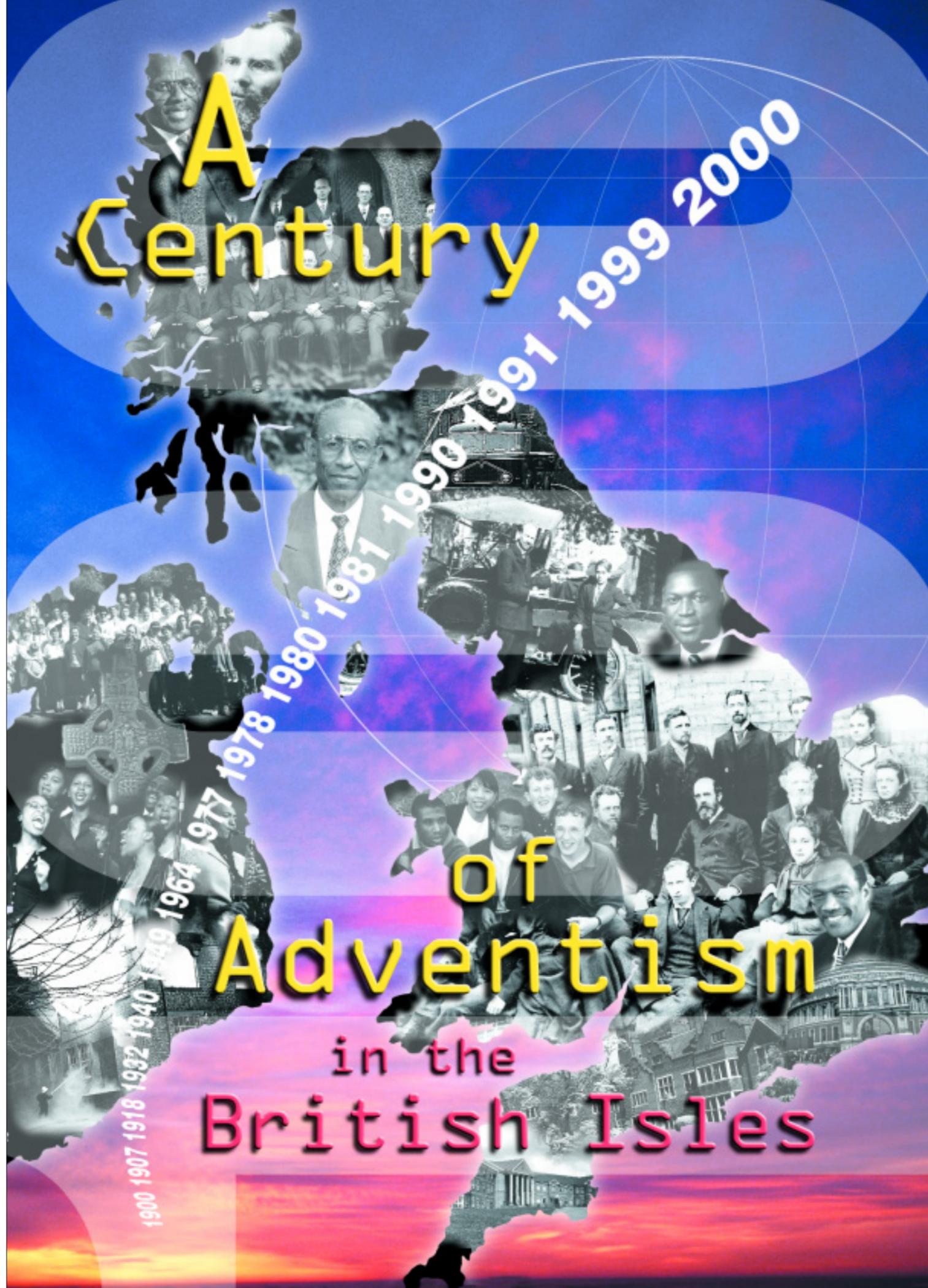


A
Century

of
Adventism

in the
British Isles

1900 1907 1918 1932 1940 1949 1964 1977 1978 1980 1987 1990 1991 1997 1999 2000



Contrasts and Constants

Many contrasts could be drawn between the Church in the British Isles at the beginning of the twentieth century and the Church at the end. These contrasts emerge in the articles written by our various authors. As we have edited their work, however, again and again we have been struck by the constant factors in both the Church and Society (see page 8).

These constants are not apparent in the text of the magazine because little is said by our various authors about the evangelistic scene in the last two decades of the twentieth century. The evangelistic scene then was remarkably similar to that of the final decades of the nineteenth century. There were, of course, major differences of scale – both of endeavour and of converts.

The evangelistic endeavours of John Loughborough, S. H. Lane, and even Judson Washburn, were outshone by those of their twentieth-century counterparts. Among these were Fitz Henry, Dick Barron, Mark Finley, Dr Calvin Rock, Lester Elliott, Errol Lawrence, Ron Halvorsen and Roosevelt Daniels. Loughborough, with his penchant for tent campaigns, would have strongly approved of the tent campaigns on London's Highbury Fields, Clapham Common and Hackney Marshes during the 1980s and 90s. Washburn, with his preference for hired halls, would have had much in common with Walter Pierson, Mark Finley and Jeff Youldon.

A. A. John and Stephen Haskell, with their liking for prophetic charts and apocalyptic approaches, would have applauded the Daniel seminars and Revelation seminars conducted by scores of ministers and laity up and down the country in the 1980s and early 90s.

Loughborough and Haskell's generation, however, would have

stood amazed at the images of Dwight Nelson and Doug Batchelor beamed around the world by satellite and introduced to Britain and Ireland through the enthusiasm of Alan Hodges and Dalbert Elias in NET '96, '98 and '99.

One undoubted innovation of the twentieth century – which had no equivalent in the work of the early pioneers of the movement in Britain – was the work of the Adventist Development and Relief Association (ADRA). This, together with the genius of the Adventist Chorale and the Croydon Gospel Choir, gave the Church a prominence at the end of the twentieth century which it could only have dreamt of at the beginning. Similarly, those who took the two-week course under S. H. Lane in Heneage Road, Grimsby, in 1883, to prepare themselves for ministry, would, perhaps, have felt ill at ease with the current emphasis on academic excellence; as, for that matter, would those who studied under Homer Salisbury at Duncombe Hall after 1901.

In any whistle-stop tour of a century like this one, someone's contribution is bound to have been overlooked. The contribution of Pastor Ken Gammon – both to the Deed of Covenant programme and to the groundwork of the John Loughborough School project – is one of the most conspicuous of these.

One final development at the end of the century that echoes a development at the beginning is the accession of women to positions of prominence. Between 1889-1892 a woman served as Editor. In the years before World War I, women served as conference secretary-treasurers and on the Union committee. As the century ended, women were serving in ministry and, in the case of Dr Andrea Luxton, as the principal of Newbold College.

DAVID MARSHALL, EDITOR
CECIL PERRY, PROPRIETOR

The Way Forward

by C. R. Perry

The Seventh-day Adventist Church in western Europe must inevitably operate against the background of a growing obsolescence of the traditional and shifting values of an age of relativity. One hundred and twenty years have not lessened the pain of growth of our Church in the British Isles.

Despite the slow growth of the Adventist Church in the early twentieth century, many indigenous Christians in England, Wales, Ireland and Scotland became Seventh-day Adventists. At one time, nearly 8,000 members from the majority population sang from the pews of our churches, 'A Mighty Fortress is Our God'.

Unfortunately, this type of growth was not sustainable because of political, sociological, industrial, demographic and multicultural factors. Two world wars, the demise of the British Empire, the failure of organized religion, the changes in industrial relations and growth in secular ideologies did nothing to promote spirituality in society.

Our Church experienced, however, mini revivals in the early thirties and early fifties – the R. A. Anderson and G. E. Vandeman eras – when hundreds queued to attend religious meetings up and down the country. This was not to last, as modern trends began to impact. As the industrialized societies emerged from the worst effects of the war and economies began to improve, preoccupation with capitalism took precedence over the strengthening of Christian values.

Multicultural inflow

The morally liberal, permissive sixties created a dismissive generation that overthrew the values of an already indulgent, spiritually weak society. However, a demographic change was about to take place as the doors of Britain opened to immigrants from its former colonial territories. The new invitees brought their religious ways of worship and vibrancy with them. The Church in Britain was not ready for the multicultural inflow of hundreds into the life of congregations in the cities. This resulted in tensions as cultures clashed and worship polarization took place.

Today the Seventh-day Adventist Church is predominantly multicultural with a very slow-growing, if not a declining, white membership. Despite the change in the composition of the new church membership, it gained an infusion of strength from globalism and the free movement of peoples.

The challenge

Our great challenge is to make a serious spiritual inroad into the majority population of over 56 million. The questions which arise are, 'What is the way forward?' and 'How can the Adventist Church in the British Union halt the indigenous decline and move the whole Church together successfully into the twenty-first century?'

Humanly speaking, the task before us is impossible. The trend in our postmodern society is to minimize Christianity – only 9% of the population attend church on anything like a regular basis. Core Christian beliefs have also been cast aside. In a recent survey among a number of clergy, only three believed in a literal creation. A survey conducted in 1995 in the UK on the religious disposition of the population revealed the following statistics:

- 65% of the population called themselves Christian
- 71% believed in God, though 27% did not, and 2% were not sure

- 49% of babies were baptized or blessed in their first year of life
- 60% of those marrying for the first time did so in church
- 90% of all funerals took the form of a Christian ceremony

The generations

This is the conclusion arrived at by Mike Briery, a Christian research statistician: 'Many call themselves Christian; not so many live as Christians.' He noted also that the generation gap is widening as outlined below:

- Seniors – 73 and older – 4.5 million
- Builders – 54 to 72 – 12 million
- Boomers – 35 to 53 – 15.1 million
- Busters – 16 to 34 – 14.6 million (Generation X)
- MosaiCs – 15 and younger – 12.6 million

The outlook on the future among the various categories is stark and conflicting. *Seniors*, *builders*, and *boomers* tend to think linearly and logically; *busters* think

Top Stories of the Century

◆ In 1900 Dr and Mrs Olsen came from the United States to join Dr and Mrs Kress in pioneering health evangelism, operating a sanitarium at Caterham, supporting a health food company (founded in 1899 at Redhill) and launching the *Good Health* magazine.

◆ In 1907 Stanborough Park was purchased and soon became the home of a new sanitarium, a greatly expanded printing and publishing work, the headquarters of the British Church and Stanborough College (ministerial training had begun in 1902 at Duncombe Hall, London).

◆ The end of World War I signalled the beginning of the first 'Golden Age of Evangelism'. J. D. Gillatt, O. M. Dorland, George Hyde, William Maudsley, Lionel Barras and R. A. Anderson were to be the big names.

◆ In 1932 a Queen Anne mansion, Newbold Revel, became the ministerial training centre.

◆ In 1940 Stanborough School occupied the building which had been home to the college. The first Adventist school had been founded in Kettering in the previous century. Adventist secondary education had begun in Sheepcote Villa in the mid-1920s.

◆ The British Mission to East Africa had been founded in 1906 but, in the inter-war years, the British Union supported a massive missionary programme in both East and West Africa.

◆ In 1949 the Voice of Prophecy began to broadcast from Radio Luxembourg and the Bible Correspondence School was founded.

◆ Evangelism was top priority in the Vandeman era, 1951-1956. Newspapers reported near riots when one London theatre where Vandeman was speaking contained less than half the seating necessary

to accommodate the 10,000 people who had turned out to hear him.

◆ In 1964 The Stanborough Press burned down on Stanborough Park. In 1966 it relocated at more modern premises in Grantham.

◆ In 1974 Dr Gertrude Brown's health institution in Crieff came into Church ownership. In 1977 the denomination expanded the health work in Crieff through the purchase of Roundelwood.

◆ In 1978 – four years after being presented with a positive programme for solving ethnic tensions in Britain – GC president R. H. Pierson visited Britain and brokered a 'package' which owed much to the four-year-old programme. The arrival in 1979 of ten top-drawer pastors, largely from the Caribbean, led to a period of church growth and harmony.

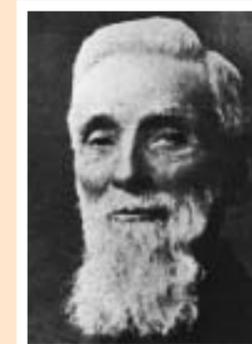
◆ In 1980 the John Loughborough School was founded in Tottenham, North London. It attracted massive media attention and, in 1998, achieved Grant Maintained status.

◆ In 1981, at the South England session held in the Portsmouth Guildhall, the first Black conference president was elected. Dr Silburn Reid did much to heal any remaining rift and, in 1982, organized the first camp meeting.

◆ In 1990 the denominationally-owned health food factory, Granose Foods Limited, was sold for £5.75 million.

◆ In 1991, at a British Union session in Harrogate, the first Black Union president – Pastor C. R. Perry – was elected on a vote that was by no means drawn on ethnic lines.

◆ In 1999 the membership of the British Union topped 20,000 for the first time.



John Loughborough (1832-1924)

When John Norton Loughborough landed at Southampton on 30 December 1878, shortly before his 47th birthday, he was already in his thirtieth year of ministry. One of the first Adventist literature-evangelists and an early supporter of the health reform message, he had served as president of the important Michigan Conference and as General Conference treasurer. In 1868 he started the Seventh-day Adventist work on America's West Coast, where he established the California Conference.

A proven administrator, evangelist and breaker of new ground, Loughborough was an obvious choice to send to develop the work in England, but he found the Old World difficult to adjust to. He had enjoyed great evangelistic success in the mid-western United States with tent missions, and used the same methods in England; but Victorian Britain was much more class-conscious than America. In 1887 Ellen White wrote, 'If our brethren had . . . hired good halls, and carried forward the work as though they had great truths which would be victorious . . . the work [in England] would have advanced more than it has.'

However, if Loughborough made mistakes, he did not lack commitment. Less than a week after his arrival in England he began his first mission and he was an indefatigable evangelist until his return to the United States in October 1883. The pioneers' achievements in the five years under his leadership were considerable, given the difficult circumstances in which they worked.

Loughborough served the Church in a variety of important official capacities until his retirement in 1908. He wrote the first Seventh-day Adventist history in 1892 and a book on the denomination's organization that served for many years as an unofficial church manual. He continued to preach till less than three years before his death in 1924, aged 92.

Loughborough's time in England was brief, but crucial for the establishment of the Seventh-day Adventist Church in these isles, and he made other important contributions to the Church's work. His enthusiasm for opening up new fields of work and his lifelong dedication to preaching the good news of Jesus make him a true hero of the faith.

D. J. B. TRIM

creatively; mosaics focus on parts of the picture. *Builders* respect status; *boomers* respect competence; *busters* respect openness.

Builders attend church out of habit; *boomers* like to use their gifts; *busters* attend when they feel like it. *Builders* are generally happy to do any job; *boomers* are more specialist; *busters* look at the team first. *Builders* can manage without support; *boomers* like support; *busters* need it.

Faced with so many diverse and sometimes unpredictable factors, the Church will have to be more than prophetic; it cannot be just a depository of the Gospel of Jesus Christ, it has to be empowered by the Holy Spirit to be creative and productive. The Seventh-day Adventist Church will need to exercise patience and dogged determination in the years to come if it expects to see significant growth in the twenty-first century. This does not mean a passive waiting for something to happen.

False religions

False religions and the forces of evil are already at work. They manifest themselves through such forms as the New Age movement and pseudo-science – using the latest technology to propagate all kinds of insidious messages. Let us not earn the rebuke of Jesus when He made the remark, ‘The children of this world are in their generation wiser than the children of light.’ (Luke 16:8, KJV.)

Our main task is to heed the commission, “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” (Matt. 28:19, NIV.) In this work we must use Jesus’ method alone – mingling with people and desiring their good. The hint Jesus gave

to His disciples 2,000 years ago should characterize the attitude of all who would be winners of souls: “Therefore be as shrewd as snakes and as innocent as doves.” (Matt. 10:16, NIV.) The invitation to the Kingdom of God must be issued personally to those in the highways and byways of life, using the word-line, prayer-line, information highway and Christian presence.

Outdated methods

We cannot sleep or waste our time on outdated methods when the opposing forces of truth are using all the best channels of communication available. In order to achieve our goal of having a vibrant Church in Europe that is not at the bottom of the minority league we must be prepared to break loose from the conventions and traditions that enslave us. Church structures are not sacrosanct. Ways will have to be found to accommodate and sustain the diversity of membership in a multicultural and pluralistic society.

Whereas geography and nationalism seem to determine our structural and operational divisions, efficiency would dictate that the consolidation of our vital resources could accomplish more in the streamlining of the work.

We need to focus on the mission of the Church above the servicing and maintenance of structures and institutions. The preaching of the Gospel to a dying world should be paramount to the programme of the Church; not career development or the building of lofty edifices.

The British Union in the twenty-first century

The way forward for the Church in the British Union in the twenty-first century

must include in its strategy for growth the following action plans:

- The allocation of a sizeable portion of the operational budget to direct evangelism;
- Fostering a culture in which evangelism is given priority and church nurture no less;
- Highlighting field ministry and rewarding it as the highest form of pastoral service;
- Recognizing the great potential of lay members, training them for lay ministry and releasing them for both personal and public witnessing;
- Targeting areas without an Adventist presence and reviving dying churches with a view to long-term sustainability;
- The maintenance of an electoral process in which all groups share fairly in the process of church governance without reference to colour or ethnicity. Leaders should be chosen because of their ability and spirituality rather than their being representative of a special group;
- Harnessing the potential of our youth and giving them an active part in the running of the church;
- Maintaining the distinctiveness of our doctrines and recognizing the special mission that Seventh-day Adventists have for the world of the twenty-first century.

The British Union Conference knows that Jesus Christ is in charge of His Church and He makes Himself responsible for its success. We are confident that the expected revival and reformation predicted in Scripture will materialize. ‘The church weak and emaciated as it may appear is still the object of God’s supreme regard,’ wrote Ellen White.

