

Adventist Record

BRUCE MANNERS

Born in South Australia, Bruce Manners studied for ministry at Avondale College and served the Adventist Church as a pastor and editor of the South Pacific Division's *Record* and *Signs of the Times*. He has had four books published including his Ph.D. thesis (Sociology) *Publish or Perish: The role of print in the Adventist community*. He retired at the end of 2014 after 40 years of service.

Adventist Record is self-identified, on its website, as the “official news magazine of the Seventh-day Adventist Church in the South Pacific.”

Titles

Union Conference Record (1898–1910); *Australasian Record* (1911–1953); *Australasian Record and Advent World Survey* (1953–1985); *South Pacific Record and Adventist World Survey* (1986–1987); *Record* (1987–2013); and *Adventist Record* (2014–). In this report, for consistency, the magazine is called the *Record*.

Beginnings

The first Adventist “missionaries” arrived in Australia in mid-1885. The first magazine to be printed specifically for Seventh-day Adventist church members in the South Pacific was the *Australasian Union Gleaner* in July 1896. Before this the *Gleaner* had been a typewritten report sent to literature evangelists (“canvassers”) reporting on successes and sales of literature.¹

The *Australasian Union Gleaner* was subsumed into the *Union Conference Record* in January 1898. The January-February launch issue reported on the church’s work and news of appointments from the union session held in late October. It promised that canvassing work would feature in the *Record*, along with “valuable matter” about the “work in this field.” “Of the mission of this paper, and the cooperation desired from our workers in the field, we will speak more fully in the next number.”²



Adventist Record cover for April 18, 2020.

Photo courtesy of Barry Oliver.

There was no comment in the next issue, but the following year the union session clarified the Record's mission: "to serve as a medium of communication to every Seventh Day Adventist in Australasia. . . . By this means our people will be kept in close touch with all phases of our work, and will become better acquainted with each other." They encouraged every family to subscribe "at once."³

Overview

The history of the Record can be divided into four parts:

1. The Hindson Years—1898 to 1933

Anna Hindson was the first editor of the Record and was the editor when she died suddenly in December 1933. Of these 35 years, she was editor for approximately 28 years and assistant editor for four more.

2. The post-Hindson Years—1934 to 1967

The style established under Hindson's hand continued in this era.

3. Editorial Appointments and a Crisis Brings Change—1967 to 2009

In this period four changes impacted on the Record. The editor worked out of the Signs Publishing Company in Warburton, VIC. The personality and emphasis of the editor was on open display in the Record.⁴ The Record became freely available to church members. Finally, a journalistic style was introduced, with more open feedback through the Letters page.

4. The Record Under the Adventist Media Mantle—2009 to present

The Record became part of the newly formed Adventist Media Network (now Adventist Media) in 2009, which took it back to division headquarters in Sydney, NSW.

The Hindson Years—1898 to 1933

At the Australasian Union Conference session held in Sydney in October 1897, Anna L. Ingels (Hindson) was voted in as the secretary of the union and as the first editor of the Record.⁵ She had been involved with the Gleaner as secretary.

Hindson would become the longest-serving editor of the Record,⁶ but on this occasion it was short-lived, with the May 22, 1898, Record reporting her wedding in the North Fitzroy church (Melbourne, VIC) and of her moving interstate to Perth, WA, where her husband, James Hindson, worked.⁷

There is no mention of a replacement for her as editor, but the secretary and treasurer of the union is named as Edith M. Graham.⁸ The secretary of the union and, later, of the division are often linked with Record.

The next union session (July 1899) decided the Record would be enlarged to 16 pages; be produced monthly as a subscription paper; and assistant “editors” would be found to provide material from various departments: church; Sabbath school; Tract and Missionary; canvassing; educational; and medical missionary.

“The mission of the Record will be to serve as a medium of communication to every Seventh Day Adventist in Australasia” to keep “our people” in touch with the work and each other. “We believe that the Record will henceforth be one of the most welcome monthly visitors our brethren will have. Every family should subscribe at once.”⁹

The president of the union, A. G. Daniells, was appointed editor, with Hindson assistant editor (and recording secretary for the union).¹⁰ The September 1, 1899, Record was the first to list editors in the masthead.¹¹

That Daniells (and other presidents) could not have been heavily involved in the production of the Record is found in reports within its pages. For instance, the May 1, 1900, issue reports Daniells chairing meetings in Geelong, VIC.¹² The July 1, 1900, issue has him arriving in South Africa as he visits various fields on his way to the General Conference session.¹³ Twelve months later the July 1, 1901, issue announces his appointment as General Conference president.¹⁴

Former General Conference president G. A. Irwin replaced Daniells and was voted in as editor of the Record at the union session. The secretary-treasurer, E. W. Farnsworth, was appointed as assistant editor (she was also editor of Herald of Health).¹⁵ In this case their names did not appear in the masthead. Editors were not listed again until July 15, 1907.

