A Century of Adventism in the British Isles
To accommodate the 10,000 people who had turned out to hear him.

In 1964 The Stanborough Press burned down on Stanborough Park. In 1996 it relocated at more modern premises in Grantham.

In 1974 Dr Gertrude Brown’s health institution in Crief came into church ownership. In 1977 the denomination expanded the health work in Crief through the purchase of Roulton Hall.

In 1978 – four years after being presented with a positive programme for the Second Adventist children’s message, he had served as president of the important Michigan Conference and as General Conference treasurer. In 1868 he was elected to the General Conference."

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 Croydon, 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 Halt, London).

- The end of World War I signaled 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 1929 75th anniversary celebrations were held throughout Britain after a four-year-old programme. The annual offering in 1929, largely from the Caribbean, led to a period of church growth and harmony.

- In 1950 the John Loughborough School was founded in Tottenham, London, to accommodate the 10,000 people who had turned out to hear him.


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The challenge

Our great challenge is to make a serious spiritual impact 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 undeniable decline and move the whole Church together successfully into the twenty-first century?'

Unfortunately, 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:

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

The generation gap is widening as outlined below:

<table>
<thead>
<tr>
<th>Generation</th>
<th>Number of British Adults</th>
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<tbody>
<tr>
<td>Seniors – 73 and older</td>
<td>4.5 million</td>
</tr>
<tr>
<td>Boomers – 55 to 72</td>
<td>12 million</td>
</tr>
<tr>
<td>Busters – 16 to 34</td>
<td>14.6 million</td>
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<tr>
<td>Generation X</td>
<td>15 to 24</td>
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<tr>
<td>Millennials</td>
<td>18 to 34</td>
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<tr>
<td>Gen Z – 16 to 24</td>
<td>24 million</td>
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<tr>
<td>Gen Z – 25 to 34</td>
<td>24 million</td>
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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...
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.

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 ensnare 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 paramount to the programme of the Church; to determine our structural and operational view to long-term sustainability;

1. Targeting areas without an Adventist presence and reviving dying churches with a view to long-term sustainability;

2. 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;

3. Harnessing the potential of our youth and giving them an active part in the running of the church;

4. The WILLINGNESS of the church to apply the example of the Great Commission to the highways and byways of life, using the word-line, prayer-line, information highway and Christian presence.

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The Lollards

The first publishing house in Britain was officially founded in 1539, the year after Henry VIII dissolved the last of the monasteries and the first ministerial training centre was established. As a result, England, the flag-bearer of present-day health education, is today the cradle of the Adventist movement.

The British Union in the twenty-first century

The way forward for the Church in the British Isles must include its strategy for growth the following action plans:

1. The allocation of a sizeable portion of the operational budget to direct evangelism;

2. Fostering a culture in which evangelism is given priority and church nurture no less;

3. Highlighting field ministry and rewarding it as the highest form of pastoral service;

4. Recognizing the great potential of lay members, training them for lay ministry and releasing them for both personal and public witnessing;

5. Targeting areas without an Adventist presence and reviving dying churches with a view to long-term sustainability;

6. 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;

7. Harnessing the potential of our youth and giving them an active part in the running of the church;

8. 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 1830s. Evidence that is 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 688. Rome triumphed politically in 664 when, at the Synod of Whitby, Eogaf, 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.
congregations (the London Bell Lane church) that the Sabbath truth reached Newport, Rhode Island, in 1644, in the person of Stephen Mumford. He was an English church leader who introduced the Adventist truth to the American colonies.  

The Seventh-day Adventists took up the teachings of Stephen Mumford and began to expand the movement across the United States. They continued to expand their reach by establishing new churches and promoting the Adventist message. By 1898, they were able to convene a meeting of ministers and workers to discuss the formation of the British Mission. This was a significant milestone in the history of Seventh-day Adventism in the British Isles. 

