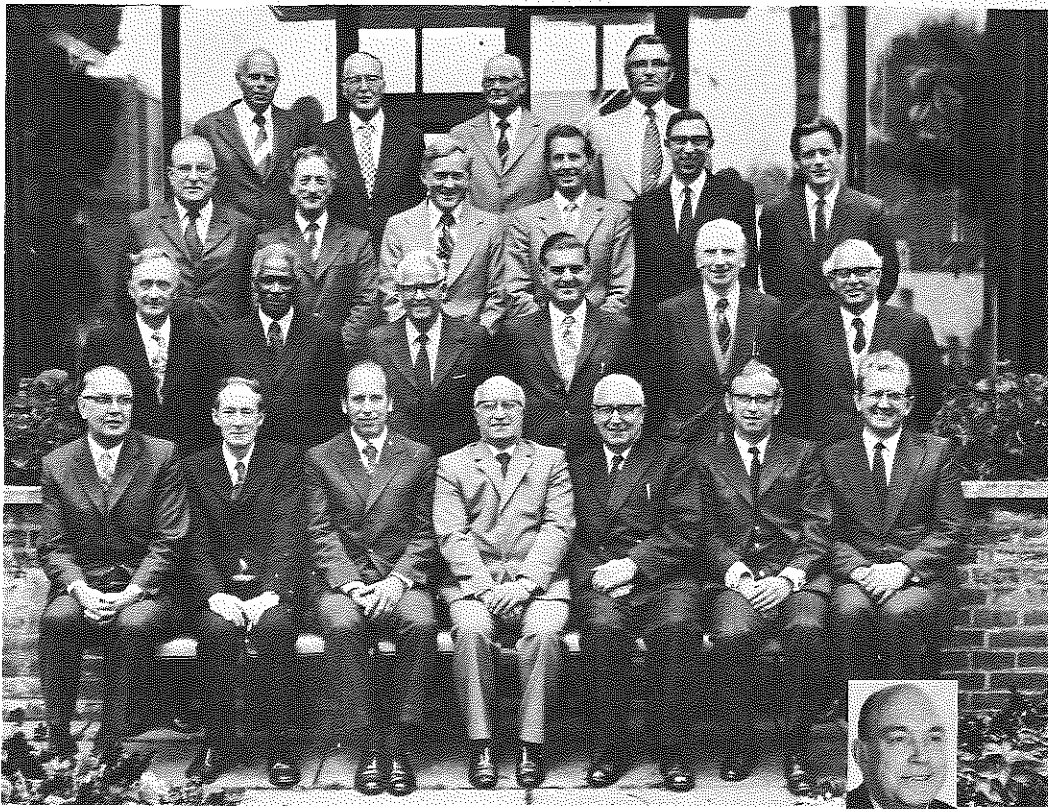


A CENTURY OF ADVENTISM IN THE BRITISH ISLES



PRICE 25p

A BRIEF HISTORY OF THE BRITISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS



British Union Conference Executive Committee October 10, 1974

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BACK ROW: Stanley Maxwell (British Advent Missions Secretary), E A Pender (The Stamborough Press Manager), Alan Evans (Granose Foods Ltd. Manager), Colin Wilson (Crieff Nursing Home Manager).

INSET: Dr. L G White, who was absent when this picture was taken.

FOREWORD

by E. H. FOSTER

BRITISH UNION CONFERENCE PRESIDENT

AGAIN and again God through His messengers has encouraged His people to keep in lively remembrance the evidence of His guidance and blessing in their personal lives and in their corporate history. The Scriptures are replete with admonitions and examples urging them to bear in mind these divine providences. Said Moses: 'Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons' (Deut. 4:9). As a stimulus to complete commitment and consecration Samuel urged the people to 'consider how great things he [the Lord] hath done for you' (1 Sam. 12:24). And further, God through the prophet Isaiah counsels: 'Remember the former things of old; for I am God, and there is none else' (Isa. 46:9).

History has invaluable lessons to teach the responsive observer, especially as the power and wisdom of God are recognized as directing in human experiences. To the Chris-

tian nothing happens by chance but every event fits into a predestined plan. Similarly, the Church of God is guided by an unseen Providence to a predetermined destiny. Self-will and other human frailties have thwarted and delayed the divine programme as an objective portrayal of history clearly teaches, whereas submission to the divine will permitting God's plan to be implemented has brought true success.

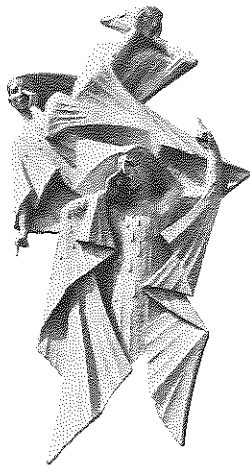
We welcome Dennis Porter's history of Seventh-day Adventism in the British Isles not only for its undisputed professional quality and for its useful and fascinating record of a small but significant Church that has maintained its distinctive identity for almost one hundred years—a century characterized by marked changes in religious and political thought; in social standards and in personal values—but we commend this work to our readers for careful study so that they may discern the hand of God in history. There is humour and pathos in the experiences and events that make up the story. Failures and successes, strengths and weaknesses, are faithfully delineated. As we view these word pictures of the past they can inspire us to meet more effectively the challenges of the present and the future.

This historical issue goes forth with the prayer that the way of life that truly represents the Seventh-day Adventist Church may make a much greater impact on the people of the British Isles in the final few years of earth's history than it has in the century portrayed in this publication that the words of the prophet may be fulfilled:

'Remember ye not the former days, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it?' (Isa. 53:18, 19).

BRITISH UNION PRESIDENTS

	Wm. Ings
	J. N. Loughborough
1894–1896	D. A. Robinson
1896–1897	H. E. Robinson
1897–1900	W. W. Prescott
1900–1905	O. A. Olsen
1905–1908	E. E. Andross
1908–1916	W. J. Fitzgerald
1917–1922	M. N. Campbell
1922–1926	J. E. Jayne
1926–1932	W. H. Meredith
1932–1936	W. E. Read
1936–1946	H. W. Lowe
1946–1950	E. B. Rudge
1950–1958	W. W. Armstrong
1958–1967	J. A. McMillan
1967–1970	B. E. Seton
1970–	E. H. Foster



INTRODUCTION

ONE hundred years ago—in 1874—the first Seventh-day Adventist missionary stepped ashore in Britain. He was, of course, J. N. Andrews and he did not stay long because his chosen destination was Switzerland. Four years later the beginnings of a permanent mission in Britain were established. The purpose of this essay is to trace briefly some of the events that have transpired in that century.

A columnist, J. A. Cooper, writing of the Stanborough Park golden jubilee in the *West Herts and Watford Observer* on August 9, 1957, said, 'Here we have a veritable Welfare State in microcosm on Watford's doorstep, a bold experiment which has prospered over 50 years, and to some extent has gone unnoticed—just because its citizens "have no history"—except peaceful quiet progress.' In Mr. Cooper's view, apparently, history must necessarily consist of controversy and

upheaval. Those, certainly, are vital parts of it and usually make for more dramatic and interesting reading. But, in Milton's words, 'peace hath her victories no less renowned than war'; and such progress as has been made by the Adventist Church in this country—and would to God it had been greater—is worth telling about also.

Thus in this brief chronicle, both aspects—controversy and progress—will be found. In a famous statement, Oliver Cromwell enjoined Lely to paint his portrait with 'warts and everything' included. There are neither many, nor serious, warts on the record of the Adventist Church in Britain, but such as there are are included here, for this is history not hagiography. One does not love one's wife less for telling her that she has a pimple on her forehead. One does not love one's Church less, or become less devoted to its interests, by pointing out that occasionally mistakes have been made by it in a century of history.

Here, too, I must stress a very important point. I am by no means insensible to the working of the Holy Spirit in human affairs, and that His leading has been seen in the history of this movement I am certain. But no references will be found to it here. I have written not primarily as a believer, but as an historian. I have tried to stand outside the Church and view it as a secular historian, with no prior commitments, would do.

My story is therefore, I hope, an affectionate one, as befits one member of a family writing about the other members, but it is set within a purely earthly frame of reference. It is also a heavily factual story. This is not because I have no opinions on some of the matters I have dealt with, but because I do not consider this the place to air them. If my own opinions (or, for that matter, errors of fact) appear to have crept in at any point and anyone wishes to take issue with them, I shall be happy to hear from him. That they are *my* opinions, and not those of the denomination, goes without saying.

It may be thought a heavily factual story in another sense, too: namely that it keeps its nose close to the grindstone of what actually happened and is little enlivened with the flesh and blood that a greater variety of sources might have given it. This is not my choice; it was dictated by the paucity of materials. A very few people have obliged me with reminiscences or general information; and one church produced some early records for my perusal. To those I am grateful. But not a single letter, or diary, or memoir

of any of our leaders or other workers of past days have I been able to find. It is my earnest hope that the publication of this essay will prompt anyone who has such to get in touch with me, or the librarian of Newbold College. Such things ought to be preserved and if their present owners do not want to part with them, they can easily be microfilmed and returned.

Thus, perforce, my story is not a work of original research in the true sense, but simply a bringing-together of facts scattered largely through the pages of the *Missionary Worker* and the *Messenger* (I should add that the most complete file of those journals in this country begins only in 1908 whereas publication commenced in 1897). Perhaps its publication will cause enough new material to be brought to light for there to be a second—and much better edition in 1978.

I trust that I shall be forgiven for the inevitable concentration upon London and Watford. This also was dictated by my sources—or lack of them, and perhaps could be remedied in a centenary edition four years' hence, if those sources can be amplified in the meantime. Obviously in an essay of this nature only an overall picture can be drawn, and so individuals will often find no reference to themselves or their areas, not because they are not important, but because either their deeds were not recorded in the sources at my disposal, or because of the exigencies of space.

To an Adventist of my generation, names like L. W. Barras or the Kingswood Estate were known but meant little, save that they were usually uttered by one's seniors in a tone that implied that they were important historically. They seemed almost as remote and shadowy to me in my youth as perhaps King Arthur did to the Romano-Britons submerged by the Anglo-Saxon invasions. To read about them (and other equally, or more, remote people and places) and find them becoming, as it were, clothed with flesh and blood (or grass and trees) has been an interesting experience. Perhaps this essay will serve—however inadequately—to put other, later, people and events similarly upon the map of the consciousness of younger Adventist generations. In short, I hope that my readers—veterans who 'were there', young people whose world is so different in many respects from much of that described here, and others like myself in the middle—will find a little of the interest in reading this that I have found in writing it.

D. S. PORTER,
Oxford,

September, 1974.

A CENTURY OF ADVENTISM IN THE BRITISH ISLES

a brief history of the Seventh-day Adventist Church in Britain

chapter 1 THE BRITISH MILLERITES

ADVENTISM—in the broadest sense of that term—has a long history in Britain. To go no farther back than the early nineteenth century, its manifestations are sufficiently striking. Irving, Drummond and the Albury Park Conferences are well known. Perhaps less so is it that the largest part of the impetus behind the origin and rapid growth of the various missionary societies, the British and Foreign Bible Society and—most of all—the London Society for Promoting Christianity among the Jews (now the Church's Ministry among the Jews) lay in the widespread belief that the Advent, or more usually the millennium (for the majority of believers in the doctrine were post-millennialists), was at hand. As Dr. L. E. Froom has pointed out, much of the agitation of the doctrine focused roughly upon the 1820s or 1830s. There was, however, a far less marked tendency in Britain than in America to concentrate upon a specific date. The movement (if such it can be called) was therefore much less closely-knit, more diverse and consequently less easy to trace. It was a delta with many often shallow channels, some broad, some narrow, but all eventually running into the sand, whether of non-Adventist extremism as in Irving's case, or simply sheer disillusionment as probably happened with many others. Even this is perhaps too strong a word in the case of the post-millennialists, as one can hardly say that the millennium has failed to begin when one did not profess to know exactly when it was due to do so.

If early nineteenth century Adventism in Britain was a delta, the American movement, associated with the work of William Miller, on the other hand, was a swift-flowing, clear-cut, deep channel. Its sources may have been diverse but there was no doubt about the point at which it would flow into the broad ocean of eternity. Between March 21, 1843, and March 21, 1844, later refined to October 22, 1844, was that point. Before that point was reached, however, Millerism had flowed into another ocean, the Atlantic, and its message had laved the shores

of the British Isles, more or less as the native Adventist movements were disappearing in frustration or fanaticism.

The Millerite journals had carried copious extracts from contemporary British writers on prophecy and, as the other half of a two-way traffic, Millerite writings found their way to British seaports, especially Liverpool, and American Millerites of English descent sent back the glad tidings to those they had left behind in the old country. The printed and written word was soon followed by the living preacher. Robert Winter, an Englishman converted in America, set up a press in London and in 1843 claimed to have printed 15,000 copies of Millerite works. He also preached in the open-air in London with his chart of the prophecies of Daniel and Revelation 'hoisted up on a pole'. A camp meeting was planned for May 1843 'if time continues' and in the autumn Robert Winter could write that 'thousands are now looking for the coming of the Lord and believe it is at the door . . . nearly whole villages have turned to the Lord'. In August 1844 Joshua V. Himes was busy with plans for visiting England 'if time be continued a few months'.

Time continued longer in Britain, for the believers there seem to have favoured 1845 rather than 1844 as the date of the anticipated advent. In the spring of that year, William Barker, another English convert from America who had returned to his native land, was 'lecturing in the streets and commons . . . in most of the large towns in the South of England, and likewise in Norfolk, Suffolk, and the Isle of Wight'. He intended, 'should the vision tarry', to work in London that winter. Charles Dealtry preached Millerism in Nottingham in 1843-4 and founded a chapel at New Radford. There was even a short-lived British edition of *The Midnight Cry* published there between August and December. Dealtry then moved on to the west country where he had some success in Bristol, Exeter and Plymouth, despite intense opposition.

The British 'Great Disappointment'

occurred on October 10, 1845 and it was largely to restore confidence that Himes himself visited Britain in the summer of 1846. He found a number of organized Millerite congregations in such places as Truro, Plymouth, Exeter, New Radford, Uckfield (Sussex), Liverpool, London (where there were two groups), Derby, Bristol and Lincoln. In these places the believers usually built or hired a hall, while in Birmingham, Sheffield, Leeds, Tiverton and other towns, smaller groups met in private homes. In Scotland the only organized group seems to have been one of some thirty converted Campbellites at Hawick, although it is interesting in view of developments that had already taken place in Washington, New Hampshire, that Millerite preachers were entertained, and Millerite literature sold, by the Glasgow bookseller, James Begg, a Seventh-Day Baptist.

It has been estimated that during its peak, between 1842 and 1846, British Millerism numbered some two thousand to three thousand adherents. From 1847, when Robert Hutchinson, who had come over with Himes, returned to Canada, the cause began to decline. That decline was hastened by persecution—particularly severe in the west country—by the constant accusations that the Millerites were Latter-Day Saints (a charge that Seventh-day Adventist ministers would still encounter three-quarters of a century later) and by the schisms and controversies engendered by diverse prophetic interpretations and repeated time-setting. In the late '40s and early '50s many Millerites were reconverted to Campbellism and some threw in their lot with the nascent Christadelphians. The General Conference of Adventist Believers, formed after the Albany Conference of 1845 to hold the American believers together and which existed for two decades, had neither funds nor workers to spare for its declining British branch. Some congregations, notably at Plymouth, held together for a few years and there were doubtless isolated groups and individuals scattered about in poverty and obscurity.

One such individual was probably John Spearing of Brighton, who in 1850 thought it worth while to bind up a copy* of the Boston *Midnight Cry*, vol. 1, no. 1 and inscribe his name in it. There is also evidence of a group, significantly enough, at Ulceby in 1863. They were led—appropriately—by one Charles Miller and the names of at least two other members, Mrs. Sarah C. Lyon and Mr.

* Now in the Newbold College library.

Frank Wilber, are known. Miller died in 1866 but the group continued and in 1873 there were ten members. It has never been entirely clear why the second area of endeavour of the early Seventh-day Adventists in Britain should have been this somewhat out-of-the-way corner of Lincolnshire, but the knowledge of a survival of

Millerite belief there may well afford the reason. Apart from this, however, if there is a link between Millerism and Seventh-day Adventism in Britain it is a missing one, not now likely to be discovered, in view of the paucity of the records of the two movements in their latter and earlier days respectively.

chapter 2

SCATTERED FOOTHOLDS

IT was not therefore to his spiritual forebears on the Advent side that J. N. Andrews addressed himself when he landed briefly in Britain on his way to Switzerland in the autumn of 1874, but to those of like faith regarding the Sabbath, the Seventh-Day Baptists. Andrews would have had no difficulty in knowing where to go. Not only was he himself the author of the recently published *History of the Sabbath*, but also William M. Jones* the American pastor of the Mill Yard Seventh-Day Baptist church in London, was already a contributor to the *Review and Herald* and much more inclined than most of his fellow-religionists to be friendly towards the Adventists, with whom they shared few beliefs apart from the Sabbath.

His Adventist fellow-countryman and he visited scattered Seventh-Day Baptist believers in England and Scotland. Andrews then proceeded on

his way to Switzerland which had presumably been chosen as the location for the first Seventh-day Adventist overseas mission in preference to the more obvious Britain because of earlier work done there by an unofficial missionary. Andrews was to return briefly to Britain in 1879 but not until others had driven in the entering wedge for the three angels' messages.

The first of those others was William Ings, who arrived at Southampton from America by way of Switzerland on May 23, 1878, thus making Britain the sixth non-American country to be entered by Seventh-day Adventists after Switzerland, France, Germany, Denmark and Norway.

Southampton was an obvious place to begin and this was reinforced by the fact that Ings himself, although a Dorset man, had lived in the town before emigrating to the United States with his parents at the age of eleven and still had relatives there. His initial visit was probably simply for the purpose of visiting these and he remained but two weeks, taking the opportunity to distribute literature on land as well

* Jones had become minister at Mill Yard in 1872 in succession to the scholarly William Henry Black, who 'thought in Latin, said his prayers in Hebrew, and read his New Testament lessons from the original Greek' (C. M. Davies, *Unorthodox London* (1876), page 137).

Staff of the International Tract Society (ITS) predecessor of The Stanborough Press Ltd. Address: 451 Holloway Road, London. Date about 1900.

BACK ROW: Brother Ritchie (in charge of our Book and Bible House), H W Armstrong (father of Worsley Armstrong), Father Bacon (father of Alfred Bacon, Mrs. V Shone, etc.), W A Spicer (eventually General Conference President), Mr. Howarth (father of Mrs. G W Baird), Harry Armstrong, Miss Adams. MIDDLE ROW: Miss Betty Hurd, W W Prescott, E J Waggoner (Editor and Author), D A Robinson, Mr. Mason, Miss Alta Waggoner (later Mrs. Harry Armstrong). FRONT ROW: Mr. Pickwick, Miss Nellie Marsh, W T Bartlett (Assistant Editor and later Chief Editor), Miss Wright (17-year-old sister of Dr. Gertrude Brown of Criefff).



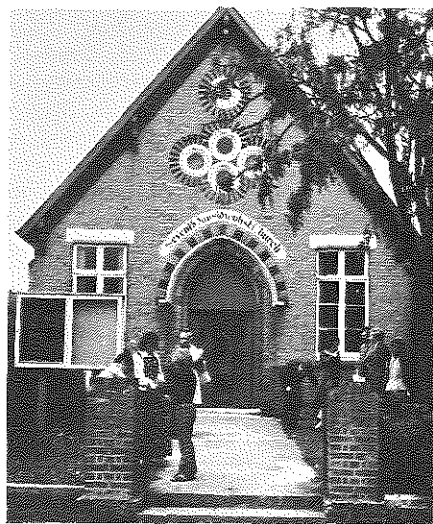
REVIEW & HERALD HARRY ANDERSON
J N Andrews and family, first missionaries of the Seventh-day Adventist Church, embarking for Liverpool, 1874.

as on ships in the port. That short time, however, was sufficient to convince him of the prospects for Seventh-day Adventism in Britain and within a short time he was back and before the end of the year was able to report ten Sabbath-keepers. He needed help and in response to his request to the General Conference for it, J. N. Loughborough and his wife landed at Southampton on December 30th. Loughborough began to preach in Shirley Hall on January 5, 1879. In the spring a 60-foot tent was purchased for £85 and, assisted by Maud Sisley, newly arrived from Switzerland, Loughborough commenced an evangelistic campaign on a site at the corner of Waterloo and Shirley Roads on May 18th with 600 in attendance. The meetings continued almost daily until August 17th, by which time the number of believers had risen to 30. From then on meetings were held at 'Ravenswood', 252 Shirley Road, which was rented for £40 a year on August 29th and which provided living accommodation for the workers as well as a meeting-place. On January 11, 1880, a Tract and Missionary Society

was organized with 36 members, who sent out copies of the *American Signs of the Times* by post with accompanying letters to those they thought might be interested. Three days later the first Seventh-day Adventist baptism took place when six candidates were immersed in a font specially constructed at 'Ravenswood'. In June, 1880, the believers ventured a little way outside Southampton to pitch their tent at Romsey, but here the English climate intervened and gales brought about an early termination of the meetings, but at least one person began to observe the Sabbath. Other meetings held that same summer at Taunton were rather more successful and a few believers, who remained unorganized, were gathered out.

In 1881 Loughborough went back to America to attend the General Conference session and when he returned in January, 1882, he brought with him Adelbert A. John and his family, George R. and Mrs. Drew, Jennie Thayer, and his own son and daughter. Meanwhile the new members had continued the work of sending out *Signs*, a thousand being distributed in each of the years 1881 and 1882. From the latter year onwards a supplement of English news was inserted in each copy.

At 'Ravenswood', in September 1883 the first Seventh-day Adventist church in Britain was officially organized with 19 members although in fact there were some 65 persons by then who had signed a covenant to keep the commandments of God and the faith of Jesus, 37 of whom had been baptized in the 'Ravenswood' font. In the following month Loughborough, his wife, and daughter returned to America. In 1884 the headquarters were moved to 239 Shirley Road and, as a consequence, the press recently installed at 'Ravenswood' was moved to Grimsby. J. H. Durland succeeded Loughborough and remained in charge at Southampton until he moved to Kettering in 1887, although he also ran an evangelistic campaign at Exeter in August 1885. During his ministry Mrs. White visited the church in 1885. After Loughborough's departure the church led a pilgrim existence up and down Shirley Road, including for a while a temporary return to 'Ravenswood' and a sojourn in a back room of the home of two believers at No. 120. For a time it had no permanent minister, but Southampton being what it was, it never lacked visits long or short from visiting brethren, among them D. A. Robinson and W. A. Spicer, and was even favoured with a series of revival services by a visiting New Zealand evangelist in 1890 which resulted in



Southampton S.D.A. church, Shirley Road.

7 accessions. Mrs. White came again in July, 1887.

Large-scale evangelism came to Southampton in September 1893 when J. S. Washburn began meetings in the Victoria Rooms. The attendances were so large that, despite the fact that no fewer than four meetings were held each Sunday, a move had to be made to the more commodious Philharmonic Hall, while retaining the Victoria Rooms for subsidiary meetings. Even so it was found impossible to control the crowds desiring to gain admittance and as a result the Victoria Rooms were abandoned altogether. Both in the frequency of the meetings and the crowd problems this campaign curiously foreshadowed another held almost sixty years later in London.

As a result of Washburn's meetings the Southampton membership rose to 120 and the question of a permanent meeting-place became urgent. It was solved two years later on September 28, 1895, when The Academy, a church-like school building, inevitably, of course, on Shirley Road (No. 157) was purchased by the denomination for £865. This is still the meeting-place of the Southampton church, but its history has not been uneventful. In 1902 its minister, Ritchie Leask, apostatized and special sermons had to be preached to counteract his influence with certain members. Perhaps partly as a result of this mishap the membership declined and in 1907 the British Union Conference, hard pressed for funds to pay for Stanborough Park, sent its President, E. E. Andross, to the Southampton business meeting on June 30th to propose that the building should be sold, the original advance repaid to the Union and the balance used to purchase a plot whereon might be built a smaller chapel. The Southampton members were perhaps weary of paying rent to the Union

and the church clerk recorded that 'there seemed to be a general feeling that this was the right thing to be done'. It was not done, however. The church contrived to keep going in The Academy, and even to finance its endeavours in novel ways, as when in 1915 its assistant minister, the irrepressible A. S. Maxwell, paid for a campaign by personally selling *Present Truth* in the town. The 1917 session of the South England Conference was held there and for two years (1919-21) the rooms at the back, which in earlier years had often been let out to help pay the rent, became the office of the Conference before its move to Lindrick House, North London. In 1928 the local membership was at last relieved of the burden of paying rent.

A. A. John, who had come from America with Loughborough in 1882, travelled on almost immediately to Immingham by boat, walked the eight miles to Great Grimsby and on March 7th began tract and preaching ministry, the latter in both the open-air and halls. Meanwhile, George R. Drew of the same party did literature work on the other side of the Humber at Hull among ships docked there, before moving on to similar work in Liverpool in April, 1883. On June 4, 1883, John began a series of open-air meetings at the village crossroads in Ulceby about twelve miles from Grimsby, where, as has been noted, there is evidence of a continuing interest in Adventism in the '60s and '70s. These were supplemented from June 10th by meetings in the Foresters' Hall. The services provoked opposition and in 1883 and 1884 public debates on the Sabbath question were staged in the village. The first was largely under the auspices of the local Anglican clergy supported by a speaker from the Lord's Day Rest Association of London; the second was conducted by the local Methodists. The Ulceby Adventists recorded that this debate lasted for four hours and 'several made an attempt to save the papal Sunday but in vain. The truth gained the victory. The first reply decided two in favour of the truth, and the last convinced many of it, and closed the mouths of most of those who opposed the truth.' By May, 1884, twelve people (mainly members of two families, the Armstrongs and Shorts) had signed the covenant and they were formally organized as a church on September 28, 1884. On August 24, 1885 Mrs. White visited the group.

Meanwhile at Grimsby the believers had leased a large house in Heneage Road, where on July 5, 1884, they organized the second church in Britain with 13 members. To this house also the press was removed from Southamp-

MEMBERSHIP.		RECEIVED—HOW AND		
No.	NAMES.	RECORD PAGE.	BY BAPTISM.	BY LETTER.
1	Rosetta Short	1	Nov. 24 th 1883	
2	Emily Eliza Short	"	"	Oct 16 th 1885
3	Eldred Richard Short	"	"	
4	Frances Armstrong Sen	"	"	
5	George Short. Sen	"	"	
6	Francis Spence	"	"	
7	Eliza Green	12	Oct. 3 rd 1885	
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	Emilia Howwell	12		
18	Walter. E. Hollingsworth	"		



Bible reading in the afternoon at 3 O'clock Sunday 24th 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

£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.

"Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place."

And which once circling in its placid round,
Not all the tumult 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.

PRINTED AT THE NEWS' OFFICE, GRIMSBY.

Among the converts resulting from A A John's Ulceby campaign were the well-known Armstrong family, prominent in ministry and administration of the British Church. TOP: Four Holloway visitors pose beside the Armstrong home in Ulceby (1970).

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.



Ulceby S. D. A. church, Lincolnshire. Ground rent has remained unchanged at 2/- [10p] annually. Is this the world's lowest?

ton in the same year and from there in May, 1884, was issued the first number of *Present Truth* under the editorship of M. C. Wilcox, who had arrived with George I. Butler, the President of the General Conference, earlier that year and had taken part with him in the second debate at Ulceby. A thousand copies were printed of four pages apiece at a subscription price of half-a-crown a year for twelve issues. Even for this small effort there was not enough type and so when the first part of the paper had been printed on the presses of the Grimsby News Company Ltd., whither it had been conveyed from Heneage Road in a wheelbarrow, the type had to be broken up and used to set the rest of the issue. Subscribers were sought by sending a few copies free to addresses taken from the Post Office Directory and following them up with a letter. *Present Truth* became an eight-page illustrated semi-monthly in 1885 and later a sixteen-page weekly.

The first 'workers' meeting' in Britain was held at Heneage Road, and even a rudimentary 'training school' was held there in 1886 with a term lasting two weeks. Twelve prospective workers attended this and at its close six young lady colporteurs, the first organized band in Britain, departed to canvass *Present Truth* in Leeds. Mrs. E. G. White visited Grimsby in 1886 and held meetings both in the open air near to what is now the Market Place and also in the Town Hall, where 1,200 listened to her. The occasion of her visit was the fourth European Mission Council, held in the Mechanics' Institute.

