

Booklet

3

LETTERS TO AUSSIE COLONIALS
CASE STUDIES FROM THE E G WHITE LETTERS

By Milton Hook



Seventh-day Adventist Heritage Series

LETTERS TO AUSSIE COLONIALS

Case Studies from the E. G. White Letters

Milton Hook



Produced by the South Pacific Division Department of Education
148 Fox Valley Road, Wahroonga, NSW 2076
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.

Mrs E G White arrived in Australia from America in December 1891. From that time until mid-1900, when she returned to America, she resided at times in Melbourne, Adelaide, Sydney, and Cooranbong. Many other places were visited. She became acquainted with numerous Adventists as she ministered according to her talents. The cameo studies forming this booklet depict some of the personalities she knew and wrote to.

William Prismall

William Prismall, a member of the Footscray Christian Church, was among the first ten to unite with the Adventist missionaries in their Melbourne Sabbath School. He joined on November 14, 1885, and within four months was teaching a class for adults. He was thirty-two years of age at the time and the father of two little girls, Lillian ("Lily") and Priscilla ("Prissie").

It does not appear that his wife, Ellen, became a Seventh-day Adventist. In August 1892 she suffered a premature death and William was left a widower with his two young daughters. Emotions, at times, no doubt swung between despair and acceptance, anger and trust in God. A spirit of criticism crept into his conversation and Mrs White cautioned him,

When the minister presents the word of God, your criticism of his manner or tone or pronunciation, come up before the minds of your brethren, and they lose the rich

feast of truth presented to them. By this criticism the youth have been educated to irreverence, they have been taught to find fault with the Lord's messengers and the message they have borne . . .

This habit of criticizing and fault-finding is working harm not only in the church, but in your own home. It makes those nearest you unhappy...

Look diligently to your own soul's interest, and see that you lay no stumbling block in the way of any other. Mourn over your own sins.

(Letter P 48, 15 January 1893)

When the Avondale School began full-scale classes in 1897 both Lily and Prissie Prismall attended. Prissie stayed two years and Lily remained for three years, but both teenagers returned to help out in their home.

Later, Lily worked for her church as a secretary in the Tract Society office. Prissie taught church school before marrying in 1918.

Prismall himself remarried, uniting his life with Elizabeth James, sister of Dr W Howard James. There were two sons and four daughters from his second marriage.

Nathaniel and Emma Faulkhead

When the Saturday Sabbath was presented to a group attending the South Melbourne Christian Church in 1885 Mrs Romero and her young married daughter, Emma Faulkhead, were among those who accepted it. Emma's husband followed a little later.

About 1887 Nathaniel Faulkhead, Emma's husband, began working at the blossoming Echo Publishing Company. In 1889 he became

Treasurer of the company and continued in that position for a good many years.

Like many an enterprising businessman Faulkhead had joined the secret society of Freemasons. He was a member of more than one order and rose through their various esoteric chairs. In 1892, for example, he was installed as "Worshipful Master" of one Chapter in the United Grand Lodge of Victoria. Frequent evening Masonic meetings were time consuming. However, his business contacts through the society's members were the means of attracting printing contracts for the Echo Publishing Company. Nevertheless, Mrs White considered Faulkhead's involvement was an unacceptable division of interest in his life. She shared her concern with him and he concluded he should step-down from his Masonic responsibilities. On receipt of that news she wrote,

Your letter has been received, and has been read with deep interest. I am very thankful to our gracious heavenly Father that he has given you strength through his imparted grace to cut yourself loose from the Free Mason lodge, and all that relates to the society. It was not safe for you to have any part with this secret order. Those who stand under the blood-stained banner of Prince Emmanuel, cannot be united with the Free Masons or with any secret organization.

(Letter F21, 8 October 1893)

Faulkhead apparently reduced his attendance and membership of some Masonic Orders quite drastically but did not cut himself off completely. Masonic records show that he resigned from the United Grand Lodge in June 1894, but was re-affiliated in 1896. He still maintained the friendly business contacts which brought a steady flow of non-denominational printing work. He continued employment with the publishing company until 1914. Then he took an accountancy position with a Melbourne business firm. In 1923, while

waiting for a train to take him home one evening, he collapsed and died on the Malvern station platform. Services were held at both the Windsor and Warburton churches, and the Freemasons conducted the graveside ceremony.

Emma, who had trained and taught in the Victorian State schools when a young woman, returned to school-teaching. She had taught in the church primary schools when they were first being pioneered in Australia. "Gran Faulkhead", as they called her later, did not retire from teaching until she was seventy years old. She passed away when almost ninety-seven.

