

Booklet

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**AN ORIENTAL FOSTER CHILD
ADVENTISM IN SOUTH-EAST ASIA BEFORE 1912**

By Milton Hook



Seventh-day Adventist Heritage Series

AN ORIENTAL FOSTER CHILD

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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.

The Seventh-day Adventist Mission in South-East Asia was still in its infancy in 1905. In that year Sumatra and Singapore officially became part of the Australasian Union Conference. The following year Java and the Philippines were added. This arrangement extended until 1909 for Singapore and the Philippines, and 1911 for Java and Sumatra.

Some Adventist books were sold in the region during the 1890's. About 1893 an American colporteur, Mr Senker, canvassed Singapore with "Home Handbook" while making a trip to India. Later, Mr H B Meyers and his son, William, from India, made an extensive tour of Singapore and the Malay States selling "Great Controversy" and health books. All sales in the 1890's were made exclusively to the English-speaking population. At least two people are known to have accepted Seventh-day Adventism as a result of reading these books.

Sumatra

The region of South-East Asia had really been nurtured with help from Australia for a few years prior to 1905. The situation had come about because of the activities of Pastor Edward Gates stationed in Australia. He was chairman of the Committee for the Evangelisation of Native Races, a broad responsibility for the non-colonials from Sumatra to Pitcairn. His base of operations, the campus of the Avondale School, was chosen with the purpose of encouraging students to train as missionaries for that vast field to the north and east of Australasia.

Furthermore, Pastor Ralph Munson and his wife, Carrie, had been working at Padang, on the west coast of Sumatra, since 1899. The Munsons, from Ohio, USA, had previously served with the Methodist Mission in India, Burma, and Singapore before becoming Seventh-day Adventists. They understood the Malay language and returned to work familiar territory with the Advent message. He conducted a day-school in Fort de Kock, and later another in Padang for about fifty Chinese children. His earliest Adventist baptisms were folk he had formerly sprinkled for the Methodist Mission while teaching a similar school in Singapore some years beforehand. As Munson's work blossomed he made an urgent call to Australasia for help. He needed teachers and nurses. Very early in 1901 he wrote,

At Medan, in Dell, north-east of Sumatra, there are 8, 000 Chinese and there they only use English. There are many English there and an English school and mission would just gloriously flourish if I had a good man and wife to start it. I can hardly sleep at night for thinking and praying about this place. It is a rich lode that will pan out heavy and bring us close to Singapore and Penang. Could Australia send us help? They would be self-supporting almost from the start.

Munson also called for finance to print Malaysian tracts. Gates responded with the news that his committee would give \$120 for the project. Gates himself then toured the region to study its mission needs. On his return he tried unsuccessfully to arrange for missionaries to go to the region. Finally, Pastor George Teasdale was appointed. He arrived in January 1902 but hastily returned to the homeland almost immediately, causing chagrin among church administrators. In 1903 nurse Marcelia Walker arrived from New York to assist the Munsons at Padang. In less than twelve months this proved to be a sad appointment. She

became mentally unstable. Twice she allegedly tried to poison the Munson family and she was committed to an institution in Java.

Gates tried to arrange for a colporteur to transfer from Australia to Singapore. In fact, Fred and Marion Reekie agreed to go but could not sell their Cooranbong home. Teasdale was again asked to go but he was apprehensive about having to support his family by canvassing in Singapore. Gates then approached bachelor Robert Caldwell, leading the colporteur work in Western Australia. Not until October 1904 did Caldwell sail for Singapore in company with Pastor Griffith Jones and wife Marion. From that time the centre of operations shifted from Padang to Singapore as the South-East Asian region was officially incorporated into the Australasian Union Conference.

Munson remained in Padang until late 1905 and then continued with translation work in Australia. One aspect of his work in Padang had been to nurture the Lee family who had lost their wife and mother. The paralytic father, Lee Gwan Joo or "Matthew", and seven children, Munson supported with donations from Australasia. When the father died in 1906 the orphans were taken to Singapore and cared for by the missionaries.

Munson had also converted Hong Siong or "Timothy Tay" who tried to continue mission work when Munson left. However, inexperience caused the work to languish and in 1906 Tay transferred to colportering in Singapore with good success. He was Adventism's first national missionary in the area.

Pastor Gustav Wantzlick and his wife, Margaret, arrived in Padang twelve months after Munson left. During the interim the few Chinese believers had worshipped regularly in a private home.

