THIS: AUSTRALIA PLAYS HER PART—
ANZACS FULFILL ASTOUNDING BIBLE PROPHECY IN
1917 AT JERUSALEM

General Allenby's unprecedented conquest, together with other Palestine happenings, combine to form one of the most outstanding signs of Christ's imminent Return.

EVANGELIST

will open up the longest and most interesting picture of the Zionist Movement, and the
SUNDAY EVENING, LYCEUM
SPECIAL CHOIR AND COMMUNITY SINGING
DANCE

TO-DAY'S ANNOUNCEMENT
10.30 a.m. (Sat.), Young People's Meeting
1.15 p.m., Sabbath School, and 3.15 Divine Service
7.45 p.m., Wednesday, Mid-week Address: "Daniel." These meetings will convene in the hall opposite John Hicks and Co.

A CONTINUATION OF LAST SUNDAY EVENING'S GREAT MEETING.

"The Coming Papal Conquest and its

Final Dissolution."

Rome Capture "Brisbane's Seventy-seven Hills?"

EVANGELIST

R. A. ANDERSON

SPEAKS AT

HIS MAJESTY'S
— THE
QUEEN'S
Sunday

6.45
A GREAT SUCCESS

"THE BEAR WALKS EAST— BID FOR WORLD CONQUEST"

Nearly 2500 years ago the Prophet Ezekiel foretold the fall of Russia during the last decade.

YOU ARE INVITED—NOTE CHANGE OF PLACE

It has been deemed necessary to move from the Majesty's Theatre, Queen-street. This will accommodate the large numbers of people who have had to be turned away owing to insufficient seating. FULL MISSION STAFF AND CHOIR. COMMUNITY SINGING. Be Early.

Wednesday Night, Ann-street School of Arts, Subject "The Creator."

YOU SHOULD HEAR THIS—

"THE DYING TURK!

PROPHECY, THE WAR, AND THE NEAR EAST."

Wonderful Events are about to transpire—Ushering in a World Change. This astounding prophecy has convinced thousands of infidels.

HEAR EVANGELIST ANDERSON,

HIS MAJESTY'S THEATRE, SUNDAY EVE, 6.45.

Choir Chorus: Gloria, Mozart.

Enthusiastic Community Singing. YOU ARE WELCOME.



meetings. The first Australian camp-meeting convened at Middle Brighton (Victoria) in 1893. Attracted by 500 people living in neatly rowed tents, many visitors attended the gathering. Two years later, in Adelaide, the evening meetings were extended beyond the close of the session for the benefit of those whose interest had been aroused. This custom of following up a camp-meeting with an evangelistic series became a regular feature not only in Australia but in New Zealand as well where it was used with great success by Arthur G. Daniells.

People long remember the Brisbane camp of 1898. Ellen White attended and preached with eloquent power. At the end of the session 1500 people were present, and two-thirds of those voted to continue the meeting for another week. Twelve ministers stayed to assist with the visitation. The first West Australian camp-meeting in 1902 harvested eight new Sabbath-keepers. The next year in Tasmania 1000 people lined the riverbanks at Devonport to witness the baptism of eighteen new believers. After the 1904 Bathurst campmeeting in New South Wales, it took three men to visit all the interested people.

Church members at first worshipped in homes or rented buildings, but as soon as they could gather some funds, they erected churches for themselves. Tasmania's Devonport church cost £110. Windsor (New South Wales) built a large church for £450. Members in Kadina (South Australia) and Narragin (West Australia) built churches of local stone. Many structures were weatherboard, a few brick, and some corrugated iron. In 1911, after years of meeting in the Sanitarium gymnasium, the Wahroonga (New South Wales) congregation put up a large wooden church. While a few of these early structures are still in use, most of them have been replaced by larger, more complex buildings. In Stawell (Victoria) the first little church built by Robert Hare remains. Given the fluctuating population of this small town, the sixty Adventist members have

never outgrown their building; it has been lovingly preserved and redecorated.



uring the first decade of the 20th century, Adventism pushed out into many remote parts of the country. In Western Australia, for instance, a company sprang up among the timber workers of the Manjimup district.

In the Warren-Springdale area nearby, the John Giblett family accepted the Adventist faith. Jesse Giblett, one of the sons, built his own jarrah timber home to be the regular meeting place of the church company, and Springdale Creek became the regular site for baptisms. With typical zeal, as many as ten of the new Adventists would escort the evangelist along the bush tracks on horseback, to visit other members, singing as they went songs from the current hymnal, *Christ in Song*. Sometimes they stopped under the trees to pray. The Seventh-day Adventists in the district inevitably became known as "The Seven-Days." When Jesse Giblett, with the aid of some young men, cut a track twenty-miles long through the forest to facilitate coming together on the Sabbath for worship, their road became known as "Seven Day Road," which is so named to this day. In 1924, when members decided to erect an actual church in Manjimup, they hauled the timber by bullock team along Seven Day Road.

Curiosity as well as piety brought many out to hear the preachers. Pastor James L. McElhany (later president of the General Conference) and his young associate, Harold Piper, opened a mission at Cooper-nook in New South Wales. One elderly lady determined to attend the meetings until she found out why Adventists kept the Sabbath. When the "Sabbath Question" finally came up, she was ill in bed. Nonetheless, she got up and went to the meeting. At the end of the preaching she made the evangelist's day by announcing in a firm voice, "You are right and *they* are wrong!" Many "transients" also showed remarkable persistence, picking up the truth in part and then maintaining their convictions for years before they were visited and given the opportunity for baptism.

Changes in lifestyle, particularly the prohibition concerning tobacco, created a real challenge for some. And the keeping of the seventh-day Sabbath being a key doctrine in the decision to accept Seventh-day Adventism, men often encountered employment problems. Sometimes they had to endure much scorn and had to abandon one career for another. Their personal victories provided great encouragement and inspiration to struggling evangelists and their families.

One positive consequence of all this soul-winning activity was a steady flow of young people toward the Avondale School for Christian Workers (later Avondale College). Even the "hayseeds" from the bush found a new and broader life at Avondale. Many of them went on to make the world their parish.

The ministers' wives merit as much recognition as their husbands. For the sake of winning men and women to God, they sacrificed the comforts of a settled home and reared their children "on the road." Often





The first Adventist church in Sydney, on President Road, Kerryville, opened around 1893.

with no local church membership, all the chores devolved on the families of the evangelist and his assistant — distributing handbills, caring for the tent, arranging seating, welcoming visitors at the door and playing the organ or piano and much more. After many weeks of cottage meetings, the converts were baptized and organized into a church company. Then the evangelistic team had to say goodbye to their new friends and move on to the next assignment.

Women other than the ministers' wives also played a significant part in these activities. By 1904, trained nurses were assisting in mission teams, giving cooking demonstrations and instruction in simple home treatments. Then came the teachers and office workers. The "lady Bible worker," now rather rare, was as capable and responsible as the men. She could move into a family situation sometimes more effectively than the men. On occasion, when the evangelistic team moved on, she was left to take charge of the church and function as its minister. These dedicated women worked all the way from Charters Towers in north Queensland to the goldfields of Western Australia. What John Ruskin has said is true of them: "The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them."

The work to be encompassed was so vast and the workforce so small that men and women were constantly on the move. In this period Arthur Daniells wrote:

We are connected with a living, growing movement. If our cause were dead or paralysed, few changes would

be required. But inasmuch as it is constantly developing, creating and following new openings, entering new fields, launching new enterprises and institutions, we are compelled to move experienced and efficient men from one country to another, and from one position and responsibility to another. . . .

Still, between the lines of his following description we read the anguish:

. . . It was with feelings of regret similar to those experienced by my family, that I left. . . . It is with desire that the sower looks forward to the harvest. Our boy was as sorry to leave as I was to abandon the plan of holding a series of public meetings. We know, however, that the work is in the Lord's hands and care, and so the seed will not waste, nor be in vain . . . Our experience in the . . . Conference has been a very precious and enjoyable one. We very much regret being called away from this field where we had hoped to spend at least three years; . . . It was with feelings of sorrow that we left behind many dear friends. Our hearts went out to converts left behind. . . .

Hardships notwithstanding, during this era the Advent message had a very certain and strong sound. These early evangelists of Australia surely came within the vision of John Wesley who, more than a century earlier, had written: "Give me one hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Christ and Him crucified and I will set the world on fire."

Baptism by immersion created some logistical problems in the early days. After the Geelong (Victoria) campmeeting in 1900, eight people were baptized in one of the city's swimming pools. At Bokhara (West Australia) people trekked six miles to the seashore by horseback, dray, gig and carriage for the ceremony. The



Evangelist and church leader James W. Kent. A gifted orator, he baptized some 2,500 converts into the church, 14 of whom became ministers. He also served as president of 3 conferences.

caravan stopped in a meadow for a service of consecration, then moved up and over a series of sand dunes to the beach where thirteen new believers were baptized in a sunlit-rock pool. In Bendigo (Victoria) one old lady too weak to endure the cold city swimming pool was baptized in a warm bath in a private home. In Bunyip, east of Melbourne, a stream flowing through a member's farm provided for a 1904 baptism. In 1905, the minister at Stawell used the facilities of a friendly Baptist church for a winter baptism. The next summer, however, the same group chose to use a cold mountain pool in the Grampian mountains. Norfolk Island (and the other South Pacific islands) had no problem, possessing any number of beautiful lagoons, often lying right at the church door.



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

Adventists also frequently clashed with other Protestant groups. The opposition (often to their own embarrassment) tried to break up Bible studies, canvassed house to house, called hate meetings and published scathing newspaper articles. Out of this kind of uproar public debates sometimes evolved. The fact that Adventists were Sabbatarians who were capable of defending their position from Scripture and history was always a matter for severe heartburning. One memorable debate on the topic of the Sabbath took place between Pastor James Kent, a preacher with a remarkable gift of language, and a Reverend Oakley of Bathurst (New South Wales). Even though a number of people were confirmed in their decision for the church as a result of this debate, evangelists came to realize that they had more appropriate methods for sharing Bible truth than by public verbal sparring.

Mesmerized by the champions of humanism, the enlightenment, and evolutionary philosophy, Australia at the turn of the century looked to science and education to usher in a Golden Age. The Adventist view which pointed to the end of the world was not popular. That is, until the Great War of 1914 shattered most of the utopian dreams. Caught by surprise the ordinary man hardly understood the ramifications of those tragic four years. Throughout the land, Adventist evangelists armed with the interpretation of prophecy brought meaning and reassurance from the Word of God. Their headlines suddenly became relevant: "Is This War Armageddon?" "The Rise and Fall of Empires," "Will Universal Peace Succeed the Present War?" And unlike earlier times, newspaper editors now wanted to print reports of meetings and synopses of evangelistic sermons.

Will This Resolution Eliminate All Future Wars ?



A SPECIAL SUBJECT FOR A
SPECIAL DAY.
REOPENING

Evangelist ANDERSON'S

MISSION

AT CREMORNE THEATRE (Late
His Majesty's Theatre).

Subject:

'The Victory of Peace'

SIGNING THE ARMISTICE.
The significance of November 11,
1918 and 1928.

Come and enjoy a cool
Summer Theatre.

Don't Miss the Opening Night.

MUSICAL PROGRAMME.

Special Soloist, Mrs. Spanjer (contralto),
will sing "Abide With Me" (Liddle).
Pianoforte and Orchestral Items, 6 p.m.
Community Singing and National
Anthem, 6.30.
"Hallelujah Chorus," by Choir and
Orchestra

Cremorne Theatre,

Sunday Evening, 6.30 p.m.

Come Early. Meeting must conclude at
8.45 p.m.



Despite this flurry of activity, many unentered areas remained. Charles Paap, one of the most vigorous, practical campaigners of them all, loved the challenge of untouched places. He pitched his round tent in Tamworth, in the New England district of New South Wales. After the opposition had torn the tent down and damaged the furniture, his audience increased. Fine weather enabled him to stay with the tent for the whole winter. Delighted, Paap saw "enough work here for years to come, absolutely new territory for half-a-dozen tent missions." Often, however, the enterprise was on a much smaller scale. At Carpenteit (Victoria), Pastor Robert Stewart began meetings in a sparsely settled district where one lone member lived. At the end of his weather-blasted mission, one family recently come from England accepted the faith and joined with the one member in Sabbath worship.



intellectual interests and ambitions. Henry became a respected Adventist physician, and his brother Ben, a leader in the development of the Adventist school system.

Of all the opposition the evangelist had to face, however, indifference was the hardest hurdle to surmount. When the horses are running, the bets being laid, drinks shouted (given free) or boxing bouts arranged, how likely is it that the average Australian male will want to listen to a preacher? After the end of the Great War, evangelists worked on improving their presentation and public image. Tents, now often lighted by electricity, were still used but in many places, large halls and comfortable theaters were hired. They were also given help in improving their presentation and public image by qualified persons.

In the negotiations between Mussolini and Pope Pius XI and the signing of the Lateran Treaty in 1929, Adventists saw concrete evidence of "the healing of the deadly wound" of the Papacy, forecast in Revelation 13. Evangelist Roy Allan Anderson drew a crowd of 3000 in



(Above Left): Evangelist Roy Anderson and his wife Myra at the time of the Brisbane "mission" (Left).

Sometimes evangelism in one state resulted in quite dramatic events in another state. For example, Will Carstairs, a youth from Cunninghame, Victoria, headed west with the intention to dig for gold. Soon disillusioned with gold mining, he went to work in the post office. During this time he became an Adventist. Given a long vacation period, he returned to Cunninghame where his sister Molly Carstairs became alarmed and confused by his strange religious notions. She invited Robert McMahon, a self-proclaimed atheist with a reputation for being a "parson squasher" to set her brother straight. After discussing religion for several hours with Will, Robert declared Carstairs to be the first sensible "wowser" he had met.

Carstairs' lively home-coming drew the attention of a colporteur and an evangelistic team working nearby. The subsequent meetings ended with the baptism of thirty-four new members, including the McMahon family. Later, Robert and Henry McMahon built a 16-foot boat, *The Advent* which they rowed and sailed up the coast to Sydney. There they sold the boat and took the train to Dora Creek, and Avondale College acquired two more promising students. As it did among other rural families, Seventh-day Adventism awakened the McMahon family not only to new spiritual life but also to new

"ROME CAPTURES SYDNEY!"



The Greatest Medieval Display
under the Southern Cross.
THE EUCHARISTIC CONGRESS AND ITS SIGNIFICANCE,
WHAT DOES IT PORTEND FOR AUSTRALIA?

Hear
Evangelist R. A. Anderson

DESCRIBE HIS PERSONAL OBSERVATIONS OF ITS
MAGNIFICENCE,
and draw its message from the Prophetic Word.

HIS MAJESTY'S THEATRE,
SUNDAY EVENING, 7 o'clock.

Choir Anthem, "And the Glory of the Lord" (Handel), "Send Out Thy Light" (Gounod).
ENTHUSIASTIC COMMUNITY SINGING at 6.30 P.M.
Doors Open at 6.0 p.m.

SPECIAL NOTICE!

ANOTHER LARGE PUBLIC BAPTISM BY IMMERSION
THIS AFTERNOON (Saturday), 3 p.m., by Evangelist Anderson,
Mission Hall, Gibson's Bldgs., Boundary-st., City.
WEDNESDAY, 7.45, MID-WEEK MEETING, BOUNDARY-ST. HALL.

Brisbane, Queensland, when he advertized, "Rome Capturing Sydney." So vigorous was his preaching on this subject that one person in the audience dropped two bullets in the offering plate! A highly musical man, violinist and conductor, Anderson assembled a 130-voice choir and a 35-piece orchestra to present a performance of Handel's "Messiah." This concert revealed the warmer, less combative, and deeply spiritual quality of the Anderson personality, and brought very favorable reviews in the Brisbane daily *Courier*. The meetings maintained a steady audience of about 800 right through the Christmas holidays. On New Year's Eve the public was invited to a communion service. Communion glasses had to be borrowed from suburban Adventist churches as well as from a large Congregational church. The simplicity and beauty of that service greatly moved the more-than-500 persons who attended. The first baptism was held in the theater, using a tank donated by a firm of plumbers. Coming forward by families, forty candidates were baptized before some 1400 witnesses. The Brisbane City Mission lasted for more than two years and gave a tremendous lift to the morale of the Adventist city churches and especially to the young people in those congregations.

The big-city missions easily doubled the harvest of the smaller efforts. Erwin Roenfelt's effort in Perth brought in forty-five new members. Also in Perth, after three-and-a-half years of work, Walter M. Scragg baptized 170 people.

Probably the most significant step forward in the inter-war years was the beginning of Adventist broadcasting. Pastor Charles Boulting first made use of the local radio station in Mildura, Victoria. But it was the establishment of the Advent Radio Church, in 1938, that must be looked upon as the more regular commencement of Adventist use of the airwaves. Pastor Laurie Naden's pleasing voice was soon heard over seven stations spanning five states. These programs, their accompanying Bible Correspondence course, and the pastoral follow-up work resulted in a large number of baptisms.

Not only could Elder Roy Anderson preach powerful sermons, but he could also mount a performance of Handel's Messiah, conducting both chorus and orchestra.