Ebenezer and Sarah Holland

Two of the first folk to accept the Adventist message in Adelaide were Ebenezer and Sarah Holland. When the Adelaide church was organized on Sabbath, November 27, 1886, they were among the twenty-five charter members. Ebenezer was elected church secretary, fulfilling that responsibility for a little over two years. Later, he was appointed to collect some of the church funds.

In the latter part of 1892 Mrs White travelled to Adelaide seeking respite from the damp Melbourne weather. While there she met the Hollands and before leaving wrote to them saying,

I am praying for you that your faith fail not. The tender pitying love of Jesus is toward you. My dear sister the truth is precious, and my heart yearns toward you that you should rejoice in the truth. You have been discouraged and you need to place yourself in the channel of light, as much as possible. When the Lord sends his messengers he has a message for you. Words from the Lord that will let light into the chambers of the mind and inspire hope in the heart and dispel doubts...

No longer be idle. In His vineyard there is work for you to do, Jesus has purchased you with his own blood. You are not your own you are bought with a price, and your time, your entrusted capabilities belong to God.

(Letter H 16, 10 November 1892)

Sarah had not accepted any church office during her six years of membership and this letter did nothing to change the situation. Nevertheless, Ebenezer continued with church responsibilities, being ordained as a deacon soon after the letter was written. However, in October 1897, he and eight others were disfellowshipped in the wake of a rift in the Adelaide church when Pastors McCullagh and Hawkins abandoned the Adventist Church. Their human perfectionism and quarrel over the role of Mrs White appeared to be the apples of discord.

David Lacey

David Lacey and his wife, Annie, became Seventh-day Adventists in Hobart, Tasmania. He was elected the Hobart church clerk when it was first organized. As a loyal cotsman who grew misty-eyed at the mere mention of kilts and cabers, he once extolled the merits of oatmeal in the church paper. An Englishman, he wrote, mocked a Scotsman because oats were fed to horses in England but to men in Scotland. To which the Scotsman replied, "And you will never find better horses than in England nor better men than in Scotland".

Lacey lost his wife with tuberculosis in 1892. Herbert, his only son, was away studying in America at the time. When David Lacey remarried it was to Mrs Christiana Hawkins, a widow with six grown children.

Much of Lacey's earlier life was spent in colonial India where he had enjoyed the luxury of household servants. This may have fostered a penchant for ease- a trait about which Mrs White wrote to him saying,

The idea prevails with some that it is a sort of degradation for themselves and their children to learn how to do different kinds of work with the idea that they should be self-sustaining. Some imagine that to work for their living is to lose caste.

... do you cherish the false ideas which prevail with so many that idleness makes and keeps a man a gentleman? What are you doing that they may be instructed in the Scriptures, and that they may obtain such a school education that they should be qualified to be missionaries for God?...

The Christian should set a godly example, and by precept and practice make manifest that industrious habits are essential to a profession of Christianity.

(Letter L 49a, 30 April 1894)

In response to this letter Lacey moved his combined family to Cooranbong the next year so that his young people could attend the Avondale School. He was among the first Adventists to settle in the area. Mrs White herself, when she visited Cooranbong in the mid-winter of 1895, stayed in the Lacey home called "Beulah".

After his second wife died in 1905 Lacey returned to England and spent the rest of his days among relatives.

Christiana Martin

Fred Martin had married Rosina Bohringer in 1866 and pioneered an orchard plot in the Kellyville district, Sydney. They had eighteen children, eleven surviving to adulthood. Their eighth child was Christiana, better known as "Chrissie", who was born in 1877.

When Pastors Robert Hare and David Steed began the first tent-mission in Parramatta (1892) Martin drove his horse and cart from

Kellyville every evening to listen eagerly. Chrissie, then just a slip of a girl; accompanied him and held the lantern as their horse pulled their cart home through the bush.

It was Martin who persuaded the evangelists to pitch their mission tent in Kellyville soon after. A core of Kellyville orchardists accepted the Adventist message and organized themselves into a church in 1893. Mrs White, on occasion, spoke at the church services there and knew the families well.

Chrissie,s mother did not become an Adventist until 1912. Furthermore, some of her brothers and sisters never joined the Adventist Church. Mrs White's concern for Chrissie's spiritual welfare therefore stemmed from a desire to guide her in her youthful associations. She wrote to sixteen-year-old Chrissie,

You have brothers, you have sisters, you have a mother who do not see the light of truth. Let your light shine in such a way that they may see that truth adorns your character. Let your conversation be holy, and let your words and actions be kindly, and if through the grace of Christ, you win them to see how precious is the truth as it is in Jesus, what a comfort, what an encouragement this would be to you. But I would warn you to be guarded as to where you bestow your affections. In no case place yourself in such a position as will seem to give encouragement for those who do not love or fear God.

