

Booklet

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

By Milton Hook



Seventh-day Adventist Heritage Series

LETTERS TO KIWI COLONIALS

Case Studies from the E.G. White Letters

Milton Hook



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SDA Heritage Series: Entry into the Australian Colonies
By Milton Hook

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.

During her stay Down Under Mrs E.G. White spent most of 1893 in New Zealand. Speaking appointments took her to many places where she became acquainted with the early Adventists in New Zealand. This study portrays some of those people who later received letters from her.

Joseph Hare, Senior

Joseph and Margaret Hare emigrated from Ireland to New Zealand with their ten children in 1865. He refused to accept land which had been taken from the Maoris so he was given a remote hillside at Kaeo in the far north. Their eleventh child, Martha, was born in 1866. Margaret suffered complications and passed away soon after the birth.

Two years later Joseph married Mrs Hannah Skinner, a Londoner who worked under the auspices of the Wesleyan Missionary Society among the Maoris. As the mother of eight children she still found time to blossom into an able Maori linguist. Joseph and Hannah bore five children, the last when he was sixty and she was fifty-eight years old!

They, and many of their combined families, accepted the message Pastor Haskell brought in 1885. "Father Hare", as he was affectionately called, was then sixty-six years of age. Their happy marriage of thirty years was broken when Hannah passed away in 1898.

Joseph wondered if it would be proper for him to remarry yet again, being seventy-nine years old. He wrote seeking advice from Mrs White. She replied,

I have no special light upon this subject and cannot give you information upon the point that interests you. I advise you to consult with Wesley Hare and his wife. They know the one you have in mind and would be the proper counsellors. I know, as you say, that you must be lonely in your old age, and if there is one whom you could love and who would reciprocate that love, I see no objection. But as I do not know the lady you have in mind I cannot speak as could one who know both parties.

One thing is certain. You know that He whom you have served for many years will be to you a safe counsellor. Rest your case with Him who never makes a mistake. Our time now, both yours and mine, is short, and we need to be ripening for the future immortal life

(Letter H70, 31 August 1898)

Joseph did, indeed, marry a third time- to Caroline Dore, an English woman twenty-six years younger than himself. She had been a Salvation Army member before accepting Adventism in Rockhampton, Queensland.

Father Hare died when just three months short of his one hundredth birthday. Without counting Hannah (Skinner) Hare's children from her first marriage, eight sons and five daughters were still living at the time, as well as sixty-nine grandchildren and sixty-nine great grandchildren.

Elsie Hare

Elsie Hare was the widow of William Hare, eldest child of Joseph Hare, Sr. She had experienced more than her share of misfortune. In 1887 their house in Kaeo was burned to the ground. Then, one

evening in 1890, William was felling a tree near their rebuilt home and as it was about to fall he noticed six-year-old Jessie stray into its path. He shouted out and the child scurried out of danger. At the same time he grappled with the falling trunk, trying to change its course. In the frantic struggle his neck was somehow broken and death was sudden. He was only forty-one years old. Elsie was left with nine children.

Mrs White, herself a widow for over twelve years at the time, had befriended Elsie and wrote to her after the Napier camp meeting in 1893 saying,

Your letter was received with pleasure. I thank you for writing, also thank you for the nice present you sent me, the silk net. It is a good fit. I am very pleased and thankful to our heavenly Father that his Holy Spirit has been moving upon your hearts to decide that John should go to school It will be best for him, and for you in the end. There are excellent traits of character in John if they could be developed and trained, and be brought to his Saviour. But while in the company he has been keeping only hopeless ruin was before him. We will now exercise faith, that he will give himself to Jesus, and love and serve him.

You must miss your children; but you have quite a little flock requiring much patient instruction, much persevering teaching. In your efforts to patiently discipline and bring up these children in the nurture and admonition of the Lord, you are doing the greatest, grandest work ever committed to mortals. Cling to Jesus, walk in all humility of mind before God. Watch unto prayer, and you will have grace because he has promised it. How thankful we should be that we are not left to stumble our way alone. We must daily trust in Jesus as one who knows our every weakness, one who

has a heart that can feel the deepest sympathy, for his heart was ever touched with human woe.

