

# THE STORY OF SEVENTH-DAY ADVENTISTS IN THE BRITISH ISLES 1902-1992



**SPECIAL SOUVENIR  
MESSENGER**





## A WORD FROM THE PRESIDENT — C. R. Perry

bers were not to be deterred in their witness by rejections, religious insults and hardships. They pressed on with the conviction that God had given them a special message to the world.

There was no doubt in their minds about the urgency of the times. The commission of Jesus to His disciples became their divine imperative. Each plan laid, fiscal policy formulated and action taken were in

receptive to the preaching of the Gospel.

What motivated the Advent Church then and motivates it now is the call to preach the three angels' messages. Evangelism is not an option but the only choice. The great priorities are outreach and spiritual renewal.

Pastor H. W. Lowe, the BUC president, in one of his messages in 1944 wrote: 'Christendom is strewn with the wreckage of

the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. . . . We cannot now enter into any new organization; for this would mean apostasy from the truth.' *Testimony Treasures*, vol. 2, page 363.

In the *Review and Herald*, 20 September 1892, the pen of God's servant wrote these encouraging words for the Church: 'There is no need to doubt, to be fearful that the work will not succeed. God is at the head of His work, and He will set everything in order. If matters need adjusting at the head of the work God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port.'

Those words are as relevant today as when they were first given because they reaffirm the words of Jesus that this is His Church and the gates of hell shall not prevail against it. He is at the helm and knows where He is going.

The Church now moves towards the year 2000, and what are our goals or objectives? Is not the ninetieth anniversary intended to help us focus on the way ahead? Although we are not date setters and would not want to place undue stress on the beginning of a new century, we feel obligated to give the trumpet a certain sound. The rapid succession of events at the beginning of this decade and the build-up of an almost mystical expectation in the minds of the secular and the religious worlds as they face the dawn of a new millennium leave an opening for the proclamation of the end-time message. Only the Messiah commands the ages and is the hope of the next age. We are among the heralds to point to the signs of Christ's coming and to make ready a people for that all-important day; 'For in such an hour as you think not He comes.'

The fulfilling of the mission of the Church is the duty of every generation and according to the Apostle 'Woe to me if I preach not the gospel of Jesus Christ.'

## Remembering the Past and Fulfilling the Mission

Anniversaries and remembrance services passage us through the labyrinths of previous generations. They make us mingle with those who created our history and made it possible for us to enjoy our material and spiritual heritage. This is reason enough for thanksgiving.

Ninety years ago the Seventh-day Adventist Church in these isles rejoiced at achieving Union Conference status. The division of the British field also into conferences and missions after twenty-four years of operating testified to the dedication of the early pioneers.

Lest we forget the days of small beginnings we must go back to 1878, the year William Ings left literature in Southampton. He did not know that by this one act he was rekindling the precious flame of distinctive truths which, in the sixteenth and seventeenth centuries, the forefathers had taken with them to the new world.

This small spark ignited was fanned into a fire by missionaries such as J. N. Loughborough, Maud Sisley, Adelbert A. John, S. H. Lane, Robert F. Andrews, S. N. Haskell, John McAvoy, H. E. Armstrong, D. A. Robinson, R. W. Whiteside, R. Musson and Judson Washburn.

Hope and courage became the essentials for service as the Church faced the challenge of establishing its presence in the hundreds of unentered cities, towns and villages scattered throughout the land. Our brave ministers, Bible workers, colporteurs and faithful mem-

reference to their marching orders. 'Therefore go and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit.' Matthew 28:19.

The Seventh-day Adventist Church has survived because those to whom the vision of the church militant was given sought actively to enact it in the throes of a world in crisis. Two world wars and economic privation and fear could not destroy their zeal. In a copy of MESSENGER in 1934 a statement made by Napoleon was quoted: 'The army that remains in its entrenchments is beaten.' Evidently he believed in action, in aggressive warfare. 'This is also true in the spiritual realm,' commented the editor of the paper. In another quotation taken from the same issue the Church was encouraged to have an outward and forward look. 'A church satisfied with its present attainments and spending all its energies upon itself is a declining church and will soon pass away.'

Driven by sentiments such as these the faithful gave sacrificially to home and foreign missions. They were not going to remain in their trenches — even during the war years. From command headquarters Pastor E. Craven, in 1944, made an appeal to his troops to cultivate fireside evangelism and have a burden for their loved ones before it was too late. As the bombs were dropping over London, members were encouraged to seize every possibility for witnessing as hearts were more likely to be

churches that floundered because they ceased to evangelize — because they lost the love of working for the conversion of needy sinners.'

Science and technology, in the past two decades, have reshaped our thinking with regard to things material and spiritual. Secular man has become more indifferent to the Christian religion. However, in all man's probing he has not found a better substitute for the Christian life-style or its values. The authority of tyrants or the scathing remarks of sceptics cannot halt the motive force of the everlasting Gospel.

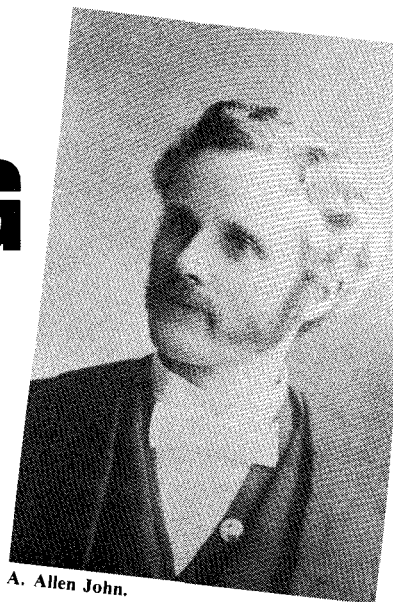
Inherent in the Gospel is the power of a living God to change the hearts of men and society for His divine purpose of salvation. Therefore evangelism becomes our number one priority.

As we recount the achievements of ninety years, or commiserate with regard to the slow progress we have made towards the kingdom, let us remember that we have been given a solemn responsibility by God to proclaim His special truths. The pillars of faith handed down to us are doctrinally linked or rooted in the foundation laid by the prophets and apostles, Jesus Christ being the chief cornerstone (Ephesians 2:20). Amid the spread of heresies, theological wrangling and false religious movements, the Seventh-day Adventist member is asked to stand solidly by his charge. He is called upon to preserve the pillars of the faith. In 1905 Ellen G. White wrote: 'The Lord has declared that the history of

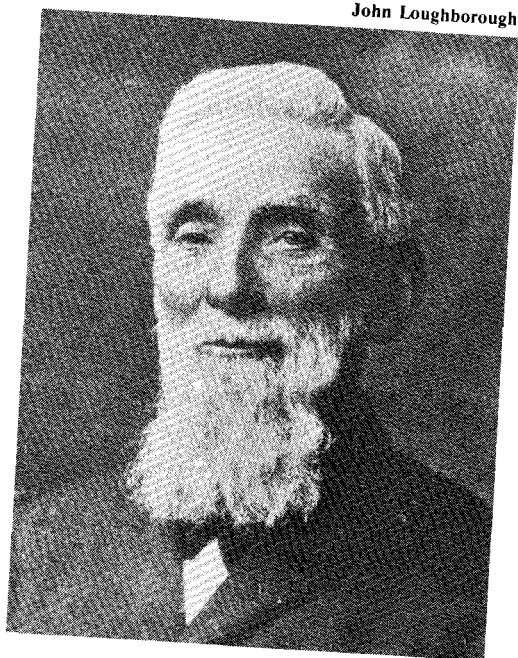
# 1878-1902: EVANGELIZING IN TOUGH TERRITORY



J. N. Andrews.



A. Allen John.



John Loughborough.

## Harry Leonard looks at the quarter century prior to the official organization of the Church in Britain

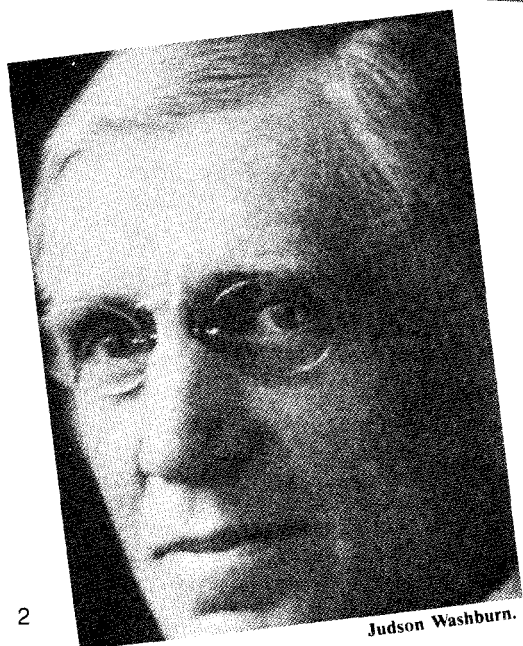
Of all the problems that faced the Seventh-day Adventist mission to Britain in the last quarter of the nineteenth century none was more difficult than getting it started. J. N. Andrews made a personally financed reconnaissance in 1874 on his way to Switzerland and urged immediate action. He believed he had succeeded. In 1875 he heard that J. N. Loughborough had been appointed for the task. Nothing happened for three years; three years which saw the combined agitation of James White, J. N. Andrews, G. I. Butler and William Ings, whom Andrews gave sixteen weeks leave to work in Southampton and to talk up the project in the columns of the *Review*. Only in its dying moments did the General Conference of 1878 vote Loughborough the funds required.

**John Loughborough.** They had chosen a good man. Loughborough had been a successful evangelist in the mid-west where he had pioneered the use of the tent for evangelism. He had also

had administrative experience as president of the Michigan Conference and treasurer of the General Conference. 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; prayers were said in the Hampshire churches to avert the almost certain failure of the harvest. 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



Judson Washburn.

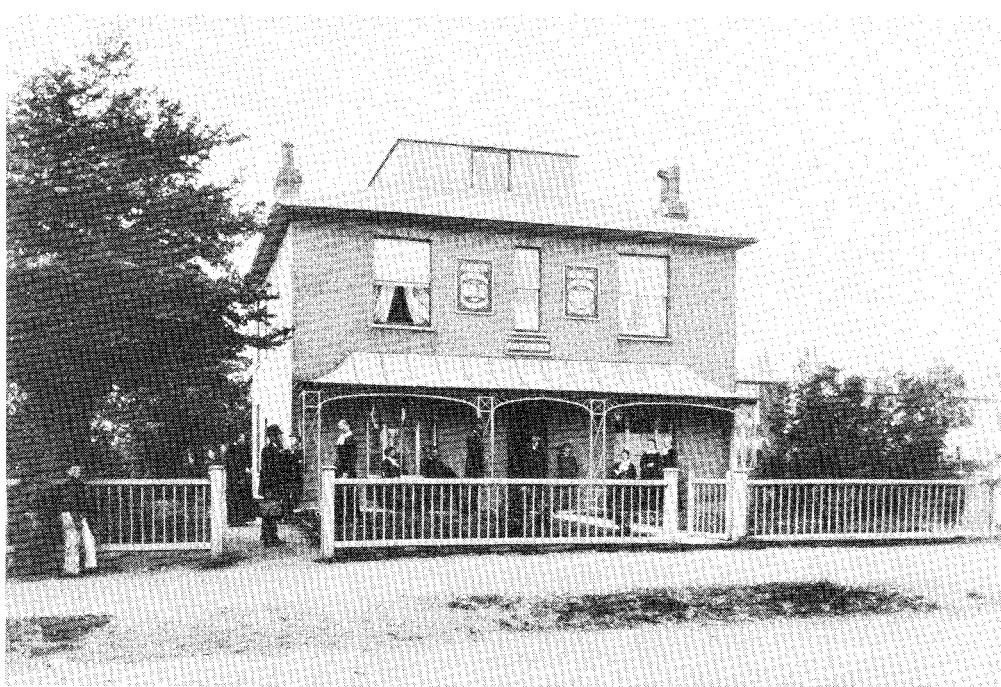
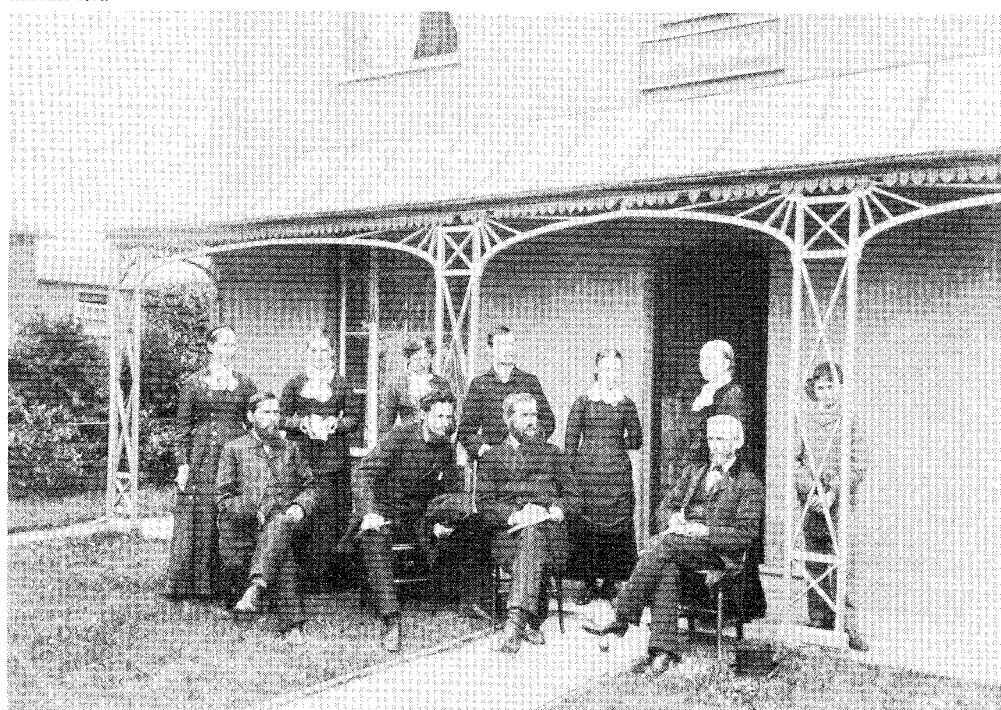


Loughborough was unable to attract many from other classes. He found himself having to teach some of his converts to read. It was an experience for which his past training had not prepared him and both he and later missionaries were to long for an audience of the 'better classes'. They simply did not know how to handle the situation. Ellen White was to comment on the problem, calling many of the English converts unruly and undisciplined. The early Adventist pioneers were not Wesleys or Booths.

They had an additional disadvantage. They were foreign. As Andrews observed, it takes time to absorb the mores of a different society. And each new missionary had to learn for himself. 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 session of 1881. It did not work. Not one of them appears to have returned. The most talented, Henry Veysey of Taunton, was soon to be employed as a teacher at Battle Creek college. Britain's talent drain had begun.

John Loughborough (seated right) with his evangelistic team at the Southampton headquarters. William Ings is seated on the extreme left.



Ravenswood, Shirley Road, Southampton: the first headquarters building of the Seventh-day Adventist Church in Britain.

Perhaps aware of Loughborough's experience later superintendents confined their efforts to holding training institutes within the country. Only at the end of our period did the Church in Britain have a sufficiently large membership to provide candidates for the preaching and literature ministries. Planned by W. W. Prescott, the college opened its doors in 1902. But all this took time, hard work and a great deal of thought

and there is no doubt that progress was slower than the missionaries would have liked and the General Conference brethren expected.

**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 supple-

ment published at Southampton as *Signs of the Times* No 1. In 1884 it was succeeded by *Present Truth*, its first edition appearing on All Fools' Day. It was far from a joke. Edited and produced in Grimsby by M. C. Wilcox, it was an important weapon in evangelism and has had a continuous life, albeit with changes of name, to this day. 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 Keynsham (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 also entered but at that stage without great effect.

**Stephen Haskell.** Ellen White visited the mission three times during her three-year stay in Europe. Among several things that worried her about the work in Britain was the location of the

press at Grimsby. It may have been for this reason that in May 1887 the General Conference advised that the press be moved to London and sent William Ings to find a suitable place. So it was that the press, like the ark of the covenant of old, was moved yet again when 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, he 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 eighty to a hundred and sixty. 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 massive populations needed large work-forces: 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



1.



2.



3.



4.

G. W. Bailey, who arrived in 1890. When a church of eighty 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 a hundred and twenty 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 team work 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 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.

His attempts were dogged with problems. He personally lost thousands in a fire that destroyed a newly-purchased health food factory building near Redhill in 1900 (it was managed by a convert, J. Hyde, who had been specially trained at Battle Creek by Kellogg). But the directions he indicated were followed by his successors. By the time he left to take up the secretaryship of the foreign missions board in 1901 the church membership and the work force

had both virtually doubled.

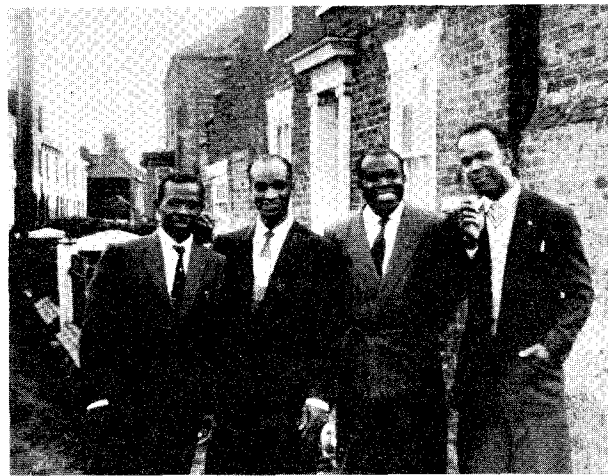
**Leeds in 1902 or Southsea in 1903?** The General Conference of that year brought the reformers to power. The creation of union conferences was one result. In Leeds in 1902 the British Church agreed to the formation of a union conference comprising two local conferences and three missions. The constitution was not approved until the next session, held at Southsea in 1903, and then only after considerable debate. One wonders whether we should not be celebrating in 1993 rather than 1992!

What are we to make of these, the first twenty-five years of Seventh-day Adventism in England? 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. We cannot blame the quality of the missionaries.

The fact that they were foreign missionaries did pose problems. These had been overcome in Australia but Australia was a less entrenched, a 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 enquiry into the socio-economic status of the members of his sometimes thousand-strong congregation for which we do not have the evidence. Washburn's undoubted talents may have encountered that section of the working class that had been made literate and upwardly mobile by the provision of State education from 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. And he was contacted by an Adventist colporteur. It could be said, then, that numbers began to pick up when the missionaries found people, or a

From the top: 1. Literature-evangelist William Ings of Southampton. 2. Literature-evangelist George Drew of Hull and Liverpool. 3. Mission superintendent Stephen Haskell. 4. The building used as the Southampton church at the time of its purchase.

MEMBERSHIP.			RECEIVED—HOW AND	
No.	NAMES.	RECORD PAGE.	BY BAPTISM.	BY LETTER.
1	Rosetta Short	1	Nov. 2 <sup>d</sup> 1883	
2	Emily Eliza Short	"	"	Oct 16 <sup>th</sup> 1885
3	Eldred Richard Short	"	"	
4	Frances Armstrong Sen	"	"	
5	George Short. Sen	"	"	
6	Francis Brown	"	"	
7	Eliza Green	12	Oct. 3 <sup>d</sup> 1886	
8	Edward Armstrong Jun	"		
9	Edward Armstrong Sen	"		
10	Annie Armstrong	"		
11	Edith. R. Short	"		
12	Nathaniel Taylor	"		
13	Walter Armstrong	"		
14	Harry Armstrong	"		
15	Maud Armstrong	"		
16	George. W. Short	"		
17	Emeline Howell	12		
18	Walter. E. Hollingsworth	"		



Bible reading in the afternoon at 3 o'clock  
 Sunday 24<sup>th</sup> July Mr White preached in  
 to a large congregation. Elder Lane opened  
 meetings, and at 1/2 past 4 o'clock the  
 administered to the members of the

Above: Isaac Willock (right) with three friends from Holloway outside the Armstrong home where E. G. White stayed in 1887. Photograph taken in 1959.

A. A. John conducted campaigns in four villages within twenty miles of Grimsby. Only in Ulceby did he enjoy any degree of success; and this, following a Reformation-style public debate involving GC president G. I. Butler. The issue was the seventh-day Sabbath.

**£10-REWARD-£10**  
**THE SABBATH QUESTION!**  
 A SPECIAL  
**MEETING**  
 Will (D.V.) be held on  
**Thursday, March 6th, 1884,**  
 AT SEVEN P.M. IN THE  
**FORESTERS' HALL, ULCEBY.**  
 For the purpose of replying to the positions taken on the SABBATH  
 QUESTION by Rev. COX and others.  
 And which once revolving in the mind round  
 Not all the fancies of the world can shake.  
**It was claimed that Sunday is the Sabbath or Lord's Day.**  
 A Reward of £10 will be given for a Text of Scripture  
 proving this Statement.  
 Several Ministers from abroad will be present to assist in the Services.  
 DISCUSSION INVITED  
**A. A. JOHN, Minister.**

## SEVENTH-DAY ADVENTIST CHURCH ULCEBY.

THE PASTOR and COMMITTEE of the above have great pleasure in inviting the public to attend the Services in connection with the opening of their new church edifice. And, also, herewith express their sincere thanks to those who have contributed so generously to the building fund, or rendered other assistance. Further donations for the building fund will be thankfully received.

The Opening Services will, D.V., begin

**Friday, January 4th,**

At 7 p.m.,

And be continued on the Sabbath, (Saturday)  
 at 10-30 a.m., and 2-30 p.m.

The CONSECRATION CEREMONY will be conducted on SUNDAY  
 (the 6th) at 2-30 p.m.

Services will be continued on SUNDAY at 6-30,  
 and every Evening during the week at 7 p.m., and on  
 Sabbath following (the 12th) at 10-30 a.m., and 2-30 p.m.,  
 and on Sunday at 2-30, and 6-30 p.m.

The rite of Baptism will be solemnised.

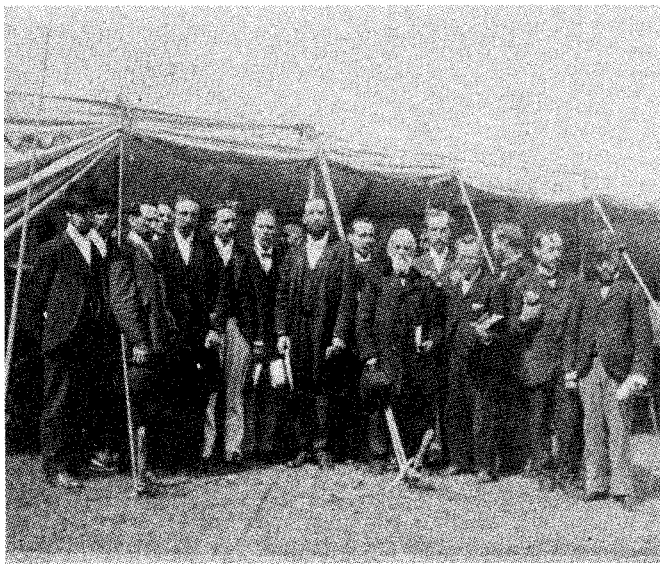
The Committee regret that Pastor S. N. Haskell's health, and other engagements, make it impossible for him to be present. But they are pleased to announce that Pastors J. H. Durland and D. A. Robinson will assist in the services.

It is our united and fervent prayer that this may be a time of personal consecration, and that Heaven's signal blessing may accompany these ministrations. All sittings are free.

(For the Committee),

A. ALLEN JOHN, Pastor.





W. W. Prescott (centre) with delegates at the Bath session in 1898.

society, with which they could communicate easily.

**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 Church was to prosper contrasts starkly with the handful that the General Conference could afford for the whole country. Lack

of money was responsible for the poor quality halls that attracted what were felt to be the 'wrong' sort of people. 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 class' (whom, partly because of means, they failed to attract). As a result they remained dependent on the whims of the American believers and on the General Conference's strategic planning. In the early days, James White had complained

that while members had found \$100,000 to support mission work in four countries and publications in seven languages, they could not raise money to start an English mission. Not much later his wife wrote of a 'crisis' in the Church's finances, with too many initiatives too thinly spread. 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.

Prescott's work was made even more difficult by W. C. White's desire to extend the Australian publishing house: he refused to pay considerable debts owed to the British publishing house and tried to corner what had been the British market. None of this made the work in England easier. 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 eighties led to a steep decline in membership; a similar fate was to befall Washburn's company in Cardiff when he and his team



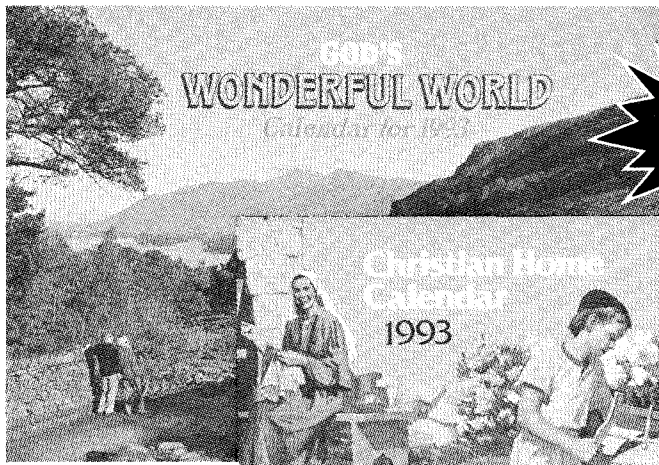
Recently widowered J. N. Andrews with his two teenage children departs from the USA in 1874 to become the first SDA missionary to Europe.

The staff of the International Tract Society (ITS) predecessors of The Stanborough Press Ltd. Address: 451 Holloway Road, London. Date: About 1900. *Back row:* Father Olsen, H. W. Armstrong (father of Worsley Armstrong), Father Bacon (father of Alfred Bacon, Mrs. V. Shone, etc.), W. A. Spicer (General Conference president), Father Howarth (father of Mrs. G. Baird, etc.), Harry Armstrong and Miss Adams. *Middle row:* Miss Hetty Hurd(?), W. W. Prescott(?), E. J. Waggoner (editor and author), D. A. Robinson, Father Mason, and Miss Alta Waggoner (later Mrs. Harry Armstrong). *Front row:* Mr. Pickwick(?), Miss Nellie Marsh, W. T. Bartlett (assoc. and later editor) and Miss Gertie Wright (Dr. G. Brown of Crief).

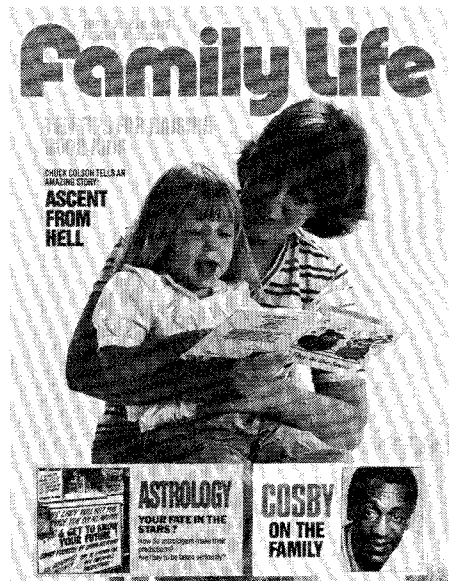


moved on leaving the flock without a shepherd; the new London believers brought together by Haskell and his team were similarly abandoned — there was not a single minister in London in 1893. So much for Sister Ellen's hundred.

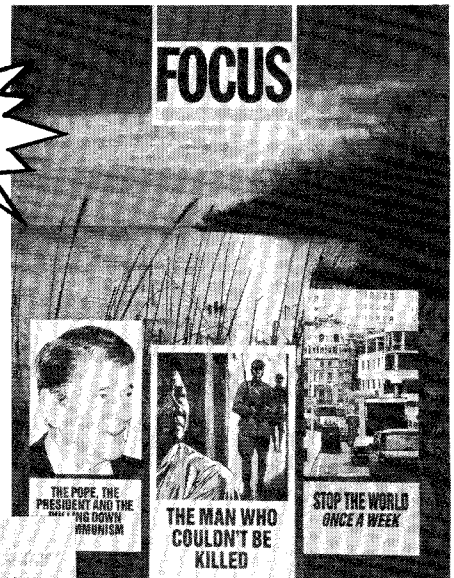
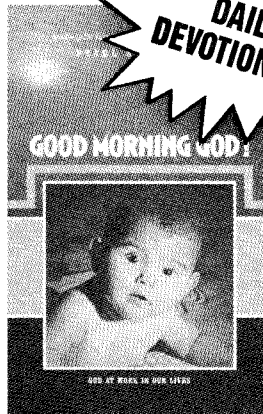
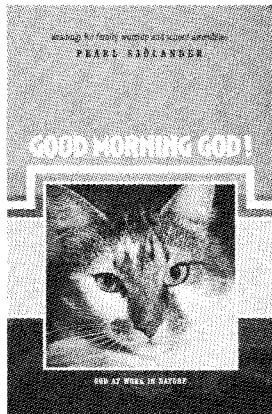
In the circumstances we should be impressed by what was achieved. By 1902 the British Union was organized; its college was established; its publishing house was turning out 16,000 copies of *Present Truth* a week as well as a monthly health magazine (*Good Health*, started in 1901) and subscription books 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.



**CALENDARS  
FOR 1993**



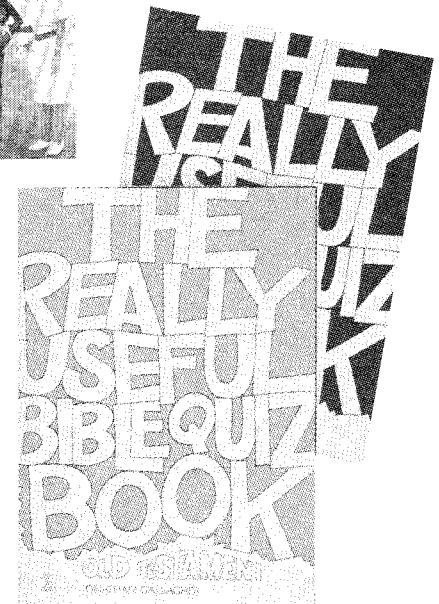
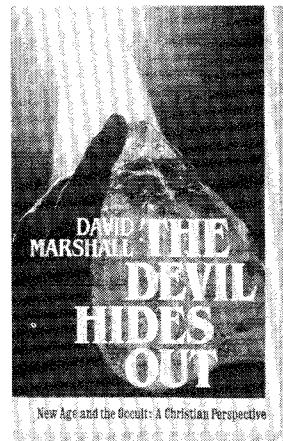
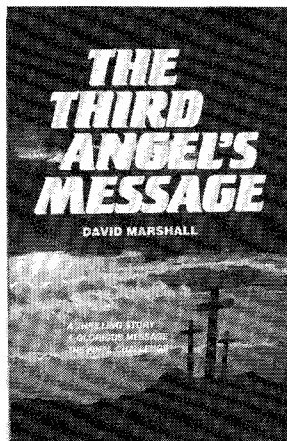
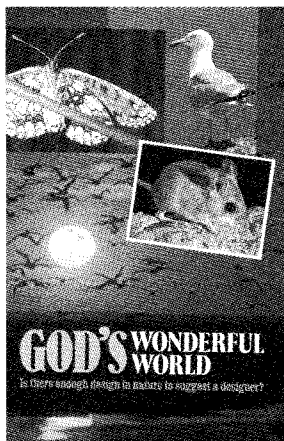
**NEW  
DAILY  
DEVOTIONALS**



Challenging books for all ages, lively evangelistic magazines, and beautiful calendars from The

# STANBOROUGH PRESS

*Nearly 110 years of caring and dedicated service  
at the forefront of evangelism*





# 1902-1918: Wars and Crises

by H. I. Dunton

1902. Queen Victoria died in 1901, and in that year her rotund and slightly scandalous son was crowned as Edward VII. Secondary education was to be financed out of the rates according to the 1902 Education Act. The Peace of Vereeniging was signed between the Boer republics and the British, but the war had shown that Britain had few friends in Europe. 'Splendid isolation' could be uncomfortable loneliness. Europe was dividing into armed camps, the Triple Alliance of Austria, Germany and Italy, on the one hand, with France and Russia drawing together from mutual need, and Britain slowly moving to an *Entente* with France. The clouds of 1914 already hung over the skies of 1902.