Wantzlick and family stayed almost three years, living in a barn-like shed covered with leaf-thatch. He attempted to learn the Malay language but had more success with the Dutch because he

himself spoke German. During his stay he coached six educated young men from central Sumatra known as Battakland. Their Anglicized names were Immanuel Siregar, Ezekiel, Gaius, Petroes, Hermenes, and Simeon. Some of these men, with further training in Singapore, later featured in mission work.

In mid-1909 Wantzlick and his wife toured Europe and on return transferred to work among German settlers in South Australia. Newly-weds Bernard and Emma Judge had replaced him at Padang. Bernard's sister, nurse Christina Judge, otherwise known as "Tena" or "Teenie", transferred from Singapore in November to generate some medical missionary work there too.

Language study always occupied a great deal of the missionaries' time. Twelve months after arrival Bernard Judge was still grappling with the finer points of the Malay language. Church administrators in Australia asked Munson, then working in Java, to visit Padang and inject some impetus into the work there. During this November 1910 stopover Munson found a qualified teacher of the Malay language to tutor the Judges. A mission home in Padang had recently been purchased and Munson filled the meeting room with listeners to his series of readings from the Malay Scriptures. About the same time two colporteurs, Dutchman Jacob van de Groep, and an Asian, Tindek, began to work in the area, selling Dutch and Malay books along the western coast of Sumatra.

In 1911 Immanuel visited his home region in the mountains. Four years previously he had met bitter opposition from his countrymen. But on this occasion the Battaks pled for a permanent mission teacher and the way was opened for further development.

Judge remained the Director of the Sumatran Mission after it was incorporated into the Asiatic Division on January 1, 1912. The largely Mohammedan population proved difficult to influence.

Singapore And Malay States

With the arrival of Jones and Caldwell in October 1904 Singapore became the centre of Adventist missions in South East Asia. This was officially recognized at the Malaysian Mission Council held in the Jones' Singapore home on January 10, 1905. This situation continued until December 1909.

The 1905 council meeting was a significant milestone. Munson, Caldwell, and the Jones' met with Pastor George Irwin, President of the Australasian Union Conference, and did some long range planning. Their strategy named Singapore as the place to establish a printing works and book depository, health food agency, and medical treatment rooms.

Immediately they began to fulfil their plans. Edgar and "Mabel" Davey, graduates of the Sydney Sanitarium, married and embarked for Singapore. They arrived in May 1905 and set up hydropathic treatment rooms in the Jones' home on Sophia Road. Before the year was out expansion was imperative so the Daveys established a small sanitarium and health food agency on Wilkie Road. They stayed two years before going to America to do further medical studies.

The medical work was reopened with the arrival of Mabel Lewes in late 1907, fresh from her Sydney Sanitarium graduation. In March 1908 she was joined by nurse "Teenie" Judge. They gave water treatments where opportunity arose and canvassed health magazines in the neighbourhood.

This type of work was a natural compliment to the Jones' method of evangelism. On his arrival in Singapore Jones had canvassed for "Good Health" magazine subscriptions with some success. Caldwell sold "Desire of Ages" as well as magazine subscriptions and then in 1905 went on an extended canvassing tour among English-speaking people of the Malay States and Siam before going to the Philippines. His outstanding success was even surpassed with the coming of Fred Parkin in February 1906.

In Singapore Parkin would sometimes take eight orders for "Daniel and Revelation" before breakfast. One monthly report showed 140 orders in eighty hours. Most orders were delivered despite the frustrations he experienced in locating his customers later among the teeming hordes of people.

Distribution of all kinds of Adventist literature in vast quantities soon drew fire from other church groups. One minister in Singapore tried to discredit the Adventist Mission by publishing a statement that Seventh-day Adventists taught Christ had a sinful nature. Gates countered with a twenty-eight page tract denying the charge.

Results for the missionaries' work soon appeared. Jones reported twelve months after his arrival that eight people were baptised. Among this early group was a married Eurasian woman, Sarah Fox, and her eldest daughter, "Bella". They could speak English, Dutch, and Malay and had previously attended other Protestant missions. They had also come in contact with Munson earlier.

Late in 1905 the Fox family moved to Sourabaya, becoming the first Seventh-day Adventists to live in Java. At about this time a Chinese woman, Miss Sim Gee Nio, joined the Singapore Mission and began to take a leading role. Munson, as a Methodist missionary in Singapore, had formerly taught her. She spoke Chinese, English, and Malay. Early in 1908 she, too, went to Sourabaya to help in mission work.