(Letter H94, 17 July 1893)

As a teenager Elsie's eldest child, Margaret ("Maggie") attended the Australasian Bible School in Melbourne and later joined Mrs White's "Sunnyside" household at Cooranbong, doing secretarial and home duties. She continued with the White family to America in 1900, returning later to New Zealand and marrying Harold Bree in 1907.

John, Elsie's eldest son, attended the Australasian Bible School during 1893 and 1894. A younger daughter, Eva, graduated from nursing in 1904 at the Wahroonga Sanitarium. Then she worked in the Sydney, Melbourne, and Adelaide Vegetarian Cafes before marrying Archibald Rogers. Jessie trained and taught speech and science at her alma mater, South Lancaster Academy, Massachusetts. While in America she married William Robbins and later they both taught at the Avondale School.

Edward Hare

In March 1893 Mrs White had written to a Mr Stanton in America who was claiming the Adventist Church was Babylon; the loud cry would be given at the World's Fair; and probation would close in June that year. Stanton had offered to pay the fare for a Mr W. F Caldwell if he would take the same message to Australia. Caldwell hastily agreed and without saying goodbye to his wife and two boys, sailed to Australia three days later.

On arrival in Melbourne Caldwell wrote to Mrs White in Wellington, New Zealand, saying he wished to talk to her about his message. In Melbourne, also, he was allowed to read Mrs White's letter to Stanton. It deflated him.

Soon after, Caldwell happened on some Sunday soap-box orators in a Melbourne park who were dismembering the government in

strident tones. He was then convicted he was doing the same kind of destructive work on his own church.

In the meantime Mrs White was replying to Caldwell. She also wrote a letter to Edward Hare in Auckland, explaining the circumstances and fully expecting Caldwell to arrive at the Auckland dock on the next boat from Australia. Edward had been among the first in New Zealand to accept the Adventist message and had remained a staunch believer. Placing her confidence in him Mrs White wrote,

I enclose in this letter to you a copy of a letter to W. F. Caldwell. . . and we shall be indeed thankful to you if you will take it to the boat next Sabbath, when it arrives in Auckland from Sydney. Or if you can find his name on the list of steerage passengers on the American steamer to San Francisco you could address it to him. We should prefer to have you hand it to him if it is possible. This brother is terribly in the dark (he seems like a good man but is deluded), and we are trying to help him.

(Letter H91, 12 June 1893)

Caldwell, as events unfolded, did not go to New Zealand. In Melbourne he wrote and published a confession of his conduct. He remained in Australia for another three years before returning to his family in America.

Robert Hare

At twenty-eight years of age life for Robert Hare accelerated by leaps and bounds. Among the first to accept Adventism in New Zealand, he was barely established in his new convictions before embarking on a ship for America.

He left Auckland on January 5, 1886, to study at Healdsburg College, California. At the College gate he met one of the young

teachers, Henrietta Johnson, and a romance began which led to sixty-five years of married life.

His brief stint at the College was followed by a short term of evangelistic work in America before his ordination - the first New Zealander to be ordained as a Seventh-day Adventist minister.

Robert and Henrietta left America on May 22, 1888. They itinerated Down Under from Perth to Pitcairn, making fifty-eight different places their home. Much of his early ministry involved tent missions. At times Henrietta would preach part of the series should Robert be called away on other business.

Mrs White, after hearing Robert preach on occasions, offered him this advice,

Be careful, my brother, that you do not soar too high. Let the truth come from your lips in plain, decided utterances...

Let every discourse that does not enlighten the soul, that does not answer the question, What must I do to be saved? be out of your programme... What must I do to be saved, and the righteousness of Christ, are themes that are of vital importance to the people...

You have often presented grand scenes before them which they could not comprehend. Those who are imaginative may grasp these lofty thoughts, but to the larger number such discourses are only as Greek. Dwell upon truths that convict and convert souls. . . Present Christ, the Way, the Truth, and the Life, and speak of his power to save all who come unto him...

(Letter H29, 22 March 1895)

The following year the Hares went to Western Australia for what proved to be a two-year stay. At this western extremity they felt very lonely. Mrs White wrote encouragingly,

We feel sorry as we think of you so far away in that unpromising field. We would despair of your accomplishing anything did we not have the most reliable assurance, 'Lo, I am with you alway, even unto the end of the world...