The Record reported a change in May 1, 1902, with Farnsworth moving to Melbourne to be editor of the Bible Echo. There is a hint of the work of assistant editors: “Brother E. C. Chapman was appointed managing editor to take the place made vacant by the removal of Sister Farnsworth.”¹⁶ The assistant editor’s role was to manage the editorial work and, in all probability, to do the main editorial work.

The Record was also to be published fortnightly and to consist of at least eight pages, and each conference was to attempt to “put [the] Record in each Seventh-day Adventist home.”¹⁷ However, “owing to the small number of subscribers, the Record has been, and is still being, published at quite a loss.”¹⁸

The 1906 union session recommended that the Record become a weekly paper and “the ministers and all workers do what they can to increase circulation.”¹⁹ The price was raised from 2 shillings and 6 pence to 4 shillings a year. But, argued union president O. A. Olsen, “while the paper has been doubled in capacity, that is, made a weekly instead of fortnightly, the price has been raised only 18 pence.” It was an “opportunity for the paper to become much more valuable than it has been heretofore.”²⁰

During the Hindson era the Record had the feel of a letter from home, particularly in its news snippets about the life of the church. That was reinforced by the titles of “Brother” and “Sister” being used (ordained pastors had the title of “Pastor”).

In this period, the Record developed elements still found in the magazine. Obituaries and weddings are found. Advertising came early, beginning with recommendations of books published by the church. In 1901 the storekeeper on the Avondale School estate advertised his shop and dwelling for sale.²¹ “In response to inquiries,” says a note in the January 11, 1915, issue, “approved advertisements will be published in the Record at a charge of 2s 6d [2 shillings and six pence] forty words or less, for each insertion, and 1d per word for each additional word.”²²

Anna L. Hindson remained Record editor until she died suddenly after a brief illness in December 1933. She helped birth the Record and had a major role in its development during its first 35 years.

The Post-Hindson Years—1934–1967

The style of the Record in this period continued much as it was in the Hindson period. However, the secretary of the division was mostly the titular editor, and it is difficult to know how much hands-on they were. An associate had the responsibility of “office editor.”

At the Australasian Division Annual Council in 1952, the Record came under discussion. The Review and Herald was being withdrawn from the division—cost of shipping was a major factor. “Yet it is most desirable that vital information from the Review and Herald be available to our church members.”

In response, the Record would incorporate reports and material from the Review. To achieve this, twice a month it would double in size to a 16-page magazine, and, to cover costs, the subscription price would increase from 5 shillings to 15 shillings per year. It was noted that the current cost of publication of the Record “greatly exceeds the income from subscriptions.” An appeal for subscriptions came at the end of the report.²³

This 16-page/8-page arrangement continued until after the appointment of Robert H. Parr as editor, when, without explanation, every issue became 16 pages.

Editorial Appointments and Crisis Bring Change—1967 to 2009

With his appointment, Robert H. Parr was listed as editor, with the division secretary the associate editor. The title for the division secretary was changed to the more realistic senior consulting editor during James Coffin’s time. When Barry Oliver, the division secretary, became the division president (2008), he kept the senior consulting editor role, which following presidents have also done.

A former Adventist schools and Sydney Grammar School teacher, Parr edited academic books for a Sydney company, Shakespeare’s Head, and brought outside expertise to the role. At the time, the Record was being edited by retired former union president W. E. Batty, when Parr “offered to look after it.”²⁴ The offer was accepted.

As editor, Parr was based at Signs Publishing Company in Warburton, VIC, where he would also serve as magazines editor. "One advantage of the new location," reported Parr, "will be that news will be able to be printed more quickly."²⁵

At the time, the Record published material by church leaders and that sent in by church members. Parr said there was not a lot of creativity or innovation coming from "chaps in high places. . . . So I just went back into my shell and tried to brighten it up a bit." He was also hamstrung by the expectation that virtually anything sent to the Record would be published, with little editing.