Courtesy of R. A. Anderson

EVANGELIST ANDERSON'S
Brisbane Mission Choir

"THE MESSIAH"

(HANDEL)

EXHIBITION CONCERT HALL

Thursday, December 20th. 1928

VISITING SOLOISTS:

Soprano Miss Nancy Muirhead
 Contralto Miss Hilda Cooper
 Tenor Mr John Steel

It is requested that there be no applauding as this is being rendered as a sacred service rather than a concert

PROGRAMME

Orchestra	-----	Overture
Recitative (Tenor)	}	"Comfort Ye My People"
Air		"Every Valley"
Chorus	-----	"And the Glory of the Lord"
Recitative (Bass)	}	"Thus Saith the Lord
Air		"But Who May Abide"
Recitative (Contralto)	}	"Behold a Virgin shall Conceive"
Air and Chorus		"O Thou that tellest"
Scripture Comment	-----	"For unto us a Child is Born"
Chorus	-----	"Pastoral Symphony
Orchestra	-----	
Recitative (Soprano)	}	"And Suddenly"
		"And the Angel said unto them"
		"And lo, the Angel of the Lord"
		"There were Shepherds"
Chorus	-----	"Glory to God in the Highest"
Solo (Miss McDougall)	-----	"The Lord is my Light"
Air (Soprano)	-----	"Rejoice Greatly"
Recitative (Contralto)	-----	"Then shall the Eyes of the Blind"
Air (Contralto)	-----	"He shall feed His Flock"
Air (Soprano)	-----	"Come unto Him all ye that Labour"
Scripture Comment	-----	
Chorus	-----	"Behold the Lamb of God"
Air (Contralto)	-----	"He was Despised"
Chorus	-----	"Surely He hath borne our Sheep"
Recitative (Tenor)	-----	"Thy Rebuke hath broken His Heart"
Air (Tenor)	-----	"Behold and see"
Recitative (Soprano)	-----	"He was cut off"
Air (Tenor)	-----	"But Thou didst not leave"
Air (Soprano)	-----	"How beautiful are the feet"
Air (Bass)	-----	"Why do the Nations so furiously rage?"
Chorus	-----	"Hallelulah"
Scripture Comment	-----	
Air (Soprano)	-----	"I know that my Redeemer Liveth"
Quartette	-----	"Since by man came death"
Chorus	-----	"By man came also the Resurrection"
Quartette	-----	"For us in Adam all die"
Chorus	-----	"Even so in Christ"
		thy is the Lamb"

BENEDICTION

(Right): "Laurie" C. Naden, one of the most loved men ever to serve the Adventist church in Australia. A gifted organizer, he developed the radio outreach of the church. Later, he became secretary and president of the Australasian Division.

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THEATRE ROYAL

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*(Far Right): Radio Church speakers Ross Piper (Left) and Laurence Naden (Right) with the male quartet.
(Below Left): Launching the first telephone evangelism campaign with Elders Robert Frame and Walter Scragg. Both men have served the church at the General Conference and as presidents of the Australasian Division. (Below Right): Advertizing the Voice of Prophecy in Western Australia.*





In 1939, war returned. Young Adventist men were conscripted into the armed forces for service both in Europe and nearer home in the Pacific. Chiefly they served as noncombatants in the medical corps. At the same time missionaries evacuated from the South Pacific islands came home to be absorbed into public evangelistic teams. With finances tight, theology graduates from Avondale College did not have a good chance of being appointed directly to the ministry. Assured that colporteur work was marvelous training for meeting people, they were sent door-to-door to sell denominational books. Gas rationing made moving men from place to place difficult. Indeed, interstate transfers had to be cleared with governmental transport officials. Camp-meetings were replaced by regional meetings for the local churches. Conference administrators heading out to visit country believers in isolation often had charcoal-burning gas-producing units attached to the rear of their vehicles. Roy Anderson and Erwin Roenfelt encouraged fellow evangelists by conducting ministerial institutes in each state, leading one preacher to comment: "We took off our gospel armor to polish, repair and renovate it after a year's buffeting."

People in the north were too near the heat of warfare for a preacher to hold an audience successfully. In the South, despite blackouts and brownouts, the evangelist continued to draw good crowds. As usual, he adapted his advertising to the circumstances. In Launceston, Tasmania, for instance, Nelson Burns started with "Peace, When and How Will It Be Achieved According to Bible Prophecy?" followed by "Why Hitler Can't Win," and "Why God Permits War."

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

With war over, missionaries returned to the Pacific to re-establish their work, the camp-meetings resumed and the evangelists carried on. With the horrors of Hiroshima still vivid in everyone's mind, Clifford Reeves packed the Brisbane City Hall when he advertised: "The Superbomb That Will Rock the World." And George Burnside filled the Adelaide Town Hall with a comforting new emphasis, "What and Where is Heaven?"

In Fremantle, West Australia, Stuart Uttley offered copies of his sermons to those who requested them in writing. By this method he secured 300 names for visitation. Evangelists now began to buy their own duplicating machines—usually second-hand—to provide their own publicity. Young people were keen to help in public programs. When the Wahroonga church ran a "Share Your Faith" program, the youth not only formed a 100-voice choir, but also helped with cleaning, de-

corating, ushering and picture projection. Others in the west Sydney suburbs built a float for singing and street preaching, calling themselves the "Advent Crusaders."

Training young men for public evangelism remained a top priority with church leaders. They encouraged college graduates to run their own missions, however small, and gain experience in the practical affairs that went with them. They were to learn to speak to a non-Christian audience, and also shepherd their own flocks, growing strong and mature along with them in the Christian way. Some of the more experienced preachers were appointed as Union evangelists. They were the first to travel on sponsored tours to Bible lands bringing back colored slides to enhance their lectures and rousing public interest in archaeology. (Thus, as John Coltheart advertised, "Dead Men Do Tell Tales.") They brought the past to life and presented a foundation for trust in God and in His Word.

An important innovation in the 1960's was the Bible-marking scheme. While this Biblical approach did not usually attract large, first-night audiences, it did result in many very stable converts ultimately joining the church. At the same time, there came a desire to present the Adventist message in a more winsome way and to create a kinder attitude toward other faiths. As finances permitted, sophisticated equipment became part of the preacher's luggage: slide and movie projectors, a screen and amplification equipment were considered basic. Then there were fluorescent chalk and "black light" boards, calico charts, models of prophetic symbols, and a Hammond organ to accompany his choir. (A tape deck or record player, however, could bring in music for a smaller budget.)

Next, television challenged the evangelist. How could he compete for an audience who, with virtually no effort, could sit at home and watch a movie or sport event? The American TV series, "It is Written" secured a time slot on Australian channels and a new avenue of ministry opened up. Speaker George Vandeman came to Australia to conduct a number of seminars in the capital cities. Meanwhile radio broadcasts continued, with such familiar Australian voices as Laurie Naden, Ross Piper, George Burnside, Walter Scragg, Roy Naden, Ron Vince and Russell Kranz.

A retired missionary pilot, Len Barnard pioneered aerial evangelism in Australia. He and his fellow pilots ferried lay people into outback towns. There they participated in "Fly'n'Build" programs, conducted "Five-Day Plans to Stop Smoking", Stress Clinics and Vacation Bible Schools, and distributed literature.

By 1980 many were voicing the opinion that the big-city evangelist efforts were outmoded and too costly. But the proclaimers of the Gospel continued to work in a great variety of community-outreach programs, offering people physical, emotional, and spiritual help. And the church grew, albeit more slowly.

Next came the concept of Church Growth, a method used currently by many evangelical churches. The reality of accepting distinctive Bible teachings and committing oneself to them for the love Jesus Christ was emphasized. Door-to-door visitation was encouraged. The idea of "The 1000 Days of Reaping" set in motion yet



Golden Death Mask of Tutankhamen.

DEAD MEN DO TELL TALES



Sphinx and Pyramids of Giza



another concerted evangelistic outreach that would encompass the world field. Between September, 1982, and the end of 1983, Australia and New Zealand saw more than 520 evangelistic campaigns under this impetus. John Carter, pastor of the Wahroonga church, tested some innovative ideas in Melbourne before transferring to Sydney where he hired the Opera House Concert Hall, flooded the city with TV advertizing, and drew an opening crowd of 17,500 (the largest ever at the Opera House). The twenty-three weeks there treated the audience (totalling over 100,000) to recitals on the great concert organ, modern religious songs, and life-sized models of prophetic beasts (plus other charts and symbols), as well as Bibles for everyone. The success of the Carter Report, as he calls his effort, would seem to deny the opinion that big-city evangelism has no future.

While some men have stuck to their blackboards, others have adopted new technology, using computerized selection and control for showing their slides. In 1982-83 a team of technicians video-taped Geoffrey Youlden's complete evangelistic series. Thus, in West Australia, Bryan Wood was able to run a public mission with Geoff Youlden as his preacher on the screen—while Youlden himself was conducting a campaign in Queensland. With people as their priority, all of the evangelists continue to discover new ways to “reach out and touch.”

(Above): Establishing the authority of the Bible on the basis of archeological evidence has been a favorite approach of Australian evangelists. And none could do without an extensive inventory of calico charts, replicas and models of prophetic symbols.

Whatever the techniques, however, the message remains the same. And, as in the days of the fledgling church in Australia, evangelism still stands supreme in our minds. Time and space have permitted the mention of only a few names. Through the years, many an unsung preacher has labored and prospered, each according to his abilities, the available finances, the quality of his church support, the faithfulness of his team, and the nature of each individual Australian or New Zealand town in which he has worked. Faithfully they all have obeyed the injunction of their Lord:

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



The magnificent Sydney Opera House, site of a recent record-breaking evangelistic effort by John J. Carter.



Fulfilling the Golden Dream:

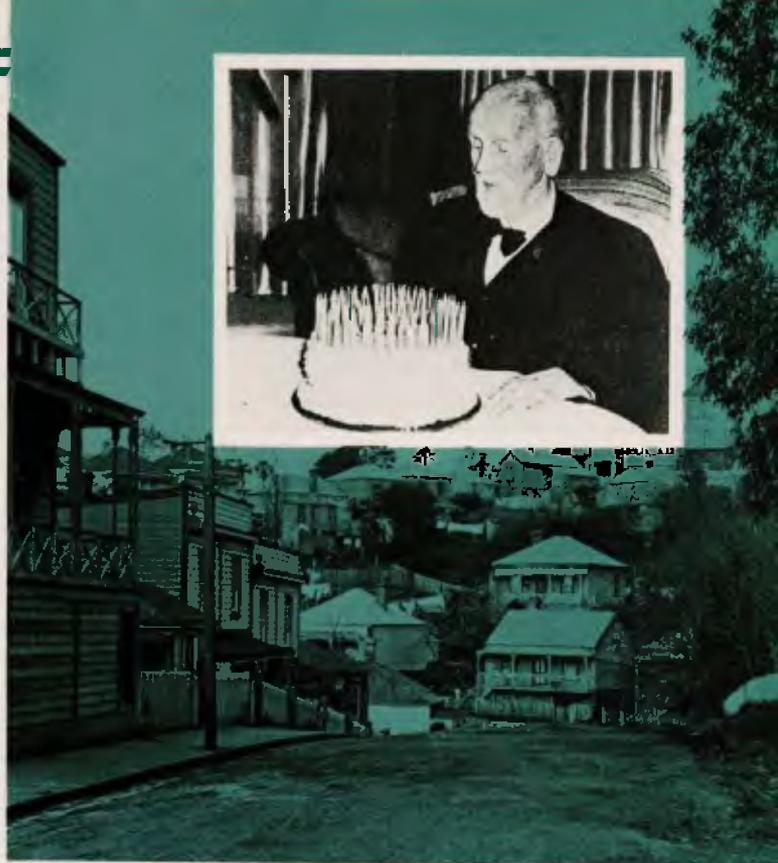
The Growth of Adventism in New Zealand

Ross Goldstone

New Zealand has long had an established reputation for being an earthly paradise, a veritable Shangri La where mortals might find bliss. The land itself is a remarkably complete natural resource, and the scenery has few equals in the world. From Milford Sound to the Southern Alps to the green Canterbury Plains with tens of thousands of grazing sheep, from the mountain-fed Waikato River to glassy blue Lake Taupo, from the hot mineral springs of Rotorua to the sunny beaches of the Bay of Islands—New Zealand does indeed seem to be a country that “has it all,”—the land of the Golden Dream!

On their way to Australia in late May, 1885, Stephen Haskell and a pioneering party had a brief stopover in Auckland, on New Zealand’s north island. With typical zest, he and his helpers explored the city and its surrounding areas. Always alert to uncover evangelistic potentials, they collected information in a highly observant and coordinated manner. The pooled information convinced Haskell that the country was pulsating with life and inhabited by progressive, industrious, self-reliant people. And, of course, persons living in such an invigorating climate, removed from social and religious encumbrances, must surely be on the crest of a wave of development. Undoubtedly, they would be eager to adopt new methods and ideas.

Thus, the Americans became enchanted with the “New Zealand Dream.” This had to be a land of fulfillment and satisfaction where one could live as one



The boarding house owned by Edward Hare, in the city of Auckland (directly behind the power pole) where pioneer S. N. Haskell found accommodation in 1885. Inset: Edward Hare celebrating his 100th birthday.

chose, could worship with freedom, and could prosper according to one’s business acumen and industry. Haskell was greatly impressed to learn that New Zealand possessed more than 500 libraries. Such literate people would undoubtedly respond well to Adventist literature and to the preaching of the Word. He concluded that Auckland would be the “most desirable point for missionary effort on these islands,” even though Wellington, the capital, had a larger population.

Four months later, having introduced Adventism to Melbourne, Australia, and being drawn by the magnetism of New Zealand, Haskell returned to Auckland. He found lodging in a small boarding house run by Edward Hare, son of Joseph Hare, a pioneering settler in Kaeo, 150 miles north of the city. Edward and Elizabeth Hare became intrigued with their American visitor and introduced him to two Christian groups in Auckland. Upon being invited to speak, Haskell plunged directly into his two favorite subjects, the Sabbath and the second coming. These created much discussion among the listeners, and Edward Hare soon accepted Haskell’s teachings.

Now Edward and Elizabeth Hare urged Haskell to accompany them on a visit to “Hare Country” up in Kaeo. Although he had not planned such a side trip, Haskell sensed here an opportunity too good to miss. They sailed north to Whangaroa on the small steamer *Clansman*, and hired a rowboat for the rest of the journey into the scenic Kaeo valley. For three weeks Stephen Haskell enjoyed the generous hospitality of the

Hare family. Father Joseph Hare accounted any friend of his son a friend of his also.

An experienced schoolteacher, Joseph Hare had emigrated from Ireland to New Zealand in order to free his family from religious pressures. A pillar of the local Methodist church, Joseph was an ardent student of Scripture. He spent hours discussing theology with his American visitor. Finally, after one all-night sitting, his determined opposition to the seventh-day Sabbath disappeared. As the sun rose that morning over the tops of the tall kauri trees, Joseph Hare announced his intention to become a Sabbath-keeper, and his family joined him. He never retracted any part of that decision throughout the rest of his long, productive life.

The story of the beginnings of Adventism in New Zealand is anchored in the lives of a few families. The experience of the Hares was just the beginning. Joseph's son Robert (already a licensed lay preacher in the Methodist Church) soon left for America to train for the Adventist ministry and — while he was at it — to marry an American bride.

Meanwhile, on his return journey to Melbourne, Haskell called in at New Zealand's principal ports and arranged for agencies to market the Adventist journal *Bible Echo*. Edward Hare became the chief agent for New Zealand, and the entire Hare family became very active in distributing the church paper, brought in from Australia.

In March 1886, Haskell paid Kaeo a second visit of two weeks. At that time he persuaded the Hares and several of their friends to be baptized by immersion. Their initial reluctance was due to an odd rumor that Adventists required candidates to be baptized naked! After a beautiful service at a mountain stream, however, the new converts signed a covenant: "We, the undersigned, hereby covenant together, taking the name Kaeo Church of Seventh-day Adventists, to keep the commandments of God and the faith of Jesus."

The ramifications of Haskell's first work in New Zealand can hardly be overestimated. Robert returned from America with his wife, to become a lucid, heart-warming preacher, teacher and Bible scholar. The two great preoccupations of his long life were the love of beautiful language and the love of God. These he combined in most effective ways. The Mark Twain Society of America honored him with membership among their group. His children became ministers, teachers and missionaries, as have his grandchildren. His son Eric, who inherited his father's literary gifts, became one of the church's storytellers *par excellence*.

Impressed by Haskell's glowing report of evangelistic potential in New Zealand, the foreign Mission Board sent twenty-eight-year-old Arthur Daniells and his wife to carry on the work there. They knew so little about their new field of labor that they first had to study an atlas to locate the place. When they arrived in Auckland in November, 1886, they had with them some novel equipment which piqued the curiosity of the local people — two tents. The first was a large "mission tent" seating 300. The second had a wooden floor (13'x20') which they carpeted and divided into five rooms. The kitchen boasted a "modern" American stove and unusual utensils. Most important, however, was an American pedal organ with which to lead the singing in Daniells' meetings.

After a quick visit to the believers in Kaeo, Daniells had the tent pitched, advertising in the newspapers, and Metcalfe Hare (brother to Edward and Robert) trained as tent-master — all within a month of arriving in New Zealand.

Metcalfe slept behind the pulpit each night to discourage vandalism. During the same series, he received a thorough education in Adventist theology. Later he went to Australia where he and his family are reputed to have been the first to camp on the Brettville Estate which was later purchased for the Avondale School. His experience as a bushman and carpenter among New Zealand's kauri trees and his skill as a boat builder on Whangaroa harbor made him indispensable in carving a farm and school out of the Cooranbong bush. Deeply spiritual, Arthur Daniells himself took the challenge of



(Left): Arthur G. Daniells (Right): Robert Hare
(Bottom): The first Seventh-day Adventist church in New Zealand (Ponsomby), dedicated by A. G. Daniells in 1887.

evangelizing New Zealand seriously. From time to time he would spend a day of meditation and prayer alone in the grassy crater of Mount Eden, one of Auckland's extinct volcanoes.

One hundred years ago religion was more a part of the fabric of society than it is today. Listening to theological debates and reading graphic reports of the same in the newspapers were popular diversions—there being no radio or TV as competing distractions. Attracting a crowd to a religious meeting was not difficult, especially if the people scented controversy. Daniells never hesitated to pick up a challenge and used the media to his advantage. And Edward Hare tended to thrive on controversy too.

As a result of the first Auckland evangelistic mission, Daniells was able to build the first Adventist church in New Zealand. The Ponsonby Church was organized and dedicated on October 15, 1887, with sixty-seven members signing the charter covenant. A second mission was conducted the next year, adding further to the membership.