The Union’s strategic plans, incorporating those of each unit in its territory, are designed to ensure for the Church a future in which God’s will is paramount.

The Foundations of Adventism in the British Isles

by Harry Leonard

There were no Seventh-day Adventists in the British Isles until the late 1870s and it was not until 1903 that the members voted the details of the constitution that created the British Union. But that does not mean that Sabbath-keeping was unknown in these islands before the coming of the first Adventist missionaries. . . .

The Celtic Church

St Patrick, the major figure in the conversion of Ireland (388 onwards), and St Columba (circa 521-597), the first Irish missionary to Scotland, appear to have kept both Saturday and Sunday. Saturday, always referred to as ‘the Sabbath’, was a day of rest and celebrated God’s creation of the world as enjoined in the fourth commandment. On Sunday, usually early in the morning, a service commemorated the Resurrection – but the rest of the day was spent in labour. In this the Celts resembled many of their brethren throughout the Roman Empire at an early date.

But the Celtic Church, as the followers of Patrick and Columba have been called, was cut off from later developments in the Church in the Mediterranean, and thus found itself in conflict with Rome when Pope Gregory the Great sent Augustine to commence a mission to southern Britain in 698.

Rome triumphed politically in 664 when, at the Synod of Whitby, Oswy, King of Northumbria (at one time a stronghold of Celtic Christianity), declared in its favour. Celtic clergy, unwilling to accept the decisions of Whitby, left or were expelled and maintained a separate existence – in the west of England until 768, in Wales until 777, in Southern Ireland until circa 635, and in Northern Ireland until 700. Long before this, Sunday had established itself as the favoured day of worship in most of the Christian world. Whether the Celtic Church continued Patrick’s and Columba’s observance of the seventh-day Sabbath alongside Sunday cannot in all cases be determined. In some parts of Scotland it did. The English princess, Margaret, who married King Malcolm III of Scotland (1054-1093), complained that the Scots north of the River Tay kept Saturday as the Sabbath and worked on Sunday. She determined to stamp out what she regarded as this lax attitude to Sunday and appears to have been successful.

By the Middle Ages the Scots and the Irish were a solid part of Roman Christendom.

The Lollards

If isolated groups of Sabbath-keepers continued to exist, they have left no trace. It remained for later generations to rediscover the Sabbath truth – and for that matter many other doctrines and practices in the Seventh-day Adventist doctrinal package.

There are tantalizing hints at such a rediscovery among the Lollards in fifteenth-century England but nothing that could be regarded as firm evidence. Similarly, there may, or may not, have been small Sabbath-keeping communities in sixteenth-century England. For firm evidence we have to go to the seventeenth century.

Seventeenth-century Sabbath-keepers

The first identifiable group of Sabbath-keepers grew around the figure of John Traske, a Puritan minister in London. He and some of his followers were imprisoned for their beliefs in 1617 and, although he recanted and was released, his wife remained faithful and in prison until her death in 1645. Theophilus Brabourne, also a minister of the Church of England, took up the challenge in 1628 in the impressive *Discourse upon the Sabbath Day*. Dr B. W. Ball calculates that he wrote some thousand pages on the subject throughout his life, and his thought and scholarship stand up to scrutiny even today. Despite his writings, Brabourne remained faithful to the Church of England, seeking to reform from within. After the outbreak of the Civil War and the execution of the king in 1649, when religious uniformity became much more difficult to maintain, Sabbath-keeping congregations emerged both in London and the provinces. Thereafter we can say with certainty that there have always been groups of Sabbath-keepers in the British Isles. Of these the most prominent and long-lasting were the ancestors of the Seventh-day Baptists. Despite persecution, at times they flourished, grew in number, and through their major pastors provided a substantial literature on the Sabbath question well into the eighteenth century.

J. N. Andrews

It was from one of these early



J. N. Andrews



W. W. Prescott



A. A. John



The first publishing house in Britain was officially founded in 1894, the first sanitarium in 1899 and the first ministerial training centre in 1901. ABOVE is Roundelwood, the flagship of present-day health evangelism. TOP RIGHT is the oldest of the Newbold College buildings. RIGHT is The Stanborough Press Ltd.



congregations (the London Bell Lane church) that the Sabbath truth reached Newport, Rhode Island, in 1664, in the person of Stephen Mumford. For some time the English mother church nurtured the fledgling American believers with pastoral letters and new immigrants. And it was a spiritual descendant of this group who first introduced this doctrine to those who were to found the Seventh-day Adventist Church. J. N. Andrews readily acknowledged Adventism's debt to the English Seventh-day Baptists. When he came to England (en route to Switzerland) in 1874, he spent time with William Jones, pastor of the London Millyard Seventh-day Baptist Church (a Church with a continuous history from the seventeenth century). Jones showed him the important sites in the history of the London Sabbath-keeping movement. He also took him to Natton in Gloucestershire, the only known remaining Sabbath-keeping church outside London at that time. Despite Jones's efforts, English Seventh-day Baptists were in decline. The Seventh-day Adventists took up the banner (with Jones's encouragement) and soon became the major Sabbath-keeping Church. Adventists did not discover the Sabbath; they were introduced to it by heirs of a long tradition. But they came just in time to ensure continuity.

Nevertheless, although it is interesting – and gratifying – to discover that aspects of the Seventh-day Adventist message pre-existed the Church by hundreds of years, the fact remains that there was no Seventh-day Adventist presence in Britain until the late 1870s. Even the Church's immediate predecessors, the Millerites, who established a mission here in the 1840s, appear to have died out before Adventist missionaries arrived. J. N. Andrews made a personally-financed reconnaissance in 1874 on his way to Switzerland and urged immediate action, but it was not until 1878 that the General Conference sent J. N. Loughborough to begin a permanent mission.

John Loughborough

They had chosen a good man. His English diary shows that he gave himself a punishing schedule of appointments. If hard work and dedication alone could have made a success of the mission, Loughborough would have done it. But it could not, and Loughborough knew it. He needed more help, and the brethren were unable or unwilling to send him men of the calibre he demanded.

This was not his only problem. It was his misfortune to experience two of the worst English summers of the century. Tent evangelism could not have been exposed to a more severe trial.

The tent had greater disadvantages, however. Britain was not the mid-west of America. In England the tent and the tract were associated with evangelism for the 'lower orders' and, once this image had been created, Loughborough was unable to attract many from other classes.

The Loughborough team had an additional disadvantage. They were foreign. As Andrews observed, it takes time to absorb the *mores* of a different society. Furthermore, the British were a proud people. Conscious of their country's economic and political supremacy, they did not readily take lessons from foreigners, especially in religion.

All this made the education of a native ministry imperative. Loughborough's response was to take the most promising of his tiny band of converts to America when he returned for the General Conference of 1881. It did not work. Not one of them appears to have returned.

Perhaps aware of Loughborough's experience, later superintendents confined their efforts to holding training institutes within the country. The first actual college, planned by W. W. Prescott, opened its doors in 1902.



Judson Washburn (1863-1955) The Man Who Made the Difference

When Judson S. Washburn arrived in Britain in December 1891, Adventism had scarcely secured a foothold. Despite the hard work of evangelists like John Loughborough, S. H. Lane and A. A. John in the dozen years preceding, memberships were tiny.

In the ten years of his first stay in Britain, Washburn was to participate in massive changes. His evangelistic impact on the British Isles was greater than that of any other pioneer.

Washburn, 25 at the time of the great Righteousness by Faith General Conference of 1888, was set on fire by the Gospel. In the same year that he departed for Britain, Washburn, with Ellen White, complained that speakers continued to dwell 'upon the

law . . . and not on Jesus'. Hence, on his arrival in Britain, Washburn may be said to have had one major advantage over many other individuals whom the General Conference could have sent: he preached the objective Gospel and, consequently, enjoyed the blessing of the Holy Spirit.

Washburn's campaigns in Southampton took the membership from 20 to 120. Unprecedented success attended his campaigns in London, Bath, Bristol, Newport and Cardiff. The growth in membership left other workers drop-jawed. In 1898 it was necessary to convene a meeting of ministers in Bath to discuss the 'division of the British field into conferences'.

One doctoral researcher has concluded that British Adventism might well have perished but for Washburn's contribution. This view is also expressed in *The Seventh-day Adventist Encyclopaedia*.

On 29 April 1892 Washburn began corresponding with Ellen White. His letters make fascinating reading. They illustrate the impact of Righteousness by Faith upon his thinking and they catalogue the extent to which his new perceptions influenced his approach to evangelism.

However, Washburn had none of the 'star quality' of later evangelists. For long years he wore the same suit until its surface was shiny. Typically he delivered his sermons in front of, rather than behind, the lectern. And, to the astonishment of those fired by his Gospel, he frequently preached for two hours without the aid of notes *or a Bible*. Washburn knew the whole of the New Testament by heart, together with portions of the Old Testament, including the book of Daniel. Verse by verse, he could draw from what he knew at will.

Washburn disliked stereotypes and, prior to his departure for Britain, had sought advice as to how to tackle the task of evangelizing the English. From the start, he told Ellen White, he had abandoned the approaches favoured in the US. In Bath, he expounded the book of Romans for a whole 'season' before he approached the prophetic books of Daniel and the Revelation. Even when he entered the apocalyptic regions, he was careful always 'to focus in on Christ'. Before the close of his first year of evangelism in Bath, fifty were worshipping on Sabbath on a regular basis.

In Bath and in the south Welsh cities, Sunday preachers thundered against Washburn by name. They printed tracts against the Advent faith. Nevertheless, Washburn could explain to Ellen White: 'You see, all who know anything about us know that we believe in the Gospel and that our doctrine is not simply a legal theory.'

In the Britain of the 1890s the work of an evangelist was still sufficiently newsworthy as to attract the hacks from the local newspapers. In Bath, Newport and Cardiff, Washburn's sermons were reproduced verbatim.

After a decade of campaigning, Judson Washburn returned to the United States. However, during the 1920s and early 30s he returned to conduct 'revival crusades'.

Washburn died on 21 July 1955 at Hagerstown, Maryland, at the age of 92. DAVID MARSHALL

Present Truth

An early major achievement was the publication of a monthly *Present Truth*. The need for a British-produced paper was acknowledged as early as 1881 and a start was made on 15 March 1882 when the American *Signs of the Times* appeared with a British supplement published at Southampton. In 1884 it was succeeded by *Present Truth*. Edited and produced in Grimsby by M. C. Wilcox, it was an important weapon in evangelism. Fifteen thousand had been sold or distributed by 1885 in places like Kettering, where a church was established after an evangelistic campaign in 1886. The success was sufficient to warrant making it a bi-monthly late in 1885 and holding a two-week institute for colporteurs in 1886. A band of six lady workers was formed as a result. By then churches had

been established in Grimsby, which became the headquarters of the mission when the small printing press was moved there from Southampton in 1883. Ulceby, Kettering and Risely. Campaigns had also been held in Exeter, Topsham, Paignton, Dartmouth and Keinsham (just outside Bristol) in the south-west. Totton, Fitzburgh and Cowes in the south, Hull, Louth, Barrow and East Halton in the north. Scotland, Ireland and Wales were entered but at that stage without great effect.

Stephen Haskell

In May 1887 the General Conference advised that the Press be moved to London. Stephen Haskell took up his work as superintendent of the Mission and editor of *Present Truth* in January 1888. Its new resting place was 451 Holloway Road.

Haskell was a talented minister, a president of three conferences since 1870, and had recently been superintendent of the new Australian Mission. Under his leadership, Australia had yielded 266 members in three years. In two years in England he was only able to double the membership from 80 to 160. Not for the last time, England was to prove a discouragement to proven and successful leaders.

Mrs White urged Haskell to attack the big cities, although she realized that massive populations needed large workforces: she reckoned that London alone required a hundred workers. Haskell could not wait for that number; he would still be waiting had he done so! But if London could not be taken by storm it could at least be infiltrated by stealth.

A large house in Tufnell Park ('The Chaloners') was rented to accommodate a team of mainly American Bible workers who were given special training to engage in aggressive door-to-door work, giving Bible studies and selling literature. The house was also used for Haskell's campaign meetings. By 1889 there were sixty-five members where previously there had been none. The evangelistic team of nine workers demonstrated the value of a large team working in a small area of a large city.

Judson Washburn and W. W. Prescott

A somewhat smaller but equally effective team took the much smaller city of Bath by storm in 1891. Judson Washburn and three Bible workers were able to capitalize on the literature work of George Stagg, who had been there since 1886, and G. W. Bailey, who arrived in 1890. When a church of 80 was formed in 1892, over half its members owed their first contact with Adventism to literature. Large-scale advertising and the hiring of prestigious halls (following the advice of Mrs White) and preaching geared to the audience also helped. Washburn then moved to Southampton where he met with even greater success (and publicity, especially after attacking a pamphlet by

Gladstone). A depleted church membership was increased to 120 and the present church building in Shirley Road was purchased in 1895. By then the demand for literature was so great that *Present Truth* had become a weekly with a regular print-run of 10,000, and Washburn used the same combination of literature, advertising, good halls and teamwork with success in Cardiff in 1895. By the time W. W. Prescott organized the scattered churches and companies into the British Conference in 1898 the membership stood at 590. There were fifteen churches, six companies, five ministers and six licentiates; Ireland, Scotland and Wales had been successfully entered. The tide was beginning to turn.

Prescott was a talented reformer whom Ellen White and W. C. White expected to become the General Conference president in 1897. The session was, however, dominated by the conservative, anti-reformist group, and Prescott was left without a job until the last day when his name was proposed from the floor for the British Mission. Virtually exiled, Prescott might have been excused for taking life easily. Instead he built intelligently and vigorously. Without neglecting evangelism and publishing, he worked towards the founding of a college to train British workers and supported the opening of the health work, seeking to add a sanitarium and a health food factory to the Church's activities.

Leeds in 1902 or Southsea in 1903?

The General Conference of 1902 brought the reformers to power. The creation of union conferences was one result. In Leeds in 1902 the British Church agreed to the formation of a union conference comprising two local conferences and three missions. The constitution was not approved until the next session, held at Southsea in 1903.

What are we to make of the first twenty-five years – 1878-1902 – of Seventh-day Adventism in the British Isles? The going was undoubtedly slow. When he compared his achievements in England with those in Australia, Stephen Haskell was driven nearly to despair. Prescott was equally dismayed. And these were talented men. Both had distinguished records before arriving; both went on to achieve great things after leaving.

The fact that they were 'foreign' missionaries did pose problems. These had been overcome in Australia, but Australia was a less entrenched, more transitional society – always fertile ground for church growth. We have also detected an inability to attract the 'better classes' with whom they felt comfortable. Not that they did not try. When Haskell entered London he commenced work not in the East End but in the comparatively respectable suburb of Tufnell Park. And Judson Washburn followed advice that was intended to attract the 'better sort'. Whether he did so would require an inquiry into the socio-economic status of the members of his sometimes thousand-strong

congregation for which we do not have evidence. Washburn's undoubted talents may have encountered that section of the working classes that had been made literate and upwardly mobile by the provision of state education in the 1870s. The conversion of a coal-miner, W. H. Meredith, is consistent with these observations. He had been educated in one of the best elementary schools in the country and was already a Methodist lay preacher.

Money problems

Just as important, the British mission was constantly short of money. J. N. Andrews was astonished that only one missionary was to be sent when he first heard the news in 1875. The situation had not much improved twenty years later: Ellen White's view that London needed at least a hundred workers if the cause of the work was to prosper contrasts starkly with the handful that the General Conference could afford for the whole country. If the Church was to be self-sustaining it needed either a massive influx of the working classes (a task for which the missionaries were unsuited) or a goodly number of the 'better classes'. As a result, they remained dependent on the whims of the American believers and on the General Conference's strategic planning. When Prescott assumed responsibility for the mission in 1897 he found that the General Conference had cut his budget from \$10,000 to \$3,000: the funds were diverted to Australia.

As we have seen, the most successful campaigns, numerically speaking, were those in which teams of workers were involved. But while team evangelism produced the crowds and the baptisms, the manpower required led to problems. There were simply not enough workers to go round. The neglect of the Mission's first church in Southampton in the 1880s led to a steep decline in membership; a similar fate was to befall Washburn's company in Cardiff when he and his team moved on, leaving the flock without a shepherd. The new London believers brought together by Haskell and his team were similarly abandoned: there was not a single minister in London in 1893. So much for Ellen White's hundred.

In the circumstances, we should be impressed by what was achieved. By 1902 the British Union was organized; its college was established; its publishing house was turning out 16,000 copies of *Present Truth* a week as well as a monthly health magazine (*Good Health*, started in 1901) and subscription books for a growing sales force; its health food factory (at Birmingham since 1900) was in operation. Working away in Wales was the young W. H. Meredith, arguably the most gifted convert of the period. He was to become the British Union's first native president. Britain's total reliance on foreign missionaries and foreign funds had not yet come to an end; but the end was in sight.

Britain in 1900

In 1900 the British Queen was monarch of more than 300 million people, over thirty-one countries, across a quarter of the globe. In southern Africa, Lord Kitchener was pursuing a scorched earth policy against recalcitrant Boers and packing the resultant refugees into what the newspapers were calling 'concentration camps'. It was considered a British right to win wars – and cricket matches.

Rich and poor. Britain was enjoying a wave of prosperity, the fruits of which were very unevenly distributed. The rising star of the Liberal Party, Lloyd George, said, 'We are the richest nation on Earth but we have 10 million people [in the British Isles] living in conditions close to destitution.' A quarter of a million people lived in workhouses. Thirty per cent of the population lived below the poverty line. The Independent Labour Party was founded to give them a voice. Arthur Balfour, who would become Conservative prime minister in 1902, feared that the ILP would 'change the very order of society'. He gave it as his opinion that the poor might be permitted to enjoy democracy so long as they left power in the hands of the upper classes. There was no welfare system and the first old-age pensions (five shillings a week for individuals and seven shillings and sixpence for couples over 70) were not introduced until 1908.