Two young Australians went to Singapore in late 1906 to assist Jones. They were colporteur William Fletcher, and the first Avondale graduate from the Business Course (1902) and Biblical Academic Course (1903), Joseph Mills. Fletcher married nurse Lewes in Singapore some two years later. Jeanette Carswell, known as "Nettie", who had graduated in 1906 from the Avondale School as a teacher, went to Singapore and married Mills on arrival in 1907.

Fletcher was in Singapore not only to oversee the tract society and colporteur work but also to develop personal evangelism at the dockside and door-to-door. He helped Jones generate Bible studies among the Chinese, Eurasians, Arabs, Indians, and others in that very cosmopolitan city.

A little school had operated in the missionaries' home from 1905. Marion Jones, "Mabel" Davey, and later Gee Nio, did the teaching. When Mills arrived it took on greater proportions, Gee Nio continuing as his assistant until her transfer to Java.

Mills, in co-operation with Fletcher, also toiled at printing tracts in the vernacular. A small hand-press, no longer needed in Samoa, had come as a gift in September 1906. The men also purchased locally a cylinder press for \$80. A third press was despatched from Australia. All their equipment was limited to printing tracts.

The first consignment of two thousand "Christ Our Saviour" books in the Singapore- Malay language arrived from the Avondale School Press in 1907. Munson had translated the work and it was Timothy, once again, who met with success selling these, especially among the Baba Chinese (Chinese born in Malaysia). By the end of 1907 Munson had also completed the Java-Malay translation and an edition of five thousand was printed and despatched from Australia in 1908. The simple story of Christ's life, death, and resurrection acquainted many with the foundations of Christianity.

A teenage Chinese convert, Miss Chart Teck Sung, followed hard on the heels of Timothy, selling to the women in Singapore and later in the Malay States. Her older sister, Miss Chart Teck Soon, and father, Chan Thiam Hee, sold health magazines and Bible tracts.

Lee Chin Seng was another convert who did well as a tract seller. One special drive especially was his distribution of a Chinese tract on the evils of smoking tobacco and opium. Even little Marjorie

Darwood, just a slip of a girl who attended the school, sold "Signs" magazines on the streets of Singapore.

With Fletcher in Singapore the centre remained a staging ground for colporteur advances throughout the region. Early in 1908 Fred Parkin married teacher Edith Ward soon after her arrival in Singapore. A few days later he and Lewis Mobbs left to sell books in Hong Kong and China. Edith stayed behind to help in Singapore. The men were away about six months when Parkin became ill with sprue, a malady with mouth ulcers and chronic enteritis. He grew progressively worse but survived the voyage back to Singapore. Then he and Edith quickly embarked for Australia. Mobbs remained to canvass Malaysia. Lee Chong Miow, adopted son of Chan Thiam Hee, left Singapore to canvass in Borneo for the first few months of 1909. He was the first to pioneer that area. When he returned he joined a canvassing blitz in Java accompanied by Tindek, van der Groep, Mobbs, and Fletcher.

While colporteurs ranged overseas Jones and Mills worked hard in Singapore to develop the school because future expansion of the mission depended on training local people. For months they searched for a suitable place to establish a school separate from their cramped mission home. Eventually they found a large and attractive two-storied home of fourteen rooms. A kitchen stood apart at the rear surrounded by more buildings suitable for boys' dormitories, a press, barn, and carriage shed. The estate of eight hectares or more, called "Mount Pleasant", on Thompson Road, was five kilometres from the centre of Singapore on elevated land overlooking the city and harbour. On August 1, 1907, a two-year lease from the Arab owner was negotiated at \$14 per month. The impressive looking building was immediately called the Eastern Training School.

The school at first served as a home for the handful of Sumatran orphans still in mission care. Not until the Battak trainee missionaries, Immanuel, Ezekiel, and Gaius, arrived from Padang

in January 1908 did full-scale instruction get under way. Numbers fluctuated between ten and fifteen in the early period. Some left because, in the trying climate, they could not endure the six hours manual work required six days a week to earn their board and tuition.

"The problem", admitted Jones in 1908, "is yet to be solved what industrial work can be found that will be profitable both to the students and the school." The problem was partly solved in the next year when they decided not to accept students from cooler climates.

Mills helped to pioneer the training school but only stayed until the end of 1908. He transferred to teach at the fledgling training school in New Zealand. The decision was then made for Jones to take charge of the school. Ken Hungerford came from Australia to assist. "Teenie" Judge acted as matron. At the same time Pastor John Fulton made the first of his visits to the region on behalf of the Australasian Union Conference.