(Letter M 51, 9 August 1894)

By means of these letters Chrissie was exposed to a Christian home atmosphere. Later, Mrs White moved' to Cooranbong but her maternal interest in Chrissie continued. She offered Chrissie work at her home "Sunnyside", which was accepted. At the time the first buildings were being erected nearby on the Avondale Estate and

Mrs White wanted Chrissie to be among the students on opening day. She wrote to Chrissie's parents saying,

We have learned through Mrs Taylor that you were both sick, and needed Chrissie. We would not keep her away from you. I asked Mrs Martin if she could remain with us for a few weeks, and told him that we would be pleased to have her remain while we were in the busy season of fruit-canning. He said he thought she could. She has been very much appreciated by us...

We see that she understands what to do without being told...In April we think our school will open, and I wish Chrissie could attend... I would like to have her learn typewriting...

Sara McInterfer would teach her. I lay all these things before you, and ask you to act as you think best. If she works for me, I will pay her 10/- [\$1] a week, or if she wishes to attend school, I will board her, for her labour nights and mornings, and have a watch care over her as I would over my own daughter. I leave this question for you to settle...

(Letter M 97, 16 January 1897)

As the school opening drew ever nearer Mrs White wrote again,

We are now coming close to the school opening, and we wish to enquire. Will Chrissie be able to attend the school... ?

She can board with me, if you choose, and by helping in her spare time, her board will cost nothing. If she prefers otherwise, to take a part in the school work, she can do this, and thus partly pay her expenses for tuition.

If you could spare her to come now and help Sister Haskell to arrange and fit up the schools rooms for the opening of the school, I will pay her ten shillings per week until the school opens...

(Letter M 98, 31 March 1897)

Chrissie, together with her little thirteen-year-old sister, Alice, attended the school for the full year (1897) and then returned home. On Boxing Day, 1899, Chrissie married Walter James of her home church, Kellyville, and they both served as officers in that church for many years. They had three children and fostered another. Chrissie lived to be ninety-eight years of age.

Richard and Ada Anderson

On his way home from church one Sunday morning in 1885 Albert Anderson was handed a copy of the American "Signs of the Times". He read it with keen interest.

Three years later, at the Centennial Exhibition in Melbourne, Anne Muckersy was tending a display of Adventist literature and secured from Anderson a subscription for the Australian "Bible Echo and Signs of the Times." Little did she realise she sold it to the future editor of the magazine.

An early member of the church, Benjamin Somerville, whose wife was an organist for the Adventist services, regularly called on Anderson at his Carlton music shop and left other literature. Anderson and his brother, Richard, together with their father, were importers of pianos, organs, and other musical instruments.

Somerville eventually arranged for Pastor Starr to give Bible studies in Richard Anderson's home. The brothers also attended the 1894 camp meeting in Melbourne. There, Albert and Richard were baptised. The young men, despite dissent from their father, then closed their business on Saturdays. They attended the services and

their wives brought along their little children to the Sabbath School. But the wives resisted any thought of joining the church.

On Sabbath, May 25, 1895, Mrs White made an altar call at the conclusion of her church service. About thirty people went forward. Among them were Ada and Agnes, wives of Richard and Albert Anderson respectively. Mrs White was overjoyed. Two days later she wrote to Pastor Qlsen, the General Conference President, telling him the happy news in some detail. In America her letter was published on the front page of the "Review and Herald", July 30, 1895, and prefaced by the editor with the words, "The following letter from Sister White to Brother Olsen we are permitted to present to the readers of the Review."

Apparently Ada Anderson in particular took exception to having her experience described so publicly. Mrs White eventually learned of this displeasure and wrote an apology to Ada saying,

I wish to express to you my surprise and regret at the publication in the "Review" of my letter containing a reference to yourself. I had written in my diary an account of the meetings in Melbourne, and afterward sent a copy of it to Elder Olsen, who feels great interest in your husband and brother and their companions. I stated the facts in order that the Lord's name might receive glory for the manifestation of his grace upon human hearts. But I assure you that the publication of this matter was without my knowledge and consent...

I have feared that the blunder would greatly annoy and perhaps offend you. I learn that you have been offended, and you would naturally hold me in a measure responsible, I ask you to pardon me for the share I have had in this unfortunate occurrence...

(Letter A 1, 8 June 1896)

Both Ada and Agnes were later baptised and attended the North Fitzroy church in Melbourne. Ada's husband, Richard, served as an elder in that church while he continued his business in musical instruments. Later, he established a similar business in Capetown, South Africa. It was there in 1918 that Ada was tragically widowed when Richard fell a victim to the influenza epidemic then sweeping the world.