In the following year, at the end of her two-year stay in Europe, Mrs. White preached in the Foresters' Hall at Ulceby on July 24, 1887. The Ulceby group was still without a meeting-place of its own, but this was about to be remedied. The leader of the group, in the absence of a minister, was Edward Armstrong, the village baker.

Most of the land in the area was owned by the Earl of Yarborough; and through his acquaintance with the Earl's steward, Armstrong was able to make request for a plot on which to erect a church. The Earl allowed him to choose any piece that he wanted and leased it to the denomination at one shilling a half-year. Building commenced in July, 1888, the members providing most of the labour and singing carols to help pay for the rest. On January 6, 1889, the Ulceby church building, the first owned by Seventh-day Adventists in Britain and seating 100, was dedicated by S. N. Haskell, who had personally subscribed five pounds and promised to raise thirty more while building was in progress.

At Southampton, Grimsby, and Ulceby the pattern of Adventist evangelistic work in Britain, which was to be largely followed thereafter, had been set—literature work followed by a public campaign, or vice versa. At Risely and Kettering, the third area (taking Southampton as the first and Grimsby-Ulceby as the second) in which a bridgehead was established,* the work was opened by colporteurs (two ladies at Kettering) followed by public tent campaigns by J. H. Durland after the ladies had moved on to Nottingham. This was also the method employed in the city in which Adventism scored its largest early successes—Bath. George Stagg went there from America in August 1886 and began to canvass with *Present Truth*. Four years later he was joined by G. W. Bailey and two other colporteurs, who sold *Bible Readings*. In 1892, J. S. Washburn held a series of evan-

gelistic meetings in Bath and some eighty people joined the church, more than half of whom acknowledged that their initial interest had been aroused by reading copies of *Present Truth* sold to them by Stagg.

Colporteurs were the spearhead in Ireland, too. Following them came R. F. Andrews who held a campaign in Armagh in 1885. It does not, however, seem to have borne fruit, and the real origins of Irish Seventh-day Adventism date from 1889 when William Hutchinson raised up a group of twenty at Banbridge. In 1891, twenty-seven there were organized into the first Adventist church in Ireland with members from both sides of what later became 'the border'. Shortly after that a church was organized in Belfast, although its first building in Florenceville Avenue was not erected until 1909. A company was raised up at Kilmoyle by R. Mussen and R. W. Whiteside in the face of considerable opposition such as was to characterize the history of a small and unpopular Church in that country. Work was started in Dublin about 1898, although the date is uncertain.

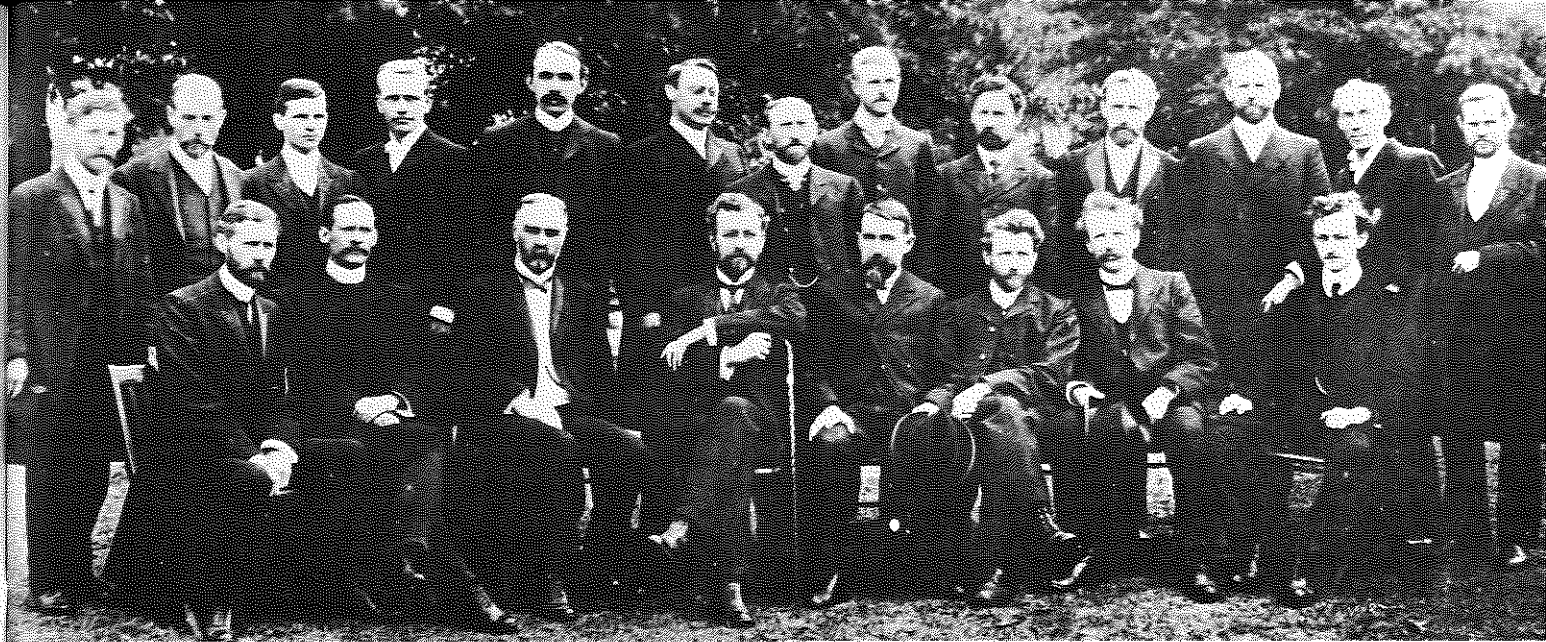
In 1886 S. H. Lane and R. F. Andrews held public meetings in Lochmaben, Dumfriesshire, Scotland, but nothing seems to have resulted from them. In 1891 N. Z. Town (who was the first to work with large subscription books and who became the first Field Missionary Secretary for Britain the next year) worked in Glasgow with a band of canvassers, but it was not until 1893, as a result of the labours of a newly-baptized member from Ireland named Hollingsworth, that the first Scottish company was organized—in Glasgow. By 1901 there were 20 believers in Glasgow and in that same year they were baptized and

British Union colporteur group, 1901

BACK ROW: Father Armstrong (1st), Harry Armstrong (2nd), Douglas Armstrong (6th), Brother Johnson (Health food salesman, 10th)
CENTRE ROW, sitting: J J Gillatt (1st), Brother Gallaher (2nd), Dr. A B Olsen (3rd), Brother Howarth (4th). Sitting on ground (right) is Brother Wilkinson of Derby.



* The first eventually to have a church school, opened at Kettering on January 4, 1904, with twenty-seven pupils and closed down in 1908.



Worker group taken at Stanborough Park, c.1908.

BACK ROW: G Nickells, J McAvoy, Schaeffer, John Taylor, McDonnell, J J Jensen, ?, M E Olsen, J McClay (North England Conference President), J J Gillatt (Midland Conference President), ?, J Halliday, C E Penrose.

FRONT ROW: Professor H R Salisbury (previously Duncombe Hall College Principal), Professor Camden Lacey (Stanborough Park College Principal), A G Daniels (General Conference President 1910-1922), E E Andross (British Union Conference President), L R Conradi (European Division President), W H Meredith (Welsh Mission President), M A Altman (Irish Mission President), John Gillatt.

organized into a church by H. E. Armstrong.

In 1885, A. A. John held a tent campaign at Aberystwyth, assisted by C. M. Keslake. From this first work in Wales there are said to have been three lady converts but even their names are lost to us. Apart from one or two youth camps, there has been no official Adventist presence in this part of Wales since.

In the early 1890s a second and more lasting start was made by canvassers working in South Wales. The first convert from this colporteur ministry was the coal-miner, W. H. Meredith, contacted in the village of Troedrhigwair [Tredegar] (what difficulties its pronunciation must have presented to the American canvassers!) in 1895. Meredith was baptized the following year at Bath and was immediately invited to assist J. S. Washburn in a campaign in Cardiff. Not only did he have to give out bills, post notices on hoardings, push a cart with advertising on it and walk the streets as a 'sandwich man', but he also had to wash and scrub the seats in the hall after whitewashers had finished work on the ceiling. His wages were £1 a week. Washburn believed in plenty of advertising. One of his posters bore letters 7'6" x 3', while another, advertising a lecture entitled 'The Pains of Hell', gained newspaper mention because it had been partly pasted over a brewer's advertisement with some-

what comical effect, although one not altogether displeasing to a temperance movement like the Adventist Church.

Forty-seven were baptized as a result of this campaign. The workers then moved on to Swansea, but with much less success. In 1899 all the workers were removed from Wales and, in Meredith's words, 'the work was left in the hands of those who had only recently learned the truth. It is not surprising that during this time some returned to the beggarly elements of the world.' Meredith returned to Cardiff in 1901 where he organized the first Adventist young people's society in Britain (a separate young people's department for the country as a whole did not come into being until 1905)

and then went on to work in Pontypridd, where, in 1903, the first organized church in Wales was established with twenty-six members, the nucleus being provided by the conversion of C. E. Penrose, a Baptist minister, and some of his flock. The Newport and Cardiff churches were organized a few months later in the same year. By the end of 1904 there were 140 members in Wales and, despite the apostasy of a whole church at Abertillery in 1908, growth continued for several years until economic depression and consequent emigration combined to stunt it. Meredith himself eventually became the first British President of the British Union Conference in 1926.

chapter 3

THE GROWTH OF INSTITUTIONS AND CONFERENCES

THE work having secured footholds in Southampton, north Lincolnshire, Bath, the Midlands, Northern Ireland and Scotland and being about to do so in Wales, the biggest challenge of all was taken up—London. The pattern here was novel. A house called 'The Chaloners' in Anson Road, Tufnell Park, North London, was rented in 1887 and a team of Bible Workers from America was installed there. These went from door to door inviting the people to take Bible studies. Meetings conducted by S. N. Haskell were also held in the house on three days a week. The first baptism took place on June 9, 1888, in a tank constructed in the garden. This baptism presented a number of difficulties, primarily in screening the proceedings from the neighbours and obtaining a sufficient supply of water at a suitable temperature. Many later ministers

could testify that the latter at least was an appropriate precedent! Between 20 and 30 are said to have been immersed. Meetings were continued in public halls, one of them being Duncombe Hall, later to be imperishably enshrined in British Adventist history, and by 1889 the London membership had risen to 65. At the same time as 'The Chaloners' was being leased the press was moved from Grimsby to London and offices were set up at 451 Holloway Road with a City office in Paternoster Row, where Adventist publications were displayed for sale. In 1892 home-produced subscription books began to appear. Hitherto they had been imported from the Pacific Press. On August 23, 1894 the International Tract Society Ltd. was registered under the Companies Act. In the following year the Society fell foul of the Sunday trading re-



Team of Bible Workers, mostly American, who did door-to-door work in London. CENTRE, sitting: Miss Bartlett, sister of W T Bartlett. Standing with the women are W A Spicer and D A Robinson.

strictions and John I. Gibson, its manager, was arrested on a charge of employing women and minors on Sundays and fined £3. The Society refused to pay and therefore some of its equipment was distrained upon, but, with the co-operation of sympathetic fellow-printers, it was able to continue to publish *Present Truth* without interruption. In 1907, along with its fellow institutions, the press moved to Stanborough Park and in 1919 the name 'The Stanborough Press' was adopted.

London was also the scene of the origin of another major Adventist institution. In 1899, in a private house at Redhill, Surrey, W. W. Prescott and E. J. Waggoner began a training school for ministers. This was little more than had already been offered at Grimsby. At the general meeting held in Birmingham in 1900 it was voted to raise £1,000 for a training school for workers and £250 was quickly pledged. On November 20, 1901, Homer and Mrs. Salisbury arrived in Britain to take charge of the new venture. Salisbury was 31, but had had a wide-ranging experience in the Church. For three years he had taught in the South African college, and then from 1896 to 1897 had studied Hebrew in London, returning to America to teach that subject and Church History at Battle Creek College. After his six years in Britain (1901-7) he was to be Principal of the Foreign Missionary Seminary in Washington, D.C. for three years, and for a further three, secretary of the

Educational Department of the General Conference. In 1913 he became Superintendent of the India Mission, and it was while returning there in 1915 that he died, when the ship on which he was travelling was torpedoed off the Egyptian coast.

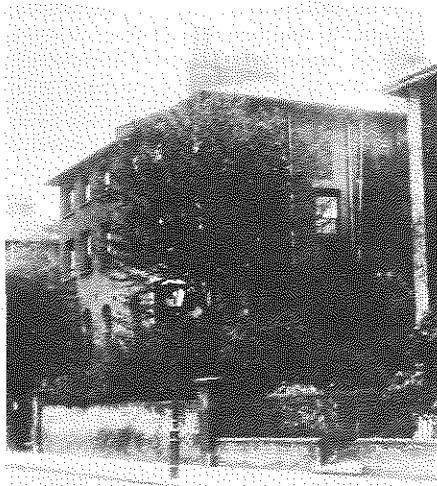
In 1901 the North London church met at Duncombe Hall, Upper Holloway. It was vacant during the week, and, although far from ideal, was the best location for the school in prospect. On January 6, 1902, 'A Training School for Gospel Workers' opened with 32 students. The term lasted 21 weeks and then the students, who had perforce to live in private lodgings, dispersed to sell books in London to earn their fees for the following year. For that year, beginning on September 2, 1902, the College moved to Holloway Hall near the Press. It operated there for two years and then in 1904 moved to Manor Gardens, where two large houses provided both living accommodation and classrooms. In 1907 H. Camden Lacey became Principal and in the same year the college moved into the house on the newly-acquired Stanborough Park estate.

Another institution, founded shortly before the college, had a more chequered career. As early as 1897 imported health foods had been sold by the International Tract Society. In 1899 a health food factory was opened at Salford Mill, Horley, near Redhill. J. Hyde, a London master baker who trained at Battle Creek under Dr. Kellogg, was the founder. Early the

following year it was totally destroyed by fire. Money was raised largely by loans from members to re-establish it in somewhat cramped quarters at 70 Legge Street, Birmingham, in November 1900. Four large ovens were installed and one horse-drawn vehicle provided the sole means of transport. This brought in raw materials, collected wooden boxes from local grocers' shops for use in dispatch, and delivered goods to the retailers and railway. It was hardly an auspicious beginning, but, as with the other institutions, a new day dawned when, in 1907, the move to Stanborough Park was made. Here there was not only room to expand, but a first-class market near at hand

Duncombe Hall Training College (1902-4) London, where ministerial training began in Britain. It is now a church.





Manor Gardens College—successor to Duncombe Hall.

in London. The company prospered and, in fact, was able to make substantial donations towards the establishment of the sanitarium, which, like itself, was operated under the name of The International Health Association Ltd. In 1926, as the ebullient editor of the *Missionary Worker*, A. S. Maxwell, wrote, 'that jaw-splitting title' was replaced by the snappier 'Granose', which name has remained, although not, as will be seen, without some threat to its continuity. The company perhaps prospered too well and saw no need to modernize its methods, which were those of the original Kellogg variety, until 1932 when it encountered its first major competition in the wheat-flake biscuit line from an organization originally established by three former Adventists from overseas using a name very like that of the



'Then and now'—Granose transport on display at the Stanborough Park Golden Jubilee, 1957.

Adventist product in the country from which they had come. Mechanization was speeded up to meet the challenge and the name 'Granose Biscuits' gave way to 'Sunnybisk'. The other company, however, went ahead much more quickly, especially after its founders had been ousted, and eventually became the brand-leader in the field. The Second World War delayed further modernization at Granose until 1952.

The other branch of The International Health Association Ltd.—the sanitarium—had an equally inauspicious beginning, likewise near Redhill. There in September 1899 the doctors D. H. and Loretta Kress

rented premises known as 'Dunellin' and began to give sanitarium treatments and to publish a health magazine, *Life and Health*. Ironically, the health of its founders declined and they were forced to close down in August 1900 and return to America. In that same year, however, Dr. and Mrs. A. B. Olsen arrived in this country and in October 1901 commenced publication of a new health journal, *Good Health*, which rapidly reached a circulation figure of 50,000. The Olsens were not content with publishing a magazine and giving lectures, but were actively seeking a location for a sanitarium.

Student group at Manor Gardens College, Holloway, London (1906)—predecessor of Newbold College.

TOP ROW, from left: Dr. Hankins, (Durban), Langford, R H Monro, W Maudsley, Sorenson, L E A Lane, ? , W Stringer, Arthur Warren (later manager of The Stanborough Press Ltd.).

SECOND ROW: ? , Musgrave, F C Pooley, P Prescott, Vallence, ? , ? , ? , Jacques (elder at Newport, retired to Bournemouth), Hill, ? , Penrose.

THIRD ROW: ? , J Howarth, J B West, W E Read (now of the General Conference), John Taylor, H F De'ath, A K Armstrong, G D Keough, Verdner, Hill, B Leddington, G Baird, Celian Andross, ? , ? .

FOURTH ROW: Phillips (brother of E B Phillips), Miss Gingle, David Morrison, ? , ? , ? , ? , Eunice Lane (Armstrong), R Lane, Marie Living, Miss Marks, ? , ? , ? , Gertie Davis, ? , Miss Bartlett, Walter Haddock.

FIFTH ROW: Gertie Brewer (Mrs. F A Spearing), Miss Davies (Mrs. Langford), Father Bacon, W T Bartlett, H Camden Lacey, Homer R Salisbury, Mrs. Salisbury, Mrs. M Brooks (mother of Beulah French), Horace Brooks, ? .

SIXTH ROW: Miss Cude, Lois Wakeham (Mrs. L E A Lane), Edith Howarth (Mrs. G Baird), Lolo Wakeham, ? , ? , ? , Robert Millwood.





Caterham Sanitarium staff (about 1920). FRONT ROW, seated: Nurse Crooks, Nurse Bacon, Dr. A B Olsen (Medical Director and son of British Union Conference President, O A Olsen), Freda Davies (Cardiff), Nurse Florence Wagstaff 'Waggie' (later Mrs. Bull, Pastor Hector Bull's first wife). Matron at Caterham, then at the Stanboroughs. Preceded Dr. G. Brown.

Before they found it, two other such Adventist institutions came into being. In 1902 Dr. J. J. Bell opened a ten-bedroomed sanitarium in Belfast, which, in 1906, was moved to Rostrevor and continued until October 1, 1911; and Dr. F. C. Richards began work in a rented building at Leicester in 1903. This sanitarium eventually closed in April, 1912.

On March 5, 1903 buildings were purchased at Caterham, Surrey for £3,030, every believer in Britain being asked to donate £1 towards the purchase price. On May 30th, the Caterham Sanitarium, with A. B. Olsen in charge, opened its doors. It was the most successful of the three and rapidly spread into more buildings. A training school for nurses was started in the initial year, steam-heating was installed, and even in the dark days of war Caterham flourished. With the return of peace, however, its decline set in. Olsen returned to the United States in 1919 after his plan for buying more land at Caterham had been rejected and it proved impossible to keep a Medical Superintendent for any length of time. The road in front of the institution was widened and became much busier and the noise thus created, which made it difficult to let the front rooms, was exacerbated by the establishment across the road of a military barracks with recreation hall attached where dances were held three nights a week. The sanitarium began to run into debt. Added to all this was the pressure for centralization, which in this case took the form of amalgamating all health work at Stanborough Park. Finally on December 31, 1921, Caterham closed its doors.

There was other health work on a self-supporting basis, for example at Romford and Crieff (which was unconnected with later developments there) and, much later (1932) at Brea, Somerset.

The framework within which all this institutional change and development took place was not regularized until 1902. As far as can be ascertained the first general meeting for the British field (roughly equivalent to a British Union Conference session later) took place at Bath in 1896. Some sources give 1898, but as the B.U.C. session of 1908 is specifically called the 'seventh session', the former date seems the more likely. Apparently similar meetings were held in 1898 (location unknown) and 1900 at Birmingham. In 1901 the General Conference reorganized the world field and the European Division was given a quota of three unions—British, Scandinavian and German (including Russia). In 1902, therefore, the general meeting was properly called a session of the British Union Conference. It was held at Leeds. At it, Britain was divided into the North and South England Conference, with E. E. Andross and E. J. Waggoner respectively as presidents, and the Welsh, Scottish and Irish Missions. The President of the B.U.C. was O. A. Olsen, who had been in charge since W. W. Prescott had laid down the responsibility in 1901. The first Union records date from 1903 and show that the membership in that year was 1,160 and the tithe £3,080. Although the structure of the Union was the same at its foundation as it is today, that does not mean that it has been unaltered. There were numerous geographical rearrangements, especially in the early years, and the present system of two conferences and three missions was not finally re-established until 1928.

Not only did missions become con-

ferences and then revert to being missions again, not only were counties banded about between North and South England and Wales, but new conferences sprang up and disappeared almost with the rapidity of Jonah's gourd.

The changes are confusing, but the names of some at least of the organizations that have from time to time existed may be of antiquarian interest: the Union District (London, Herts., Middlesex and Essex) formed in 1912; the Midland Conference (substantially the west Midlands) organized in 1914; the East Central Conference formed in 1916 out of Norfolk, Suffolk, Bedfordshire, Cambridgeshire and Huntingdonshire and the old Union District; the five counties had originally been in the South England Conference and in 1912 had been ceded to the North England Conference; the Welsh-Midland Conference, the South British Conference and the North British Conference, all three of which came into being in 1919 (North British included Scotland, with headquarters at Newcastle-on-Tyne; the South was the old South England and East Central); in 1922 Scotland and Wales regained independence as conferences and the Midland part of Welsh-Midland joined the North British, now once more called 'North England' the headquarters of which were established at 22 Zulla Road, Mapperley Park, Nottingham. Later the political separation of the two parts of Ireland caused the establishment of the Irish Free State Mission, with, of course, only one church. Perhaps the most curious experiment of all was the earliest when in 1908 southern Scotland was made a mission on its own and northern Scotland was put under direct Union rule.

It was small wonder that in 1919 M. N. Campbell, the Union president, remarked, 'It is unfortunate that the British field has been broken up into so many small conferences. This has been a serious handicap to large undertakings. It has also drawn from the evangelistic department a number of men for the administrative duties who might have rendered stalwart service in raising up churches. It has consumed much money in administrative work which might have been used to far greater advantage in soul winning. Furthermore it has made it impossible to properly man the different important departments of the conferences because of the greatly increased expense of duplicating these department leaders in each conference.'

Eventually General Conference pressure was brought to bear to put an end to this experimentation. In 1924, upon his return from the General Conference

session, J. E. Jayne, the B.U.C. president, reported, 'One of the first things Brother Spicer and a few of the leading brethren told me of the work in England was that there was altogether too much of the little money that they have, and too many of the few men that they have, expended in the administration of affairs'. The leading brethren had probably made reorganization a condition for increased appropriations. It was therefore voted

that as of October 1, 1924, the North England Conference and Scotland should become the North British Conference, and the South England Conference, Wales and Ireland should form the South British Conference, the three former missions (or conferences as two of them had been for a time) being directed by conference vice-presidents. In 1928, however, the present system of two conferences and three missions was again reverted to.

the market and on December 27th of that year the contract was signed under which its 75 acres, mansion (built in the mid-19th century) and a house called Magrath (later Sheepcot) Villa became denominational property for £8,368. In 1906 those who had viewed the Park wrote, 'We visited the property about ten days ago. Much had been told us of the natural beauty of Stanborough Park and now we can give no higher praise than to say it exceeded even our anticipation. . . . The acres of wood surround on several sides the cleared portion of the estate, so that a spirit of quietness and restfulness will always pervade the grounds. Some of that quietness had perforce to be dissipated, for in the course of 1907 factories for the press and food company were erected and equipped at a cost of £6,287. By October they were sufficiently finished for the service of dedication of the Park to be held in the food factory's packing room on the 28th, with 200 people present. Even before that, an ordination service had been held at the Park on August 10th, when 'four promising young men', one of whom was W. T. Bartlett, were set apart for the ministry.

The General Conference gave £2,000 (out of a world budget of £30,000) towards the cost of the Park and its

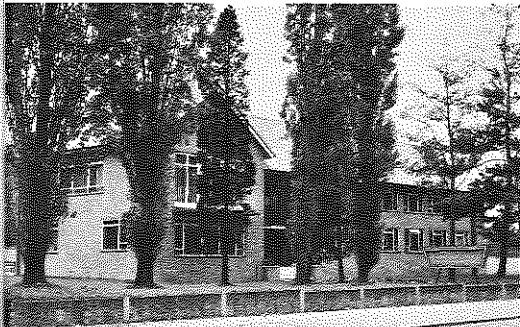
chapter 4

THE PARK ACQUIRED

ALTHOUGH what had happened at Battle Creek in 1902 was hardly an encouraging precedent, it was becoming increasingly obvious that the comparative smallness of the constituency in Britain, coupled with the number of institutions already in operation, demanded some degree of centralization. Moreover, however much Mrs. White may have deplored centralization, she was equally definite about the desirability of locating institutions in rural areas. In Britain, however, the headquarters, press and college were in London (where old students of the last-named long retained

vivid memories of the disturbances caused to classes by the cries of costers and rag-and-bone men passing in the street outside) and the food factory was in Birmingham. There were also decided Spirit of Prophecy counsels about the work to be done in London. Therefore a rural location but not too far from the capital seemed to be indicated. Perhaps the experiments at Redhill showed that the brethren realized this, but eventually it was to be on the other side of the Thames that the place was found.

In 1906 the Cottrell estate at Stanborough Park near Watford came onto



The present British Union administrative building, Stanborough Park. RIGHT: Entrance to Stanborough Park about 1925. BELOW: Park entrance, and St. Albans Road, 1920.



institutions, and the conferences and mission pledged £2,000 by the spring of 1908, which was approximately £1 per member and worker (there were 31 ministers and 19 Bible Instructors in Britain in 1907). Little over half that amount actually came in and it was some while before the debt was paid off.

Meanwhile, plans were afoot for further development. The college moved from London into the Park mansion for the 1907-8 school year, but its 87 students (paying £24 per annum) found the accommodation exceedingly cramped. There must obviously be a new college building. The 1908 British Union session, held, surprisingly, not at the Park, but in tents pitched off Hagden Lane, voted to begin to build before September 1909 provided that £1,500 could be raised towards the cost before that date. £600 was given in cash and pledges at the session itself and an edition of 5,000 copies of *Christ's Object Lessons* was to be sold to provide part of the balance. Building commenced in August 1909 to designs drawn up by William Conqueror Sisley, the manager of the press, although the fund did not reach £1,500 until December. By the end of June 1910 it was completed and the dedication service took place on July 31, 1910. The total cost was £4,940. Ironically the enrolment the first year in the new spacious quarters was down to 69. It was to treble in the next ten years and in 1920 it was necessary to add an extension to one end of the building.

The move of the college to its new quarters helped another institution at Stanborough Park—the church. The believers who moved there in 1907 met in a hall above the Watford Cash Bakery at 226 St. Albans Road. The 1908 session of the South England Conference, at which the Watford church (which by 1911 was to have the largest membership in Britain, 94) was received into the Conference, was held in the Watford Co-operative Hall. When the college was built, however, the church was able to meet in its chapel until 1921 when the Watford Town church was built. Stanborough Park church was not erected until 1928. This relegation to the background of the provision of a church building was perhaps sadly prophetic of what was to be the practice, if not the policy, of the work in Britain for all too long.

The other institution which benefited from the move of the college was the sanitarium. From the first it had been obvious that Stanborough Park was an ideal location for a sanitarium and in 1910, immediately the new college had



Stanborough College students and staff, 1912-1913.

BACK ROW: W McClements, S G Hyde, W Cuthbert, W Tepponi, F L Chapman, J Kennedy, A S Maxwell, E Ashton, J Hollis, E Twamley, J Beer, ? , H Howard.

SECOND ROW: F Archer, F Bates, W Halliday, U Uppar, T H Cooper, B Pierson, F C Bailey, Everson, J Townend, H Daniels, A E Metzner, E E Craven.

THIRD ROW: F S Jackson, M Tinard, ? , Daphne Camden Lacey, Phyllis Pemberton, Mabel Marris, Eunice Cumings, Jean Bastow, Alice Carrot, Enid Marris, Gladys Davis, Phyllis Wray, C Thicke (Mrs. S G Maxwell (first wife—mother of Stanley), Crowder, S G Maxwell.