The year 1909 saw more significant developments. Early in the year their dream of publishing a regular church magazine in the Malay language was realised. It was long in the planning stages but finally, after overcoming many obstacles, "Zaman Pughabisan" (Time of the End) was issued as a four-page quarterly. It was sold easily on the streets, even by the Sabbath School children.

In that same year (1909) the Singapore church was built -the first in South-East Asia. The government agreed to sell land in Penang Lane providing a presentable looking church was erected. Architects were hired and work began in February 1909. It was a relatively small structure, seventeen-by-ten metres, with a classroom at the rear. Its handsome appearance was due to an elegant entrance and a typical mix of British and Oriental design. It was so near the Presbyterian and Methodist churches that the "Straits Times" dubbed the area "Chapel Row".

On Sabbath afternoon, August 21, 1909, the chapel was officially opened by Jones. Fletcher immediately began a series of evangelistic meetings in it every Sunday evening.

At the end of 1909 the General Conference formed the Asiatic Division, incorporating the Malay peninsula. From that time onwards it was no longer a responsibility of the Australasian Union Conference.

Philippines

George Irwin, President of the Australasian Union Conference, was the first to enter the Philippines with a view to serious mission work. While in port for a few days on his way to America early in 1905, he scurried around gathering information which he relayed back to Singapore. Later that year Robert Caldwell came from Singapore and canvassed "Home Handbook" in Manila. During his three-month stay he survived a cholera epidemic and a devastating typhoon.

Gates arrived in Manila at the end of 1905 just as Caldwell was preparing to go on a canvassing tour through Hong Kong, China, and Japan. They decided Caldwell should thereafter use Manila as his base rather than Singapore. Manila was a convenient port to receive his book supplies from Pacific Press, California.

While Caldwell was away in China James and Cora McElhany, young American missionaries in Australia, were transferred to pioneer the Philippines in March 1906. They found there was freedom of religion there. It had been that way since America had ousted the Spanish just eight years earlier.

Soon after arrival McElhany wrote, "We believe the best plan for working this field is by means of the printed page." There were more than ten main languages spoken in the Philippines. McElhany started learning Spanish and prayed that among the early converts there would be some who could translate into the

other languages, especially Tagalog, which was spoken by over a million people at that time.

McElhany worked among the American soldiers and some accepted Adventism before returning to their homeland. He also distributed large quantities of the Spanish magazine "El Mensajero de la Verdad" (The Messenger of Truth), the Australian magazine "Good Health", and the American "Signs of the Times". One helpful contact he made was Santiago Fonacier, secretary to the Archbishop of the Philippine Independent Church. Fonacier translated a couple of tracts into the Tagalog language for McElhany.

It was unfortunate that the excellent beginning made by the McElhanys was cut short when they had to return to a cooler climate in New Zealand for health reasons early in 1908.

Caldwell took up where McElhany left off. He preoccupied himself with selling the Spanish version of "Patriarchs and Prophets", riding on hired ponies as far as sixty-five kilometres from Manila. On one occasion he hired an ox and wooden cart for what proved to be a nightmare journey with mud so deep it oozed above the floor of the cart. He seemed to be always unloading and loading his luggage as he would man-handle it onto higher ground and around the worst of the slush holes.

The Caldwells were joined by Lewis and Ella Finster just before Christmas 1908. The Finsters, like the McElhanys, were Americans transferring from Australia. Finster pursued the same course as McElhany, learning local languages and having literature translated and printed for the various language groups. He was fortunate to obtain the services of Professor Sofronio Calderon, a Protestant who had translated the Scriptures into Tagalog. Calderon translated tracts and the book "Thoughts on Daniel" into Tagalog, in addition to tracts in the Ilocano language. Soon after, he became the first Philippino Sabbath-keeper.

By the time the Philippines Mission was transferred to the jurisdiction of the Asiatic Division at the end of 1909 no Adventist church was organized. Nevertheless, a sound foundation to the mission was already laid which was developed in later years.

Java

Even though Java was geographically closer to Australia than Sumatra, Singapore, or the Philippines, Adventist mission work was not begun in earnest until the more distant areas had been entered.

In late 1905 the Fox family had moved from Singapore to Sourabaya at the eastern end of Java. Capitalizing on their presence in that city the Adventist mission entered Java at Sourabaya about twelve months later.

On November 16, 1906, Pastor George Teasdale (brother to Margaret Wantzlick), his American wife, "Mattie", and their two little boys, Lawrence and Lilford, landed at Sourabaya to begin medical work. They were accompanied by George's sister, Helena, who would assist wherever she could in the home and mission. Mrs Petra Skadsheim was the other member of their group.