Defence. There was no shortage of funds for defence, however. The increasingly real threat from Imperial Germany meant that an ever larger proportion of the national budget would be set aside for rearmament – especially battleship building – in the years that followed. The Balkans was seen as a microcosm of international Great Power alignments. The sympathies of the Powers with the Balkan nations were almost identical to those of the 1990s.

Health. Twenty per cent of the population lived in London. Its total population: 6.5 million. Industrial conurbations were growing at a faster rate than anywhere else in the world. In 1901, 2,000 Londoners would die in a smallpox epidemic with doctors totally failing to control the infection.

Health standards in the cities were poor, and getting poorer. The army was turning away more and more recruits on health grounds. The schools reported on the 'physical degeneracy' of the majority of pupils. The government, following a public health investigation, suggested that public health could be improved by increasing diet-consciousness, alleviating overcrowded living conditions, improving the environment and taking steps to inform the public of the dangers of excessive drinking. In January 1906 the modest efforts of an Adventist-owned health food company to increase the amount of dietary fibre were outshone by the launch in Britain of Kellogg's cornflakes.

The motorcar. At the turn of the century 229,000 men were still involved in work with some form of horse-drawn transport – cabmen, coachmen, groomsmen – but 703 automobiles were already on the roads.

Ten years later, though horse-drawn transport was still popular, there were 48,000 cars. As early as 1904 London was becoming congested and, though the rate of accidents was on the increase, the government considered the introduction of driving tests to be too radical a measure. By 1905 the number of road accidents was such that the London County Council proposed the setting up of a motorized ambulance service to get victims to hospital. The speed limit was 20mph and the police had set up speed traps to enforce it.

In 1906, 700 buses were in service in London and another 300 were about to arrive.

Pollution. Air pollution was a problem in all the conurbations because all the industries burned coal. So bad was the air quality in London that, as early as 1904, an organization was established to have the city declared a smokeless zone.

The motorcar was becoming a status symbol in the new, prosperous Britain. For the expanding middle class there

was the Standard 7 at £150 (1904). For the seriously wealthy: Henry Royce and Charles Rolls commenced their famous partnership. By 1908, £600,000 per annum was being taken from the motorist in the form of taxes on petrol and driving licences.

Religion. Whoever prosperous Britons thanked for their place in the sun, it was not God. In London only one in five ever went to church. Most church attenders were middle class. A national poll in 1910 showed that even on Easter Sunday only circa 2 million Anglicans were in church in the British Isles (though a further 22,000 were in prison!). There was much talk from pulpits throughout the land of the evils of materialism, secularism and addiction to various forms of entertainment. In 1908 the dream factory had been founded in Hollywood.

Women's rights. Women were fighting for their rights. While they could receive degrees from two London colleges, they would have to wait until 1948 to receive them from Cambridge! Education and the vote were hot issues for women in the first decade of the new century.

Communication. In 1901 Marconi transmitted radio signals from Cornwall to Newfoundland. The century of international communications had begun.

Comparisons. The problems under discussion in 1900 as in 2000: • The continuing gap between rich and poor; • war-like posturing overseas and a massive defence budget; • the standard of public health and the need for an increasing health awareness; • pollution and its effects; • the effects of the increasing popularity of the motorcar; • the struggle for the equality of the sexes; • the challenge to the churches of materialism, secularism and the dream machine.

The problems have remained constant. The scale has changed.

DAVID MARSHALL



The Brandts, who began the work in Hull and Liverpool.



Persecution in Wartime

In both the world wars of the twentieth century, Seventh-day Adventists were, in the main, conscientious objectors to military service. By May 1916, ten thousand Britons had applied for exemption from combatant duty. Adventists were not on their own!

Whereas it was to be possible to survive World War II as a conscientious objector — and suffer no worse a fate than being sent to work down the mines or on the railways — the atmosphere in the 1914-19 War was supercharged by jingoism. In addition, as the vast casualties of the war became apparent, both the bereaved and those who had sons, husbands and sweethearts on the Western Front often felt justified in exerting social pressures of an extreme kind against those who refused to fight. In the lower ranks of the officer corps the hostility to those who refused to fight and, in addition to their non-combatant status, refused to do menial work on the Sabbath (tasks involving helping the sick were performed willingly), was particularly intense. Many were sentenced to six months' hard labour for refusing to work on the Sabbath. Among these were H. W. Lowe (later to be BUC president), A. F. Bird (who later became an evangelist), and W. W. Armstrong (who also became Union president at a later date).

The harsh treatment of Seventh-day Adventists has attracted the attention of historians. This is particularly true of the treatment of W. W. Armstrong. His own account of his treatment was published (anonymously) in *The Tribunal*, on 4 April 1918:

'In the cell passage the sergeants agreed that I was the ringleader, probably because I was the tallest. The smallest pair of "figure eights" was brought and screwed down on my wrists. So small was the pair that to get them on, my flesh was ripped and cut in several places. The circulation was practically cut off, leaving my hands dead. I was then pushed into a cell, and pinned against the wall by one sergeant, whilst the others in a most passionate rage struck me continually about the head and in the stomach. Then one burly NCO lifted me up bodily, and with his knee threw me backward to the other side. The contact with the iron wall caused the irons to cut more, and sent acute pain to all my nerves. This kind of treatment continued until I dropped to the floor. I was picked up, but then collapsed again, whereupon I was kicked several times in the middle of the back. Finally, I became unconscious. I had made no opposition by force, or even uttered a word which could have given the slightest offence.

'About 10am I was taken out of my cell, and two cement blocks weighing about 35lb each were roped round my neck, one hanging upon my chest, the other upon my back. With my wrists still in irons behind my back, I was made to pace the passage at a quick march. At last, from exhaustion, I sank beneath the strain, and remained in a fit for about an hour. When I came to, I was placed in the cell again till the afternoon, when the governor visited me and gave permission for me to have my blankets. At 4pm I was given six ounces of bread — the first food for twenty-four hours.'

Armstrong remained in his cell that night, and until noon the next day, without medical attention. Later in life, the effects of this punishment caused Armstrong a great deal of suffering. A. F. Bird died prematurely. When the treatment of the Adventists was brought to the attention of the Government, fourteen of them were lodged in Wormwood Scrubs.

A group of seventeen Seventh-day Adventists were sent to Dartmoor. Among them were Jack Howard (later to be president of the Welsh Mission), Hector Bull (later to be a pastor), and Charles Meredith, son of Welsh pioneer Pastor W. H. Meredith.

W. W. Prescott chairs the Bath Conference 1898.



Adventists at Wormwood Scrubs. BACK ROW, left to right: J. McGeachy, W. Coppock, W. W. Armstrong (for several years British Union Conference president), A. Penson, Jesse Clifford (missionary to West Africa). MIDDLE ROW: S. Williams, D. Barras, A. F. Bird, H. W. Lowe (British Union Conference president for several years before, and during, World War II), E. Archer. FRONT ROW: G. Norris (manager of Granose Foods and pioneer factory builder in South America), H. Archer, W. G. Till (missionary for many years in West Africa).



Seventh-day Adventists in Dartmoor. Britain's bleak military prospects in 1917 led to hostility towards those who stood out for the fourth and sixth commandments. BACK ROW, left to right: Fred Cooper, Albert Pond, Walter Marson, Ron Andrews, Claude Bianco, ?, and Rutherford. FRONT ROW, left to right: Davies, ?, J. M. Howard and Hector Bull.

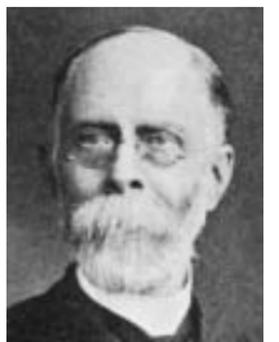
When the war was over, W. T. Bartlett, secretary of the BUC, received a letter from the War Office, informing him that those responsible for the ill-treatment of Seventh-day Adventists in one prison had been reprimanded, reduced to the ranks or transferred.

At the outbreak of World War II the rights of Seventh-day Adventists were respected.

From pages 104-110 of B. P. Phillips's PhD dissertation (unpublished), University of Glamorgan.



LEFT: E. J. Waggoner, Press editor and RIGHT: W. C. Sisley, Press manager at the turn of the century.



A Century of Evangelism

An examination of the differing approaches to evangelism in the British Isles in the course of the twentieth century. by Martin L. Anthony

The Seventh-day Adventist Church is built on the preaching of the Gospel in its last-day setting. From its very beginning in Britain, the Church has sought to promulgate the salient truths of our message to a public steeped, in the first half of the twentieth century, in Anglicanism, and more recently increasingly secularized by the rising tide of affluence and materialism.

Before World War I

As the twentieth century dawned, it saw fewer than 900 Adventist believers scattered through twenty or so organized churches plus a few companies and groups. These had been established after aggressive evangelistic programmes, often spearheaded in the earlier years by American missionaries such as J. N. Loughborough, S. N. Haskell, and J. Washburn. They had found the British people entrenched in their culture, and scarcely willing to consider the claims of a newfangled 'American' religion that cut directly across the normal British lifestyle. Then, as now, there were few who were prepared to respond.

Not that they would not listen. With no television distractions, and with a more biblically-oriented mindset among the public, these early evangelists could draw a crowd with large-scale advertising, the hiring of prestigious halls and solid preaching. Washburn had shown how it could be done, with eighty converts in Bath in 1892 and similar results in Southampton a couple of years later, and in Cardiff the following year.

Washburn's evangelistic techniques could well be studied more closely today. Rather than presenting the distinctive teachings of Adventism early in his evangelistic series, he would spend two to three months on Christ-centred expositions in which the Cross and the Gospel were foremost. Once a steady and substantial foundation had been laid, then the more 'testing truths' could follow. The method was sound, scriptural and effective. A solid core of evangelistic interests could be nourished and prepared for baptism – not in weeks, but in months of hard work. New converts were taught to stand on their own feet, rooted in the Word of God.

Growth also brought its problems. It was one thing to raise up a group of believers, but another to sustain and build these groups. Where were the shepherds to feed the new flocks? Early British Adventism is replete with tales of groups founded on an evangelistic tide that receded with little trace

after a few months or years. Pastors have never grown on trees: they must be called, trained and sent to serve. The founding of Duncombe Hall in Hornsey Road, North London, in 1902 was calculated to meet this need; and meet it it did, though it took time for the steady stream of pastors to complete their studies (thankfully these were not spread over six years in those days). Many of them would eventually serve their Church in overseas mission appointments.

Evangelistic success for some new members also brought its penalty. There was no five-day week at this time: converts were faced with the possible loss of employment. Some, like F. W. Goodall and Bernard Belton, entered the work of literature-evangelism. They carried no fancy titles in those days, simply 'agents' or 'canvassers'. Of course, it was somewhat easier to sell literature; but still long hours were required to keep oneself afloat. Those 900 or so members were selling 50,000 copies of *Good Health* each month at a penny each (old currency, remember). College students went out on Sundays, and throughout the summer, selling their wares throughout the London area. By 1907 it was reported that among the relatively small group of believers nearly 300,000 religious books had been sold during the thirty years since Adventism had reached these shores.

Between the years 1902 and 1914 the membership more than tripled from 844 to 2,671. It is a sobering thought that had it been possible to sustain that rate of growth right through the century, there would have been approximately 10 million British Seventh-day Adventists in these islands – even without immigration!

War and its aftermath

Of course, it couldn't last. The outbreak of hostilities with Germany in 1914 would drastically impact upon the whole of Europe. But initially the programme of evangelism continued relatively unimpeded. A net growth of 370 members was seen during the war years, facilitated by the exemption of all pastors from military service after conscription was introduced in 1916. The church had officially adopted a non-combatant stance, though the American Union president, W. J. Fitzgerald, had himself advocated combatancy, and was obliged to resign at the end of 1916 over the issue. The sterling refusal of a sizeable group of young men from the Watford area to bear arms and to work on Sabbath led to a short period of harsh imprisonment, with solitary



FROM THE TOP: Homer R. Salisbury, H. Camden Lacey, and W. T. Bartlett – pioneers of ministerial training in Britain.

confinement and hard labour for some. Two of these, H. W. Lowe and W. W. Armstrong, would later serve with distinction as British Union president for a total of eighteen years between them.

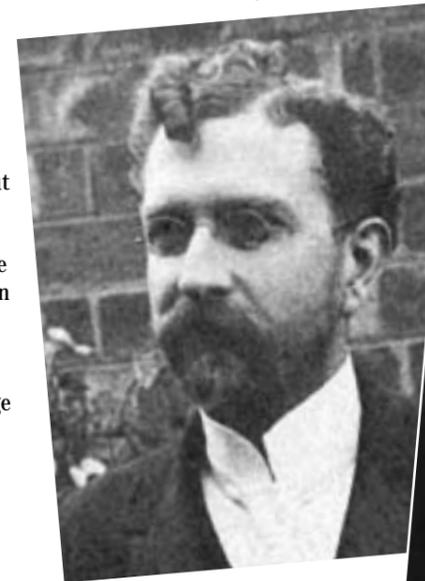
The war caused inconvenience and occasional disruption to evangelism. The printing house had problems with paper shortages. Public meetings were, for some time, affected by blackouts and air raids. But the vigorous preaching of the Advent message continued, with a new dimension added in 1918 with the city-wide programme in Manchester conducted by J. D. Gillatt, son of the North England Conference president. The largest hall in North England, Manchester's Free Trade Hall, seating 2,600 people, hosted the meetings, with an average of 1,500 attending on the first few nights. Sixty-five were baptized by the close. Gillatt, unfortunately, died four years later, but another was to take his place for a while.

One of the most successful evangelists British Adventism has seen, Lionel Barrass, burst onto the evangelistic scene with a major series in Walthamstow in East London in 1922, resulting in sixty accessions to the Church. He then moved into North London, holding meetings in the Rank cinema in Finsbury Park and with 2,000 regularly attending for the first couple of months. The public response prompted astonishment on the part of the cinema owners, who could not believe that people who refused to go to the cinema for film showings would go for evangelistic meetings. One Bible instructor on the team broke down under the strain; her sixteen contacts whom she was visiting were handed over to an untrained lady working at the Press for follow-up, and she joyfully led all sixteen into the baptismal tank! A doctor of divinity challenged Barrass to a public debate but was told, 'Sorry – we are too busy!'

Barrass went on to conduct further programmes in Finsbury Park, with the North London church membership swelling to 242. His style of preaching did not exclude the use of humour. The *Holloway Press* in its issue of 22 March 1924 stated: 'Pastor Barrass is evidently much appreciated by the people . . . His address was entitled "£200 reward for missing Bible text", and he remarked that it had drawn very big crowds when he was in Scotland.' He blended this humour with a fearless presentation of the more controversial Church teachings, using prophecy and current politics to illustrate the end of all things. The increasing build-up of world recession, and the General Strike of 1926, caused many to think seriously of the fragility of human existence, and the need to develop a personal faith in God.

Barrass's evangelistic success inspired others to engage in a bold presentation of God's truth. A. S. Rodd, who had initially served as the Food Factory manager from the turn of the century, organized the York church and a company at Douglas on the Isle of Man. He went on to Rotherham and

E. E. Andross, an effective evangelist and conference and union president in the first two decades of the century.



Father and son evangelistic team. Pastor and Mrs. J. D. Gillatt and son John Gillatt. In Chiswick John was attacked by seventy Roman Catholics armed with baked potatoes!



Literature-evangelists pioneered the work in most districts. This is an LE Convention in 1901.

Ted Horspool, third from right in second row, the literature-evangelist pioneer in Sheffield (1905) and Leeds (1909). FRONT ROW, left to right: J. Harker, J. Bell, A. S. Rodd, Alfred Bacon, M. V. Campbell, W. Maudsley, J. McAvoxy, F. A. Spearing.



Liverpool, with over thirty converts in each place. In the south, William Maudsley led large numbers to faith in Wimbledon, with 1,300 attending a series stretching over twenty weeks. J. Gillatt encountered stern resistance in West London, after a profitable series in Acton, when he was faced with rowdy disturbances at his Chiswick meetings. Seventy Catholics armed with baked potatoes broke into the hall intent on trouble. The records do not show whether vegetables were used!

Infiltrators

Gillatt's early death in 1922 was unfortunately followed by the apostasy of the pastor and thirty members of the Battersea church, which had been organized after Gillatt's meetings. Reformed Adventists had inveigled their way into favour in that congregation, under the influence of a Californian former Seventh-day Adventist by the name of Margaret Rowen. She had claimed the prophetic gift but had been subsequently disfellowshipped in 1919. She went on to predict the return of Christ in glory in 1925, and her British adherents accused the church of misuse of funds. Union president, M. N. Campbell, prepared a four-page supplement to the Union Church paper refuting these charges, but regrettably the congregation would not listen. It was a salutary reminder to the Church of the need to guard against external delusions based on passing fantasies. In 1927 the Reformed Seventh-day Adventist Church (Rowenite) collapsed, following the arrest and sentencing of Rowen in California on a charge of attempted murder.

The large-scale evangelistic programmes were not without their drawbacks. There was undoubted friction on occasions between evangelists and administrators. Success is a two-edged sword: it can breed arrogance on the part of those wield it. The meteoric rise of Barrass, for example, led to an even more startling fall. Overwork led to sickness, and a period of conflict with administrative leadership. Eventually the evangelist abruptly resigned from the ministry (with a year's salary paid!), and within twelve months was no longer a church member.

Conference minutes reveal that another leading evangelist was caustically reproached for his portliness, and ordered to go on a diet to restore his normal contours. The same preacher had problems with keeping to budgetary restraints; and when he asked for a special food allowance to assist his pregnant wife, he was told firmly to dispose of his motor cycle rather than expect assistance not granted to others. This, remember, was in an era when evangelism was given top priority – an era when policy simply said, 'Voted: We should not encourage as a general rule the granting of holidays to our workers.' One can, perhaps, understand that friction should arise between brethren under such circumstances.



The British Union Conference Executive Committee, 1926-1932, chaired by the first British-born president, W. H. Meredith (centre front row).