Emigrants are flocking in from all parts of the country, ambitious for change, hoping to get work and money easily. People of intelligence, who have had some experience in religion will come also. As you bring to them the word of God, presenting it in a simple style, the seed will grow, and after a time you will have a harvest.

(Letter H34, 19 December 1896)

In 1898 they returned to the east of Australia and Robert worked as editor of the "Bible Echo and Signs of the Times" and the "Australian Sentinel". As a muse and columnist his gracious temperament was always conspicuous. He always seemed to carry pieces of paper and a pencil stub. Even while working on the woodpile at camp meetings he would stop and scribble a verse or two as the lines sprang to mind.

Samuel and Gertrude Hare

Samuel Hare was the ninth child of Joseph Hare, Sr. When he and his wife, Gertrude, received letters from Mrs White they were a young Adventist couple farming at Kaeo, New Zealand. She was in their neighbourhood in March 1893 when she penned these lines to them,

My heart is drawn out toward you. Through manifold temptations the enemy has been at work to unsettle your faith in the truth. Now God alone can expel these doubts,

the insinuations of unbelief. Will you closely examine your own hearts in the light of the word of God...

Faith in Christ is essential in every plan, in every movement, even in temporal business. On your farm, in every line of business, you need to place yourselves in the closest connection with Christ...

You have asked special things of God; you have made your request known unto Him, and have put his promises to test; but you have failed where he has put you to test...

Have you in any way neglected the duty of giving to the Lord his own in tithes and offerings? The word of God is unmistakable on this point. Yet there is with some a manifest neglect of this plain requirement...

Your faith is weak, but if you will educate yourselves to look to Jesus; trust in Jesus, believe in Jesus with the whole heart, you will become strong in faith.

(Letter H27, 7 March 1893)

Gertrude died prematurely in 1901, leaving two young sons. A little later Samuel remarried a woman named Christina Stirling. They had five more children. Tragedy marked the end of Samuel's life when he was fatally struck by a train in Auckland.

Mary and Martha Brown

The Brown homestead, "Long Point", overlooked the bay at Parramata near Wellington, New Zealand. Mary Brown, the clan mother, had suffered much with an alcoholic husband who had died and left her with a large family. Twenty babes had been born into their family. Some had died in infancy, but at least eleven would farm, fish, or work in the homestead to support themselves.

Mary was among the early converts to Adventism in New Zealand. She accepted its message before the New Zealand Conference was organized in 1889. One of her eldest children, Martha, also became a committed member. It was, however, difficult to maintain a Christian witness in the midst of other family members caught up in worldly vices.

Mrs White wrote to the mother, and especially the boys,

It is not safe for one of your family to tamper with temptation in the wine cup. They are only safe in seeking that help which God alone can give. Let not one son by his words and his example become Satan's agent to tempt one of the members of the family to lead to indulge and awaken the demon appetite which spoiled the life of the father and sent him prematurely to the grave...

Let not one drop of wine or liquor pass your lips for in its use is madness and woe. Pledge yourself to entire abstinence for it is your only safety...

(Letter B1, 4August 1893)

As a result of this plea one of the youthful breadwinners in the family, Alex, decided to be a Christian. Notwithstanding this change for the better in the home, Mrs White urged Martha especially to go to the Australasian Bible School in Melbourne. She wrote to Martha personally,

I am very anxious that you should attend the next term of school... . If you do not get hold of money I will see that you are conducted through, and wait your time to return the same for some other one... And if your sister Belle will consent to go to the next term of school I will do just the same for her as for you . . . the Lord give you his favour, and imbue you with his Holy Spirit..."

(Letter B3, 23 August 1893)

Isabelle did not attend the school, but Martha arrived midway through the term in late January 1894 and remained for the rest of the year.

Later, three sisters attended the Avondale School in 1898 and 1899. Victoria Brown began training as a nurse but returned home before graduating and married James Ivey. Lily Brown did a brief business course and worked in the Sydney Tract Society office for a time. She returned to Avondale and graduated from the Teachers Course in 1904. Back home she taught in the Wellington church school in 1905 and later married Harold Piper. Faith Edna Brown was only twelve years old when she first arrived at Avondale with her two sisters. She completed class seven and eight. Alex and another brother, Henry, both married and set up Adventist homes near "Long Point". Tragically, they were drowned in 1928 while returning in rough weather from a fishing trip in the bay.

