

Booklet

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**ENTRY INTO THE AUSTRALIAN COLONIES  
BEGINNINGS OF ADVENTISM IN AUSTRALIA**

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By Milton Hook



**Seventh-day Adventist Heritage Series**



# **ENTRY INTO THE AUSTRALIAN COLONIES**

Beginnings of Adventism in Australia

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SDA Heritage Series: Entry into the Australian Colonies  
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## **ABOUT THE AUTHOR**

Dr Milton Hook is the author of "Flames Over Battle Creek", a brief history of the early days at the Review and Herald Publishing Association as seen through the eyes of George Amadon, printer's foreman at the institution. Dr Hook's doctoral dissertation researched the pioneering years of the Avondale School, 1894 to 1900, and he has published some of these findings.

He spent three years as a mission director in Papua New Guinea. His teaching years include primary, secondary and college level experience, especially in Bible subjects, in Australia, New Zealand and America. He is an ordained minister, married and the father of two sons.

He would welcome any information which may enhance the content of this series.



**B**y all accounts the odds seemed to be against any Adventist advance in Australasia in the 1870's. The mission minds of American Adventists were focused on Europe instead. In the same decade and on into the 1880's secular American publishing houses flooded the Australasian colonies with agents hawking their books. Many were disreputable peddlers who left a trail of angry prejudice. Colonial doors became emblazoned with the warning, "NO BOOKSELLERS WANTED". Later, Adventist missionaries who were both American and booksellers broadened their horizons beyond Europe. Once they set foot Down Under they gradually gained acceptance despite the odds against them.

It all began with a Seventh-day Adventist music teacher, H C Palmer. He had toured throughout Australasia and when he returned home to San Francisco he bubbled over with news about the colonies. Early in 1884 he recounted some of his adventures to the California Tract and Missionary Society of which he was a member. Pastor Stephen Haskell was then President of the California Conference as well as the Missionary Society. Pastor Mendel Israel was Vice-president of the Society and Miss Anna Ingels had just begun as Secretary.

Palmer gave the Society a yearbook about the colonies. Library addresses were obtained from this book and literature was posted to them. The Society also obtained a Melbourne directory of personal names and addresses. Ingels randomly marked names and apportioned them to the various tract societies in the Californian churches. These local societies then posted "Signs of the Times"

magazines with covering letters to these addresses. Some interesting replies were received and read out during their regular society meetings. One tad from Williamstown, Melbourne, wrote:

*"I am a poor, fatherless boy, the sole support of my mother. I am working in a printing office. I am reading your papers and find great comfort in them, and am showing your letter to many friends. Thanks for sending me the Signs of the Times. I read them, then hand them to others, so as to circulate them as much as possible. I send you the address of six persons who would like to receive your paper...."*

Pastor Joseph Waggoner, editor of the "Signs of the Times" magazine and a member of the Tract Society, became very interested in the Australian mission venture. When he attended the General Conference Session in late 1884 he was appointed to the three-man Committee on Resolutions and there he promoted the idea of sending a mission group across the Pacific. The committee recommended: "In our judgment steps should be immediately taken to open up a mission in Australia".

Haskell was appointed to organize and lead the mission group. In effect, the mission was initially a satellite of the Californian Conference. Members of the Californian Sabbath School Association, including the children, collected over US\$700 to launch the project. Church members paid for one thousand annual subscriptions to the "Signs of the Times" which were sent monthly to Australia for free distribution.

Haskell's wife, being an invalid, could not accompany him to Australia. Two experienced evangelists of the Californian Conference, Pastors Mendel Israel and John Corliss, were chosen to go with him. Israel, just over fifty years of age, was accompanied by his wife, Lizzie, and two daughters, Jessie and May. Forty-year old Corliss and his wife, Julia, also took their two children, Lulu and



Burr. A printer in the Pacific Press, Henry Scott, joined the group to give expertise needed for publishing literature. He was twenty-eight years of age. William Arnold, just over thirty years of age and an Adventist bookseller for about two years, volunteered to leave his wife and two daughters in Battle Creek and go as a self-supporting colporteur. He spent three years in Australia and six months in London before arriving home again. These eleven people were the vanguard of over 250 American Adventist missionaries who would pioneer in the South Pacific region.

On May 10, 1885, they set out on the AUSTRALIA from San Francisco, through the Golden Gate and onto the high seas, tossing Bible-message bottles overboard en route to Honolulu, Auckland and Sydney, arriving on June 6. Haskell and Israel reconnoitred Sydney for a week while the others endured a rough passage aboard a small coastal steamer to Melbourne for nearly three days. For years Haskell continued to prefer Sydney as a base for their operations because it was a free port as compared to the duties levied at Melbourne. He also understood that registered magazines could be posted free throughout Australia from Sydney. Nevertheless, Melbourne, was the most populous Australian city at the time so Haskell and Israel travelled by train to rejoin the group and begin work in that city.

## **Victoria**

While searching for accommodation the party boarded at the Victorian Coffee Palace in Collins Street, Melbourne. The Corliss family soon rented a house in Richmond for \$20 per month. At the same time the other seven found a larger home, "Sumarlide", at 46 Highett Street, Richmond, for \$35 per month.

An extensive belt of parkland, forming an arc around eastern Melbourne, lay between the homes and the city. The missionaries started their work in the bleak winter months by handing out "Signs of the Times" to those walking to and from their business offices through the parks. Some papers were rolled up and left in the rattle of the park fences for those passing by. They also stood in railway

stations distributing papers and left others in sailor's rests, reading rooms, and aboard ships in port.

Arnold tried selling his books but didn't take an order during the first month. Israel and Scott began visiting the homes of those marked by Ingels in the Melbourne directory which Israel had brought with him. They found only a few interests in this way. Corliss, said Haskell, felt he was called to preach rather than do door-to-door visitation so he began a series of public meetings in Temperance Hall, Rae Street, North Fitzroy, on July 21. These, however, folded within a week due to lack of response.

The first recorded Sabbath School was conducted by Haskell in "Sumarlide" on July 4, 1885. At the conclusion of his Bible study future officers were elected. Scott was chosen as superintendent and Jessie Israel was voted as the secretary. One of the missionary party was not present but the total attendance of eleven was made up with the addition of one visitor, probably a correspondent of Israel's, i.e., old Mr J Coghill, whose name appears on the roll as the first colonial to attend the meetings. Coghill had been keeping the Sabbath just before the missionary group arrived and he met them at the wharf when they disembarked. Two other Sabbath-keepers, a Miss Howman and a chemist by the name of Mr Hall, were also contacted but they were reluctant to fellowship with the mission party. Coghill, likewise, remained a Sabbath-keeper, but clung to some other cherished ideas and did not become a Seventh-day Adventist.