W. H. Meredith The First Indigenous Leader

W. H. Meredith was one of those men on whom God placed the gift of wisdom. This enabled him to cope with the excesses of E. J. Waggoner, who had reached that place in his life where he was highly critical of the decisions on reorganization voted at the 1902 General Conference. He respected the deep-thinking Waggoner, but rejected his destructive criticism of Ellen White. Likewise, he thought Waggoner had become too much of an extremist by advocating that, with guidance from the Holy Spirit, the Church had no need of a formal organization. Meredith's wisdom was also evident when he early recognized that A. F. Ballenger was beginning to preach in opposition to the teachings of the Church. At the time Meredith did not realize the full extent of Ballenger's entanglement with Spiritualism, that is, not until he read Ellen White's *Testimony* and all the evidence fell into place. As a young minister he had to cope with these developments that could easily have undermined the establishment of the Adventist Church in the British Isles.

For the first three decades of the twentieth century Meredith was a prominent, much-loved administrator and preacher in the British Union. In 1904 he was asked to be the superintendent of the Welsh Mission and then, successively, president of all the various conferences in England until he was voted to the presidency of the British Union Conference (1926-32). He was the first Briton to become president of the Union Conference.

After his 'retirement' in 1932, he conducted many lay preachers' training courses, and was a wise counsellor at the Stanborough Park church. He had a good singing voice at the beginning of his ministry and sang in a quartet at the last General Conference attended by Ellen White. Like many of his age in Wales, he had grown up in a town with a sound musical tradition. He died in 1952 just before his 82nd birthday.

B. P. PHILLIPS

'That success may not spoil . . .'

Union president Meredith at the 1928 Session made a plea for the prayers of God's people for evangelists, 'that the men carrying out evangelistic efforts, and who are continually in the limelight, may be men wholeheartedly for God and His truth; that success may not spoil them but only inspire them to further effort.' (*BUC Missionary Worker*, 24 August 1928, page 33.)

In the decade of the Thirties, the expansion of the Church continued with new areas constantly being opened up. Churches or groups were established in Yarmouth, Portsmouth, Southall, Reading, King's Lynn,

Gosport, Gravesend, and Bournemouth, to say nothing of the northern part of the country. But progress in the Missions was very mixed. In Southern Ireland J. A. McMillan, later to serve as Union president, led out in meetings for nearly a year in a billiard hall in the city of Cork, after being refused the use of five halls and eight cinemas. But fruitage was minimal there. In Scotland, the membership between the wars increased by just sixty members; this was approximately half the increase seen in Wales, where the 1938 membership of 466 was virtually the same as it is today. In each of the Missions the basic issue had been lack

of personnel; the membership surged and ebbed in accordance with the availability of preachers. How little times have changed!

The Thirties also saw the move of the College from Watford to Newbold Revel in Warwickshire, into greatly-improved facilities; also the first camps for youth commenced near Scarborough, and the first Australian evangelists to work in Britain came to supplement the workforce. Roy and Clifford Anderson baptized ninety people at Wood Green in 1931, and brought a renewed impetus to the growth of the Church in London. But the deepening financial crisis threw a damper on the availability of funds, with a rash of salary cuts introduced, and pastors being obliged to supplement their wages by means of literature sales.

The Vandeman era and beyond

A second world conflict from 1939 – 1945 saw the steady growth of the Church in membership at an annual rate of 7%, with an average of 420 baptisms each year. When the war ended, Union president Harry Lowe called for a wider national evangelistic thrust in the July 1945 *British Advent Messenger*. He could scarcely have foreseen the unparalleled success that would follow during the coming decade or, for that matter, the secularizing processes which,

some decades further on, would cause the shrivelling of evangelistic accessions and the virtual death of the traditional campaign, especially among the native British population.

A call to the General Conference for help from external sources resulted in the despatching of top evangelist George Vandeman to Britain. Vandeman was serving as the associate secretary of the General Conference Ministerial Association. He not only drew the greatest crowds ever seen at an Adventist evangelistic programme in this country, but fired the enthusiasm of workers throughout the territory so that his influence was Union-wide.

London's Coliseum Theatre hosted Vandeman's central programme. Some 10,000 people turned out on the first night, and necessitated the scheduling of an additional session. Attendance eventually levelled off to around 2,500, and other theatres were subsequently used. That initial series resulted in the establishment of the Central London church, and was made possible by the acquisition of the New Gallery Centre lease, which was purchased from the Crown at a cost of £122,000. Vandeman's work brought a great impetus to the prioritizing of evangelism in the local fields. Those who had assisted him in his

work were scattered throughout the Union to deploy new techniques and ideas. Some, indeed, became mini-Vandemans delivering his sermons almost verbatim – though not, perhaps, with equivalent success.

Immigration

By 1958 the British Union membership had reached the figure of 8,252, with some 90% of the membership being of native British stock. The following ten years saw a change in the ethnic composition of the Church, with much growth in the city churches where our Black members had settled. The fact that evangelism for seven or eight decades had been targeted at the major population centres meant that Adventism was thinly represented in the rural areas. As Black churches rapidly grew and White churches dwindled in representation, the baptismal intake tilted sharply and, perhaps, irreversibly towards the new church population. Steps taken, quite rightly, in the late 1970s saw the introduction of ethnic representation in the Church leadership structure. What was not foreseen was the dire effect on the growth of the native White church, savaged, as it was, nationally by the rising tide of affluence and materialism that would swamp the general population and cause a steep decline in

The 1930s were a golden age for evangelism. S. G. Hyde, W. Maudsley and O. M. Dorland were in the forefront. Here the Wood Green Empire is packed with Londoners eager to hear Roy Allan Anderson.



interest in anything related to the realm of the Spirit.

Sixties initiatives

Two major evangelistic initiatives were tried in the mid-1960s that should be noted. A 'Dial-a-Prayer' telephone service was installed in the Camp Hill church by Pastor Victor Benefield in 1963. One local newspaper, sensing a scoop, mistakenly printed the pastor's home telephone number as the one to contact; Benefield received 250 calls in a day, eighteen of which came while he was eating his lunch! The new service was introduced in all three Mission territories and in Southampton; thousands of calls were received, but it proved to be a nine-day wonder with virtually no evangelistic results. Some would argue that it was not intended as such; but it certainly brought the Church to the attention of the general public.

In the same year the Five-Day Plan to Stop Smoking was introduced in Cardiff, and during the next twenty-five years hundreds of clinics were held nationally, and often anonymously. Relatively rarely were Adventists better known when the clinics were over, though participants were introduced to the Church's health courses. The hesitancy of the Church to nail its colours to the mast in total openness was understandable, but one wonders if it was too protective of its identity. Many pagan smokers became pagan non-smokers; a handful found their way to faith.

Attempts were also made to harness the soul-winning potential of the laity in integrated outreach programmes using

house-to-house literature ministry, public opinion surveys, *Our Times* and *Focus* magazines, and community services projects. With the slump in evangelistic attendances, attention was turned increasingly to personal forms of witnessing in which the skills of members might be integral to success. There is no question that where this was conscientiously and faithfully done, some success was achieved. In 1961 the slogan 'Win One in 61' was adopted widely by churches, at a time when evangelistic programmes were still relatively fruitful. But so much depended on the ability of pastors in particular to motivate their flocks to action. Perhaps this very factor lies at the heart of the slowing of the growth of the Church in the later part of the past century.

Membership figures demonstrate clearly that had it not been for the Caribbean influx of members, and the consequent growth in this sector of the Church, total church membership figures would have declined since 1965, similar to those seen in the three Missions. And this, in spite of the efforts made to consolidate past success: the acquisition of camp sites for our youth at Aberdaron and Chapel Porth, the use of short-wave radio VOP broadcasts, and later, limited satellite television transmissions, the return of the yearly camp meetings from 1982 to the present time, the replacement of the former evangelistic centre at the New Gallery by the acquisition of the London Advent Centre, and a succession of national evangelistic plans (for example, the British versions of '1,000 Days of Reaping', 'Harvest 90', and 'Global Mission').

A Century of British Seventh-day Adventist Missions

by Jack Mahon

When the General Conference decided to stage the 1988 Annual Meeting for the very first time on African soil, the chosen venue was the Jomo

Kenyatta Centre whose stunningly African architecture dramatically dominates the Nairobi skyline. The opening meeting in the huge Plenary Hall on 4 October began on an equally dramatic note when, instead of the predictable opening formalities, GC president Neal C. Wilson announced to the vast assembly of delegates, 'My friends Fred and Don will present the welcome of the world Church to this historic gathering.' Fred and Don Thomas, sons of British parents but born and bred in rural Kenya, proceeded to give the greeting in five African languages with all the freedom and fluency of lifelong familiarity. You can address a man's *mind* in an alien language he has studied: but if you want to speak to his *heart* you had better do it in the tongue he learned at his mother's

knee. Nobody present will ever forget the amazing emotional response to that simple greeting, the atmosphere in the hall was electric. What could have been a mere formality became a sacrament; 'Brothers and Sisters in Christ'; infinitely more meaningful if those words were first childhood expressions.

The delegate group was enormously enlarged on the Sabbath when, according to the word passed around the great Nyayo Sports Stadium, this vast African assembly constituted the largest group of Adventist believers in the history of the world Church. Not surprising, since more than a million Adventists inhabit the countries around Lake Victoria. In the late seventies Adventists had been astonished when a national census indicated that several million Kenyans had declared themselves to be adherents of the Adventist Church. They were not on the Church books but the statistic was an indication of the way the Kenya public viewed our Church.

Since the Adventist Message came relatively late to East Africa, how does one account for the effective 'planting' within a few decades of such huge Adventist communities in the various countries? The simple but true answer is because of the industry of indigenous Gospel colporteurs and the Spirit-filled preaching of African ministers and laymen, backed by the personal witness and transformed life-style of thousands of African believers. In paraphrase, Nyayo is *Following in the Footsteps*, but in whose *Footsteps* did the preachers follow to learn of the Advent faith? How were the first seeds sown for such a rich and continuing harvest?

Spreading the Word!

Because Kenya was part of the British Empire in the early years of the last century, British missionaries were sent to open up the work. In fact the young Adventist Church in Britain sent out a disproportionately large number of overseas missionaries for its modest size. When, in 1887, E. G. White visited such centres as Southampton, Grimsby and Kettering, she inspired the new Adventists to 'spread the Word' using *Present Truth* magazine from door to door. What happened next was a re-run of that amazing missions outreach which had been

triggered off in Kettering a century earlier, when the Baptist Missionary Society was formed in Widow Wallis's parlour and William Carey (who 'cobbled shoes to pay expenses') set off for India. The satirical parson, Sydney Smith, had called them 'a nest of consecrated cobblers'. When the second 'flowering' of that phenomenal missions outreach burgeoned in the Kettering Adventist church a century later, the members in that shoe-trade 'boom-town' were spending the mornings sewing uppers and the afternoons and evenings distributing the printed word to an ever-widening circle of readers. 'Consecrated' they undoubtedly were, 'cobblers' they did not long remain, for soon their entire labours were given to the book work.

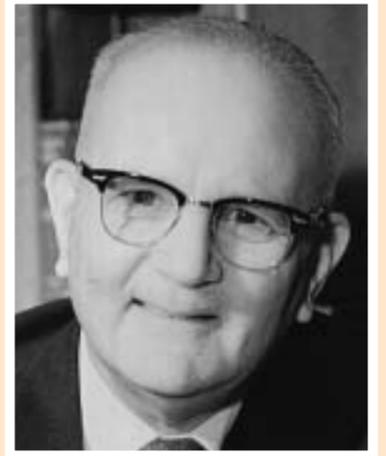
Augustine said, 'One loving spirit sets another on fire'. and the enthusiasm of the colporteurs rubbed off on the families they introduced to the young Adventist Church. So often it was the children of these families who took up the perilous role of pioneer missionary. John Jeremiah Green was typical of those influential salespersons. He recruited the Vine, Cuthbert and Raitt families into Church membership, whereupon they themselves produced in due time three generations of overseas missionaries to East and West Africa, the Middle East and to Central Asia. John Jeremiah gave his own daughter Hilda to be the devoted helpmeet of pioneer missionary Will Raitt during forty-five years of African service.

Missionary dynasties

A similar office was performed by colporteur Fred Welsh, whose ministry in 1914 encompassed the Ayrshire farmstead of the family Murdoch, and provided from the ten Murdoch offspring another multi-generation of missionary teachers and doctors to many lands.

The Thomas/Powell families were yet another missionary dynasty. Fred and Don Thomas (the Nairobi delegate greeters), were second-generation missionaries. What, think you, started that outfit on the missions trail through West, Central and South Africa? What else but a colporteur-placed periodical in great-grandfather's Welsh clothing emporium at the turn of the century!

The disabled colporteur who limped from his donkey-cart in 1890, to sell for two



Arthur S. Maxwell
(1896-1970)
The Great Communicator

Arthur Stanley Maxwell was known to millions around the world as 'Uncle Arthur', reflecting the fact that, for fifty years, he authored a children's annual. Despite his influence on generations of children, it would be wrong to think of Arthur Maxwell purely in those terms, however.

In the 1920s and 1930s, decades before paperback books were a popular means of mass communication, A. S. Maxwell saw their potential. He wrote a significant number, typically on apocalyptic themes. It was, in fact, the apocalyptic aspect of Adventist belief that had led him to be baptized just prior to World War I.

Arthur Maxwell attended Stanborough Park Missionary College along with his elder brother Spencer. While Spencer Maxwell gave his life to Third World missionary service, Arthur heard the call to service in the publishing field. At 16 he topped the highest sales as a student canvasser. Following his graduation he joined The Stanborough Press staff as a proof reader. From 1920 to 1936 he was editor of *Present Truth*, *The Missionary Worker* (which he renamed *Messenger*) and *Good Health*. For seven years (1925-1932) he also served as manager of The Stanborough Press.

In his capacity as BUC Religious Liberty director, Pastor Maxwell presented petitions to Number 10 against Sunday Laws and was one of four Seventh-day Adventist speakers who addressed the Communication Section of the League of Nations against calendar reform.

In 1936 the Maxwells moved to the United States. Arthur had married in 1919. By the time of the move to Pacific Press he was father to six children: Maureen, Graham, Mervyn, Lawrence, Malcolm and Deirdre.

When Maxwell became editor of the US *Signs* magazine its circulation stood at 55,000. Within a decade it had soared past 300,000. He continued to edit *Signs* until his death in 1970. By then his *Bedtime Stories* had sold 37 million copies and his 10-volume *Bible Story* series had also been a runaway success. In the course of his lifetime Arthur Maxwell wrote a total of 112 books in 21 languages. During the 1970s one fifth of all Seventh-day Adventist publications bore the name Arthur S. Maxwell.

DAVID MARSHALL



W. E. Read (1883-1976) Administrator and Scholar

W. E. Read was two years into a training course for the Baptist ministry when he became a Seventh-day Adventist. After a period of preparation under Homer Salisbury at Duncombe Hall, London, he became first a literature-evangelist and then a minister-evangelist. As early as 1905 Read, a native of Southampton, was displaying his administrative abilities. He became first secretary-treasurer of the Welsh Mission and then, after 1910, secretary-treasurer of the Irish Mission.

By 1916 Pastor Read was secretary of the British Union Conference and, with some overlapping, manager of The Stanborough Press Ltd.

Most of W. E. Read's career was to be spent in denominational administration. In 1921 he was president of the South England Conference. Subsequently he became Foreign Missions secretary of the European Division, then secretary of the Northern European Division, then president of the British Union Conference, then president of the Northern European Division (*ex-officio* vice-president of the General Conference) (1936-41) and, finally, General Field secretary of the General Conference.

But W. E. Read was more than an administrator: *he was a scholar*. He took courses in German, French, Hebrew, Greek, Accounting, Costing, Mnemonics and Theology. The

breadth of his scholarship was reflected in his many articles for denominational periodicals. From 1952 to 1958 he was chairman of the Biblical Research Committee of the General Conference and made a vital contribution – with F. D. Nickol, L. E. Froom and R. R. Figuhr – to the process by which (what Froom called) 'the impaired image of Adventism' was changed, and the objective Gospel reaffirmed, in the publication of *Questions on Doctrine*.

One of W. E. Read's great concerns was the carrying of the Advent message to the Jewish people. He had many contacts with Hebrew scholars, and also edited an outreach magazine for the Jews. This was indeed his passion at the time of his death in his ninety-third year.

DAVID MARSHALL

copper coins a *Present Truth* to John and Elizabeth Hyde, bakers, of London's Portobello Road, would have been astonished at the result for the Kingdom of that seemingly trivial transaction. It would be a difficult task to assess all the accomplishments of the descendants of that dedicated baker couple, breaking the 'bread of life' in a dozen African lands as teachers, Church administrators, medical directors of hospitals and preachers of the Word. One notable activity was the establishment, in the 1950s, of Ghana's first Nurses' Training School at the Kwahu hospital when Dr John Ashford Hyde was medical director; with Lionel and Ursula (née Vine) Acton-Hubbard as director of nursing and head tutor respectively. The high standards of care, discipline and smartness of uniform established then became a benchmark of excellence for the whole country.

Readers of the appropriately-named *Missionary Worker*, the British Church paper in the first half of the century, were not rich or influential. Many were unemployed because Saturday in those days was a working day, especially a day of marketing and merchandise. To keep that day sacred was truly a test of obedience to God. Missionary recruits from such a background had learned to endure hardness and forego luxuries. A generation of young Adventist conscripts in the First World War had likewise demonstrated to fellow-believers and the world at large, that neither brain-washing nor conchie-bashing would deter them from living out their principles of non-combatancy and Sabbath-observance whether at the Front in France or in Wormwood Scrubs prison.

The *Missionary Worker* regularly featured, in those years, the work of the missionaries, occasionally giving its leading article to Essery or Keough in Upper Egypt, to Andrew Barr in Iraq, to Captain Griffith Francis Jones in the far Pacific, or to Dr Henry Hargreaves in Persia. Other British missionaries prominent in the development of the work in West Africa, in Eastern Africa and the South of the continent, like Christopher Robinson (builder of Malamulo Hospital) were regularly reported in the Church paper. The editor was evidently more understanding of missionary needs, in many cases, than the homebase administration who did not understand that costs of all kinds tended to be higher in remote areas of the world.