Alfred and Jessie Hughes

Alfred and Jessie Hughes were a middle-aged couple living at Parramatta, Sydney, when the Adventist message reached them in 1892. Pastors Robert Hare and David Steed, together with Mrs White and Pastor Daniells, were speakers at the tent mission and hall services. A bond of friendship was early established between the Hughes family and the Advent evangelists. Alfred encouraged many of his friends to attend the meetings and provided transport for some. He continued to show an active interest but did not become a member when his family were baptised.

As preparations were being made to build the Avondale School Alfred and Jessie decided to move to Cooranbong so that their children would enjoy some Christian education. On the other hand, some ethical standards in their family were not ideal and Mrs White decided to appeal to their better judgement. She wrote,

Should the Saviour come in the clouds of heaven, not one in your family could meet him with the assuring words, 'This is our God; we have waited for him, and he will save us...'

... your children are almost wholly left to follow their own impulses, and instead of being controlled by you, they rule you. As they act toward you so do they act toward God. Their love is not genuine; for they are allowed to be disrespectful, disobedient, unthankful and unholy...

Your son has been left to do just as he pleased, and he has not that education and discipline that he should have...

You have assented to the truth, Brother Hughes, but do you love it well enough to make self-sacrifice for it? Do you love Jesus well enough to deny yourself for him? The use of tobacco is your cherished idol, and it is a barrier to you in your Christian life...

You need to come to Jesus just as you are, asking him to forgive you,

(Letter H 32, 7 March 1896)

All four daughters, Minnie,• Ethel, Ella, and Clara, attended the Avondale School in 1897 and then worked in the various industries on campus. Hughes himself kept up his association with the church but remained unbaptised for another thirty years. When his old-time friend, Pastor Daniells, visited Australia in 1928 he decided then to be baptised at the age of eighty-two.

John Woods and Walter Miller

John Woods and Walter Miller were two enterprising Melbourne youths, partners in their own printing business when barely twenty years of age. They regularly attended the South Melbourne Christian Church and an affiliated debating group.

In late 1885 Pastor Corliss took part in one debate entitled, "Which Day is the Sabbath?" It stirred many to leave their church and join the infant Seventh-day Adventist group meeting in North Fitzroy.

Walter and his mother, together with two younger brothers, Alfred and Herbert, joined the Adventists in November 1885. John's mother, who had remarried and was then known as Catherine

Steele, united with the group in December 1885. John himself decided to join early in the New Year, 1886.

Soon after, Woods and Miller sold their printing business and, together with Miller's able brothers, took leading roles in the Echo Publishing Company. Miller, with his wife Bessie, was sponsored in 1893 to go to the Pacific Press Publishing Company, California, to gain greater expertise in church printing. Woods continued with the Echo Publishing Company.

Miller returned to Australia and resumed work at the Echo Publishing Company in late 1895. His competence and experience marked him as a managerial candidate. Coincidentally, from that time the company began to make a loss. In mid-1896 the manager, Wilbur Salisbury, called all the workers together for a pep-talk and outlined their apparent financial difficulties. Woods, Miller, and a few others took it to heart, believing they were being blamed for handling the work inefficiently. They resigned and once again went into partnership with their own printing business.

Mrs White tried to salvage something from this debacle. She had previously donated \$100 towards the Millers fare to America and now keenly felt the loss of the investment. She wrote to church administrators, company board members, and Woods and Miller themselves. After receiving information from Pastor Colcord she also wrote to Miller's mother saying,

You are educating your children to regard lightly the Holy Spirit's teaching. Your sons are also in danger of doing the same work... Instead of being a help and blessing to the church, your words and spirit have created alienation, distrust, unbelief...

*Will you heed the words of admonition, and step back into safe paths, leaving your conscience free to approve a course of action that is righteous?
(Letter M 129, 10 September 1896)*

A little later she wrote to Woods lamenting the fact that he and his wife neglected to attend the Adelaide camp meeting. The next week she wrote again to Woods and Miller saying,

You have both moved unwisely. Brother Miller has disappointed us. Had he walked humbly with God, he himself and his brothers, would today be connected with the Echo Office, but they have withdrawn themselves...

They have now created a condition of things that will make ff very difficult for them in their future Christian experience. Assertions have been made that were not true, and thus it stands in the record books of heaven. Will this be seen and repented of?

(Letter M 65, 8 November 1896)

White's letters caused employees and employers alike to rethink what had happened. Pastor Daniells talked to Woods and Miller personally to bring reconciliation. After about seven months absence the men finally agreed to dispose of their business and join up again with the Echo Publishing Company.

Shortly after the reconciliation Woods was appointed to do ministerial work. He was ordained the following year (1898), working first in South Australia. Later, he was elected Vice-president of the Victorian Conference and, afterwards, President of the New South Wales Conference.