FOURTH ROW: R Millwood, Mrs. T C Belton, ? , ? , ? , Hilda Graves (first wife of E Ashton), Lois Wakeham (Mrs. L E A Lane), ? , ? , May Armstrong, E Brewer, N H Knight, W G Till.

FIFTH ROW: D Barras, E Brett, F Brown, Miss Marks (Matron), Glen Wakeham, Elder W H Wakeham, H Camden Lacey, Dr. Hayton, G Baird, ? , Miss E Stafford, C Murray, H Wright.

FRONT ROW: O M Dorland, H Perrin, Miss Norah Spicer (first wife of N H Knight), Mrs. D Watson, Hilda Blair, Brown, Madge Brett (Mrs. W W Armstrong), J M Howard.

been built, it was voted to begin operating a health institution in the mansion there in 1911. The schedule could not quite be adhered to because of the amount of work that needed to be done on the building. By 1912 two additional floors had been added to the existing two, plus a drawing room (later the main entrance lounge), a sun parlour and other rooms above. A surgical theatre was also incorporated. The cost of the work was £3,950. On May 9, 1912, the Stanborough Park Hydro opened its doors to patients, the formal dedication taking place on July 3rd. Dr. C. H. Hayton was the superintendent and a class of ten nurses was enrolled. Nursing training was to continue at the sanitarium until the Second World War.

That cataclysm's earlier counterpart of 1914-18 caused havoc to the staffing arrangements at the hydro, but after 1918 it quickly recovered, and it, too, was to receive additions to its buildings in the early 1920s.

In addition to the new buildings erected and the extensions made to the existing one, by 1912 it could be reported at the B.U.C. session that an orchard had been laid out (at a cost of £111), a quarter-mile of water pipe put down (£305), over half a mile of road laid (£271), the college farm stocked (£380), 12 houses erected (£3,545), a sewage plant installed (£600), and a cowhouse built (£220).

Although the acquisition and development of Stanborough Park inevitably took first place in Adventist thinking in the eight years immediately

prior to the First World War, there was activity on other fronts also. Evangelism was carried on mainly in tents. For example in 1908 three were in use in the South England Conference—at Croydon, Leytonstone and Redruth. Halls, however, were used when available and the new picture houses provided a ready supply.

There were difficulties. In 1912 one evangelist reported that the rumour that he was a Mormon (a common charge against Adventists in those days) meant that attendances at public meetings were almost entirely male. Few ladies were allowed by their husbands to come, lest they should be inveigled into a seraglio. In 1913, seventy young men, reportedly led by a priest and armed with boiled potatoes, sulphuretted hydrogen and loud voices, attended a meeting on Daniel 7 conducted by J. D. Gillatt in a Chiswick picture house. Unfortunately the details that have come down to us are tantalizingly vague. We are merely told that 'the meeting was not seriously disrupted'. A similar occurrence was reported by W. Maudsley at the Edmonton Town Hall.

Such disturbances were much more frequent than now. One of the more spectacular occurred at Cambridge in 1920 when W. P. Prescott was dragged from his platform in the Playhouse by undergraduates. His wife leapt up from the audience and clung to her husband, declaring that if they killed him they must kill her too. The two of them, and their soloist, Maud Farrant, were then



The graciously furnished entrance to the now demolished Stanboroughs Sanitarium, Watford.

dragged from the hall and down the street with a view to being ducked in the river. From this fate the timely appearance of a special constable saved them. Prescott, with commendable aplomb, then returned to the hall and delivered his address, the audience having apparently docilely awaited his return, and Miss Farrant sang her solo. In 1928 the denomination was threatened with legal action by the owners of a Dublin cinema, the screen of which had been smashed by missiles aimed by enraged Papists at S. G. Joyce. Perhaps the only time when Adventism in Britain has made the front pages of the national newspapers was connected with disturbances at an evangelistic meeting, but these came much later and will be chronicled in their proper place later on.

Stanborough College, successor to Duncombe Hall and Manor Gardens; superseded by Newbold College in 1931; now the Stanboroughs Secondary School.



The other flank of the evangelistic attacking force, the colporteurs, continued their labours. Their numbers were remarkably steady, 77 in 1896 (an increase of 71 since 1890) and the same in 1914, although, later, war-time conscription was to take its toll. Up to the time of the press's move to Watford, a total of almost 300,000 bound books (*Christ Our Saviour, Great Controversy, Bible Readings and Patriarchs and Prophets*) had been printed and sold in Britain.

These were, of course, all American books in origin and their manufacture in Britain points up the fact that Britain was still very much a mission field. The work was largely in American hands. Not only was the Union presidency always held by an American, but often the conference and mission presidencies were also, to say nothing of the principalship of the college, managership of the press and superintendency of the sanitarium. Several local pastorates were also held by

American ministers and it was the incumbent of one of these who became the first Adventist minister to lay down his life in Britain. William A. Shafer died (aged 30) in a Liverpool hospital on September 20, 1913, after having been taken ill aboard ship returning from the General Conference session. He had been one of the young men originally sent over by A. G. Daniells to the English college (then in Manor Gardens) for the purpose of entering the work here after graduation. Shafer had graduated in 1906, had married a British wife (the later Mrs. G. W. Baird) and had worked in Scotland and both English conferences.

Some of the American workers were somewhat distressed by the rather hybrid nature of British Adventism. They found it certainly less lax than its continental counterpart, but by no means conforming strictly to the American norm. Mrs. S. G. Haughey, wife of a prominent administrator, was not the last visiting American to ask 'Why do Adventists Drink Tea?' the title of an article she wrote in the *Missionary Worker* in 1913.

Britain may still have been a mission field, but it had already begun to be, in Adventist (or rather American sporting) terminology, a 'home base'. In 1906 A. A. G. Carscallen, another 1906 graduate, went out to British East Africa (later Kenya) and began the work in an area with which British Adventists were long to be associated. Carscallen was, in fact, a Canadian, but there was no doubt about the home origins of the missionary sent to Egypt in 1908. George Keough was an Ulsterman and another product of Manor Gardens and was long a luminary of the Church both in Britain and the Middle East.

It may be convenient to mention here that until January 1, 1923, the British Union was directly responsible for the British colonies in East and West Africa, but as from that date they came under the supervision of the European Division, of which Britain was one of nine union conferences. The British Union still had responsibility for sending missionaries to those territories, but no longer were the Union minutes to be enlivened by exotic mission items such as that on March 6, 1922, when Pastor Spencer Maxwell's request for a donkey was agreed to, provided that it did not cost more than £35. This decision, it was solemnly stated, was owing to the difficulties of travel in his area and was 'not to be looked upon as a precedent'. More prosaic matters, such as sustentation (first introduced in 1911), were thenceforth to engage the wisdom of the brethren.



Adventist conscripts of World War 1, 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).

chapter 5 WAR

IN his article on the opening of the sanitarium contributed to the 1924 Historical Number of *The Missionary Worker*, Dr. W. A. Ruble described the peaceful surroundings of the inaugural day in 1912. 'The old country house, standing amid seventy-five acres of woodland and open fields. . . . The surroundings presented a perfect picture of a peaceful summer's day. To the north of this stately building is a row of little country cottages, with their wallflowers and trellised roses. Tucked away in the bend of a meadow are fresh mounds of new-mown hay, and behind, standing like sentinels, tall trees tower up to meet the blue sky. In the foreground, cattle and sheep graze in a meadow, which runs down to meet the old Roman road, now a main road from Watford to St. Albans. . . . We wish that the peacefulness of the opening day might have always been enjoyed by the institution. Those who were present little realized the stormy, anxious days that were to follow.'

Perhaps those days had already cast their shadow before them in April 1910 when a harbinger of the new age had swept 400 feet above the Park in the shape of M. Paulhan's aeroplane on its way to winning the *Daily Mail* prize of £10,000 for the first plane to

fly from London to Manchester. Stanborough Park was to have another, and more dramatic, encounter with aircraft in 1926 when one piloted by a former college student named Salway, actually crashed in front of the B.U.C. office. The pilot, who was not seriously injured, was treated at the sanitarium.

In August 1914 the stormy, anxious days came in earnest. The sanitarium felt the first brunt in that it had several foreigners, from countries on both sides of the conflict, on its staff. Its buildings were offered to the government, but not taken over. Otherwise the outbreak of the holocaust seemed to make surprisingly little impact upon the denomination. At the very moment when the armies of Europe began to march, the British Union was holding its biennial session (quadrennials did not become the practice until after 1924) at Battersea Town Hall. The report of its proceedings made no reference to the war; and none appeared in the *Missionary Worker* until October, and then only in a reference to the transference of the European Division headquarters from Hamburg to The Hague. It was not, in fact, until the introduction of conscription in 1916 that the war really made an impact in British Adventist circles.

In the sphere of what is usually

termed religious liberty there had been few alarms and excursions before the war, apart from the prosecution of the press for Sunday working, already mentioned (there was to be a similar threat to the food factory in 1917). The Sunday trading provisions of a Shops Bill in 1909 had caused some uneasiness, somewhat surprisingly in view of the fact that it was concerned with the sale of intoxicating liquor, a business in which Adventists were unlikely to be engaged. This did, however, illuminate a problem which, from the Adventist point of view, was not cleared up until the Shops (Sunday Trading Restriction) Act of 1936 specifically allowed Adventist shopkeepers to open up to 2 p.m. on Sundays.

By 1936, however, more serious religious liberty matters were looming up, and it was precisely those of a similar nature that between 1916 and 1918 caused so much anguish in the denomination. As early as 1911 there had been a faint foreshadowing of what was to come. In that year a worker, visiting a barracks of Eastern Command, had converted a 'young engineer bandsman' named Bailey. Bailey thereupon presumably declined to perform his duties on Sabbath and was forthwith court-martialled and imprisoned. Special prayer was requested for him in August and in September he was released and discharged from the army. He was eventually baptized at Stanborough Park on December 17 and entered the college. The army, however, had its own back by declaring all barracks of Eastern Command out of bounds for the worker who had converted him. Seventh-day Sabbath-keepers, then, it seemed, were not likely to make good soldiers.

This, however, appears to have been forgotten in 1916 when the official Church line on conscription was that our men should declare themselves willing to serve in the Non-Combatant Corps, it having been ascertained that the Medical Corps was arms-bearing. At first all seemed to go well. Students at the college finishing their course in 1916 were allowed temporary exemption. Others were readily given non-combatant status. The Military Representatives* at the tribunals promised (with tongues how far in cheeks we do not know) to get the War Office to give Adventists work where they could keep the Sabbath. When it came to the crunch, however, such observance was viewed as a privilege, liable to be withdrawn at the whim of commanding officers, and not

* Those curious anomalies whose job it was to see that as many conscientious objectors as possible were forced into the army, and whose services were wisely dispensed with in the Second World War.

as the right it was imagined to be. In military thinking the whole thing was doubtless a piece of nonsense, which would be forgotten at the first threat of being 'broken to military discipline' (as the suggestive phrase then had it). In view of the fact that at least 130 Adventist young men were conscripted, it is not surprising that the record of experience was uneven. Bernard Belton, T. G. Belton, Nelson Knight and others wrote to the *Missionary Worker*, stating that they had had little or no trouble in securing Sabbaths off in the N.C.C. W. G. Chappell went one step further, and had himself recommended to the Pelham Committee for transference from the army to work on the land in Somerset. When the Home Office Scheme, under which 'work centres' (usually in prisons) were set up for conscientious objectors, became fully operative, a number of Adventists were given the benefit of its provisions.

As early as June 1916, however, there were indications that a Sabbath-free war in the army was scarcely to be expected. On May 23rd sixteen Adventists from the Watford area were inducted into the 3rd Eastern N.C.C. at Bedford Barracks. They were then shipped to France, from which one of them, H. W. Lowe (a later Union president), wrote in June to say that they had been given Sabbath free before they had even asked for it. On the 17th of that month, however, two of their number, W. W. Armstrong (another later Union president) and James McGeachey (later to join the Seventh-Day Baptists), were ordered to work in the docks as usual although it was Sabbath. They refused and were 'handled roughly'. Then they were taken to the docks and made to stand in full view of their fellow-workers, in the hope that opposition and ridicule would break their spirits. The military appear to have overlooked the fact that most men in the N.C.C. were likely to be there because of adherence to principles, religious, political or humanitarian, and would therefore be inclined to sympathize with a determined stand. There was no ridicule and so, after one and a half hours, the two were marched back to camp and sentenced to fourteen days' 'No. 1 field punishment'. This involved hard labour during the day followed by two hours' 'crucifixion', which meant being strapped together, back-to-back, with the arms tied up to a gun carriage or tree. The regulations prescribed a medical examination before this could be undergone, but nowhere could a doctor be found to examine them. The matter therefore stood over to the following day, when better sense

prevailed and they were given Sabbaths off in return for a promise to make up time during the week. A little later in the same year, two brethren in Britain, H. Yeates and S. G. Joyce, spent 96 hours in a military prison for refusing to work on Sabbath, but an opportune change of commanding officer brought about their release and a promise of no further molestation. Another four in September 1917 suffered a similar experience.

It was, however, the group in France—reduced to fourteen by the posting away of Hubert Dew and Henry Hyde—upon which the most severe wrath of the military machine was to fall. After the incident involving Armstrong and McGeachey things went reasonably well and the fourteen were even on occasions able to hold meetings in their hut. In November 1917, however, a change in their company command brought trouble. On November 23rd they were ordered to work on after sunset. They refused on the ground of religion. It was pointed out to them that, under Section 9, note 7 of the Army Act, religious scruples furnished no excuse for disobedience.* They still refused and were promptly court-martialled and sentenced to six months' hard labour at No. 3 Military Prison, Le Havre. Here they presented their Sabbath case to the commandant, but were told that in prison everyone worked seven days a week. The information that 'dead men tell no tales' was thrown in as further encouragement.

An example of what awaited them had already been meted out to one of their number, Armstrong. In 1935, another of the fourteen, Albert Penson, wrote that Armstrong was 'singled out mistakenly by the authorities at "No. 3" as the ringleader of the rebels who dared to defy the bludgeon blows of the prison guards at sunset on Friday November 23, 1917. I can see him now, after we had spent a night in the cells for our defiance. With two eyes punched to a pulp by the military police, I had the privilege of doing an hour's shot drill with him next morning. I saw him dropping exhausted under his burden of forty pounds of concrete slung around his neck, with his arms pinioned behind him, being made to march up and down a corridor. I was in similar harness but I had escaped the treatment meted out to him the night before. Never shall I forget how he dropped unconscious, the guards picking him up and literally flinging him down on a stone floor of a cell, and

* A provision doubtless inspired by the circumstances surrounding the outbreak of the Indian Mutiny in 1857 when the devout Hindu and Moslem sepoys had mutinied upon receiving orders to bite cartridges greased with cow and pig fat.

throwing the dirty contents of a fire bucket over him. Soon after he went delirious, and the prison doctor ordered the concrete weights to be taken from his neck. The guards had not even thought of that! This was probably the only time that two of the Adventists were together, for part of the punishment consisted of being separated from each other, so that individual attempts could be made to break the men's spirits.

Writing in 1973, H. W. Lowe recalled details of what happened to him. Everything, he remembered, had to be done 'at the double', even when weighted down with the concrete slabs, which were tied over the shoulders with wire rope. Work was usually heavy stevedore labour in the docks, but often it was pointless activity such as hours of sawing logs with blunt handsaws. Every night the men were made to polish six rusty horseshoes with sacking until they shone, whereupon they were thrown out to rust again. Hours on end of 'crucifixion' were inflicted by the guards. On the first Sabbath after their initial disobedience they were manhandled upon stopping work at sunset and driven with whipping and punching into the cells. There, in solitary confinement, each man was placed in irons. The irons were kept on for eight hours at a stretch, causing excruciating pain. One refinement of the torture was to tell each man that all the others had given way and worked on Sabbath, but in various ways the word got around that all had, in fact, stood firm.

The six months might well have proved death sentences, but after one month the men were transferred. This was not because of any magnanimity on the part of the military, but because the affair had come to the ears of those higher in authority and awkward questions were beginning to be asked. As Penson put it, 'just a month later we marched out of that sink of iniquity with the lightest hearts in the world—unbeaten and unbroken, although scarcely recognizable to each other . . . on December 22, 1917 . . . they gave us three days' rations and our personal belongings and almost drove us from the prison, under rifle and bayonet escort'.

The fourteen were sent back to England and lodged temporarily in Wormwood Scrubbs Prison. They were probably the only men who have ever been pleased to be in the Scrubbs on Christmas Day! It was, wrote Penson, 'like a dream'. After a hearing by the Central Tribunal they were released from the army and from the civil prison and were passed on to Knutsford Work Centre under the Home Office Scheme. But some measure of recom-

pense was already being arranged. In January 1918 the British Union Conference committee voted to protest to the War Office about the ill-treatment of the young men. In response, W. T. Bartlett was invited to that august institution, which, to its credit, seldom failed to investigate thoroughly complaints of cruelty to conscientious objectors. He was told that there had already been a full investigation; several officers had been reprimanded and some even reduced in rank for their part in the affair. What, the interviewing general* wanted to know, could be done for the men? Bartlett suggested that they should be released from the work centre and allowed to find work of national importance for themselves. This was arranged and by July all fourteen were back in civilian life, four of them being employed on the Stanborough Park farm and estate. Others in work centres were not released until after the end of the war and some of those who remained in the N.C.C. did not get out until December 1919.

In other respects the war left the denomination comparatively unscathed. Ministers were exempt from call-up, although at one stage it seemed likely that the Military Representatives would succeed in dragging licensed ministers into the net. This danger was averted in a test case before the Exeter magistrates in which F. L. Chapman, a licensed minister, was summoned for failing to report for military duty. He was granted exemption as 'a regular minister of a religious denomination'. Thereafter licentiates were left in peace, unlike those 'evangelists' or 'ministers' of certain denominations, who, upon close examination, turned

* Almost certainly, Major-General Sir Wyndham Childs, Director of Personal Services.

out to be laymen in everything but title.

The college was offered to the government in 1916 as it was thought that conscription would decimate the attendance. The offer was again declined and it was just as well because the 1916-17 school year opened with 52, which was more than half the total of the previous year, although ladies predominated and many of the 'men' were 14-16 year-olds. The sanitarium struggled but survived. The food factory and press enjoyed reasonable prosperity. Indeed, it seems that the latter was producing more than the colporteurs were selling, for in March 1918 the canvassers (whose names, territory, number of hours worked, sales, etc., appeared regularly in the *Missionary Worker* in those days) were given a sound rebuke for averaging only 13 hours a week, 'less than bank hours' the writer observed. At two shillings an hour, which was their average, they could have brought in £2.10s. a week by working 'bank hours' (10.3 five days a week). Young ladies were exhorted to fill the places left vacant by conscripts. 'Why should many of our God-fearing, faithful, intelligent and active young ladies be content to spend their time, say, in domestic service—many times in embarrassing circumstances and for little remuneration when there is open to them this profession?'

The membership grew from 2,155 in 1912 to 3,253 in 1918 and income increased every year during the war. The number of workers decreased, but this had been the tendency before the war, occasioned largely by the return to their homeland of many American workers, partly because their wives seemed to find the English climate trying, and partly because the B.U.C. was deliberately working towards self-sufficiency.

(divided into six standards) and 22 in the Lower or Primary. All in one room! In 1920 the school was moved to an army hut, situated roughly where the Estate Hall now is, which had been vacated by the college students. In 1928 it moved again, this time to Sheepcot Villa. In his report to the B.U.C. session held at Derby in 1919, M. N. Campbell, the president, said that 'one or two' more church schools were planned for the autumn in other places. They took a little longer to organize than expected, but by January 1923 four more were in operation at Plymouth, Southend, Chiswick, and Walthamstow.

The war had scarcely ended when it became known that the James estate called Kingswood, adjoining Stanborough Park, was to be put up for auction if not sold previously by private treaty for £18,000. Kingswood was over twice the size of the original Stanborough Park. There were 163 acres with a large house, four smaller ones and a farm. A sub-committee of the B.U.C. was set up to consider the matter and resolved that, ideally, the church should seek to buy 87 acres with the house and a lodge at a maximum of £10,000. No private treaty sale was made, but when the property came under the hammer on May 9, 1919 it was offered as a whole. The denominational representatives swallowed hard and bid up and up until it was knocked down to them at £16,200—less per acre than had been paid for Stanborough Park 13 years before. £5,000 was given by the General Conference. Part of the remainder of the purchase money was borrowed from members who were asked to make interest-free three-year loans to the Union. The whole added up to a considerable amount of indebtedness (£40,000 in 1921), and to some extent it was this that doomed the Caterham Sanitarium, which, with its many defects for denominational purposes, had the advantage of being readily saleable, £6,000 eventually being received for it and £1,500 for that part of its furniture which was not transferred to Stanborough Park.

Indebtedness, however, did not deter the brethren from pressing ahead with extensions of old projects or the initiation of new. It is true that in 1920 it was voted to build only part of the proposed extension to the Stanborough Park Sanitarium because the whole as planned would cost £17,000 and only £10,000 was immediately available. This extension took the form of the south wing, which, when completed in 1921, doubled the effective accommodation to 60. A further extension took place in 1926.

chapter 6

THE DAY OF LARGE THINGS

THE immediate post-war years were to be ones of expansion, but in one respect at least the expansion began even before the war ended, for in May, 1918, the first big city-wide evangelistic campaign was launched in The Free Trade Hall, Manchester with J. D. Gillatt (soon to be cut down in his prime) as the evangelist. Two thousand were present on the opening night and the average for the first five meetings was 1,500. Sixty-five were eventually baptized in October and a further 29 by May 1919. Thus encouraged, the B.U.C. committee voted to form a 'Union Evangelistic Corps'.

The post-war expansion was to be particularly noticeable at Stanborough Park, but there also it had begun in a modest way even before the Armistice. Since the closure in 1908, after only four years of operation, of the Kettering church school, this branch of denominational activity had been unrepresented in Britain. In September 1918, primarily as a means of providing teaching practice for students in the college, the Watford church school was opened in one room of the college building, with 30 enrolled. In its second year of operation it had 41 pupils, 19 in the Upper Department

Another extension was to the college. The Kingswood house was pressed into service as a dormitory, but with 190 students (and 30 refused for lack of accommodation) in 1920 it was obvious that an addition must be built. The General Conference stepped in with the offer of a loan of 100,000 dollars for five years at a low rate of interest to finance the sanitarium and college extensions, the loan to be repaid (starting in 1924) out of sanitarium earnings (part of this loan was eventually wiped off by the G.C. in 1922). By early 1921 the new wing to the college building had been completed, that part of it which today houses the cafeteria, etc. The other wing, voted at the same time, but for a later—unspecified—date, was, in fact, never built.

Immediately this had been done and even before the sanitarium extension had been finished, a site was marked out for new B.U.C. offices. This was to replace the offices hitherto used in the press building and to cost £2,500. It seems that this order of priorities caused a little heart-searching, for the same B.U.C. minute which records this vote records also that the need for a church at Stanborough Park would be met by enlarging the college chapel. There was a little delay over the office project because of differences with the architect, whose original plan

for a two-storey building, the ground floor of which would be a packing room for the press, was referred back to him as 'unworthy', but eventually in 1921 'a neat bungalow' was decided upon and an opportune bequest from Australia financed its construction in 1922.

At this same time an entirely new venture was planned. In February 1919 a committee was set up to look into the possibility of beginning an old people's home. In July a long constitution was drawn up and the Kingswood house was designated as the site. The need of youth, however, proved greater—or, at least, more vocal—than that of age and Kingswood was appropriated by the college. Almost a year later a suitable property at Leavesden came onto the market at £3,000, but the Union moved too late. The old folk were left with a constitution, but no home.

Obviously some steps had to be taken to reduce the accumulated indebtedness. The readiest instrument to hand was the sale of land. In the spring of 1921 ten acres of the Kingswood estate were sold for £1,750 (£75 an acre more than had been paid for it). By the next year another 21 acres had gone for £4,250, in addition to timber for £500. These sales were of that part of the Kingswood estate to the east of Sheepecot Lane, on either

side of what later became Sheepecot Drive, extending up to the later route of the North Orbital Road and to some small extent northwards beyond it. In 1925 just over five acres on the west side of Sheepecot Lane were sold for £1,500. By 1929 land and trees had been sold for an amount almost equal to the original purchase price and over 100 acres were still intact. In 1926 a plan for a new road, the North Orbital, was mooted. At first it seemed likely that this would take only a small part of the estate and leave the rest as a workable unit. The B.U.C. voted its willingness to sell the part needed for the road for £2,500. By 1928, however, it was apparent that the road would, in fact, cut the estate into two, passing close to Kingswood house and making the continuance of a viable college farm impossible. It was therefore decided to sell the remainder of the estate and move the college elsewhere. On April 30, 1930, the last 105 acres of Kingswood were put up for sale at the London Auction Mart and fetched £24,000. This was £6,000 less than had been hoped for, but considering interest rates prevailing in the 1920s, Kingswood had by no means been a bad investment. The ghost of that venture on real estate business was to haunt the B.U.C. boardroom as late as 1970.

To revert to its purchase: the transaction was to be an indirect cause of trouble. The 1920s were a period when the Church in Britain experienced a good deal of trouble both from within and without its ranks. It did not, for instance, escape the 'Troubles' in Ireland. One member was shot at three times through his front door and another was kidnapped

Kettering Church School, 1906 (Britain's first church school). Headmistress: Miss Margaret Bacon (sister of Pastor Alfred E. Bacon, one-time president of North England Conference).

BACK ROW: M Martin (U.S.A.), Leonard Jessop, Miriam Martin (U.S.A.), Mabel Bithray, Nellie Woods (Hastings), Connie Baldwin (wife of Pastor A F Bird), Ada Baldwin (wife of Pastor Robson), Grace West, Nelly Cox, Cyril Chapman, Olive Ball.

MIDDLE ROW: George Jolly (U.S.A.), Jack Bithray, Florence Woods, Alfred Bird (pastor), Violet Woods (Mrs. Charles Meredith), Gertrude Martin (U.S.A.), Grace Martin (U.S.A.), Vina Chapman, Beatrice Jolly, Bert Wise (Australia), Madge Bithray, Percy West.

FRONT ROW: Raymond Chapman, Willy Jolly, Leonard Martin, Gladys Bithray, Ivy Baldwin, Albert Baldwin, Fred Woods, Leslie Jessop.



by the I.R.A., taken over the border, imprisoned for two weeks and then released to find that his barns and produce had been razed to the ground in his absence. L. W. Barras in Belfast was threatened with assassination when he spoke on the Papacy, but no attempt was made.

There was also trouble within. There were bothersome questions about the orthodoxy of someone connected with the college, but these were eventually resolved without resignations. In 1921 the B.U.C. president, M. N. Campbell, found it necessary to refute what he termed 'false reports' which were being put about the Church in a whispering campaign. He gave two examples, but implied that there were more. It was alleged that his outfit for a recent trip to West Africa had cost £500. It had in fact, cost £38 15s. 8d. The second example was almost ludicrous: some ducks had been bought by a college farmer and had promptly been disposed of by order of the board as unclean. This, it was said, had caused a loss of £200; Campbell pointed out that, as there were only 20 ducks, this was absurd.

The trouble over the purchase of Kingswood was connected with the incursion of the Advent Reform movement into the London area, where it carried off the minister and thirty members of the Battersea church, organized only a year previously. So serious was this threat considered to be that on August 23, 1922, the *Missionary Worker* carried a special supplement answering the chief charges made by the Battersea group against the brethren. One of these, as indicated, was over the purchase of Kingswood, which, it was alleged, had brought the British Union to the verge of bankruptcy. This was refuted by an impressive display of statistics, but perhaps it was slightly pardonable for uninformed laymen, seeing the vast proliferation of buildings, extensions and land, to be a little worried on that score. Another grievance of the 'reformers' was the closure of Caterham. Another was that all church property was held by the Seventh-day Adventist Union Ltd. (later British Advent Missions, Ltd.). In reply to that Campbell referred to American experience: 'As a result of neglect in former ages to properly safeguard our denominational properties in America we have lost two sanitariums, an Orphans' Home, an Old People's Home, and several church buildings. In each case the local board of trustees apostatized and carried off the property'. There was also, of course, the predictable complaint that the Adventist Church was not democratic enough. Adventists who had borne

arms in the recent war were said to have done so 'with the consent of the leaders'. Vivisection practised in the medical school at Loma Linda was included, although it could hardly be laid at the door of the B.U.C. Perhaps the most interesting of the complaints concerned 'a certain overseas brother' who had been refused employment by the Union. The 'reformers' had taken up his case and had used his correspondence with the B.U.C. to add fuel to the Battersea fire.