The Adventists in Britain had other concerns. Accustomed to reading the 'signs of the times', nevertheless, the Church paper, *The Missionary Worker*, took almost no notice of events outside the Adventist Church. The missionary paper, *Present Truth*, which commenced in 1884, is not extant for most of the period 1902-18, so we do not know all that Adventists were telling the British public in this formative time.

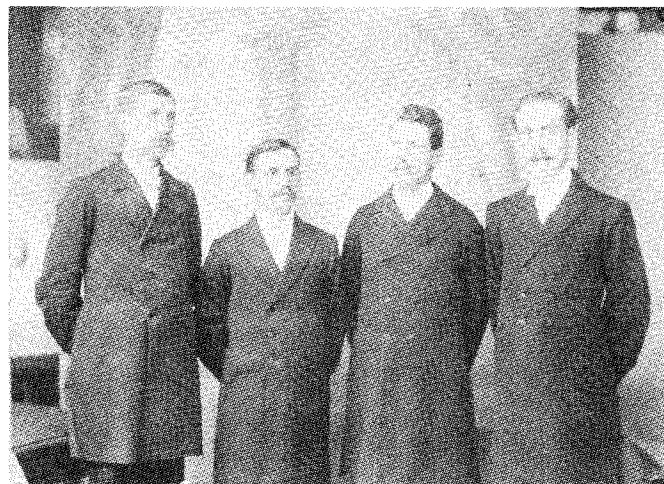
**1902: A crisis year.** 1902 was a difficult year for Adventists. The Battle Creek Sanitarium was largely destroyed by fire in February and the press of the Seventh-day Adventist Publishing Association, commonly referred to as *The Review and Herald*, followed in December. E. J. Waggoner and J. H. Kellogg were putting out pantheistic views which would have led the Church into a theological wilderness.

Would any of these contagions from far off places spread to Britain?

In May 1902 the European General Conference was held in London with over thirty delegates from Europe. The *Missionary Worker* regularly published news of the Adventist progress in Europe, so that British Adventists had no excuse for being 'little Englanders'.

In August 1902, at the camp meeting in Leeds, under the chairmanship of A. G. Daniells, president of the General Conference, the British Mission was reorganized as the British Union Conference. It was one of the three unions of the European Division under the 1901 reorganization of the General Conference. Norwegian-born O. A. Olsen, president of the General Conference during the stormy years after 1888, and who had been in charge of the British Mission since 1901, was elected president. The constituent parts of the Union sound familiar: North England, South England, Irish, Scottish and Welsh Missions. This, A. G. Daniells, General Conference president, explained 'would mean the putting of more labourers into those fields, referring to the Scottish and Irish missions, for there were many 'Scotch Preachers' (*sic*) and 'consecrated Irish brethren and sisters who would come.'

The Union was to go through a bewildering series of internal reorganizations, with ephemeral conferences and districts. All these did little to build stability. W. H. Meredith wrote resignedly of the changes, especially as they related to the shifting entity of the Welsh organization, 'All these changes may not have been best for the field, but as the steps taken seemed at the time to be the best we must trust God who overrules all to work out His own good will for us.' (*Mission-*



From the top: 1. One of the many photographs taken at the official opening of Stanborough Park in 1907. 2. Delegates who met at Leeds in 1902 to structure the Church work in the British Isles. 3. Turn of the century Church leaders photographed at Bath in 1898. Left to right: Judson Washburn, Edward Harris, W. H. Meredith and Harry Champness. 4. Faculty and students of Stanborough College, 1912.



ary Worker, 25 July 1924, page 11.) It is difficult from a reading of the reports in the *Missionary Worker* to ascertain the rationale of these many boundary shifts. The details of the debates are not extant. It was later recognized that these moves, and small administrative units, had tied too many workers to desks.

**1902: Duncombe Hall.** January 6, 1902 saw twenty students enrolled for the opening of Duncombe Hall 'Training School for Gospel Workers', the direct forerunner of Newbold College.

After two migrations within London, the college moved to the newly-acquired Stanborough Park, then a rural location reached by a leafy lane from Watford. Ellen White had given some impetus to this development by urging the workers in England to take hold of *Christ's Object Lessons* and do all they could with it to raise funds. Her three visits to England between 1885 and 1887 had made an indelible impression, and her correspondence shows a continuing concern for the Church in Britain.

**1907: Stanborough Park.** The press had wandered from Southampton to Grimsby and then London. In 1907 it relocated on Stanborough Park.

The food factory had started at Salford Mill, Horley, near Redhill. J. Heide, later Hyde, a master baker who was to give his name to a notable Adventist family, was in charge. After the premises had burned down, the operation was transferred to Birmingham, but characteristically for early Adventism in Britain, the premises were too small. The new factory on Stanborough Park, opened in 1907, gave room for development.

Battle Creek had set an ominous precedent for centralization, yet the move to Stanborough Park made good sense in Adventist terms. The location was rural, and the industries provided opportunities for students to earn their way through college by manual work.

The indefatigable Dr. Kellogg visited in 1902, seeking funds for a medical institution. A. G. Daniells refused to go into debt for the project. This was one cause of the rift between the two men. Daniells believed he could raise ten dollars for advanced work where only one would be given for repayment of a debt. Ellen White was soliciting funds

in America for a health institution in Britain. The Caterham Sanitarium, funded jointly from America and an appeal to which 'our people in the United Kingdom responded nobly', opened on 30 May 1903, and continued until 1921.

Dr. J. H. Bell opened a clinic in Belfast in 1902. Moved to Rostrevor in 1907, it eventually closed in 1911. Dr. F. C. Richards's Leicester sanitarium operated from 1903 to April 1912. On 9 May 1912 the mansion on Stanborough Park, after considerable extensions, including two additional floors (which had once housed the college), was opened as the Stanborough Park Hydro. Nursing training would continue at the 'San', as it was generally known, until the outbreak of the Second World War.

**Church growth through literature.** The phrase had not yet been invented, but the pages of the *Missionary Worker* make it plain that winning souls was the priority. Membership grew 379 per cent between 1902 and 1918, from 858 to 3,253. The growth was achieved in several ways: tract, magazine and book distribution, good health clubs, and public evangelism, and in one experiment, the People's Helping Hand Mission in Battersea, opened in September 1903, with several 'prominent missionaries from various denominations in attendance'.

Public evangelism was conducted in ten-day missions and longer campaigns. The tent at Worcester was pitched 'a third of a mile from the main thoroughfare, in the heart of a squalid district, and close to an unsightly and malodorous canal'. It was no wonder that 'cathedral cities are exceedingly difficult to work'. Now a centrally-located hall had been found, and a new method was being used, house to house with tracts. In this way A. Rodd in 1910 was able to build up his audience. F. J. Fitzgerald, Union president, saw the need of more scientific planning for public evangelism. *The best results came after systematic work with literature.* Camp meeting evangelistic audiences were built up by house-to-house visitation. Converts should be trained to work. Questioning whether we preached Christ enough, Fitzgerald pointed out that the message of obedience to God's commands 'involved a danger that one might lean to justifi-

cation by works' and love of argument. It sounded like Minneapolis 1888 again.

Becoming a Seventh-day Adventist meant counting the cost, especially in economic terms. In her visit to Europe, 1885-87, Ellen White had noted the difficulties facing Sabbath keepers. B. B. Belton lost his job for the Sabbath as did F. W. Goodall, who gave his notice. As Goodall wrote, 'I then had to tell the news to them at home, and that made matters worse.' Both men entered the literature ministry, or in the more earthy language of that time, became agents or canvassers. T. Bannister refused to join a trade union, another Adventist scruple. He held out on the point and was exempted. However, the absence of a Social Security system made it necessary for the Church to start a Poor Fund in 1907. Harry Armstrong reported from Hull that 'many in this little church are passing through much tribulation'. Social and health conditions of the early century are reflected in the obituary column of the *Missionary Worker*. Rheumatic fever, tuberculosis and pneumonia were active killers of the young.

The literature ministry was regularly kept before the members by the details of sales, and by enthusiastic reports. Joseph Brandt wrote of canvassing until dark, then sometimes sleeping under a tree. Brethren Wilkinson and Johnson were roughly handled as vagrants for sleeping out. A fund was needed to supply canvassers with tracts, for they should not be expected to provide them, since 'Our agents, as a rule, earn barely enough for a comfortable living'. As for what they represented, the colporteurs when asked could truthfully reply, 'International Tract Society Limited', but when pressed 'say boldly "Seventh-day Adventist"', and briefly explain the meaning of the name'.

*Good Health*, eight pages at one penny monthly, was started in 1902, and reached a circulation of 50,000. Were the Church able to achieve the same per capita figures, over 400,000 *Family Life* might be sold in a month in the 1990s.

Wellington members pledged fifty copies a month or two hours of work a week, 'ample to sell fifty a month'. Six-year-old W. W. Armstrong, victim of violence for conscience sake in the war, missionary to Africa and later BUC president,

showed his potential by selling six copies on his first morning.

Students from the college sold hundreds of *Good Health* and *Present Truth* on Sundays, and earned their way through college in the vacation periods.

Ellen G. White had devoted the proceeds from the sale of *Christ's Object Lessons* to Christian education, and Homer Salisbury, principal of the college, toured the churches to promote the sale. The 'few members of Bristol, some of them very old or quite infirm, some being unable to care for themselves', nevertheless took their quota.

**Overseas missions.** In 1906 the British East African Mission was established with Canadian-born A. A. Carscallen as superintendent, with Peter Nyambo, like Carscallen a Duncombe Hall graduate, as his assistant. At the college in 1908 there were twenty-six students who had indicated their willingness to serve overseas, including two for Japan. Newlyweds Arthur and Agnes Warren left for Argentina and George Keough for Egypt in that year, and H. J. Hurlow left for India after graduating from the Caterham sanitarium in 1909. F. A. Spearing and L. Lane attended Livingstone College, Leytonstone, London, prior to leaving for British East Africa. Overseas service could take its toll. H. H. Brooks returned to England, his recovery 'nothing short of a miracle'. He was determined to return to 'fever-stricken Africa', but died in Britain three years later. The already international composition of the college student body was indicated by a reference to Paul Steiner, Swiss, a former student who went to Algeria. The story of Adventist missionaries from Britain and the college is a chapter in itself and space does not allow the mention of more names and places.

**Losses and gains.** E. J. Waggoner was editor of *Present Truth* from 1892 to 1902, and used its columns to put forward a theology that was veering towards pantheism, though so subtle that not everyone detected it. The report of the farewell for E. J. Waggoner hints delicately, 'It seemed necessary that one of the well-known and loved workers in this field should relinquish his labours for a season and engage in a new sphere of work in another part of the world.' The struggle behind the scenes had been much less



restrained.

Albion Fox Ballenger came to England in 1901, and by January 1902 he had received letters from twelve churches telling of 'new power which has come into their lives for personal victory and aggressive service'. His book, *Revival for Witnessing*, was published in an English edition in 1902. Like Waggoner and A. T. Jones, Ballenger placed great emphasis on the reception of the Holy Ghost, and stressed healing of the body. For him, 'the gospel includes salvation from sickness as well as sin'. He worked in England, Wales, and later Ireland. There was glowing report of his ministry in Kettering and elsewhere. While in Wales, Ballenger wrestled with the identity of Babylon in Revelation 14 and 17, and stumbled over a statement in *The Great Controversy* which did not harmonize with his ideas. He was gradually to lose faith both in the prophetic ministry of Ellen White and in the sanctuary teaching. After a hearing before the General Conference leaders in 1905 he severed his connection with Adventism. Ballenger's work had some unfortunate results.

Harry Champness, after twelve years of service the most popular minister in Britain, wrote in 1902 that 'there is a deplorable lack of power amongst us. . . . But God . . . has commenced a wonderful revival in our midst'. He reported the Leytonstone, London, revival with 'many cases of healing . . . a woman possessed with a demon released, and a devil cast out. We are expecting to see greater things yet. . . .' In November 1903 the *Missionary Worker* printed his letter stating that his change of religious convictions compelled him to preach the Gospel to save souls, without denominational ties. J. Stokes and A. R. Leask also left, the latter joining Champness in opposition to Adventism.

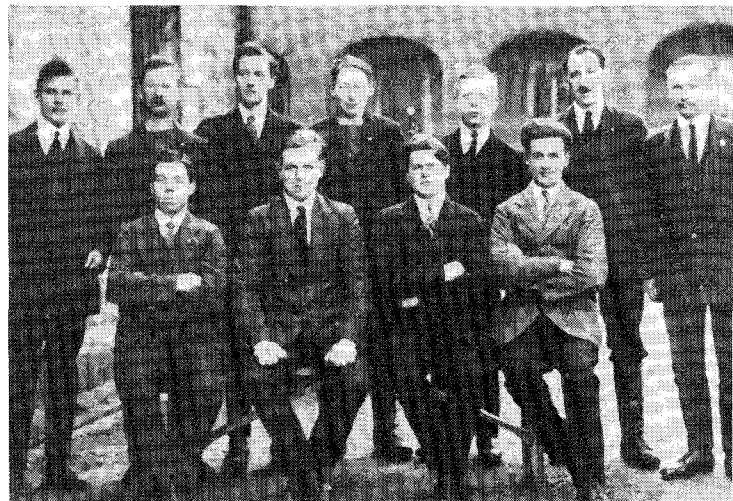
The churches in Wales had, according to W. H. Meredith, been 'taught the truth of the sanctuary, only in a casual way, and with this many other things had been hinted at till they really doubted the message as taught in our papers and books'. In 1908 Abertillery church was disbanded, and in 1909 there was still opposition from 'those who went out from us'. It took years to build the membership loss and to instruct those who remained.

Charles E. Penrose, pastor of the Martletwy Baptist church, Pembrokeshire, heard of Adventists through two colporteurs in 1895, and was later influenced by J. S. Washburn. He preached Adventism in his chapel, culminating with the seal of God and mark of the beast. Dismissed by his chapel, he was accepted into the Adventist ministry in 1907. In 1916 he decided to 'step from the platform of the "Third Angel's Message"'. As he then preached in a number of nonconformist chapels he saw a 'powerful movement now on foot for the amalgamation of all denominations', including compromise with Rome. Shaken by this, he returned to the Adventist ministry.

Readers of the Church paper were frequently reminded of the overseas mission of the Church. Britain was a natural base, since so much of the world was then coloured pink on the map. American physicians came to Britain to qualify for work in British-administered territories, and British ports were natural starting posts for Americans *en route* to Africa. This, together with reports from an increasing corps of British overseas missionaries, kept the consciousness of the members on the overseas work. In Southsea there was a regular missionary meeting to consider progress overseas. In Scotland the people were urged to make more generous use of their missionary boxes.

Members were regularly informed of progress in Europe. Over the period readers would have heard of Spain, Russia and the Little Russian Mission, Rumania (*sic*), Austria, Germany and other places.

There was never enough money. L. R. Conradi, then president of the General European Conference, forerunner of the Division, noted that Britain led out in faithfulness in tithe, but was last of the three European conferences in Sabbath school offerings. The latter were being used for such expenses as hall rent. O. A. Olsen, Union president, urged greater attention to 'business matters' in the Church. A faithful tithe should be paid, and Sabbath school offerings given to missionary work. Per capita tithe stayed fairly constant at about £2.70 throughout the period until the inflation of the later war years. However, offerings as a percentage of tithe rose from 7.3 in 1902 to 48.7 in 1918. It would rise to



**Top:** Adventist conscripts of World War I, photographed in 1917. **Back row:** J. McGeachey, 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), F. 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). **Above:** 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. **Front row, left to right:** Davies, ?, J. M. Howard and Hector Bull. **Back row, left to right:** Fred Cooper, Albert Pond, Walter Marson, Ron Andrews, Claude Bienco, ?, and Rutherford.

66.3 in 1933, in the depth of the slump, and steadily fall off as prosperity returned, a paradox that continues to worry administrators.

**Ladies in leadership.** In a Church where Ellen White played so prominent a role, it was not seen as strange that Edith Chapmen should be BUC secretary-treasurer, 1908-11, or Susie Sisley in Ireland. W. H. Meredith, who moved from coal-pit to eventual presidency of the BUC, the first national in that post, commenced the first MV society in Cardiff in 1902. Two of the charter members became overseas missionaries. In 1907, following the lead of the General Conference, a Youth Department and a Sabbath school Department were organ-

ized. The structures that would last until the Church Ministries concept, were coming into place.

**The impact of war.** Four hundred delegates met in Battersea Town Hall at 7.30pm, Thursday 30 July 1914, the opening night of the BUC biennial session. Austria-Hungary had already declared war on Serbia, and the German Empire would follow. On the last day of the session, 4 August, Germany invaded Belgium, and as the delegates travelled home, the British ultimatum was running out. They would awake to Europe at war. The session set aside Sabbath 8 August for 'special prayer that the forces of strife may be restrained in Europe, and that the lives of our brethren and the interests of the cause may be

divinely guarded'. It was late. Ten million men were marching to their death. R. S. Joyce urged 'our people' 'to take every advantage of the present European crisis to warn the people, through the dissemination of our literature, of the greater crisis to come'.

In October the *Missionary Worker* noted that the European Division headquarters had been transferred from Hamburg to the neutrality of The Hague. In fact, the Division ceased to operate, as the 1918 *Yearbook* notes. Each Union had to operate 'on its own responsibility'.

In the years before conscription, life could not have been easy for Adventist young men, as they felt the weight of the recruiting propaganda, with Kitchen's pointing finger and the eyes that seemed to follow you, to say nothing of the possible white feather. With the enactment of conscription in January 1916, made universal in May, the official Adventist position was to serve in the Non-Combatant Corps. This option was not available to the German brethren on the other side of the trenches. A 1915 letter to Guy Dail, Division secretary, from a 'cannoneer in one of the European countries enforcing conscription' stated: 'We shoot everything within our range with good results . . . , a strange work for him whose business is that of winning souls.'

The real problem for the British Adventist conscripts was Sabbath labour, for refusal of which some were severely assaulted. The fourteen in France went through the worst experiences in Military Prison No 3. Illegal beatings, the use of field punishments, including the so called 'crucifixion', together with solitary confinement, failed to break the resolve of the four-

teen even though each was told that all the others had given way and would work on Sabbath. The men were released from the Army and sent to Knutsford Work Centre.

The *Missionary Worker* in July 1916 called for prayer for the many Adventist young men now serving in the Armed Forces, and plans were made to send them copies of *Present Truth*. There were some cheerful reports of Sabbath exemptions and of opportunities for witnessing, but reports of courts martial were published in August 1917 and January 1918. In January 1918 the BUC had voted to protest to the War Office about the treatment. The matter had already been investigated and officers responsible punished. By July all fourteen were released to civilian life.

The Adventist stand made a notable contribution to the position of conscientious objectors, and their stand made possible the comparatively easy recognition of the Adventist position in the Second World War. We can only speculate on the hardships, social and material, faced by the families of those imprisoned for their faith. Ordained ministers were never subject to conscription, but licentiates were not secure until F. L. Chapman was exempted in August 1917 as 'a regular minister of a religious denomination'.

The BUC had voted in April 1917, 'in view of the nation's great need', to 'encourage our workers and members wherever they can to take part in the National Service scheme to the extent of their ability'. The college premises were offered as a military hospital, and although the offer was declined, a significant patriotic gesture had been made.

F. A. Spearing, writing under

the impact of the German March offensive and the apparently endless continuation of suffering, wrote: 'The events, however, of the past few weeks have had a more depressing than usual effect upon the inhabitants of Great Britain. The war cloud has become more intensely black. . . . To what extent are Seventh-day Adventists and the cause of God involved? No one can tell precisely, but in all probability, a proportion of our brethren between 42 and 50 will be called up. . . . Events which most of us have thought for years would occur during the time of trouble are taking place today.'

Adventists should press on. There was a *Present Truth* campaign at hand.

Despite everything, the membership had grown steadily throughout the war years.

The guns fell silent at eleven o'clock, November 1918, but the boys would not come home for some months. Terrible events that the Church had not ex-

pected to see before the beginning of the day of trouble had not led to the final cataclysm. The members had not been taught to expect that. Hard times in the Great Depression were to be more difficult for many of the members than the hard times of the war years. Now Adventists had to fit the League of Nations and the 'war to end war' into their prophetic framework. Turkey had shrunk once again, giving support to the traditional SDA teaching on the Eastern Question and the drying up of the Euphrates.

**The growth of indigenous leadership.** Americans had been instrumental in building up the work in Britain, but throughout the period there was a steady drift back to the United States. The Union and the institutions would not be led by nationals until the 1920s, although H. C. Lacey, college principal 1907-13, was British born. Capable leaders were developing to fill the role of the transatlantic pioneers.

## Ninety Years of Adventist Higher Education

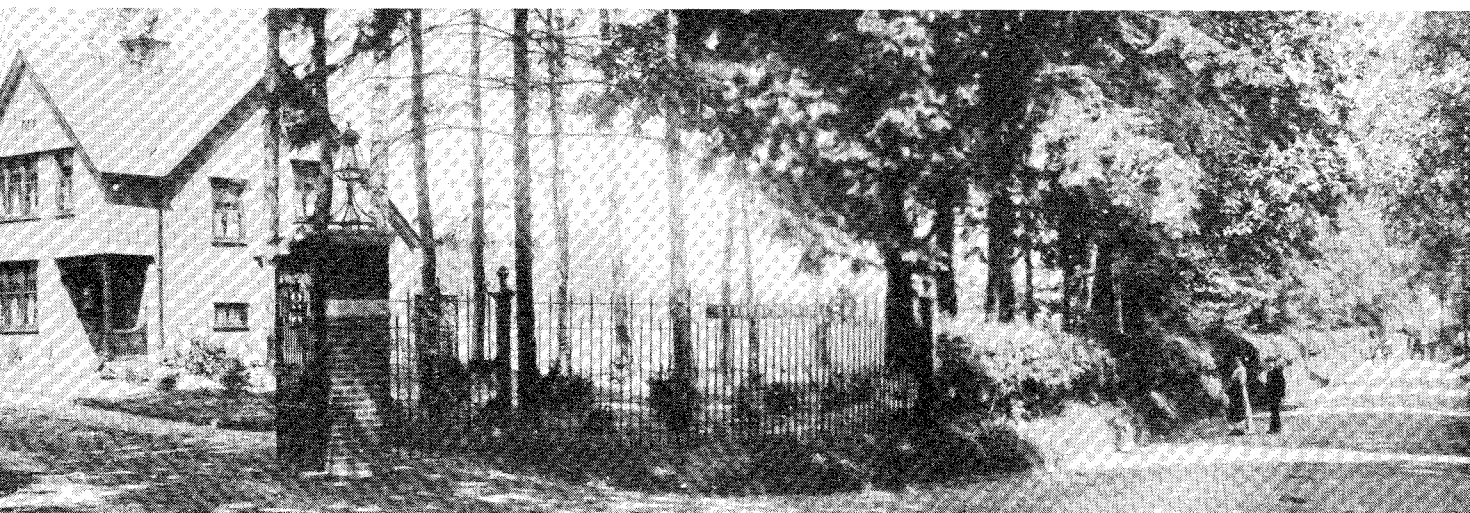
by R. H. Surridge

Just thirty years before the birth of the Seventh-day Adventist college in Britain there were no schools on an official basis operated by the Church anywhere in the world. By 1895 there were only twenty Adventist schools altogether, eighteen in North America and two overseas.

By the turn of the century, how-

ever, the situation had changed dramatically. In that short period of just five years the number of schools grew to more than two hundred. The phenomenal growth in this area of endeavour by the Church was due in no small degree to the emphasis placed on education by Mrs. E. G. White.

Stanborough Park main entrance and St. Albans Road, 1918.



**A college for Britain.** There can be no doubt that she directly influenced the establishment of the college in Britain. As early as 6 August 1887 she had written to the brethren in Europe indicating a need for more trained workers in the British Isles. It was, however, in a letter to W. W. Prescott on 27 August 1898 that she stated clearly that the Lord desired 'a school' to be established in Britain. By 'school' she meant a place where both youth and adults could be educated and trained for duties within the Church. This is evident from a General Conference bulletin dated 19 April 1901 under the heading 'The Work in England'. Here she addresses W. W. Prescott who had been elected president of the British Mission the previous year. 'Tell them . . . that you want to establish a school where the Bible will be used as the basis of all work, where the youth can be educated in Bible lines. . . . Let us educate men who are under the influence of the Spirit of God, and we shall see that one can chase a thousand, and two put ten thousand to flight.'

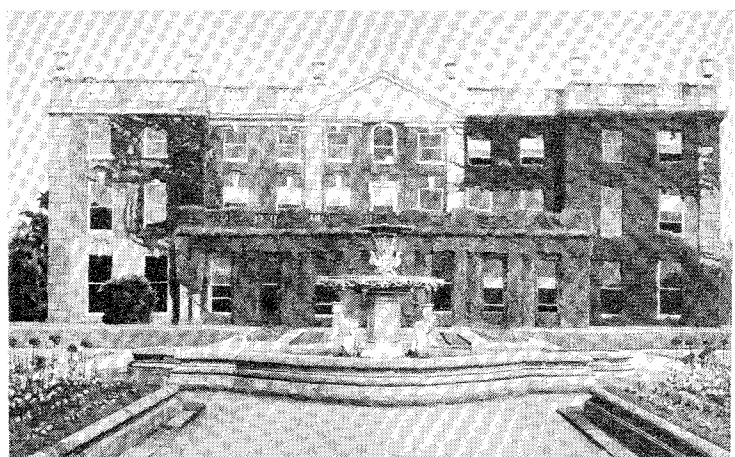
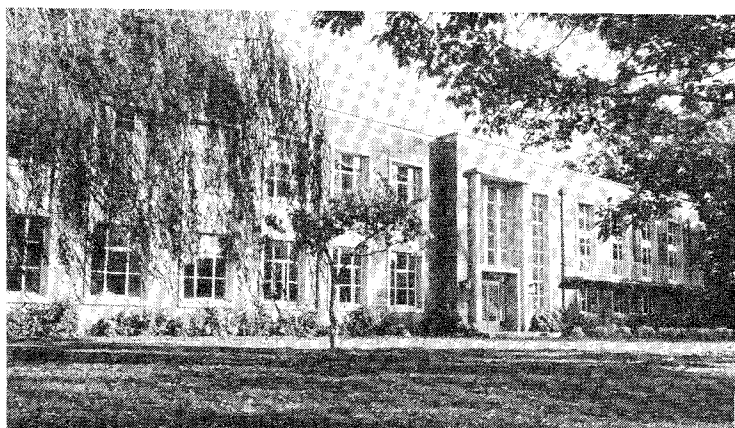
There were, of course, others who realized the importance of training workers here in Britain. In October 1887, several years before an official college was established, Stephen N. Haskell began a training mission where 'individuals of the better class . . . may be educated in the work'. What he meant by that rather quaint comment may not be too clear but the first teaching mission in Britain was located in 'The Chalonsers', Anson Road, Tufnell Park, North London. Strangely there is no record of this training school ever closing but it is probable that short periods of in-

struction were given similar to our modern institutes, well into the 1890s. Dorcas A. Robinson and Ellet J. Waggoner were names associated with this early educational programme.

During the winter of 1898-99 there are records of W. W. Prescott together with E. J. Waggoner conducting an evening school where they taught Bible subjects three nights a week. Apparently it was Prescott's plan to develop the evening school into a permanent institution but he was elected president of the newly self-supporting territory at the annual conference meeting in Birmingham, 3-13 August 1900. This provided him with the great opportunity of proposing that the new conference plan for a permanent training college. On 18 September 1900 the following action was taken:

'That this conference take steps for the starting as soon as possible, a training school where consecrated young persons may obtain the instruction necessary to fit them for efficient service, both in this country and in foreign fields.'

The suggestion at that time was that the college open in the autumn of 1901. It must be borne in mind that funding for such a mammoth task by a newly-formed conference of just 878 members was a major undertaking. There was great sacrifice in the establishment of the new venture, with Mrs. White herself donating a considerable sum. However, it was a book-selling scheme, prepared by the General Conference and adopted by the British Conference, which really got the programme going. The book later to be called *Christ's Object Lessons* was made available to the



**Top:** Newbold's classroom block built in the 1950s. **Above:** Newbold Revel, the Queen Anne mansion that housed the college from 1931-1942. **Below:** 1902. The first students and teachers, Duncombe Hall, Holloway. Homer Salisbury, centre, back row.

British members and they sold around ten thousand copies with each book bringing in about 25p towards the college project. This was almost a quarter of a week's wages and the total amounted to a considerable sum for those days. It is true that the General Conference appropriated \$10,000 but this did not become available until 1903 and the decision to open the college in 1902 was taken at the annual conference in Wanstead, East London, during August 1901.

**Duncombe Hall.** The college actually opened then, not in 1901

as many believe, but on 6 January 1902 with Homer Russell Salisbury as principal, assisted by Mrs. Lema Salisbury, E. J. Waggoner and Alfred B. Olsen. It was housed in Duncombe Hall on Duncombe Road, off Hornsey Road, less than a mile from Holloway Road where the church had been operating for some time. There were twenty students who attended the first day but by the end of the first month the number had grown to thirty-five including four from Ireland and one from West Africa.

The philosophy of the college was developed by Salisbury and Waggoner. The first bulletin, still extant, contains Waggoner's conviction that 'A Bible School is not one in which the Bible is taught along with many other things, but is one in which the Bible is the foundation of all other studies.' Salisbury's philosophy for the school reflected the view of a more professional educator perhaps: 'The one great object always kept in view will be to lead the students to learn how to think, and to think correctly, to teach them how to learn anything for themselves. In short, the object of the school is to enable those who attend to continue students after they leave school.'





The programme of study, the fee structure and the facilities for learning make fascinating reading in light of what now pertains at Newbold College. Classes were held each weekday morning with the afternoons reserved for the selling of Adventist literature. It was considered that the streets of North London, with their closely-packed homes, provided ideal territory for the student colporteurs to work. As the church in London grew, some of the students were used in missionary and evangelistic endeavours especially over the weekends.

The total tuition fee for the first year amounted to the grand sum of £4. 10s. The college operated on a day school basis with the students needing to find their own accommodation. This they were able to obtain at that time for about £15 for the duration of the college year.

The physical conditions at Duncombe Hall were somewhat spartan to say the least. This was true not only for the student but also for the teachers. There was one large room with no partitions. The situation was the same as in many Sabbath schools today where the teachers compete with each other for the attention of those in the class. In Duncombe Hall, however, the situation was not for half an hour but throughout the whole week. They also had the noise of the traffic and of the street hawkers outside with which to contend.

**First move.** The college moved in the summer of 1902 to a hall on the Holloway Road, but kept the name Duncombe Hall. Though it was larger, better lit and ventilated than the original Duncombe Hall, it was still only one room and retained many of the problems experienced in the previous accommodation. Most of the students who attended the first term returned to complete the first full year together with others who boosted the enrolment to forty. Among their number was Pastor A. Rodd, father of Pastor Bob Rodd now the president of the Scottish Mission. It is likely that there are other members who have connections with those first students of the college in Britain.

By the end of the next year the college had grown to an enrolment of seventy-two and was now as crowded as the previous one with only a few minor advantages. Of these seventy-two students seventeen were from North America, who usually came as self-supporting missionaries and engaged in canvassing and mission work during the summer, then took classes during the winter. There were no graduation services in these very early days and there was no predetermined set of qualifications required by the conference administration for those entering Church employment. It seems that students were given employment

when it was felt that they were ready and if there was a specific need for their services.

Of that group of students who left school in May 1903 forty returned to continue their studies in September, four went to Africa, three to Spain, one to India and six entered the ministry or Bible work in Britain. Five more were accepted as nurses at the new Caterham Sanitarium and others entered the colporteur ministry. It is interesting to see how, right from the very outset, the college provided trained workers for a wide area of Church work. It was fundamental to the thinking of those who established the first British educational institution that it would be for the training of Gospel workers who would help proclaim the great Advent message to the world.