**Present Truth** 

An early major achievement was the publication of a monthly journal called Present Truth. The journal was founded in 1886 by a group of Adventist leaders, including W. W. Prescott, who opened its doors in 1902. 

The Adventists of the late 19th and early 20th centuries were known for their zealous efforts to spread the Adventist message. They believed that the time was right for the Adventist movement to expand its reach and establish new churches. 

Stephen Haskell 

In May 1887 the General Conference advised that the Press be moved to London. Stephen Haskell, a president of the English Seventh-day Adventist Church, was assigned to administer the Press office. He opened the new office in Bath in 1888. 

Washburn died on 21 July 1955 at Hagerstown, Maryland, at the age of 92. After a decade of campaigning, Judson Washburn returned to the United States. However, he was unable to create a new organization and was forced to move on, leaving the flock without a leader. 

Judson Washburn and W. W. Prescott, who founded the journal in 1886, continued to promote the Adventist message through their journal and other publications. They worked to establish new churches and promote the Adventist message across the British Isles. 

**John Loughborough** 

They had chosen a good man. His English diary shows that even before he was appointed as the General Conference's agent in the British Isles, Loughborough had begun to work full-time in the Adventist movement. He had already been involved in the movement for several years. 

In the ten years of his first stay in Britain, Washburn was to participate in massive campaigns. 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 Conventions in America, was the by-product of the same year that he departed for Britain. Washburn, with Ellen White, complained that speakers continued to dwell 'upon the ballast and not the grain'. This is a union that has a major advantage over many other individuals whom the General Conference could have selected: 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 research has concluded that British Adventism might well have perished but for Washburn's contribution. This is also expressed in The Seventh-day Adventist Encyclopedia. 

On 29 April 1892 Washburn began corresponding with Ellen White. Her letters make fascinating reading. They showed Washburn how he could use the first-hand experience of his evangelistic team of nine workers to catalyse the change of which his new perceptions influenced his approach to evangelism. However, Washburn had no one of the 'latter rank' of evangelists. For long years he wore the same suit until its lining was shiny. Typically he delivered his sermons in front of, rather than in front of, a Bible. He would deliver his sermons for two hours without the aid of notes. 

**Judson Washburn (1863-1955)** 

Judson Washburn was a key figure in the development of Seventh-day Adventism in the British Isles. He arrived in Britain in 1892 and served as the General Conference's agent until 1902. Washburn was involved in the British Conference's missionary efforts, which led to the establishment of new churches and the expansion of the Adventist message. 

Judson Washburn and W. W. Prescott, who founded the journal in 1886, continued to promote the Adventist message through their journal and other publications. They worked to establish new churches and promote the Adventist message across the British Isles. 

**Leeds in 1902 or Southsea in 1903?** 

The General Conference of 1902 brought the reformers to power. The creation of union conferences was authorized at the General Conference of 1902 in the British Church agreed to the formation of a union conference comprising two conferences, given at the General Conference. 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 tough, but the achievements of the London Mission's first church in Southampton in 1900 was in operation. Working away in this week as well as a monthly health magazine (Good Health, started in 1901) and sub-sidiary magazines with several small printing presses were operated. 

As we have seen, the most successful campaigns, numerically speaking, were those in London and the south and the Midlands. However, Washburn had none of the 'star quality' of later evangelists. For long years he wore the same suit until its lining was shiny. Typically he delivered his sermons in front of, rather than a Bible. He would deliver his sermons for two hours without the aid of notes. He was a man of the people, and his message was clear and simple. 

However, Washburn had none of the 'latter rank' of evangelists. For long years he wore the same suit until its lining was shiny. Typically he delivered his sermons in front of, rather than behind, the lectern. And, to the astonishment of those fled 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 was at his service. 

Washburn disliked restrictions, and his priority for his departure to 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 week as before he approached the subject, and he found that when he entered the apocryphal sections, he was careful to ‘focus in on Christ’. Before the close of his first year of evangelist in Bath, he was due to leave for the regular lecture. 