As far as Britain was concerned, 'reformed Adventism' was a flash in the pan, and it had only a little more success than such later excrudescences on the body politic as the Shepherd's Rod and Brinsmeadism, although, doubtless, causing as much trouble and necessitating the use of as much ink in refutation. Reformed Adventism committed suicide when its prophetess, Mrs. M. W. Rowen, who claimed to be Mrs. White's designated successor, predicted the close of probation for February 6, 1924, and the Second Advent for February 6, 1925. The former might have been a safe prediction, in that no one could have known whether or not it had been fulfilled; the latter was disastrous. If Mrs. Rowen retained any credibility thereafter, it was effectively destroyed by her involvement in an apparent attempted murder in 1927. At home a potentially more troublesome situation was to arise in an entirely unexpected quarter—evangelism.

Encouraged by the results of the Manchester campaign of 1918-1919, the denomination planned more big-city efforts, particularly in London. To further this end, a property, Lindrick House, Seven Sisters Road, Finsbury Park, was purchased in 1919. Until its sale in 1925 this served both as the headquarters for the South England (later South British) Conference and—much as 'The Chaloners' had done in former times—as a training centre for Bible Workers. In 1919 also, a Presbyterian church in Lambeth was purchased and a campaign held in the area.

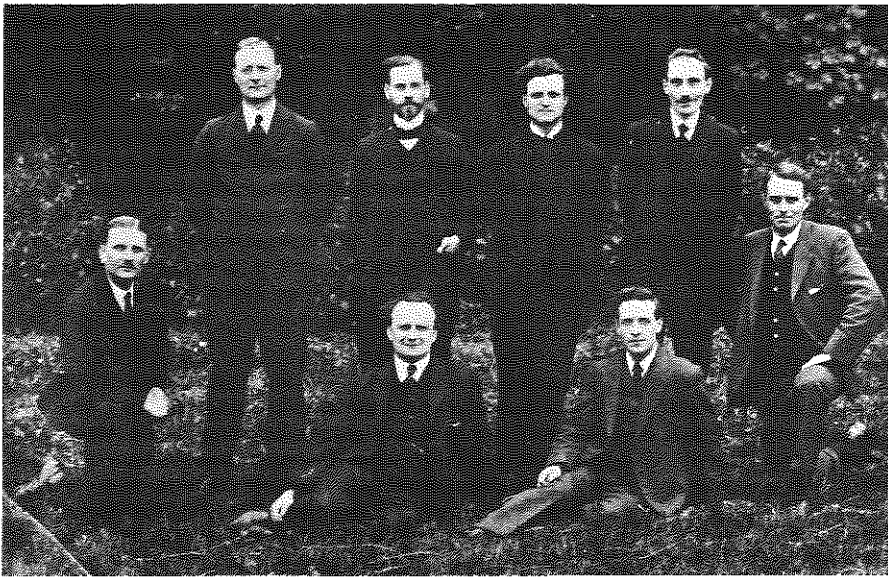
As to the campaigns: O. M. Dorland went to work in west London and eventually in January, 1922, a new church building was dedicated at Chiswick at a cost of £1,100 (it was destroyed by fire in 1971) and a year later a church school was opened there. In south London W. Maudsley began work in Wimbledon and held campaigns there in both 1923 and 1924. By the end of the former year, the Wimbledon church—not yet a year old—was the second largest in the Union with 140 members and by mid-1924 a church building was under

construction (it was destroyed by bombing in 1940).

Spectacular as these successes were, gradually the evangelistic spotlight began to focus upon one man—perhaps the most outstanding British Adventist evangelist of all—Lionel W. Barras. On January 19, 1921 Barras opened in Belfast with an attendance of 1,200, despite a concurrent campaign by Gipsy Smith. His numbers rose to 1,500 on the third night and 1,700 on the fourth. At the seventh meeting, when the change of the Sabbath was presented, 1,400 were present and this number was still holding on the tenth night. Fifty-five new members were baptized and Barras moved on to London to begin a campaign in Walthamstow in February, 1922. The attendances were somewhat smaller here; 1,200 at the opening, 900 the second night. It was a previously unentered area, but as early as July 1922 a church of sixty members was organized. By December, a building (a former synagogue) had been found, purchased and dedicated (it was destroyed by fire in 1929). It, too, had a church school by January 1923. The 1923 campaigning season found Barras in neighbouring Leyton. The campaign was closed down early apparently for lack of funds but still achieved reasonable results.

In 1924 came what was claimed to be the biggest evangelistic campaign ever held by Adventists in Britain. On February 22, two weeks after Maudsley had opened his second year's work in Wimbledon with 1,300 out, Barras launched out at the Rink Cinema, Finsbury Park, close to the historic centre of London Adventism, with 2,500 present and hundreds more turned away for lack of space. The fourth night attendance equalled the first. At the end of March, despite a bus and tram strike, there were still 2,200 at the Rink, and 400 came to the first Sabbath meeting of the campaign. In April one attendance exceeded 2,600. It was no wonder that a tobacconist, whose premises adjoined the cinema, complained that his trade was being adversely affected by the queues. By July, Barras could write in the Historical Number of the *Missionary Worker* that 130 were keeping Sabbath and over 100 of these were in the baptismal class.

Coupled with the successes at Wimbledon it was small wonder that on the same page of that issue a photograph of the Albert Hall (seating capacity 10,000) appeared, with the caption, 'The Hall of the Future'. It was in fact so to be (in 1971), but not in the way then thought. Barras continued for three years at Finsbury



Ministers who were fellow students. Picture taken in 1920.
 BACK ROW: F C Bailey, F L Chapman, S G Hyde, T H Cooper (father of V H Cooper).
 FRONT ROW: Arthur S Maxwell, E E Craven (Ted), Lionel Barras, Spencer G Maxwell.

Park and had even more attending in his third campaign than in his first, and more attending the final meeting of that campaign than had attended the first meeting of it. The average attendance for the series was over 2,000. In 1925 Barras was made Union Evangelist with the proviso that he continue to work in London during 1926 and 1927.

The future—and the Albert Hall—had apparently to wait a little, but the South British Conference did the next best thing and booked the famous Queen's Hall (to be destroyed by enemy action in World War II) for ten Sundays for a campaign to begin early in 1927. There was no doubt as to who would be the evangelist. Barras was put on the Union Committee, granted ministerial credentials and given the rare privilege—for those days—of a trip to Palestine. His rise had been meteoric, but, alas, meteors have a tendency also to fall quickly. He fell sick. His doctor ordered three months' rest; he saw a specialist and went to Gland Sanitarium for treatment. The booking at Queen's Hall was cancelled. The sad story then moved swiftly to its conclusion. In August 1927, Barras was recommended to find work on a farm for one year and various provisions were made for his wife and children. This, however, does not appear to have worked out, for in September 1927 he resigned from the ministry.

Unfortunately things did not rest there and early in 1928 the London members had to be told 'exactly how matters stand' and in July of that year a committee was appointed 'to take under consideration the membership of L. W. Barras and his agents'. In

the same month the committee recommended that he be disfellowshipped as he was no longer 'living in harmony with the principles of the denomination' and suggested that the members associated with him be visited to discover their attitude towards the Church so that appropriate action might be taken. So ended the brief, but brilliant career of British Adventism's most successful evangelist.

The Barras case, although the most outstanding because of the success of the man, was not the only troublesome incident between the administration and the evangelistic corps at that time.

Typical crowd attending evangelistic series conducted by Pastor S. G. Hyde.



At least one other evangelist left the Church and there were sharp exchanges between presidents and evangelists on other scores. The possession of motor cars seems to have been a sore point and in 1927 a policy governing their use had to be drawn up. Perhaps the least of the B.U.C.'s worries over its workers was reflected in a 1922 action which disapproved the wearing of the clerical collar (the 'Roman collar', as it would have been called in the nineteenth century) and other quasi-clerical garb. Judging by the photographs of workers with which A. S. Maxwell was wont to embellish the *Missionary Worker* at that period, it appears that, although only a few evangelists wore the regulation collar of certain other denominations, most came as near to it as they could without incurring too much of the displeasure of the brethren!

In his presidential address to the 1928 session of the B.U.C. at Birmingham, W. H. Meredith hinted that the large evangelistic campaigns had not perhaps had the effect hoped for. 'We wish we could be sure that this has been in the best interests of the work for it is evident that when we enter into a plan of greater publicity there should be greater consecration in our own hearts and lives and we should better represent our Master and the truths we profess . . . We would pray more and more earnestly that the men carrying our evangelistic efforts, and who are continually in the lime-light of the public, may be men wholeheartedly for God and His truth; that success may not spoil them but only inspire them to further effort.' It was a sad statement.

PROGRESS AND PREJUDICE

BARRAS had gone, but the greater part of his work lived on and it raised problems of accommodation. Lindrick House was totally inadequate to take the influx of new members. In 1925 W. A. Spicer reminisced and looked forward, 'Riding out by bus to North London I passed the road where 38 years ago an apartment was rented for three lady Bible-workers who went out to do our first work in the great city. . . . What are the brethren to do with the meeting-house problem in North London, for instance? The additions have driven the church from its old meeting-place to a poorly located hall, which is already insufficient. The baptismal class organized after the effort last year very nearly filled the old meeting room.'

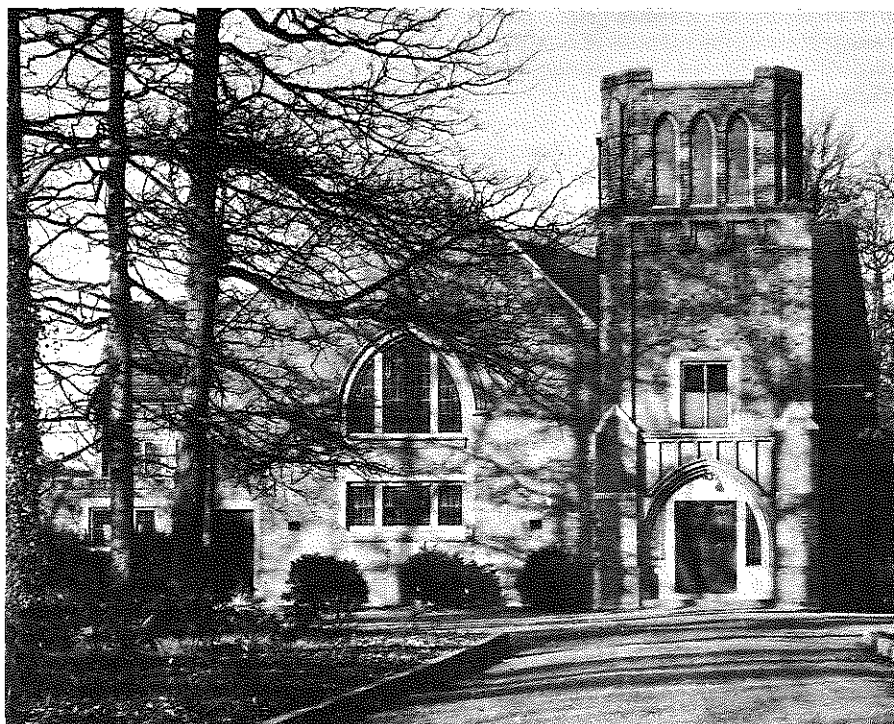
Later that year Lindrick House was sold and the S.B.C. office moved to 45 Finsbury Park Road. The church met in a hall over a furniture shop reached by a not very salubrious staircase. In March 1926 it was decided to build a church in North London. But the first attempt (at 30 Woodbury Down Road) came to nothing because of local opposition to a church there. In July the General Conference offered help. Spicer's sentimental journey had paid off. Eventually a leasehold property was found at 395 Holloway Road, only 200 yards from 451 where the press had been established in 1887. As well as land on which a church could be built, the property contained 'Eagle House', which could serve as local conference headquarters. The General Conference gave £8,300 and the B.U.C. £3,000 towards the cost, and plans were laid for a church seating 650-700 (the north London membership was 242 at that time). On August 2, 1927, the foundation stones were laid, an event celebrated with the taking of 'moving pictures'.* In January, 1928, the S.B.C. moved its offices to 'Eagle House'. The construction of the church proceeded with remarkable rapidity and on February 18, 1928 it was dedicated.

Meanwhile parallel developments were going on at Stanborough Park. In 1926 Granose and the sanitarium were authorized to extend their buildings, but the only church building was still the Town church dedicated in November, 1921. It had cost a total

of £1,700, including £300 for land and had been built under the enthusiastic guidance of A. S. Maxwell, who had only arrived in Watford in March of that year. The following year it became the first British Adventist church to be registered for the solemnization of marriages. It was obviously too small, however, for the large number of believers now congregated around the Park and other meeting-places were unsatisfactory. Finally in April, 1927, the building of a church on the Park was authorized. The stone-laying took place on November 14th, the denominational employees being given a half-holiday to watch, and, if they wished, to buy bricks at one shilling each, and on July 22, 1928 the new church was opened. It had cost £6,900 and was dedicated free of debt. In connexion with the building of the church the idea of having a Stanborough Park cemetery was mooted in 1928, but it came to nothing. It would have been well patronized. The proximity of the North Watford Cemetery, and—perhaps—of the expected Advent as well, told against it.

Holloway and Stanborough Park were the most outstanding examples of church-building in the period, but there were others. Wimbledon, Walthamstow and Chiswick have been noted. In

Stanborough Park church, Watford.



1923 Newport (Mon.) was acquired and in 1927 Bristol (Arley Hill) was opened. In 1929, as a necessary result of another Maudsley campaign, a church building was purchased in Glasgow. In 1930 a church was acquired in Dublin (there had been plans for one as long ago as 1908). In the same year buildings were purchased or built at Hove, Reading and Plymouth.

There was, in fact, a miniature boom in church-building, so much so that the Union had to lay down a policy on the matter. Following Maxwell's Watford lead, enthusiastic pastors were bombarding the *Missionary Worker* with appeals to the rest of the field to help their particular projects. It was therefore decreed in 1923 that campaigns for funds, negotiations for land or buildings and the drawing up of plans and specifications should be undertaken only with local conference approval.

Despite this building activity, however, few of the 104 churches and companies existing in 1925 had their own buildings or even suitable rented accommodation. In April, 1928, the *Missionary Worker* stated, as it looked over the fifty years since the arrival of William Ings at Southampton, 'Today we have Stanborough Park with its four institutions, many church buildings, between 4,000 and 5,000 faithful members in this country and scores of workers in the U.S.A. and in other countries who accepted the message in some section of the British field.' As to church buildings this was a trifle too sanguine. A glance at the church directory, which in those days was regu-

* This was not the first Adventist 'movie' made in Britain. Earlier that year a film, 'The Press in Action' had been shown at the annual Colporteurs' Council.



larly published in the Union paper, shows only about 15 church buildings owned by the denomination (and of these, 6 were leasehold) and all-too-many other groups giving as their address a private house, or 'over coal supply', or 'over bakery', or in an assortment of Co-op, Y.M.C.A., or Rechabites' halls.

This was the more unfortunate in that, despite the counter-attraction of wireless, people were still used to going out for their entertainment or enlightenment and so public evangelism continued to prosper. In 1926 Maudsley in Glasgow was getting attendances of 1,800 even after the presentation of the Sabbath. On his 26th night 900 were present. In 1928 in a comparatively small town, Northampton, where there were but 12 members, A. K. Armstrong had an opening attendance of 2,000. After a highly successful campaign in Brighton and Hove S. G. Hyde moved on to Norwich, an unentered town, in 1928 and pioneered the work, the substantial harvest of which was to be reaped later. He then

opened in the Ulster Hall, Belfast, in January 1929 with a full house. Tents were brought back into use in the summer of 1930 (it was noted that 'none but our older workers have had any experience in tent efforts') and G. D. King in south Birmingham and Clifford Reeves in Louth reported full attendances. Moreover, as will be seen, in that year evangelism was to touch heights not experienced since Barras.

Although it must be admitted that the picture was patchy (A. F. Bird in 1930 held five meetings in Prestatyn without attracting one non-member—and, with commendable frankness, reported the matter in the *Missionary Worker*) the campaigns usually started well and some maintained their initial impetus for many meetings, but there was a fatal flaw. Not only did many 'interested' persons drop off when the move was made from the plush of the Super Electric Kinema to the slatted wooden folding chairs of the Oddfellows' Hall, but probably more were lost when they were faced with the back door flanked by sentinel

dustbins, which was reached through a washing-bedecked courtyard and opened onto several flights of dingy, fag-ended stairs (with faithful, but old and panting, saints recovering breath on every landing), at the summit of which were the beery headquarters of the local British Legion, or some similar worthy institution, with the battle-honours on the wall and a notably deficient upright in the corner. Not until well after the Second World War was this sort of situation seen for the disgrace it was. By then, however, the climate of public opinion as regards religion had changed radically.

As far back as 1923, the editor of the *Missionary Worker* (who had a family interest in missions, as his brother had been one of the large party sent to Kenya in 1920, as soon as the government allowed missionaries to enter that country again after the war, and could not, therefore, be accused of parochial bias) had given what was, in his opinion, one reason for the comparative lack of progress of the work in Britain. He had written,

'For some time past we have been sending our best in men and our utmost in money to the African missions, and largely in consequence our home membership is small and our force of labourers is sorely depleted. Now that the European Division has taken over our African missions . . . we shall be free to concentrate the greater part of our energies on work in the home field.' In 1931 this thought was expressed thus: ' . . . we have all been educated to consider that it is more acceptable in the sight of God to save the heathen of Africa than to bring Welsh miners, Scottish crofters, or Irish Catholics to a knowledge of the truth. It is our deep conviction, therefore, that until that view is modified we shall not make the progress in these home fields that we should.' Again in the same issue the theme was taken up: 'We have allowed ourselves to become unbalanced in our interests. The romance of Africa has swayed us. And while we have been pouring our best in men and means into distant countries we have sadly neglected the pressing needs all around us. . . . Friends let us develop Britain!' As late as 1946 it was thought worth while to mention that in the period 1926-35 the British members sent overseas £155,500 (including Ingathering) and spent £48,000 on evangelism at home; and that in the period 1936-45 the figures were respectively £263,500 and £53,500.

The only immediate result of the 1923 re-arrangement was that Britain was allowed to reduce its Ingathering goal from £10,000 to £4,500 and the campaign in consequence was cut from three months to six weeks, but as the 1922 total in any case had been only £8,200 and the 1924 total, for example, was scarcely less, that was a distinction without a difference. Another incidental result was that the experiment, begun two years previously, of having paid Harvest Ingatherers was dropped. In any case, because of the European financial crash, centring around the German inflation, the British and Scandinavian unions rapidly found themselves the main financial supports of the work in Europe. The money simply went there instead of to Africa. The men still went to Africa and increasingly—and not always officially—in another direction where they did not have to learn a new language and where the rewards in satisfaction were considered more substantial.

The fact that English was the denominational *lingua franca* was important in another context than that of the migration of British workers overseas. When in 1928 it was decided to divide the European Division into

four (Northern, Central, Southern and Russian) it was logical for the headquarters of the Northern European Division to be located where that language was spoken and where, incidentally, was its strongest field financially. In 1929 the property at 41 Hazel Gardens, Edgware, was constructed, an office block cleverly disguised as three houses.

In 1928 the golden jubilee of the work in Britain was celebrated. Perhaps not untypically, this auspicious occasion was marked by a special appeal—to clear off the debt on the new North London [Holloway] church by May 23rd, the 50th anniversary of Ings' arrival. There was also an appeal for gifts of ten shillings apiece to purchase chairs for the church. The result of the chair appeal was not published, but £400 was still owed on the building when the B.U.C. session convened at Birmingham in August.

The delegates assembled at that gathering had the pleasure of singing their hymns from a new book. The *Advent Hymnal (Revised)*, a revision of the book published in 1915, had been published in May at a total cost of £800, which would be offset not only by home sales but by its being adopted as the standard hymnbook in Australasia. It would, its enthusiastic compilers believed, be 'in use until the Lord comes'. It was, in fact, superseded by the *New Advent Hymnal* in 1952.

The delegates at Birmingham were also able to read in the *Missionary Worker* the editor's idea of what course British Adventism would take before the Lord did come. In an article entitled 'The Day After Tomorrow—a Vision' published on July 13th, the scene in the Albert Hall on August 4, 19—was depicted. Brethren A and B are conversing. One points to 'those masses of people packed tier upon tier to the topmost gallery—and all of them Seventh-day Adventists.' (In the event, the fulfilment of that part of the vision took place on June 26, 1971). 'Yes', responds the other, 'and I remember when we built the New Holloway Hall back in 1928 some people said we would never fill it.' Listening to this dialogue further, it is learned that the Union membership on August 4, 19—is over 15,000, that there are 300 regular colporteurs, *Present Truth* circulation is 250,000 and *Good Health* 100,000 per issue; that a chain of health food restaurants and stores operates all over the country (in 1928, in fact, Granose was authorized to look into the possibility of establishing such in London, but nothing came of it); and that the sanitarium is packed out and has had to build three new places.

The larger part of this vision still carries. There are many reasons for that. One contributory factor, however, has been the bitter prejudice which has pursued the Adventist Church in this country for so many of the intervening years. An outstanding example of this was reported in the same journal only two weeks after the publication of the 'Vision'. This prejudice was born partly of ignorance, but not always so, for in 1920 the *Missionary Worker*, with unconscionable irony, had written of Watford, ' . . . although S.D.As are better known there than in any other town, and there is therefore considerable prejudice. . . .' One expected the opposition of Roman Catholics, such as S. G. Joyce experienced in Dublin in 1929, above-mentioned, and A. S. Maxwell himself was to encounter in 1931, when his slide-lecture 'What I Saw in Rome', given at a C. A. Reeves campaign in Grimsby, was broken up, but in the inter-war years it was largely from evangelical circles, fed by such tracts as Pollock's 'Seventh-day Adventism briefly tested by the Scriptures', which, like all its ilk, was a re-hash of Canright, that the most determined bigotry was experienced.

It was the intrepid editor, once again, who was at the centre of the incident in 1928, in which he was made to feel the wrath of the pious left. In July of that year, he and Arthur Warren set up a Stanborough Press stall at—of all places—the Keswick Convention. His account of what happened is worth quoting: 'Men and women swarmed out of the great canvas cathedral—where they had listened to moving addresses on the love of God and the power of the Holy Spirit—and came scowling and murmuring around the new stall. Somebody started giving away green leaflets telling the people to "recoil in horror" from us . . . We were called "sons of perdition", "children of the Devil", and our coming to Keswick was the "last and greatest effrontery of Satan."' Maxwell seems almost to have enjoyed the incident, but, multiplied in various ways as it was in many places where Adventists (often with less resilience than he) tried to work, that sort of thing did much harm to the progress of the cause in frightening away the timid and discouraging workers. It had another baleful effect, too, in producing a secretiveness about the denominational identity which did the Church no good in the long run.

One volume which the 'children of the Devil', doubtless, had upon their stall at Keswick was *Bedtime Stories*, the first number of which had ap-

peared in 1924. Whatever the godly at Keswick may have thought of that volume and its author, it was so successful that in 1928 a warning had to be put out against canvassers in clerical collars selling a book bearing a similar title and appearance.

As mentioned, Maxwell had editorialized about the scores of British workers in the U.S.A. Parallel with the gradual achievement of 'home rule' in the British field (G. W. Baird became principal of the college in 1923, Maxwell manager of the press in 1925 and Meredith president of the Union in 1926), the outflow of Britons to the States increased. Sometimes the losses could be ill-afforded. Maxwell himself exemplified this. With *Bedtime Stories* he was perhaps the only Englishman to originate something which had a world-wide impact denominationally. The lasting success of the series made its author a notable figure in the movement beyond these shores. It was no surprise, then, that eventually—in 1936—he left for California never to return permanently. The 'brain drain' to the West, of which his departure was one of the saddest examples, was another important factor in retarding the growth of the movement in Britain.

It was not all loss, however, for even though those coming into Britain stayed only temporarily, some of them did

great things while here. One of the outstanding examples of this was initiated by a resolution of the B.U.C. in March 1929 to ask the General Conference to send evangelists from America or Australia for big-city work. In the event, evangelists came from both. An American laboured for a while in Lancashire, but the chief attention was to focus upon two Australian brothers, Roy A. and Clifford Anderson. They were sent to historic ground—none other than the cinema that had seen the greatest triumphs of Barras. Despite a summer campaign commencing on June 1, 1930, the average attendance for the first few weeks was 800. In the following year at the then usual time for beginning evangelistic campaigns (February) they opened in the Wood Green 'Empire' a few miles away. What was described as 'phenomenal success' attended this effort. Over 1,200 were present on the opening night and this rose to 1,700 on the second. This campaign was unusual in that it was not transferred to a secondary hall, with all the risks attendant upon that perilous move. Even the baptisms were conducted in the theatre. In July 43 were immersed and 7 received by vote and in December a further 25. Eventually when the Wood Green church was received into fellowship in 1932 it had 120 members.

torrents in 1939-40. Thus when the B.U.C. session met at the Upper Holloway Baptist church in 1932 to elect W. E. Read president in succession to the unwell Meredith, it looked back over four years of very uneven progress. There had been innovation and development. In 1930 the first M.V. camp had been held by the North England Conference under the direction of J. M. Howard at Wheatcroft near Scarborough. The weather was 'very windy and partly wet'. In 1931 the South England Conference held its first camp at Studland Bay, Dorset, directed by H. T. Johnson; and in 1932 there was to be a combined camp near Aberystwyth. In August 1930 plans had been approved for a large extension to the press, which reported good gains on everything, except periodicals. Unfortunately, in the long run, the gains were to prove illusory because they were based largely upon exports to countries which would later build their own publishing houses. In February 1931 the extension was opened. The Granose premises were also enlarged. In 1930, for the first time in its history, the sanitarium had had to turn patients away for lack of room. Union membership was approaching 5,000 and when it passed that figure in 1933 it was noted that it had taken only nine years to rise from 4,000. A 'Repeal-the-Sunday-Laws' petition, organized by Maxwell, had attracted 27,500 signatures and had gained a certain amount of publicity when it was delivered to 10 Downing Street in April 1931. Directly or indirectly its fruit was seen in the 1936 Shops Act already alluded to. The indefatigable Maxwell was also making friends and influencing people for the denomination in his tireless campaign against calendar reform, which

chapter 8 DEPRESSION

EVANGELISM in the '30s, however, like most other aspects of the Church's work, was to be hit hard by factors completely outside denominational control. In October 1929 occurred the Wall Street crash, and over the next two years the western world slid into a morass of economic chaos, 1931 being perhaps the crucial year in

Britain. Long before the effects of the depression wore off (and, indeed, to be a major factor in dispersing them) more ominous clouds lowered upon the international horizon to burst in

First Youth Camp of the British Union Conference. Directed by Youth leader J. M. Howard, at Wheatcroft, near Scarborough, 1930. J. M. Howard in open collar, centre. To his right: A. S. Maxwell and R. A. Freeth.





'Repeal the Sunday Laws' petition, organized by A. S. Maxwell.

On the steps of 10 Downing Street are: A Carey (B.U.C. Secretary Treasurer), W E Read, A S Maxwell (Editor), Roy Allan Anderson (London evangelist), L H Christian (Northern European Division President).

involved journeys to appear before League of Nations committees at Geneva.

The biggest event of the quadrennium, however, had very nearly been stifled at birth by the depression. That black monster had already eaten into the pockets of the workers. As from January 1, 1931 all travel expenses were cut by 20 per cent and general expenses by 5 per cent. Many workers were asked to raise a portion of their salary by canvassing and three were laid off entirely. In October a cut of 5 per cent in salaries was made. On January 1, 1932 a further cut of 7 per cent was decreed and more workers were asked to go canvassing. 5 per cent more came off on May 1 with other reductions in expense allowances. In December yet another 5 per cent reduction was ordered for 1933. It was small wonder that in 1932 the B.U.C. voted that young men accepted into the ministry must not marry during their first two years. In days when wives seldom went out to work it seemed a rather superfluous rule as the interns could scarcely afford to keep themselves. There was also an attempt, beginning early in 1933, to supplement the money available for evangelism by distributing collecting boxes (the famous 'little brown boxes') to be kept in members' homes. The experiment met with only limited success. The depression hit the members as well as the workers. Indeed, in 1928, before its onset, there had been appeals for aid to relieve the distress of many Adventists in Wales.