Daniells encouraged the members to distribute literature. Some made the overnight steamer trip to Napier, 180 miles southeast of Auckland. The American evangelist and his assistant, Robert Hare, followed with the big tent which they pitched in Clive Square. Despite the crushing workload of sermon preparation, debates and Bible studies, Daniells managed to organize another church, with its own building, at Napier; it was inaugurated on Christmas Day, 1889. Having assisted Daniells in Napier, Robert Hare now took a second mission tent to Gisborne where he began his own career as an evangelist.

With four separate congregations it now became possible to form the New Zealand Conference of Seventh-day Adventists, with Arthur Daniells as its first elected president. The capital city, Wellington, was chosen for the office, because of its central location and accessibility to the South Island. Robert Hare moved to Palmerston North, less than 100 miles north of Wellington. Both evangelists found the people in these communities much less responsive than those in Auckland and Napier. Moreover, the opposition was better organized. Nonetheless, Hare managed to raise up a small congregation in Palmerston North before he was transferred to Tasmania. In Wellington, Daniells worked in his customary strenuous fashion. In addition to everything else, he provided literature for every ship that entered Port Nicholson. Too soon, however, ill health forced him to leave New Zealand for the warmer climate of Sydney.

It is hard to exaggerate the far-reaching results of the work of A. G. Daniells. Many young men and women of the families which became Adventists through his ministry went to Australia or the United States for schooling. Many returned to New Zealand to serve as ministers, teachers, church administrators, office workers, medical personnel, or literature evangelists. Arthur



Harold E. Piper, evangelist, missionary, and church administrator.

Grosvenor Daniells has many children in the church.

Upon Daniells' departure, Mendel Israel and his associate, Stephen McCullagh, arrived to take up the task in New Zealand. A native of Nova Scotia, Canada, and a sometime resident of New England, Israel was accustomed to rugged weather. The winds of Wellington, however, frustrated him. "The winds which swept through Cook Strait," he complained, "made it impossible to pitch the mission tent for any length of time." But seemingly small encounters often have big influences. One of the Wellington converts, Mary Piper, and four of her children (Albert, Harold, Reginald and Mabel) accepted the new religious beliefs. Today, four generations of the Piper family have served the Adventist Church in Australasia and overseas in a variety of professions.

Anchoring the believers was, in some ways, an easier task than anchoring the big tent in the windy city. So now Mendel Israel moved south to pitch his mission tent in Blenheim in the South Island, preaching to a totally non-Adventist congregation. After establishing a small, stable church, he moved on to Nelson, about sixty-five miles to the west, on Tasman Bay. Meanwhile, McCullagh had been working in Kaikoura, in the snow-capped, double mountain range overlooking Blenheim. Through certain family connections with one of the church members in Palmerston North, the evangelist visited John and Caroline Paap in Kaikoura. Through reading *The Great Controversy*, the Paaps had already become embroiled in a neighborhood debate over the contents of the book. McCullagh preached for ten weeks, and on the first Sabbath of 1892, fifteen people signed their covenant. By the end of the year, they had a church building ready to dedicate. One of the Paap sons, John, became a college teacher at Avondale and later at Pacific Union College, California. His brother Charles became a well-known "character" in the Adventist ministry. In addition to a venturesome wife, Charles

Elder and Mrs Eugene W. Farnsworth. A minister of deep spiritual insights, eloquence and conviction, he enriched the Australasian field with his presence for a period of eight years.



Adventist Heritage Collection

was blessed with a whimsical sense of humor and a friendly boldness in proclaiming Christ. This lively couple moved from location to location at least once a year, always opening up Adventist work in new places, nurturing new believers in the faith, and pointing them towards the joyful prospect of Christ's second coming.

Jesse Pallant, one of Daniells' early converts in Auckland, started the work in Tokanui, a settlement east of Invercargill in the far south of the South Island. In his door-to-door canvassing he sold a book to William Pascoe who subsequently practiced the Seventh-day Adventist faith for years before the family was visited by an Adventist minister. Like the Hares and the Pipers, the Pascoes provided generations of ministers, teachers and missionaries to the Seventh-day Adventist church. Other small centers yielding significant and lasting results to Adventism in New Zealand were to be found in Ormondville, Tolaga Bay and Cambridge in the North Island.

Thus far we have spoken about the small towns and country districts in which the Adventist faith first took root. Now we shall look at the circumstances which made Christchurch and Dunedin, the South Island's largest cities, the major centers of Adventist influence which they are today.

In January, 1896, the citizens of Christchurch watched something new going up in their city. A huge American "mission tent" was pitched on Ferry Road. Already fifty years old, one of America's most successful Adventist evangelists, Eugene Farnsworth, had come to town. Unlike some of his earlier counterparts, he neither sought nor encouraged controversy. Yet, though his ministry was less sensational and newsworthy, it was nonetheless convincing. Within six months twenty-seven people had organized into Christchurch's first Seventh-day Adventist church. By June, 1897, they had enthusiastically built a house of worship to seat 260 people (the Barbadoes Street Church). Nor were Christchurch Adventists slow in developing other facets of Adventist activity—the type of enterprises already prospering in America. They opened a Health Home, superseded shortly by the Christchurch Sanitarium. On the grounds of that institution Arthur Brandstater opened a little health food factory, a venture which got the attention of the city's leading newspaper, resulting in increased sales.

In Dunedin, the "Edinburgh of the South," Adventism moved more slowly. The canny Scots tended to hold fast to their sturdy Presbyterian heritage. The church, however, did become established there—largely

through the efforts of Mary Owen. Her chief talent was selling the *Bible Echo*. For years she trudged Dunedin's hilly streets delivering over 500 copies of each issue of the paper. She trained her dog (name unknown) to carry the papers up to the homes on some of the steepest hillsides. About the turn of the century, she was, indeed, one of Dunedin's most interesting characters.

Farnsworth moved to Dunedin and booked the Agricultural Hall for a mission. Concurrently, however, Dunedin's local clergy had arranged for the popular London preacher, Dr. Grattan Guinness, to conduct a series of evangelistic meetings for all churches. They were perturbed to find that the Adventists had booked the Hall ahead of them, and they aired their resentment in the *Otago Daily Times*. Farnsworth graciously made the hall available to Dr. Guinness, and when he called on him he was surprised to discover how well acquainted the English visitor was with the teachings and work of the Adventist church.

The Farnsworth team had very limited results in this stronghold of Calvinism. Only with the coming of the first Dunedin campmeeting did Seventh-day Adventist beliefs really take hold. As in Australia, it was found that a congregation of Adventists drawn together from various parts of the country and living under canvas was capable of arousing considerable interest in almost any location. The evening meetings of the camps were, in effect, a series of sermons on basic Adventist teachings. At the end of the session, a show of hands would indicate whether sufficient interest had been aroused to warrant the continuation of the series by a specially chosen evangelist.

The first campmeetings held in New Zealand were very small by modern standards, but they had the advantage of being able to occupy empty lots quite near the centers of towns and cities. In the late summer of 1893, Adventists assembled for their first camp in Napier, just a few minutes walk from the railway station. A major attraction of this gathering was the presence of visiting speakers from overseas—Ellen White, her son William, and Pastor and Mrs. George B. Starr. Ellen White's books had been widely circulated, and



Auckland camp meeting in 1912.

she had a reputation for eloquence. Another item of interest was an impending debate with C. F. Garland of the Wesleyan Conference concerning the inspiration of the Scriptures.

After the success of this campmeeting, it was decided to hold one in Wellington a short time later. Members from all over New Zealand were invited to attend in order to demonstrate their church as a significant entity. The Adventist mission ship *Pitcairn*, even sailed into Port Nicholson for the occasion. All the prayerful planning had its reward in a very warm reception by the people of Wellington.

Prior to each annual campmeeting, the area underwent intensive literature distribution which was profitable for arousing public interest. These meetings, however, were not without incident. At one of South New Zealand's first campmeetings, at Timaru Maori Reserve, a sudden squall flattened thirty-five family tents. Literature for the Oamaru camp in 1930 was lost when the ship *Manuka* from Australia struck rocks south of Port Chalmers and sank. Any campmeeting is, of course, hostage to the weather. In recent years, considerations of cost and the decreasing availability of suitable grounds have led to the purchase of permanent camp sites. Ardmore, near Auckland, and Chaney's on the outskirts of Christchurch have now become the rallying places of contemporary New Zealand Adventism.

Colportering was another significant feature of the early Seventh-day Adventist church in New Zealand. It also accounted for church growth among small groups in the countryside. In his early years, Stephen Haskell had observed the influence exerted by the printed materials prepared by the early Adventist pioneer missionary and scholar John Andrews. In fact, he himself had played a significant role in creating the Europe Tract and Missionary Societies—organizations specifically concerned with the spread of Adventist literature. His advance party in Australia included book salesmen, and his first convert in New Zealand, Edward Hare became an agent. Hare incorporated *The Great Controversy* and *Daniel and the Revelation* with other commodities sold in his

small health food business.

In Napier in September, 1889, E. M. Morrison (an American expert in the sale of religious books) conducted a training institute for fifteen canvassers and other interested persons. From this meeting colporteurs scattered throughout New Zealand to sell books, with consistent success, in all of the major centers. Doors stood close together in the cities, of course, but these intrepid people visited the remotest places—little towns, small clusters of houses in the mountain valleys, seaside villages, bush settlements for timbermen, scattered farmhouses and gold-diggers' shanties. Assuredly these canvassers had to be men and women of persistent character. Muddy bush tracks were far more common than paved roads, which were the exclusive privilege of the cities. Transportation, usually by pushbike with saddlebags, was often undertaken in very bad weather. Many days of seemingly barren work, however, alternated with occasions of warm country hospitality and genuine religious interest. At times, the colporteur would lodge several days in a home. He would canvass the district and then return at night to his host's table and to an evening sharing with the family his understanding of the way of salvation and the march of world events toward the soon coming of Jesus.

Little wonder that these Seventh-day Adventist workers were essentially itinerant in a style not unlike that of John Wesley in the eighteenth century. They ministered to believers in the most distant places, often establishing weekly services in a home and nurturing the group indefinitely. Where death took its toll, where pastoral care was sparse, and where vacancies were left as members moved to other areas or lost their way entirely, the colporteurs took up the slack. Thus, beneath the sharp, snow-capped peaks of the Southern Alps, Laurence Fraser, a former dairy farmer, worked night and day—often in torrential rains. Much of the time, the marvelous mountain scenery had to be forgotten as he carried his bicycle as well as his books over almost impassable roads and mud tracks.

The remarkable stamina of the Adventist canvassers has been particularly noteworthy in the story of Advent-

ism in New Zealand. Means of travel have changed. The titles of the books they now carry in their bags have changed. Methods of time-payments have evolved. But the calibre of the literature evangelists has not changed. We still find men like Henry Thomson, fifty years a cheerful, single-minded Adventist colporteur. Retired, he still sells books north of Auckland and spends hours talking over dining room tables with his open Bible.

Along with evangelism through "missions," campmeetings, and literature distribution, New Zealanders, like Adventists elsewhere, have advocated a particular philosophy of health and healing. The early campmeetings gave emphasis to a predominantly non-meat diet by setting up dining tents to serve well-prepared vegetarian meals. Adventist literature extolled vegetarianism and denounced tobacco and alcoholic beverages, as well as tea and coffee. The *Bible Echo* frequently discussed the importance of rest, exercise, fresh air and sunshine. Some converts, like Margaret Caro, were particularly interested in medical principles and care. A Napier dentist, she had two sons who went to the United States for training. Eric became a dentist and Edgar the resident doctor of the Summer Hill Sanitarium in Sydney (now the Sydney Adventist Hospital).

The manufacture and distribution of health foods began in a major way in Christchurch—and the story of the Sanitarium Health Foods Company in New Zealand is one of a thriving organization. Not only does it provide the public with health foods, but it also sustains many other Adventist institutions and humanitarian enterprises.

The fifth agency for the consolidation of Seventh-day Adventism in New Zealand has been the gradual development of a church school system. Today there are secondary schools in Auckland and Christchurch and a network of primary schools throughout the country, supported by local church congregations. Although it has been slow developing, an educational system based on moral values has become attractive to the Adventist community and to many non-Adventists as well.

The establishment of a boarding school was, of course, the most ambitious effort. Quite early, New Zealand church members wanted their own "training school" so as not to be so heavily dependent on the Avondale school already established in New South Wales. The sale of Ellen White's *Christ's Object Lessons* contributed substantially to the purchase of 168 acres at Cambridge, in the Waikato in 1907. A school building with boarding facilities was erected, courses developed and students accepted. However, the financial burden soon became unbearable and the whole enterprise had to be abandoned and the property sold.

In 1913 a second attempt was made at a more central location, three miles from Palmerston North. An Adventist sheep farmer, George Wright, sold 100 acres of his land, and the Oroua School was started. Now called

Longburn Adventist College, the school has added a number of post-secondary courses to its curriculum, including primary teacher training. Despite the enormous cost, the New Zealand Conferences maintain their parochial school system because they have long known that it is a major agency for retaining Adventist young people within the church.

No account of the development of New Zealand Adventism would be complete without reference to the Maori people. Throughout the century of Adventist presence in New Zealand, taking Christianity to the indigenous Maoris has remained a prime concern. Joseph Hare took Stephen Haskell to a Maori *pah* (village) and translated the sermon on the Second Coming into the Maori language. In fact, Hare had originally chosen his property in Kaeo with a view to ministering to the Maoris. Later, when Arthur Daniells was preaching in Napier, Hare became a familiar figure in the Maori *pahs* nearby. The influence of an Adventist cook at Te Aute College (a secondary boarding school for Maoris) resulted in the conversion of a number of students. One, Maui Pomare, went to America to train as a medical missionary. Upon his return to New Zealand, however, he ceased to be an active member of the Adventist church and entered politics. After some years as Minister of Health, he was knighted for his service to his people.

Arthur Daniells pressed for someone to give himself wholly to Maori evangelism. Eventually the Foreign Mission Board released Dr. and Mrs. Joseph Caldwell who had come out on the third voyage of the *Pitcairn* and served eight years in Rarotonga, in the Cook Islands. The untimely death of Mrs. Caldwell, however, resulted in the family's return to America.



William Robert Carswell, best remembered for his work among the Maoris of New Zealand.

Finally the responsibility fell upon William Carswell, a Hawkes Bay sheep farmer who had become active in Australia as an evangelist. In 1906 he returned to the Gisborne district where he set about visiting *pahs* and translating literature into the Maori language. He published a monthly paper, *Te Karere o Te Pono* (The Herald of Truth). Mr. and Mrs. Reid-Smith, graduate nurses of Sydney Sanitarium, joined Carswell. Together they worked in the wet, rugged countryside where the Maoris lived. Much sickness prevailed, and in 1910 Reid-Smith died of typhoid, having courageously and untiringly nursed the Maoris through a typhoid epidemic. His tombstone in Tolaga Bay reads, appropriately enough, "Greater love hath no man than this." Then Carswell returned to Australia because of his wife's prolonged illness, and the work for the Maoris ground to a halt in that area.

More rewarding evangelical work for the Maoris was accomplished in 1940 by Paul Claus at Te Kao, twenty-five miles south of Cape Reinga, the most northerly tip of New Zealand. The Cape was sacred in Maori tradition, supposedly being the point of departure of the spirits of the dead for the "Better Land." Claus helped the people in knowledge of hygiene and improved methods of agriculture. As their style of living improved, they found joy in the new way to the Better Land. Here the first Seventh-day Adventist Maori church building was dedicated, amid great rejoicing and the singing of Maori hymns. During the 1950's the fine Te Kao Maori choir was often heard at North New Zealand campmeetings.

More recently Polynesian choirs from the multi-racial Ponsonby Church in Auckland and the New Lynn Sa-

mon church have become prominent. Over the past decade there has been a migration of Polynesian people to New Zealand. Many of the newcomers have been from Christian communities. Since Adventism has been strong throughout the South Pacific, many of the immigrants have been Seventh-day Adventists, and they have brought their deeply spiritual life style with them. As much as one-third of the congregation at North Island campmeetings today may be Polynesian. And a separate Maori church was opened in Auckland in 1982.

The essential message and urgency of Adventism has not changed in New Zealand in 100 years. The same agencies still lead men and women into an acceptance of Christ and discipleship. But Adventism is now bigger, more institutionalized and more bound to new technology. A larger segment of society has turned away from the Christian faith and must now be wooed by radio and television. Evangelists have rejected the old mission tent for theaters and civic halls. Today much of the work of evangelism is done by the pastor shepherding his church family and utilizing the talents of laymen to follow up "interests" through correspondence courses and home Bible studies.

The pattern of Adventism in New Zealand has not been unlike that in other parts of the western world—public evangelism, pastoral care, literature ministry, a parochial school system, health food business, hospitals and health education, and welfare work. It is just that these activities are carried out in what is still one of the most pleasant and most beautiful countries on earth. But even from this Land of the Golden Dream, the call to keep the commandments of God and the faith of Jesus and the invitation to the glories of heaven remain the foundation of Seventh-day Adventist belief.



Longburn College in the early years.



THE WAY OF THE WORD

THE STORY OF THE PUBLISHING WORK IN AUSTRALIA

DONALD HANSEN

Seventh-day Adventists have always held that the distribution of denominational literature is one of the most effective methods of sharing their faith. In his book, *The Seventh Day*, Booton Herndon points out that while the men and women who carried the new faith to distant lands were officially missionaries or medical workers, they were, in fact, "traveling salesmen." And their "line" consisted of tracts and books from the Seventh-day Adventist publishing houses.

This is also the story of Australia. Of the first five missionaries the Seventh-day Adventist church sent "Down Under," two of them were directly connected with the publishing work. Indeed, for some weeks every member of the team spent time distributing denominational publications.