Skadsheim was an interesting personality who played a key role in Asian mission work for the next sixteen years. She was a petite woman who spent much of her childhood herding sheep and reading her Bible on the lonely hillsides of Norway. In America she accepted Adventism and eventually sailed to Australia. First, she supported herself by selling "Signs of the Times" and "Good Health" magazines on the streets of Sydney. Her sunny countenance melted many a heart and she sold up to four hundred copies each week. Then she became a Bible worker on tent-mission teams. After three years in New South Wales she agreed to join the pioneering missionaries to Java. There, according to local custom she reverted to her maiden name, Petra Tunheim.

Teasdale wrote of his indebtedness to William Fox who found rented accommodation for the missionaries when they arrived. On the other hand his first impressions of Sourabaya itself were not so complimentary. The large canal and artery for shipping, he said, was polluted with “excrement and garbage”, yet the locals washed themselves and their clothes in it. The market he continued, was “enveloped in a stench which paralyses the olfactory organs”. The teeming populace reminded him of “disturbed ants on an ant hill.” The humidity, he noted, kept him bathed in perspiration even though it was the cooler season. All leather articles grew mildew, and iron ones rusted. Dampness even loosened the sheets of paper in their writing pads and gummed-up their envelopes. Teasdale exaggerated later, saying, their Granose sprouted and their nut foods took root.

Another hardship was the necessity to buy all their drinking water. To add to their dilemmas their first hired servant proved to be a thief. Towels and rice disappeared mysteriously. Finally, sterling silver knives, family heirlooms belonging to “Mattie” Teasdale, went missing and the police summarily marched the servant off to jail.

The missionaries started by learning the Malay language. Sabbath meetings were held with the Fox family. William Fox gained his livelihood by teaching English to Baba-Chinese boys. These lads he brought along to the Sabbath School meetings too. An elderly Dutch couple, Joseph Heyman and wife, also joined their group. They had started keeping the Saturday Sabbath through reading a Dutch tract which Jones had given to Fox who gave it to a friend who, in turn, passed it on to Heyman just prior to Teasdale’s arrival.

Teasdale learned of one other Sabbath-keeper in Java - a Miss M Jansz (pronounced Yance) living 320 kilometres west of Sourabaya, near Semarang and Tajoe. The isolated place, called Pangoengsen (pronounced Pahng-oong-sen) could only be reached by train, and then by hired ponies for the last twenty

kilometres. Teasdale wrote to her. She invited them to visit her, which they did. They learned that her father had been a Dutch Protestant missionary and had translated the Bible into Javanese. She herself was born in Java and had adopted the Saturday Sabbath from a Seventh-day Baptist fourteen years previously.

The Dutch government had provided 105 hectares and finance to establish her mission among the poor. There were about 170 in her little commune and many of these were also Sabbath-keepers. Her health was deteriorating with age and she begged our missionaries to assume charge of her little colony. She also offered to build a hospital there if the Adventists could supply medical staff.

Tunheim stayed with Jansz at the colony for over five months, learning more of the language, helping where she could, and enjoying the cooler mountain climate. Back in Australia Munson, on hearing of Jansz's request, became ecstatic. "Surely we are in the days of the latter rain", he wrote.

In the meantime, Jones and Gates visited the colony to assess the situation. They found Jansz agreed with most Seventh-day Adventist doctrines, but not all. Further association and study after assuming leadership in the colony may have convinced her of all points. Nevertheless, they decided not to accept her offer. However, Tunheim maintained the friendly contact and did not give up hope of making the colony an Adventist mission station.

Tunheim returned to Sourabaya in August 1907 just as a potent form of malaria was raging throughout the city. Believing it was wrong to take the drug quinine as a prevention, not one Adventist family was spared. Old Joseph Heyman died. So also did five-year-old Beryl Fox. Tunheim and Helena Teasdale fell victim to it, their skin turning purple and black as the fever reached its height. They recovered, but little Lawrence Teasdale deteriorated. George and "Mattie" worked tirelessly with water treatments on him and an anointing service was held. In desperation they called

a doctor but it was all to no avail. After suffering convulsions and temperatures as high as 41°C he slipped away.