Miller, together with his wife, mother, brothers, sister-in-law, and sons all went to America in 1899 for five years. There he served as superintendent of Pacific Press Publishing Company. On his return to Australia he went into private business again, but later joined the Signs Publishing Company. He also wrote the "Uncle Ben" series of stories for youngsters.

Charles Anderson

Charles Anderson was ambling through Fitzroy Gardens, Melbourne, when he was approached by an elderly Seventh-day Adventist giving out tracts and introducing himself as John Belt. The outcome of that 1888 meeting was that Anderson himself became a Seventh-day Adventist.

Anderson began full-time work for his church in 1891, canvassing books and conducting meetings in urban South Australia. This resulted in a small Sabbath School of thirteen members being organized at Goolwa.

At Portarlington, Victoria, Edith Shepherd had attended Pastor McCullagh's 1889 crusade and accepted the Saturday Sabbath. She and Charles were married in Melbourne. Later, they attended the Ashfield camp meeting in Sydney, October/ November 1894, and there agreed to go with Stephen and Melvina Belden to assist Pastor John Cole on Norfolk Island. Together they arrived at Norfolk before Christmas 1894.

One of their first tasks on the island was to renovate a stone church in which convicts originally worshipped. In 1895 Anderson was elected an elder of that church. The following year Mrs White wrote to him,

Setting apart any man as an elder does not make him a minister. He needs daily to receive the Holy Spirit by faith...

All who hold forth the word in such places as the islands of the sea, where religion is taught as a form of sayings, must have tact for the struggles they will encounter. They must not allow themselves to remain in stupidity or think ff will be enough for them to retain dull routine, saying the Scriptures from habit, and repeating sentiments in a

listless, commonplace way. This makes no impression upon human hearts ...

There is not a vital energy in your manner of speaking, nor a vital current coming from you to the people.

You must have fresh manna from the Lord's storehouse for your individual self, and then you can be sure that you have the bread of life to communicate to others

(Letter A 2a, 26 February 1896)

By 1897 the Andersons were back in Australia. Charles resumed canvassing, first in rural New South Wales for little more than a year. Then, in 1899, he and his wife and two daughters, May and Leila, went to Western Australia where he canvassed for a few years. One more daughter, Grace, was born in 1909.

Charles passed away in 1928, aged sixty-eight. Edith continued for another thirty-one years, reaching her ninety-second birthday.

Charles Baron

Charles Dickens Baron was brought up an Anglican in Adelaide. When Pastor Will Curtis conducted tent meetings there during 1890 Baron came under conviction of the Saturday Sabbath and was baptised a Seventh-day Adventist. In the same year he went to Melbourne to learn to be a colporteur. Once trained he went to Sydney, selling Adventist books from door to door and living in Pastor Daniells' home. He returned to Adelaide where he married in 1892. He and his wife, Beatrice, were the first Seventh-day Adventists to be married in Adelaide.

It was at the camp meeting in Ashfield, Sydney, in 1894, when Baron and his wife were appointed missionaries to Lord Howe Island. They were in their early twenties, inexperienced, but practical

and dedicated. They remained on the island for two and a half years then returned to help build the Avondale church in 1897.

Baron attended the Stanmore camp meeting but was not appointed to work anywhere. He made plans to go to New Zealand, perhaps to canvass books. Just before departure he received a letter from Mrs White saying,

I write to you, my brother, at this time, because I learn that you think of going to New Zealand. I think I would wait, and at the present time obtain all the instructions possible. You are not well versed in a knowledge of the scriptures. You need to have a much better understanding of the word than you now have. Study your Bible. You now have a good opportunity to secure the light that you need wherever you are and in whatever work you engage...

Wherever you may go, the Lord would have you more thoroughly prepared to do the work given you of God. If you should now seek to obtain a knowledge of how to treat the sick, it would be a blessing to you. Then wherever you went, you could give instruction to others by precept and example. There will be work to do in this life.

I hope you will not move unadvisedly. Seek counsel from your Creator before making any hasty move. Carefully consider every step...

Consider the subject of taking a nurses course of instruction learning how to work for the sick.

(Letter B 30, 30 December 1897)

Despite opportunities to train either at the Avondale School or the Summer Hill Sanitarium the Barons, with their little boy, Harold, went to New Zealand early in 1898. After a few months Charles was asked to care part-time for the church in Christchurch. At the same time he took the opportunity to do some nursing under Arthur Brandstater at the new Christchurch Sanitarium. This training was used to good advantage in his later ministry.