General Smuts and the Adventists

Not only in wartime Europe had Adventist missionaries been in trouble with the authorities. The tide of war had overflowed into Eastern Africa where, in collaboration with German missionary colleagues, A. A. Carscallen had set up Gendia Mission close to Kisumu, the railhead on Lake Victoria. Early in the war the mission buildings had been taken over by the military, and the group of British missionaries, including



E. B. Phillips (1892-1977) Pioneer Missionary and Scholar

Ernest Bernard Phillips was born in 1892, the youngest son of ten children. His father was a sergeant major in the Royal Marines. Ernest, with several members of his family, became a Seventh-day Adventist, and in 1907 went to Stanborough Park Missionary Training College where he completed the theological course.

In 1912, at the age of 19, Ernest answered a call to mission service. Following a short course in tropical medicine at Livingstone College he sailed on the SS *Field Marshall* to Mombasa. He commenced his ministry in Kenya by working in Kisumu, Gendia, and Wire Hill. Later he established the Karunga Mission station on Lake Victoria. Much of the time he was working alone, and once said that he even envied people in prison, because they at least had someone with whom to converse. However, he learned Swahili and Luo, becoming fluent in each, and translated many parts of the New Testament into these local languages.

During the 1914-1918 War, when the Germans invaded South Nyanza, English missionaries were relocated to a camp near the Kaimosi Station of the Society of Friends, not far from Kisumu. After the war many mission stations had been looted and damaged, and there was an uphill task of rebuilding. Ernest recalled taking part in brick building, carpentry, and cabinet making while helping to reconstruct a hospital. In 1917 he worked in Kamagambo, a mission station some forty miles inland, southeast of Gendia, where 37 people were baptized.

Ernest came home on his first furlough in 1920, and graduated from the ministerial course at Stanborough College. While assisting at an evangelistic campaign at Cambridge he met a young lady with whom he had been corresponding, Lily Hugill, who was a student at Stanborough College. On 22 June 1921, they were married and on 18 December that year they sailed from Southampton to Mombasa to commence mission service together.

They were appointed to re-establish Busegwe station in Tanganyika and worked there for several years. A daughter, Joyce, was born in 1923, and in 1925 a son, Bernard. Ernest was often away from home, mostly on foot, visiting and preaching. Supplies were difficult to obtain. Post from and to England took a very long time. The sense of isolation was very real.

However, many were baptized and joined the church at Busegwe and, in 1926, Ernest was ordained to the Gospel ministry at Gendia by W. T. Bartlett. They came home on furlough in 1927 to stay with Ernest's parents in Kent. Sadly, while on furlough in England, their son Bernard met with a fatal accident. He was buried in Gillingham, and the bereaved family returned to more mission service, this time in Tanganyika, where Ernest was in charge of the Mwagala Mission station.

young Ernest Phillips, Leonard Lane and Albert Watson (all then unmarried), were taken from their church work, placed under restricted movement – virtual internment – and obliged to work with members of the Society of Friends, building a hospital and restoring war-damaged buildings.

Friendship with German colleagues in the adjoining territory of Tanganyika (German East Africa) and the fact that their mission headquarters was the European Division Office in Hamburg, had placed them under suspicion. The timely arrival of General Smuts from South Africa proved providential. He demanded to know why these Britons were being detained and when informed that they were Seventh-day Adventists, replied that he was well-acquainted with the SDA Church in South Africa and assured the Commissioner that not only was the State in no danger from these young men but they were capable of bringing it great benefit. He ordered them to be released at once.

The post war situation in East Africa called for major allocation of new missionaries since the former German

territory of Tanganyika (today's Tanzania) was now a British mandate. Our German missionaries had systematically developed the field, erecting a series of distinctive churches in the Pare mountains close to Kilimanjaro. In 1920 William T. Bartlett led the first wave of ten new missionaries from the UK, which included Worsley Armstrong (the most brutally treated of the young Adventist conscripts), S. G. Maxwell, T. G. Belton, E. A. Beavon and W. H. Matthews. A second wave the following year added among others, Dr G. A. S Madgwick, and E. R. Warland. The others included three lady teachers who, with many of their gender, would perform a crucial role in setting a pattern of educational development for the nascent church organization.

Contact with the churches in Tanganyika and the Pare mountains had been cut off by the war for the greater part of seven years, but when Spencer Maxwell was sent to make contact in 1921 he was able to send a positive message back to Gendia to the effect that the African teachers, left in charge of the work when the German missionaries were interned, had ministered

This was a difficult area because of the unhealthy climate and isolation. However, they stayed in this location from 1927 to 1931. Their nearest English neighbours were Harry and Ada Robson, who were at Ntusu station many miles away. In 1928, a second daughter, Rachel, was born at Kendu hospital in Kenya, which had been opened in 1925 by Dr G. A. S. Madgwick.

Ernest made much of the furniture in their simple home himself. There were constant problems of obtaining suitable food for the baby, and drinking water for the family. The washing of clothes was done in river water, as drinking water supplied from a 400-gallon tank was too precious to use for washing. Ernest applied to the Mission board for an extra corrugated iron tank, but there were no finances for this. When the tank was full during the rainy season, the heavy pressure of the water caused it to leak, often in awkward places.

The greatest difficulty of isolation was to reach a doctor in times of illness. Sadly, late in 1930, Lily became very ill with blackwater fever. They had been planning to return to England for Joyce's education, as she was nearly 8 years old, and there was no British education in that part of Tanganyika for children of that age. Lily was so ill that she could not walk or sit, so the back seat of the Robson's car was removed and replaced by sacks filled with sand for her to lie on. The journey to the nearest hospital, through swollen rivers and rough roads, was horrendous. Finally, they reached the European Hospital at Mombasa, but on 28 January 1931 Lily died. She was buried there in the British section of the cemetery.

Ernest and his daughters stayed with the Robsons for several weeks while their few possessions were packed. They then began the long six-week journey by boat back to England.

After a while the principal of Newbold Missionary College, W. G. C. Murdoch, appointed Ernest to a teaching position at the college and from 1931 to 1957 he gave unbroken service there. He married Alice Gordon from Glasgow, who had graduated from the Bible work, in 1933. Their daughter Clemency was born in 1936.

While he was teaching at Newbold, Ernest began an extensive course of studies by correspondence at London University. He gained a BD in 1936, an MTh in 1939, and a Diploma in Education from Oxford University in 1941.

E. B. Phillips was the first Seventh-day Adventist in Britain to obtain such senior degrees in theology. He taught many subjects at Newbold College, including New Testament Greek, Hebrew, Psychology, Church History, English History, Bible Survey, Epistles and Bible Doctrines. He was affectionately known among his Greek students as 'Philippos', and was admired for his sense of humour, his kindness and concern for all his students.

During three consecutive summer months, while not teaching students, Ernest ran evangelistic meetings in Hull, Leeds and Sheffield.

Colleagues may not have realized the hardships of many years of inadequate accommodation, and constantly moving house which the Phillips family experienced, because he never complained and always accepted the calls which were given to him. After twenty-six years of consistent service to Newbold College he was called to minister in the Irish Mission and in North England. He finally retired to the village of Binfield in 1963. This was no retirement as such, because he continued to write articles for *Our Times*, and sold many copies to people in the village. He taught Greek classes, counselled and ministered to married students at the College, and held Bible studies and prayer meetings at his home.

He was once asked by his son-in-law, 'You have made many sacrifices in your life. Would you do the same again?' He replied simply, 'How can I say to my Saviour when we meet, that I have made sacrifices for Him when they are compared with all that He has done for me?'

Ernest died after a short illness on 4 June 1977.

RACHEL N. SURRIDGE (née Phillips)

so effectively that the churches were virtually undiminished and there were large baptismal classes awaiting the return of the missionaries. It is hardly surprising that when Maxwell was sent to open up the work in Uganda in 1926 he chose to take with him two associate workers from Pare.

Speaking the language

On the voyage from Britain, Bartlett had shown himself something of a martinet in insisting that shipboard time should not be wasted but used for an intensive class study of Ki-Swahili as a basis for acquiring the local African languages. Speaking 'the language of the people' was in those days top priority. Two institutions which were to prove crucial to Church development were set up in the early twenties. These were The Kendu Bay Hospital built by layman F Salway with Dr George A. S. Madgwick as first Medical Director; and the Kamagambo Teacher Training College. The hospital gave the authentic slant on Adventist Health patterns, and trained a multitude of young Africans in the various medical disciplines.

Kamagambo might well have become a

centre of conflict. It occupied 'no-man's-land' territory between the Kisii and Luo tribes. Although a former battleground, its sixty acres were a centre of peaceful learning as the young people of both tribes shared classrooms, labs and library. In 1928, E. Roy Warland was its first director, succeeded by Sydney Beardsell in 1936. Some remarkable and dedicated British ladies served there with distinction. Grace Clarke was head of the girls' school and shares with A. A. Carscallen and Gilbert Lewis the distinction of having her Scripture translations accepted by the British and Foreign Bible Society. Jean Schuil gave almost twenty years of her life to training African teachers. She had the distinction of being acknowledged by the Luo tribe as an expert in their language. When Jean retired Vera Lauderdale (now Mrs V. Porter) took her place.

Mandela, Nyerere, Mboya – and the Adventists

Adventist members reading the biography of Nelson Mandela will note that during a political crisis in his country he sent his children to a Seventh-day Adventist school.

In the mission territories, Africans educated in Adventist schools who did not become members, still retained through life a sense of gratitude and respect for the Church. Three such notable former pupils are the late Tom Mboya of Kenya, Julius Nyerere, former President of Tanzania and Joshua Nkomo of Zimbabwe. Many others could be named. The emphasis on education by the early missionary founders of the Church was quite deliberate, based on the principle that the Church would best be served by men and women of intellectual stature. In fact the Adventist Church was among the innovators of female education in Africa.

Before any church building was erected in a new mission location, a primary school was begun and the buildings used as a place of Sabbath worship. Such bush schools, offering a three-year study course, fed larger district schools offering an additional six years of education. With the founding of institutions of Higher Education, whether explicit policy or not, it was inevitable that dependence on missionaries from non-African lands would be gradually phased out.

From the year 1913 onwards, the effective handmaiden of all the departments of the rapidly expanding Church were the printing presses variously sited at Gendia in Kenya, Ibadan in Nigeria and Accra in Gold Coast (now Ghana). The Stanborough Press in England kept a maternal eye on these developments and assisted with trained personnel and the procuring and export of machinery. The Roll of Honour of pioneer missionary printers includes the names of A. A. Carscallen, L. E. A. Lane, F. H. Thomas, R. A. Carey, W. T. B. Hyde, H. S. Pearce, Glyn Meredith, Ernest Trace and D. C. Swan. The publishing work, which began with the importation of hand presses by Carscallen in the East and W. T. B. Hyde in West Africa, developed rapidly into an important Gospel outreach. In Tanzania alone in the seventies, there were in excess of 400 colporteurs dependent for their book supplies on the Africa Herald Press in Kenya. During the worst excesses of the Idi Amin regime in Uganda, press manager D. C. Swan continued to smuggle books across the border to feed the colporteurs, who by some anomaly were able to continue their service though the Church itself was banned.

The apostolic pioneer missionary work of Belgian Elie Delhove and Switzerland's Henri Monnier was instrumental in founding the Adventist Church in Rwanda-Urundi. Monnier's mastery of Kinya-Rwanda and his inspirational preaching meant that the Adventist Church soon became the largest protestant church in Rwanda. There is, however, a strong British connection. Elie, who had trained at Caterham and Stanborough College and was with Carscallen in Gendia, worked as a scout for the British army in East Africa when World War I erupted. In fact he had opportunity to survey the terrain with the eye of a committed missionary. The war ended, he recruited war-

Dr Gertrude Brown (1879-1974)

Gertrude Brown and her husband Edwin sailed from Southampton to the United States in 1922. Here Dr John Harvey Kellogg led his new matron to the main staircase of Battle Creek Sanitarium and pointed to a beautiful stained-glass window depicting Christ with hands outstretched healing the people. The doctor stretched out his own hands to the large building and said, 'Now, Gertrude, go and teach my patients that He is their life and their healer.' The sanitarium had accommodation for 2,400 patients.

For seven years Gertrude worked in this prestigious Adventist institution. Included among her patients were Dr Grenfell of Labrador, Amundsen, the Polar explorer, Henry Ford of the car empire, and J. D. Rockefeller. It was impressed upon her that medical evangelism was the way to people's hearts and minds – people who would otherwise have no knowledge of or interest in the Adventist Church – and she longed and determined to do a similar work in the British Isles.

In 1929 the Browns stepped back onto British soil and entered the University of Edinburgh Medical School where they both studied and eventually graduated as doctors. Soon afterwards they opened the Loanhead Nursing Home where, during the war years, patients crowded every room and 'the boss', as Dr Brown called her husband, converted two cupboards and hung hammocks in them where they could sleep so that patients could use their bedroom. During this period Dr Brown gave 180 Red Cross lectures in Glasgow for those helping the war wounded.

The move to Crieff came in 1945. For a long time the doctors had felt that their health centre should be in the countryside and they were convinced that it should be located in Crieff because of its outstanding beauty and fresh highland air. A telephone call from her lawyer confirmed that he had found Dr Brown the ideal building in an ideal situation and he asked for £1,500 as a deposit to purchase it. In her book *I have Lived* Dr Brown speaks of her disappointment when she had to tell the solicitor that she had no money. But as people of faith the Browns committed the problem to the Lord in prayer, and within half an hour a previous patient telephoned to say that she was sending a gift of £1,500 towards the doctors' new health centre.

With such a demonstration of God's leading, Gertrude Brown moved in faith to Crieff, Perthshire, and opened the Crieff Nursing Home in November 1945. From that centre Dr Brown supported evangelistic campaign meetings in London with Pastor George Vandeman, travelling by train from Scotland every week, and also campaigns in Glasgow where 80 people applied for baptism. Dr Brown's work led to the purchase of Roundelwood, which is owned and operated by the British Union Conference and gives health and lifestyle enhancing programmes to more than 700 guests each year and remains a wonderful witness for the Church.

Dr Brown and her husband lie in a pretty cemetery on a hillside in Crieff awaiting their Lord with His outstretched arms.

G. M. BELL



time watchmaker Henri, who was married to an English girl and was living in London, to join his own family in that remarkable African outreach. Both families equipped themselves in London before embarking on that great adventure in 1919.

West Africa

In West Africa, whose adverse climate gave it the reputation of 'White Man's Grave', British missionaries were strongly represented during seventy years of progressive growth. In Nigeria, one of

Africa's most populous countries, the names of Jesse Clifford, the Hyde brothers – John Jacob and William – Ernest Ashton, William McClements, Arthur C. Vine and Walter Newman were prominent in leadership. Arthur Farrow, Edgar Hulbert, W. Till and C. A. Bartlett carried responsibility for regional ministry and departmental education. Mrs Louie Hyde, wife of J. J., and their son Dr John Ashford Hyde, began effective medical work in the north of the country establishing the Jengre hospital at Jos. In 1940 Dr G. A. S. Madgwick laid the

foundations of the Ile Ife Hospital where Phyllis Crocker and Letitia Ashley started a School of Nursing and the Turtill sisters, Beryl and Sylvia, gave their effective working lives to nursing and training others.

Jesse Clifford, Frank L. Stokes, T. H. Fielding and J. J. Hyde with his son John Ashford Hyde were active also in the Gold Coast (later Ghana). Dr Hyde won a nationwide reputation for the Kwahu Hospital, backed by UK nurses and doctors, including Dr and Mrs Peter A. Lowe, Drs Norman Lycett and John and Ruth Lennox.

R. H. Surridge and his wife Rachel (daughter of E. B. Phillips) were prominent in youth ministry. In 1965 John Ashford Hyde and Donald Lowe (later also Borge Schantz of Denmark) negotiated with the Sierra Leone government to create the brilliantly successful Masanga Leprosy Hospital. Among the dedicated teachers serving West Africa were Hugh Dunton and Myrna and John Dorland. In more recent times John and his wife Petrea served for five years as missionaries in Palau, Micronesia.

Under the leadership of Charles D. Watson in Ethiopia an enthusiastic group of young missionaries included teachers, nurses, dentists and doctors – many from the British Isles. Among the names that spring to mind are Dr and Mrs Tony Jackson, Robert Smart, Norman Tew, Reg and Denzil Burgess, John and Hazel Oddie, and in the remote interior at Green Lake Clinic were David and Elizabeth Syme, serving with distinction through political situations which were often hazardous.

A post-missionary world?

In recent years the tide of missionaries flowing from Europe to the developing world has slowed to a trickle, or, as in Britain's case, actually reversed direction as talented individuals come in from overseas territories to attempt the evangelization of a realm where Christianity is fast becoming a minority religion. Young men and women of the Seventh-day Adventist Church in Britain, now very much a multicultural organization, are volunteering their unpaid part-time help or making career choices full-time for the ADRA phenomenon all over the world.

A new breed of professionals trained to handle relief logistics in natural disasters and the aftermath of war is emerging in Britain. Of this ilk are men like Conrad Vine, trained in the government health service fast-track but choosing to follow the

G. D. Keough (1882-1971) Missionary and Scholar

George D. Keough is one of the forgotten heroes of British Adventism.¹ He was truly British: born in Scotland (in 1882) of an Irish family, he spent much of his career in the Middle East and North America, but worked in England for nineteen years, almost entirely at Newbold College, before retiring to Ireland for the last six years of his life – he died in Belfast in 1971.

Keough had an extraordinary impact on the development of the Adventist work in Egypt and the Middle East, where he worked from 1908-29, 1937-42 and 1947-55; and he had international stature as an Adventist Bible scholar. By the 1950s, Keough was regularly receiving letters from denominational leaders throughout the world, seeking his advice – usually on interpretations of Scripture. Some, like E. E. White in Australia, cherished memories of being taught by him at Newbold during Keough's first spell at the college (1929-37); others, in North America, Europe and the Far East, knew him only by reputation, but valued his knowledge and counsel. He went back to Newbold in 1955 (aged 73) and taught for another ten years – his students included future British, European and world Church leaders.