Both full-time publishing men encountered immediate difficulties. For the printer, Henry Scott, the major obstacles were lack of money to purchase equipment and the problem of finding suitable premises from which to operate. For the canvasser, William Arnold, the problem was a combination of religious apathy toward his door-to-door sales activities and religious prejudice from clergymen. Many viewed the newcomers as types of the grievous wolves which the Apostle Paul had warned would enter the church, "not sparing the flock." But, since these difficulties were not unexpected, the mission team pressed on undeterred.

While an adequate supply of denominational literature was available from America, the missionaries promptly decided to produce a paper locally. Stephen Haskell explained that such a paper would better meet the needs of Australia than an imported publication and that such a production would give the group more standing in the community. So, in December 1885, they invested £120 in a small press and some type. "Burn-

ham House," a two-story brick building on the corner of Rae and Scotchmer Streets, North Fitzroy (near Melbourne), was rented as a mission base and publishing house. Formerly a shop, its nine rooms and additional outbuildings were well suited to its new purposes. One of the front rooms went to the "Australian Branch of the International Tract and Missionary Society," as the new enterprise was named. Another room was reserved for midweek meetings with interested persons. Mendel Israel and his family occupied the upstairs and the printery was set up in the outbuildings.

The first issue of *Bible Echo and Signs of the Times* appeared in January, 1886. The new journal defined its purpose in the initial editorial:

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

In addition to the *Bible Echo*, a small stock of American publications and a full range of free tracts were available. While these tracts were too impersonal to make any appreciable impact on the populace at large, they could often be used imaginatively to share the faith. Following the 1886-87 Ballarat mission, an officer of the newly formed church (himself a new convert) used them effectively. The *Union Conference Record* reports the episode:

The one chosen for elder had a sister in an interior place, a Mrs. Alexander Stewart, whom he visited. He took literature on present truth with him, and left it

Bible

AND SIGNS OF THE



Echo

OF THE TIMES

VOLUME I.

Bible Echo and Signs of the Times.

"Sanctify them through thy truth; thy word is truth." John 17:17.

MELBOURNE, VICTORIA, JANUARY, 1880.

NUMBER I.

ISSUED MONTHLY
for the
AUSTRALASIAN BRANCH
of the
International Tract and Missionary Society

Devoted to the promulgation of moral and social reforms
on a purely Bible stand-point.
Address all communications to the Bible Echo, Echo
House, corner of the old Southgate Street, North Fitzroy.

"Bible Echo."



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Office of the Australasian Tract Society in Melbourne, Victoria.
(Center): William Arnold, colporteur par excellence who sailed in
Stephen Haskell's pioneering group to Australia, in 1885.
(Right): The rented premises of the first Echo Publishing House, in
Melbourne.

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... with astonishment at the simplicity of the things
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... has once been set in motion continues its work by
... its own inherent energy that the pulse beats, and
... breath follows breath; but every breath, every
... that we are willing
... we owe him
... of loving service.

THE COMING KING.

True Temperance

An Indictment of the Liquor Traffic

By Ellen G. White

A Friend in the Kitchen

Or What to Cook and How to Cook it

Revised and Enlarged by
MRS. ANNA L. COLCORD

Contains about 450 choice Recipes carefully Tested

"There is religion in a good loaf of bread."
"Bad cooking diminishes happiness and shortens life."



SIGNS PUBLISHING COMPANY
(A. C. A. Ltd., Proprietors)
Melbourne, Victoria, Australia

under his pillow, as though it were for his own special use. His sister found it when making the bed, and she and her husband read it when her brother was not in. Soon after he returned home they sent for a minister to come and teach them the doctrines advocated in the literature they had found under his pillow.

While low-cost tracts could be given away in large numbers, it was Arnold's responsibility to find people who would purchase the relatively expensive subscription books he carried. His main book, Uriah Smith's epic work, *Thoughts on Daniel and the Revelation*, was priced at 19 shillings and 6 pence — about half a week's wages for many people. By January 1886, his dedication and enthusiasm had netted 500 orders and three canvassers from among the new converts (J. H. Stockton, L. A. Romero, and W. E. Wainman). And by 1888, when Arnold left for England, 2,168 books had been sold. That same year the Australian Tract Society was organized under Israel's presidency, and each canvasser was allotted a specific territory instead of ranging about where he chose, as everyone had done heretofore.

Early in 1889, it became apparent that "Burnham House" was inadequate for the expanding publishing operations, so land was purchased in Best Street, North Fitzroy. The missionaries built a three-story structure, thirty-three feet in width and sixty feet in depth, with the top floor initially reserved as a place of worship. Now the Echo Publishing Company Ltd. could be set up. Those attending the first Company meeting were invited to purchase shares at £1 each. The officers told them that they would receive no dividends for their investment here but that all profits would be paid "on the other side."

The early 1890's were years of severe economic depression in Australia, but business remained brisk for the Echo Publishing Company. Its high standard of workmanship attracted some prestigious customers, including the Governor of the state of Victoria. He formally declared the Company to be "appointed publishers to his Excellency Lord Brassey, K. C. B." Soon a major extension had to be added to the building and more printing presses were installed. An office was also opened in central Melbourne to secure more business and to provide more opportunities for Echo workers to witness to their faith. By the turn of the century the Echo Company had become the third largest Adventist publishing house in the world, employing eighty-three people.

In addition to the weekly, eight-page *Bible Echo* (selling for one penny), a new journal appeared, the *Herald of Health*. In the same year ten titles were published. While most of them dealt with doctrinal issues, books such as *A Friend in the Kitchen* and *True Temperance* reveal the church's parallel concern for healthful living. The local publication of the first subscription book, *The Coming King*, was a significant success, despite initial doubts among Echo workers in the company's ability to reach the required standard of production.

Another significant step was taken when Ellen White, addressing the biennial session of the Union Confer-

ence in 1889, suggested that a second printing plant be established at Avondale, New South Wales, where a school and health retreat were already in operation. She said:

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

Back in the United States, the church's Foreign Mission Board responded by directing that their small printing plant in the Society Islands be removed to Avondale. Also a second plant originally intended for Rarotonga was directed there. In Melbourne, the Echo Publishing Company solicited liberal donations for the Avondale Press from outside businesses. They also contributed machinery and materials of their own. Because of the heavy costs of transporting this equipment to Avondale and because much of the type and other material arrived in poor condition, it was thought advisable to bring an experienced printer from the United States to insure that the enterprise be established on a sound foundation. Thus in February 1900, Elliott Chapman, an experienced printer from the Pacific Press, transferred to Australia to direct operations. Under his leadership the Avondale Press took over the publication of the *Herald of Health* and the *Union Conference Record*. Students attending the Avondale School did much of the work, and those who showed particular aptitude were hired as regular workers. Within one year, the new press was operating at a profit and was producing publications in English, Tongan, Fijian, Rarotongan and Maori.

Now renewed efforts to augment the colporteur work force became necessary. The *Union Conference Record* reported monthly sales in various colonies and recounted stories of orders taken in difficult or unusual circumstances, exhorting readers all the while to enter the canvassing work themselves. Although the number of canvassers increased steadily, the postulated thousands of zealous colporteurs did not appear.

After the establishment of the Commonwealth of Australia in 1901, new laws compelled church leaders to revise some publishing policies. The *Bible Echo* became disqualified as a "newspaper" under the new postal regulation because it actually contained little news. In 1902 the *Echo* was discontinued and replaced with *Australian Signs of the Times*. With the reduced postal rates, the subscription price dropped from 6/6d to 4/6d per year. The number of single subscriptions quickly tripled.

In 1903, the managing board of the Echo Publishing Company requested delegates to the next Union Conference to consider moving the enterprise to a rural location. Ellen White, of course, was a powerful and consistent advocate of country living. On the other hand, such a move would involve the loss of virtually all commercial printing — which was about two thirds of the com-



Some of the first Australian colporteurs with the original edition of Bible Readings for the Home Circle.

pany's work. The board felt, however, that they should now devote all their energies to denominational projects. In September a search was initiated for a suitable site. Six months later, the choice had settled on Warburton, a small township about fifty miles from Melbourne.

The possibility of the plant generating its own electricity from a water-wheel on Rocky Creek in the hills above the town was a decisive factor. Preparation of the site took several months, but early in 1906 twenty trucks were engaged to haul the 110 tons of machinery from Melbourne to the new location. Now all denominational work transferred to the newly established Signs of the Times Publishing Association Ltd., in Warburton. The greatly depleted Echo Publishing Company continued its commercial operations at North Fitzroy until the business was finally sold.

Fear that the loss of commercial printing would throw workers at the new press into periodic unemployment was very real. Many who moved to Warburton bought large tracts of land to enable them to grow food during the anticipated slack periods. These precautions, however, proved unnecessary, and by September, 1906, forty-two persons were on the payroll. Housing, especially for single workers, remained inadequate for several years. But, for the most part, those who moved to Warburton were delighted with their new surroundings. Wilbur Salisbury, former manager of the Echo Publishing Company and the new Chairman of Directors at the Signs Publishing Company waxed eloquent on the subject:

The site of our factory is 610 feet above sea-level. In front of the factory the mountains rise to nearly 2,000 feet while at the back their majestic heads, which in winter are sometimes covered with snow, tower up

some 3,000 feet. Some of the most beautiful scenery in Victoria is to be found about Warburton, and it is becoming a very prominent pleasure and holiday resort.

We have found the climate here this summer ideal. While we have shared the hot weather with other parts of the State, at no time has the heat been oppressive or the nights too uncomfortable for sleeping. Very seldom do we feel the effects of the hot north winds.

Even the redoubtable Warburton winter failed to diminish his enthusiasm and a few months later he wrote:

The health of our employees has been excellent. Most of them take an interest in improving their property, and the out-of-door work has been of marked benefit to them. The bracing air, the pure mountain water, and the vigorous hill-climbing that all have to indulge in twice a day, have greatly improved some in health, and all in weight and strength.

The beautiful surroundings, the songs of the birds, and above all, the blessing of our kind heavenly Father, should enable us to produce some of the best literature the world has ever seen.

While the move to Warburton solved most of the publishing department's physical problems, financial difficulties remained. Increases in the prices of paper, cloth and leather, together with wage increases made it almost impossible to maintain production costs, and therefore sale prices, at acceptable levels. And the expense of producing periodicals was a recurring headache. Although Salisbury complained that "the loss on our periodicals has been a great drain on this institution," he well knew that those publications were one of the church's main methods of missionary outreach and that there could be no question of curtailing their production. Church members were exhorted to

SIGNS OF THE TIMES

Registered at the U.P.O., Melbourne, for transmission by Post as a Newspaper.



The Echo staff just prior to the move to Warburton.



The sleepy village of Warburton in 1904.

Initially, the working conditions in Warburton were quite primitive as evidenced by the editorial tent (below).



double their subscriptions to the *Signs of the Times*, young people were offered college scholarships for selling literature, and canvassers' institutes became regular features throughout the nation. A Canvassers' Training School was established at Warburton in 1913. The *Union Conference Record* continued to relay colporteurs' successes to the membership. Some were simple accounts of domestic matters, as this case in South Australia:

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

In contrast, J. van de Groep described his encounter with state dignitaries in Adelaide:

This morning . . . I went to the Government House and explained our work to the secretary, at the same time showing him some of our publications. I told him my desire was to secure a subscription for *Daniel and Revelation* from His Excellency. The secretary then went into the next room and told him what I had said about our work. During this time I was engaged in prayer that a subscription might be the result of my work. After a short time the secretary told me that the Governor wanted a book, for which he wrote his name. . . .

I sold a copy of *Daniel and Revelation* to His Excellency, one to the butler, and one to the kitchen matron. The butler also purchased *Past, Present, and Future*, *Coming King*, *Matthew Twenty-four*, and several copies of *Armageddon*.

The Signs Publishing Company standards always commanded respect. Once, in 1903, the supervisors, trying to get ahead of their orders, sent 600 books to an



The early Signs Publishing Company plant in Warburton.

outside publisher to be bound. The results were disappointing: two hundred of them had to be sold as damaged copies. The other four hundred, as the manager said, had to be passed off "with our eyes partly shut."

In addition to the perpetual problem of finding ways to increase sales, the Warburton publishers had also to contend with unforeseen difficulties. By 1911 it was discovered that their lovely town was sometimes given to devastating floods. Far worse, however, was the outbreak of war in 1914. Soon paper and gold leaf (for embossing titles on leather) were difficult to obtain, even at inflated prices. Like everyone else, the Signs Company tried to live by the popular war slogan, "Business as Usual" and supplies did continue to arrive, seemingly miraculously. At a time when huge quantities of goods were stockpiled in England awaiting shipment to Australia, the Signs Publishing Company obtained a large consignment of paper only two months after placing the order. Materials from Pacific Press arrived on a mail steamer instead of the usual cargo vessel. (The ship that should have been used was torpedoed!) A ship carrying a supply of binder's cloth from Manchester caught fire at sea, destroying the contents of an entire hold. The cloth for Signs Company, it was discovered, had been stowed elsewhere. And when gold leaf was said to be totally unobtainable, the press purchased 25,000 sheets from Japan. Naturally, the workers felt God's hand directly over their labors.

At the end of the war, materials became easier to obtain, but the spirit of the age had changed. Weary of the stresses, shortages and sacrifices of the war years, Australians now had little interest in the future. They rejected whatever required protracted effort and buried themselves in self-centered materialism. Few people wanted to buy religious publications. But the canvassers pressed on courageously. Neville Westwood, for instance, set a world record when he secured a contract to canvass an area of 1,600,000 square miles in the Australian outback. He travelled by foot, bicycle, motorcycle, horse, camel cart and motor car. In his most thickly settled territory, the ranch stations were thirty miles apart! Others worked in less exotic regions—the mountains, the plains and the bustling cities. Altogether,



In the flood that precipitated the change of venue, the muddy waters of the Yarra river almost reached the second floor of the publishing house.

after forty-five years of toil, the canvassers had placed more than 700,000 books in Australian homes.

As the Great Depression of the 1930's brought poverty and unemployment to thousands, the number of full-time canvassers increased. The "lay by" plan helped improve sales. Workers reported that because of their regular visits to collect payments, deliveries were easier to make. Additional orders were often taken, and many homes were opened for Bible studies.

The Depression notwithstanding, the Signs Publishing Company constantly sought to maintain and improve production standards. As funds permitted, machinery was updated and, following a disastrous flood in 1934 which resulted in £9000 of damage, a major rebuilding program became necessary. Four years later, the modern new brick publishing house was operating. The Signs Company now assumed responsibility for printing the *Australian Record* and the *Missionary Leader*. This move left the Avondale Press at the disposal of the Cooranbong Health Food Factory for its extensive printing needs.

It has frequently been said that interest in spiritual things tends to grow during periods of adversity, and this proved to be true during World War II. Despite the shortages of materials and the price increases caused by the war, sales figures for the years 1941 and 1942 were the best until that time, easily surpassing those of 1922, the previous best year, while in 1943 the circulation of the *Signs of the Times* reached a record weekly peak of 33,000. During the following year a large group of women responded to the challenge of the hour and became part-time canvassers. As a result the sales force grew from 100 to 224, and the value of orders taken increased proportionately, reaching a maximum in 1945, when £119,000 worth of books were ordered. Hence the

war ended on an encouraging note as far as sales were concerned. But the production side of the publishing operation precluded any feelings of complacency. Many of the machines at the Signs Publishing Company were upwards of fifty years old and, though operational, were no longer efficient or capable of producing quality work.

Obviously, new equipment was needed and in the early 1950's several new presses and associated printing machinery were obtained. Major additions in 1957 and again in 1961 increased the press' floorspace to 40,000 square feet. The acquisition of a Roland Offset Press in 1959 enabled the company to produce the ten-volume *Bible Story*, a superbly illustrated set of books which soon became the canvassers' mainstay. It accounted, in fact, for about one-third of all their sales.

The cost of producing *Bible Story* was alarming, but results amply justified the expenditure of more than £425,000. In the first year more than 11,000 sets were sold to admiring customers across Australia. Enthusiastic comments about "the beautifully printed and illustrated" books that were "a constant source of delight" came from all sides. Another reason for the success of *Bible Story*, apart from its obvious excellent value, was the introduction of the "payment-by-mail" plan. By selling books on terms, colporteurs now came into line with current marketing practices. To manage this project, a Central Credit Office was established in Sydney to serve the entire Australasian Division, the first of its kind in the Seventh-day Adventist Church.

The 1970's brought further expansion. Two new two-color presses and a huge almost-new four-color press were purchased. Another 21,000 square feet of floor space were added to the buildings. And new incentives were offered to the canvassers, now called "literature

evangelists." Stan Rex received the Distinguished Salesman of the Year award from the Australian Institute of Sales and Marketing Executives for delivering \$18,000 worth of books in twelve months. Assistant Publishing Secretary C. B. O'Neill described one encounter during "Big Week" in 1970. Clearly, the "touch" of the pioneers had not been lost:

All day Monday we laboured, concluding with a showing of a drug film, and a display of books to ten priests, six nuns and some members of the Catholic community in the area (where we were working). The result of the day's work at 10.30 p.m. was NO SALES — not even a *Good Health* magazine!

Again we sought in earnestness, our Maker . . . And . . . with confidence born of Heaven . . . we set forth, in heavy rain, on Tuesday morning.

Lunchtime — still no sales!

At last our faith was rewarded with a sale of *Modern Ways of Health*. Our ignition was turned on and in our mind's eye we could see the green light for GO! From that sale on Tuesday at 1 p.m. to the following day at 3.30 p.m., not one canvass went unrewarded.