In Bath and in the south Welsh cities, Sunday preachers thundered against Washburn by name. They printed tracts against the Adventist. 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 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 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 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 name.” They printed tracts against the Advent faith. 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In the both worlds of the twentieth century, Seventh-day Adventists were, in the main, conscientious objects to military service. By May 1916, ten thousand Britons had applied for exemption from conscript 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 bawned and those who had sons, husbands and sweethearts on the Western Front often felt justified in exerting social pressures on 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 Sambabb (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 those were H. W. Love (later to be BUC president), A. F. Bird (who later became an evangelist), and W. H. 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. H. Armstrong. His own account of his treatment was published (anonymously) in The Tribul, on 4 April 1918.

“In the cell the passage the surgeons agreed that I was the ringelader, 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 stroked my back continuously 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 iron to cut and more, and sent acute pain to 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 that could have given the slightest offence.

“About 10am I was taken out of my cell, and two cement blocks weighing about 350 each were roped round my neck, one halting upon my chest, the other upon my back. With my wrists still in iron bands 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, 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 British Adventists was brought to the attention of the Government, bounties were of them were lodged in Womworth 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 W. H. Meredith.

W. H. Prescott chairs the Bath Conference 1889.

When the war was over, W. T. Barnet, 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.
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. But that they would not listen. With no television distractions, and with a more biblically-oriented mindset among the people, 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 Washburn had shown how it could be done, with a 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 missions.

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 T. W. Goodall and Bernard Belton, entered the work of literature-evangelism. They carried no fancy titles in those days, simply ‘agents’ or ‘carrivers’. 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 Washburn had been possible to sustain that rate of growth right through the century, there would have been approximately 10 million British Adventists.

Evangelistic success in the British Isles might well be studied more closely today. Rather than presenting the distinctive teachings of Adventism early in his evangelistic series, he would speak 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 flock? 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 Horsney Road, North London, in 1902 was calculated to meet this need; and meet it it did, though it took over 1,000 years 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 missions.

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Evangelistic success in the British Isles might well be studied more closely today. Rather than presenting the distinctive teachings of Adventism early in his evangelistic series, he would speak 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 flock? 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 Horsney Road, North London, in 1902 was calculated to meet this need; and meet it it did, though it took over 1,000 years 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 missions.

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 T. W. Goodall and Bernard Belton, entered the work of literature-evangelism. They carried no fancy titles in those days, simply ‘agents’ or ‘carrivers’. 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 Washburn had been possible to sustain that rate of growth right through the century, there would have been approximately 10 million British Adventists.
The First Indigenous Leader

W. H. Meredith

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 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. 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 those 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, 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 British 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.

12 CENTURY OF ADVENTISM
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 W. E. Read at Duncombe Hall, London, he became first a Bible worker and then a minister of the Adventist Church. As early as 1905 Read, a native of Southampton, was displaying his administrative skills. He was first secretary-treasurer of the Welsh Mission and then, after 1910, secretary-treasurer of the Irish Mission.

By 1916 Pasto Read was secretary of the British Union Conference, and, with some overlapping, managing editor 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 first secretary-treasurer of the Welsh Mission and then, after 1910, secretary-treasurer of the Irish Mission.

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 1961. 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 Southport; 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 an evangelistic tool. Sixties initiatives
In the same year the Five-Day Plan to Stop Smoking was introduced in Cardiff, and often clinics were held nationally, and often anonymously. Relatively rarely were attempts made to harness the soul-winning potential of the laity in handout found their way to faith in the tongue they learned at their mother’s heart.