Keough inspired both devotion and dislike and was in some ways a contradictory figure. As a missionary, he often seemed severe, especially to those who did not share his commitment to mission (though he always had a keen sense of justice); however, the students he taught at Newbold remember him with great warmth and affection. His letters, even to his son, reveal little emotion, yet he was very fond of small children. He himself had a child-like faith, but was devoted to the highest standards of scholarship, especially in the area of languages – he kept on translating Adventist works into Arabic into his eighties. His personal life was austere, yet he made a romantic second marriage.

Keough was consistent, however, in his guiding principles: he wanted to preach the Gospel and that was all-important. He had no time for 'missionaries' who wanted to be administrators, or who were not prepared to learn local languages and customs – nothing was too much to do to tell others of the saving love of Jesus. Our personal acceptance of the sacrifice of the sinless Lamb of God was all that was necessary for salvation² – this was good news indeed, which at all costs had to be preached to all the world. G. D. Keough's legacy to British Seventh-day Adventists today is that we do nothing for our own salvation except have faith in Christ, but that when it comes to the Gospel work, whether in scholarship or practical labour, only the best is good enough.

D. J. B. TRIM

¹This study is based to a great extent on Keough's private papers, many of which are preserved in the Newbold College archives. For example, G. D. Keough, 'The Sinlessness of the Sin Bearer', *The Ministry*, xxxvi, No. 10 (Oct, 1963), 17, 18, 46.



The British Union Conference workforce in July 1947.



spiritual goals of the Church wherever in the world the need arises; and expert agronomists like Peter Wright, who pioneered the Bazega Horticultural Training Institute in Burkina Faso, West Africa, in the early seventies. After aerial survey Peter selected a derelict area and proceeded to develop it by soil improvement and irrigation, into a market garden of astonishing productivity. Not only did he grow a range of heavy-cropping vegetables but he also ‘grew’ hundreds of horticulturists, as small farmers from all over the country came to Bazega to take a three-month course to learn the techniques. In 1999 the government of Burkina Faso invited Peter to attend Bazega’s 25th anniversary celebrations and gave him VIP treatment. He was made to understand that not only had Bazega improved nutrition throughout the land, but the School was recognized as a major factor in the improved economic prosperity of its graduates and the neighbours who had copied their methods. Bazega, still under ADRA control, continues its beneficial influence.

British lay members continue to put their lives at risk by driving heavy trucks on unfamiliar roads, carrying relief foodstuffs, warm clothing and blankets and all manner of medical appliances and materia medica to regions blighted by civil war or natural disaster. Young and not-so-young members give their energies round-the-clock to sort garments and pack foodstuffs and toys for people they have not, and may never meet. Their motivation is not different from those former generations of British Adventism who answered the missions challenge throughout last century and before; ‘Inasmuch as ye have done it unto the least of these’

Human cost

Surveys such as the present one, if properly conducted, end with a statement of costs and this is no exception except that the cost is non-fiscal – not in monetary terms, that is.

Quite the most poignant missions story I ever heard has its focal point in the Bay of Biscay three days from Southampton port. In 1907 the SS *Bremen* was carrying three members of a mission family from Port Said in Egypt to England. The mother, Mrs W. H. Wakeham, was suffering extreme physical exhaustion, having nursed several workers and members of her own family through a smallpox epidemic and her little girl through typhoid fever. Despite the best efforts of the ship’s doctor the mother died. The great ship hove to as the bereaved father and his youngest child committed the loving mother to the grey waves of the Atlantic. Thus Lois Wakeham, then an impressionable 13, understood early the cost of missions, yet in 1920 she joined hands with Leonard E. A Lane and went off with him to Gendia Mission to start married life in a primitive hut.

Another steamship had stopped in 1894 to put ashore self-supporting missionary George James. This former London concert violinist was Britain’s first Adventist missionary to Africa. Four years he spent in Nyasaland (now Malawi), learning the language and preaching to the people with the aid of his fiddle (the ‘box that sings’). In his mid-thirties on the way to a rendezvous with the new Solusi missionaries, malaria caught up with George, and his fiddle was silenced. In an unmarked grave he lies on the bank of the Zambezi river. When Albert

Watson, an Adventist farmer in Banbridge, Ireland, was told while ploughing a field in 1903 that his medical missionary brother Joseph had died of cerebral malaria only three months after his arrival in Nyasaland, he replied, ‘I will train and take his place.’ He did, and so in their turn did Albert’s two sons Albert H. and Charles D. Watson.

Ask Andrew and Tim Lale about the cost of missions and they may tell you how they learned one dreadful day in February 1981 that their father Don and mother Ann, mission teachers, had been murdered by terrorists at a lonely school in Zimbabwe. Through bush clinics, a saintly nurse, Guyana-born Yvonne Eurick, ministered to the sick and poor in North Nigeria until the day when a tragic accident stilled her healing hands. Conrad T. Hyde, a minister and teacher who had followed the command of Jesus to ‘Go and teach’, went and served most effectively until his fifty-eighth year when he succumbed to disease and claimed a small part of Africa as a memorial to his family. Young Adrian Cooper, son of missionaries to the Far East, was enjoying the mission outreach at Mudende, the Adventist university of Rwanda, witnessing to the business people of Kigali as he taught them computer skills. In 1990 a road accident cut off, untimely, his promising career. He awaits the resurrection on that war-scarred campus.

It is one thing for adults, who have some choice in the matter, to become fatal casualties. Can you imagine the mingled feelings of pain and guilt when missionary parents see their little ones suffer and sometimes die in spite of all their efforts and entreaties. Tom and Nellie Fielding lost their 6-month-old firstborn Gilbert in 1931, his

Reverse traffic

When W. C. S. Raitt retired (for the first time) after a lifetime of mission service, he was appalled by the extent to which materialism and secularism had emptied the Christian churches in his home country. He remarked that it would not be long before African missionaries would be coming over to reintroduce Christianity to the British!

In fact, a significant influx of ‘missionaries’ from the Caribbean and North America had already arrived to pastor the growing congregations of Black British. By the late 1980s, with the arrival of men like George Okumu and Emmanuel Osei, Raitt’s prediction was coming true. By the end of the century these African pastors were not only pastoring the immigrant African and Afro-Caribbean Adventist congregations, but were participating in the running of Adventist schools in Britain and in outreach efforts targeting those indigenous British who had turned their backs on Christianity.

little grave is near the Secondary School at Agona, Kumasi in Ghana. Tom, a skilled carpenter, never thought that he would one day make a tiny coffin for his child, but said that he experienced terrible physical pain as he planed the wood. At Wire Hill (Wee-ray) mission in Kenya the T. G. Beltons suffered the same coffin-making trauma, as first their 3-year-old girl and later her younger brother became victims. Son Geoffrey, who had severe dysentery as a child, suffered throughout his life and died prematurely on that account.

In the Ituri forest of the Congo at the Kirundu Mission, lively little 3-year-old Margaret Thomas died on 12 September

John Milton Buckley, only son of Robert and Lilian, who died of severe meningitis aged 11 years. Robert, a medical doctor, and Lilian, an SRN, have given a lifetime of service to the peoples of Africa and Asia, but how immeasurably much more to have sacrificed a son or a daughter, we may say with reverence, ‘Only God knows. . . .’

In two world wars British missionaries were in intense danger when travelling by sea. Newly-weds Arthur and Barbara Farrow might have lost much more than their wedding gifts when their Nigeria-bound ship was bombed. Lois and Louis Normington’s ship was torpedoed, and sank almost in sight of the West African shore. They arrived

1956. It is impossible to read the parental account of her passing without emotion. Don and Helen experienced a double bereavement when Margaret’s younger sister Maralyn died at 18 and is buried at Solusi. Ishaka hospital in Uganda is the last resting place of that lively intelligent young boy,

in the ship’s lifeboat! Other missionaries suffered the perils of internment in Japanese prison camps. Imprisoned in Borneo were British-born William Lake and his wife, who had ministered in Singapore as evangelists. Lake, a tall and commanding figure of a man, tried to minister to and comfort his fellow sufferers, thus incurring the wrath of his captors. By the grace of God he survived but carried a legacy of ill-health for the rest of his life. These are some of the costs of mission service.

No one is more aware than the writer that the unsung heroines of the Adventist Mission programmes are the missionary wives whose amazing accomplishments were seldom recorded and more often than not unpaid. With few exceptions, the wives of early missionaries were, whether medically trained or not, responsible for the daily clinics often operated from the missionary home. Some like Ada, wife of Harry Robson, missionaries at Ntusu Tanzania – a particularly inhospitable spot – had seized every opportunity to gain medical knowledge and hands-on experience before starting out. Ada served for thirty-two turbulent and demanding years as midwife and healer, and during that time there were few mornings when she did not face upwards of a hundred patients to be treated by herself and the orderlies she had trained. Missionary nurses have scant mention here but deserve an exclusive volume – perhaps some aspiring writer will scent a literary gold-mine.

Dr Edward Heppenstall (1901-1994) Theologian and Thought-leader

There is irony in the fact that to ascertain the true extent of Heppenstall’s influence upon the Church we must have recourse to the writings of his enemies. Whereas denominational sources are prepared privately to acknowledge Heppenstall’s great influence on Seventh-day Adventist theological perceptions – particularly with regard to the objective Gospel and the nature of Christ – they have been reticent in committing their estimations to print.

Edward Heppenstall was born in 1901 in Rotherham. Following his graduation from a teacher training college in Yorkshire, he worked as a teacher in the British Union. He then transferred to the US where he graduated from Emmanuel Missionary College in 1933. From 1941 to 1955 he was head of the Bible department at La Sierra College. He furthered his education with an MA in History from the University of Michigan and a PhD in Theology and Psychology from the University of Southern California.

In 1955 Heppenstall joined the staff of the Adventist Theological Seminary where he chaired the Department of Theology and Christian Philosophy. From 1967 to 1970 he taught Theology at Loma Linda University.

British pastors who took their MAs prior to 1967 found themselves under Heppenstall’s instruction. He was a vigorous teacher and encouraged careful thought and loyalty to the Church.

As Chair of Theology at the Seminary his influence would have been brought to bear on the discussions that led to the publication of *Questions on Doctrine* (1957). In the perfectionist reaction of the late sixties and seventies, Dr Heppenstall’s voice was the clearest in support of the objective Gospel. In his books *The Man who is God* and *Our High Priest* he wrote against the ‘fallen nature’ of Christ which was becoming a popular viewpoint. In *Is Perfection Possible?* and *Salvation Unlimited* he wrote against performance righteousness as a means of salvation and in favour of the view that salvation is only possible through the merits of Christ.

Dr Heppenstall died at 93. Many regard him as the best Seventh-day Adventist theologian of the twentieth century.

DAVID MARSHALL



The Vandeman Era

This is George Vandeman’s 1952 evangelistic team. Not only did Vandeman fill the London theatres in the first half of the 1950s, he inspired a generation of indigenous evangelists. *Back row, left to right:* George Emm, Matthew Murdoch, Howard Parkin, Arthur Vine, Roy Graham, Ken Gammon, Danny Handysides, Harry Smith. *Middle row:* John West, Ernest Logan, Ken Elias, Selma Herrington, Audrey Lamming, Doris Lack, Ken Lacey, Desmond Murtagh, John French. *Front row:* Betty Hannah, Laura Mason, Connie Darroch, Thomas Bradley, George Vandeman, Wayne McFarland, Jean Mitchell, Kathleen Mahon, Veronica Warren.





Pastor Eric L. Henry was one of a minority of pre-1970 Black pastors – and the first to be elected a conference officer – at the NEC session 1978.



Newly-arrived members from the Caribbean wanted an Adventist education for their children.



Roy and Carmen Chisholm. Roy soon became a top selling literature-evangelist.



The Black Experience in Britain: *Windrush* 2000

by Keith Davidson

In 1948 the ship *Empire Windrush* brought the first wave of African Caribbean settlers to Britain, thus heralding a new and significant turn in Britain's long multiracial existence. . . .

Britain, in its early history, was a collection of different tribal groups. The tribal leaders built huge earthworks and defences to protect themselves against invaders. Maiden Castle in Dorset is one such. History records, however, that the Romans invaded Britain twice. First, under Julius Caesar in 55BC; second, under Claudius Caesar in AD43. It was the second invasion that led to the Roman settlement of Britain. The invading force is believed to have landed near Richborough Castle in Kent. Thereafter, Britain remained a Roman province for about 400 years.

In the eleventh century Britain's first Jews came from northern France, following the Norman conquest. Their acceptance was very tenuous and, in 1290, Edward I expelled the entire Jewish community. The ascendancy of the Puritans in the seventeenth century provided a better climate for the readmittance of Jews. Thus, in 1656, Oliver Cromwell sanctioned their official resettlement. From 1881 large numbers of Eastern European Jews entered Britain. Today their contribution and influence in British society are well recognized.

Early Black influence

During the 1600s and 1700s, Britain experienced the presence of a number of influential Africans who contributed to the arts and to politics. By the late 1700s a tradition of Afro-British authors had been firmly established. Unfortunately, their works have been suppressed for the last hundred years. However, there is now a renaissance of interest in their literature. One Afro-British author whose work has been revived is Olaudah Equiano (an ex-slave) whose work, *The Interesting Narrative*, was first published in 1789. He also spearheaded the drive to abolish slavery in collaboration with such major political figures as William Wilberforce. Thus the arrival of Blacks in Britain in the 1950s signalled yet another dimension to multicultural British history. It has done much to shape present-day society.

Nevertheless, some may argue that

previous periods of cultural change and development in British society were not as dramatic or as controversial as the arrival of the Blacks in the 1950s. The *Windrush* factor occurred at a time when Britain was retreating from its role as a colonial power, rebuilding after World War II and refocusing its relationship with Europe. The combination of these events meant that it was a time of profound political, economic and sociological change for this country.

Tensions

The Seventh-day Adventist Church in Britain could not remain isolated from these forces of change. The impact on British society as a whole has been deep, with consequences that are both positive and negative. No one will question the cultural and economically enriching value of the experience. Yet it has created a certain degree of tension and challenge in race relations. As a result we have had, for example, legislation with regard to race relations, a Commission for Racial Equality, and numerous official inquiries and reports such as the Swann Report on Education, the Scarman Report, and the recent Macpherson Report on the Steven Lawrence case. Thus the *Windrush* factor is all-pervasive – and touches the Seventh-day Adventist Church in a marked way.

The *Windrush* experience and the Church

Where has the *Windrush* experience taken us today as a Church? It has impacted upon the Seventh-day Adventist Church in the British Isles in five important ways:

- It has fostered a new phase of church growth.
- It has created a multiracial Church which is the envy of other denominations.
- It has brought new energy for evangelism.
- It has raised the profile of the Church nationally.
- It has added institutions to the Church.

Membership growth

The arrival of African Caribbean settlers has resulted in considerable growth in the membership and composition of the Church. The membership of the Church in 1950 was approximately 7,000, and was made up exclusively of Whites. Today it is estimated



In some congregations the reception of the new arrivals was warmer than elsewhere.



Egerton Francis, left, went to Newbold to train for the ministry. Keith Burrell, right, was successful in business administration.

Pastor Bruce Flynn baptized one hundred in his first year at Camp Hill.



to be a 20,000 mix of Blacks and Whites in which the Blacks predominate. This means that the Church has grown by almost 200% over the period. This growth, however, has been mainly in cities such as London, Birmingham, Manchester, Bristol and Wolverhampton.

Initially, Blacks came to Britain with what could be described as a sojourning mentality; many expected 'to stay for five years'. Thus, in those early years, they adopted an 'observing posture' in the congregations they attended. In a way, they were trying to adjust to and come to terms with a new culture and with the differences in British Adventism.

Gradually these settlers began to realize that the plan to stay for five years had to be discarded as many were setting up families, participating in further education and establishing careers. As a consequence, the transfer of membership to local churches was accelerated, setting in train a doubling of church membership between 1950 and 1970. The effect was felt among the White membership, some of whom found the uninhibited style of their fellow African Caribbean believers disconcerting and uncomfortable. Eventually some retreated from the city churches to provincial ones, thus exposing the Seventh-day Adventist Church to the perception of being exclusively Black in its make-up.

• Creating a multiracial Church

The reality, however, was that the Church had become imperceptibly an example of how to manage the development of a multiracial Church. The process was painful and difficult for both Black and White members. As the Black congregations grew and became more involved in the programmes of the Church, it was inevitable that they would need to be more fully represented at all levels of the decision-making process of the Church. Unfortunately this was not appreciated by many Whites and gave rise to a period of tension and agitation in the Church.

By way of response, a number of Black church leaders in the London area – such as the late Lloyd Rennalls, Martin Luther Rodney, Nylan Kennedy, Orville Woolford, Arthur Torrington, George Escoffery, Mike Kellowan, Sam McQueen and others – organized what was, and still is, called the London Laymen's Forum. The purpose was to give leadership to the Black sector of the Church, which had no representation in the administrative structure. In addition, the forum was able to articulate the arguments for meaningful change, if the Church was to remain united. Its work involved many meetings with White Church leaders at conference and union levels in an effort to construct an acceptable solution. A mutually acceptable solution was not found. Hence Black lay-leaders made representations to the General Conference.

Eventually the forum's persistence



Pastor Everett Howell was elected secretary of the British Union Conference at the 1981 session.



Pastor Jeff Nicholson, one of a new generation of 'home grown' evangelists.

Pastor K. C. Henry, a universally-respected figure, whose cv includes the pastorate of the Brixton and Chiswick churches, Church Ministries director of the BUC and a director of The Stanborough Press.



brought the General Conference president, Pastor Robert Pierson, and vice-president, Pastor Ralph Thompson, to Britain. After many hours of debate and prayer on the matter a solution was formulated. This is now known as the 'Pierson Package'. It constructively directed the Church into adopting an integrated leadership and administrative model at both union and conference levels. And so a new era in the history of the Church was begun – and a way opened for an explosion of evangelistic activity.