Herbert Lacey

One of the brightest Adventist scholars to leave Australasia before 1900 and study in America was Herbert Camden Lacey. Earlier, he had received a classical education at Episcopal College in Tasmania. When eighteen years of age he enrolled at Healdsburg College, California, graduating in 1892. He then went to Battle Creek College for further studies. Mrs White assisted with his fees and took a maternal interest in his progress.

On completion of his studies in 1895 Lacey married Lillian Yarnell of California. Their honeymoon was spent on the boat to Australia. Initially they taught rudimentary lessons for the group pioneering on the Avondale Estate, Cooranbong. He was ordained the same year. Both continued teaching when the Avondale School opened with a full programme in 1897. Lillian taught the primary school and Herbert taught music, physiology, arithmetic and geography. They remained until October 1899, when they transferred to ministerial work. During their stay at Avondale Mrs White would sometimes strive with him to improve his work performance. At the beginning of the new school year in 1898 she wrote to him,

All your talents of ability and means are God's entrusted gifts, and he would not have any of his workers behind in a conception of their duty. Every one is required to chase off the spirit of lethargy, and employ his charges faithfully for the advancement of the school. Time is short, time is precious. God calls for workers to give time, strength, and ability to the school. Soon we shaft be scattered, we know

not where. The students will be scattered to different localities. They must have a thorough knowledge of Bible truth.

(Letter L 79a, 28 April 1898)

Lacey's three younger sisters, May, Marguerite, and Nora, attended the Avondale School in its early years. Their big brother no doubt taught them. All the students did, of course, disperse later over a wide area, but none more so than the Lacey family themselves.

May Lacey married Mrs White's widowed son, Willie. Marguerite (known as "Margaret") married a Spaniard, Signor Forga, whom she met in England, and they went as missionaries to Peru. Nora became head-nurse at the Glendale Sanitarium, California. When Herbert and Lillian left Australasia in 1902 they first returned to their alma mater, Healdsburg College. Thereafter he taught in various colleges in America and England, specializing in Bible subjects and Biblical languages.

Emily Weber

Mrs Emily Weber was one who had early responded to the preaching of the Adventist message in Brisbane, Queensland. Her financial resources were lean, making it well-nigh impossible for her daughters to attend the Avondale School. Mrs White, in her travels, became acquainted with the family and their circumstances. She pledged herself to help. Two days after the close of the 1898 Avondale school-year she began to plan for 1899. She wrote to Mrs Weber saying,

I feel an interest in your girls. I want that they should now have the benefits of the school I will defray their expenses...

I have a fund which is dedicated to the Lord for the education of children and youth, and I mean that your

daughters will have the advantage of being in the school building, and learning how to understand the Scriptures, also learning the best methods of cooking and sewing, and other domestic lines.

The atmosphere here is wholesome. And if your children can be separated from companions who care not for those things which will qualify them for a home in the mansions which the Lord has prepared for all who love him, I am glad to open the way for them, Will you please consider this? I know that there are possibilities in your children, if their talents are improved, and if they are disciplined through the grace given to make characters which God shall approve. I feel desirous to work to this end."

(Letter W 76a, 28 September 1898)

In response to this invitation one daughter, seventeen-year-old Maud, attended the Avondale School during 1899 and 1900. Four years later she married Friedrich ("Fred") Eberhardt, a charter member of the South Brisbane church. He had also helped to build the Toowoomba church in 1902.

George Hubbard

The first camp meeting in Australia drew Tom and Elizabeth Craddock into the Adventist message. Elizabeth's sister, Sarah, and husband George Hubbard, learned of their relatives' new faith and in a matter of months also united with the Seventh-day Adventist Church. In the space of a few more months George found himself to be a member of the Central Australian Conference Executive Committee - a position he held until 1898 when he resigned from the engineering department of the Victorian Railways and moved his family to Cooranbong, New South Wales.

The Hubbards' second daughter, Millie, had attended the Avondale School at Cooranbong when it opened in 1897. With the whole

family now living near the school the eldest daughter, Lizzie, and the youngest, Edith, also attended in 1898. Even George himself went back to school, leaving only Mother Hubbard at home. But it was not for long, because in mid-year George was appointed superintendent of the Helping Hand Mission back in Melbourne and so the entire family left the district and returned south.

George, being acquainted with Mrs White during his brief Cooranbong stay, apparently wrote to her soon after he settled into his new appointment. He had raised some questions with her concerning the mission to Melbourne derelicts. She answered,

I will say that I should in no case provide a smoke room, where smoking shall be encouraged, or provide a meat diet...

There should be men of tact and far-seeing judgment to superintend the work of the Helping Hand Mission

There must be men who know how to deal with human minds, men who will be quick to think and devise and plan methods and ways to draw and hold those who really care to reform,..