The repercussions of this experience were widespread. Helena's health was so prostrated she returned to New Zealand. Anna Nordstrom, another graduate nurse of the Sydney Sanitarium, immediately went to Sourabaya for medical missionary work as well as being on hand to help avert similar tragedies. "Mattie" Teasdale never fully recovered emotionally and mentally from her bereavement. Some months later, when she and her remaining son became ill with malaria, they fled back to America. George went too, but not before spending a great deal of time searching the cooler mountain regions behind Sourabaya for a mission home where workers could periodically gain some relief from the oppressive coastal climate. In America the Teasdales consulted with Mrs White about taking quinine. She then concluded it was wise to take such medication.

"Mattie" Teasdale's fragile health and frame of mind prevented a return to the tropics. George returned alone to Sourabaya in the last months of 1908 hoping that her health would allow her to follow later, but it was not to be so. Tunheim and Nordstrom, joined by Miss Sim Gee Nio in April, had continued canvassing and giving Bible readings throughout 1908. The women soon moved into a two-storey home in another section of the city, somewhat noisy and only a shade healthier. All around them thousands died each year of malaria or cholera.

In order to raise funds to purchase a place in the mountains Tunheim and Nordstrom began selling copies of "Ministry of Healing" and putting the profit into a special fund. They eventually bought a property for \$332 with buildings already on site - one of stone, another of bamboo, and a swimming pool. It was already landscaped with gardens, kapok trees and coconut palms. "This will be our Java Sanitarium", nurse Nordstrom wrote, "which will furnish a refuge not only for our workers, but also for others, during the fever season." Situated sixty-five kilometres behind

Sourabaya at Prigen, it was called "Soember Wekas" (Well of Blessing). Mountains towered all around and in the far distance could be seen a volcano belching a black column every ten minutes. Time demonstrated that this site became a permanent station rather than just a periodic respite for ailing missionaries.

When it became obvious that the Teasdales wouldn't be returning to Java some alternative staffing was arranged. Bert and Lily Thorpe, graduate nurses of the Sydney Sanitarium and former missionaries in Tonga, were appointed to Java. John and Susie Fulton, en route to a Singapore visit, stopped off in Java to survey the mission facilities.

Late in October 1908 Fulton chaired an important council meeting on the spacious verandah of "Soember Wekas". There, for a few days, they made plans for the future. The offer of Miss Jansz's colony at Pangoengsen still dangled before their minds like a giant juicy plum. They realised Mohammedans who converted to Christianity were often murdered. To safeguard their converts they needed a haven for them. Jansz's colony, in addition to "Soember Wekas", could prove ideal places in this respect.

Fulton, in company with others, visited the colony and this time it was decided to assume control. Miss Jansz was delighted, it being agreed she could remain on the property simply as another member of the colony. Tunheim was appointed to superintend the station until someone could be sent from Australia.

It was while at Pangoengsen that Tunheim was robbed. A thief tunnelled under her bedroom while she slept but the cement floor stopped him. In desperation he cut through the bamboo wall and seized her travelling trunk full of clothes and the mission cash. She awoke at 2 am just as he was escaping through the creaking door. The alarm was immediately raised when she rang the school bell and the whole colony gave chase. They found the abandoned trunk with her clothes still inside. A little further down

the road one bag of money was retrieved which the thief had dropped. He got away with an estimated \$50.

The 1908 council confirmed that the Thorpes should make "Soember Wekas" their home-base. They, together with Nordstrom at times, developed an enormous clinic clientele and made periodic medical patrols on foot and ponies into the steep mountainous surrounds. In a letter to home two months after arrival Lily Thorpe wrote,

We are having a little experience with tigers of late. One was shot just in front of our place a few days ago, and three dogs were brought in badly tom to be treated. Last Sabbath evening one of our dogs happened to be locked in our storeroom. A tiger prowling about the main bedroom smelled it, and began frantically to tear out the bamboo wall, making a large hole. I loaded the gun quickly [Mr Thorpe was away in Sourabaya], and just then our two native girls faced the animal on the verandah. It opened its mouth and growled at them, and they ran back to us screaming. Two men came running up to see what the screaming was about. The tiger got away much to our disappointment. It visited the village next to us and ate a goat.

On another occasion a two-metre snake slithered onto their verandah. Once again Lily ran for the shotgun. When she returned it had disappeared but a search of the house found it under a mat on the lounge room floor. Two blasts shredded the mat and snake, peppering holes in the floor. The recoil nearly sent the little lady into a dizzy spin.

The Java mission staff were supplemented early in 1909 with the coming of Dorothy Knight from Stanmore, Sydney, to help

Nordstrom and Sim Gee Nio in Sourabaya. Little more than twelve months later she was forced to leave because of malaria.