• **New energy for evangelism**

The implementation of the Pierson Package meant that invitations were issued to a number of leading Black pastors from North America and the Caribbean to serve in the British Union. Foremost among these were Dr Silburn Reid and Pastors C. R. Perry, L. R. Preston, Everette Howell, D. W. McFarlane, David Hughes, Bruce Flynn and others. These men immediately identified evangelism as the number one priority for the Church. The Church, at all levels, was galvanized into a commitment to this goal. This was especially pronounced when Dr Reid was elected president of the South England Conference in 1981. A new climate for soul-winning was created and this has continued under the leadership of Cecil Perry, Don McFarlane and Egerton Francis.

Many campaigns – in tents, civic halls or local churches – were conducted in fulfilling this mission. The outcome was that the membership of the Church increased even faster than before. More pastors were recruited to cater for a growing Church; extra

congregations were formed to cope with the acceleration in membership growth; and tithes reached new records. Other initiatives included the reintroduction of camp meetings as a regular feature for spiritual revival. In many churches, pastors or conference personnel trained members in the art of conducting Bible studies.

However, it is important that the pre-Pierson Package efforts of the late Pastor Theodore McLeary should not be forgotten. Long before the 1980s era of evangelism, Pastor McLeary had been among the Church's top soul-winners. As a result of his work there was extraordinary membership growth in the Brixton and Balham districts during the late 1960s and early 1970s. When Pastor McLeary moved to north London in the mid-1970s his zeal and inspiration for evangelism continued with equal baptismal success. In the 1980s evangelists continued the work of the church growth he espoused during his tenure in the British Union.

• **Raising the profile of the Church**

A further impact of the *Windrush* factor is that African Caribbean members assisted in helping the Church to become more visible to the nation. This is not purely because of skin colour, but as a result of more profound, positive influences. First and foremost has been the willingness of Black Adventists to engage in house-to-house witnessing, the distribution of leaflets and magazines, and in participating in the annual Ingathering programme of the Church.

Secondly, they seized media opportunities to advance the cause of the Church. The Church's first Black church elder, Hymers Wilson (Sen), took part in the famous television documentary 'The Saturday People' screened in 1965. Then, in the early 1970s, Arthur Torrington organized the interview of Dr Pitt and Pastor Dennis Uffindell on Radio London to explain Adventist beliefs to their listeners. In addition, Brother Torrington, as lay activities leader for the Holloway church, placed a series of advertisements on London Transport buses, promoting evangelistic programmes in local churches.

Thirdly, African Caribbean members have contributed to the development of church music in a dynamic way. In the early 1960s The Singing Stewarts of Birmingham featured regularly on BBC Sunday afternoon religious programmes. Today, the London Adventist Chorale and the Croydon Seventh-day Adventist Gospel Choir (Sainsbury Choir Award-winners) have national and international recognition. They have not only served the Church well, but have performed regularly in many of the nation's leading music festivals including royal and commemorative events. The London Male Voice Choir and

the Holloway Gospel Choir have also consistently represented the Church. The Male Voice Choir has regularly performed in other Christian churches, on national radio, at international conferences and for civic occasions.

• **Institutions**

Finally, the Black experience has stimulated the growth of a number of educational institutions. The Harper Bell School in Birmingham came about as a direct result of Black members in the West Midlands wanting their children to be educated by Christian teachers. The school enjoys a high reputation among primary schools in the Birmingham Education Authority and is an asset to the Church in the West Midlands area. The Theodore McLeary School in Brixton, named in honour of the pioneering work of the late Pastor McLeary, is another educational institution resulting from the *Windrush* factor. The most consistent flagship for the Church, however, has been the John Loughborough School in Tottenham, north London. Ever since its establishment in 1980 it has attracted the attention of the media, of educationalists and of politicians. Today, its presence in the state maintained sector allows the Church a partnership role in the development of the national educational system. This pioneering work in education has been led by the writer, and supported by other Black educators and church leaders.

On a different front we have also had the formation of the London Adventist Credit Union. This is a saving and loans institution serving approximately 800 members. It has been in business as a registered company for ten years with assets of £340,000.

Caribbean members and pastors have greatly lifted the profile of the Seventh-day Adventist Church in the British Isles. Ken Burton has conducted the BBC's 'Songs of Praise' on a number of occasions. He has also led the London Adventist Chorale and the Croydon Seventh-day Adventist Gospel Choir to success in national competitions.



Pastor J. A. McMillan (1901-1981)

One of the foremost administrators in the history of the Church in Britain came from Northern Ireland. John Alexander McMillan was born in 1901 and his association with the Adventist Church began twenty years later. A Bible worker left some tracts at his home and he read himself into the Church. He entered a Seventh-day Adventist church one Sabbath and asked if he could be baptized into Christ! Soon after, he went to Stanborough College and, on his own admission, at the time of entrance he knew nothing about Ellen White or the 2,300 days prophecy. He graduated from the prescribed course in 1926 and remained active in Church affairs until his death in 1981.

It was in 1938 that J. A. McMillan began his association with the British Union Executive Committee which lasted for thirty years. For over seven years he was leader of the Scottish Field, then he had several departmental posts at the Union headquarters.

When he became principal of the VOP Bible School in Britain in 1947, two courses were offered to the public and were advertised by handbills or during broadcasts from Radio Luxembourg. Voice of Prophecy Bible Course enrolment between 1947 and 1949 was 21,916 and 256 of the students were baptized.

From 1950 to 1958, McMillan was president of the South England Conference. In 1958 he was elected president of the British Union. At the 1958 Union Conference he spoke of courage; 'It takes courage to shine in darkness. Some people are like thermometers – their courage rising and falling according to their surroundings. Instead they should be thermostats, holding an even faith amid changing surroundings. . . . No man should allow his courage to seep out through leaking toe-caps.' During the next nine years he led the work in Britain with the courage he advocated.

Pastor McMillan never retired. He did ask not to be re-elected as Union president in 1967, but during his remaining years he was a busy man. In his 'retirement' he pastored the headquarters church at Stanborough Park and then the St Albans church. A worthy tribute was given by Pastor E. H. Foster to J. A. McMillan in 1981 when members mourned the death of 'a doughty champion of the Seventh-day Adventist cause in the British Isles'. Foster wrote: 'He was his own man; he gave honest counsel, holding logic superior to sentimentalism; he had Christian dignity but delighted to burst the bubbles of pomposity; he was always circumspect but enjoyed good humour; he was an avid reader and diligent student but despised intellectualism; he loved righteousness and truth; he exalted the law of God but deplored legalism; he could confidently hold discussions with able theologians yet, remarkably, communicate with children and youth; he knew no generation gap.'

B. P. PHILLIPS

THE FOSTER MEMORANDUM

Pastor E. H. Foster was president of the British Union during the years of tension, 1970-1981. Aware of the concerns of the London Laymen's Forum, Pastor Foster's administration prepared a memorandum for the attention of the General Conference. Details of this memorandum are to be found in the Union Executive Minutes for 1974. Among the requests was one for financial assistance for the employment of Black workers from overseas. The 'homeland allowance' made a GC subsidy a vital element in any such scheme. In September 1974 Pastor Foster flew to Washington to present the memorandum personally to Pastor Robert Pierson and the GC officers. Foster met with a cold response. He received the impression that the international Church did not want to become involved.

Nevertheless, four years later, Pastor Pierson was obliged to accept the principles of the memorandum and to become involved personally in finding an acceptable solution to the problem. Hence 'The Pierson Package'.



EDUCATION

ABOVE, LEFT: The official opening of The John Loughborough School in 1980. The school opened a brand new extension in 1999.

ABOVE: Though Newbold is officially a Division institution, it was founded and run by the British Union for most of the century. All the land and many of the buildings continue to be BUC-owned. Further, the three senior administrators of the college are all British.

LEFT: The new Stanborough School – which replaced the demolished Edwardian building – opened in 1991. In March 2000 the school featured on page 3 of 'The Daily Mail' because its student body included 36 nationalities.

Some Challenges Facing the British Church in the Twenty-first Century

by D. W. McFarlane

Like an alignment of planets, which causes unusually high tides, we are living at a time in history when generation changes coincide with a number of cultural shifts.

Western society has moved from being modern to being postmodern. The postmodern phase of our culture tears at our most cherished assumptions. It is pushing us out of our comfort zone, how we preach, minister and evangelize. These are times of turmoil and crisis but, more importantly, they are times of opportunity for the Church.

The challenge of growth

With a membership of 20,110, the Seventh-day Adventist Church in the British Union is at its numerically strongest since Ings, Loughborough, and others brought Adventism to these isles over 120 years ago. Dwarfed by its counterparts in several other countries, many are of the opinion that the Adventist Church in Britain has never realized its growth potential. Nevertheless, the Church can take some comfort in knowing that while general church attendance in Britain has been declining, the British Union has experienced steady growth.

The British National Institute of Research recently revealed that church attendance in England fell from 10% of the population to 7.5% in the last ten years. In 1979 church attendance in England stood at 12.5% of the population. During the last decade of the twentieth century the membership of the British Adventist Church grew by more than 17%. When compared with sister unions in the Trans-European Division the BUC movement in membership is among those that are moving in a positive direction:

	1989	1999
British Isles	17,147	20,110
Finland	6,181	5,677
Hungary	3,599	4,426
Netherlands	4,039	4,326
Pakistan	6,579	6,646
Poland	4,743	5,638
Sweden	3,295	2,892
West Nordic (Norway and Denmark)	8,624	7,813



Pastor C. R. Perry, right, informs Don and Mary McFarlane that Don has been elected for a record third term of office at the South England Conference session in July 1999.

The percentage growth of the BUC seems impressive, but no self-respecting British Seventh-day Adventist holds to the view that the Church's rate of growth in the British Isles is cause for celebration. In fact, during its entire history the Adventist Church in Britain has never been able to consider its growth to be outstanding. Britain has never been fertile soil for the evangelistic efforts of the Adventist Church. When results did not match painstaking efforts, John Loughborough said of soul-winning in the British Isles, 'It is very hard work.' It has never been easy.

How to reach fifty-six million with God's special truth for these times presents the Adventist Church in Britain with its greatest challenge. Church records reveal that the years following the Second World War saw a relatively steep upward incline in accessions. This was matched by a corresponding decline a few years after. This pattern of a promising dawn followed by a disappointing day remains a feature in evangelistic endeavours. Often evangelistic meetings commence with hundreds of seemingly eager visitors, only to diminish to a few or none after two or three weeks.

The less than encouraging evangelistic results during more than 120 years of

Adventism lead to one of three conclusions or a combination of the three:

1. *The Adventist message with its emphasis on eschatological events and the future has not appealed to the British mind which is possibly more interested in the here and now advancement of humanity;*
2. *The Church has not yet succeeded in adapting a message which has its roots in North America to accord with the psyche of the British people;*
3. *The typical Briton is not prepared to make the commitment, change in lifestyle and perspective on life which Seventh-day Adventism demands.*

The effect of immigration

Since the 1950s the Adventist Church in Britain has experienced a cataclysmic change with respect to its composition. Members from the old British colonies were invited to the 'Motherland' to augment the workforce, in order to rebuild the country after the devastation of the Second World War. The rapid growth of Adventism in the colonies meant that many who heeded 'the Motherland needs you' call were Seventh-day Adventists. With their universal, one-family concept of the Church, they naturally gravitated towards what they considered to

be their Church when they arrived in Britain.

In many other countries the number of Adventists who came to Britain from the colonies would have caused no more than a minor ripple. However, the relatively small British membership meant that these new members created a seismic change. By the early 1970s more than 50% of the membership was from the immigrant community. That percentage grew to approximately 75% by the end of the century.

Britain is one of the few places in the world where the composition of the Adventist Church does not mirror the composition of the society. This situation creates its own challenges in the area of evangelism. If, as is widely held, the Gospel is meaningful only within the ambit of one's culture, then the Church in the British Isles, now largely immigrant, must learn how to make the Gospel meaningful to the divergent cultures in which it finds itself. Particular attention must be paid to that culture which constitutes more than 90% of the population. Members and local churches must move out of their comfort zones and worship and witness in ways that appeal not only to them but also to the wider society. Paul recognized that such an accommodation is often necessary if all people are to be reached with the Gospel (*1 Cor. 9:19-23*).

Coming to terms with globalization

Globalization is one of those words used increasingly in postmodern society. Cheap air travel, the electronic media, Hollywood and the Internet have ensured that the world is no longer an amalgam of self-contained nations or tribal groups. No organization of significance has been left untouched by this phenomenon. The British Union has not escaped its effects. Lessons used by the Voice of Prophecy Bible School are now gleaned from various sections of the globe. The Stanborough Press is kept viable by the sales it makes to Africa.

Globalization has also led to the Adventist Church in Britain becoming a cosmopolitan community. Its membership is currently comprised of individuals from 'every kindred, tongue and people', resulting in a beautifully woven human tapestry. The nature of the world today means that this reality can only deepen in the future.

The Church can choose one of three directions in addressing the diversity resulting from globalization. It can ignore it altogether and behave as if it doesn't exist. It can seek to change it with a view to returning to an age of homogeneity. It can choose to celebrate this diversity as an expression of the inclusive nature of the Christian faith. The right choice is obvious.

Heritage versus modernity

Throughout its short history the Adventist Church has prided itself on being at the cutting edge of matters spiritual. This has been taken for granted more than



Dr Silburn M. Reid (1927- 2000)

The history of the Church in the British Isles could not be written without mentioning the part played by those who were invited by the British Union Conference as Inter-division workers in response to the 'Pierson Package'. Of the arrivals, Bruce Flynn and Don McFarlane went to the North British Conference in 1978; David Hughes, Everette Howell, Louis Preston, Cecil Perry and Silburn Reid were employed by the South England Conference in 1979.

These 'top-drawer men' – so designated by the laity in London – have made a significant contribution to the life of the Church by providing representative leadership and modelling good pastoral practice.

The quality of service given by these workers is epitomized in the contribution of Dr Silburn M. Reid, whose first assignment was that of executive secretary of the South England Conference. In 1981 he became the president of the same Conference, succeeding Pastor Ken Gammon.

Dr Reid came to Britain with a wealth of experience. He entered the Gospel ministry in 1949. After ten years he returned to West Indies College to be among the first to take the newly-offered Bachelor of Theology degree. From there he went on to Andrews University to gain his MA in Systematic Theology.

When he returned to Jamaica he served as a departmental director, executive secretary and president of the West Jamaica Conference. In 1975 he went back to Andrews University where he did his Master of Divinity and Doctor of Ministry degrees. It was at this point that the call to work in England reached him.

Coming with his resourceful wife, Lilly, on that cold spring day, they embarked on six fruitful years in South England. Dr and Mrs Silburn Reid, while engaged in different areas of ministry, nonetheless worked closely together to nurture the fledgling John Loughborough Secondary School. Mrs Reid was one of the pioneer teachers and first deputy head.

Dr Reid was a man versed in the salient truth of the Gospel and distinguished by his oratory. One of his notable achievements was the restoration of the annual camp meeting. After eighteen years this spiritual convocation remains one of the high points in the Church's calendar. Members still talk with revered fondness about that first camp meeting in Poole, Dorset, and the pouring rain that accompanied it.

The leadership of Dr Reid was greatly appreciated cross-culturally and across the generations. His wife's counselling skills were of benefit to many in London. Another blessing that the Reids brought to their ministry was the revival of evangelism and of the conviction that every committed Christian should be a soul winner.

In 1985 Dr Reid left England to take up an appointment as president of the West Indies Union Conference. Mrs Reid, on the other hand, accepted a post at West Indies College as a lecturer. Towards the end of his term Dr Reid was elected as one of the general field secretaries of the Inter American Division. One of the many functions of his office was that of being Chair of the governing board of Montemorelos University.

The Reids have now retired and, when asked what had impressed them most about their years in Britain, they said, 'The generous friendship and warmth of the members.'

C. R. PERRY

proven. While this was possibly true in the past, it is now apparent that other Christian Fellowships may have stolen a march on Adventists and have left them behind in worship practices and witnessing methods.

In Britain, as in some other countries, the Church is awakening to the stark reality that its preoccupation with its past has rendered many of its methods and approaches and much of its vocabulary outdated. The Church must come to grips with the dynamic nature of society and the imperative for it to be a Church for its time. The Church must

understand and teach present truth.

God's truth is universal and unchanging but present truth is not. Present truth, in this writer's understanding, means the application of God's unchanging truth to a particular generation. Present truth today must retain the golden thread of the Christ who came, the Saviour who died, the Lord who is coming again and the doctrinal verities of the Church, but it must also address the ills, needs, values and aspirations of what is now known as the postmodern society. *The Church must scratch where people are itching.*

The quest culture

Sociologist of religion Clark Wade Roof, of the University of California, in a debate on 24 February, made the following important statement: 'What Americans born after World War II want is not a static religion with a fixed dogma but a life of quest and searching, a kind of religion that matches modern mobility, choice and diversity. The Church must position itself to this quest culture.'

Though Roof was addressing a paradigm shift in American religious life, a similar comment could be made on religion in the rest of Western society. Increasingly, Westerners are resenting being preached to, being told what to do by clerics. This is not the same as saying that they are not interested in spiritual matters. In many cases they are, but prefer to arrive at conviction through searching and dialogue. It is said that they are susceptible to the influence of people who will take time to reason with them and use persuasion as opposed to efforts to change their behaviour by 'shaming' them.

While the Church's traditional approach to evangelism will for a time continue to produce results, it must increasingly embrace methods that address the quest and search syndrome. Small groups, cottage meetings and other similar non-threatening approaches may possibly point the way forward to ensuring a winning combination of the traditional and the progressive.

Releasing the potential of members

Non-Adventist churches in Britain which are seeing a surge in membership, have discovered the enormous potential wrapped up in their members. They have recaptured to some extent the New Testament concept of every member ministry. Their members attend church not merely to be fed and watered, in a manner of speaking, but to minister. They see themselves as channels of God's grace and not just recipients.