However, with a stronger emphasis on the weekly editorial, a more inclusive and lively style, Parr developed a strong personal following and subscriptions rose.²⁶ For the first time the personality and emphasis of the editor was on display on a consistent and weekly basis.²⁷ To varying degrees, this has continued.

During 1979 discussion led to the appointment, in October, of a subcommittee to investigate the distribution of the Record for free.²⁸ Bulk orders would be sent to churches as a "way of communicating with the majority of our members who did not take out a subscription."²⁹ In November the division executive voted to begin free distribution "because of the high cost of postage involved in the current distribution"; because of the "homeland unions and local conferences sense a need for closer lines of communication with their constituency"; and because of requests from the union conferences.³⁰

Perhaps related, the theological crisis involving Desmond Ford was running in the background at this time. In the September 8, 1980, Record, the division president, K. S. Parmenter, released a statement announcing that Ford's position had been rejected.³¹ In an editorial on the following page he applauds the "God-ordained committee representative system, in which it is not possible for one man to take control of the work." He follows this with a note that "more must be done in the area of communication. The provision of a copy of the Australasian Record for every home is one recent action taken to ensure that we have an informed membership in our churches."³²

If related, Laurie Evans, who was involved in discussions in respect to financing the free distribution and was later division president, adds a word of caution: "I don't think the Ford crisis was the main reason [for the free distribution of the Record], as it had been talked about in the context of the church needing an avenue to share with our church members generally."³³

A known impact on the Record came in in July 1980, when, as part of the normal business of the Australasian Division session, Parr's position came under review. Parr and Ford were friends, and Parr felt he might "weather the storm," but "if I had been more astute, I would have said, 'This is the end for me, because I'm known to be a friend of [Ford] and I'll get the axe.'"³⁴

Geoffrey Garne, an editor from South Africa, was appointed to replace Parr. The theological crisis meant that, unfortunately for Garne, there were strong suspicions that he had been brought to Australia to straighten out

the church.³⁵ This seemed, to many, to be reinforced by his first Record editorial, "My Mandate."³⁶

He wrote, "I have received a very clear mandate!" (emphasis his) and quoted Ellen White: "The publications that come forth from our presses today are to be of such a character as to strengthen every pin and pillar of the faith that was established by the word of God and by the revelations of His Spirit."³⁷

What was not generally known was that he had arrived in Australia unaware he was to be editor of the Record. He came under the impression that he was the editor of Australia's Signs of the Times (his role in South Africa). He discovered he was the Record editor during a conversation with Parr.³⁸

But the theological crisis had brought with it tension between what were commonly known as "CBs" (concerned brethren) and "Fordites"—terms that Garne used in conversation. He received "heaps and heaps and heaps of mail." The CBs had a strong burden that "the beliefs were being threatened." Others felt there needed to be more emphasis on "the gospel rather than the doctrines of the church." "I couldn't accommodate everybody, so I simply decided I wasn't going to accommodate anybody."³⁹

Garne continued with an editorial style similar to Parr's. However, he sensed that neither the CBs or Fordites wanted him in the role, and even some ministers "sort of held me at arm's length."⁴⁰ At the next division session (1985) James Coffin was appointed to replace him. Garne left what he had discovered was—and what he called—the "hot seat."⁴¹

The South Pacific Division president, Walter Scragg, an experienced communicator within the church, and other senior church officials wanted the Record to move on from the theological issues that had impacted the church. Coffin was chosen as a "younger mind" (in his mid-30s at the time of his appointment) and instructed to make the Record contemporary, to enliven it in a "deliberate attempt to move down a generation." Significantly, he was given freedom to publish letters that attacked the church's decisions.

Scragg said, "We tried to make the Record more representative of the whole church, not just administration. The idea was that we should convey the idea that the Record is owned by the whole church and you have your right to be heard . . . even though it wasn't something that the editor or the church leadership agreed with."⁴²

Coffin was working at Adventist Review as news editor at the time. Born in the United States, he had studied for ministry in Australia at Avondale College. He also served as an associate pastor at Memorial church—situated at the gate on the drive into Avondale College—from 1978 to 1981, during the theological crisis. "I saw the kinds of tensions that existed there."