If you feel at all like weakening on the points where you should be strong, you are not qualified to handle the cases that will come before you, cases which require strength of mind, aptitude, firmness, and gentleness. With a firm hold of the human beings, and a firm, unflinching hold in God, you are to place these persons on their feet.

(Letter H 95, 18 November 1898)

After another year at the Helping Hand Mission Hubbard took up colporteur work in Victoria and then tent-mission evangelism in

South Australia and Queensland. In 1910 he was ordained, joining brother-in-law Tom Craddock in the ministerial ranks.

Henry and Anne Muckersy

Henry Muckersy, as a young Scotsman and sea-captain, had visited the Victorian goldfields in the 1850's and at the same time purchased some property in Melbourne. Thirty years later he retired there. In the meantime he and his wife, Anne, were converted to Adventism in California. She was a well-educated English woman of refinement and culture.

Arriving in Melbourne, they fellowshipped with the North Fitzroy church members, later becoming charter members of the Hawthorn church when it was organized in 1894. Both became involved with the Echo Publishing Company, he as a Director (1889-1892) and Vice-president (1893), she as a writer. Her long-running series of fifty-six articles about women in the Bible, published from 1890 to 1893, were an early feature of the "Bible Echo and Signs of the Times". Henry, being a practical man with sail-cloth, also made many family tents for the first camp meeting held in Australia, January 1894.

For the next few years pockets of discontent developed among the Australian membership, much of it stemming from debate about Mrs White's role in the church. One complaint was that she continually found fault and censured people. The Muckersys wrote to her, making accusations along these lines too, especially with reference to letters she had sent to their friends Pastor Stephen McCullagh and his wife. In self-defence Mrs White replied,

Your letter certainly left a very sad impression upon my mind...

It is necessary for you both to guard against being beguiled by those who know not of what they speak. Be

*on your guard. Believe not every spirit; for their words may, not be after the mind of Christ.
(Letter M 32, 14 February 1899)*

Mrs White's letter included a lengthy explanation of her dealings with the McCullagh family. This exchange of letters between Muckersy and White took place just as McCullagh was re-entering the Adventist ranks after a year's apostasy. McCullagh published a confession in May 1899 and was rebaptised and reordained later in the year, but after three years ministry he faded from the church. The Muckersys, however, maintained their close ties to the Adventist Church. Henry remained an elder of Hawthorn church until he passed away in his ninetieth year.

Edward Murfet

Edward Murfet lived in the lush-green farmlands of northern Tasmania. He, together with his wife, son, and daughter-in-law, accepted the Adventist message when American missionary Pastor Baker preached in their area in 1895.

During the planning stage of the Sydney Sanitarium Murfet was asked if he could help with finance. A considerable sum had just been donated by someone else and it had been used to buy the land. More money was needed to erect the building itself. For this reason Mrs White wrote to Murfet saying,

The time has fully come for the establishment of a Sanitarium in this country. We need an institution where all may be received, both high and low, and where the sick may be treated without drugs. We have tried to make a beginning, but our work has been sorely cramped for want of means...

Already a site has been secured in a retired place away from the city, yet near enough to Sydney to have the

necessary advantages that result from a connection with the city...

He bids us, "Arise and build." We shall not urge you to aid in this work, we leave that for the Holy Spirit of God to do. We pray that he will give you willingness of heart to make a liberal donation, saying as did David, "Lord, of thine own we freely give thee.

(Letter M 8, 29 January 1900)

Murfet agreed to give something but wondered how much that should be. Mrs White wrote again,

We are so glad that you can help us in establishing our new Sanitarium. We do not feel like specifying how much you should give. The Lord can make your heart willing to help us in our emergency.

(Letter M 50, 29 March 1900)

In response Murfet donated \$200. It was a substantial start for the fundraising but much more was needed. Soon after this Mrs White returned to America. However, the Sanitarium project was still dear to her heart and she continued pressing for funds. From California she wrote a third time to enlist Murfet's interest and support. She wrote,

I have a request to make of you, Will you and your son visit Cooranbong and the place where the new Sanitarium is being erected? May the Lord help you to help the men who are trying to do their best for the advancement of His cause. I am glad that you have invested some of the Lord's money in the Sanitarium

I am very anxious to see the Sanitarium in running order. Therefore, my brother, we thank you for what you have done, and ask you to help still farther if you possibly can.

(Letter M 130, 16 October 1900)

Dr Kress arrived in Australia from America to find the building programme only inching forward because of lack of funds. He himself visited Murfet to explore possibilities of a further donation. Murfet then provided much more than his original amount and the building of the Sanitarium went ahead rapidly.