As on the national scene, education in the Church was badly hit. Already

before the depression had struck, the number of teachers at the Stanborough Park school had been reduced from 4 to 3 because of a heavy financial loss in 1929 (it had moved into its new quarters in Sheepcot Villa the previous year). In 1931 the school came perilously near being closed down altogether, because it was felt that a new council school about to open nearby would seriously diminish its pupil intake. It survived, however, and in this was more fortunate than the West London school which was closed in that year, leaving only three church schools (Watford, Walthamstow and Plymouth) functioning, although in 1932 Dr. F. C. Shone was to found a boys' school with Bernard Sparrow as headmaster. Although denominational education was taking a hammering at this period, it was to provide the big event of the quadrennium already mentioned, although that, too, almost failed to materialize.

This was the move of the college. In 1925, for the first time since the building of the 1921 extension, the college had had to turn potential students away, and each year up to 1930 saw a waiting list. A bigger college building was obviously needed. The question was, should it take the form of extensions to the existing building or a completely new start in another location? Outside considerations answered in favour of the latter course. Watford had grown out to embrace Stanborough Park, which meant a heavier burden of rates. The college, being a non-earning body, felt this severely. As already mentioned, the construction of the North Orbital Road

made the continued operation of the farm impossible and in those days no one dreamt of running an Adventist college without a farm. It was therefore agreed in 1929 to commence looking for an alternative site. The sale in April 1930 of the remaining portion of the Kingswood estate provided £24,000, although at the time it seemed unlikely that suitable premises could be obtained for less than £50,000.

In July 1930 a new principal, W. G. C. Murdoch, was appointed in succession to the Australian, Lynn H. Wood (1928-30), and shortly afterwards a search for an estate somewhere in the Birmingham area began. In November it was decided that the Newbold Revel estate, six miles from Rugby, offered the greatest advantages of any property so far discovered. Negotiations were begun for its purchase. They came to an abrupt end the following month. Because of the depression the General Conference let it be known that it would be unable to supply appropriations needed to meet 1931 budgets. Faced with this bleak prospect, with its overtones of reducing the worker force and no hope of bridging the gap between the proceeds of Kingswood and the probable outlay on Newbold, the Union called a halt. But the depression hit all alike and for property it created a buyers' market. In February 1931 the brethren plucked up their courage and agreed to offer up to £20,500 for the estate plus another £1,000 maximum for any improvements in boundaries that seemed obtainable. Within days the deal was closed at £20,700 all in, and in May a further £1,500 secured a wood from which the estate's water supply came. The Queen Anne mansion and 325 acres had been bought for exactly the price of Kingswood (fees included). The only difficulty had been the minor one as to whether the purchase price included the stone vases and other exterior ornamentation! Newbold Missionary College, as it was voted to call the new institution, had been secured without a cent of new General Conference help. Curiously, as had happened just after the move to new quarters in 1910, the enrolment fell. In 1933-4 it had declined to such an extent that the staff was reduced by dispensing with the business manager and preceptor, the principal taking the former post and a student the latter.

As had happened also in 1910, the move of the college was to benefit the sanitarium. Then the vacating of the Stanborough Park mansion had opened the way for the beginning of health work there. Now the empty college building was an obvious invitation to an expansion of that work. At first it



Newbold College, Stretton-under-Fosse, Rugby. (Newbold Revel, a genuine Queen Anne mansion. Bought in 1931 for £20,200 with its 400-acre estate).

was used as a nurses' home, but all along the intention was to turn it into an annexe to the sanitarium in which Adventists could receive treatment at rates they could afford. The plan became operative in January 1934 after the expenditure of some £2,000 for the conversion of the building and the purchase of equipment. Members able to pay for treatment in the annexe would be charged from two guineas a week. Those less well-off would be charged ten shillings, the balance being made up from the medical aid fund, collections for which were to be taken up twice a year in the churches. An appeal was made for endowments of beds in the annexe and the first one was named the Annable Bed, after a gift of £50 from J. J. Annable of Watford. Altogether there were twenty beds for adults and six for children. The experiment was immediately successful and in the first six months of the hospital's operation 59 Adventists availed themselves of its services. The total for 1934 was 70, whereas in 1933, when medical aid patients had had to be fitted into the main sanitarium building, only 29 had benefited under the plan.

The war was to bring the Stanborough Park Hospital to a premature end, and the National Health Service would ensure that it would never be revived. Another health venture, mooted at this time, came to nothing. As long ago as 1921 it had been proposed to open treatment rooms in Russell Square, London, under the ubiquitous Dr. Shone. In 1933 a modified plan to start a clinic in North London was brought out. This, too, progressed no further than the planning stage. Developments continued, however, at Watford. In April 1935 it was decided to conduct a baby clinic at the hydro and exactly a year later the Stanboroughs Maternity Home was dedicated. Ominously, however, by 1936 heavy losses were beginning to be reported on the running of the sani-

tarium. The institution was to last another 32 years, but its history was to be one of great vicissitudes.

Apart from the evangelistic achievements, the acquisition of Newbold and the successful launching of the hospital scheme, the 1930s were a bleak period in denominational—as in national—history, although, perhaps they appear to be more so in retrospect, with our knowledge of what was to come, than they did to those who lined up in khaki shirts and shorts for M.V. camp photographs, approved the donation of ten guineas towards the British Museum's purchase of the *Codex Sinaiticus* in 1934, went canvassing in the Channel Islands, Shetlands and

Hebrides, launched out in evangelism at Lowestoft, where, in 1934, a church was acquired and dedicated before there were any members in the town (66 were eventually baptized in October), or watched the pioneering of the Ulsterman, J. A. McMillan in Cork.

It is perhaps, a useful corrective to the visions of super-plush cinemas to reflect upon that lonely effort in a billiard hall over a Roman Catholic-owned public house in 1935. Seventy people turned out for the opening and in 1936 a company was begun in a rented and re-decorated hall seating 66. It was a brave effort, but, like so much else in that hag-ridden decade, destined not to last. Something else that did not last was Eagle House, the headquarters of the South England Conference. In 1934 a development of shops in Holloway Road threatened its continued existence and in 1935 it was sold for demolition and the office moved to number 506 over a bank. There it stayed until October 1939 when it moved again, this time to 780 St. Albans Road, Watford, to avoid travel difficulties for the staff in wartime.

The 1930s may have been a bleak period in denominational history, but, as so often happens in troubled times, the membership rose. At the end of 1933 it was 5,038; three years later it stood at 5,525. The gross gains had been 456 in 1933 and a record 490 in 1936. Apostasies, however, cut these to about 170 a year.

chapter 9 WAR AGAIN

THERE was no doubt that the times were troubled. In 1933 the swastika began to wave over Germany and the sound of goose-stepping jackboots started to reverberate around Europe. More and more it came to be felt that depression would be succeeded by war. As early as January 1935 a committee of the B.U.C. was set up to study the forms of service which might be rendered by young Adventists in time of war. It was perhaps no coincidence that later that year Albert Penson's article, already quoted from, on the experiences of himself and his fellow thirteen Adventist N.C.C. men appeared in the *Missionary Worker*. In April 1936 that journal, now renamed the *British Advent Messenger** published a front-page statement entitled 'Our Relationship to War'. This was sent to Stanley Baldwin, the Prime Minister. In the earlier world conflagration no official

declaration had been made until conscription was imminent in January 1916 when a letter had been sent to Asquith. This time the denomination was determined to be clearly understood in advance. This position was likely to be reinforced by the election of H. W. Lowe, one of the heroic fourteen of 1917, as British Union president at the session held under canvass at Stanborough Park in 1936.

In 1937 a new Military Service Act was in preparation and one day Lowe found himself summoned to the War Office. That body it seemed, had learned something and remembered something from twenty years before and had come to the conclusion that it

* It had become the *British Union Messenger* for one issue at the beginning of the year, but even this was bedevilled by the spirit of the times. 'British Union' in those days connoted first and foremost in people's minds, the British Union of Fascists, Mosley's black-shirted followers who were beating up Jews and clashing with Communists in London's East End.

did not want Seventh-day Adventists mixed up in the military machine. They would be allowed to serve their country in some capacity outside the armed forces. When conscription was re-introduced in 1939 the Act allowed the tribunals (now vastly better manned than they had been in 1916) to give unconditional exemption, or exemption conditional upon taking up work of national importance, or exemption from combatant duties in the forces. In the second category, the work specified was usually building, agriculture, food distribution or hospital work. Mining was always understood to be an acceptable alternative to these; and, while the war was on, certain forms of A.R.P. (Air Raid Precautions) work and fire-fighting were also allowed. Many Adventists between 1939 and 1960 when the compulsory call-up finally ended, heard the words 'give him the four' before they were dismissed from the tribunal's presence. Some, however, were allowed to continue in their normal occupations (school-teaching, or work at Granose, for example); others chose to enter the Non-Combatant Corps. Whether they fared any better than their predecessors of 1917 as regards Sabbath observance is not known, although some certainly made the national press headlines by their insistence upon being 'six-day soldiers'. Few saw the inside of a prison and then usually only for extreme acts such as the destruction of call-up papers, a manifestation of the type of attitude deplored by the denominational leaders. The latter went to considerable pains to inform all members of their rights under the legislation, to advise them by personal interview before registration as conscientious objectors and to see, through the issue of membership cards and in other ways, that none but *bona fide* Adventists took advantage

of the denomination's position *vis-à-vis* the government.

Occasionally a rebuke had to be administered in print to those who stood up before tribunals and declared as the views of the Church opinions that were entirely their own, such as that earthly governments had no power over Christians. In some cases those who had already passed through the machinery and had been given conditional exemption caused heart-searching to the brethren. In July 1940 Lowe published 'A Frank Talk to A.R.P. Workers' in the *Messenger*. This made it clear that the behaviour of some exempted Adventists in the A.R.P. services had been less than discreet. With a pen, no doubt sharpened by the recollection of his own earlier sufferings, Lowe tartly reminded them that they were not there to argue on religion with their colleagues. 'The pearl of truth was not given you to throw in the gutter of unbelief', he wrote. Behind this probably lay the fear that such indiscretions could easily lead to charges of subversion in that rumour-racked summer of 1940, when the German Panzers, having swathed through France, stood on the Channel coast and when paratroops were expected to be seen dropping out of the English sky at any moment. 'Careless talk costs lives' a slogan of the day declared: in the Adventist context, careless talk might cost the precious exemption from military service. Fortunately it did not. There was, however, a certain amount of minor harassment of Adventists in some localities (particularly under the blackout regulations) because they were known to be conscientious objectors. It also appears that at least one Adventist was prosecuted under the Emergency Powers Defence Acts, which made anyone publishing a report or statement connected with the

war which was 'likely to cause alarm or despondency' liable to a fine of £50 or a month's imprisonment, or both. He was a minister opening a public campaign, as usual, with Daniel Two!

It is perhaps not surprising that in the same issue of the *Messenger* (Aug. 30, 1940) in which this item appeared, there appeared also another warning from Lowe. 'We must', he wrote, 'be on our guard against the fatal habit of overstatement. If a Seventh-day Adventist lives in a street which had two houses damaged by bombs, we must not therefore repeat a story that all the other houses were destroyed but the Adventists!' Whether such attempts to exaggerate the degree of divine protection accorded to the faithful were, in fact, being made is not known. What is certain is that, if they were, events were soon to prove them lacking in factual basis. The bombs fell on the just as well as on the unjust. In September 1940, two members, one at Portsmouth and one at Gillingham, were killed in air raids. The following month very serious damage was caused to the Lewisham church, and the caretaker and his wife, who lived on the premises, were badly shocked. In that same area of London six Adventist families had their homes partly destroyed. In November the Wimbledon church was destroyed and the members forced to meet in a rear room left standing until they were later given the use of a local 'Second Advent' church. Shortly after this in the bombing of Coventry, twenty Adventist families were rendered homeless, although there was no denominational loss of life. Farther north, on Merseyside, an elderly sister was killed. Just before the end of the year, one of the most historic Adventist churches, Southampton, suffered damage—happily not serious—from an incendiary bomb.

The rest of that winter passed fairly uneventfully for believers, but in April 1941 a member was killed in Plymouth,

British Union Conference Ministerial Workers, 1941, Stanborough Park, Watford.
FRONT ROW: ? , W Maudsley, A Warren, W L Emmerson, J A McMillan, S G Hyde, G D King, W T Bartlett, W E Read, H W Lowe (President), A Carey, W H Meredith, R S Joyce, E E Craven, J Harker, W G C Murdoch, J M Howard, A F Bird, ?





Preachers and ministers who attended the Lay Preacher's Convention, Watford, in 1947.

FRONT ROW: W W Armstrong, J M Howard, W R A Madgwick, W H Meredith, G D King, A Carey, E B Rudge, O M Dorland, J A McMillan, E L Minchin is behind W W Armstrong.

and in June, the church school there had to close when the district was declared an evacuation area (Walthamstow school had been evacuated in September 1940). In the same month it was reported that the veteran pastor, J. E. Bell, had suffered his second 'bombing-out' in or near Wallasey. After 1941 the big attacks tailed off, but late in 1942 the Norwich church was severely damaged by a bomb, and in November 1944 the new menace of the V1 flying bomb brought complete destruction to the church in the village of Carlton Colville near Lowestoft. In sum, as Lowe reported to the B.U.C. session of 1946, two church properties were demolished and 18 damaged, two of them seriously; and 'several scores of our people lost their lives or were injured'.

In the First World War the younger men had suffered, the rest had escaped. In the Second there was much more equality of sacrifice, although on the whole the government was at pains to avoid hurting the susceptibilities of tender consciences. Instructions were even issued by the Ministry of Food in 1941 to the effect that people who wished to supplement their minuscule ration of vegetarian margarine might do so on surrender of their bacon ration coupons. What the government had not done in the First World War, however, it did in the Second. It took

over some of the Church's institutions.

As war loomed near, the B.U.C. had offered the hydro and its annexe to the government and this offer was accepted in March 1939. The last-ever nursing class graduated that year and, with the outbreak of war on September 3rd, the two buildings passed under government control and became a Ministry of Health Psychiatric Hospital. All the staff were retained except the doctors and chaplain. In 1941 its status changed to that of an out-hospital run under the auspices of University College Hospital, London, the annexe reverting to its earlier role of a nurses' home. The former arrangement had been harmonious; the latter proved to be less so. Granose and The Stanborough Press were allowed to continue to operate under denominational control, but both inevitably experienced difficulties of supply and demand, especially in the latter stages of the war.

The main difficulty, as far as institutions were concerned, was experienced by the college. Of recent years the number of students from the continent had been increasing and the outbreak of war was therefore expected to cause a dramatic decline in enrolment. In fact, when the new year opened on September 6, 1939, there were 100 present, only some 20 fewer than would have been expected in normal times, although, of course, almost none came from abroad. It was felt necessary to deny rumours that the college had been requisitioned, but a year later there was some substance in such reports when the R.A.F. made application to rent the gymnasium.

The B.U.C. was not anxious to let, but, realising the delicacy of its position, was prepared to let it for six months at not less than £20 a month. Eventually, however, the R.A.F. was to have more than the gymnasium.

The third college year of the war opened in September 1941 with the largest English enrolment for many years, despite the fact that no male students were allowed to remain after 18½, except those who had been there in September 1939 and the few who had been given exemption by the tribunals. Then the blow fell.

The Royal Air Force announced its intention to requisition all the buildings. The Air Ministry was appealed to, but in vain. Distorted reports leaked to the press and articles appeared attacking the unpatriotic Adventists for refusing to hand over Newbold. To these it was simply replied that the sanitarium had been voluntarily offered to the government before the war had started. Perhaps worst of all, no exact date for the take-over was given. It was merely made known that when it came, the notice to quit would be extremely short, perhaps as little as 48 hours. Various alternative places, considered to be not big or convenient enough for the R.A.F., but presumably thought suitable for a minor pacifist sect, were viewed, Birtsmorton Court near Malvern and Charlecote Hall, Warwickshire, among them. The end came early in January 1942. Notices were sent out that the students were to stay away for a prolonged Christmas recess, while the move was made to a former boys' school at Packwood Haugh, Hockley

Heath, some 25 miles from Newbold Revel in the same county of Warwickshire. The weather was unkind and the move was made through a foot of snow. The college re-opened in its cramped and inconvenient quarters (there were now two main buildings instead of one) on February 17th. The farm and garden at Newbold Revel remained under denominational control. Apart from that, the third chapter in the history of the college may be considered to have closed in January 1942.

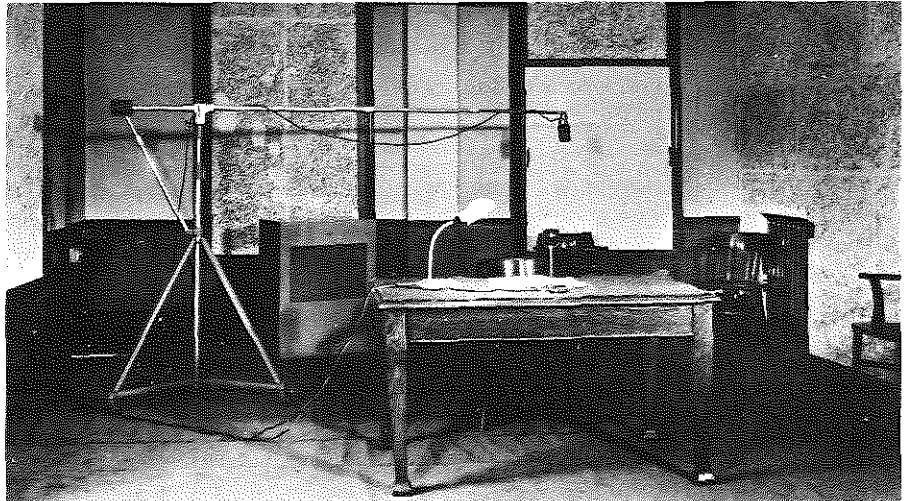
With the sanitarium and the college requisitioned and the food factory and the press working under difficulties, there was not much to cheer the 6,000 British Adventists (membership had passed that mark co-incident with the outbreak of war). Evangelism went on, but people were reluctant to come out in the blackout, with the possibility of air-raids; and increasingly severe paper restrictions made advertising difficult. Indeed, in November 1939 Lowe had written, 'We must change our methods with the times and get back perhaps to some of the original methods which brought men into a knowledge of the truth. . . . Even evangelists and Bible-workers must get back to a larger door-to-door work with literature.' It was difficult, however, for men trained, consciously or unconsciously, to regard the evangelist's podium, or the administrator's chair, as the summit of legitimate ambition to heed his advice. The religious movements that were to prosper in post-war Britain were the ones that did just that. Adventism was not one of them. There were two bright spots in the picture, however—one predictable the other perhaps not. The former was the large increase in tithes and offerings. The war had ended the depression and had brought about full employment and high wages. This was reflected in gains of near—or in some cases above—100 per cent in the various offerings and the tithe.

The other bright spot had begun to glow upon the horizon as far back as 1936. In that year an article had appeared in the *Messenger* asking how many Adventists might be interested in an 'intermediate' day school for 14- to 18-year-olds at Stanborough Park at a fee of £15 a year. This *ballon de'essai* apparently did not receive sufficient support and the plan was shelved for four years. It was then taken up again, largely at the instigation of E. E. White, who for the past ten years had been in charge of the science department at the college. It would fill the gap in the denominational educational structure between the church schools and Newbold. If it could eventually be made a boarding school it would serve

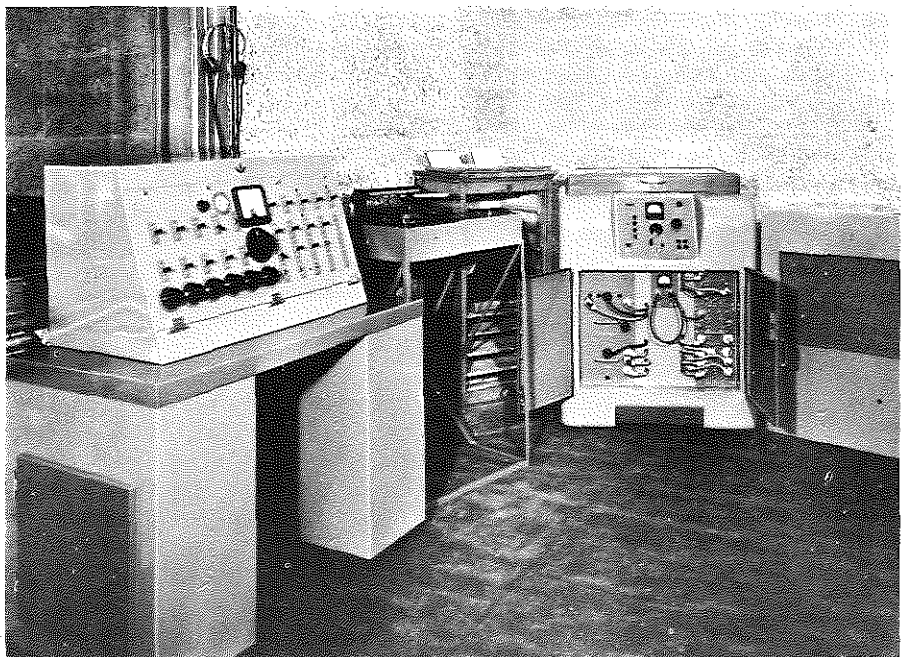


Voice of Prophecy Staff, c. 1960, Stanborough Park, Watford.

FRONT ROW: Llewellyn Meredith (studio operator), Victor H Cooper (V.O.P. Director and speaker), H M S Richards (U.S.A., V.O.P. Director and founder of V.O.P.), Ray D Vine (announcer), Dr. Bernard Richardson (V.O.P. radio doctor).
MIDDLE ROW: Mrs. Lewis, Esther Warland (Mrs. Roberts), Peggy Appleyard (pianist, now Mrs. Mason), Winifred Buckle (V.O.P. teacher), Valerie Newbury (Mrs. H Pearce), Beryl Gammon (V.O.P. singer), Mrs. Youlden, Miss Irene Himsworth (Mrs. Osborne), Miss Hilda Forster (V.O.P. teacher).
BACK ROW: Cyril Youlden (V.O.P. King's Heralds Quartet—2nd bass), Ron Logan (1st bass), Charles Meredith (engineer), Cyril Vesey, E J Wallis (2nd Tenor), Reg Swaine (1st Tenor).



Voice of Prophecy studio, and (below) the recording room.



the needs of the whole constituency and not just the Watford and Edgware (where the Division office was) areas. With commendable courage the B.U.C. gave the go-ahead in May 1940 and invited White to become the headmaster of a school teaching such subjects as 'Latin, French, Geometry, Algebra, History, Science and Music' (English was not mentioned, but was, of course, included in the curriculum). The only building available was Sheepcot Villa, which already housed the church school. Therefore the school which opened on September 3, 1940 was called 'The Stanborough Secondary and Preparatory School'. It had four teachers and an enrolment of 110 and was a success from the start. By the second term the enrolment had grown to 133 and A. J. Woodfield (later to be headmaster) was added as a fifth teacher. Its second year commenced with 150 pupils. After three years of operation it had grown to 240 pupils and 9 teachers, slightly over half the enrolment being non-Adventist. By the time that the annexe was de-requisitioned and the school was able to move there in 1946 it had reached its optimum figure of 300 pupils. Primary education had long been a Cinderella in British Adventism and secondary education non-existent. It is pleasing to record that in a sense they had their 'finest hour' concurrently with that of the British people as a whole.

Apart from the secondary school there was only one completely new development in the British Union during the war. This was the Voice of Prophecy correspondence school. It was, of course, as almost everything else in the denomination, American in inception, having been originally an adjunct of the radio broadcasts started by H. M. S. Richards in 1927. In Britain, with its airwaves monopolized by the B.B.C., whose religious broadcasting policy was completely weighted in favour of 'mainstream' Christianity,* there was no chance of getting on the air, such as was afforded by the commercial networks of America. There was no reason, however, why a correspondence course, teaching the main Adventist doctrines, should not be offered in its own right. In 1944 this was embarked upon by putting application forms in books sold by colporteurs. As the books were printed and circulated by The Stanborough Press, the correspondence course was also administered by the press in the person of Maxwell's successor as editor,

* This term apparently meaning the denominations with the largest number of nominal members, particularly the Church of England. As anyone who has ever been in hospital or the army knows, almost everyone is 'C. of E.'

W. L. Emmerson, the author, indeed, of many of the volumes in which the forms were placed. In the first year of operation 320 applications were received; in the second 403. In 1947 the correspondence school was transferred to the administration of the B.U.C. and the Union Home Missionary Secretary, J. A. McMillan, newly arrived from his wartime superintendency of the Scottish Mission, became principal. In that year 4,336 applications came in. This was not only because of a much larger outlay on advertising, but also because on April 14th 15-minute

broadcasts (transcribed versions of the American V.O.P. programmes) began to go out over Radio Luxembourg. These became all-British in 1950. The department (now separated from the Home Missionary department) eventually took over the 'neat bungalow', in which it had formerly been a minor tenant, for a studio; and the programmes continued every week without a break until 1959, when the much longer purses of the popular music promoters put too great a strain upon the public-service conscience of Radio Luxembourg.

chapter 10

A NEW COLLEGE AND AN OLD SANITARIUM

THE war in Europe ended in May 1945 and that in the Far East in August amid the mushroom clouds of Hiroshima and Nagasaki, long to be staple diet in Adventist evangelistic advertising, before they were replaced first by whirling planets and later by inert mummies. It was time to pick up the pieces. Denominationally speaking, the two pieces that first needed to be picked up were the two that had been in government hands for some years, the college and the hydro.

In fact, however, the brethren had decided that they did not want Newbold Revel back again. There had been hints in the mid-'30s that disciplinary problems were being caused by the lay-out of the old house. The building was considered difficult and expensive to heat and, as the area was low-lying, dampness, with its consequent health hazards, was a problem. These were the reasons given in the *Messenger* in November 1945, when the finding of a new site was announced. There were probably others which were not mentioned. Newbold was not very accessible from Watford. The brethren could hardly be blamed for not foreseeing the day when a motorway would run from within a mile of Stanborough Park and skirt the grounds of Newbold Revel. Perhaps most cogent of all was the fact that over ten years' experience had convinced the administrators that in 1931 they had bitten off more than they could chew. The estate was too big to be maintained properly and over the years had deteriorated sadly. Added to this, the R.A.F. had not given the buildings carpet-slipper treatment. There would be large bills for repairs and redecoration. The government was vaguely liberal in

promises of compensation, but these were generally disregarded (unjustly, as it turned out). The R.A.F. was also dragging its wings about vacating the property, the lease on Packwood would expire in the summer of 1946 and notice to quit from one building there was already looming.

In the autumn of 1944, as a provisional measure, other properties began to be viewed. Altogether some eighty were to come under scrutiny. In July 1945 it seemed that the search was over. An offer of £40,000 (later advanced to a maximum of £42,500) was made for the Cowley Manor Estate near Cheltenham. It was big—much bigger, in fact, than Newbold Revel—620 acres, but, provided that the Kingswood success could be repeated, it was a viable proposition. But the deal hung fire. In September 1945 what was described in the *Messenger* in November as 'a good offer for Newbold Revel subject to de-requisition' was made. The identity of the body making the offer was not disclosed. It was, in fact, the Roman Catholic Church. The offer was £45,000. The brethren held out for more. (Why not, indeed, when one is dealing with the richest organization in the world?) It was advanced to £50,000. In October it was voted to close at that figure. The search for a new place was stepped up. Cowley Manor was still possible, but becoming less so. In the autumn of 1945 some 35 properties were simultaneously under consideration. Several were in the area between Ascot and Reading. An advertisement was inserted in *Country Life*. The two favourites appeared to be Holme Park, Reading and Marlston House, Newbury.

Later in October 'two small prop-



In 1962 a new men's dormitory, George Keough House, was erected to the rear of 'Egremont', thus releasing Binfield Hall for married student accommodation. In 1971 a massive concrete gymnasium (unadorned as yet with the name of any denominational worthy) was built in a secluded part of the campus, and in 1974 a new library between Salisbury Hall and Keough House was completed.