Coffin negotiated with Scragg for a journalistically sound magazine that was selective in what was printed, with more time spent on editing and rewriting, if necessary. "My goal was to support the 27 fundamentals of the church, but at the same time allow people a significant amount of latitude to express views and opinions and try to use this as a sort of catharsis to help bring healing."⁴³

Coffin received “vindictive, hateful” letters.⁴⁴ Scragg “came under fire from some of my fellow administrators” particularly over the letters page, but also because they had lost access to the Record in the form they were used to. There was a push to bring the editor back to the division office to regain control.⁴⁵

Over time, Coffin found a change among those who had first opposed his approach. Even among those still opposed he sensed a change of tone, a “general respect” developing.⁴⁶ Coffin resigned in 1991 to return to the United States. Coffin’s approach is a legacy that continues to shape the Record.

James Coffin had been commissioned to find potential editors during his time as editor. He approached Bruce Manners, a church pastor, because he was the “most prolific Adventist writer in the South Pacific.”⁴⁷ Manners started as an associate editor on a half-time basis (while still caring for a church) in 1988. This became full-time in 1990. He was appointed Record editor after Coffin returned to the United States.

The advantage Manners had was that tensions within the church had lessened despite the division that continued among some members. He also inherited and continued the journalistic approach Coffin had introduced. This, he believed, helped the Record to better support the church, its members, and its teachings while giving it greater credibility.

Manners’ broad research into the Record found wide acceptance from church members of the Record’s style and philosophy.⁴⁸ He resigned his position to return to pastoral ministry in early 2004.

At the time of his appointment as editor, Nathan Brown was a continuing student, working on a PhD in English and teaching undergraduate English. He also had degrees in law and literature and had begun freelance writing. He won a writing competition for under-35s with the Adventist Review in 1998, which led to opportunities to write and invitations to internships at Signs Publishing Company (including working on the Record) for five weeks in 1999; and for the Adventist Review for 14 weeks in 2002.⁴⁹

The then-editor of the Adventist Review William Johnsson, named Brown as the best English language writer in the Adventist Church.⁵⁰ At 29 years of age he was the youngest editor appointed in this era and the first to hold the role without ordination in this period. (Robert Parr was not ordained at his appointment, but was ordained later.)⁵¹

During Manners’ time a proposal had been put forward to bring the Record and the church’s other media under one umbrella at the Adventist Media Centre based in Wahroonga, Sydney. This became a reality when Brown was editor. Brown was invited to remain as editor and shift from Warburton in Victoria to Wahroonga and become part of the new venture.

He argued against the change: “The role offered was a diminished role from what the Record editor had been, with less autonomy and more supervision. It was antithetical to the role editors have played in the Adventist Church from its earliest days.”⁵²

When the Record became a part of Adventist Media, he took on the role of book editor at Signs Publishing Company.

The Record as Part of the Adventist Media—2009 to present

David Gibbons, the division's communication director when Adventist Media Network (now Adventist Media) was set up, recalled: "By 2006 some sought a vision where there could be a more strategic, coordinated approach to sharing the Seventh-day Adventist Church's news, information, key messages, and brand."⁵³ This involved bringing the Communication Department, the Adventist Media Centre (both in Wairoa) and the editorial team (based in Warburton) together.

Barry Oliver, the division president at the time, added, "It was deemed more appropriate to have [the Record] located close to division headquarters rather than at Warburton. This enabled more face-to-face communication between the consulting editor [the division president] and the editor."⁵⁴

Adventist Media Network was established. The communication director's office was moved into the former Adventist Media Centre complex and editorial staff for the Record and Signs of the Times, and some members of the design team from Signs Publishing Company were also relocated there.

Record changed: Every issue was published in color; it was enlarged from a 16-page magazine to one of 24 pages, and published twice a month. The world edition of Adventist Review was distributed one Sabbath a month. Conferences were encouraged to distribute their magazines on the fourth Sabbath. It was also planned that special editions of the Record could be created for fifth Sabbaths. Finally, the Record was distributed more efficiently and quickly into the Pacific islands, particularly to Fiji and Papua New Guinea.

"There were design and content changes that updated the Record to reflect the needs of younger as well as foreign readers," said Gibbons. "However, the philosophy of the Record remained the same."⁵⁵

The style of the Record continues, but the standing of the editor has changed. The division president remains the senior consulting editor, but the editor is now appointed by the Adventist Media board (previously appointed by the division executive), is directly answerable to the division communication director, and no longer serves as a member of the division's executive committee.