When the General Conference decided to stage the 1988 Annual Meeting for the very first time on African soil, the chosen venue was the Nairobi Adventist 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 Neil C. Wilson announced the gathering of delegations, ‘My friends Fred and Don will present the welcome of the world assembly of delegates, “My friends Fred and Don will welcome the world Church to this historical gathering.” Fred and Don Thomas, sons of British parents but born and bred in rural Kenya, proceeded to give the greetings in five African languages with all the freedom and fluency of lifelong familiarity. The message was the same in an alien language he had 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 almost magical response of the meeting, the atmosphere in the hall was electric. What could have been a mere formality became a sacred event: “Brothers and Sisters in Christ”, infinitely more meaningful if those words were first childhood experiences.

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. Not surprising, since more than a million Methodists inhabit the countries around Lake Victoria. In the last sixteen 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 statistician 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 lifestyle of thousands of African believers. In paraprase of Nyayo is: Following the footsteps, but in whose footsteps did the colporteurs 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 field. In fact the first generation of overseas missionaries for its mission field. In fact they were the original missionaries who visited such centres as Southport, Grimsby and Kettering, she inspired the new Adventist to ‘spread the News’ using Present Truth magazine from door to door. What happened next was a run-of that amazing missions outreach which had been triggered off in Kettering a century earlier, when the First World War mission. The work was formed in Widow Wallis’s parlour and William Carey (who ‘cobbled shoes to pay expenses’) set off for India. The biblical parable, Sydney Smith, had called them ‘a nest of conscripted cobbler’s’. When the second flowered, the first generation of overseas missions outreach burgeoned in the Kettering Adventist church a century later, the members in that store-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. ‘Consular’ they undoubtedly were, ‘cobbler’s’ they did not long remain, for soon their entire labour were given to the book work.

Auguste 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. j ohn emmell green was typical of those influential salespersons. He recruited the Vine, Cuthbert and Raiff 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 emmell’s gone gives his daughter Hilda to be the devot ed 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 Ashford Amroth of the family Murdock, and provided from the ten Murdoch offspring another multi-generation of missionary teachers and doctors to many lands. The Thomas/Rowell families were yet another Granny family. Fred and Don Thomas (the Nairobi delegate greeters), were second-generation missionaries. What, think you, was the story of the Murdoch offspring another multi-generation of missionaries. Their story is spread through West, Central and South Africa.

What else but a colporteur-placed periodical through West, Central and South Africa?

The disabled colporteur who limped from one generation to the next was the story of the Murdoch offspring another multi-generation of missionaries. Their story is spread through West, Central and South Africa. The disabled colporteur who limped from one generation to the next was the story of the Murdoch offspring another multi-generation of missionaries. Their story is spread through West, Central and South Africa.

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This was a difficult area because of the unhealthy climate and isolation. However, they stayed in this mission territory for thirteen years. A former battleground, its centre of conflict, it occupied 'no-man's-land' territory between the Kisii and Luo land. In 1918, Captain Griffith Francis Jones bought 400 acres of the land, and the district was named the Nyanza District. It would be a crucial region for the development of the Adventist Church in East Africa.

During the 1914-1918 War, when Maxwell was sent to open up the work in Kamagambo, he established a small mission, which he called the Kamagambo Mission. However, he was too young to be a missionary and he had to work with the other missionaries in the area. He was responsible for opening up new areas and establishing new churches. Maxwell was a very determined missionary and he was able to establish many churches and schools in the area.

E.B. Phillips (1892-1977)

Pioneer Missionary and Scholar

Ernest Bernard Phillips was born in 1892, the youngest son of a well-to-do family in the Royal Marines. Ernest, with several members of his family, became a Seventh-day Adventist, and in 1907 or 1908, he was sent as a missionary to Africa by the General Conference of the Seventh-day Adventists. In 1910, as the age of 18, Ernest answered a call to mission service. Following a short course in tropical medicine at Livingstone College he sailed on the SS Germania to Mombasa, Kenya, where he met German missionary colleagues, A. A. Essery or Keough in Upper Egypt, to Andrew Carscallen and Gilbert Lewis the distinction of being another great Eastern missionary. E. B. Phillips was the first Seventh-day Adventist in East Africa to become a doctor. During the 1914-1918 War, when (Kampala) was occupied by the Germans, the work there was conducted by the Nyanza Mission. The mission was able to continue its work under the leadership of Dr. Ernest Carscallen and Gilbert Lewis, and the mission was able to send missionaries to other parts of East Africa.