Seventh-day Adventists, who for decades have preached the priesthood of all believers, need to benefit from the practice of this concept. When accountants, nurses, doctors, labourers, pastors, teachers, builders and others take the initiative to minister in their community, place of work, home and church, the result can only be spiritual and numerical growth.

Authenticity

Carl George, one of the world's leading authorities on how the Church can function successfully in the twenty-first century, cites authenticity as its most important tool. An authentic Christian attracts as no other Christian can.

Twenty-first-century people are attracted to authenticity. They are not primarily interested in knowing whether Seventh-day Adventism is right; they want to know

whether it works, whether it is meaningful. They are not attracted to a Church which purports to have correct doctrines but whose members do not genuinely reflect those doctrines. Love, compassion, forgiveness, and all the other Christian graces must be seen in the lives of all members if the wider society is to take the Seventh-day Adventist Church seriously. Even the secular mind is attracted to an authentic Christian, a Christian for whom Christ is Lord and whose life reflects that supreme relationship in every possible area.

Conclusion

In the light of the tremendous challenges that the Church in Britain faces in the twenty-first century, there must be intentional efforts to meet those challenges.

The Church dare not close its eyes to its obvious needs and declare that God will put everything right. God uses His children as agents of change and He expects leaders at every level of the organization to work prayerfully and faithfully in order to make changes where necessary. Church leaders must realize that things will never be the same again – regular, tranquil, orderly, traditional. They must come to grips with the new realities.

God has given the Seventh-day Adventist Church a wonderful message of hope and assurance. It must be declared with conviction, commitment and clarity, that men and women in this age of elusive dreams and decadence may come to know the fulfilling life that there is in Christ for today and tomorrow.

Dr Roy Graham (1929-1984) Administrator and Scholar

Dr Graham's full potential was never realized. However, when he died – aged 54 – Graham, by then Provost of Andrews University, was spoken of as a future president of the General Conference.

Educated at Norwich Grammar School, Roy Edward Graham graduated from Newbold College in 1949. Subsequently he received Masters degrees (MA and MDiv) from Andrews University and a PhD degree from the University of Birmingham.

Graham began ministerial service in 1949 in Bristol. In 1951 he married Jean Cooper and subsequently Roy and Jean became the parents of Ian and Valmae. The Grahams served in Swindon, Lewisham, Croydon, Cornwall, Lowestoft and Yarmouth in pastoral and evangelistic ministry. Dr Graham became a departmental director at the North England Conference in 1958. From 1961-1967 he served as a Bible teacher at Newbold. He became Youth and Education director at the British Union prior to being elected president of the South England Conference. In 1971 Dr Graham became principal of Newbold College, a position he held for some years until his appointment at Andrews University.

Dr Graham was blessed with a supple mind, a retentive memory, a love for study, an aptitude for logical assessment and an apparently infinite capacity for hard work. He was a brilliant committee man, having an ability to penetrate to the core of a problem, draw from his grasp of detail in defence of his arguments, and articulate those arguments calmly, persuasively and decisively.

Graham's achievements as Newbold principal were exceptionally outstanding.

A number of generations of youth in the British Union benefited from his skills as a communicator of the Gospel and as a counsellor. Dr Graham's approachability led many students to regard him as a friend.

The legendary 'Class of 49' on their graduation outing.

FRONT: Bob Smart, Beryl Trimmer, Eric Norman, Frank Wood, Victor Hall, Jean Cooper, Roy Graham. MIDDLE: Dennis Hall, Neina Roe, Cyril Roe, René Mauche, Jack Mahon, Janine Harrison, Peter Beach. BACK: Don Chesters, Winifred Dawrant, Vera Howard, Ron Luxton, Dorothy Ward, Audrey Trafford, Ernest Logan. (ABSENT: Alan Norman.)



Maureen Luxton (1924-1982) Teacher and Trailblazer

For the greater part of her working life Maureen Luxton taught English, and did so superbly. Most of her teaching was done at Stanborough Secondary School where she also served as senior mistress. Called to serve as BUC Education and Sabbath School director in 1976, Maureen played a pioneering role in locating a property in north London for what was to become the John Loughborough School. Her contribution to the founding of this new school drew her to the attention of Alice Lowe of the General Conference. At the GC Session in 1980 Maureen was, in the words of her friend and colleague Dr Hugh Dunton, 'claimed for Washington and for the world'.

Born in London, Maureen Wynne became (as Dr B. B. Beach expressed it) 'foremost a lady, beautiful in her outward poise and elegance, and in her inward, stable mood and balanced character'. She was educated at Winchmore Hill High School and Newbold College. Her higher education majored on Music, Speech and English Literature. She became a Licentiate of the London Academy of Music and Dramatic Art, and first taught at a girls' boarding school in Sevenoaks, then at an Orthodox Jewish school in Stoke Newington. In 1950 she married Ron Luxton and, for a time, with her husband, made up the staff of the Laurieston School, Leeds.

During her years at Stanborough, Maureen used her teaching of English and Speech to help young people to have confidence in themselves. If, as has been suggested, those educated at Stanborough School during the 1949-1976 period 'carried a certain stamp of quality', Maureen Luxton put it there. 'Everyone, easy of diction or awkward, voluble or taciturn,' wrote headmaster Hugh Dunton, 'was a person to be valued, to be helped to find his or her place in God's world.'

'I knew Maureen for many years,' writes retired headmaster Derrick Mason, 'first in the Wood Green church where we grew up together and then, latterly, in Stanborough School and the British Union. It was at Stanborough School, in particular, that I knew her as a colleague and a close friend. She still had the presence I remembered as a boy, together with a calm, unruffled temperament.'

'Maureen was a teacher who conveyed her love of her subject because of the love she had for her students. She taught them to believe in themselves because she could see worth in each of them,' he continues. 'You could always rely on her for sound counsel and advice. The second mile was the rule, not the exception. . . . If anyone deserved a citation for excellence in her chosen field it was Maureen Luxton,' he concludes.

All of Maureen's pupils were given equal attention and support. For all the girls – and some of the boys – she was a confidant. Problems were disentangled, confidences were kept and the counsel given was sound. She served over and beyond the call of duty, involving herself in all manner of extra-curricular activities. In the midst of all this, Maureen and Ron – 'The Colonel' – produced and raised two fine children, Jack and Andrea. Her fortitude in the face of Ron's illness and death was an object lesson grasped by colleagues and pupils.

Maureen was ever the diplomat. It was, therefore, appropriate that she conducted the negotiations with the Catholic Diocese of Westminster which led to the purchase of the John Loughborough School.

Maureen Luxton's move to the General Conference may have seemed a 'natural' one to the GC's talent-spotters, but there was nothing 'natural' about it as far as she was concerned. It might, perhaps, have been different had the GC been based in London! There is some doubt whether Maureen's heart ever left England. Her last visit here in October 1982, coincided with the first camp meeting. If she ever doubted the love of her compatriots new and old, she saw it there. Her last engagement was to give the address at a Stanborough School Speech Night where she would have noted that the tradition of speech training she had initiated was still in full flower thanks to her daughter Dr Andrea Luxton. No one guessed that death was so soon to strike.

Dr Andrea Luxton, now principal of Newbold College, says, 'What always impressed me about my mother was her astonishing calm in all situations. While my father was always creating new schemes, my mother always kept her feet and his firmly on the ground. . . . She was very quiet about her own personal issues and had very few personal friends, partly because she and my father found so much for themselves in each other, and partly because she lived her life through the Church and Stanborough School. . . . When she worked in the British Union as Education director she would come home and talk incessantly about her dreams of what could be achieved in Adventist education. She suffered much when she saw strife in the Church. She was a healer by nature.'

DAVID MARSHALL

THE MISSIONS

As the twentieth century ended, the three Missions were 'on a roll' –

- ◆ Welsh Mission president, Paul Clee, was conducting baptisms in the churches he pastors, a revival was reported in Cardiff, Dr Brian Phillips was establishing new groups of worshippers in North Wales.
- ◆ A precarious peace in Northern Ireland and a new prosperity in the Republic opened a door for soul-winning in Ireland where, thanks to Emerald and a first-class ministerial team under the leadership of Alan Hodges, the Church was growing and experimenting with new methods of evangelism.
- ◆ Scotland, always tough terrain, was under the leadership of top-flight evangelist Pastor Bob Rodd for the last decade of the century. Irvine and Glasgow opened new buildings. Crieff and Aberdeen reported growth.



He built people up; never knocked them down. 'Pastor Graham was a faculty member who lived on our planet,' said one of his students. Those who studied at Newbold during his years as a lecturer were also inspired by his teaching. Those who served under him during his period as president, principal and provost have used him as benchmark for the measurement of all of his successors.

Dr Graham was a man of humility and would have been amazed at the number of youth, students, ministerial and teaching colleagues for whom he was mentor.

DAVID MARSHALL

Under the 1996 Charities Act the Seventh-day Adventist Church became a registered charity, subject to all Charity legislation. The change from a denominational to an Inland Revenue approved Retirement Plan has been a consequence of legislation.



1879-88 John Loughborough¹ 1888-1894 Stephen Haskell 1894-1896 D. A. Robinson² 1896-1898 H. E. Robinson² 1898-1900 W. W. Prescott³ 1900-1905 O. A. Olsen 1905-1908 E. E. Andross



1908-1916 W. J. Fitzgerald 1917-1922 M. N. Campbell 1922-1926 J. E. Jayne 1926-1932 W. H. Meredith 1932-1936 W. E. Read 1936-1946 H. W. Lowe 1946-1950 E. B. Rudge



1950-1958 W. W. Armstrong 1958-1967 J. A. McMillan 1967-1970 B. E. Seton 1970-1981 E. H. Foster 1981-1986 H. L. Calkins 1986-1990 W. J. Arthur 1990-1991 M. L. Anthony



1991- C. R. Perry

BRITISH UNION CONFERENCE PRESIDENTS

The British Union was officially created in 1902, halfway through the presidency of O. A. Olsen. Hence Olsen, a Norwegian-American who had already been president of the General Conference, may be said to have been the first president of the BUC.

¹Titled Superintendents of the 'British Field'. ²Titled Presidents of the 'British Field'. ³Titled President of the British Mission.



Hymers and Dale Wilson The First to Come Over

Hymers Wilson came to Britain before the *Windrush* sailed. He served in the RAF for four years. Both Hymers and Dale were born in Jamaica. Dale was baptized in 1945 and Hymers in 1951, after leaving the RAF. They were married in 1952 and chose to settle in Britain. Especially in the early stages, they did not find life easy in the community. They can recall some problems in the Church but, by 1955, Hymers had been Youth leader and deacon – and was ordained elder. Hymers Wilson was the first Black elder in the Holloway church and, almost certainly, in Britain. He became the first Chair of the London Laymen's Forum, which advocated change for Blacks in the Church and also petitioned for more evangelism and more Adventist schools. In 1965 he, with BUC president J. A. McMillan, represented the Seventh-day Adventist Church on an ITV programme about the denomination's work and beliefs. Currently, the Wilsons help lead the New Life church. They have four children, one of whom is a pastor.

ANDY AND LOUANNE SAMPSON



Orville Woolford (1939-) Headmaster, Motivator, Church Leader

Orville Woolford is the best known and most warmly regarded of the 1970s generation of Black laymen who helped bring about the changes generally associated with the term 'Pierson Package'.

Pastor Woolford was born in Trinidad and educated at Caribbean Union College. From 1958 to 1959 he taught at the Bates Seventh-day Adventist school and between 1959 and 1961 at the San Fernando High School. In 1961 he moved to London where he became a member of the Holloway church. Forty years later he is still a member of that church! At various times he has served in most church offices including youth leader and elder. The Woolfords married at the Holloway church and have two daughters. Carole now has a PhD in Psychology, and Susan is a medical doctor.

Between 1962 and 1969 Orville worked as an Executive Officer with HM Customs and Excise. Thereafter he studied Physics at London University, gaining a first degree, an MSc and a Post-Graduate Certificate in Education. Thus qualified, he moved from the civil service to teaching. From 1976 to 1980 he was physics master at Hornsey Girls' School.

During the 70s Pastor Woolford came to have a burden for the many thousands of immigrants from the Caribbean who were up against racial prejudice in the educational system and the job market. Between 1973 and 1977 he set up and operated the Supplementary School System which, outside school hours, helped prepare Black young people for external examinations (GCEs) and to train them in basic academic skills.

Pastor Woolford was also concerned about the fact that, despite the growing proportion of Black membership in the big city churches, there were only four Black pastors in the British Union. He became a founder-leader of the London Laymen's Forum. The function of the forum was to dialogue with Church administration – specifically the South England Conference and the British Union – with a view to sensitizing Church leaders to the specific needs of the Black constituency.

In part because of poor communication, tensions arose. The Forum was not, for example, made aware that the Union president had had a meeting with the General Conference officers in September 1974 with a view to gaining financial assistance to attract Black pastors from the Caribbean. Only after a further four years of frustration did GC president Robert Pierson broker a package which provided for short-term financial assistance towards the employment of 'top drawer' Black pastors, leadership sharing at conference and union levels and better provision for the education of Adventist youth.

Pastor Woolford, in the words of a colleague, was a 'unifying force' in the Church and was 'constantly seeking to find a way forward'. He had a major influence on the process from which the 'Pierson Package' emerged in the spring of 1978.

By mid-1979 the first wave of Black pastors of leadership calibre was already ministering to congregations in London and Birmingham. In 1980 the John Loughborough School was founded with Orville Woolford as its first headmaster.

The Woolford years at John Loughborough – 1980-1985 – were ones of growth and high morale. The headmaster was concerned to marry together the Adventist philosophy of education with the pressures of academic achievement. The school soon had a national profile, having been repeatedly featured in the media, and was, in fact, the subject of editorials in two mass-circulation daily newspapers. Pastor Woolford was equally skilled at in-school discipline and managing the national profile of the school.

In 1985 Pastor Woolford was elected Education and Temperance director of the Trans-European Division, and ordained to the Gospel ministry. In his fifteen years at TED, he has continued to be interested in integrating faith and learning, and promoting a form of education 'with a distinctively Adventist flavour'. His strength has been as an inspirational leader and a motivator of teachers and students. In the early 1970s there was a leadership vacuum in the Black constituency. Pastor Woolford filled that vacuum. He continues to be viewed as a spiritual leader in the British constituency.

DAVID MARSHALL



Dr B. W. Ball (1935-) Evangelist, Administrator, Scholar

A native of Devon, who for four years headed the denominational work in the North of England and spent the last third of his career in the warm islands of the Antipodes, Bryan William Ball has worked for the Seventh-day Adventist Church for forty-one years. In that time, his influence has been widespread indeed, as pastor, scholar, educator and administrator.

Bryan Ball left Tavistock Grammar School in 1952 to study Theology at Newbold College, and graduated with a BA in 1956. He married Dawn (née Macey) in 1959; they have two daughters and a son. Ball worked as a pastor and evangelist in both English conferences from 1956 to 1971, when he was elected president of the North England Conference.

Dr Ball kept up his interest in scholarship; in 1971 the University of London awarded him the degree of PhD for his thesis on *Eschatological Thought in English Protestantism, 1640-1660* (published in 1975 by Brill). By 1976, these talents were needed back at Newbold, where he became Chair of the Theology Department.

In 1984, Bryan Ball took up a new challenge when he became principal of Avondale College in Australia. These were testing times in the South Pacific. The college prospered under Ball's firm leadership and, in 1990, he became president of the South Pacific Division (*ex officio* a General Conference vice-president).

Ball remained president for the next seven years, being re-elected in 1995. He placed a new emphasis on strategic planning and oversaw a number of major projects. These included a full-scale restructuring of the Sanitarium Health Food Company (traditionally a major source of denominational revenue in the South Pacific), bringing it more in line with the most modern business practice; a major expansion of the Sydney Adventist Hospital, one of Australia's leading private health-care institutions; and the introduction of satellite evangelism, with a 100% increase in accessions in the first six months thereafter. Under his chairmanship, Pacific Adventist College in Papua New Guinea achieved recognition by that country's government as a university; and Avondale moved towards achieving a similar official status.

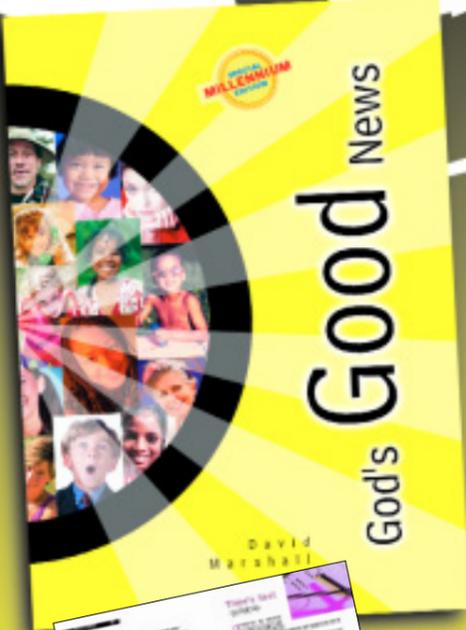
Dr Ball has also, however, had a very great intellectual influence, thanks to his ongoing research and writing. In 1981, he published *The English Connection: The Puritan Roots of Seventh-day Adventist Belief* and, in 1994, *The Seventh-day Men: Sabbatarians and Sabbatarianism in England and Wales, 1600-1800*. Though he has retired from denominational employment, Ball is currently working on a new book tracing the history of English Christian mortalism from 1500 to 1800. He is also jointly editing, with Dr W. G. Johnsson (editor of the *Adventist Review*), another book on the person and work of Christ.

As one of only two native Britons to become a General Conference vice-president (the other was W. E. Read); as a successful denominational leader in the South Pacific; and as a scholar with a global audience, who has given modern-day Seventh-day Adventists a valuable sense of their past and faith-traditions, and created a greater respect for the Church among scholars at large, Bryan Ball has truly made an outstanding contribution to the world Church.

D. J. B. TRIM

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