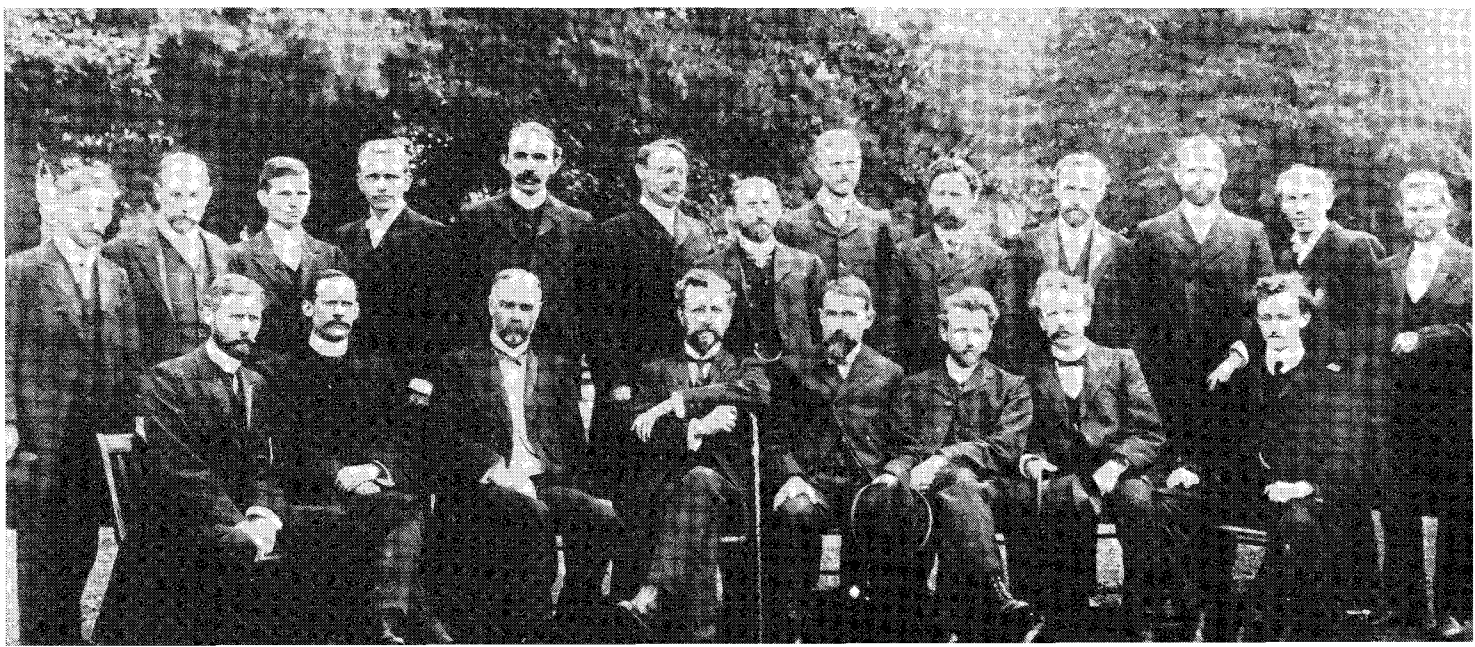
**Three major moves.** The college has made three major moves in the years since those days. It has undergone many changes and has developed its facilities out of all recognition. There are now well-equipped classrooms with highly-trained lecturers. We possess perhaps the finest library of its type in the county. Students live in a very pleasant semi-rural environment away from the noise and bustle of London. Degrees are offered in three other disciplines besides theology and now, as I write this article, my mind is full of the events which took place just an

hour or so ago when a team from the Council for National Academic Awards recommended that the Theology Department of Newbold College be approved to award British degrees. This is indeed a momentous occasion in the history of this college.

Considerable changes have been made to the structure of the courses offered in order to comply with the rigorous demands of the degree-awarding body, but the CNA has no wish that we change our denominational position on doctrine, in fact they have insisted that their only demand regarding this, is that we defend our position in a scholarly manner. The members of the Course Board who were led through the negotiations by Mike Pearson are happy to accept this challenge.

The constituency of the college can rest assured that the aims and the basic philosophy of the college remain the same. Though there is now a far wider range of academic training available at Newbold College, it has not lost the missionary vision of those early days. It is still the great desire of the college to educate and train young men and women to work in the service of our Master, young people who, in the words of Ellen G. White quoted above 'are under the influence of the Spirit of God so that one may chase a thousand and two will put ten thousand to flight'.

**THE WORKER FORCE IN THE BRITISH UNION 1910.** Back row: G. Nickells, J. McAvoy, W. Schaeffer, J. Taylor, G. McDonnell, J. J. Jensen, ?, M. E. Olsen, J. McClay (NEC president), J. J. Gillatt (Midland Conference president), ?, J. Halliday, and H. F. DeAth. Front row: H. R. Salisbury (College principal), Camden Lacey, A. G. Daniels (GC president), E. E. Andross (BUC president), L. R. Conradi (European Division president), W. H. Meredith (Welsh Mission president), M. A. Altman (Irish Mission president), and John D. Gillatt.



# 1918-1945:

## The Church in the Age of the Dictators

by D. S. Porter

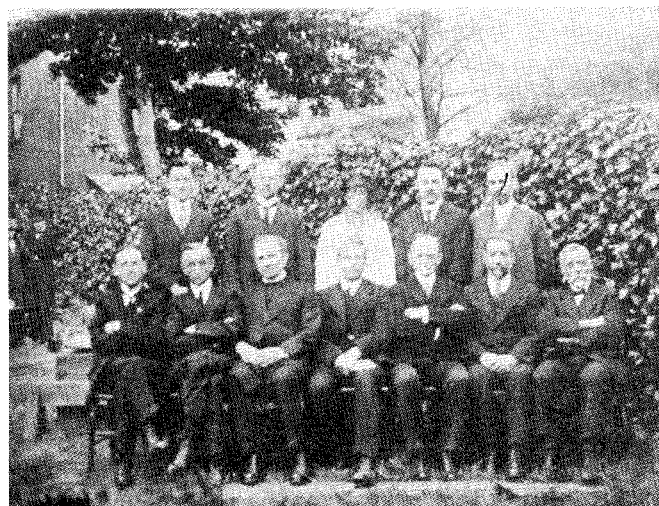
**The Long Weekend.** In Britain the period between the close of the First World War in November 1918 and the outbreak of the Second in September 1939 has been given many names. One of the most original was 'The Long Weekend', the title of a book about the two decades by Robert Graves and Alan Hodge published in 1940. Strictly, perhaps that title should have been applied only to the twenties of the flappers, the bright young things, the Charleston, jazz and Oxford bags. Even then, only a small proportion of the nation could be said to have enjoyed a 'weekend' environment; certainly not the legless ex-soldiers begging on street corners, or the unemployed in the depressed coalfields or shipyards. Noel Coward's song was apt: 'the rich get richer and the poor get children'; the population rose and poverty remained an ever-present problem, especially away from the south-east. Even there the 'weekend' perhaps came to a premature conclusion when the force of the American Depression hit this country, and indeed most of Europe, in 1931. Unemployment now soared to previously unimaginable heights and persisted until war production needs eradicated it.

**Christianity at a low ebb.** As Adrian Hastings shows in his book, *A History of English Christianity, 1920-1990* (3rd edn., 1991), Christianity as a whole was at a low ebb in Britain immediately after World War I. It had, in fact, long been in

decline from its mid-Victorian peak, although even then it had had little impact upon the lower classes. In the early years of the twentieth century the decline was masked by an upsurge in nonconformist membership, but this was temporary and by 1920 in full retreat. Religion could hardly be expected to have much influence upon the jazz culture of the twenties and seemed to make no impact upon the depressed areas, except perhaps in the chapel-going Welsh coalfields.

Given this generally secularized background, it is not surprising that Seventh-day Adventism did not make spectacular progress. However, there were some factors in its favour, and the progress it did make was creditable enough, although statistically it may have appeared greater than it was, due to the habit — shared with other denominations, especially the smaller ones — of counting intake with somewhat greater zeal than outflow.

The factors in the 1920s and 1930s favouring the Adventist Church in its appeal to the public were broadly two. It is true (even if also a truism) that religion, particularly the adventist variety, is more likely to flourish when times are hard secularly speaking or amongst people who are economically or socially deprived. A religion such as Seventh-day Adventism, which relies heavily upon public evangelism for attracting converts, is also more likely to prosper when



Top: Welsh 'Bible van' with the evangelistic team — and harmonium — in Cardiff, 1906. The Message on the move! Above: W. H. Meredith (centre, seated) with his team of workers in the Welsh Conference (Headquarters in Birmingham), circa 1919-24.

there are few competing attractions. In the 1920s, despite the attractions of the new wireless, people were still used to going out for their entertainment or enlightenment, and lectures of one sort or another played a large part in their lives. Evangelists could even cash in on the 'movies' (no 'talkies' yet) by using titles similar to those of popular films, 'The Four Horsemen of the Apocalypse' being one that peculiarly lent itself to Adventist use.

**Golden age of evangelism.** The twenties, then, and to a lesser degree the thirties, could be termed the golden age of Adventist evangelism in Britain, a sunlit age which still casts its glow over the Church long after the hundreds of converts have turned to handfuls or less.

Even before the war had ended the first big city campaign had been launched in May 1918. It was in Manchester and J. D. Gillatt was the evangelist. Attendances averaged over 1,000 and close on 100 were eventually baptized. In the early 1920s, in London, campaigns were held in the west by O. M. Dorland and

in the south by W. Maudsley, resulting in the establishment of the Chiswick and Wimbledon churches respectively. In 1922, after a highly successful campaign in Belfast, Lionel Barras also moved into London and within six months had secured enough converts in the previously unentered area of Walthamstow (the nearest Adventists got to the east end for many years) to raise up a church there. 1924 found Barras at the Rink Cinema, Finsbury Park, close to British Adventism's historic London roots, and attracting record attendances, which, contrary to usual experience, seem to have increased rather than diminished as the campaign progressed. Barras's fall and eventual resignation in 1927 somewhat discredited public evangelism for a time and there were unseemly exchanges between the evangelists and the administrators, culminating in a veiled public rebuke from the president of the British Union Conference, W. H. Meredith, at the Union session in 1928.

There was, however, no other rapid way of producing converts

(and rapidity is necessarily a keynote of an apocalyptic denomination) and so a large amount of denominational money continued to be poured into public evangelism. Maudsley in Glasgow and S. G. Hyde in Brighton and Hove and later in Belfast continued the tradition of large campaigns and large attendances, and the North American, F. W. Johnston, and the Anderson brothers from Australia opened the 1930s with campaigns in Lancashire and north London respectively. They experienced attendances which compared favourably with those of the previous decade and similar results in the establishment of new churches.

Public evangelism was carried on almost exclusively in the larger cities (in 1926 the president of the North British Conference, which then comprised northern England and Scotland, presented to the Union committee a list of towns of over 10,000 population in his territory in which no Adventist work, except in some cases canvassing, had been done). The smaller towns

and country areas were worked by colporteurs, of whom there were at this time about eighty. During the inter-war years the books they sold were all American in origin, although increasingly they were printed in Britain rather than imported.

The books produced in this country at The Stanborough Press, established since 1907 at Stanborough Park, Watford, where were located also the food factory (1907), the sanitarium (opened in 1912 in the existing mansion on the site) and the college (in a building erected 1909-10). The one institution lacking on the Park was that which one would have expected a religious organization to build first — a church. The local congregation met originally in the chapel of the college and from 1921 in the Watford Town church, built not on the Park but on land purchased for £300. This, however, proved too small as the number of Adventists in north Watford multiplied, and eventually, in 1927, the British Union Committee authorized the building of a church to cost

£5,000 on a plot fronting St. Albans Road. The estimated cost was exceeded by nearly £2,000, but the church was finally opened in July 1928.

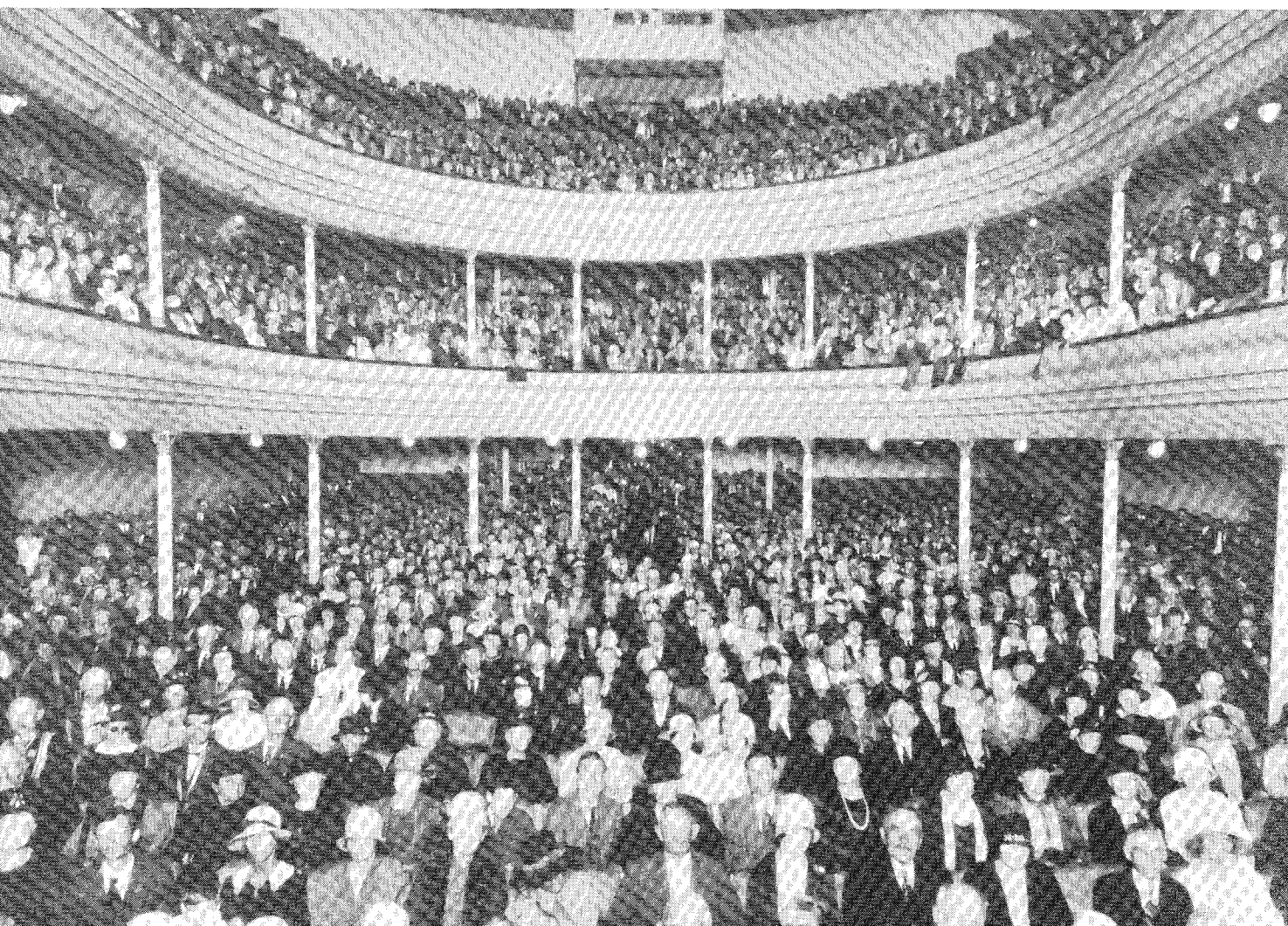
**Church buildings.** The successes of Barras had already made a church building in north London imperative and, after a false start in another area, the present Holloway church was built on leasehold land in 1927-28. By then the denomination owned some fifteen church buildings, including, in addition to the two just mentioned, chapels at Grimsby, Ulceby, Southampton, Belfast, Wimbledon, Walthamstow, Chiswick, Newport and Bristol. There were, however, more than a hundred churches and companies then in existence, most of which met in unsatisfactory and often unpleasant surroundings. Converts could be made in large evangelistic campaigns, but bringing them into dingy, dirty hired halls all too often proved too much for their fragile new-found faith.

**Stanborough Park.** At Watford there were no such prob-

lems as the proliferation of institutions provided a ready-made congregation. When Stanborough Park had been acquired in 1907 the college had moved from London into the large Victorian house there. By 1910 its own building had been completed (subsequently Stanborough School and now demolished) and the house then became a sanitarium or 'hydro'. This was the fourth Adventist sanitarium in Britain, but the only one to survive beyond 1921 when that at Caterham closed down. Even before the college building had been put up, the Stanborough Press and a food factory for the International Health Association Limited (renamed 'Granose' in 1926) had been built. In the twenties the sanitarium was to be extended twice and the college building once. In 1922 offices for the British Union Conference were also built on the Park.

Not only was there expansion on the Park, there was also expansion of the Park. In 1919 the denomination purchased for £16,200 at auction the Kings-

The 1930s were a golden age for evangelism. J. D. Gillatt, 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.





wood estate lying mainly to the north-west of Stanborough Park. This acquisition more than trebled the Church's north Watford land holdings and brought with it another large house, which, although originally designated as the site of a denominational old folks' home, was in fact turned into a dormitory for the college. The land became the college farm.

The Kingswood estate was not, however, destined to remain long in Adventist hands. Beginning with the sale of some of that part of it lying north of Sheepcot Lane in 1921 and continuing with further sales in 1922, 1925 and 1929, fifty-eight acres had gone by the last-named year for a total sum not much short of what had been paid for the whole 163 acres of the estate. What doomed Kingswood from the Adventist point of view, however, was less the need to reduce indebtedness by land sales than the local council's proposal that a new road be driven through it to be known as the Watford North Orbital. The plan emerged in 1925. The following year the Union committee voted its willingness

to sell the land required for the road for £2,500; and in 1927 was negotiating with the authorities over the number of gates that would be needed to lead into the denominational land on either side of the road. But by 1928 it was obvious that the road would pass very close to the Kingswood house and make the continued use of the estate as a farm impractical. Therefore in 1930 the final 105 acres were sold at auction for £24,000. Thus the denomination had made in total just about a one hundred per cent profit on the original purchase eleven years before.

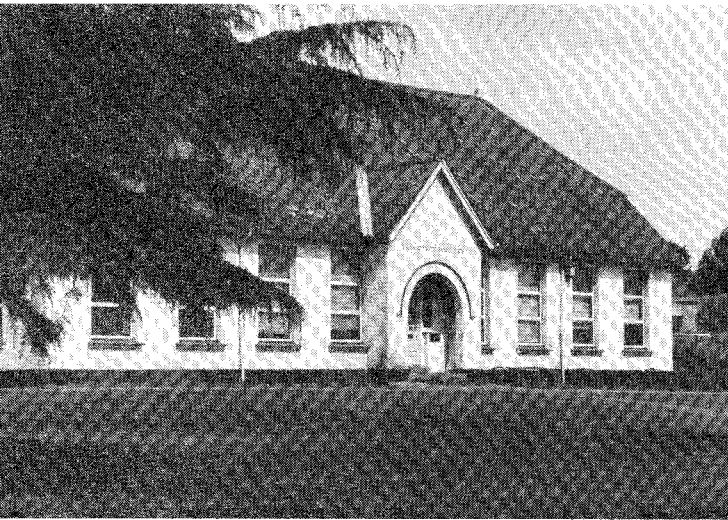
**The college.** As the speculative builders moved in on Kingswood in the wake of the road-makers, the Church had to consider what to do about the now farm-less college, which had also lost part of its dormitory space. In 1926 the BUC committee had still considered that Stanborough Park fulfilled the condition 'that our colleges should be conducted in rural surroundings', a belief that received confirmation from the thought of 'the enormous expense that would be involved in transferring all, or any of the institutions to other loca-

tions'. By 1927, however, second thoughts were beginning to emerge. In that year the Union sent a memorial to the European Division (not divided into four parts until 1928) about the 'inadequacies' of the college. It had only five classrooms, including the laboratory, but more than twelve teachers, and even those classrooms were too small as they could seat only ten or twelve, whereas most classes contained 28-30 students. The library was insufficient, and the church school (in which students destined for teaching practised) was a wooden building subject to extremes of temperature which were bad for the pupils' health (the school moved into Sheepcot Villa in 1928). All this was the more serious in that governments in mission lands were now requiring heads of training schools to have had an education to university degree level or its equivalent. The Division was asked for its advice. Presumably that advice was to move elsewhere to larger premises because each year from 1925 onwards potential students had had to be refused admission on grounds of lack of room.

In 1929 matters were still undecided, and early in that year the principal, L. H. Wood, presented to the BUC committee a plan of Stanborough Park 'showing where the proposed new buildings for Stanborough

College should be placed'. The sale of the final portion of Kingswood, however, probably clinched the matter. In 1930 the brethren and the newly-appointed principal, W. G. C. Murdoch, with the £24,000 from that sale in their pockets, began looking in earnest for a new site. The search was concentrated in the centrally placed Birmingham area and before long had focused on the Newbold Revel estate six miles from Rugby.

The Newbold estate was listed in the Domesday book and acquired the extra name, Revel from a twelfth-century owner. Later it had come into the possession of the Malory family, whose famous member, Sir Thomas, had translated the *Morte d'Arthur* into English, thus giving a little substance to stories that it was in the lake at Newbold that King Arthur's sword Excalibur had been thrown. After passing through various hands in the sixteenth century, including those of a daughter of Thomas Hobson, immortalized in the saying 'Hobson's choice', the estate came to the Skipwith family who held it for over two hundred



**Left:** For many years the BUC headquarters building. Subsequently the home of the VOP Correspondence School and studio. **Bottom left:** The Stanboroughs Hydro, adapted for this use, having previously been 'the mansion on Stanborough Park'. **Right:** NEC Headquarters in Zulla Road, Nottingham, purchased in 1922. **Bottom right:** The building that served, in turn, as Stanborough College, 'the Annexe', and Stanborough Secondary School.





years. They built the Queen Anne mansion early in the eighteenth century. In 1862 the Skipwiths, needing money, sold the estate to a Scottish family named Wood, who made substantial changes to the building and grounds and brought to the estate their family motto 'Virtute et Labore', later adopted by the Adventist college. Two more sales followed, in 1898 and 1911, and then in 1931 the estate was divided, the outlying farms and properties being sold separately, while the house, gardens and home farm were offered as a unit of 325 acres (more than four times the size of Stanborough Park).

At first it seemed unlikely that Newbold Revel could be secured with the proceeds of the final Kingswood sale. In normal times the General Conference might have been expected to help with a loan or gift, or a combination of the two, but times were not normal. The Wall Street crash

had occurred in late 1929 and its effects had spread rapidly over the industrialized world. As far as the denomination was concerned, given the central position of the United States especially in finances, this meant that appropriations were severely cut, which in turn led to repeated reductions in workers' salaries, and, in some cases, to reductions in the worker force itself. But Kingswood had been sold just before the worst of the Depression hit Britain; by 1931 property values were falling, and, moreover, Newbold Revel had the advantage for the buyers that it was not as close to London as was Watford and therefore prices were lower anyway. In the event the Kingswood £24,000 exactly sufficed to purchase Newbold, which thenceforth was the name by which the college was to be known, even when it moved permanently in 1946 to an entirely new location.

The old college building at Stanborough Park was now converted into an annexe to the sanitarium, by which name it continued to be called by Stanborough Park veterans long after it had been converted again, this time to a secondary school. From 1934 onwards the annexe provided twenty beds for adults and six for children, in all of which Adventists might receive treatment for two guineas a week if they could afford it or ten shillings if they could not, the balance in the latter cases being made up from the Medical Aid fund, which alone remains to remind us of this brave, but short-lived experiment in denominational community care. Two years later a maternity department was started at the sanitarium, a venture which created considerable goodwill for the Church in the Watford area. Already, however, dark financial clouds were beginning to hover over the medical work at Stan-

borough Park and year after year the BUC had to subsidize the institution.

**The shadows of war.** Clouds of a different kind began to gather over the world as a whole in 1933 with the advent to power of Hitler in Germany. These, together with the continuing effects of the Depression, make it not surprising that denominationally as well as in other spheres, the promise of the 1920s faded away in the ensuing decade. The college, the hospital and the evangelistic achievements in London and the north were the only noteworthy accomplishments before the outbreak of war in 1939 recast the whole picture.

The Second World War affected the Church more widely than had the First. In the last two years of the earlier conflict some Adventists in the Non-Combatant Corps had suffered for their beliefs, but older members and church institutions

Stanborough Park in 1962. *Lower left*, 'Holy Row' (Stanborough Villas), which housed BUC leaders and departmental directors before the incentives were provided for home ownership. *On the right, from the top*, Stanborough College/School, The Stanborough Press and Granose Foods. *Centre, left*, the Hydro and the BUC/VOP building. *Top right*, the new BUC building, recently completed when the picture was taken.



went unscathed. In the Second World War most Adventist young men who wanted it were given exemption from military service provided that they took up designated 'work of national importance', but — as in the wider society — civilians and domestic institutions alike suffered.

Two institutions were taken over by the government 'for the duration'. The sanitarium and its annexe became first a psychiatric hospital and later an out-station of University College Hospital, London.

More serious was the position of the college. In 1940 the Royal Air Force rented the gymnasium and thereafter there were continuing rumours of a complete take-over. These came true early in 1942 when the Adventists were ordered out at a few days' notice and had to move through deep snow to a former boys' school at Packwood Haugh, Hockley Heath, twenty-five miles away. Apart from the farm, which was retained until the end of the war, it was the conclusion of the Newbold Revel phase of the college's history.

**A secondary school.** Cramped into inadequate quarters at Packwood, college work suffered badly. However, one other aspect of Adventist educational endeavour flourished. From the beginning of the century the denomination in Britain had conducted both primary schools and a college. This was like a bridge with the middle span missing; there were no facilities for secondary education in an Adventist environment. There had been talk, and, indeed, soundings of the membership, but not until 1940 was anything done. In that year the Union added a secondary department to the existing primary one in Sheepcot Villa and called E. E. White, whose idea it largely was, to be headmaster. By the time in 1946 when the school was able to move into the derequisitioned annexe it had 300 pupils, over half of whom were from non-Adventist families.

Public evangelism continued during the war but under considerable difficulties. The blackout and the danger of air-raids made people reluctant to go out at night, even if the evangelists could get hold of enough of a severely restricted paper supply to advertise their meetings, which now carried such titles as 'Seven Words that spell Hitler's Doom' (this was, in fact, the

regular opener, Daniel chapter two).

**The structure.** From Stanborough Park the British Union Conference administration had presided over a denominational organizational structure which had varied considerably during this period. In 1919 the work had been divided between the North British Conference (including Scotland) with headquarters in Newcastle-on-Tyne, the South British Conference, and the Welsh-Midland Conference. In 1922 Scotland and Wales became conferences, and North Britain (now called North England) annexed the Midlands and established new headquarters (still used) at Nottingham. In 1924 Scotland was again joined to North England (the resulting conference resuming the title 'North British'); Wales and Ireland, with vice-presidents of their own, joined South England to form the South British Conference. In 1928 a longer-lasting solution was found by making the three Celtic countries missions (indeed, for a time Ireland was divided into two missions reflecting the political division of the country), while North and South England became conferences. In addition to its responsibilities at home, the BUC was also until 1922 in charge of the work in the British colonies of East and West Africa.

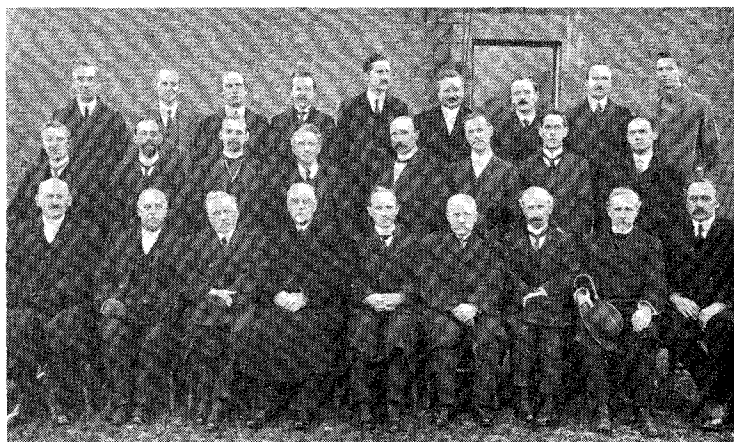
**Membership.** In the period between the end of the First and the end of the Second World Wars, the membership of the British Union Conference of Seventh-day Adventists almost doubled, rising from 3,253 in 1918 to 6,372 in 1945. It was not a spectacular achievement, but — given the problems of the inter-war era — it was not negligible. Mistakes were, of course, made; perhaps the concentration upon certain forms of evangelism to the exclusion of those which proved more successful later on for other denominations, was one. The excessive expenditure of men and money upon administration of units often too small to be viable, was another. But one senses a willingness to experiment and to venture into untried fields. There were notable personalities in the work, although, unfortunately for Britain, the attraction of North America for Adventist workers was already beginning to be felt. In days, unlike the present, when Britain as a country was not tied to the Euro-

pean continent, a closer connection with the denominational heartland in America might have been advantageous, but at a time when it took five days to travel from New York to Southampton

that was perhaps too much to expect. The work in Britain would have to face the changed post-war world on its own resources — human, material and spiritual.



*Above:* British medical pioneer Dr. Gertrude Brown. *Below:* The North England Conference youth camp, 1934. *Bottom:* BUC Executive Committee, December 1919. *Front, from left:* S. G. Haughey, H. J. Edmed, W. A. Spicer (at that time GC secretary), A. G. Daniels (GC president), M. N. Campbell (BUC president), W. T. Knox (GC treasurer), W. T. Bartlett (editor), J. J. Gillatt, ? *Middle, from left:* E. S. Jackson, F. A. Spearing, W. E. Read, W. H. Meredith, Harry E. Armstrong, G. D. Keough (at that time a missionary on furlough from the Middle East), Ernest Ashton, Glen Wakeham (Stanborough College principal). *Top, from left:* H. F. DeAth, J. C. Stewart (Sanitarium manager), J. Camp (Granose Foods manager), William Maudsley, Dr. F. C. Shone, R. Mussen, H. D. Clarke (BUC treasurer), Dr. G. A. S. Madgwick (Sanitarium medical director. Later a medical missionary to Africa), W. H. Hurlow (missionary on furlough from Africa).





# Health Evangelism in the British Isles

by Martin Bell

Our pioneers in the British Isles recognized the importance of the health ministry in gaining the respect and confidence of the people.

**Early links with Battle Creek.** Dr. and Mrs. Kress came to Britain to start a sanitarium along the lines of the one in Battle Creek. As early as 1899 they were conducting health lectures in, among other places, London, Bradford, Edinburgh and Glasgow.

In 1900 they were joined by Dr. and Mrs. Olsen, and in October 1901 the Olsens founded *Good Health*, a magazine devoted to the interests of healthful living. Its circulation soared to 50,000 a month and remained at that level for many years.

**The Caterham Sanitarium.** A sanitarium was established in Caterham. Every believer in the British Isles was asked to contribute £1 towards its purchase. Dr. Olsen served as its medical superintendent for seventeen years.

The first training school for nurses was opened in September 1903 and Caterham steadily grew in size and influence. It flourished de-

spite the outbreak of World War I, and men and women of all walks of life found refuge there, including government ministers and clergy of every Christian denomination, as well as missionaries from the ends of the earth. Sadly the institution closed when Dr. Olsen returned to the USA.

## The Watford Sanitarium.

The Watford Sanitarium was opened in the mansion on Stanborough Park on 31 July 1912. Dr. C. H. Hayton was the first superintendent. Soon his staff were to experience the terror of the night Zeppelin raids of World War I directed against nearby munitions factories. The institution was plunged into total blackness when air raids threatened.

The war posed many difficulties for the San. At one time the whole staff, already living on reduced wages, voted to work without pay to keep the institution alive.

During World War II the San was requisitioned by University College Hospital as part of the Emergency Medical Services.