One June Sabbath afternoon the Israel family set out to find John Stockton's family at Collingwood. He had received papers from his namesake and distant English relative in California, Edward Stockton. The Stockton's had moved to nearby Clifton Hill but Israel finally located them, left a "Signs of the Times" and invited them to visit at "Sumarlide". Stockton responded and visited until midnight on one occasion, plying them with questions. More literature was given to him to read and soon Bible studies were being held in his

home. He visited "Sumarlide" again on July 4, but after Sabbath School had ended.

Stockton was a leader in his local Anglican Sunday School and threw open the Bible studies in his home to his fellow teachers. His Baptist brother, Sam, and a Lutheran cousin, Frank Mort, also came. One evening his minister came too. The cleric tried to deter Stockton but it was fruitless. He finally dismissed Stockton from the Anglican church. He also refused Stockton the chance to explain to his fellow churchgoers the reasons for his Saturday Sabbath-keeping.

On August 8 John Stockton was enrolled in the Sabbath School at "Sumarlide". His two eldest children, Mindora ("Minnie") and Henry ("Harry") were listed in the junior class. Years later Harry could recall walking the three miles that Sabbath, from his home to "Sumarlide" and being given a "Youth's Instructor" magazine by Jessie Israel when he arrived. The next Sabbath Sam Stockton and Frank Mort also joined but a month later reneged. Ann, John's wife, enrolled in September. At the same time her husband started selling books with Arnold. By that time Arnold had found success with an average of five or six orders each day in nearby Hawthorn despite the diatribes aimed at him from other Christian pulpits.

When Israel first found Stockton at Clifton Hill other significant developments were taking place in the Christian churches of Footscray and South Melbourne. A member of the Disciples of Christ, Walter Miller, one day picked up a paper in the park. It had been left by the Adventists. In it he read about the Saturday Sabbath. He took it to a leading member of his church who then sought out Israel, was given literature, and responded to an invitation to attend the Sabbath School. The church leader arranged for Corliss and Scott to attend a meeting of their Mutual Improvement Society in which they regularly debated topical and religious questions. They invited Corliss to preside over a debate on the Sabbath question. Despite the objections of their minister, Corliss eagerly grasped the opportunity, taking about two hours to sum up the evening's proceedings. It shook many stalwarts. They

asked for more Bible studies and some began attending meetings at "Sumarlide".

Some of the Disciples of Christ were in the printing trade, the very occupation which the missionaries were anxious to use. Haskell, who in August had toured Tasmania and tripped to Sydney again to spy out the land, returned to Melbourne to find this developing interest. Before they could begin to print their own magazine, he observed, they would need converts to sell the papers on the city streets, but prospects looked rosy. Two of the group showing interest, young Walter Miller and John Woods, had a job-printing office in Clarendon Street, South Melbourne. Haskell assured them that if they were genuine in their desire to be Sabbath-keepers he would give them work and provide a bigger press and other equipment to take on the printing of the magazine he had in mind.

A number from the South Melbourne Christian Church joined with the Seventh-day Adventist Sabbath School. First to make the step was a strong-willed Englishwoman, Elizabeth Romero. For years she had believed Saturday to be the Sabbath. She had been raised an Anglican but had united with the Methodists and, later, the Disciples of Christ in South Melbourne. Her daughter and son-in-law, Emma and Nathaniel Faulkhead, as well as her son, Louis, joined the Adventists soon after. With Elizabeth Romero came Ada Miller and her sons, Walter, Alfred and Herbert; and nurse Catherine Steele and her son by her first marriage, John Woods. The Miller, Woods and Romero families had always been a closely-knit band, moving to Melbourne from Maryborough some years beforehand. William Prismall and his two daughters, Lillian and Priscilla, as well as David Sheppard, and bricklayer William Wainman, joined from the Footscray group of the Christian Church.

It was characteristic of the early colonial converts that they were already staunch churchgoers, teetotallers and non-smokers. The Saturday Sabbath proved to be the issue which caused them to defect from their churches and join the Seventh-day Adventists. Louis Romero and Wainman united with Arnold and Stockton

pioneering the bookselling work. Elizabeth Romero became the first female colporteur in Australia. The book everyone canvassed initially was "Thoughts on Daniel and Revelation".

The earlier failure of the public meetings in North Fitzroy had prompted Corliss to turn to a trusty American technique. He ordered a marquee, twelve-by-nineteen metres. It was pitched on a vacant block in McKean Street, North Fitzroy, not far from Stockton's home. In the newspaper and on a notice board outside the tent he advertised religious meetings. The ministerial fraternity erupted, challenging Corliss to debate and erecting near the tent some posters reading, "Christians Beware!" . The colonials thought it odd that services would be held in a tent rather than a cathedral. They associated tents with circuses.

Corliss launched his series on Sunday, October 25, and his wife conducted associated ones on dress and health reform for the ladies. The speakers left marked impressions on their audiences. Corliss, the sailor-soldier turned preacher, was remembered years later by William Hamilton as a courageous speaker with a great deal of aplomb, a tall lean man, fair complexion, penetrating blue eyes and possessing a persuasive eloquence.

A Baptist widow with eight young children, Isabella Carr, saw the newspaper advertisement and determined to go. She walked eight kilometres to the marquee and came away deeply impressed. From that time onwards she kept the Saturday Sabbath but was not baptised until a couple of years later. One son, Harold, later became a missionary nurse.

William and Jessie Bell, with three children from his first marriage, also responded to the Adventist message. William's older and bachelor brother, John, joined too. When William's widowed sister-in-law, Elizabeth, heard about their change of heart she said to her son, John, "Go and set Uncle William straight and save him from this new sect". John dutifully went, but returned saying, "Uncle William is all right. We are the ones to set straight". Elizabeth, too, and her six

children became Seventh-day Adventists. Thus, from the first tent mission thirteen Presbyterian Bells united with the American missionaries. Other families to accept at the time were the Helliars, Giovenettis, Pierces, Nealsons and Mays. Forty-one signed the covenant to live by the new principles they had learned.

The mission marquee was moved a short distance to the corner of Brunswick and Scotchmer Streets, North Fitzroy, on December 13, 1885, for a month-long crusade. On January 17, 1886, the preachers transferred it to South Melbourne for a series, followed by one at Albert Park and another at South Yarra. Up to the end of April, when the tent season finished with the onset of cool evenings, meetings were held at five different locations. Each time more were added to the company of believers. A considerable number of ten cent packs of tracts were sold and donations from the audience paid all expenses.