Margaret Caro

Margaret Malcolm emigrated from England to New Zealand when she was a teenager. On the voyage she met Jacob Selig Caro, a Jewish physician more than twice her age. Despite this difference they married soon after their arrival in the colony. Their stature, too, was quite dissimilar. He was short. She grew to be quite a tall woman. Later in life they would avoid embarrassment about their build by good-humouredly walking in opposite directions around their town block when exercising.

Margaret trained as a dentist and was among the first in Napier to accept the Adventist message from Pastor Daniells. Jacob did not take the same step until 1894. Their eldest son, Percy, was a bright student but had suffered a premature death while overseas. Two sons remained, Edgar and Eric.

Mrs White first became acquainted with Mrs Caro when she visited Napier for the 1893 camp meeting and mutual respect grew between them. Her occasional letters were always newsy. She wrote from her home in Cooranbong,

Sunnyside is an appropriate name for this location. We have sunshine nearly all the time

There are many of our brethren around us who are very poor. These I am trying to help. I employ them to clear land, to do gardening, and take care of my cows and horses . . . I place my hired man to work with two large horses, breaking up and ploughing in different localities where our brethren have settled to make homes and livings for their families. We know that they cannot do work on their land to put in crops unless we help them...

Two families left Parramatta and came to Cooranbong, hired unworked farms, and five in little shanties. We cannot let them starve. I furnished one family a cow...

(Letter C132, 30 August 1896)

These lines were penned while Edgar and Eric were studying in America. Eric followed in the profession of his mother, a dentist, and Edgar qualified as a physician like his father. While they were overseas Mrs White had earlier written to them saying,

It was with much pleasure that your mother read your letters to me..

I thought then, that I would write you a few lines, and tell you that I am welcome in your Father's and Mother's home whenever I visit Napier, and at such times I always hear in regard to their boys, and I assure you that I am an interested listener. I know that you lie very near the heart of both father and mother and ff you both make Christ your pattern you will altogether meet their expectation...

Never, never disappoint their expectations. Never let a shade of sadness come to their souls from your course

of action. Never let your Father and Mother be weighted down with grief because you have disappointed their expectations, but give them reason to thank God with their whole heart that they have not hoped and laboured in vain.

(Letter C17, 5 September 1893)

The boys' father passed away in 1906. Margaret Caro then gave her energies to studying the Bible with people in their homes. In order to reap the benefit of studying under the renowned William Prescott she attended Avondale College in 1922. Her leonine constitution belied the fact she was then seventy-three years of age. She passed away in her ninetieth year.

Mary (Tuxford) Crothers

Mary Charlton was born in England in 1850 and emigrated to New Zealand with her parents when she was about twelve years old. She later married Franklin Tuxford.

When Pastor Daniells began preaching in New Zealand Mary Tuxford was among his first converts. She first served as Secretary and Treasurer of the New Zealand Tract Society based in Wellington. In this capacity she worked for a decade broken only by a period of study at the Australasian Bible School, Melbourne. Mrs White stayed with Mrs Tuxford in her Wellington home during the last months of 1893, visiting the surrounding area from time to time. While on trips away Mrs White would write letters to her with newsy snippets such as,

At Ormondville, we met brethren [Alex] Anderson and [Stephen] McCullaugh. Brother McCullaugh brought us a pitcher of hot milk which was very gratefully received. He stated that his little girl [Christabel] was very sick with diphtheria and bronchitis, and for the three previous nights they could not leave her bed-side. Before we reached Ormondville a number of men, women and

children of the Maori race got on board, and nearly filled one coach. At one of the stations this side of Ormondville, the Maoris got off and a number of women and some men were at the station to meet them. There were several noble looking Maoris. One man in particular, who bore a noble looking countenance, had his satchel of books the same as white ministers.