Many well-known names were



Caterham Sanitarium staff, circa 1901-06.

associated with the San. Among them were Drs. Ruble, McClements, Nelson, Cairncross, Guest, Boyd, A. and H. Williams and Gallivan. Many others helped to build this institution up into a fine facility accommodating fifty-five patients with extensive treatment facilities, radiography, hydrotherapy, physiotherapy, and a small operating theatre. The San also incorporated a maternity wing much appreciated in the local community and where the children of several national celebrities were born.

When a decision was taken to close the Stanborough Sanitarium in 1967 the people of Watford petitioned the Church to keep it open. Some local doctors appealed to the General Conference. However, it was felt that the financial difficulties were such that the decision could not be reversed.

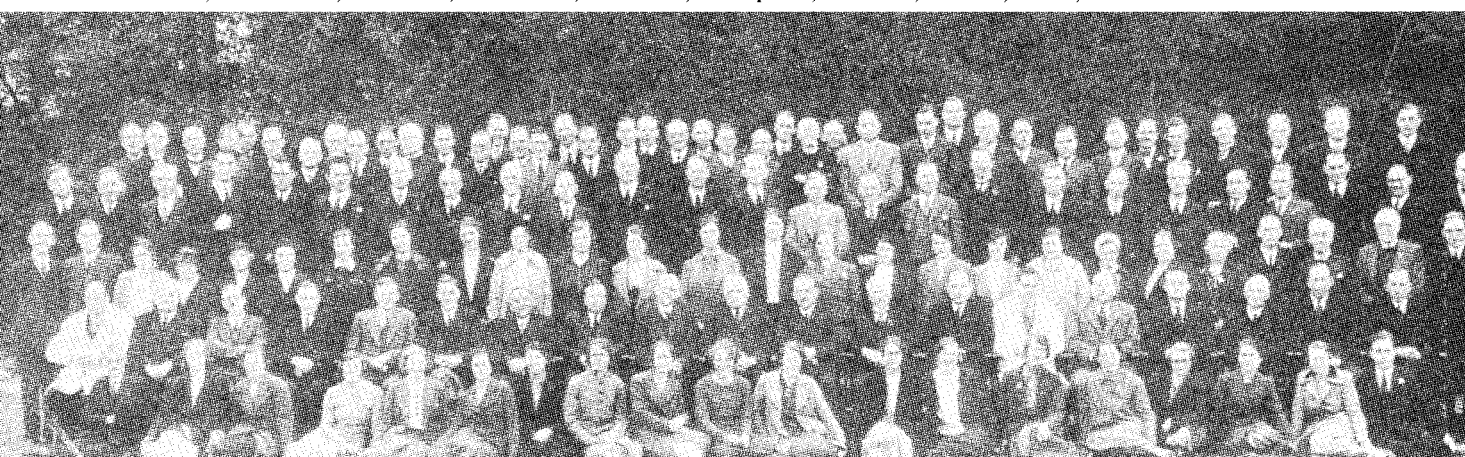
**Ranelagh.** Howard Nix, a chiropractor and herbalist, founded

the Ranelagh Clinic in Dublin. There were treatments for arthritic and rheumatic conditions using hydrotherapy, massage and electrical therapy. Later, under the direction of Harry and Esther Wilby, former medical missionaries in Nigeria, a cooking school, keep fit classes, stop smoking clinics and stress seminars were also run.

## The temperance banner.

The names of B. F. Kinman and Lionel Hubbard have been closely associated with the Stanborough Sanitarium. The same men have also been associated for most of their lives with the promotion of good health through abstinence from alcohol and tobacco. The British Temperance Society and the United Kingdom Alliance have battled in court to oppose liquor licences and, in the House of Commons, for social reforms. In addition they and their colleagues have lectured all over the British

**THE BRITISH UNION WORKERS IN 1938 (Ministerial Institute, 9-17 May).** Front row, left to right: J. Harker, Miss K. E. Felton, Miss G. Jones, Miss M. Mason, Miss V. Warren, Miss M. John, Miss D. Taylor, Miss F. Barr-Hamilton, Miss M. Keough, Miss R. Chappell, Miss L. Fletcher, Miss I. Himsforth, Miss E. D. Brown, Miss J. Mitchell, Miss B. Buck, Miss A. M. Beazley, Miss E. Stendall, Miss M. M. Campbell, and D. J. Clarke. Second row: Dr. B. Williamson, E. E. Craven, F. W. Goodall, W. L. Emmerson, A. Warren, J. Rigby, A. Carey, O. M. Dorland, W. E. Read, W. A. Spicer, H. W. Lowe, W. T. Bartlett, R. S. Joyce, Dr. J. E. Cairncross, G. D. King, S. G. Hyde, W. H. Meredith, E. R. Colson, and J. I. Robison. Third row: S. Joyce, C. A. Reeves, Mrs. D. Casey, Miss E. Guntrip, Miss J. Archibald, Miss A. McRorie, Miss J. Hyde, Miss N. Ritson, Miss O. C. Davies, Miss W. Buckle, Miss E. Adair, Miss M. Clements, Miss M. Kirby, Miss E. Cleary, Miss K. Mahon, Miss E. B. Pinch, Miss A. Mallory, Miss M. Hamblin, Miss H. Ford, Mrs. I. H. Williams, Miss J. Handysides, Miss A. F. Clarke, J. B. West, H. F. DeAth, A. S. Rodd, and D. Handysides. Fourth row: B. A. Walton, T. H. Cooper, E. Ashton, R. Vince, L. D. Vince, J. G. Bevan, N. H. Knight, W. J. Young, F. A. Spearing, J. H. Parkin, F. C. Bailey, D. M. Swaine, F. Edwards, A. H. Thompson, W. R. A. Madgwick, S. G. Joyce, W. Maudsley, H. K. Munson, R. T. Bolton, F. W. Coppock, R. H. Smith, J. Mustard, E. Butters, J. H. Bayliss, J. C. Craven. Fifth row: H. W. Armstrong, F. J. Wilmshurst, G. W. Bailey, A. G. Tapping, H. Humphries, H. W. McCrow, H. D. Clarke, J. J. Gillatt, C. R. Bonney, P. Cumings, D. Morrison, G. A. Keough, H. T. Johnson, C. Smith, B. F. Kinman, W. J. Bunting, J. E. Bell, D. Conroy, J. A. McMillan, O. H. Rosier, A. K. Armstrong, R. A. Freeth, C. T. Bannister, H. Benwell, W. G. Baldry, F. S. Jackson, L. A. Watson, G. R. Bell, L. G. Hardinge, W. G. Nicholson, E. R. Warland, A. W. Cook, W. J. Cannon, J. C. French, B. E. Sparrow, J. R. Lewis, B. Belton, E. Zins, J. H. Craven and K. Elias.



Isles in hospitals, schools and places of business.

**Dr. Gertrude Brown.** During the ministry of the Drs. Kress at the turn of the century, a young London nurse became excited by the health message. As a result she committed her life to this cause. She began to teach classes and give lectures on health but became gravely ill herself. Dr. Kellogg, visiting from Battle Creek, encouraged her to cross to Ireland where Dr. J. J. Bell had opened a health facility having pursued a medical course at Battle Creek. As she improved she was able to resume her work. She moved with Dr. Bell's institution to Rostrevor, County Down. Here Gertrude Wright met literature-evangelist Edwin (Ted) Brown. They married and crossed to Battle Creek where Gertrude served as matron under Dr. Kellogg. Both Gertrude and Ted trained as doctors. When they had qualified they arrived in Edinburgh to establish a medical school.

The Drs. Brown were involved in giving lectures in Glasgow and Edinburgh and together established the Loanhead Nursing Home near Edinburgh.

**The move to Crieff.** In 1945 the Drs. Brown decided to establish a more adequate sanitarium and to do so in Crieff, Perthshire. They were introduced to an ideal property but required a deposit of

£1,500. The solicitor promised that if the doctors could find this money he would secure the property and a mortgage. The Drs. Brown committed the matter to the Lord in prayer. Within thirty minutes they received a telephone call from a former patient who donated the exact amount required.

Through the Crieff nursing home, Akaroa, the reputation of the Drs. Brown spread throughout Scotland. Despite a demanding schedule they found time to give health lectures in many parts of the country. Dr. Gertrude Brown rejoiced to see eighty people baptized as a direct result of her work with Pastor J. McGougan in Glasgow. Over a considerable period she travelled each week to London to support the Vandeman campaigns at the New Gallery.

In January 1966 Dr. Ted Brown died, but his wife continued her ministry until she became the oldest practising physician in the British Isles at the age of 93.

**Roundelwood.** Akaroa is now the annexe to Roundelwood, a far larger facility purchased by the BUC in 1977. This beautiful castle-styled mansion with turrets and magnificent public rooms was extended to include twenty-seven additional bedrooms. It has excellent treatment facilities for physiotherapy and hydrotherapy, and has a first-class gymnasium.

Colin Wilson, the administrator until 1983, struggled with the finances through difficult times and saved the institution from closure despite immense pressures. Now the programme has taken shape and the institution is completely self-supporting, giving nursing care to fifty-one long-term patients. It also offers health and life-style courses for up to 500 clients a year on a weekly-stay basis. A rooftop dining facility and lounge were built to accommodate the health clients, and provide magnificent views over the surrounding mountains and river valleys.

Courses are available to help control stress, lose weight, stop smoking, withdraw from alcohol and improve general health and fitness. There are treatments for arthritis and all joint and muscular problems, back conditions and sports injuries. Most important of all is the quality of care and genuine concern given to the patients in a loving, Christian atmosphere.

For four years the institution has enjoyed total occupancy and has continued to do so despite the recent recession. Clients come from all over the British Isles, and a few from abroad.

**Editor's note.** Modesty has forbidden the author of this piece, Martin Bell, alluding to his own massive contribution to the health work in the British Isles, most recently to the building up of Roundelwood to its current peak of success.

## Adventist Schools in Britain

by Andrea Luxton

Adventist education in Britain over the past ninety years has not been a story of rapid growth. Rather, a story of spurts of activity followed by years of apparent stagnation or decline. Adventist education has never achieved the foothold in the British Isles that it has enjoyed in many other countries. Nevertheless, our school system now educates 1,000 children a year and employs approximately ninety teachers. Many past and present church workers in Britain and elsewhere in the world owe their education to Adventist schools in this Union.

Adventist education in Britain began in a small private house in Surrey in 1899. Here William Prescott, British Mission superintendent, founded the college that eventually moved to Duncombe Hall in 1902.

Schools soon followed. In 1904 a church school was opened in Kettering and within two years it had an enrolment of thirty-five, spanning an age range from 5 to 13. Decline in church membership proved a problem, and in 1908 the school closed.

Nothing more happened until after World War I. Then five schools were opened over a period of five years. In September 1918 a primary school was founded on Stanborough Park; its enrolment grew from nine to forty-one in its first year of operation. The founding teacher, Miss Middleton, then moved to Plymouth where, in 1919, she established a school with nineteen pupils. Elsewhere in the Union schools were opened at Southend, Chiswick and Walthamstow between 1922 and 23. Southend closed within two years. The four remaining schools had a total enrolment of 208, with ten teachers, by 1927.

The first period of decline accompanied the onset of the Great Depression. Student numbers, es-

Roundelwood Health Improvement Centre, Crieff, Perthshire.



pecially among Adventists, fell. Teachers were in short supply. And the financial base of the schools was not sound. Churches were expected to finance all expenses not covered by fees. The Depression made that increasingly difficult. The Chiswick school was closed in 1931. Stanborough was saved from closure by obtaining a loan from the local church and conference. The beginning of World War II saw the closure of Walthamstow and Plymouth. Stanborough School (with a secondary programme after 1940) was the only Adventist school in existence during the war years.

When the college moved from Stanborough Park to Rugby the school was denuded of pupils. However, while the college was located at Packwood Haugh a school was established. When the college moved to Binfield a small school with seventeen pupils was opened (1947-48).

The post-war years saw the second major period of growth in Adventist education. In 1947 the British Union recognized that if the pre-war schools were to be re-opened, or new schools were to be founded, the financial basis would have to be different. As a result, actions were taken to involve the Union and the local conference in supporting the costs of running the schools up to 30 per cent each of total costs. In response four schools opened between 1948 and 52: Plymouth and Walthamstow re-opened; Wimbledon and Laurieston (Leeds) started operation for the first time.

A long period of consolidation followed this second growth spurt. Between 1952 and 1980 only one school opened and one school closed. In 1954 the school at Wimbledon closed, once more because of the lack of Adventist children. Then, with the move of Stanborough Press to Grantham in 1966, Dudley House School was established to meet the needs of the children of Press workers. Housed initially in temporary accommodation, purpose-built premises were built for the school and enrolment rose rapidly. Plans for schools in Bristol, Cardiff and Glasgow proved abortive.

Most growth was internal and was particularly evident at Stanborough. In 1946 the school moved from its inadequate facilities in Sheepcot Villa to fill empty space in

the old college building. New structures were then added in the early fifties to give the secondary school domestic science and woodwork facilities. The enrolment continued to rise. Finally, after pressure from successive headmasters, the boarding section was opened in 1958. By 1962 the curriculum and facilities had improved to such an extent that the Ministry of Education gave formal recognition to the school. By then there were 214 students. In 1974 the primary school moved into new buildings and, during the mid-seventies, the secondary school reached its peak of enrolment with student numbers ranging between 220 and 240, while the primary sector taught a further 100-120 children.

The period of consolidation ended with the seventies. A further period of change began. The Church entered the 1980s with six primary schools and one secondary school, most of them operating at almost full capacity. The only school evincing real concern was Laurieston School, where a minority of church members were enrolling their children and where physical facilities were in poor repair. Laurieston was to close. However, although the schools were, in general, well supported and highly respected in their communities, during the thirty years of consolidation the geographical spread of members had changed radically and the growing black membership was largely situated in areas where no schools were located, the inner cities.

The first response to this need came in 1980 with the opening of the John Loughborough School in Tottenham under the headship of Orville Woolford. From the first the school attracted considerable positive media attention. It catered for children at the top end of primary, through secondary, with an enrolment of around 280.

After John Loughborough, two inner city primary schools were opened: the Harper Bell School, Birmingham (1988) and the Theodore McLeary in Brixton (1990). Both of these schools represented a further response to the Afro-Caribbean membership. Harper Bell was opened after the purchase of the multi-purpose West Midlands Centre. Theodore McLeary opened in the cramped conditions of the Brixton church hall.

Nursery classes have been added in a number of schools and nearly all primary schools are running at capacity. Stanborough Secondary School has been the only large casualty, its enrolment having halved between 1980 and 1990. The poor condition of the physical plant, the attraction of free education in newly opened local schools, and the decreasing number of Adventists in the Watford area with children of school age have been some of the reasons for the decline. However, 1991 saw new beginnings for Stanborough. It now boasts completely new facilities and a forward looking curriculum. John Loughborough is the only other established school that has seen a fall in numbers in more recent years. With higher fees it is not surprising that secondary schools have

taken the highest toll of the recession.

The funding of the three independently run schools in Ireland (sponsored by the Emerald Foundation) has been well appreciated and has met a need. In Galway, Shannon and Enniskillen these schools serve a mission outreach into the community and also provide an Adventist environment in which Adventist children can study.

But many Adventist children still do not have an Adventist education. The problems of financing our education programme are a subject of continual concern; creative ways still need to be explored to make our education programme more financially viable.

Consolidation? Growth? Where will the next decade take us?



**Above:** The opening of the John Loughborough School, Tottenham, in 1980. This inner-city Adventist school attracted massive media attention and was the subject of editorials in both the *Daily Mail* and the *Daily Telegraph*. Founding headmaster: Orville Woolford. **Below:** The opening of the new Stanborough School building in October 1991. Headmaster Ivor Margerison, successive board chairmen W. J. Arthur, M. L. Anthony and C. R. Perry, with BUC treasurer B. Jas. Powell, had oversight of the rebuilding programme.





by **Brian Phillips**

Carscallen set out to master the language of the Luo tribe and to commit the language to writing. By 1911 he had completed a grammar in the Dholuo language and also a hymn book. A monthly journal was begun in 1913 called *Jaote Luo*, (Luo Messenger). It was the first printing work in the Luo

BRITISH MISSIONARIES  
1907 1927

Row 1: G. Keough, M.T. Bartlett, E. Brooks, S. Maxwell, F.H. Thomas, R.E. Loasby, A. Barr, H. Robson, L.J. Borrowdale, F. Stokes, Mrs. F. Thomas, Mrs. M. Keough, Mrs. P.H. Loasby, Mrs. C. Maxwell

Row 2: H.W. Lowe, J. Clifford, A.S. Madgwick, M.D., J. Clifford, E.G. Essery, A.H. Matthews, E. Beavon, A. Watson, T.K. Ladgate, Mrs. E. Thomas, Mrs. M. Keough, Mrs. P.H. Loasby, Mrs. C. Maxwell

Row 3: F. Jones, L. Edmonds, W. McClement, J. Clifford, E.G. Essery, A.H. Matthews, E. Beavon, A. Watson, T.K. Ladgate, Mrs. E. Thomas, Mrs. M. Keough, Mrs. P.H. Loasby, Mrs. C. Maxwell

Row 4: W. Cathbert, F. Jones, L. Edmonds, W. McClement, J. Clifford, E.G. Essery, A.H. Matthews, E. Beavon, A. Watson, T.K. Ladgate, Mrs. E. Thomas, Mrs. M. Keough, Mrs. P.H. Loasby, Mrs. C. Maxwell

Row 5: T.R. Hyde, A.K. Munson, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves, J. Hargreaves

Row 6: S. Bull, F.H. Phillips, Mrs. V. Madgwick, Mrs. D. Lowe, R.J. Borrowdale, F.H. Loasby, E.R. Warland, Mrs. M. Beavon, Mrs. H.M. Watson, Mrs. M. Edmonds, Mrs. H. Robson, Mrs. L. Hyde, Mrs. L.B. Matthews

Row 7: B. Cole, Mrs. K. Clifford, Mrs. E.R. Warland, Mrs. M. Beavon, Mrs. H.M. Watson, Mrs. M. Edmonds, Mrs. H. Robson, Mrs. L. Hyde, Mrs. L.B. Matthews

Row 8: D. Brooks, Mrs. D. Baasch, Mrs. R.E. Loasby, Mrs. M. Armstrong, Mrs. L. Hyde, Mrs. L.B. Matthews

language and was produced on a hand press by L. E. A. Lane. Carscallen's work on the structure of the language enabled Grace A. Clark to develop a girls' school at Kamagambo, of which she was headmistress from 1921 to 1933. She later pioneered the educational work at Nyanchwa. Miss Clark became recognized throughout Kenya as an outstanding authority on the Luo language. She completed the manuscript of an English-Luo dictionary. Her proficiency in Luo brought her to the attention of the British and Foreign Bible Society who appointed Miss Clark as one of the translators of the Old Testament into the language.

Another person who contributed to the translation of the Bible for the Bible Society was Gilbert Lewis who was sent to Kenya in 1929. For fourteen years he was superintendent of the Kisii Mission and, according to M. C. Murdoch, 'came to know the language of the people better than any other European'. His knowledge of the Kisii vernacular enabled Lewis to translate the New Testament. With such able translators the work of the Church developed from very small beginnings to encompass a large number of people today, not only in the field of education but also in medicine.

With the arrival of Dr. G. A. S. Madgwick in 1921 the idea of beginning medical work in Kenya was realized and he played a part in the opening of Kendu Hospital in 1925. Today it is a 132-bed general hospital three miles from Lake Victoria and two from Gendia Mission. Madgwick was Medical director from 1925 to 1940 and for most of the time the only doctor. More doctors were to join later and the hospital became a training school for nurses. The hospital ministers to the needs of the Luo and Kisii tribes in the thickly-populated South Nyanza district. Before 1930 much of the pioneer work in Kenya had been done among the two tribes in the west but there was a need to extend the activities of the denomination eastwards.

With the opening of the Karura Station by W. W. Armstrong in 1933 the Church established a base to reach the two main tribes of central Kenya, the Kikuyu and the Kamba. A year later W. C. S. Raft opened the Changamwe Station within easy reach of Mombasa, a difficult area be-

cause of the predominantly Muslim community.

As the work developed throughout the country, field organizations were introduced and by 1938 there were five missions in the Kenya Union Mission with S. G. Maxwell as president. When the East African Union, which included Kenya, came into existence in 1943, H. M. Sparrow became president. It was not until 1972 that the first African worker became president of the East Africa Union. By then Africans had replaced all British nationals as presidents in the Kenya field. It was not until 1973 that a national became the principal of Kamagambo Secondary School and Teachers' College.

The Kamagambo School was founded in 1913 by Carscallen. In 1918 six persons were baptized as a result of the work there. E. R. Warland's arrival from England in 1921 gave a boost to the work of the school and, with Grace Clark's help, a government-recognized teacher training course began in 1928. This school has done much to aid the work of the Church in East Africa. Throughout the early years the pioneering work was spearheaded by British workers.

Meanwhile, the work in Uganda had begun, but this was not until 1926, when S. G. Maxwell and W. T. Bartlett, president of the British East Africa Mission, went in search of a mission site. At Nchwanga, 118 miles north-west of Kampala, they purchased land. It was two years before Maxwell baptized two converts. Soon after, he was called to succeed Bartlett as superintendent of the East African Union.

In contrast with Kenya the work in Uganda has been small. Fewer missionaries from Britain were subsequently involved in the development of the work in Uganda. This could not be said of the involvement of representatives from Britain on the west coast of Africa.

**Work in West Africa.** According to the information given in *The Missionary Worker* of 27 July 1924, Stanborough College had sent a total of seventy missionaries to foreign lands since 1901. Of that number, missionaries to East Africa totalled twenty-seven, and those sent to West Africa nineteen. Of those called to West Africa, L. F. Langford and H. K. Munson were in the second wave of



This photograph was taken in 1928 when J. C. Raft, field secretary of the European Division, and W. H. Meredith, president of the BUC, visited Gendia. Four from Britain were ordained to the ministry during this visit.

Adventist missionaries. In 1918 Langford became superintendent of the West African Combined Mission which included Sierra Leone, Liberia, and the Gold Coast (now Ghana). The headquarters moved from Waterloo, Sierra Leone, to Agona in the Gold Coast.

By 1930 H. K. Munson had laid the foundation for a school at Agona but later the school was replaced by a school at Bekwai, twenty-five miles south of Kumasi in the Ashanti region of Ghana. Both Jesse Clifford and Charles A. Bartlett were involved in the establishment of the Bekwai Training School which offered a one-year teacher - evangelist training course. Courses were enlarged in 1944 when the Ministry of Education gave permission for a 'B' teacher's certificate to be awarded at the end of two years' training. In 1948 a further two years' training allowed the school to grant students an 'A' certificate. The town of Bekwai was an ideal location for the school and also for the new headquarters of the Gold Coast Union Mission.

With the Church's work well established at Bekwai, F. L. Stokes encouraged the establishment of work among the Ga-speaking people and a church was established in the capital city, Accra. The work in Agona was not forgotten and T. H. Fielding worked north to Kwame Danso. With other workers he established a church and school in Kumasi, the capital of Ashanti. The Gold Coast was granted independence from Britain in 1957 and became Ghana. As Adventist work developed in Ghana an emphasis on the establishment of elementary schools ensured that many

more teachers were employed than other workers. In 1959 a national became president of the Ghana Mission.

It was in 1955 that Dr. J. A. Hyde began medical work in Ghana near Mpraeso. The Kwahu Hospital had 140 beds and was directed by British personnel with L. Acton-Hubbard as director of nursing services. Later in 1961 the need for a business manager became acute and B. J. Powell was called in to fill the post. Dr. Hyde was succeeded as Medical director in 1963 by Dr. John Lennox who held the post until 1970. Kwahu Hospital was operated by the West African Union Mission until it was nationalized by the government in 1974.

Of the countries of West Africa where British personnel have been involved, the work in Nigeria stands as a testimony to the dedication of so many. An American, D. C. Babcock, began the work in that country in 1914 when he established a Mission Station twelve miles north of Ibadan at Erunmu. In that year three schools were established. On Babcock's return to the United States in 1917 an Englishman, E. Ashton, began the long association between the country and missionaries from Britain.

In 1920 W. McClements from Northern Ireland became the leader of the work in Nigeria, a post he held until 1946 when he left to be president of the West African Union. During his tenure of office Jesse Clifford established the work of the Church in the Eastern Region at Aba in 1923. The most fruitful West African field, W. G. Till established work at Otun in the Western Region in 1923. Another fruitful area for the Church in



Nigeria. A second station was established in 1931 in the Eastern region by L. Edmonds. This station came under the direction of A. C. Vine in the early 1930s. As in Kenya on the east coast, so in Nigeria on the west, workers from Britain played the major part in the establishment of hospitals, schools and training colleges.

From the small dispensary set up by Mrs. J. J. Hyde, the Jengre SDA Hospital grew. This outpost in the Northern Region of Nigeria became an important centre of the Church's work with its busy station, hospital and a large school. From 1931 this outpost has had a part to play in stemming the tide of Islam in the Northern Region. It was not until 1952 that the Northern Region was organized into a Mission.

In the Western Region the building of the hospital at Ile-Ife was supervised in 1940 by W. G. Till, following the pioneering work in the area of Dr. G. A. S. Madgwick. Throughout the Second World War the hospital was commandeered by the British Army and only handed back to the Church in 1944. A British nursing sister, Phyllis Crocker, later with Letitia Ashley, opened a School for Nurses and Midwives. Also in the Western Region a teacher training school was opened at Otun in 1955 by C. A. Bartlett. Foundations were laid which benefited the Church's work in this part of Africa and today dozens of dedicated African workers carry on the work started by Europeans.

However, it was not only in Africa that British SDA missionaries pioneered the work of the Church in the world. One example must be given of a man whose life encapsulates the contribution of those early pioneers.

**A Welsh hero.** One of the first Welshmen to become a Seventh-day Adventist was Griffith Francis Jones. Born in Llanerfyl near Welshpool in 1864, he received his Master Mariner's certificate at Liverpool in 1892. On a voyage back from the West Indies he picked up a page from the *Present Truth*, and was eventually led to give himself to the work of the Church. From his work came the first converts to Adventism in Nottingham. Because the Church did not have a training school for missionaries in Britain he went with his wife in 1900 to Keene Academy in Texas. After only a year of study he graduated and was

sent to establish the work in the Society Islands. Australia became the base for his activities and after ordination in 1903 he was sent to the Cook Islands and established a church and school on Rarotonga. Jones became the most outstanding missionary of the denomination in the islands of the Western Pacific and in several countries in the Far East.

In 1904 Jones was sent to establish the work in Singapore. By 1908 the Eastern Training School (later the Southeast Asia Union College) was established under his direction. From Singapore Jones went in 1912 to establish the first church at Jakarta. For almost ten years G. F. Jones worked in Singapore and from there visited Java, Sumatra and Borneo, leaving behind visible monuments to his work. In 1914 he was recalled to Australia to prepare for the challenge of taking the message to the Solomon Islands. Just before his departure the young Eric B. Hare heard Jones speak at a church in Australia. Hare's first impression was, 'How small a man he is!' (Jones was only five feet four inches in height), 'but,' added Hare, 'when he spoke I was listening to the words of a giant.' Jones and his wife went to the Solomon Islands in command of the *Advent Herald*, a thirty-two-foot-long boat. Within thirty-eight days Jones was preaching to the islanders in their own language. His work in the Solomons, the conversions of Kata Ragoso and Robert Salau, is now well known, but few have written on his work in New Guinea.

An Australian missionary was unable to return to New Guinea in 1921 and Jones was asked to go in his place. He was among the first foreigners to blaze a trail across the Owen Stanley Mountains. The British Commissioner in Port Moresby told Jones that he was 'too small' to go over the mountains and would probably not survive the experience. These comments brought words of indignation from Jones. 'Mr. Commissioner, I may be only a very little man, but I am plenty big enough for God to save New Guinea with, if He wants to.' Today the fastest growing mission field in the Church is New Guinea.

Men and women like Captain and Mrs. Jones did similar exploits in many parts of the world field. However, it is possible that God had given to Jones the gift of tongues. When he died in

1940 he had worked for the Seventh-day Adventist Church in thirty-eight different countries and islands using *thirty-four languages or dialects*. Today in the Far East and the islands of the Pacific, many churches and schools bare testimony to this man of God. However, it was not only in the mission field that the British made contributions to the world work of the denomination. They also contributed in other branches of the Church's work.

Another chapter could be written on A. S. Maxwell, for many years editor of the *US Signs*, and the contribution he

made to the Church through his writing. In the work of W. E. Read as administrator, and later chairman of the General Conference Biblical Research Committee, a significant contribution was made to the theology and also the direction taken by the Church. Many will remember the contributions made by such men as W. G. C. Murdoch, Edward Heppenstall and R. E. Graham. Many more could be named.

This, then, is just a very small part of the contribution of men and women from Britain to the proclamation of the Advent message.

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# The Printed Word

by W. J. Arthur

A philosopher wrote, 'Give me twenty-six lead soldiers and I will conquer the world!' He was, of course, referring to the twenty-six letters of the English alphabet, and their use in printed form. In more recent times rapid developments have taken place in the communication industry, but with the advent of computerized typesetting the power of print is still of paramount importance.

It was through the printed word that the Advent message was first proclaimed in Britain. William Ings arrived at Southampton in May 1878 and began to distribute tracts and magazines. Many people became interested in studying the Bible, and towards the end of that year J. N. Loughborough arrived to commence evangelistic meetings. The following year Maud Sisley came across from North America as a Bible instructor and colporteur. In 1883 George Drew commenced his twenty-two-year commitment to pioneer literature-evangelism in Britain by distributing books and magazines, first in Hull, then in Liverpool.

In 1884 the denomination's first printing press in Britain was opened at Grimsby. In 1887 it transferred to 451 Holloway Road, London. In those days an annual subscription to the 16-page *Present Truth* cost 12.5 pence.

In 1907 the publishing plant

moved to Stanborough Park where it remained for sixty years. In those days the *Present Truth* magazine had a weekly circulation of 20,600 copies and *Good Health* a monthly circulation of 37,700. Besides being instrumental in the development of the work of the Church in England, it was largely through the book ministry that Seventh-day Adventism penetrated Wales, Scotland and Ireland.

During the Watford era of The Stanborough Press (1907-66) three British editors developed renown throughout the world Church: A. S. Maxwell, W. L. Emmerson and R. D. Vine. Such books as *Bedtime Stories*, *The Bible Speaks*, *Footprints of Jesus* and *Radiant Health* rolled from the presses in order to meet the needs of millions around the world.

Under the management of W. J. Newman The Stanborough Press moved to Grantham two years after a disastrous fire at the Watford plant in 1964.

W. J. Arthur (BUC Publishing director 1967-77) and his fellow publishing leaders had the task of retraining a sales force largely accustomed to selling smaller literature, to sell A. S. Maxwell's 10-volume *Bible Story* set. In a changing world it was felt that literature-evangelists and denominational publishing houses would weather the economic storm better with



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*Clockwise from above: 1. The old Stanborough Press building burns, 3 January 1964. 2. Stanborough Press staff, 1926. Front row, third from left: Arthur Warren (later to serve as general manager), centre: Pastor A. S. Maxwell (Uncle Arthur), then editor/manager, Pastor Jack Howard (extreme right), assistant editor. 3. Walter Newman, mastermind behind the move to Grantham, 1966. 4. The literature-evangelists meet at Swanwick in February 1988. 5. The literature-evangelists meet at Swanwick in January 1968. Seated on chairs, left to right: Tom Miller, Iris and Ron Davey, Brother and Sister Tudor Watts, Bruce Wickwire, Dr. Bernard Seton, W. J. Arthur, W. J. Newman, H. A. S. Helps, David Cox, Brother and Sister Mervyn Mason, Arthur Morgan, and Ruth Arthur. 6. The staff of the Press outside the Grantham plant, May 1975. Front row, left to right: A. R. Crouch, treasurer; K. W. Whitney, General Conference associate auditor; D. H. Archer, general manager; Pastor R. D. Vine, editor; and Pastor J. T. Knopper, Northern Europe West Africa Division Publishing Department secretary. Second row: Edna Pearce, C. Taylor, Esme Taylor, S. Poddar, Pamela Weston, Laura Poddar, Christine Cox, Janice Draper, B. Bell, Beryl Bell, Sheila Atter, Audrey Howard, C. Hawken, and R. Warren. Third row: Janet Palmer, M. Lewin, Jean Southey, J. Lindsay, Edna Philip, Lynne Taylor, G. Mallinson, G. Cox, B. Alen, J. Dutton, V. Thompson, Julie Dickinson, J. Sutton, Celia Couzens, D. Ham-Ying, P. Hammond, G. Baldry, A. Kidd, D. Pearce, R. Johnson, and R. Rose. Fourth row: M. Whiting, B. Mallinson, G. Meredith, E. Wallis, Z. Deri, and I. Thompson.*



5.



larger sales units. This approach necessitated the establishment of a credit programme, and so a Home Health Education Service office was opened in 1968.