George Wood, a nurse at the Sydney Sanitarium, came to supervise at the Pangoengsen colony. He and Nordstrom were acquainted during their years in Sydney. Before the year was out they were married, first in a civil wedding according to Dutch law, and a few days later by Munson. For the rest of their lives they served in South-East Asia, acquiring a good grasp of the Dutch, Javanese, and Malay languages. Anna died in Sumatra in February 1942, aged sixty-six. She was laid to rest just a few weeks before the Japanese overran the island. Pastor George Wood was captured and placed in a prisoner-of-war camp where he perished two years later.

Just before Christmas 1909 Pastor Bill Hofstra and his wife, Rolena, arrived from America to labour in Sourabaya. They were Dutch and, together with canvasser van de Groep, made a contribution to evangelism among their own people. The Dutch-Malay edition of "Christ Our Saviour" (Hikajat Djoeroe Selamat Kita) had been translated, printed, and despatched by Munson from the Avondale Press more than twelve months previously. The book was sold widely in Java. Unfortunately, the Hofstras' stay was limited to only about twelve months, they too suffering severely with the dreaded malaria of Sourabaya. They were forced to return to America.

The Munsons, however, had returned to mission service after an absence of four years and located in west Java with the express purpose of establishing the publishing house transferred from Singapore. Canvasser, van de Groep, had already sold books in the capital city, Batavia, some twelve months beforehand.

After some searching for a mission site their preference fell on a place at Soekaboemi over six hundred metres above sea level in the mountains convenient to Batavia. The trend was to avoid the malarial coastal towns. By February 1910 Munson was settled in

rented quarters. Hungerford joined him and tried teaching English to Chinese. Twelve months later May Lambert, also a trained teacher, arrived from Australia and married Hungerford.

Richard Sisley also came as a self-supporting teacher to Soekaboemi. He had lived most of his life in America. When his wife died he came to Australia in 1907 to teach at the Avondale School. By the time he arrived in Java he was sixty-two years old. He spent ten years there before dying of dysentery in Batavia. He supported himself by conducting English lessons for the local people. His methods were, at times, provocative. He told of a Chinese student who asked him one day, "What does the word 'strike' mean?" Sisley hit him, saying, "That's what it means." The class laughed and called out "Pukol", meaning "strike" in Malay.

Jansz's school at the Pangoengsen colony was continued by Tunheim. She transferred to help the Thorpes at "Soember Wekas" when Wood took over the Pangoengsen colony. Tom Roberts, fresh from his Avondale graduation as a teacher, came to assist Wood early in 1910.

A similar school was started by Tunheim at "Soember Wekas" in 1910. When the Thorpes had first arrived in the area the local people remained aloof but their medical work broke down the reserve. Tunheim also did patrols by pony and on foot into the neighbouring regions, further reducing prejudice.

A second property adjoining "Soember Wekas" was purchased and the tumbled-down building on it was renovated for a school. The walls were whitewashed, a cement floor laid, and short-legged desks made to allow the students to sit on the floor, as custom held. They started with twelve pupils in an evening class but the swarms of flying insects attracted to their light at night forced them to opt for morning classes only. Numbers doubled before the year end. Some lessons were conducted in the Javanese and Malay languages - no small task considering Javanese, especially, is a difficult language because of the many

dialects. Different words and intonations in the various dialects may be used, for example, when addressing high class people, when talking to very low class people, when angry, or when praying to a god, and so on.

Battles with malaria were ongoing. Even at the altitude of "Soember Wekas" Lily Thorpe kept having fevers every two or three days. To avoid the expense of recovering in the homeland they sought out the European owner of the most elevated property in Java - a place called Lali Djiwa at 2,750 metres altitude. Bert, Lily, and little Elva took the mission ponies up the precipitous cliff-hugging mountain trails, through fir forests and beyond to a small shack where they spent some weeks in the frosty atmosphere. Six blankets each night and four hot-water bottles in the beds did little for comfort but they endured the cold and absorbed the bracing air during the days. It proved to be a sound remedy and they returned to their mission station revived. In 1911 they transferred from the mountains at "Soember Wekas" to the humid capital, Batavia. There the malarial problem revived with a vengeance and the Thorpe family had to return south to the homeland.

Van de Groep kept making enormous sales, especially for the Dutch-language book, "Coming King". He sold successfully on the Hindu island of Bali and was the first Seventh-day Adventist to work in the Celebes, selling mainly to the Europeans once again. Early in 1911 he transferred to Australia in order to attend the Avondale School for the year. Then he canvassed among the German settlers in South Australia.