Success in the summer of 1885/86 meant the growing group could no longer congregate at "Sumarlide" for Sabbath School. While the marquee was located at McKean Street they worshipped there. When it was moved and the second series began then the company worshipped in the hired Temperance Hall on Rae Street, North Fitzroy. There, the first baptism was held on Sabbath, January 2, 1886 and on Sunday, January 10, Corliss organized the first Adventist church in Australia. Twenty-nine people formed the initial core of what was then called the "Melbourne Seventh-day Adventist Church".

Before the end of January the believers moved to the upstairs room in Temperance Halt, Russell Street, down-town Melbourne. This soon became inadequate so they hired the old Assembly Hall in Collins Street. By mid-year their membership had mushroomed to ninety-five. Later, they moved to Protestant Hall in Exhibition Street and again to Alfred Hall in Clifton Hill. When the Echo Publishing Company building was completed on Best Street, North Fitzroy, in July 1889, they met for services in a large upstairs room called Federal Hall. This was the first meeting-place owned by Seventh-

day Adventists in Australia. After more than a decade and eight different meeting places this peripatetic company finally built their church in North Fitzroy in 1896.

Some had hived off the Melbourne church in 1892 to form a second group in the south. These first met in the United Friendly Society Hall, Cecil Place, Prahran, but outgrew it and transferred to Forrester's Hall, Chapel Street North, Prahran. Their Sabbath meetings were first held in the afternoons to allow the morning preacher at the Melbourne church to travel and preach at their service too.

Early in the mission-tent season Haskell had taken passage across the Tasman Sea to New Zealand. He returned by the New Year of 1886 and left again in late February bound for California via New Zealand. Before he left he made sure the publication of the "Bible Echo and Signs of the Times" magazine was well established. The mission, after all, was set up as the Australasian Branch of the International Tract and Missionary Society based in America. It's life hung on the printing and distribution of religious literature.

Prior to Haskell's departure he and Corliss visited the gold-mining city of Ballarat. They wanted to contact a newsagent, Mr Gamble, who acted as agent for the British and Foreign Bible Society, hoping he would carry the "Bible Echo and Signs of the Times" also. On a Sabbath morning the two American missionaries strolled through the park looking for a spot where they might do some soap-box witnessing the following day. They fell into conversation with a man interested in religious things. When he learned Haskell and Corliss kept Saturday as the Sabbath he directed them to the Pearce family, stalwarts of the Salvation Army and proprietors of London House in Bridge Street, Ballarat. It was an extraordinary Sabbath morning for when Haskell and Corliss knocked on the Pearce door they found mother, father and two daughters keeping their first Sabbath. Their decision had been made as a result of reading tracts Israel had sent to them.

Introductions over, the two men were excitedly ushered from one Pearce relative to another. There were six daughters in the family, some married and living in adjoining houses. The missionaries recognized that as soon as the tent-mission season was completed in Melbourne their message must next be preached in Ballarat. For that reason Israel hurried there early in May 1886. He boarded at Temperance House and began a three week series of evening Bible studies in the Gregory home, Catherine Gregory being one of the Pearce daughters. Eighteen attended and fifteen accepted his teachings.

Two other Pearce daughters, spinsters Harriet and Annie, were conducting a millinery and fancy goods business. Their decision to keep the Saturday Sabbath meant closing their shop on the most lucrative morning for trade. Nevertheless, they closed. Friday evenings they would pull down a blind over the shop window revealing a painted sign which read:

## **CLOSED**

THIS SHOP WILL BE CLOSED AT  
SUNSET FRIDAY, AND OPEN AT  
SUNSET SATURDAY.

READ     Luke 23:56  
           Exodus 20:8-11  
           Revelation 1:10  
           Isaiah 58:13, 14

Many did read the sign and were seen to pause and jot down the texts. The rack of free religious literature outside their shop became a feature for the next fourteen years. Everyone knew the Pearce sisters were Seventh-day Adventists. While others went bankrupt in the business community of Bridge Street, Harriet and Annie endured the depression of the 1890's, finally selling in 1899 to work full-time for their church.



The response to Israel's Bible studies was so promising that Corliss, too, came from Melbourne to hold a series of public meetings in Albert Hall, Ballarat, from June 20 to August 8, 1886. There was an average attendance of two hundred.

One who attended the Albert Hall series was Margaret Matthews, the youngest daughter of Victoria's Inspector of Railway Rolling Stock. She was visiting Ballarat from Melbourne at the time and simply went along on the invitation of a friend. She was captivated and observed the next Saturday Sabbath. This strained relations with her fiancé, Tom Philips, but he was later convinced by Stockton and the young couple were married the following year.

On the first Sabbath after the series started, June 26, a Sabbath School was begun in Ballarat. Corliss left for Adelaide in August. Israel remained and organized the church on Sunday, September 12, with an initial twenty-one on the roll. Their services were held in Orphans Hall on Raglan Street. In addition to the Pearce family, early members included Emma Booth, Louisa Goldsmith and her sister Lily Taylor (whose second marriage later was to Robert Durham).

In the following year (1887) there occurred a further example of how Adventism spread through the branches of family trees. The elder of the Ballarat church, Andrew Graham, was visiting his sister, Mary Stewart and her husband Alexander, who farmed at Wychitella, north of Castlemaine. They were Presbyterians so he did not want to antagonize them by stressing the Saturday Sabbath doctrine. Purposely he left tracts under his pillow to appear as though he was reading them. In reality, he hoped his sister would read them when she made his bed while he was out working during the day. The ruse worked. The Stewarts asked for a minister to come and explain the message further. One of the booksellers canvassed the area with "Daniel and Revelation" and this also awakened great interest among the farmers. Israel, therefore, responded and held Bible studies in the homes for a month, beginning on September 20. Thereafter, the whole Stewart family, some of their relatives and

Jonathon Mann met for Sabbath services in the Stewart home. The unusual step was taken in 1889 of granting all of them membership in the Melbourne church.

## **South Australia**

When Corliss completed his series in Ballarat he returned to Melbourne and prepared to sail for Adelaide. He arrived in Adelaide, with William Hamilton as his assistant, on August 27, 1886. Julia Corliss and her children, as well as Hamilton's wife, Mary, joined them a few weeks later. In the meantime Corliss had found the Norwood Town Hall the ideal spot to launch his public campaign on Sunday, September 5. There he persisted with an audience of a hundred until October 14. The following day, October 15, he and Hamilton pitched the trusty tent on the corner of George Street and Payneham Road, Stepney, in readiness for another series starting on Sunday, October 17. A gale blew it down two days later but after some frantic repair stitching it was ready again for the evening meeting.