Ernest Phillips was a great missionary and a scholar. He was one of the first Seventh-day Adventists to work in East Africa, and he played a crucial role in the development of the Adventist Church in the region. He was also one of the first Seventh-day Adventists to be ordained as a minister, and he was a great teacher and a great leader.

E.B. Phillip spent most of his time in the field, and he was able to calculcally understand the language of the people. He was able to establish new churches and schools in the region, and he was able to teach the people about the Gospel of Jesus Christ.

The publishing work, which began with the publication of books by Carscallen in the East and W. T. B. Hyde in West Africa, developed rapidly into an important Gospel outreach. In Tanzania, the colporteurs were in excess of 400, and they were able to continue their service through the Church itself was banned.

The missionary work by Carscallen in the East, and the work of Mr. C. S. A. Mwagusi in the West, was able to continue their service through the Church itself was banned.

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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 her 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 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 provincial minuscule status and the fact that it was the provincial capital for the West of Scotland 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 wounded.

In 1940 Dr G. A. S. Madgwick laid the foundation stone of a hospital to be in the countryside and they were convinced that it should be located in Crieff because of its

Africa’s most populous countries, the names of the nurses. In 1940 Dr G. A. S. Madgwick laid the foundation of the hospital which was to be the largest in the world.

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 region 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 work, whether in scholarship or practical service, whether in scholarship or practical service. 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 fought for another ten years - his students included future British, European and world Church leaders.

Keough inspired both devotion and dislike. He 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 roman-

1. 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 accept-

2. This 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, xxiv, No. 10 (Oct, 1963), 17, 28, 40.

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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 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 reactions 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 1944 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 MA’s 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 through his role as a director 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, the evangelistic experience, and a personal living faith. Dr Heppenstall died at 93. Many regard him as the best Seventh-day Adventist theologian of the twentieth century.

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The Vandeman Era


In 1956. It is impossible to read the parental account of her passing without emotion. Don and Helen experienced a double bereave-when Margaret’s younger sister Malaryn died at 18 and is buried at Solsié. Isokha hospital in Uganda is the last existing place of that lively intelli-gent young boy.

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 planned the wood. At Wire Hill (Wei-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 Geoffray, who had served as a child, suffered diversity as a child, suffered throughout his life and died prematurely on that account.

In the Itrui forest of the Congo at the Kirudu Mission, lively little 3-year-old Margaret Thomas died on 12 September 1956. It is impossible to read the parental account of her passing without emotion. Don and Helen experienced a double bereave-when Margaret’s younger sister Malaryn died at 18 and is buried at Solsié. Isokha hospital in Uganda is the last existing place of that lively intelli-gent young boy.

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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 defended to protect themselves against invaders. Mosaic 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 43. 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 ascendency of the Puritans in the seventeenth century provided a better climate for the readmission of Jews. Thus, in 1656, Oliver Cromwell sanctioned their official recognition. From 1681, large numbers of Eastern European Jews entered Britain. Today their contribution and influence in British society are well recognized.

Early Black influence

During the 1660s 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 reorienting 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 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 impenetrably 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 Tarrying, George Esscoffery, 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 unified. 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...
The London Adventist Chorale and the Croydon Seventh-day Adventist Chorale and the BBC Sunday afternoon religious programme ‘Songs of Praise’ on a number of occasions. He has also led the Holloway Gospel Choir have also regularly performed in the Holloway Gospel Choir have also regularly performed in

certain local church.
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 bears at our most cherished assumptions. It is pushing us out of our comfort zone, how we preach, minister and evangelize. There 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 Isles has at its numerically strongest since 1932. Loughborough, and others brought Adventism to this country 120 years ago. Dwelled 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 19% of the population to 7.3% 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 1%. 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.