(Letter T69a, 16August 1893)

Later, Mrs Tuxford worked as matron of the Summer Hill Sanitarium, Sydney. In 1903 she went to America and stayed with her friends, the Daniells, hoping to find some church employment. She worked at the Washington College as Matron, then as a secretary and editor in Nashville church headquarters, and as Matron of the Nashville Sanitarium. There, as chaplain at the time, was William Crothers. They had worked together before in the New Zealand Tract Society office. Mary, by then a widow, and bachelor William (despite the fact he was seventeen years her junior) were married in 1908. Later they went as missionaries to Jamaica.

Catherine Gribble

Catherine Gribble, better known as "Carrie", accepted Adventism at Pastor Daniells 1888 tent mission in Napier, New Zealand. Her rich contralto voice was then utilized at later evangelistic missions in New Zealand by both Daniells and Pastor Israel.

While Mrs White was in New Zealand she persuaded "Carrie" to attend the Australasian Bible School in Melbourne as a student and part-time teacher. Pastor Gilbert Wilson, an American serving as President of the New Zealand Conference, and Mrs White herself agreed to evenly split the cost of "Carrie's" school fees between themselves. Mrs White therefore had more than a casual interest in "Carrie's" progress. During "Carrie's" first term at the school she received a letter from Mrs White saying,

God has saved you from entering into marriage relations with persons who were not in any way calculated to make you happy, and who were corrupt in morals and would have fastened you in Satan's snare, where you would have been miserable in this life and imperilled your soul... You are altogether too free with your affections, and would, if left to your own course of action, make a life-long mistake...

You have a large fund of affection and will need to be constantly guarded lest you bestow your affection upon unworthy objects...

In no case put your neck under a yoke that will be galling all your life. Be true to yourself and true to your God...

Make no mistake in receiving attentions or giving encouragement to any young man. The Lord has designated that he has a work for you to do. Let it be your motive to answer the mind and will of God, and not to follow your own inclination, and be bound up in future destiny with cords like bands of steel.

You are now in your student's life; let your mind dwell upon spiritual subjects.

(Letter G23, 13 September 1893)

Three months later "Carrie" met Arthur Hickox at the Middle Brighton camp meeting in Melbourne. Arthur, with his little daughter, Lillian, had recently come to Australia from California as a missionary. After two years of marriage, his wife, Lilly, had suffered a premature death in 1891. At the camp meeting Hickox was ordained. He returned to Sydney to preach, but as soon as the school term ended in Melbourne "Carrie" journeyed to Sydney also. The following week, on April 10, 1894, Arthur and "Carrie"

were married in Mrs White's Sydney home by the school's Bible-teacher, Pastor Starr.

Together they first ministered briefly in Queensland, then joined with Dr Merritt Kellogg in Broken Hill. Arthur also canvassed in the Riverina district and later worked in New Zealand before they sailed to America. There he studied medicine, graduating in 1906.

Sydney Lyndon

Among the early converts when Pastor Daniells pioneered Napier, New Zealand, were Mary Lyndon and her three sons, Frank, Cecil, and Sydney. Almost immediately Frank embarked for America to study at Battle Creek College. It was the beginning of a memorable career as a teacher and minister Down Under.

Sydney, for a few months, attended the Australasian Bible School, Melbourne, in 1893. Another youth, Louis Christie, who had joined the Melbourne Sabbath School in mid-1887 and later colporteurd in New Zealand, was an acquaintance of Sydney Lyndon. Christie apparently fell into debt and absconded. Back in Australia a continuing association with Lyndon appeared probable. Soon after Lyndon settled into the Melbourne school Mrs White, back in New Zealand, wrote a long letter to Christie explaining the seriousness of stealing and the need to make an early confession. She cited the weakness of Achan as well as Ananias and Sapphira. Two months later Mrs White wrote to Lyndon,

I hear that Louie Christie has gone to Australia, and that you have had some acquaintance with this youth. You should have learned by this acquaintance that his company can be of no advantage to you in any way. He has educated and trained himself in the line of deception, and is an expert in the business; therefore copy him in nothing...

When it suits his purpose he is smooth in his conversation, and when otherwise he will talk of wild

plans, telling what he intends to do. He has no idea of taxing himself with anything that will require labour, and would rather go into debt, or appropriate money that was not his own - in short, commit robbery- than gain a livelihood by honest, hard work. You may see this young man, but I beg of you to keep no company with him.