The novelty of religious services in a marquee tripled the audience for Corliss. It was a typical hard-hitting campaign covering such topics as the Sabbath, the United States in Prophecy, the Origin of Satan, the Millenium, and the Mark of the Beast. These meetings concluded on December 1 and two days later the Corliss family returned to Melbourne.

Corliss left behind in Adelaide a Sabbath School which he had organized on October 2 and a church of about thirty members organized on November 27. The week before he left was a momentous one. At least seventeen were baptized in the hired Christian Chapel, Chapel Street, Norwood, and the following day they formed themselves into a Tract and Missionary Society. On the last evening of the tent meetings Corliss held a second baptism for six candidates, its difference to the first being its public nature, for it was held at 6:30 p.m. in the Torrens River.

The little group were left without a minister for some months. Charles Davey, their appointed leader who had some similar experience in the local Methodist church, directed activities for the group. The meager membership rented the Friendly Society's Hall in Osmond Terrace, Norwood, in which to hold their services. Among the charter members were Margaret and Joseph Ireland; Sarah and Ebenezer Holland; Stephen and Nettie McCullagh; Mercy Mosedale; Emma Hames; Harriet Welsh; Esther Knuckey, Davey's sister-in-law; and John and Elizabeth Brown. John was elected deacon of the infant church but died in an accident less than a month after his baptism.

## **Consolidation**

The year 1887 was one of pioneering the Victorian country towns and consolidating the Melbourne and Adelaide churches.

Corliss went to Geelong and began a series of meetings on January 9. In February he came back to Melbourne for a series in St Kilda. Not long after he returned his health began to deteriorate due to long-term effects of a war injury. Plans were made for the family's return to America. There, eventually, surgery removed a large portion of skull-bone to relieve pressure on his brain. The operation was a success and he returned to Australia for a second term in December 1893.

The departure of the Corliss family in 1887 was compensated by the arrival of three more American families. In March William and Josie Baker came from the Pacific Press employ to help in the publishing work, but he soon became involved in tent missions. Byron and Sarah Belden arrived on the same ship with the same purpose. Will Curtis and his wife, Lou, disembarked at Melbourne in May to fill the gap left by Corliss. The first series run by Curtis was in the Mechanics Institute, Castlemaine, beginning on July 13 amid fierce opposition from the established churches. Baker assisted him and a small company of believers responded and continued to meet together for a time.

Israel began 1887 with a two-month series in Daylesford, using the mission tent. John Bell, Jr., who had been doing ship missionary work in Melbourne, assisted him as tent-master. On the night Israel spoke about the seven last plagues he talked of enormous hailstones falling from the sky just before the Second Coming of Christ. Many left the tent scoffing. The following morning a flash storm tore through the district with some hailstones reported to be too big to fit into a billy-can. They crashed through slate-roofs like cannon balls. Goats and fowls were struck dead and one man had his arm broken. Many who had scoffed the night before scrambled under their beds to shelter. Amazingly, the canvas tent was left undamaged. This series of meetings attracted a few converts who formed a Sabbath School. Apostasy crippled the company later.

Israel and Bell transferred the tent to Trentham and three days later, on March 16, began a month-long series of lectures. Notable among the small group who accepted their message was Charles Michaels, as well as Eliza Lamplough and her three teenage boys, Albert, Frederick and Robert. Michael's wife, Lillian, accepted three years later. He was the town saddler but when he heard the Saturday Sabbath message he made it a habit to close his shop during the Sabbath hours. Soon after, he was persuaded to try some book canvassing and did so well he sold his business and eventually became a leading colporteur and ordained minister. The converts at Trentham later moved elsewhere and their little group also faded.

Nearly thirty years later Israel claimed he and Baker conducted a series of meetings at Kyneton, probably in May. Apparently a small company was raised up there because Israel reported in 1888 that he visited them during an itinerary in the Victorian country towns.

In July 1887 Israel moved on to Adelaide and began a two month series in the believers' usual meeting place, the Friendly Society Hall, Norwood. For two weeks he also held public meetings in the Temperance Hall, North Adelaide.

Meanwhile, Curtis had completed his series at Castlemaine and returned to Melbourne where he used the mission marquee to conduct public meetings at Carlton, Clifton Hill and Collingwood during the 1887/88 summer. These efforts added about thirty new members to the Melbourne church.

## **Tasmania**

The plucky colporteurs continued plying their books, fanning out from Melbourne to other colonial capitals and the country towns. Arnold and Wainman canvassed Brisbane and Hobart in 1887 with "Thoughts on Daniel and Revelation". Hundreds of copies were sold, but it was in Hobart where this seed first bore fruit. A tailor in the town, George Foster, together with his wife, Isabella, began to observe the Saturday Sabbath as a result of reading the book. A Methodist carpenter and newcomer to Hobart, John Higgins, and his wife Harriet, had long believed Saturday to be the real Sabbath. After reading the colporteur's book they, with their two daughters, Annie and Alice, worshipped in Foster's home called "Ashleigh" in Queen Street, Sandy Bay, near Hobart.

Foster and Higgins invited headquarters in Melbourne to send a minister post-haste. The Israel and Baker families responded, bringing the mission marquee as well as some smaller tents for their own shelter. These were all pitched on a block at the corner of King and Regent Streets, Sandy Bay. Israel opened the meetings on February 29, 1888, and continued with a good audience for nearly two months. Many of the listeners were those who had accepted literature from Foster and Higgins.

A Sabbath School was commenced in the tent but by April icy storms began to blow down from Mount Wellington, forcing the believers to worship for a few Sabbaths in the home of William and Janet Roberts in King Street, Sandy Bay.

A warmer venue was quickly sought in order to continue the public meetings. Federal Hall, on the corner of Murray and Liverpool Streets, Hobart, was hired and Israel began a second series on

Sunday, April 22. For Sabbath services the converts worshipped nearby in the old Baptist Chapel on Harrington Street, beginning on May 12. Some converts had already been baptized by immersion in the churches they left, but twenty others were baptized on Wednesday, June 27, in this same Baptist Chapel. The following day the Hobart Church was organized with twenty-four charter members.

The members were composed of those who had responded at the Sandy Bay tent mission together with the city folk who had attended Federal Hall. The Higgins family transferred to Victoria just after the Hobart church was organized. Others who had come from Sandy Bay with the Fosters and Roberts were John and Annie Large; William and Hannah Large; James Eyre; and Ellen Grattidge. Among those who had responded at Federal Hall were David Steed and David Lacey.