Two Book and Bible houses (later known as Adventist Book Centres) were also opened at Grantham and Watford, under the control of the local conferences. These centres were set up primarily to promote the use of denominational books in each Adventist home. Sales continued to increase, thanks to a dedicated corps of Christian salespersons. These ambassadors of the

Church included David Ahwan, N. A. Burton, Roy Chisholm, Muriel Doole, Ian Hards, William Harper, Bill Kitchen, Alfred McIntyre, Arthur Morgan, G. C. Noel, Arthur Roderick, Tudor Watts and Jessie Wear.

During the first recession of the eighties, the two ABCs (known to some as Johnson Brothers Limited in so far as they were managed by two brothers) were merged into one unit at The Stanborough Press, now superintended by Ed Johnson. Health foods are also handled, in addition to general church supplies

and literature.

The printing plant at Grantham has continued to prosper under the guidance of God. During the era of the seventies, under the enthusiastic management of Dennis Archer, the Press saw a huge expansion in the export market, particularly West Africa. A gradual reduction in that side of the business meant that different approaches had to be explored. The present general manager, Paul Hammond, and editor David Marshall, helped launch the sale of Adventist books in the Christian bookshops throughout the

British Isles. The highly successful, ground-breaking representative was Tony Brownlow. For almost twenty years The Stanborough Press has had a close working relationship with the Review and Herald.

The installation of a new £500,000 state-of-the-art printing press at the commencement of the nineties augurs well for the future, but more important than any machinery is the ongoing commitment of the whole publishing family to the service of the Master. With His blessing they will continue to succeed.

# 1945-1981: Decades of Change

by M. L. Anthony

**Aftermath of war.** Victory flags had been unfurled. Jubilant street parties and cheering crowds proclaimed the end of hostilities. In 1945 Britain was assessing the appalling damage done during the six years of carnage.

The Church had not escaped unscathed. There were flattened church buildings in Wimbledon, Folkestone and Carlton Colville. Eighteen other church buildings had suffered varying degrees of damage. The denomination owned only forty-five buildings in the British Isles at that time. Rebuilding and refurbishment on a considerable scale was necessary in the immediate post-war period. This was a significant financial drain on the resources of a membership just over one-third its present number.

Astonishingly the war years had seen steady evangelistic progress, with an average of 420 baptisms each year; a net membership growth of 7 per cent annually. (Just imagine if that were reproduced today!) When BUC president Pastor Harry Lowe called for a wider national evangelistic thrust in the issue of *British Advent Messenger* 27 July 1945 he could scarcely have foreseen the unprecedented support that evangelism would be given in the succeeding years, nor its unparalleled success in the following decade. Nor could he have imagined the secular-

izing processes which, three decades on, would cause the shrivelling of evangelistic accessions and the virtual death of the traditional campaign, especially among the native British population.

**A committed membership.** In spite of the disaster of war, the Church paper reflected a membership deeply committed to the extension of the Advent message. Ingathering and tithe figures soared (the latter doubled in the War years). There were almost 150 credentialed lay preachers in the North England Conference alone. There was solid Sabbath school support with a Union weekly goal of 9d (old pence) per member. All indicators testified to a committed membership. A 1946 *Messenger* contained a letter from literature-evangelist Frank Male of Dublin informing the readers that he had been kneeling beside an open grave in the city. Saying 'Goodbye to a loved one, perhaps? No, as an ardent literature-evangelist he had been involved in successfully canvassing the grave-digger hoping, doubtless, that the workman would arise to newness of life — as well as the deceased!

The Church papers of the post-war period were also replete with calls for young men to consider the claims of the Gospel ministry. Theirs, they were told, would be the generation of min-

istry that would 'finish the work'. Photographs of many of today's retired Church statesmen adorned the pages of *Messenger*. Some were to be called to lives of overseas mission service. Others were to be drafted into evangelistic ventures. All had an evangelistic role to play and every last church member was expected to be a soul-winner. The writer vividly recalls, as a schoolboy, distributing thousands of garish leaflets for evangelist W. J. Cannon aptly entitled 'Peace or War?' (with such a name, what a title!). But souls were drawn to their Saviour and not only were they baptized, but the vast majority remained church members until the end of their days. They had learned to love a message preached with clarity and fullness.

**Preparing for service.** The ministerial training college had moved location on a number of occasions both before and during the war. Now it was to find a more permanent home. In February 1946 Newbold Revel, near Rugby, was sold for £50,000. Part of the present site in Binfield, Berkshire, constituting Moor Close and Binfield Hall, was then purchased for approximately half of the sale price of Newbold Revel. The Binfield facility was quickly extended with the acquisition of ancillary properties. Former

Stanborough School headmaster, Dr. Edward E. White, served briefly as principal before being called to Australia in 1947. His successor was Dr. W. R. A. Madgwick who served as principal for seven years.

In recent times we have reports of record numbers of graduates from Newbold. We should, perhaps, note that in this earlier era, though only a quarter of the present numbers graduated annually, over half of those who graduated entered the ministry in Britain. This is far more than at the present time. In the late forties ministerial recruitment enjoyed real priority, largely due to the lifting of wartime restrictions but partly due to the recommencement of the energetic programme of youth camps. This programme began in 1947 with a camp at Cayton Bay, near Scarborough. Subsequently, it flourished under the leadership of men like H. T. Johnson, V. H. Cooper and C. D. Watson. In 1947 the first youth magazine *Youth Calling* was produced at 6d per copy, half of the cost being intended to subsidize camp fees.

**Advance and retreat.** The decade after the war also saw the re-establishment of the national SDA school programme, limited though it may appear from today's perspective. The Plymouth and Walthamstow church schools, closed during the war



years, reopened in 1948 and 1950, respectively. Other schools were started in Binfield and at Wimbledon (the latter survived for just eight years). Two years later the Laurieston School, Leeds, opened its doors under the headship of Joyce Hulbert.

The South England Conference committee voted to 'look with favour' on Bristol as a further school venue, but the plan proved abortive, as did similar plans for Glasgow and Cardiff. However, Stanborough Secondary School, in Watford, made steady progress, becoming a Union school in 1947 and reaching an enrolment of 214 students by 1962, two-thirds of whom came from non-Adventist homes.

The Voice of Prophecy began to broadcast from Radio Luxembourg, and a VOP Bible Correspondence School was established. Both the broadcasts and the lessons were British-prepared. In 1949 alone, jointly, the two branches of the VOP were identified in 137 baptisms. The Bible School came to be recognized as a major evangelist wing of the Church, making contact with thus far untouched segments of society. Thousands would ultimately trace their membership of the Church to the placing of a Voice of Prophecy card in their letter-box.

Regretfully, the post-war reopening of another institution, The Stanboroughs Hydro, in Watford, was not an unqualified success. Requisitioned by the Ministry of Health in the war years, the institution never really recovered from its wartime

closure. The establishment of the National Health Service in 1948, allied to a perennial shortage of funding for repairs and maintenance, proved obstacles that led, in 1968, to closure, amid much sorrow and not a little anger.

**Evangelistic surge: New Gallery acquisition.** From the earliest days when John Loughborough pitched his tent in Southampton in spring 1879 and commenced the first-ever British evangelistic campaign, evangelism has been strongly emphasized. The post-World War II BUC leadership recognized the need for help from external sources, and called for assistance from the General Conference. The GC responded by sending over top evangelist George Vandeman, the associate secretary of the GC Ministerial Association. Vandeman not only set London's West End on fire with his evangelism, but fired the enthusiasm of workers throughout the territory so that his influence was Union-wide.

London's Colosseum Theatre hosted Vandeman's central programme. Some 10,000 people turned out on the first night. An additional session had to be hurriedly scheduled. Attendance eventually levelled off to 2,500. Other theatres were used.

Baptisms resultant from the Vandeman campaigns benefited churches throughout London. However, they directly resulted in the establishment of the Central London church. This was set up after the lease of the New Gallery Centre had been purchased from the Crown at a cost of £122,000. Funds for the pur-



**BUC Executive, 1948.** Back row, left to right: Jack Craven, Press manager, A. H. Thompson, Hydro manager, J. H. Craven, G. Adair, Granose manager, and W. R. A. Madgwick, Newbold principal. Middle row: N. H. Knight (BAM), W. L. Emmerson, editor, T. J. Bradley, W. Maudsley, A. W. Cook (Publishing), Dr. E. G. Essery, E. Merchant, and W. C. Baldry. Front row: E. L. Minchin (Youth), J. H. Bayliss (Scotland), O. M. Dorland (NEC), G. D. King (BUC Vice-president), E. B. Rudge (president), A. Carey (treasurer), W. W. Armstrong (SEC), A. J. Mustard (Ireland), and J. A. McMillan (Home Missionary secretary).

chase were provided from General Conference sources, apart from a token 10 per cent from the Union and South England Conference treasuries. By the end of 1957 the Central London church had become the largest in Britain apart from Stanborough Park. Arguably the main benefit of Vandeman's work was seen in the impetus it gave to prioritizing evangelism in the local fields. Those ministers who had assisted Vandeman were scattered throughout the Union to deploy new techniques and ideas. Some, indeed, became mini-Vandemans, delivering messages almost verbatim — though not, perhaps, crowned with equivalent success.

In 1952/53 both North and South Conferences cut back their office and departmental staff in the interests of evangelism. SEC president, J. A. McMillan, took over the Sabbath school, Youth and Lay Activities departments himself! The NEC sent its Publishing director from the office to sell books, and cut its secretarial staff. The results of such economies were seen in an appreciable upsurge in evangelistic accessions to the Church. Almost 1,000 baptisms were conducted in the 1954-57 period, with a BUC membership of 8,252 at the 1958 Union Session. At this stage almost the entire membership were of native British stock. In succeeding years the ethnic composition of the membership was to change considerably.

The reduced impact of public evangelism which began to be apparent in the late 1950s resulted from a number of factors. By that time TV, a luxury early in the decade, had become a commonplace household item. The 'never-had-it-so-good' mentality of the Harold McMillan government and its successors led to a pervasive materialism and a cynicism with regard to matters spiritual. This did not have an immediate effect on the accessions curve of the Church in Britain. However, the impact would not long be delayed.



1936. A. Carey (BUC treasurer), W. E. Read, A. S. Maxwell (editor), Roy Allan Anderson and L. H. Christian (NED president), present a petition to No. 10 for the repeal of the laws enforcing Sunday observance.

**An opportunity spurned.** It was, perhaps, unfortunate that the evangelism emphasis led to cut-backs in areas that, today, would be deemed of great importance. The Union camping programme, reintroduced after the war, had drawn hundreds of youth into its orbit. Many had been led not only into the faith but, by way of Newbold, into the ministry. Campfire songs, vigorous cross-country hikes, mountain climbs, and inspirational worship had helped cement youth to the Church and its programmes.

In 1954 the South England Conference was offered a permanent camp site for its youth at Croft Farm, Oxwich Bay, on the Gower Peninsula, South Wales. The area, noted for its fine safe beaches and rugged coastline, was to be a focal point of camp activity for a generation. The price? A mere £3,000; by today's standards a snip, but in the 1950s a sizeable sum. Church administration pondered, before deciding that there were greater priorities. Church leaders felt that the acquisition of The Dell rest home the previous year, through the generosity of a Lowestoft church elder, represented better value for money.

Meanwhile, the North England Conference had purchased the fine site at Aberdaron that has served our youth well for three decades.

**A changing Church.** Increasingly, as the sixties progressed, Church growth was influenced by substantial immigration into the UK from the Caribbean. While immigration had begun in the late forties, numbers increased as the US government stiffened its immigration laws. More and more West Indians looked to Britain for the employment which their own lands could not guarantee. With Adventists strongly represented in the Caribbean, it was inevitable that a sizeable number of immigrants should look to the SDA Church in Britain to provide their adopted spiritual home.

West Indians settled mainly in the larger cities, swelling a number of congregations of our believers. Soon the staid typically British form of worship began to change in some congregations to a more exuberant, spontaneous style. Typically, white members gave an enthusiastic welcome at the outset but later showed signs of concern.

By the mid-sixties, approximately one-third of the British membership was from a Caribbean background. Blacks proved far more responsive than whites to the Advent message. In 1968 surveys showed that baptisms of black converts exceeded those of whites by a ratio of 2 to 1. This was to tilt further so that, by 1979, the ratio became — as it still is — approximately 5 to 1. Such rapid growth in one sector of the Church brought great satisfaction but, at the same time, some tensions. Some became increasingly concerned at the negative Church growth in the white sector.

**Puzzling tensions.** In this historical survey it would be easy simply to omit any reference to the ethnic tensions in the Church during the 1970s. To do so, however, would be dishonest. From the perspective of the 1990s, when black leadership is as concerned with regard to the non-growth of the white work as native membership and pastors, we should have the spiritual maturity to be able to review the events of the seventies with a degree of detachment. Orville Woolford and Tristan Cuniah consider these tensions elsewhere.

One only has to think of the sharp divisions engendered in the biblical record of the early Church in the area of race and culture to realize that as long as we are in this world of sin, the potential will exist for misunderstanding and bruised relationships. The fact is that even the spiritually mature feel more at home in association with people who are similar to themselves. Hence, as the seventies progressed, white minorities in many congregations felt themselves to be in a state of siege and, as they became a minority in the British Church in general, the native British began to worry about the survival of 'the white work'.

Meanwhile, given that the pastorate in the British Isles, like the leadership, was predominantly white, black members became increasingly concerned. At one level the desire was for a ministry who would be able to identify with them and understand their specific problems. At another level there was the desire for a leadership at the Union and in the Conferences in which black and white pastors would work together. With a view to bringing this about the Union leadership prepared a



**VOP staff 1956.** *Front row:* Llewellyn Meredith (studio operator), Victor H. Cooper (VOP director and speaker), H. M. S. Richards (USA VOP director and founder of VOP), Ray D. Vine (announcer), and Dr. Bernard Richardson (VOP radio doctor). *Middle row:* Mrs. Lewis, Esther Warland (Mrs. Roberts), Peggy Appleyard (pianist, Mrs. Mason), Winifred Buckle (VOP teacher and ex Bible worker), Valerie Newberry, Beryl Gammon (VOP singer, née Combridge), Mrs. Youlden, Miss I. Himsworth, and Miss Hilda Forster (VOP teacher). *Back row:* Cyril Youlden (VOP King's Herald Quartet, second bass), Ron Logan (first bass), Charles Meredith (engineer), Cyril Vesev, E. J. (Ted) Wallis (second tenor), and Reg Swaine (first tenor).

detailed Memorandum for the General Conference with specific requests for both personnel and funding. This was sent in advance to about twelve General Conference officers prior to Pastor E. H. Foster presenting the Memorandum in person at the General Conference office in September 1974. There was no effective response.

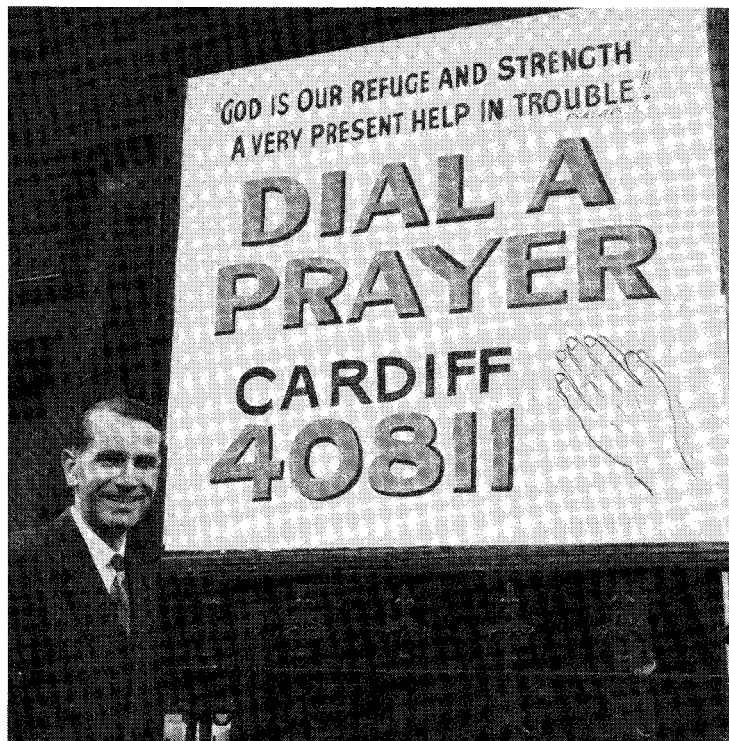
Frustrations built up among the membership as evidenced in increasing discussion groups, correspondence, and committee meetings. The aspirations of the black membership were advanced chiefly by a group of brethren known as the London Laymen's Forum.

Part of the discussion revolved around the concept of 'regional

conferences', that is, conferences in which membership and pastors would be predominantly of one race. In an unprecedented move a referendum was taken through the auspices of the *Messenger* magazine (October 1976) on this issue. The vast majority voted for integration, not separation, 4,500 to 800 (approx).

On 8 March 1978 a Consultative Committee composed of General Conference, Division, and Union officers, together with ministers and laymen, almost exclusively from the London area, met under the chairmanship of the Division president, W. R. L. Scragg. This meeting was held at the New Gallery Centre from 10am to

**Dial-a-Prayer in Cardiff with Pastor Amos Cooper.**

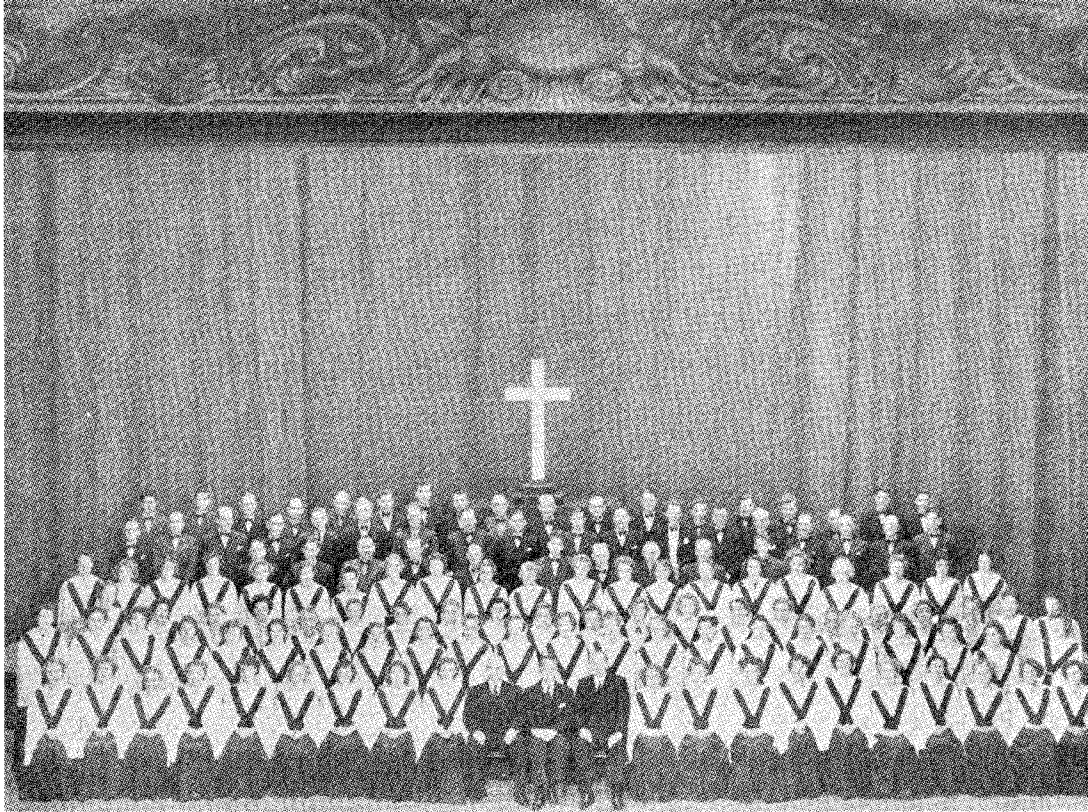


4pm. After hours of discussion the General Conference President presented a document which provided for a shared leadership. The aspirations of the black membership were advanced by the London Forum. The 'shared leadership' document of 1978 has become known as the 'Pierson Package' after the General Conference President. It specified that at least one officer of each Conference and of the Union should be from the Caribbean community and that a racial balance should be maintained in the election of departmental directors and in the appointment of other conference and Union personnel. At the same time black ministers were to be invited to come over from the Caribbean and the United States to take over the pastorates of certain congregations and, ultimately, to assume positions of leadership in the Church as a whole.

**Concerns of white members.** It has been convincingly demonstrated that once a congregation becomes mainly Caribbean, growth in the white sector virtually comes to a halt. This has been demonstrated, in particular, in the larger churches. A survey taken in the late 1970s revealed that approximately 3 per cent of baptisms conducted by black pastors in Britain were of white converts to the faith. The decision, too long delayed, to provide black pastoral care for immigrant congregations, had proved a blessing for the black work, but had done little to stem the steady attrition of white members.

Many feel it imperative for the Church to address itself more seriously to the strengthening of the white sector of the Church. While the Church should abhor any attempt to enforce any form of separation among believers, it should not insist on new converts running a cultural gauntlet that would require an acceptance of a worship style foreign to them. All need to exercise greater tolerance and patience as a more flexible approach is adopted, allowing for wider experimentation in forging evangelistic bonds between believer and unbeliever.

One thing is clear. The Advent people spans all races and cultures. It is futile to wait until the eternal kingdom to live with one another in brotherly love. The sooner we learn to spurn attitudes that belie the genuineness of our Christian faith the better.



**New forms of evangelistic outreach.** As the decade of the fifties came to its close, so the evangelistic tide that had run so strongly since Vandeman's visit waned. People were becoming more affluent, and less responsive to evangelistic advertising. The Church began to search for new ways to reach out to a 'Gospel-hardened' public.

In 1963 two innovative approaches were to catch the attention of the media in a major way. In Birmingham, Pastor Victor Benefield was the first to initiate the 'Dial-a-Prayer' telephone service on 10 September at the Camp Hill church, where the three specially-installed telephone lines were to be in constant use. National TV coverage resulted in two further lines, and the extension of the 'Dial-a-Prayer' service to Dundee, Belfast, Cardiff, Newport and Southampton.

1963 also saw the launch, in Cardiff, of the '5-Day Plan to Stop Smoking' by Pastors B. F. Kinman and K. A. Elias. Eighty per cent of the first seventy participants were to be successful in quitting the habit. Twenty-four clinics were conducted during 1964 and a 'Smokers' Dial' in Cardiff brought nearly 1,000 responses to a two-minute talk on 'How To Stop Smoking'. It was reported that up to 10,000 had dialled while the lines were engaged.

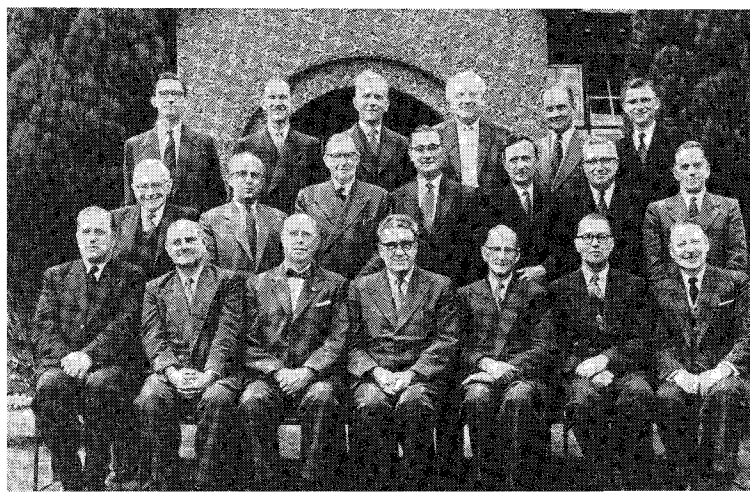
More publicity was attracted

to the Church by the national television screening of a thirty-minute documentary 'The Saturday People' in August 1965. It is estimated that some two million people watched the film which, though somewhat dated by today's standards, projected a positive image of the Church and its teachings.

Earlier in 1965 the Church found itself, more unexpectedly, in the spotlight when the arrival

of Pastor A. C. Vine in the new fully-laden Community Services Disaster Relief van for a preaching appointment in Cardiff coincided with a fatal mud slide in the Welsh village of Aberfan. The Union Home Missionary leader rose valiantly to the challenge, serving food, hot drinks and Christian courage through the night hours as rescuers toiled to salvage what they could in the appalling tragedy that claimed

*Above: George Vandeman's first London campaign. The choir plus, centre front row, left to right: Ben Glanzer (singing evangelist), George Vandeman, and Dr. Wayne McFarland. Below: BUC Executive 1958. Front row: Bernard F. Kinman (Scottish president), John H. Bayliss (North president), N. H. Knight (secretary-treasurer), W. W. Armstrong (BUC president), J. A. McMillan (South president), Kenneth Aubrey Elias (Irish president), and Matthew C. Murdoch (Welsh president). Middle row: E. Roy Warland (Lay Activities department), Ronald Bonney (VOP director), Walter Leslie Emmerson (editor), Richard Syme (head, Stanborough School), Ray D. Vine (assistant editor, PR secretary), George L. Annis (Stanborough Sanitarium manager), and George Norris (Granose manager). Back row: Colin Wilson (British Advent Missions secretary), Arthur W. Howard (Publishing secretary), Dr. A. H. Williams (Stanboroughs Medical director), Joseph H. Craven (Press manager), Charles D. Watson (Youth and Temperance director), Robert Olsen (Newbold College principal).*





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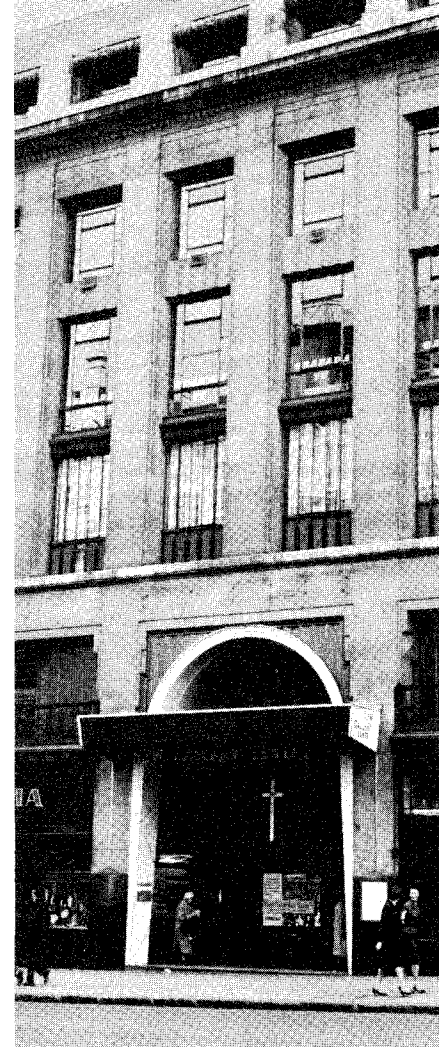
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On 27 August 1953 the deeds of the New Gallery were signed. The Church now had a permanent evangelistic centre in the West End.

**GEORGE E. VANDEMAN**  
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The early Vandeman campaigns were conducted in the major London theatres.

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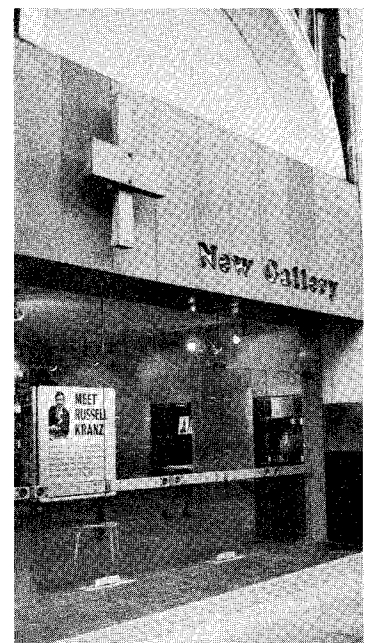
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The New Gallery had been built in 1887-8. Before 1953 it was a Rank cinema.



the lives of over 200, many of them children from the village school.

**A phoenix from the flames.** A disaster of another kind had occurred on Stanborough Park in January 1964. Those who arrived early to work at our publishing house on Stanborough Park were horrified to see the building engulfed in smoke and flames which the local fire brigade was unable to extinguish before much of the plant had been totally destroyed. This included all the editorial and archives section. Priceless documentation of the earliest days of British Adventism was irretrievably lost.

Following lengthy deliberations among Church leadership, it was felt wise to decentralize. Hence, when the Stanborough Press was rebuilt, it was to be in Grantham, Lincolnshire. In Sep-

tember 1966 the new Press, with its pioneer manager Pastor Walter Newman, was housed with the far more fitting facilities in which it has subsequently remained.

**Administrative leadership.** By now Union president J. A. McMillan was nearing the end of his nine-year tenure of office. He had led the Church wisely and well and was to be succeeded, at the 1967 Union Session at Leicester, by Dr. Bernard Seton.

The new president had for many years served in editorial, educational and departmental work. Soon he had the invidious task of supervising the closure of the Stanboroughs Hydro, a move that dismayed a large segment of the membership. Dr. Seton wanted to see further decentralization from Watford, but a move to dispose of much

of Stanborough Park in 1970 was rejected by the Union Committee. Shortly afterwards the president accepted a call to serve as associate secretary of the General Conference. He was succeeded by Pastor E. H. Foster who gave able and dedicated leadership to the British Union for eleven years.

In the local fields men like Pastors R. E. Graham, K. A. Elias, Donald Lowe, B. W. Ball, R. H. Surridge and K. H. Gammon were to serve over sundry periods as Conference presidents, while in the Missions men like A. H. Cooper, P. H. Stearman, W. G. Nicholson and Ernest Logan held the fort in areas where, traditionally, Adventism had had to struggle to hold its own (ever faced with the steady migration of converts to England). Ireland, however, was to be blessed by consider-

able financial assistance from believers with Irish hearts and American pockets, and a series of representative church buildings were to be provided for the Mission and the salaries of a number of workers paid.

**Greater integration.** The plan colloquially known as 'The Pierson Package', agreed and adopted in 1978, began to be implemented in the course of 1979.

The strength of the black pastorate was significantly increased from overseas in the course of 1979. Among the new arrivals were Dr. Silburn Reid, Pastor C. R. Perry and Pastor D. W. McFarlane. Their value to the cause has subsequently been amply demonstrated.

The 1980s dawned amid lessened tensions and an increasingly united Church, facing a massive task and urgently needing to prioritize its mission.

## The 70s Struggle: A Mauritian Perspective

by Tristan Cuniah

Fired by patriotic fervour William Shakespeare described England as 'This sceptred isle . . . this demi-paradise . . .'. When Christopher Columbus set foot in Jamaica he described it as, 'The fairest island that eyes have beheld; all full of valleys,

fields and plains.'

Well, Dennis Beaven describes Mauritius in these terms: 'If there is anywhere in the world that is a Garden of Eden, then it must be the island of Mauritius!' Of course, neither Shakespeare nor Columbus

had been to Mauritius. If they had, they would surely have sung a different tune!

