manufactured from the literature, instead of from a close examination of the works themselves. By contrast, Dunn provides in each entry a detailed description of medium, size, watermark, inscription(s), provenance and present location (including vital accession dates and catalogue numbers). Dunn's own catalogue numbers must now be the standard references for Kinder's pictures.

The inscriptions by which Kinder explained his views are all provided in the catalogue entries, faithfully transcribed from the pictures and the back and front of mounts. I would like to have seen these texts function in Dunn's titles with orthographical quaintnesses preserved. Instead there is a degree of editorial intervention, especially in the modernization of place-names. We get Mangonui, instead of Kinder's Mongonui; and Houhora instead of Hohora (although we still have Poerua, which should have become Pouerua). Do Keri Keri or Tara Wera present problems for the modern reader? It's not merely authentic 'flavour' that can be lost; sometimes such editing results in the reverse of an improvement, such as when Wiremu Tamihana (spelt correctly by Kinder) is altered to read Tamehana, the form popularized by some historians such as James Cowan and James Belich. Here error has been compounded by the rendering of Tamihana's tribe as Ngatihana, instead of Ngatihaua — a mistranscription of Kinder's own correct version.

Late in life Kinder wrote his lengthy 'A Brief Account of my Life', a text which still needs to be published in its entirety, and recorded Bishop Selwyn's words of advice to the intending emigrant. 'You see Mr Kinder . . . that in the colonies the great thing is to keep moving. As in mathematics a point in moving generates a surface, and a surface generates a solid, so in the colonies only keep moving and in time we arrive at solidity.' The solidity of John Kinder's contribution to colonial culture has at last been revealed, in a book which serves as an important model for all future researches into the work of our pioneer landscape artists.

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In and Out of the World: Seventh-day Adventists in New Zealand.Edited by Peter H. Ballis. Dunmore Press, Palmerston North, 1985. 178pp. N.Z. price: $16.95.

SEVENTH-DAY Adventists do not form one of New Zealand's larger religious denominations. At the 1981 census they were listed sixteenth among religious professions, with 11,520 members, well below the Latter Day Saints, agnostics and atheists, but only just behind the Assemblies of God and Jehovah's Witnesses. Many New Zealanders' knowledge of Seventh-day Adventism is confined to its links with a well-known sandwich spread and breakfast cereal, its preference for Saturday as a day of rest and worship, and — in recent years — its courses to help smokers give up their addiction.

This volume of essays substantially enlarges our knowledge of Seventh-day Adventism in New Zealand and would be a credit to any major denomination with access to larger resources of finance and scholarship. Not all the essayists belong to the denomination in question but it is one sign of its changing status (a sect which has become a denomination — to use H.R. Niebuhr's distinction) that one of the essays is by a member who is also professor of econometrics at Victoria University.

The essays originated as lectures at the Hawkes Bay Community College under

the auspices of a Seventh-day Adventist association for business and professional men. As with all such collections there is some unevenness in quality but the general standard is high and far removed from the pious, parochial platitudes which are sometimes offered in ecclesiastical contexts. Two relatively brief essays set the stage. Peter Ballis, the editor and a Seventh-day Adventist pastor who is a graduate in Religious Studies from Victoria University, introduces the subject and the essays. Dr Jim Veitch (Religious Studies, Victoria University), in an essay that is almost inevitably suggestive rather than exhaustive, maps some 'contours' in New Zealand history by way of general background to the other essays, all of which are more directly focused on Seventh-day Adventism, although without neglecting the more general religious and social context.

One of the most impressive essays is Peter Lineham's 'Adventism and the Sawdust Trail in late nineteenth-century New Zealand'. This solidly-researched essay convincingly argues that revivalism in late nineteenth-century New Zealand, with its strong interest in prophecy and apocalyptic tradition, 'may . . . be seen as the matrix of Adventism in New Zealand' (p. 46), and that this helps to explain why doctrines about health were downplayed at that time. Solidity of research also characterizes the essay by Peter Ballis, who studies his denomination's participation in controversies over prohibition, Bible-in-Schools, and military conscription during the years 1886–1918. Unhappily, because this volume does not set out to provide a continuous history, this account of concern with wider issues is left hanging, without a sequel covering more recent years.

In an essay which makes effective use of Seventh-day Adventist archives in the United States, Gilbert Valentine enlarges our knowledge of Maui Pomare's connection with the denomination. The latter was converted while a pupil at Te Aute College, spent six years in Seventh-day Adventist tertiary educational institutions in the United States, and appears to have contemplated the full-time pastorate as a vocation. Although he did not remain a member of the denomination, Maui Pomare was certainly influenced by their principles and, through his work, these came to have a wider influence. Glyn Lister, formerly headmaster of the Auckland Adventist High School, sketches the development of the denomination's school system in an essay that, in some places, offers a slightly bewildering chronicle of the opening and closing of small schools and is a bit short on analysis and wider discussion. Dennis Steley, a part-time teacher at a Seventh-day Adventist school and a post-graduate student in history at the University of Auckland, argues provocatively and interestingly that the Seventh-day Adventist mission in the Solomon Islands 'succeeded more than any other mission in the extent of its transformation of indigenous society' (p.166), and that this work of destruction and reconstruction was effected by uncompromising assault on traditional patterns and their replacement by a holistic package satisfying equally for faith and life.

Fraser Jackson makes sophisticated use of statistical data, helpfully displayed in several tables, to sketch a 'demographic history' of Seventh-day Adventism in New Zealand. His location of certain periods of expansion, and discovery that Seventh-day Adventists in New Zealand are less upwardly mobile than their North American counterparts, pose two issues which merit further research. In fact it is one mark of the quality and fertility of this collection of essays that it illuminates the history of a small but significant religious denomination and suggests further lines of research, not just where Seventh-day Adventism is concerned, but also more generally.

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