The Hobart members elected Foster as their elder, Lacey as clerk, together with Steed and William Large as deacons. They continued until 1893 to meet in the Baptist Chapel for a Sabbath morning service and Sabbath School in the afternoon. After 1893 they met in what was variously called the Union Church or the Undenominational Church in King Street, Sandy Bay, until they built their own church.

Israel tried another series of meetings in the Good Templars Hall at Newtown from October 2 to November 1, 1888, but these did not generate much interest. With the coming of warmer weather he tried tent meetings again in Hobart. Steed and Foster cared for the tent itself. These meetings were better attended. In January 1889, he went south to Dover and began a series at neighbouring Port Esperance.

On February 20, 1889, deacons Steed and William Large ventured to evangelise among the Methodists and Baptists at Bismarck. It was a secluded spot of forest and fern some twenty-four kilometres from Hobart and nearly ten kilometres from the railhead. German,

Danish and English settlers had carved out for themselves a home there among the hills. The deacons were welcomed with strong farmer's handshakes. The little Methodist church, built just a year earlier by the members' voluntary labour, was opened as the venue for Steed's first meeting. However, some folk immediately objected to the use of the church by the Adventist evangelists so a room in the school was utilized for a couple of meetings until this place, too, was denied them.

August Darko, whose large heart was second only to his large farmer's fists, offered his home as the meeting-place because many were showing considerable interest in what Steed had to say. In Henrietta Darko's large kitchen and two adjoining rooms Steed continued the meetings for four months. Israel, sensing a windfall of souls, hurried to his new convert's side. William Large had helped initially and later John Large came to assist. At times the two men sang duets. Years later, Emily (Appeldorff) Allen said she could still feel the tug in her heart every time she sang "The Coming King is at the Door". Her mind always went back to the Darko kitchen meetings where the Large brothers sang that hymn. Emily was only ten years old at the time.

More than fifty folk would regularly walk long distances to the Darko homestead for evening meetings three times each week, often through the forest with lanterns after harvesting hops all day. Many of these people were baptized by Israel on a chilly Sunday, June 2, in the Hobart Domain Baths. On July 20 Israel then Organized the Bismarck church in Darko's kitchen with over thirty charter members. They elected former Methodist, Karl Fehlberg, Jr., as elder.

Once again they set to work to build a church. Darko donated a corner block of land and they cut timber from the nearby hills. Logs were pit-sawn and shingles split for the roof. James Shannan came from Hobart to install door and window frames. Israel worked on the decorative cornice boards. Within three months services were held there, before it was lined with pine boards a few years later. Kerosene lamps were used to illuminate it.

The Bismarck church was the second meeting-place owned by Seventh-day Adventists in the Australian colonies and their very first building designed specifically as a church. The stigma of German titles at the time of the First World War brought about a dropping of the name Bismarck. The district and church became known as Collinsvale instead. Some individuals also Anglicised their personal Germanic names.

The year 1889 was the year of Bismarck's awakening. The names of its converts would prove to be enduring ones throughout Australian Adventism. Among the earlier members were Darko's son and daughter-in-law, Herman and Wilhelmina; and a daughter and son-in-law, Bertha and Henry Rabe. Another son-in-law, Emmanuel Brandstater, was elected as a deacon. Karl Fehlberg's parents, wife Eliza (Stellmaker), and brother and sister-in-law, August and Augusta Fehlberg, all joined the believers too. From the Baptist Church came Gottlieb and Mary Totenhofer. So also did their son, church treasurer August, and his wife Emily (Stellmaker). Hans and Marie Appendorff were Danish. They became charter members also. Hans acted as a deacon. Young Jens Jensen and later his brother, Peter, made their stand despite the objections of their Methodist father who later turned them out of his home, sold the farm and returned to Denmark to avoid Seventh-day Adventists. Ironically, he found himself among Seventh-day Adventist neighbours in Denmark. Other early converts were the Ackright, Dalhke, Schlitzkus, Voss, Ulrick and Gall families. Fred Gall, Sr., was the local road-building contractor. About 1900 he and Karl Fehberg won the Kringle and Koglin families at St Mary's. Carl and Matilda Zanotti accepted at Bismarck soon after and the Walter Eiszele family became the first believers at New Norfolk.

By the end of 1889 the Seventh-day Adventist mission had established itself in Victoria, South Australia and Tasmania. The other colonies had received no public evangelistic efforts, but some bookselling had taken place and a few isolated Sabbath-keepers waited in anticipation of ministerial visits.



## **New South Wales**

The first inkling of an interest in New South Wales came with a news flash in the "Bible Echo and Signs of the Times", April 1887. It read, "A lady in Sydney to whom reading matter had been sent by friends in Melbourne has commenced to keep the Sabbath". This nameless soul was soon joined by the Hardy family who moved from Auckland to Sydney. Margaret Hardy and her son, Ebenezer, were fresh converts. Husband Robert established himself as a timber merchant and was baptized later in Sydney Harbour.

American missionaries George Tenney and his wife, Elsie, called at Sydney on arrival in Australia, June 1888. He made the comment that Adventists were "but a small handful in that large city". About twelve months later he visited again and met with the group of believers who regularly gathered at Hardy's home in Redfern for Sabbath School. Wainman also arrived to canvass books. All did their part in generating a growing interest.

In January 1890 Wainman returned to Melbourne and relayed the group's request for a permanent minister. The immediate response was to send Steed and family, fresh from his conquest of rural Bismarck, to tackle Sydney suburbia.

Steed settled in Newtown and conducted public meetings in the Newtown District Hall. Attendances were small but in early September Tenney and Haskell, the latter on a second visit to Australia, came by train from Melbourne for the first baptism. Twelve were immersed in the Sydney Domain Baths. They also organized the Sydney (Newtown) church at the same time. Early members included, of course, the Hardys and a builder who probably purchased supplies from Hardy's timber yard, Robert Shannon. He, with his wife, Sarah, became prominent church identities in Sydney. Others included Jean Bardsley and spinster Christina Farquhar.

A new marquee was used by Steed in a fresh effort in Wilga Street, Burwood. Wainman came as tent-master and the series opened on Sunday, December 7. Steed reported a small but growing audience

and at the same time lamented the "conservative self-satisfied spirit" of his fellow English colonials. William and Mary Gregg joined the church as a result of this summer tent series. So also did dressmaker Annie Mills and her brother, Percy, who gave up his job with the railway in order to be a Seventh-day Adventist. A Saturday afternoon Sabbath School was formed at Burwood in January 1891, it being in addition to the one at Newtown.