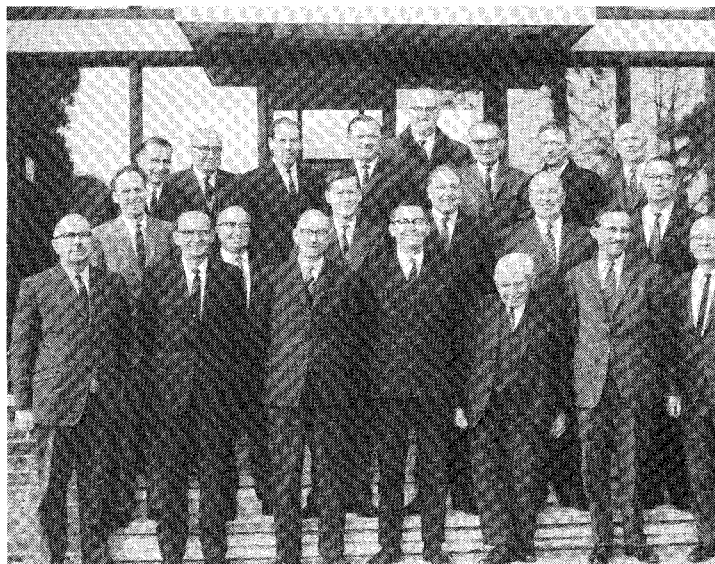
Why then have so many Mauritians left their idyllic island home where so many races and colours collide and bump along happily under a tropical sun to settle in Britain? The answer lies, in part, in the legacy of the colonial system. Having first absorbed French culture, Mauritius became a British island following the defeat of Napoleon. Hence British history and literature have been taught there. Having been taught from

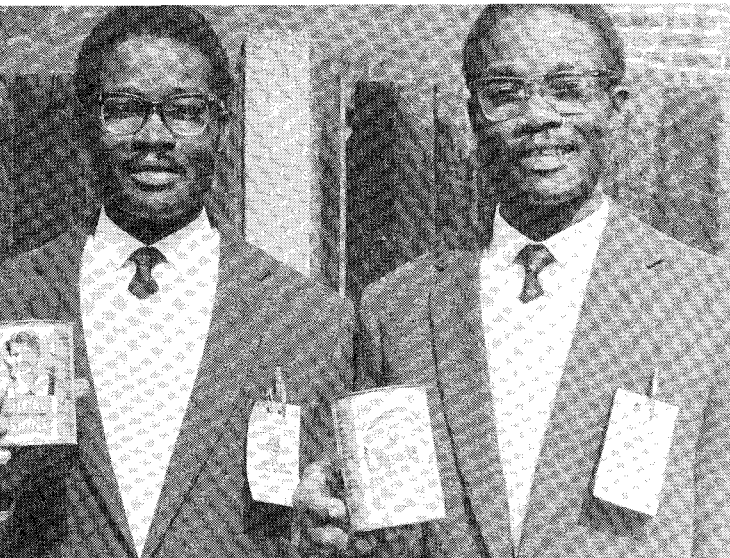
childhood to sing 'Rule Britannia' the strong urge is borne in upon us to come over and settle in what we had been taught to regard as the 'motherland'.

In addition, of course, there was the magnetic pull of advancement through an industrialized, Western system.

The first wave of some twenty Adventist Mauritians arrived in England in the early fifties, settling in Highbury, North London. Many joined the Holloway church where our West Indian brethren were already finding a spiritual sanctu-

*Below left: Oxwich Youth Camp 1958. Ron Surridge (left), W. G. Nicholson (centre), and Ken Gammon, Denys Baildam (right). Below right: BUC Executive February 1967. Front row: W. J. Newman (Press manager), Duncan Eva (Northern European Division president), J. A. McMillan (BUC president), Colin Wilson (BUC secretary-treasurer), E. R. Warland (VOP Bible school director), Dr. Hugh O. Williams (Sanitarium Medical director), and Dr. Caviness (Newbold College principal). Middle row: Tony Leigh (School bursar), E. H. Foster (South England president), Hugh Duntton (Stanborough School headmaster), V. H. Cooper (Radio secretary), B. F. Kinman (BUC Publishing department secretary), and Ken A. Elias (North England president). Back row: Amos H. Cooper (Welsh Mission president), George Annis (Missions treasurer), Donald Lowe (Irish Mission president), S. Howard Parkin (BUC MV, Temperance, Education secretary), A. C. Vine (BUC Lay Activities, Sabbath school secretary), B. Goulstone (Granose Foods manager), R. D. Vine (Stanborough Press editor), and G. Mudford (Sanitarium manager).*





Green church became the favoured place for worship. There we were welcomed by the native British families into what they liked to call 'the tin tabernacle'. It was to be with the assistance of Mauritian builder Nigel Naidoo that the church members rallied to, knocking down the old edifice and erecting a new one. We were indebted to the white brethren for the building funds they had raised over many years. But the new church was a real team effort involving the concerted action of English, Jamaicans, Bajians, Tongans and Mauritians.

In the seventies Mauritians were

in teaching at both Stanborough and John Loughborough Schools, and in the treasury of the TED. The Mauritians were represented by one senior pastor, Roland Fidelia, and saw certain of their number, including Nigel Naidoo, appointed to leadership positions in the Publishing work.

In the seventies' struggle, however, Mauritians often found themselves caught in the crossfire between black and white brethren. Some Mauritians saw their role as one of diffusing a difficult situation and acting as moderators. This was the case when, in the New Gallery meetings of 1978, the terms and conditions of the 'Pierson Package' were hammered out. The writer, like other Mauritians, had considerable sympathy with the case put forward by the London Laymen's Forum. Mauritians understood that change was imperative but, at the same time, felt unease at the polarized situation within the Church.

A Francophone group began to meet at the New Gallery in the mid-eighties and was largely made up of Mauritians. This group has now transferred to the new Advent Centre at Marble Arch.

Mauritius was a melting-pot of races; Afro, Anglo, Franco, Indo and Sino. It was, and is, multi-lingual and multi-cultural. Perhaps we, as Mauritians, can give a lead lesson on living in racial harmony. Shakespeare and Columbus could comment only on terrain and climate; the spectacle of a multi-racial Church living in harmony is one worthy of the attention of equivalent commentators as the twentieth century draws to its close.

ary. Most church members and pastors were welcoming and helpful.

Our reactions to London were mixed. We soon became aware that racial discrimination was prevalent both in housing and employment. At first we were dismayed to see notices in newspapers and news-agents' windows advertising accommodation with the rider, 'No coloureds'. Against this background the church community became an inner sanctuary of warmth and support where we found that our West Indian brethren were living through the same traumatic experiences as we were.

Prejudice was sometimes encountered within the church circle. But, by and large, the Mauritians related well with most, partly, perhaps, because of our mixed background but, more importantly, because of an ingrained belief that this world offered temporary accommodation only and was soon to pass away.

The second wave of Mauritians came to Britain in the early sixties immediately prior to the enactment of the Immigration Act. This wave involved a younger generation of Mauritians. They too were shocked to encounter a non-churchgoing nation where prejudice prevailed. They too found, in the church environment, a welcoming, plural society, and soon became involved in the youth activities associated with the New Gallery. Unfortunately, and to the distress of their parents, some were caught up on the vortex of big city life and drifted away from the faith. Those who remained were soon to be tested on the Sabbath issue, still a major problem with regard to employment, especially



during the winter months.

By the mid-sixties it was becoming interesting to observe how the various nationalities and ethnic groups within the SDA Church community were trying desperately to safeguard their foothold on the Lord's turf.

Some Mauritian families settled in Wood Green, and the Wood

elected to serve in a variety of church offices. The writer, for example, served in lay activities and as a church elder, as well as being a lay representative on Conference, Union and Division executive committees, and being appointed a Union delegate to the Dallas General Conference Session. Mauritians found denominational employment

**Top: Identical twins Sam and Simon Philbert of the Chiswick church, champion Ingatherers in 1960. Above: Britain continues to lead the world field in Ingathering per capita. Althea Smith, Carole Tolman, Pastor L. D. W. Southcott, and Charles Richards set the pace in 1968. Below: SEC camp at Oxwich Bay, 1958.**



# The 70s Struggle: A Black Perspective

by Orville Woolford

**The decades of immigration.** Immigration from the non-white Commonwealth, which previously amounted only to a trickle, swelled to such numbers as to arouse national concern in the 1950s. It became such an issue in the country that by 1962 the government passed laws closing the door to any further large-scale immigration from the black Commonwealth.

Two common reasons normally given for this mass influx are the serious unemployment problem in some of the West Indian islands at

that time, and the loss in the early fifties of the option for West Indians to emigrate easily to America. A third reason that cannot be discounted is the undoubted success of the British in selling to the Commonwealth an irresistible vision of Britain. As a Commonwealth citizen one's identity was British with the belief that the mother country was the place where one was certain to find work and an opportunity to 'better oneself'; it was the place where the best education in the world could be had, and where careers could be successfully pur-

sued by the capable diligent person through hard work and study.

The lure of employment, further education, and opportunity to pursue certain career objectives, were the key factors. In the case of employment the opportunities were largely for manual, unskilled workers, jobs no longer attractive to English workers. Many of the newcomers, therefore, came with the intention of staying only for a short time to achieve a particular goal and then to return to their country of origin. However, many found that the achievement of their goals was more difficult than they had anticipated and that their stay needed to be extended. For many, such extensions led to permanent settling. Thus by the end of the sixties significantly large communities from the non-white Commonwealth had become settled and established in Britain. They had come with great optimism, highly motivated to work or to study and to build better lives. It is now a matter of record the degree of disillusionment that the majority suffered. Large-scale colour prejudice was an unexpected and bitter pill. British society in the main was not ready to give the newcomers the kind of acceptance that they had been led to expect.

The Table below of UK population information is from the Central Statistical Office in the book *Social Trends 20*, HMSO, 1990. It provides interesting information on the way these communities are distributed by age in the UK today. From the figures it could be seen that the original immigrants are now in the 45-59 age group, and that the bulk of their children are in the 16-29 age group. The figures also reveal, among other things, that the families of the original migrants were generally large, while

those of the following generation are significantly smaller. This clearly has implications for Seventh-day Adventists.

**Immigration and the Church.** Among the immigrants to Britain there was a large number of Seventh-day Adventists. They arrived with the added expectation of being embraced by the Church family of whom they were a part. For them this expectation grew in importance as their experience with the secular society proved distressing. In the early years, while numbers were small, the welcome was largely warm and the Church became to an extent, a haven from the hostile secular environment outside. To the indigenous members the mission field had come to visit and that was exciting. Many newcomers expected to be returning home in a few years so they simply tried to adjust to the new church culture and style of worship and more or less accepted a low profile in the congregations.

A low profile is normally difficult for a West Indian to adopt over a long period. This is even more difficult for a fervent Adventist West Indian. As the new members became settled in the churches, the vibrant style of worship, evangelism, and fellowship to which they were accustomed could be held in check no longer and their natural contribution to the life of worship and witness of the Church produced a new experience for worshippers. As a result, indigenous members who were not yet ready to incorporate and enjoy the new worship experiences exercised personal preference and moved to worship in churches where the style was still that of the traditional English. By the end of the sixties, therefore, the membership in the city churches consisted mainly of people who

## BRITISH UNION CONFERENCE PRESIDENTS

Superintendents of 'the British Field':  
**J. N. Loughborough, Stephen Haskell**

1894-1896:	<b>D. A. Robinson</b> (president of the 'British Field')
1896-1898:	<b>H. E. Robinson</b> (president of the 'British Field')
1898-1900:	<b>W. W. Prescott</b> (president of the 'British Mission' — organized at the session in Bath 1898).
1900-1902:	<b>O. A. Olsen</b> (president of the 'British Mission')
1902-1905:	<b>O. A. Olsen</b> (president of the British Union, organized at the Leeds session in 1902 which also established the two conferences and three missions).
1905-1908:	<b>E. E. Andross</b>
1908-1916:	<b>W. J. Fitzgerald</b>
1917-1922:	<b>M. N. Campbell</b>
1922-1926:	<b>J. E. Jayne</b>
1926-1932:	<b>W. H. Meredith</b>
1932-1936:	<b>W. E. Read</b>
1936-1946:	<b>H. W. Lowe</b>
1946-1950:	<b>E. B. Rudge</b>
1950-1958:	<b>W. W. Armstrong</b>
1958-1967:	<b>J. A. McMillan</b>
1967-1970:	<b>B. E. Seton</b>
1970-1981:	<b>E. H. Foster</b>
1981-1986:	<b>H. L. Calkins</b>
1986-1990:	<b>W. J. Arthur</b>
1990-1991:	<b>M. L. Anthony</b>
1991- :	<b>C. R. Perry</b>

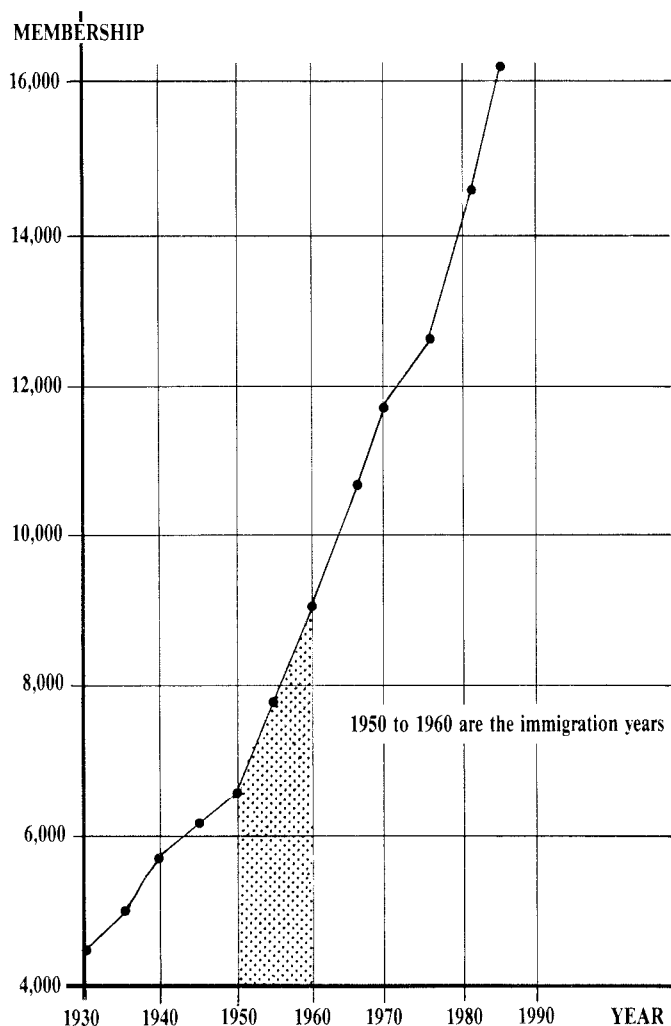
**Table 1 Population by ethnic origin and age, 1986-88**

Percentage in each age group

Ethnic origin	0-15	16-29	30-44	45-59	60 plus	Total all ages (thousands)	Percentage UK born
White	20	22	20	17	21	51,333	96
West Indian or Guyanese	25	33	15	19	7	521	53
Indian	31	27	24	13	5	745	37
Pakistani	43	25	18	12	2	404	46
Bangladeshi	50	21	14	14	1	111	32



## BRITISH UNION — MEMBERSHIP DATA



were originally from the non-white Commonwealth.

The slope of the graph clearly shows the dramatic increase in membership growth rate that began in the fifties. Of significance is the fact that, even after immigration was stopped by legislation in 1962, the growth rate of the fifties continued virtually without change, except for a small decline during the seventies. The maintenance of this substantial rate of growth appears to be largely due to biological increase among the newcomers, their sustained evangelistic zeal, and on the revitalized efforts exerted by the ministerial force of the Church as a whole.

The small decline in growth rate that occurred during the seventies can be accounted for by the diversion and dissipation of energy that took place while the Church in Britain struggled with the question of its attitude to race and colour.

The new nationals had become

the majority, accounting for over 60 per cent of the membership, but their presence was conspicuously absent among the pastors, leaders and other church workers. In the thirty years from 1950 to 1980 only a few black British youth went to Newbold College for ministerial training, with subsequent employment in the British Union. The cause of this state of affairs naturally led to tensions.

**Tensions and conflict.** A person's definition of himself will of necessity ultimately include elements of ethnicity. By ethnicity is meant matters of race, language, roots, religion, customs, traditions, dress, values, attitudes, patterns of family life, sense of belonging, and personal identity.

In the day to day life of a person, as he interacts with people and systems, he can be crucially affected by the way in which the elements of his ethnicity are viewed. The

normal desire of every person is to have the elements of his identity regarded in a positive way and, thereby, to be accepted by those with whom he has to interface. If neither positive acceptance nor benign indifference is forthcoming in any particular setting, and/or if the environment appears to threaten, challenge or invalidate these elements, the result is anxiety and tension which the person is likely to act to relieve as soon as possible or convenient.

This factor of ethnicity, a dynamic force within any mixed group of people, appears to be the significant one in bringing about the demographic distribution and other changes that occurred in the Church at this time. With the rapid and dramatic influx of the new members, and the realization that their stay was becoming permanent, movement began among the membership, as both new and old nationals searched for a worship environment in which the significant elements of their ethnicity could be accommodated and exercised without tension.

Hence, during the second half of the sixties, the majority of the membership in the city churches was from the Caribbean, and by the turn of the seventies there was a growing voice in these churches urging that the Church should act to include black members as full participants at all levels of Church life. A significant number of the black community increasingly felt the need for a clergy that included persons of similar background and experience as theirs. Out of this developed the lay organization called the Laymen's Forum which led in the struggle within the Church to deal with perceived prejudice in its practice.

To address the results of what were firmly believed to be discriminatory practices the Forum formulated a four-point campaign. They urged the Church leaders to:

- i) organize more public evangelism, especially in the cities;
- ii) set up Church Schools and provide a Youth Centre for London;
- iii) provide more black pastors for inner city churches; and,
- iv) racially integrate the Church at all levels of its administrative structure.

Many black members gave support to this programme and, although the Church leadership

were inclined to see the Forum as 'trouble makers', yet churches invited them to hold meetings to which members flocked. The excitement they generated by providing an outlet for open discussion led to many self-help programmes like summer schools, evening classes using government buildings, etc. Their paper *Comment* had a circulation that included significant persons in the General Conference and almost every one of the World Divisions. This period of inner struggle came to a climax in 1978 in consultations chaired by the General Conference President.

By 1978 the British Church leadership were convinced that the indigenous church members were polarised around two views, and that there were only two real choices. Either, as leaders, they should work to deliver the Forum's four points and have an integrated Church, or a Regional Conference administration should be set up to look after the needs of the black membership. The view to offer a Regional Conference appeared to prevail among the Union leadership and a referendum was carried out to see if the membership would support such a separation on racial grounds.

The advice of the Laymen's Forum to members then was that although their campaign was for integration, if a Regional Conference was the Church's offer, then dignity demanded that it be accepted. The referendum on the issue of the concept of a Regional Conference versus a racially integrated Church was taken through *Messenger* in October 1976. When the results were counted a mere 800 favoured the Regional Conference idea. The vast majority — 4,500 — voted for a racially integrated Church.

The realities and implications of this vote so focused minds and energies that the result of the consultations with Elder Pierson was a proposal that has become known as the 'Pierson Package'. In a letter dated 15 March 1978 to ministers in the South England Conference, its recommendations were listed as follows:

1. The early employment of black office secretaries in the Union and South England Conference offices;
2. The election at each of the ensuing South England and North British Conference sessions of one black officer (with departmental re-

sponsibilities);

3. The election, not later than the next British Union Conference session of a black officer, and at least one black departmental director for the BUC;

4. The election at each of the imminent SEC and NBC sessions of one black departmental director;

5. The early placement with the General Conference and the Inter-American Division of regular calls for experienced, top-drawer black

pastors with leadership potential;

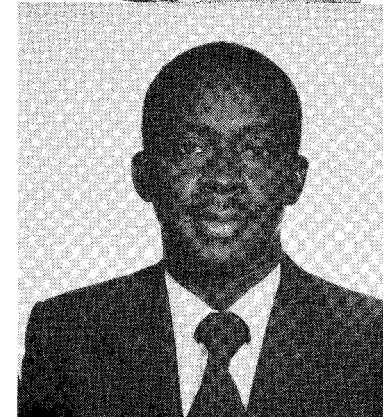
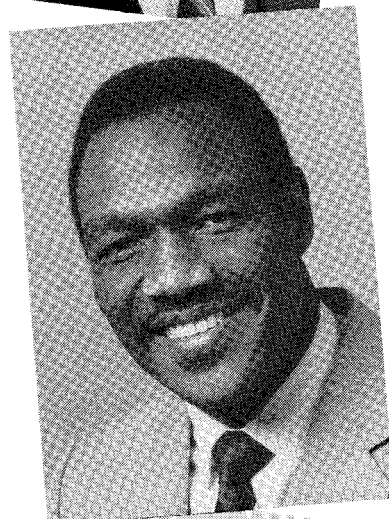
6. The Union committee, in consultation with the Division Education Department, to structure a five-ten-year plan for the opening and operation of new Church schools, especially in the great metropolitan areas such as London, Birmingham and Manchester;

7. The SEC committee, in close consultation with the Union administration, to plan for the provision of a social/evangelistic/

educational centre for black youth in London;

8. The prompt arrangement for measurable increased promotion of the seven-year Deed of Covenant Plan among all church members;

9. To request the General Conference through NEWAD, for generous additional financial assistance, in order to make possible the above programme of integrated fellowship and evangelism for the masses of Great Britain.



## 1981-1992:

# Profile of the Present-day Church

by W. J. Arthur

**Consolidation and growth.** The era of the eighties was characterized by growth and consolidation. The membership increased from 13,997 (at the beginning of 1980) to 17,864 (at the end of 1991).

The blessing of God, coupled with careful general and fiscal management, led to the Church in the British Isles becoming the strongest Union both numerically and financially in the Trans-European Division at the commencement of the nineties.

**Human relationships.** As has been stated, the ethnic tensions of the seventies had led to a series of recommendations known as the Pierson Package. Under the terms of the 'package' seven experienced black pastors from overseas arrived to assist in administration and superintend some of the large inner city churches. Understanding between different ethnic groups began to improve as good working relationships were established. Ministerial brethren such as S. M. Reid, E. W. Howell, C. R. Perry, B. R. Flynn and D. W. McFarlane, among others, contributed significantly to closer harmony within the Church family.

**1981 Harrogate Quinquennial Session.** The 1981 Session saw the retirement of Pastor E. H. Foster following eleven years of dedicated leadership in the British Union. Delegates at the Session expressed anxiety about two long-standing problems. First, dissatisfaction was expressed about a recurring loss-making situation of the Church's health institution at Crieff. Second, concern was voiced that the New Gallery was costing upwards of £35,000 a year in operating subsidies (excluding staff and salaries), with minimal returns by way of baptisms. A solution had already been found for a third financial drain; the Sanitarium Health Food Company of Australia had assumed the management of Granose Foods Limited in 1979.

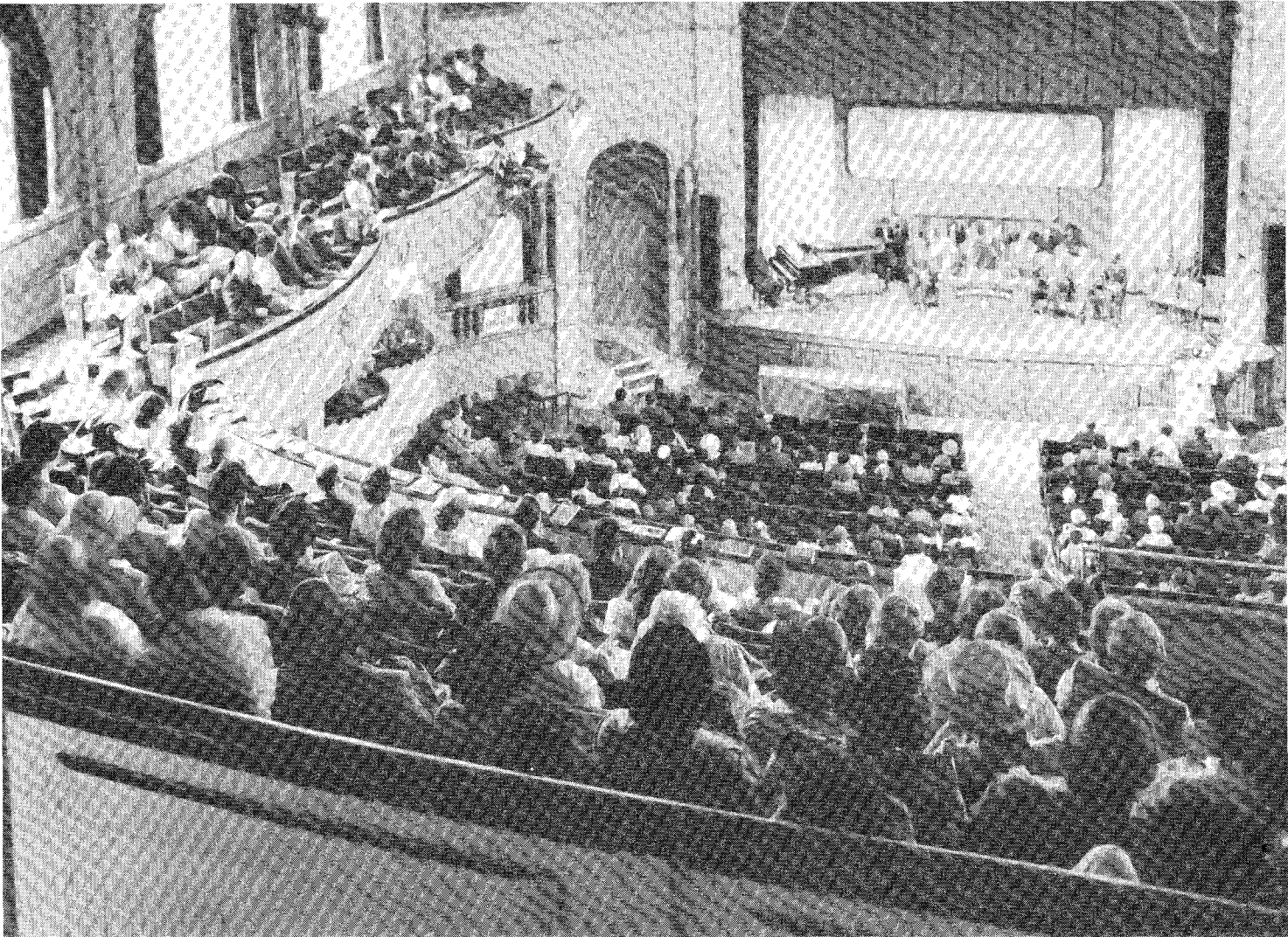
The new administration under the presidency of H. L. Calkins endeavoured to sell the health centre at Crieff following the closure action taken at the Session. However, no buyer could be found. Alternative solutions had to be explored. Negotiations began with a medical group in North America, but difficulties were soon encountered. In the meantime Roundelwood's pro-

gramme was diversified. This diversification led to an increase in clientele and a gradual process by which losses were turned into profits. By the end of the decade a huge loan to the British Union had been repaid, several extensions had been added to the main building and a major refurbishment programme had been financed and completed. We pay tribute to the innovative genius of administrators Colin Wilson (1974-83) and Martin Bell who now presides over a flourishing institution.

**New Gallery.** With a view to resolving the New Gallery problem, dialogue took place with Country Life of New York, an Adventist self-supporting organization. Control of the Regent Street premises was transferred from the British Union in January 1983 when a health food restaurant was opened in the basement area by Country Life (though the head-lease was retained by the BUC). In this way, an Adventist presence was maintained in London's West End at no cost to the Church.

**Enton Hall.** At the time when discussions were taking place with the North American Adventist business persons' as-

From the top: Dr. S. M. Reid, D. W. McFarlane, Everett Howell, and Bruce Flynn, four of the 'top drawer' pastors who came to Britain as a result of the 'Pierson Package'.



The first 'turning point' Union session at Harrogate, 1981.

sociation (ASI) with regard to Roundelwood and the New Gallery, an interest developed (mainly on the part of the visitors) in strengthening the Church's health work on this side of the Atlantic. Well-wishers in the USA raised £700,000 to purchase Enton Hall, a large mansion near Godalming, Surrey, surrounded by fifty acres of picturesque countryside.

This facility, with so much potential, experienced differences of opinion among its board members from the first and, during its six years of operation, was plagued by financial problems. One of its doubtless well-meaning administrators was more concerned with introducing extreme interpretations of Adventist theology into Britain than in establishing an orthodox health programme.

During his term as medical director of Enton Hall, Australian physician Dr. Russell Standish initiated a 'Firm Foundation' Bible Conference at Godalming. Though his intentions may have been good, some doctrinal

emphases brought bitter strife and controversy to the Church throughout Britain. Church members, ministers and administrators were obliged to expend time and energy resolving internal disputes to the detriment of evangelistic outreach. Many denominational leaders became the subjects of unwarranted and harsh criticism, and the faith of many long-standing Adventists was shaken by attitudes in some quarters which were devoid of all Christian charity. Even at the time of writing there are at least a dozen churches in England and Wales still adversely affected by unnecessary discord.

At the other end of the theological spectrum are the adherents to the 'Desmond Ford interpretation' which minimizes the relevance of certain key Adventist doctrines. However, by the grace of God, the vast majority of Adventists in Britain and Ireland continue to subscribe to the traditional faith of the Seventh-day Adventist Church.

**Camp meetings.** In 1982 Dr. S. M. Reid, president of the South England Conference, took the bold step of reintroducing the camp meeting to Britain after an absence of some forty-six years. The first camp meeting was held at Rockley Sands near Poole in Dorset. Three thousand believers braved the October elements, slept in chalets and imbibed spiritual blessings by the hour in a heated marquee. So popular was this venture that camp meetings became an annual occurrence, with the venue changing year by year.

In 1986 the North British Conference leadership organized the first of its annual camp meetings at Cayton Bay near Scarborough. This event continues to attract an average of 2,000 visitors young and old each year.

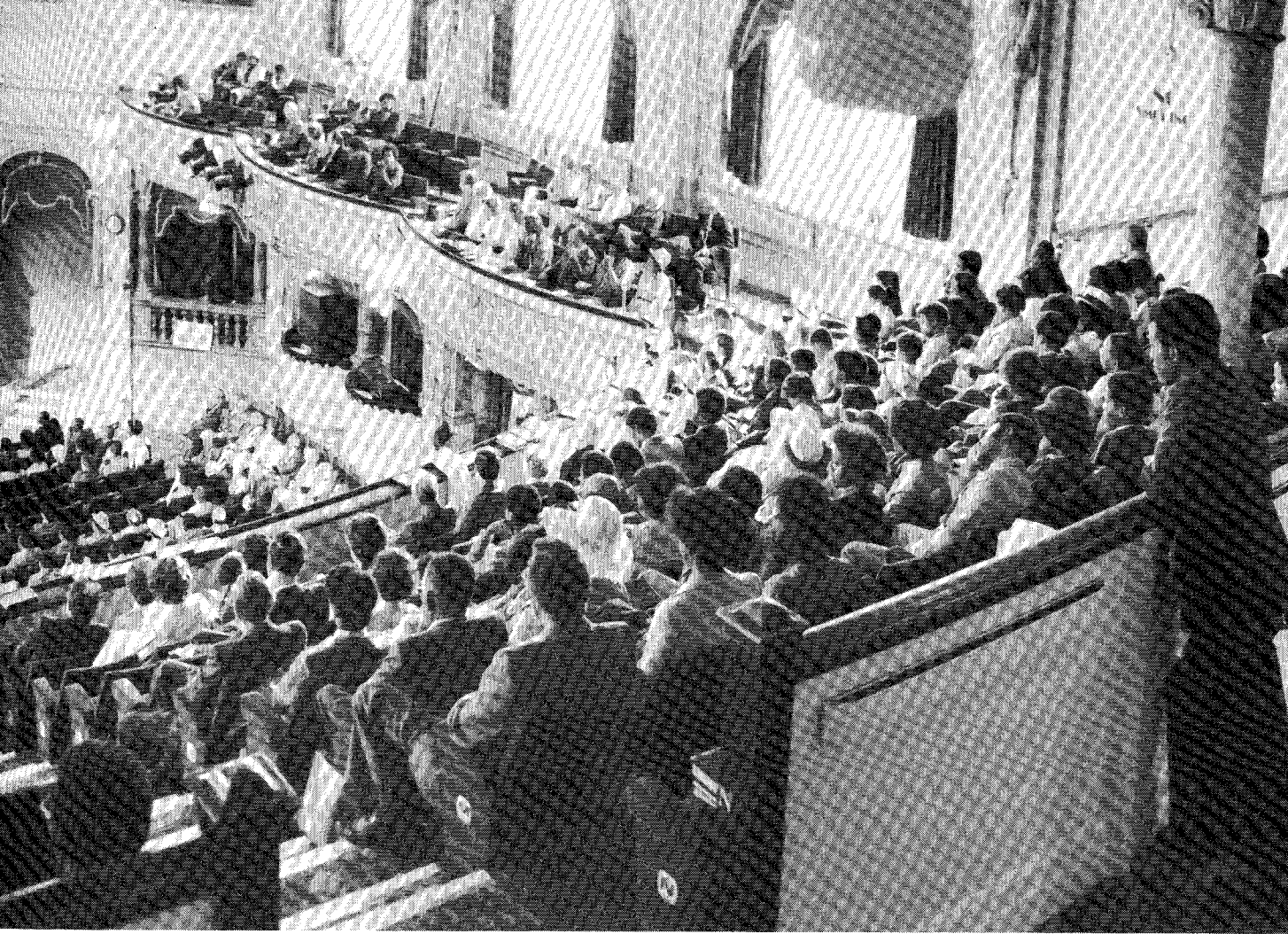
The camp meetings provide opportunities for Christian fellowship and offer considerable spiritual enrichment. Leading denominational speakers are flown in for each event.