The year 1911 saw the Java mission programme maintained much as before. Government authorities considered ordering Adventist missionaries out of Java, but relented with the proviso they confine their activities to the three main areas on the north coast i.e., Batavia, Semarang, and Sourabaya with "Soember Wekas". After closing down the mission at Soekaboemi Munson established a mission home at Weltevreden in the European

sector of Batavia. He was assisted by Immanuel who had just completed a Malay translation of Uriah Smith's tract, "The Fundamental Principles of Seventh-day Adventists." A former Roman Catholic Javanese, Timotheus, gave additional help. At this time Timothy Tay reappeared. He was the person who had gone as a missionary to China and converted Pastor Keh to Adventism. But later Tay himself drifted away from the church. Then he was reconverted, married Gee Nio, and came to live with the Munsons while he canvassed and saved cash with a view to starting his own business in a mountain town. The Munson family themselves had to return to California at the end of 1911 because Carrie Munson became ill.

The Hungerfords transferred to Sourabaya in 1911 to especially evangelize among the Chinese storekeepers. As they went out in the cool of the mornings to sell tracts children would often run ahead of them urging people to buy. In the homes they would frequently find themselves displaying their tracts on the family altars amid candles, pictures of ancestors and food offerings for the dead. The Hungerfords also operated a night-school for about thirty-five pupils. May Hungerford and Petra Tunheim sold "Life and Health" magazines to the Europeans. Petra also canvassed the palatial mansions of the Dutch government officials and plantation owners as well as visiting the Javanese in their squalid bamboo huts. She visited inland Kediri too. There a plague of boils broke out and she managed to get away just before the town was quarantined. Surrounding villages, where all the people had died in the plague, were burned to the ground. Sickness and death were on every hand and Tunheim chose to be rebaptised by Munson, rededicating her life to a "deeper, fuller service".

The Pangoengsen colony languished when the Woods transferred to "Soember Wekas" in 1911 for the sake of Anna Wood's health. She was eventually anointed by Munson and slowly recovered to work in the surrounding countryside again. They also conducted a school at "Soember Wekas" for twenty-five

students, assisted by Djoekie, a Javanese Mohammedan who was showing an interest in Christianity.

Early in 1911 the Java mission staff was supplemented with newly-weds Harold and Josephine Sharp. Josephine, an American lass, was an Avondale-trained teacher and niece of Richard Sisley. They arrived in Java as self-supporting missionaries and located in the mountains at Bandoeng. Tindek assisted, teaching them the Malay language and customs. Their aim was to open a mission school but when the government restricted Adventist expansion they sought other work and went to Cheribon on the north coast. There they accepted charge of the English Department in the Chinese Society School, managing to obtain work that did not involve Sabbath duties. Tindek then transferred to help in Sourabaya.

Together with Sumatra, Java was incorporated into the Asiatic Division on January 1, 1912. At that time the mission work in Java was stronger than anywhere else in South-East Asia.

From the turn of the century the centre of mission activities had shifted from Sumatra to Singapore and then to the mountains of Java. At the end of the first decade a steadily rising growth in South-East Asian membership could be noticed, reaching about 150 by 1911. It was a mere handful in comparison to the teeming millions of inhabitants, but a sound pioneering effort had been made.

With regards to the missionaries themselves it was found beneficial to have a number of key figures stay long periods and capitalize on their knowledge of local languages and customs. The Munsons, Caldwells, Tunheim, Fietchers, and Woods, all endured years of toil in the area despite the inherent hazards. On the other hand it tragically shattered the Teasdale family and drove others home prematurely. In 1923 it finally took the life of that dedicated little heroine, Petra Tunheim. She had been four years in Shanghai and enjoying the respite from the tropics when,

returning to serve in Java again, she died of pneumonia on board ship just before reaching Singapore.

The Australasian Union Conference had been receiving an annual subsidy of about \$3,400 from the General Conference to operate the South-East Asian Mission. When Australasia was asked to relinquish responsibility for that portion of the world field they were also asked to adopt the Pacific region as their trust, and at their own expense.

Time naturally saw a gradual reduction in Australasian missionaries appointed to South-East Asia. American missionaries increasingly filled the ranks as the supply of Australasians was channelled to the expanding South Pacific region.

Major sources for this booklet are the "Home Missionary", the "Australasian Record", private letter collections stored at Avondale College, and the author's personal collection of pioneer data.

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