The first "editor" of the Record under Adventist Media, Pablo Lillo, was given the title of head of news and editorial rather than editor. Oliver explained: "That title was used because it was anticipated that it would be a larger role than simply editor of the printed Record. It was also to encompass news in other mediums."⁵⁶

Gibbons added: "The role changed from being an editor to being a manager of news and editorial content on various channels other than the Record. The weekly InFocus television broadcasts became Record InFocus. The church's website Adventist.org.au [now record.adventistchurch.com] also had news and devotional content added to it."⁵⁷

When Lillo resigned (2012), James Standish, the communication director for the division, became “acting editor.” When the search for a new editor failed, Standish was asked to continue in that role.

For Standish: “I attempted to foster a spirit of honesty, spiritual integrity, relevance—all with a bit of vim. There’s a relationship between relevance and controversy. The more relevant you are, the more likely to be controversial. Our emphasis was on being relevant.”

To help the members of his editorial team “to find their voice,” “to hone their technical skills,” and “to mature in the art,” they wrote more of the articles in the Record than was done previously.

Jarrod Stackelroth (appointed after Standish’s resignation in 2016) is the first AM Record editor to bring editorial experience and training to the task. He studied journalism for a year at the University of South Australia, graduated from Avondale College with a communication degree, and began as an editorial assistant on Record in 2007. He worked under Brown, Lillo, and Standish before his appointment as editor.

Under Standish’s leadership and on into Stackelroth’s leadership, the Record has moved into a variety of digital media. The Record website, Facebook, and Twitter began being utilized in 2010. The website was relaunched on a new WordPress platform (the current url: record.adventistchurch.com) in November 2016. An Instagram page was set up 2014, but was dormant for a few years until being relaunched June 2019. There is a weekly email newsletter and weekly video content to accompany the fortnightly magazine. Stackelroth has observed: “The aim is still to deliver church news and inspiring stories to church members, but to do that effectively, we have to be present in the places they frequent. It has changed the way we can share and engage in conversations, and it also means we have to be more timely. Being online also means that we no longer have a solely internal audience, something we are very conscious of. It also means more audience interaction, and the Record can truly become a conversation . . . giving us more work to do and more to monitor, but also more feedback.”⁵⁸

Frequency of Issue

1898 to May 1902: monthly with extras for Australasian Union Conference reports. June 1902 to 1906: bimonthly. 1907 to 1917: weekly (wartime paper shortages meant 39 issues only in 1917). 1918 to 1922: bimonthly. 1923 to 2009: weekly. 2010– : bimonthly with allowance for special issues on the fifth Sabbaths.

Printer

1898–April 1899: Echo Publishing Company. May, 1899–June 1900: commercial printers, Sydney and Newcastle, NSW (John Sands, 374 George Street, Sydney; Davies and Cannington, 21 Bolton Street, Newcastle, for 10 special issues July 10–31, 1899, and for the union session at Avondale School; and Edward Lee & Co., 53 Market Street, Sydney). July 1, 1900, to January 12, 1920: Avondale Press. January 26, 1920, to August 22, 1921: Signs Publishing Company. September 5, 1921, to September 25, 1938: Avondale Press. October 2, 1938– : Signs Publishing

Company.

Circulation

For most of its history the Record has been a subscription magazine. Early records of circulation are patchy, and circulation includes not only paid subscriptions but also exchanges (with other publishing houses) and “free copies to workers in other lands.” In 1910 there were 967 paid subscriptions and 58 “exchange and free,” giving a total of 1,025. In 1914 paid subscriptions had risen to 1,514, with 97 “exchange and free” totaling 1,611.⁵⁹

In January 1919 circulation was 1,730.⁶⁰ Twenty years later, in 1939, it was 3,095.⁶¹ In 1959 it had risen to 5,890.⁶² In 1979 the circulation was 7,207.⁶³ From March 3, 1980, the Record has been distributed free. Currently 31,000 magazines are printed and distributed in Australia and New Zealand, with 6,000 going to Pacific islands.⁶⁴