Late in the summer of 1891 American missionaries Arthur and Mary Daniells transferred from New Zealand to join the Steeds in Sydney. Daniells dominated Steed in both stature and experience. They moved the tent to Newtown and began another series on Sunday, April 26. Michaels also arrived to instruct budding canvassers who then sold literature in the local area. At that time the Sydney members were meeting in the Odd fellows Hall, Wilson Street, Newtown, for morning Sabbath services and an afternoon Sabbath School.

Daniells and Steed began another series in October 1891. With difficulty they located a suitable spot for the marquee in Redfern. Storms deterred the opening attendance but gradually the listeners increased with a mass distribution of further handbills. Then an influenza epidemic hit. The Steed family suffered badly. The audience dwindled. For Daniells the year 1891 was a trying one, in sharp contrast to his previous triumphs in Auckland and Napier.

Further help came to Sydney in 1892. Jesse Pallant arrived to establish a Tract Society agency at Annandale. Charles Robertson, the ship missionary in Melbourne and J Christiansen, the first-mate from the PITCAIRN in Auckland, visited for a few months to begin a ministry among the sailors at the Sydney docks. Robert and Henrietta Hare transferred from Tasmania to team up with the Steed family.

The Sydney church members donated money for a little cedar boat, a mere dinghy just five metres long, which they dubbed "THE MISSIONARY". It served to ferry Pallant around the indented

harbour. On one occasion it was the means of rescuing a drowning sailor. Customarily, Pallant would ask the ship's captain for permission to visit among the sailors. Bible readings were held whenever an interest was found, literature was sold, and the occasional Sunday service conducted on board. Parcels of pamphlets were also dispatched to Europeans in the Pacific Islands and in the Far East per favour of friendly captains. The mission boat was moored at Glebe and some centralization began to occur near that suburb. Pallant and Daniells moved their headquarters towards the harbour from Annandale to Glebe. Soon after, the membership hired a hall nearer to this centre, transferring their meeting venue from Newtown to the Temperance Hall in Church Street, Camperdown. But a few years later they moved back to Newtown.

In the meantime Steed and Hare had made a mission thrust westwards to Parramatta. In March 1892, they pitched their marquee at the corner of Sorrell Street and Victoria Road and preached for seventeen weeks, often six nights a week. Initially, twenty-one candidates were baptized in the Parramatta River as a result of this effort. Through out the winter the interest continued. Visiting pastor George Starr organized a church of twenty-one members in July. On Sunday, August 21, he baptized twenty-five more candidates in the Parramatta Public Baths.

After the series ended in the marquee the Parramatta members hired the Masonic Hall for their meetings. A Sabbath School, which had been started in the marquee by Henrietta Hare, was conducted in the mornings and church services were held on the Sabbath afternoons at three o'clock.

At first Steed and Hare served as elders of the Parramatta church, but, knowing they would soon transfer, a leader was elected in the person of John Adams Smith, a new convert and builder born in Samoa of Pitcairner descent. A namesake, English immigrant, Enoch Smith, assisted as an elder too. He and his wife, Margaret were also among the new converts. Other charter members were Maria Forsyth; former Wesleyans Martha Chapman and her

daughter, Charlotte; a former Druid, Samuel Howlett and his wife, Eliza; together with George and Rebecca Goodman, Fred and Sarah Luke and Jessie Hughes.

The members purchased a plot in Charles Street and began building a simple style wooden church early in November 1892. It was Adventism's first in New South Wales. Volunteer labour, some working from seven in the morning until midnight, had it usable within three weeks. The little structure, fourteen-by-eight metres, was conspicuous near the frontage but the ample space at the rear prompted the evangelists to suggest it would be ideal "for the erection of a large school or college". Despite outstanding debts which lingered for years the building was dedicated on Sabbath, December 10, 1892, and thereafter called "The Tabernacle". It was said to seat three hundred people. At the opening evangelistic service the following Sunday evening nearly five hundred were reported to have somehow squeezed into the church and others were turned away. However, these figures are apparently inflated.

Hare and Steed moved their marquee to the orchards of Kellyville in 1893. There amid the orange trees and passion-fruit vines they raised up another church. A smaller church was dedicated at Prospect in 1894. Camp meetings and follow-up tent missions established the Ashfield and Petersham (Stanmore) churches in 1895 and 1898 respectively. These two churches eventually absorbed the Burwood and Newtown groups.

## **Queensland**

While the New South Wales churches were being established the colony of Queensland was not left untouched. Wainman and Stockton had canvassed "Daniel and Revelation" in Brisbane during the last months of 1887. Wainman made a second trip in 1890 with the same book. Unbeknown to the colporteurs there were Norwegians in Townsville who had been baptized in their homeland as Seventh-day Adventists. They were the Ludwig Anderson family whose Sabbath-keeping had waned since arriving in Queensland in

1886. However, their interest and membership was reactivated when a colporteur stumbled upon them a decade later.

In 1891 a Jewish greengrocer in Rockhampton, wishing to prove a point about the Sabbath to customers John and Hannah Guthrie, loaned them a copy of "Daniel and Revelation" which he had purchased. After weighing the arguments carefully the Guthries began to observe Saturday as their Sabbath almost two years before a colporteur called at their home five miles out of town.

The book "Daniel and Revelation" found many more receptive readers in the colony. A neighbour of John and Maria Adderton in Maryborough loaned them a copy. It was instrumental in their acceptance of the Sabbath in 1893. In the same year, Michael Bernoth, a German Baptist minister, began keeping the Saturday Sabbath at Marburgh, west of Brisbane, as a result of reading Adventist literature.

Reports of these isolated conversions prompted some positive plans for Adventist expansion into Queensland. American missionary Arthur Hickox arrived in Australia in mid-1893 with the view to work in that colony, but it was not until shortly after his marriage to Carrie Gribble almost a year later that these plans were fulfilled. Hickox was accompanied into Queensland by fellow Americans George and Nellie Starr.

The evangelists pitched their mission tent on the corner of Denison and William Streets, Rockhampton, and opened their lecture series on Thursday evening, July 26, 1894. Huge crowds did not flock to listen, but those who did come were of the genuine kind. There were many German settlers among the audience, some whose grasp of English was poor, so Bernoth visited among them and conducted special Sunday morning meetings for them in the tent. Over sixty people were formed into a Sabbath School with separate classes in English and German. Twenty-three people were baptized in Four Mile Creek and on Sabbath, October 20, they were organized into the first Seventh-day Adventist church in Queensland. Also

accepted onto the roll was an isolated believer at Charters Towers - barrister Alexander Costello.