A short time later O'Neill was transferred to South Australia where he sometimes employed aircraft to reach the more remote areas of his territory. He covered the land from the opal fields of Andemooka and Coober Pedy to Arnhem Land in the far north. Everywhere he took orders and conducted meetings, selling books to customers as diverse as an aboriginal Methodist Mission chief and a Catholic priest. Near the top of the popularity list in these excursions were the latest editions of the old favorites — Arthur Maxwell's *Bedtime Stories*. The testimony of one Sydney woman whose husband had deserted her and her four children is a sample of the acclaim these children's classics have long enjoyed:

You may be surprised to know that, during the dark and dreadful days of anxiety that followed when my husband "walked out" drunk, all I had to go to for help, psychologically and spiritually, were those wonderful books of yours. As I read them to the children alone at night they were a genuine comfort to us all. I truly do not know how I could have carried on without their lovely and simple stories about Jesus and His love for all people, all the time, everywhere.

These books helped me to pray as I had never prayed before; they gave me renewed courage, and enabled me to encourage my children and explain the inexplicable to them. Today my husband has returned, and we have worked out a happy solution to our problems. You have no idea how deeply I treasure the *Bedtime Stories*.

The multiplied testimonies of needy people like this woman are tributes to the books which Australasian literature evangelists have carried over the years. Equally deserving recognition are the devoted workers who produced the literature which has instructed, inspired and comforted so many.

This, then, is the story of the Seventh-day Adventist Church's publishing work in Australia: a story of constant struggle, but of commendable achievement. As we have seen, no publisher of religious books and periodicals could expect to have an easy time in Australia, for the potential market is small by world standards and

the people, though nominally Christian, have never been deeply religious. Why, then, has the publishing work prospered to such an extent? As we review its story three factors are immediately apparent: first, the consistent emphasis on high quality workmanship; second, the solid support given by the rank-and-file members of the church, who have themselves purchased a substantial proportion of the total output from the local presses, and who have also provided the bulk of the workforce in the areas of both production and sales; third, the dedication and persistence of those who have carried Seventh-day Adventist publications from door to door throughout urban and rural Australasia. To these three factors many church members would unhesitatingly add a fourth: a factor difficult to document, but too compelling to ignore. They would argue that the publishing department's achievements give real credibility to the belief, expressed so many times over the years by employees, that God's hand has been over the whole publishing enterprise in a special way. And, if this is indeed so, it seems certain that the upward sales trend — with yearly sales throughout Australasia topping \$100,000 in 1942, \$500,000 in 1961, \$1 million in 1975 and \$2 million in 1983 — will continue.



The New Signs Publishing Company — a well established and respected firm.



INDIAN OCEAN

CORAL SEA

NORTHERN TERRITORY

QUEENSLAND

AUSTRALIA

WESTERN AUSTRALIA

SOUTH AUSTRALIA

NEW SOUTH WALES

VICTORIA

TASMANIA

NEW GUINEA

PAPUA

ST. MATTHIAS ISLANDS

NEW IRELAND

NEW BRITAIN

Arnhem Land

Cairns

Townsville

Rockhampton

Maryborough

Roma Toowoomba Brisbane

Tamworth

Cooranbong Avondale Gungahlin

Broken Hill

Mildura

Bathurst

Sydney

Wollongong

Adelaide

Stawell

Bendigo

Ballarat

Warburton

Ballarat

Geelong

Geelong

Hobart

Dunmore

Kororarua Trail

Port Moresby



GILBERT ISLANDS

ELLICE ISLANDS

SOLOMON ISLANDS

SAMOA

NEW HEBRIDES

FJI

TONGA

COOK ISLANDS

LOYALTY ISLANDS

NEW CALEDONIA

NORFOLK ISLAND

TAHITI

FRENCH POLYNESIA

PITCAIRN

TASMAN SEA

NEW ZEALAND

SOUTH PACIFIC OCEAN



Maraka

Aneityum

Makivouli

Norfolk

Kaua

Auckland

Canterbury

Napier

Palmerston North

Wellington

Nelson

Blenheim

Hokitika

Christchurch

Tongariro

Mount Ruapehu

Port Chalmers

Dunedin

Invercargill

Wellington

KWIC-BRU, GRANOSE, GRANO LA AND THE GOSPEL



Robert H. Parr



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

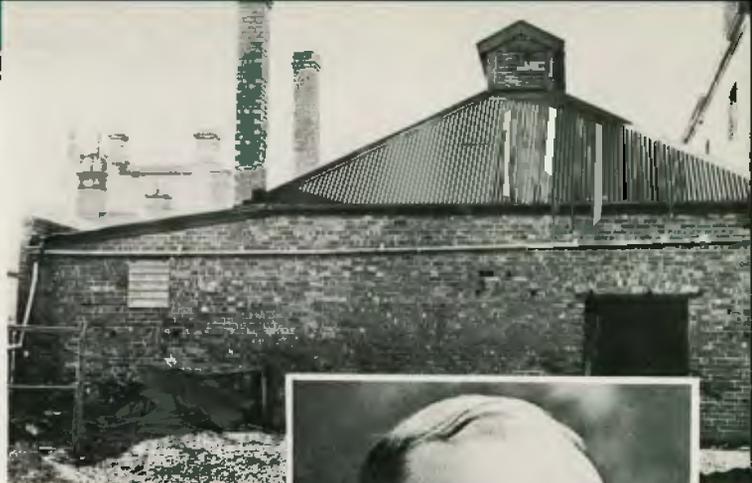
A few moments' thought will convince the most perfunctory reader that the two thoughts are in apposition rather than opposition. Today, God's-property-which-is-also-a-gift is a gentle giant of which every Australasian Adventist has a right to be humbly proud. Humbly, because we cannot claim credit for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

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

The hearers were understandably dismayed. No one had any money nor yet the requisite know-how; no one knew how to make health foods; no one was obviously endowed with marketing skills; no one had the faintest inkling where all the expertise or, for that matter, the finance, would come from. But they began anyway. In 1897 they received, as a gift, twenty cases of health foods from Battle Creek, Michigan. Although the contents were mainly biscuits, that shipment included Granola, gluten and a now long-forgotten coffee substitute called Caramel Cereal. The entire stock was trundled off to the Echo Publishing Company in North Fitzroy and stored in the packing department of the printing establishment.

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

But who would buy the wares, transported across the water, and stored in the corner of a small publishing house? The answer seemed to be "no one" except the staff of the publishing house. Who else had heard of these health biscuits and other gastronomic concoctions? Reason suggested that the thing was doomed to failure before it got off the ground. The amazing thing is that the publishing house staff did not listen to reason. That very year they began to talk seriously about making health foods right here in the Antipodes.



(Above): The first food factory in Northcote, Victoria, 1893.

(Right): George Septimus Fisher — the founding father of the Sanitarium Health Food Company.

He travelled thousands of miles to promote its interests. His vision, fortitude, astuteness and diligent work resulted in prosperity for the enterprise.

Then they did exactly what Adventists have done since the dawn of their history: they formed a committee to discuss the matter. This eager group of embryonic health-food magnates soon located a bakehouse — also in North Fitzroy — which they duly registered on April 27, 1898.

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

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

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

Clearly, it was felt that the market for the new foods (selling at nine pence a pound for Caramel Cereal and six pence a pound for Granola) was hardly buoyant. The same minutes also noted "that Freddie Williams be

"The Stomach

"IS THE KITCHEN OF THE SOUL."

Therefore you should PROVIDE for it
WISELY.



Granola is one of the finest Health Foods. Prepared from a number of the choicest grains, so combined as to constitute a perfect food, containing all of the elements of nutrition, and in proper proportion for the system.

7½d per lb. in 1 lb. packages,
6d. per lb. in 5 lb. bags.

Ask Your Grocer for It.

Caramel-Cereal a delicately flavoured Health

Drink to substitute for tea or coffee. It is a harmless beverage, free from all deleterious and poisonous properties.

1/- per lb. in 1 lb. packages,
9d. per lb. in 5 lb. bags.

Samples sent on application

Nut Butter A perfect substitute for ordinary butter, presenting fat in the form of a perfect emulsion. With water it forms a delicious cream which may be freely used without interfering with digestion. Used for shortening of all kinds. Makes gravies so closely resembling in flavour meat as to deceive the most carnivorous in taste. A pure product of nuts. Can be eaten by those who cannot eat ordinary butter. Keeps sweet indefinitely.

1/6 per lb., 10d. ½lb.

Liberal Discounts to the Trade

Manufactured by

THE SANITARIUM HEALTH FOOD AGENCY

343 FLINDERS LANE, MELBOURNE.
Or, 231 ST. GEORGE'S RD., N. FITZROY, VIC.

- - Agents Wanted - -

Agencies: Mr. A. Hughes, Eagle Junction, Brisbane, Q.
Sanitas Supply Co., Gosport St., Summer Hill, N.S.W.

paid one shilling a day or 1½ pence an hour"—which suggests that Freddie Williams would not have had to pay much income tax that year. But that was the way of things in the nineties of last century. A depression was stalking the land and Freddie was doubtless grateful for his five shillings a week to take home to mother.

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

At first it appeared that the move had merely transferred the problems from Victoria to New South Wales. Manufacturing proved no problem but the marketing was fraught with every conceivable difficulty. The main outlets were the Tract Societies, the precursors of the Adventist Book Centers, and these were hardly the contemporary versions of present-day supermarkets.

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

June 15, 1902: Roasted a batch of wheat. Ground Caramel Cereal. Kept fire in boiler.

June 16: Made Caramel Cereal and did some grinding.

June 19: Made one batch of Caramel Cereal. Let the water out of the boiler and got it ready for inspection. The inspector was up.

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

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

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

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

Then there was trouble with the law. Notice:

September 5: The Police were over to the San to see why we had not got a certificate for the boiler. Bro. Amyes called to see if I knew anything about it. I did not.



Adventist Heritage Collection

The original Cooranbong factory.

September 6: The Police called to see me about running the boiler without a certificate.

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

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

Meanwhile, back in Australia, church workers remembered that they had also been advised to open restaurants. Accordingly, in 1902, a small shop was opened in the Royal Arcade in Sydney. Emboldened by success, the men at the top determined to take a plunge. They rented two adjoining shops in Pitt Street near Park Street for £10 a week and thus began the shop-and-restaurant business.

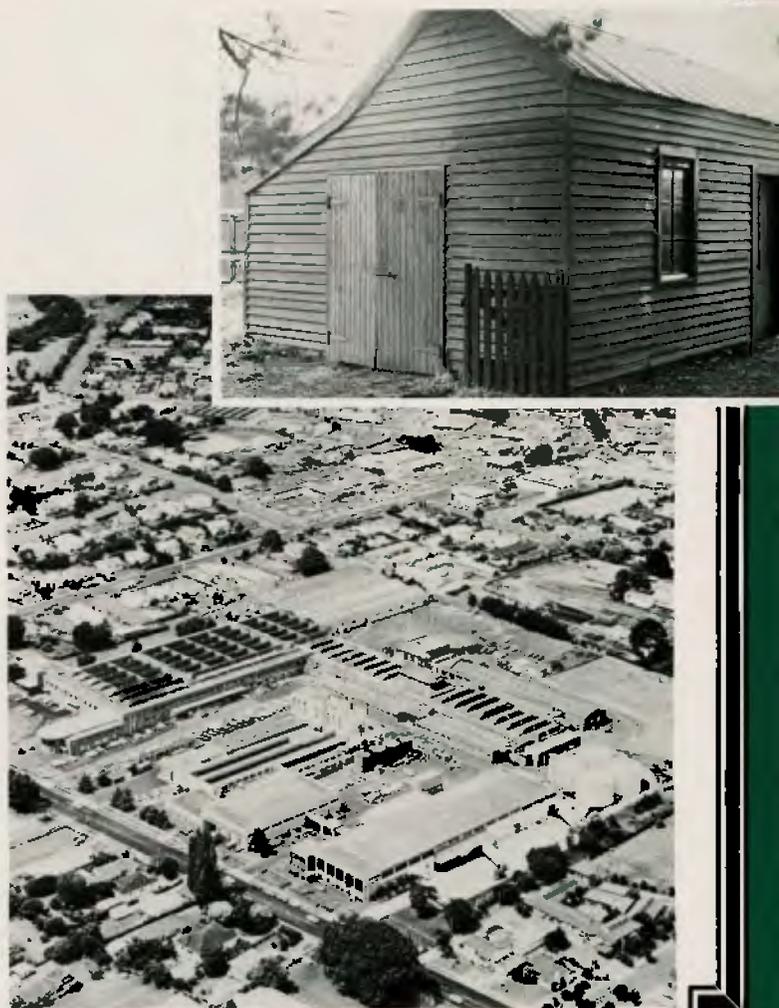
In 1904, George Fisher left the Echo Publishing Company and joined the health food work as a full-time worker. "The outlook was not at all promising," he wrote later. "The factory at Cooranbong was in debt to the Sydney Sanitarium and Benevolent Association to the extent of £5,000, a large amount in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

Someone with a keen eye noticed that the main problem with the shop was its position. Accordingly, it was agreed to shift. Eventually a basement was found in the the Royal Chambers, at the corner of Castlereagh and Hunter Streets, in the heart of downtown Sydney. Earlier in its history, this new site had been used as a



Inside the factory, hard working, caring hands packaged thousands of breakfast biscuits and other items.

The original health food "barn" in Papanui, New Zealand (Below) offers a striking contrast when compared with the new factory and head office in Auckland.



Cobb and Co's Coach stable, and Fisher described it as being "in very dilapidated condition." The place was renovated however, and served acceptably for fourteen years.

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

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

About this time the company was having difficulty paying accounts, and a prayer meeting was held to help determine what should be done. The workers decided to take a cut in wages. Many years later, Fisher wrote:

All fell in love with this plan, and thus helped the work over a critical period. The Lord honoured this sacrifice by increasing our patronage sales.

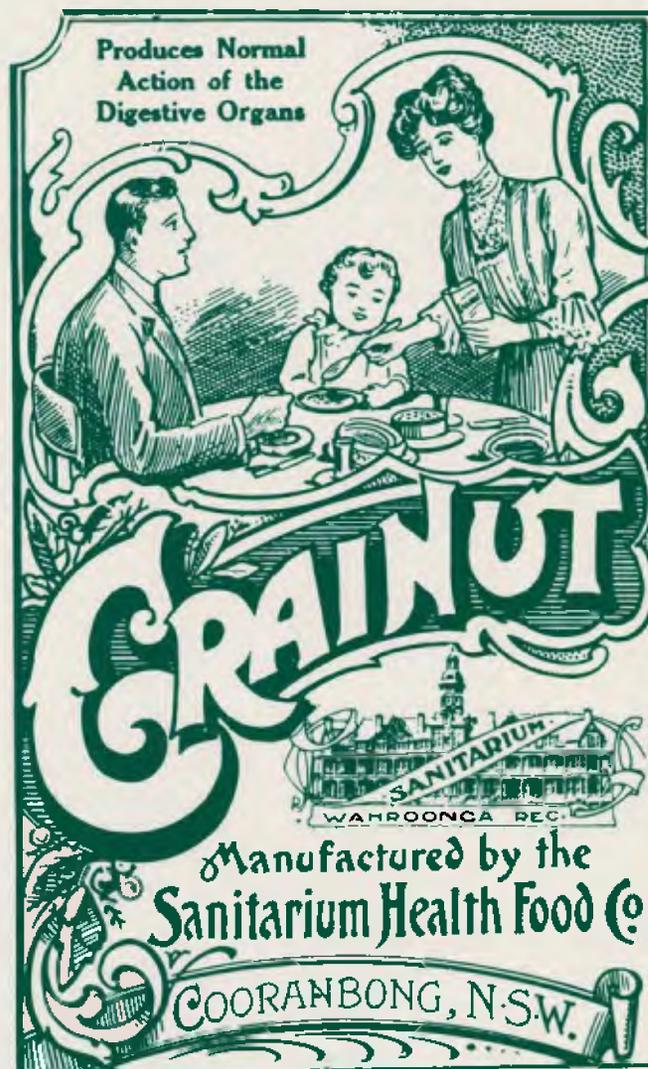
Then an event half a world away brought prosperity to the fledgling company. Upton Sinclair, one of the most respected and popular writers of the day, scathingly and responsibly attacked, in his book *The Jungle*, the unhygienic methods of the Chicago meat-packing houses, the cruelty to the animals,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

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

Next door was a Catholic repository where the owner purveyed statues, pictures, and Catholic books to the populace. Fisher paid this kindly man several visits, became very friendly with him. He explained at length his need for more space "Might it be possible to have your

shop?" Surprisingly, this cooperative fellow agreed, moved out, and secured premises elsewhere in the city, giving the vegetarian cafe space for about thirty more customers. It should be added, however, that much prayer and discussion went on at the committee level to bring this progressive move to pass.

By 1906, things were moving along with encouraging momentum. The health foods were becoming better known, the factory was moving from the red to the black. Adventists were becoming more health con-



scious, and members of the general public were increasingly aware of the need for better foods.

When the new dining room was ready for business, someone dreamed up the idea that it would be an excellent means of publicity if they were to make the occasion very special. Accordingly, invitations went out to all the Sydney Adventist churches to attend a meeting at the enlarged cafe. About 100 people attended. Before the business of the evening was commenced, however, a dinner was served — a triumph of planning and expertise. The guests were very impressed with the fact that

every dish was prepared from Australian-made health foods. A program planned and presented by the cafe workers followed. Then came the magical moment: George Fisher handed over twenty-five golden sovereigns to Pastor Gates, then superintendent of Mission Fields. It was the first such contribution to the work of the church that the health food work had ever made.

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

A few days ago there arrived in Sydney a ship loaded with gold sovereigns for missions. It happened on this wise: The new extension of the Pure Food Cafe was dedicated on 19 August. After an excellent dinner had been served to about 100 guests, all adjourned to the new room and listened to some good music and reading of interesting papers by different members of the cafe staff of helpers. At the conclusion of these exercises, Mr. Fisher, the manager of the cafe, read the following

Staff of the Sanitarium cafe in downtown Sydney.



Loma Linda University Archives

recommendation, passed by the Union Conference Council in Melbourne last September:

"That we recommend our various conference committees and managing boards of our institutions to consider the advisability of giving each year from the ordinary income of these conferences and institutions, a donation towards foreign mission work."