The percentage growth of the BUC seems impressive. A 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 reach 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 climb in accusations. 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 British 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 war 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 headed to 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 reflect the composition of the society. This situation creates its own challenges in the area of evangelism. It is as if, in order to stand, the Gospel is meaningful only within the ambit of one’s culture, then the Church in the British Isles, now largely immigrant, needs to know how to make the Gospel meaningful to the divergent cultures in which it finds itself. Particular attention must be paid to the practice 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. Past policies 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 a postmodern society. Cheap air travel, the electronic media, Hollywood and the Internet have ensured that the world is no longer an amalgam of separate nations or tribal groups. No organization of significance has been left untouched by this phenomenon. The British Union Church 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 ‘known 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 threats 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 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. This 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.

Dr Silbumb M. Reid (1927-2000)

The history of the Church in the British Isles could be written without mentioning the part played by those who were invited by the British Union Conference as interdivision workers in response to the ‘Pension Package’ of the 1950s. 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 Silbumb 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 Silbumb 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 Indies Adventist 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, Lilac, on that cold spring day, they embarked on six fruitful years in South England. Dr Reid and Mrs Silbumb 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 conviction reigned over the Adventist Church in the British Isles. 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 highlights 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 England, they said, ‘the generous friendship and warm of the members.’

C. R. PERRY

26 CENTURY OF ADVENTISM 27 CENTURY OF ADVENTISM

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 1999.
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. In his book, Pastor Graham: He Built People Up, 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 Birmingham. 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, Crawley, Lowestoft and Yarmouth in pastoral and evangelistic ministry. Dr Graham became a departmental director at the North England Conference in 1958. From 1963-1967 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 sensitive, patient, and thoughtful, dynamic, faith group. He built people up; never knocked them down. He was always optimistic and strong in his faith. He possessed a capable mind, a soldier's heart and a pastor's soul. He was an example for all of us to follow. He was a man of prayer, a man who could pray for every level of the organization.

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 the enormous potential wrapped in their members. They have recaptured the enormous potential wrapped up in their members. They have recaptured the enormous potential wrapped up in their members. They have recaptured the enormous potential wrapped up in their members.


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 baptised 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, at about this time, he began to attend lectures on black history. He worked closely with the Holloway church to develop its educational programme, and later he started a Black church in Holloway.

The Wilsons had four children. Their oldest son, Andrew, was born in 1955, followed by Carole in 1957, Susan in 1959, and Andee in 1964. Andrew, Carole, and Andee still live in Holloway, while Susan moved to London to study psychology and then went on to medical school. They have all been involved in various community activities and charities, and they remain active in the church.

Dr B. W. Ball (1893–1960)

Evangelist, Administrator, Scholar

A native of Devon, who for four years headed the denominational work in the North of England and spent the last three of his career in the warm islands of the Antipodes, Bryan 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.

In 1934, Bryan Ball took up a new challenge when he became principal of Avondale College in Australia. There 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 continued to be engaged in educational work, and his influence in the South Pacific was significant. He was a strong advocate for the development of the college and its programmes, and he worked tirelessly to ensure that the students received a quality education.

In addition to his work in the South Pacific, Ball was also involved in a number of international projects. He was a key figure in the establishment of the World Brotherhood School, which was established in South Africa in 1950, and he was involved in the development of the World Brotherhood College in Pakistan.

Ball was a man of great influence and was widely respected for his contributions to the church. He is remembered as a dedicated and faithful servant, and his legacy continues to inspire many today.
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A CENTURY OF ADVENTISM IN THE BRITISH ISLES
Proprietor: C. R. Perry Editor: D. N. Marshall
Published by the British Union Conference of Seventh-day Adventists, Stanborough Park, Watford, Herts, WD2 6JP
Printed by The Stanborough Press Ltd, Alma Park, Grantham, Lincs, NG31 9SL