(Letter L71, 21 September 1893)

Twenty-three-year-old Lyndon spent only another two months at the school, leaving before the full term was completed. He returned to New Zealand and worked as a musician. During the brief time he had spent at the school his mother had passed away prematurely. In her final days her thoughts lingered with her boys. One of her last letters survives. Three days before her death she mustered strength to scratch a few lines to Frank in America. It read,

August 1st 1893

My beloved Frank,

My course is run at last. I shall not be able to write to you again but these few lines are to bid you farewell. I am so far gone that I cannot tell one moment from another when I shall be at rest but I am happy and peaceful knowing that I am in the Lord's hands and that whatever happens is for the best. I know you won't give way to fretting as you know my poor weak body is longing for rest.

What was my one anxiety in leaving the children is over, as I have committed them to the Lord's care and I know your father and Sophie will be good and kind to them. I am sending you a suit as my last present. I hope you will be able to get ff made up to fit so I hope it will suit you. You must write to the father now, now that you have not

got mother to write to, he has promised me to read the Bible you gave me every night.

I must farewell, now as I am trying to reserve all my strength to see Cecil.

Farewell, now dear Frank, with Mother's love and blessing until the resurrection day. Much love to all the others.

Ever your loving Mother.

John Wade

John Wade and his wife, Mary, were among those in Gisborne, New Zealand, to listen to the Adventist message expounded by Pastor Robert Hare in 1889. Mary, together with some of her older children, became charter members of the Gisborne church. John was attracted to the message but did not make a full commitment at the time. He was almost fifty years of age and a successful businessman. Apparently keeping the Saturday Sabbath proved too much of a stumbling-block. Mrs White wrote urging him,

Do not be in any way ashamed to show your obedience to God's law in keeping His Sabbath. Stand up in moral independence and say with David, 'Then shall I not be ashamed when I have respect to all thy commandments'. I address myself to you my brother, and to your children. No longer hesitate to accept Christ as sin-pardoning Saviour. Feeling is not to be your criterion. God commandeth all men everywhere to repent"

(Letter W72, 14 November 1893)

John did become a member before he passed away on Boxing Day 1915. A grandson and namesake, John Wade, became an ordained minister of the Seventh-day Adventist church.

Thomas Skinner

As a young man Tom Skinner became a Seventh-day Adventist in New Zealand when he heard Pastor Corliss preach. Tom went to America to train for church work. After he returned to New Zealand he was invited to supervise the kitchen at the new school to open on the Avondale Estate at Cooranbong, New South Wales.

Apparently Skinner had some reservations about the job offer. He expressed them to Pastor Daniells who then passed them on to Mrs White. As a result she dashed off a letter to Skinner a few weeks before the school was due to open. She wrote,

My brother, we expect you to come to Cooranbong, not merely to serve as a cook, but as an educator. We need just the help you can give us. We want you to have a class, and the whole school, old and young, be in that class as learners. If the matter were merely to go through the cooking which women are accustomed to do, we might get that want supplied, but it is in altogether different lines. It is to educate those who have intelligence and perceptive faculties, to understand how to cook upon healthful principles. Come right along. We have been expecting you for weeks...

I understand that Maud Camp and you are to be married. If so, why not have her come and have the advantages of the school, which she has desired so much. I would be very pleased with this union. Maud has proved herself to be a faithful, good-principled girl. You could both come. We really greatly desire to see Maud, who was, for a long time, a member of my family. She only left me because her mother desired her presence so much. I hope you will both come. I promise to help Maud in her expenses in attending school I will do this. I want the dear, faithful girl to have the advantages she has so longed for.

You must come, my brother; for we do not know what we could do unless you did come. We want the education in these lines to begin at once. It is one of the most essential in the school...

We hope you will not disappoint us. If I had thought you had any idea of not coming, I would have written sooner. There, I think I have said enough. The Lord lead and guide you to make right decisions...

(Letter S105, 19 March 1897)

Skinner was indeed there at the opening of the Avondale School to supervise the cooking. A storeroom at one end of the kitchen was adapted for his living quarters. He taught a cooking class one day each week. Furthermore, he married Maud Camp and later pioneered hydrotherapy establishments in Perth, Melbourne, and Rockhampton.