Mr. Fisher then stated that the cafe family had been making an effort to carry out this recommendation, and that all had united in practising economy in various ways in order to save something for the island missions.

At the conclusion of his remarks, he lifted a covering which concealed some object on the table and revealed to the gaze of all in the room a miniature ship made of

pearl-shell from keel to top-mast loaded to its utmost capacity with gold sovereigns. On one of the sails was printed the well-known words, "The isles shall wait for Thy law." In an appropriate speech, Mr. Fisher, on behalf of the cafe workers, presented this ship, with its golden cargo, to the writer for the Island missions. It was found that the value of the cargo amounted to £25.

The suddenness of the surprise nearly took away the breath of the writer, but we managed to express our thankfulness to the happy-faced cafe family for the handsome gift.

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

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

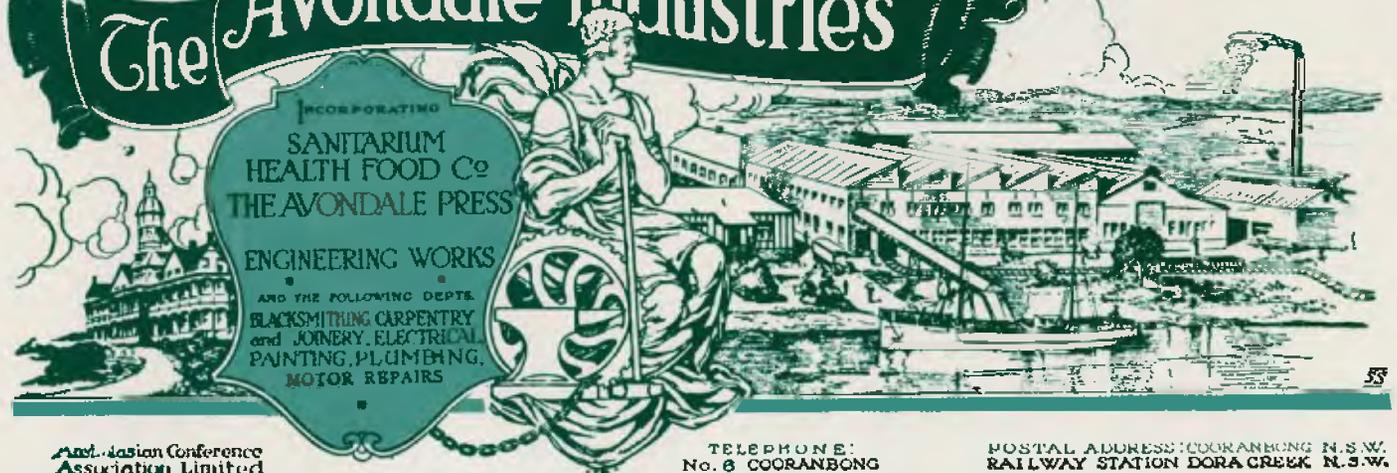


The second decade of the new century saw the rapid growth of the health food work. Up to the end of 1908, the management of the Cooranbong food factory had been in the hands of the faculty and Board of Management of the Australasian Missionary College, now Avondale College. But the expansion of the work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

The holocaust of the Great War brought further growth to the Sanitarium Health Food Company, though there were problems which, at times, seemed insuperable. Prices of wheat rocketed and hit the (then) astronomical level of twelve shillings a bushel. The value of the flake-biscuit Granose, however, was well appreciated by some in high places, and many of the troops sampled Granola for the first time. Indeed, several consignments of this splendid food were sent to

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the Australian and New Zealand troops in Europe. A friend of the company was a Federal statesman of the day, the Minister for Munitions. He saw to it that commodities in short supply were channeled to the company, which was making basic foodstuffs for both the civil and military population. On one occasion, when tins were needed for the cereal coffee Kwic-Bru, there was no tin plate to be had. The Minister saw to it that the company received just enough tin for its needs. It somewhat rocked the management, however, when one gentleman who had bought a tin of the cereal coffee brought back the empty container and showed the merchants what was printed on the inside. There, for all to see, were the words MUST DIE. Apparently the tin-plate container had originally been intended for a pest-control company's product. Fortunately, the gentleman who bought the "must-die" Kwic Bru was not without a sense of humor, and mockingly asked the management's permission not to die just then. Today, perhaps, he would have sought professional opinion with a view to legal action because of mental distress.

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

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

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

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

It is also believed that the idea of a sweetened,



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

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

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

Some notable names must be mentioned in connection with the expansion of the Health Food Company. We have already seen something of the sterling work of George Fisher. Without his expertise, vision and tenac-

ity, it is doubtful whether the work could have prospered as it did. But when age crept up on the Grand Old Man of the Health Food Company, others were there to take over. Men such as George Chapman who negotiated the Grain Products transfer; George Adair, Carl Ulrich, Andrew Dawson, Bertram Johanson, Wilfred Kilroy, Frank Craig and Cameron Myers have held the position of general manager (now managing director). Under each succeeding leader the steady progress has been maintained.

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

Promoting Sanitarium products the innovative way — in the 1920's.





Modern factories with "state of the art" equipment have replaced the old plants in Cooranbong (above, Warburton (upper right), and Auckland, (right).



We live in a highly competitive age. No longer can an excellent product be marketed unless it is thoroughly market-researched before it arrives on the supermarket shelves, unless it has been backed by the most sophisticated technology, unless the product is attractively (some might even say seductively) packaged, unless it is advertised nationally on television and in the glossy magazines, unless the quality does not vary so much as a hair's breadth from one packet to another, unless there is a continuity of supply, unless the price is competitive, unless, indeed, a thousand other conditions are met. For instance, if you do not market a new product before September, you can forget it until February. The supermarkets must have time to get it into their computers before Christmas.

Such conditions imposed from without demand a highly trained management. Once you might have been able to pluck out a George Fisher from his job in a publishing house, but not any more. Management must be as qualified as the product is sophisticated. It must be trained, experienced, communicating, articulate. Behind it must be scientific technology that is first-rate and innovative. For this reason, long before many a compara-

tive organization even thought of it, the Sanitarium Health Food Company had established the Australasian Food Research Laboratories. In 1933, William Leech was called from the United States to establish the laboratories at Cooranbong. He arrived in 1934 and set about his task with typical American enthusiasm. By present standards, his laboratory was limited and small even pathetically inadequate. Nevertheless it was a start and from it there grew a modern and strongly staffed organization which has not only maintained a quality control which is second to none, but has developed new products and upgraded existing and accepted lines.

With new and exciting products, with an increasing share of the breakfast-food market, and with more sophisticated methods of production necessary, it was decided that an Engineering Department should be incorporated into the company. Accordingly, in 1920, Henry Clifford Tempest (affectionately but irreverently known to his junior engineers as "Storm") established such a department. This, with the rest of the company, grew until it became a separate entity in its own right—the Plant Development Division. This invaluable subsidiary to the company designs and/or installs much



(Above Left): The earliest food research laboratory in Coorangbong. (Center): Better equipped research facilities erected in 1934. (Right): Though not particularly attractive, the hardware produced by the engineering department, in the early days, was functional.

of the new and regularly updated machinery in all the factories throughout Australasia. It goes without saying that there is a tremendous amount of technological expertise within the confines of this division of the company. The savings that have resulted from having our own Plant Development Division can well be imagined. For example, the whole process of making Weet-Bix has changed through its creative genius from being predominantly a manual operation to being one which is almost fully mechanised and automated. Raw whole grain wheat enters the system and emerges at the other end as packaged biscuits.

Apart from providing the public of Australia and New

Zealand with healthful food, the Sanitarium Health Food Company benefits the whole community by providing funds which strongly support the medical, educational and humanitarian and institutional work of the Australasian Seventh-day Adventist Church. Christ once commended a dishonest manager for his shrewdness, suggesting that "the people of the light" should learn how to use worldly wealth to "gain friends." Moreover, "whoever can be trusted with very little can also be trusted with much" (Luke 16:10). The Sanitarium Health Food Company provides a remarkable example of how physical resources may be applied to spiritual ends. Kwic-Bru, Granose and Granola have spread the Gospel indeed!



The Family in the Shop

Dorothy Minchin-Comm

More than one hundred and fifty years ago, a group of sturdy pioneers known as "The First Five Hundred," settled the Swan River Colony in western Australia. Aboard the second ship to make the long voyage from Portsmouth, England, around the Cape of Good Hope, was James Minchin, his wife and five children. Left with their goods on the beach, they, along with the other immigrants, learned by trial and error to cope with strange plants and foods, unpredictable natives, and peculiar looking animals. They quite literally had to achieve the impossible with next to nothing!

Today, modern Perth lies on those river banks where, in 1829, the black swans nested and the aboriginals danced. Ten miles to the south, suburban Cottesloe developed as a sunny little town lying on a narrow neck of land between the picturesque yacht harbor of Peppermint Grove on the Swan River to the east and the high-surf beach facing the Indian Ocean to the west.

At the turn of the century, James Minchin's grandson, John, owned a green grocer's shop on Napoleon Street, in Cottesloe. Martha Ellen Minchin—John's wife—and their daughters, Florence and Ruby, kept the shop, and the family had living quarters at the back. John and the older sons farmed at Caversham, not far from the ancestral land-holdings of the family in Upper Swan. On week-ends they brought down farm produce for sale in Cottesloe.

Life at the shop, however, had dimensions far beyond the melons and sun-dried raisins displayed in the front window. Ruby Minchin was organist and choir director in the local Methodist church where the family were active members. At home, she hung out her brass shingle at the shop door and taught her piano pupils in the back parlor. Then an American preacher, Edward Hilliard—a native of Bucksbridge, New York—came to hold one of the earliest series of Adventist evangelistic meetings in Perth. Florence, Ruby, brother Harold and their mother became Seventh-day Adventists.

Meanwhile, two additional boys had been born to

John and Martha—Gerald in 1901 and Lennard in 1904. With some impatience they waited as the family attended both the Methodist and Adventist churches, observing Sunday and Sabbath while they were trying to make their decision. Of course, keeping two days a week cut into time for swimming at Peppermint Grove and for dreaming over the trains that daily steamed past Napoleon Street on their way from Perth to the Port of Fremantle. Those same lads, however, would leave their mark internationally on the growth and development of the Seventh-day Adventist church.

From the simple little shop-home, Gerald and Len Minchin went out—first to Darling Range School (now Carmel College), then to Avondale College, and finally on to ministry in faraway places. Gerald Minchin completed his education in the United States and then worked for the church as a school administrator, professor and minister in Singapore, Australia, New Zealand, Canada, England and North America. Lennard Minchin served first as dean of men and music teacher in Longburn, New Zealand, then as director of youth ministries in Australia (at conference, union and division levels). Later, he held the same position in the Northern European Division and finally in the General Conference. A host of people around the world still remember the impact of his revival sermons, heard at Pathfinder camps, school weeks of prayer, and youth congresses.

For many years now, the shop on Napoleon Street has belonged to the Sanitarium Health Food Company. Today, customers are still being offered sweet, dried fruits and other tasty foods, just as they were by the Minchin family almost a century ago—a coincidence of time and place, to be sure! The diverse ministry of the Minchin brothers and the evangelistic outreach of the Sanitarium Health Food Company, however, have more in common than at first meets the eye. But perhaps the most curious fact of all is that they have shared the little shop on Napoleon Street.



(Left): Perth, Western Australia, from King's Park. A clean, unspoiled city, it is situated twelve mile up the Swan river.



(Below): Surfers at Cottesloe Beach, a resort area even from early times.



(Above): Yachts ride at anchor off Peppermint Grove.



(Left): The old shop on Napoleon Street, Cottesloe, about 1907. From the left: unidentified man, Jack Laird (who took over the business that year), and Victor John Minchin.



John Minchin (1860-1918), a solid citizen much beloved by his neighbors.



Martha Ellen Hitchcock-Minchin and her daughters, Florence Minchin-Laird (Left) and Ruby Minchin-Britten (Right). Frequently taken to be sisters, the three often sang together.



The Minchin vineyard and grape arbor at Caversham. The property now belongs to a winery.



Ruby Minchin's brass sign. In all their generations, the Minchins have had a profound love of music.



The Minchin brothers about 1921, shortly before Gerald left for the United States. (Left): Edwin Lennard (1904-); (Right): Gerald Hopetoun (1901-1969).



The Darling Range School (now Carmel College) about 1910.



The shop on Napoleon Street has had a face-lift, and the old home has become storage space and a Sanitarium Health Food Store.



A customer shops for Sanitarium products.



The Pitcairn



John Tay

*"He shall not fail nor be discouraged,
Till he have set judgement in the earth,
And the isles shall wait for his law . . ."*

*Sing unto the Lord a new song,
and his praise from the end of the earth,
Ye that go down to the sea,
and all that is therein,
the isles and the inhabitants thereof.
Let them give glory unto the Lord,
and declare his praise in the islands."
(Isa. 42:4, 10, 12)*

Like the innumerable white sands of the coral beaches, like the roar of the surf on the reefs, like the shadowy mountain valleys with blue lagoons at their knees—in many diverse ways the gospel has reached the exotic islands of the South Pacific.

SONGS OF THE ISLANDS

Adventist Missions in the South Pacific



Robert Dixon
Dorothy Minchin-Comm



THE PILGRIMAGE OF THE "PITCAIRN"

Flung out into the mid-Pacific at the eastern edge of Polynesia, the island of Pitcairn enjoyed almost 100 years of privacy. Here, in 1789, after the celebrated mutiny on H. M. S. *Bounty*, the renegade English seamen and their Tahitian families found the isolation which they needed for survival.

In 1886, John I. Tay, an American ship's carpenter and a Seventh-day Adventist, stopped at Pitcairn. Fascinated with the islanders, he asked to stay among them until the next ship called and won them over to the full range of basic Adventist doctrines in only five weeks. The entire population of eighty-six requested baptism.

Stunned with such a "harvest of grace," John Tay returned to the United States. His account of his Pitcairn experience electrified the entire church. With less wisdom than zeal, Andrew Cudney, a Nebraskan pastor, set out for Pitcairn in an old schooner, the *Phoebe Chap-*

man. He never arrived, and the ship was lost with all hands. Stimulated by this disaster, John Tay set about building a new vessel. The Sabbath Schools across America raised money for a two-masted, 102-foot schooner, appropriately named *Pitcairn*.

In October 1890, the ship sailed from San Francisco with a crew of eight and three missionary couples—the John Tays, the Edward Gates, and the Albert J. Reads. The children of the mutineers welcomed the party ashore after their 3900-mile voyage. Following two large baptisms a new church was organized, the first in the Pacific islands.

Now the sturdy little ship began its missionary career in earnest. It went first to the Cook Islands, then to Samoa and Tonga, and on to Fiji where John Tay and his wife elected to stay. By the end of the year, the ship reached Norfolk Island which thirty-five years earlier had been populated by friendly Pitcairners. Next the ship sailed to Auckland, New Zealand, for refurbishing. Improvements included better ventilation in the cabin

and fore-castle, auxiliary steam power for penetrating island reefs, and re-rigging as a brigantine. The missionaries themselves fared less well. John Tay died in Fiji and Captain Joseph Marsh in Auckland. A sad party returned with the ship to California.

But better days still lay ahead for the gallant *Pitcairn*. She made five more Pacific voyages, moving missionary families from place to place and providing supplies, including many tons of literature. About the turn of the century the *Pitcairn* was retired, for she had too many limitations to compete in an age of steam. After passing through the hands of several owners she was finally wrecked in a typhoon off the Philippines in 1912. Thus ended the first burst of Adventist evangelistic energy in the South Seas.

Australia would now provide the continuity. In 1901 the decision was taken to lay the responsibility of Adventist missions in the South Pacific upon the 300 Seventh-day Adventists in Australia and New Zealand. The "American Phase" of mission outreach had put down tentative roots in many of the island groups east of the New Hebrides. The work, however, had been mainly confined to those areas where Christian missions had already established a footing. All of that was about to change.

The Australian church looked, naturally, to the college at Avondale and the Sydney Sanitarium to provide the people who would carry the Adventist message to the South Seas. Thus Australia's spiritual vision suddenly expanded to encompass thousands of ocean miles, innumerable coral islands, and uncounted tribes of unknown people. While a few pioneer missionaries linked the new phase of mission with the old, the enterprise belonged essentially to the Antipodes.



The sextant used by Captain E. H. Gates on the first voyage of the *Pitcairn* to the South Pacific.



(Left): John E. Fulton who gave twenty-five years to Australasia as missionary and administrator. His name is forever linked with Fulton College, Fiji.

(Right): Septimus W. Carr who pioneered the work of the church in Papua and Fiji.

Following John Tay's choice, John Fulton (a native of Nova Scotia) and the Minnesotan Charles M. Parker chose to stay in Fiji. At the turn of the century, they were joined by a group of Australian nurses, the Currow brothers with their wives. The way in which they coped with elephantiasis and other tropical diseases brought these medical missionaries to the favorable attention of the government. They were helped by Pauliasi Bunoa, a Fijian who served first as translator and then as pastor. As early as 1903, there were already Sabbath-keepers in nine settlements.

The next year, Septimus Carr built Buresala, the first school on the island of Ovalau. This very early emphasis on education illustrates the missionaries' recognition of the fact that the key to the spread of Adventism in Fiji would be the indigenous worker. Within a short time, Buresala could hardly cope with the demands for the services of its trainees, and Fijian Adventists were making notable contributions to the advance of the church not only at home but in pioneer stations as far west as Papua.

Another great asset to the work was the translation of Adventist literature into the Fijian language. It started with John Fulton's small paper, *Rarama*, and went on to translations of Ellen White's *The Great Controversy* and *Bible Readings*, imported from the Avondale press in Australia.