Editors

Anna L. Ingels (Hindson) (1898); *Arthur G. Daniells (1899–1901); *G. A. Irwin (1901–1903); Anna L. Hindson (1903–1922); A. W. Anderson (1923); *J. E. Fulton, W. G. Turner, F. A. Allum⁶⁵ (1924–1926); Anna L. Hindson (January 7, 1926–1933); Viola Rogers, acting editor (1934); Viola Rogers (1934–1938); Reuben E. Hare (1938–1939); *E. E. Roenfeldt (1939–1940); *H. E. Piper (1940–1941); *S. V. Stratford (1941–1943); A. G. Stewart (1943–1954); *L. C. Naden (1955–1963); *R. R. Frame (1963–1966); no editor, associate W. E. Battye (1966–1967); Robert H. Parr (1967–1981); Geoffrey E. Garne (1981–1986); James Coffin (1986–1991); Bruce Manners (1991–2004); Nathan Brown (2004–2009); Pablo Lillo (2009–2012); James Standish, acting editor (2012); James Standish (2012–2016); Jarrod Stackelroth (2016–).

*Indicates that the editor is president or secretary of the union or division. In each case there was also an assistant, associate, or office editor appointed. The evidence (including workload and travel involved in these administrative roles) indicates the likelihood that these associates were the hands-on editors of the Record during these periods.

SOURCES

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“Actions Taken at the Recent Union . . .” *Union Conference Record*, June 1, 1902.

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“Australasian Record Circulation.” *Australasian Record*, September 28, 1914.

"Brevities." *Australasian Record and Advent World Survey*, July 27, 1959.

"Church Papers." *Australasian Record*, September 18, 1933.

"Circulation of the Record." *Australasian Record*, January 20, 1919.

"Flash Point." *Australasian Record and Advent World Survey*, February 5, 1968.

"For Sale." *Union Conference Record*, February 1, 1901.

Garne, Geoffrey E. "My Mandate." *Australasian Record and Advent World Survey*, February 2, 1981.

General Conference officers and K. S. Parmenter. "Ford Document on Sanctuary Studied: Variant Views Rejected." *Australasian Record and Advent World Survey*, September 8, 1980.

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"Important Changes in the Record." *Union Conference Record*, July 31, 1899.

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Parr, Robert H. "Flash Point." *Australasian Record and Advent World Survey*, March 10, 1980.

———. "Six Symptoms of Disease . . ." *Australasian Record and Advent World Survey*, March 3, 1980.

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"Plans and Recommendations." *Union Conference Record*, October 1, 1906.

"Proceedings of the Union Conference Committee." *Union Conference Record*, September 1, 1901.

Seventy-sixth Meeting of the Australasian Division Executive Committee, November 21, 1979. "Australasian Record distribution," 1013, 1014. South Pacific Division archives, Wahroonga, NSW, Australia.

"Subscriptions to the Record." *Union Conference Record*, July 15, 1902.

Stewart, A. G. "An Enlarged Australasian Record." *Australasian Record and Advent World Survey*, March 9, 1953.

"The General Conference." *Union Conference Record*, July 1, 1901.

"The Record." *Union Conference Record*, January-February 1898.

"Transfer of the Medical Missionary Work . . ." *Union Conference Record*, May 1, 1900.

"Union Conference Council." *Union Conference Record*, May 1, 1902.

"Union Conference Proceedings." *Union Conference Record*, July 26, 1899.

Union Conference Record, September 1, 1899.

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NOTES

1. The first magazine produced by Seventh-day Adventists in Australia came almost 10 years earlier (January 1886) and had an evangelistic intent: *Bible Echo and Signs of the Times*.?
2. "The Record," *Union Conference Record*, January-February 1898, 24.?
3. "Important Changes in the Record," *Union Conference Record* July 31, 1899, 18.?
4. Bruce Manners, *Publish or Perish: The Role of Print in the Adventist Community* (Saarbrücken, Germany: VDM Verlag Dr. Müller, 2009), 151.?
5. "Australasian Organisation," *Union Conference Record*, January-February 1898, 23.?
6. Ingels (Hindson) was editor for approximately 28 years and assistant editor for another four years.
7. "A New Household," *Union Conference Record*, May, 1898, 68.?
8. "Notes," *Union Conference Record*, August 15, 1898, 92.
9. "Union Conference Proceedings," *Union Conference Record*, July 26, 1899, 4, 5.
10. "Important Changes in the Record."
11. *Union Conference Record*, September 1, 1899, 16.
12. "Transfer of the Medical Missionary Work to the Union Conference," *Union Conference Record*, May 1, 1900, 14, 15.
13. "Personal," *Union Conference Record*, July 1, 1900, 15.
14. "The General Conference," *Union Conference Record*, July 1, 1901, 1, 2.