The college had its problems but it survived and prospered. The sanitarium did not. In 1946 the hydro building was de-requisitioned, but staffing difficulties delayed its becoming fully operational. The following year the name 'Stanborough Park Sanitarium' was officially adopted for the first time. At the same time it was solemnly announced that Granose Foods Ltd. would henceforth be known

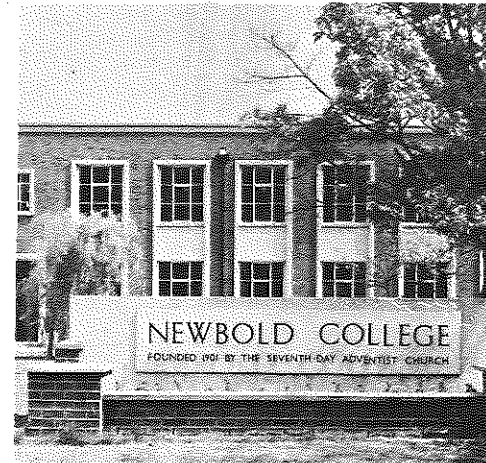
Moor Close, Newbold College and below Salisbury Hall, Newbold College.

erties some miles from Reading, only 300 yards apart and at one point separated only by a small field' were discovered. 'The one', the *Messenger* declared on November 30, 'would make an ideal men's and the other a ladies' dormitory. Both are modern, with good heating, mains services, and adequate hot and cold water in practically every room.' The two buildings would take sixty more students than were then at Packwood. 'The district is accessible to shopping areas (1¼ miles to the nearest town) and canvassing territories, but sufficiently remote for our purposes.' Again, it could not then be foreseen that the nearest town would later be designated a 'new town' for overspill population from London and elsewhere, and would spread out to the very confines of the college. Moreover, just about everywhere south of the Scottish Highlands was destined to become far less 'remote' in the ensuing quarter-century.

There were obvious limitations, however. There was virtually no accommodation for teachers, little farm land (the whole estate was only a quarter the size of Newbold Revel) and no building suitable for classrooms and administration. What there would be was money, for the International Stores, Ltd., which owned The Hall and Moor Close, both in the village of Binfield, were asking £25,000 for them, only half of what was coming from the sale of Newbold Revel. With the balance it was hoped to build an administration block, with classrooms, music rooms, assembly hall, library and offices. The purchase was finalized and the college (which re-

tained its 1931 name, until 'Missionary' was later dropped, and its motto 'Virtute et Labore' taken from the old house) had found its longest-lasting home to date.

In early December the contract for the sale of Newbold Revel was signed. On the same day it was decided to build a dining-hall (completed two years later) onto Moor Close, the mock Tudor mansion built early in the twentieth century by Charles Birch Crisp, an international financier who later went bankrupt. The dining-hall was named Bartlett Hall after W. T. Bartlett, one of the 'promising young men' of 1907, and later an administrator in both the Union and the Division, missionary and college Bible teacher. That same building, which was primarily the ladies' dormitory, would have to house all the other facilities of the administration block until a special building for the latter was erected, which was not until more than ten years later. It was planned to move to Binfield in March 1946, but once again the government forced the denominational hand. One of the Binfield properties was threatened with requisition, a notice to quit was served on one of the Packwood properties, and once again, as in 1942, the second term opened in February in a new location. Other buildings were gradually added to the original two. 'Popeswood' and 'Egremont' were soon acquired at £7,500 and £9,000 respectively. 'Parkham' was bought in 1953 and 'Crossways' and 'Winton Croft' in 1956. In that same year the new administration building, called Salisbury Hall, after the pioneer of Duncombe Hall days, was completed.



as the Sanitarium Health Food Company Ltd. It never was.

In 1949 the sanitarium's history nearly took an abrupt turn, as will be recorded shortly, but in the event it continued where it was. The old days of prosperity, however, seemed far away. Between 1926 and 1939 its income had grown from £15,600 to £21,400, despite the temporary losses aforementioned, and that in a deflationary economic situation. As has been seen, loans could even be raised on posited sanitarium earnings. Now there were annually recurring deficits, made good by the Union. The war had interrupted continuity of patronage and the ensuing high taxation had impoverished the classes who had formerly patronized the institution. The National Health Service came in 1948, another blow to a private medical establishment.

The pattern of medicine at the sanitarium changed. General medical cases now outstripped physiotherapy and more room service was required.

Statutory restrictions prevented the running of nurses' training programmes. Only the maternity department seemed to flourish. The staff battled on manfully and at first seemed to be winning. Various ingenious internal rearrangements increased the patient capacity to 70. In 1950, E. B. Rudge, the retiring B.U.C. president, told the session that the sanitarium was turning the corner towards complete self-support. Four years later the medical superintendent remarked that the institution's problems were not unique to the denomination. He pointed out that in 1939 there were 170 private nursing homes in the London County Council area; by the end of 1953 only 29 of these still existed in addition to 19 newly-registered. The last eight years had been a period of struggle such as might be expected from a pioneer institution, not one nearly half a century old.

By 1957 the tide seemed to have turned; as Stanborough Park celebrated its golden jubilee with flags and speeches, the sanitarium was reported to be 'entering a phase of full employment and comparative financial security', 1958 brought that welcome rarity, an operating gain, and an accolade from 'a well-known London consultant' who wrote, 'I personally think that it is one of the best and most efficiently equipped Nursing

Homes around London.' Tangible evidence of what appeared to be a new day was seen in 1959-60 as two floors were added to the west wing (built in 1912) to bring it level with the other parts of the building and provide a new maternity unit. 'All this has become necessary because of the continued prosperity of the institution', exulted the *Messenger*. Alas, it was a false dawn. There were 'alarming losses' in 1966, 1967 and 1968. The building was in need of renovation, and a firm of consultant engineers warned of imminent heavy capital expenditures. Running costs were again outstripping income. New plans were formulated. The 'permanent geriatric clientele' (strange phrase!) was to be phased out and the old blueprint reverted to with a new physiotherapy department and occupational and recreational therapy added. The wheel had come full circle. There were even plans for an out-patients' and diagnostic coronary centre in Regent Street, London. But it was too late. A new manager was appointed in November 1967 and given two years in which to make the institution a paying proposition. As he remarked disappointedly in 1971 he had less than one, because on June 19, 1968 it was voted to close the sanitarium on August 31st. Eventually the building was demolished.

various recommendations. The hydro should be removed elsewhere (where was not specified). The B.U.C. office was to move to the old Northern European Division office at Edgware.* Newbold College was to move to Stanborough Park, where it would occupy the hydro, annexe and B.U.C. bungalow in amalgamation with the secondary school. The junior department of the secondary school would operate as a church school under the South England Conference and would later be found separate premises. Students would work in Granose and the press and on the estate: this would make possible the raising of the college fees to £150. The General Conference was to be asked to make Newbold a senior college 'serving the British Empire and Northern Europe'. The cost of all these changes was to be met by selling the Binfield property.

The B.U.C. executive committee unanimously approved the package and, to make doubly sure, a specially enlarged B.U.C. 'council' was convened on January 20, 1949, which did likewise. Despite these top-level endorsements, the plan came to nothing (except that Newbold attained senior college status in 1953). It proved impossible to sell the Binfield property at an economic price. In March 1950 the General Conference brethren came back and the decisions of a year before were rescinded. In October the college principal, W. R. A. Madgwick,† launched an appeal for £5,000 to set up a College Industrial Fund, with which to establish industries at Binfield to enable students to earn their fees. Increasingly, however, this became less of a problem with the liberalization of local authorities' policies on grant-giving and the fall in the marriage age, which meant that more students arrived with wives able and willing to work while their husbands studied.

A cancer may have entered the vitals of the sanitarium at the close of the war, but in certain other respects health work flourished. In July 1948 a plan mooted as long before as 1930 came to fruition when a property was purchased in Dublin for a clinic. In December 1949 it was dedicated. It was fortunate in its first operators, Mr. and Mrs. Howard Nix from America. They stayed until 1965 and built up the Ranelagh Health Institute into a remarkable institution, the clientele

* Since the war the Division had not been reconstituted. Its missions were under direct General Conference rule and as from 1947 Britain had enjoyed the status of a detached union 'with special relationship in counsel to the General Conference', a position it was to try its hardest to retain, but of which it was deprived in 1950 when the old Divisional set-up was restored.

† W. G. Murdoch had gone to head the Australian College in 1946 and, after one year as principal, E. E. White had followed him to the Antipodes in 1947.

chapter 11

BY ALL MEANS SAVE SOME

THE closure and demolition of the hydro was part of a larger debate about the whole future of Stanborough Park, in which British Adventists, caught—like everyone else in post-war Britain—in a situation of run-away inflationary economics, engaged almost continuously between 1946 and 1970. This reached its climax in 1967-70, but much earlier it had seemed likely to eventuate in the change of direction for the sanitarium mentioned above, and also a similar change for the college.

Late in February 1948 the B.U.C. committee, reinforced by General Conference representatives, decided that the continuance of the sanitarium at Stanborough Park was 'likely to result in a constantly recurring operating loss with little satisfaction resulting from the class of patient now being attracted to the institution'. This somewhat oracular utterance was not en-

tirely unexpected. The second part of the statement, on the other hand, probably surprised a good many members: 'The possibility of establishing any worth-while scale of profit-earning industry at Binfield appears to be increasingly remote.' At Newbold Revel socks and leather goods had been made and, of course, there was a large farm. The Binfield property was deemed too small for a profitable farm and apparently the local authorities frowned upon 'industries'. The brethren continued, 'Both the Sanitarium and the College experience increasing difficulty to operate within a balanced budget in their present locations and apparently will be a source of financial embarrassment to the Union if continued as at present constituted.' Binfield had not, then, been the bargain it appeared only three years before.

The committee went on to make



growing from 150 in 1950 to 6,371 in 1964. In a different direction there were the beginnings of something else that had been hoped for since Granose had been authorized in 1928 to investigate the possibilities for health food stores and restaurants in London. It was not in London but in Edinburgh that the pioneering endeavour was made. In March 1948 a health food shop, and in November of the same year a vegetarian restaurant, were opened there. At the beginning of 1950 Granose opened a cafeteria in the dining hall of the annexe at Stanborough Park. It alone survives, although its public aspect had later to be modified at the insistence of the government educational authorities.

In 1953 another plan that had proved abortive long before (in 1919) eventually took shape on the ground. This was due less to official policy than to an enlightened and generous move by a layman, a member of the Lowestoft church, who in that year offered a property, known as 'The Dell', Oulton Broad, to the Church at a nominal rental for an old people's home. The offer was gratefully accepted, and on September 6th the home, with accommodation for 15 residents (soon to be extended) was dedicated. The second advance in this direction was again made in Edinburgh, when in March 1958 'Woodlands', a house in a suburb of that city, was dedicated to a like purpose. It proved to be not altogether suitable and was eventually disposed of in March 1964 and the home moved to 'Peacehaven' at Lundin Links on the Fife coast, which had been acquired in the previous November.

The old folks' homes met a real need and were a success from the start. Another venture, imported from the United States, also met a need but of

The Dell, Rest Home, Oulton Broad, Lowestoft.

a different type and for a different group. The first five-day plan to stop smoking held in Britain was conducted at Cardiff in June 1963. The plan subsequently became an established part of the Church's health work, and, despite the appointment of a full-time health educator at the time of the sanitarium's closure, it was found difficult to meet the demands for the conduct of such courses all over the country. Having for so long been trying to give the public something it regrettably did not want, it was a refreshing change for the Church to find its services in great demand in this one sphere at least. Finally on the health front, while the Stanborough Park Sanitarium was in its death throes, the Union committee voted on March 24, 1966 to purchase the Crieff Nursing Home, operated by Dr. Gertrude Brown and her husband. For the story of that institution and its founders the

Benefactor Sir J. B. Donald and his two daughters are greeted by Press Manager W. J. Newman.



reader is referred to Dr. Gertrude's autobiography *I Have Lived*. Live she did, to the age of 94, and as the climax to her many achievements saw £170,000 given by a New Zealand Scot, Sir James Donald, towards the development of Crieff as a denominational institution. How the unfortunate administrators of the Stanborough Park sanitarium must have wished for a wealthy Watfordian exile! What form the Crieff development will take must await another chronicler's pen.

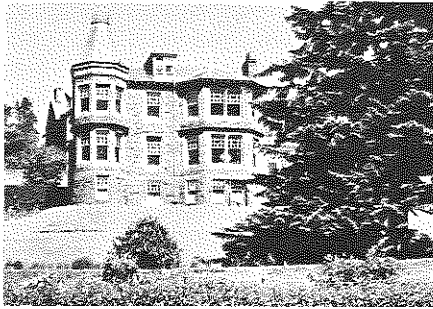
Apart from the old folk's homes and Crieff, the '50s and '60s were marked by only one major new institutional development, which will be described shortly. Those decades did, however, see a number of smaller but nonetheless important advances. As early as the summer of 1948 the first Seminary extension school was held at Newbold, initiating a process which, after Newbold became affiliated with Columbia Union College in 1956, facilitated the progression of young ministers from the C.U.C. B.A., now given at the end of the Newbold course, to the Seminary's M.A. after a certain number of summer extension courses and a term at Andrews University, Berrien Springs, Michigan. This academic currency, at first of dubious value in Britain, floated upwards in esteem with the increasing internationalization of education in the '60s.* On a lower level of the educational scene, not only did the Plymouth and Walthamstow church schools re-open in 1948, but new schools were added at Newbold and Wimbledon. The latter proved to be short-lived. It opened in 1948 and closed eight years later. A better fate awaited North England's first church school since the closure of Kettering in 1908. This opened in Leeds in 1952 and has continued ever since. A second North England school was added at Grantham in 1970 under rather different circumstances, as will be seen.

'The Dell' and the Leeds church school (indeed, to a greater or lesser degree, most church schools) were the outcome of lay initiative. The same was true of another innovation which proved much less durable than they. This was the mobile evangelistic van which went into service in 1951. The idea was that it should not only work in conjunction with static evangelistic campaigns, but also evangelize rural areas where a large campaign was not an economic proposition. It was equipped for showing films and playing recorded music and had living accommodation for the driver. In reading the accounts of it, one detects

* In 1954 Newbold became the senior college of the Northern Europe-West Africa Division.

something less than rapturous enthusiasm on the part of the leadership. The rural areas* were not yet seen to be particularly important in the scheme of Adventist evangelism. Perhaps, understandably, the same lack of enthusiasm may have affected those selected to drive the unit. The scheme lasted only about two years, and the van ended its days as a vehicle for carrying Newbold students to their Sunday canvassing.

The attempt to put evangelism on wheels may have stalled, but a similar attempt with regard to M.V. camping got off to a good start in 1962 when



The main building of Crieff Nursing Home, Scotland.

Pastor Jack Mahon pioneered the first motorcamp with a fleet of mini-buses in Scotland. Motorcamps became an established part of the youth scene, but did not displace static camping carried on (even to a limited degree during the War) since 1930. Indeed the latter increased in popularity especially for the younger age groups and in 1969 the North England Conference began to develop a permanent camp site at Aberdaron in North Wales.

One other vehicle was very much in the denominational public eye in the '60s. That and the previous decade had seen a great expansion of welfare work by the ladies of the Church, promoted particularly by the wife of A. F. Tarr, who became Division president in 1950. Federations of welfare societies were formed, clothing depots established and conventions held. The *Messenger* contained frequent reminders that 'Dorcas is not dead', although the old name was rather frowned upon as connoting sewing circles for patching old garments.

Appeals for clothing, blankets, etc. for refugee camps and war- or nature-ravished areas were frequent and met with magnificent responses. All this, however, presupposed transport to get the bales from the depots to the docks or airports, or, in the case of disaster

* Up to 1923 such areas had been almost the exclusive preserve of the colporteurs, who in that year were told by the *Missionary Worker* that the country districts were all 'used up' and that henceforth they must work the cities.



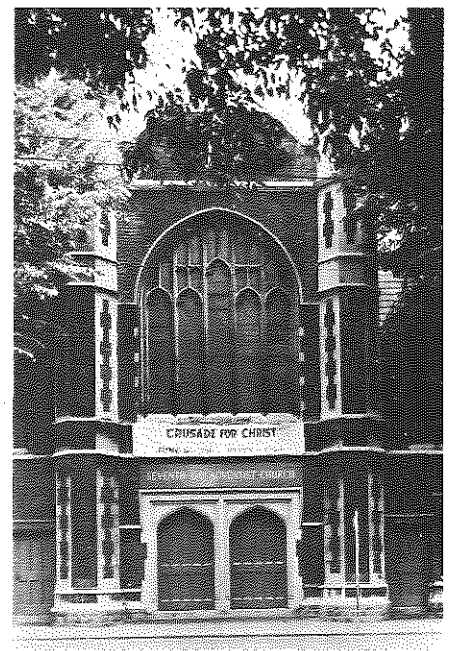
at home, to take help as speedily as possible. After a long drawn-out appeal sufficient money was raised to purchase a van in October 1965. A year later this achieved its niche of immortality in Adventist folk memory. One Friday, with Pastor A. C. Vine at the wheel, it was on its way to a welfare convention in South Wales. On that same Friday a mining tip crashed down upon the village school at Aberfan in, if not the worst in the long series of tragedies that have disfigured the history of the nation's coal-fields, certainly the most appalling and pathetic disaster the valleys have ever experienced. No one wanted the van's clothes, but the rescue workers, frantically hacking at the mound of death, did want hot drinks and sandwiches. Ministers, Welsh members, wholesalers and retailers, all thought of Sabbath services on the one hand or Saturday profits on the other put aside, combined to pour out a stream of such through the first suitable vehicle on the scene, the Adventist van. That it was the first was its claim to fame. Too many eventually swarmed in, to the extent that a police driver recorded that when he put his hand out of his car window to indicate a turn, someone thrust a sandwich into it. He passed the sandwich to his colleague, put out his hand again to turn and received another sandwich. This he held between his teeth, put out his hand again—and kept his fist clenched. Aberfan was its tragic apogee, but the van did much useful work besides.

Motor vehicles tend to wear out rapidly. Buildings on the whole endure. The immediate post-war years were

SDA welfare van at the 1967 Leicester Conference. From left: Mrs. L. McClure, Mrs. Valerie Munson, Mrs. Dorothy Emm, Pastor A. C. Vine, (Union Welfare Secretary).

difficult ones in the building industry and this was reflected in the comparative lack of new denominational building. The decline in interest in religion, regrettable though it was, did, however, exemplify the adage about an ill-wind and enabled the Church to purchase some redundant places of worship from other denominations. The most notable example of this was the acquisition of St. Paul's Congregational Church in Cardiff in 1950.

St. Paul's SDA church, Cardiff.



Thereafter building restrictions eased and it became possible to erect some much-needed sanctuaries. Particularly outstanding was the new Belfast church built in 1957 to replace the one originally opened in 1909. During the decade 1951-60 44 new churches were either bought or built, a total which compared favourably with the 45 in the previous 62 years since the construction of Ulceby. A need long overlooked, or deemed impossible to meet, had been recognized at last. Ironically just as it was, inflation began to eat away the means with which to meet it. Building costs spiralled, local congregations found it increasingly difficult to raise their share, and conferences, too, were hard put to it to provide their traditional fifty per cent. An attempt to tackle this problem was inaugurated by the South England Conference in the shape of its One Per Cent Fund in 1966. The idea was that all members should donate one per cent of their income to a conference building fund, all of which should be given to two projects a year. The fund fell far short of expectations at first (although later the adoption by many churches of the combined budget system of giving improved the receipts) and the average of buildings completed has been less than one a year. It has, perhaps, tended to make for better buildings than in the past.

Not only were the members to be better housed, the administrators were also. In 1951 the South England Conference staff moved from 780 St. Albans Road, its home since 1939, to a building newly-purchased at 25 St. John's Road, also in Watford. This was situated next door to the Congregational manse and opposite the magistrates' court, 'the law and the Gospel', as the president, J. A. McMillan, remarked. McMillan translated to the presidency of the B.U.C. in 1958, also presided over the opening of the new B.U.C. offices at Stanborough Park on May 24, 1961. These had been paid for by the old expedient of selling land—in this case part of the Park orchard—in 1958, which was an alternative to a scheme of 1956 when the Union had applied for permission to extend Holland Gardens north-westwards into the Park woods. This application was rejected as it would have lengthened Holland Gardens beyond the recommended length of 600 feet maximum for a cul-de-sac. The 1958 sale also financed the building of a new office block for Granose.

The Voice of Prophecy was now able to take over the old B.U.C. building, where its recording studio had been since 1950. This, in turn,

freed rooms in the annexe, which now came completely under the control of the secondary school, which was thus enabled to develop its boarding facilities. The recording studio seemed likely to be little used because of the change of policy by Radio Luxembourg but by dint of various expedients broadcasts were kept going without too much interruption, although, doubtless with a considerable diminution of the listenership from the estimated 480,000 on Luxembourg. The oddest of the expedients was, perhaps, the contracts with various 'pirate' radio stations, situated on gun towers or anchored ships around the shores of Britain. All these came to an end on August 15, 1967 by government action banning the 'pirates'. Broadcasts were subsequently made from a station on the Isle of Man, where there had been an Adventist company, now defunct, as long ago as 1924.

Although the secretary bearing the responsibility for radio work carried the title of Radio-TV Secretary, there was not the remotest possibility of Adventist programmes being screened in the nation's homes even after the introduction of commercial television to Britain. From time to time, though, programmes in which Adventists have taken part have been telecast and on August 22, 1965 an estimated two million viewers saw a programme entirely about the Church. Called 'The

Saturday People' it took the form of a discussion between a professional interviewer and two administrators and two of the laity. Although this was a gratuitous piece of publicity which could not have been paid for, there were other less spectacular and comparatively inexpensive attempts to 'project a favourable image' of the Church to the public at large. One of these was the renting of sites at county agricultural shows. The first such endeavour was at the Royal Cornwall Show in 1954. Subsequently exhibits have been mounted at other county shows, some once, some on an annual basis. A much more publicized, but shorter-lasting, experiment began in 1963, when, after two years of successful operation in Australia and subsequently on the continent, Dial-a-Prayer started in Birmingham. This was a plan whereby a telephone caller by ringing a certain number could hear a Bible message and prayer pre-recorded by the local Adventist minister. There was also an invitation to take a V.O.P. course. Thanks partly to widespread TV, radio and press coverage, the initial response was overwhelming and extra machines had to be installed in the Camp Hill church to cope with the 1,400 calls a day. Other churches too, operated the scheme, but due to the very heavy expense it was not long persisted with anywhere.

chapter 12

THE WEST END

ALL of these endeavours were attempts—to a greater or less degree—to cope with a fundamental problem that beset British Adventism, especially in the earlier years of the post-war period. It was one thing to build churches; it was another to fill them. In his presidential report to the B.U.C. session of 1950, E. B. Rudge, one of several Australians (E. L. Minchin, one of the best-loved youth leaders the British field has ever had, was another) who had come to Britain in part to fill the gaps left by the 1946 exodus of workers to America, Australia and even Angola, called it the Union's 'most perplexing problem . . . that of an almost static membership'. At the end of 1945 there had been 6,372 members in the British Union; four years later there were 6,493, a net gain of only 121. In two years of that quadrennium, 1946 and 1947, membership had actually declined, an almost unheard-of phenom-

enon in Britain. A net gain of 121 (i.e. an annual average of 30.25) over four years was abysmally small when it is considered that for the period 1889-1949 the annual net growth had been 108.2. Reducing apostasies (which no one has yet found an effective way of doing) and building more churches were possible solutions offered by Rudge. There was also to be bigger and better evangelism.

This was to begin in London. The campaign planned for the metropolis for 1952 was to be unique. It was not even to be held at Finsbury Park, where even then the veteran, W. Maudsley, was holding forth within a few hundred yards of the old Barras-Anderson pitch. It was to be held in the West End itself, at the Colosseum Theatre, one of the city's largest. It was to be unique not only in the size of its venue, but also in the number of workers engaged. All the London ministers would be in the team, and,

in addition, workers would be drafted in from all over the Union. It was to be unique in organization in that its own fully-equipped and constantly-manned office was to be set up in the upper hall of the Holloway church. The laity, too, were taken into the plans in a way they had never been before (the evangelist held a special meeting a year ahead to explain some of them), because, unlike most previous campaigns, this was not to be a matter of distributing handbills and putting up posters a few days before the opening. True, there were to be handbills—150,000 of them—many distributed by direct mail and there was to be massive advertising not only on the bill-boards but also in the national press; but before all that, half a million V.O.P. cards were to be distributed by the London members, so that hopefully by the time the meetings opened a list of interests would be in existence. The meetings were to be unique in approach also. No longer was the public to be wooed by invitations to hear about 'The World's Mad Gallop'. That horse of the Apocalypse, it was perhaps felt, had been flogged too long. The astronomical method would be tried, with an initial title of 'The Heavens are Telling: What do the Stars Say to You?'. (It should be remarked in passing that traditional evangelistic methods were not being given up in the British Isles. Indeed they were shortly to be used with considerable success by another veteran, S. G. Hyde, at Ipswich.) To run the series the General Conference sent one of its top evangelists, George E. Vandeman, hand-picked for the task by R. A. Anderson, who certainly knew London and its evangelistic potential and problems well.

The opening was set for Sunday, September 21, 1952. Some of the advertising had offered reserved seat tickets for either of the two identical meetings planned for that day at 4.30 and 6.30. The Holloway office was kept extremely busy sending them out. It had not, however, been anticipated that so many Londoners who had seen the advertising which did not mention reservations would want to hear what the stars said to them. But they did. After it was all over, some, perhaps ill-natured, persons declared that the advertising had not been sufficiently explicit. It was not made clear, they asserted, that this was a religious meeting. To this the organizers replied that hymns had been mentioned on the handbill and where but in a religious meeting does one sing hymns? Many people, it was alleged, thought that it was to be a

On This Opening Night

THE HEAVENS ARE TELLING

What Do the Stars Say to You?

The inspiration of a lifetime awaits you as George E. Vandeman, impressive and colourful speaker, unfolds the splendours of the sky. Hear him tell the captivating drama of the stars—and their message to you. See magnificent screen pictures of whirling worlds, blazing suns, mystery moons, and sweeping comets, recently filmed through giant telescopes. Cancel all other engagements to be present for this unforgettable night.

SUNDAY, SEPTEMBER 21, 4:30 and 6:30 p.m.
(All Seats Free)


Outstanding Musical Feature

BEN GLANZER, Tenor

You will understand why thousands have acclaimed the brilliant musical singing personality of this concert soloist and record artist, eight years with the Voice of Prophecy radio programme, heard weekly by millions over 700 stations. This tenor set all pace with this inspiring leader and his large choir.

Two Identical PROGRAMMES
For Your Convenience, 4.30 and 6.30, Making 5,000 Seats Available

The London COLISEUM Trafalgar Square



Hear
GEORGE E. VANDEMAN
and
FACE THE FUTURE WITH CONFIDENCE

So great was the initial response to George Vandeman's Colosseum campaign advertising that, despite the fact that there were three presentations in one day, several thousands of people were turned away.

Astounding

WONDERS ON OTHER WORLDS

WHAT DO GIANT TELESCOPES REVEAL?
LATEST FINDINGS FILMED

See God's hand in the heavens through pictures of breathtaking beauty and say with thousands:—"We wish all London could have seen this!"

MUSICAL FEATURE
Guest Artist
KATHLEEN JOYCE
CONTRALTO
B-B-C LONDON AND
PROVINCIAL CONCERTS
ADMISSION FREE

SEPT. 28
4:30
6:30 & 8:00

pseudo-religious meeting and had come along to have their fortunes told (a mass fortune-telling would certainly have been unique!).

Be that as it may, they came in hordes. For the opening meeting only that part of the theatre known as 'the gods' was unreserved. The queues formed; the ticket-holders by-passed them and marched complacently in to their privileged positions. As the *Messenger* reporter put it, 'Never before have we witnessed a four-floored theatre packed tight . . . with twice as many thronging the streets outside.' It was the 'twice as many' who were somewhat of a problem, for the following service was equally booked up. Some claimed to have been waiting for hours. They were told that an extra meeting would be held at 8 (it had been planned two days before because of the great demand for reserved seats), but the prospect of waiting that long did not appeal. There were protests; some youths hammered on the glass doors of the theatre; the police arrived; so did the reporters. It is well-known that any self-respecting newspaper man would almost give his right arm for good copy on a Sunday afternoon, and Fleet Street is not so very far from the Colosseum. They arrived in droves. They saw and heard what no one else present saw or heard, for example Uproar; Cries of 'Cheats . . . Swindlers'; Several women fainting in the crush; 5,000 trying to rush the doors of the Colosseum (which must have been remarkably tough to withstand such an onslaught); boos and catcalls at the police. One even had the presence of mind to bring along a photographer, whose work appeared over the caption 'Crowds break the queues to protest about reserved tickets for the "free meeting".' Fairly prominent in an apparently orderly group were several well-known Adventists!