Apart from the Guthries, charter members included a German blacksmith, Christian Wantzlick, and his nephew, Gustav, who later became an ordained minister. Other early members were apiarist Adolph Zeibig and his wife, Elizabeth; Fred and Katrina Kliver and their three daughters, Minnie, Elizabeth and Helene; Fred and Annie Felhaber; Charles and Ulrica Plahn and his mother, Wilhelmina; Joseph and Augusta Hoffman; Alexander McMurtrie and wife, Jacobina; Elsie Ireland; Georgina McDonald; Henry and Elizabeth Walls; Hugh Redwood; Nellie Hancock; and the John Frederick Henderson family.

Starr transferred to Brisbane before the year-end, leaving the Rockhampton members meeting in the Protestant Hall for church services. Later they moved to the Oddfellows Hall in Denham Street. Because of seven years continuous drought throughout the countryside it was not until 1902 that they gathered sufficient funds to build a little wooden church, ten-by-six metres. It was characteristically set up on blocks a metre above the ground and situated on Denison Street opposite the railway line that ran through the middle of the town.

At Sandgate and Nundah, North Brisbane, Starr located a few isolated Sabbath-keepers and met with them in a private Sandgate home on Sabbath, November 17, 1894. This was the earliest Adventist gathering in Brisbane. It was there that Starr met up with Tom Whittle who had been canvassing in Ipswich.

Early in 1895 Starr moved on to Toowoomba and Whittle ranged all over northern Queensland including Charters Towers, Hughenden, Normanton, Croydon, Cooktown and Thursday Island. He later admitted the trip was a financial disaster but took comfort in the fact that a few accepted his message. In Normanton he convinced a former Roman Catholic woman, Mrs Henshall, of Saturday sacredness. In earlier days she had escaped from a convent in

England. In Croydon Whittle found the Williams family willing to accept the Biblical Sabbath.

Back in Brisbane during the last half of 1895 Stockton was visiting to canvass again after eight years absence. Sabbath, July 27, 1895, he organized twenty-four converts into the Toowoomba church, but not until 1902 could they finance the construction of their own church building. Instead, immediately after their organization they rented a cottage, fitted out the front rooms as a meeting-place, and leased the back section to a caretaker family. Whittle returned to canvass Toowoomba about October, before Starr transferred Starr had run his series in Toowoomba with similar results to those at Rockhampton. On to New South Wales in November 1895.

Subsequently, a number of colporteurs and licenced ministers moved into Queensland. The cumulative effect was the birth of small companies at Gatton, Ipswich, North Brisbane, South Brisbane, Townsville and Bundaberg.

As early as 1896 the North Brisbane company met regularly in the home of Lucy Hughes and her four grown children, Alfred, 'Katie', Harold and Charles. The latter two had attended Starr's mission in Toowoomba. Much earlier Lucy herself was immersed by the Baptists. However, she had regularly worshipped with Independent Anglicans who were very wary of Roman Catholic tendencies infiltrating the Church of England.

Lucy and one son, Alfred, were virtually invalids and could not travel far, so the dozen or more Adventist believers obliged by assembling each Sabbath in their large home. After Alfred died of tuberculosis in 1899 the company decided it was opportune to hire Forrester's Hall in Latrobe Terrace, Paddington, for their meetings.

The South Brisbane company have the distinction of being the first in Queensland to construct their own meeting place. They built a church on Logan Road, Wooloongabba. It was first opened for Sabbath services on April 1, 1899, and dedicated the following day.

## **Western Australia**

The broad expanses, isolation of settlers, and dry weather conditions in Queensland were second only to Western Australia. Nevertheless, with some misgivings Stockton booked a berth to Perth, arriving in mid-August 1890 to begin canvassing. His seasickness while crossing the Great Australian Bight made him rue the day he ever conceived the idea. Some fellow passengers took a brief look at the sandy desolation of the countryside and returned home on the first boat out.

Nothing indicated success for Stockton but he began by visiting the Protestant ministers, getting testimonials for his medical books, "Man the Masterpiece" and "Ladies Guide". Smaller works, such as "Social Purity" and "Sunbeams" were also proffered. Then he persuaded the newspaper editor of the books' value and favourable reviews appeared in the press. Finally, Stockton obtained permission from officials to canvass public servants at their work. He systematically canvassed through the Post Office and other government departments where employees received a steady income.

Riding his bicycle along the street one day, Stockton was chased by a man calling out, "Hey, you're the man that sells them books, aren't you?" Stockton stopped and was directed to the owner of Rot-gut Wine shop in the slums where he sold both large books. Not only did he have a sales bonanza in the West, but he also prodded the ministerial fraternity to form a Social Purity Association. This group mounted an anti-smoking campaign and many tobacconists withdrew their shop-front advertising. The Association also established a refuge home for unwed mothers.

Stockton returned to Melbourne with a good report of the West, but Adventists needed members to settle there and exert a continuing influence, In 1893 Fred and Marion Reekie accepted this challenge. Using a three-roomed cottage in Perth as his home-base, Reekie canvassed books throughout the colony for seven years, cycling through sand and bush tracks to numerous isolated communities.



Reekie was joined by Johan and Faith Johanson who canvassed the colony from 1895 to 1897. Johan was a Danish cabinetmaker who had become a Seventh-day Adventist just four years earlier. The three colporteurs did well and Faith blitzed the record books with exceptional sales of "Ladies Guide". But it was not all cake and carpet. Johan described their 1896 winter sally among the gold prospectors at Coolgardie in these words:

*"We arrived after dark, and were directed to a hotel where we might obtain lodgings. Upon inquiring their terms we were given the modest rate of £1.5.0 [\$2.50] per day each for board and lodging. We beat a hasty retreat, and once more found ourselves upon the road. Not far from the hotel we found a place where we obtained board and lodging. The bedrooms are situated in the back yard, and are in an iron shed such as you would put up for a stable, except that it is floored and partitioned off into small rooms by a thin matchboard lining, with no attempt at finishing. Our furniture consists of a bed occupying about two-thirds of the room, rough packing cases and one chair. For this handsome apartment we are paying a guinea [\$2. 10] a week, and £ 1.5. 0 [\$2. 50] each for board...:*

*The suburbs, if the outlying camp can be so called, are composed entirely of canvas tents, all straggling and irregular, and so much alike that it is very difficult to keep track of one's territory."*

Obvious first fruits did not come from the colporteur's books although the area had been well seeded and isolated ones were reading and coming under conviction. First to respond was a Methodist deacon, James Hindson, who had not bought anything from a colporteur. Instead, a friend of his regularly received the "Bible Echo and Signs of the Times" magazine through the post and passed it on to him. Later, the same friend also introduced him to

Reekie. After some initial reluctance Hindson received Bible studies from the persistent Reekie and began to keep the Sabbath. Almost immediately he joined the colporteurs, beginning in Perth with the book "Thoughts on Daniel and Revelation "in August 1895.