Not until 1912 was an effort made to reach the indentured workers from the Solomons and India residing in the Fiji Islands. The Indians who ultimately made up more than half of Fiji's total population were first approached by Mrs. Ellen Meyers and her children—all of whom were fluent in Hindi—and the Alfred Chessons and George Masters. With her evening school for

(Right): Andrew G. Stewart, known to the Fijians as "Qase Levu"—the "Big Chief" of Advent missions.



(Below): Fulton College, Fiji.



young men and her day school for young women and children, Ellen Meyers had a profound influence on the Indian community. Then came Edmund and Gladys Rudge in 1925 to superintend the Indian Mission. Both early graduates of the Sydney Sanitarium, they landed in the midst of a typhoid epidemic. With their own son as one of the patients, they were thrust into their work without ceremony. In due course, Fijian Indians themselves were able to serve their own people. Prominent among these were Nur Banadur Singh and his wife as well as Narain Singh, an Avondale graduate.

Although Fiji was an important Allied supply station during World War II, the terrors of the Pacific war did not touch it directly. These islands, where swift rivers cut valleys into the mountainous volcanic terrain, were left in relative peace and remained a major base of Adventist mission operations. Indeed, during the war years the Adventists were able to upgrade their educational work. They secured 400 acres near Suva. Piece by piece the school buildings at Buresala, Samabula, and Navesau were dismantled and rebuilt on the new land. Three Australian pastors (Albert Watts, Arthur Dyason, and Keith Satchell) made this transition. Thus, in 1940, Fulton Missionary College was born, named in honor of veteran missionary John Fulton. Andrew Stewart became the first principal.

For forty-five years, students have converged on Fulton from as far west as Papua New Guinea and as far east as Pitcairn. Not only do graduates serve the church, but they are in strong demand by government agencies and private businesses. Recently many of the school's major post-secondary courses have been taken over by the newly-opened Pacific Adventist College near Port Moresby, New Guinea. Still, Fulton remains an active, major landmark of Adventist missions in the central Pacific region.

Seventh-day Adventist outreach in Fiji today is primarily the responsibility of Fijian pastors, evangelists and teachers. This localization of responsibility has been encouraged by the government, which sometimes is reluctant to give work permits to expatriates. After almost a century of Christian endeavor, Seventh-day Adventists in Fiji number about 10,000 and are accepted as an integral part of Fijian society.



THE NEW HEBRIDES

Mission beginnings in the New Hebrides contrasted sharply with the Fijian successes. These sinister islands had a rapidly declining population because of infanticide, disease and tribal warfare. The New Hebrides (now Vanuatu) were described at the turn of the century as "a most depressing group" of islands. And not without cause, for they were originally populated by some of the most primitive inhabitants in the South Pacific.



Norman and Alma Wiles with Big Nambus cannibals on the island of Malekula, in the New Hebrides, in 1920.



Charles and Myrtle Parker first settled in Atchin in 1912, at the invitation of a local trader who hoped that a Christian mission might subdue his hostile neighbors. When Charles first ventured among the Big Nambus tribesmen, the cannibals cased him out — physically — as a prospective meal. Happily, they rejected him.

In 1916 Norman and Alma Wiles joined the Parkers, going to the island of Malekula among the Big Nambus. Although the chief there threatened to eat nothing until he could feast on the flesh of a white man, it was black-water fever, not cannibalism that cut short Norman Wiles' young life. Five years later, John Fulton on itinerary concluded that his fellow missionaries in these islands were indeed working in "perhaps the darkest place in all heathendom."

The first baptism came eleven years after the Parkers had first started their work, and it brought in only twenty-three people. Finally, with the establishment of a training school, Aore became a church center. There, fine timber for building mission vessels was cut and prepared on the school land.



Fijian physician Dr. Joeli Taoi examining a chief in the New Hebrides

While these islands were not ravaged during the Second World War, they did lose the services of expatriate missionaries for a time. Today close links are maintained with Fiji, both in the academic connection between Parker Missionary School in Aore and Fulton College and the extensive evangelistic work conducted by Fijian pastors.

The early medical work, first carried on by missionaries and their wives, culminated at last in the Aore Adventist Hospital in 1961. The medical superintendent was a remarkable Fijian surgeon, Dr. Joeli Taoi. With limited facilities and a minimally-trained staff, he performed wonderful feats of healing. After eight years his

Australian nurse, Isobel Paget, testified that he had become "a legend in his own lifetime." The British government awarded him the Order of the British Empire. Unfortunately, the financial recession of 1975 and the return of Dr. Joeli to his homeland resulted in the closing of the institution. Nonetheless, Aore Hospital will always remain a bright chapter in the mission saga of Vanuatu.

As in Tonga and many other mission centers a brass band from the school now replaces the sounds of savagery. What joy if those pioneers who gave their all could now see the 5000 Adventists in Vanuatu today!



THE SOLOMON ISLANDS



It was in May 1914, that the first Adventist missionaries came to the Solomon Islands. Seasoned and skillful, the Welsh Captain Griffiths F. Jones and his wife arrived aboard their ship, the *Advent Herald*. So efficient had been their preparation that within one month they had established a church and school and the captain had conducted the first Sabbath meetings in the local language. With the remarkable foresight that characterized so many South Sea Island pioneers, Jones wrote one year later: "It is not difficult for us to see our first native missionaries among these dear people."

In 1916, the Adventist youth in Australia raised the sum of £2000 for the purchase of a large, seagoing ship. With it Jones was able to superintend the founding of many Adventist missions, island-hopping from place to place.

In a short time, the islanders were indeed taking the gospel to their own people, persuading them to give up tobacco, betel nut and the old tribal gods. The coast at Marovo Lagoon became the site for mission headquarters, the printing press and Batuna school. Within five years it was already impossible to keep up with the calls for church workers. Medical work, as usual, led to government and public approval. Canoes would come from fifty miles away, carrying the sick and injured to the clinics.

Then came the fearful 1940's. The Solomon Islands and their neighbor to the West, Papua New Guinea, endured the devastation and carnage of war. Names such as Guadalcanal, Rennel, and Bougainville, became household words some four decades ago.



(Above): Master mariner Griffiths F. Jones with model of the *Advent Herald*. A gifted linguist, Jones became a trailblazer for Adventist missions throughout the South Pacific, the Far East, and Africa.
(Below): John D. Anderson who, for 21 years, served the Adventist church in the Solomon Islands



(Above) The amazing Kata Rangoso who took charge of the Adventist cause in the Solomon Islands during the Second World War.
 (Below) Translating the Bible in the Marovo language (Solomons).



Overnight, the Solomon islanders had to take charge of mission activities as the Australian missionaries were evacuated. Because of their allegiance to the Allies, many of them suffered during the Japanese occupation. Deni Mark, for example, responsible for the Kambubu Training School in 1942, helped numerous Allied service-men to safety but finally died of his many floggings. Kata Rangoso was left in charge of the mission operations. He too was imprisoned, beaten and three times set before a firing squad because he would not work on the Sabbath nor would he order his people to do so.

When Pastor Norman Ferris arrived in the Marovo Lagoon in 1945 to survey the remains of battle, he found Rangoso reassuringly busy. Indeed, he was just leaving to dedicate a new church, conduct a baptism and marry two couples! At Batuna the believers had craftily preserved all of the mission equipment. The machinery was well greased, and the vital parts had been dismantled and hidden. And the mission ship *Portal* was well concealed up a creek.

Post-war reconstruction moved on apace with new mission headquarters established in Honiara, the main town in the Protectorate. In 1948, Betikama School was built. Lyndon Thrift, an Australian with practical engineering experience, supervised the conversion of quonset huts into dormitories and classrooms. A truck was dragged out of the bush, along with several drums of gasoline to run it. Today, Betikama has become distinguished for its fine wood carvings and copper artifacts made by its 300 energetic high school students.

Dr. Lynn McMahon, the first post-war medical superintendent, came from Australia, but his successors—in traditional manner—were graduates of the Papua New Guinea School of Medicine. Two earlier hospitals have now given way to the 90-bed Atoifi Hospital situated at Uru Harbor on eastern Malaita. But here, as recently as 1966, yet another mission sacrifice was made. Brian Dunn, appointed to supervise the nursing staff at Atoifi, was tragically killed by the well-aimed spear of a disgruntled islander.

In 1952, the British and Foreign Bible Society accepted for printing a complete manuscript of the Scriptures in the Marovo language. It had been prepared by missionary Robert Barrett and three native pastors. The results of that work are now evident throughout the Solomon Islands where Seventh-day Adventists make up 8% of the total population. Moreover, they have sent missionaries to serve the other islands of Melanesia.



PAPUA NEW GUINEA

Septimus Carr and a Fijian teacher, Peni Ravodi, arrived in Port Moresby, New Guinea, in 1908. They found that the colony had been divided into "spheres of influence" by the governor and other mission bodies. Undismayed, Carr found a tract of land at Bisiatabu on the Sogeri Plateau. Soon he had established a rubber plantation and was selling pineapples and pumpkins on the side in Port Moresby. Evangelism, however, lagged grievously. Then Captain Griffiths Jones sailed through, establishing small mission stations in the villages and giving the Gospel more "exposure."

The first real breakthrough came on the island of Bougainville in the late twenties thanks to the efforts of Pastor Robert Tutty and the pioneering work of Captain Gilbert McLaren, pilot of the mission ship *Veilomani*. Moving north to the St. Matthias group of islands, they found an unusual eagerness to receive Christianity and almost the entire population accepted Adventism. The mission boat provided yet another evangelistic potential. One crew member of the *Veilomani* returned to his home on Tong Island and so impressed his people with his Christian life that they requested a teacher. In just two-and-a-half years there were 560 Sabbath-keepers there. Government officials continually marveled at the change in life-style which the mission work brought about.

World War II became a watershed in the development of the Adventist Church in Papua New Guinea. The loss of three missionaries to the Japanese occupation pointed up the wisdom of evacuating the Europeans before the southward rush of the invading forces. One of the historic battles resulted in the Japanese defeat at Efogi, in the Owen Stanley Range of New Guinea. In 1924 William Locke had established a school and medical center in that remote area. The difficulties of getting supplies up the tortuous Kokoda Trail, however, led to the decision to leave the mission station in the hands of the durable Koiari believers. Pastor Faoli and his daughter thus came to lead the church in Efogi. The devoted rescue work of the Seventh-day Adventist orderlies and stretcher-bearers on the treacherous mountain trails was memorialized by an Australian soldier, Sapper Bert Beros, in the following verse sent to his mother:



Captain G. F. Jones with his wife Marion, and Australian jockey Tommie Cowan. Though only a Zacchaeus in stature, Jones was a giant of giants in missionary dedication.

"The Fuzzy Wuzzy Angels of the Owen Stanley Track"

Many a mother in Australia, when the busy day is done,
Sends a prayer to the Almighty for the keeping of her son;
Asking that an angel guide him, and bring him safely back.
Now we see those prayers are answered, on the Owen Stanley Track.

Tho' they haven't any haloes, only holes slashed through the ear,
And their faces marked with tattoos and with scratch pins in their hair,
Bringing back the badly wounded just as steady as a hearse,
Using leaves to keep the rain off, and as gentle as a nurse;
Slow and careful in bad places on the awful mountain track,
And the look upon their faces makes us think that Christ was black.

Not a move to hurt the carried, as they treat him like a saint,
It's a picture worth recording, that the artist's yet to paint.
Many a lad will see his mother, and husbands wee 'uns and wives,
Just because the Fuzzy Wuzzies carried them to save their lives
From mortar or machine gun fire or a chance surprise attack
To safety and the care of doctors at the bottom of the track.

May the mothers in Australia, when they offer up a prayer,
Mention these impromptu angels with the fuzzy wuzzy hair.

(In the Brisbane *Courier-Mail*, October 31, 1942.)

Representing the wartime mothers and all the others who suffered in the fallout of war, Linda Hanbury replied:

"From Mothers to the Fuzzies"

We, the mothers of Australia, as we kneel each night in prayer,
Will be sure to ask God's blessing on the men with fuzzy hair;
And may the great Creator, who made both black and white,
Help us ever to remember how they helped to win the fight!

For surely He has used these men with fuzzy wuzzy hair
To guard and watch our wounded with loving, tender care,
And perhaps when they are tired, with blistered aching back,
He'll take their yoke upon Himself and help them down the track.

And God will be the artist, and this picture He will paint,
Of a fuzzy-wuzzy angel with the halo of a saint;
And His presence shall go with them in tropic heat and rain,
And He'll help them tend the wounded in sickness and in pain.

So we thank you, Fuzzy-wuzzies, for all that you have done,
Not only for Australia, but for every mother's son;
And we're glad to call you friends, though your faces may be black,
For we know that Christ walked with you on the Owen Stanley Track.

(In the Brisbane *Sunday Mail*, Date not available)

Many Adventist servicemen were deeply impressed by their island brethren whom they met during the war. The roll call of those who returned to Papua New Guinea as missionaries, government officers or private businessmen is long. Instead of sticking to coastal mission stations, the post-war workers patrolled the countryside and penetrated the remote highlands. Along with other benefits, they provided much needed medical help. The government favored these ventures, particularly in a land where the health care of the population posed formidable problems. Calls for teachers from the "clean mission" came from all sides and drew the missionaries into heretofore unentered regions.

Considering that baptism in these islands comes only after an extended period of instruction and testing, 447 churches with a membership of 72,821 is a significant number. The Papua, New Guinea membership now exceeds that of the home bases in Australia and New Zealand by more than 21,000. In fact, this island-group accounts for 45% of all Seventh-day Adventists in the South Pacific.



(Above): "Fuzzy-Wuzzy angels" guide wounded Australian soldiers down the Kokoda Trail.



(Top): William N. Lock, who gave the best years of his life to the proclamation of the Gospel in Papua-New Guinea.
 (Middle): Picture-roll Bible lessons in the Karimui District of Papua-New Guinea.
 (Bottom): Medical houseboat on the Sepik River.

MICRONESIA



The large mission vessel Fetu Ao.

Most of Micronesia—the Carolines, Marshalls and Marianas—have come under the influence of the American Adventist church, due largely to World War II connections. The Gilbert and Ellice Islands, however, remained under the umbrella of Australia. Northeast of Samoa, these two groups of islands lie scattered over 2,500,000 square miles of ocean. The Gilberts (now Kiribati) and the Ellice Islands (now Tuvalu) have a population of only 36,000.

John Howse, the son of missionaries to Samoa, was chosen to take Adventism to these islands in 1947. His knowledge of boats and other practical matters, his fluency in the Samoan language (closely related to Tuvalu), his public relations abilities—all of these made him an ideal choice.

Mission vessels after the war averaged about 45 feet. Facing the vast expanses of ocean, however, John Howse was assigned the 65-foot M. V. *Fetu Ao* (Samoan for *Morning Star*), a boat of good sea-riding qualities, equipped with twin diesel engines.

Because of severe restrictions against any new religion, Howse could not even land in the Ellice Islands. Natives, however, were permitted to board his ship and learn about the Advent message. Turning his attention next to the other island group, he bought land on the lagoon of Abemama in the central Gilberts, and used abandoned war materials to build a simple home. Having installed his family, he traveled among the far-flung atolls for months at a time, maintaining contact with his wife Merle and daughter Joan through his ship's radio. Meanwhile, Mrs. Howse set to work and opened the Kauma High School; and, picking up the local language quickly—as children are wont to do—Joan served as translator in the Gilbertese language.

When Graham Miller arrived in 1950 to replace the Howse family, he immediately grasped two things: he had to learn about boats and he had to train nationals to evangelize these difficult islands. Therefore, he visited six islands to the north, spending a week on each. He brought six men back to Abemama and in six weeks he taught them the essentials of Adventist belief. Then

he returned them to their homes. Thus Adventism got a foothold in this part of Micronesia.

Persecution of Adventists, however, continued into the 1960's. It was not until recently that the mood changed. The law against new religions has now been repealed, and the government recognizes that Seventh-day Adventists are in the Republic to stay. Thus the church, firmly based on its school system and on the work of faithful local pastors, moves forward.

TONGA

An ancient Polynesian monarchy, Tonga consists of a chain of 150 islands strung across the ocean to the southeast of Fiji. The mild climate and luxuriant groves of palms make Tonga the incarnation of those south-sea paradises which for centuries have fired the Western imagination. Ironically, Adventist beginnings in Tonga, in 1904, followed upon tragically unsuccessful efforts to Christianize the island. In the 18th century, three of the first ten London Missionary Society workers were murdered. Thirty-five years later, however, the Wesleyan missionaries converted the king of the "Friendly Islands!"

Adventism took hold slowly in Tonga. This despite the medical activities of the American missionaries, Pastor and Mrs. Edwin Butz, and the school opened by Ella Boyd. Nonetheless, the first school did enroll children of government officials and even of the royal household.

The second contingent of workers arrived ten years later, including George G. Stewart, the Ethelbert Thorpes, and the Hubert Tolhursts. In the devastating influenza epidemic of 1919, however, Pearl Tolhurst died—the first graduate from Avondale College to die in mission service. Shortly thereafter, Cyril Palmer landed in Tonga to become the first principal of the newly opened training school, Beulah College. The Tongans were delighted to receive a man who could speak to them John-Fulton-style, that is, in their own language (He had served in Tonga twelve years previously). Today both Adventists and non-Adventists are keen to have their children enrolled at Beulah, and its graduates are in considerable demand. In addition to the farm's vanilla-bean industry, the dairy produces pasturized milk for the capital city of Nuku-alofa. And, above all, the brass band helps to keep the school before the public, being called upon to perform at official public functions.

In recent times, Tonga has also been the fortunate recipient of good things from the "Fly'n'Build" program. The enthusiasm and assistance of these modern, airborne pioneers have been felt throughout the South Pacific. Tonga rejoices in the many churches, schools and mission homes built, as well as in extensive renovations to other church properties.