There were protests, doubtless, and for the 6.30 meeting the reserved seat arrangement was cancelled and people were admitted on a first-come, first-served basis. This meant that most of those who had reserved tickets did not get in and the protests now came from them. The 8 p.m. meeting was far from full, as many had left before then. Altogether probably 10,000 turned up that day for the original two meetings which would have accommodated half that number. Perhaps nearly 4,000 went away without having gained admittance.

The next morning the press had a field day at the Adventists' expense and—it must be sadly admitted as so often—at the expense of simple truthfulness also. It was the occasion, already alluded to, when Adventism hit the

front pages of some of the national dailies and prominent inside pages in most of the others. In the same *Messenger* already quoted from, the B.U.C. president wrote, 'Doubtless there have been some questions in many minds regarding the matter published in the newspapers. . . . Some of the statements given to the reporters were confused, some were not according to fact, and others apparently were guesses.' The president was probably too kind to the reporters, or their sub-editors, but it was otherwise a judicious summary. Nevertheless a mistake had been made. Pastor T. J. Bradley, the organizing secretary, was quoted in one paper as saying that 1,500 ticket-holders and 1,000 others had been allowed for at each meeting. Even that total of 5,000 would almost have doubled the previous highest attendance at an Adventist evangelistic meeting in Britain. To double it again in the preparations would perhaps have seemed more like presumption than faith.

The three services were continued for the next two Sundays, but the numbers attending dropped to about 3,000 to 3,500. On the fourth, when the astronomical approach gave way to more familiar sounds ('The Destiny of Dictators . . . Hear the Fifteen Fateful Words of Prophecy . . .') the 8 p.m. meeting was dropped. A one-night enforced transfer to the Stoll Theatre (to which the whole series was later moved) on October 26th did not much affect the attendance, which, in November, was around the 2,500 mark.

The press continued to pursue Pastor Vandeman for some time. Two days after the opening meeting a London evening paper made a rather spiteful attack upon him because he had been given a telephone in his home. In those still very much 'post-war' days, one usually had to wait many months for a telephone. In October a popular morning paper produced an interview with him which appeared to be largely a figment of the reporter's (or his sub-editor's) imagination, and contained the clever, but nasty, gibe that his opening 'Good evening, friends' was 'as warm as a handclasp in a Turkish bath'. In the end, of course, they lost interest.

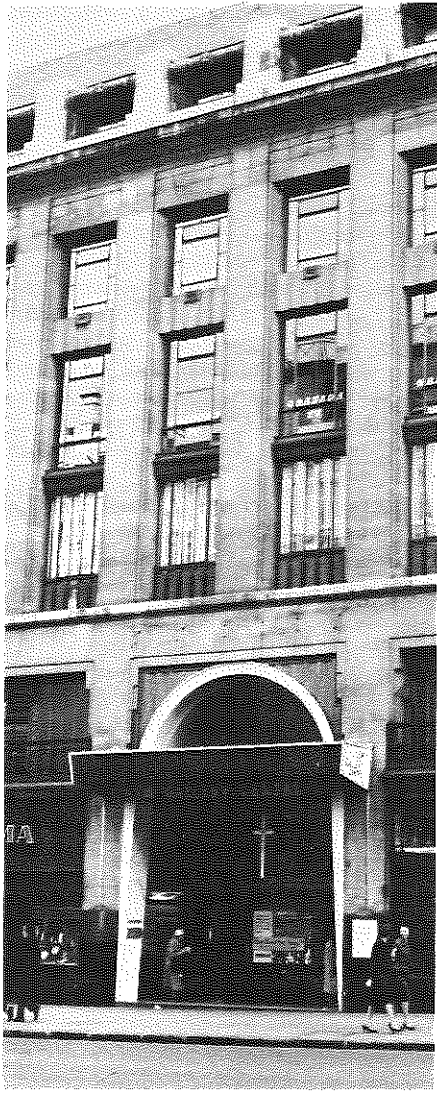
It is difficult to assess the results of the campaign in terms of baptisms because the avowed object was not to start a new church, although eventually a new church did result, but to integrate the interested people into the existing London churches. Thus, although Sabbath afternoon meetings were held by the team, it was in the churches that the serious work was expected to be done. To some extent

this did not work out and that is partly why the Central London church came into being.

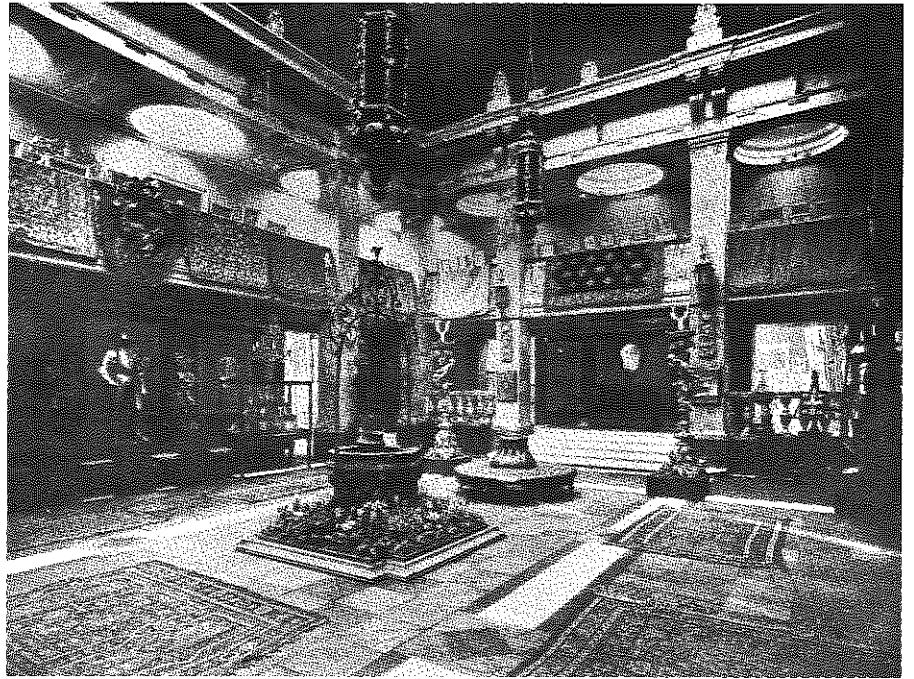
In any case, the General Conference wished to establish a permanent evangelistic centre in central London, on the lines of the one planned for New York (which, in fact, opened on 46th Street the following year). As the campaign progressed, therefore, another campaign was being waged, a campaign to find suitable premises for such a centre.

Money, for once, was not a difficulty. The General Conference had a large appropriation which would have gone to China but for the Communist takeover there; this it was willing should go to London. A number of places were viewed and eventually the choice rested between two. Number 8 Wimpole Street was the cheaper, but the denomination considered it not worth more than £45,000. The owners did, and the deal fell through. The other place was—almost incredibly—on the most fashionable street in London, Regent Street. The New Gallery had been built in 1887-8 (on the site of a former livery stable and later co-operative meat market, which had gone bankrupt) as an art gallery by a group headed by Charles Hallé and J. W. Comyns Carr who had broken away from the Grosvenor Gallery. In later years it had been a cinema, specializing particularly in continental films. Cinemas were just beginning to feel the competition of television, and the Rank Organization, which was the tenant (the freehold was owned by the Crown), was willing to sub-let to the denomination, but wanted more than the £75,000 originally offered. In the end, partly by an agreement under which Rank gave up its interest and the Church became directly responsible to the Crown, the price was settled at £122,000. In addition to this there was an estimate of £45,394 for complete refurbishing. The blue plush tip-up seats with their gilded ironwork, from which many cinema-goers had enjoyed French farce and Italian passion, were long after to be a familiar feature in Adventist churches up and down the country. On August 27, 1953, the deeds were signed. The General Conference contributed 90 per cent of the price and makes an annual appropriation for operating costs.

The New Gallery opened as an evangelistic centre on October 25th with a new G. E. Vandeman campaign leading off with 'Why God will not Permit World Destruction by the Hydrogen Bomb', which was, in fact, Daniel 2 in one of its many new dresses. An illustrated, and somewhat cynical account, appeared in *Picture*



The New Gallery Evangelistic Centre, in the very heart of London's West End. As a theatre it was Queen Mary's favourite.



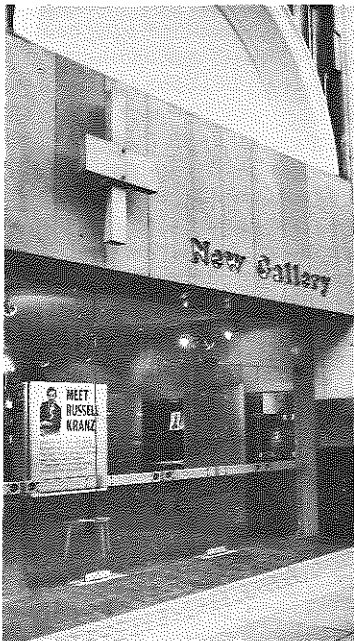
Part of the New Gallery's Central Hall at the time of the Venetian Exhibition, 1895.

Post. The centre at various stages of its history has housed other facilities than those directly connected with public evangelism, such as cookery classes, a reading room, a bookshop, various welfare facilities and blood-donor clinics and an anti-alcohol clinic. Also for several years the Central London church met there before moving to Chalk Farm in 1970. A large number of religious films have been shown in the former cinema, the most successful being Dawn Trust's *I Beheld His Glory*, a film about the Passion, in which Christ was portrayed upon the cross. This attracted widespread newspaper publicity and some 170,000 people saw it during a 19-week

season beginning on December 7, 1953. The Westminster City Council, holding that the showing of films was not an act of worship, tried to deprive the centre of its rates relief, but lost its case before the Rating Tribunal.

Evangelistically the building at first tended to be used rather like a hall hired for a single season and successive one-year (or usually shorter) campaigns were held there with evangelists such as R. A. Anderson, H. M. S. Richards and Kenneth Lacey (who went on to hold big campaigns in Birmingham and Manchester, among other places, and was, perhaps, the most successful of the younger British evangelists) leading out. These appeared to be subject to the law of diminishing returns and a longer-term programme, which attempted to build up a regular following, was eventually embarked upon under Pastor R. M. Kranz. Kranz basically used an approach which was introduced to Britain by his fellow-Australasian, J. F. Coltheart, in 1965 at the same venue. This was the archaeological method, in which screen pictures of scenes in, and artifacts from, the Middle East replaced the astronomical ones employed by G. E. Vandeman. In effect, however, the traditional Adventist subjects were still presented in this new guise.

It is difficult to assess what impact all these activities had upon what Rudge in 1950 had called the Union's 'most perplexing problem . . . that of an almost static membership'. That problem, however, was about to be superseded, and in a totally unexpected way.



THE WEST INDIES

NO one has yet analysed the 'class structure' of the Adventist Church in Britain, but it is probably not far wide of the mark to say that on the whole it had tended to be lower-middle, and working-class, as far as those terms have any meaning. All along it had been a case of 'not many mighty, not many noble' being called, and it has happened on occasions when someone with some claim to fame or distinction has been baptized, the adulation heaped upon him and the denominational publicity he has received, have usually quickly combined to drive him out again (this, incidentally, is by no means exclusively—or even pre-eminently—a British Adventist failing!). From its beginnings in this country the movement had been fairly homogeneous, and, indeed, to a large degree a family affair, as one would expect of a movement which strongly advised endogamy. It was a well-known joke in the movement that Adventists never slandered other Adventists to Adventists, because almost certainly the recipient of the slander would be related to the victim of it! Herculean efforts might be put forth to win new converts, but the staple of the Church's growth was provided by the children of existing members. All this was to change in the 1950s and 1960s.

By the late 1960s the face of British Adventism would have undergone a far-reaching revolution. There was no hint of this when Rudge made his statement to the session of 1950. At that session, Rudge having been elected to the Division, W. W. Armstrong was selected as B.U.C. president 'on the recommendation of the General Conference and the officers of the North Atlantic Division', as the discreet wording of the official report put it. On October 19, 1951 the *Messenger* carried a front-page article by him entitled 'The Jamaican Disaster'. This concerned 'the terrible hurricane which struck the island of Jamaica quite recently [and] brought staggering losses and hardship to its sturdy inhabitants. . . . Five of our good members have lost their lives. Losses to our institutions and believers' homes are estimated to be not less than £37,000.' An appeal was made for an offering to be taken up on October 27th. Armstrong went on, 'While the charity of Jesus knows neither national borders nor colour, we would remember that this distressed section of the world is

also a part of the British Empire and this is an added bond between us and these overseas sufferers.' The collection was duly taken up and, probably, most Adventists in Britain eventually forgot the disaster. But that hurricane blew away more than houses and institutions in the West Indies. It blew away British Adventism as it had existed for three-quarters of a century.

It was not, of course, the only thing that sent West Indians streaming into Britain in unprecedented numbers. Migration had begun on a small scale as early as 1947, chiefly on the part of men who had served in the armed forces in Britain and Europe during the war. They came because the economy of the West Indies, precarious before that conflict, had become steadily worse after it. Unemployment, poverty and hunger were things to be escaped from if possible. There was, of course, a readily-available means of escape for those with initiative and some capital. The United States was near, prosperous and—at least in the nearest parts—climatically similar to their homeland. Migration thither from the West Indies climbed steadily in the post-war period. Then suddenly in 1952, shortly after the hurricane which had accelerated the trend, the door was slammed shut. Congress passed the McCarran-Walter Act, which took the West Indies off the British quota and gave them one of their own. The quota system for immigration into the U.S.A. was based largely upon the national origins of those already living there at certain dates. This meant that, for practical purposes, the British quota was almost unlimited and never filled. As many West Indians as wished could therefore go to America. In 1952 this was dramatically reversed. The biggest island, Jamaica, for example, was given a quota of its own—a mere 100 entrants a year. In a closely integrated world, it is a striking fact that something done in one country can affect perhaps a small segment of the population of another thousands of miles away. Congress certainly never gave a thought to British Adventism. Few British Adventists, even today, have ever heard of the McCarran-Walter Act. Yet when those same Adventists visit churches in London, or Birmingham, or Manchester, for example, what they see is the direct outcome of that action of the American legislature.

Britain was the obvious alternative.

It was the country about which the West Indians probably knew most, in theory at least, and, above all, it was a country which, in the 1950s, was experiencing an economic boom and full employment. Thus from 1952 for ten years until the passage of the Commonwealth Immigrants Act in 1962 (which reduced, but by no means ended, the influx) the West Indian tide flowed with ever-increasing velocity into Britain, with something like 250,000 to 300,000 entering in that decade alone. Subsequent arrivals and natural increase have enlarged the numbers, until today perhaps 2 per cent of the population of Great Britain is immigrant or born of immigrant parents. A proportion of these is from places other than the West Indies, notably India and Pakistan. For the purpose of this study, however, those can be discounted, as very few are Christians, let alone Adventists. Of the West Indians, on the other hand, almost all were Christians—at least when they left home. Their flight from religion after settling here is one of the marked trends of the migration and serves, as will be noticed, to emphasise the effect that that movement has had upon the Seventh-day Adventist Church here.

The immigrants tended to go to the larger cities. London, Birmingham, Manchester, Nottingham, Wolverhampton, Sheffield and Leeds all received large numbers, London being the first and always the most favoured area for settlement. The highest densities of settlement, however, were established in Bedford, Gloucester and High Wycombe. In the larger cities the immigrants tended to congregate in the older, inner areas, often in large houses sub-divided into flats or rooms. They took whatever work they could get, usually, as in the case of accommodation, that which the Englishman no longer wanted for one reason or another.

It has been remarked that the migration took a heavy toll of the migrant's religion. It is true that religion in Jamaica, for instance, was declining between the end of the war and 1960. Only three denominations, Pentecostals, Roman Catholics and Adventists, showed a reverse tendency in that period, and of the three, the largest gain (2.6 per cent) was registered by the last-named. This general decline was vastly accelerated when the West Indians settled in Britain. Clifford Hill investigated this in the early 1960s and his conclusion (*West Indian Migrants and the London Churches*, Oxford, 1963) was that, whereas about 69 per cent of the West Indians in London then had regularly

attended church 'back home,' only 4 per cent (2,563) still did so and only 3 per cent (1,813) held actual church membership. Hill's figures are based on the 1961 census figure of 70,488 West Indians in London, whereas he himself says that 100,000 would have been more accurate then and 120,000 for the time when his survey was carried out. His percentages, therefore, should be almost halved to obtain a realistic figure.

Hill's figures are also based upon returns from the six major denominations in London. He does not so much as mention Seventh-day Adventists, but one may safely conclude that at that time West Indian membership in denominations other than those seven was very small and that autonomous West Indian denominations had not yet attained their later status. As the West Indian population of Britain was approximately $2\frac{1}{2}$ times that of London at the time of Hill's survey, it is perhaps reasonable to assume that West Indian church-going in Britain would have been in about the same ratio, which would give an attendance figure of about 6,300 for the six major denominations in the whole of Britain, or, say, 7,000 in all, apart from Adventists.

A little later than Hill's date the regular attendance in the South England Conference was 1,843 West Indians, and, as far as one can ascertain, the figure for the whole of the Union would have been nearly 3,000. Adding this to the 7,000 for the other denominations, a total of approximately 10,000 is arrived at. Of these 10,000 West Indians regularly attending church in Britain, 30 per cent were attending Seventh-day Adventist churches. Extrapolating the membership (as distinct from the attendance) figures gives a slightly higher proportion to the Adventist Church—over one-third. Allowing for some distortion in these figures, it seems safe to say that, at the most conservative estimate, one in four West Indian church-goers in Britain was attending a Seventh-day Adventist church at that period.

The impact of such a figure upon a very small denomination can easily be imagined. In the earlier days of the migration it was chiefly a matter of attendance, as few West Indians transferred their membership (although more Adventist West Indians did so than those belonging to other denominations, as noted above). This was because few intended to make Britain their permanent place of abode. Perhaps because Britain was immensely more prosperous than their homeland, it was easy for some to imagine that

it would not take long to make their fortune, so that they could forsake the squalor of Lambeth or Sparkbrook and the fog and the damp and the cold for the palm-fringed beaches, warm sunshine and blue skies of 'home'.

It was not, however, so easy to become rich in Britain, or, at least, the cost of living was such that, after money had been sent back to pay the fares of relatives, there was not much left for saving. Moreover, the appetite grows by what it feeds upon. Those things that could happily be gone without in the West Indies were deemed near-essentials in Britain, and funds consequently were put aside for them, or long-term hire purchase agreements entered into. All this tended to



Roy Chisholm, Britain's 'Literature-evangelist of the Year'—1972.

convert an intended temporary residence into a permanent one. The West Indian may talk about Jamaica or Trinidad or one of the other islands as home, he may make frequent visits there for holidays, but in the main he is in Britain to stay, unless, as has happened in a few cases, he leaves for the greater prosperity of Canada or the U.S.

It may be remarked, in passing, that not only was money sent home to pay the fares of relatives, it was also sent for tithes and offerings by the Adventists, so that for a long time the greatly increased attendance at British churches was but little reflected in the financial statistics of the denomination. Even today the tithe figure is in almost exactly reverse ratio to the membership as between indigenous and immigrant in the South England Conference.

Gradually, then, the West Indian

settlement became permanent. Except in certain areas of the larger cities its impact upon British life has not been large. Its impact upon most of the British churches has likewise been small. Hill's book documents the failure of the major denominations to hold those who had been their members in the West Indies, or to win new members from among the migrants. That subject cannot be entered upon here. What is germane to this study is the other side of the picture: why Adventists have held their members to a considerable degree and have increased their numbers from among the West Indians.

This is not because the Adventist Church is anything like the largest in the West Indies. It is large by British standards, but there are several larger and they have failed abysmally to hold their members in the migration. Perhaps the fundamental reason for the Adventists' success in this is pointed out by John Rex and Robert Moore in their book *Race, Community and Conflict: a Study of Sparkbrook* (Oxford, 1967). They remark that in south Birmingham the Adventists and the Jehovah's Witnesses (60 and 30 per cent West Indian membership respectively when they wrote—the S.D.A. church in question is Camp Hill) are the only indigenous congregations to have large West Indian memberships, and they note that both of these are movements in which 'a sense of the rightness of their beliefs binds people together'.

This has two facets: one is that Adventists are less likely to be merely 'social church attenders' in the first place and, because they are utterly convinced that they have the truth and are prepared to make the sacrifices that being an Adventist involves, it will take more than a trans-Atlantic crossing to uproot that conviction: the other is that the reception they receive from those holding the same beliefs in this country is likely to be more welcoming, than in some other movements. In turn the first factor means that the Adventist immigrant will be better equipped to encounter the prevailing irreligion of the British community at large without becoming either discouraged by its apathy (is he not part of a 'remnant', anyway?), or deterred by its sneers. The second factor implies that he will not be made to feel either unwanted, or—perhaps worse—a welcome oddity in the British Church. In this the global nature of the Adventist Church was important. Few British Adventists had had much direct contact with coloured people before the 1950s, but this was made up for in part by their exposure to

missions appeals, Ingathering promotion and furloughing missionaries with slides.

The average non-Adventist immigrant, finding that Britain was not the stronghold of Christianity that he had come to expect and that his neighbours or workmates not only did not attend church but often openly scoffed at religion, was all too prone to abandon it himself in the interests of assimilation. Those who overcame those obstacles found frequently that they were made to feel unwanted in cliqueish British churches (or—and it amounts to the same thing—came to believe that they were unwanted); or, at the other extreme, that they were given a too-effusive welcome by earnest clergymen anxious to do their part in the cause of integration. Sheila Patterson in her *Dark Strangers* (University of Indiana, 1964) quotes one immigrant as saying, 'The minister ask everyone to welcome our black brother as if I some wild man from the jungle. I never go back there.'

She and other writers of the 1960s agree that Adventists avoided these extremes. Malcolm Calley in his *God's People* (Oxford, 1964) says, 'Seventh-day Adventist congregations strive to make the stranger, whether white or coloured, feel at home and the welcome they extend goes far beyond the conventional clerical handshake at the church door.' Sheila Patterson mentions 'the warm welcome extended to newcomers not only by the pastor but by members of the congregation'. Another factor in the Adventists' success in holding their West Indians and, indeed, a means of increasing their numbers, has been the policy of giving the immigrants work to do, both in proselytism (Calley refers to this, instancing a handbill distribution at Chiswick as typical, and Sheila Patterson speaks of Adventists' 'extreme door-to-door proselytizing zeal') and in church office, something which was not likely to happen in the larger denominations. All the writers also draw attention to the transfer system in the Adventist Church.

Doubtless many West Indian Adventists were lost to the Church in the migration. It is commonly said among those within the Church that there are many erstwhile brethren whose fragile faith could not withstand the upsets to family life caused by the change of environment, or whose weak Sabbath-keeping succumbed before the temptations of comparatively high wages in six-day week occupations. These things are by no means exclusive to West Indians. Neither is the erosion of faith so often brought about by prosperity. Perhaps

over the years a fair proportion of these lapsed members has been recovered by the efforts of their more faithful brethren. In any case, those who did not forsake the faith they had embraced 'back home' formed a large enough group to revolutionize British Adventism. The extent of that revolution must now be briefly considered.

Rex and Moore, in their study of Sparkbrook (page 188) make an interesting statement. They say that in the Adventist Church they investigated (and subsequent history has underlined the truth of the first part of their statement) West Indians 'have come to predominate in the organization and the English have become a minority group. . . . We suspect that the beliefs of this sect and its predominant membership are so alien to the ordinary Englishman that it will not attract any more English members.' This raises two questions: what effects has the influx of West Indians had upon the already existing indigenous membership; and what effect has it had—and is it having—upon evangelism?

The attitude of the existing membership in the 1950s and 1960s is hard to determine. Often it probably took the form successively of welcome, puzzlement, departure. The average British Adventist had seen an occasional black visitor in his church. He was probably an African student, or a Polynesian convert on his way to a General Conference. He would be welcomed; indeed, in some cases almost lionised. He was the missions appeal come to life. He would be invited to take M.V. meetings and tell of his homeland. He would receive hospitality in Adventist homes. After a week, a month, a year, he would go away. The earliest West Indians were received in much the same manner, but they did not go away. They kept on coming—to Brixton, Holloway, Chiswick, Lewisham. If they were unmarried they sometimes married white Adventist girls (the Adventist church, like most others, has usually had a surplus of females, and this normal trend was exaggerated in the post-war years by the arrival of considerable numbers of nurses and others from the continent). If they were already married, eventually they were joined by wives and children.

More and more arrived. Few transferred their membership; few gave more than nominal offerings at first. Eventually, however, the abler ones were given church office. Their musical ability, especially, was eagerly pressed into service. They were keen Ingatherers, V.O.P. card distributors, magazine salesmen. Increasingly, however, the local membership became be-

wildered. For all its imperial associations, Britain was insular in more senses than one, and British Christians (Adventists included) tended to be conservative in the extreme. The West Indians were far less inhibited. They believed in making 'joyful noises' in church. They congregated on the pavements outside. They had large families which soon dominated the children's departments. They often eschewed the sober black garments of the dyed-in-the-wool British churchgoer. They came from places where alarm-clocks and time-tables did not exercise the tyranny that they do in this country. Worst of all, from the viewpoint of the British Adventist, they came from an area where 'common-law marriage' was not exceptional. The average British Adventist did not understand the background of this. All he saw was that dedications and weddings seemed somehow to have become inextricably mixed up.

The faith of the staunchest, of course, took all this in its stride. But many were not staunch. The church had been to some a habit, a place to meet their friends. Their attendance became less and less frequent and then, in many cases, ceased altogether. In 1952 there were 65 members at Brixton, 119 at Chiswick, 143 at Holloway. It is certain that almost all of these were white. Observation demonstrates that few of these remain today, or, indeed, did as early as ten years ago. Taking but one of these, Brixton: the membership figure at the time of writing is 346 (339 black and 7 white, and in addition there are said to be 80 black and 3 white children). The attendance figure would almost certainly show an even greater proportion of black attenders. In the North England Conference in 1950 there were three churches in Birmingham with 166 members; today there are nine churches and companies with over 800 black members plus 400 children. The present writer does not have any white membership figure, but understands that it is considerably less than 166. In Nottingham in 1950 there were 107 members. Today there is one large church with 90 per cent immigrant membership and a large preponderance of children and a small indigenous church of about twenty.

The latter illustrates one aspect of the third phase of white reaction to the immigration—departure. The Nottingham Sherwood company, organized in 1971 as the Clarendon church, is one of a handful of small white companies that sprang up as the older members withdrew from their former churches in the late 1960s. Others have stayed, often in positions

of responsibility, in the original churches. But in the areas of thickest coloured settlement it is probably true that many white members have simply gone. Some have apostatized, although what, if any, effect coloured immigration has had upon this is obscure; some have died; many have emigrated themselves.

The important thing is that these losses have not been made up. There is little point in carrying on evangelism in cities where the church buildings cannot, in any case accommodate those already thronging them and where land and building costs are prohibitive. In those areas the zeal of the West Indian Adventists is usually such that they are well able to evangelize their own community themselves. Even if active conference-sponsored evangelism on a large scale were practicable, it is doubtful whether many white non-Adventists would be won, as the whole Adventist milieu in those places is now West Indian orientated, save that the ministers are usually white. Often one hears Adventist churches, even where West Indians are in a minority, spoken of by non-members as coloured churches.

On the whole this has pushed evangelism out to the fringes, particularly the coastal areas where there is room and to spare in the churches. In turn it may well be true that this has brought about a raising of the average age of converts, so that a greater proportion than previously of the white membership is in the retired class. Thus, given the larger families usually found among the West Indians (and by now the second generation born in Britain is already making its appearance), an increasing percentage of the Church's youth is coloured. Pictures of camp groups over, say, the last ten years bear this out visually. Whether the West Indian members will be more successful than the whites in holding

Literature-evangelists of Britain, at their annual convention, Swanwick, Derbyshire, 1974.

their young people in the Church remains to be seen. It is sometimes held that they have an even bigger generation gap with which to contend than have their white brethren.