The first Sabbath meetings in the West were conducted by Reekie in his home about November 1895. Present on that occasion was another early convert, nineteen-year-old Karter Singh. He had become a Christian in India and came to Western Australia in order to escape family persecution. On the voyage he met George and Margaret Masters returning to Australia after canvassing in India. They shared their faith with Singh and gave him Reekie's address. Singh made contact with Reekie and then went to work with the Afghans in Coolgardie. When the Afghans discovered Singh was a Christian they sacked him. He returned to Perth and found employment as a private tutor. Once again he lost his job, this time because of his request for Sabbaths off. No other work prospects were forthcoming so Singh returned to India before the year-end.

Public evangelism began in Perth in 1896. John and Julia Corliss, together with tent-master Joseph Collins, disembarked from Melbourne on January 7. Gold prospectors and fortune hunters were spilling onto the Fremantle dockside like lemmings. Five steamers unloaded 1,800 people that same day. The dockside was heaped with hectares of personal belongings and merchandise. All was confusion. The evangelists eyed the unloading and claimed their baggage as soon as it was hoisted from the hold. There was also a frantic scramble for housing. Five families were crowded into a six-roomed cottage next door to Reekie. Many simply had to live in tents. "It is about the sandiest place I ever saw," Corliss commented, but "the climate is simply charming".

Collins stayed with the Johansons and the Corliss's squeezed into Reekie's cottage while house-hunting took place. Corliss finally persuaded a lady to give him preference on a four-roomed bungalow she was building alongside her own home. Only the walls were up. Corliss waited three weeks for the floor and roof to be finished.

They also had trouble getting permission to erect their marquee for public meetings. Government authorities finally agreed to place it on a vacant lot in Beaufort Street where the Museum is now located. On Sunday evening, February 9, Corliss launched into his preaching series but the attendance was not large. They persisted in that spot until April and then moved the tent to Charles Street, West Perth, beginning afresh on Sunday, April 5. But Corliss received word that his son, Burr, had been asked to leave the Avondale School because of misconduct. He was shattered and hastily booked the family's passage back to America. With some urgency before sailing he organized the Perth church on Sabbath, April 11. A few Adventists had joined the gold rush to the West and brought letters of membership from their home churches. Others awaited their transfer papers. Six new converts signed the covenant as a result of the tent meetings. Among them were George and Bertha Larwood, and Alice Campbell who had been employed in the Johanson home. A few months later Alice married a carpenter, Benjamin Bradley. Collins was elected the church elder and took over the evening preaching. Johanson was chosen as deacon and treasurer. Bertha Larwood acted as deaconess, and Fred Reekie as clerk.

Collins preached every evening until May 10. Then, with the wet weather looming, he dismantled the marquee and hired the Y.M.C.A. Hall in Hay Street for weekend services. Public meetings were also attempted in Fremantle and Bayswater.

Robert and Henrietta Hare arrived on November 7 to replace the Corliss family and the venue for services was changed to the Temperance Hall, Museum Street, almost where the marquee was originally pitched. Even though the need of a permanent building in Perth was officially recognized at least as early as the 1897 Australasian Union Conference Session, it was not until 1910 that this dream was realised with a substantial brick church at the top end of Hay Street.

Perth church, however, was not the first Seventh-day Adventist structure built in the West. Most organized churches had small

numbers and found it more convenient to meet in private homes or hired halls. The Bookara members were no different at first, but have the distinction of building the first Seventh-day Adventist church in Western Australia.

Situated near the coast about 320 kilometres north of Perth, Bookara consisted of a railway siding amid a few scattered farm houses. Into this typical outback Reekie, Hindson, and Albert Shapcott had entered with their books. Slowly, from 1895 to 1900, the books were read and absorbed. When Shapcott arrived in 1900 he fanned such an interest among some families that the local Anglican minister became agitated. Nevertheless, a Sabbath School of twenty-five members began to meet regularly.

The Hollingsworth family played the major role in building the church. The old parents, Richard and Margaret, had come from Ireland and settled first at Moora, then moved to Bookara in 1879. Four sons and three daughters grew up in the large low-roofed family home that once had served as a wayside inn. In 1902 Margaret Hollingsworth agreed to build the church on her property opposite her home. Her eldest son, Richard, Jr., gave sandstone quarried from the farm property. Ever so slowly the building took shape in the paddock. Services were held in it before completion but it was eventually dedicated in March 1905. It began with a baptized membership of only nine, and grew somewhat, but always remained principally a Hollingsworth family church.

The charter members included, of course, Margaret Hollingsworth as the maternal head. Of her seven children, her eldest and youngest, Richard and Tom, became Seventh-day Adventists. Richard had married a local lass, Mary Stokes. She, too, joined the church, with her brother, George Stokes, and a married sister, Mrs Knapp. Jack Edwards, a neighbour of the family, also joined and served as elder for the first few years.

\* \* \* \* \*

The Australian colonial years of Adventist mission (1885 -1900) saw the Seventh-day Adventist denomination firmly established with a total membership of just over 1500 believers in thirty-three churches. The colonials who responded were well versed in Christianity and generally broke from their churches over the Sabbath and related issues. A large proportion were Methodists. New groups, therefore, were organized within a few months of the initial contact. Believers were encouraged to participate almost immediately in church activities and the distribution of church literature.

Generally speaking, the teaching, printing, and ministerial workers were American. During the first fifteen years ten men from Australasia were ordained as ministers, but six were eventually lost by attrition for various reasons, and two others transferred overseas. A better result was achieved in the next fifteen years.

The publication of literature, and the training of a small army of colporteurs to distribute it, formed the cutting edge of the mission. Tent crusades and camp meetings followed in the wake of the pioneering booksellers. Once a constituency formed, it then provided a pool from which aspiring missionary nurses, school-teachers, Bible workers, and more colporteurs were trained for church work.

*Major sources for this booklet are the Stephen Haskell letter collection, the "Bible Echo and Signs of the Times", the "Home Missionary", the "Australasian Record", the "Missionary Leader", the church membership record books of Adelaide, Hobart and Melbourne, and the author's personal collection of pioneer data.*





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