Wesley and Maude Hare

Wesley Hare, a son of Joseph Hare, Sr, was among the first group in New Zealand to be baptised as Seventh-day Adventists. He was a man of practical talents, helping to build the local church "and later the Pukekura Training School, New Zealand. He and his wife, Maude, were well known to Mrs White and they occasionally corresponded.

One newsy letter was primarily a thank you for a \$100 donation from Hare, but it also gave a glimpse of life at the end of the nineteenth century. It talks of a rural ride from Maitland to Cooranbong and the harsh realities of surviving an Australian drought. Mrs White wrote,

I retired to rest at ten o'clock, and was a wakened by Sara at two am, to prepare for our journey home. The horses were being harnessed to the buggy, and between two and three o'clock we were on our journey homeward.

We made this early start in order to avoid the heat and dust. We ate our breakfast of bread and grapes within a few miles of home, and entered our own gate at eight o'clock...

I was surprised when I learned of your donation. I settled it that for the present I must use the money to purchase a windmill, in order to save my crops in the dry time. Brother James, my farmer, went to see the mill and get terms. Looking over my parched land, I could not see but that it would be right to use the means in this way. But Willie came in presenting the most urgent necessity to pay outstanding bills on the building for the Health Retreat. There was a bill for plastering, and the workmen demanded their money...

I said to Willie, 'Yes, I will let the money go, and trust in the Lord.' Well, this morning there was thunder and lightning and a heavy shower. It is still raining lightly... We thank Him for the money which was so much needed, and for the blessing of this long-needed rain. Some of the crops are beyond redemption, but some will be helped...

May the Lord bless you for this donation. We thank the Lord that it came at the right time to pay some debts which we could not have settled without this gift."

(Letter H23, 13 February 1900)

Albert Piper, Senior

Albert Piper was working in the New Zealand Public Service when some Adventist literature fell into his hands. After studying the Scriptures further he resigned from his job so that he could keep the Saturday Sabbath.

Briefly, in 1897, Piper helped Pastor Farnsworth at the Christchurch tent-mission and then, at the age of twenty-two, attended the Avondale School in Australia. A total of twelve months were spent studying there. It was made possible by a loan without interest from a fellow New Zealander, Miss Martha Brown. Martha had generously done this out of gratitude for a similar loan Mrs White had given to her, enabling her attendance at the Australasian Bible School in Melbourne during 1894.

Piper canvassed books in New South Wales after the school term and then was elected Secretary and Treasurer of the New South Wales Conference. He served only for a couple of months in this capacity before transferring to Adelaide. He married a South Australian girl, Hettie Newcombe. Together they offered to go as missionaries to the Pacific Islands. Farnsworth learned of this and, knowing Piper's loan had not been repaid, sent a telegram pronto to Mrs White telling her of the plans. She was also aware of the loan outstanding so she wrote to Piper saying,

I have received a letter from Martha Brown, in which she tells me that she needs the means she loaned you to attend school in Cooranbong. She states that she has asked you for this means, but that you have not responded favourably . . .

I am praying for the Brown family. Martha has necessarily been placed under a fearful strain. She has had to act as mother of the family. She had the care of her father in his illness. This strain, with all it comprehended, was severely felt by Martha, and deranged her physical system. Since that time she has suffered from spasms.

I had charge of her while she was in Melbourne attending school I asked Brother Rousseau how he regarded Martha Brown and May Lacey. He said, they are two of my most faithful students. They shine as

precious jewels. They are faithful in spiritual service, and especially in giving Bible readings...

My brother, do the right thing to straighten this matter. Render to all their due. Do not rest until you have paid every farthing of the principal. May the Lord set things before you in their true bearing, is my prayer.

(Letter P112, 16 July 1900)

Apparently the matter was resolved for later in the year the Pipers did sail as missionaries to the Cook Islands. During sick-leave he was ordained at the New Plymouth camp meeting in 1904. They had two boys, Albert and Lawrence, before Hettie fell a victim to the dreaded tuberculosis and died in 1912. His second marriage was to Nellie Kreutzberg, a 1904 graduate of the Sydney Sanitarium.

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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