15. "Proceedings of the Union Conference Committee," *Union Conference Record*, September 1, 1901, 16.
16. "Union Conference Council," *Union Conference Record*, May 1, 1902, 16.
17. "Actions Taken at the Recent Union Conference Committee Meetings," *Union Conference Record*, June 1, 1902, 2.
18. "Subscriptions to the Record," *Union Conference Record*, July 15, 1902, 8.
19. "Plans and Recommendations," *Union Conference Record*, October 1, 1906, 64–67.
20. O. A. Olsen, "The Close of the Volume," *Australasian Union Record* 10, no. 26 (December 31, 1906): 8.
21. "For Sale," *Union Conference Record*, February 1, 1901, 16.
22. "Advertisements," *Australasian Record and Advent World Survey*, January 11, 1915, 7.
23. A. G. Stewart, "An Enlarged Australasian Record," *Australasian Record and Advent World Survey* 57, no. 10 (March 9, 1953): 8.
24. Manners, *Publish or Perish*, 148.
25. "Flash Point," *Australasian Record and Advent World Survey*, February 5, 1968, 8.
26. Manners, *Publish or Perish*, 148.
27. *Ibid.*, 151.
28. Minutes of the Australasian Division Executive Committee, October 24, 1979, "Subcommittee: Distribution of Free Record," 973, SPD archives.
29. Laurie Evans, email to author, March 15, 2019.
30. Seventy-sixth Meeting of the Australasian Division Executive Committee, November 21, 1979, "Australasian Record distribution," 1013, SPD archives.
31. General Conference officers and K. S. Parmenter, "Ford Document on Sanctuary Studied: Variant Views Rejected," *Australasian Record and Advent World Survey* 85, no. 36 (September 8, 1980): 3.
32. K. S. Parmenter, "Wedges," *Australasian Record and Advent World Survey* 85, no. 36 (September 8, 1980): 4.
33. Laurie Evans, email to author, March 15, 2019.

34. Manners, *Publish or Perish*, 94. See also Milton Hook, *Desmond Ford: Reformist Theologian, Gospel Revivalist* (Riverside, California: Adventist Today), 246.
35. Parr recounted a story that gained strong currency at the time, that the division president had met with Garne in South Africa to sound him out and give instructions. Manners, *Publish or Perish*, 94. The "strong currency" was evidenced from personal experience at that time. It was a point of discussion among pastors I worked with.
36. Geoffrey E. Garne, "My Mandate," *Australasian Record and Advent World Survey* 86, no. 5 (February 2, 1981): 4.
37. Ellen G. White, *Testimonies for the Church* (Mountain View, California: Pacific Press Publishing Association, 1948), 9:69.
38. Bruce Manners, *Publish or Perish*, 149.
39. Ibid.
40. Ibid., 149
41. Ibid., 150.
42. Ibid., 189.
43. Ibid., 150.
44. Ibid., 151.
45. Ibid., 150, 151.
46. Ibid., 151.
47. Bruce Manners, conversation with James Coffin.
48. Manners, *Publish or Perish*, 151.
49. Nathan Brown, email message to author, April 9, 2017.
50. Bruce Manners, conversation with William Johnsson.
51. Bruce Manners, personal knowledge as editor of *Record* from 1991–2004.
52. Nathan Brown, email message to author, April 9, 2017.

53. David Gibbons, email message to author, June 7, 2017.
54. Barry Oliver, email message to author, April 7, 2017.
55. David Gibbons, email message to author, June 7, 2017.
56. Barry Oliver, email message to author, April 7, 2017.
57. David Gibbons, email message to author, June 7, 2017.
58. Jarrod Stackelroth, email to editor, Barry Oliver, October 9, 2019.
59. "Australasian Record Circulation," *Australasian Record*, September 28, 1914, 17.
60. "Circulation of the Record," *Australasian Record*, January 20, 1919, 7.
61. "Church Papers," *Australasian Record*, September 18, 1933, 2.
62. "Brevities," *Australasian Record and Advent World Survey*, July 27, 1959, 8.
63. Australasian Division, Quinquennial Session, Signs Publishing Company report, July 3, 1980, South Pacific Division archives.
64. Bruce Manners, personal knowledge received from Signs Publishing Company.
65. In order, these are the president, the secretary, and the vice president of the division.

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