**Mass communication.** In 1983 an opportunity arose for the Church to broadcast on Radio Luxembourg, a powerful medium-wave station which had carried the Voice of Prophecy programmes in the 1950s. The major portion of the cost was met by the General Conference. Prior to the commencement of the twenty-six-week series under the title 'Who Cares?' more than one million attractively-designed leaflets had been distributed throughout the UK and Ireland. During the remainder of the decade programmes produced in the Stanborough Park studio continued to be broadcast from short-wave stations in Italy and Portugal operated under the auspices of Adventist World Radio.

In 1988 George Vandeman, who had evangelized successfully in London in the 1950s, secured time on a satellite TV station for a weekly transmission of 'It Is Written' throughout Europe.

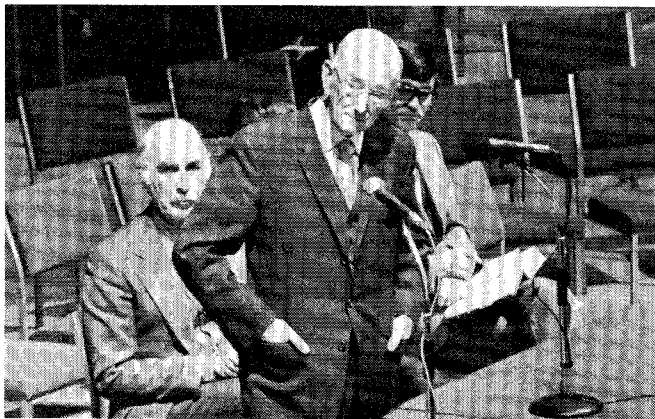
**Youth activities.** Following the purchase of a permanent camp





site at Aberdaron by the North Conference in 1964 and its subsequent extensive use each summer, the South England Conference purchased a permanent camp site at Chapel Porth, Cornwall, in 1984. This facility, containing twenty-five caravans, also met a great need in the lives of many young people. Pathfinder camporees; Bible Conferences at Broomhill, Eastwood Grange and other centres; choir festivals; youth outreach campaigns; regional sports events in hired stadia; and a variety of other activities have been structured by the Youth department in the interest of a very important component of the church family.

One of the most significant events for young people in recent years was the Division-wide Youth Congress at Exeter University in 1985 which attracted 1,800 visitors from all parts of Europe and further afield. An-



*Left: A famous face and figure on the platform for the last time at the SEC session in Portsmouth 1981: Pastor J. A. McMillan. Below: Pastors K. A. Elias and A. D. Conroy outside the Harrogate Conference Hall. 'Zone ends': and an era too?*



*Right: Harrogate 1981: Pastor E. H. Foster hands over the reins to in-coming Union president Pastor H. L. Calkins.*



The ordination service at the Portsmouth SEC Session, May 1981, that saw the election of Dr. S. M. Reid, formerly Conference secretary as president.

other highlight was the TED Pathfinder Camporee in Northumberland in 1990, attended by 1,600 young people.

**Stanborough Park development, part one.** A contentious issue which resurfaced in the mid-eighties related to the future of the Church's national headquarters at Stanborough Park. In 1971 the BUC committee had backed away from totally disposing of the thirty-five-acre estate. In 1982 celebrations were held on the Park to mark its seventy-fifth anniversary. However, by this time most of the buildings on the estate and, in particular, Stanborough Secondary School, were in poor condition. An expenditure of several hundred thousand pounds was projected in order to upgrade not only the school but the food factory, the VOP building, and the staff housing in Stanborough villas. After almost two years of wide consultation, a master plan for redevelopment was agreed by the BUC committee in April 1986. These proposals were shared with delegates attending the Union Session at Warwick University in July of the same year, and agreed to in principle. At the Warwick Session, following a busy five-year term, Pastor H. L. Calkins announced his retirement as Union president. He was replaced by W. J. Arthur who had occupied a variety of positions at the BUC since his initial appointment as Publishing director in 1967. The Session passed a wide range of resolu-

tions and the new team began work on their implementation. The climax of these quinquennial meetings was a Sabbath day of fellowship, music and preaching in the modern Coventry Cathedral, loaned for this special occasion.

**Evangelistic fires.** At the beginning of the eighties the Church was challenged to 'tell Britain'. This challenge was followed by the world-wide 'One Thousand days of Reaping' which climaxed at the General Conference Session in 1985. The beginning of 1986 saw the launch of a new evangelistic thrust 'Harvest 90'. Large evangelistic campaigns were conducted throughout the Union. A major drive to increase accessions took place in London under the direction of Mark Finley, TED evangelist. Operating under a 'Harvest London' banner, big campaigns took place in the north, south, east, west and central regions of London — with more than 500 baptisms resulting from a massive enterprise. Pastor J. J. Rodrigues and his team baptized 212 in north London, while Dr. C. B. Rock saw more than 100 accessions on the south bank of the Thames. This good start made it possible for the British Union to stay on course and reach its 'Harvest 90' objectives.

**Fires of a different kind.** At the end of 1986 two of our church buildings were tragically destroyed by fire. A relatively new building at Stockport was

burnt down in October. Then the large Camp Hill church in Birmingham — purchased in 1954 for £8,750 — suffered a similar fate. It was during the first few days of 1987 that this old landmark disappeared. However, all was not lost. The local council had been in the process of building a replacement tabernacle for £500,000 since the old church was, in any event, due for demolition to make way for a new road system. In the period between the fire and the availability of the new building (five months) a nearby Anglican church was used for worship. Camp Hill's new spiritual home was dedicated in May 1987.

**Granose saga: continuation.** In August 1983 the Sanitarium Health Food Company handed Granose Foods back to the BUC, having experienced large recurring operating losses. A decision was made to discontinue the production of Sunbysk and to concentrate on agency lines. This led to an era of unprecedented prosperity for Granose with operating profits in excess of £1 million between 1983 and 1987. This upsurge in the performance of the company led both the Board of Directors and BUC Executive Committee unanimously to endorse the transfer of the office and factory to new, purpose-built premises at Newport Pagnell. With major input from the then manager and treasurer, Peter Archer and Peter Hinks, respectively, and from the Union treasurer, B. J.

Powell, the new 40,000-square-foot plant was completed in only ten months. Machinery and inventory were transported from Stanborough Park at the end of 1989 and the dedication service for the new building held in April 1990.

For details of the circumstances surrounding the sale of Granose Foods to British Arkady Limited for £5.5 million see inset 'The Granose Story'.

**Stanborough Park development, part two.** The comprehensive development of the Church's headquarters' estate had been approved in principle by the quinquennial Session of 1986. However, planning consent was only obtained following a public appeal at Watford town hall where the case of the Church and the developers was presented by Mr. Nicholas Jarman QC. Even after the favourable decision by the Secretary of State for the Environment, some considerable time elapsed before the local council finally approved the overall plans on 11 October 1989.

During the ensuing two years the McAlpine building company which purchased 10.1 acres for £5.6 million, proceeded to develop a housing estate on land which had previously been used for Granose, Stanborough villas and the school hockey pitch. At the same time, on the Church's side of the new fence, the following constructions were completed one by one:

- BUC extension — incorporating VOP suite, radio/AAV studio, ABC book and food centre, and additional offices and storage space.

- Maintenance depot — for storage of tractors and general equipment.

- Staff housing — comprising three new bungalows and six apartments.

- Nursery school — for up to twenty-six kindergarten as an adjunct to the junior school programme.

- New secondary school and boarding facility — containing ten classrooms, six laboratories, an attractive assembly hall, a library, twenty-seven twin-bedded rooms, a dining hall for 100, and a well-equipped kitchen.

This extensive building programme, fraught with many difficulties, was completed by a company under the directorship of Mr. Ben Hooson, a member of the Hull church.

The climax to many years of



negotiating, planning, building and equipping took place on 14 November 1991 when the beautiful new assembly hall was filled to capacity for a service of dedication.

**Publishing work restructured.** In a rapidly changing world a department which has had to adjust more than most is that which deals with the printing and marketing of literature. The ultra-modern periodicals of the eighties and nineties are the message - orientated FOCUS and FAMILY LIFE magazine beamed at the secular majority. These are marketed exclusively through the ABC.

Thanks to the pioneering salesmanship of Tony Brownlow and the blessing of God, the proportion of the Press's output sold through the Christian bookshops has risen by a quarter. Two more representatives, Eric Southey and Barry Mallinson, have been appointed to assist. They work under the direction of Ed Johnson. While the range of books sold in the bookshops includes many American titles, Press editor Dr. David Marshall has authored eight paperbacks which have sold well in the Christian bookshop outlets.

In an attempt to enhance the work of literature-evangelism, the Publishing department was restructured in 1989 with the Union Publishing director operating from Grantham, where a special building has been adapted for the training of recruits.

As a demonstration of a commitment to the future of the Publishing work, the BUC committee and the Press Board approved the purchase of a

new state-of-the-art Heidelberg printing machine in 1990.

**The presidency: mid-term change.** In April 1990, after almost four years at the helm of the Union, Pastor W. J. Arthur accepted a call to serve as the ADRA director of the Trans-European Division. He was replaced by Pastor M. L. Anthony who had previously served as a departmental director at the BUC and the TED and as executive secretary of SEC.

**Harrogate revisited.** Harrogate was chosen as the venue for the 1991 BUC quinquennial session, ten years after we had previously used its excellent facilities. Pastor C. R. Perry, successful SEC president since 1985, was elected the new Union president.

An action to re-establish the Scottish Mission was endorsed in the hope that it would give an extra impetus to soul-winning in that area.

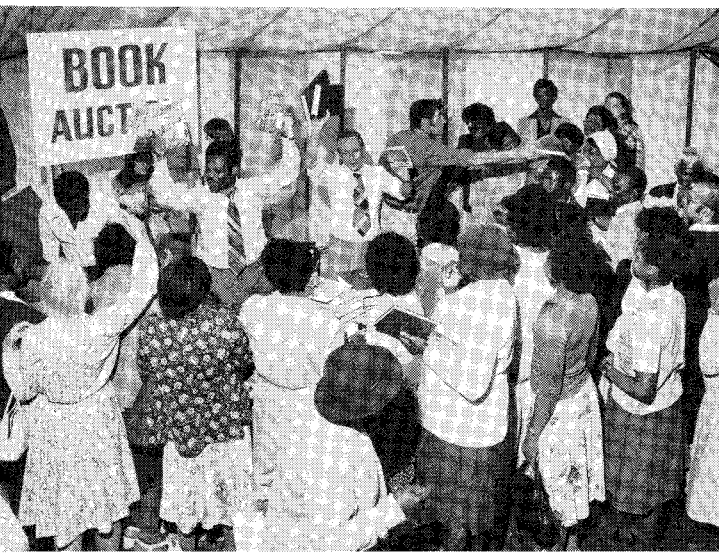
**A-Z of activities.** Any A-Z of features and happenings in the Adventist Church in the British Isles during recent years would include new buildings, development aid, evangelism, faithful and generous giving, Ingathering, music, outreach, praise festivals, Revelation seminars, spiritual growth, worship and youth activities.

In 1980 the Ingathering campaign yielded £285,000. Eleven years later the figure was £580,000. Among the newly-built or newly-acquired church buildings dedicated in the past decade have been Brixton, Croydon, Leicester, Peckham and St. Albans.

The eighties saw a successful launch of the PREACH programme whereby monthly



*Top:* The organizers of the early SEC camp meetings, Dr. S. M. Reid with M. L. Anthony, A. A. Charles and C. R. Perry plus the Butlins' management. The first camp meeting was at Rockley Sands, 1982. *Above:* From 1986 NBC president R. H. Surridge began organizing camp meetings at Cayton Bay, Scarborough. Camp Meeting Sabbath 1986. *Below:* From the first camp meetings were times of spiritual refreshment for youth as well as adults. *Below left:* During the 70s and 80s Press Open Day became a major annual event in the Church calendar.





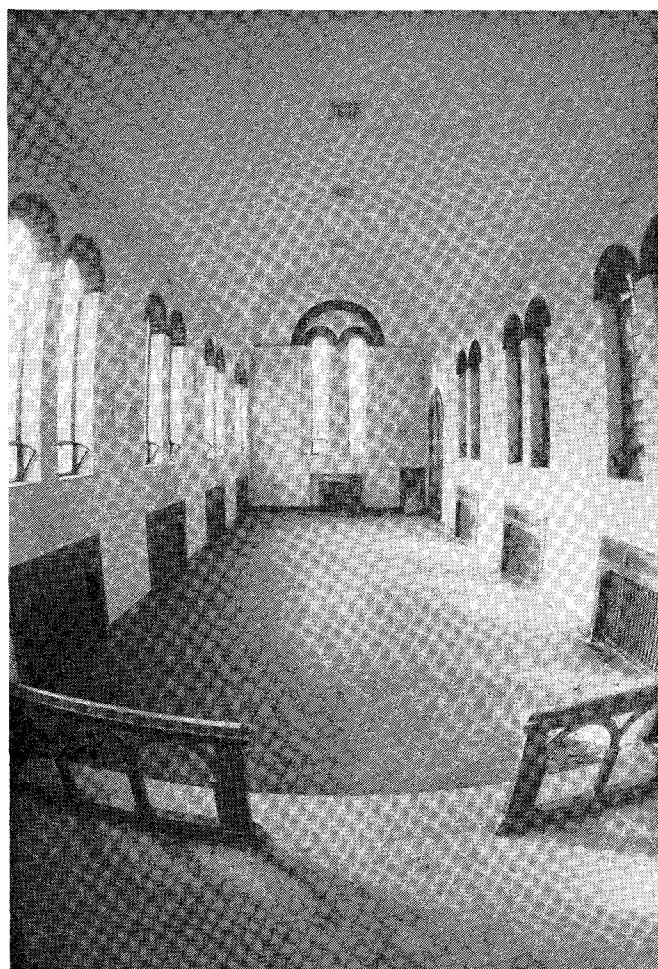
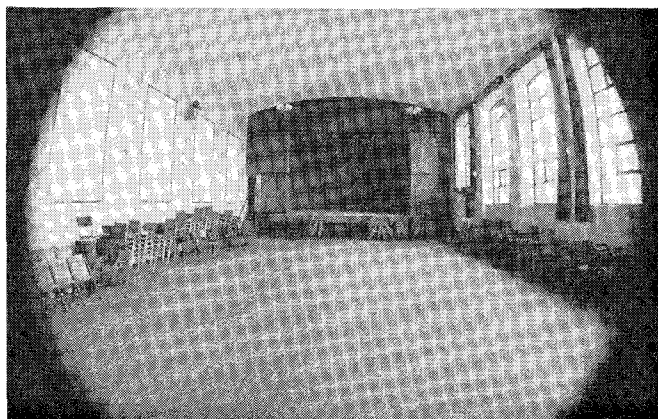
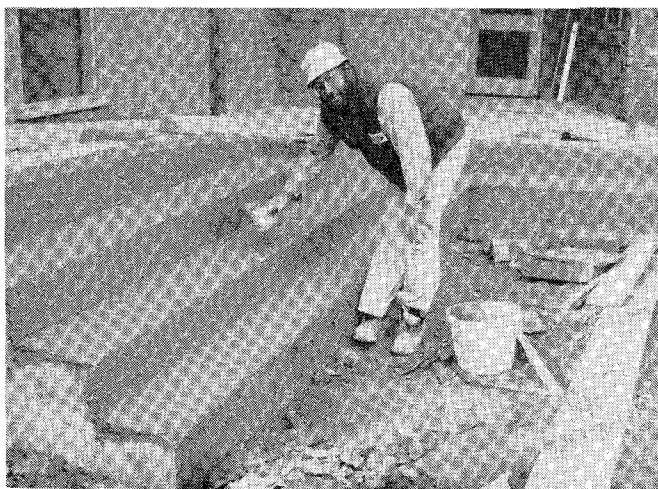
editions of the *Ministry* magazine are sent to the clergy of other denominations. Much prejudice has been broken down and better understanding established as a result of this service. Over three and a half thousand ministers of various denominations in the UK and Eire are now recipients of this periodical.

Space does not permit a detailed inspection of each conference and mission. However, mention must be made of the excellent support rendered to the Irish Mission by the North American Emerald Organization. This group of well-wishers has financed the salaries of half a dozen ministers for the past decade. It has made possible the opening of three denominational schools in Ireland. It has met the cost of several new church buildings and funded a wide range of evangelistic activities.

**Global Mission.** The General Conference Session of 1990 saw the inauguration of the Church's 'Global Mission' campaign. This calls for special endeavours among those people groups of the world hitherto unreached by the message. Particular attention is being given by the BUC in its constituent fields to the many unentered towns and villages in the British Isles.

A matter of major concern to the whole Church in Britain has been the decline in the number of indigenous white members. Notwithstanding the general anti-Christian trends throughout the country at large, and the problems which are being experienced by most other denominations, ways have to be found for sharing the Advent message with the white indigenous segment which represents 95 per cent of the inhabitants of these islands. Much prayerful planning and effective programming is called for. The Church must also address itself to holding on to second and third generations of families who have migrated into this country during the past thirty years, since they too are becoming equally captivated by the forces of secularization.

**Top:** The West Midlands Centre as purchased by the NBC in 1986 for £110,000. That it was ready for use in the summer of 1988 was due to hard work by members and pastors. **Middle:** The school hall. The centre was intended to have an evangelistic use in Britain's second city. **Right:** The school chapel. The new school adopted as its name that of Adventism's pioneer educator in the USA, Harper Bell.



Several BUC-based ministers have participated in special evangelistic assignments overseas. The collapse of Communism in Eastern Europe in the late eighties led to miraculous openings. A country which has won the affection of people inside and outside the Church in Britain is Albania. Here the BUC family, under the auspices of ADRA-aid has played no small part in demonstrating what practical Christianity is all about.

**Conclusion.** Seventeen thousand eight hundred and sixty-four members from Aberdeen in the north to Redruth in the south, from Galway and Shannon in the west to Lowestoft in the east, praise God for the onward progress of His work. They have acknowledged their Lord's sovereignty by increasing tithes and sacrificial gifts by almost 178 per cent between 1980 and 1991.

## HISTORICAL SNIPPETS

Selected from *Missionary Worker, Leader and Messenger* by C. R. Perry

### Quotes from L. B. Fletcher 1933

The romance of the New Testament is the revelation which it gives of the acts of the Holy Ghost through very ordinary and sometimes through extraordinary men, transforming sinners into saints and sending out unknown individuals to revolutionize the lives of countless thousands.

The effective evangelist is the preacher who wisely leads such a soul to definitely accept (sic) the Christ of God as Saviour and Lord and that must be his objective.

Evangelism is impossible without a definite note of certainty and authority.

### Other quotes:

'Organising power is the power to reach a desired end in the quickest possible time, with the safest economy of effort, with the utmost certainty of success.' *Anon.*

'Half of promotion is motion.' *Anon.*

The July *Leader* 1933 stated that there were 106 churches and companies in the British Isles, of this number forty-six were open on Sunday for the presentation of the message.

### Statistical report 1933:

In the BUC ratio of Adventist to the population 1:10,475. Scotland 1:19,447. Ireland 1:25,731.

**Facts:** Number of large cities to be evangelized in 1933 were 1,250.

In 1933 there were eleven million families in Britain — 50 per cent were between 10-40 years of age.

# The Granose Story

by Ernest Logan

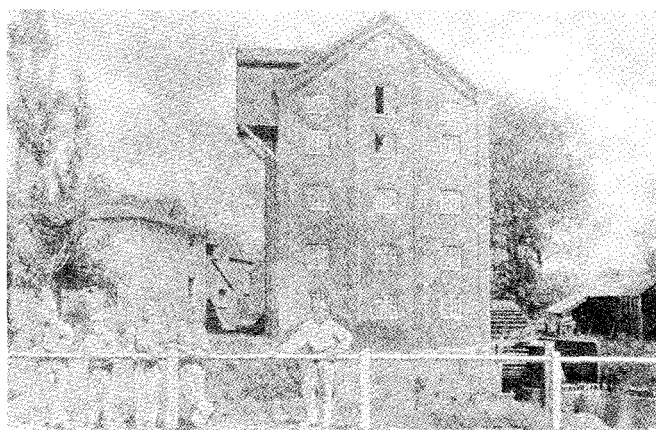
**'To everything there is . . . a time. . . ' Ecclesiastes 3:1-8.**

**. . . Time — to begin.** A hundred years ago devoted and concerned SDA businessmen formed the London Health Food Company. This was an effort to provide suitable foods for the growing Church family and for its witness to a 'healthy life-style'. In 1899 the Seventh-day Adventist Church in the British Isles established the International Health Association Limited and this entity 'took over' the lay-sponsored health agency.

**Time — to produce and distribute.** Salford's Mill, near Redhill in Surrey, was purchased and started to produce wheat cereals and nut foods. After a year the premises were gutted by fire. A move was made to Birmingham, but the business was limited for lack of funds in inadequate premises.

**Time — to establish.** The Stanborough Park estate, newly purchased by the Church in 1907, was to provide a home for the fledgling health-food enterprise. A small building was erected and The International Health Association was in business.

**Time — for vision.** But first an important question had to be answered satisfactorily. Why should the Church be involved in an enterprise of such commercial implications? The *raison d'être* could be summed up thus: 1. Suitable wholesome health products should be produced in keeping with the Church's beliefs, and its witness to a vibrant life-style. 2. Employment could be provided for some of the Church family (at a time when Sabbath observance was a difficulty). 3. Funds, from a successful company, could enhance the Church's evangelistic outreach. The philosophy was set and the vision stayed



Salford's Mill, destroyed by fire in 1900.

clear. Building extensions were progressively added to the original structure on Stanborough Park. Then, in 1926, the name of the company was changed to Granose Foods Limited, a name that came to be synonymous with good-quality products from Britain's leading health-food company. Because of a committed staff, the development of internal expertise and, of course, the blessing of God, the

company enjoyed a fluctuating prosperity. Then, sadly, a decline in business was evidenced.

**Time — to evaluate.** In the late 1970s growing market competition and lack of capital funding brought the company to a trading loss situation. To save Granose Foods the Sanitarium Health Food Company of Australia took over ownership in 1979. Investment was made in money and personnel, new

strategies were adopted and an effort was made to 'break in' to the lucrative national cereal market. Sadly, after almost four years of 'Down Under' administration, the anticipated success did not materialize.

**Time — to alter course.** The BUC, at considerable financial cost, assumed control once again of Granose Foods. Market forces required a change of direction; consequently the breakfast cereal (Sunnybisk) was discontinued. The production of meat substitute items such as Nuttolene, Sausalatas and Meatless Steaks was maintained, and to these brands were added such imported products as margarine, soya milk and an attractive range of frozen foods. Sales expanded, debts were paid. The facilities were working at capacity level. These were good years. The workforce toiled long and hard. Prosperity was a newly-found joy.

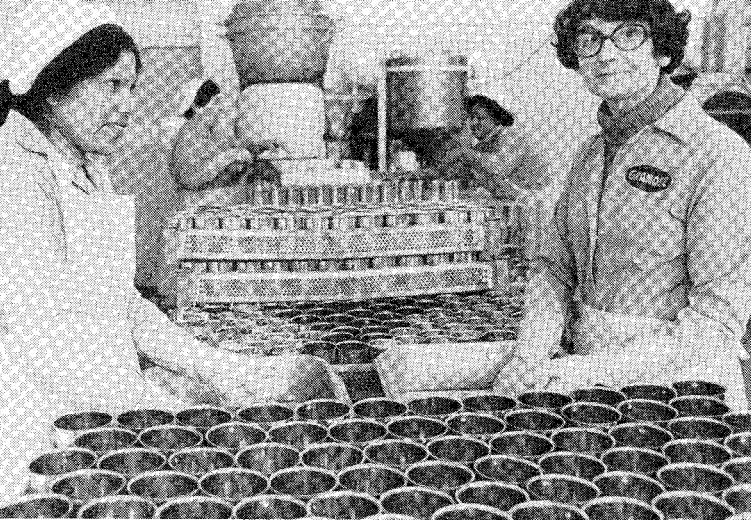
**Time — to expand.** Joined with the need for Granose Foods to



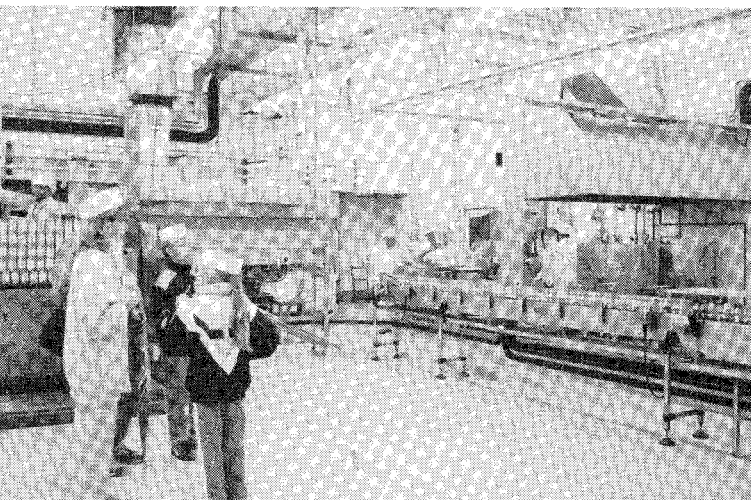
1957. Granose celebrates fifty years in business.







**Above:** Granose before the move. **Right:** Left, Granose treasurer Peter Hinks and Maurice Musgrave talk to a representative of a continental health food company. **Below right:** The loading bay at the Newport Pagnell plant. **Below:** Ernest and Audrey Logan with Granose manager Peter Archer at the official opening. **Bottom:** The factory at Newport Pagnell on the day of the official opening, 9 July 1989.



expand were desires to enhance other institutions on the Stanborough Park estate, particularly the Stanborough School facility. These desires were frustrated by the refusal of the local authority to permit the food factory to expand and develop its premises for increased production. Thus the food factory became the key to any Stanborough Park development. If Granose Foods were relocated then the school and other projects could be developed. In 1986 agreement was reached with the local council. Granose

Foods would move to a new location, ten acres of the Park could be sold, thus assuring funding for the whole development package. A 41,000-square-foot factory and office was built at Newport Pagnell. A new custom-built Granose Foods complex rose away from the old derelict premises that had served well for decades. The new complex was opened in January 1989. The challenge and potential fostered much hope and optimism.

**Time — to rethink and re-examine.** 1989-90 saw intense international competition in the health-food trade. Many companies were now manufacturing wholesome and acceptable products. The recession was biting and some unforeseen difficulties were being experienced by the company. Profits had dwindled. Little financial aid could be contributed to the Church's missionary outreach. The future was not rosy. It seemed to many that the original *raison d'être* for a denominationally-owned food business had largely disappeared. At the time a number of approaches were made to the company by other health-food groups and a takeover was suggested.

**Time — to sell.** After much deliberation and prayer by the Granose board and the BUC executive committee it was decided to sell the company — but have the cherished name Granose continue.

Granose Foods has had a proud and noble history. It pioneered and maintained the concept of a healthy diet and a better life. When it was founded the time was right for a lead to be given. The time is right now for others to produce the products because they can do so more efficiently, and for the Church to concentrate on the proclamation of the message of salvation — and good health.

### INTERESTING COMPARISONS

Year	Membership	Tithe £
1910	1,939	5,434
1920	3,487	24,038
1930	4,656	24,653
1940	5,915	34,212
1950	6,666	83,351
1960	9,277	197,085
1965	10,502	299,290
1966	10,884	327,333
1967	11,210	353,570
1968	11,666	368,670
1969	11,812	383,137
1970	12,145	423,818

*Selected by C. R. Perry*



# The Past and the Future

by D. W. McFarlane

**An integrated leadership.** 1981 saw the commencement of a new order in the British Union. The British Union itself, the North British Conference (now North England Conference), and the South England Conference saw the election of an administrative team designed to reflect the ethnic composition of the Church in the three organizations. Of course, prior to this time Dr. S. M. Reid and Pastor E. L. Henry served South England and North British respectively as Executive secretary but the significance of 1981 was that this was the first time the Church in session chose a culturally-diverse team to lead it.

This dramatic development which was a product of what was dubbed the 'Pierson Package' took place at a time when the Church in the British Isles was enjoying a period of relatively rapid growth. The advent of a number of Afro-Caribbean and Afro-American pastors, combined with the efforts of many indigenous workers, created a big stir in evangelism. This was most evident in cities such as London and Birmingham. The records show the following accession figures for 1979-81:

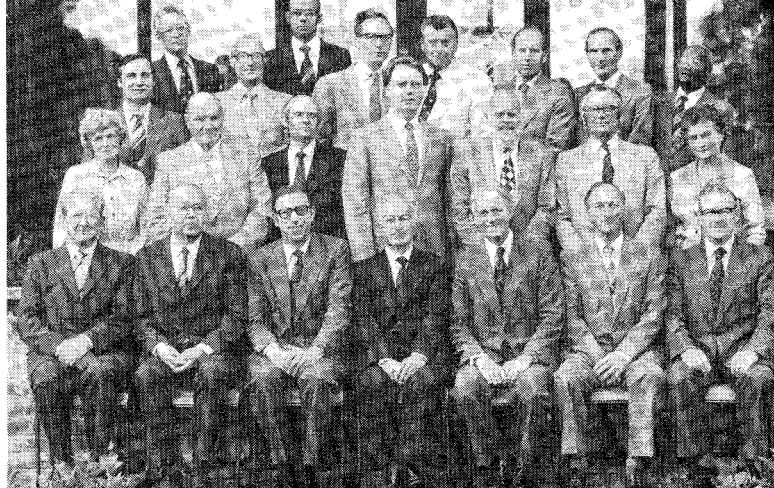
	SEC	NBC	WM	IM	TOTAL
1979	548	374	15	11	948
1980	498	418	8	5	929
1981	496	224	12	12	744

As the magnitude of the 1981 leadership changes began to sink in, nearly every member in the

Union had a comment to make on the new situation. No one knew for sure what the future held. It was a journey into the unknown. Would administrators be able to work together? Would the new look Executive Committee work in the interest of the whole Church or would parochial concerns be pushed to the top of the agenda? For many members it was, 'Let's wait and see.' For some the new order was 'not such a bad thing'. For others the future pointed to exciting and unprecedented opportunities for the Church in Britain. It was the dawn of a new era.