*(Left): Pastor and Mrs. Edwin Butz with their daughter Alma who married Norman Wiles.
 (Center): Faculty and students of Beulah College, Tonga.
 (Right): The Adventist church in Apia, Samoa.*


SAMOA


The islands of Samoa lie almost directly north of Tonga. The encouraging development of Seventh-day Adventism in Melanesia was not at first matched by progress in the Polynesian islands to the east. Conflict with the German government of Samoa lasted until 1914 when the governor had to surrender to New Zealand forces. Then, somehow, the tension of war stimulated an interest in Adventism, and the first church was established.

In Samoa as elsewhere, the national pastor has been the key to success. The first, Raymond Reye, returned home with his Australian wife, in 1926, after attending Avondale College. A gifted linguist, he made a substantial contribution to the development of the church in Samoa.

The zeal of the local members created an English-language day school in Apia which, for a time, became the largest self-supporting Adventist educational institution

in the South Pacific. Earlier, the Vailoa Missionary School for the training of prospective employees for the church had been established, but was closed in 1957 because this function had been taken over by Fulton College, in Fiji. However, the Samoans missed the presence of a local boarding school which they felt was more suited for meeting their immediate needs. So, early in the 1970's, a new boarding school, Kosena (Goshen) College was opened with an enrollment of 120 and a teaching staff of seven.

The Samoans are a cautious people, disinclined to make snap decisions. Thus, it takes a whole series of meetings, stretching over several weeks, to build the confidence of the indigenous people in an evangelist and his message. And when conviction is achieved, it is and remains strong and firm.



THE FRENCH ISLANDS



THE COOK ISLANDS PITCAIRN



The Benjamin Cadys arrived in French Polynesia on the second voyage of the *Pitcairn*. They established a school on a 100-acre property at Raiatea, but the government closed it in 1907 because the instruction was not in the French language. This episode forecast an on-going problem.

Inasmuch as Australians and New Zealanders are not particularly foreign-language conscious, French Polynesia has posed special problems. Where might another G. F. Jones with the gift of tongues be found? Moreover, how can a mission administered in Australia negotiate with government agencies based in Paris? Upon his arrival in Tahiti, Ronald Heggie realized immediately that French pastors and administrators had to be imported.

This was done and the results were most encouraging. New churches were built, a school was established and time was procured for radio evangelism. Quite recently the church has also received full legal recognition on the French island of New Caledonia. Progress does come, but here it comes deliberately and slowly.



Albert Piper and his wife Hetty, were the first missionaries from Australasia to work in the South Pacific, arriving in Rarotonga, in the Cook Islands in 1900. Assisted by the G. F. Joneses, they built a church in Titikaveka. Piper also established three Sabbath Schools and was successful in placing an Adventist book in every home on Rarotonga. Unfortunately, after seven years, his wife's poor health (caused by privations) forced Albert to return to Australia. There Hetty died.

After this initial flurry, the fortunes of Adventism waned, even though a couple of local youth did attend Avondale college. Two missionaries who are inseparably linked to the Cook Islands are George Sterling who arrived in 1901 and Harold Wicks who superintended the mission in the 1930's. On occasion, the early workers got an encouraging surprise. On one of his visits to Atiu Island in 1935, Wicks found a bright sixteen-year-old girl conducting church services. She had replaced the local elder who had died!

Very much at the heart of Adventist development in the Cook Islands has been the boarding school at Papaaroa, established by Arthur Jacobson in 1937. Also Adventists have cultivated particularly friendly relations with the various missions surrounding them and have thus carved out for themselves a "place in the sun."

The dualism of Pitcairn has an endless fascination. It has been the home of outlaws and committed Christians, all in the same persons. It has been a hideaway for mutineers and the gateway of Seventh-day Adventist missions in the South Seas. Modern technology, however, has changed the ways of Pitcairners. Fewer ships call nowadays. Many of the young people have become aware of the big world outside and have migrated—especially to New Zealand. At times the population has been seriously reduced.

The isolation has taken its toll, but the islanders' faithfulness remains remarkable. The Ferris brothers—Norman and Walter—both served Pitcairn and Norfolk well, as did several husband-and-wife teams who worked there. Today sixty members occupy the new church building and attract Adventist and non-Adventist tourist alike. They *are* unique, for the island has a character all of its own.

(Above): The old Adventist church in Papeete, Tahiti stands in marked contrast with the large new church built by Elder E. J. Londa.

(Below) Pastor George Sterling and his wife Maybelle. Natives of Ohio, the Sterlings spent their lives working in the South Pacific Division.



When the first missionaries faced the enormous expanse of the Pacific, boats were their only means of travel. Now technology has provided new means for solving the problems of evangelism and the transportation of supplies over these vast distances. It is the airplane. The first Adventist mission aircraft in Australia, a Cessna appropriately named the *Andrew Stewart*, was flown to New Guinea by Len Barnard in 1964. Today a number of courageous, vigilant, prayerful minister-pilots fly into remote, virtually inaccessible mission outposts. They bring with them material goods, fellowship and ministry to the families of native teachers. Thus the "pilgrimage of the *Pitcairn*" has now evolved into the swift and diverse "flights of faith."

In a century of South Pacific missions what have we learned? What have those stalwart pioneers proved, often in the fires of affliction?

First, the training of national workers to serve their own people has been a basic, viable principle. Second, the establishment of schools to carry out this training has taken its proper priority. Conforming to government educational regulations and serving the evangelistic needs of the church at the same time have challenged

our best minds. Third, Captain Jones' dream of religious writings available "in the vernacular" has bridged hundreds of islands and cultures with great power.

Finally, we have had to keep step with the new trends in medical services. Although Adventists have made major contributions in the field, some of the old methods have been upstaged by the "barefoot doctors" now in the villages. The missionary giving injections for yaws and performing elementary surgery has in many places given way to sophisticated medical facilities with their own nursing schools. Above all, the web of road and air-communications make it possible now to carry our specialized services far into the hinterlands.

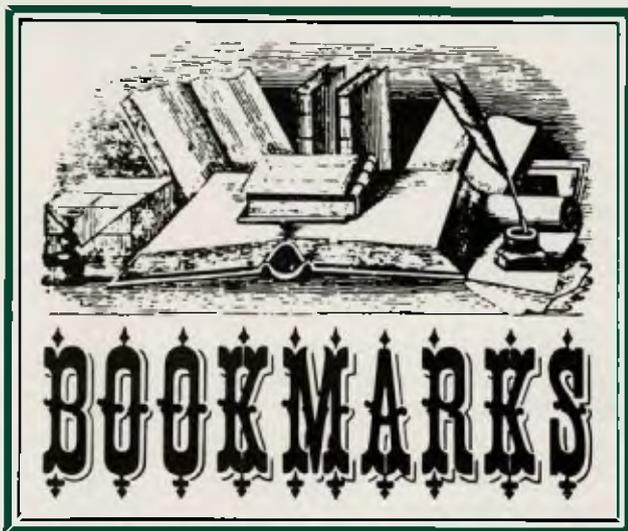
All of these activities have involved deep devotion to a cause. They have demanded great personal sacrifice on the part of many people—those at home in Australia and New Zealand as well as the indigenous people themselves. Whereas Seventh-day Adventists used to be resisted as being a harmful, intruding and divisive sect, today the climate has changed. In most places the Seventh-day Adventist church with its extensive educational, medical and church facilities is regarded with respect. Its work can now be seen as both the fulfillment of the Gospel commission and as a stabilizing force in island society.

Modes of transportation have changed a great deal through the years.

Above is the old Melanesia, one of the first mission vessels operated by the Adventist church in the South Pacific.

Below is the "Andrew Stewart" donated by supporters of the Quiet Hour Radio Broadcast and Elder J. L. Tucker.





The writings of certain Seventh-day Adventist authors arrest us because they share convictions distilled during a lifetime of involvement with their subject matter. This review focuses on a volume which possesses this special quality as well as a unique relevance for the 180,000 Adventists in the South Pacific.

Seventh-day Adventists in Australia and New Zealand live with a pervading consciousness that Ellen Gould White (1827-1915) spent almost nine years nurturing the young church in their countries. Auckland, Gisborne, Napier, Wellington, Sydney, Melbourne, Adelaide, Hobart, Brisbane, and Rockhampton are among the host of cities and towns deeply influenced by Ellen White's ministry in the formative years of Adventism. The village of Cooranbong is known worldwide as the location of "Sunnyside," the historic home of Ellen White from Christmas Day, 1895, until her return to the United States on 29 August 1900.

Now Australasian Adventists remember 1983 as the year of a publishing milestone, the time when Volume Four of Arthur L. White's six-volume biography of Ellen White became available. The Review and Herald as publisher of the series is to be congratulated on another durable, attractive book of 472 pages: *Ellen G. White: The Australian Years, 1891-1900*. This fourth book chronicling Ellen White's life and ministry, continues perspectives and approaches of *The Early Elmshaven Years, 1900-1905*, and *The Later Elmshaven Years, 1905-1915*. It was fitting for this historical study to appear at the time when Australasian Adventists were soon to celebrate one hundred years since their "first fleet" of missionaries arrived in 1885, and within the waves of interest created by the nearness of 1988: two hundred years since the First Fleet of English settlers arrived at Sydney Cove. Both these events are focusing our eyes on our roots as a nation and as a church.

Adventists have suffered a dearth of publishing on their history in the South Pacific. Only recently have significant research projects in the form of graduate theses and dissertations began to appear; popular accounts, however, remain few. Pastor Ross Goldstone's

A FOURTH BOOK OF CHRONICLES:

Arthur L. White, *Ellen G. White: The Australian Years, 1891-1900*

Reviewed by Arthur N. Patrick

pioneering volume, *The Angel Said Australia*, began to meet this need when the Signs Publishing Company produced it in 1980. Now Elder Arthur White has helped us take a giant step forward in grasping the meaning of our past.

While Ellen White spent the years 1885 and 1887 in Europe, and New Zealand enjoyed her ministry for most of 1893, Australia was uniquely favored as her home for eight years. This fact remains a profound influence on the Australian Adventist church. The story of those years has never before been so fully told as in *The Australian Years*. Even those individuals best informed on Adventism in the nineties are bound to find this volume fresh and vital.



The narrative begins with "The Call to Australia," covers the Melbourne period, the New Zealand months, and then the move to New South Wales in March 1894. With its aid we witness a bold experiment in Victoria called "The Australasian Bible School," the wide search for a permanent site on which to plant Avondale College, and the difficult foundation years of "The Avon-



The Avondale College campus in the days of Ellen G. White.

dale School for Christian Workers." We watch as Ellen White comes to Cooranbong on Christmas Day, 1895, to make her home there until August 1900. And we observe her continued journeys within the triangle marking the boundaries of her travels in Australia: Rockhampton in the north, Hobart in the south, and Adelaide in the west.

Camp meetings above all else accounted for many travels. They were not only seasons for spiritual refreshing but occasions for evangelistic outreach. Thousands of unchurched and the churched flocked to them and heard Ellen White preach with characteristic vigor: sixteen times at the first Australian camp meeting at Middle Brighton in 1894, and many more times at such locations in Australia as Ashfield, Brisbane, Maitland, Stanmore, Toowoomba, Hobart in Tasmania, and Wellington in New Zealand.

To the reader Ellen White comes across as a highly diversified person: bearer of testimonies; endurer of intense physical suffering; writer of constant stream of letters (seventeen, totalling 113 pages, to one person alone during 1898); speaker in churches, halls, tents and the open air; planner of where to build churches and how big to make them, and where to hold camp meetings; planter of fruit trees and gardens; quieter of untamed cows; author of such masterpieces as *The Desire of Ages*; counselor of everyone from the General Conference president to a Maori lad; loving mother-in-law and benign grandmother; fund raiser; philanthropist; health and welfare worker; visualizer of institutions now well known—Avondale College, the Sanitarium Health Food Company, and the Sydney Adventist Hospital.

Some minor flaws can be found in the book. For instance, Marian Davis ought to have been listed as one of Ellen White's assistants on p. 18, and Rockhampton should be south of Townsville on the end-paper maps. Overall, however, *The Australian Years* is a volume of high technical standard, giving us a large body of previously unavailable primary source material, beckoning us to attempt the challenging yet rewarding task of under-

standing the dynamic bearing the past has on both our present and our future.

In Elder White's book the early Adventist pioneers seem to stand, at times, larger than life. For instance, they could plan, finance and build a church seating 400 persons in seven weeks, dedicating it—in hard financial times—free of debt. Amongst them, the diminutive figure of Ellen White stands as a giant of faith and fervor, despite her periods of depression and the agony of her disappointment. Those who would understand her spiritual gift must consider in depth the evidence presented in *The Australian Years*.

In this book, as in the rest of the series, we learn more fully the life setting of volumes precious to Adventists: *Steps to Christ* (1892), *Thoughts From the Mount of Blessing* (1896), *The Desire of Ages* (1898), and *Testimonies to the Church*, Volume 6 (1900). We better appreciate the output of those years in which Ellen White wrote hundreds of letters and articles, met a constant stream of visitors, preached and evangelized. The devotion of her years in Australia led her to exclaim en route to the United States on August 29, 1900:

We are on our way to America, after an absence of nine years. As we left the sanitarium at Wahroonga, to take passage on the *Moana*, I felt very much affected. I am troubled in regard to the future of the work. For so many years my interest has been bound up with this work that to separate from it seems like tearing me in pieces.

It is cheering to note that she added:

I have confidence in those left in charge of the work at Avondale. If they will trust implicitly in God, the Sun of Righteousness will go before them, and the glory of God will be their reward.

As one follows the narrative of this book which is the fourth volume of Arthur White's biography of his grandmother, one develops a sense that his lifetime convictions are well worth hearing, not least because they uncover more of our Adventist roots. They confront us



Ellen White's numerous travels through Australia and New Zealand were done under conditions of hardship and discomfort.

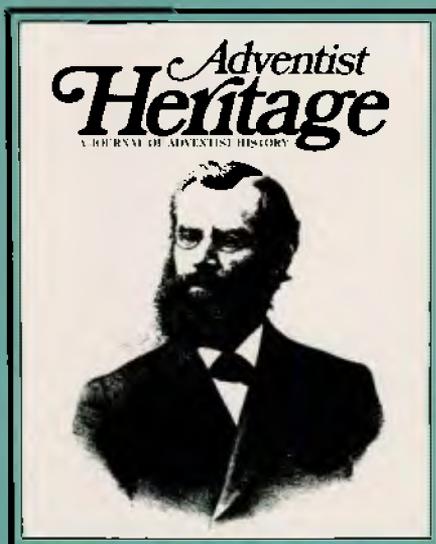
with the reality that the history of our church belongs to all of us, and we cannot be indifferent about it.

Of course, this volume—as the others in the series—are not bedtime-story reading. They catch the reader and this reviewer up in the strong flow of their narrative. They are not a super-history to crush all other historical attempts. Rather, they will stimulate and facilitate further research on a number of matters.

We can be grateful as we think of the needs met by the devotional and apologetic literature of our past. But in view of the exigencies of the present we can be even more grateful that the understanding of Seventh-day Adventist history is slowly coming of age. That this process causes some growing pains must not deter us from the quest for truth concerning both events and their in-

terpretation. Even old crises become unifying when new insights help us to avoid past pitfalls. As a major contribution to the process of understanding our heritage, *The Australian Years*, and the whole set to which it belongs deserve strong recommendation.

Elder Arthur L. White knew Ellen White during his first eight years, worked with his father William until 1937, and has been at the center of White Estate activities for more than half a century. His perspectives are those of his grandmother, his father, and official church sources. *The Australian Years* may well be Arthur White's last words to us on Ellen White's New Zealand and Australian ministry. We will do well to hear them thoroughly as we pursue a fuller understanding of "the way the Lord has led us, and His teaching in our past history."



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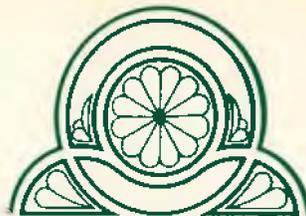
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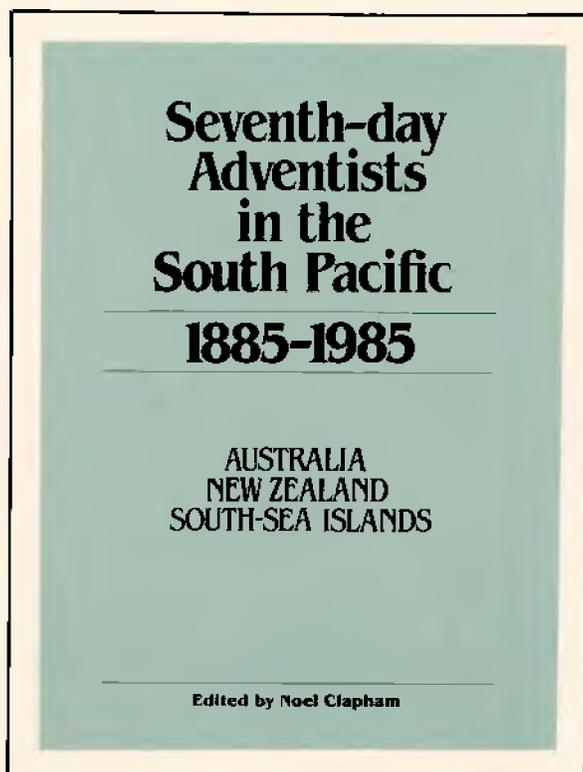
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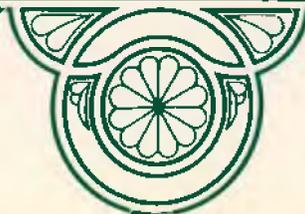
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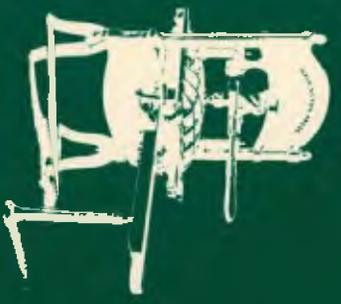
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