In passing it should be observed that, although it is usual to talk as if the immigrants had settled exclusively in the big cities, this is not so. The pattern of settlement was very uneven. London was an obvious first choice, but there are parts of London with no immigrant settlement at all. This does not apply, however, to the London churches, of which only three or four at most today contain any significant proportion of white attenders. The wave took an unexpectedly long time to flow north. When it did, the Birmingham and Manchester conurbations were again obvious settlement areas and this is reflected in their churches. There are, however, northern cities where substantial numbers of black Adventists might be expected, but where they have not materialized—Bradford and Newcastle-upon-Tyne, for example. On the whole the spread has been greater in the north than in the south (although the actual numbers have been smaller) to the extent that there are now only six wholly white churches in the north with memberships greater than 50. In the south, the attraction of London meant that for long comparatively few churches in other places were frequented by immigrants. It was not until fairly recently that one of the two churches in Bristol, the second city of the conference, received many coloured members. It was not perhaps readily predictable that High Wycombe or Gloucester (the latter, especially because it experienced high unemployment at a time when the rest of the country was booming) would become as coloured as they did quite early on, whereas, on the other hand, a theorist might have expected greater settlement in places like Portsmouth and Southampton. In one of the strangest cases of all, if one had expected any immigrant membership

at all in the highly rural country of Wiltshire, it would have been at Swindon, whereas there is none, while in the small county town of Trowbridge a new company composed entirely of West Indians came into being.

The actual progress of the biggest change ever to come over British Adventism is difficult to document. Just as government bodies were slow to keep accurate records of the entry of the immigrants, so the Church merely noted the increasingly dramatic reversal of its static membership situation without publicising the major reason for it. Thus in 1965 the *Messenger* published tables of membership by quadrennia from 1930 to 1964. These revealed that in the periods 1954-7, 1958-61 and 1962-4 (a three-year period) the net gains were 995, 1,310 and 753 respectively, and that the membership of the Union leapt from 7,257 at the end of 1953 to 10,314 at the end of 1964, whereas it had increased only from 5,038 in 1933 to 7,257 in 1953.

It was noted at the session of 1967* that these increases had been registered despite a declining membership in the three missions. The point was not made, but immigration in the missions was negligible. The only person who, as it were, gave a footnote to such statistics was the S.E.C. president, J. H. Bayliss, who said in his report to the 1962 B.U.C. session, 'While a large proportion of our membership net increase has resulted from public and sundry other forms of evangelism, we cannot overlook the fact of immigrants from parts of the Commonwealth, particularly the West Indies, accounting for a fair section of the balance.' He was hardly overstating the case. His successor, E. H.

* An amendment was passed in 1962 to delay the holding of the following session to the year after the General Conference session, i.e. 1967. The General Conference sessions were subsequently altered to a five-year term, which meant another adjustment had to be made by the B.U.C. in 1971, delaying its next session to 1976.



Foster, gave a little more detail at the 1967 B.U.C. session. At the end of 1965, he said, the South England membership was 5,869, of whom 75 per cent were white and 25 per cent coloured.

In ways other than statistics the *Messenger* had already borne witness to the change in the composition of British Adventism. In 1951 the first West Indian wedding was reported; and in the following year the first coloured colporteur made his appearance in the group photograph of the Colporteurs' Institute. Thereafter, there were few group photographs of gatherings, in some parts of the country at least, which did not contain a number of West Indian faces, and this number tended to increase. In November 1965 the organization of the first all-coloured church in the London area—Stoke Newington—took place.

The 1967 session was also told that in the four years ending in 1965 eighteen new churches and companies had been organized. Almost all were entirely or largely West Indian. Exactly comparable statistics for the two conferences are not available, but using what information there is, it is possible to see just when Adventism in Britain virtually ceased to be a predominantly white movement.

Taking the South England Conference first: in 1950 it had, in round figures, a membership of 3,700, wholly white. By 1955 the percentages were 84 white, 16 black, the white membership having fallen absolutely in numbers. By 1960 the respective percentages were 74:26; by 1965 64:36, the white membership having dropped to about 3,300 in that year. By 1968 the black membership had edged in front of the white, accessions in that year being in a ratio of almost 2:1 in favour of the blacks. By 1970 the percentages were 47 white, 53 black. In 1972, out of a total membership of 7,087, there were 3,988 blacks and 3,099 whites, a ratio of almost 4:3. In addition there were approximately 840 white and nearly 3,000 coloured children attending. Accessions since 1968 have been in a ratio of 2 blacks to 1 white, or higher, every year except 1969, when they were just under that figure.

In the North England Conference the membership pattern as of 1972 was almost exactly the reverse of that in the south. Out of a total 4,019 members, 2,225 were white and 1,794 black, a ratio of almost 4:3 again, but with the races reversed. Over the five years immediately preceding 1972, 65 per cent of North England accessions had been immigrant, in some years (e.g. 1970) running in a ratio of more than 2:1,

although levelling off somewhat in the later years. Attendances, as distinguished from membership, showed a slight immigrant preponderance in 1972 and this has subsequently increased to a ratio of almost 2:1 (63:37 per cent), with unbaptized children on a ratio of about 4:1.

On the whole the Union membership is probably fairly evenly divided between the two races, the missions' membership giving a slight majority to the whites. In attendance the West Indians almost certainly outnumber the indigenous, and if children are taken into account the outnumbering is greatly accentuated.

This situation poses a number of questions: questions of organization, of finance, of evangelism in areas en-

tered and unentered. Will the decline in white membership continue to the point where there will be no white Adventist church in Britain, or has it already been halted? How successful will the West Indians be in holding their second and third generation, and if they are unsuccessful and the white members are not replaced, what will become of the Church as a whole? Can the traditional pattern of evangelism based upon existing churches be maintained, or will the British Union be forced to pioneer all over again? Is there scope for yet another of those organizational experiments that were so marked a feature of the earlier days of the work in Britain? To what extent must the pattern of ministry be changed?

chapter 14

THE DAY AFTER TOMORROW

THESE and many other questions must be faced in a situation of grave financial and manpower instability. On the latter, the president elected in 1970 (between sessions), E. H. Foster, declared in 1972, 'A bleak future faces the evangelistic and pastoral challenges in our country unless the present decline of interest in Gospel ministry is reversed.' At the time of writing there is no evidence that it has been. Indeed, the situation seems to be one of 'more and more members being cared for by fewer and fewer ministers'.

Apart from trying, by exhortation and example, to instil a sense of calling, there is perhaps little that administrators can do about manpower. Attempts can, however, be made to tackle that other intractable problem—finance. It is in this context that consideration must be given to the events of 1964-70, apart from those already dealt with, one of which at least (the end of the sanitarium) is a good illustration of how much difficulty that problem posed.

As 1964 began, with the hydro on the crest of its last-ever little wave of comparative prosperity, the institution that seemed least likely to succeed was the press. As recently as the golden jubilee of Stanborough Park in 1957, the manager, J. C. Craven, could give an encouraging account of its progress, and the *Messenger*, reporting the events of that cloudless August Bank Holiday, printed a striking photograph of that mountain of a man standing beside a cardboard mountain signifying the press's prosperity. Much of that prosperity had been built on exports,

and the press's export markets, like the British Empire, were vanishing rapidly as new presses were established in newly-independent countries. This was unlikely to be compensated for by increases in home sales, even with the greater promotion that would result from the eventual foundation of two Book and Bible Houses in 1967 (one at Nottingham, later moved to Grantham, and one at the New Gallery, later moved to Watford). The backbone of the British book and periodical business had always been the colporteur and, despite the advent of a number of West Indian colporteurs who quickly established themselves as highly proficient in the field, the colporteur force was dwindling.

The press, then, was likely to be in trouble, even without the cruel blow it suffered in the early hours of January 3, 1964, when an employee found the buildings well alight. A large part of the property was saved, but ironically it was the irreplaceable (particularly the contents of the editorial department) that was lost while the replaceable survived. The obvious course seemed to be to rebuild on land which was already denominationally-owned, especially as the surviving buildings would provide a nucleus. Various considerations ruled otherwise. Even if at that time there was no strong movement for selling Stanborough Park, the parallel of what had happened on December 30, 1902 at Battle Creek was too close for comfort. Then there was the division of Britain into conferences. Since the college had moved in 1946, the North England Conference had been bereft

of a Union institution. Here was a chance to redress this imbalance. In any case, if land was to be bought, it would certainly be cheaper in the north than in the south.

The search began and in the end, just over a year later, on March 24 1965 the Union Committee decided upon a compromise. It would move the press into the territory of the North England Conference, but not to the sort of location, thick with 'dark satanic mills', conjured up in the mind of the average southerner by the word 'North'. Rather, the new press would rise on the outskirts of the historic town of Grantham in the peaceful and pleasant countryside of Lincolnshire, a good deal more peaceful and perhaps more pleasant than the once-delightful county of Hertfordshire has become in the days of London over-spill, 'new towns' and motorways.

On September 30, 1966 the new press was officially opened. It should have been the beginning of a bright new era. It was, in fact, the beginning of a struggle for survival. The press, like the sanitarium, experienced 'alarming losses' in the later '60s and severe reductions in staff had to be made. But, as was not possible in the case of the sanitarium, hands across the sea could be stretched out to save it. As from April 1, 1970 a merger with the Review and Herald Publishing Association was arranged. Trans-Atlantic capital was transfused into the English organization, the management was given into American hands, and certain American books could now be manufactured for sale in Britain and other countries. In 1971 a monthly edition of the *Review and Herald*, with 'a British accent' (whatever that may be), as the advertisements said, began to roll from the Grantham presses.

The press was saved, but the Union as a whole could not look to the General Conference for the complete solution to its wider financial problems. It had to consider its own resources. Its biggest resource, and one that had already been employed with resounding success, was land. It was time to produce and polish up the precedent of Kingswood. Not that the sale of the remaining portion of that estate in 1930 had been the Union's last venture in the real estate business. Stanborough Park itself had not been inviolate. In 1932 the area where today stand Holland and Spring Gardens had been sold and the proceeds used to modernize the estate's drainage. As already mentioned, the new B.U.C. and Granose offices had been built with funds resulting from the 1958 sale of part of the orchard. In 1967 more fruit trees gave way to houses.

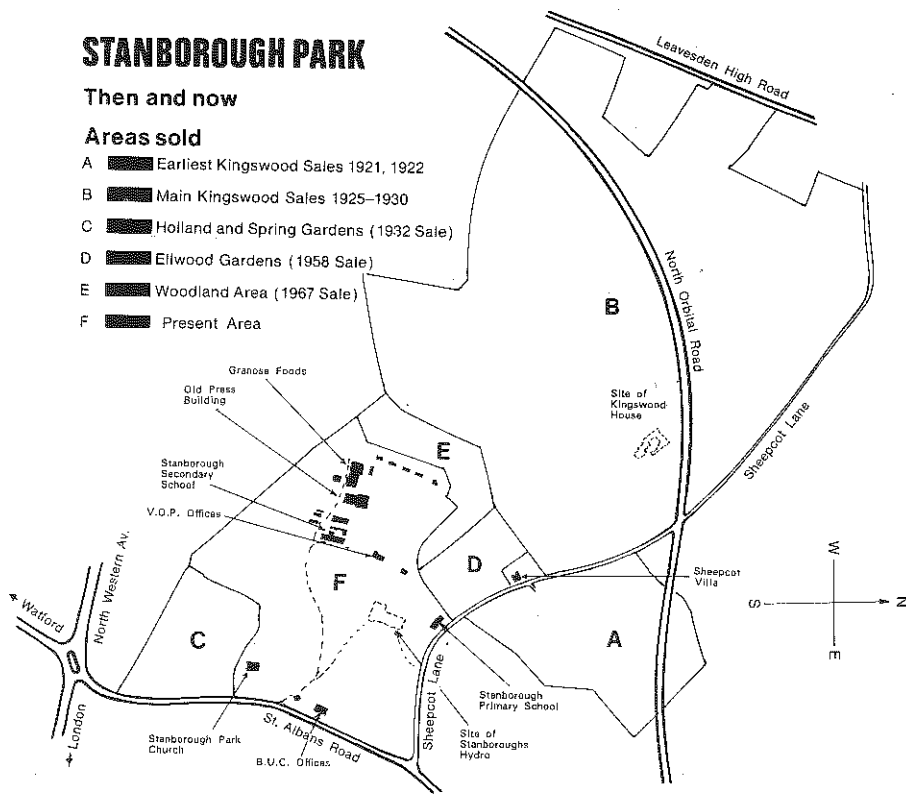


Aerial view of Stanborough Park, Watford, 1962. Inset: Part of Stanborough Park orchard sold for development D (see map below).

This 1967 sale was the culmination of the denomination's longest battle with the planning authorities. In 1963 it was decided to try to raise funds for the modernization of the school by resurrecting and modifying the 1956 Holland Gardens scheme, which, as seen above, had then been rejected by the authorities. This time, instead of applying merely to lengthen Holland Gardens as a cul-de-sac, the

Union made application to demolish two houses in Fern Way, near the southernmost point of the Kingswood estate and to continue Holland Gardens right through the woods on the south-west side of the Park to join up with Fern Way, thus obviating the difficulty about an overlong cul-de-sac. Sixty-nine houses would be built along this stretch.

This application was finally rejected



in December 1964. In February 1965 a new application was put in. This was for a road of 83 houses from the same point in Fern Way running north-east parallel with Stanborough Villas and then curving south-east parallel with Ellwood Gardens. The road would then turn north-east again to join Sheepcot Lane. An alternative to this was for the road to stop short of a link-up with Fern Way, but to have a branch running into Briar Road more to the north-east in the Kingswood estate. The planning authorities appeared to favour the latter and the Church went ahead with the purchase of two houses in Briar Road for demolition. In May 1966 both alternatives were rejected. The denomination withdrew the first, but appealed on the second and won its appeal. Thus in 1967 the fruit trees (and half of each garden in Stanborough Villas) were replaced by Sycamore Close and Appletree Walk.

The Park had contracted more or less to its minimum viable size. The great debate of the later '60s was to centre around the question whether to sell or not to sell the rest.

As late as October 1966 development at the Park was still continuing. The building of a new primary school block (the purpose of the latest land sale) had begun and this was opened a year later.* By then the 1967 session of the Union had been held at Leicester, the first time since 1932 that that gathering had been convened away from Watford. B. E. Seton had replaced J. A. McMillan as president, with Colin Wilson, the chief advocate of the sale of the Park, continuing as Treasurer.

The new president announced in 1968 that the Adventist Church was over-institutionalized and that various committees had been set up to consider the future of the Union institutions. One result of this was the decision to close the sanitarium. Another was a decision to investigate the possibility of selling 'the major remaining portion of Stanborough Park', while retaining the church, the B.U.C. offices (with a new V.O.P. office connected to them) and the new primary school. The secondary school would remain either on or near the Park. The structure of the Union was also once more to be examined, as it had been several times in the past, with a view to 'streamlining'.

Later in that year it was announced that a site of fourteen acres had been secured for the erection of a new school, should the Park be sold. This site was zoned as 'green belt' land,

* In the winter of 1973-4 yet another new primary block was to rise on what had been the part of the orchard immediately north of the hydro.



The Stanborough Press fire of January 3, 1964, which destroyed much of the administrative block.

but it was believed that there was a good prospect of development for educational purposes being allowed by the authorities. The cost was not disclosed, but was said to be about 'one-fifth of the market value of the land where the school stands'. Presumably this meant the whole of Stanborough Park less those portions which it was planned to retain.

Who would buy Stanborough Park? In the context of the recent development of the Watford area, it was obvious that the most likely purchaser would be either the borough council, or a private developer. The next move, therefore, was to make application for planning permission for the Park to be developed for residential purposes. This was done in mid-1969. A year later the application was withdrawn. In the meantime there had undoubtedly been a hardening of opinion against selling the Park, and the withdrawal of the application was closely followed by a change of administration when Dr. Seton was called to the General Conference secretariat and his place was taken by Pastor E. H. Foster. The withdrawal of the application disappointed the Watford council, which was anxious to acquire the Park.

Under the 1962 change of constitution the next Union session after these events convened in 1971. The business sessions of that conference were held at Hemel Hempstead, a 'new town' convenient to Watford. There was, however, no hall in the kingdom now big enough to hold all the 12,145 members. There was only

one hall that could come anywhere near housing that number, to say nothing of the many non-members who would attend. The 'hall of the future', wistfully longed for by the evangelists of 1924, was at last to see an Adventist gathering. 'The day after to-morrow' (as it had been called in 1928) had come. Even the Albert Hall, however, with its accommodation for 10,000, did not prove large enough and many were unable to attend.

Perhaps symbolically, it would probably be the last time, after nearly a century of work in Britain, that an attempt would be made to bring all the believers together on one day in one place. The work entailed for a Union president in organizing a conference such as that of 1971 was a far cry from the duties which devolved upon such presidents as O. A. Olsen, E. E. Andross and W. J. Fitzgerald in the opening years of the century after the formal organization of the British Union Conference in 1902. Then much of their time appears to have been taken up itinerating around the field, visiting the believers gathered in a brothers' farmhouse in some remote part of Cornwall, or at a sister's cottage in a mining district of South Wales or on the Lincolnshire Wolds.

In 1965 the first baby born into a Seventh-day Adventist household in Britain (on February 19, 1884), A. K. Armstrong, died. In 1974 two of those who had been active in those beginning-of-century days, Dr. Gertrude Brown and Pastor R. W. Whiteside, died at 94 and 101 respectively. A. K. Armstrong's parents and grandparents and those conference presidents under whom Dr. Brown and Pastor White-

side laboured, seated around the cottage kitchen tables, studying, by the light of oil lamps, the prophecies of Daniel and Revelation with scattered groups of early believers, would have

been surprised by a gathering such as that of 1971, or the Division Youth Congress at Edinburgh in 1973.

Indeed, they would have been surprised not only by the magnitude and

composition of those meetings, but also by the fact that there was an inhabited earth on which to hold them and terrestrial time in which they could convene.

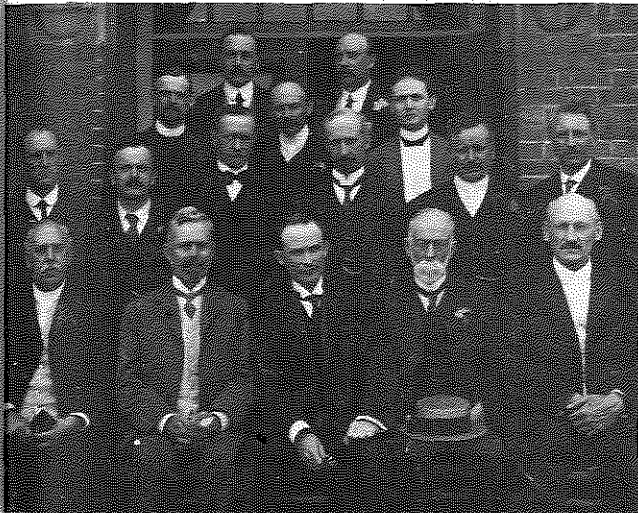


British Union Committee, 1926-1932.

BACK ROW: F D Buckle, L Wood (College Principal), N H Knight (Treasurer), S G Joyce.

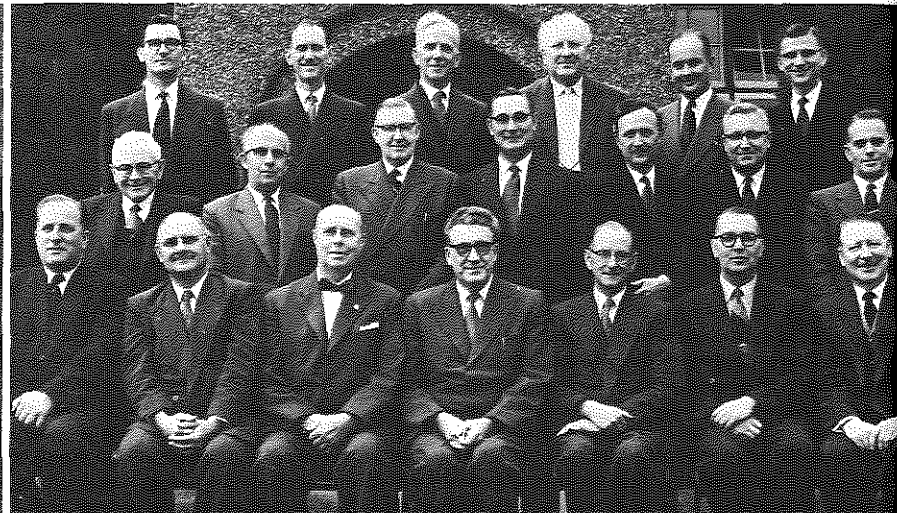
MIDDLE ROW: J Rigby (Granose Manager), W R Raitt (Estate Manager), W Maudsley, Miss Chattel, Miss Elsie Argent, Miss LeVierge, S Joyce, H W Lowe, H Osborne.

FRONT ROW: J Harker (Home Missionary Secretary), A S Maxwell (Editor), W T Bartlett, W H Meredith (President), A Carey (Secretary-Treasurer), O M Dorland, Dr. McClements.



ABOVE, LEFT: British Union Executive Committee, 1918.

Alfred Bacon, Harry E Armstrong, W E Read, R Whiteside, Glen Wakeham, J Camp, H D Clarke, J J Gillatt, W T Bartlett, R Mussen, W H Meredith, H J Edmed, Dr. A B Oisen, M N Campbell (President), W C Sisley, S G Haughey.



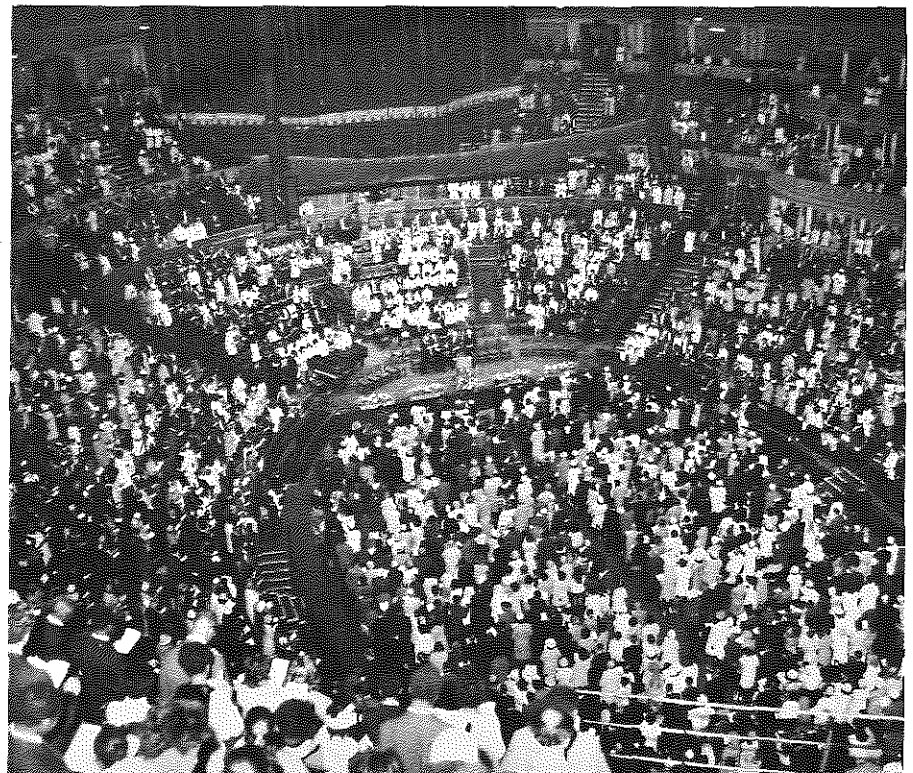
ABOVE, RIGHT: British Union Conference Committee, 1950.

FRONT ROW: Bernard F Kinman (Scottish President), John H Bayliss (North England Conference President), N H Knight (Secretary - Treasurer), W W Armstrong (British Union Conference President), J A McMillan (South England Conference President), Kenneth A Elias (Irish Mission President), Matthew C Murdoch (Welsh Mission President).

MIDDLE ROW: E Roy Warland (Lay-Activities Secretary), Ronald Bonney (V.O.P. Director), Walter Leslie Emmerson (Editor), Richard Syme (Head, Stanborough School), Ray D Vine (Assistant Editor, Public Relations Secretary), George L Anniss, (Stanboroughs Sanitarium Manager), George Norris (Granose Foods Ltd., Manager).

BACK ROW: Colin Wilson (British Advent Missions, Secretary), Arthur W Howard (Publishing Secretary), Dr. A H Williams (Stanborough Medical Director), Joseph H Craven (The Stanborough Press Manager), Charles D Watson (Temperance Secretary), Robert Oisen (Newbold College Principal).

Seven thousand packed the Royal Albert Hall for the British Union Quadrennial Session in 1970.





Epilogue 'GO FORWARD'

AN unhappy scene in the story of God's ancient people was enacted nearly 3,500 years ago at Kadesh Barnea in the Negev Desert region just south of the Promised Land.

Having covered the eleven days' journey north from Sinai's arid plain where they had been given laws, a sanctuary, organization, and a sense of nationhood, God's people cherished the hope of immediate possession of 'the land flowing with milk and honey'.

But hopes were blighted by an unbalanced report of the land, brought back by ten of the twelve spies. They reported: 'There we saw the giants, the sons of Anak, . . . and we were in our sight as grasshoppers . . .' (Numbers 13:33).

That God had promised to be with them, seemed not to matter. Memories of past problems solved, must have been dim indeed. Scarcely a person among them who had not seen Pharaoh's imperial power subdued to the dust when resisting the divine will. And all had been triumphantly involved as God demonstrated His answer to the insoluble problems posed by Egyptian military might in hostile pursuit, and by the 'impassable' Red Sea. Dithering on the seashore, and beset by problems behind and before, they feared the worst.

But God said: 'Go forward.'

In response, they took the forward step of faith, and had the incredible experience of escaping via a sea-bed road flanked by the divided waters of the Red Sea.

But here at Kadesh, not many months later, the congregation 'cried' and 'wept' and 'murmured' as ten unworthy spies spread the contagion of total demoralization (Numbers 13:32-14:1). Like some today, they were too prone to focus on problems rather than on divine power.

As always God had His heroes. Caleb and Joshua, splendidly unswayed by mass sentiment, had unflinching faith. They were not blind to the facts:

but neither were they blind to God's power. Their plea: 'If the Lord delight in us, then He will bring us into this land, and gave it to us' (Numbers 14:10).

Later—much later than God intended—God's people proved the truth of this assurance. Eighty-year-old Caleb and his fellow Judaites proved God's power in quelling the Anakim giants. They proved the truth, as must all God's people, of the assurance: 'Through God we shall do valiantly; for He it is that shall tread down our enemies' (Psalm 108:13).

Brother Dennis Porter's history of the Remnant Church in Britain, powerfully underlines the need today to take to heart such an inspired reminder.

We are indebted to Brother Porter for gathering, collating, and recording the facts—'warts and all'. In the Bible he has an inspired precedent for the latter. So frank, indeed, is the historical record of Holy Writ, that the blemishes which so often 'limited the Holy One of Israel' are strongly dominating elements.

We imply no modern parallel but simply reaffirm the truth which fired the intrepid Caleb and Joshua at a time of sagging spiritual morale.

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 worldwide 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).

This we believe. For instance, a vastly bigger work must and can be done with literature, not simply to achieve viable circulations, but as an effective medium for expressing compassionate concern for all who are alienated from God. We believe therefore in the need for a greatly enhanced magazine and tract ministry, a service which fits specifically into the inspired blueprint. We believe in the urgent need for every loyal member to participate in some form of evangelistic witness. Most readers will be familiar with the much quoted assurance about 'servants of God' personally witnessing 'from home to home', their 'faces lighted up and shining with holy consecration' (*The Great Controversy*, page 612).

The picture is confirmed by the symbol of Revelation 18. Envisaged here, is a Spirit-powered evangelistic service by people who, like Caleb and Joshua, are far less impressed by 'Anakim giants' than by God's enabling strength.

None would deny that in this bulwark of religious liberty, racial equality, and relative sanity which is modern Britain, there are 'giants' as forbidding as those which unnerved ancient Israel. Materialism and secularism are rampant. Traditional religious interest is in decline. Spiritualism commands widespread interest, especially at school level. Widespread too, is the problem created by misunderstanding of the true nature of our Church—such as this history by Brother Porter well illustrates.

But we can be certain that among Britain's millions are multitudes of uncommitted people—especially among the young, who will respond when the call comes, and gladly join the Remnant Church which 'keep the commandments of God, and have the testimony of Jesus Christ' (Revelation 12:17).

The prospect is stupendous and exhilarating. All God asks is for the total commitment of His loyal followers, and a recognition that the task before us, bristling though it is with problems which have no ready answer, will be mainly accomplished through the power of the Holy Spirit.

Unquestionably, time is short; but for God's Church in Britain, the best is yet to be.

R. D. VINE,
Editor.

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