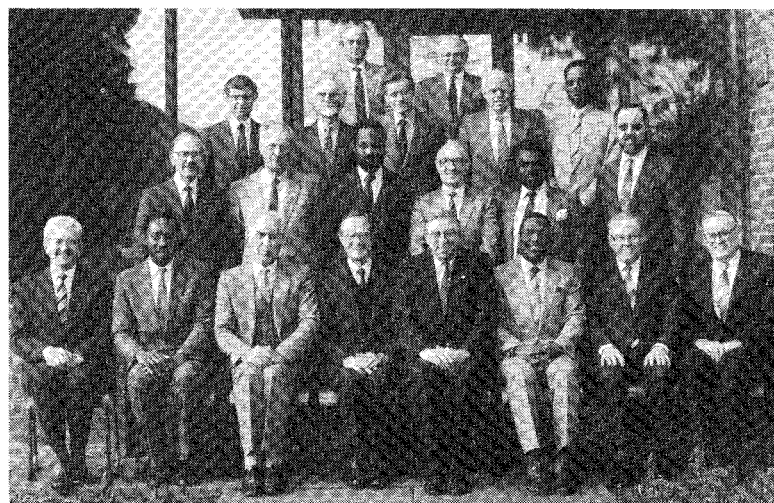
What did that dawn bring with it?

**An arranged marriage.** Primarily it brought to the members of the Church an increased awareness of the diversity of the Church yet at the same time the oneness of the Seventh-day Adventist family. In contemplating the relationship between various cultural groups in the British Union during the past twelve years the picture of an arranged marriage comes to mind. In the first weeks or months of such a marriage the partners involved are usually very tentative in their associations with each other. They are not quite sure that the emotions and convictions which are required to ensure that a marriage succeeds are present. However, the circumstances demand that they at least try to make a success of it. More often than not, partners in such a relationship learn to love and



**UNION COMMITTEE 1976-81.** *Front row, left to right:* E. Logan (Welsh Mission president), K. A. Elias (NBC president), W. J. Arthur (BUC secretary), E. H. Foster (BUC president), A. Leigh (BUC treasurer), K. H. Gammon (SEC president), R. H. Surridge (Irish Mission president). *Middle row, left to right:* Maureen Luxton (Sabbath School and Education director), K. H. Adair (Granose manager), G. M. Bell (Personal Ministries director), Dr. J. Paulsen (Newbold principal), S. V. Maxwell (SDAA director), C. Wilson (Roundelwood administrator), Anne Gulland. *Back row, left to right:* J. M. Huzzey (Youth and Family Life director), R. J. Fidelia (Publishing director), D. N. Marshall (Press editor), T. Cuniah, M. L. Anthony (field secretary), D. H. Archer (Press manager), D. Lowe (Stewardship and Religious Liberty director), D. Mason (Stanborough School headmaster), N. T. Bussue.

(Photograph taken in June 1980.)

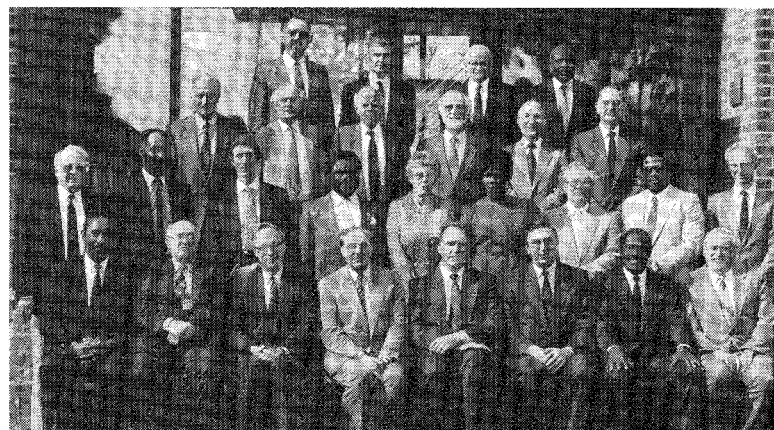


**BUC EXECUTIVE 1981-86.** *Front row, left to right:* E. Logan (Welsh Mission president), C. R. Perry (SEC president), M. B. Musgrave (BUC treasurer), H. L. Calkins (BUC president), W. J. Arthur (BUC vice-president), D. W. McFarlane (BUC secretary), R. H. Surridge (NBC president), L. D. W. Southcott (Irish Mission president). *Second row, left to right:* C. D. Baildam (Ministerial Association director), K. Hammond, N. Kennedy, D. N. Marshall (Press editor), K. Burrell, M. J. Stickland (Youth director). *Third row, left to right:* P. Hammond (Press manager), I. Margerison (Stanborough School headmaster), H. I. Duntun (Education and Sabbath School director), S. V. Maxwell (SDAA director), W. A. Shaw (Publishing director). *Back row, left to right:* G. M. Bell (Roundelwood administrator), P. Archer (Granose manager).

(Photograph taken in March 1986.)

**BUC EXECUTIVE 1986-91.** *Front row, left to right:* C. R. Perry (SEC president), B. J. Powell (BUC treasurer), M. L. Anthony (incoming BUC president), K. C. van Oossanen (TED secretary), J. Paulsen (TED president), W. J. Arthur (outgoing BUC president), D. W. McFarlane (BUC secretary), L. D. W. Southcott (NBC president). *Second row, left to right:* A. Hodges (Irish Mission president), N. Kennedy, R. Little, K. Burrell, Dorothy Taylor (Education director), Thelma Vacciana, K. H. Clothier, J. Phillip, P. R. Clee (Welsh Mission president). *Third row, left to right:* K. H. Hammond, G. M. Bell (Roundelwood administrator), S. V. Maxwell (SDAA director), I. Margerison (Stanborough School headmaster), D. N. Marshall (Press editor), C. D. Baildam (Ministerial Association director). *Back row, left to right:* M. J. Stickland (Youth director), P. Hammond (Press manager), P. Archer (Granose manager), K. C. Henry (Church Ministries director).

(Photograph taken in March 1990.)



respect each other as they grow in understanding of each other's commitment to the marriage and of their shared needs.

It is difficult to say exactly where in the process the British Union finds itself in 1992. Generally there has been peaceful coexistence. In many areas the signs of an ever-improving relationship are encouraging. In a few areas it is taking a little longer to progress from stage one. One encouraging thought is that statistics have shown that arranged marriages, despite what may be viewed as 'awkwardness' and 'unnaturalness' in the early stages, tend to lead to greater matrimonial stability than those where personal choice was the basis on which the marriage was contracted. As such, one has great hopes for the success of the 'arranged marriage' in the British Union.

**Greater openness.** In any comment on the Church in the British Union since 1980 the role played by greater openness in its development should not be overlooked. More than at any time previously members have been kept supplied with information concerning decisions made by

committees, statistics on income and expenditure, etc.

Two factors have combined to bring about this new direction. The first has been an increasing awareness on the part of church members that they are 'shareholders' in the Church and as such are entitled to be kept informed of all Church-related matters. Many members are no longer willing just to return their tithe and give their offering. They demand to know how each penny has been spent or is to be spent.

The second factor which has led to greater openness has been a desire on the part of Church leaders to cultivate in members a sense of belonging and partnership. Consequently financial statements and budgets as well as other heretofore well-guarded data have been freely shared with church members.

The British Union in several measurable areas is one of the strongest units within the World Church. Many have concluded that this is largely due to the confidence which members have placed in the Church, a confidence which has been cultivated by the openness of



*Left:* At the BUC session held in Warwick University July 1986 the Sabbath services were held in Coventry Cathedral. *Above:* Sabbath school in a cathedral setting. *Right:* W. J. Arthur, newly-elected Union president, sets out his aims and objectives.

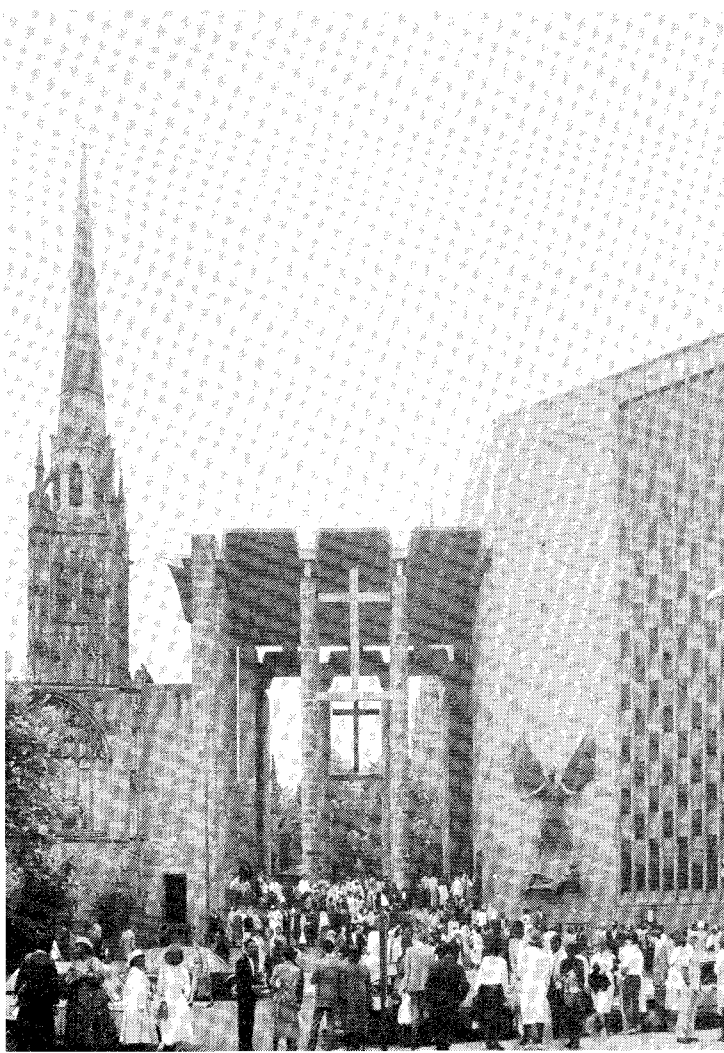


administration. The relatively high level of participation in the tithing plan is one example of the strong support of members for the Church. The findings of a tithe survey conducted in 1988 revealed that approximately 60 per cent of members were returning their tithe. Of the remaining 40 per cent approximately half had ceased attending church. The other half consisted mainly of non-wage earners. When all of these factors are taken into consideration the figure of 60 per cent is more significant than it first appears to be.

Another example of members' support for the Church is seen in the annual Ingathering campaign. While in many developed countries Ingathering increasingly has taken the form of direct giving by members, Adventists in the British Union have to a large extent remained faithful to the spirit of the Ingathering plan by collecting from house to house. In 1990 approximately one-thirteenth of the total Ingathering funds remitted to the General Confer-

ence came from the British Union.

While increased openness since the early 1980s has contributed to continuing strong membership support, it has also produced certain side effects. The main side effect in this writer's opinion is the erosion of the traditional authority of the leadership of the Church at various levels. The awe and mystique which once surrounded Church leaders and the ministry has vanished to a large extent. Of course this may be largely a reflection of a changed society in which professionals such as doctors, teachers and policemen





are also treated with less respect than they were twenty-five years ago. Whatever the wider reason, it can be successfully argued that the concept of 'partners' and 'shareholders' has contributed to leaders and ministers being seen as just people without any special spiritual unction. Some may conclude that the advantages here far outweigh the disadvantages.

**The past points the way to the future.** As we look back at the past twelve years of worship and

witness in the British Union the following lessons and observations are ones which we may wish to take with us into the future:

1. Having weathered the storms resultant from the activities of the so-called independent ministries, the Church has shown its resilient nature. Christ's statement that the gates of hell shall not prevail against the Church rings out with an assurance born of experience. We can face the future with utmost

confidence in God's power to keep and protect His own.

At the same time the readiness of some church members to accept every wind of doctrine must be taken as a warning that both ministry and laity need to return to in-depth Bible study in order to strengthen devotional life and to be able to define clearly the teaching of Scripture on doctrine. Any strategy to strengthen the Church in the future must of necessity include a conscious effort on the part of all con-

cerned to restore Bible study to a position of primacy in the home and in the church.

2. The Church must give careful consideration to the relevance of its present structure. Is the present structure aiding the fulfilment of the Church's mission? If the answer is yes, we need only reinforce the status quo. If the answer is no then it is clear that serious thought needs to be given to how structure can be adjusted in order to aid the Church in the fulfilment of its mission





and in making the Church a more dynamic and effective organization in these times of challenge and uncertainty.

3. If the Church is to operate as a strong and indivisible unit integration generally must advance from the stage of accommodation and peaceful co-existence to that of mutual respect and acceptance. However, the peculiar characteristics

of each ethnic group should not be dismissed as inconsequential to worship, fellowship and witness. Wisdom and foresight demand that such characteristics be channelled into a multi-pronged approach to inducing corporate growth and to presenting the claims of Christ to the inhabitants of the British Isles while maintaining a single purpose and a united focus.



**Above:** Staff of Stanborough School. **Back row:** Terry Menkens, John Barnard, Colin Powell, John Butters, Roger Murphy and Kishore Poddar. **Front row:** Sonia Poddar, Phillip Richards, Ivor Margerison, Velda Cox, Sharon Mitchell and Vivian Harrison. Nan Tucker and Anthony Keough not on picture.



**Harrogate session, July 1991.** TED president Dr. Jan Paulsen (right) looks on as BUC secretary Don McFarlane (left), shortly to be SEC president, and outgoing president M. L. Anthony, congratulate C. R. Perry on his election to serve for the 1991-96 quinquennium.

**Below:** Headmaster Ivor Margerison with Education director Dr. Andrea Luxton at the school opening. **Below right:** The new Stanborough School building opened 14 November 1991.

### From R. D. Vine's Epilogue to *A Century of Adventism in the British Isles* 1974.

Britain's indigenous membership figures might well suggest that evangelistic outreach has not kept pace with the erosion of apostasy and natural loss by death. In fact, the British Church must be seen in terms

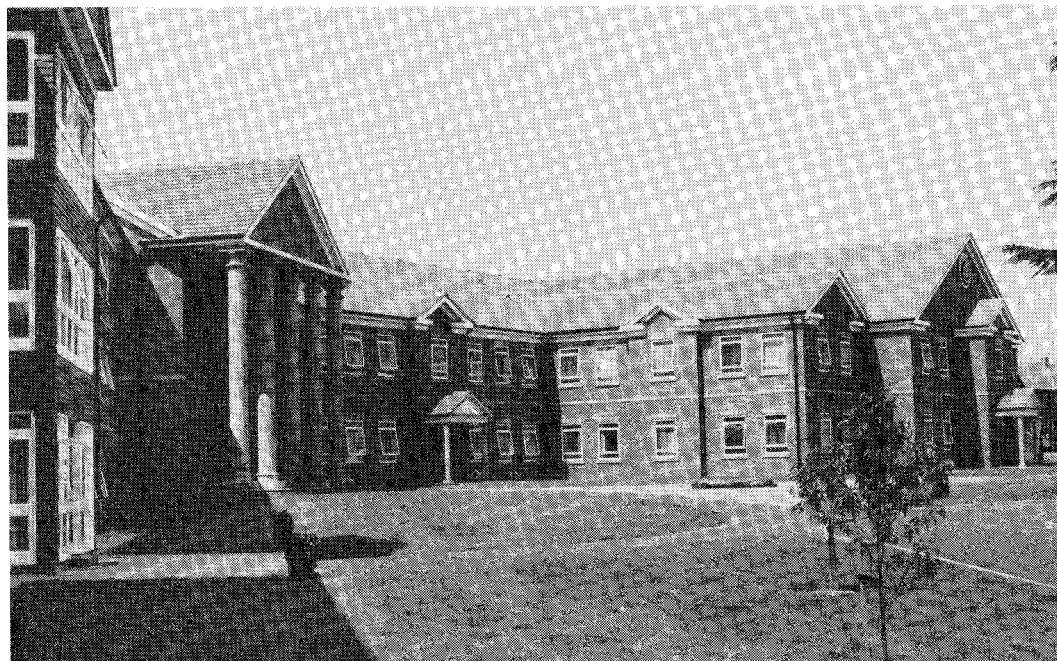
of world-wide deployment of British members and workers who have responded by the thousand to the attractions of emigration or to the call to overseas service.

But Britain's fifty million people

still largely wait for the full message of the everlasting Gospel, while the problems of reaching them become ever more daunting. We thank God for the dedication and missionary zeal of the thousands of immigrant brethren from east and west. Their willingness and earnest desire to serve as light-bearers, are cause for rejoicing. Together, we must nerve ourselves for the Church's stupendous task.

E. G. White envisaged a great work in Britain:

'God has wrought in England, but this English-speaking world has been terribly neglected. England has needed many more labourers and much more means.' That was seventy-four years ago, but the statement is still appropriate in a situation where the Church's insufficient manpower can scarcely care for existing ministerial demands. Focusing on London's millions, the writer states the need for 'an army of workers'; and affirms that 'house-to-house work must be done.' (*Evangelism*, pages 414-419.)



# Adventist Youth Look to the Future:

## WHAT I WANT FROM MY CHURCH

Paul Tompkins, BUC Youth and Communication director, asked a sample of young people in different parts of the British Union to respond to the question 'What do you want from your Church?' Not all responded. We are printing the responses he did receive.

### A Kick-start to the Future

by John Middleditch

Okay, so we've made it! Ninety years on and we're still here. It's great to look back at our many achievements, but what about the future? Where is the Church today? Where is it going, and where should it be?

Looking back over the past ninety years, perhaps one thing is clear about the progress of 'the work' in these Isles. After a storming start we have lagged behind some other parts of the world in growth. When I speak of growth I am referring not just to numerical growth, but our spiritual growth as a Church and on a personal level. As young people we now have an unprecedented opportunity to begin a new era of spiritual growth — to start a spiritual revolution. Many of our churches are already on the brink of this quiet revolution, all that is required is a determined kick-start.

We must begin now to build the Church of the future in each of our local churches. We need to start getting back to true Gospel preaching. Next, we need to begin now to revive our worship services. This doesn't mean we should throw everything away. It means we need to re-think our worship, make it more Christ-centred and Spirit-filled. Thirdly, we need to get people coming back to Sabbath school. Sabbath school is the Church at study, and we need to educate and re-educate ourselves

in what we believe as Seventh-day Adventists.

On an organizational level our Church is moving too much like a large American corporation. In the future, if the Church is going to be more responsive to the needs of its membership, it must flatten the structure of its organization. In the British Isles we have a Union, two Conferences, and three Missions. Do these Isles justify this, either geographically or demographically? Like the football team needing to win the last match of the season, it's time to throw everyone 'up-front' in our organization and have fewer people 'at the back'. Also, our Church has got to stop playing the numbers game. Until we stop being obsessed with the numbers of baptisms we have, and start truly loving people, and being concerned about them in a Christ-like way, we are never going to see large numbers of people entering the Church.

How is all this going to be achieved? Quite simply by every one of us working together in partnership with each other and the Holy Spirit. Youth have a special role to play in this because of their energy and enthusiasm. Like the relay runner clasping the baton for the next leg, it is time for us to seize the opportunity of pushing on towards our goal. We can learn from those who have run the leg before us, and, just like the relay runner, use the window of opportunity for the 'changeover'. Young people, we've trained, we've practised — now is the time to run that anchor leg. Are you ready to take the baton?

### What I Want From the Church

by José de Groot

What do I want from the Church? I want the members to start realizing that they make up the Church. And unless we all get up and witness, the Church will stay right where it is now.

I want the leaders in our Church to be filled with the power of the Holy Spirit. Too often they seem to be scared that the membership won't follow. So they don't move.

I want the youth in the Church to stop blaming older members for all their problems. It's time they stood on their own feet and took responsibility for their own Christianity.

I want the saints in our Church to realize that they are not. They are just sinners like the rest of us. So please, let's help each other with our trials and tribulations instead of criticizing.

I want the Church to start loving. We don't love each other enough right now. If we loved each other more, the way Jesus did, wouldn't we be growing faster?

I want the Church to realize that it is weak. We are only the branches, remember. We haven't tapped into the main stem of power through prayer. We are so weak it hurts. I have been attending an Anglican prayer group because there is no Adventist church where I live. The way those people pray moves me to tears at times. The way they

plead with God for mercy and praise Him for His great love . . . I wish you could all see them just to know what you are missing. Our Church will go everywhere if we only pray.

Now that I know what I want my Church to do, what I want my Church to be, I can start moving in that direction. Getting myself ready through God's love and grace, to be called a faithful servant when I meet Him face to face.

### 1990!

by Anthony Joseph

All is not well with our youth. For at a time when end-time events mushroom before us, too many still appear content with maintaining the 'status quo'. Two examples serve well to illustrate my bone of contention.

Recently a concerned friend asked a hard-working elder the reason for his daughter's absence from church that morning. Without hesitation he answered: 'Laziness.'

A young man who required advice enthused me with the many projects that preoccupied his life. After hearing about career, evening studies, hobby and recreation, I enquired about his spiritual pursuits. He grinned sheepishly, then stuttered: 'I don't attend church anymore.'

Highly selective? Speak to any youth leader and he or she will inform you what an uphill task it is to motivate young people.

Today, it appears, we are faced with a generation of young

people who are more knowledgeable about Michael Jackson than they are about Jesus Christ. More versed in the theatrics of Madonna than they are on the meekness of Moses.

My hope for the Church now! is simple; that more will be done by our youth to safeguard their souls and tell others of God's love — while warning them of His impending judgement.

*No longer can we depend on evangelistic 'hitmen' from abroad to breeze into London and perform our neglected duties for us.* No longer can we sit back and rely on the personal dynamism and spiritual drive of a few local heroes.

Every effort counts. Each talent has a place.

Around us the major Churches are into a Decade of Evangelism and Revival. Perhaps even they sense the urgency of the hour. For too long we have been content to conduct our secular lives — as distinct from our spiritual mission.

Are we youth followers trying to make it into heaven on the backs of our leaders?

My hope for the Church today is that more young people, by God's grace, will endeavour to shake off the twin evils of spiritual lethargy and worldliness. Thereby preparing themselves for the witnessing challenge at hand.

My hope for the Church today includes: greater involvement in community outreach programmes coupled with increasing attempts to harness the varied spiritual gifts of our membership for the Master's use.

But the ultimate challenge is a personal one: Total rededication and unswerving commitment to Christ.

Over to you: 199U!

## If You Believe . . .

by Paul Wong

The spirit of the early Church needs to be absorbed into the multi-culture of now. The underlying principles of prayer, spiritual fellowship, Bible study and worship are timeless and universal. The Church — and that is us — needs to rediscover the vitality of the early Church.

The outpouring of the Holy Spirit did not come while the early Church was watching television or at choir practice or

having a pot luck lunch. The Spirit of God was poured out on the early Church as they were gathered TOGETHER IN PRAYER.

Followers of Christ have no greater responsibility than coming together in prayer. We who declare ourselves believers in Christ need to rediscover the Holy Spirit coming upon us in group prayer. Whether we meet in church, in homes, in the evenings, in the mornings, we need that experience of God.

Spiritual fellowship is not pot luck lunches! It is the sharing of experiences, hopes, failures and aspirations of Christian life. It is encouraging and being encouraged. It is finding unity in the Spirit of Christ in a group of close fellow believers. Fellowship groups have proved to be the cell structure of all growing churches in the world.

Not only do we need Bible study leading up to baptism, but we need it afterwards as well. We don't generally expect babies to fend for themselves. Someone who is 'born again' needs post-natal care. Let us feed and nurture our spiritual babies to maturity.

Do you find Sabbath worship boring? If you diet once a week you are probably not losing weight. If you exercise once a week you are probably not that fit. If church is your only coming together with fellow Christians it's a massive order to expect a spiritual boost in three hours to last the next seven days.

There are new indications that time is short. If you believe, get ready!

## Ninety Years On

by Duncan H. Bayliss

So here we are, ninety years on and I've been asked to reflect on a young person's vision of the Church today and tomorrow. It would be easy to be discouraged. I know of too many in my age group, also brought up in loving Adventist homes, who never seemed to make the step to knowing God for themselves. Somehow, somewhere, something went wrong and they seem quite far from God now.

There is no single condition which describes the Adventist Church in Britain today. It varies across the country, but in many smaller cities and towns, out of the south east and other major conurbations, we're hanging

onto a viable congregation by our collective fingernails. This won't be the experience of all Adventists in Britain, but it is typical of many.

Again, I don't understand entirely why, ninety years on we are making little impact on secular white culture. We share this difficulty with most other Christians in Britain. With this backdrop it seems timely to allow some soul searching and I am encouraged that there appears to be an increasing willingness to talk about the situation we find ourselves in. Yet it is worth remembering that focusing on problems and forgetting God's strength and providence is no better than ignoring them. Caleb and Joshua weren't partially-sighted so that they didn't realize how big the giants were! Instead they chose to focus on God's promises and His faithfulness. They entered the promised land, the doubters didn't.

The Adventist Church is not the same as a century ago. But consider the scale of commitment and dynamism that allowed Adventists to change *en masse* to the Saturday Sabbath. Western society has changed even more over the last century. Most people in my age group have virtually no Christian background. God doesn't figure in their World-view let alone Seventh-day Adventism. The gap we have to leap before we can begin communicating is getting wider.

What about the future? Well, I know from the history of great revivals in Britain in the past, from the promises of God to prepare a Church for Christ's return, and from the growth that is happening in pockets in Adventist, Anglican, Baptist, housechurch and other congregations that progress is possible. I know that a renewal of our individual relationships with God is possible. A renewal of our church life and relationships together is possible, and with this significant church growth is

possible too. I must believe that God wants to bless us with these things.

If there is any truth in what we believe, then it is surely the case that Jesus Christ will affect our lives more deeply than we can yet imagine. I believe He must. After all, aren't we the people expecting the latter rain?

I can conclude on an encouraging note because I keep meeting young Adventists who are willing to face up to where we are, but who are also excited about discovering God's vision for them personally and from that God's vision for our Church. I hope I will see the day when the question we ask ourselves is not, 'Will we ever reach our society with God's love?', but rather, 'Do I want to be a part of this great thing God is doing?'

There will no doubt be many elements to any process which changes us and our Church, and through us change our society for God. However, if I have one key element to include in a vision of the Church I hope to see in the future, it will be a Church where there is a strong emphasis on developing disciples rather than tending just to seek baptisms. Disciples who are whole-hearted followers of Christ, who can function well spiritually in these difficult times. People who are spiritually healthy enough to be able to draw others to Christ and in turn nurture them into a strong faith.

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Effective evangelism would revive the Church and its multitudinous activities.

W. S. Maudsley said in 1933 that one newspaper stated that there were one million spiritualists in Britain with meetings in 10,000 homes.

H. L. Rudy: 'The power of the Holy Spirit is the greatest in the universe; it is the power of creation and recreation. It garnished the heavens, it formed the earth, gave man life and upholds all things.'

'Our gospel is not a survival of the fit, but a revival of the unfit.'  
Silvester Horne.

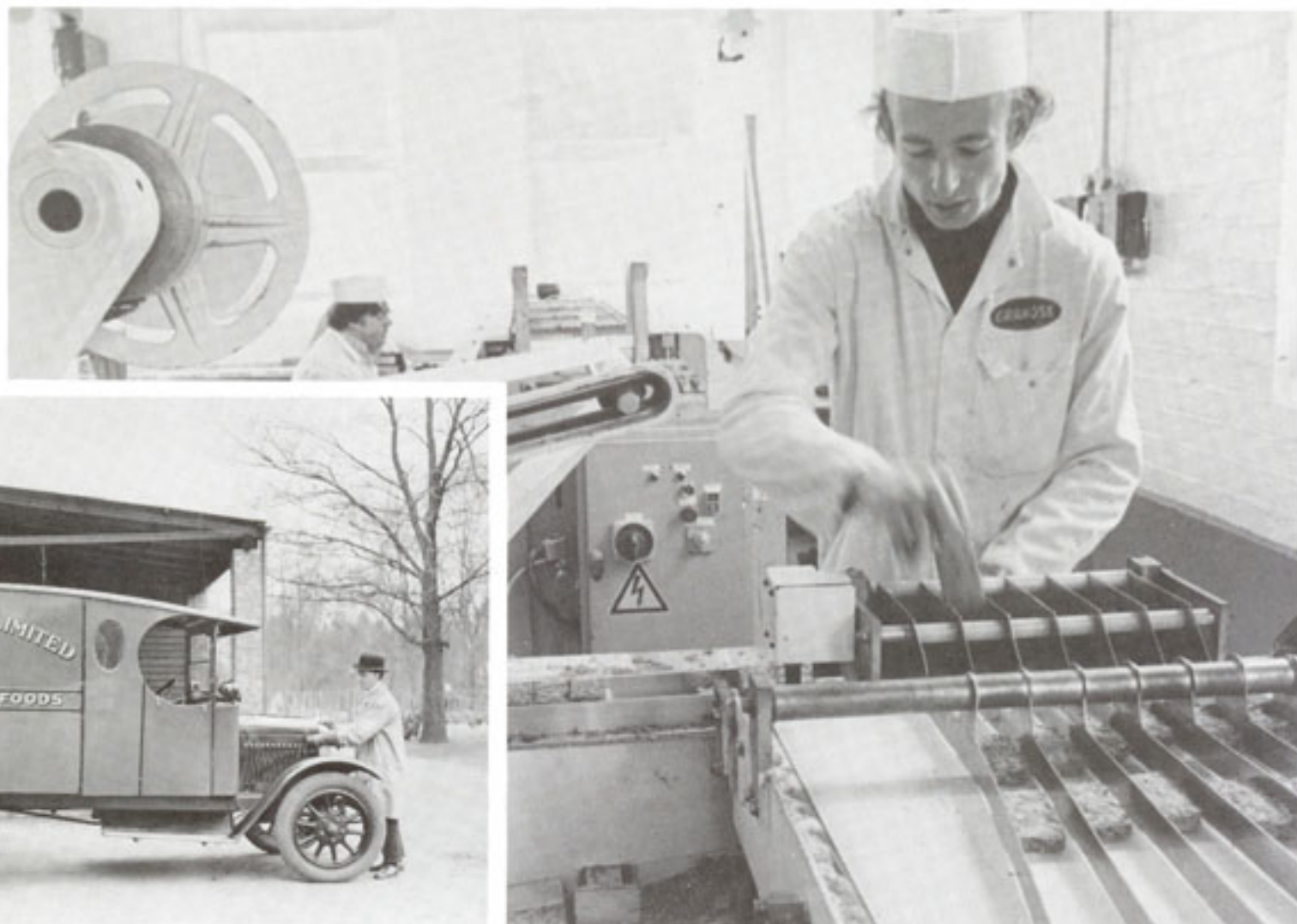
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## MESSENGER — 90th Anniversary Souvenir Edition 1902-1992

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**THE HEALTH FOOD STORY.** Granose Foods Ltd. is part of the past but not of the present in the Adventist story. The health food company was founded in 1899 and was sold to a non-Adventist purchaser in 1990. Above, the breakfast cereal Sunnybisk being produced in the Watford plant. Above, left, one of the Granose vans in use in the 1920s and 1930s. Left, the Granose office block and, behind it, the old Granose factory on Stanborough Park prior to the move at the end of 1988. Below, a section of the Newport Pagnell Granose plant which became operational in January 1989. Most of the old Granose lines are still in production.





## Second Step

difficult. Paul's story is the perfect first step. The author describes how, despite the danger of the Roman Empire, Paul's conversion led to the life being the life of Paul and his mission of love and reconciliation. It also shows the importance of the Holy Spirit's work in the life of Paul and the reality of the Holy Spirit.

THE STORY OF PAUL'S CONVERSION AND THE HOLY SPIRIT'S WORK. The amazing story of the Holy Spirit's work in the life of Paul is the perfect first step in the journey of faith. The author describes how, despite the danger of the Roman Empire, Paul's conversion led to the life being the life of Paul and his mission of love and reconciliation. It also shows the importance of the Holy Spirit's work in the life of Paul and the reality of the Holy Spirit.

## WHERE JESUS WALKED



WHERE JESUS WALKED is a guide through the Holy Land, showing the places where Jesus walked and the events that shaped the life of the world.

THE STORY OF JESUS' LIFE is a guide through the Holy Land, showing the places where Jesus walked and the events that shaped the life of the world. It is a guide through the Holy Land, showing the places where Jesus walked and the events that shaped the life of the world.

## FEAR NOT?



## WHY NOT?

THE STORY OF JESUS' LIFE is a guide through the Holy Land, showing the places where Jesus walked and the events that shaped the life of the world.

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