Frederick Sharp

Fred Sharp grew up in Tasmania and then moved to Sydney with his parents. His father was a musician who formed a small committee to plan and supervise the installation of the Sydney Town Hall grand pipe-organ. Fred himself was an accomplished organist. He was also a qualified accountant for a Sydney business firm.

It was Jesse Pallant who gave Fred some Bible studies and conviction grew that he should keep the Saturday Sabbath. On three occasions Fred asked his employer, with whom he had worked thirteen years, for Saturdays off. The patience of the boss ran out on the third occasion and Fred was dismissed. Another businessman, hearing of Fred's plight, was glad to employ him and grant Saturdays free.

At the Stanmore camp meeting, October 1897, Fred and his wife Louisa were baptised. Less than a year later he was elected Treasurer of the New South Wales Conference - a part-time job at the time. He also became a member of the Summer Hill Sanitarium Board. In October 1899 he was persuaded by church leaders to resign from secular employment, starting full-time as accountant for the Summer Hill Sanitarium. The Sanitarium Board minutes of 1900 speak of him as temporary chairman, business manager, and accountant.

The work load Fred was carrying at the time was too heavy, especially in view of the fact his wife was ailing. In spite of nursing care at the Sanitarium Louisa finally passed away on September 1, 1900, leaving Fred with four school-age children to tend.

Mrs White was unaware of his bereavement when she wrote to him on September 10 while steaming back to her homeland in America. She was concerned particularly about his workload which had grown in the months preceding her embarkation. She wrote,

I am much troubled in your case. You were presented to me as seeking to gather too many responsibilities which you could not possibly carry. You would leave many things undone that will need to be done. You will not be favourably situated for your spiritual or physical health...

You do not see beneath the surface and should you continue to grasp the responsibilities that are connected with the institution, which some one fitted for the work must bear, then your life will be sacrificed.

God calls upon you to fill in your place but there is enough for all to do, if you will place yourselves in line. But the work must be shared with men of God's appointment."

(Letter S 203, 10 September 1900)

On October 20, 1900, Fred married Etta Malcolm, a trainee nurse at the Summer Hill Sanitarium. She proved to be not only a loyal wife but also a loving mother for his four children. Etta graduated as a nurse the following year. They later had another two children of their own.

Fred's workload was indeed reduced a few months after receiving Mrs White's letter. Others took the responsibility of chairing Board meetings and supervising day-to-day matters in the planning of the

new Sydney Sanitarium at Wahroonga. Fred continued to manage the Summer Hill Sanitarium while simply remaining a trustee of the Wahroonga property.

Abraham Davis

Abraham Davis, who had previously associated with spiritism and the Theosophical Society, became an Adventist about 1890. His occasional articles appeared in the church magazines for the next decade. He and his wife and two children itinerated on the eastern coast of Australia, attending the 1894 Ashfield camp meeting; canvassing in Townsville, Queensland, during 1896; and then transferring to Ballarat, Victoria, for the same purpose. For a few months in mid-1897 Abraham himself was appointed to gather petitions in Sydney and interview parliamentarians and other public figures in connection with the religious clause in the proposed Australian constitution.

When Davis returned to Ballarat Pastor Daniells visited him with a letter from Mrs White. She believed Davis was still possessed by an evil spirit and instructed Daniells to exorcise Davis.

Davis admitted to Daniells that for some years an evil spirit had troubled him. He described the spirit as a Tibetan wearing a turban and white beard who would often terrorise him at night and threaten to kill him. Daniells successfully exorcised the spirit with prayer.

Following that experience Davis' name appeared regularly on the preaching schedule among the Melbourne Adventist churches and a rash of articles from his pen were published in the "Bible Echo and Signs of the Times". Throughout 1899 he was in charge of the Helping Hand Mission, Melbourne.

Mid-way through 1900 Davis transferred from the Helping Hand Mission and began conducting public meetings in the Geelong area. The meetings were poorly attended. The following year he assisted

at two separate Victorian tent-missions. His indifferent results apparently attracted criticism from some quarter. At this time Mrs White wrote from America,

Satan would be glad if you would give soul, body, and spirit into his cruel hands. But do not let any words that may be unwisely spoken to one who is trying to do the will of God discourage you. Keep close to the Scriptures. The more you search and explain the word, the more your mind and heart will be fortified with the blessed words of encouragement and promise. May the Lord give you wisdom to think more decidedly upon Jesus Christ...

(Letter D 76, 10 July 1901)

Davis continued in the Melbourne area but was prone to take extreme views. For example, he taught the use of pesticides was breaking the sixth commandment. After Mrs White's letter only one more article appeared in the church press under Davis's name and then he faded from the Adventist scene.

Major sources for this booklet are the Ellen G White letter collection, the "Australasian Record", and the author's personal collection of pioneer data.

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